

STIM Newsletter

St. Thomas More College & Newman Alumni

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Dr. John Thompson Defines A College In Our Time

In depressed and dust-weary days of the mid-1930's, Walter Murray, founding president of the University of Saskatchewan, Gerald Murray, Bishop of Saskatoon, and Fr. Henry Carr, Superior General of the Congregation of St. Basil, undertook a social experiment in cooperative higher education. Modeled on St. Michael's College in the University of Toronto, a college was begun out of a white house on the University of Saskatchewan campus, symbolizing the aspirations of Prairie Catholics for quality higher education in a Catholic context. On Francis Leddy's suggestion from Oxford, this small, courageous experiment was named after Thomas More, proclaimed a saint in 1935.

Thomas More is an odd saint, or maybe I should say seems odd for a saint. He was not a monk, yet he treasured the monastic tradition. He was a statesman immersed in his times, yet made time for this family including the education of his household. He was a scholar, yet embroiled in the controversies of his day. He was a person of wit and charm and good company, yet poked fun at human foibles and institutions. More was, I think we might say, a reluctant saint. He refused to canonize the dichotomies by which we so often live and seek God. Politics and prayer were not contradictions. Faith and reason were not antithetical. Classics and the New Testament were not incompatible. Life was not a temptation to be fled, nor was death the final enemy. Thomas More loved life and found the presence of God who walks among us. In a world changing rapidly and uncertainly, Thomas More was "at home."

More seems, then, odd for a saint. "At home" with his world, himself and his God, he seems too human. We are, I suspect, slightly scandalized that he should be "made a saint." Even Pius XI's words at More's canonization suggest surprise,



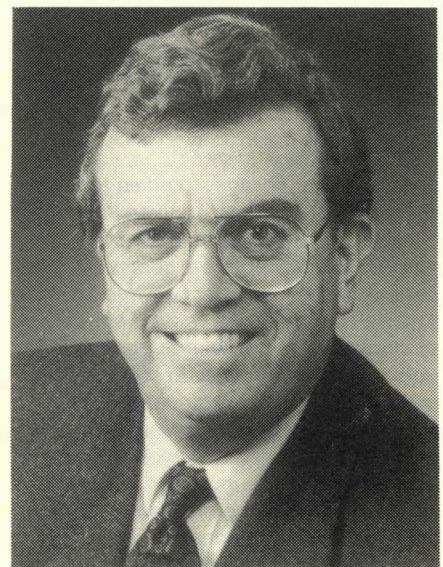
St. Thomas More

"What a complete person!" ("*Che uomo completo* ☆").

Clasp anachronism as wisdom

Like More as an odd saint, this college named after him was odd as a social experiment. This Basilian college was odd as More was in those who were asked to establish it. As an Association established in the early 1820's in France, the founding Basilians did not adopt a sectarian rejection of the French Enlightenment, despite its strident anticlericalism and a church driven to increasing defensiveness in its battles with modernity. In choosing St. Basil as their patron, these priests consciously sought to balance secular and religious knowledge in their work of educating young persons for their society.

Why did the new Association place itself under the patronage of St. Basil? . . .



John Thompson

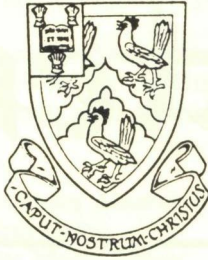
What did the Bishop of Caesarea mean to them? First of all, of course, he was the author of Homily 22 (which is more accurately a short treatise or a letter) on the study of the pagan classics. But this humanist was also an orator and the author of the celebrated rules of religious life. When one recalls the twofold end of the Association: teaching and preaching, one can commend the fittingness of this choice. (Roume 1975, p. 158)

S.T.M.'s founders and More alike

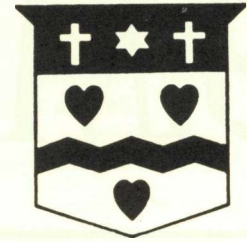
This Catholic College was odd as More was in its federation. Despite Catholic hierarchy suspicions of state universities as secular threats to faith, Fr. Carr rejected a sectarian separation from state institutions of higher learning. He sought integration of learning and faith in the diversity and complexity of the modern state-sponsored

ST. THOMAS MORE COLLEGE - NEWMAN ALUMNI ASSOCIATION

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university, an institution which reflected the pluralism of modern society itself. In federation, Fr. Carr found a check against mediocrity and a prod to excellence in the standards of scholarship demanded by the larger university.

Self-preservation forces her (Catholic federated arts college) to attain to the excellence of the best universities. This benefit is so great that, personally, if millions were placed at the command of this college and a movement started to make it an independent university, I should use all my weight and influence against it. My view is that the tendency to self-sufficiency and isolation with a gradual relaxation in standards of scholarship would almost inevitably follow. Uniform standard for admission and uniform courses and examinations combined with the emulation of different colleges are inestimable safe-guards against slipping into mediocrity or inferiority. (Poelzer 1968, p. 41)

This liberal arts college was odd as More was in its espousing Newman's 'idea of the university' for practical and non-nonsense Prairie people. The challenge of higher education was "how best to strengthen, refine and enrich the intellectual powers" (Ker 1990, p. 5). "Cultivation of the mind" was not to be based on "wonderful facts or promises of the more brilliant discoveries" in a discipline,

... but simply which out of all provides the most robust and invigorating discipline for the unformed mind. (Ker 1990, p. 5)

Let's define "education"

This liberal arts college was odd as More was in its fundamental concern about educating for involvement in the Church and in the society through the liberal arts,

including both the humanities and the social sciences, but not theology. Following More and Newman, this college emphasized a broad, liberal arts undergraduate education as the basis for faith and learning among adult Catholic lay persons.

This college as a faith community was odd as More was in its emphasis on learning in community, keeping the earlier Newman Club, founded in 1926, as the heart of a community which embraced not only members of the college but Catholics spread across the University of Saskatchewan campus. Here in the informal give and take of Ulcers food coop and drama productions, friends and engagements, arguments over coffee and competitions on sports team, the life of the mind and concerns of the heart found their meeting ground. Conversation abounded as students and faculty sought to make sense of their lives and their places in society through faith and friendship.

Reflecting in 1957 on the meaning of this college named after Thomas More, Fr. Edmund McCorkell, C.S.B. (*Heartwood* 1982, p. 64) located More at an historical turning point, identifying in More's spirit advice for this college in facing change.

St. Thomas More stood on the dividing line which separated the crumbling political structure of the mediaeval world from the modern world which was slowly emerging. He looked to the future as every(one) with keen mind must look. He envisaged a reform, not of course the precise kind that political pressures eventually brought about, but nevertheless a genuine reform, and he was in touch with kindred spirits in every part of Europe who would help to make it possible. It is true he had one eye on the receding Middle Ages, but he was no antiquarian. He would agree with Chesterton that progress is not a road we leave behind, but like a tree that grows out of a

root. Thomas More would carry the values of the past where they are rooted, into the future where they will come to flower.

Look towards the future

In its beginnings, St. Thomas More College too stood on a dividing line. Where many others saw only dangers, Walter Murray and Henry Carr, C.S.B., saw possibilities for a cooperative relationship between higher education and the Catholic religious tradition.

It is not an exaggeration to say that we stand on the other side of that dividing line. President Murray and Fr. Carr could not have foreseen World War II, the Holocaust, a province shifting from a rural, farming provincial economy to an urban, industrial international economy, a Church Council which would significantly redefine the relationship between the Church and "the modern world," a cold war waged with the threat of nuclear weapons. They could not have foreseen the rising aspirations of minorities for their just share in the world's resources and demand for recognition of their human dignity. They could not have foreseen the threats to the life of the planet itself.

Beginning in the mid-1960's, this college, under the leadership and courage of Fr. Peter Swan, began moving to a collegial and corporate structure to respond to the changing times, a changing student body and faculty, and the different constituencies of the college. These changes continued to reflect the model of federation, based on distinctiveness and cooperation. Fr. McCorkell's words about More and change apply to his college:

STM would carry the values of the past where they are rooted, into the future where they will come to flower.

The human person ranks first

At the centre of More's life and vision was the human person, rooted in the unconditional love of God become incarnate. At the centre of St. Thomas More College, founded in 1936 by the Basilians, restructured from the mid-1960's, was a vision and concern for the human person, rooted in a community of faith and learning. In asking what kind of college St. Thomas More College should be "in our time," we too must centre on the human person "in our time." Like More and the College named after him, we are challenged to

... carry the values of the past where they are rooted, into the future where they will come to flower.

What do our times feel like? What is it that we face on our "dividing line" fifty-four years after this college began? We face, I think, the continuing challenge chosen by the Council Fathers of Vatican II as a "Church in the Modern World," renewing in a conserving and critical dialogue between "the vetera" of our varied and rich tradition and the "nova" of contemporary aspirations, achievements and hopes.

Since I have already said a few words about "the vetera" of our college in its foundation, let me say a few words about "modernity" and the problem of making sense. Few of us, I think, feel "at home" today. Forty years ago, Mills (1959, p. 7) voiced the uneasiness of many in saying:

... contemporary man's self-conscious view of himself as at least an outsider, if not permanent stranger, rests upon an absorbed realization of social relativity and of the transformative power of history.

Modernity for all its unbelievable technical triumphs has resulted in "the homeless mind" (Berger, Berger and Kellner 1973).

We need to be led and guided

In the privilege I have of listening to young persons, I have heard students courageously unravelling the meaning and effects of "modernity." Their questions probe marginality and anomie, secularity and powerlessness, professions and control, change and identity. Their sensitivity to the stranger motif mirrors all of us. Their intellectual efforts reflect heroic attempts to make meaning in a culture in which, in Marx's telling words, "... all that is solid melts into air" (Berman 1982). They, like

many of us, are, in William Perry's eloquent word, "stuck." They ask how we can "... sustain the conviction that ... human life with its attendant relationships ... is most precious ... when our imaginative hold on it sense vanishes into a swirling void?" (Burrell 1986, p. 7).

The title of Kai Erikson's (1976, pp. 256-259) study of a flood disaster among Appalachian people of Buffalo Creek marginalized by a mining company, *Everything In Its Path*, becomes a metaphor for the pervasive marginalizing experience of modern life.

I have suggested that human reactions to the age we are entering are likely to include a sense of cultural disorientation, a feeling of powerlessness, a dulled apathy, and a generalized fear about the condition of the universe. These, of course, are among the classic symptoms of trauma ...

In the refrain of Paul Simon's *The Boy In The Bubble*, we hear the shadow that falls between the promise and the product of modernity: strangers — to our world, to each other and especially to ourselves.

*These are the days of miracle and wonder
This is the long distance call
The way the camera follows us in slo-mo
The way we look to us all
The way we look to a distant constellation
That's dying in a corner of the sky
These are the days of miracle and wonder
And don't cry, baby, don't cry
Don't cry.*

St. Thomas More had the answers to our questions

How do we get out of the bubble? How do we reconnect our private lives to the public world which shapes and shoves us beyond our notice and control? How do we find a sense of significance in an "automatic earth"? How can we quiet the haunting, unspoken suspicion that we make no difference anyway? How do we make and live out commitments in the face of "all ... melting into air"? How do we keep from crying?

In asking about a college in our time, about Thomas More for our season, we are asking from across the dividing line of the modern world, some say the "post-modern." We are asking, I think, about the future of hope and those who will inherit the earth.

In seeking to "... carry the values of the past where they are rooted, into the future where they will come to flower ...," we seek a **connected coherence** that involves community, learning and faith.

Adopt and practise seven precious guidelines

First, we seek to nourish and strengthen community as a context for learning. The insights of history and sociology of science, as Kuhn and others tell us, reveal how central communities and their values and assumptions are to the discovery, formulation and transmission of knowledge. The growing awareness of the contextual and relational character of knowledge must find a way into our beliefs and practices of a more collaborative and cooperative scholarship, whether in teaching, in research or in community service.

Second, we seek to strengthen undergraduate education as a goal which is more coherent in relationship to our society and to the needs of the young and not so young. Undergraduate education must stress Newman's concern for "cultivation of the mind": critical thinking both as a skill and as a development of the person in making commitments in the face of uncertainty and risk. We must continue to emphasize the role of the humanities and the social sciences in bringing us into contact with our past and our present so that we can connect our individual biographies to the times in which we live with some perspective. "Learning to learn" must be at the centre of all our courses.

Third, we seek to strengthen the support around students in their transition to university, a key transition in the complicated and difficult transition into adulthood. Our Chelsea Program represents a step toward a cohort system for new students which connects them to each other, and toward a dialogue among professors and students across the disciplinary divides.

Fourth, we seek to strengthen our federated relationship with the College of Arts and Science and the University with increased collaboration, centred around those we serve — our students and our province. The support of colleagues in departments, in student services, in the library, audio-visual and computer services, in administration not only make St. Thomas More College possible but fruitful. My year with *Issues and Options* gave me the privilege of contact and friendship with outstanding faculty and staff, deeply committed to learning and to serving our province.

Fifth, we seek to strengthen a community of faith as a context for reflection on ourselves, our learning and our society as the basis for making adult commitments in a world in which "all that is solid melts

into air." Without a supportive context of persons and values, few can risk the movement from taken-for-granted faiths to critical, thoughtfully chosen values as the basis for life commitments.

In its original meaning a 'professor' was not someone with esoteric knowledge and technique. Instead, the word referred to a person able to make a profession of faith in the midst of a dangerous world. All good teachers, I believe, have access to this confidence. It comes not from ego but from a soul-deep sense of being at home in the world despite its dangers. This is the gift they (good teachers) pass on to their students. Only when we take heart as professors can we give heart to our students (Palmer 1990, p. 6)

Sixth, we seek to connect our lives to our world through social involvement in the larger community as an integral part of our learning. A number of our faculty are already significantly serving the community. Building on their involvement, we hope to develop an awareness for students and ourselves as a college that we are "connected" to the world, that we have a "stake" in the outcome, whether we acknowledge it or not.

Finally, we seek to renew the institution such that the views and beliefs we profess are reflected in our actions and in the experiences of those who associate themselves with us; that we will walk the way we talk.

Times change and so must we

This is ambitious. But so was Thomas More, and so were those who first took the risk of establishing a Catholic liberal arts

federated college with More's name at the University of Saskatchewan. But all this begins more modestly and profoundly in increasing our conversation with each other. We can begin here, as Giamatti (1988, p. 24) reminds us:

The university today is a very different place from the one twenty-five years ago, or fifty or one hundred or two hundred and fifty years ago, and yet it is not different. It is still a constant conversation between young and old, between students, among faculty and students, a conversation between past and present, a conversation the culture has with itself, on behalf of the country.

More was at home in our world

I suggested we are slightly scandalized in More's being "a saint" because he seems too human, too "at home" with our humanity. But More is in good company, since we Christians have been scandalized by a God who walked among us as a first-century Galilean Jew, marginalized by his background and his public ways and words. In Philippians, Paul cites what may be an early liturgical hymn, to remind the Christian community of how much our God became like us.

*His state was divine
yet he did not cling
to his equality with God
but emptied himself
to assume the condition of a servant
and became as people are,
and being as all people are,
he was humbler yet
even to accepting death
death on a cross*

Philippians 2:6-8

The scandal we find too much to take, however, is that God is among us in our neighbour, in each other, and especially in the marginalized. This college, named after Thomas More, is built on that scandal, in the hope that in our living out learning and faith in community, we and those we serve will find and make our world "a home" for all of us. Thomas More reminds us, in Emily Dickinson's words, to "Take care, for God is here."

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Fr. Jack Gallagher delivers homily at President's Installation Mass

Your Excellencies, your Honour, all of the distinguished guests, friends and members of this community:

The Greek word that we translate as spirit — "ruah" — really has two meanings. One of the meanings of "ruah" is breath. That comes to mean "life" because where something is breathing, you can suppose that it is living. From the notion of life, it comes even to a notion of the inner self. A person's "ruah" is his inner self. But the Hebrews had a very sharp consciousness of the precariousness of that life that we carry with us: that only a kind of an accident stands between this life we carry and the dust from which it came. So they saw

life as a temporary gift from God; and Job says, "You breathe into me Your Spirit and I live; and You withdraw Your Spirit back to Yourself and I die." Only God is life, is Spirit properly. And the other meaning of this word is "wind," the mysterious power that we cannot see. We don't know where it comes from, as John says, or where it is going, but we know it is there. So it came to be thought of as an image of God's working in the world with power, but often invisibly, in a way that cannot be controlled or even predicted.

This notion of spirit then becomes central to the hope in the future of Israel. So the Messianic time when God would res-

cue his people would be a time of the pouring forth of the Spirit. Their experience, of course, was of their own infidelity — their own failure to live up to the gifts of God. So the prophets realized what was needed was an interior change, as Ezekiel says in the passage just read, "We need a new heart, a new spirit." In that dramatic passage of the "valley of the dry bones," he says, "Breathe on these bones and give them life." When it became the task of the new Christians, in the Acts of the Apostles, to explain what had gone on, they said quite simply, "The Spirit that has been promised has arrived, and is active." The time has come, the Spirit has been present

in Jesus, has moved Him through the course of His life and death and resurrection and now has settled upon this community." So this was the core of the message, that there is a new life that has been poured forth, a life of love, of love which is not simply a sentiment — not simply a feeling — but a radical new solidarity with others, a radically new way of defining oneself, of defining one's relationship with others and of one's relationship with God.

"The Spirit breathes where He wills"

The effect of that love is to form a community, a community which is itself a fulfillment of that Messianic promise. The Spirit forms the community by changing each member inwardly. First in love but then that love takes many different forms as there are many different gifts given to different people to build that community. The gifts of prophecy, for example, or of teaching or of administration. Dr. Thompson will be glad to hear that that too is the gift of the Holy Spirit and may have to be reminded of that several times as a converted teacher or, shall we say, a fallen-away teacher having fallen from the gift of teaching to a lesser gift of administration.

It is our custom each year to begin our academic year with the Eucharist invoking the blessing of the Holy Spirit, and this year we begin a term of a new President with the same invocation because we are aware that this new life that is given is not given like something that you get and put in the bank and you know it's there. It must be given over and over again. The gifts we have been given in the past are good. They prepare, they enrich us but they do not guarantee that we ourselves will spring to life anew. So each year we must recreate that life. Without that inner life, the rest, as Paul tells us, is but noise . . . although often very interesting noise on campuses.

We all participate in unity

The new life that is given to us is basically a life of a community. It is not a primary community, like a family, but it is a community: an academic community. It is a community built around the act of learning and, secondary, the act of teaching. At its core of this academic community here at St. Thomas More College is that act of learning. The act of coming to understand, to reach that stage of saying "I see."

Then, that act of teaching which engages us in a subtle and profound way in the life of another person. For this particular kind of community of St. Thomas More College is the central bond that is created, because that is a bond of charity. It can only work if it is such. It must carry with it the fruits of the respect for the sacredness of the mind, of the person, of the student. It is a call to be trustworthy in the most profound sense. It is the experience of shared truth. This intense personal relationship of evoking new life is at the core of this community. The rest of the academic work and life is at the service of this core and expresses it. New life not of a disembodied mind but of persons at their most personal.

The Holy Spirit renews the face of the earth and always creates something new. Last night, in one of the presentations, there was a striking image that going on in life of an institution, for example, is not like a road where you travel and leave the past behind, but more like a tree that grows. It keeps its identity, really fulfills its identity.

The planted tree is still growing

The history of St. Thomas More College is a rich history. (Already when I came here in 1950, which looking back was the 17th year of its life, we already had the good old days of Father Carr and Father McGahey, and the times when the STM hockey team used to beat the Huskies and you could just feel the withering contempt of those who looked at us not quite being able to beat Arts.) The history has been a history of personalities like that — of great people who have changed, have brought life to generations of students. I happen to have known all the Presidents of the St. Thomas More College: Father Rush, Father McCorkell, Father Carr, Father Sullivan, Father O'Donnell, Father Swan, interim acting president Professor McCullough, Father Kennedy, Father Hanrahan, interim acting president Professor Penna, and now President Thompson. (I notice from this list that there is one person who later became Superior General and two who had been Superior General.) I was wondering whether Dr. Thompson if, in several years, you could use an old broken down moral theologian. We are supposed to be prudent and prepared when we are cast out of office. For each of those names, one could pause and evoke a kind of personal history. Each has shaped the identity, not a road left behind, but a tree whose identity was not given at the moment of birth but was formed and shaped in the history . . . the history which was a

personal history. When St. Thomas More becomes more itself in the future, fulfills itself, that self will be one which incorporates that identity which was given in the past.

I am fresh from the installation of a first Lay President of another institution which always had Basilian Presidents. The new President, Dr. Richard Alway, told this story:

One morning a mother went up to pound on the door of her lazy son. She said, "Get up. It's 9 o'clock. It's Monday morning. You're supposed to be at the University." He said, "I don't want to get up." She said, "Look, it's Monday morning. Get up and get to the University." He said, "I hate it there. The faculty hate me, the students hate me, I think everyone in the Registrar's Office hates me." She said, "Look, it's Monday morning, it's 9 o'clock, and you're supposed to be at the University. After all, you are its President!"

No doubt we cannot guarantee that there will not be Monday mornings; but never, I hope, quite that bad. I would judge from the testimony last night of the students, faculty and friends that you would have a long way to go before that would happen.

I would like to return to something which Dr. McCullough said last night, that he brought to you from the faculty three gifts: friendship, interruption and love. I do not know about interruption. I think it's like cauliflower, one of those gifts that is best savoured much later in life, or perhaps looking back from eternal life! But friendship and love you already have and already enjoy. So to the best wishes of the faculty, students, alumni and all of the others I would add those of the Basilian Fathers as I thank you for undertaking this work, welcome you, promise our support, our prayers for you, and join you in this service of God and of society.



"He's lost the will to fiddle."

Please do remember in your prayers our deceased alumni and alumnae. During the month of November, masses will be offered up in St. Thomas More College chapel for them. We pray too that we have missed no one in our listing. If so, please do inform us.

ARN, Loretta L.K. '65
 ARSENAULT, Sister Marie Louise '65
 ATKINSON, Janice C. '59
 ATWOOD, William J. '64
 AYOTTE, Aime J. '46
 BALDES, Dr. Edward J. '18
 BEDARD, Edward J. '61
 BERSCHIED, Mathias J. '49
 BILODEAU, Claudette M. '68
 BINTER, Bernard J. '47
 BORYCKI, John '57
 BOUCHER, Marion M. '40
 BOULANGER, Dianne L. '73 (Mrs. K.A. Bassandowski)
 BOURHIS, Roland '47
 BOYLE, Joseph P. '70
 BRAUN, Anton G.H. '60
 BROST, George J. '70
 BUBNICK, Linda May '76
 BUJILA, Bernadine Agnes (Mrs. Hoeschen) '25
 BURNS, Fr. Frank C.S.B.
 CAMERON, Thomas M. '50
 CARR, Fr. Henry C.S.B.
 CHOMIAK, Elarry H. '60
 CHOUIINARD, Dr. Clarence J. '47
 CHURKO, Donald M. '68
 COLLEAUX, Ronald Arthur '49
 COLLINS, Cecil P. '39
 COONEY, David J. '71
 CROWE, George E. '47
 CURTIN, Sylvester Charles '48
 CYCA, Randolph J.P. '67
 DAUNAIS, Marc Donald '57
 DAVIS, Joseph Arnold '75
 DAWSON, John '57
 DEMONG, Roger K. '67
 DEUTSCHER, Michael Stanley '47
 DEUTSCHER, Rudolph J. '45
 DIAKUW, Vivian Darlene (Mrs. W. Johnson) '66
 DUKOWSKI, John Arthur '49
 DWYER, Mrs. Mary Jean (Quigley) '42
 DWYER, Francis Richard '41
 EHLERT, Edwin Wayne '65
 FAHLMAN, Mildred Joan Miss '48
 FAHRENSCHON, Walter Julien '65
 FEDERKO, Alexander '67
 FEEHAN, Edward (Ned) Francis '44
 FIEGER, Peter Paul '50
 FODCHUK, Miss Usteen '47
 FOLEY, Eugene Brian '74
 FORBES, Donald Alex '34
 GARTNER, Edward Edmund '71
 GENEREUX, George, P.P. Dr. M.D. '56
 GOBELL, Robert Elie '48
 GODDARD, George Edward '51
 GONDA, Frank S. '66
 GRADISH, Steve
 GRANT, Lloyd Louis '53
 HAWKINS, Wilfred Joseph '30
 HEIT, Ronald Gary '70
 HERRINGER, William Bernard '49
 HOLATA, Morris William '58
 HUDEC, Dr. Albert Vincent '39
 HEIDGERKEN, Dr. Joan Agnes '70
 HUGHES, William J. '25
 KACSMAR, James J. '48
 KEENAN, Michael G
 KELLERMAN, William M. '49
 KINDRACHUK, Dr. William Henry '39
 KLIMCHUK, Dr. Miroslaw M. '49
 KLUS, Edward S. '53
 KNAPIC, Theresa Veronica '51
 KOKESCH, Colette Cecile '67
 KOLLER, Eric Markus '61
 KOVAL, Josef '52
 KROCHENSKI, Rodney P. '62
 KULCSAR, Rita Sister '51
 KUSCH, Anthony Gerard '40
 LABELLE, Mrs. Judith Anne '64
 LANGEVIN, Lawrence S. '61
 LAVENTURE, Dr. Arthur R. '57
 LEE, Helen '32
 LEEPER, Fr. Desmond W. '52
 LEIA, Albert Lawrence '51
 LENHARD, Veronica Theresa Mary '42
 LUCAS, Frank S. '37
 LaBRASH, Irene Ethel '58
 LABEL, Fr. Eugene (Nig) C.S.B.
 MAGDICH, Frank Stanley '53
 MAHER, Elinor '37 (Mrs. J.B. Glenn)
 MAHER, Judge John H. '39
 MALACH, Vincent W. '51
 MALLON, Fr. Paul C.S.B.
 MANN, Mrs. Marie Grace '43 (nee Taylor)
 MARKEL, Fr. Basil
 MATTE, Leo Joseph '56
 MAXTED, Wm. John Dr. '51
 MEEHAN, Dinnis R. '57
 MELANSON, Madeleine Marie '49
 MICHAUD, John M. '48
 MONGEON, Fred C. '37
 MONTAGUE, Fr. Bob C.S.B.
 MONTBRIAND, Gerald T. '71
 MORRIS, James Michael '87
 MORIARTY, Edmund J. Dr. '39
 MUNELLEY, Fr. Leo C.S.B.
 MURPHY, Bernard Francis '43
 MURPHY, Mrs. Dorothy Isabelle '47 (nee Tronrud)
 McCORKELL, Fr. E.J. C.S.B.
 McCORKELL, Wilfred J. '51
 McDONELL, Gertrude S. '45
 MaGAHEY, Fr. Joe C.S.B.
 McLEOD, Dolly Catherine '55
 McLEOD, Earl Wm. '51
 McLEOD, Roderick '33
 McREAVY, Fr. Jack
 McGINN, Gerald James '56
 McGOEY, Joseph Richard '46
 NEALD, Mary Anita P. '61
 NIEMAN, Theodore Jacob Q.C. '38
 O'CONNELL, John M. '39
 O'CONNOR, Mary Lorraine '63
 O'DONNELL, Fr. Joe C.S.B.
 PAJOT, Thomas Basil '47
 PANASIUK, Meraslav '64
 PASLOSKE, Rudolph Richard '65
 PLUECKHAHN, Victoria Dale Mrs. (nee Wat-
 chicoski) '62
 POLLEY, Joseph F. Q.C. '48
 POURBAIX, Dr. William E.J. '46
 PROVICK, John Martin '51
 RACH, Gordon L. '62
 RAUCH, Dr. Josephine '62
 RICHARDSON, Mrs. Helen E. '45 (nee Helen Elizabeth Meats)
 RIFFEL, Dr. James Casimir '43
 RINK, Melfort Allan '72
 ROBERTS, Neil Francis '47
 REPSKI, Alex '52
 RODDY, Agnes Mary '31
 RUBIN, Morgan Edward '45
 RUSH, Dr. Desmond Keiran '49
 RUSH, Eileen Joan '71
 RUSH, Fr. Leonard C.S.B.
 RYLAND, Robert Neil '74
 SABRAW, Joseph Henry '37
 SALEMBIER, Louis Joseph '48
 SCHMIDT, Dr. Donald Joseph '55
 SCHMIDT, Joseph M. '52
 SCHMIT, Kenneth James '55
 SCHMIDTZ, James Leonard P. '67
 SCHREINER, Matilda Alma '55
 SEDOR, Harold John '76
 SELLS, Wm. John Peter '65
 SLOBODZIAN, Michael G. '78
 SMITHWICK, Wm. Patrick '38
 SMYSNUCK, Garnet Peter '66
 SOUCY, Louis Andre '49
 STACK, Mrs. Gertrude Emma '29 (nee Baldes)
 STACK, John Ambrose '58
 STILWELL, Dr. Gregory A. '66
 STOCK, Mrs. Yvette '42 (nee Bourhis)
 STRICKLAND, Philip Wheaton Brig. Gen. '32
 STROHOFFER-LeMARRY, Regina Ute '66
 STUART, Robert Adam '75
 SULLIVAN, Fr. Basil C.S.B.
 SULLIVAN, Helen Marie (nee SUKNACRY) Mrs. '49
 SUTTLE, John Leo M. '50
 SWEENEY, Vincent Dan '42
 TAYLOR, Agnes Elizabeth '59
 THORBURN, August James '48
 THURMEIER, Jacob John '38
 TOMASHEWSKI, Paul '61
 TOSZAK, Tenna Genevieve '48
 TOUPIN, Joseph Gilles P. '65
 TOURIGNY, Mrs. Laura Marie '47 (nee Normond)
 TRELEAVEN, Robert James '55
 TRETIAK, Norman '51
 VOGT, Anton George '34
 WAKARUK, Mrs. Rita Rose '66 (nee Prothman)
 WASYLENKA, Mary Henry Sister '63
 WAUGH, Mrs. Dorothy Jean '34 (nee Craigie)
 WEBER, Sister Magdelene (Ursuline) '45
 WEDGE, James Balfour, Q.C. '44
 WESOLOWSKI, Fr. Roman Antonini '83
 WOOD, John Garth '74
 WOODARD, William Devere '44
 ZAKRESKI, Mrs. Norman Mary '52 (nee Mahoney)
 ZAKRESKI, Orest Nickolas '49
 ZINTEL, Sister Antonia A.M. '79

Press releases announcement of installations of new university presidents

St. Paul's College (Winnipeg, Man.), installation of **Richard A. Lebrun** as Rector on September 14, 1990, *President John Thompson* representing STM.

University of St. Michael's College (Toronto, Ont.), installing **Richard M.H. Alway** as President and Vice-Chancellor on September 28, 1990, *Dr. Margot King* (Toronto) representing STM.

St. Joseph's College (Edmonton, Alta.), installing **Rev. Robert Barringer, CSB**, as President on October 16, 1990, *President John Thompson* representing STM.

University of Victoria (Victoria, B.A.), installing **David Frederick Strong** as President and Vice-Chancellor on October 20, 1990, *Mr. Grant Maxwell* representing STM.

Memorial University of Newfoundland (St. John's, Nfld.), installing **Arthur W. May** as President and Vice-Chancellor on October 23, 1990, *Dr. Walter J. Cherwinski* (St. John's) representing STM.

Brandon University (Brandon, Man.), installing **C. Dennis Anderson** as President and Vice-Chancellor on October 26, 1990, *Mr. Shaun Moore* (Brandon, Man.), representing STM.

McMaster University (Hamilton, Ont.), installing **Geraldine Kenney-Wallace** as President and vice-Chancellor on November 9, 1990, *Dr. Peter James Powers* (Hamilton, Ont.) representing STM.

St. Francis Xavier University (Antigonish, N.S.), installing **David J. Lawless** as President and Vice-Chancellor on November 10, 1990, *Dr. Donald Patrick Sheridan* (Truro, N.S.), representing STM.

University of Toronto (Toronto, Ont.), installing **J. Robert S. Prichard** as 13th President on October 12, 1990, *Ernie McCullough, Jr.* (Toronto, Ont.), representing STM.

University of Regina (Regina, Sask.), installing **Donald Wells** as President on October 20, 1990, *Dr. John Thompson* representing STM.



Merry Christmas to our Alumni and Alumnae

All here at St. Thomas More College happily relay to you our choicest greetings, best wishes and fondest remembrances as you celebrate joyfully this coming festive season, the happiest time of the year. May you receive every good grace, gift and blessing. R: joyce in spirit; we all will be together.

PLEASE LEND US YOUR
HELPING HAND.
WE TREAD UPON SINKING SAND.

Membership in our select club increases, thanks to good, loyal, fervent ones who aid our association.

Recently, the following have come forth to register. We invite you also to lend us a helping hand that will be heartily appreciated.

STM-Newman alumni executive officers approve program to adopt membership within our association.

Gullason, Thomas Steven '69
Berscheid, Frances Miss '53
White, Bernadette Mrs. '68

Please indicate that you wish to register by enclosing your \$10 fee or more. Fill out the information below and forward to:

c/o Rev. W. O. Regan, C.S.B.
STM-Newman Alumni Office
1437 College Drive
Saskatoon, SK.
S7N 0W6

Name _____

Street and No. _____

Province _____ Postal Code _____

FERVENT, LOYAL GRADUATES
WHO HAVE DONATED TO OUR
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Andrew Lionel Leblanc '54
Hull, P.Q.

Rev. Ian Malcolm McRae '48
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Raymond Anthony Wilde '63
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Dr. James Vincent Penna '59
Saskatoon, Sask.

Mrs. Elizabeth Ann Helen Holst '82
Saskatoon, Sask.

George Alexander Beattie '88
Saskatoon, Sask.

Mr. A.G. McKay
Saskatoon, Sask.

John Alberis Dechief '38
Regina, Sask.

Ms. Anna Theresa Wileniec '85
Regina, Sask.

Dr. Rose Louise Smyth (Couture) '84
Fort McMurray, Alta.

James Joseph Herbach '49
Unity, Sask.

Romeo Clement Beatch '73
Yellowknife, N.W.T.

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**HAVE YOU MOVED LATELY?
HELP US UPDATE OUR MAILING LIST**

Are you receiving your Alumni mailing at your proper address? Is a copy still being mailed to your old address or to your parents' home? Are you receiving more than one copy of each mailing at your present address? Inform us!

The only way in which we can keep our mailing list up-to-date is if you keep us informed of any changes in your address. To assist us with the up-dating of our files, please complete the following form and return it promptly. If you have any Alumni friends who do not receive Alumni mail, please forward their names and addresses as well.

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1437 College Drive
St. Thomas More College
Saskatoon, Saskatchewan
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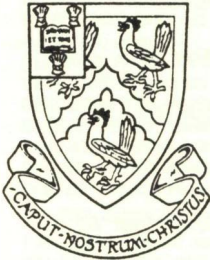
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