

# STM Newsletter

*St. Thomas More College & Newman Alumni/ae*

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Winter 1992



*"The White House" by Claudine Audette-Rozon*

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1992 Distinguished Alumna/us Awards

New Faculty at STM

Fall Convocation Student Awards

***. . . and all our regular features!***

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# Notes from the President



This *Newsletter* continues the expanded coverage we began with our summer issue. Based on advice from your Executive, we are introducing not only more news, but some regular columns and features. Sylvia Regnier, Kevin Corrigan, and I are writing columns. Our Association Director, Father Oscar Regan has his Director's pages. This issue features a profile of Father Regan who has for fourteen years worked faithfully to keep you in touch with STM through the *Newsletter*, through hundreds of handwritten notes, and by keeping addresses up to date. I want to express our thanks to Father Regan who very recently celebrated his 82nd birthday. Ad multos annos!

Our "new and improved" *Newsletter* will provide you with a fuller picture of the College today: distinguished alumnae and alumni like Mary Louise Long and Frank Roy; our students, faculty and staff; speakers who come to the College; our history as a Catholic College federated with the University of Saskatchewan; upcoming events; where our alumnae and alumni are as well as the names of those who

are deceased; articles on concerns important to all of us; and more.

From a busy Fall, I would like to single out two developments. Last June, the Provincial Government appointed a University Program Review Panel, headed by Mr. Albert Johnson. This Fall, the Panel solicited briefs and held public hearings. STM appeared before the Panel on Tuesday, 27 October. Mr. Roland Muir, STM's Treasurer, Dr. Kevin Corrigan, STM's Dean, and I presented the STM case as a Catholic federated liberal arts College in the Basilian tradition. We were very well received by the Panel members who showed both concern and encouragement for the work of the College. I want to thank Roly and Kevin for their outstanding presentations, and those members of the STM College Community, including Brent Gough ('73), Chairperson of the Corporation and Board, Tom Deutscher ('69), Irene Poelzer ('50), and Bob Regnier ('68), who supported us by attending the hearing. Copies of the STM brief are available by writing to the College.

In November, STM's Board of

Governors approved a combined Development and Alumni/ae Affairs Office for the College. Mr. Dennis Dorgan ('73), Association representative on Corporation and member of the Board, told the members of the Board that the alumni executive had been awaiting such a day for a long time. A Development and Alumni/ae Affairs Office will insure that we increase and strengthen contact between STM and you, our more than 4,000 alumni/ae. The Spring *Newsletter* will have more on these plans.

As a small but tangible way of bringing STM a little closer to you, Claudine Audette-Rozon '75 has created six drawings of STM, including one of the 'white house' featured on the cover of this *Newsletter*. Starting in January, these will be available for purchase as a set of six note cards. (See "Ad" in this issue.)

I look forward to increased communication with you, both through the *Newsletter* and in person. Feel welcome to write or call. Tell us what you would like in the *Newsletter*. And if you know alumni/ae who are not receiving the *Newsletter*, drop us a note.

Throughout this New Year of 1993, may you know the presence of the Lord who has come among us and who is with us.

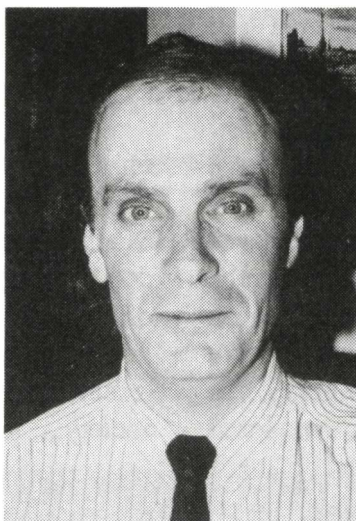
John Thompson  
President



Greetings and best wishes to all alumni, alumnae, and friends of STM! The College continues to be a vigorous and vital part of campus and city life. One thousand and fifty-four students are enrolled this year, and over six thousand students are registered in half-classes through STM. Our student community has two student Councils, STMSA and Newman Centre, a vibrant drama programme, a student newspaper, *the Voice*, and a host of different functions from Coffeehouses and Dances to Liturgical Suppers and Retreats. If you happen to be in town, the Coffeehouse, for example, is an event you should not miss, for the talented acts in comedy, dance, and song and the packed auditorium make for a lively and engrossing evening's entertainment.

Apart from our regular drama programme this year, Newman Drama also sponsored the Moscow Theatre Group's performance of *Animal Farm* in the Fall. We targeted University professors and students, and also high schools in the city. Over one thousand people attended the performance, and the venture was a resounding success with good coverage also in the local media.

STM is known for its teaching and for the close contact between its faculty and students. The Basilian tradition of association with students is continued by the faculty and staff today. Visit the cafeteria at lunchtime and you will find a number of professors and



staff there too, sometimes tutoring, and most often just chatting with students. The Chelsea Programme, an interdisciplinary programme for first-year students, and team-taught by professors from as many as seven different departments, is an extension of that spirit. For the past five years a significant number of faculty has volunteered an extra four hours per week to take part in this programme. STM also makes a distinctive contribution with all its departmental offerings, since each of our nine departments offers a distinctive programme or special focus to university life.

As you will see elsewhere in this *Newsletter*, the scholarly life of the College has been flourishing with the publication of nine books by our faculty in the last year alone. Three journals with national and international status continue to be based in two of our departments *The Chesterton Review*, *The Canadian Catholic Review*, and the *Newsletter for Ugaritic Studies*. Major contributions are being made by our faculty and students in community service--at home, to the Psychiatric Centre, the Separate

## From the Dean's Desk

School system, Rape Crisis Centre, L'Arche communities, among many others--abroad, most notably to a major archaeological project in Israel in connection with the Hebrew University of Jerusalem, supervised by one of our faculty. Over \$100,000 in research grants were won in national competitions. Finally, to demonstrate the dedication of faculty and staff to the ongoing work of the College, a sum of over \$400,000 was pledged by that combined group to the fundraising campaign, FOR ALL SEASONS.

We are all involved in the task of education for we are students together in the search for wisdom. Our alumni and alumnae are a vital part of the continuing strength of the College's life today. Please do not hesitate to drop in to visit us, and if you would like to visit with our students or if you would be willing to give a talk (on any subject) to our students and the community, please get in touch with me (966-8958) or my assistant (966-8953). Your experience and your concern for our students are invaluable to STM today.

Kevin Corrigan, Dean

# Chaplaincy theme guides

This year the theme of "Chaplaincy", the pastoral dimension of St. Thomas More College that is so essential and central to its mission, was the focus of reflection and discussion. Fr. Norman Tanck, in the 8th lecture of the Basilian Way of Life Series on Friday evening, set the tone and inspired thoughtful and prayerful consideration of Campus Ministry. On Saturday morning, two panel discussions explored campus ministry from different perspectives. In the evening Sr. Marianne Flory reported on the Saskatoon Diocesan Synod, an intense inquiry process of renewal in the Diocese.

## Higher Education and Chaplaincy

In his talk entitled "Higher Education and Chaplaincy," Fr. Norman Tanck, CSB, defined Basilian Campus Ministry as "a pastoral response to the needs of the Church on college and university campuses." Basilians have taken on the responsibility of forming and nurturing faith communities of worship and service for many years across North America. As priest-educators they provided not only "academic and administrative personnel, but were available for the pastoral and liturgical needs of Catholics on campus."

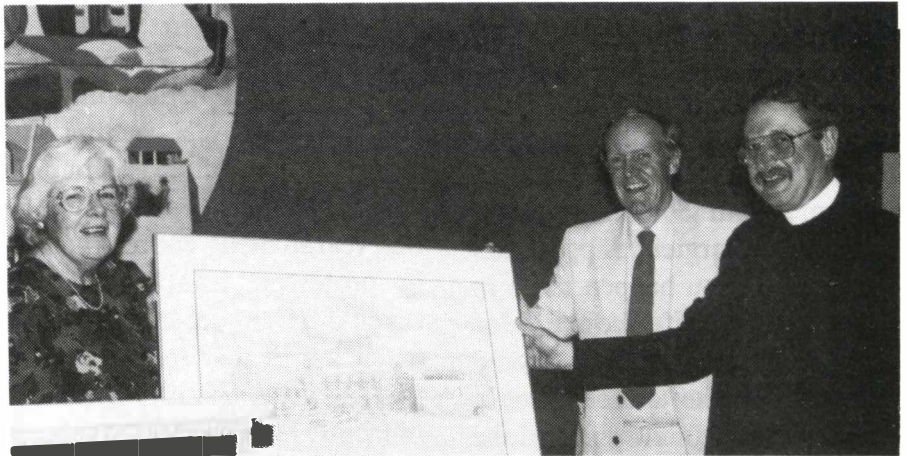
In the 1940's, '50's and '60's this ministerial aspect of Basilian presence grew and flourished. In the '70's and 80's Basilian Campus Ministry changed. Faculty were under increased pressure to do more research, publish, serve on committees and fulfil other professional academic duties. The time available for personal contact with students outside the classroom continued to shrink.

In response to the diminishing personal contact, a new level of professional in the academic community developed -- "the student personnel administrators" who served as academic counsellors, personal counsellors, residential life staff and chaplains. The move to the establishment of chaplaincy offices, teams and ecumenical ministries

represents a transition accompanied by the stresses, strains and difficulties that such adjustments entail.

Fr. Tanck then explored "What Campus Ministry does." The Pope, in an 1987 address to the leadership of Catholic higher education in the U.S. stated:

"It is useful once again to stress the importance of research into the questions vital for Church and society...; to emphasize the need for educating men



*Father Tanck receiving a limited edition print on behalf of the Congregation of St. Basil, Toronto.*

and women of outstanding knowledge who 'having made a personal synthesis between faith and culture, will be both capable and willing to assume tasks of service of the community and of society in general, to bear witness to their faith before the world'; and finally, to pursue the establishment of a living community of faith, 'where sincere commitment to scientific research and study goes together with deep commitment to authentic Christian living.'

(Xavier University, 12 September 1987)

For a Catholic College to be a "living community of faith" is the essence of campus ministry. "It links the worlds of research and learning to the worlds of lived spirituality, worship, service and evangelization, to help create an integrated Catholic experience." For Fr. Tanck, the character of Basilian campus ministry has become a collaborative team ministry, but its central purpose remains the same. Having reflected on the changing nature of campus ministry and



# Corporation Weekend '92

having defined its goals, he went on to consider practical avenues for achieving those goals.

*Fr. Tanck, First Assistant 1 to the Superior General for the Basilian Order, likens his current position to that of Dan Quayle. For much of his priestly ministry he has served students as campus minister.*

## Panel Discussions

On Saturday morning two panel discussions picked up on the theme of the practical and specific paths that chaplaincy can follow to minister to students and the broader community within a Catholic college, set in a secular university. The first panel included campus ministers who have extensive experience and/or are now active in campus ministry, plus one student to reflect upon her experience as a recipient of that ministry. Each had very different experiences, but all shared generally the elements of journeying with students, prophetically calling students and colleagues to a deeper faith, celebrating life within the community through liturgy, service and social interaction, and finally demonstrating that chaplaincy requires a modeling, collaborative ministry. Following this process the student was able to indicate how successful the others were. For her, the caring and comfortable milieu of STM made it her "home." Participants and observers commented that the process reflected their experience, in that chaplaincy occurs when an encounter includes treatment with 'careful' respect, cheerful demeanour, helpful advice, good listening and just 'being there' for each other.

In the second panel discussion of the morning, members of the Pastoral Community Council (PCC)

introduced this body and shared their experience of its first year of supporting chaplaincy in the College. A few years back, following a thorough and lengthy review process that included wide consultation, a comprehensive report concluded that the pastoral dimension is an integral and pervasive part of STM. "It is the GLUE which binds together all the elements of the person and the community into the wholeness of the College's vocation." The review committee recommended the establishment of the PCC to provide a special place for chaplaincy in the structural



*Sr. Marianne Flory, SCJ, is Synod Coordinator for the Diocese of Saskatoon.*

organization of the college and to allow the community to exercise communal responsibility to sustain and support chaplaincy, physically, emotionally, intellectually and spiritually. The PCC is a community pastoral group, an advisory and supportive, yet accountable body. In it and through it, chaplaincy achieves liaison with the whole community. The membership of this body is designed to be broadly representative of the groups and points of view in the community of STM. During its first year of operation PCC established a consultative search process for the appointment of chaplains, spent many hours exploring outreach to Catholic faculty and students in other Colleges, examined ways to enhance participation of the

worshipping community, considered many avenues whereby we could support the work of our chaplaincy team.

Following this brief introduction, members of the PCC reflected briefly on their feelings and experiences as the Council struggled to determine its direction in its

*contd. on p. 6*

# Sr. Marianne Flory presents Synod results

*contd. from p. 5*

first year of operation.

*Panel #1: Sr. Mary T. Kane IBVM, Fiona Haynes, Fr. Norman Tanck CSB, Sr. Anne Lewans OSU, Sherry Van Hesteren, (Chair) John Thompson.*

*Panel #2: Elaine Zerr, Frank Van Hesteren, Fr. Joe Penny CSB, Mary Miller, Danielle Cyrenne, (Chair) Rhonda Gough.*

## The Saskatoon Diocesan Synod

On Saturday evening following the Corporation Banquet, Sr. Marianne Flory reported on the Saskatoon Diocesan Synod. She began by indicating that the panel discussions of the morning echoed the experiences she too had with Synod. For her, in her capacity of leadership, planning, organization, assessment and follow-up, the Synod is a pastoral event concerned with conversion and renewal in the Diocese. The concerns, the striving

and the difficulties encountered that we had discussed regarding chaplaincy and campus ministry paralleled her experience in the process of the Synod.

Sr. Marianne firmly believes that the bringing together of the community through the Synodal PROCESS is the "essence" of the Synod and will have a greater impact on the renewal of the faith community in Saskatoon, than the final document that will eventually emerge and fulfil the requirements of Canon Law. She described the Instruments--small group discussions, the questionnaire, intergenerational meetings--and related anecdotes of the impact of these opportunities for people to share their "experiences of church." People shared hopes and dreams, sorrows and disappointments. Their views were challenged and, alternatively, they were affirmed in their experience.

From the group discussions and

questionnaires a number of recurring themes became apparent. People are worried about the shortage of clergy. They want to build closer communities and better support systems. They support more ecumenical activities, and greater outreach to the poor and marginalized. They perceive a greater need for education and activities to support family life. Parents worry about youth, and youth want to have meaningful and participatory affirmation in the church.

For Sr. Marianne, wonderful things have happened. The faithful have a growing sense of ownership of church. They have a desire for involvement and to take responsibility. People have blossomed with self-confidence and self-esteem. The Synod is now entering the last lap; if the current momentum carries through, the Diocese will benefit from and reflect the passion and commitment revealed by the Synodal process. President Thompson in thanking Sr. Marianne for her perspective on the Synod indicated that her "holy discontent" was an empowering energy for others. All who heard Sr. Marianne could only agree with this vibrant image of action.

*Sr. Marianne Flory, SCJ, an alumna of STM, is Synod Coordinator for the Diocese of Saskatoon.*

## STM welcomes new chaplain

Fiona Haynes has joined our Chaplaincy Team on a part-time basis.

As a graduate of STM, and volunteer in RCIA, she brings with her familiarity with the College and valued experience.





# Corporation Membership as at October 1, 1992

**Ex Officio:**

Dr. John Thompson, President (1995)  
 Dr. K.C. Corrigan, Dean (1997)  
 Mr. R. Muir, Treasurer (1993)  
 Mr. R.W. Lemke, Controller

Greg Thomas  
 Lyle Skrapek  
 Jennifer Rothwell  
 Brenda Santer  
 Sharon Gauthier  
 Nancy Yakimoski  
 Mark Fabbro  
 Tara Greer  
 Madeline Murphy  
 Scott Heath

**Members-at-Large:**

(3-year term; terms end Dec. 31)  
 [voted by Corporation]

Dr. Lois M. Brockman (1995)  
 Senator Sydney L. Buckwold (1993)  
 Mr. Bernard M. Daly (1995)  
 Judge Peter J. Dielschneider (1995)  
 Justice Emmett M. Hall (1994)  
 Dr. Cecil L. Kaller (1995)  
 Dr. P. Michael Maher (1994)  
 Mr. Kevin Murphy (1993)  
 Mrs. Ida Clermont (1993)  
 Mr. Ben Weber (1994)  
 Dr. Frank Vella (1993)  
 Mr. Les Dubé (1994)  
 Very Rev. Ken Beck (1993)  
 Mr. Tony Saretsky (1993)  
 Mr. Urban A. Donlevy, Sr. (1994)  
 Sr. Irene Poelzer (1994)  
 Mrs. Carol Kavanagh (1994)  
 Mrs. Shirley Maranda (1995)  
 Mr. Chris Sarich (1995)

**Basilian Fathers:**

(No term)  
 [Ex Officio]  
 Rev. J. Ian Boyd                      Rev. Daniel Callam  
 Rev. Ron Griffin                      Rev. Edward Heidt  
 Rev. Joseph Penny                      Rev. Gordon Macdonald  
 Rev. Oscar Regan

**Diocesan Representatives:**

(3-year term; terms end Dec. 31)  
 [Selected by Bishop; ratified by Corporation]  
 Mr. Ed Novecosky (1995)  
     St. Peter's Abbacy Diocese  
 Mrs. Evelyn Chapuis (1995)  
     Prince Albert Diocese  
 Mr. Wendel Herle (1995)  
     Regina Archdiocese  
 Mr. John Lewchuk (1995)  
     Ukrainian Catholic Eparchy of Saskatoon  
 Mr. Joe Bellefleur (1995)  
     Gravelbourg Diocese  
 Mr. Nick Lucyshyn (1995)  
 (deceased October 27, 1992)  
     Saskatoon Diocese

**Members elected by Corporation to the Board:**

(serve 1-year term on Board renewable up to  
 3 years or since 1991 serve 2 years on Board; terms end day  
 after meeting)

[voted by Corporation]  
 Mr. Conrad Leclerc (1993)  
 Sr. Annella Pek (1994)

**Alumni Representatives:**

(No term)  
 [Ex Officio]  
 Mr. Dennis Dorgan  
 Mr. Claude Lang  
 Mr. Brent Gough

**Students:**

[selected by Student Association]  
 Jack Hoffart, President, STMSA  
 Dana Case

**Tenured Faculty:**

(No term)  
 [Ex Officio]  
 Dr. B. Chartier                      Dr. P. Kelly  
 Dr. W. Denis                          Dr. J. Penna  
 Dr. D. Farmer                        Dr. M. Pomedli  
 Dr. G. Farthing                       Dr. M.T. Prokes  
 Dr. C.M. Foley                        Dr. M. Tobin  
 Dr. J.G. Quenneville  
 Dr. E. Jastrebkse  
 Dr. D. Kelly

**NOTE:** All members of Corporation are voting members.

# Greetings from your Association President

The Alumni/ae Executive members truly appreciate the opportunity to support St. Thomas More College. Observing various positive changes to meet the demands of the nineties, is exciting and personally rewarding. Thank you to all those alumni/ae members who have been in touch with us and who have supported the College. We welcome Fr. Ed Heidt, a new English professor, to our College; his dramatic reflections stimulate conversation and strengthen faith. We also welcome Chris Gerrard and his vision of Christian education. Dolores Poelzer has left sunny regions of California to teach at STM. Gerry Coulter and Phil Buckley left Ontario to pursue a career in Catholic education. Both insist enthusiastically that they love Saskatoon and the College. Finally, Tammy Marche, who hails from Newfoundland, has joined the Department of Psychology. We are delighted with the many warm and stimulating conversations we enjoy after Mass with various

members of faculty.

Corporation Weekend provided many faculty, staff, alumni/ae and community members with an occasion to meet, consider the importance of Chaplaincy, reacquaint themselves with friends of the College and socialize. Our two recent executive meetings dealt primarily with the presentation of awards to a distinguished alumnus, Frank Roy and a distinguished alumna, Mary Louise Long and the planning of changes to the *Newsletter*. We welcome your views regarding the changes you see in this expanded issue of the *Newsletter*.

The Chelsea Program for first year students is well-known throughout Canada, so much so that a mother from Victoria phoned me to inquire about the program. Such inquiries reflect the tireless travels of John Thompson to other provinces to reconnect the alumni/ae with the programs and initiatives of the College. We are exceedingly fortunate to be a part of a College



in which professors demonstrate enormous dedication and spend considerable time with their students. Our sons and daughters who are currently attending St. Thomas More College are so very lucky to work with scholars such as Kevin Corrigan who radiates pure enthusiasm, to enjoy a Russian theatre group, to experience musical masses with Ernie McCullough's violin accompaniment. Dr. Jim Penna connects STM to the local Catholic School community by serving on the Catholic School Board. Many professors, in all disciplines leave lasting, positive impressions on their students.

We hope and pray that this letter finds you spiritually and physically well to meet all the hectic demands of this time. We welcome your correspondence.

Sylvia Regnier  
President  
STM/Newman Alumni/ae  
Association

## *Catholic Women's League of STM*

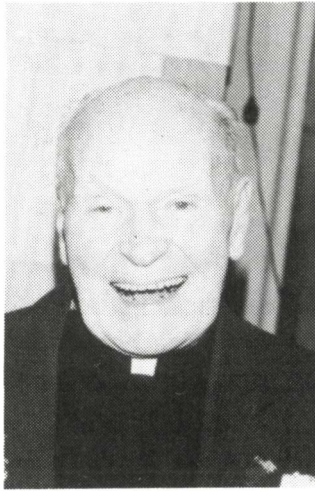
presents

### "Social Justice" Discussions

in the Chelsea Lounge at 2 p.m.

- January 17, 1993: "Toward a Culture of Peace"  
 February 14, 1993: "Toward an Understanding of  
 Human Economic Development and  
 Organizing for Change"  
 March 21, 1993: "Women as Church-in-Action for  
 Justice and Peace"





Throughout the past fourteen years I have been honored, privileged and highly rewarded to act and serve in my office where

## ***Your Director rejoices to bring you good news coupled with optimism***

plus alumni/ae, but nevertheless highly enjoyable. Your cooperation and support are cherished and treasured. When you send in your message, you "make our day." Our hopes are high and worthy ones like yours.

The sciences and technology today are advancing with amazing rapidity; and so it is most difficult

Him who strengthens me." We beg you also to pray for your Alma Mater as we march forward. Let us all "spread the Good News." Reach out to the poor, the suffering, those stricken with injustice, to those who desperately need you! Emphatically, we can do it! Let us all take up and embrace the challenge! For example, the Knights of Columbus and the Catholic Women's League will provide you with a program to assist you. Please, do be available if you can. Leadership can be so extremely valuable at the present time.

Please do grant me one more final word. In due time, we plan to establish chapters or councils throughout Canada and the United States, a project that will bring all of us closer together, a goal which when achieved will prove to be most rewarding to us all. When that day arrives be sure to sign up; and then you will be closer to home. Most certainly we do want to hear from you ever and always.

Fr. Oscar Regan  
Your Director

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*We all do need Divine guidance to determine just where we are going. We trust that the Holy Spirit will show us the right way to go. Like a well-knit family, we as members can extend a helping hand to support, aid and lead.*

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our aims, goals and ideals are planned and formulated. Yes, they have been extremely happy years as we tried hard to keep you fully informed regarding the important events that have taken place here in STM's halls. It was an all-important series of objectives to try to read your minds and so present what you wanted to receive. Indeed many of you alumni/ae have aided us to extend to you just what you wished. Your dreams coincide with ours, too. Our motto has always been "Ex-cel-si-or"! It has been a most challenging task to keep in touch with the five thousand

to keep abreast of this rapid pace. Grandma and Grandpa would say, "What will they be bringing up next?" We all do need Divine guidance to determine just where we are going. We trust that the Holy Spirit will show us the right way to go. Like a well-knit family, we as members can extend a helping hand to support, aid and lead. Our prayer life must be all-important! Yes, the STM-Newman Alumni/ae Association can play a leading role as we go forward.

Let us pray that God will increase our Faith! As St. Paul would say, "I can do all things in

# Profile:

## **Fr. Oscar Regan CSB**

### **Director of Alumni/ae**

Recently, Fr. Oscar Regan marked very significant milestones in his life. As of this past summer, St. Thomas More College has been his home for thirty years. On November 20 he celebrated his 82nd birthday and he looks forward to the celebration of his Diamond Jubilee of Ordination in 1994. For 14 years he has been Director of Alumni/ae and looked after the meticulous, but enjoyable work of keeping track of your whereabouts and activities.

Fr. Regan was born the second of four sons in his family -- Bernard, Oscar, Basil and Frank. All but the youngest boy became Basilian priests. Growing up in east Toronto, Oscar attended St. Joseph's School and St. Michael's High School. While in high school, he formed very close and congenial relationships on the playing field and in the classroom with a number of Basilians. When in grade 10, he was selected to play the role of Lady MacBeth, but voice problems required that his good friend Archie Coyle replace him. To his disappointment he was relegated to play the role of a minor messenger in the drama. At 17 he entered the novitiate and was ordained with his 15 classmates in 1934. He earned a B.A. from the University of Toronto and an M.Ed. from the University of Rochester.

His first appointment was to Catholic Central High School in Detroit where he taught English and Mathematics for two years. He then spent twenty years teaching English at Aquinas Institute in Rochester, New York. In 1957 he sojourned briefly at Assumption High School in Windsor before moving to Ottawa, following the untimely death of his brother Basil. Fr. Regan stayed at St. Joseph's High School for three years, working out the strategies of teaching for the first time in a "co-ed" institution. "Tears" were not a response he was used to, but he soon adjusted to the female presence and tells with delight of the success in school and later, of his former student, Mary Lou Finlay of CBC. In 1962 he journeyed west by train to the prairie and Saskatoon. Fr. Montague met him at the train station and he recalls that the openness of the

prairie, the infinite blue sky, and the abundance of geese, ducks, pelicans and other wildlife have bound him to this place. He overcame his initial fear and trepidation of teaching University students quickly and carried on for 16 years.

In recreation Fr. Regan is an avid Bridge player, a keen sports fan, a lover of good music, an enthusiastic flower gardener and most significantly, an accomplished jam-maker. Each summer he journeys east to the family cottage, at Musselman's Lake about 35 miles north-east of Toronto. He still swims, tends eight flower beds and makes jam, returning with ten different varieties to Saskatoon. He claims that his marmalade is the most popular and confesses that the crucial ingredient is GM (for Grand Marnier).

His long and fruitful experience teaching and working with young people have caused him to reflect on the nature of learning. He believes that students probably teach teachers more than the other way round; he values very much the lessons he learned from his students. He regrets that young people are not so involved in team sports as in the past, for through the experience they learn team work, discipline and develop deep friendships --all very important things for good and successful living. He is also convinced that more learning occurs in the STM cafeteria than in "classrooms." He concedes that one doesn't get to know one's students in the classroom. It is the outside contact and fellowship that builds the relationship of trust and sharing, thereby affirming that the role of chaplaincy is the critical feature of STM life.

When asked the secret of his longevity and well-being, Fr. Regan chuckles while saying that one must be "flexible" in adjusting to change, and that God has gifted him with marvelous health for which he is grateful each day.

When asked if he had regrets about anything, he admitted missing some of the old liturgies--novenas, benedictions, and litanies. Regarding Vatican II he

*contd. on p. 11*



# Profile:

## *Most Reverend James P. Mahoney*

The sketchy biography supplied to journalists by the Diocese of Saskatoon gives the bare bones of James Patrick Mahoney's life. He was born in Saskatoon. He holds a degree in Arts from the University of Western Ontario and a degree in Education from the University of Saskatchewan. He attended St Peter's Seminary in London, Ontario. He did post-graduate work in Sociology at the Catholic University of America in Washington, DC. He was ordained a priest in 1952. His first pastoral assignment was to St Paul's Cathedral parish in Saskatoon, followed by several rural postings. He taught high school for thirteen years. He was named Bishop of the Roman Catholic Diocese of Saskatoon by Pope Paul VI in October, 1967.

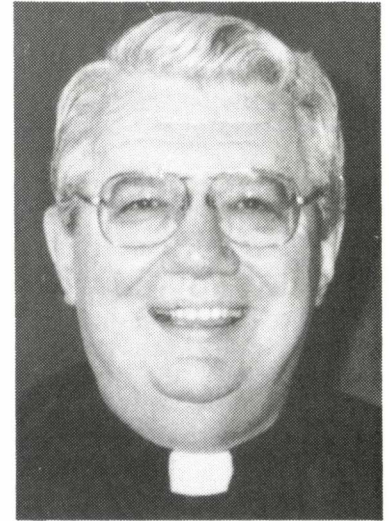
Anyone who has heard Bishop Mahoney preach, even once, will know far more about him than these few facts can tell. At the Mass celebrating the fifteenth anniversary of his elevation to the episcopate, concelebrated by a dozen or so of the local clergy, Bishop Mahoney announced that *he* would preach the homily. "Otherwise," he said, "I'd probably have to listen to a pack of lies."

At the Mass celebrating the fiftieth anniversary of

### **Fr. Oscar Regan, CSB**

states, "The Pope wanted to open the window and let in a little fresh air, but it was a hurricane or tornado. It shook us up, but maybe we needed that." Regarding the role of women in the Church, he believes ordination will eventually come and "shake us up again."

We at STM rejoice in Fr. Regan's celebration of 82 years young; we thank him for his immeasurable contribution to the life of the College and his service to the Alumni/ae as Director. He is a prolific and faithful correspondent, and would love to hear all your news. Fr. Regan's dream is that the STM-Newman Alumni/ae members will perform as a team in order that together we will achieve our goals, our ideals, and then rejoice as does a family.



the Diocese of Saskatoon, Bishop Mahoney preached a memorable homily to the five or six thousand Catholics who had gathered in the Saskatoon Field House. He had just come back from Rome, he said, where Pope John Paul II had invited him to supper. He turned the Pope down so that he could return to Saskatoon to celebrate with his people. "Besides," he said, "it was Friday and His Holiness was probably having fish."

Anyone who has heard Bishop Mahoney preach will remember not only his humour, but the power of his faith and the force of his personality. At the altar and in the pulpit he is clearly a man doing what God has called him to do. 1992 marks his fortieth year as a priest and his twenty-fifth year as a bishop. St Paul's, the modest cathedral church of the Diocese of Saskatoon, has been his spiritual home for most of his life. It is unusual for a prelate to spend virtually his entire career in one diocese, but Saskatoon is the richer for it.

STM is the richer for it. Bishop Mahoney's support of St Thomas More College over the years, especially during the FOR ALL SEASONS campaign, has been unfailingly generous. He may have missed supper with the Pope, but during the Sunday liturgy when the congregation prays for "Pope John Paul, our bishop James Patrick, and all the bishops, with the clergy and the entire people your Son has gained for you," it is a rare soul who doesn't have an image, a memory, or an anecdote of James Patrick Mahoney uppermost in his or her mind.

*Don Ward, Managing Editor of the Canadian Catholic Review*

## 1992 Distinguished Alumni/ae Award winners

*This year's distinguished alumnus and alumna were honoured on Corporation weekend at the Saturday evening banquet. Both received a framed limited edition print of the drawing by Barbara Anderson, specially commissioned by the College.*

### Mary Louise Long (1942)

For Mary Louise the guiding principles of her life were nurtured by her parents, devout Catholics committed to service in the church and in their community. Born in 1920, she attended the Convent of Sion for her elementary and secondary school. Only three years after its inception, she attended St. Thomas More College and graduated with her B.A. in 1942. She was accepted into the Pontifical Institute of Medieval Studies, and completed her Master's degree in Theology in 1944 through the University of Toronto. On returning to Saskatoon, she was the first student to take the two year degree course in Education, earning her B.Ed. from the University of Saskatchewan in 1946. She then taught in a public school collegiate in Melfort for five years and in 1951, returned to Saskatoon and taught at Nutana Collegiate for 30 years until her retirement in 1981. When she was recruited as a teacher in Melfort, the Chairman of the Board, a dour Scot, at the time said "Well, lassie, there are two things wrong with you. You have too many degrees and you are a Catholic, but we'll take the chance." At a time when school systems could bar applications from specific religious denominations, being a Catholic and getting hired by a public school board were certainly unusual. Although she started with \$100.00 less per year than others, following a distinguished evaluation her first year, she not only recouped the initial financial deficit, but was rewarded with a considerable bonus. For Mary Louise, her success in Melfort in endeavors of early ecumenism was most encouraging and satisfying. Returning to Saskatoon, she continued successfully in the classroom



*Left to Right: Mary Louise Long, Frank Roy, Sylvia Regnier (Alumni/ae Association President).*

### J. Frank Roy (1948)

In relating just a few memories, Frank crystallizes for us his experience at STM. For Frank, STM was the place that instilled in him the genuine notion of Christian charity and generated in him the development of a social conscience. He recalled some dramatically memorable incidents during his first year about his Basilian teachers and friends. Fr. O'Donnell was intimidating, forthright and almost brutal. In the first English class, Fr. O'Donnell asked about what poetry the students liked. Frank indicated he liked Tennyson and Fr. O'Donnell's response was "God, man, can't you do better than that?" Fr. Henry Carr taught Philosophy and the assignment for the first class was to write about a page defining a "chair." When his paper was returned there were little red markings down the side, but no grade. Fr. Carr instructed them to figure out what those red marks meant and then added "But I can tell you, none of you know what a chair is." For Frank, superb teaching broke down traditional notions of looking at things and forced one to think for oneself. From Fr. Cullinane, Frank learned that it would be difficult to be a Christian and not be politically involved in trying to transform one's society. Every morning, Fr. Cullinane, a living example of the principles he taught, carted out all the ashes from the furnace room of the white house. For Frank, Fr. Paul Mallon was the most loveable, concerned and gentle of all men. Despite the grief Frank gave him in class, outside of it Fr. Mallon was a quiet, helpful and never judgmental man. Such formative influences nurture not only intellectual and



## Distinguished alumni

*contd. from p. 12*

### Mary Louise Long

and within her community. During the war, she was instrumental in organizing the Hostess Club for Catholic servicemen in the city. She was a pilot teacher in the establishment of Guidance Programs in Saskatchewan. As a charter member of the Arts Board and a member of the Catholic Welfare Board, she gave generously of her time and many talents as she continues to do today. With her outstanding record of achievement and contribution, Mary Louise was never a gamble, but a sure bet.

### J. Frank Roy

spiritual growth, but character.

"As we move into the next century, our two most important resources are our environment and our children." This statement by Frank succinctly expresses the dedication of his professional and personal life. Frank received his B.A. through STM in 1948, his B.Ed. in 1953, his M.A. in English in 1967. As well, he did post-graduate work at McGill University in 1964-65. Pursuing his two great loves, teaching in the Saskatoon public school system and observing the beauty and serenity of the natural environment, Frank has contributed generously and successfully to his students and the broader community. As a caring, compassionate teacher with a warm sense of humour he endeared



*From left to right: John Thompson, Mary Borstmayer, Edith Brieskorn, Claude Lang*

## Ladies Auxiliary presents cheque

*St. Thomas More College recently received a very generous donation from the Ladies' Auxiliary of the Knights of Columbus Council 5104.*

*Here Edith Brieskorn (President) and Mary Borstmayer (Secretary) present cheques to President John Thompson and Claude Lang (student services). We are pleased and appreciative of such generosity that reflects much goodwill toward the College in our community.*

*Thank you!*

himself to many generations of students at City Park and Walter Murray Collegiates as well as the children of Canada's Armed Forces in Germany. Currently, Frank is maintaining a gruelling regimen writing a manuscript for a book *Birds of the Coteau*, the area surrounding Lake Diefenbaker, south of Saskatoon. As past-President of both the Saskatchewan Natural History Society and the Saskatoon Chapter of that organization, as a strong supporter of the Meewasin Valley Authority,

as a captivated observer of nature and certainly an ardent conservationist, Frank has worked hard for the implementation of national and provincial parks, and has been instrumental in influencing the provincial government in establishing the recently announced wilderness park in the Lake Athabaska Sand Dunes. As an active parishioner of St. Philip's and St. Joseph's parishes, he is presently charged with carrying out the Synodal process at St. Joseph's.

# WHERE ARE THEY NOW AND WHAT DO THEY DO?

## TO EACH WE BOW, AND IT COULD BE YOU.

**Buckingham, Donald E.** '81.

Donald earned his LL.B. in '86 and now practises law in London, Ontario.

**Fortosky, Ted and Danielle (Tiphine)**

Ted, B.A.'60, B.Ed. '64, M.Ed. '80 is the Principal of St. Matthew's School in Saskatoon. Danielle is the Director of Audio Visual Services at the University of Saskatchewan. Both Danielle and Ted are fervent, loyal and active members of our Alumni/ae Association.

**Kosloski, Edward T.** B.Sc. '90.

Edward now teaches at Athol Murray College of Notre Dame in Wilcox, SK.

**Lavoie, Jacqueline E.M.L.** B.A. '79 B.Ed. '82.

Jacqueline is now teaching in Thornhill, Ontario.

**Monaghan, Patrick A.** B.Sc. '47 M. Sci. '48.

Patrick has recently retired as Chairman of Marshall, Macklin, Monaghan Ltd., one of Canada's largest consulting engineering firms of which he was an original founder. He now continues his association with the company in the role of Senior Consultant. He resides in Don Mills, Ontario.

**Palahicki, Orest Victor** B.Ed. '69, B.A. '73.

Orest taught at St. George's Catholic School in Wilkie, SK. He was also Vice-Principal for several years. His wife, Marlene, is employed as a receptionist in a doctor's office. Orest is now retired from the teaching profession after a rewarding 33-year career.

**Pasloske, Kirby S.** B.S.C. '87, D.V.M. '91.

Dr. Pasloske practises veterinary medicine in Vancouver, BC.

**Quenneville, Louise A.** '88.

Louise is now in her second year of studies in the College of Medicine here on our campus.

**Smadu, Marlene Anne (Schulhauser)** B. Nurs. '75.

Marlene now lives in Regina and teaches at Wascana Institute. She has two sons and a daughter. Her husband George, is Principal of

St. Michael's Community School. She received her Master's degree in Adult Education from St. Francis Xavier University in Nova Scotia in '89.

**Stevenson, Robert L.** B.A. '65, LL.B. '68.

Robert Louis is practising law in Saskatoon. His daughter Jennifer studied at STM for three years and is now enrolled in the Physiotherapy Program. His younger daughter, Katherine is in her first year at STM.

**Tarrant, Mark Andrew** B.A. '87.

Mark was ordained to the priesthood last June 4th in Winnipeg, MB, by Archbishop Wall. Father Mark is now an Associate Pastor at St. Edward the Confessor Church in Winnipeg.

**Zakreski, Peter E.** B.A. '61.

Peter was honoured when selected as Saskatoon's "Citizen of the Year" for his dedication, commitment and work graciously given over many years to his community. We all join in extending to Peter our heartiest congratulations.

We are now planning our  
*Year End Banquet*  
honouring graduates of  
1993 and 1943.

The tentative date is  
April 3, 1993.

**IF YOU ARE A 1943 GRAD**  
please contact us by  
phoning (306) 966-8900  
for further information.



## Absent friends

*Please do remember in your prayers our deceased alumni and alumnae (as of December 1, 1992). During November, masses were offered up in St. Thomas More College chapel for them. We pray 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  
 BELLIS, John W. '36  
 BERSHEID, Mathias J. '49  
 BILODEAU, Claudette M. '68  
 BINTER, Bernard J. '47  
 BOBYN, Dr. Patrick A. '52  
 BODNARCHUK, Eugene Walter '56  
 BORYCKI, John '57  
 BOUCHER, Marion M. '40  
 BOULANGER, Dianne L. '73 (Mrs. K.A. Bismardowski)  
 BOURHIS, Roland '47  
 BOYLE, Joseph P. '70  
 BRAUN, Anton G.H. '60  
 BROST, George J. '70  
 BUBNICK, Linda May '76  
 BUJILA, Bernadine Agnes (née Hoeschen) '25  
 BURNS, Fr. Frank C.S.B.  
 CAMERON, Thomas M. '50  
 CARR, Fr. Henry C.S.B.  
 CAVANAGH, Justice James "Red" '50  
 CHOMIAK, Elarry H. '60  
 CHOUINARD, Dr. Clarence J. '47  
 CHURKO, Donald M. '68  
 COLLEAUX, Ronald Arthur '49  
 COLLINS, Cecil P. '39  
 COONEY, David J. '71  
 CORRIGALL, Mrs. Stella F. (née Chaban) '48  
 CROWE, George E. '47  
 CURTIN, Sylvester Charles '48  
 CYCA, Randolph J.P. '67  
 DARBELLAY, Albert Edward '47  
 DAUNAIS, Marc Donald '57  
 DAVIS, Joseph Arnold '75  
 DAWSON, John '57  
 DECOTEAU, Anne (née Phelan) '59  
 DELANGLE, Frederic '49  
 DEMONG, Roger K. '67  
 DEUTSCHER, Michael Stanley '47  
 DEUTSCHER, Rudolph J. '45  
 DIAKUC, Vivian Darlene (Mrs. W. Johnson) '66  
 DOUCETTE, Sister Marjella A. '69  
 DOWLING, Frank J. '75  
 DUKOWSKI, John Arthur '49  
 DULES, Howard Barret '50  
 DWYER, Mrs. Mary Jean (née Quigley) '42  
 DWYER, Francis Richard '41  
 EHLERT, Edwin Wayne '65  
 ESTOK, Michael J. '60  
 FAHLMAN, Miss Mildred Joan '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  
 GENEUREUX, Dr. George P.P. (M.D.) '56  
 GOBEL, Robert Elie '48  
 GODDARD, George Edward '51  
 GONDA, Frank S. '66  
 GRADISH, Steve  
 GRANT, Lloyd Loula '53  
 HAID, Laurence J. '57  
 HAMMOND, Sister Sheila '64  
 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  
 JOCELYN, Donald E. '67  
 KACSMAR, James J. '48  
 KAMBEITZ, Sister Rose Antonia '73  
 KAMINSKI, John S.  
 KEBANAN, Michael G.  
 KELLERMAN, William M. '49  
 KILDUFF, Dr. Christopher J. '61  
 KINDRACHUK, Dr. William Henry '39  
 KLIMCHUK, Dr. Mironlaw M. '49  
 KLUS, Edward S. '53  
 KNAPIC, Theresa Veronica '51  
 KOKESCH, Colette Cecile '67  
 KOLLER, Eric Marius '61  
 KOVAL, Josef '52  
 KROCHENSKI, Todney P. '62  
 KROECKER, Robert B. '56  
 KULCSAR, Sister Rita '51  
 KUSCH, Anthony Gerard '40  
 LABELLE, Mrs. Judith Anne '64  
 LANG, Harry N. '53  
 LANGEVIN, Lawrence S. '61  
 LAURENDEAU, Dr. Theresa M. '49  
 LAVENTURE, Dr. Arthur R. '57  
 LAWBY, Dr. Lawrence R. '54  
 LEE, Helen '32  
 LEEPER, Fr. Desmond W. '52  
 LEDDY, Dr. John E. '31  
 LELA, Albert Lawrence '51  
 LENHARD, Veronica Theresa Mary '42  
 LUCAS, Frank S. '37  
 LABRASH, Irene Bihel '58  
 LEBEL, Fr. Eugene (Nig) C.S.B.  
 LUCYSHYN, Nicholas  
 MAGDICH, Frank Stanley '53  
 MAHER, Elinor (Mrs. J.B. Glenn) '37  
 MAHER, Judge John H. '39  
 MALACH, Vincent W. '51  
 MALLON, Fr. Greg C.S.B.  
 MALLON, Fr. Paul C.S.B.  
 MANN, Mrs. Marie Grace (née Taylor) '43  
 MARKEL, Fr. Basil  
 MATTE, Leo Joseph '56  
 MAXTED, Dr. Wm. John '51  
 MEEHAN, Dinia R. '57  
 MELANSON, Madeleine Marie '49  
 MICHAUD, John M. '48  
 MISSLER, John '34  
 MONGBON, Fred C. '37  
 MONTAGUE, Fr. Bob C.S.B.  
 MONTBRIAND, Gerald T. '71  
 MORRIS, James Michael '87  
 MORIARTY, Dr. Edmund J. '39  
 MUNELLY, Fr. Leo C.S.B.  
 MURPHY, Bernard Francis '43  
 MURPHY, Mrs. Dorothy Isabelle (née Trounad) '47  
 McCORKELL, Fr. E.J., C.S.B.  
 McCORKELL, Wilfred J. '51  
 McDONELL, Gertrude S. '45  
 McGAHEY, Fr. Joe C.S.B.  
 McLEOD, Dolly Catherine '55  
 McLEOD, Earl Wm. '51  
 McLEOD, Roderick '33  
 McREAVY, Fr. Jack C.S.B.  
 McGINN, Gerald James '56  
 McGOEY, Joseph Richard '46  
 McGURRAN, John W. '40  
 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.  
 O'TOOLE, Mrs. Ethel Margaret (née Fritz) '57  
 PAJOT, Thomas Basil '47  
 PANASIUK, Marcella '64  
 PASLOSKE, Rudolph Richard '65  
 PENLAND, Mrs. Ella L. (née Keller) '48  
 PLUECKHAHN, Mrs. Victoria Dale (née Watchconski) '62  
 POLLEY, Joseph F., Q.C. '48  
 FOURBADX, Dr. William E.J. '46  
 PROVICK, John Martin '51  
 RACH, Gordon L. '62  
 RAUCH, Dr. Josephine '62  
 REYNAUD, Julien C.  
 RICHARDSON, Helen Elizabeth (née Meats) '45  
 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  
 SCHWINGHAMER, William A. '53  
 SEDOR, Harold John '76  
 SELLS, Wm John Peter '65  
 SHUPENA, Mrs. Mary S. (née Wasyluk) '66  
 SIMOES, Louis C. '53  
 SLOBODZIAN, Michael G. '78  
 SMITHWICK, Wm. Patrick '38  
 SMYSNUCK, Garnet Peter '66  
 SOUCY, Louis Andre '49  
 ST. PIERRE, Bernard R. '73  
 STACK, Mrs. Gertrude Emma '29 (née Baldes)  
 STACK, John Ambrose '58  
 STILWELL, Dr. Gregory A. '66  
 STOCK, Mrs. Yvette '42 (née Bourhis)  
 STOEBER, John M. '58  
 STRICKLAND, Brig. Gen. Philip Wheaton '32  
 STROHOFFER-LEMARRY, Regina Ute '66  
 STUART, Robert Adam '75  
 SULLIVAN, Fr. Basil C.S.B.  
 SULLIVAN, Mrs. Helen Marie (née Sulcracky) '49  
 SUTTLE, John Leo M. '50  
 SWEENEY, Vincent Dan '42  
 SYSKA, Eugene S. '58  
 TAYLOR, Agnes Elizabeth '59  
 THORBURN, August James '48  
 THURMEIER, Jacob John '38  
 TOMASHEWSKI, Paul '61  
 TOSZAK, Terna Genevieve '48  
 TOUPIN, Joseph Gilles P. '65  
 TOURIGNY, Mrs. Laura Marie (née Normand) '47  
 TRELAVERN, Robert James '55  
 TRETIAK, Norman '51  
 VOGT, Anton George '34  
 WAKARUK, Mrs. Rita Rose (née Prothman)  
 WASYLENKA, Sister Mary Henry '63  
 WAUGH, Mrs. Dorothy Jean (née Craigie)  
 WEBER, Sister Magdelene (Urnaline) '45  
 WEDGE, James Balfour, Q.C. '44  
 WESOLOWSKI, Fr. Roman Antonini '83  
 WOOD, John Garth '74  
 WOODARD, William DEVERE '44  
 ZAKRESKI, Mrs. Norma Mary (née Mahoney) '52  
 ZAKRESKI, Orest Nicholas '49  
 ZINTEL, Sister Antonia A.M. '79

# Early Initiatives: *Establishing a*

*In this article, Part 1 of a series, STM archivist and historian Margaret Sanche looks at the period 1913 to 1936 and the conflicts over the establishment of a Catholic college at the University of Saskatchewan. Part 2 of the series, to appear in the spring issue, will examine the negotiations between Fr. Henry Carr, CSB and University President Walter Murray which formed the basis of the present relationship between college and university, and Part 3, to appear in the fall issue, will describe the coming of the first Basilians in 1936 and the early years of St. Thomas More College in the white house.*

Present-day students arriving for the first time at St. Thomas More College see a large, solid stone building which looks as if it must have been part of the University of Saskatchewan just about forever. Many of those who were STM students in decades past could tell them that prior to the construction of the present stone building there was on this land another structure, "the white house," which housed the College for twenty years (1936-1956/57) and was the home of Newman Club for nine years prior to that (1927-1936). Now that we have begun to think about it and realize that this institution has not always been here and that it obviously did not come into existence on its own, the questions begin: How did St. Thomas More College come about? Why did it take over twenty-five years from the time the University of Saskatchewan was established for a Catholic college to take its place within the University? And how did it come to have its beginnings in 1936, during the depression years in Saskatchewan?

The first thing we must do is acknowledge that there were disagreements among Catholics themselves over what would be the most appropriate means of providing higher education for Catholics in Saskatchewan and throughout western Canada and that for many years it seemed as if establishment of a college such as St. Thomas More would not be possible. There were many Catholics who felt that if their young people were to go on to higher education after completing their schooling, it should be to a Catholic university. It was envisioned by this group that there would eventually be one Catholic university for western Canada, with Catholic junior colleges in the various



*Margaret Sanche*

regions for students in the first few years of their studies. This was the University of Laval model proposed and supported by Archbishop Olivier-Elzéar Mathieu of the archdiocese of Regina and by most of the French Catholics of Saskatchewan. Such a model reflected the view of the French that the faith and morals of Catholics would be threatened if they attended a secular or non-Catholic institution of higher education.

The English-speaking laity of Saskatoon, the most outspoken of whom were the Irish from Ontario,

tended to regard separation of Catholics from the rest of the world at the university level as impossible and ill-advised. They felt that the best plan would be to take advantage of the publicly-funded university on their doorstep and somehow provide professors who would offer a Catholic perspective to the disciplines requiring it-- History and Philosophy were of particular concern. They felt this semi-integrated approach would better prepare Catholics to be able to live and work side by side with non-Catholics when they completed their studies and entered the "real world." For this group then, the best arrangement would be a Catholic institution on or near the campus of the large provincial university. These differing visions and strategies of higher education for Catholics formed the basis of the controversy.

Here we had two opposing views, both of which were based on sincere concern about the education of Catholics and the role of Catholics in the world. Unfortunately, there were other factors which served to intensify the disagreement and polarize the French and English-speaking Catholic groups. There was, for



# Catholic College in Saskatchewan

example, an ongoing sense of antagonism between them which had originated in earlier encounters in central Canada, the memory of which had been brought west as cultural baggage by the newcomers. Although the two groups had recognized their spiritual kinship as fellow Roman Catholics and had tended to stand together when dealing with matters of common concern, each also had its own sense of providential mission as a people called to preserve and spread the Catholic faith, and each felt the other group should be following its lead. Thus, from time to time, the French and Irish or Anglo-Celtic Catholics found themselves at odds. It also didn't help that when the Anglo-Celtic Catholics began to arrive to settle in the West, they found that the Catholic Church was French in its

hierarchy, culture and dominant language, and that they would perhaps have little say in matters of concern to them. So, the power struggle involved many elements: differing world views regarding

the role of Catholics in society, French versus Irish, hierarchy versus laity, and even an element of the age-old Regina versus Saskatoon civic rivalry. The matter of Catholic higher education and the dream of a Catholic college were drawn into the fray.

Beginning in 1913, Saskatoon Catholics began to ask the French bishops of the province for a Catholic college affiliated with the University of Saskatchewan. As the requests continued over the years, there were from time to time glimmers of light and small bits of progress. For example, in 1913, after the first request, Bishop Pascal gave his approval, though nothing came of it at that time. Then in 1919, Bishop Albert Pascal, the bishop of Prince Albert diocese of which Saskatoon was a part, prepared a pastoral letter giving permission for a Catholic college at the University of Saskatchewan. The pastoral was withdrawn by Pascal

under pressure from Archbishop Mathieu, who still dreamed of establishing a Catholic university for western Canada and did not want a Catholic college in Saskatoon. In 1926 the Saskatoon Catholic laymen formed the Newman Society and, though still encountering opposition to the Catholic college idea, received permission from Pascal's successor, Bishop Henri Prud'homme, to arrange for a Catholic priest, Fr. Basil Markle, to teach Scholastic Philosophy at the University and serve as chaplain for the Catholic students on campus. It was not until ten years later, and much perseverance by the Catholics of Saskatoon, that the way finally became clear for the establishment of a Catholic college.

What happened in 1936 to allow the leap to be made? Well, for one thing, the French-English conflicts within the Saskatoon Catholic community, which had become extremely bitter by 1933, and involved many other matters in addition to the Catholic college

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*. . . the power struggle involved many elements: differing world views regarding the role of Catholics in society, French versus Irish, hierarchy versus laity, and even an element of the age-old Regina versus Saskatoon civic rivalry. The matter of Catholic higher education and the dream of a Catholic college were drawn into the fray.*

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project, were calmed somewhat by the formation of the diocese of Saskatoon and the arrival in 1934 of Gerald Murray, CSsR as its bishop. By this time, Regina also had an English-speaking bishop and, with the death of Mathieu, the idea of a Catholic university for western Canada also had died.

For another thing, the time was probably "now or never" from the point of view of the University. Over the years, unlike many within the University who were opposed to such a development, President Walter Murray had been in favour of having a Catholic college established in conjunction with the University of Saskatchewan and in general had encouraged the efforts of the Saskatoon Catholics. In addition to his conviction that a Catholic college would add a valuable

*contd. on p. 20*



# Orientation '92:



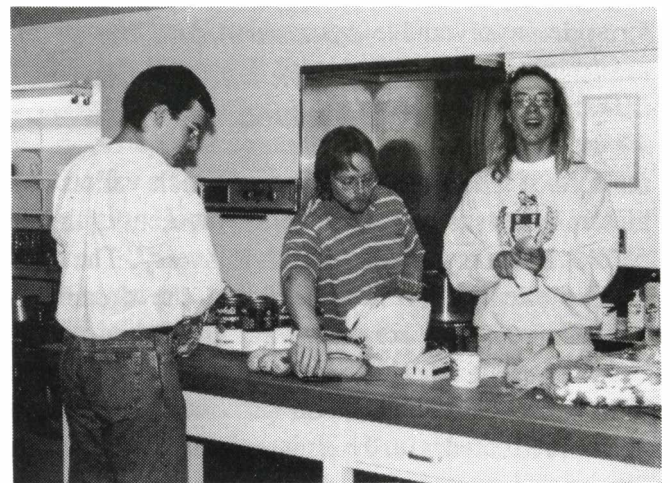
*The Inspirational Flame!*



*Two sets of glasses?*



*Revving up the crowd!*



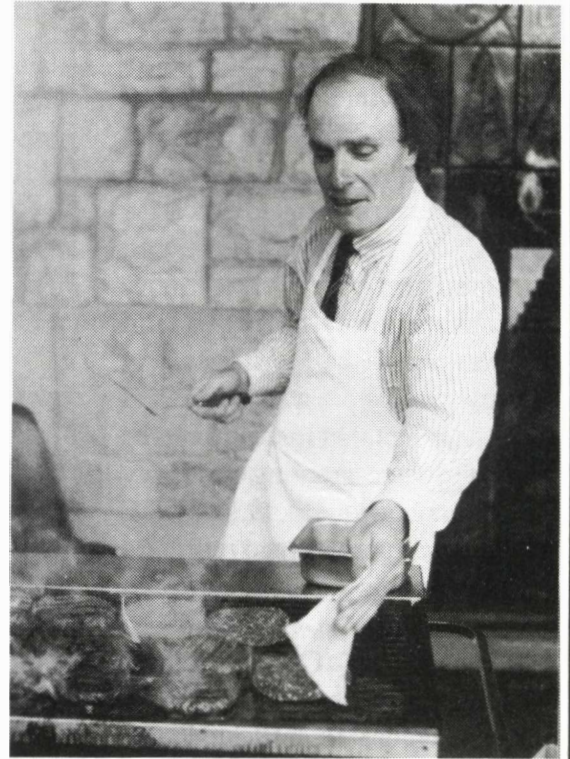
*In the kitchen, but definitely liberated!*



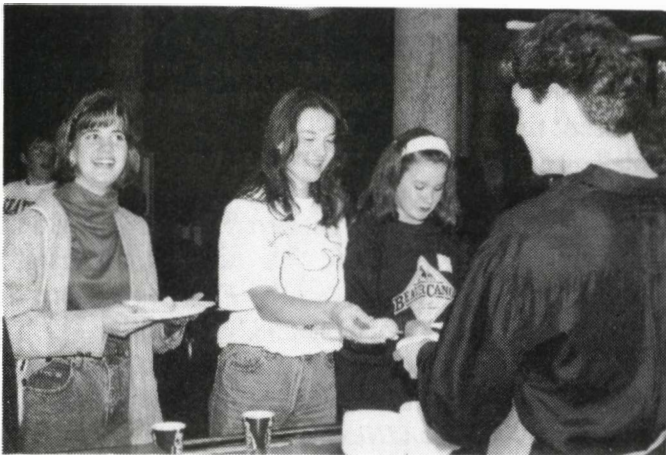
# Just for fun



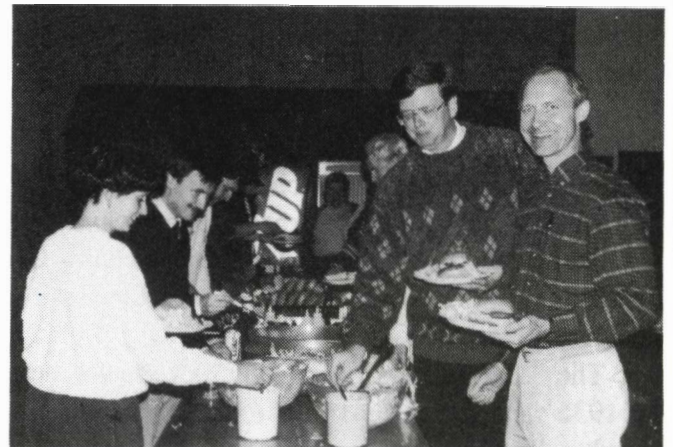
*You don't look like a nun?!*



*Philosopher's Food for Thought Mode?!*



*Service meets approval!*



*Bosses aren't bad cooks, eh?*

## Early Initiatives

*contd. from p. 17*

diversity to the academic program, he had been opposed to the western Canadian Catholic university idea. In his view, such an institution would have drawn Catholics away from the provincial university and would inevitably have been in competition with the University of Saskatchewan for limited education dollars. He had seen such competition by many denominational colleges and universities in the Maritimes, and throughout his presidency, he had been adamant that there should be just one degree-granting university in Saskatchewan. In 1936 Walter Murray was preparing to retire; he knew that his successor would probably not be in favour of establishment of a Catholic college and that he, Murray, must see it to fruition before he left the scene. He was also familiar with the federated model of St. Michael's College with the University of Toronto and felt that this would be a suitable arrangement for Saskatchewan. The Saskatoon Catholics of the Newman Society also knew about the work of the Basilian Congregation at St. Michael's in Toronto and had, over the years, spoken of approaching the Basilians for advice or perhaps involvement with the college project in Saskatoon if the way ever became clear.

The events of the early months of 1936 were extraordinary. As a result of further requests by the Newman Society, the bishops of Saskatchewan (there were now two French and two English, plus the abbot of Muenster) finally had a meeting about the Catholic college

proposal and, after much discussion, came to a difficult conclusion. Although they gave their approval in principle to the eventual establishment of a Catholic college in Saskatoon, they declared that, with the depressed economic climate in Saskatchewan, it was "absolutely impossible" for it to go ahead at the present time. "Absolutely impossible" or not, it did go ahead. Bishop Gerald Murray met with the Newman Society executive and they decided to try once more, without asking for financial assistance from the other bishops. Murray contacted Fr. Henry Carr, Superior General of the Basilians for advice; Carr came to Saskatoon and he along with two members of the Newman Society (J.J. Leddy and Roger Strickland) met with President Murray. The President welcomed them and, seeing Fr. Carr in the group and thus assuming that the Basilians were prepared to take on the work, offered to begin

negotiations with Fr. Carr immediately. With heads spinning, those who had worked for so many years and had met so much opposition and discouragement left Murray's office excited and full of enthusiasm to begin the next stage of the Catholic college project.

For further reading...

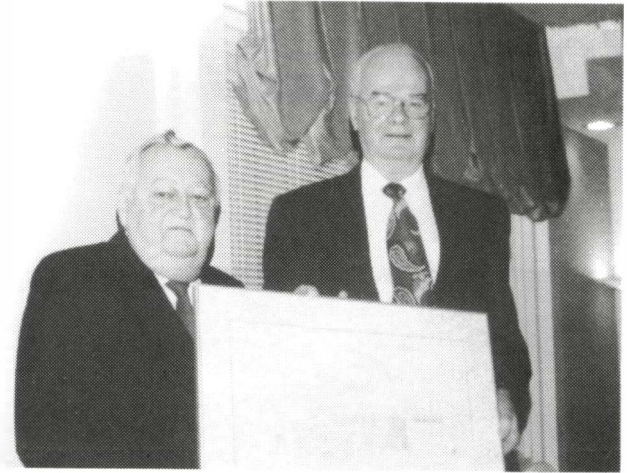
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*Urb Donlevy (left) presents a limited edition print of the College to Ted Greenaway (right) in recognition of his outstanding leadership and personal generosity during the FOR ALL SEASONS Campaign.*



## Renowned Old Testament Feminist Scholar to visit Campus

Dr. Phyllis Tribble is Baldwin Professor of Sacred Literature, Union Theological Seminary, New York. She is well known for her work in rhetorical criticism and is perhaps the decisive voice in feminist exposition of biblical literature. Her books *God and the Rhetoric of Sexuality* and *Texts of Terror*, and her many articles are widely cited by other scholars.

In her work Tribble takes a fresh approach to stories of women in the Bible, a task she calls "looking for buried treasure" or "searching for the lost coin." She uncovers happy stories "a time to dance" and sad stories "a time to weep" and finds both kinds redemptive. She writes, "Stories are the style and substance of life. They fashion and fillexistence," and she believes

that we cannot live without stories, and that stories cannot live without us.

Because of her ability to make story live, and because of her own sure sense of the power of words, of her sensitivity to them, and her great reverence for sacred Scripture, she is an outstanding teacher and lecturer, one who can be heard and enjoyed by any audience.

Professor Tribble will give three talks:

-A public lecture: "A Mosaic for Miriam," STM Auditorium, 8:00 p.m., Thursday, 14 January 1993.

-A seminar: "The Odd Couple: Elijah and Jezebel," 12:00 noon, Friday, 15 January. (Hosted by the Humanities Research Unit)



Professor Phyllis Tribble

-An informal talk: "The Pilgrim Bible on a Feminist Journey," St. Andrew's College, 8:00 p.m., Friday, 15 January. (Hosted by St. Andrew's College)

Dr. Tribble's visit is sponsored by Friends of Sophia, University of Saskatchewan, and St. Thomas More College. (966-8900)

### STM Merchandise available to alumni/ae

Clipboards Deluxe w/pad	\$ 7.25
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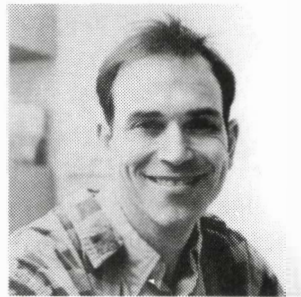


# NEW FACULTY AT STM 1992



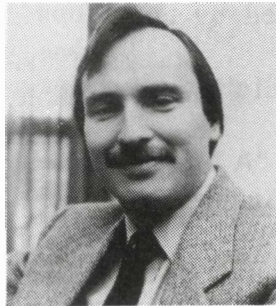
**T. Marche** (Psychology)

Tammy is completing her Doctoral Thesis for Memorial University in Newfoundland.



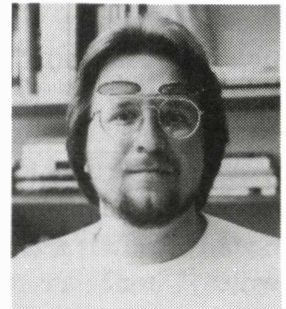
**E. Heidt, CSB** (English)

Fr. Ed has a recent book on narrative viewpoint in auto-biographical writing and particular interests in ecumenical dialogue and drama.



**P. Buckley** (Philosophy)

Phil comes to us from the University of Leuven (Louvain), Belgium. His doctoral dissertation has just recently been published.



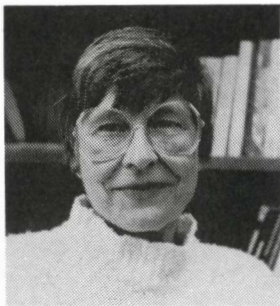
**J. Skrip** (English)

Jack has his Master's Degree in English from the State University of New York at Binghamton, and comes to us with marvellous experience in communications.



**C. Gerrard** (Economics)

Chris was formerly Head of the Economics Department in Arts and Science and comes to us with a wealth of experience in education.



**Sr. D. Poelzer** (Sociology)

Dolores (Dodi), a Maryknoll sister, comes to us with a distinguished career from Humboldt State University in California.



**G. Coulter** (Sociology)

Gerry has recently completed his Doctoral Defence at Carleton University in Ottawa.



# Faculty Publications 1991-92

*"From our regular complement of less than twenty-five full time faculty members, nine books were published (monographs, edited papers, or collaborations). Forty-seven articles (15 refereed, 32 non-refereed) and thirty-nine conference papers were published or delivered in many different countries from Canada and the United States to Holland, Ireland, England and Japan."*

Dean Corrigan's Report  
1991-92

## Books Published:

### RELIGIOUS STUDIES

Dr. M. Timothy Prokes, SSND, has had a busy year:

*Lonergan Review. Transcendence: An Interdisciplinary Issue*, ed. Sr. M.T. Prokes, Vol.1, No.1, Lonergan University College, Concordia University, 1991.

*The Challenge of HIV/AIDS: Caring in Faith*, The Catholic Health Association of Saskatchewan, March 1991.

Forthcoming: *Mutuality: The Human Image of Trinitarian Love*, Sr. M.T. Prokes, Paulist Press.

### POLITICAL STUDIES

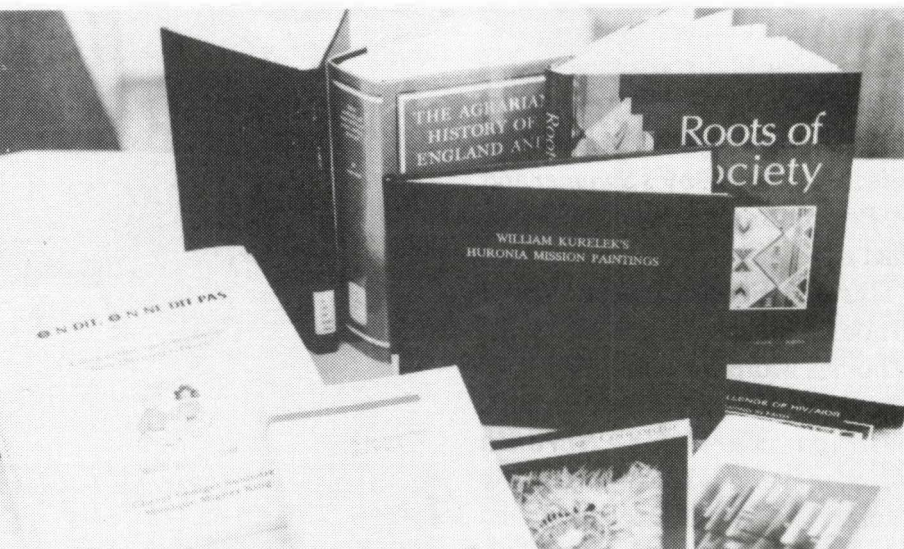
Dr. Jean-Guy Quenneville has long been involved in national research into Franco-Canadian studies:

*A la mesure Du Pays...*, les actes du dixieme colloque du centre d'études Franco-canadiennes de l'Ouest tenu au College St. Thomas More, Université de la Saskatchewan, les 12 et 13 Octobre, 1990, St. Peters Press, Muenster, Sask. 1991.

### HISTORY

Dr. David Farmer has made major book-length contributions to two manuscripts:

*Agrarian History of England*



*and Wales*, Vol. III, ed. E. Miller, Cambridge University, Cambridge, 1992 - 2 chapters on "Marketing" and "Prices and Wages, 1350-1500" (over 200 pages)

*Roots of Society*, Prentice Hall, 1992 (Grade 9 textbook, Unit 2: "Change - The Middle Ages," pp. 74-150)

### FRENCH

Dr. C. Soulodre has co-authored a new work on French idiomatic expressions:

*On dit, on ne dit pas*, Extension Division, University of Saskatchewan, June 1991.

### PHILOSOPHY

Dr. E.J. McCullough edited this book with a University colleague:

*Time as a Human Resource*, eds. E.J. McCullough and R. Calder,

Calgary, Alberta: University of Calgary Press, 1991.

In this *Newsletter*, you will find a synopsis and commentary on Dr. Michael Pomedli's thoughtful study of Kurelek's paintings of Huronia. *Ethnophilosophical and Ethnolinguistic Perspectives of the Human Soul*, M. Pomedli, Foreword by Lucien Compeau, S.J., Lewiston, New York: The Edwin Mellen Press, 1991.

*William Kurelek's Huronia Mission Paintings*, M. Pomedli, Foreword by Francois-Marc Gagnon, Canadian Studies, Vol. 14. Lewiston, New York: The Edwin Mellen Press, 1991.

## Kurelek's Huronia Mission Paintings

As Professor Michael Pomedli was researching the spiritual heritage of the Huron Indians, he "discovered" William Kurelek's 21 Huronia mission paintings housed in the Filion Centre in the Martyrs' Shrine near Midland, Ontario. He was already enamoured with Kurelek's homey portrayal of rural life in *A Prairie Boy's Summer* and *A Prairie Boy's Winter*. Kurelek had also painted his largest mural, "Christ Feeding the Five Thousand," in the Chapel of St. Thomas More College.

In a coffee table format, *William Kurelek's Huronia Mission Paintings* (Lewiston, New York: The Edwin Mellen Press) reproduces Kurelek's paintings, presents a brief biographical synopsis of his life and work, and utilizes the paintings as a gateway for a sustained meditation on early native-European contact. This meditation amplifies the tableaux with quotations from the *Jesuit*



*"Recollet Missionary in North America"*

*Relations, the Bible, the Spiritual Exercises of St. Ignatius of Loyola, the Imitation of Christ, and Paul Ragueneau's Memories.*

Philosopher Donald De Marco of St. Jerome's College, notes, "Pomedli brings to this volume an historian's objectivity, a scholar's

criticism, and an art lover's enthusiasm."

And Rev. George Schner, SJ, of the University of Toronto states, "*William Kurelek's Huronia Mission Paintings* provides a valuable effort to enter into the vision of Christianity which animates the pictures themselves, and to account for what Kurelek was able to portray about the daily life and spiritual vision of the Jesuits and their companions, about the Hurons and the Iroquois. Pomedli does not shy away from an honest presentation of the mind and heart of these three groups as is made necessary by Kurelek's choice of episodes to relate. His work is a blend of artistic, cultural and theological commentary which raises many questions and invites further exploration in a sensitive but scholarly fashion."

### *Alumni/ae Art Show*

April 18 through May 8, 1993  
St. Thomas More Gallery

*Anyone wishing to submit work must do so before April 1, 1993. The work must be ready to hang (i.e. framed). For further information or to make inquiries call Nancy Yakimoski at (306) 373-2679.*



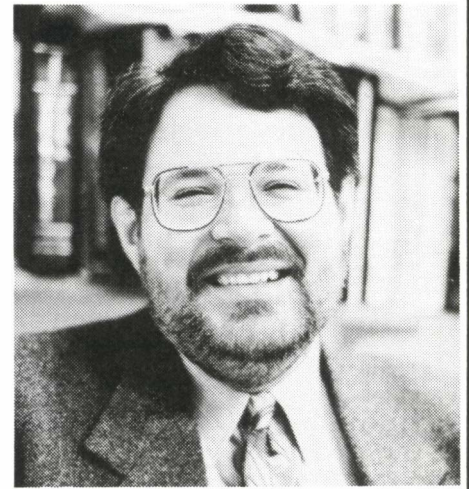
# Grieving and the Individual

Inevitably, we all have to face the death of a loved one. Yet, as many writers have argued, we live in a death-denying culture that prepares us neither for our death nor for coping with the death of a loved one. The average person, as well as the typical professional, is not well informed about grief following the death of a spouse, parent, sibling, or child. The purpose of this article is to look briefly at some key issues that may hinder coping with grief.

Grief is an intense, personal, and individual process. It is a healthy, but painful human

response to a death. The pain can seem so overwhelming and unusual that people will fear that they are going crazy or losing their minds. Over time, a person's grief reactions are extremely varied and usually include periods of shock and denial, depression, anger, guilt, loneliness, anxiety and glimmers of hope. The intensity of these emotional reactions, as well as behavioral and physical reactions, can vary from mild to incapacitating. In a sense, normal grief is not at all normal!

Each person's pattern of grieving is unique. There is no one



Brian Chartier

“successful” way to grieve. Some interpretations of the work of Elisabeth Kübler-Ross have been used to suggest that there are set stages and reactions that must occur following a death. Such interpretations do not reflect the diversity of grieving reactions that actually occur.

A common question is “How long should grief last?” Very simply, grief should last as long as necessary. The difficulty is that individuals, who have not experienced the death of a loved one, often believe that the length of time for grieving is much shorter than what is in fact necessary. Grieving the death of a loved one takes much longer than most people realize. The length of grief depends upon many factors, including, the nature and quality of the relationship with the deceased, whether the death was expected or sudden, prior experiences with loss and death, and if there were any unfortunate factors such as an avoidable accident. Overall, the length of grieving is quite variable.

A major question is “How do people cope with the death of a

## *The passing of a friend*

Nick Lucyshyn, appointed by Bishop Mahoney to represent the Saskatoon Diocese on the STM Corporation and chosen by Corporation to be a member of the Board, died of cancer on Tuesday morning, 27 October. The prayers were held at St. Philip's on Friday evening, 30 October and the funeral Mass was held the next morning. Father Len Cyr officiated. Bishop Mahoney preached the homily.

On 29 November, the STM Community celebrated the Sunday Eucharist in memory of Nick and on behalf of his family. His wife, Mary, son, Don, and his wife, Liz, joined us at the Eucharist and stayed for the awarding of scholarships.



We will all miss Nick's warm smile, good judgment, and concern for family and friends. We wish to acknowledge our deep appreciation for Nick's service to the Catholic community, particularly the Knights of Columbus, and to St. Thomas More College.

*contd. on p. 26*



## Grieving *contd. from p. 25*

loved one?" There are likely no sure-fire answers to this question. People cope in extraordinarily diverse ways. When the differing strategies are examined, the one commonality that frequently emerges is seeking the support of family and friends. The practical and emotional support of family and friends in the days and months following the death of a loved one is enormously helpful. For religiously involved individuals, the support of one's pastor/priest and church members is very valuable.

In time, the intense need to express one's grief will sometimes meet deaf ears and, all too often, clear messages from family and friends that it is time for the grieving person to "move on." The grieving individual is devastated; the person feels that he/she has not finished grieving, and the support that once was so helpful has disappeared. It is at this time that a support group can be most useful. A support group for grieving individuals can provide a haven of comfort and guidance. Support groups allow the grieving individual to interact with others who have gone through a similar experience. Often, people who attend support groups report a sense of coming home - of interacting with people who understand and accept them!

Finally, most people who have experienced the death of a loved one approach holidays with a great deal of ambivalence. For non-grieving people, this is a time of joy; for the grieving person, the holidays are reminders of what has been lost, their loved one and life

as they knew it. What brings happiness to others is more likely to bring back painful memories that are difficult to share. As well, we all fear that the mention of a name or memory will trigger fresh grief, and it most likely will elicit some kind of reaction. However, most people who have experienced a death in their family, appreciate that their loved one is not forgotten. The bereaved are often seeking ways to express their feelings when others are enjoying the holidays. It is helpful to assist the grieving person to remember by talking about the deceased, and to find special, but simple ways to honour the memory of the loved one.

Overall, grief is quite variable, both in terms of reactions experienced and the length of time spent grieving. Individual persons

find their personal way to cope. This coping is assisted greatly by the unconditional support of others. In practical terms, there are some simple do's and don't's. It is generally wise to avoid advice-giving and common clichés (e.g. "Only the good die young," or "It was God's will.") which are unhelpful and sometimes harmful. The greatest need of a grieving person is a listening ear. Listen with your heart by asking about feelings; do not be scared off by tears, guilt, and anger. When persons share these feelings, they are on the road to going on with life. They will not forget their loved one, but by sharing their feelings, you will help in diminishing their grief.

*Professor Brian Chartier is a clinical psychologist and member of the Psychology Department at STM. He also serves as an associate member of the STM chaplaincy team.*



## Fly into the New Year with the special Tenth Anniversary Issue of *The Canadian Catholic Review*

Celebrating ten years as one of the best-kept secrets in the Church, *The Canadian Catholic Review* will be publishing a special issue in January 1993 in which editors, columnists, and notable others will reflect on the issues and events of the past decade. New subscribers receive the special issue free!

*"A prime function of the CCR in this fragmented age is to show the intelligent reader that religious faith need not be childish or simplistic."*

Write or call:

*The Canadian Catholic Review*  
Saint Thomas More College  
1437 College Drive  
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11 issues a year: \$25/one year, \$40/two years  
(Canadian residents please add 7% GST)



# The politics of despair

*This editorial first appeared in The Canadian Catholic Review and because it was so very well received, we have obtained permission to reprint it here for you.*

***If you want to know the truth,  
ask a child or a fool.***

***—Greek proverb***

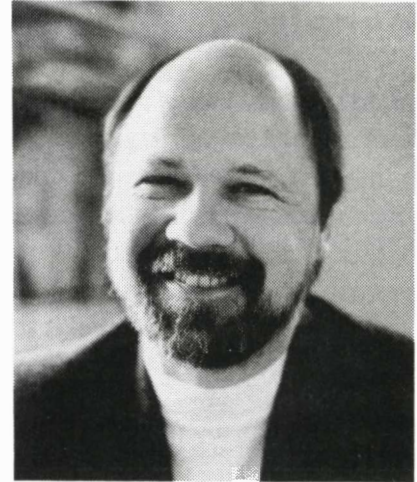
Any child, acquainted with the rudiments of human reproduction, will tell you that life begins at conception. To the innocent mind that is the only possible moment at which a human being can come into existence. Suggestions to the contrary are nonsensical; they fly in the face of the obvious. And if any child can tell you when life begins, any fool can tell you when it ends; measurable brain waves and heart beats mean little when a helpless unborn body is being ripped apart or burned to death with acid. As Dr. Harley Smyth, the well-known neurosurgeon, observed at the Borowski trial in 1983, abortion ends "a life that is brief by means that are brutal." It is an act of intrusive violence against a woman and her child. It is a killing. Propositions to the contrary are an offence against reason.

I have two children, aged five and seven. They were both "wanted children," to use that wicked phrase. Indeed, they were answered prayers. I have not yet told them that up to a certain point in their development their mother had the legal right to kill them. It's not that they wouldn't understand. I'm afraid they would understand only too well, and eventually they would arrive at the conclusion that, in

effect, they have no legal right to exist. What they wouldn't understand is why any mother would want to kill the child in her womb.

Neither would they understand if I told them about the doctor who brought us in for "genetic counselling" before our eldest was born. We were "at risk" because my wife's brother has Down's Syndrome. The doctor urged first ultrasound, then amniocentesis, and finally abortion, depending on the results of the tests. He would not stop promoting the idea even after we had told him (twice, and in a manner which could not in any way be interpreted as equivocal) that abortion was not an option, no matter what was "wrong" with the foetus. "Would you bring a retarded child into the world?" is the common question. My own children's answer would be "Yes," for they love their Uncle John, and the concept of anticipatory mercy killing makes no sense to a mind untrained in the sophistries of modern ethics.

My children are both girls, so they will likely be faced with the same situation one day. I trust, when the time comes, that they shall remember what their parents tried to teach them about the sanctity of life and the dignity of their bodies. For if the body is not the temple of the Spirit, then human reproduction is nothing more than an episode in the biology of



*Don Ward*

primates. And if human life has no intrinsic value, if there is no right to life granted by the simple fact of being alive, then none of us is safe, born or unborn.

I am not greatly worried about my children and the choices they will make, for they are being nurtured by a loving family and a faithful Church. But I wonder about the children who must one day ask, "If I'd been imperfect or inconvenient, would you have killed me, too?" and I wonder about the mothers who will have to answer them. I wonder about the politicians who are "personally against abortion" but nonetheless vote in favour of legislation which results in the deaths of thousands of unborn children every year. And I wonder about the women who tell me to keep my mouth shut because I am a man and can have nothing to say about it.

It is true that I shall never be faced with an unwanted pregnancy. It is also true that, as a man, I am favoured by the law. I can impregnate any "consenting" adult female I please and the law will hold me virtually blameless. I will

*contd. on p. 28*

## Despair *contd. from p. 27*

bear no responsibility for the child or to the mother, unless a progressive magistrate deems otherwise -- but they have to get me into court first. Even if I happen to be married to the woman, I can easily join the thousands of Canadian men who take no responsibility whatever for the children they have fathered. So yes, on that level it seems a case can be made for the exclusion of me, as a man, from the abortion debate. As an ex-foetus, however, I have a compelling interest in the fate of my brothers and sisters in the womb. For if they are not human beings, with the rights accorded others in a free society, there is no legitimate reason to assume that *I* am a human being. If I have not *always* been human, I have no

logical claim to humanity now, for it is not possible for a non-human organism suddenly to become human.

As a father, too, I have a compelling interest in the fate of the unborn. I saw my daughter on an ultrasound screen when she was less than ten weeks old. She was swimming in the amniotic fluid, kicking her legs and waving her arms. I saw her heart beating, and I knew she was my child. I will cherish that image for the rest of my life. I also lived through the anguish of nearly losing her at birth and in the days that followed, when every time I saw her she was hooked up to another machine, fighting heroically for a life so delicate, it could have slipped away in a moment. These images, too, I shall carry with me until I die. But the irony was not lost on me: in the Neo-Natal Intensive Care Unit of University Hospital she was a human person with all the rights and privileges of citizenship in a free nation, yet she was more helpless there than she had been two weeks before when, still in her mother's womb, any abortionist could have killed her with impunity.

The last time abortion legislation came before parliament it was characterized in the media as "compromise legislation," designed to appease both sides. No one bothered to ask the architects of the bill, and all the other politicians who are "personally against abortion," what they thought they were compromising, besides their morals. The prime minister said that he had to "mix a little water with his wine" -- an almost biblical metaphor. A more pertinent image might have had him mixing a little blood with his water. Now it appears that we have washed our hands of the issue. We have given up. The lack of any legal protection for unborn Canadians is an admission -- no, a declaration -- that nothing will change, that we cannot make things better, that we cannot protect the helpless and the innocent -- which in many cases includes both the mother and the child.

Nietzsche wrote, "In individuals, insanity is rare, but in groups, parties, nations, and epochs it is the rule." We are steadily proving him right. As a society, we are killing more than innocent children. We are killing innocence itself. We are killing hope. We have so little faith in the future that we are destroying it in the womb. Abortion is the politics of insanity. It is the politics of despair.

*Don Ward, the author of this editorial is managing editor of The Canadian Catholic Review.*

### *Basilian Way of Life Lecture Series*

**Sunday, 17 January 1993**

**STM Auditorium at 8:30 pm**

**"Basilian Spirituality"**

**Jim Carruthers, CSB**

Eastern Regional Representative,  
Basilian General Council and  
former Spiritual Director for  
young Scholastics, Seminary, Toronto

**Sunday, 14 February 1993**

**STM Auditorium at 8:30 pm**

**"Social Justice: Aspects of Basilian Social  
Action & its Application in Higher  
Educational Settings"**

**Gordon Judd, CSB**

Director of the Basilian Centre for Social  
Justice  
in Detroit, Michigan

Wine and cheese receptions to follow.

A book available for purchase will be  
forthcoming with all 12 talks spanning  
Oct. '91 to Feb. '93.



# Profile:

## *E.J. McCullough*

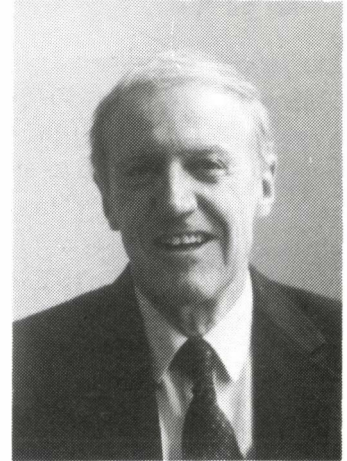
“Take the hands of the sick and the dying,” wrote Ernie McCullough in an article on euthanasia, “and tell them that you love them, and euthanasia as an issue will disappear. The dying will stay for your sake. They will see dying as the last and most beautiful act of a soul yearning for ecstasy, full of hope, leaving a legacy of love” (*The Canadian Catholic Review*, Oct. 1991).

It is perhaps not surprising that a philosopher should be philosophical about death; or that, being Catholic, he should bring the wisdom of faith to bear on the discussion. What is remarkable is that he should remain so open-minded and generous in discussing an issue he had just faced himself at an intensely personal level.

The McCulloughs have always placed great value on health and fitness. It is a rare day that doesn't see Ernie out jogging or cycling, or playing tennis or racquetball, easily keeping pace with men and women half his age. It has been his ambition since he was a young man to keep on running until he is an old man. He wants to hear people exclaiming, “Hey, look at that old guy going!” as he passes them on the track.

Then in July 1990 he was diagnosed with a malignant melanoma and a cancerous prostate. “My notions of death and dying,” he wrote, “became matters for urgent reflection.” It was typical of Ernie that he would share that reflection, that he would see death as a gift, that he would use this experience to reach out to others.

Born in Calgary in 1925, he graduated from St. Mary's High School in 1943. He served in the Royal Canadian Navy until June 1945, then proceeded to Notre Dame University in Indiana, where he graduated Magna Cum Laude in 1949 (he was also captain of the track team). In the summer of 1950 he returned to Calgary to work in the family business, Maclin Motors, one of the oldest continually operating car dealerships in North America. During this period he also married; he and Sue have four children: Ernest, Angela, Carolyn, and Matthew. In 1961 he re-entered academic life, enrolling in graduate studies at the Pontifical Institute of Mediæval Studies at the University of Toronto, where he earned his MA and PhD. He came to STM as



a lecturer in 1968, and was appointed assistant professor in 1972.

Ernie's contribution to the College over the years is inestimable. He has served as Acting Principal, Chair of Faculty Forum, Head of the Philosophy Department, representative to the Board of Governors, and on countless academic and administrative committees. His teaching has informed a generation of students, and his friendships across disciplines, faiths, and colleges have helped make and keep STM an important part of the larger community. His faith, his generosity, and his gentle tenacity have served as beacons of hope in an institution often beset by controversy. He has been unfailingly supportive of College publications such as *The Chesterton Review* and *The Canadian Catholic Review*; his own book, *Time as a Human Resource*, edited with R.L. Calder, was recently published by The University of Calgary Press.

Outside the College, Ernie has been involved in numerous political, social, and charitable works, both in Calgary and Saskatoon. He has served on the executive of the Saskatoon French School, he has played violin with the Saskatoon Symphony, and he and Sue remain active in Marriage Encounter and the pro-life movement.

Ernie is well now. In his own words, he was “both cured and healed.” He attributes his recovery to family, faith, friends, and science. “My own experience,” he wrote, “has been one of unbounded love. My students wrote poems for me; my colleagues held a healing service; my family prayed fervently; my friends religious and atheist alike held my hands and embraced me in a manner I can only understand as a divine gift.”

As we, indeed, understand him.

*Don Ward, Managing Editor of the Canadian Catholic Review*



## Students in the Spotlight

*In each NEWSLETTER it is our intention to feature articles about the ideas, experiences and opinions of our students. The following is an article published in the student newspaper the VOICE in September 1992. We thank the Editors for allowing us to reprint this article.*

## Russia

by Rae Mantyka

When the average Canadian visits St. Petersburg as a tourist, he or she leaves with a strong impression of the prevalent inconveniences of living in the former Soviet Union. What the individual fails to see is that in spite of how difficult Russia is for tourists, the complete frustrations faced by the residents of the city remain a mystery to visitors. I was fortunate enough to live with a Russian family in their own apartment for five weeks this past spring. The difference in the quality of life for tourists and for the Russian people was overwhelming, and it was impossible to leave without changing the perspective I had of my own country.

The majority of tourists in Russia participate in tours provided by Intourist, which was formerly the state-owned tourist company. Intourist hotels, such as the Grand Hotel Europe, charge a basic rate of approximately \$200 American for the least expensive room. They are luxurious anomalies in a country where the average monthly salary is between 800 and 1000 rubles (or between \$8 and \$10 American). Most Russians cannot even comprehend the idea that people would spend that much money to spend one night in a hotel. Visitors to these hotels are taken on coach tours of the city in buses that stand out because they are generally new and air-conditioned. Every night, outside the many stately theatres and concert halls, these buses arrive with American, Canadian, German and Finnish tourists and they are waiting for the foreigners promptly at the end of each show.

The first week I was in St. Petersburg, I went to the symphony with another Canadian. My Russian roommate bought our tickets, but said she was unable to get a third one for herself, so she took us to the concert hall and walked along Nevskii Prospect until the concert was over. However, when we got into the

concert hall, we found at least a third of the seats empty. My roommate, Irena, explained later that she could not get a ticket because ours had been purchased with foreign currency, and our sponsors would not pay such a high price for her to accompany us. Although it was stamped on our tickets that they cost only four rubles, or four American pennies, we found out that the going rate for tickets to the ballet, symphony or opera was \$40.00 American. Tickets were rarely, if ever, available for anyone not paying with foreign currency and even then, finding them was hardly an easy task.

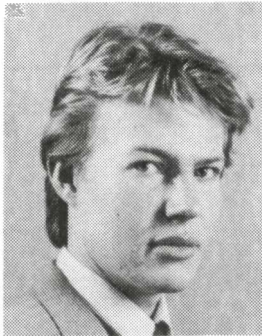
Since most foreign visitors stay in hotels far surpassing the Delta Bessborough in Saskatoon, they never confront the struggle most people face simply to live in St. Petersburg. It is true that over the last year, many articles which were previously unavailable in Russia are now making their way into the country. It is possible to stumble on products from Finland, Germany and other European countries, but it requires a good deal of walking. Even buying essential items is not an easy task. The policy of having one store selling bread, another selling milk and cheese, and a third selling meat is still common practice. It is a reminder of the Communist era, when the theory was to keep the people working as hard as possible all day, and then scrambling around in the evening to purchase enough food to feed their families so that they would have time for little else. Lines varied from two to twenty minutes in length, and my host family told me they were substantially longer last winter. It's no wonder that many Russians are waiting until next winter before making a decision about whether their life is any better than before. There is food now available, but little variety, and people eat mainly what is in season.



# They are honored and we are proud

## 1992 University Medal in Fine Arts

Russell Baron ('92) received his Bachelor of Fine Arts Degree with great distinction and distinguished exhibition. He was awarded the University Medal in Fine Arts.



Russell was born and raised in St. Benedict, Saskatchewan. His artistic sensibilities combined with his technical facility in metal and in wood that he learned from his

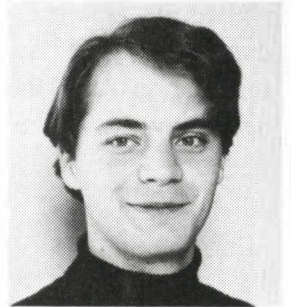
Dad, allowed him to articulate his ideas. His *Skeletons in the Closet* exhibition is reviewed in this newsletter. Russell is currently working on the chaplaincy team at Assumption University in Windsor, Ontario.

## Dean's Medal, College of Arts and Science University Medal in Science

Alan Casey ('92) received his Bachelor of Science Degree in Anatomy and was awarded the Dean's Medal for the highest average in the College of Arts and Science. He was also awarded the University Medal in Science for

the highest average in Science from the College of Arts and Science.

In addition to the above honours, Alan was the candidate nominated by the College of Arts and Science for the President's Medal.



Alan is currently enrolled in his first year of Medical School here at U. of S. As an STM student, he was heavily involved in drama, playing the role of the elderly King in *Puss in Boots*.

## Russia

*contd. from p. 30*

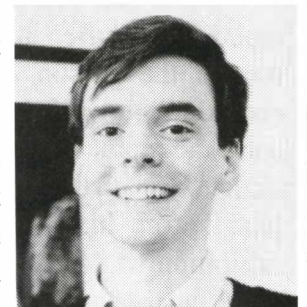
Transportation is another problem. Before last August, taking a taxi was common practice, but now, inflation has made it impossible. As well, most cabs prefer foreign fares since there is a chance they will be paid in foreign currency. The cost of riding the subway is now one ruble in St. Petersburg. At the beginning of May it was only 50 kopecks. Every day in the newspaper there is a list of the prices that increased overnight. The buses used to be reliable, but now it is not guaranteed they will arrive regularly and when they do, people push on until the doors hardly close. At a price of only 30 kopecks, it is still the main method of transportation for most people.

Standing in line at Safeway after spending my five weeks in Russia, I listened to two women complaining about the length of the line we were in. It is an unfortunate fact that if they are ever lucky enough to visit St. Petersburg in the spring, with the beautiful eighteenth and nineteenth century buildings that are falling apart, and the white nights, most likely they will stay in an Intourist hotel and never experience Russia's everyday life. For those of us who are fortunate enough to have seen that side of Russian life, the inconveniences of a depressed Canadian economy can do nothing more than highlight how lucky we are just to live in a country as unrestrictive as Canada.

Rae Mantyka earned her Honours B.A. in English last spring and is currently pursuing a Master's Degree, as well as being co-editor of the Voice.

## Hilda Neatby Memorial Scholarship, Department of History

Duncan Sutherland is currently in his third year of an Honours degree program in History. Based on his second year achievement, he was awarded the Hilda Neatby Memorial Scholarship valued at \$1500.00.



Duncan, an STM student interested in drama alternated with Alan Casey in the role of the "author" in Chesterton's *The Surprise*. His wildly yellow knickers and golden vest as the eccentric character in the play will be remembered for a long time around STM.



# Skeletons in the closet

Although it was only installed for three days at the Snelgrove Gallery (September 8-11, 1992), Russell Baron's B.F.A. Exhibition "Skeletons in the Closet" was something not just to see, but to experience. The initial view of his installation took the form of an ordinary, serene bedroom,



complete with easy chair, rug, and chest of drawers, AND an open set of closet doors. A reading lamp graced the table beside the bed and underneath it lay a folded newspaper and coffee cup with a mouthful of coffee in it; it was as though the person had just set everything down for a moment to leave the room. It was through the closet doors that the viewer must pass before his/her visit to the exhibition was complete.

What the audience walked into was not just Baron's world of twisting contorted life-sized skeletons and barren wasteland as illustrated by the dead trees and vegetation. Rather, what we were glimpsing into was our own private closet. The skeletons, which either stood, sat, or emerged from the soil

and vegetation, represented various emotions ranging from agony and torment to hopelessness. The most disturbing elements, however, were the three huge cocoons, each at different stages in their metamorphosis. It was not that they were simply visually overwhelming, but they symbolized the emergence of new skeletons before the older ones had been laid to rest.

"Skeletons in the Closet" was not an exhibition that friends or strangers could casually discuss with one another; it was a place where each

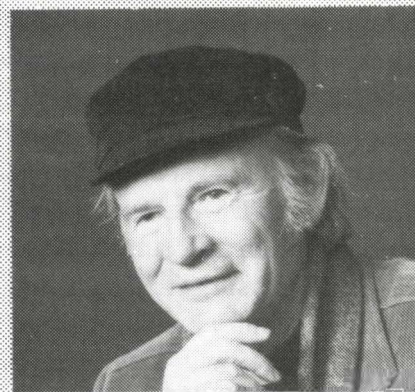


person was put in a position of visually identifying with the entrapment, anguish, torment, hopelessness, etc. that can be found in our own closets. Baron's sculpture and installation successfully investigated a dark area in each of our lives that we would normally close the door on rather than have to come to terms with.

*By Nancy Yakimoski*

## Keenan Memorial Lecture

The College was honoured to welcome Fr. Noel O'Donoghue, ODC, former Lecturer of Divinity, Edinburgh University, Scotland as guest lecturer for the 6th Michael Keenan Memorial Lecture. In relating his thoughts on "The Rediscovery of Imagination in Theology" Fr. O'Donoghue delivered in the most colourful manner a series of anecdotes, allusions and asides, all of which had the effect of engaging the audience in lively and personal conversation. The text of this lecture will be



*Fr. Noel O'Donoghue*

purchase in February  
for further information  
at the College at 966-  
8900.



We extend best wishes to  
**Father Gordon Macdonald,**  
 who celebrated his  
 40th Anniversary of Ordination on  
 December 20, 1992

### STM 1992 Enrolment Data

According to the current figures, female students seem to prefer STM.

*Female and Male Students in STM and Arts and Science 1992-1993*

A & S	Female	Male	Total
Year One	1300	846	2146
Year Two	906	748	1654
Year Three	637	605	1242
Year Four	488	575	1063
Partial	490	331	821
<b>Total</b>	<b>3821</b>	<b>3105</b>	<b>6926</b>

STM	Female	Male	Total
Year One	257	115	372
Year Two	137	108	245
Year Three	107	80	187
Year Four	79	77	156
Partial	61	37	98
<b>Total</b>	<b>641</b>	<b>418</b>	<b>1059</b>

Percentage of Women Enrolled - 1992-1993

Overall:	in A & S	55%
	in STM	61%
Year 1:	in A & S	60%
	in STM	nearly 70%
Year 2:	in A & S	55%
	in STM	55%
Year 3:	in A & S	51%
	in STM	nearly 60%
Year 4:	in A & S	46%
	in STM	50%
Partial:	in A & S	nearly 60%
	in STM	just over 60%

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*May the Infant Christ Child bless each and every one of our S.T.M - Newman Alumni and Alumnae richly and abundantly; and may He too grant all of your personal intentions for you and all your dear ones. A Happy New Year to you all. We like to think that you are right here in our hall. We do WELCOME you whenever you call, 'Cause we're One for All.*

*I know the Holy Family does agree most wholeheartedly that our Association too is a Family.*

*GREETINGS and BEST WISHES to All of our MEMBERS in 1993.*

*Fr. Oscar Regan*

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