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**Baccalaureate sermon by Prof. E. Flynn**

By PROF. E. FLYNN

It has become fashionable, in these days of aggiornamento and renewal, for the clergy, when they address the laity from the pulpit, to give talks or lectures rather than to preach sermons. I, however, as you see, am a layman, and a layman who, unlike his more advanced clerical brethren, happens to be of a stubbornly anachronistic rather than of a modishly acquiescent disposition of mind. I shall, therefore, in accordance with my unseasonable tastes, take advantage of this unique opportunity by preaching a sermon rather than by delivering a lecture - the latter being something which I do in the line of duty practically every day of the week. It is a sermon, however, which I must preface with something like a lecture. Your patience, therefore, is doubly in demand.

Now, if I have learned anything from my reading of the Gospels, it is that the basic strategy, if one may so term it, of Christian homiletics is the putting of a question, a question whose object is not to elicit certitude but to provoke a radical incertitude. This question presupposes not a built-in response or a pre-conceived answer, but a capacity for thorough -going self-questioning on the part of the individual to whom it is addressed. Who am I, what am I, to what ultimate end do I pursue my various aims and interests in life? - these are the questions which the Christ of the Gospels urges upon the individual, and the individual evades or muffles these questions at the risk of losing even the possibility of true selfhood. Indeed, Christianity itself is but the posing, in the most direct and intimately personal way, of an incarnate Word of divine interrogation. "What think ye of Christ?", ask the Scriptures. Is He a true or false prophet, a bearer of reality or illusion? This, it seems to me, pretty well sums up what is called the Christian message. All the rest is faith or the lack of it, personal decision, and the kind of integrity that goes with moral and intellectual consistency.

Well, then, with the precedent of the Gospels themselves before me, I should like to put to you a question of my own, a question which, I think you will agree, is peculiarly appropriate to this place and occasion, and which has at least an indirect bearing upon those fundamental questions which it is the whole point of the Gospels to raise. My question is this: what kind of response to life and reality is asked of anyone who chooses

to belong to an academic community, such as Saint Mary's, which describes itself as a university of specifically Christian orientation? Do the aims and ideals of such an academic community differ in any essential way from those of the university whose inspiration is not specifically Christian? Does the former demand more or less from its members than its non-confessional or secularist equivalent? These are questions to which all of us who have chosen to identify ourselves with Saint Mary's, whether as faculty members or as students, as graduates or as undergraduates, must address ourselves in all seriousness and in all candour.

To the first half of this question my own answer is "No." If we take as our criterion that order of values which we term humanistic, there is no essential difference between the intellectual aims and ideals of the Christian university and those of the university whose traditional orientation is other than Christian. And this is so because the Christian humanist and the secular humanist share a common view of what constitutes the peculiar importance and dignity of the university as a civilizing agent in a society which, in spite of its extraordinary progress in the material and technological sphere, is still grossly primitive in the strictly human or spiritual sphere. Indeed, one of the most salient characteristics of our society is a growing tendency to turn our technological and organizational expertise to crassly non-human and even anti-human ends. Now, the primary, two-fold purpose of a university, as the humanist sees it, is to foster learning and to promote the free and disciplined exercise of the critical intelligence, a purpose that finds its practical expression in scholarly and scientific research and in the direct transmission of the fruits of this research by teaching. What the student is taught is, above all, how to discriminate - between the verifiable and the unverifiable, the authentic and the inauthentic, the ephemeral and the enduring and to exercise this faculty of discrimination in the light of those great intellectual and artistic achievements of the past which represent the accumulated wisdom and experience of the race. All this holds true of any university worthy of the name, whatever its confessional or ideological bias. In other words, what gives



Dr. H.J. Labelle, right, retiring president of Saint Mary's University chats with Rev. Robert L. MacDougall and Ken. Bendelier, president of Saint Mary's Alumni, during a testimonial dinner in his behalf.

the university its essential character as an institution is its unqualified commitment to the spirit of free enquiry, its assumption of the absolute value of the open consciousness. In its primary allegiance to the claims of the free and open consciousness, it emulates its patron saint, Socrates, whose vocation it was to put all received values, opinions and attitudes to the question. That is to say, the university, again like its patron Socrates, is both aristocratic and subversive in tendency. It is aristocratic in its disdain of every form of mob thinking or group thinking and in its distrust of every kind of shibboleth, whether these shibboleths are mouthed by the advocates of the existing cultural and socio-political order or by those who are the declared enemies of the existing order. It is also aristocratic or Socratic in its championship of Kierkegaard's "existing individual" against "the world of the crowd", in its affirmation of the intrinsic value and dignity of the free human personality in whatever station of life he may be found, against the pretensions of that monstrous product of mass social conditioning or that monstrous fiction of mass propaganda, the common or average man. For the humanist, no man is common or average in so far as he is a man and any attempt to reduce him, for the purposes of social utility, commercial exploitation or

demagogic politics, to some kind of lowest common denominator, is a blow struck at the very roots of civilized and human values.

The university tends to be subversive because, in its subjection of all received values, opinions and attitudes to the rigorous and uninhibited scrutiny of the critical intelligence, it obliges society at large to become aware of the problematic character of the ethical and ideological assumptions upon which it rests. It only tends to be such, however, for it is not the function of the university, as the institutionalized expression of the spirit of free enquiry, to deny or reject received opinion, but to test its validity by calling it into question. Indeed, it is in provoking the established order to a re-examination of its basic goals and assumptions that the university best serves the community at large. A false security of conscience, according to Luther, constitutes the prime obstacle to the individual's entering into an authentic relation with himself, with his fellows and with his God, and it is the insecure or bruised conscience, the conscience that accuses itself or witnesses against itself, which is the truly healthy conscience. Luther's view of the relation of what he calls "Anfechtung", of passionate self-questioning or self-accusation, to the individual's quest for self-knowledge and self-liberation, provides us with a kind of theological and

psychological model for the relation of the university to society. For the university is in a very real and exact sense, the aroused conscience of society. Its social function is to prod the established order into an awareness of its inadequacies, to free it from its pernicious self-complacency, to excite in it a healthy state of self-accusation.

With this reference to the great champion and doctor of Christian individualism, I should like to turn now to the second half of the question I earlier put to you: Does the university which describes itself as Christian ask more of its members than the university whose inspiration is not specifically Christian? My answer to this is "Yes". What the Christian university asks of its members, in its pursuit of the intellectual aims and ideals it shares with other institutions, is a special urgency of commitment, a sense of absolute responsibility to the claims of the free and open consciousness, which is distinctly religious. Where the secular humanist is content to bear witness to the intrinsic dignity of the human spirit, to what it has achieved and to what it may yet achieve, the Christian humanist must also bear witness to the reality of a transcendent presence who is the ultimate guarantee of this dignity, the rock upon which it is founded. The latter, in the exercise of his calling as questioner, is himself ever

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# Ten years after graduation

Peter Brian Carroll is Territorial Engineer with the department of Public Works of Canada. He is married to the former Lorraine Peters. They have two children. Since graduation Peter has obtained his B.Sc. from Saint Mary's and B. Eng. from Tech. He has been with the Dept. for the last seven years.

Robert E. Hartlen lives in Ottawa. He is manager in R. & D. Electronic Switching System of Northern Electric. He is married to the former Colleen A. Aucoin of Halifax. They have two children. He graduated in Electrical Engineering from Tech. in 1962. He has taken Post-graduate courses at University of Toronto and University of Waterloo.

Harold George Pheaney lives in Dalhousie, N.B. He is area Generation Manager for New Brunswick Electric Power Commission. He is married to the former Mary Jane Reed. They have two children. He obtained his B.Sc. from SMU in 1962 and a Bachelor's degree in mechanical engineering from Tech. in 1963. He worked for two years in Fredericton, three in St. John and two in Dalhousie.

Catherine Barton lives in Halifax. She is married to Frank Barton. They have three children. She is a Mother and substitute teacher. She obtained her M.A. from SMU in education in 1966.

Donald Wilfred Fogarty lives in Dartmouth. He is principal of Alexander McKay School. He is married to the former Ruth Cosgrove. They have six children. Don received his M.A. in Education in 1960 from SMU. He is also Administrator of Adult evening classes in Halifax County. He is former Supervisor of Physical Education having obtained his diploma in Supervision in 1963.

Mary Anna (Conrad) MacDonald lives in Halifax. She is a mother. She is married to James Alexander MacDonald. They have two children. She taught at Bedford in Central school and the Bedford Junior High until this year 1969-70.

Mrs. Marjorie M. MacDonald lives in Halifax. She is Guidance Counsellor at St. Patrick's Junior High. She is married to John Edward McDonald. They have six children. Marjorie obtained her M.A. in Education from SMU in 1965. She was a teacher at St. Pat's Junior High until 1969. She has been doing post-graduate studies at Dalhousie for the last two years. She hopes to obtain a Specialist certificate in Guidance in 1971.

Karl W. Perry lives in Halifax. He is Superintendent of Schools with the Halifax County Municipal School Board. He is married to Parnell P. Richardson. They have one son. He served as Principal of Halifax West High School 1961-65, Supervisor of Armdale Schools 1961-65, Superintendent 1966-. He taught Elementary Sci-

ence Methodology for five years at Nova Scotia Teachers Summer School.

Peter J. Burke lives in Spryfield. He is Chief Accountant with Maritime Medical Care Inc. He is married to the former Diane Renner. They have two children. He expects to get "Certified General Accountants" degree this summer.

Paul E. Crane lives in Halifax. He is Executive Administrator of Cardinal Proteins Ltd. He is married to the former Nancy Finn. They have three children. Paul was employed with N.S. Dept. of Trade and Industry as Industrial Development Officer for a number of years. Joined Cardinal Proteins in August 1969. In March he was appointed Corporate Secretary by Board of Directors.

Oscar Delaney lives in Grindstone, Magdalen Islands, P.Q. In 1962 he moved to Toronto where he was employed by Lumbermen's Mutual Casualty Co. as an adjuster. In 63 he was transferred to Montreal where he was Senior Insurance Adjuster. In 1964 he completed his training in Chicago where he obtained his certificate in Fire and Casualty Adjusting. In 1965 he obtained from the Province of Quebec Certified Adjuster's License. The same year he returned to the Magdalen Islands where he opened his own office. He is also in business with his father and brother. They operate a wholesale grocery. They also operate a concrete Product plant, ready-mix cement, Building supply dealer, as well as general contractors. In 1969 he also opened an Esso Service station.

John A. (Jack) Greenough lives in Dartmouth. He is a teacher in Mathematics and Accounting at Dartmouth Regional Vocational High School. He is married to the former Shirley T. Gavin. He worked for the Provincial Government -- Auditor General's dept. and studied C.A. course of studies for four years. He received his B.Ed. from Dalhousie in 1965 and since then he has been teaching in the Dartmouth city schools.

Patrick Oldfield lives in Halifax. He is Senior Manpower Counsellor in charge of a branch office. Canada Manpower centre. He is married to the former Barbara Young. They have five children.

Frank Romo lives in Peterborough, Ont. He is a High School Teacher. He is married to the former Barbara Anne Horne. They have a daughter. After graduating Frank joined the Canadian Armed Forces. Served in Halifax, Fredericton, Ottawa, Middle East, CFB. Petawawa. Left army in summer of 1968. Started teaching. Attends Ontario College of Education Summer Schools.

Thomas E. Sampson lives in Fairview. He is Personnel Administrator with Dept. of Manpower and Immigration. He is married to the former R. Elaine

Kelly. They have two boys. Robert Raymond Anderson lives in Rothesay, N.B. He is a barrister with the Federal Dept. of Justice. He is married to the former Joan Deal. They have a son. Ray attended Dalhousie Law School 1960-63. Three years practice with Blois, Nickerson & Bryson, Halifax. Three years with Dept. of Justice, St. John. Being posted to new Regional Office Dept. of Justice, Halifax, effective July 1, 1970.

Edward Kenneth Matthew Barrett is assistant Registrar with N.S. Government (Dept. of Education). He is married to the former Sandra Joan Nickerson. He obtained his B.Ed. from Dalhousie in 1961 and then taught for eight consecutive years in St. Pat's Junior High.

Miss Jean I. Chisholm lives in Dartmouth. She is Manpower Counsellor with Manpower and Immigration Dept. She graduated through Extension Classes while working at the Civilian Personnel office, Shearwater. In Nov. '63 she was promoted and accepted position as Counsellor with Dept. of Manpower and Immigration. She has always been active in Credit Unions and is taking a course in credit union leadership at Dalhousie through Dept. of Public Affairs.

E. Gerard Doucette lives in Corner Brook, Nfld. He is a partner in the firm of Barry, Wells, Doucette and Monaghan. He obtained his B.Ed. from SMU in 1961. Graduated LL.B. Dalhousie 1964. Began practice in Corner Brook in 1965; became partner in 1966. He takes an active interest in community activities especially Canadian Heart Foundation and John Howard Society.

M. Peter Eldridge lives in Yarmouth. He is a teacher of English in Yarmouth High School. He is married to the former Mary Lonergan. They have a daughter. Peter obtained his B. Ed. in 1961; his M.A. in 1965. He taught Junior High in Halifax, 1961-65. In Yarmouth he is active with: Young Christian Students' Movement; YMCA; Community Concert Association; Teachers' Union.

Dr. Martin W. Hogan lives in Halifax. He is resident in Psychiatry at Dalhousie. He is married to the former Diane M. Page. They have two boys. Martin got his M.D. at Dalhousie in 1965. Since then he has spent two years in Cottage Hospital, Placentia, Nfld; 2 years, Hospital for Mental and Nervous diseases, St. John's, Nfld.; one year in Halifax -Camp Hill and V.G.

W. P. (Waldy) Karkling has been back in Chile for some years. He is currently working in Santiago as a Project Manager for the Chilean Telephone Co. He is married to Patricia ———. They have two sons.

Richard B. Hurley lives in Paris, France. He is assistant sales manager Cabot Europa. From 1961-63, Dick was in the American Army. From 1963-

68 he was with International Division of Cabot Corporation, Boston. From 1968 to present he has held his present position.

Ken Kelly lives in Calgary, Alta. He is Principal of St. Mary's Junior High. He is married to the former Pennie McCaffrey. They have three children. Ken obtained his B.Ed. in '61. In Halifax he taught at St. Catherine's and at St. Pat's High for three years. He was appointed vice-principal Brebeuf School, Calgary in Sept. '66. Became Principal of St. James for 68-69.

Reverend Claude Henry McLean is associate pastor at St. Michael's, Spryfield. He was ordained in 1964. He was stationed at St. Thomas Aquinas, Halifax for six months. He spent three years at St. Paul's, Dartmouth and came to St. Michael's in 1967.

John R. MacGillivray lives in Mississauga, Ont. He is Manager of the accounting dept., Ontario with the Royal Trust Co. He is married to the former Julia Gow. They have seven children. In 1960 he received his B.A. in '63 B. Comm. In 1966 he completed R.I.A.; '67 1st year AAC I; '69 1st year MBA at U. of T.

Edward C. Mason lives in Halifax. He is Assistant Director of Welfare with the Municipality of Halifax County. He is married to the former Yvonne Langlois. They have three children. Since graduation in 1956 he was employed two years with Federal Civil Service. From 1955-60 post Graduate studies at Maritime School of Social Work. 1960-63 Social service department at Nova Scotia Hospital. 1963-67 Halifax city Welfare Dept. In 1967 he was appointed to his present position.

Alfred Joseph Melanson lives in Sackville, N.B. He is Supervisor of Education with the Solicitor General's Dept., Dorchester, N.B. He is married to the former Patricia Ann Prior. They have four children. From 1960-65 he was with Canadian army; 65-66 B. Ed. student at St. F.X.; 66-67 Teacher Chester Municipal High; in 67 he was appointed Supervisor of Education at Dorchester Penitentiary.

Mrs. Beatrice B. Park lives in Truro. She teaches High School Mathematics.

Gerald F. Power lives in Corner Brook, Nfld. He is consumer representative with Imperial Oil. He is married to the former Norma Marie Martin. They have two children. Gerry received his B. Comm. in 1961. He worked a year with Canada Packers, three with Ford Motor Co. Since then he has held his present position.

Ronald J. Roach lives in Truro. He is partner in the firm of Caldwell-Roach Agencies (Insurance). He is married to the former Donna Marie Flinn. They have three children. He completed four year correspondence course with Associate Insurance Institute of Canada. He is a Director of N.S. Insurance Agents Association. He is Pres. of Kinsmen Club of Truro. He is Chairman Finance Committee of the Immaculate Conception Parish Council. He is

Director - Truro Chapter - Can. National Institute of the Blind.

Brian Edward Ross lives in Halifax. He is Truck & Fleet merchandising Manager for Ford Motor Co. He is married to the former Doreen Barry. They have four children. Brian joined Ford on Graduation. He has held series of intermediate positions including Administrative and Personnel manager. Obtained Managerial rank in January of this year.

Robert A. Shea lives in Pullman, Wash. He is Foreign Service Officer, Vietnam bureau, with the Dept. of State, Agency for International Development. He has been Advisor to the Vietnam Government in matters of counterinsurgency and pacification. At present he is on a two year sabbatical to earn a Ph.D. in Clinical Psychology at Washington State University.

Robert J. White lives in Stellarton, N.S. He is a Barrister and Solicitor and partner in the firm of MacKay, Parker and White. He is married to the former Elizabeth Cameron. They have two children. He graduated from Dalhousie Law School in 1963. He was employed by the Dept. of Labor, Ottawa from May '63 to Oct. '64. Admitted to N.B. Bar in Nov. '65. Admitted to N.S. Bar in Aug., 1967. While in New Brunswick he was Secretary-Treasurer of the Community Planning Association of Canada (N.B. Division). He is presently on National Executive Progressive Conservative Party (N.S. Representative). He is Director of New Glasgow YMCA.

Raymond J. Mombourquette lives in Halifax. He is a Grade VI teacher with the Halifax County Municipal School Board. He is married to the former Irene Halliday. They have two children. Ray was a Salesman with London Life - 1964-69. N.S. Research Foundation 1960-64. Presently in the Emergency Block for Professional Teacher Training of the N.S. Summer School.

James C. Trainor is living in Sarnia, Ont. He is Maintenance Services Superintendent with Esso Chemical Canada, Div. of Imperial Oil. He is married to the former Elaine Binder. They have two children. Jim received his Bachelor's degree and his Master's degree in Engineering from Tech.

## Nine Alumni Ordained

Joseph Christensen, James Richards, William Wamboldt, and Thomas White were ordained for the Halifax diocese. Kenneth Pottie was ordained for the diocese of Thunder Bay, Ont. Roger Brennan was ordained for the Scarborough Missions. William Cunningham was ordained as a Dominican. Harold Kane was ordained as a Jesuit. James Lawrence was ordained for the diocese of Burlington, Vt.

## Twenty years after graduation

Dennis Biggs lives in Oshawa, Ont. He is Credit Sales Manager with Simpsons-Sears Ltd. He is married to the former Valerie Cato. They have four boys and three girls. Dennis is a past president of Simpsons and Simpsons-Sears Toastmaster Club in Halifax. His previous position with Simpsons-Sears was assistant regional credit manager for Quebec, Ontario and Maritimes.

Oliver Edmund Blakeney lives in Rochester, New Hampshire. He is self-employed but affiliated with state newspaper. Affiliated as Area Rep. Union Leader Corp., Manchester, N.H. Operator News and Ad Agency. District Supervisor Circulation four cities. He is married to the former Geraldine A. DeYoung of Dartmouth, N.S. He is a member Mayor's Industrial Committee, director Rochester Country Club, Director Gafney Home of the aged. Member National Press Photographers Assoc., Rochester Chamber of Commerce, Public Relations Director Rochester Fair Assoc., skier, collector jazz and rock records plus curling expert who has attended Monctonian Bonspiel three times but has yet to throw a stone.

Alfred J. Hallisey lives in Albuquerque, New Mexico. He is a Major in the United States Air Force. He is Deputy Branch Chief, Laser Division, AF Weapons Lab. He is married to the former Anne K. Carew of Halifax. He graduated from the U.S. Military Academy in 1956. Pilot U.S. Air Force. Professional Engineer (State of Colorado). Graduated Master of Science from Mass. Inst. of Technology aeronautics and astronautics 1967. Assistant Professor of Physics, U.S. Air Force Academy, Colorado 1963-67.

R. Jeffrey Flinn lives in London, Ont. He is a partner actively practising law: Litigation and Commercial Law. He belongs to the firm of Robarts, Betts, McLennan and Flinn, Barristers and Solicitors. He is married to the former Marilyn Johnston of London. They have a boy and a girl. He graduated from Dalhousie in 1953. London, Ont. 1954. Is an active member of the Liberal Party - Canada - Campaign Chairman - Fund raising. Committee member Canadian Open Golf Championship - London - 1970. Vice-president London Chamber of Commerce 1970. "I could not let the opportunity go by without expressing the hope that perhaps you might indicate that the fair City of London this year hosts the Canadian Open Golf Championship from June 29 - July 4. It is being played at the London Hunt and Country Club which was the scene of last year's Canadian "Shell's Wonderful World of Golf" which many interested golfers may have watched on the CBC television network."

Bernard G. Kline lives in

Halifax. He is Manager, General Ledger and Statistical depts., Accounting Division with Simpsons-Sears Ltd. He is president of the Halifax Coin Club. He has been Secretary-Treasurer of the Atlantic Provinces Numismatic Association since 1965.

Edward W. Murphy lives in Ottawa. He is Assistant Audit Director in the office of the Auditor General. He is married to the former Shirley E. McIntyre. They have four girls and two boys. He followed the course of the N.S. Institute of Chartered Accountants and Queen's University 1950-53. He became a member of the N.S. Institute of Chartered Accountants 1954. Member of the Ontario Institute of Chartered Accountants 1966.

Thomas Nickerson lives in Halifax. He is Supervisor of Administrative Service with the Post Office. He holds a Master's degree from Syracuse University in Public Administration. He is a life member of the American Society for Training and Development. He is a Trustee of Archbishop McCarthy Fourth Degree Assembly K. of C. He is treasurer of Halifax Council 1097 K. of C. He is treasurer of St. Patrick's Council St. Vincent de Paul Society.

Rev. Henry Nunn, S.J. is a missionary in India.

Rev. William Russell, S.J. is working on his Ph. D. in Archaeology at University of Toronto.

## Marriages

Mr. Douglas Moriarty married in Toronto late March or early April.

Gregory Martin Bowers married Lucille Louise d'Entremont on March 30 in St. Thomas More Church Dartmouth. Mrs. Bowers is a graduate of Mount St. Vincent University.

Donald Joseph Feron married March 30 in St. Thomas Aquinas Church, Lynda Patricia Owens.

Barry Gorman married Linda Jones.

Donald Robert Joseph Fahie married Mary Audrey Muir in St. Stephen's Church.

Kevin John Ritcey married in St. Theresa's Church Judith Ann DeYoung.

Francis Nelson LeBlanc married May 30 in St. Joseph's Church, Carol Anne McNeil. Mrs. LeBlanc holds a B.A. from Mount Saint Vincent and a B. Ed. from Saint Mary's.

Lieut. James Albert Baglole married in Canadian Martyrs Church Mary McGuigan.

Allister Ross Byrne married May 28 in St. Agnes Church, Joanne Margaret Slattery. Mrs. Byrne holds a B.A. and a B. Ed. from Mount Saint Vincent University.

Paul Edward Howe married May 23 in St. Thomas Aquinas Church, Ann Louise Laffin. Mrs. Howe is a graduate of Boston University School of Education with a Bachelor of Science degree.

James Oliver married in Canadian Martyrs Church

By M. O'DONNELL S.J.

In March, Barney Thomas paid a visit to the university.

John Vissers who is moving to California in June visited the university.

John Kelleher visited us in May.

Reverend Varrilly White, C. SC., of St. Thomas College, Fredericton was in town to preach a Mission at St. Stephen's Church and dropped in to see us.

Reverend Edmund (Ted) O'Leary, Brother Jude, who is Master of Novices for the Trappists at Snowmass, Colo., took advantage of a visit in this neighborhood to drop in and visit his Alma Mater.

Frank A. Gervais is married to the former Patricia Ann Conway. They have three daughters, Suzanne, Deborah and Lisa. Frank is employed as Materials Engineer with the N.S. Dept. of Highways and lives at 59 Donaldson Avenue, Rockingham, now Halifax.

Robert Ruotolo will be going to University of Pennsylvania School of Social Work, Philadelphia, Penn.

Louis A. Beaubien was named a partner in the firm of Leslie R. Fairn and Associates, Architects and Engineers.

B. Vincent McKoy has been promoted to Associate Professor with California Institute of Technology, Pasadena, California.

Bernard Burke formerly with R.C.E. has accepted a position with N.S. Dept. of Public Works. Paul Napier formerly an associate with Napier and Napier has accepted a position with the same department.

Frank Graves, who received his B.Ed. from Saint Mary's this Spring is going to England for a year or two on an exchange basis with the Armed Forces.

Before Albert Rorai got married Carl Dujay put on a stag for him. Present were Ed. Rogers, Graham MacDonald, Fred Kelly, Bill Curran, Bill Comerford, Hank Vandenaeker, Hugh Carroll, Don Williams, John Whelly, Frank Fitch.

I have a note from Al Keith which reads: "Could you request of Halifax and area Alumni in the Maroon and White that they attempt to give odd jobs to student athletes that are here for the summer (Painting, landscaping, unskilled labor etc.) The student job situation is not too good this year. Contact Bob Hayes or me. Thank you."

An Old Timers Hockey Match between the Halifax Old Timers and the Montreal Old Timers was held at the Forum in November. Reunited on the Halifax team were Dugger McNeil, Hugh

May 16, Judith Margaret Agnes O'Dea. Mrs. Oliver is a graduate of Mount Saint Vincent University in Nursing.

Wendell Joseph Sanford married May 9 in Mount Saint Vincent Chapel, Margaret Joyce (Peggy) Ellis. Mrs. Sanford is a graduate in Education from Saint Mary's.

Stephen Anthony Savell married June 6 in St. Theresa's Church, Jeanne Marie Levangle.

## Snippets

Campbell, Bert Herschfeld, Father Elmer MacGillivray, S.J. and Jim Pineo.

When I was coming out of the Infirmary I ran into Ken Bell. He is in Sales dept of some plumbing supply firm. Ken lives in Fairview and is the father of two children.

Doug Moriarty formerly President of Seiberling Tire Corporation has been made Vice-President Sales of Goodyear Tire Corporation.

John Fenton was responsible for the thermo-electric units used in recent flights to the moon. After the first flight he received a letter from the astronauts thanking him for his help.

John Hawkins has written and published a book entitled: "The Life and Times of Angus L." I read the book and interesting. John is assistant Professor of English at the N.S. Agricultural College, Truro, N.S. He has three children.

When Father Stewart was in Winnipeg at the end of May to attend the National Drama Festival he contacted Ron Maloney, Jim Feindel, Bob Cashen and Dan Landry.

Rev. Donald J. MacDonald who taught Theology from 1967-69 at SMU has been named Pastor of Immaculate Conception Parish, Truro, effective Aug. 15. He will replace Fr. Lloyd Robertson who moves to the former St. Mary's Convent on Barrington St., in Halifax where he will head the diocesan institute of Theology.

Ealing Scientific Limited announced the appointment of Paschal O'Toole to the position of Marketing. Paschal will reside in the Toronto area.

Phi Kappa Theta fraternity of Saint Mary's University conferred a bronze medallion on Fr. Hennessey for his work in the university. A replica of the award which is a bust of Fr. Hennessey will be awarded annually to the student of SMU who has done the most work behind the scenes. The award winner will be selected by a student vote.

Father Clair Fischer who spent the year in the Arts and Communication dept. of Loyola of Montreal spent a couple of weeks at the college.

Father Gerald Gallagher is taking a holiday at the university.

Patrick Curran was a joint winner of the Smith shield in the Dalhousie Law School.

The Industrial Development Bank announced the appointment of H.W. Clarke as assistant manager of its branch office in Halifax.

William G. Reid visited the university in March. He is a 1955 graduate in science and is presently head of the Guidance Department of the Special Vocational High School in Burlington, Ont. He is still very active in theatre.

Jim Phillips '69 is working for the Canada Manpower Center, Bridgewater.

Tom Lerikos recently received his B.Sc. from Carleton University.

Alderman Charles McGuire

has been appointed organizer of the Nova Scotia Progressive Conservative Party.

Dan Rice, wife Gail, and daughter Jody (7 months) have just returned from Ontario. He has taken up employment with the N.S. Research Foundation in Dartmouth in the Operational Research Division. He received his M. Eng. in Industrial Engineering on May 6 from N.S.T.C.

Robert A. Kaye is taking his M.B.A. at Xavier of Ohio University in Cincinnati.

Gordon Bartlett, B.A. '69 is now Youth Secretary with YMCA in Saint John, N.B.

Richard C. Morrison of Ottawa, B.A. '69 is now living in Dartmouth and is with Prentice-Hall Ltd.

Robert Downie has been appointed Real Estate Manager of Dominion Stores Ltd.

John G. Burke has returned from Frobisher Bay and has taken up residence in Matapan, Mass.

J. Kenneth Levins has moved to Saskatoon, Sask.

Captain E. L. Stenton has moved to Calgary, Alta.

Reverend Robert MacDougall S.J. has been transferred from SMU to Winnipeg where he will serve as Chaplain at Stoney Mountain Penitentiary.

Brian Flemming has been named to the newly formed Commission for Strategic and International Studies. He has more recently been appointed to the Canada Council.

The Nova Scotia Amateur Basketball Association has announced the appointment of Frank Baldwin as head coach of the Nova Scotia (1971) Winter Games Basketball team.

Joseph Hebert, B.A. '68 is now stationed at Fort Knox, Kentucky, with the rank of lieutenant.

Bernard Leslie who is living in Hamilton, Ont. and is working for the Income Tax Dept. visited the university. He has almost completed his C.A.

Ronald J. Downie is the new president of the Charitable Irish Society of Halifax.

D. J. O'Halloran, former principal of St. Joseph's Junior High School, now with Dept. of Education.

The Philosophic search of Fr. Bernard Lonergan, S.J. was the subject of a first international Lonergan Congress held at St. Leo's Collegeneer Tampa, Fla., March 31-April 3.

The hockey team won the Atlantic conference this year. In the semi-finals for the national championship they defeated Loyola of Montreal 4-0. In the finals they lost to U. of T. 3-2. The Coach was Bob Boucher.

The Basketball team won the Atlantic Conference this year. In the national tournament they were defeated. The coach was Les Goodwin.

### OBITUARY

The Saint Mary's University Alumni Association extends its sympathy to the family of

John Snow.

# Baccalaureate sermon by Prof. E. Flynn

—Continued from Page 1—  
conscious of the ineluctable scrutiny of one whom T.S. Eliot calls "The Witness." The Critic. The Stranger . . . he who knows how to ask questions." That spirit of enquiry which for the secular humanist is an abstract ideal, a projection of man's need to explore to their utmost limits his own creative possibilities, is for the Christian an incarnate actuality - something, or rather some one, that exists not merely as a hope and a possibility in a hypothetical realm that can only be aspired to, but who, as the Evangelist tells us, came down to earth and dwelt amongst us. Given this belief and this commitment, the member of the Christian academic community lives and works in the light, and under the burden, of what is a peculiarly personal and intimate relation to his calling as critic, enquirer and witness to the truth. Any serious deviation from what is demanded of him by this calling is not merely the betrayal of a principle but of a person, of that living and eternal presence, that second subject, as the great 14th Century mystic, Johann Tauler, puts it, which is the foundation of all selfhood. Such a deviation would, in short, constitute an act of radical self-betrayal, an act which, in the terminology of the old-fashioned theologians, merits damnation.

The role to which the member of the Christian academic community is called, and even the manner in which this role is to be enacted, is vividly illustrated in what is among the most dramatic and, to my mind, one of the most significant episodes in the Gospels - the confrontation of Christ and Pilate. You will all recall the familiar scene, a scene that sticks in the mind because not a year, not a day, not an hour passes when it is not repeated in some form or another. Christ, encompassed by his enemies, betrayed by his friends, and taunted by the fickle, mindless and sensation-hungry mob that only a short time before had hailed him as liberator and lord, stands arraigned before the tribunal of Caesar - before the personage who embodies in this small, primitive, provincial capital all the power, prestige, assurance and success, all the sophistication and conventional wisdom, of the Roman Empire. Pilate, it is important to note, represents the Empire, or the power of this world, that is, the world of relative values, bureaucratic expediency and short-term goals, at its best and its most attractive. He is a good-natured, urbane, tolerant and intelligent man who is no more taken in by the shibboleths, local prejudices and fanatical dogmatisms of Christ's accusers than is Christ himself. The only thing he has against this just man, in whom, as he declares, he can find no fault, is his exasperating, self-destructive and politically embarrassing refusal to accommodate himself to public opinion, to those received values and attitudes

which constitute the ideological fabric of the local status quo. Whether these opinions are true or false is a matter of no concern to Pilate. What counts for him is not their truth or lack of it but the fact that they are the given ideological context in which the efficient administrator must strive to preserve public order and in which the ambitious man must make his way in the world. To Christ's declaration of his rabbinical and prophetic mission, his devine vocation as critic, questioner and witness to the truth, Pilate turns a deaf ear and a cold shoulder. In answer to Pilate's question as to what or whom he represents, Christ replies: "What I was born for, what I came into the world for, is to bear witness to the truth. Whoever belongs to the truth, listens to my voice." To which Pilate retorts with his famous quip, "What is truth?" - and one can imagine him snapping it out with that half-amused, half-irritated shrug with which the man of the world dismisses a seriousness alien to his own.

But how does this voice which bears witness to the truth make itself heard? More often than not as a question that shakes the very roots of assurance, a question that elicits not an answer but a chain of ever-more profound and disquieting questions. For the exchange between Christ and Pilate is essentially dialectical. Question provokes question, rejoinder, rejoinder thrust counter-thrust. That is to say, it is conducted exactly as any discussion of important issues is conducted, or should be conducted, in a university seminar room, and not as it is conducted, or as its participants would like to see it conducted, in the conference rooms of the world of politics, diplomacy, bureaucracy or business, where the aim is to arrive at a consensus or common understanding, at an accommodation of divergent interests, rather than at the truth in all its embarrassing and provocative nakedness. Pilate, the very exemplar of the well-meaning and dedicated bureaucrat, party whip or company director, found in Christ a very bad committee-man, and, quite properly, was obliged in the end to wash his hands of him - nor did Christ protest, for he knew that his role and Pilate's were quite distinct, that his kingdom, unlike Caesar's, was not of this world.

You will have remarked that Christ, in his declaration of his prophetic role, does not, as Pilate clearly expected him to do, expound a doctrine, a programme of action, a specific recipe for personal or social salvation, or a sure-fire methodology for determining the truth. He simply declares himself an interrogative presence, a witness to an order of reality which is at odds with that other order of reality of which Caesar is the embodiment. Again, it is important to note that Christ's role in his en-

counters with the various representatives of the religious, intellectual and political establishment of his day, whether scribes, pharisees, sadducees or imperial officials, is, like the role of the great patron of the secular humanist, Socrates, that of the questioner, the critic, the disturber of the peace of the *bien-pensants*. His method if one may so call it - is to put the world on the defensive, to goad it into an exasperated self-questioning of its own received norms, values, opinions and attitudes. As he said himself, in one of his more shockingly provocative statements of intention, "I come not with peace but with a sword." In this Christ set a model for what a university that claims his special patronage should be and of that state of mind or condition of spirit which such a university exists to foster.

In suggesting that the difference between the Christian and the non-Christian university lies in the peculiar religious urgency with which the former pursues those aims and ideals which characterize any university worthy of the name, I am suggesting that this difference cannot be externalized nor even, in any strict sense, institutionalized. God-talk, sodalities, prayers before examinations, plastic crucifixes on every office wall, the ubiquity of men of the cloth, lengthily earnest baccalaureate sermons delivered by notoriously Ghibelline lay-professors - none of these makes a university Christian. The Christian character of such an institution as Saint Mary's aspires to be is not something you find in the college chapel, but - if it is to be found at all - in those places where the proper, normal, day-to-day activities of any university are carried out - in the lecture theatres, seminar rooms, libraries and laboratories. What gives a university its Christian character is a pervading sense of Christian presence, of religious urgency, which makes itself felt in all of these strictly academic activities. This peculiarly religious urgency of commitment is something that students will get only if they really want it, and that faculty will give only if they really have it. It can't be legislated or structured or installed like a new computer. It is not something that can be made explicit, but can only be witnessed to. Indeed, over-zealous attempts to make it explicit may very well be self-defeating or even an involuntary admission of its total absence. As the Scriptures put it: "The letter killeth but the spirit giveth life." A short time ago I was invited to attend a kind of powwow-cum-social whose star attraction was that very brilliant, and very wise, thinker, Father Bernard Lonergan. In the course of discussion, someone brightly asked Lonergan how one goes about transmitting values - expecting, no doubt, an elaborate discourse or method from the great man. Lonergan's answer, which struck me by its astringent realism and real wisdom, was

simply this: "By example!" By living them. And there you have it - straight and hard and simple - the only appropriate answer to those who ask how a Christian university gives expression to its Christian values. Nor is it sufficient, if an institution is to live up to its claim to be Christian, that this example, this witness, be manifest only in those who are actually at work in the institution in question. The real verification of its claims rests upon the example of its graduates, upon those of its members who go out into the

world and conduct their debate with Caesar's spokesmen on Caesar's own ground - although, as recent events in the United States have indicated, this debate, even to its violent issue and bloody climax, may have to be acted out on the campus itself. To the extent, then, to which you, our graduates, live your lives in the light of the critical intelligence, and to the extent to which you bring to the exercise of this faculty a true religious urgency and dedication, to that extent you will have justified the peculiar role and claims of your alma mater.

## President's column

By KEN BENDELIER

At our Annual Meeting in April of this year I was elected to the position of President for the year 1970-71, and in the tradition of former presidents, I want you to know that I will do my best to serve you well, and will strive to make the Alumni Association an important asset to the university.

To those of you who do not know me personally, I am a native Haligonian, graduated from Saint Mary's in 1963 with a B. Comm. degree and a Master's Degree in Social Work in 1964, and am presently employed at Saint Mary's as Associate Dean of Men.

Last October we changed the format of the Maroon & White, and past-president Gerry Conrad introduced "The President's Column" in each issue. I intend to continue with this method of communicating with you; of keeping you informed regarding Alumni affairs, and also providing you with information regarding the university, its administration, student activities, etc. In return I would appreciate your cooperation in keeping me informed of what you would like to see in

your paper. Your suggestions, comments and constructive criticisms would be most welcome. Just address your correspondence to: The Editor, The Maroon & White, Saint Mary's University, Halifax, N.S.

At an Executive Committee Meeting held June 1st, the following Committee Chairmen were appointed:

Vice-President, Robert W. Shaw; Annual Dinner, Rev. Charles G. Burke; Annual Fund, Philip Vaughan; Athletic, Vincent Vaughan; Maroon & White, Rev. M.J. O'Donnell, S.J.; Membership, Raymond Beck, Derek Johnston; Entertainment, Eileen Anderson, Bill Gorman; Student Loans, James B. Ternan.

If you have an interest in one or more of these committees and would like to participate in their functions, just let us know.

A very special welcome to our new alumni (our May graduates). Complimentary membership cards have been mailed to you along with a questionnaire which we would like to have returned as soon as possible.

Have a nice summer holiday - we'll be back in the fall.

## Officers elected to Alumni Association

PATRON	Most Reverend James M. Hayes, J.C.D., D.D.
HONORARY PRESIDENT	Dr. H.J. Labelle, S.J.
MODERATOR	Rev. M. O'Donnell, S.J.
PRESIDENT	Kenneth Bendelier
RESIDENT EXECUTIVE	Eileen Anderson
	Rev. Charles G. Burke
	William Gorman
	Vincent Vaughan
NON-RESIDENT EXECUTIVE	Carl Dujay, Ottawa
	Dr. B.S. Sheehan, Calgary
ALUMNI REPRESENTATIVES	Donald F. Murphy
ON BOARD OF GOVERNORS	Dr. R.W. Napier

## THE KAMP

Saint Mary's University students are sponsoring a summer camp for underprivileged children between July 5 and August 15, 1970 on the university campus. They have received approximately \$6500. of the \$10,000. they require and are requesting financial assistance from members of the Alumni Association, as well as other sources. For every \$90.00 they receive one more child will be able to attend "The Kamp"

Donations should be made payable and addressed to:  
The Kamp  
Students' Center  
Saint Mary's University  
Halifax, Nova Scotia