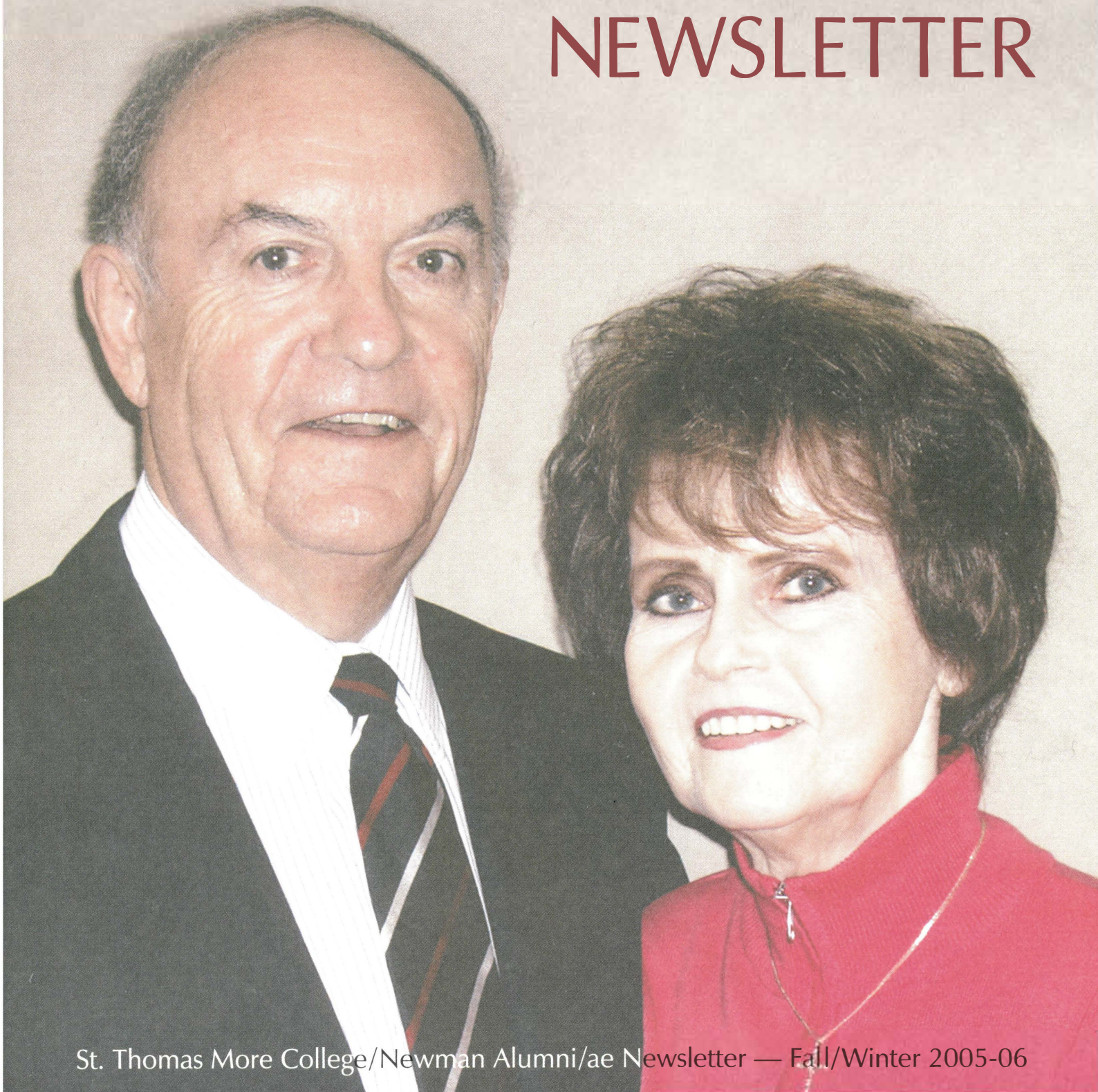


LEADING THE WAY
Les and Irene Dubé
make a major gift to STM

— see page 6

STM

NEWSLETTER



Most Rev. Sylvain Lavoie, OMI

(BA 1970)

Coadjutor Archbishop of Keewatin-Le Pas

— see page 31



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FROM THE EDITOR

Changing Lives

DONALD WARD

When Walter Podiluk, STM's Distinguished Alumnus for 2005, was a superintendent with the Saskatoon Catholic school system, one of his duties was to visit the various schools in the city and drop in on classrooms to speak with the students. Visiting Sister Gertrude's grade four class at St. Frances School one day, he asked if anyone would like to see the Royal Winnipeg Ballet. One girl immediately put up her hand. Then Walter asked the class if anyone would like to see the Royal Winnipeg Ballet *for free*, and everyone put up their hands.

Walter gave his two complimentary tickets to the girl who had first put up her hand. She and her mother subsequently went downtown to the old Capital Theatre for the performance. It was the first time the young girl had seen live ballet, and the experience crystallized her ambitions. She went on to become a professional dancer and instructor. She performed and toured with the Yevshan Ballet and was a founding member of Twenty-Fifth Street Theatre in Saskatoon.

Later, as a mature student, she enrolled at St. Thomas More College, graduating with an Honours BA. It was in no small part owing to the discipline she had learned as a dancer that she was able to continue her education, going on to earn a master's degree, and then a doctorate in Early Modern History, earning many scholarships and bursaries along the way.

At the Corporation Banquet this fall, she was able to talk with Walter Podiluk and remind him of his visit to Sister Gertrude's class so many years before. She concluded, simply, "You changed my life."

That young girl has changed a few lives herself in the intervening years — as a wife and mother, as a scholar, teacher and administrator, as a mentor and friend to hundreds of students, staff and faculty at several institutions of higher education. But she has never lost her love of the dance, nor her gratitude to the man who first opened the doors for her to the wider world of artistic and professional accomplishment.

Her name is Colleen Fitzgerald, and she is, perhaps not coincidentally, STM's Distinguished Alumna for 2005.

The story begins on page 28.

An Interview with Father George Smith, CSB

KIPLY LUKAN YAWORSKI

Making St. Thomas More College the “leading Catholic federated liberal arts college in Canada” is the goal of strategic planning now under way at St. Thomas More College, according to President George Smith, CSB.

As he begins his second term as president of STM, Father George is looking ahead to another five years of growth and excellence.

“For me the most important task is to begin a new phase of strategic planning for the college,” he said. The last strategic plan covered the period 2000-2005 and set specific goals in the areas of academic federation, Catholic intellectual and cultural life, student life, resources and Christian community.

The highlight of Father George’s first term as College president was a significant growth in enrolment, with the number of students being taught by STM increasing by about twenty per cent, now standing at some 10,000 students a year.

This growth, coupled with the success of the 2000-2005 strategic plan, allowed the college to redefine itself as the leading Catholic college in Western Canada. STM is now poised to achieve that same standard of excellence on the national landscape.

The four key elements in the next phase of strategic planning are:

- to develop and highlight the college’s distinct Catholic identity;
- to become a more engaged college community;
- to fully implement the STM academic plan; and
- to nurture and develop relationships with key external constituencies.

“Work in these four areas will guide us

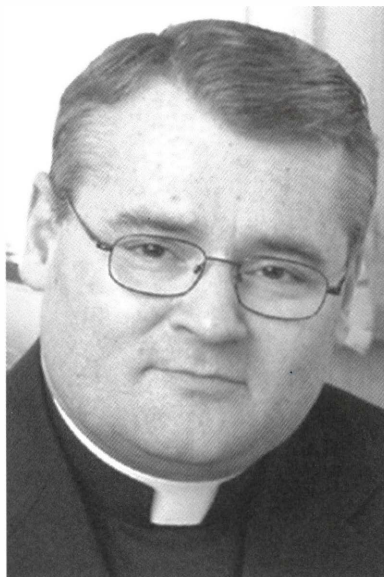
in the next five years, allowing us to achieve our goal of being the leading Catholic federated liberal arts college in the country,” said Father Smith.

Addressing the four key planning elements, Father George said that the importance of nurturing the college’s distinctive Catholic identity can’t be underestimated. “The moment we begin to look like any other college on campus is the moment we cease to have a reason to exist,” he said. “We have to be distinct. We must be able to say to the community, to the university, and to the students: this is how we are different; this is our distinctive identity, rooted in the Catholic intellectual tradition.”

Helping students and faculty become more engaged in the life of the college is another area to be addressed in the planning. “We have too many students at STM who are having to hold down one or two or three part-time jobs and complete their studies at the same time,” Father George said. “That prevents some students from having a full, rounded undergraduate student experience. We are seeking to find ways to help students give up some of that part-time employment.”

Such help could include financial assistance in the form of bursaries and scholarships, or the engagement that comes from programs such as the Les and Irene Dubé Service Learning Program, which brings together active service and academic learning while meeting needs in the community.

“With service learning we are inviting students to serve people in need, and, in so doing, we’re asking students to learn from those in need, to reflect on that experience in light of all they are learning at our Catholic college,” Father George said. “This program is rooted in our Gospel values, rooted in the identity of St. Thomas More College.”



Father George Smith, CSB

Members of faculty are also pulled in many directions — teaching, research, community service — often in conjunction with parenting young families, he noted. “What can be done to help them become more engaged and connected with the college? That’s a question we hope to explore in this next phase of planning.”

Another element addressed by strategic planning is the full implementation of the Academic Plan developed for the college in 2003. This comprehensive plan addresses such issues as the hiring of new faculty, and focuses on three particular areas: Classics, Medieval and Renaissance

Studies (CMRS), Justice, and Canadian Studies.

A change in the structure of the St. Thomas More Board of Governors, which was effective January 1, will put more emphasis on membership from external constituencies, Father Smith noted. The size of the board will be reduced from 18 to 10 members, and the majority will be representatives from the community. “We’re adopting a board structure more consistent with other colleges and universities in Canada,” he said. “The board of governors will continue to be responsible for ensuring that the College’s Catholic mission is carried out.”

The Fifth Annual St. Thomas More College Gala Evening

featuring

Andrea Menard



STM is once again pleased to offer an evening of entertainment and fine cuisine in support of student scholarships — specifically, scholarships for Aboriginal students. Of our 2,200 students, seventeen per cent have self-identified as being of Aboriginal ancestry (in comparison to nine per cent reported by the U of S). To meet the needs of this significant and growing demographic, STM is pleased to build upon and create partnerships with organizations that recognize and support our province’s cultural diversity.

Andrea Menard is a hugely talented Métis actor, singer, songwriter, and playwright who crosses culture and language by speaking from her heart. A rising star from the prairies, Andrea’s list of accomplishments includes television, film, and theatre, and a one-woman theatrical musical, “The Velvet Devil.” A recipient of the Queen’s Golden Jubilee Medal for outstanding achievement in the arts, Andrea has performed for princes and prime ministers, senators and Members of Parliament, and was featured at the Lieutenant-Governor’s Centennial Gala. “Her powerful voice is lyrical, raw, and reminiscent of the jazz and blues singers of the 1940s, yet she captures the simplicity of the great folk artists.”

Saturday, February 4, 2006

Tickets: \$225 (a tax receipt for \$125 per ticket will be issued)
Please contact Kelly Humen 966-8940 khumen@stmcollege.ca

Justice, Equality, and Democracy

WILFRID DENIS

Many alumni/ae have very fond memories of their years at STM and at university. Rightly so, since these are formative years that provide the foundation for eventual careers, an expanded understanding of the world and of one's self, and the establishment of lifelong personal relationships, including, very often, the choice of a spouse. The longer alumni/ae are away from the college, the more difficult it is sometimes to recognize the college when they return to visit, owing to changes over time. People come and go, the building changes, the university changes — but the world around STM is constantly changing as well.

If STM is to be among the leading Catholic liberal arts colleges in Canada, how do we respond to this changing environment? How does STM have to change to achieve this goal? I believe that our commitment to providing a high-quality educational experience for our students remains paramount. I believe strongly that we are educating the next generation of leaders. In fact, it is more than that: some of our students are already exercising leadership, and our faculty are exercising academic leadership in numerous areas.

An effective response to change combines elements of continuity with innovation. We remain committed to quality teaching in the Basilian tradition, to the priority given to students, to a complementary array of core disciplines in the liberal arts. If our students are to exercise reflective critical liberating leadership now and in the future, we have to model such leadership for them in their years at STM.

Taking our cue from the more fundamental elements identified in the Canadian *Constitution*, the first realization must be that the principles of democracy, equality, and justice have to be inclusive and total. It is not just for women

to work toward gender equality; all of us have to do our part. It is not just for First Nations peoples to work toward the recognition of Aboriginal rights; as it has been stated by some Aboriginal leaders, we all live “under treaty,” both Aboriginal and non-Aboriginal. Our recognition of differences in Canada's linguistic duality is not limited to the efforts of minority language speakers. Multiculturalism is not a dimension restricted to immigrants and succeeding generations. It is not only for the disabled to obtain justice for all those who have different abilities.

As a college, we must find ways for our students to become aware that issues of justice, equality, and democracy summon all of us, regardless of which group we belong to. Secondly, we must find opportunities for our students to meet “the other,” to reflect on who they are in relation to others, to become aware of their own taken-for-granted world by entering the world of another that is significantly different, especially a world that is lived from the margins of society. Recognizing our mandate as a post-secondary institution, our challenge is to find creative ways to combine work for credit with meaningful experiential and learning opportunities.

STM already has some initiatives underway. Chris Foley in archaeology has taken students for many years on summer archaeological excavations in Jordan. In collaboration with our Prairie Centre for the Study of Ukrainian Heritage (PCUH), we have operated a Summer Session Abroad for students of Ukrainian for a few years already. This allows students to discover a society in transition in addition to learning Ukrainian and taking courses in Ukrainian religion, culture, and history. We will be strengthening a study abroad program in Perpignan, with the possibility of further developments with the Uni-



Dean Wilfrid Denis

versity of Strasbourg, both in France.

We will also build on the commitment of some of our faculty to include a “service learning” component in their courses. We have created an interdisciplinary course, “Cultivating Humanity,” which explores what it is to become truly human, truly a citizen of the world through the contrasting perspectives of a number of disciplines. To support these initiatives, we have created an Engaged Learning Co-ordinator faculty position to facilitate co-ordination and provide academic direction. David Peacock, a member of our campus ministry team at STM, has been hired as interim co-ordinator. In addition, we have created an Academic Administrative Assistant position. We hired Dara Hrytzak for this position, which provides administrative support for these faculty-led initiatives.

As we enhance our infrastructure support for a variety of non-traditional learning experiences, we also turn our

attention to the objectives of these initiatives. We are exploring with possible partners new ways of creating learning opportunities that will truly challenge our students to see and experience the world through the eyes of the “other.” Whether it is doing service learning with a local community organization or doing field work in Ukraine or the Middle East, or whatever the learning opportunity, the ultimate objective must be to change one’s heart, one’s mind, one’s understanding of justice and the call to justice. In the words of Lilla Watson, an Australian Aboriginal woman, in a recent ad from ReadSaskatoon: “If you have come to help me, you are wasting your time. But if you have come because your liberation is bound up with mine, then let us work together.”

This is exactly where STM can contribute to making Canada a more egalitarian, democratic, and just society, and enhance these fundamental values in our world.

Assistant Dean Appointed

Dr. Tammy Marche was appointed to a three-year term as Assistant Dean starting with the 2004-05 academic year. Assuming primary responsibility for student affairs, the Assistant Dean also oversees Faculty Council committees and is responsible for a wide variety of grade-related concerns.

So far in her three-year tenure, Tammy has helped develop the service learning program in collaboration with David Peacock of STM’s campus ministry team, working on strategies to integrate community service into the college’s academic program and developing a position for an Engaged Learning Co-ordinator.

Tammy was also instrumental in getting an Academic Administrative Assistant position defined and approved for this academic year. This position is designed to provide administrative support to faculty — especially those whose ventures are par-

ticularly labour-intensive, such as the study abroad programs in Ukraine and Jordan — and promote academic events and programs, such as Philosophy and Classical, Mediaeval, and Renaissance Studies (CMRS).

In the area of student services, Tammy helped create and fill a recruitment officer position, surveyed STM’s out-of-province students, and provided a variety of services and support to the important field of student recruitment.

Considering the position of Assistant Dean is only half-time, it is remarkable that both Tammy and her predecessor, Dr. Patti McDougall, have been able to accomplish so much in the area of administrative support for the academic operations of St. Thomas More College while maintaining a substantial teaching load in addition to their active research programs.



Dr. Tammy Marche



LEADING THE WAY

The Les and Irene Dubé Service Learning Program

STORY AND PHOTOS BY KIPLY LUKAN YAWORSKI

Les and Irene Dubé recently continued their long-standing commitment to philanthropy in Saskatchewan, donating \$1 million to St. Thomas More College.

In making the largest single donation in the college's history, Les and Irene Dubé are taking a leadership role in helping STM develop a visionary Service Learning Program that will provide students with practical learning experiences of service and justice.

At the same time, a system of bursaries for students involved in the Les and Irene Dubé Service Learning Program will offset some of the ever-increasing costs of attending university.

It's a chance to make a big difference in the lives of individuals, according to Les Dubé.

"This kind of one-on-one help is few and far between," he said, adding that he hopes others hearing about the service program might also be inspired to give.

"We come into this world with nothing, and we leave this world with nothing. In the end, money doesn't mean anything unless it's been used to make a difference in the world," Les said in a recent interview.

The Les and Irene Dubé Service Learning Program will prepare students themselves to make such a difference in the world, encouraging them to share their time and use their education to help others and to meet needs in the community in a hands-on and reflective way.

STM's philosophy of educating young people for justice, while helping them make connections with each other in a spirit of service and community is greatly appreciated by Les and Irene. "It's that overshadowing spirit which will most benefit these young people," Les said.

Acknowledging the couple's long-time support of St. Thomas More College and of many other causes and organizations in the province, President George Smith, CSB, said it is extremely fitting that the Service Learning Program be named after Les and Irene Dubé.

"The example that Les and Irene Dubé provide to our students as committed and caring people — active in so many ways in our community — is exactly the example that our students need as they prepare to go out into the world as men and women of conscience, substance and generosity," said Father George.

"The vision behind the Les and Irene Dubé Service Learning Program has that same generous spirit which Les and Irene model so powerfully. This program is based on a vision of generosity and justice, in which students will take academic skills and credentials and integrate them in a practical way in helping others, and then reflect on that experience in light of all they are learning at our Catholic college," he said.

Although they live in Calgary, Les and Irene's Concorde Group of Companies has its head office in Saskatoon, where through the years they have dedicated both time and money to a variety of causes.

"We've always wanted to do something to try and help out those who need it the most," said Les, adding that a large portion of the couple's charitable giving goes to causes related to health care, education, and feeding the hungry.

The couple is particularly interested in helping when they see a need that's not being met in any other way, said Les.

Originally from Wynyard, Saskatchewan, Les is conscious of the challenges facing university students who are not from the city. With



Father George Smith, CSB announces the Dubés' \$1,000,000 donation.

higher expenses related to transportation and the costs of finding a place to live, students from rural areas also have fewer connections in the city to help in finding part-time employment or other help, he said.

“A lot of young people who want to receive a university education or a professional designation simply can’t manage it,” he said of the importance of the creative use of bursaries — one feature of the Les and Irene Dubé Service Learning Program.

The newly created named bursaries will be awarded to upper-year students. In addition, STM will rename eighteen existing \$2,000 Christian Service Scholarships awarded annually to students graduating from Catholic high schools across the province. The Les and Irene Dubé Christian Service Scholarship will continue to be awarded based on academic merit, Christian service, and leadership in school and community.

The Les and Irene Dubé Service Learning Program is one of five major aspects identified for funding in STM’s “Leading the Way” campaign at STM, which has a goal of \$7 million. To date, \$5.9 million has been raised in the campaign, which identifies the following areas for support:

- Programs in Catholic higher education;
- Scholarships and bursaries;
- Support for Catholic education from kindergarten to university, through the preparation and education of students preparing to teach in the Catholic school system and through community outreach;
- Campus Ministry and the Newman Centre; and
- Physical resources at STM, such as meeting space requirements and acquiring emerging technology.

The Service Learning Program at STM

Integrating community service and academic pursuits in the classroom is one goal of the Les and Irene Dubé Service Learning Program at St. Thomas More College.

Part of the college’s distinct Catholic identity is a commitment to social justice and to the dignity of the human person. This commitment is clearly reflected in the service learning programs, which are educating young people for justice.

The college now offers both co-curricular (alongside the academic program) as well as curricular (directly linked to courses) service learning opportunities for students.

SERVICE AND JUSTICE PROJECT (CO-CURRICULAR)

A co-curricular “Service and Justice Project” coordinated by David Peacock of STM’s campus ministry team, is now in its fourth year.

This year, twenty-five students involved in the

Service and Justice Project will spend two to three hours each week volunteering in the community. Every second week, these students gather for reflection sessions, in which they can discuss and interpret the meaning of their experience, with particular attention to the social and political context, and



Irene and Les Dubé



to matters of social justice.

Some of the students who participate in the Service and Justice Project are provided with a small bursary to help offset the rising costs of tuition. Other students in the project are St. Thomas More Christian Service Scholars — first year students from Catholic high schools across the province who have been given an entrance scholarship.

This year, Service and Justice participants are working in several areas, including:

- Autism Treatment Services
- Open Door Society (literacy with immigrants and refugees)
- Crisis Nursery
- University Hospital Emergency and Pediatrics
- Elizabeth Fry Society
- Luther Care Homes
- Big Sisters
- Development and Peace

Students might be teaching children how to read or how to bowl, attending to basic child care, designing and implementing interactive games, providing companionship and conversation, mentoring young girls, or raising consciousness of poverty in the Global South. Regardless of the duties and responsibilities, each student in the Service and Justice Project is challenged to contemplate both the causes and the solutions for social problems they encounter.

SERVICE LEARNING WITHIN THE ACADEMIC PROGRAM (CURRICULAR)

Some service learning options at St. Thomas More College are tied directly to academic courses offered by the college, including a ground-breaking interdisciplinary course at the second year level entitled “Cultivating Humanity.”

The core theme of the course revolves around the question: “What does it mean to be human?”

This year, students are involved in two community placements involving literacy. Some are working three hours each week with international students on campus to improve their spoken English; others are involved with the Open Door Society network, assisting newly arrived immigrants and refugees with conversational English and functional literacy.

The key to integrating community service with the academic content of the course is in providing students with the opportunity to reflect on what they are doing, and encouraging them to draw connections between the university classroom and their community setting.

The Red Mass

STORY AND PHOTOS BY KIPLY LUKAN YAWORSKI

Integrity between private faith and public life is greatly needed in our society, Saskatoon Bishop Albert LeGatt told members of the legal community gathered September 29 for the fourth annual Red Mass at STM.

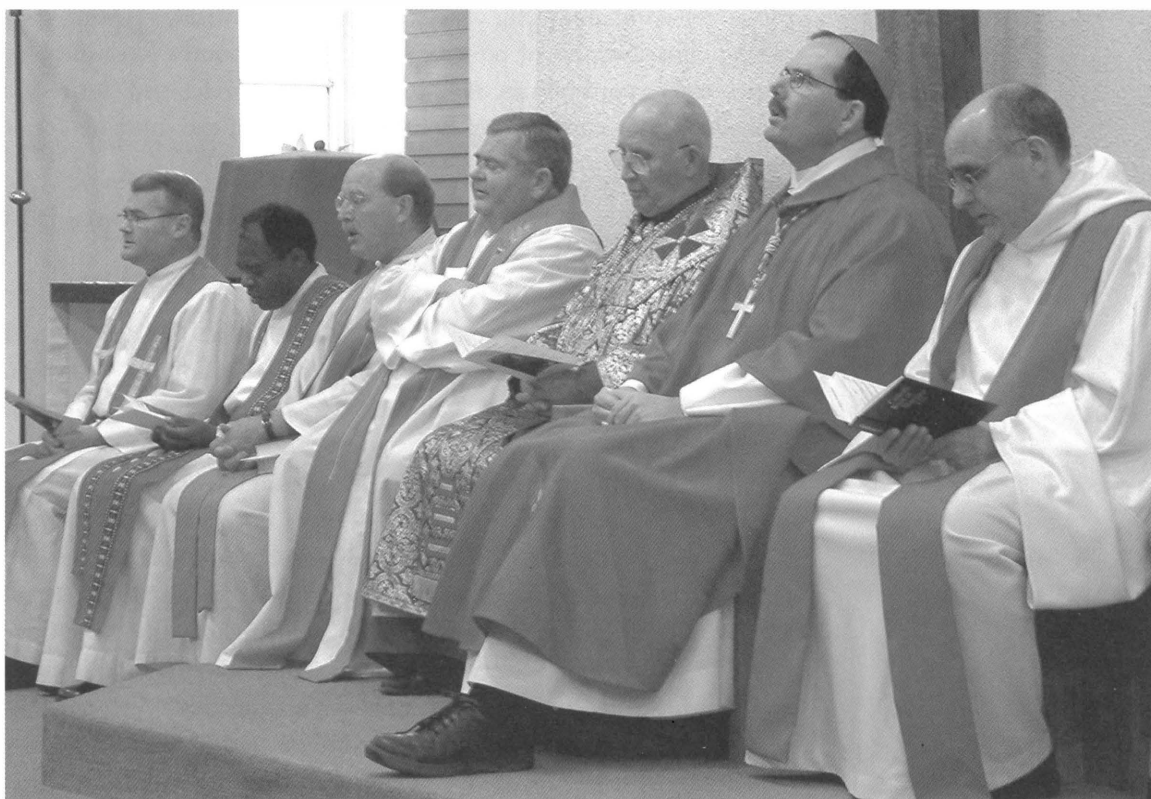
“What should not be in question for any of us is a desire that there be an integrity between our personal faith and our personal spiritual journey and that public life. The kingdom will not come without that,” the bishop said. “The invitation is to live your faith — not despite your profession of law, not aside from your profession of law, but within and through your profession of law.”

Organized in Saskatoon by the St. Thomas More Lawyers’ Guild and St. Thomas More College, the Red Mass is a tradition that dates back to 13th century Europe, guild

member Brent Gough explained at the start of the celebration. The tradition was brought to North America in 1925, when the first Red Mass was held in Toronto.

Taking its name from the colour of the judicial robes and the vestments worn by the clergy, the Red Mass honours the Holy Spirit, “source of wisdom and understanding, counsel and fortitude: gifts which shine forth pre-eminently in the practice of law as well as in the dispensing of justice,” said Brent.

The St. Thomas More Lawyers’ Guild “fosters your spiritual growth as lawyers, as Christian lawyers, as Christians,” the bishop said, speaking about the Christian journey in terms of a pilgrimage. “As I walk through life, what is the spiritual destination that calls me forward? What is the spiritual growth that I am called to?” he asked, citing St.



Among the concelebrants at the annual Red Mass were, from the left: Rev. George Smith, CSB; Rev. Dominck Mbah, Chancellor of the Diocese of Prince Albert; Rev. Mark Miller, CSsR; Rev. Paul Donlevy, Chancellor of the Diocese of Saskatoon; Bishop Michael Wiwchar of the Ukrainian Eparchy of Saskatoon; Saskatoon Bishop Albert LeGatt; and Rev. Demetrius Wasyluniuk, OSB of St. Peter’s Abbey, Muenster.

Augustine's phrase about our desire for God: "Our hearts are restless, O Lord, until they rest in you."

Bishop LeGatt reflected on the spiritual journey of St. Thomas More, patron of lawyers and politicians, who, in refusing to deny his conscience, was beheaded by order of King Henry VIII.

"I am the king's good servant, but God's first," the bishop quoted St. Thomas More, pointing out that a lifetime of prayer and spiritual growth had prepared More for that moment of martyrdom.

Spiritual growth is prompted and led by the Holy Spirit, Bishop LeGatt said. "It is the constant work of the Spirit among us, moulding us so that we put on, more and more, the mind of Christ. It is the Spirit strengthening us in virtues and in the practice of that love that Christ came to reveal to us and to make powerful in our lives. And it is

that Spirit which also sends us out to be witnesses of that love in the world.

"You bring balance and protection, equity and respect to our society," he concluded, reflecting on the role of the legal profession in bringing about justice. "But God's justice is never satisfied with what is. It always seeks greater peace among people, greater reconciliation and healing among people, greater fullness of life for all of God's people, all of God's children."

"Right relationship for God means the fullness of life for all and nothing less than that. That's God's justice, and that's how God's glory is to be revealed. That's the goal of our spiritual growth."

The mass was followed by a banquet featuring a talk by Gerald T. Seniuk, Chief Judge of the Provincial Court of Saskatchewan.

Spirituality and the Law

CHIEF JUDGE GERALD T. SENIUK

I would like to thank the organizing committee for inviting me to make some comments at this Red Mass banquet. And to thank all of you who sent me such kind "get well" messages when I had to cancel last year due to medical reasons.

Two of your previous speakers, Chief Justice Bayda and Chief Justice Gerein, spoke about the Good Samaritan travelling on the "Road to Jericho" and the image of the Good Samaritan's love of God and love of neighbour. They applied those themes to the individual lawyer. I would like to continue on that "Road to Jericho" and ask you if it leads us beyond the individual, and whether those themes can have a wider application to our justice institutions — for example, our courts. Put another way, is it proper or meaningful to speak about "Spirituality and the Law," and, if so, how do we do that?

It is not controversial to speak about spirituality and the legal profession. For example, both the Canadian and the American Bar Associations' web sites contain links to spirituality related sites. But as benign as such sites might be,

we should also remember that the term "spirituality" is not a benign term to all people. One does not have to search far before encountering those who would dispute that there is any real difference between spirituality and religion. Apparently there are cases in the United States where the courts have concluded that "spiritual" programs (such as Alcoholics Anonymous) are so much like religions that it would violate the separation of church and state to force people to attend them.

So it is necessary to take as much care when we discuss "spirituality and the law" as we would in discussing "religion and the law." In the justice institutional setting, to acknowledge the importance of a relationship between oneself and one's God may raise fundamental questions about the division between church and state. I recall how eyebrows were raised a number of years ago when an article about a judge had the headline "God Guides my Gavel." Since our Constitution states that "Canada is founded upon principles that recognize the supremacy of God and the rule of law," one might think



Judge Gerald T. Seniuk

that such a look to God was entirely proper. But our courts — for example, in the *Big M Drug Mart* case — have also made it clear that there is no supremacy of any religious group. Our Constitution must be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians — and that includes those who have no theistic belief.

So, while it may not be controversial to speak about spirituality and the individual lawyer, it can be controversial in connection with the judiciary and the courts. Judges are representative of the institutions they serve. Collegially, one can say they are the institution of the court. For that reason, credible, spiritual people might question, for example, the appropriateness of judges speaking about their spirituality or engaging in such discussions in gatherings that are not multi-faith. And even if it were a multi-faith event, there may still be some concern from those who have no theistic belief or otherwise object to any discus-

sion of spirituality-related matters in connection with justice institutions. Ethical guidelines for the judiciary allow that judges are free to participate in civic, charitable, and religious activities subject to the condition that they must “avoid any activity or association that would reflect adversely on their impartiality or interfere with the performance of judicial duties.” So if I, as a judge, wish to discuss spirituality and the law and its institutions, it must be in an environment that enhances impartiality. To my mind, this would mean such dialogues should be multi-faith and pluralistic. We, as judges, do have educational programs to assist us in understanding the social and cultural context of the world we judge in.

The reason I raise that question is because I feel it is important to discuss “spirituality and the law,” and it would be unfortunate if the opportunity to have a forum for a substantive discussion were lost over process and appearance issues. I don’t know where such a discussion would

Mark your Calendar

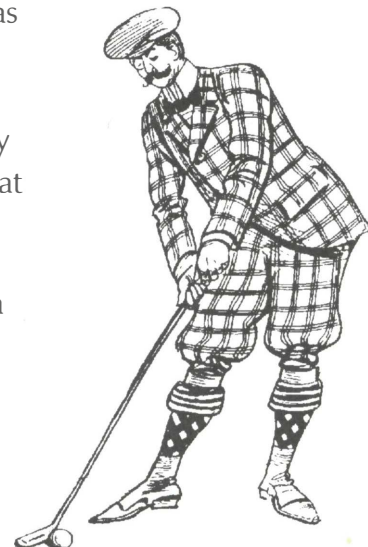
Date: Saturday, June 3, 2006 Place: The Willows

One hundred and twenty golfers, fourteen student volunteers, and over seventy-five sponsors came together in last year’s tournament to support students in their pursuit of Catholic higher education at St. Thomas More College. Over \$10,000 was raised for student scholarships/bursaries.

YOUR participation this June will ensure that many academically qualified students can pursue their educational goals — goals that might otherwise have to be put on hold for financial reasons.

If you are interested in serving on the planning committee, as a volunteer, participant, or sponsor, please contact:

Rhonda Gebert, Co-ordinator
Development & Alumni/ae
966-8918
rgebert@stmcollege.ca



Kick off your Golf Season in Support of Education!

lead. Perhaps we would conclude that the Road to Jericho does not lead into the justice institutions. I think it does, and I think that two initiatives are examples.

The first such initiative is our attempt to find appropriate bridges between the Provincial Court of Saskatchewan and the community. This is happening in many jurisdictions and our particular involvement is under the theme *The House of Justice* — or *The Justice Centre*, as it is sometimes titled. Any involvement in community could lead one into spirituality-related matters, and this is especially so with our First Nations communities. This is a dialogue that we are only beginning, and it is not possible to say what the practical results will be. But I do know that if one is truly to meet many First Nations communities on an equal basis that respects their cultural and institutional needs, one often encounters a spiritual aspect to a formal process. Where prayer would seem foreign in our courts, its absence may seem foreign in these other community justice settings.

The second such initiative is also linked to the Aboriginal roots of our nation and Constitution. This is the exploration by our judges of the concept of restorative justice. Our judges, working with Aboriginal communities, have been involved in developing restorative justice processes since the 1980s, and now it is part of the law of the land. But our Aboriginal foundations are not the only source of restorative justice concepts. There is a related multi-faith reflection on criminal justice that has led scholars to see restorative justice as a spiritual process that addresses questions untouched by the conventional, adversarial system of criminal justice. This has been a multi-faith effort aimed at rediscovering traditions hidden beneath ingrained habits of thought and custom in order to articulate the values to which the faiths *really* bear witness. That is to say, restorative justice is a spiritual and value-based concept that springs from our multi-faith, global religions as much as it does from the indigenous peoples of the world.

This concern about the spiritual aspect of our criminal justice institutions is not new. The act of judging another human being is an act that inherently raises such questions, especially when we order others to be punished without any assurance that the punishment achieves what we desire of it. In Canada we have had a hundred years of one inquiry or royal commission after another that has warned us of the futility of over-reliance upon locking people in prisons — or schools of crime, as many studies call those institutions. Although he was writing for another time and

place, Tolstoy also wrote of this and of its moral implications in *Resurrection*, and I believe he describes what many people still believe about our justice institutions:

It now became clear to him that all the dreadful evil of which he had been a witness in gaols and halting-places, and the calm self-assurance of those who committed it, resulted from the attempt by men to perform the impossible: being evil themselves they presumed to correct evil. Vicious men undertook to reform other vicious men and thought they could do it by mechanical means. . . . The argument might have some meaning if it had ever been shown that punishment diminished crime or improved the criminal; but when exactly the contrary has been proved — when it has become an established fact that it is not within the power of one set of men to correct others — then the only sensible thing to do is to abandon methods which are not only useless but harmful, immoral and cruel. . . . Now Nekhlyudov understood that society and order generally speaking existed, not thanks to those legalized criminals who judge and punish other men, but because in spite of their depraving influence people still pity and love one another.

To various degrees, judges feel the weight of that moral dimension in the discharge of their duties. It is one of the reasons judging is viewed as a very difficult job. Because we follow the rule of law, we do what the law instructs, and often it instructs us to punish. We do it mechanically and competently, but at what cost to the spiritual health of our communities and our justice institutions? Is that not something important to talk about, bearing in mind that Canada is founded upon principles that recognize both “the supremacy of God and the rule of law”? If so, then I think the Road to Jericho, the road of love of God and love of neighbour, does lead us into a discussion of our justice institutions. But in a multicultural and pluralistic society, it is a part of the road that we must travel with others and with a sense of caution, inclusiveness, and humility.

In closing, I would like to suggest three possible areas where those not formally involved in the justice system would be able to explore the dimensions of spirituality and the law.

The first is by beginning with a multi-faith, multidisciplinary, and pluralistic dialogue. It may be that through such informal dialogues, a symposium on “Spir-

ituality and the Law” might be held. I know that there is an interest in such a dialogue because others have approached me in the past to see if I would assist in organizing such a conference.

The second area is found in some of the initiatives the Provincial Court of Saskatchewan is exploring with communities. The *House of Justice/Justice Centre* has three pillars, the first two of which are designed to make trial courts fully accessible to all citizens. The third pillar, named the *Community Alternatives Forum*, is where we hope to explore, with full community participation, how we might develop non-adversarial methods in delivering justice. We are only beginning to explore how to set up such community forums, so it is too early to say what direction they may take. But fundamental to this initiative is the belief that lay, community-based experiences have much to teach the formal justice system. I believe that community is the wellspring of justice and a justice system that is not rooted in the communities it serves will whither.

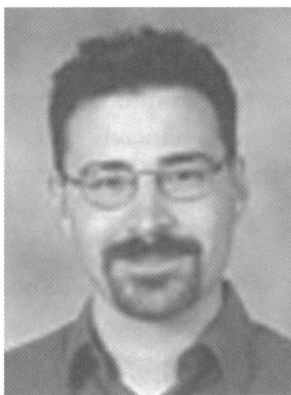
The third area has to do with prisoners who are re-

entering our communities. Let us say that the many excellent programs in our jails and prisons do help those that are serving their time. There is still a great problem of re-entry into our communities. If you have been in a criminal or dysfunctional environment for much of your life, getting out of that environment is not always easy. The only communities many offenders know are the criminal or addictions communities. Some have likened their attempts to re-enter mainstream society as being as difficult an experience as immigrants have in finding their way in a new land. Many churches have formed networks to help immigrants or refugees in Canada, often by a parish adopting or sponsoring a family for a year. That impulse of love of neighbour could translate very well into the field of community justice.

One final observation: in this area of restorative justice, it may sometimes seem that you take one step forward and two back, but the reality is that there may have been ten steps taken backward if a helping hand had not been there for the one forward.

Congratulations to STM Faculty

Congratulations to Dr. Michael Cichon of the English Department and Dr. Patricia McDougall of Psychology, who were both granted tenure at the rank of Assistant Professor, and to Dr. Natalia Shostak of Anthropology, who was granted tenure at the rank of Associate Professor. Dr. McDougall, who served as STM’s first Assistant Dean, was subsequently promoted to the rank of Associate Professor.



Dr. Michael Cichon

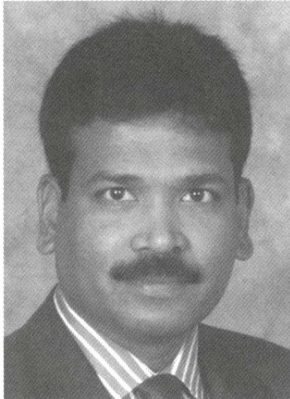


Dr. Patti McDougal



Dr. Natalia Shostak

STM Welcomes New Faculty

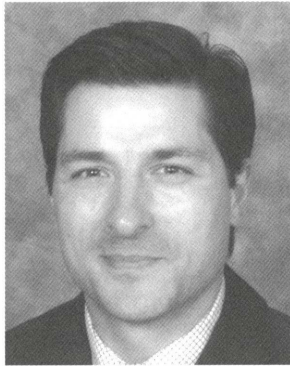


DR. ARUL KUMARAN

Dr. Kumaran is originally from the South Indian city of Madras, where he studied English literature and later worked as a lecturer at the Madras Christian College, before immigrating to Canada in 1994. He holds a BA, an MA, and an MPhil from the University of Madras, and a PhD from the University of Saskatchewan. In a sense, his return to Saskatoon, where he lived from 1994-2001, first as a doctoral student and later as a sessional lecturer at STM, is a homecoming. He spent the intervening years at St. Francis Xavier in Antigonish, NS and at the Okanagan University College, Kelowna, BC, in term positions as an assistant professor.

Arul's specialty is Early Modern Non-Dramatic Literature, though his research and teaching interests extend into Shakespeare Studies as well. In fact, his main area of teaching at STM will be Shakespeare and Renaissance Drama. His scholarly articles have appeared or been accepted in such journals as *Explorations in Renaissance Culture* and *Studies in Philology*, and he has presented numerous papers at conferences across Canada and the United States. He is currently working on two early modern topics: courtesy theories, and the representation of political subversion in Shakespeare.

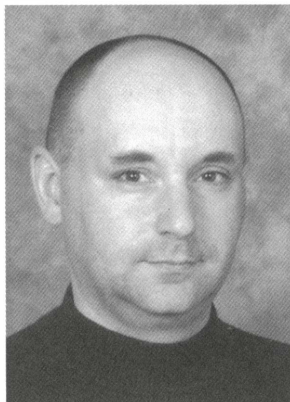
Arul and his wife Maha have a five-year-old son, James, and they live in Saskatoon.



JOHN LIPTAY

An assistant professor in philosophy, Mr. Liptay comes to Saskatoon from the Toronto area, where he was born and raised. He holds degrees from the University of Toronto and Queen's University in Kingston. John is presently completing doctoral studies in philosophy at the University of Toronto, studying the role of and relation between natural law and virtue in the moral philosophy of Thomas Aquinas.

John specializes in Thomas Aquinas's ethics, and is interested in the development and extension of Aquinas's thought in analytical Thomism, the work of Germain Grisez, John Finnis and Joseph Boyle, and Bernard Lonergan's transcendental Thomism. At STM, he teaches Ethical Theory, Ethical Problems, Biomedical Ethics, Medieval Philosophy, the Philosophy of Thomas Aquinas, as well as Advanced Problems in Philosophy and Theology. He is currently co-editing a volume of essays on the thought of Bernard Lonergan, and has presented papers at various national and international conferences.



DR. GREGORY V. LOEWEN

Dr. Loewen received his PhD in sociology and anthropology from the University of British Columbia in 1997. He has taught for twelve years in both Canada and the United States, and is the author of four books, the latest of which, forthcoming in 2006, is the product of seven years of research into a variety of deviant belief systems in regions across the continent.

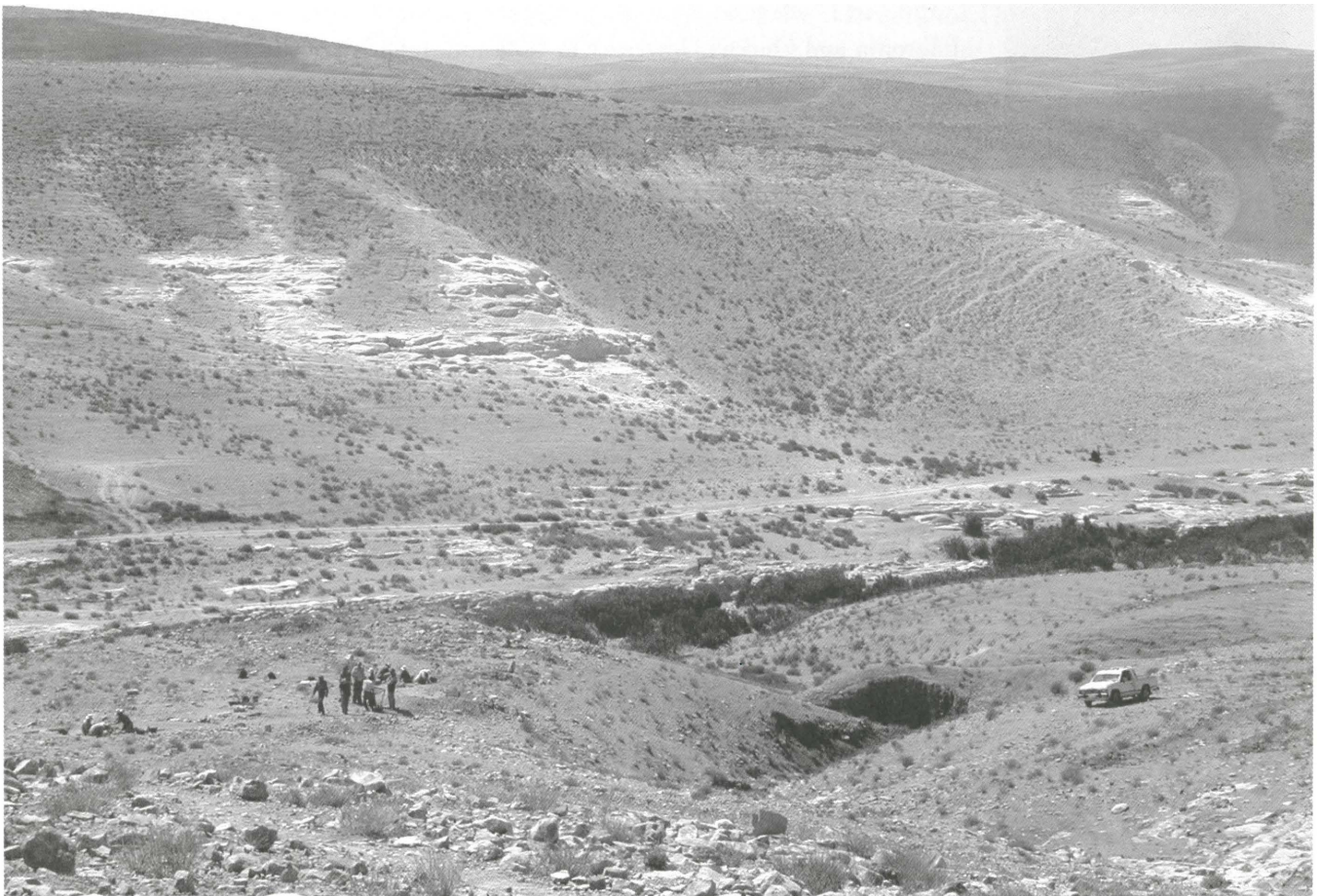
He is a hermeneutics specialist with interests in the sociology of knowledge and science, phenomenology, and pedagogy and ethics.

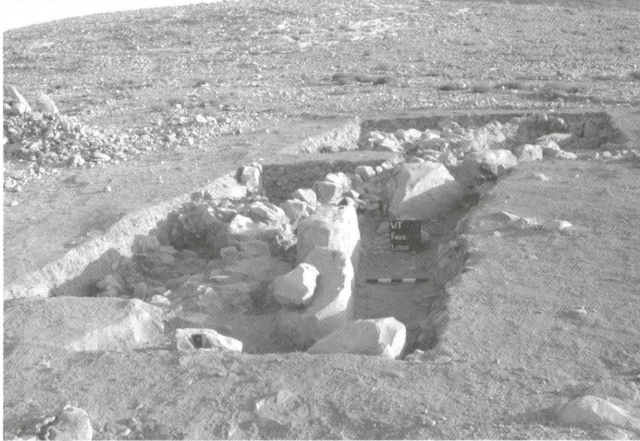
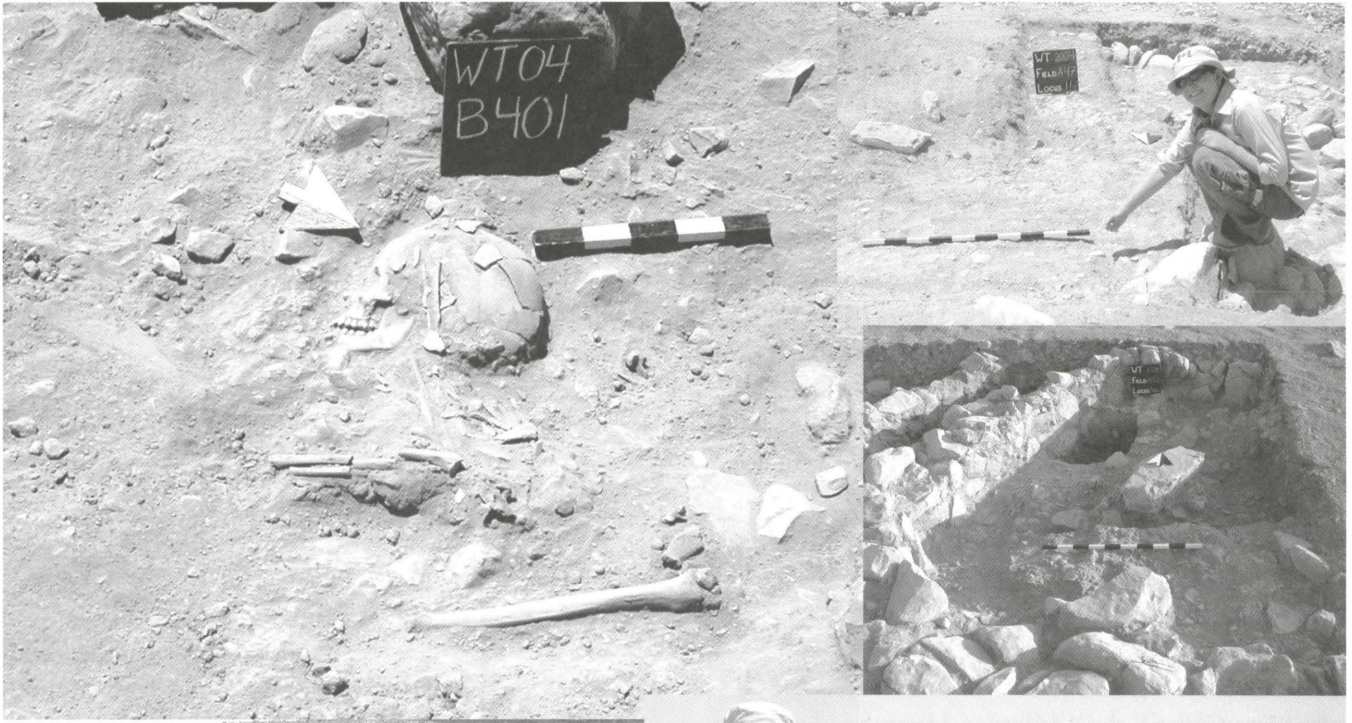


Wadi ath Tamad

Once again this year, Dr. Chris Foley took a group of students on a summer archaeological field camp to Wadi ath Tamad in Jordan. As reported in the last *Newsletter*, toward the final days of the previous summer's work, they unearthed the nearly complete skeleton of a young person who had lived some 7,000 years ago. The skeleton is from the Yarmoukian culture of the Neolithic era, when humans began developing agriculture. The skeleton — some 800 bone fragments now undergoing analysis at the University of Saskatchewan — may reveal crucial information on the diet, lifestyle, and culture of this Stone Age community.

All photographs are by Laura Foley.





STM Archivist Receives National Award

STM archivist and historian Margaret Sanche has been honoured for her contributions to the study and advancement of the history of Roman Catholicism in Canada.

The Canadian Catholic Historical Association (CCHA) presented Margaret with the George Edward Clerk award at a gathering May 31 in London, Ontario.

“Margaret’s wonderful work in preserving records related to Canadian Catholic history is being recognized,” said association president Dr. John Fitzgerald, in announcing the award in the Spring 2005 *CCHA Bulletin*.

The award cites Margaret’s role as archivist for three organizations — St. Thomas More College, the Oblates of Mary Immaculate (St. Mary’s Province), and the Roman Catholic Diocese of Saskatoon — as well as her dedicated service to the Canadian Catholic Historical Association.

“I have felt called to this work,” says Margaret. “It matches my life in the church, my faith, and my interest in Catholic and Canadian history.”

Margaret’s association with STM began in 1984 when she began work on *Heartwood: A History of St. Thomas More College and Newman Centre at the University of Saskatchewan*, which was published in 1986. As well as *Heartwood*, Margaret’s work at the college has included writing articles on the history of STM, as well as work on the Anglin Collection of Canadian Catholic History, a special collection of the college’s Shannon Library.

Margaret assists with research and writing about local Catholic history as part of her work, and consults with Catholic organizations on their archives.

In 1994, Margaret was appointed diocesan archivist in addition to her work as STM archivist. The Oblates of St. Mary’s Province joined the consortium in September 1994, with Margaret caring for all three archives to the present time.

Restrictions of time and space are always a challenge, but “we do what is possible,” she says of the ongoing effort to preserve local Catholic records.

Being archivist for all three collections works well in many ways, she says. “The basic archival principles are similar, and sometimes I’m using all three of the archives as well as the library collection in responding to research questions.”

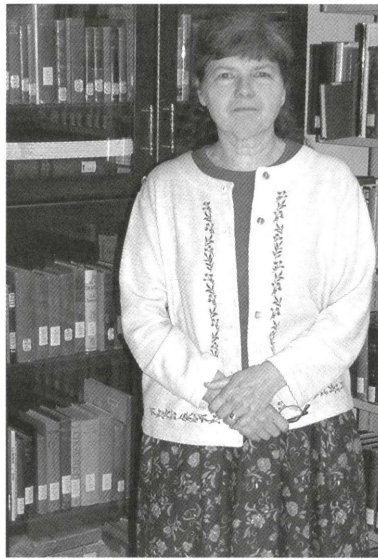
If time permitted, one area of diocesan archives she would like to expand involves the archival materials of the parishes. “Within our Catholic tradition, parish records are generally housed and cared for at the parish level. I would like to have time to assist parishes to develop ways of caring for their collections, as these are important to our understanding of the history of our faith communities.”

Margaret has held several positions on the Canadian Catholic History Association executive, and contributes to the annual “Current Bibliography of Canadian Religious History,” published in the Canadian Catholic Historical Association’s peer-reviewed journal *Historical Studies*.

The Canadian Catholic Historical Association began in 1933 and, in its heyday, had over 1,000 members interested in Canadian Catholic history. The organization gradually became more academic in focus, and, in the 1970s, the CCHA became one of the scholarly organizations participating in the Congress of the Humanities and Social Sciences held each year at universities in different regions of Canada.

The 2007 Congress will be held May/June, 2007 in Saskatoon, coinciding with the centennial of the University of Saskatchewan. It is hoped that many of the papers presented at the 2007 CCHA conference will focus on aspects of the Catholic history of Saskatchewan.

The CCHA is not only for professional historians or archivists, Margaret notes. Anyone interested in Canadian Catholic history is invited to become a member of this interesting and important organization. More information is available at the CCHA website: www.umanitoba.ca/colleges/st_pauls/ccha



Margaret Sanche

The Margaret Dutli Professional and Community Service Award



Prof. Viola Woodhouse

The purpose of the Margaret Dutli Professional and Community Service Award is to acknowledge a sustained commitment to community service by St Thomas More College faculty. The recipient should exemplify the Christian value of service to the community, and will have demonstrated a sustained involvement in service for the good of the community as

well as a public commitment to the mission of STM.

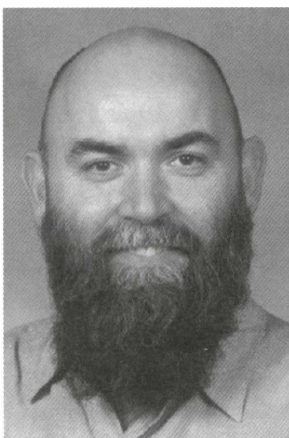
This year's recipient, Viola Woodhouse, has been a member of STM's Department of Philosophy since 1998, but her community service dates back well before that. In 1990, for example, she was a founding member of Artists Against Hunger, a group that continues to organize an annual art auction in support of the Saskatoon Food Bank. A skilled artist herself, Viola has given generously of her time and talent in teaching painting to children and adults, and frequently donates her own artwork to charity events. As one letter supporting her nomination for this award

put it, Viola's work has become so well known that when she donates a piece, it raises the profile of the whole event.

Growing up in Czechoslovakia, Viola was taught by her grandmother to understand and appreciate the beauties of nature. Later, this sensitivity to nature led her to challenge Western assumptions about nature as a source of resources for material wealth.

Viola's work in medical ethics has caused her to think profoundly about the relationship among science, universities, and the common good, and she has given numerous presentations to community and school groups on topics ranging from knowledge as the best medicine to the history of euthanasia.

One thread runs through all of Viola Woodhouse's work: she is always teaching. Whether she is showing painting techniques to children, demonstrating the value of wild plants and herbs to visitors, distilling the essence of professional ethics to people in the health care field, or exploring issues concerning teaching and conducting research, Viola is always generating, transmitting, applying, and preserving knowledge for the benefit of the community. She is a marvellous asset to St. Thomas More College and a model recipient of the Margaret Dutli Professional and Community Service Award.



Thank You, Myroslaw

It was with a sad heart that St. Thomas More College bade farewell to Rev. Myroslaw Tataryn of the Department of Religious Studies. Myroslaw assumed the duties of Dean and Vice President Academic at St. Jerome's College, federated with the University of Waterloo, effective June 30, 2005. During his time at STM, Myroslaw made countless contributions to the academic and religious life of the college, stabilizing our program in Religious Studies and assisting with the Catholic Studies for Teachers courses. He greatly strengthened our federated relationship with the university, especially with the Department of Religious Studies and Anthropology, and was a key participant in the development of the Prairie Centre for

the Study of Ukrainian Heritage (PCUH). We will also miss Maria Truchan-Tataryn, who was a sessional lecturer in English, and their three daughters, each of whom had a special impact on the life of the college. We wish them all well in Waterloo.

STM Bids Farewell to Two Senior Faculty Members

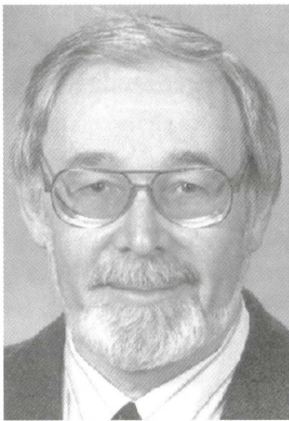
It was with many fond remembrances that STM bade farewell to Michael Pomedli and John Thompson, who both retired this year. Both have been at STM for many years — Dr. Pomedli in the Philosophy Department and Dr. Thompson in Sociology (as well as serving as President for ten years) — and each has contributed in incalculable ways to the mission and vision of St. Thomas More College. Their careers were celebrated at a retirement banquet at STM June 2, 2005. The dinner was enhanced by news of additional honours for our retirees.

Michael Pomedli was awarded a three-year Social Sciences and Humanities Research Council of Canada (SSHRC) grant for a project on the great Lakota chief Sitting Bull. The project will focus on the period Sitting Bull spent in the Willow Bunch district of Saskatchewan, on his political, philosophical, and artistic creations, as well as his contributions to the Lakota people, the western-most branch of the Sioux nation, and to First Nations

generally. Michael has been granted additional funds from the Saskatchewan Centennial 2005 Community Initiatives Fund through the town of Willow Bunch to produce a video on Sitting Bull.

John Thompson was awarded a 3M Fellowship, the only national award that recognizes leadership in university teaching. Only ten such fellowships are awarded annually across Canada by the Society of Teaching and Learning in Higher Education (STLHE). John was nominated by his peers at the University of Saskatchewan. John's contributions to teaching have been highlighted in previous *Newsletters*, and were featured in a number of articles in *On Campus News* and numerous public events celebrating university achievements. John was also awarded the University of Saskatchewan's Master Teacher Award at Spring Convocation, 2004.

Michael and John both spoke at the retirement banquet. Their remarks are published below.



MICHAEL POMEDLI

The Best of Both Worlds

Thank you, Father George, for your kind and generous words about my service at St. Thomas More College and about my research and publications record.

I have an additional claim to fame that George did not mention — two of my recent philosophy students have been hired by the Canadian Football League, one by the Hamilton Tiger Cats and the other by the Montreal Alouettes. I knew

I was doing something right in philosophy!

I thank my family, particularly my wife, Joan Halmo, for these years of academic involvement. In our marital partnership we strove to balance both professional lives and children, both academia and the domestic. We tried not to short-change either one.

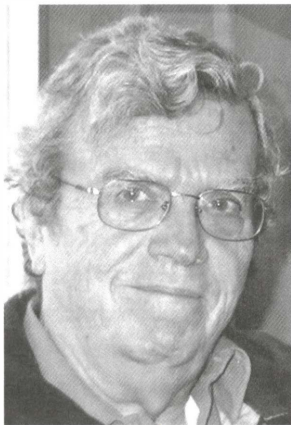
I thank fellow faculty members for their example and encouragement during these years at STM. I enjoyed my stay because I was able to pursue the best of both worlds, that of public involvement and that of private research and writing. I welcomed this combination of service with colleagues on committees, the sharing of “class notes,” and teaching — the active life. I also enjoyed very much the time for reflection, for research, writing, and publishing — the more contemplative life. Thank you for affording me time and space to do both,

a nice balance for me.

I have been benefited greatly during my work at STM. Others who were such great aids are the librarians, my students — I don't know what I will do without you! — the administration, and support staff. Thank you all for making my time such a happy and enriching one.

Father George mentioned that I have been awarded a three-year Social Sciences and Humanities Research Council of Canada grant for 2005-08 and also a three-year research time stipend. These funds are for a project beginning in Saskatchewan's centennial year during which I am

making a video and writing a research paper on Sitting Bull, the Sioux warrior who spent time in the southern Saskatchewan region in the 1860s and again in 1877-81. My project, featuring Sitting Bull's words, songs and paintings, is part of Willow Bunch's re-creation of a Heritage Village. I have also been awarded a Centennial Student Employment Program grant and have hired two students. To help in my project, I have an office at STM: Room 440, tel. 966-8076; so I am still around for researching, visiting, and sharing!



JOHN THOMPSON

Only Yesterday: Reflections and Thanks Thirty Years Later

Thank you to those who made this evening and dinner possible, especially Wilfrid Denis for his wonderful words, Diane Tait who did the planning and gift shopping, and Derek Cotton and Choices on Campus who prepared and served the meal. I had hoped for an opportunity to express my gratitude.

On Thursday, April 10th, 1975 I arrived in Saskatoon for an interview. I stayed in a room just down the hall, over there on the right. It was not the Women's Lounge then. That evening and over the next several days, I met Wilfrid Denis, Ron Griffin, Mike Keenan (shortly to become dean), Jim Penna, Claude Lang, and Ernie McCullough, among others. The second night I was here, I stayed up all night, wondering if I could become a Canadian citizen. On Saturday, April 12th I left, hoping I might be offered the position. Five days later, I received a call and an invitation to take up the position in sociology at STM. That invitation was only yesterday, and tonight but a short thirty years later.

On Labour Day, Monday, September 1st, Patty and I, now "landed immigrants," drove into Saskatchewan. It was the day Canada went metric on temperature. Shortly afterwards, classes began. I met Father Peter Swan, CSB, STM principal. After the usual greeting, five minutes of silence. I experienced great delight in meeting students and learning about Saskatchewan and Canada. Some students began to refer to me as a "Canadian convert." Our first son, Andrew, was born in spring 1976, one day after Claude and Judy Lang's first daughter, Allyson. I learned of the Congregation of St. Basil as educators. Margaret Dutli and Irene Poelzer introduced me to Father Henry Carr and his heritage at STM.

The next year, at the invitation of Father Andrew Britz, OSB, I began teaching Introduction to Sociology one evening a week at St. Peter's College, Muenster — beginning a friendship with the Benedictines, Fathers Andrew Britz and James Gray, Tony and Carmel Saretsky and their family. I taught there for eleven years. Thank you, Tony, for being here tonight, representing St. Peter's College and our friendship.

In 1978, I met Bruce Karlenzig, first as an honours student in the sociology of religion and then as a graduate student. Bruce was the first graduate student with whom I worked, and his the first qualitative thesis in the department: on Peter Berger's sociology of religion. As Bruce was completing his master's thesis in 1982-83, we

hoped he might visit briefly with Peter Berger. We tried to get funding but no funds were available. About two weeks before the meeting of the Society for the Scientific Study of Religion in the fall of 1982, Bruce called me to tell me two things. He had located an article by Berger he had been trying to find, and the night before he had won a lottery. We went to Cincinnati and met Peter Berger. Bruce asked Peter Berger what he thought of his thesis title, “Demythologizing Modernity.” Berger said he rather liked the title, provided you understood that he, unlike his good friend, Ivan Illich, wanted to live in the modern world. Some years later Bruce did a master’s at the U of S in Continuing Education. The thesis: “Illich Revisited: An Interpretive Framework for Adult Education” (1989). It was an outstanding work, and was put on course reading lists as soon as it was defended. He is a brilliant student and a longstanding friend. I am deeply grateful you are here tonight, Bruce.

In February 1981, I became a Canadian citizen. About that time, Ron Griffin and I took on a three-year research project on marriage and family life for the Catholic Women’s League (it was the largest study that had been carried out in Canada at the time, with more than 1,100 interviews). We went from government grant to government grant, to a total of \$110,000. Mark, our second son, who is here tonight, was born as we were completing the study. We met Irene Molloy, and Tom and Alice Molloy. Father Bob Ogle helped us at key junctures with funding, usually through the back door.

At the 1978 Corporation meeting, I met John Stack, first chair of the Board and Corporation, and Judge Peter Dielschneider. Both were STM graduates and outstanding members of the community who played key roles in college governance and its transition in the late 1960s and early 1970s, under the vision and leadership of Father Peter Swan, CSB, to a Basilian College for the Catholics of Saskatchewan.

During my first ten years here, Mike Keenan was dean of STM. Mike and Pat and their family had welcomed us to their home in our first years here. We are deeply appreciative of their hospitality and friendship. In the 1980s, Mike went through a drawn-out series of bouts with cancer. Each time we had renewed hope, but it failed to materialize. Mike died in late October 1986 — friend, ours and STM’s. Each year we remember Mike with the outstanding Keenan Lectures, now nineteen of them. Thank you, Pat, for being here tonight.

The following year John Stack died on December 1st,

after only a few months of knowing he had cancer. Patty and I got to know him and Lorna during those months before his death. He loved Anthony deMello’s *Song of the Bird*. John and Lorna were people of tremendous faith who believed they would meet again in the next life and lived those months that way. That Christmas, twenty-five days after John died, each of their children received a copy of *Song of the Bird* as a gift from their father. Lorna Stack, our good friend, is here tonight. Thank you.

That fall I met Brent Gough, who took over the responsibilities as Board Chair. Brent and Rhonda and their family — then two daughters, Rachel and Gillian, and now four with the twins, Margot and Hillary — were members of the STM worshipping community. Thank you for joining us tonight.

In 1987, I met Blaine Holmlund and David Male through Issues and Options, a project designed to determine the future direction of the university. In the fall of 1988, Blaine and David asked me to join the project. It was right here in this room, back over there. At 6:00 a.m., Blaine came over, since I rose a little later. He asked me to join Issues and Options in January 1998. I was about to leave STM at that point and told him so. Some things had not gone well. I was about to pack it in, as they say. Going to Issues and Options changed all that. That year was one of intellectual stimulation — I found William Perry’s work — great rapport, long hours, and friendship. Blaine and David were always at work before I was . . . and coffee was on. That year was my best year at our university. Blaine and Pat, David and Jo have become friends. Thank you for coming this evening.

My decade as president brought me into close contact with many persons: the STM Board, Corporation members, STM and Newman alumnae and alumni, university administrators, government ministers and officials, and students. Without going into detail, I need to thank several persons for their great contributions to the college and its life and governance:

- Brent Gough who served as chair, advisor, mentor, drinking buddy, and friend;
- Roly Muir, treasurer (who could not be here this evening because of illness) who served in many roles, but particularly the role of counsellor;
- Bob Lemke as controller, who passed the torch to Greg Fowler in 1998;
- Peter Dielschneider, here tonight with Joyce, his wonderful wife; Peter, the first lay member of Cor-

poration, chaired the review of my first term, and, with the standing committee, thought I should be reappointed — a mistake, but I got a second term anyway;

- Herman Rolfes who was selected as the 1997 distinguished alumnus for his many achievements; and Myrna Rolfes, who served on the Board and Corporation, whose courage and inspiration on the Board and in the community stand out for me and for many of us. Thank you Peter and Joyce, Myrna and Herman for joining us this evening.

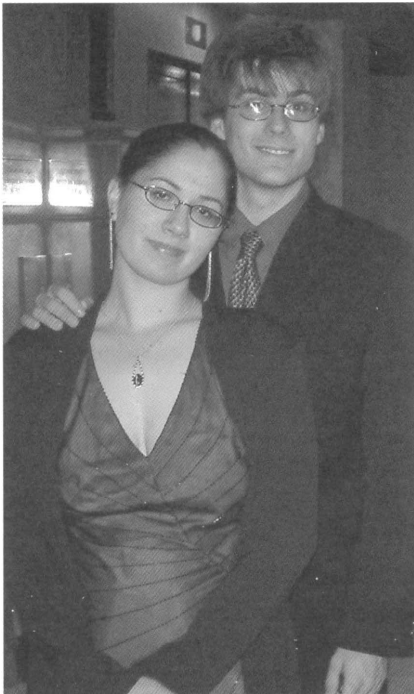
During those years, Don Gorsalitz joined the college as director of development, alumni, and residence, though not residence in the beginning. Transforming Pius X seminary into a residence was his idea. When he first suggested it, I said it was a mistake. Claude Lang, however, told me that the first question parents outside Saskatoon asked was whether STM had a Catholic residence. Don was right and we took on Pius X as a residence. Several years after we had purchased the building from the Saskatoon diocese, we named the residence Father Bob Ogle Hall. Jim Penna gave the college Father Ogle's Order of Canada medal, given to Jim as a gift by Father Ogle, to be displayed at the residence. Thank you to Dawn Sinclair (who could not be here tonight) who kept things on track those years, and to

Greg Fowler who negotiated government and university agreements and grants beyond my imagination. Wilfrid's introduction gave too much credit to me. Mr. DesRosier himself acknowledged the decisive importance of Greg's work. The Department of Learning has continued to have Greg serve as the representative of the federated college in government-universities/colleges funding negotiations. David Farmer died in these years at a great loss to the college.

During those years we had many speakers. Parker Palmer's visit in 1993 brought Bob Sass, director of the Labour Studies Program in Commerce, and me together in the gift of friendship. Despite difference of faith traditions, we have found a brotherhood. Bob reminds me of my PhD advisor, Thomas O'Dea. Thank you, Bob, for being here tonight.

I thank all those associated with the Gwenna Moss Teaching and Learning Centre. The Centre has been an oasis of support for teaching and teachers on our campus, promoting a culture of scholarship of teaching and learning. And I thank those at the Division of Media and Technology, including Danielle Fortosky, the director for many years. DMT's generous support, care, and creativity have been truly remarkable.

Thank you to other members of the college, particularly Dorothy Bittner, Claude Lang, Dan Jiricka, Lori Uzelman,



Students at the Autumn Nocturne, a tradition recently revived by STMSU.

Linda Stark, Trevor Peters, and Tonya Wirchenko.

Thank you to faculty who, in the Basilian tradition of education, have made STM a place committed to the Liberal Arts, to students, and to “good teaching.” Thank you to Tammy Marche for nominating me for the Master Teacher award. Thank you to Margaret Sanche and our work together on the Father Carr project. Thank you to Bohdan Kordan and the Prairie Centre for the Study of Ukrainian Heritage (PCUH), reconnecting STM and the university with the Ukrainian community. Thank you to the Sociology Department at STM: Wendy Wilson, an outstanding teacher with whom I team-taught Sociology 110 by TV this year, Bryan Puk, Carolyn Brooks, Beverly Lapoint, Eric Kempthorne, Darrell McLaughlin and Floranne who have traded New Brunswick for Saskatchewan, and Wilfrid Denis and Ron Griffin who have been colleagues and special friends all these 30 years.

Thank you to our campus ministers: David Peacock, Gertrude Rompré (whom I had the pleasure of teaching), and Michael MacLean. Their professional and caring ministry make a great difference at STM and on campus. During these years, Sister Ann Hoenig, driving from Edmonton to Saskatoon to begin as an STM campus minister, died in a head-on collision on the Yellowhead Highway outside Maidstone.

Thank you to students — several thousand. And STMSA become STMSU. Thank you to Jason Aebig who is here with Kim Bryce — STM students. Jason’s leadership in STMSU, as USSU president, and then at the national level has been extraordinary. Thank you to Rachel Gough, a student in two of my courses, who worked at Opening Doors and served as a tutor/proctor/marker. She is gifted and engaged with ideas. Rachel has just learned that she has been accepted into Medicine. Congratulations, Rachel. Thank you to Trina Evitts and James Evitts. Trina is an outstanding student who also worked at Opening Doors and served as tutor/proctor/marker for three years in my introductory courses. Trina has been accepted to graduate studies and awarded a SHRCC Fellowship. Congratulations, Trina. Thank you to Kevin Danner, graduate student, who could not be here tonight because he is giving a paper at the 2005 Congress at Western Ontario, for conducting the “Sociology . . . for Life and Livelihood” project. And thank you again to Bruce Karlenzig, whom I mentioned earlier, a friend and an inspiration. These students, and many more, have been the joy of my years here. They have gone beyond their teacher.

Thank you to my family: Mark, our son, who is here

with his friend, Raelynn Gibson, and Andrew, our other son, living in Toronto (just now in Las Vegas), and Patty. Last year I told a small group that Patty, a Montessori teacher, has been a great inspiration for me as a teacher. She has also supported my work and me at STM in ways that exceed generosity, I am grateful beyond words, Patty. Thank you. And with retirement I will not be leaving for work early and coming home late. I will just be right there in our sunroom — reading and writing and drinking coffee . . . and sleeping.

Grace is one of my favourite words. Mary was, as Luke tells us and as we pray, “full of grace.” My being at STM in sociology since 1975 has been grace. I have been greatly blessed to share in the vision of the federated college as dreamed by Father Henry Carr and put into practice here at STM at the University of Saskatchewan, to be part of the STM worshipping community. I have found many faculty and support staff friends on campus. I have said that STM is the vision of Vatican II — service and collaboration rather than power and control. I have certainly experienced that vision here firsthand, as articulated forty years ago in the Vatican II document, *Gaudium et Spes*:

1. (The close link between the church and the whole human family)

THE JOYS AND THE HOPES and the sorrows and anxieties of people today, especially of those who are poor and afflicted, are also the joys and hopes, the sorrows and anxieties of the disciples of Christ, and there is nothing truly human which does not also affect them. Their community is composed of people united in Christ who are directed by the Holy Spirit in their pilgrimage towards the Father’s kingdom and who have received the message of salvation to be communicated to everyone. For this reason it feels itself closely linked to the human race and its history. (Tanner 1990, p. 1069)

This beautiful, powerful passage has a more succinct rendition, in my father’s words of clear, good advice: “Dammit, John, join the human race.”

Thank you again to those who made this evening possible. And thanks to all of you for coming. I hope you know that tonight is to express my appreciation to and honour you for your generosity and care for someone and his family who stumbled into the prairies only yesterday, now thirty years ago, and found himself at home — at STM, at the University of Saskatchewan, in Saskatoon and Saskatchewan, and in Canada. Blessed. Grateful.

MOHYLA

The annual Mohyla Lecture is sponsored by the Prairie Centre for the Study of Ukrainian Heritage (PCUH) at STM. This year Dr. Roman Petryshyn delivered the principal lecture November 4. A week later Dr. Sergiy Komisarenko, visiting Canada from Ukraine as part of an exchange with the Royal Academy of Scientists, was invited by PCUH to speak at STM.

STORIES AND PHOTOS BY ANDRÉA LEDDING

Dr. Roman Petryshyn

The tenth annual Mohyla Lecture was delivered by Dr. Roman Petryshyn November 4 at STM in the Shannon Library. His lecture focused on innovations in community development — specifically, in the Ukrainian Canadian community — and the institutional responses in which he participated.



Dr. Petryshyn with STM's Dean Wilfrid Denis. In welcoming the guest speaker, Wilfrid remarked on the partnerships which have resulted from such lecture series, where communities come together around issues of religious significance.

Dr. Petryshyn is director and chair of the Ukrainian Resource and Development Centre at Grant MacEwan College in Edmonton. He holds a master's degree in clinical psychology and a doctorate in sociology, and has worked in many areas, including education, agriculture, business, health care, and inclu-

sive education for children with disabilities. In all of these areas, Dr. Petryshyn emphasized that it is the community that has given the impetus for the work. His job has been that of facilitator and front-end worker.

His experiences of “community development, to strengthen or empower a community,” and “minority practice, where a group can innovate a new practice within an existing structure,” are practical models to extend to any group or community, he said.

Dr. Petryshyn also spoke of the practicalities of his position, including endowments, which he recommends to other institutions and organizations. It ensures perpetuity of support, since the interest from the initial seed money is what pays salary in his case, providing the freedom to pursue activities regularly.

Another key has been contracts,

created to mutually benefit both the country of Ukraine and the MacEwan Campus. Much of his work has been in forming partnerships to transfer useful information, economic growth, and infrastructure support to Ukraine.

Dr. Petryshyn warned that innovators need to have both vision and grassroots support. “The government will support the community if they see it’s united. Divisions will cause them to avoid it,” he said, adding that community leaders active in party politics are also crucial, whether the community be Ukrainian, Aboriginal, or French.

In his experience, the arts were the initial means whereby his community expressed their identity. As a diaspora with an inaccessible homeland under Soviet rule, a defensive posture was taken; the community felt the need and responsibility to preserve its language, art, and culture. When Ukraine became a republic again, the Canadian community began to respond and take an interest in proactive nation-building in their old homeland. Petryshyn’s job was to help facilitate the changes his community was signaling.

A farmer’s exchange was one such project: Ukrainian farmers were brought to family farms in Canada for education in that system, as opposed to the collective farms they were used to. Nursing education is another area where Canadians have helped organize and facilitate training, resources and curriculum.

Another project has been the Eastern European Leadership Team. The Grant MacEwan faculty has funded an office in Kiev, Ukraine. This has ended up repaying investments as well as generating funds, while at the same time providing respected and meaningful diplomas and training to Ukraine and growing the reputation of the Canadian college.

Ukraine systems are highly turbulent and still unstandardized in many ways, Dr. Petryshyn said. However, he predicts that, with the strong Ukrainian-Canadian ties that exist, it may soon be common for Canadians to study there as a high quality and cost-efficient way to obtain degrees.

“Most resources go to system maintenance,” he summarized, “while a development system focuses on change. A wise community has both.”

Dr. Sergiy Komisarenko

Dr. Sergiy Komisarenko spoke about the world’s largest ecological technological disaster on his stop at the University of Saskatchewan. The twentieth anniversary of the Chernobyl nuclear plant disaster will be marked this April, and Dr. Komisarenko remarked that the Chernobyl fallout was “the equivalent of almost 500 Hiroshima bombs.”

Dr. Komisarenko has a diverse background as a doctor, immunologist, biochemist, statesman, and diplomat. He was visiting Canada as part of an exchange with the Royal Academy of Scientists. His political experience has included serving as Deputy Prime Minister of Ukraine, as well as ambassador for Ukraine in Great Britain.

He was involved in monitoring the infants of Chernobyl because of his scientific and medical background. “Some of the outcomes are still difficult to

estimate,” he said. “There was a massive release of different isotopes.”

One example of side effects was a surge in thyroid cancer, as the thyroid glands consumed radioactive iodine, one of the volatile by-products released by the nuclear reactor. “There is widespread pollution of Europe and the entire world,” he said, using maps to illustrate the spread of the nuclear waste as it was carried first by wind, then by land and water.

He also addressed the economic and cultural consequences, as the part of the country which had to be evacuated resulted in the dissipation of “a special layer of culture which disappeared” with the resettlement of more than 160,000 long-time residents. The people who were relocated were renowned for living off the local land as well as having a rich heritage of fables and folklore. The Chernobyl disaster has erased this

culture from the area.

Part of the difficulty with assessing the actual human damage lies in the fact that Ukraine was still under Soviet control at the time of the disaster, and the Soviet government wanted to cover it up.

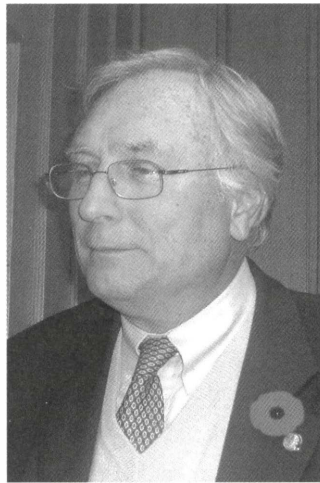
Dr. Komisarenko's brother, one of the principal surgeons in the nation in endocrinology, saw two or three children a year with cancer before the disaster. Within five years of Chernobyl, there were hundreds of cases of child cancer every year. It is estimated that in the more than 3.2 million people directly exposed to the radiation, 1.1 million were children. He added that 10 million are still drinking contaminated water, while 20 million are consuming agricultural products irrigated by contaminated water.

Dr. Komisarenko's own specialty, immunology, allowed him to observe that the Soviet soldiers working with the clean-up at so-called "low levels of exposure" to the radiation had, by

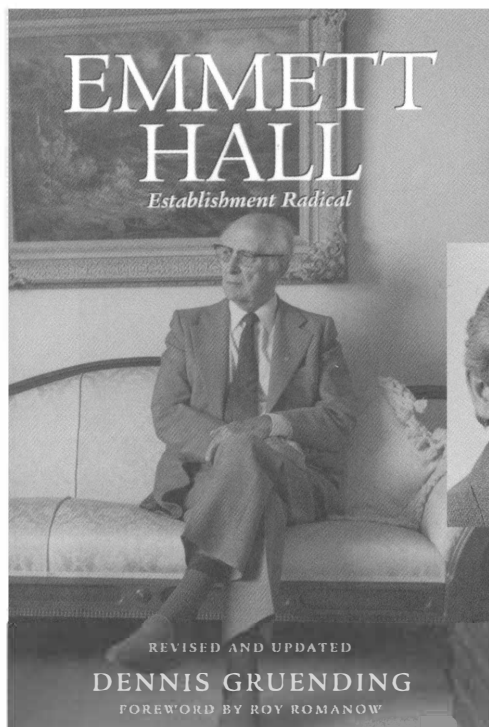
the end of a year, dropped considerably in their natural immunity. When this data was reported, it was suppressed, and Soviet authorities even threatened to close the lab.

Dr. Komisarenko says that Ukraine pays more than \$1 billion a year coping with the consequences of this accident, the bulk of it in social security and health care to the people that suffered. But the biggest problem lies in what to do with the reactor. There are still "almost 200 tonnes of uranium inside under uncontrolled conditions," he said, adding that it is "powdering and dangerous."

The temporary shelter that was built over the reactors is wearing down, and although the G-7 summit promised to help build a new shelter, it will be further lost money which will not help process the extant waste. Ukraine continues to struggle under the burden of Chernobyl as it emerges from Soviet occupation and the communist regime.



Dr. Sergiy Komisarenko



STM alumnus Dennis Gruending has come out with a new edition of *Emmett Hall: Establishment Radical*, a revised and updated version of his acclaimed 1985 biography.

Emmett Hall's career, from his beginnings as a lawyer in Humboldt to his groundbreaking work as a Supreme Court Justice, is a chronicle of a life lived for the common good. He is known as the father of Canada's universal health care system, and the man whose judgement on the Nisga'a case on 1973 laid the groundwork for all future Native land claims.

Dennis Gruending's career has been hardly less diverse: author, poet, journalist, editor, Member of Parliament. Of this new edition he writes, "Society never remains static and that has meant some necessary updates in material — particularly as they apply to medicare, Aboriginal rights, to the Supreme Court in the post-Charter era and, specifically, to the Nisga'a and Truscott cases, in which Mr. Hall played a vital role." Indeed, as the journalist Walter Stewart said, "A number of crucial factors have gone into making Canada the nation it is today: the Rockies, the St. Lawrence River — and Emmett Hall." *Emmett Hall: Establishment Radical* is required reading for anyone interested in the legal and social history of 20th-Century Canada.

STM's Distinguished Alumnus and Alumna, 2005

DISTINGUISHED ALUMNUS: DR. WALTER PODILUK

Walter was born March 4, 1927, in the Orolow district of Saskatchewan. He says he was “destined to become a teacher,” and his desire to work with young people led him to the Saskatoon Normal School’s teacher training program in September, 1945, after which he began a successful career in education, ranging from teacher to principal to Assistant Superintendent to Superintendent and finally Director of Education.

Walter attended St. Thomas More College in the early 1950s, receiving his BED in 1955 and a BA in 1963. From 1955 to 1963, he was principal of St. Mary’s School in Saskatoon, after which he became Assistant Superintendent of the Saskatoon Catholic Board of Education (1963), and eventually Superintendent (1967-1982).

Walter cherishes the confidence expressed in him by the Basilian Fathers, especially Father Basil Sullivan, CSB, who encouraged him to become associated with the Saskatoon Catholic Board of Education. In 1982 Walter accepted a position as Deputy Minister of Social Services, and in 1984, Deputy Minister of Health. From 1991-1995 Walter served as President and CEO of St. Paul’s Hospital.

On November 13, 1996 Walter was invested as a Member of the Order of Canada with the following citation:

As a teacher, administrator, public servant, and community volunteer, he is admired and respected throughout Saskatchewan for his skills as a conciliator, his ability to secure consensus, and his leadership. In his many roles, including Superintendent of the Catholic Board of Education and Deputy Minister of Health, he has been able to bring a human face to bureaucracy and meet the challenges of changes in the education and health care system.

Walter received an honorary doctorate from the U of S in 1987, and was invited to address the STM convo-

cation class of that year. Walter is also the recipient of the Golden Jubilee Medal, the Saskatoon Century Award of Recognition, the Rotary Golden Wheel Award for Excellence, the Ukrainian Canadian Congress Nation Builders Award, the Pope Paul VI *Pro Ecclesia et Pontifice*, the Canadian School Administrators Distinguished Service Award, and the College of Education Founders Award. In addition, he has been awarded life memberships in the Saskatchewan Registered Nurses Association, the Catholic Health Council, and the Canadian Education Association.

Walter and his wife Sonia met and married in St. Walburg, Saskatchewan. They had six children whom they enjoyed taking on family excursions during the summer. Now in his 78th year, Walter remains active in many community and professional organizations, including the Fides Club, the Knights of Columbus, the Prairie Centre for the Study of Ukrainian Herit-



Dr. Walter Podiluk

age (he played a key role in its development), the Canada Ukraine Centre, Prairie Grassroots Vision International, the Ukrainian Canadian Council of Saskatchewan, the Provincial Advisory Committee on Re-

lations with Ukraine, the Ukrainian Catholic Council of Canada, the Municipal Planning Commission, the Council of Christians and Jews, the Canadian Club, and the Kiwanis Club.

DISTINGUISHED ALUMNA: DR. COLLEEN FITZGERALD

Colleen was born August 23, 1953 in Rosetown, Saskatchewan and attended STM in the 1970s. She received a double Honours BA in history and art history in 1979, an MA (1989) and a PhD (1996) from the University of Saskatchewan.

Colleen has a long history of involvement with STM. She has lent her expertise to the Newman Players on a number of productions, was STM gallery coordinator, and was secretary for the Medieval Society as an undergraduate. Colleen believes the most important role STM played in her life was to introduce her to the Catholic intellectual tradition and the value of knowing our history. She and her husband, Donald Ward, are grateful that her daughters, Brigid and Caitlin, have had the opportunity to be a part of the STM community.



Dr. Colleen Fitzgerald

Colleen has held a variety of positions at the U of S, including lecturer, teaching assistant, and manager of the communications lab in the Faculty of Education. More recently, she was Assistant to the Dean at STM in the mid 1980s, and president of St. Peter's College in Muenster (1998-2005). Currently, Colleen is the director of the Division of Media and Technology at the University of Saskatchewan.

Colleen has received numerous awards for her work over the years, including one for catalogue design from the Western Canadian Art Association (1979), graduate fellowships from the University of Saskatchewan (1988-92), and the Mary Hallett Travel Scholarship (1991). She was nominated for a USSU Teaching Excellence Award in 1993-94. As a writer and producer, she has received numerous awards from the Association for Media and Technology in Education in Canada (AMTEC), including the Award of Merit for *Experience It!* (1995), *Continuing the Legacy: Kenderdine Campus* (1998), and *Head in the Clouds* (1996), as well as the Award of Excellence for *A University of the People* (1999).

Colleen has written for many publications, including *The Canadian Catholic Review*, the *Proceedings* of the Western Society for French History, *The Legacy* (the St. Peter's College alumni newsletter), and the *Encyclopaedia of Saskatchewan*. She has presented papers at historical and academic conferences in Canada and the United States, and contributed a chapter, "Education and Instruction: Women in Seventeenth Century France," to *Women and Education* (Garland Press, 1998). She is the author of *Begin a Good Work: A History of St. Peter's Abbey, 1903-2003* (St. Peter's Press, 2003).

Colleen has given her time and efforts to many associations within her community. She is past president of both the Association of Canadian Catholic Universities and Colleges and the Association of Benedictine Colleges and Universities. She has been a

member of the Catholic Institutions Group (Diocese of Saskatoon), the Canadian Historical Association, the Saskatchewan Motion Picture Industry Association, University Council, and the U of S Senate, and she has served as chair of the Humboldt and District Regional Heritage

Society. She is currently a member of the Western Society for French History, the American Benedictine Academy, and the Saskatchewan Association for Distance Education.

Colleen remains an active member of the St. Thomas More College Corporation.

A Passion for Ecumenism

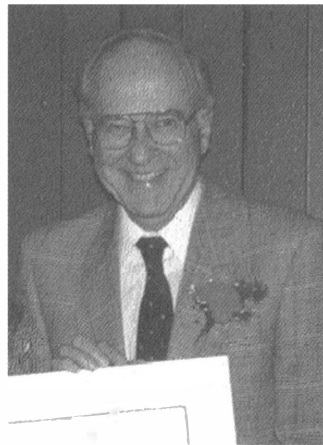
In a career that has taken him from Northern Saskatchewan to Europe and Africa, John Francis Roy (BA, 1948) has taught English, science, wilderness skills, history, and geography, as well as helped develop new curricula in English and outdoor education.

Frank, who retains a lifelong interest in the outdoors, was a founding member of the Saskatoon Nature Society, which he served as president, and a long-time member of the Saskatoon Natural History Society. He was also a member of the Grasslands National Park Committee and was involved in the creation of the Athabasca Sand Dunes Provincial Wilderness Park.

As a volunteer with the Canadian Wildlife Service in the Arctic studying the bird populations of the Beaufort Sea, he helped determine the route for the proposed MacKenzie River pipeline. He is the author of *Birds of the Elbow*, and co-editor of *Birds of Saskatoon* and *A Guide to Nature Viewing Sites In and Around Saskatoon*. He is also a gifted amateur photographer.

Frank's enduring passion, however, has always been ecumenism, which he says began at home.

"My father was a staunch Presbyterian and my mother was Catholic," he explained in a recent interview in the



Frank Roy

Prairie Messenger. "We always had the catechism in the house, but we didn't get to church much. My involvement with the church began when I attended STM. I became deeply immersed in the life of the college."

The Basilian Fathers were a profound influence, as were Pope John XXIII and Vatican II. "Those were my influences. I've always thought that to be a Catholic is to be a practising Catholic. My emphasis has always been on the social side of the church, wherever I could serve."

Frank was the first recipient of STM's Distinguished Alumnus Award, in 1992. More recently, he received an honorary degree from the University of Saskatchewan this past spring, and was given the Saskatchewan Order of Merit, the province's highest honour, at a ceremony in Regina November 9.

Since 1994 Frank has worked on publications at the Prairie Centre for Ecumenism. "I work with Anglicans and United Church people, Mennonites and Baptists," he said, "and we really have a wonderful time. I find the things that divide us are far less important than the things that unite us."

— with files from Frank Flegel

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Honouring his Commitments

STM Alumnus Appointed Coadjutor Archbishop of Keewatin-Le Pas

STORY BY KIPLY LUKAN YAWORSKI

PHOTOS BY PAUL A. SAYERS, VIEWPOINT PHOTOGRAPHIC DESIGN

Father Sylvain Lavoie, OMI was welcomed with joy by hundreds of people gathered at Le Pas, Manitoba, August 29, 2005 for his episcopal ordination. "It was a great, great event," he said of the gathering. "You could just feel the Spirit."

Born April 22, 1947 and raised in Highgate, Saskatchewan, Sylvain is the fourth of six children of Diogene (Dave) and Claire (Hebert) Lavoie.

He arrived at St. Thomas More College in 1966, a shy and quiet student, taking a slate of standard first-year courses — although he did enrol in Latin. He played violin in a chamber group, but for the most part did not get involved in many activities during that first year.

"I was just a quiet, scared university kid," he said in a recent interview. "I was always looking at what was going on at the Newman Club, but I didn't get involved."

He recalled one memorable conversation that year with Father Paul Mallon, who was teaching French. The Basilian asked Sylvain if he'd ever considered the priesthood. "It stunned me to hear him say it, because I had been running away from it," he said.

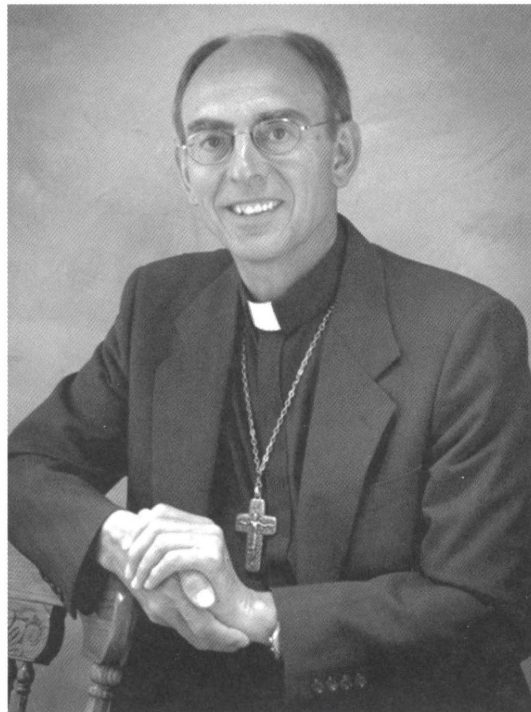
At the end of his first year of studies, Sylvain was

uncertain about continuing with university, struggling with what direction to take in his life. He had no goal, and he wasn't sure what he wanted to do. He took a year off to work at a local fast-food restaurant and as a delivery driver for a dairy. He also traveled to Mexico with his brother. The following year he returned to university and to STM, and began to get more involved in the life of the college, becoming an active member of the Students Association while continuing his arts and science courses. It was a year of fun and activity that he remembers with fondness.

"We did all kinds of things: a Grey Cup Gallop; we high-jacked the Sheaf newspaper; we secretly booked the gym for a dance we weren't supposed to have," he recalled with a laugh. "I loved it," he said of his time as a social representative on the STMSA.

Lavoie started his third year of university as the president of the organization, but still uncertain about his future and the direction of his studies and his life. "I ended up resigning as president of STMSA, which was a humbling experience."

A chance conversation with a girl involved in Up With People led him to interview for a spot in the international performing



*Most Reverend Sylvain Lavoie, OMI
Coadjutor Archbishop of Keewatin-Le Pas*

Born: April 22, 1947

Ordained: October 19, 1974

Appointed Coadjutor Archbishop: July 11, 2005

Ordained Bishop: August 29, 2005

group. He was accepted, and within a couple of weeks was on his way. For almost a year he toured Europe and the United States as a member of Up With People, a youth organization that uses music and service to encourage cross-cultural understanding.

Father O'Brien of STM had arranged for Sylvain to complete three classes while on the road. "I took two exams in a church in New Jersey," he recalled, "and one in a theatre in Belgium."

In July 1969 he was back in Saskatoon, taking a summer course in ethics. He entered the Oblate novitiate that fall in Arnprior, Ontario. He completed his BA in May 1970, and took his first vows as an Oblate of Mary Immaculate that fall. He attended seminary at St. Charles Scholasticate in North Battleford and was ordained October 19, 1974 at St. Thomas College in North Battleford.

His gift for and interest in working with First Nations people were evident early on in Sylvain's ministry. He learned to speak Cree, and has developed a profound understanding of First Nations culture and spirituality. He has also had an ongoing interest in organizations and movements that evangelize and help

people in living out their faith, whether it be the Christopher Course, Marriage Encounter, or the Search Program for Youth. As director of the Keewatin Renewal Team, Father Sylvain worked extensively for reconciliation and healing, adapting the twelve-step program from Alcoholics Anonymous into what he calls a "spiritual twelve-step program for the healing of sexual abuse."

Appointed Coadjutor Archbishop for the Archdiocese of Keewatin-Le Pas in July, and ordained in August, 2005, Sylvain has been working with Archbishop Peter Sutton to learn more about the area he is serving.

"It's been busy," he said, adding that he is honouring his prior commitments to lead retreats at Queen's House in Saskatoon and to help as an advisor in the development of a First Nations stream of the lay formation program in the diocese of Saskatoon.

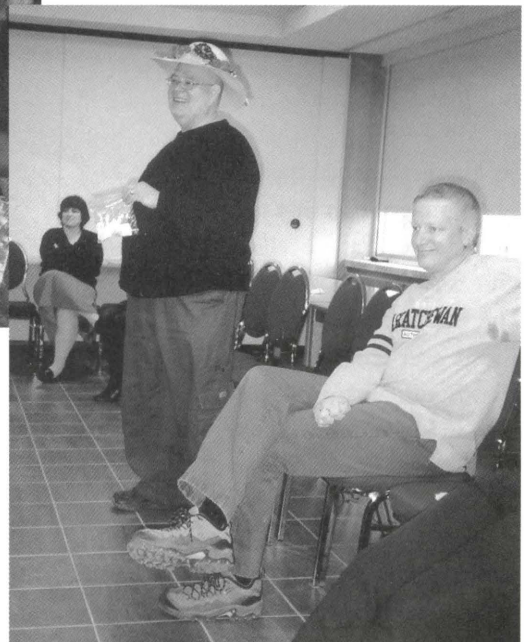
He is also now serving as a member of the evangelizing commission of the Canadian Conference of Catholic Bishops. "I'm excited about that and want to put some energy to helping Catholics across the country become more effective evangelizers," he said.



Christmas Social
PHOTOS BY MONICA HEGEL

Above: Staff member Sandy Dutkiwch as the Grinch, holding Bart the Chihuahua.

Right: Aa recently shorn Brian Chartier (he did it for the United Way) in hat, with Martin Rempel in the foreground.



Candid Moments at STM

A Clarity of Purpose

KIPLY LUKAN YAWORSKI

Julian Paslawski is passionate about Catholic education. It's evident when he speaks about the challenges facing Catholic school trustees, and when he reflects on a career that spans half a century.

Circumstances have changed since he started his career fifty years ago as the only male teacher at a school run by the Sisters of St. Joseph in Rosetown — but the commitment needed to live out the mission of Catholic education remains the same, asserted Julian, who today serves as executive director to the Catholic Section of the Saskatchewan School Boards Association, a position he has held since 1986.

Addressing Catholic trustees at their annual convention in Moose Jaw, Julian challenged them to live out the tough assignment of protecting and enhancing Catholic education. "I know of trustees who signed promissory loans to keep schools afloat because they believed so passionately in what Catholic education has to offer," he said, asserting that although today's trustees may not be asked to take such drastic action, they do require the same dedication. "You'd better be passionate about what you're doing."

When Julian started his career in 1955 after a year at Teacher's College, some of the grade 12 girls who boarded at St. Joseph School were older than the young man hired by the sisters to teach grade 8 and all the Phys Ed classes for grades 7-12.

"It was a superb way to start," said Julian. "Every time I turned around the sisters were there, monitoring, supporting, and coaching. If you ever wanted to start a new career in an ideal situation, that was it."

After two years in Rosetown, Julian returned to university for a year, before taking a position at St. Frances School in Saskatoon 1958-60.

During his first years with the district, Julian served in several schools as teacher, then as vice-principal, principal, and supervising principal. In 1969 he was named su-

perintendent of instruction and began his years of service in a number of administrative roles, including area superintendent, superintendent of professional services, and superintendent of education. Along the way he also attended night school and summer school, obtaining his BEd in 1961, a BA in English and Slavic languages in 1965, a postgraduate diploma in Educational Administration in 1970, and a Master's in curriculum studies in 1973.

"In my entire 30 years, the only year I took the full two months of summer off was in 1959, the year Cécile and I were married," said Julian.

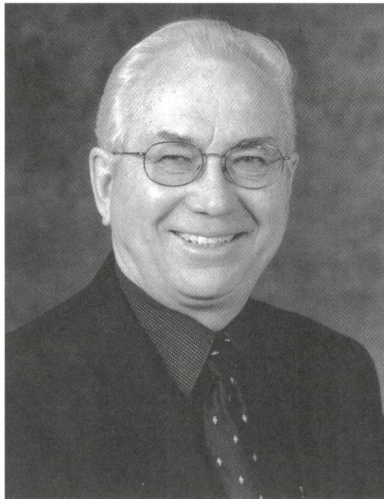
From 1980 to 1989 he worked as a sessional lecturer for the University of Saskatchewan, primarily in the department of Educational Administration. He also taught in the Northern Teacher Education Program (NORTEP).

He left Saskatoon Catholic School District in December 1986. From 1987

to the present he has served as executive director and only staff member of the Catholic Section of the Saskatchewan School Trustee Association. His wife Cécile provides invaluable back up in running the office, he said.

The job has become increasingly busy in the past five years, said Julian. Challenges have included the voluntary amalgamation of Catholic School districts in the province (what began as 21 districts when he started have been reduced to eight as of January 2006).

"The Minister of Education had indicated he wanted a reduction in the number of divisions, and we contemplated how we might do that on a voluntary basis," Julian said. "We felt it was certainly a positive move to join forces among neighbouring Catholic school boards. We could have the efficiency of size, and improved opportunities, making resources and support staff available to meet student needs far more effectively."



Julian Paslawski

Continued on page 35

Take Me Out of the Ball Game

Joe Campbell (BA '50, BEd '52) is the author of *Take Me Out of the Ball Game*, a collection of humour that was published last spring by Thistledown Press. Subtitled *Wit and Whimsy To Go*, the book contains fifty articles that originally appeared in *Stitches: the Journal of Medical Humour*, *Gilbert Magazine*, *Western People*, *The Toronto Star*, and the *Globe and Mail*, among other media.

The collection draws on Joe's experiences as a writer and editor, a musician, a sometime tourist, a failed athlete, a husband and parent, and a somewhat bemused observer trying to make sense of the contradictions and incongruities of the world in which he lives.

Want to learn how to write news or raise gophers for food? It's all in Joe's book. Want to discover how jazz and rock began? It's there, too. So are the perils of tracking a cougar on the prairies, hunting groceries in a supermarket, and frequenting rest rooms in Europe. So, also, is a novel scientific hypothesis — the theory of devolution — and a

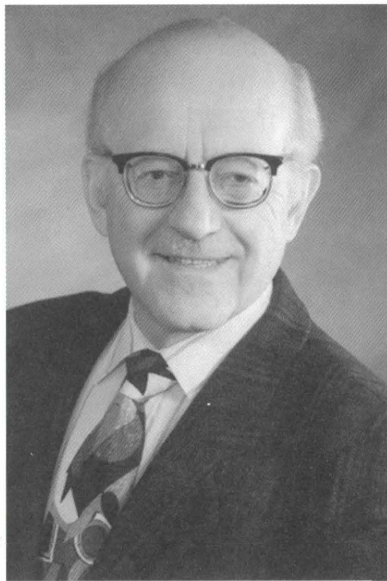
new appreciation of snoring as a competitive sport.

Joe has fun with academics, bird watchers, doctors, editors, food lovers, lawyers, motorists, politicians, philosophers, sports enthusiasts, tourists, and weather forecasters, among others. By satirizing both labour and business, he promotes a new level of union-management co-operation — against him. Few readers, in fact, fail to see themselves in his book.

But mostly Joe makes fun of himself, especially when he writes about trying to sell his articles, going for a medical check-up, coping with mathematics and geography, and looking like a famous actor in three countries.

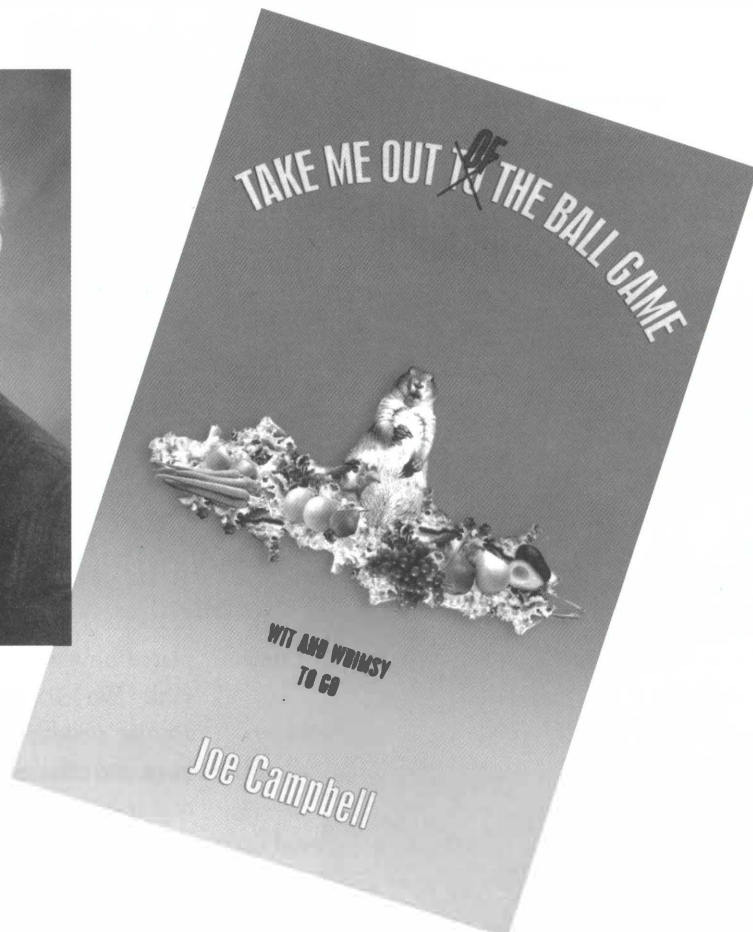
The title piece suggests why he failed to make it in baseball, even as a spectator; other pieces indicate similar aptitudes in hockey and golf.

Writing and music are among Joe's abiding interests. After ten years as a radio and television newsman, he became a "tame journalist" with the University of Saskatch-



Joe Campbell

Joe Campbell's book



ewan, handling media relations and numerous writing and editing chores.

He took up the trumpet in high school, began playing with various bands and orchestras at age fifteen, and led the Joe Campbell Sextet in university. In 1967, he co-founded the Bridge City Dixieland Jazz Band, which was featured on radio and TV, on record, at Expo '86 in Vancouver, at the 1990 Chilliwack International Jazz Festival, and regularly at the SaskTel Saskatchewan Jazz Festival in Saskatoon, among a host of other events spanning more than a quarter of a century.

He focused on jazz piano in retirement, and at age seventy-six gave three performances at the 2005 Saskatchewan Jazz Festival, two on piano and one on trumpet

In recent years, Joe has volunteered with other musicians at a local nursing home. This is not without risk. One false move and the staff could detain him. He enjoys being a visiting artist. He has no interest in becoming an artist-in-residence.

Joe majored in philosophy at STM, guided by such legendary teachers as Fathers Henry Carr, Bob Finn, Leonard Kennedy, and Basil Sullivan. His interest in philosophy and theology continues strong and inspires his writing,

both humorous and otherwise. He wrote articles and book reviews for Father Daniel Callam's now defunct *Canadian Catholic Review* and continues to write for Father Ian Boyd's *Chesterton Review* and Father Alphonse de Valk's *Catholic Insight*. He considers these three Basilians, former STM faculty, as made in the same mould as the STM teachers he had in the 1940s.

He is a contributing editor of *Gilbert Magazine*, published by the American Chesterton Society, and appears in it regularly. He also writes letters to editors on religious and moral topics in what he calls his "apostolate of the epistle."

Joe worked with Father Boyd in the pro-life movement for eight years and took part in the founding of Campaign Life in Winnipeg in 1978.

He was president of the STM Alumni Association in the early 1960s and introduced Marshall McLuhan as guest speaker at a college dinner. To prepare himself, Joe met with the media guru for an hour to discuss his theories.

In the early 1990s, Joe handled media relations for STM's "For All Seasons" campaign.

Joe and his wife Rosemary live in Saskatoon. They have nine children and fourteen grandchildren.

Clarity of Purpose — continued from page 33

Change is never easy and the amalgamations have required a lot of work, discussion, and creativity, he said. The good will of trustees has gone a long way to making the amalgamation process a smooth one.

Flipping through a scrapbook of five decades of newspaper clippings, photographs, and convention programs, Julian reflected on Catholic education's distinct offering.

"If the Catholic school is carrying out its mandate and a question on morality or ethics comes up, I would expect the teacher will give the same answer that the child would have got at home, and would have heard at the parish on Sunday," he said. "There is a clarity of purpose and direction, and you don't have to apologize for it."

He recalled the words of a non-Catholic parent who stood up at a meeting in Prince Albert to talk about how much she valued the faith component available to her children in the Catholic school, and how welcome and included she felt.

"We're not there to convert, we're there to evangelize," said Julian, describing the call to be welcoming and inclusive and to honour the primary and God-given right of parents to oversee their children's education.

The minority faith education system was provided for when the province of Saskatchewan was created, and it is a right protected in the Constitution. Suggestions that Catholic schools are a duplication of the public system, or that they cost taxpayers more money, are simply not true, stressed Julian. "We more than pay our way. The real issue here is: what is the purpose of education?"

The mission of Catholic education is not simply to "educate you to go out and get a job," he said. "We educate you so that you would come to know your God and understand why you're on the face of the earth."

While Catholic schools may not always live out their mission perfectly, the call to live out the Gospel remains. "We're all on a journey. Some are a little more attuned and better able to live it out than others."

He recalled his early days of teaching in Saskatoon Catholic Schools, when teachers could make more money teaching at a public school. "There was a definite commitment to the ideal — it was pretty obvious since you could get more money just by working at the school across the street," he said. "But it's not just a job — it's got to be a mission. Faith has to be internalized, and then we can walk the walk and not just talk the talk."

STM/Newman Distinguished Alumni/ae Top 70 in 70

2006 marks the 70th anniversary of St. Thomas More College and the 80th anniversary of Newman Centre. We are pleased to seek nominations and applications for our Top 70 Distinguished Alumni/ae in each of the past seven decades.

CRITERIA

The Top 70 in 70 will be based on the same criteria as the St. Thomas More College/Newman Distinguished Alumni/ae Awards which have been presented annually to a distinguished alumna and alumnus who have provided exemplary service in one of the following categories: service to their profession, service to the community, service to the church, and service to Catholic education

Past recipients of this award automatically qualify (see list below).

The final selection will be made by members of the STM/Newman Alumni/ae Executive Committee and recipients will be notified by February 28, 2007.

Presentations will be made at the Reunion Weekend in June, 2007. This year and the next are significant for the University of Saskatchewan, as well as STM and Newman. In 2007 the U of S will celebrate 100 years of service to the province and the country. STM and Newman are an important part of that history.

Nominations/applications may be made in writing and forwarded to:

Alumni/ae Office
St. Thomas More College
1437 College Dr.
Saskatoon SK S7N 0W6
www.stmcollege.ca

Nomination and application deadline is December 30, 2006

PAST DISTINGUISHED ALUMNI/AE

Mary Louise Long and J. Frank Roy — 1992

Alphonse Gerwing and Marikay Falby — 1993

Bernard and May Daly — 1994

Grant and Vivian Maxwell — 1995

Ted and Danielle Fortosky — 1996

Margaret Mahoney and Herman Rolfes — 1997

Kevin and Dorothy Murphy — 1998

Kenneth Schmitz and Margaret Dutli — 1999

Tom Molloy and Mildred Kerr — 2001

Michael B. Krochak and Elizabeth Farrell — 2002

Henry Kloppenburg and Kay Feehan — 2003

Joe Bellefleur and Lois Brockman — 2004

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Day 5: St. Thomas More Excursion – London:
visit The Tower and the City of London

Day 6: Full day Oxford – Windsor

Day 7: Full day Salisbury – Stonehenge

Day 8: Half day Excursion HAMPTON COURT PALACE

Day 9: Full day Cambridge and Newmarket

Day 10: London Eye - Thames Cruise

Day 11: Farewell

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- Air-conditioned coach for all excursions as stipulated in the programme (including one evening return transfer (London Eye/ Dinner Cruise)
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- Service charges and taxes at existing rates

Departure	Saskatoon	Calgary	Regina	Winnipeg	Toronto	Air Tax
June 1, 2006	\$4475	\$4475	\$4475	\$4475	\$3899	\$250

For further information and reservations please contact: 1-877-668-6616

The trip will be restricted to the first 40 alumni/ae, family and friends.



All prices are per person in Canadian dollars based on double occupancy. Space is subject to availability. Prices are based on the above-mentioned criteria. Any changes may result in a change in the price. Prices are also based on minimum 20 full paying passengers and two tour leaders.

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(volunteers needed)