

Reflection on the Papal Visit: When Does the Reconciliation Journey Begin? and With Whom?

The Michael Keenan Memorial Lecture
2022

Hon. Graydon Nicholas



ST. THOMAS MORE COLLEGE
UNIVERSITY OF SASKATCHEWAN

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Reflection on the Papal Visit: When Does it Begin? and With Whom?

Hon. Graydon Nicholas¹

I want to begin by expressing my gratitude for this invitation to share my reflections on this topic. I am also grateful that the family of Dr. Michael Keenan have generously created this Annual Lecture in his memory. I am humbled to participate this evening.

I want to begin by recognition and respect with your Land Acknowledgement: I acknowledge that St. Thomas More College is on Treaty Six Lands, Nehiyaw Territory, and the Homeland of the Métis. I respect and reaffirm our relationship with one another.

I want to begin this special lecture with this quote from Acts: 10:34-37:

Then Peter addressed them: “the truth I have come to realize,” he said, “is that God does not have favorites, but that anybody of any nationality who fears God and does what is right is acceptable to him. It is true, God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ – but Jesus Christ is Lord of all men.”

Pope Francis accepted the invitation to come to Canada by the Canadian Conference of Catholic Bishops (CCCCB) on October 27, 2021, for a *pilgrimage of healing and reconciliation*. The CCCB informed the public that “the planned delegation of Indigenous Survivors, Elders, knowledge keepers and youth will travel to the Holy See where they will have the opportunity to speak to Pope

¹ To watch a recording of this lecture go to:
<https://youtu.be/15QZ9xFXFkg>.

Francis about the timing, focus, and themes in preparation for his future pilgrimage in Canada.”²

The date of this trip was for December 17-20, 2021. This planned trip and visit was postponed. The visit to the Vatican took place from March 28 to April 1, 2022. Pope Francis did agree to visit Canada July 24-29, 2022, in what he called “Walking Together”, his “Apostolic Journey”, a “penitential pilgrimage”. This was in response to the Report of the Truth and Reconciliation Commission (TRC) 94 Calls to Action which was released in June 2015, and specifically to Call to Action # 58:

Church Apologies and Reconciliation

58. We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church’s role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada.³

Pope Francis listened to the voices of Indigenous representatives and apologized at the Vatican on April 1, 2022. His Address on April 1, 2022, was in his words:

Over the past few days, I have listened attentively to your testimonies. I have brought them to my thoughts and prayers and reflected on the stories you told and the situations you described. I thank you for having opened your hearts to me, and for expressing, by means of this visit, your desire for us to journey together.... great harm was done to your identity and

² Canadian Conference of Catholic Bishops, “Canadian Bishops to Welcome Pope Francis to Canada on Historic Pilgrimage of Healing and Reconciliation,” October 27, 2021, <https://www.cccb.ca/media-release/canadian-bishops-to-welcome-pope-francis-to-canada-on-historic-pilgrimage-of-healing-and-reconciliation/>.

³ Truth and Reconciliation Commission of Canada, “Truth and Reconciliation Commission of Canada: Calls to Action,” 2015, https://publications.gc.ca/collections/collection_2015/trc/IR4-8-2015-eng.pdf.

your culture, many families were separated, and great numbers of children fell victim to these attempts to impose a uniformity based on the notion that progress occurs through ideological colonization... Listening to your voices, I was able to enter into and be deeply grieved by the stories of the suffering, hardship, discrimination and various forms of abuse that some of you experienced, particularly in the residential schools.... I feel shame – sorrow and shame – for the role that a number of Catholics, particularly those with educational responsibilities, have had in all these things that wounded you, in the abuses you suffered and in the lack of respect shown for your identity, your culture and even your spiritual values. All these things are contrary to the Gospel of Jesus Christ.⁴

Pope Francis agreed to travel to Canada.

I want to mention some of the developments that I was privileged to be involved in preparation for the visit initially planned for December 17-20, 2021. The CCCB organized several committees to prepare information, materials, and liturgical homilies to begin on Feast Day of Christ the King to the fourth Sunday of Advent. These very valuable resources were put on the CCCB website and sent to Dioceses across Canada. They included articles on Early Missionaries and the Encounter of Worldviews, Treaties, Residential Schools, Intergenerational Effects, and Reconciliation. The five homilies were recorded by Bishop Bolen.⁵

There are 11 Calls to Action from the TRC for Catholic Churches, which included #58.

I would like to refer to some historical facts which are significant to outline what will have to be considered. Prior to contact with the European Nations, Indigenous Nations and Tribes existed as developed peoples with their own languages, populations, governments, and external relations as well as

⁴ Pope Francis, Meeting With Representatives Of Indigenous Peoples In Canada Address Of His Holiness Pope Francis, April 1, 2022, <https://www.vatican.va/content/francesco/en/speeches/2022/april/documents/20220401-popoli-indigeni-canada.html>.

⁵ These resources can be found at <https://www.cccb.ca/evangelization-catechesis-catholic-education/video-resources/journey-through-advent/> and <https://www.cccb.ca/indigenous-peoples/indigenous-delegation-march-28-to-april-1-2022-vatican-city/educational-resources/>

practicing spiritualities gifted to them by the Creator. Contact with European Nations resulted in monumental changes. The concepts of Discovery, *Terra Nullius* and evangelization had dramatic impact.

Spain began the colonization and destruction of many Indigenous peoples. It was their mission to save the souls of Indigenous peoples in the name of Jesus Christ. However, on December 21, 1511, a Dominican priest, Fray Montesinos, gave a homily on the fourth Sunday of Advent in Santo Domingo with these words:

Tell me by what right of justice do you hold these Indians in such a cruel and horrible servitude? On what authority have you waged such detestable wars against these people who dwelt quietly and peacefully on their own lands? Wars in which you have destroyed such an infinite number of them by homicides and slaughters never heard of before. Why do you keep them so oppressed and exhausted, without giving them enough to eat or curing them of the sicknesses they incur from the excessive labor you give them, and they die, or rather you kill them, in order to extract and acquire gold every day.⁶

This was not the message that was expected by those attending Mass. His remarks resulted in him being sent back to Spain. He was a powerful voice in the wilderness. There were other voices who advocated for the just treatment of the Indigenous peoples. One very important voice was Pope Paul III who issued a Bull entitled *Sublimis Deus* on June 2, 1537, which said in part:

that the Indians are truly men and that they are not only capable of understanding the catholic faith but, according to our information, they desire exceedingly to receive it... notwithstanding whatever may have been or may be said to the contrary, the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property,

⁶ Bartolome de Las Casas, *Witness: Writing of Bartolome de Las Casas*, ed and trans by George Sanderlin (Maryknoll: Orbis books, 1993): 66-67.

even though they be outside the faith of Jesus Christ; and that they should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it should be null and void and of no effect.⁷

The King of Spain did not accept this Papal Bull. He continued to exploit and unjustly treat the Indigenous peoples.

Evangelization began in the East Coast. The first person to be baptized was Mi'kmaq Grand Chief Membertou along with his family and some members on July 24, 1610. The missionaries taught him that Jesus was Indigenous [**incarnation**] and had a grandmother, named Saint Anne. There is a reverence to the role and responsibilities of grandmothers in indigenous communities. He told the missionaries that he wanted them to learn the language of his people and teach them that Jesus was a man of peace. This evangelization continued to where my ancestors also were baptized and became Catholics.

Prior to the establishment of Residential Schools in Canada, a New England Company (Society for the Propagation of the Gospel in New England) was established to teach Indigenous children to be “civilized” through education, vocational training, and conversion to a Protestant religion. Schools were set up in Meductic, Fredericton and Sussex Vale between 1790 and 1826. The results were not successful, and the schools were closed. The Anglican Church with the financial assistance of New England Company based in London wanted to convert Indigenous persons from being Catholic and become Anglicans.

The same company established the Mohawk Institute Residential School, which was an Indian residential school in Brantford, Ontario, operated by the Anglican Church from 1831-1922. It was taken over by the government of Canada.

Canada was influenced by the United States who established Indian Boarding Schools to civilize the Indian children by removing them from their Reservations. Christian faiths were hired to implement this policy. The Canadian government adopted

⁷ Education Working Group, “Early Missionaries and the Encounter of Worldviews,” Canadian Conference of Catholic Bishops, 2021, <https://www.cccb.ca/wp-content/uploads/2022/03/1.-REVISED-MSL-Early-missionaries-1-2-3.pdf>.

this same policy in 1884 for the removal of Indigenous children from their families and communities with the force of law enacted in the Indian Act. The attitude of government officials such as Prime Minister Sir John A. Macdonald was reflected in his statement in 1883:

When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training and mode of thought are Indian. He is simple a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.⁸

The TRC Final Report listed 130 Residential Schools in Canada from around 1884 to 1997. In Saskatchewan, there were 20 of which 10 were Catholic. There were 11 Calls to Action for Catholic Churches in Canada.

The TRC Calls to Action #48 and #49 asked the Catholic church to adopt the *United Nations Declaration on the Rights of Indigenous Peoples* and to repudiate the Doctrine of Discovery and *terra nullius*. The CCCB did so on March 19, 2016. The documents were entitled, *On adopting and implementing the United Nations Declaration on the Rights of Indigenous Peoples* and *The Doctrine of Discovery and terra nullius*.

The Permanent Observer Mission of the Holy See on April 27, 2010, in a Statement entitled, “Impact on Indigenous Peoples of the International Legal construct known as the Doctrine of Discovery, which has served as the Foundation of the Violation of their Human Rights”, in which it elaborated that:

Regarding the question of the doctrine of discovery and the role of the Papal Bull *Inter Coetera*, the Holy See notes that *Inter Coetera*, as a source of International Law, the division of lands between Castile-Aragon (Spain) and Portugal was first

⁸ Sir John A. Macdonald, Official report of the debates of the House of Commons of the Dominion of Canada, 9 May 1883, 1107–1108.

of all abrogated by the Treaty of Tordesillas in 1494 and that Circumstances have changed so much that; to attribute any juridical value to such a document seems completely out of place...In addition, it was also abrogated by other Papal bulls, for example *Sublimis Deus* in 1537. This view was expanded upon and reinforced in *Immensa Pastorum* of Benedict XIV of 20 December 1741 and a number of other Papal Encyclicals, statements and decrees.⁹

I will finish this part of my speech with some of these historical facts and events.

I will focus on excerpts of the messages of Pope Francis. I apologize ahead of time that some of these quotes may be extensive. However, there is a need to understand the past as we prepare to journey together.

This information set the stage for the arrival of Pope Francis on his Apostolic Journey, a penitential pilgrimage on July 24th in Edmonton. Pope Francis did apologize many times in his speeches and homilies. When he addressed the gathered at Maskwacis on July 25th, he began his address with these words:

I would like to begin what I consider a pilgrimage, a penitential pilgrimage. I have come to your native lands to tell you in person of my sorrow, to implore God's forgiveness, healing and reconciliation, to express my closeness and to pray with you and for you... We want to walk together, to pray together and to work together, so that the sufferings of the past can lead to a future of justice, healing and reconciliation.¹⁰

Pope Francis invited the Indigenous peoples to journey with our Catholic Church. It will be based on trust, truth and sharing of

⁹ Permanent Observer Mission of the Holy See, "Impact on Indigenous Peoples of the International Legal construct known as the Doctrine of Discovery, which has served as the Foundation of the Violation of their Human Rights," April 27, 2010, <https://www.cccb.ca/wp-content/uploads/2020/01/Holy-See.pdf>.

¹⁰ Pope Francis, Meeting With Indigenous Peoples: First Nations, Métis And Inuit, Address of His Holiness, Maskwacis, July 25, 2022, <https://www.vatican.va/content/francesco/en/speeches/2022/july/documents/20220725-popolazioneindigene-canada.pdf>.

our Catholic faith and indigenous spiritualities. This sacred journey will have no shortcuts and be arduous with major stops along the way. There is hope with many prayers and rituals which will be shared on this path. We all need to be on this journey. He further indicated at Maskwacis that:

An important part of this process will be to conduct a serious investigation into the facts of what took place in the past and to assist the survivors of the residential schools to experience healing from the traumas they suffered.¹¹

When he went to visit Sacred Heart Church in Edmonton that afternoon, he said:

It pains me to think that Catholics contributed to policies of assimilation and enfranchisement that inculcated a sense of inferiority, robbing communities and individuals of their cultural and spiritual identity, severing their roots and fostering prejudicial and discriminatory attitudes; and that this was also done in the name of an educational system that was supposedly Christian.... This liturgical symbolism reminds me of the magnificent words spoken by Saint John Paul II in this country: “Christ animates the very centre of all culture. Thus, not only is Christianity relevant to the Indian people, but Christ, in the members of his Body, is himself Indian” (Liturgy of the Word with the Native Peoples of Canada, 15 September 1984).¹²

When Pope Francis visited Lac Ste Anne on July 26th, his words were:

Yes, Lord, we entrust ourselves to the intercession of your mother and your grandmother, because mothers and grandmothers help to heal the wounds of our hearts. At the

¹¹ Ibid.

¹² Pope Francis, Meeting With Indigenous Peoples: First Nations, Métis And Inuit, Address of His Holiness, Sacred Heart Church at Edmonton, July 25, 2022, <https://www.vatican.va/content/francesco/en/speeches/2022/july/documents/20220725-incontroedmonton-canada.html>.

dramatic time of the conquest, Our Lady of Guadalupe transmitted the true faith to the indigenous people, speaking their own language and clothed in their own garments, without violence or imposition.¹³

Upon his arrival in Quebec City, on July 27th, he met with civil authorities and representatives of Indigenous Peoples. I was privileged to be part of the audience. He reminded the gathered persons that:

I think above all of the policies of assimilation and enfranchisement, also involving the residential school system, which harmed many indigenous families by undermining their language, culture and worldview. In that deplorable system, promoted by the governmental authorities of the time, which separated many children from their families, different local Catholic institutions had a part... The indigenous peoples have much to teach us about care and protection for the family; among them, from an early age, children learn to recognize right from wrong, to be truthful, to share, to correct mistakes, to begin anew, to comfort one another and to be reconciled.¹⁴

Pope Francis met with the Residential School survivors and their families on the morning of July 29th and reminded them that:

I have come in a spirit of penance, to express the pain that we carry in our hearts as Church for the wrong inflicted on you by not a few Catholics who supported oppressive and unjust policies in your regard. I have come as a pilgrim... so that progress may be made in the search for truth, so that the processes of healing and reconciliation may continue, and so that seeds of hope can keep being sown for future generations

¹³ Pope Francis, Meeting With Indigenous Peoples: First Nations, Métis And Inuit, Address of His Holiness, Lac Ste. Anne, July 26, 2022, <https://www.vatican.va/content/francesco/en/homilies/2022/documents/20220726-omelia-lacsteanne-canada.html>.

¹⁴ Pope Francis, Meeting With Indigenous Peoples: First Nations, Métis And Inuit, Address of His Holiness, Citadelle de Québec, July 27, 2022, <https://www.vatican.va/content/francesco/en/speeches/2022/july/documents/20220727-autorita-canada.html>.

– indigenous and non-indigenous alike – who desire to live together, in harmony, as brothers and sisters.¹⁵

The final stop of Pope Francis’s Apostolic Journey, a penitential pilgrimage was in Iqaluit that same afternoon. His words to the persons who gathered were,

A short while ago, I listened to several of you, who were students of residential schools. Today too, in this place, I want to tell you how very sorry I am and to ask for forgiveness for the evil perpetrated by not a few Catholics who, in these schools, contributed to the policies of cultural assimilation and enfranchisement. Mamianak (I am sorry).

Dear friends, we are here with the desire to pursue together a journey of healing and reconciliation that, with the help of the Creator, can help us shed light on what happened and move beyond the dark past.

Friends, keep walking upwards, come to the light each day, and be part of a team! Do all this within your own culture and in the beautiful Inuktitut language. It is my hope and prayer that, by listening to your elders and drawing from the richness of your traditions and your personal freedom, you will embrace the Gospel preserved and handed down by your ancestors, and thus come to see the Inuk face of Jesus Christ. I bless you from my heart, and to all of you I say: qujannamiik! [Thank you!]¹⁶

Pope Francis had a press conference on his return trip to Rome. The first question came from an Indigenous Reporter. Her name was Jessica Ka’nhehsio Deer (CBC Radio — Canada Indigenous) who asked him about the doctrine of discovery:

¹⁵ Pope Francis, Meeting With A Delegation Of Indigenous Peoples In Québec, Greeting of the Holy Father, Québec, July 29, 2022, <https://www.vatican.va/content/francesco/en/speeches/2022/july/documents/20220729-delegazione-indigeni-quebec.html>.

¹⁶ Pope Francis, Meeting with Young People and Elders, Address of His Holiness, Iqaluit, July 29, 2022, <https://www.vatican.va/content/francesco/en/speeches/2022/july/documents/20220729-giovani-anziani-igaluit.html>.

Thank you for the question. I think this is a problem of all colonialism. But I want to expand on this. They were considered not only inferior: some somewhat crazy theologian even wondered if they had a soul. It is true that there were voices that spoke out, like Bartolomé de las Casas... Then, this *doctrine of colonization*. It's true: it's bad, it's unjust, and it's still used today; Going back to the colonization of America — that of the British, the French, the Spanish, the Portuguese: there are four [colonial powers] for which there has always been that danger, or rather, that mentality of “we are superior, and these indigenous people don't matter”, and this is serious.¹⁷

The second Reporter was Brittany Hobson (The Canadian Press) who asked him about the use of the word genocide:

The people who heard your words of apology this past week expressed their disappointment because the word genocide was not used. Would you use that term to say that members of the Church participated in genocide?

[Pope Francis]: It's true, I didn't use the word because it didn't come to my mind, but I described the genocide and asked for forgiveness, pardon for this activity that is genocidal. For example, I condemned this too: taking away children, changing culture, changing mentality, changing traditions, changing a race, let's put it that way, an entire culture. Yes, genocide is a technical word. I didn't use it because it didn't come to my mind. But I described it as true, yes, it was genocide, yes, yes, no problem. You go ahead and say that I said yes, it was genocide. Thank you.¹⁸

We were all shocked at the number of unmarked graves found on the sites of former Residential Schools operated by the Catholic Church. **How did this happen? Why were Indigenous children forcibly removed from their families in the presence of**

¹⁷ “Colonization continues to create inequality,” *L'Osservatore Romano*, August 5, 2022, <https://www.osservatoreromano.va/en/news/2022-08/ing-031/colonization-continues-to-create-inequality.html>.

¹⁸ Ibid.

the police? Why was there fear and condemnation of Indigenous languages, spiritual values and traditions? Why were Indigenous children neglected, mistreated, and abused in the name of Jesus Christ?

I believe that our path toward reconciliation requires us to pray and dialogue with Indigenous peoples, pray and dialogue again and continue to pray and dialogue with Indigenous peoples [brothers, sisters, Elders and Communities] and then discern with them, guided by Our Lady of Guadalupe. When I shared the story of Our Lady of Guadalupe with some Residential School Survivors in 2008, they wept, because they heard for the first time that, between December 9 to 12, 1531, the mother of Jesus appeared as an Indigenous woman to bring a message of love and hope to Juan Diego, an Indigenous man, in his Indigenous language. They asked me, “why didn’t the priests and nuns tell us about this? It would have brought us respect, dignity and hope rather than the pain, degradation and abuse that we suffered.”

This will not be an easy process. There will be no shortcuts, no easy discussions, but a need for education, awareness, listening, deep prayer and meaningful dialogue leading to an open and ongoing discernment process that will, hopefully, result in appropriate responses. As followers of the Risen Jesus, we must continue to pray, be open to learn, seek the truth, express our sorrow, and hope, and move forward with determination toward Reconciliation and healing.

With all this important information, what is a person, community or university to do? The title of my remarks tonight was “Reflection on the Papal Visit: When does it begin? And with Whom?”

I am sure that for many of you gathered this evening, this is the first time that you have heard or learned of these events and information. It must involve Indigenous persons and communities who belong to the First Nations, Métis, and Inuit. Each of these peoples experienced Residential Schools in different ways. Many live in urban centres for various reasons. This will not be an easy process. There will be no shortcuts, no easy discussions, but a need for education, awareness, listening, deep prayer and meaningful dialogue leading to an open and ongoing discernment process that will, hopefully, result in appropriate responses.

This part of Church history is rarely taught in our churches, schools, or universities. This earlier message of Saint John Paul II

on September 15, 1984 that **Jesus in his own body is Indian** and echoed by Pope Francis must not fall on deaf ears of our clergy and other Catholic leaders to understand this tragic journey of contact between Indigenous peoples and colonial powers which began at the dawn of the 1500s.

I want to repeat what Pope Francis said on July 25th that I quoted earlier:

I would like to begin what I consider a pilgrimage, a penitential pilgrimage. I have come to your native lands to tell you in person of my sorrow, to implore God's forgiveness, healing and reconciliation, to express my closeness and to pray with you and for you... We want to walk together, to pray together and to work together, so that the sufferings of the past can lead to a future of justice, healing and reconciliation.¹⁹

Pope Francis posed these questions at Lac Ste Anne on July 26th:

...When looking at the indigenous peoples and thinking of their history and the pain that they endured, what do I do for indigenous peoples? Do I merely listen with curiosity, horrified by what happened in the past, or do I do something concrete for them? Do I pray, meet, read, support them, and let myself be touched by their stories?²⁰

It does begin now for each of us. Now is a good time to begin.

First, there is much information to read. I would recommend to you to read the following:

1. TRC's 94 Calls to Action,
2. United Nations Declaration on the Rights of Indigenous Peoples,
3. Universities Canada principles on Indigenous education,

¹⁹ Pope Francis, Meeting With Indigenous Peoples, Maskwacis, July 25, 2022.

²⁰ Pope Francis, Meeting With Indigenous Peoples, Lac Ste. Anne, July 26, 2022.

4. Documents that have been prepared by the CCCB [mentioned in my speech] and other Religious Orders and Institutions,
5. Papal Statements and Homilies of Saint John Paul II and Pope Francis,
6. Apologies of the Churches that were involved in the Residential Schools,
7. Apologies of the RCMP who were involved in the removal of indigenous children from their parents and communities.

Secondly, I would encourage that on this beautiful Catholic university, to begin the process of sitting together with Indigenous representatives to begin this dialogue, The answers will be in your midst. Praying together by including Indigenous spirituality and our Catholic faith in recognition of one another because we are all children of God, our Creator.

Thank you and in my language, **woliwon!**

Graydon Nicholas



The Honourable Graydon Nicholas, C.M., O.N.B. is Wolastoqiyik (Maliseet) from the Tobique First Nation in New Brunswick. He earned a B.Sc. degree from St. Francis Xavier University in 1968. He graduated from University of New Brunswick Law School in 1971 becoming the first Indigenous person in Atlantic Canada to earn a law degree. He received a Master of Social Work degree from Wilfred Laurier University in 1974. He has received four honorary

degrees from St. Francis Xavier University (1994), Wilfrid Laurier University (2002), Mount Allison University (2010) and the University of New Brunswick (2015). He was the first Indigenous provincial court judge in New Brunswick, serving from 1991-2004 and he served as New Brunswick's first Indigenous Lieutenant Governor from 2009-2014. In these roles he advanced initiatives to improve conditions in First Nations communities and championed better education for Indigenous youth and respect for Indigenous traditions. Graydon was a member of the Aboriginal Council of the Canadian Conference of Catholic Bishops from 1998-2004. He helped in the creation of the National Day of Prayer for Aboriginal People for Canada which began on December 12, 2005. He has received numerous awards recognizing his long-standing community service, including the New Brunswick Human Rights Award, the Fredericton YMCA Peace Medallion, the 125th Anniversary of the Confederation of Canada Medal, and the Queen's Golden Jubilee Medal. He and his wife Beth are members of the Christian Life Community and served as national Co-Presidents. He is a recipient of the Benemerenti Pontifical Medal presented by the Apostolic Nuncio to Canada in 2008. In 2020 he was appointed Chancellor of St. Thomas University in New Brunswick.

The Michael Keenan Memorial Lecture

Michael Gregory Keenan, professor and dean of St. Thomas More College, was born in Toronto on 23 May 1937. After elementary and secondary education at Owen Sound and Toronto, he enrolled in psychology at Assumption University in Windsor, receiving his BA in 1961 and his MA the following year.

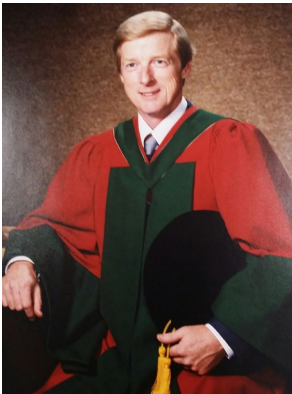
In 1962 he married Patricia Kohlmeier of Rochester, NY. They had three children, Kathleen, Kevin, and Terrence.

From 1963 to 1965 he was instructor at Christ the King College (now King's College) at the University of Western Ontario.

He came to St. Thomas More College in 1965 as a lecturer, on the invitation of the principal, Rev. Peter Swan, CSB, and held this position until 1967 when he left to take up doctoral studies at the University of Waterloo, where he received his PhD in 1971. While at Waterloo, he also served as lecturer at St. Jerome's College.

In 1971 he returned to STM as an assistant professor, and from 1974 as associate professor. In 1975 he was named first dean of the college, and he held this position for two five-year terms. After a lengthy battle with cancer, he died on 31 October 1986.

In December 1986, the Board of Governors of St. Thomas More College set up a memorial fund. In the spring of 1987, the college's faculty administration forum approved an annual public lecture by a distinguished visiting professor on topics reflecting the range of disciplines at St. Thomas More College. The lectures are held each fall on a date close to the anniversary of Dr. Keenan's death.



Dr. Michael Keenan



Pat Keenan



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