

ST. THOMAS MORE COLLEGE & NEWMAN ALUMNI/AE

# STM NewsLetter



SPRING 2004

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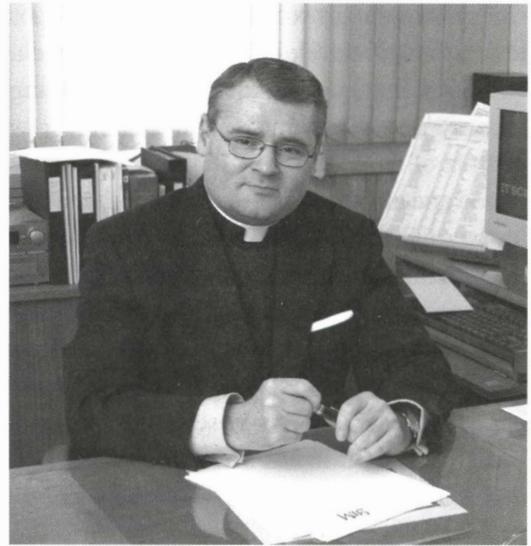
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FROM THE PRESIDENT

## Close Encounters of a Canadian Kind

CANADA'S CATHOLIC COLLEGES AND UNIVERSITIES

REV. GEORGE T. SMITH, CSB



For the past year or so, Canadians have been engaged in a national debate concerning the role of organized religion in the development of public policy. Even a cursory reading of Canada's Constitution Acts of 1867 and 1982 will reveal that the relationship between church and state in Canada is a unique one, without replication in the Western world. Born out of, but evolved beyond, the British tradition of established religion, and equally distinct from the tradition of the separation of church and state enshrined in the First Amendment of the U.S. Constitution, Canada's health and education systems provide evidence that we have developed a unique manner of integrating the civic and religious dimensions of our lives.

This Canadian phenomenon explains, in large part, why the majority of Canada's Catholic colleges and universities reside on the campuses of Canada's secular universities. It also explains why Canada's Catholic colleges and universities possess the potential to be indispensable focal points for the conversation "between two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth" (Pope John Paul II, *Ex corde ecclesiae*, 1). In our Catholic colleges and universities these two orders of reality meet in a close encounter of a Canadian kind.

### *The State of the Union*

The Association of Catholic Colleges and Universities in Canada (ACCUC) consists of nineteen Catholic col-

leges and universities: six are free-standing universities or colleges, twelve are federated or affiliated with secular and publicly funded provincial universities, and one — Corpus Christi College, the youngest in our fold — is neither federated nor affiliated, but resides on the campus of the University of British Columbia. It should be noted that while there are no Catholic colleges or universities in Quebec, there are universities such as l'Université de Sherbrooke and l'Université de Montréal with faculties of theology that are firmly grounded in Catholic theological tradition.

This snapshot of nineteen Catholic colleges and universities in Canada stands in sharp contrast to the detailed portrait found in *Catholic Post-Secondary Education in English-Speaking Canada*, written by Laurence K. Shook, CSB and published in 1971. In this seminal work, Father Shook undertook an historical analysis of thirty-one Catholic post-secondary institutions operating in nine provinces in Canada. The diminution in the number of Catholic universities and colleges over the past thirty years should not be interpreted as the waning of Catholic high education in Canada, but rather as part of a process of natural selection whereby these institutions have assumed positions along the spectrum of Catholic colleges and universities that operate today in our country.

We can identify four categories of institutions along this spectrum: (1) the independent, stand-alone institutions that retain a distinct Catholic identity to one extent or another; (2) federated and affiliated univer-

sities and colleges whose strength of character has allowed them to develop vital and dynamic relationships with provincial universities, while protecting their autonomy and distinct academic character within the context of federated or affiliated partnerships; (3) federated and affiliated colleges and universities that have lost significant elements of their autonomy, including their distinct academic character, but who attempt, and often succeed, in retaining and promoting their Catholic ethos through faith-based extra-curricular activities; and (4) those that have succumbed entirely to the North American reality described by historian James Burtcheall, CSC in his 1998 book, *The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches*.

#### *Canada's Free-Standing Catholic Universities and Colleges*

Among Canada's free-standing Catholic universities, two eastern institutions — St. Francis Xavier in Antigonish and St. Thomas in Fredericton — can be identified as two of Canada's strongest undergraduate universities. In the 2003 ranking of universities and colleges in *Maclean's* magazine, St. FX and St. Thomas ranked first and seventh, respectively, among twenty-one primarily undergraduate institutions. Two other stand-alone undergraduate institutions — St. Mary's College in Calgary, established in 1986, and the nascent Corpus Christi College in Vancouver, now in its fourth year — are much smaller and younger than their eastern counterparts, but distinguish themselves through their courageous commitment to an authentic Catholic identity. These younger institutions came into existence solely for the purpose of providing students with the alternative of Catholic higher education. As long as they remain faithful to this founding mission, their futures on the landscape of Canadian Catholic higher education seem secure. Rather than being perceived as parochial, they are perceived by parents and students as an alternative, and what parents and students see as alternatives, provincial governments see as diversity.

#### *Canada's Federated and Affiliated Colleges and Universities: An Oh-So-Brief History*

The second category of Canadian Catholic universities and colleges — those federated or affiliated with

provincial universities — constitute Canada's unique contribution to the world-wide system of Catholic higher education. Most of these twelve institutions provide academic programs that are grounded in the tradition of the liberal arts. Most often, federated and affiliated colleges have traditional strengths in the humanities and social sciences, but in some cases they also possess departments in the sciences and fine arts as well. In other instances, their academic programs are confined to traditionally Catholic areas, such as theology, religious education, philosophy and the like. In all cases, our federated and affiliated universities and colleges are cultural, intellectual, spiritual, and social communities for Catholic students and others on the campuses of Canada's large provincial universities. The object of a federated or affiliated college or university is to preserve within the provincial university a community which will perpetuate the definite ideals of the denomination to which it belongs. Students of affiliated or federated colleges share in the larger life of the university, their interests are broadened and sympathies enlarged, but the most important element in their education may be the spirit they receive in their federated or affiliated institutions, for they are the students' most intimate academic home. Historically, Catholic federated universities and colleges in Canada have been hearths of the humanities and social sciences, while the larger university, with its modern facilities, has tended to be the centre of scientific inspiration and the foster parent of research. But these distinctions are now happily blurred: some of the most progressive research in the country is undertaken in Catholic institutions in Canada, and some of it, such as at St. Jerome's University in Waterloo and Campion College in Regina, is in the sciences.

It is important to point out that not all federated and affiliated colleges in Canada are Catholic. In fact, the origins of federation and affiliation can be traced back to mid-nineteenth century Ontario when the question of the relationship between Protestant colleges in Ontario and the newly-found and determinately secular University of Toronto constituted the great "University Question." From 1850 to 1868, there was hardly an issue that dominated Ontario politics more than the University Question. (150 years later we can only look with envy at a time in Ontario's political history when the majority of the electorate was consumed by

the role of university education in the future of the province!) More important than the question of the future of any Catholic college was the future relationship between Victoria College in Cobourg (Methodist) and Trinity College in Toronto (Anglican), and the provincial and secular University of Toronto. Various legislative acts (among the most important were the University Act of 1853 and the Federation Act of 1887) provided the machinery for any denominational college in Ontario to federate or affiliate with the University of Toronto, providing that it surrender to the University its right to confer degrees except in theology. To encourage the move toward consolidation, the provincial government terminated financial grants to the denominational colleges in 1868, and this proved to be a powerful incentive towards their federation or affiliation with the “godless University on Queen’s Park,” as it was known to its detractors. Ontario’s small denominational colleges, among them St. Michael’s College in Toronto, were forced to confront certain realities.

The first was the great modern movement of curricular expansion that had, by 1870, already exercised a profound influence in Germany, Britain, and the United States. This movement, which showed itself in the immense extension of the physical and biological sciences, affected and widened the spheres and methods of all other studies: history, literature, even philosophy. As long as science was to remain a subject about which a professor lectured, as they did at St. Michael’s and the other denominational colleges during the latter part of the nineteenth century, and as long as the primary purpose of the scientific teacher was to reconcile scientific theory with metaphysical or religious opinion, then there was little need for sophisticated laboratories or

scientific equipment. But with the publication of Darwin’s *On the Origin of the Species* in 1860, there was ushered in a revolution in scientific thinking that was to break the anti-speculative empiricism of the day. Theoretical research would henceforth be limited in its ability to address the great contemporary scientific questions, and the need for practical research emerged as clearly as the need for highly expensive laboratories and equipment. These the denominational colleges could not afford at the end of the nineteenth century, nor at the beginning of the twentieth. Were the denominational colleges to offer to their best students only a truncated program in the liberal arts? Or were they to provide for their students, through federation and affiliation, access to the laboratories that were built during the 1890s at the University of Toronto in chemistry, geology and mineralogy, biology and physics? Their eventual decision gave birth to a profoundly Canadian solution born out of resourcefulness and compromise. Federation or affiliation would allow the denominational colleges to retain their autonomy while benefiting from world-class facilities which, on their own, they could scarcely afford.

The second reality that the smaller denominational colleges had to deal with was the British North America Act, which, in the last quarter of the nineteenth century, seemed to be working — unlike the American Constitution, which, by the end of the same century, appeared to many Canadians to enshrine a division of powers between the states and the federal government which had left the states too strong and which had led to the Civil War. The BNA Act, on the other hand, tried to establish a carefully divided authority between the federal and provincial governments, giving to provincial authorities specifically enumerated powers that were clearly lo-

### Our Mission Statement

As the Catholic liberal arts college federated with the University of Saskatchewan, St. Thomas More College courageously explores the “riches of revelation and of nature so that the united endeavour of intelligence and faith will enable people to come to the full measure of their humanity” (Ex corde ecclesiae, 5).

Through teaching we are devoted to a partnership of learning and growth with our students which addresses the synthesis of faith and reason in all aspects of the human condition.

The creative discovery of truth and its open dissemination nourish our life as teachers and members of the wider academic and Catholic intellectual community.

As a Catholic college we are called to share in Christ’s service to the people of God. Thus, the work of our college is not an end in itself, but must find application for the good of humanity.

cal in their application. It would have been impossible for the denominational colleges not to think that this struck just the right balance for their relationship to the University of Toronto, and to see the parallels between the federal government and the University of Toronto on the one hand, and the provinces and the denominational colleges on the other. These two historical realities led directly to the University Act of 1906, through which federation and affiliation as we know it today was carved into the landscape of Canadian Catholic and Protestant higher education.

*Federation and Affiliation: Blessing or Limitation?*

Is the future of Catholic higher education in Canada secure under the structure of federated and affiliated universities and colleges? Some contemporary studies have sounded warnings that cannot be ignored. In his recent book, *A History of Canadian Catholics*, Jesuit Father Terence Fay notes in a section entitled “The Rise and Fall of Catholic Higher Education” that, “in Canada, the future of the Catholic college on the secular campus is far from guaranteed” (p. 274). And in what is an even more pessimistic analysis, Professors Michael Higgins and Douglas Letson, in their 2002 book *Power and Peril: The Catholic Church at the Crossroads*, state that the continued existence of federated and affiliated colleges in Canada “is precarious at best and, given their structural dependence on the goodwill of their secular hosts, their potential ultimate assimilation either in fact or in function into the secular monolith is surely quite likely” (p. 171).

Are Canada’s federated and affiliated universities and colleges on shaky ground? In my judgement, some are. Are they in danger of being swallowed up by their “secular hosts,” as Higgins and Letson have suggested? Once again, in my judgement, some are. Most at risk are those Catholic universities and colleges that have lost, or are gradually losing, one or all of the following powers: first, the power to hire their own faculty; second, the power to determine the curriculum of courses that will be taught by their faculty; and third, the power (or ability, perhaps) to

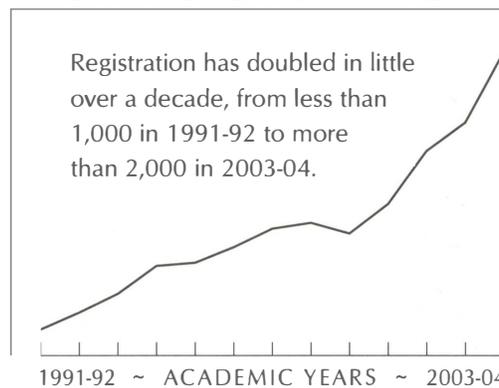
communicate compellingly the richness of the Catholic intellectual tradition to the secular provincial universities with which they are federated or affiliated. This latter ability is no less important, or potent, than the two that precede it. The richness of the Catholic intellectual tradition must be articulated through the liberal arts, communicated through teaching and research, and allowed to stand confidently in the midst of the crises that swirl around our church. For stand in the midst of these crises it will: unscathed, undaunted, declaring itself to be the means by which Catholicism can retain the credibility it deserves in the society in which we live. Catholics must come to understand that no amount of soft, feel-good evangelization is going to influence the post-modern secular sphere which they are called by the magisterium to “permeate and improve” (*Decree on the Apostolate of Lay People*, 2). In fact, the most powerful means of permeating and improving this secular world is through the very disciplines that carry the truth about creation, the human condition, and the social order in which we live our lives. Those disciplines are the liberal arts.

Seen in this light, Canada’s federated and affiliated universities and colleges possess an indispensable and unparalleled potential to interpret the Church to the modern world, and the modern world to the Church. At the University of Saskatchewan, one well-reviewed academic publication by a faculty member of St. Thomas More College does more to draw our university colleagues into Catholicism than a year of homilies that I might preach in our chapel. And one teaching excellence award won by a faculty member of our college does more to draw students into the Christian faith than a month of rosary rallies on our limestone-

jeweled, often snow-covered secular campus. Not that I wish to denigrate homilies or rosary rallies; both can be instruments of grace. But they are not the most effective ways of evangelizing on the secular campus. That award goes to teaching and research in the liberal arts in the context of the Catholic intellectual tradition

The light-hearted title of this article, “Close Encounters of a

## STM IS GROWING



Canadian Kind,” is intended to convey the essence of Canada’s federated and affiliated system: a close encounter between two world views. One world view, represented by federated or affiliated Catholic universities and colleges, holds that higher learning that does not give importance to religious experience and the life of the spirit is incomplete. The other world view, represented by Canada’s secular provincial universities, holds that higher learning must be divorced from religious experience and the life of the spirit in order to be credible. These two world views come into a close encounter of a Canadian kind on the campuses of Canada’s provincial universities through the system of federation and affiliation. It is remarkable that they have tolerated each other for so long, for they are, in many ways, antithetical. And yet they seem to co-exist. Sometimes the encounter ignites an explosion, but any residual flames are usually put out by the very Canadian traits of compromise and mutual respect. Most of the time, though, the two world views en-

gage in a subtle form of intellectual diplomacy, each suspicious of, but hesitant to offend, the other.

When Pope John Paul II wrote his Apostolic Constitution on Catholic higher education, *Ex corde ecclesiae*, he posed a number of momentous challenges for Catholic universities and colleges throughout the world. One of these challenges reads as if it were a literal definition of Catholic higher education in Canada. In the context of how Catholic universities and colleges should relate to the academic, cultural, and scientific world of the regions in which they live, John Paul writes that Catholic institutions should enter into “original forms of dialogue and collaboration” with “other Universities of a nation on behalf of development and of understanding between cultures . . .” (*Ex corde ecclesiae*, 37). What better way to define Canada’s federated and affiliated Catholic universities and colleges: they are an original form of dialogue between Catholicism and secular culture. Long may the dialogue continue. The future of our Church may depend upon it more than we think.

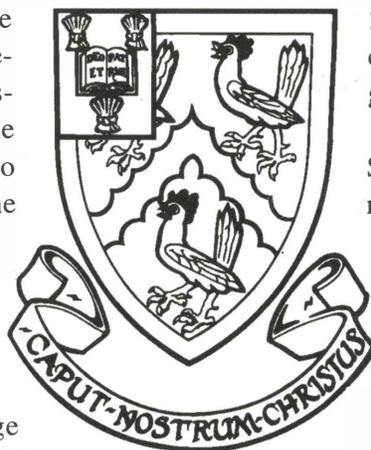
## Funding for Post-Secondary Education in Saskatchewan

In July, 2000 the Ministry of Post-Secondary Education was in the process of implementing a new funding formula for post-secondary institutions in the province according to what had become known as the DesRosiers Report. Federated colleges would be greatly affected by this formula, and both John Thompson and Greg Fowler worked hard to ensure that federated colleges were funded at 100 per cent of the level of funding that was to be received by the Universities of Saskatchewan and Regina. At first, the federated colleges were not going to be funded for research at the same level as the universities. STM argued for full funding for research, and eventually it was granted by the ministry. This meant that for teaching, research, and community service, St. Thomas More College would be funded at 100 per cent of the

rate of funding that the University of Saskatchewan receives. The only difference in funding was that the federated colleges would be excluded from the annual operating capital grants that the universities received.

STM lobbied three successive ministers to extend these annual capital grants to the federated colleges, and we were successful: in 2002 we learned that we would receive an annual operating capital grant.

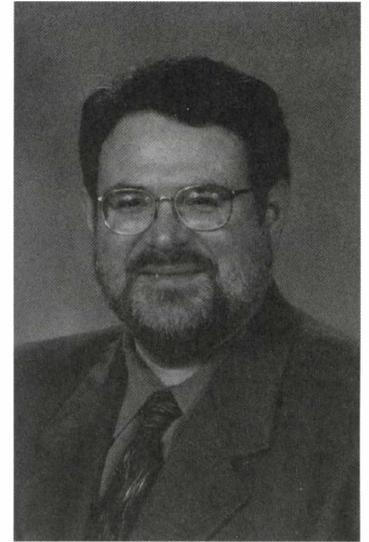
During these past three years, STM controller Greg Fowler has represented the federated colleges on the Standing Committee for University Funding (SCUF). STM’s success in obtaining full funding for federated colleges is therefore largely owing to the many hours and the great deal of work that Greg has done on that committee.



## Striving for Excellence

PART OF STM'S IDENTITY

PROFESSOR BRIAN CHARTIER



Back when I was an undergraduate, I once said: “Get a degree and get out and have a good life.” Then I went into graduate school. I once said I would never teach at a university. Twenty-two years later, I am still teaching. I once said: “Administration, bah!” And now I am an Acting Dean. I suspect I am not the only person to say something which you later discover becomes a part of who you are. Our personal identities are constantly changing and evolving. So, too, with the identity of St. Thomas More College. Let me tell you about the changes that have been completed and are planned for STM which are contributing to the evolving identity of STM.

If you have not been in the college in the past year, you will have missed major renovations that have occurred. The former Chelsea Lounge has become a state of the art classroom and board room. This was accomplished by removing and replacing the existing roof and expanding over what had been the planters — most famous for leaking water into the offices below! All the hallways have been redone with ceramic tiles. The Art Gallery outside the Shannon Library has been upgraded with new paint and lighting. The main hallway outside the cafeteria has been redone to be lighter and more inviting. The Murray Room has been repainted and new furniture has been installed. In addition, the Murray Room has eight new computer terminals with internet access for students. As well, all classrooms in STM have been wired for internet access with in-class computers. With the renovations over

the last three years, the college has a completely new look and greatly enhanced Information Technology.

In addition to physical changes, there are many changes in faculty and academic planning. In my opinion, the most significant document in the recent academic history of STM was issued last year. Dean Wilfred Denis, along with an ad hoc committee of faculty, proposed the first five-year Academic Plan in the college’s history. This plan articulates areas of strength in the college and sets out an ambitious plan of development. Most striking of these is the addition of ten new faculty positions by 2008. As ambitious as this may seem, the change will bring staffing to thirty-one tenure-stream appointments, which is just two more than STM had in 1990, before the huge government cutbacks in university funding. Taking retirements into account, by 2008 almost fifty percent of the tenure-stream faculty will have been hired since 2002.

The five-year Academic Plan for the college also formally acknowledges STM’s involvement in a variety of existing areas of interest. STM is primarily an undergraduate college, but STM faculty have long been involved in graduate teaching and supervision. The Academic Plan takes these previously informal commitments and makes them a stated goal for all departments within the college. To back up this goal, the college has budgeted for Graduate Teaching Fellowships to be part of our commitments. The challenge the college faces is to move into such graduate

commitments while maintaining the quality of our undergraduate program.

Another area of involvement consistent with the Academic Plan is international experience. STM faculty have been committed to extramural education for some time. Professor Chris Foley has been taking archaeology students to Israel and Jordan for a number of years. Last summer we added a summer session in Ukraine (see page 11). Professor Natalia Shostak coordinated the teaching of Ukrainian language courses; this year, the language courses will be repeated with the addition of Political Studies courses taught by Professor Bohdan Kordan. The college is continuing to seek out those opportunities which will add to the educational experiences of students.

Interdisciplinary studies is one of the new waves of the future for university teaching. STM has been committed to this goal for some time through a series of first-year programs. The Chelsea and Foundations programs in STM strove to introduce converging themes across a few disciplines. These efforts were taught in the context of existing courses. The college is now attempting to put together an actual interdisciplinary first-year course which would be taught conjointly by eight different disciplines across the humanities and social sciences. Such an undertaking can only be carried off because of the close collegial relationships within STM faculty.

The Academic Plan will also influence the hiring process. As already indicated, the Plan articulates three areas of strength within the college. These areas represent our existing research and teaching strengths: Canadian Studies (which includes Political Studies, Philosophy, English Literature, French Literature, Sociology, Religious Studies, and Anthropology), Classical, Medieval, and Renaissance thought (which includes faculty from History, Philosophy, and English), and Interpersonal, Intercultural, and International Justice (which reflects strengths in Philosophy, History, English, Political Studies, and Psychology). The College is committed to developing these areas of strength, particularly as we hire new faculty.

The basic identity of STM will always be as a Catholic college committed to teaching excellence and to personal relationship with our students. This unique identity is moulded by our physical surroundings and by the academic commitments we make. STM is not resting on its laurels but is committed to ongoing improvements in our facilities and programming. Our goal, in President George Smith's words, is to be the best federated Catholic college in Canada. The changes noted above contribute to this goal. We want you as alumni and alumnae not only to be proud of our past but also to be proud of what we are and will be. Striving for excellence is not a goal; it is part of our identity as a college.



## STM Alumna Awarded Rhodes Scholarship

Fifteen to twenty Saskatchewan students apply for Rhodes scholarships every year, but only three from the entire prairie region are accepted. JanaLee Cherneski is one of them.

JanaLee, who graduated from STM with high honours in English and philosophy in 2002, is currently completing her MA at the University of Victoria. She will take up her position at Oxford University in October 2004, one hundred years after the Rhodes Scholarship was first awarded to a Canadian.

Rhodes Scholarship committees take many factors into account when considering applications, including academic achievement, physical activity, leadership ability, and community involvement. Talented students in all fields of specialization are encouraged to apply, with the necessary restriction that the proposed course of study must be available at Oxford.

JanaLee, who credits her parents with teaching her "free thinking and the power of questioning things," hopes to study civil disobedience as a means of voicing dissent and of participating in democracy, using Gandhi, Martin Luther King, Nelson Mandela, and environmental activists as examples. Her scholarship at Oxford will last two years.

## What Happened to the Chelsea Lounge?

DONALD WARD

Having renovated four houses, I now find myself waist-deep in a fifth. It is by far the largest, and I hope the best, but beyond question it is the last. I could not survive another. But the experience places me in a position to assert that there are three things all homeowners should be aware of before they embark on a renovation project:

1. It's going to take longer than you thought;
2. It's going to cost more than you thought; and
3. Some people aren't going to like it.

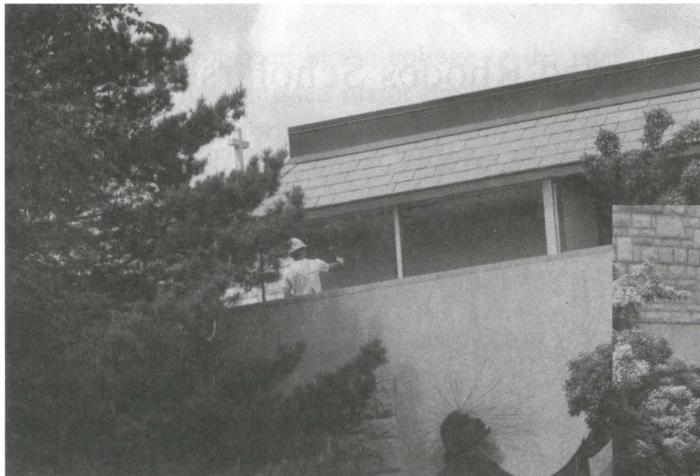
Militating against these unpleasant truths are two statements which, although not absolute, nonetheless offer comfort:

1. There is no black hole in the middle of a renovation project into which time and money disappear; it only seems that way; and

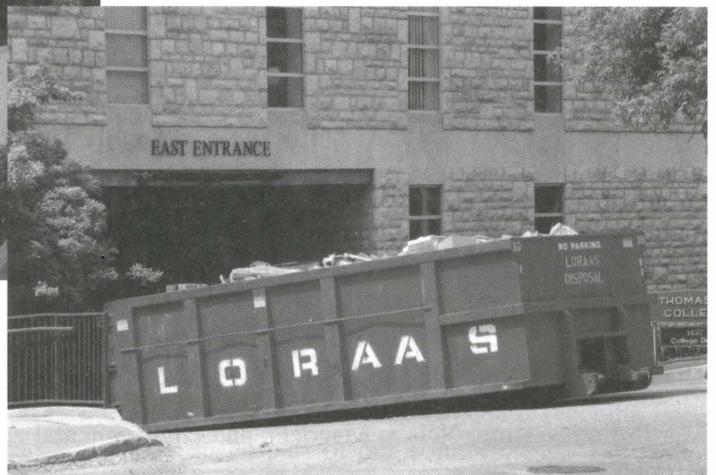
2. Some people won't like anything, no matter what you do.

I have been associated with St. Thomas More College in one way or another for nearly a quarter of a century, and with the university all my life, for my father taught here. My earliest memories include the University of Saskatchewan, so I have seen these principles at work in institutions as well as houses. I remember one Basilian saying that if they remodelled the chapel once more they would have to erect a monument to the slain, for it always took longer than they thought, it always went over budget, and nobody was ever satisfied. But the chapel has since been redone at least once more, and I have heard dark rumours that someone wants to do it again.

The Chelsea Lounge was another matter. As my office is just down the hall, I was well placed this summer to observe the renovations mentioned by Acting Dean Brian Châtier in his column (page 7) — renovations that included not only the Chelsea Lounge but the third-floor hallway and the washrooms in what had once been the Basilian



*Above: the Chelsea Lounge goes under the hammer.*



*Right: a familiar sight by the east entrance over the summer of 2003.*

cloister. Indeed, I was often given information that I didn't want as worker shouted to worker through the dust-laden air and people discussed the project outside my door, with frequent interjections of wonder, disapproval, and sometimes profanity. From my window I witnessed the smashing of glass and the demolition of walls, followed by the rebuilding of walls and the installation of new glass. For several days I passed a carpenter who was fitting one length of handrail to another at a point where the wall not only jogged at an odd angle but the floor rose as well, necessitating a corresponding jog and rise in the railing.

"That's a difficult joint," I said, for I have some experience in these things.

"It's an evil joint," he responded.

For the rest, there was dust everywhere, sledgehammers rose and fell inches from my ears, and at one point a man rushed by the open door with a toilet in his arms. It was when three jackhammers began working simultaneously just outside my office that I saved what information I could on disks and retreated to my daughter's apartment, vacant for the summer, where I worked in my shirtsleeves in the thirty-degree heat, with the roar of one of Saskatoon's main thorough-

fares cascading like liquid noise through the open windows. By comparison, it was almost a relief.

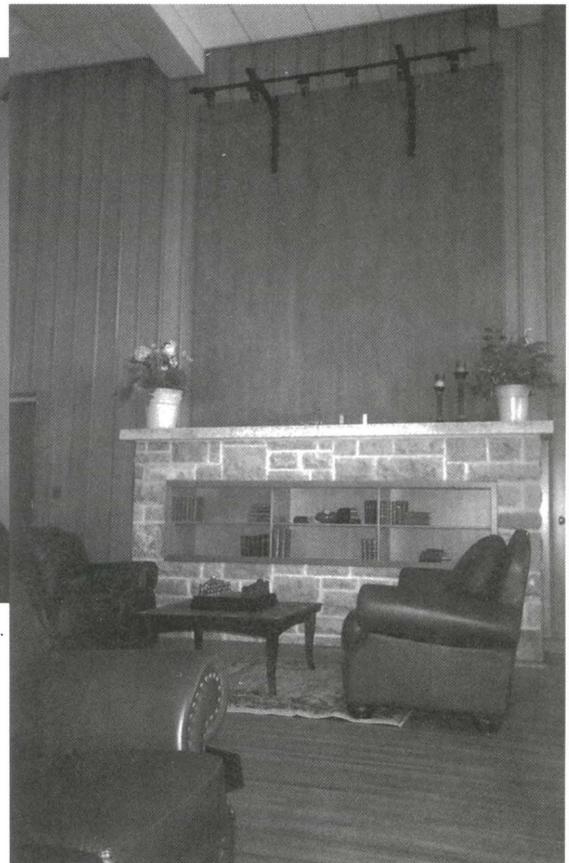
Of course, everyone at STM drew comfort from the fact that no one was unaffected by the disruption, and no one seriously questioned the necessity of it. We were kept up to date by regular memos from the controller's office and the president's office, and though the renovations took longer than expected — which was only to be expected, after all — controller Greg Fowler managed to keep the entire project well within budget.

Occasionally, I hear someone say, "I wish they'd left things the way they were." I cannot help but sympathize from time to time. But the college must respond to the demands being made upon it. The new classrooms and meeting rooms created by the renovations of the past few years are being used to capacity. All staff and faculty offices are occupied, many by two people, some by three. Clearly, STM is serving the community, and that community is expanding. And at a very basic level, if there's no room at the college, students will go elsewhere.



*Above: the former Chelsea Lounge transformed into a state-of-the-art classroom and boardroom.*

*Right: another transformation. First it was the library, then it was the Basilian dining room, then it became the Father Swan Boardroom. Now it is an elegant common room for faculty and staff.*





# STM Students Study Abroad



DARLENE POLACHIC

*A major initiative of the Prairie Centre for the Study of Ukrainian Heritage at STM has been the Study Abroad Program for students who wish to experience the Ukrainian language and culture first-hand while earning credits from the U of S. The following article, reprinted with permission of the author, first appeared in the Saskatoon Sun for November 23, 2003.*

Eight students from the U of S had the opportunity to study for six weeks in Lviv, Ukraine, this past summer and get university credit for it. JoAnne Sauder was one them. Sauder was involved in a study abroad program co-ordinated jointly by St. Thomas More College, the U of S, and the Ukrainian Catholic Uni-

versity in Lviv. The program offers English-speaking students a unique opportunity to pursue their studies in a post-socialist society, all the while earning credits from their Canadian university.

Sauder took nine credits' worth of classes. "I took Culture Class and a class on Religious Studies. It fo-



*Back row, from the left: Orysia Ehrman Traut, Alyssa Peel, Delle Eckl, JoAnne Sauder, Serena Susnjar, Dr. Natalia Shostak. Front row: Laura Beddome, Jillian Staniec, Donald Jesney.*

cused a lot on the Ukrainian Catholic and Ukrainian Orthodox churches," she says. "Part of the course involved going out into the country to see various churches and religious icons."

Sauder has no Ukrainian background, but she has always been interested in Eastern Europe. She is enrolled in International Studies but had never been abroad before. "When I saw the poster advertising the Study Abroad in Ukraine program, it seemed like a good opportunity. And the price was right. For about \$2,600 plus the cost of your flight, you get all your food, accommodation, and travel within the country, plus tuition for nine credits' worth of classes."

Scholarship dollars are available through some departments at the U of S, and the Ukrainian Canadian Congress also offers scholarships.

Sauder says the most lasting impression of her time in Ukraine was meeting the people. "I lived in a dorm, and had my own Ukrainian tutor assigned."

Jillian Staniec always dreamed of going to Ukraine. "I have only a little bit of Ukrainian heritage but it's a proud bit," she says. "I used to be in Ukrainian dancing. I thought if I got really good, that might get me to Ukraine, but it didn't. When I saw this program advertised, I knew I wanted to go." Staniec took Ukrainian language for credit and audited Ukrainian history. For her, one of the best parts was staying with a host family who spoke a little German but no English.

Dr. Natalia Shostak, assistant professor in the Department of Religious Studies and Anthropology, and session co-ordinator in the Ukrainian Studies Teaching Consortium at the U of S, is in charge of the Study Abroad in Ukraine program.

"Its purpose is to support Ukrainian studies on campus and help students gain international experience," she says. "It is not necessarily Ukrainian students who go. Many come from non-Ukrainian backgrounds."

Shostak is from Ukraine originally. She came to Canada in 1992 and earned a doctorate in anthropology and Ukrainian folklore from the University of Alberta.

Students take their classes at Ukrainian Catholic University in Lviv. Courses they can choose from include Ukrainian language, Ukrainian culture, Ukrainian history, political studies, and anthropology.

Shostak says it was a true international setting because it included not only students from Canada, but

from several other countries as well, "all sharing experiences and struggling together in their studies."

The six weeks were broken into two sessions. Typically, students did language classes in the morning, and culture class beginning at 2:00 pm for two and a half hours. Class hours were not all spent at the university. There were field trips, too. Three days a week were reserved for excursions, both in and out of town.

On Sundays, the students went on city tours and trips to monasteries, historic castles, and rural villages. One place they visited was the village from which the first Ukrainian immigrants to Canada came. A monument there commemorates these early settlers. "It was very interesting," said one student, "because we know many of the descendants of those people."

Laura Beddome went because her family history is centred in Ukraine and she wanted to travel there to gain first-hand experience of the culture and the people. She has many poignant memories.

"In one village, we bought some handcrafted items from a lady," she recalls. "We gave her the equivalent of \$12 for one piece. She had never seen a bill that large before. 'Can I keep this?' she asked. 'Is it mine to spend?' I found that very touching."

Alyssa Peel is a student of politics. "I went to Ukraine because I felt it was important to balance my Western education with something else. I came to understand a little bit about the people of Ukraine, their orientation, where they're coming from. It opens your eyes. You realize there are important alternatives to our Western way of life."

Something that impressed all the students was the positive outlook the youth of Ukraine have regarding the future of their country. "I was surprised at how hopeful they seem to be," one student remarked. "They talked about the bad economic situation, and some are going to Western Europe to study, but they have a great desire to see things in their country change and know they will have to go back to be part of making those changes happen."

Posters are already up for the 2004 Study Abroad in Ukraine program which will take place June 17 to August 4. An additional week is being added this time. Shostak hopes eventually the program will encompass a full spring semester.

For information, contact Dr. Natalia Shostak at 966-8958, or e-mail [natalia.shostak@usask.ca](mailto:natalia.shostak@usask.ca).

# Assistant Dean Appointed

DR. PATTY MCDOUGALL HAS BEEN NAMED STM'S FIRST ASSISTANT DEAN

Patty McDougall came to STM in the fall of 1998, initially to fill a two-year term in the Department of Psychology. She immediately justified the college's confidence, winning a USSU Teaching Excellence Award in the 1998-99 academic year.

Born in Edmonton, Patty grew up in Ottawa and earned her undergraduate degree at Queen's University in Kingston, then took a Master's degree at Waterloo. A developmental psychologist, she earned her PhD from the University of British Columbia the year she came to STM. In 2000 she took up a five-year, half-time position in the Department of Psychology. She was appointed Assistant Dean, also a half-time position, for a one-year term in the summer of 2003.

As the first Assistant Dean STM has ever had, Patty is aware that she is breaking new ground. "I wasn't in on the theory behind creating the position," she said in an interview, "but as I understand it, the college has grown so much — in numbers, in student body, in staff and faculty — that the job of running the academic program has simply become too great for one person."

Indeed, as dean, Wilfrid Denis's responsibilities seemed to increase geometrically from year to year, and before that, Kevin Corrigan had done significant work in raising the college's academic profile both at the University of Saskatchewan and internationally. "But now it's become too much for a single individual to have to look after all the internal governance matters as well as do justice to our federated relationship with the university," said Patty. "The Dean of STM must attend the meetings of the Corresponding University Departments and keep in touch with what's going on at the university, particularly the College of Arts and Science. It's no longer possible to

do that and at the same time do justice to the position of Dean of STM."

Patty's duties as Assistant Dean include being the primary person attending to student matters. "Student concerns about faculty, faculty concerns about students, liaising with STMSU and with Newman: all those things start with me." She is also responsible for overseeing the scheduling of classes and class offerings, and much of the day-to-day business of the Dean's office. The Faculty Council has a number of committees of council, and Patty is responsible for tracking the agenda and the mandate of each committee.

Along with her new responsibilities, Patty continues to teach and carry on her research as a developmental psychologist. She has just finished a longitudinal study on relational trust in childhood and adolescence, on which she collaborated with a team based in Canada and the United Kingdom, and she is collaborating with a colleague at the U of S on a book about daycare, with a focus on a child's transition to daycare.

"My colleague did a large-scale project funded by Health Canada looking at the transition to care," she said. "It was a very clean study looking at children who stay home with their parents versus those who go to a traditional daycare setting versus those who are just in someone's home versus those who are in a licensed home setting." They are nearly finished writing up the project and hope to submit it to McGill-Queen's University Press.

Patty is also supervising a couple of graduate students, one of whom is studying relational aggression. "Not the punching, kicking and pushing that we think of as primarily male behaviours," she



*Dr. Patty McDougall*

said, “but the social or indirect aggression that takes the form of rumours, backstabbing, the sorts of behaviours that are designed to hurt people, not in a physical way but a more indirect way. What St. Benedict called ‘murmuring’.”

Her other graduate student is studying structured leisure among older adolescents, examining whether extra-curricular activities such as the school band and sports teams are always good or if there is a point at which the student literally gets too much of a good thing and no longer has time to relax or have any fun.

Patty and her husband, Ron Borowsky, also a psychologist, have worked with hundreds of children and teachers in the Saskatoon school systems studying

children’s reading strengths and creating materials for instruction.

In March 2000, Patty and Ron had their first child, Brady. “I was pregnant with Brady when the college asked me if I was interested in a half-time contract, so what was intellectually sensible at the time became emotionally the right thing to do when he was born,” she said. “I consider this position a privilege. I realize that not everybody would want to take on the role, but I am thoroughly enjoying it. The fact that I’m being put in the position of looking after the interests of students — not just academically but the whole student, the whole person — fits perfectly with the things that I value about STM.”

## Compact, Contract, Covenant: Canada’s Treaty-Making Tradition

SEVENTEENTH ANNUAL MICHAEL KEENAN MEMORIAL LECTURE ~ OCTOBER 28, 2003

Dr. J. R. Miller, Canada Research Chair in Native-Newcomer Relationships at the University of Saskatchewan, spoke on the origins of the treaties that have been negotiated between the indigenous peoples and newcomers in Canada at the seventeenth annual Michael Keenan Memorial Lecture October 28. Speaking in the Fr. O’Donnell Theatre, Dr. Miller focused on the motivations and perspectives from which each side approached the negotiations.

The treaties were not simply contracts, he said. Rather, they were seen as covenants, and their negotiation and signing were usually accompanied by spiritual ceremonies, often with clergy present. To the First Nations, the treaties were about relationships and support, and they placed as much faith in what was said as in what was written. Both sides recognized that they needed one another, and issues on which they both agreed did not always make it into the written version of the treaty.



Dr. J. R. Miller

Dr. Miller pointed out that, during early negotiations, the First Nations had a solid position to bargain from, and they negotiated with great skill and determination to do the best for their people and for future generations. Later treaties do not reflect the same balance of power, as the indigenous peoples had suffered great losses: the buffalo were gone, the tribes were decimated by illness, and the newcomers no longer had to rely on aboriginal skills to survive and prosper.

First Nations leaders may not have comprehended the shift in emphasis from covenant to contract, but they continued — and continue — to bargain skilfully.

Dr. Jim Miller, professor of history at the University of Saskatchewan, is the author of *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada* and *Shingwauk’s Vision: A History of Native Residential Schools*, as well as countless articles in learned and popular journals, encyclopaedias, and textbooks.

## Father Bisztyo Goes Home at Last

Father Joseph Bisztyo — now Monsignor Bisztyo — has returned to Hungary after serving fifty-three years in the diocese of Saskatoon. Known for his fondness for “garlic sausage and good Hungarian wine” (a phrase that found its way into a surprising number of his homilies) Fr. Bisztyo offered three pieces of advice to a farewell gathering at Holy Spirit Parish this summer: be open-minded, be trusting, be faithful.

A brilliant and popular teacher of philosophy and religious studies, Fr. Bisztyo spent twenty-five years at STM, where his love of spicy food and longing for his native Hungary were well known. He would greet students and colleagues alike in Latin, Greek, Spanish, English, and of course Hungarian, peppering his conversation with phrases such as “not quite according to St. Luke,” and “wrong, as usual.”

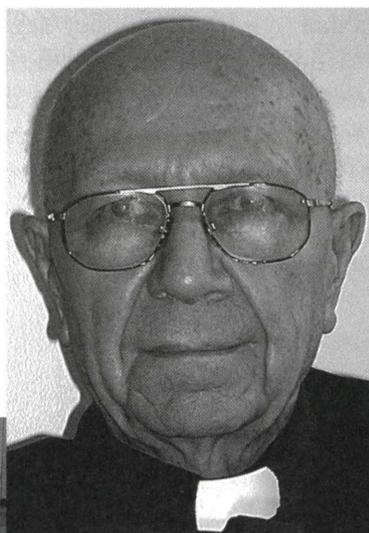
The young Joseph Bisztyo had left Kalocsa to study for the priesthood in Rome in 1940, expecting to return to Hungary following ordination. But, as he put it, “I was interrupted by a little storm” — the occupation of Hungary by Soviet communists following World War II. The régime revoked his Hungarian citizenship, rendering him stateless and stranded in the Vatican.

It was not until a gathering of North American bishops in Rome in 1949 that the future seemed to offer some hope.

Bishop Pocock of Saskatoon was one of several prelates who met with priests such as Fr. Bisztyo who were unable to return to their homelands because of world events. Bishop Pocock issued an invitation, and Fr. Bisztyo arrived in Canada in the summer of 1950, speaking no English and utterly unfamiliar with the country. He set himself to learning the languages of his new country, and soon had several pastoral charges. After the Hungarian Revolution of 1956, he began ministering to the many Hungarian refugees who began arriving in the diocese. He started teaching at STM in 1959.

It was not until 1969 that he was allowed to return to Hungary. Even as a Canadian citizen, he recalled, restrictions on travel were severe, and he had to report to police station after police station as he visited the various members of his family whom he had not seen for thirty years. With the fall of communism, his Hungarian citizenship was finally restored in 1990.

Fr. Bisztyo returned to Hungary in response to an invitation from Archbishop Balázs Bábél, and has taken up residence in a wing of the archbishop’s palace in Kalocsa which has been set aside for retired priests. He is sharing his new residence with eight other retired priests, three of whom are also returning home after serving in other countries.



*Above: Father Bisztyo, summer 2003.*

*Left: in his STM office, 1960s.*

*Right: with Bishop Klein, 1961*

## The Clem and Joan Roles Scholarship

Clemence Roles graduated with a BSE from the University of Manitoba in 1946, and a BSM from the University of Saskatchewan in 1949. Clem took only one class at STM (English 101) but spent many enjoyable hours at the Newman Club during his years at the U of S. He taught part time in the College of Engineering until 1957.

In 1947, Clem and Joan were married in Owen Sound, ON, Joan's home town. For nearly forty years Clem and Joan operated the farm machinery manufacturing firm of Smith Roles Ltd.

In a brief note to the College in November 2003, Clem wrote, simply:

“Our intention regarding this scholarship is to ‘Give some back.’ We received much.”

### CANDIDATE SELECTION

1. The candidate must be enrolled through St. Thomas More College.
2. The candidate must be an upper year student and be maintaining an Honours grade point average. Preference will be given to those majoring in one of the natural sciences.
3. The candidate must be enrolled in a minimum of 18 credit units for the current academic term and have been enrolled in 24 credit units the previous year of study.
4. The annual amount disbursed for the Scholarship will be approximately \$1,200.00.
5. The decision of the St. Thomas More College Scholarships Committee is final in determining the selection of the candidate.

## Congratulations are in order:

TO REV. GEORGE SMITH, CSB, who has been appointed chair of the Association of Catholic Colleges and Universities of Canada (ACCUC) for a two-year term. He succeeds STM alumna Dr. Colleen Fitzgerald, president of St. Peter's College;

TO BRENT GOUGH, long-time Corporation member and chair of the Board, who was named Queen's Counsel in December 2003;

*And to the following STM lecturers  
who continue to uphold our College's reputation for teaching excellence:*

CAROLYN BROOKS was awarded the Sylvia Wallace Sessional Lecturers' Award by the University of Saskatchewan in January 2004.

JOANNE BUTLER successfully defended her doctoral dissertation in Sociology in November 2003.

LAUREN EISLER successfully defended her doctoral dissertation in Sociology in January 2004.

## Distinguished Alumna and Alumnus for 2003

*STM President George Smith presented the awards during the Corporation Dinner, November 1, 2003. Before he made the presentations, Fr. George acknowledged the past recipients who were present that evening, including Frank Roy (1992), Marikay Falby (1993), Bernard Daly (1994), Danielle and Ted Fortosky (1996), Margaret Dutli (1999), Tom Molloy (2001), and Michael Krochak (2002).*

The recipient of the 2003 Distinguished Alumna award is Dr. Kathleen (Kay) Feehan, who attended STM during the white house years, graduating with a BA in 1951. As a student at STM, Kay Hammond was involved in many aspects of student life and participated in many STM and Newman activities and events. She was involved in the Debating Team, the Sheaf directorate, the Legion of Mary, the Psychology Club, and also took part in bowling and swimming. It was during her time at STM that she met another STM student, Bernard Feehan, who was to be her life's companion. They were married in 1954. Kay completed her Bachelor of Social Work at the University of Manitoba in 1953 and later received a Master's degree from the University of Calgary in 1979.

Eventually, the Feehans moved to Edmonton, where Bernard ("Bono") worked as a lawyer and later a judge, and Kay juggled family life, studies, social work, and community service. Together they raised seven children, and now have eighteen grandchildren.

Throughout Kay's professional life and as a volunteer, she has been and continues to be actively involved in issues and concerns of social justice and equality. She has devoted her life to helping the poor and marginalized.

Professionally, Kay worked in various areas of social work in Saskatchewan and then in Alberta, including Catholic Charities in Edmonton and Grant MacEwan Community College, where she served as chair of the social work department, acting dean, instructor and field placement co-ordinator, and administrator of Aboriginal and rural outreach programs.

As a community volunteer, Kay has served on more than twenty-two boards at local, provincial, national, and international levels, including:



*Kay Feehan*

Chairperson of the "Move Association" for Unwed Mothers;  
Founder and Board Chair of Acadia House for emotionally disturbed adolescents;  
Chairperson of the *Western Catholic Reporter* Board of Directors;  
Chair of the Ecumenical Commission for the Edmonton Archdiocese;  
President of the Board of International Social Services, Ottawa ;  
Appeal board member, Dept. of Indian and Northern Affairs;

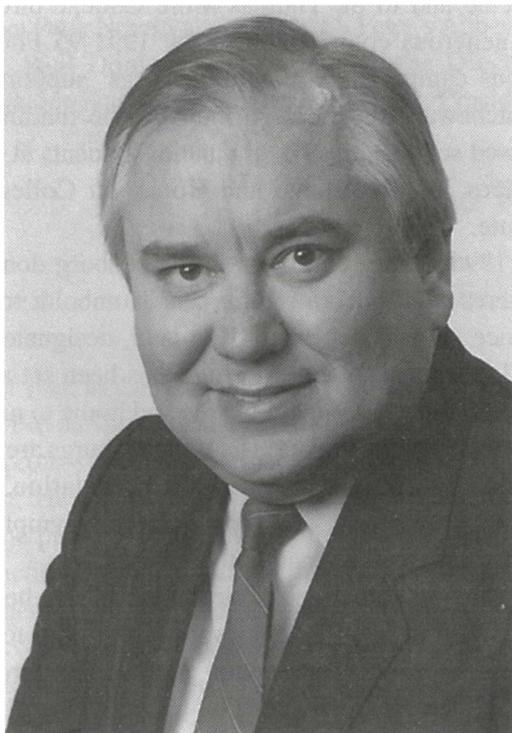
Co-Founder and Co-Chair of the Quality of Life Commission, Edmonton;  
Member of the STM Corporation from 1981-1987.

Throughout her years of professional work and volunteerism, Kay Feehan has received numerous awards. In 1989 she was awarded an honorary Doctor of Divinity degree from St. Stephen's College at the University of Alberta for her "outstanding contribution to social work and the community." In 2001 Kay was honoured by Catholic Social Services of Edmonton "for her long-standing commitment to social work

and the needs of children and families," when she was presented with the Monsignor Bill Irwin Award of Excellence.

Another important award Kay remembers with fondness was an STM entrance scholarship.

Kay Feehan is an example of an educated Catholic woman who has been able to live her vocation as a married woman, mother, and grandmother, and at the same time bring her personal gifts and faith to the service of the larger community. We are proud to say that she has done this as an alumna of STM.



*Henry Kloppenburg*

The recipient of this year's Distinguished Alumnus award is long-time Saskatoon resident, Henry Kloppenburg.

Born and raised in Humboldt, Henry attended St. Thomas More College, receiving his BA *magna cum laude* in economics and mathematics in 1965. He then turned to the study of law, completing his law degree in 1968.

While he was at university, Henry participated in many campus clubs and events. He represented West-

ern Canada in the McGowan debating championships, served as president of the Law Students' Association, and was a member of the SRC in the College of Law. He also recalls attending Newman activities and communion breakfasts at STM.

After completing his studies at the University of Saskatchewan, Henry attended Exeter College, Oxford as a Rhodes Scholar, completing a Bachelor of Civil Law there in 1970.

In 1973, Henry married Cheryl Roycroft, also a lawyer, and since 1977 they have worked together in the practice of law in the firm Kloppenburg and Kloppenburg here in Saskatoon.

Over the years, in addition to his law practice, Mr. Kloppenburg has been active in serving his community and profession in a number of ways. I will touch briefly on some of his many accomplishments.

Professionally, Henry Kloppenburg's great breadth of legal knowledge has made him one of the most distinguished lawyers in our city and undoubtedly in our country. He has made numerous presentations and delivered many papers on important legal issues. In 1993, in recognition of his service to the legal profession, he was awarded the title of Queen's Counsel for Saskatchewan. In 1972-73 he served as a lecturer in the Faculty of Law, and from 1973 to 1981 he was a lecturer in the Faculty of Commerce at the University of Saskatchewan.

Mr. Kloppenburg's public service includes providing leadership and volunteerism for a number of organizations in health, educational, and arts-related fields, locally, provincially, nationally, and internation-

ally. I will highlight a few of the areas in which he has made considerable contributions over the years:

1977 – 2001: Director of the Kidney Foundation of Canada, Saskatchewan Branch;

1981: Member of the Saskatchewan Advisory Committee on Child Protection;

Since 1984: Member of the University Committee on Ethics of Human Experimentation, including service as Saskatchewan Delegate 1992 to the National Conference on Bioethics relating to medical research on children as subjects. He has recently been appointed to the University Ethics Education Committee;

1986 – 1995: Member of the Board of Trustees of the Mendel Art Gallery of Saskatoon, serving as Board Chair from 1991 to 1994;

1984 – 1989: Member of the College Fund Appeal Committee, Exeter College, Oxford University;

1998 and continuing: Governor of the Canadian Corps of Commissionaires of Northern Saskatchewan;

1999 – 2001: Member of the Board of Directors, Saskatoon Symphony Orchestra and, since 2001, Chair of that Board.

Henry Kloppenburg has been recognized on numerous occasions for his public service. Here are just some of the awards he has received over the years:

1984: Admission to the Order of Malta;

1991: President's Award for Service from the Kidney Foundation of Canada;

1992: Award of Merit from the Saskatchewan Action Foundation for the Environment;

1994: Certificate for Distinguished Public Service from the City of Saskatoon;

1994, with Cheryl: *The Financial Post* National Award for support of the arts;

2001: Kidney Foundation of Canada, Saskatchewan Service Award;

2002: Commemorative Medal of the Queen's Golden Jubilee, for services to the arts and culture.

I have spoken of Henry's gift of time, which in itself is a huge commitment, but I would also like to touch on his financial generosity, with his wife Cheryl.

At this university alone, the Kloppenburgs have done much to enhance the physical appearance of many of the buildings through their donations of art work. They have contributed significantly to enhancing the student experience on this campus through an endowed scholarship for students in the Faculty of Medicine and to St. Thomas More College through their generous contribution to the 1991-95 For All Seasons campaign. The Kloppenburgs' support for Saskatchewan students also includes the funding of endowed scholarships for graduating students at both Rosthern Junior College and Humboldt Collegiate Institute.

In 1996, Henry and Cheryl Kloppenburg donated 159 acres of unbroken prairie near Humboldt to the province of Saskatchewan. This land, designated as the Kloppenburg Wildlife Refuge, has been set aside to remain forever as a natural area and home to native prairie plants and animals. The Kloppenburgs are also major supporters of the Kidney Foundation, the Mendel Art Gallery, and the Saskatoon Symphony Orchestra, as well as many other causes.

Always appreciative of the opportunities he has experienced in his life, and aware of the need to use these resources for the common good with generosity and integrity, Henry, assisted by his wife Cheryl, has been a fine example in our day of the spirit of St. Thomas More. We are truly proud to claim Henry Kloppenburg as an alumnus of STM.

## LET'S TALK



Keep up-to-date with events and celebrations, lectures, and awards with an easy and permanent connection to STM. Email is a quick and inexpensive way to keep in touch. To join the STM database, simply send your email address to:

[rgebert@stmcollege.ca](mailto:rgebert@stmcollege.ca)

YOUR PRIVACY IS ASSURED. STM WILL NOT MAKE YOUR NAME OR ADDRESS AVAILABLE TO ANY OTHER INDIVIDUAL OR INSTITUTION FOR ANY REASON WITHOUT YOUR PERMISSION.

# The Red Mass

Members of the Thomas More Lawyers' Guild of Saskatoon gathered to reflect on their role in the community during the second annual celebration of the Red Mass at STM October 9, 2003. A tradition dating back to the year 1310, the Red Mass takes its name from the colours of the vestments and the judicial robes worn during the liturgy.

Saskatoon Bishop Albert LeGatt presided at the celebration, with homilist Bishop Michael Wiwchar of the Ukrainian Eparchy. Also concelebrating were Abbot Peter Novocosky, OSB of St. Peter's Abbey, Very Rev. Paul Donlevy, Chancellor for the Diocese of Saskatoon, and Rev. George Smith, CSB, President of

St. Thomas More College.

The Thomas More Lawyers' Guild was established to foster spiritual growth and fellowship in the legal community while focusing on issues that affect morality, justice and faith.

This year's guest speaker at the banquet held in conjunction with the Mass was the Honourable W. Frank Gerein, Chief Justice of the Court of Queen's Bench for Saskatoon.

"The opportunity to practise law and to serve as a judge is an extraordinary gift from God, and, as such, I am accountable for it," he said. The text of his presentation follows.

## On the Road to Jericho – 2

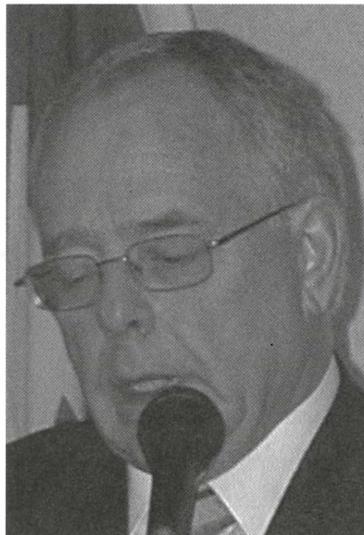
CHIEF JUSTICE W. FRANK GEREIN

Last year, at the inauguration of this event, Chief Justice Bayda spoke of the traditional nobility of the legal profession and how that nobility has faded somewhat. He expressed concern about the undermining of the public's confidence in the judicial system, the reduction in the authority of the law, and the diminishment of respect for lawyers. If that confidence, authority, and respect are to be restored, the nobility of the profession has to be restored.

In addressing his concerns, the Chief Justice put before us the image of the road to Jericho upon which the Good Samaritan demonstrated the two over-arching commandments: to love God and to love our neighbour. It is of interest that Jesus spoke about the two great commandments and the Good Samaritan in response to a question from a lawyer (Luke 10.25-37).

The Chief Justice went on to say

that we each have our own road to Jericho and we each must follow the example of the Good Samaritan and personally put into practice love of God and love of neighbour. This requires a spirit of public service and the Chief Justice suggested that a pro bono program be created as one way to serve the public.



*Chief Justice W. Frank Gerein*

With all of that in mind, I have decided to remain on the road to Jericho and express some of my own thoughts about public service and about its companion, spiritual vitality, for I see the two as the source and the path back to nobility.

My good wife has suggested that I not be preachy. I gladly adopt that recommendation, but should I fall short, please believe me when I say that it is not intentional. Equally, it is not my intention to be judgemental, but rather to speak from my personal experience.

I first heard about the nobility

of the legal profession from Fr. Montague, who was the chaplain at STM when I was a student here. Over the years my pride in being a lawyer and my love for the profession has grown. I have always perceived the opportunity to practise law and serve as a judge to be an extraordinary gift. Yes, I went to law school and I did some work, but essentially the opportunity was a gift from God and, as such, I am accountable for it. I believe it is the same for each and every lawyer, including those of you in this room. Remember that “of those to whom much is given, much is required.” In performing our role as lawyers and meeting our responsibilities, we can do no better than to follow the maxim of St. Ives, the patron of lawyers: “For the sake of God, I will help you.”

That does not mean you do not get paid for your service. What it means is that you are motivated primarily through a love of God and a desire to help. The financial gain is secondary. This was the way of St. Thomas More, who is the ideal model of what a lawyer should be.

I am intimidated by saints and therefore I prefer to think of Thomas More simply as a man. He remains intimidating even in that reduced capacity, but because he enjoyed successes and suffered difficulties like the rest of us, he and his example are approachable.

He was a humanist, a scholar, an author, a lawyer, a judge, and Lord Chancellor. He was also a son, a husband, and a father. He enjoyed fame and considerable wealth — but lost it all, along with his head. He feared death, but through his spirituality he reconciled himself to it and ultimately accepted it with joy. That is the person I admire.

We are all familiar with Thomas More’s words: “I die the king’s good servant, but God’s first.” They appear on

the back of tonight’s program. While the words are few in number, they capture the whole of his life, which was grounded in public service and private spirituality. It was these two elements combined which gave him greatness. If we are to follow him we must strive, as best we can, to bring service and spirituality together in our lives. The one should inform the other.

I want to say something about spirituality. All of us in this room know that it is real and recognize what it is, but I know I am sometimes hesitant to acknowledge its presence or to speak about it. There is more than a passing tendency to make light of the role of spiritual principles in our lives or even to scoff at their existence. Sometimes we are reluctant to acknowledge or speak about our membership in a church or our commitment to certain religious tenets. It is as if we fear that this may somehow reduce the good opinion others might have of us, not only as persons, but also respecting our capacity to practise law with skill, vigour, and commitment.

Not only do we cloak our spiritual lives, but we sometimes separate our professional lives, and even our personal lives, from our spiritual lives. Spirituality has its moments on Sunday and then is packed away. When we do this, the absolute principles which should govern the whole of our lives are forgotten or neglected. Everything then becomes provisional, situational, or optional.

Why should we bring spirituality into our professional role? My answer is this. It enables God to be at the centre of our entire lives and to inform everything we do, including how we practise law. We then see the law as an instrument of the divine plan and we serve that plan by helping people and society through the honest application of the law. It moves the practise of law from a place



*From the left: Abbot Peter Novecosky, OSB, Bishop Albert LeGatt, Bishop Michael Wiwchar, Very Rev. Paul Donlevy, and Rev. George Smith, CSB.*

of self-interest to a place of public service. The motive and attitude become positive and noble.

It is not easy to have a healthy spiritual life. It takes time and effort and must be pursued constantly. We must read so as to be informed; we must think so as to understand; and we must listen so as to obtain the guidance of God. The last certainly is the most difficult, particularly considering the hectic lives we live. Yet we must slow things down for a few moments every day and turn inward if we are to have satisfaction and true happiness in both our personal and professional lives. It is then that we must remind ourselves that we are lawyers to help others first, and thereby find and increase the nobility of our profession as well as ourselves.

However, it is one thing to enjoy a personal spirituality, but something else to put it into the practice of law. If this is to happen, there must be integrity, which is commonly equated with the virtue of honesty. However, integrity is something different than honesty. Webster's Dictionary defines integrity as "an uncompromising adherence to a code of moral or other values." A second definition is: "the state of being whole, entire or undiminished." I see integrity as internal honesty informed by spiritual principles, and both definitions have application. Let me explain.

A person of integrity will have an internal set of principles which are harmonious within themselves.

That person doesn't consist of several parts with one part believing in one principle and another part believing in a conflicting principle.

However, there is a second dimension. The person of integrity applies those principles to the events and circumstances which surround him or her. We are part of society and we must therefore bring our internal integrity into that society. The integrity of the individual must take meaning and context from a pattern of values based on the common good, the nature of humanity, and the will of God.

Both dimensions are essential. It is of little value to know right from wrong if we fail to apply that knowledge to what goes on around us. Archbishop Thomas Collins of Edmonton once said this about integrity:

Integrity is the foundation of conscience. Conscience means "with knowledge" — with knowledge of myself, of the situation, of God's will which gives the context for right action. It does not mean doing what I feel is okay.

At the time of Thomas More there were those who single-mindedly followed the king. There were others who did the same, even though it was contrary to their beliefs. Fear or self-interest prevailed.

Then there was Thomas More, who did otherwise because he carried his beliefs into the world around



## Welcome New Staff

Diane Tait was hired as Administrative Assistant to the Dean and Assistant Dean, commencing October 1, 2003.

Diane comes to STM with extensive experience as Administrative Officer for the Faculty of Law at the University of Alberta in Edmonton, where she was responsible for scheduling classroom and conference facilities, updating the Law Faculty Policy Manual, and acting as secretary to the Law Faculty Council.

Diane's husband Murray, who practised law in Edmonton, came to Saskatoon as in-house counsel for T & T Properties. They have a grown son, Chad, who remained in Edmonton.

### Welcome also:

TANYA DRIEDGER, who was appointed Development and Alumni/ae Assistant for a 1.5 year term effective March 1, and KERRY STEFENIUK, who will replace Terri Davidson as accountant while Terri is on maternity leave.

him. He put into practice both dimensions of integrity. He formed consistent personal beliefs and principles within himself and then applied them to the external situation which confronted him. He thereby found nobility.

That this was so is evidenced by the fact that we are gathered here in his name, in a College bearing his name, more than 400 years after his death. It is that nobility which each of us should seek to find and bring to our profession.

Each of us must create our own moral code — the Ten Commandments and the Beatitudes are a good place to start. We then must apply that code to what we do throughout our days. We must do it always and do it consistently. There can be no place for expediency, deception, obstructionism, or selfishness.

A true sense of spirituality will naturally lead to integrity, and the two, in the practise of law, will be manifested in public service. The two combine to make a logical and useful whole.

What can lawyers do by way of public service? None of us can become Lord Chancellor. In all likelihood, none of us will become Prime Minister of Canada or premier of our province. However, beyond that, the possibilities are almost limitless.

There is a real role for lawyers in the field of politics. The pursuit of public office is a commendable undertaking. I believe it is regrettable that so few lawyers now seek out that opportunity. By training and experience, lawyers are well equipped to provide leadership and I hope the present dearth will soon be reversed.

Should one not be disposed to seek public office, let me urge you to yet participate in the political process. Here also you can provide leadership and guidance. At the same time, it affords a wonderful opportunity to learn about people — their wants, their needs, their hopes, their strengths and their weaknesses. The most important result of that service is that it helps to preserve our democratic society.

There are numerous other places you can serve. Various organizations and service clubs will welcome you. Think about the Girl Guides, the Boy Scouts, the Red Cross, the Cancer Society and the many groups which enable young people to participate in sports and other activities. There are church organizations. All of these need help.

There is a very particular group which you can assist. Each of us knows at least one fellow lawyer who has fallen into personal difficulties of one sort or another. Those men and women sometimes tarnish the image of the profession, and that is unfortunate. However, what is more regrettable is that most of those people could have been helped and their difficulties overcome, or at least alleviated, if others were observant and prepared to take a risk.

Try to know those around you; try to be aware of their personal situations; be open to them; let them know you are interested in them and that you are prepared to help if needed. Don't be intimidated by the possibility that your show of concern or offer to help may be rejected. Do not forget that we are our brothers' and sisters' keepers. If we are to fulfill that role, we must get out of our offices, give of ourselves, and give generously.

I echo the suggestion made last year by the Chief Justice that there should be a concerted effort to provide pro bono service for litigants. Since last year the problem of self-represented litigants has become worse. The number has increased and they are being confronted with more complex situations.

There has been a tradition of pro bono work within the Saskatchewan bar and I urge each of you to personally do something to restore it. If there are a number of individuals who take on only one case a year, the total accomplishment will be impressive.

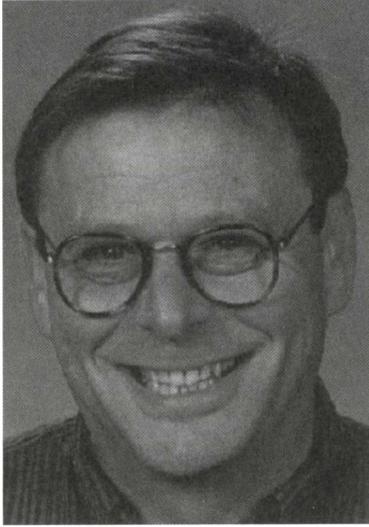
Students at the College of Law are engaged in providing some pro bono service. A number of lawyers are involved in the project, and that is praiseworthy. However, much more can be done.

The primary rationale for the legal profession is to render service. It is the element of service which brings the profession the opportunity to be noble. The providing of this service will flow naturally and easily if the lawyer enjoys a true communion with his or her God.

So I urge you to become comfortable with your own spirituality and let it always inform what you do. Therein you will find inner happiness and external success, and the profession will regain the lustre of its nobility. Through that nobility we will achieve even greater good for the people we are called to serve.

It was the way of life pursued by St. Thomas More, and it should be the way of life pursued by us.

## Authors at STM



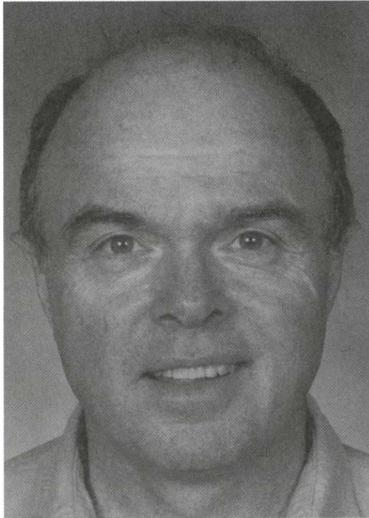
### GUY VANDERHAEGHE

Novelist, short story writer, and playwright Guy Vanderhaeghe has been teaching English at STM for many years.

Guy first won the Governor-General's Award for fiction in 1982 with his collection of short stories *Man Descending*, and again in 1996 for his novel *The Englishman's Boy*. Most recently he has published *The Last Crossing*, which was named the 2004 Canada Reads winner on February 13.

In 2003 Guy was awarded the Saskatchewan Order of Merit, the province's highest honour, recognizing contributions in the arts, business, the professions, research, education, community leadership, and public service.

In January 2004, Guy was named an Officer of the Order of Canada. Established in 1967, the Order of Canada is the country's highest honour for lifetime achievement. Appointments are made by the Governor General on the recommendation of an advisory council.



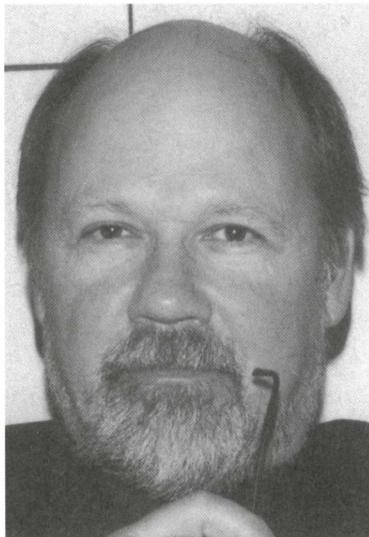
### TIM LILBURN

STM English professor Tim Lilburn was awarded the 2003 Governor-General's Award for poetry for his book *Kill-site*.

Well-known as both a poet and an essayist, Tim is the author of *Tourist to Ecstasy*, which was shortlisted for the 1989 Governor General's Award, and *Living in the World as if It Were Home*, a provocative collection of essays about ecology and desire, as well as *Moosewood Sandhills*, which received the Canadian Authors Association Award in 1995.

Tim describes *Kill-site* as "a long poem about prayer; a long poem about yet another failed expedition to track the hidden natures of things. It has seemed to me for a while that the European mind hasn't properly settled in western North America. . . . So the book is about looking around, and where the long look could take you."

Tim also teaches English and Philosophy at St. Peter's College, Muenster.



### DONALD WARD

Donald Ward received the 2003 Book of the Year Award at the Saskatchewan Book Awards for his first collection of short fiction, *Nobody Goes to Earth Any More*. Don is also the author of *The People: A Historical Guide to the First Nations of Alberta, Saskatchewan, and Manitoba* (1995) and co-author, with STM Distinguished Alumnus Tom Molloy, of *The World Is Our Witness: The Historic Journey of the Nisga'a into Canada* (2000).

Don has been associated with STM in one way or another for nearly twenty-two years, starting as managing editor of the *Canadian Catholic Review* in 1982. As well as producing this Newsletter, Don is Associate Editor of the *Prairie Messenger*.

# The Shannon Library: Legends, Legacy, and Lore

DR. DONNA BROCKMEYER

*Library Director*

## Launch of the STM / U of S Joint Library Catalogue

In late 2002 the St. Thomas More College Shannon Library and the University of Saskatchewan Library entered into a *Library Catalogue Integration Agreement* which founded the merge of the two library catalogues. This milestone was long envisioned; the joint catalogue was created in May, 2004 and was celebrated that month. The Opening was launched by Joseph Naytowhow, an Aboriginal drummer and singer who performed "We Are One People." The program featured



*The Shannon Library today has an online catalogue integrated with the University of Saskatchewan Library, a state-of-the-art Computer Lab, a Special Collection/Rare Book facility, and a Pristine Copy Collection of STM authors.*

STM President George Smith, CSB, and Mr. Frank Winter, the Library Director of the U of S, and was hosted by Dr. Donna Brockmeyer, the Library Director for STM.

This achievement means that the STM library catalogue is now merged with that of the University of Saskatchewan main library, enabling students, faculty, researchers, and members of the community to view at a glance all combined holdings. STM's nearly 52,000 items are clearly identified, searchers are able to limit their searches to those materials housed at STM, book renewal can be made online, and all course reserves are visible at a glance. New book acquisitions can also be more easily co-ordinated, avoiding unnecessary duplication between the library systems.

The joint catalogue reinforces our collaboration with the University and strengthens our Federation. It has already proven to be of great use to the campus community and has drawn many to STM to use its excellent library. This initiative enables the campus community to employ fully the capabilities of sophisticated technologies and to leverage governmental re-



*Dr. Donna Brockmeyer*

sources allocated to higher education; in this way we are serving as responsible stewards of those resources.

In terms of resources, this initiative comes at costs much reduced from original estimates. This idea was proposed in 1989 and again 1995; when proposed in 1995, the cost was \$142,000 for one option, and \$87,000 for another. Based on the method used in Alberta for a similar project, this cost has been reduced to \$10,000.00 per annum, which is excellent for library automation, and greatly improves our information technologies.

Alumni/ae are encouraged to access the reading room at any time for a wide variety of journals, both academic and popular, and an extensive collection of reference works. For a nominal fee of \$10, alumni/ae can also acquire a library card, giving them borrowing privileges. The STM Shannon Library collection is a unique resource in Saskatoon and in Saskatchewan, and has excellent collections in the areas of English and Victorian literature, history, philosophy, Catholic writers, and Canadian Catholic Church history (the Anglin Collection).



*From the Archives: Students studying in the library in the White House.*

## Hinz / Teunissen Collection in Modern Literature

The Shannon Library is pleased to announce that it has received a generous literary donation of modern literature. The core of the collection consists of material written by or about Anaïs Nin, Henry Miller, and D.H. Lawrence, although the collection also ranges widely among modern and contemporary authors.

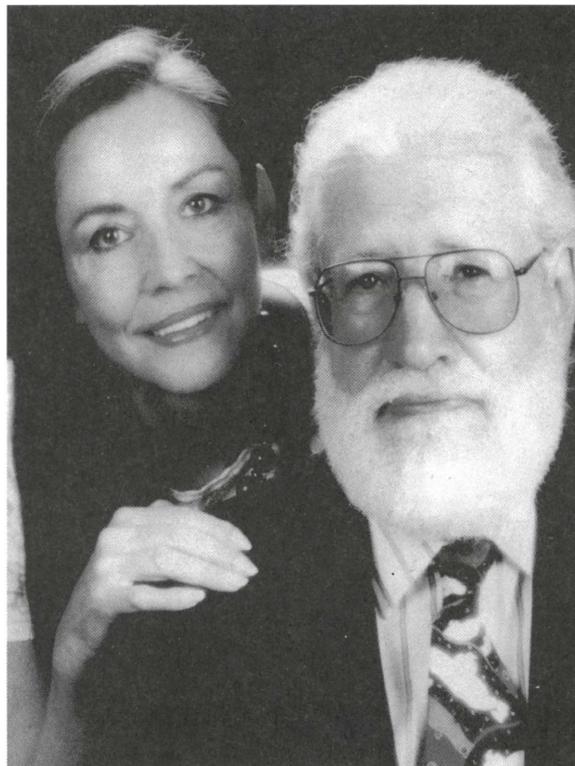
The collection was created by the late Dr. Evelyn J. Hinz and Dr. John J. Teunissen. Hinz and Teunissen met at St. Thomas More College in 1959, both studying under Father O'Donnell. They completed their academic careers at the University of Manitoba where Hinz was Distinguished Professor of English and Teunissen is now Professor Emeritus.

Dr. Hinz was an internationally recognized scholar and critic, specializing in Nin and in other areas, including critical theory, women's and feminist literature, Jungian analyses of myth, romance and fantasy, and biography and autobiography. She worked very closely with Nin and was the executor of the Nin literary estate. Hinz received her BA (*magna cum laude*, with High Honours in 1961) and her MA (1967) from the U of S, and her PhD from the University of Massachusetts at Amherst (1973). She was the author of numerous books and scholarly essays, and the recipient of many honours, awards and research grants. At the University of Manitoba, she was for twenty years the editor of the prestigious scholarly journal, *MOSAIC: A Journal for the Interdisciplinary Study of Literature*, a landmark of which was her four-

issue *Interarts* special. Most memorable, however, is the high regard in which she was held by her students, as noted in articles about her since her passing, and the great degree to which she was loved and cherished, especially in her passionate approach to honouring the dreamer and the dream.

Dr. John Teunissen earned his BA (*cum laude*, with High Honours in 1961) and MA (1962) from the University of Saskatchewan, and proceeded to the PhD at the University of Rochester (1967). Before moving to the University of Manitoba in 1972 as Head of the English Department, he taught for a number of years each at the U of S and the University of Massachusetts at Amherst. Most of his scholarly publications are in collaboration with Dr. Hinz, with whom he developed a unique approach to literature. He was active at scholarly conferences and in the profession,

having served two terms as President of the Canadian Association for American Studies and as editor of its journal for a period of ten years. In addition to his administrative duties (he was appointed to three five-year terms as Head), he remained active as a teacher, for which he received a teaching award from the Modern Language Association. As was Dr. Hinz, he is very proud of his numerous graduate students who have gone on to careers as college and university teachers and who continue to publish in the Hinz/Teunissen tradition. Dr. Teunissen is still fondly remembered by many on the



*Dr. Evelyn J. Hinz and Dr. John J. Teunissen*

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## LIBRARY LEGENDS, LEGACY, AND LORE

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U of S campus and here at STM for his passion for teaching and the respect and care that he extended toward his students, whom he spent a great deal of time mentoring and encouraging.

The donated collection includes the entire scholarship of Hinz and Teunissen, as well as material by Nin, Miller, and their contemporaries. It is unique in that many of the volumes are inscribed to Hinz and/or Teunissen by their authors.

Anaïs Nin was a colourful and controversial author and personality who is known in the history of femi-

nism and in literary circles for her *Diaries*, as well as her own scholarly research in avant-garde fiction and the work of D. H. Lawrence. The collection includes numerous publications and translations of the *Diaries* and other works by Nin such as *Children of the Albartross*, *Under a Glass Bell*, and *A Spy in the House of Love*. Related are Hinz's three books on Nin: *The Mirror and the Garden: Realism and Reality in the Writings of Anaïs Nin*, *The World of Anaïs Nin* (collected scholarly essays edited by Hinz), and *A Woman Speaks: The Lectures, Seminars and Interviews of Anaïs Nin*,



*From the Archives: The original library in the college building became the Basilians' dining room, then the Father Swan Board Room, and now serves as the faculty/staff lounge. The Hinz/Teunissens would have no trouble recognizing this scene.*

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## LIBRARY LEGENDS, LEGACY, AND LORE

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also edited by Hinz. In a recent review of *Seduction: A Portrait of Anaïs Nin*, a book by Margot Duxler, Amy Wilner characterises Nin as “one of the most famous diarists of English literature” (*Tikkun: A Bimonthly Jewish and Interfaith Critique of Politics, Culture, and Society*, March/April, 2004, p. 72), a thought echoed by Dr. Patrick Kelly, Head of the STM English Department, who also observed that Nin was an important woman novelist. Wilner concludes that Nin, through Duxler’s eyes, “offers readers an object lesson in valuing authenticity” and should be read with empathy, compassion and ultimately, love.

This collection is an important and fine one representing the ideal type of collection: it is unique, it is complete, it contains personal inscriptions by the author to the collectors, who were also close personal friends and colleagues, and is supplemented by related works. What it now requires is a plan to ensure it is well used and continues to contribute to literary scholarship.

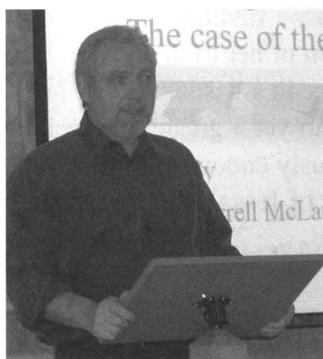
STM is most privileged to have received this donation, and we are grateful to Dr. Hinz and Dr. Teunissen for their wisdom and foresight in creating it as well as their generosity in giving it to STM.



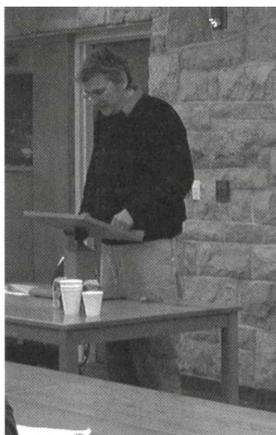
*From the Archives: Another view of the original STM library, showing its high ceilings and the mezzanine.*

## Faculty Research Seminar Series

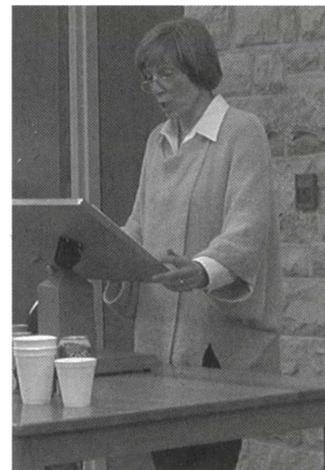
The Library initiated and co-ordinated a Faculty Research Seminar series which was launched on January 16, 2004. Speakers were Dr. Darrell McLaughlin, Dr. Edna Froese, and Dr. Allan MacLeod. Dr. McLaughlin gave a paper titled *Changing the Nature of Farming: The Case of the BT Potato*. During his presentation he explored some of the responses of both conventional and organic farmers in the Maritimes regarding the costs and benefits of farming methods involving genetically modified potatoes. Dr. Froese's paper was called *The Hermeneutics of Devotion: A Conversation between Literature and Theology* in which she addressed ways that her study of literature and the Bible have intersected in two forthcoming articles and sermons she has given over the past few years. Dr. MacLeod gave a paper entitled *The Heart and the Head and the Role of Emotions in Moral Development*. All the papers were intriguing and insightful, and the event was well attended. The next seminar in the series will occur in May, 2004.



Dr. Darrell McLaughlin



Dr. Allan MacLeod



Dr. Edna Froese

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## Millennium Milestones

SINCE THE YEAR 2000, THE LIBRARY AND ITS STAFF HAVE:

- Designed and opened the Computer Lab / Information Commons (at which Minister of Post Secondary Education, Glen Hegel presented the College with \$500,000)
- Introduced course-based information literacy instruction in the classroom
- Initiated placing art within the College from the University Kenderdine Gallery
- Assisted on Web Committee to redesign the College website.
- Created the Faculty Publications display case
- Expedited the Acquisitions Process
- Signed a contract with Scarecrow Press to publish a book on library leadership
- Initiated, negotiated, implemented and launched the integrated online catalogue with the U of S
- Created a Collections Policy for the Anglin Collection, and relocated it to the Shannon Library
- Assisted with the redesign and relocation of the Archives
- Built a Special Collections / Rare Book facility
- Initiated and volunteered in an author study program in the Catholic school system
- Drafted, with others, College policies for plagiarism and Records Management
- Initiated and co-hosted an STM Author Reading event
- Launched the Pristine Copy Collection of STM Authors
- Proactively encouraged donations such as the Hinz/Teunissen Collection
- Initiated and launched the Faculty Research Presentation Series
- Served the College as an Equity Adviser

# Dust and Laughter: Memories of a Prairie Family

DONALD WARD

A full crowd of friends, colleagues, relatives, Christian feminists and former students gathered September 19 in the Shannon Library at St. Thomas More College for the launch of Margaret Dutli's book *Dust and Laughter: Memories of a Prairie Family*. Margaret,

who was named Professor Emerita on her retirement in 1993, taught English at STM for many years and was named STM's Distinguished Alumna for 1999.

Not many book launches open with a prayer, but this one did, from long-time friend Ron Griffin, CSB:

We look deeply into our hearts, the core where wisdom, Sophia, resides. She comes out from you, our God, and unifies heaven and earth. She is always with us, shining from the depths of our hearts. Her peace keeps us untroubled, even in the midst of great pain. When we find her present within us, we find truth at every moment. Tonight we gather to celebrate an expression of her truth and her wisdom as found in the work of the heart — Margaret's heart. We celebrate and rejoice in a wisdom-giver that you sent into our midst. May the fruits of her labour lead all who read this work to yet a greater appreciation of your wonders and the wonders of the human spirit that you have so graciously endowed. May your Spirit remain with and guide our dear Margaret. We make this prayer in the name of Jesus, her Lord.

Acting Dean Brian Chartier brought greetings on behalf of President George Smith, CSB, who was attending a meeting of the presidents of the federated colleges in Regina and could not be present.

Colleague Mary Nordick of STM's English department brought greetings on behalf of the faculty. Noting that Margaret, according to her birth certificate, was born the third youngest of ten children on "May 23, 1921, at Section 24, Township 33, Range 22, west of the Third Meridian," she compared her to Chaucer's Clerk of Oxenford — "For gladly would he learn and gladly teach" — as well as the Wife of Bath, who was "a worthy woman all her life."

After tracing

Margaret's varied life and career decade by decade from 1921 to the present, Mary closed with: "Congratulations, Margaret, STM's beloved wise woman. I can't wait to see what you'll do in your next decade."

Former STM President John Thompson spoke about Margaret's years at STM, starting as a student in 1961 when she came as a forty-year-old woman to begin a

new chapter of her life, "when the church was beginning a massive change which we have come to call *aggiornamento*, renewal, Vatican II." Margaret received a BA in English in 1963, Honours in 1964, and a Master's degree in 1965.

"The years of the 1960s saw Margaret undertake per-



*Some of Margaret's nieces and a nephew who came for the book launch. From the left: Gerri -Lynn Walz, Jenna Veness, Doug Veness, Doreen Walz, Margaret, and Vera Veness.*

sonal change and renewal,” said John, noting that she “has made that change not only remarkably, but has in fact taken a position of leadership in that change.

“Margaret’s book is a gift to her family. The subtitle is *Memories of a Prairie Family*. Very few families are privileged to have someone pull their memories together to tell their story. Margaret is then a gift to that family. Margaret is a gift to the more than 3,000 students who went through her classes over the years. Margaret is a gift to St. Thomas More College, and she is a gift to our Church.”

Kathy Storrie brought greetings on behalf of the Friends of Sophia, the Christian feminist organization that Margaret had helped found. Kathy, a sociologist, described how she first met Margaret thirty years ago when she and a handful of like-minded women on campus, including Irene Poelzer and Barbara Bloom, would meet to discuss feminist issues in a Christian context.

“Then 1975 arrived,” she said, “and the United Nations had declared it to be International Women’s Year. In those free-spending days, the Secretary of State was offering grants to groups throughout Canada to put on feminist conferences and other kinds of occasions. So we said to ourselves, ‘Why shouldn’t we get some of that lovely green stuff?’ But it was a bit of a struggle to convince some of the secular feminists who were in charge of this program that, in fact, you could be a feminist and a Christian, too.”

Kathy described a meeting in Margaret’s kitchen when they confronted a high-powered executive from Ottawa “who really didn’t believe that we were for real.” But “after we had finished with her,” said Kathy, “she believed. And we got the money.”

As Margaret herself later wrote, “The Women and the Church conference, held in October 1975 . . . was surprisingly successful. It was a time of conscious-

ness raising, of learning, and of forming alliances.”

“It was an extremely important event,” Kathy concluded, “for so many women who were reaffirmed in their Christian faith.”

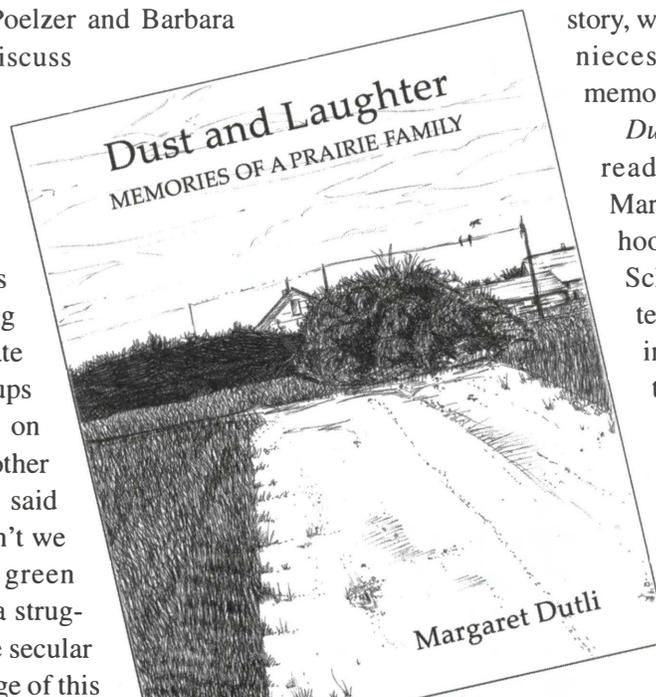
*Dust and Laughter* is the story of the Dutli family from Margaret’s point of view. It is the story of Max and Katie’s marriage in Oregon, of their early life together, and their coming to Canada, where Margaret was born in 1921. It is the story of a mother and father’s heroic struggles — with drought and Depression, with war, with personal tragedy — and of a family that defined itself not by hardship but by grace: the grace of loving relationships, of mutual generosity, of hope, and of faith.

More particularly, it is Margaret’s story, which she offers as a gift to her nieces and nephews in loving memory of her parents.

*Dust and Laughter* takes the reader through the stages of Margaret’s life, from her childhood on the prairie to Normal School and then university, from teaching in a one-room school in Broadacres, Saskatchewan to a village on the Churchill River, from St. Thomas More College in Saskatoon to Union Theological Seminary in New York City. Along the way she is challenged by the teachings of Vatican II and awakened to the promise of Christian

feminism.

Far more than merely a memoir, *Dust and Laughter* captures an era of Canadian history through the lived experiences of a deeply loving family and the eyes of a patient yet challenging teacher. In Margaret Dutli’s gentle humour and accessible writing style are the memories of a generation and the wisdom of a devoted — but never a docile — daughter of the church. The next generation should read these words with care, and with gratitude.



*Dust and Laughter is available from Margaret at 1332 Osler St., Saskatoon, SK, S7N 0V2.*

*Price: \$20 plus \$6 for postage and handling.*

# STM Gala Brings European Star Home to Canada

KIPLY LUKAN YAWORSKI

*A major event at STM has become the annual gala dinner and concert to raise funds for student bursaries and scholarships. It began in 2002 with Canadian opera star Allan Monk and a superb dinner prepared by STM's own team of chefs, led by Derek Cotton. It continued last year with Michael Burgess, best known for his role as Jean Val Jean in the original Canadian production of Les Misérables. In what has now become a tradition, this year brought European singing star Anna Maria Kaufmann home to Canada and to STM for an outstanding performance in the Fr. O'Donneel Theatre.*

*The following story, reprinted by permission of the author — STM alum Kip Yaworski — and the Prairie Messenger, first appeared in the February 18, 2004 edition of that paper.*

European singing star Anna Maria Kaufmann returned to Canada to perform at her father's beloved alma mater Feb. 7, helping to raise about \$20,000 for the St. Thomas More College scholarship program. Her performance was part of a gala evening that included a gourmet meal co-ordinated by chef Derek Cotton.

STM alumnus Dr. Martin Kaufmann and his wife Ruth of Lacombe, Alta. were in attendance for the concert featuring their daughter, accompanied by Saskatoon pianist Bonnie Nicholson and the Amati Quartet .

In an interview before the gala, Anna Maria said she was thrilled to perform at the STM event and had waived her usual fee because of her father.

"This place means so much to him," she said. "He was a member of the Newman Club and has been a faithful alumni/ae supporter through the years."

Knowing that the funds raised through the event will add to a scholarship program that Dr. Kaufmann set up in the name of his own parents

"makes it even more special," she said.

Born in Alberta, Anna Maria studied French in Montreal before traveling to Germany to work and learn the language. She said she always loved singing, and was encouraged to receive musical training at the Robert Schumann Institute for Music in Düsseldorf. She also trained as a ballerina and an actor.

Her big break came with the role of Christine in the Andrew Lloyd Webber hit *Phantom of the Opera* in 1990. She played the role in over 500 performances and subsequently became an award-winning singing star in Germany. She has been named the most successful German performer and awarded the Goldener Europa by ARD German television, the Goldener Lööwe by Radio Luxemburg, and the Classic Award from Radio Regenbogen.

In addition to numerous roles in operas and musicals throughout Europe, she recently performed before some billion television viewers at a World Cup semi-final game



*Anna Maria Kaufmann*

## GALA EVENING 2004: THE CONCERT

between Germany and South Korea in Seoul. Anna Maria is also known as an actress in Germany, with many television appearances to her credit.

Her performance at St. Thomas More College included selections from operas and musicals, and a surprise duet with Canadian opera star Allan Monk.

*Below: A surprise guest was Canadian opera star Allan Monk, who joined in a duet with Anna Maria. Anna Maria waived her usual performance fee, allowing STM to raise more than \$20,000 toward student scholarships and bursaries.*



*Above: Anna Maria gets a hug from her parents, STM alumnus Dr. Martin Kaufmann and his wife Ruth. The Kaufmanns have established a scholarship program in the name of Martin's parents.*



PHOTOS THIS PAGE BY  
KIPLY LUKAN YAWORSKI

*Right: President George Smith presents the Kaufmanns with a framed drawing of the college.*



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GALA EVENING 2004: THE DINNER



Familiar Faces



PHOTOS THIS PAGE BY  
ROBERT SIMPSON

GALA EVENING 2004: THE SPONSORS

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## Grant Maxwell, 1922—2003

Journalist, ecumenist, social activist, and STM Distinguished Alumnus, Grant Maxwell died in Victoria, BC, at the age of eighty, in May 2003. Funeral services were held in Saskatoon on May 23.

Born in 1922 on a farm near Plenty, SK, Grant attended STM during the war years and graduated in 1944. From 1944-45 he served in the Royal Canadian Navy Volunteer Reserve on the Atlantic seaboard, and later married Vivian Michener, whom he had met at STM.

Grant began his career as a radio news reporter with CFQC Radio in 1946, and soon moved to newspaper journalism with the Saskatoon *Star-Phoenix*, where he was chief editorial writer until 1959. From 1960-68 he was lay director of the Saskatoon Catholic Centre as well as a regular columnist in Catholic publications such as the *Prairie Messenger*, the *Canadian Register*, *Our Family*, and the *Western Catholic Reporter*. For several years he also appeared on a weekly television program, "In the Public Interest," with fellow journalists R.H. McDonald and Bill Cameron, and political studies professor and author Norman Ward.

Grant and Vivian moved with their family to Ottawa in 1969 when Grant took up the position of co-director of the Social Action Office of the Canadian Conference of Catholic Bishops. He later became director, and served also as a Canadian consultant on the International Pontifical Commission for Justice and Peace.

Grant was a freelance journalist and consultant in Ottawa from 1977 until 1981, when he and Vivian moved to Toronto when Grant became the founding editor of *Compass*, a national magazine published by the Jesuits of

English-speaking Canada. During this time, Grant was also a frequent contributor to the monthly missalettes, *Living with Christ*, which are circulated to Catholic parishes across Canada.

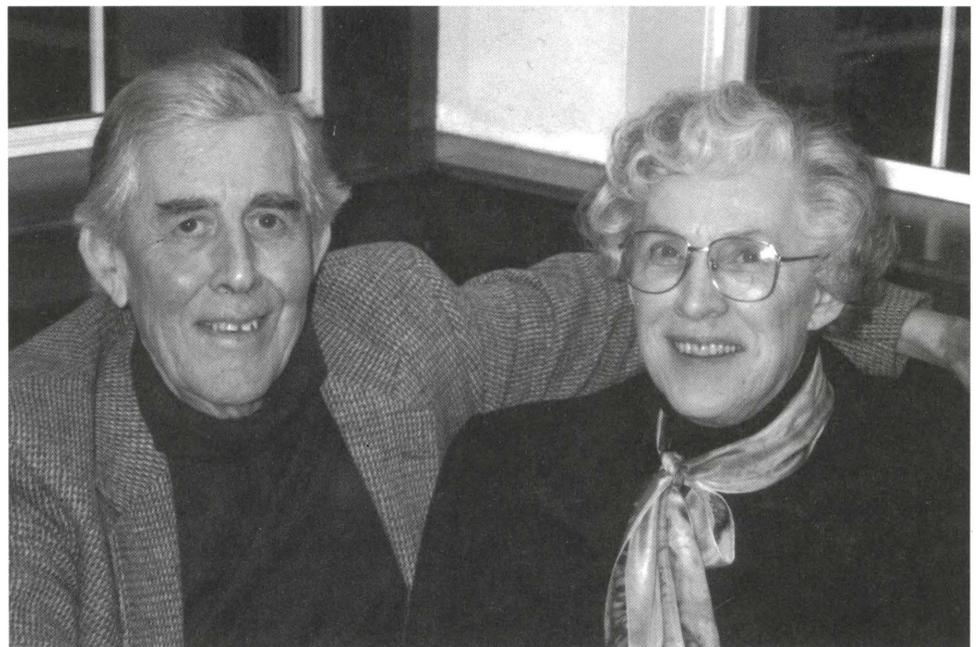
In 1986 the Maxwells retired to Victoria, though Grant never stopped writing and editing. He and Vivian were honoured as STM's Distinguished Alumnus and Alumna for 1994.

## Sr. Magdalen Barton, SOS

1906-2003

Sister Magdalen Barton died April 11, 2003 in Scarborough, ON, but she left a trail of legacies across the country. Born in England in 1906, she immigrated to Canada in 1920; she entered the Sister of Service in 1927, and spent her entire career in education.

She obtained her BA mostly through correspondence and summer school, attending STM only during 1944-45, but she always remembered the White House and the Basilians with great fondness. In her ninety-third year, she wrote: "During the White House days,



Grant and Vivian Maxwell, November 1994.

when fasting before Communion was the rule, Fr. Henry Carr won more than our hearts by serving coffee to us after daily Mass. His informal chats and the optimism of Fr. O'Donnell were an inspiration to us."

For forty-three years, Sr. Magdalen taught and administered schools across the three prairie provinces, launching the first Sisters of Service religious correspondence school in Regina in 1934.

When few other means of religious instruction were available, the Sisters of Service instructed thousands of rural children through the mail. When Fr. Carr became aware that some rural applicants to STM had received their early religious instruction by this means, he suggested that the Sisters

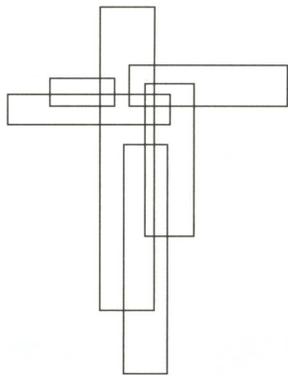
issue certificates to students for completed courses so that he would know something of their background in religious education.

On retirement from active teaching in 1973, Sr. Madge was asked to start a similar school in the Diocese of Grand Falls, NF.

At eighty-one, she began to write a history of the Sisters' religious correspondence schools. She spent her final years tutoring new Canadians in English and citizenship and preparing them for high-school equivalency exams. She remained active till the end of her life, declaring it "a privilege to tutor new Canadians who, with a cheerful capacity for hard work, are eager to improve their English."



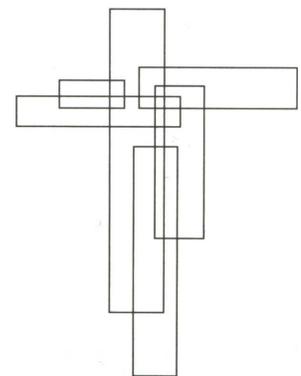
*Sr. Magdalen Barton, SOS*



## Absent Friends

These things will I remember  
as I pour out my soul:  
how I would lead the rejoicing crowd  
into the house of God,  
amid cries of gladness and thanksgiving. . . .

Psalm 42.4



Please remember in your prayers our deceased alumni/ae and friends

Rev. J. B. Black, CSB  
Yvonne Briand  
James Carmichael  
Joseph C. Clermont  
Matthew R. Dale  
Eugene Deneka  
Harold Ferner

Joseph Frante  
William Kennedy  
Donald W. Krause  
James H. Maxwell  
Gilbert Joseph Mullie  
N. B. Novicki  
J.J. O'Connor

Stephen Philip Pastershank  
Richard Protz  
Nellie Senga  
Arthur G. Specken  
Kathleen M. Toblan  
Nicholas Thomas Tomochko  
Napoleon Wyshynynski

# REUNION 2004

THURSDAY, FRIDAY, SATURDAY AND SUNDAY, JUNE 24, 25, 26 AND 27

The Alumni/ae and Development Office is pleased to honour our STM and Newman Class Years of 1944, 1949, 1954, 1959 & 1964, and Choirs, Glee Clubs & Newman Singers from all years

## PROPOSED AGENDA

Thursday, June 24	7:00–11:00 pm	Check-in and Social
Friday, June 25	8:00 am–1:30 pm	Breakfast & Golf — Willows Golf & Country Club
	10:00 am – 12:30 pm	U of S Campus/College tours
	11:00 am–1:00 pm	STM College tour/lunch
	1:00 pm – 2:00 pm	U of S Lunch with your college on campus
	2:00 pm – 3:30 pm	U of S Educational Enhancement
	6:30 pm – 10:30 pm	U of S Chancellor’s Banquet
	4:00 pm – 10:30 pm	Western Outing
Saturday, June 26	12:00 pm – 2:30 pm	U of S President’s Luncheon & Certificate Presentation
	5:00 pm – 11:00 pm	Dinner and Glee Club Coffee House
Sunday, June 27	11:00 am	Mass & Farewell Brunch

## MARK YOUR CALENDARS

MAY 2004

SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

Annual STM/Newman Alumni/ae and Friends Golf Tournament

## JUNE 2004

Reunion 2004, with a focus on the classes of 1944, 1949, 1954, 1959, and 1964 and Newman Chorus — all years. If you sang, you should come.

MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5
6	7	8	9	10	11
13	14	15	16	17	18
20	21	22	23	24	25
27	28	29	30		



## WE NEED YOUR HELP

Please call the Alumni/ae and Development Office if you would like to help contact members of past choirs, perform at the coffee house, serve as your class representative, or if you recognize anyone in these photographs.

CALL TANYA DRIEDGER AT 966-8940





The Ukrainian Canadian Professional and Business  
Association of Saskatoon

*presents the*

**FOURTH ANNUAL GOLF TOURNAMENT**

Thursday, June 3, Willows Golf & Country Club, 12:00 noon

The entry fee of \$100 includes golf, cart rental, and a steak dinner (a tax receipt for \$25 will be issued)

Proceeds will go to the Prairie Centre for the Study of Ukrainian Heritage

To register or for more information call Dave Mysak at 306-242-2526 or email [dmysak@sasktel.net](mailto:dmysak@sasktel.net)



*"I Met Three Angels on a Road in Ethiopia"*

PHOTOGRAPHY BY TONY HAYNES

ILLUSTRATION BY DONALD WARD

# NEWMAN NEWS NEWMAN NEWS

## Successful Events Yield Important By-Products

MICHAEL MACLEAN, CAMPUS MINISTRY

It has been a busy term for Campus Ministry. Looking back, we can remember some great events, but also some important side effects or by-products: results that came not because they were the main goal of the event, but were welcome outcomes nonetheless.

On October 5, the Newman Centre Council joined members of the STMSU at Shekinah, a retreat centre outside the city. This was a time for the student councils that are based out of STM to focus on their goals for the year, and think about how best to achieve goals they had previously set. The by-product of this overnighter was that council members got to meet each other in a relaxed setting, get to know each other, and set the tone for co-operation throughout the year.

At the outset of the term, it was announced that there would be a Western Regional Catholic Student conference for the first time since I started at STM. It was great to see that students were enthusiastic about the conference. It was exciting to think about heading out to Victoria for a weekend to meet students and campus ministers from across Western Canada. The downside was that plane fare would be expensive on a student budget. So those who were interested in participating turned their thoughts to fundraising. It was great to have brainstorming sessions to think of all the different ways to raise plane fare. One idea — the

brainchild of Newman Public Relations Officer Brennan Sarich — was Christian Speed Dating. The idea got mixed reactions, but it was clear that there was interest around this “Singles Night” idea, if only for the Gong-Show entertainment value it might bring participants, and/or spectators.

Again, the goal was to raise funds, but the event also provided a much-needed activity for young adults in the Diocese of Saskatoon to meet each other outside the bar or nightclub setting. An added bonus was that some of the people that met each other that night were alerted to a possible first-date opportunity at STMSU’s Autumn Nocturne, or November’s “Theology on Tap” at Lydia’s with STM professor Rev. Mark Miller.

The Victoria Conference itself was a great time for students to gather from across Western Canada. It was an event that showcased students taking all kinds of leadership and organizational roles.

One lasting effect of the conference was that it brought Roman Catholic and Ukrainian Catholic students from the U of S together, to pray, build community, raise funds, and begin to plan the next Western Regional Canadian Catholic Students Association (CCSA) Conference to be held in Saskatoon next fall. Anyone interested in helping with the planning or execution of next year’s conference should call Campus Ministry at 966-8931.



*Newman Council 2003-04, with Campus Minister Michael MacLean (the man in white).*

## Students Can Make a Difference

MARIANNE CHABOT, NEWMAN PRESIDENT

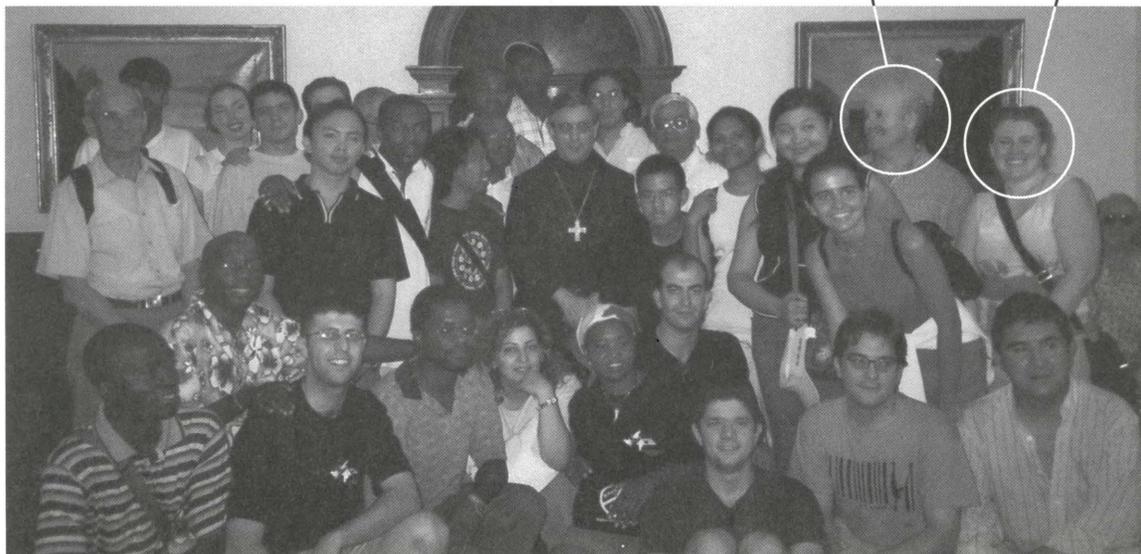
When I learned that I would be representing Canadians at the International Movement for Catholic Students (IMCS-IYCS) meeting in Spain, I was taken by surprise. It took a few moments for the news to sink in. Once it did, I was excited and honoured that Michael MacLean, one of our STM Campus Ministers, and Rick Benson, National Co-ordinator of Canadian Catholic Campus Ministry, felt that I would be the right person for the job. I had a few months to read up on international student movements, then found myself boarding a plane for Spain to embark on one of the most challenging and rewarding experiences of my life.

The IMCS-IYCS Committee Meeting is organized every four years. Its objectives are to gather students of different backgrounds from all regions of the world to discuss realities that affect them, to take a look at those realities from diverse perspectives, to confront them with the Gospel, and then determine ways to move forward. The theme for the 2003 International Formation Session was “Students Ready for Change:

in global solidarity for integral education through a spirituality of action.”

I had arrived a couple of days before the sessions started, so I had time to relax and enjoy a small piece of Spain. Many of the other student representatives wouldn’t arrive until the opening day of the conference. My anticipation was great as we boarded a bus and headed for Tirana (just outside Barcelona) to the opening ceremonies, marking the beginning of a very full two weeks. No amount of reading could have prepared me for what went down at La Conraria, the hostel where we stayed and held our sessions.

The agenda on the first night of the conference was crowded. Between meeting everyone, attending Mass at a local church, being welcomed with a traditional cake dance performed by a Catalonian couple, then walking to the town square to be entertained with a Dragon Fire Dance, things were overwhelming and continued to be so even after the celebrations ceased. We found ourselves in study sessions learning about



integral education and global realities in the education system, the changing reality of the Catholic church, theological reflection and much more. We were divided into working groups where we were to discuss the realities that students face in our homelands and then apply those realities to the information we had been given earlier in the day.

It was a week of session after session, of learning and listening, and finding patience within myself and others. We had little free time to enjoy the company we were in, so it turned out

to be a week of staying up late. If we weren't socializing, we were in our rooms reading papers in preparation for the next day's session. In the span of two weeks, we received almost the same amount of readings that a university student might get in one semester of school. It was the most intense and enriching learning experience I have ever been involved in.

Though the study sessions were informative and I learned a great deal about the Church and about education systems around the world, the most valuable lessons for me were the ones I learned from the people I met, often during late-night conversations we had in the "bar," a room with a few tables and a fridge. It was both fascinating and heartbreaking to hear the stories of other delegates and the realities they faced in their countries. In some parts of the Middle East, for example, students will get up in the morning to go to school and will not be sure if the school will still be standing when they get there, due to bombing. The parents of these students stay at home, wondering if their children will make it back from school. In India,



*Left: a traditional dance in the Tirana town square.*



*Above: "Study sessions were informative and interesting, but the most valuable lessons I learned were from the people I met."*



*Left: in the "bar" after a long day of study sessions.*

if two people are seen talking in the street for longer than a few minutes, it may be viewed as an act of conspiracy. There would be suspicion that those two people may be planning some sort of terrorist act. I could not imagine living in a country where these are the everyday realities, where education isn't available for all and faith isn't practiced openly or freely, without fear of persecution.

I came home feeling grateful that I live in Canada, where I have the opportunity and the choice to go to school every day, and where I can freely voice and practice my religious beliefs. It was through our morning prayer groups, our nightly Masses (each one prepared by representatives from different international

regions), and through my conversations with others that I learned the power of prayer can go a long way. By working with people from many different parts of the world, I learned how to see things through the eyes of another person. I learned that patience truly is a virtue. When you are working with such a diverse group of people it can be difficult to communicate things in a way that is understandable for everyone, not only because of language differences but because of differences in culture. After two trying weeks of mental and emotional effort, I saw that hope and faith are alive — in the people I lived with, in the education system, in the church, and in myself.

Although there were times in Spain that I found

## Newman News: The Term in Review

### COFFEEHOUSES

*October 17 / November 21*

The first term coffeehouses are behind us now and we are looking forward to new and exciting times for next semester. Our first Coffeehouse was on October 17. The evening was a success, with ten acts ranging from classical piano and flute to emotional free-style rapping, instructing people to be sure to vote in the municipal election.

Our second coffeehouse showcased new acts including poetry by Teresa Brunner, a skit, and a rock performance by newly-formed Saskatoon band, The Blind.

### HALLOWE'EN DANCE

*October 25*

Our annual Newman Hallowe'en dance was spooktacular this year. We had about 100 people dressed in many exciting costumes, including our winners dressed as ketchup and mustard. Everyone enjoyed dancing the night away to music supplied by Midnight Entertainment. All proceeds went to UNICEF.



### PATHWAYS TO THE SPIRIT

*November 19*

Our second Pathways of the semester was titled "Heart and Bike: Two Wheels to Edmonton, Four Wheels to Alaska." Jordan Velestuk and Tristan Hembroff rode their bicycles to Edmonton, stopping at several schools along the way to talk to students about diabetes, smoking, and other health issues. They told us about their trip and shared information about health issues in Canada today. They finished their trip by traveling to Alaska, and shared with us the experiences they had there as well.

### LITURGICAL SUPPER

*November 27*

Our first Liturgical Supper of the year was a great success. Michael MacLean and Reanne Lajeunesse shared with us the experiences they had this summer in Cuernavaca, Mexico. They raised awareness about the poverty, alcoholism, and other social problems they encountered during their visit. Michael and Reanne also talked about what is being done to resolve these issues. We began with Mass in the chapel before moving on to dinner and the presentation.

myself thinking, “What on earth am I doing here?” and wanting to go home, my overall experience at the IMCS-IYCS International Committee Session was both positive and humbling. I came home feeling refreshed in my faith, in my relationship with God, and in the people that surround me. I came home feeling

encouraged to move forward with the movement here in Canada, and I hope to expand the knowledge of our movements throughout the country. With God’s help, and solidarity between national movements around the world, I am confident that students can make a difference.

## THE WELL-TRAVELLED NEWMANITE ~ PART 2

# Canadian Catholic Students Association Western Regional Conference

MARIANNE CHABOT

On November 7, 2003, twenty anxious and excited STM students boarded a plane bound for Victoria to attend the Canadian Catholic Students Association Western Regional Conference. As one of the students who had the privilege of attending this inspiring, faith-filled affair, I was absolutely thrilled by the progression of events at UVic.

I wasn’t sure what to expect when I first arrived in Victoria on Friday afternoon, except that it was sure to be an incredible experience. The UVic team had planned a variety of sessions and a prayerful time for us. Friday evening’s opening ceremonies of prayer, song, icebreakers, small group discussion, and an insightful keynote talk by one of the students got us

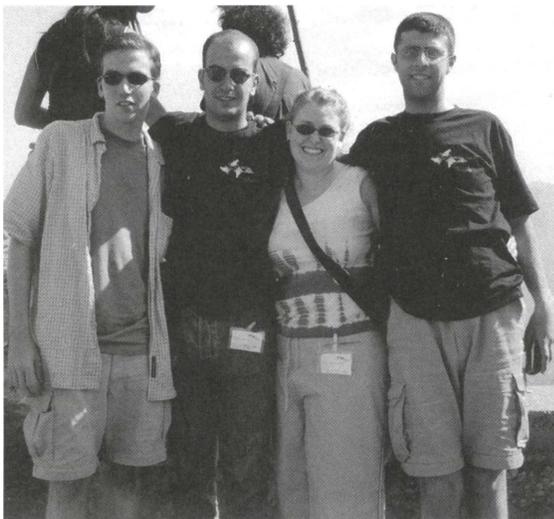
charged up for the next day’s schedule.

Saturday was a bit of a blur as I feel that everything happened so fast. We put in a good amount of time in sessions on dealing with change in the Church, discovering your spiritual gifts and social justice projects (just to name a few), as well as a plenary and group discussion. The evening ended with praise and worship, filled with song, prayer, and a laugh-out-loud no-talent coffee house at which the STM group announced that we would like to host next year’s conference through singing a witty song written by Michael MacLean. We certainly have high standards to live up to, but I’m confident that we are up to the task.

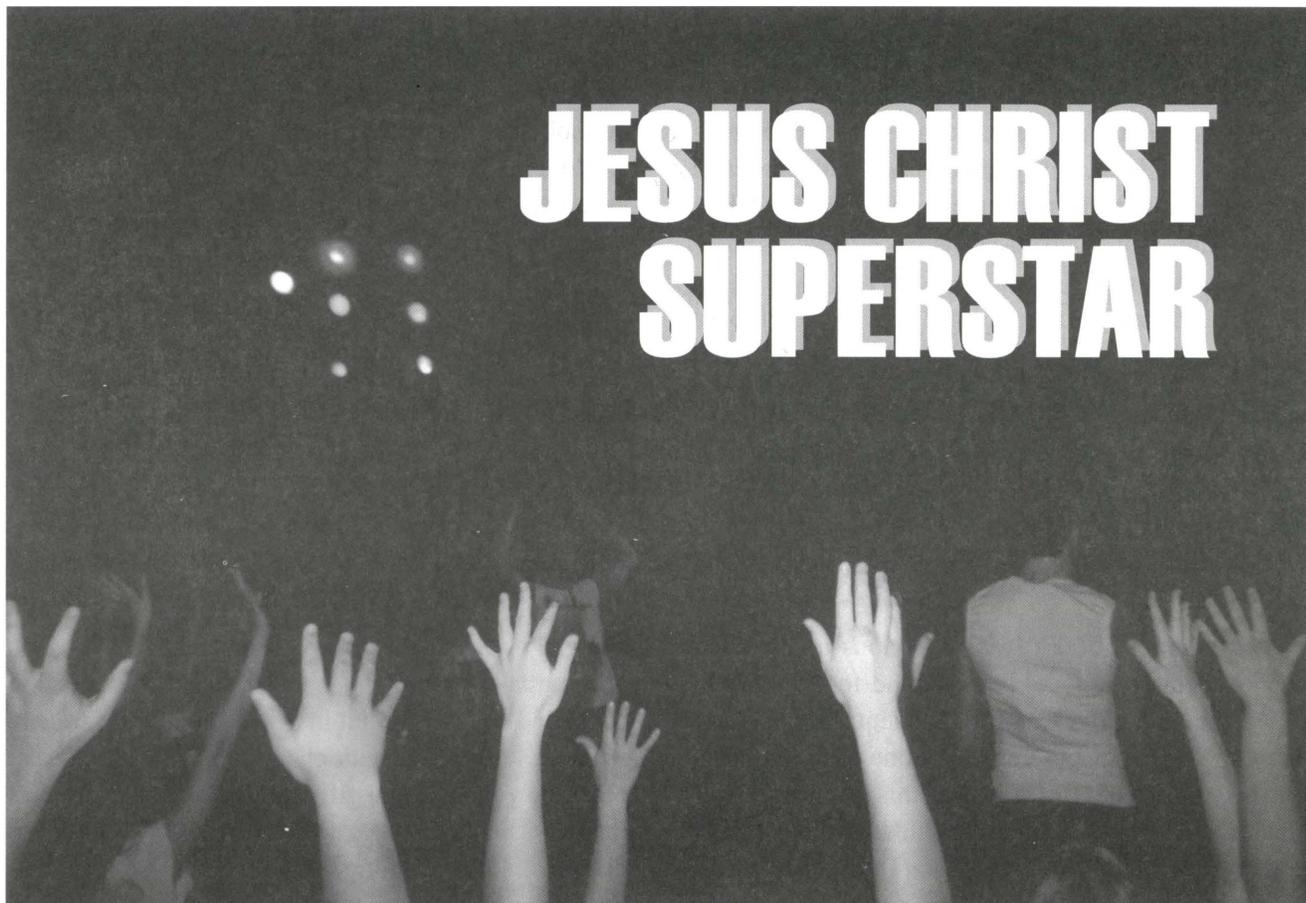
Sunday we dosed our festivities with an educational presentation on the AIDS Africa initiative, and I’m pleased to say many student groups have jumped at the opportunity to be a part of this project. We also took this opportunity to elect two regional reps.

Our time at the Western Regional Conference came to an end with Sunday afternoon Mass, after which many made their way to the Sticky Wicket in downtown Victoria to watch the Riders game. We all know the results, so I won’t relive that tragic moment for you.

In the end, the weekend was more than I could have asked for and I am forever grateful that I was able to attend. I’m inspired to plan for next year’s conference and look forward to meeting our new-found friends from BC, Manitoba, Alberta, and of course Saskatchewan again.

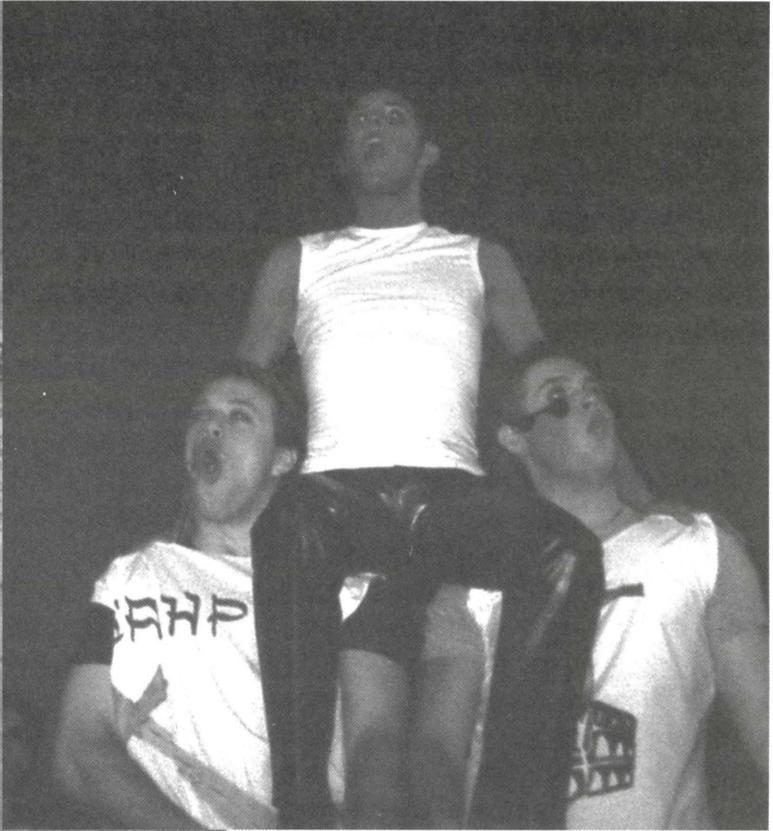
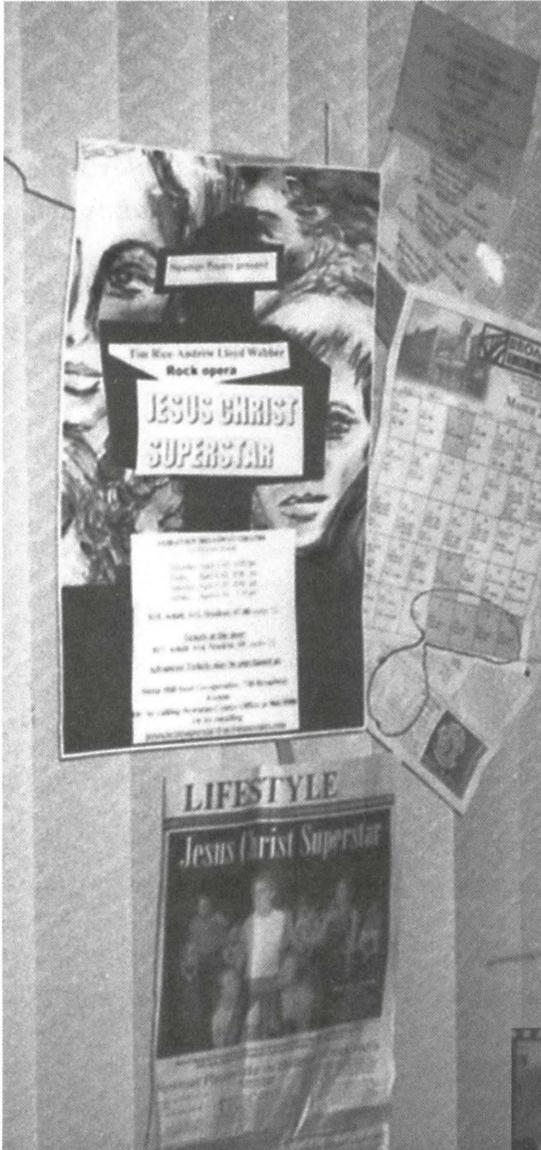


*With other international students in Spain.*



CONTINUING IN THEIR TRADITION of fine dramatic productions, Newman Players presented an acclaimed version of *Jesus Christ Superstar* in April 2003. The show was presented over five days at the Broadway Theatre in Saskatoon and was a smashing success. Five of the seven shows were sold out, including an encore Sunday showing. The show was directed by Fr. Ed Heidt, CSB, faculty member of STM, and James Mackenzie, member of the STM worshipping community. Numerous STM staff and faculty participated in the cast, including: Michael Cichon, Susan McDonald, Fr. Mel Fenrich, and Richard Medernach. STM alumnus Greg Hoiness played the role of Judas.

For a spring 2004 production, Newman Players are planning a one-act play festival featuring two Canadian plays, *Babel Rap* and *Heroes*. Newman Players continues to provide opportunities for students, staff, faculty and alumni/ae to interact as part of a distinguished drama tradition, and are currently looking for students, staff, faculty, and alumni/ae who are interested in joining the group. We are looking for people interested in acting, directing, set design, or light and sound. Interested people should contact Richard Medernach at 966-8946 or Mary Nordick at 966-8923.



# JESUS CHRIST



# SUPERSTAR

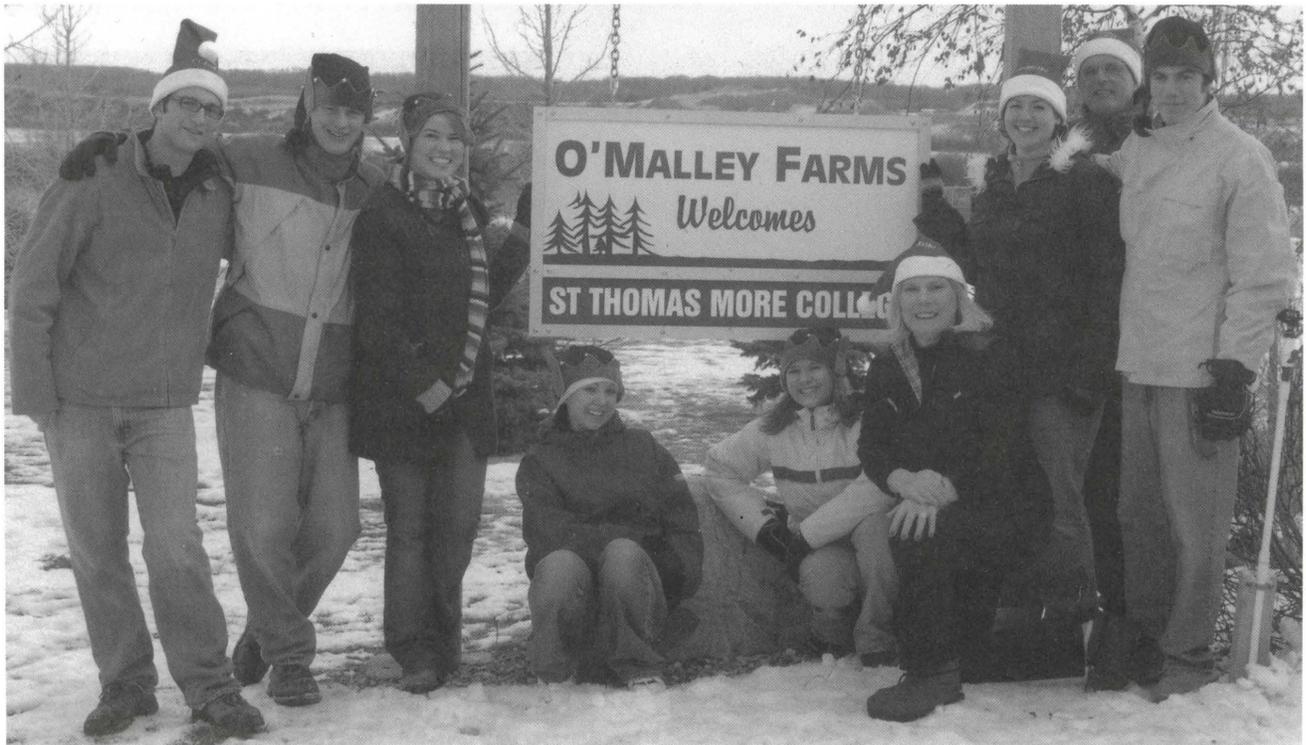
# Christmas Trees and Bursaries

*This year alumni/ae and the public were invited to harvest their own Christmas trees and enjoy some traditional Christmas fun, including a sleighride and seasonal refreshments, at O'Malley Farms Ltd. For a donation of \$50 or more to the St. Thomas More College Scholarship and Bursary Fund, O'Malley Farms gave away Christmas trees to the first 250 individuals or families to register. A huge thank-you is owing to Drs. Karen Delow and Ed Scissons, owners of O'Malley Farms, for their generosity.*



*Above: The Ledding family from Rosetown made a special trip to show their support for STM scholarships.*

*Below: Dr. Ed Scissons (second from right) and Dr. Karen Delow (fourth from right) surrounded by helpful elves.*



THE 11th ANNUAL ST. THOMAS MORE COLLEGE OPEN

# GOLF TOURNAMENT

IN SUPPORT OF STUDENT  
SCHOLARSHIPS AND BURSARIES

**Willows Golf & Country Club**  
**Saturday, May 15**

**Individual entry: \$127\* (includes cart, lunch, dinner, and raffle entry)**

**Win a WestJet trip for two!**

\*PARTIAL DONATION RECEIPT ISSUED



**EVERYBODY GETS A PRIZE**

**Major Prizes: trips, golf packages, BBQ, and more!**



Contact Tanya Driedger 966-8940

ST. THOMAS MORE COLLEGE & NEWMAN ALUMNI/AE ASSOCIATION  
1437 College Drive Saskatoon SK S7N 0W6



ON THE COVER

Dr. Evelyn J. Hinz and Dr. John J. Teunissen <i>(page 26)</i>	Newman Players presented <i>Jesus Christ Superstar</i> at the Broadway Theatre <i>(page 46)</i>
Dr. Allan MacLeod presents his research to STM faculty <i>(page 29)</i>	International concert artist Anna Maria Kaufmann with Canadian opera star Alan Monk <i>(page 32)</i>

