

The Hidden Pierre Trudeau

Pierre Elliott Trudeau was one of Canada's most flamboyant and controversial prime ministers, and, under the eye of the media, perhaps the most watched. Yet many Canadians were taken by surprise by his traditional Catholic funeral. Until his death, many hadn't known Trudeau was a practicing Catholic.

Although he rarely spoke about his faith, and was often critical of the church hierarchy, "his Catholicism was the prism through which he looked at the world," says Waterloo history professor John English, Trudeau's official biographer. With Richard Gwyt, author of *The Northern Magus*, and Chancellor of St. Jerome's, English instigated a well-attended conference held at St. Jerome's and the University of Waterloo in May: *The Hidden Pierre Trudeau: His Spirituality, His Faith, His Life, His Times*.

"The conference worked because it blended some very serious academic questions on faith and politics with input from individuals who had actually dealt with those questions in political life," English says. Among the 30 speakers were some of Trudeau's former colleagues: prime minister John Turner, cabinet ministers Allan

MacEachen and Otto Lang, and principal secretaries Jim Coumts and Tom Axworthy.

For many Canadians, Trudeau was an enigma. He was credited (in some quarters blamed) for catapulting Canada into an era of moral and religious tolerance (or permissiveness) by liberalizing the laws on divorce, abortion, and homosexuality and by introducing the Charter of Rights and Freedoms. How did this square with his deep faith? The answer, as conference speaker Stephen Clarkson noted, may lie in Trudeau's equally deep belief in democratic liberalism and in the right of the individual to choose.

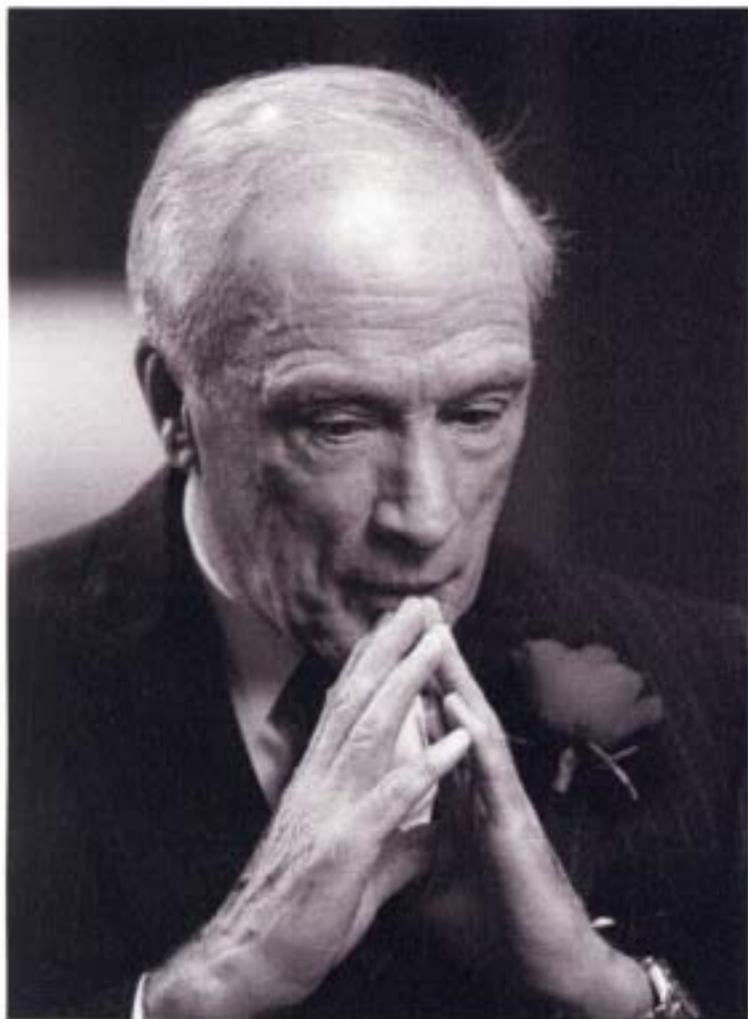
According to St. Jerome's President Michael W. Higgins, who also spoke at the conference, Trudeau's faith was a complex thing formed by the Jesuits (a strong sense of discipline), the Dominicans (an intellectual approach combined with action) and the Benedictines (contemplation), as well as by a Catholic philosophical perspective known as personalism that emphasized the individual's personal responsibility to take action to improve the world.

The conference also explored the coexistence of religion and politics in Canada. Religion has always played a vital part in Canadian life, and there's been no shortage of MPs who came to the House straight from the pulpit. Yet Canadians, and especially the media, have shied away from openly mixing religion and politics, especially in the last half-century. Not so in the United States and Europe. Why is Canada different?

Allan MacEachen suggests that, precisely because religion matters so much in Canada, potentially dividing English and French, we had to privatize faith in order to survive as a nation. Nobody was more aware of this than Trudeau, Clarkson says. Perhaps our most multiculturally sensitive prime minister, he saw Canada as a society in which no group could be allowed to impose their beliefs on others. In this, he believed Canada could serve as a model for the world.

The conference was sponsored by Canadian Heritage, the *Catholic Register*, the Donner Foundation, Dr. Desta Leavine, RBJ Schlegel Holdings Inc., St. Jerome's University, and the University of Waterloo. ☪

Photo: CP (Ryan Remiarz)



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St. Jerome's University
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Michael W. Higgins is President of St. Jerome's University.

Photo: Ron Hewson

Understanding, exploration, and enlightenment

Several times during the course of the recent conference held jointly by St. Jerome's and the University of Waterloo on Pierre Elliott Trudeau—The Hidden Pierre Trudeau: His Spirituality, His Faith, His Life, His Times—I heard from numerous participants, registrants, scholars and journalists, biographers and Cabinet ministers that this was the right thing for a Catholic university to do. I also heard the same thing from several alumni who had taken the time to come and attend all or part of the conference in order to learn something about one of Canada's extraordinary political leaders.

Why was it the right thing to do? If a Catholic university does not undertake the kind of initiative we see in the Trudeau conference then what other institution of higher education will? It is right to subject to careful examination the role of religion, ethical decision-making, spiritual formation, and devotional practice in the shaping of the worldview of a political leader and the impact that these may have on his or her party. It is right to ask questions in the public forum about the constructive role of religion in the making and maturing of a public citizen. It is right for a Catholic university to provide space where questions can be debated, new issues reflected upon, probes and proddings justified,

Catholics in Public Life conference—held every two years and in partnership with the Waterloo Catholic District School Board—which focuses specifically on a theme or aspect of leadership of deep current concern for Canadian Catholics, whether healthcare, education, social policy, etc. In addition, we established through the generous support of the Wintermeyer family the annual John J. Wintermeyer Lecture on Christianity and Public Policy, a lecture that operates under the auspices of the St. Jerome's Centre for Catholic Experience.

It made perfect sense, then, for us to undertake with the University of Waterloo this two-day scholarly foray into areas that most scholars, policy makers, and active politicians fear or ignore. It is undoubtedly true that the role of religion in our society is often marginalized, made the property of each individual's private concern, ignoring in the process the compelling need to know as much as possible about the different creeds, religious traditions, and spiritual paths that emerge from the multi-ethnic components that make up the wider Canadian tapestry.

Fanaticism, intolerance, ignorance, and fear flourish in the dark. As a Catholic university federated to a provincial constituent university, we have a very clear educational obligation to cast light on those dark areas that contribute to division and disharmony. What better way to perform one of our many tasks than by undertaking a conference of the kind that we had with The Hidden Pierre Trudeau.

Some critics of our conference wondered aloud, and in print, why a Catholic university would undertake to "canonize" Pierre Elliott Trudeau. The Trudeau conference was not about canonization, it was not a lovefest, and it was not about hagiography. The conference was about understanding, exploration, and enlightenment.

And this is the right thing for a Catholic university to do. ☪

Some critics of our conference wondered aloud, and in print, why a Catholic university would undertake to "canonize" Pierre Elliott Trudeau.

sometimes indelicate matters raised, all forms of censorship eschewed, and every effort made to throw some illumination on the admittedly complex interweaving of religious faith and public leadership.

Over the last number of years St. Jerome's University has worked in many ways to provide a forum for appropriate enquiries regarding faith, political perspective, philosophical beliefs, and social policy. First of all, we launched the

Celebrating art and spirit at St. Jerome's

The First Annual St. Jerome's Festival of Art and Spirit will present a tapestry of music, words, images, and dance on July 4 and 5.

"It all began rather simply," says Michael W. Higgins, St. Jerome's President. Last year, at the opening of the new St. Jerome's University Art Gallery, Higgins commented that most people experience the transcendent "not by means of reading an academic text, poring over a theological disquisition, or even listening with focused attention to an inspiring homily or sermon," but through art—music, painting, sculpture, fiction and poetry, and dance. To which Chancellor Richard Gwyn replied that St. Jerome's should do more than just talk about the relationship of spirituality and creativity. "A year later," Higgins concludes, "here we are in the festival business."

Everyone is welcome, says organizer Danine Farquharson, a professor of English at St. Jerome's. "Anyone interested in art and in creativity should find something to whet their appetite at our festival."

The gala opening on the evening of Friday, July 4 features a multimedia performance by Kevin Burns, entitled *Some Mystery Must Remain*. Burns explores the links between musical creativity and spirituality with short scenes by Canadian writers Tomson Highway and Timothy Findley, writings on creativity and purpose by mystic Thomas Merton and conductor Leonard Bernstein, a riff on the Temptation of St. Anthony (for Flaubert and Freud a central metaphor for the artist, an isolated person fighting his demons in a cave), and an anthology of quotations and excerpts from the works of contemporary composers such as Arvo Pärt, John Tavener,

and Keith Jarrett, as well as live music by Toronto songwriter John Dawson.

The main events on Saturday, July 5 are two sessions of readings by Canadian novelists, short story writers, and poets: Dennis Bock, author of *The Ash Garden*; Erin Noteboom Bow, *Ghost Maps*—in press; Pier Giorgio DiCicco, *We Are the Light Turning*; Anne Michaels, *Fugitive Pieces*; KD Miller, *Holy Writ*; John S. Porter, *Spirit Book Word*; Gloria Sawai, *A Song for Nettie Johnson*; and David Waltner-Toews, *The Fat Lady Struck Dumb*. Readings are followed by conversations hosted by KD Miller and John S. Porter. The afternoon concludes with a discussion on creativity and spirituality led by CBC Radio host Michael Enright.

Other events include a special screening of *Saint Monica*, with director Terrance Odette present to answer questions, a performance by Carousel Dance Theatre, and a closing performance by the Halifax-based contemplative jazz trio Sanctuary, led by Peter Togni. An exhibit of art from the Peter Warran and Margret Hovanec Collection, St. Jerome's Art Gallery, and a book fair sponsored by Words Worth Books will run throughout the festival. ☪

For more information, visit www.sju.ca/events/festival.html



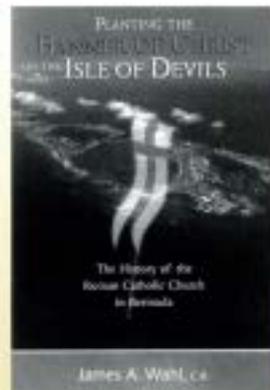
festival
of art &
SPIRIT
St. Jerome's University

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Patrick Flynn, BA '68, a member of the Board of Governors of St. Jerome's, was appointed to the bench of the Ontario Supreme Court of Justice in October 2002. He has practiced law in Kitchener since 1980. ♦ In January **Doug Letson**, English, was awarded the Queen's Golden Jubilee Medal, for his outstanding record as a volunteer in the Kitchener-Waterloo area, including his advocacy for the Walter Bean Trail. He was one of 15 people locally and 40,000 across Canada who were recognized for distinguished service to their communities with this medal created to mark the 50th anniversary of Queen Elizabeth's reign. In addition, three other St. Jerome's people

also received Golden Jubilee Medals either by virtue of being in the Order of Canada (Chancellor **Richard Gwyn**) or by virtue of their leadership positions (**Deborah Pecoskie**, Chair of the Board of Governors, and **Michael W. Higgins**, President and Vice-Chancellor).

♦ A history of the Roman Catholic Church in Bermuda by **James Wahl**, C.R., History, was published by the Diocese of Hamilton in Bermuda, marking the 50th anniversary of the Congregation of the Resurrection's undertaking the pastoral care of the Bermuda church. *Planting the Banner of Christ on the Isle of Devils* (the title refers to an early belief that Bermuda was an abode of demons) covers the Catholic history of the island over the last 450 years. Wahl plans a book on the history of the Ontario-Kentucky Province of the Congregation for 2007. ♦ A book series for the Culture



Religious illiteracy in Canada

In the confusion following the World Trade Towers disaster, one thing became clear. Many Canadian journalists knew almost nothing about Islam, including the fact that it's divided into several distinct branches. That led to some very misleading news coverage, says David Seljak, a professor of Religious Studies at St. Jerome's.

The reporters weren't alone. Seljak finds that most students in his first-year Religions of the East course are dismissive—and deeply ignorant—when asked to describe their idea of what religion is.

Most students in publicly funded non-sectarian high schools across Canada learn nothing about world religions.

Why such ignorance? One reason emerged when Seljak began a research project on religion and education at the University of Victoria's Centre for the Study of Religion and Society last year. Discovering that nobody knew exactly what is being taught about world religions in Canadian public schools today, he launched his own survey, entitled *Who Teaches What? World Religions in Canadian Classrooms*. ("World religions" is academic shorthand for a list that usually includes Judaism, Christianity, Islam, Hinduism, Buddhism, the religions of East Asia, aboriginal religions, and sometimes also Sikhism and Zoroastrianism.)

Seljak found that most students in publicly funded non-sectarian high schools across Canada learn nothing about world religions. A few individual schools might offer an optional course, or, more rarely, a board will mandate a course. In Ontario, an optional ministry-approved course reaches one student in 10. Only Quebec has province-wide mandatory religious education,

including some teaching on world religions.

The suppression of religious studies in schools has created what Lois Sweet, author of *God in the Classroom*, calls a generation of "religious illiterates," unfit to live in a society where their next-door neighbours could belong to a different ethnic or religious group as likely as not. The implications for Canada are worrisome, Seljak says. We will need to be very clever at finding ways to live together, and such solutions can only be based on knowledge of each other's fundamental values, beliefs, and practices. "These are issues that every country in the world will be facing in a few years," he notes. "They will come to us to see how we did it in Canada. How we manage this question of teaching world religions will be critical to our success or failure."

The survey results will be submitted as an article to a leading Canadian journal of education and will be integrated into a chapter in a book Seljak is co-editing with Paul Bramadat—*Religion and Ethnicity in Canada* (Pearson, 2004). His goal is to push the public debate, which is fuelled by memories of the uniformly Christian public school system of the 1950s, by the 1982 Charter of Rights and Freedoms (which many people incorrectly believe bans any mention of religion in public schools), and by the concerns of religious minorities.

"The chore will be to convince the architects of the public system that the push to teach world religions is not a way of trying to sneak Christianity, or any religious commitment, in through the back door," Seljak says. "It's a form of multicultural education, and it has the same goals—fostering the values of tolerance in a pluralistic society." 🌱

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of Cities research project, co-edited by **Kieran Bonner**, Sociology, and Will Straw, a communications professor at McGill University, is being launched by McGill-Queens University Press. The first book, *The Imaginative Structure of the City*, by project director Alan Blum, came out in May 2003. Future volumes will include a Toronto/Montreal comparison, a book on circulation of artifacts, and a book on citizenship and political theory to be edited by Bonner and Greg Nielsen. ♦ Bernice Friesen's story, "The Irish Book of Beasts," is among 10 chosen for *Best Canadian Stories 2002* (Oberon Press). It was first published in *The New Quarterly* (Vol. XX, No. 4), which is published out of St. Jerome's. "The story," says *TNQ* editor **Kim Jernigan**, "actually an excerpt from a novel, tells of the new boy at an Irish Catholic school and his fall from

grace, or at least from the boughs of one of the forbidden trees in the head priest's orchard, and the subsequent search for an appropriate punishment." ♦ In spring 2003 **Maureen Drysdale**, Psychology, and James Downey, past president of the University of Waterloo and director of the Waterloo Centre for the Advancement of Co-operative Education (WatCACE), began a research study on the connection between academic learning and the co-op work term. ♦ **Carol Acton**, English, presented papers at two conferences this spring: "There Are No Men Here: Demythologising the warrior in women's war writing," at the Conference on War and Conflict held at the University of New Hampshire in April; and "Masses of Memoried Flowers: Combatant mourning and the subverted pastoral," at the Association for the Study of Literature and the

Relaunching the Ten Big Ones

Business, obviously, has a fever—but it's the whole society, including its religious heart, which has come down with the moral flu."

John Dalla Costa is talking about the "summer of shame" of 2002, when a series of scandals in business, government, and the church followed the fall of Enron. All that high-profile lying, greed, and incompetence, with its fallout of lost pensions, jobs, and lives has undermined the bedrock of public trust on which society and the economy stand, Dalla Costa says. What can we do about it?

His answer is capsulized in the title of the 2002-03 Ignatian Lecture, "The Ten Commandments: A Theology for Business Leaders," delivered at St. Jerome's on January 24, 2003, as part of the St. Jerome's Centre for Catholic Experience. Founder of the Centre for Ethical Orientation (CEO), a Toronto-based consulting firm, he is the author of four books on business ethics, including *The Ethical Imperative: Why Moral Leadership is Good Business* (1998).

He also holds a Master of Divinity degree from Regis College.

Canadians are growing cynical, Dalla Costa says, and no wonder. Leaders in all spheres have been evading accountability for their actions, and not only the leaders. According to a recent Ernst and Young survey, one in four Canadian workers has committed some fraud against their employer. In such a world, cynicism may seem a smart defence. But as trust unravels, so does a sense of shared purpose.

Five years ago, you didn't hear much talk of ethics in the boardroom. Now, says Dalla Costa, many CEOs agree that our institutions are in moral crisis, and that what we need is not more regulation, but more moral business people. To that end he recommends a new look at the Ten Commandments as "a framework for relationship, not a checklist of prohibitions."

Not that he's claiming business is inherently evil. "What I'm saying is that business is too important to be left untethered to some grounding morality," he concludes. "Just as the Jews wangled to preserve the law under Roman occupation, we too must find the courage and imagination to name the Ten Commandments, and claim their meaning in our public dialogue." ☺

If a student calls

If a student calls from the University of Waterloo seeking your financial support, they are also calling on behalf of St. Jerome's. This year, students will call seeking support for five SJU projects, two new and three ongoing.

They are:

- A graduate program in Roman Catholic Life and Thought
- A Chair in Quantum Computation
- Scholarships
- Handicapped accessibility projects
- The Centre for Catholic Experience lectures

To support one of these projects, simply tell your caller that you want to designate all or part of your gift to SJU.

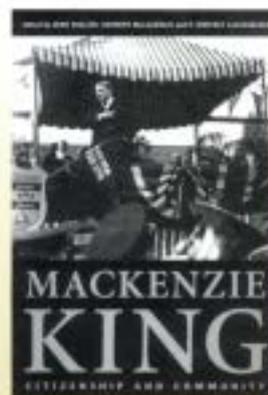
And thank you!



John Dalla Costa, left, and Doug Letson, former president of St. Jerome's University.

Environment fifth biennial conference, held at Boston University in June. ♦ A new book of essays about William Lyon Mackenzie King was launched at King's childhood home, Woodside, in Kitchener last December. *Mackenzie King: Citizenship and Community* (Robin Brass Studio) was edited by professors John English and **Kenneth McLaughlin**, History, and St. Jerome's alumnus **Whitney Lackenbauer**, BA '98, currently finishing up his PhD at the University of Calgary. The book explores King's K-W roots and how that upbringing may have influenced his political career. ♦ At St. Jerome's annual Awards Night on March 29, the Zach Ralston Award went to **Maria Benadik**, a final-year student in English Language and Literature with a Religious Studies minor. The award recognizes the graduating student who manifests most

clearly the values and ideals of St. Jerome's University: academic excellence, good citizenship, and contributions to community. ♦ Other graduating honours: **Lynn Chiniborch**, Sexuality, Marriage and the Family, and **Mark Orr**, English Language and Literature, won Community Contribution awards. **Kerri Schira**, Psychology, **Douglas Stebila**, Mathematics (Combinatorics and Optimization/ Computer Science), **Aaron Ursacki**, Mathematics (Computer Science), and **Amilynn Bryans**, Psychology, all won University Life awards. The Todd Earl Award, which recognizes the contributions of a first-year student to the spirit and vitality of the St. Jerome's community, went to **Flavia Quintana-Escalona**, a first-year Religious Studies student, and the Douglas Letson Community Service Award was presented to **Tracy Pickard**, also in first-





Canadian health care reform: What kind of people are we?

In poll after poll, asked to name the things that are characteristically Canadian, we tend to come up with two: good hockey and public health care. "But hockey has been bought out—it's not Canadian any more," says Sr. Nuala Kenny, a leading Nova Scotian pediatrician, member of the Sisters of Charity of Halifax, and chair of the Department of Bioethics at Dalhousie University. "And health care runs the same risk."

Kenny spoke on "Justice and Compassion in Canadian Health Reform" at St. Jerome's last November. Her talk, part of the 2002-2003 season of the St. Jerome's Centre for Catholic Experience, was the Inaugural John Sweeney Lecture in Current Issues in Catholic Healthcare, established this year with funding from St. Mary's General Hospital and St. Joseph's Health System in memory of the late Chancellor of St. Jerome's.

Looking forward to the publication of the Romanow Report on the reform of Canadian health care, Kenny said this is "a crucial time for good citizens." She called on her listeners to think hard about the kind of system they want. Public policy—the way we choose to treat the poor, the ill, the prisoner—defines who we are, Kenny says. "Good public policy is prophetic, in the sense of reclaiming to a people the vision of who they said they were, who they wanted to be as a people."

The principles of the Canada Health Act—universal delivery of health care based on need—translate into the values of solidarity, fairness,

and efficiency. (In the case of a common good like health care, this does not mean market-style efficiency, Kenny says. She points out that in Canada, roughly 9 per cent of the Gross Domestic Product is spent on health care, while in the United States, where health care is largely privatized, the figure is 13 per cent.)

How should we shape our health care system? If we give way to pressure from pro-globalization and pro-market forces and change our fundamental understanding of what health care should be, what will that make us? "Change the policy, and it's calling us to be a different kind of people," Kenny says.

We'll have to make some difficult decisions. Over the 40 years of the Canada Health Act, science introduced cardiac resuscitation, the portable ventilator, organ transplants, dialysis, and modern genetics. At the same time, every aspect of our lives, "everything from making a baby to dying," has been professionalized, with expensive technology often crowding out the human dimension of care. And the line between life and death has blurred; the old Catholic delineations of "ordinary and extraordinary measures" no longer apply, Kenny says.

"Remember—tough as individual decisions are about the right choices for health care for yourself or your loved ones, policy determines the possibilities for others," she concludes. "The challenge for us is how will we shape this policy for the next generation, and the one after that, and the one after that." ☪

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year Honours Arts. Awards for academic distinction went to graduating students **Melissa Stephens**, English; **Gregory Francis**, History; **Danica Albano**, Italian; **Ian MacIntyre**, Mathematics; **Jim Zettel**, Philosophy; **Catherine Rawn**, Psychology; **Tania Da Costa**, Religious Studies; **Ashley Warne**, Sociology; and **Alison Bevan**, Sexuality, Marriage and the Family. ♦ **Danine Farquharson**, English, is developing an interesting new 200-level course called *Convict Literature*, a study of prison literature written by and about prisoners. Still in the approval stage, the course will likely be introduced in fall 2004. ♦ **Frank Erdelyi**, who worked at St. Jerome's as maintenance supervisor from 1966 until he retired in 1986, was inducted into the UW Athletics Hall of Fame at the hall's 20th annual induction ceremony in April. For nearly 40 years he was the

catalyst for the Campus Recreation Table Tennis Club, playing and training some of the top international table tennis players. He is still an active volunteer. ♦ In November 2002, **Scott Kline**, Religious Studies, was in Toronto at the annual meeting of the American Academy of Religion, where he delivered a paper entitled "Toward an Ethic of Embedded Economy? The World Faiths in Dialogue with the Institutions of Globalization." In January 2003, with Rebekah Miles of Southern Methodist University, he co-convened the Reforming Realism working group at the annual meeting of the Society of Christian Ethics, held in Pittsburgh, Pennsylvania. In May, he travelled to Berlin, Germany, to represent St. Jerome's University at the 2003 Ecumenical Kirchentag—the first time Germany's Protestants and Catholics have held a joint

Upcoming events

St. Jerome's Feast for Catholic University Education

Friday, September 26, 6:30 p.m.

SJU Community Centre

The Third Annual St. Jerome's Feast for Catholic University Education will honour this year's recipient of the Chancellor John Sweeney Award for Leadership in Catholic University Education, the **Honourable Allan J. MacEachen**.

Besides a distinguished career in federal politics, Mr. MacEachen has provided exemplary volunteer leadership at St. Francis Xavier University in Antigonish, N.S.

Tickets: \$75.00 per person (includes GST)

Funds raised support the Master's Program in Roman Catholic Life & Thought.

Tickets: Contact Harry Froklage (details below.)

Fr. Norm Choate Distinguished Graduate Award and Graduates' Association Lecture

Friday, November 7, 7:30 p.m.

Siegfried Hall

This year's Distinguished Graduate is **Richard J. Callahan** (BA '62, Latin & English). The Graduates' Association Lecture will be delivered by Fr. **James Wahl, C.R.** of the Department of History, who will speak about *St. Jerome's: The Kingsdale Years*. Admission is free and all are welcome.

national conference. In June 2003, he will take part in a workshop at McGill University on the topic "Evil and International Affairs," sponsored by the Carnegie Council on Ethics and International Affairs. "And I plan to complete my book on German-Lutheran political ethics late this summer," Kline adds. "The trip to Germany for the Kirchentag will help facilitate this."

◆ In April, a dozen students and one staffer (**Richard Crispin**, IT systems administrator) at St. Jerome's sacrificed hair, beards, or both to raise more than \$1,800 for the Canadian Cancer Society. St. Jerome's residence council organized the cutting-edge event. The longest hair was donated to make wigs for young cancer patients. ◆ **Ted McGee**, English, will be busy at the Stratford Festival this summer. Besides writing the program notes for *Pericles*, he will be giving a Table Talk



The Honourable Allan J. MacEachen delivered one of the liveliest tales at the Trudeau conference in May

Photo: Ron Hewson

St. Jerome's Graduates' Association Fourth Annual SJU Trivia Challenge

Friday, November 21, 7:00 p.m.

SJU Community Centre

Put that head-full of useless information to work! Play and win valuable prizes as a member of a table of trivialites! This event is open to grads and the general public. Free pizza and munchables; Cash bar.

Tickets: per person: \$14.00 (includes GST)

Per table of eight: \$96.00 (includes GST)

For tickets to the St. Jerome's Feast and SJU Trivia Challenge contact Harry Froklage, Director of Development & Graduate Affairs
St. Jerome's University
290 Westmount Rd. N.
Waterloo ON N2L 3G3
Phone (519) 884-8111, x255
Fax (519) 884-5759
E-mail froklage@uwaterloo.ca

on the play on Wednesday, July 9. ◆ **Ken McLaughlin**, History, and graduate student Cheryl Dietrich are taking part in an oral history project to document the history of the development of computing at the University of Waterloo, co-funded by the Waterloo Foundation for the Advancement of Computing and the University Library. Ralph Stanton, founder of Waterloo's Mathematics program, was the first to be interviewed. **Jim Mitchell**, BSc '66 (Mathematics) is also part of that history. The math whiz was one of four undergrads who worked with the late J. Wesley Graham to develop the WATFOR compiler in 1965, an innovation that revolutionized the teaching of computer programming and took Waterloo's name around the world. Mitchell returned to campus in May to put his story on record.

St. Jerome's Centre for Catholic Experience 2003-2004

September 19

John Allen, *The Word from Rome: The Next Pope and the Future of the Church* (Somerville Lecture) Also in Toronto, September 18

October 1 Sept. 30/03

Rabbi Dow Marmur, *Holiness and Spirituality: Are They Mutually Exclusive?* (Catholic School Boards' Lecture)

October 17

Kathleen Skerrett and Lorraine Ferguson, *Bodily Pain and Spiritual Growth* (Sweeney Lecture). Workshop October 18

October 31

Preston Manning, *Managing the Interface Between Faith and Politics* (Wintermeyer Lecture)

November 14

Cynthia Mahmood, *Women and War* (title subject to change) (Teresa Dease Lecture) Also in Toronto, November 12

January 23

Fr. Robert Schreier, *Plurality and Change in an Unstable World* (Scarboro Missions Lecture) Also in Toronto, January 24

February 13

Fr. Joseph Schner, S.J., *Growing Up in a School of Love* (Ignatian Lecture)

March 26

Christopher Burris, *How Shall I Hate Thee?* (Joint Waterloo Region Catholic District School Board Lecture 1)

April 2

Miriam Martin, *Women and Worship* (Joint Waterloo Region Catholic District School Board Lecture 2)

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Participants

Susan A. Guaglio,
BA '75 (Religious
Studies), BA '77 (Fine
Arts) Principal,
St. John School,
Kitchener

Madeline L. Hughes,
BA '66 (History)
Principal (retired),
St. Timothy School,
Kitchener

Dennis W. Koebel,
BES '73 (Geography)
Principal, Lackner
Woods Public School,
Kitchener

Michael Quinn,
BA '81 (English),
MA '83 (English)
Teacher, St. Michael's
College School,
Toronto

Stephanie A. Tate,
BA '89 (History)
Teacher, St. Vincent de
Paul School,
Calgary

Not for the meek: St. Jerome's

Hall-Dennis and child-centred learning. Radwanski and standardized testing. The Common Curriculum. The new Ontario Curriculum. The last three decades have been a roller coaster ride for education professionals in Canada, especially in Ontario.

To find out at first hand what it's been like, we asked some of our alumni about the changes, the constants, the challenges, and the rewards. Between them, these five grads have logged more than 120 years as teachers and principals, and they had plenty to say.

How did your time at St. Jerome's prepare you to become a teacher?

By providing a sound education, was the consensus. And by instilling a love of learning for its own sake. "St. Jerome's began a scholarly inquiry in my life which is still in motion today," says Michael Quinn. "My studies at St. Jerome's gave me a foundation to build on, and each passing year I like to feel that I am developing this body of knowledge and sharing it with my students."

Stephanie Tate remembers her fourth-year history seminars with Ken McLaughlin—"where I really found myself and gained a lot of confidence as a student." Our grads had vivid and fond memories of professors who became role models as teachers: John Orlando, Walter Bildstein, Eric McCormack, Stan Fogel, Ted McGee, Jim Wahl, and Gerry Stortz, among others. "Our professors encouraged us to think critically, to act with integrity, and to both question and value our Catholic faith tradition," says Susan Guaglio. Madeline Hughes especially recalls Fr. Finn and Sr. Leon. "They demonstrated for me both academic excellence and moral values, and a joy in living."

All our grads spoke warmly of the close-knit St. Jerome's community, where their values were reinforced and challenged in chapel and in late-night debates at the coffee shop and the dorm. They met people from different backgrounds and absorbed the idea that racial, cultural, and religious diversity was something to be valued. For some, like Madeline Hughes, who came to university during the ferment following Vatican II, St. Jerome's planted the seeds of a calling.

As Michael Quinn sums it up, "The community of friendship and faith present at St. Jerome's made a lasting impact on me, that I hope has allowed me to become a more faithful and compassionate builder of community here at St. Michael's."

How has the field of education changed since you began teaching?

It's changed in almost every way, from the behaviour of young people to the amount of paperwork on a teacher's desk. Government policies, curricula, the role of trustees and parent councils have all changed. And the pace of change seems to increase daily.

"A major change is in the image of the learner," says Madeline Hughes. We've come a long way from Hall-Dennis. Along with more rigorous curricula, everything is centralized and structured, including staff certification, performance appraisal, and school rules. Ministry policies cover just about everything now, with special emphasis on safety and accountability. "Education is much more political than it's ever been," says Stephanie Tate. "Everything you do has to be justified on paper." It sometimes feels as if the focus is more on the process now than on the students, she says.

Since Sue Guaglio started teaching almost 25

Grad Notes

'66 In June 2002, **Eugene L. Gryski** (BA '66, English; MA '81, English; MEd '86, Toronto) retired from teaching at St. Robert Catholic High School, Thornhill, Ontario. His successor as head of the English department is another St. Jerome's grad, **John Heinrich** (BA '85, English). "It's a good time to step down because St. Robert has now been designated an International Baccalaureate School, and I was part of the team that brought this about," Gene says. He and his wife **Christine** (née Kardos, BA '82, English), a freelance artist and writer, are supply teaching at St. Michael's College School and looking into overseas teaching and travel. euegryski@enoreo.on.ca

'77 **Patrick Greaney** (BES '77, Geography) and **Kathy Greaney** (née Carpe, BA '73, UW) send word that Pat has taken a position with a mining services company, P & H MinePro Services Canada, in Calgary, and they moved from St. Albert to Calgary in summer 2002. The five youngest of their eight children, Dynan (18), Neal (16), Zoe (15), Liam (13), and Colleen (7) are still at home. Oldest daughter Alana and her husband Oscar also moved to Calgary, but Rachel and Meghan stayed in Edmonton to pursue university and work. ceit2@telusplanet.net

'82 **Paul Sims**, C.R. (BA '82, History; MDiv '85, Aquinas Institute of Theology; MEd '94, DePaul; PhD '02, Loyola) sends this update on his life since graduation: 12 years teaching at Gordon Tech High School in Chicago, including nine years as supe-

grads in education

years ago, she's seen a more diverse student population, and "an increased variety of challenges facing us as educators." The students' needs are also more diverse—needs for special education and second language instruction, and needs arising from social problems. "This calls for a multidimensional role for both the teacher and the principal that goes beyond the traditional role," she says.

What hasn't changed?

Fundamentally, people don't change. Parents want the best for their children and most want to co-operate with teachers. And, says Madeline Hughes, despite more complex emotional, social, and spiritual needs, "our young people still have the same innocence, trust, joy, and energy they always had."

"The kids are the one constant," Stephanie Tate agrees. "You've got your good ones, your weak ones, your funny ones, your challenging ones. This year I have the most amazing class of grade nines—they make me want to go to work every day—but I know some of them are going to give me headaches!"

Another constant is the teacher's responsibility to the student—not just to teach well and stay current in their field, but to be a good role model and an accessible human being. "Students now and forever need to be treated with respect," says Dennis Koebel. "They need to know that you genuinely care and that there is far more to education than what's in a math text."

Would you be a teacher if you could start over again?

"Yes." "Absolutely!" "Without a doubt." Teaching is not an easy job, they agree. But in spite of the daily challenges, it is a rewarding

job. There's the satisfaction of meeting those challenges; the chance to work with good teachers; and, as Michael Quinn says, "the process of learning and teaching others what you've learned, helping others discover the truth of a situation, helping them discover their vocation in life—that's very rewarding."

But the kids are really what it's all about. As Stephanie Tate says, "When you're able to have an impact on a child's life choices, when you can help a child develop a skill that they can use later, that's priceless." Often, they surprise you. It's hard to beat the experience of meeting a young adult in the street—often unrecognizable after a few years of growth—and hear them say, "I remember when you taught me—it was great."

Dennis Koebel has a favourite example. "In my career, the one student who stands out was a young lad in grade seven at Margaret Avenue Public School—a thin, wiry boy who loved athletics. He was in my homeroom for two years. He had a bit of a chip on his shoulder and needed a fair bit of special education support. Building relationships was at times difficult for him. I was fortunate to develop a good relationship with him and we always got along well. Today he is the heavyweight champion of the world—Lennox Lewis." ☺



Survival guide for young teachers

Just starting out? Here are some pointers from our panel of experts.

◆ *Be flexible. You never know who or what you'll end up teaching.*

◆ *Experiment. Government teaching plans may not fit you exactly.*

◆ *Whenever you try something new, take the time to assess how well it worked, how you can make it work better.*

◆ *Be a sponge. Learn from experienced teachers. Take courses on new skills.*

◆ *Don't teach in isolation. Stay in touch with other teachers.*

◆ *Nurture your own personal, intellectual, and spiritual growth. Keep work and personal life in balance.*

◆ *Don't get discouraged. The first year or two may be rough, but it gets better with time.*

rior of the Resurrectionists living at Gordon Tech; associate pastor at Our Lady of Loretto Parish in St. Louis, Missouri from 1988 to 1990; chaplain at the Stritch School of Medicine at Loyola University of Chicago from 1999 to 2000. Since 2000 he has been dean of students at Archbishop Quigley Preparatory Seminary High School, Chicago, and for the next two years he will be chair of the Archdiocese of Chicago Catechesis to Adolescents implementation program.
pasims@ameritech.net

'85 After 15 years teaching in the Catholic school system, Ginny Truysens (née McRae, BA '85, English) is starting MA studies in Ministry and Spirituality at Regis College, University of Toronto. Her plan is to become a high school chaplain. Ginny is recently married; she and her husband have moved to

the country and will be building a house just north of Georgetown. vmteach@aol.com

'88 "Movies at the Campus Centre on Wednesday nights, snowball wars with St. Paul's and Renison, covert raids on Notre Dame... I still remember with pride the record number of lights we broke on third floor playing ball hockey in the hallway," writes **David Cash** (BMath '88, Actuarial Science and Statistics; MSc '90, Oxford). He also captained the UW swim team, won the Samuel Eckler Medal as top graduating student in Actuarial Science, and went on to Oxford as a Rhodes Scholar for Bermuda, his birthplace. David is now chief actuary and chief risk officer for Endurance Speciality in Bermuda, where he lives with his wife, Judith Landsberg, and their three children.

Continuing CONNECTIONS

Lessons from a lifetime of writing

A Vietnam veteran wages war on a small American town. An orphan betrayed by his surrogate father plots violent revenge. A drifter claims to be a man's abducted brother. A writer, abandoned in childhood, harnesses his terror in equally terrifying stories.

The veteran, orphan, and drifter are fictional characters. The writer is the man who created them: David Morrell.

Over the years, David has paid a price for creating Rambo—he recalls being hissed at a university cocktail party upon being introduced as the author of First Blood.

In his recent book, *Lessons from a Lifetime of Writing: A Novelist Looks at His Craft*, the St. Jerome's graduate (BA '66, English) counsels writers to summon stories from the half-understood secrets of childhood.

"My father (whom I never knew) died in the second World War," he writes. "My feeling of abandonment was reinforced when my mother, in dire financial straits, was forced to put me in an orphanage when I was four." Eventually, his mother reclaimed him. But the themes that lurk beneath much of his early fiction—conflict and betrayal between sons and figurative fathers—had been imprinted. After 1987, following the tragic death of his fifteen-year-old son from bone cancer, the pattern reversed. Now, the stories that demanded expression involved fathers in search of lost sons.

The publication of these insightful reflections prompted me to make a virtual connection with David, first through his website (www.davidmorrell.net) and afterwards by phone. Just back from a tour to promote his latest release, *The Protector*, he was jovial and eloquent, animated by memories of his time at St. Jerome's and of a writing career that has produced twenty-six books, many of them international bestsellers and many of them drawn from the trauma of loss. "As I grew up," he acknowledges, "I keenly missed the affectionate attention of a male authority figure." Among the men who served as his mentors—legendary

screenwriter Stirling Silliphant, science fiction writer Philip Klass, Hemingway scholar Philip Young—was **Larry Cummings**, Professor of English at St. Jerome's.

David recalled Cummings' production of *The Killing of Abel* ("I played Cain") with the St. Aethowold Players. "What that evening lacked in artistry was compensated by one of the wildest theatre experiences ever." It began with David himself blanking on his lines and culminated when "God," observing the action from atop a stepladder, began teetering precariously and had to be rescued.

"I remember taking literature courses with Dr. Cummings—I still can't bring myself to call him 'Larry'—with four students in a class." Cummings would frequently give David and his friend, **Bob Wiljer** (BA '66, English)—now an associate

Grad Notes

'89 After graduation, **Richard Whitney** (BA '89, Religious Studies) acquired an armful of other degrees: a master's in religious education from the University of St. Michael's College, Toronto, a master's in pastoral studies from St. Paul University, Ottawa, and a BEd from McGill. He lives in Sarnia with his cat Scully and is now chaplain of St. Patrick's High School in the St. Clair Catholic District School Board. richard.whitney@st-clair.net

'94 **Adam Lee** (BA '94, English) worked in Canada for three years before returning to England, where he was born. "I ended up as an IT trainer and education consultant, combining the best of my Arts background and the strong IT influence of the university," he writes. "Creativity and flexibility were always stressed at SJU and I am proud to say

that these teachings stayed with me." He's now head of educational services for one of Europe's largest network solutions companies. adam.lee@thi-telindus.co.uk

"If life is a highway, we're in the fast lane!" says **Paula Petsche-Wilhelm** (BA '94, English). With her partner Mark and their children Austin (5) and Aidan (1), she recently moved to Burlington "to ease Mark's commute on the dreary QEW while I'm busy scheduling karate, music class, play dates and part-time work in public education with the Ministry of Health Preschool Speech and Language Service in Hamilton." She adds, "I grew up at Notre Dame and learned that I still have a lot to learn." eventsbypaula@netscape.net

by Harry Froklage

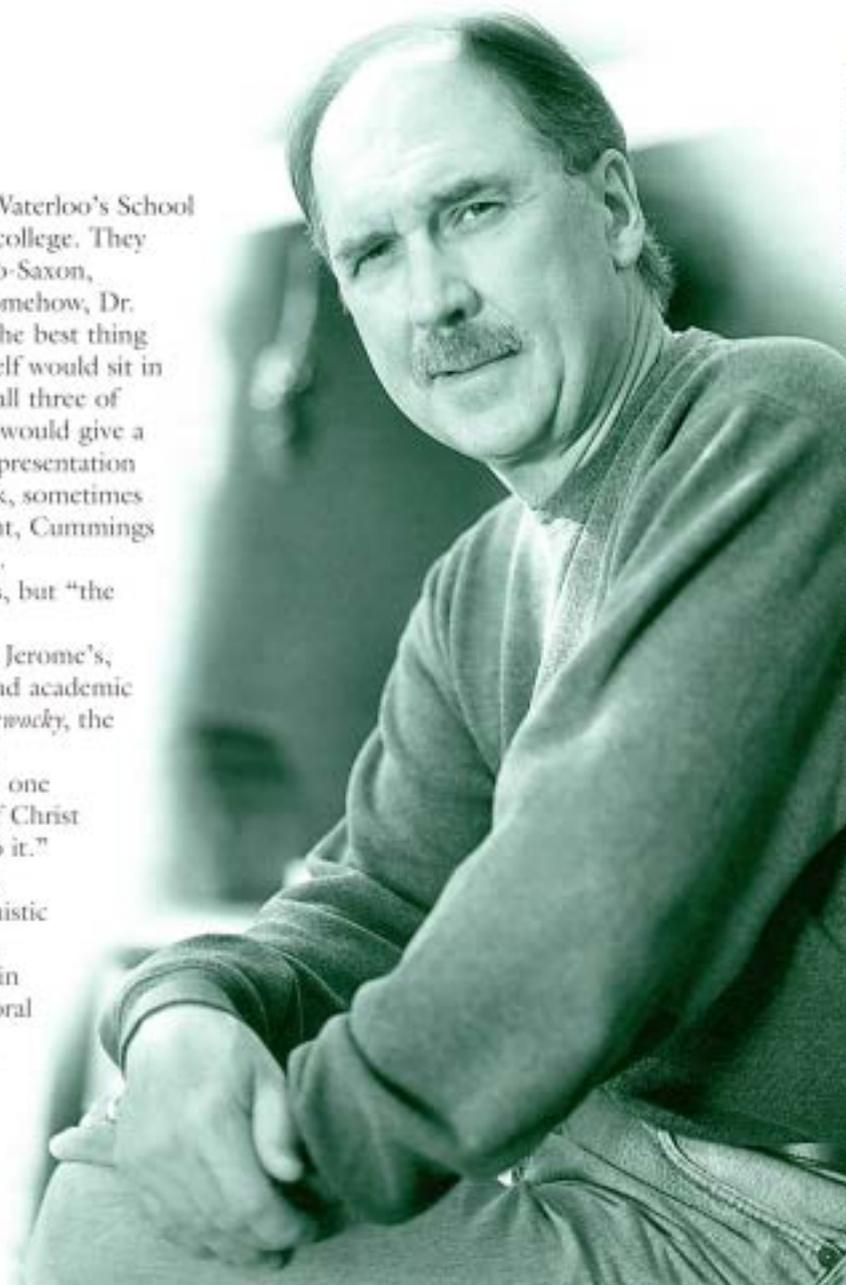
professor in the University of Waterloo's School of Architecture—a ride to the college. They spent their days studying Anglo-Saxon, Chaucer, and Shakespeare. "Somehow, Dr. Cummings persuaded us that the best thing was to have tutorials. He himself would sit in with the rest of the students—all three of them—and the fourth student would give a presentation." Which meant a presentation and an essay about once a week, sometimes in more than one class. At night, Cummings drove the exhausted pair home.

"It was crazy," he concedes, but "the training was unbelievable."

Throughout his time at St. Jerome's, he wrote what he now calls "bad academic fiction," publishing it in *Jabberwocky*, the College's literary magazine. "I remember being so happy with one story because of the number of Christ images I managed to work into it."

At the same time, St. Jerome's curriculum—philosophy, Thomistic psychology, French and Latin, along with thirty term courses in English—primed him for doctoral studies at the University of Pennsylvania and a lifetime of creative writing.

He and his wife, the former Donna Maziarz and herself a St. Jerome's grad (BA '65, History), moved to the States with their



Continuing Connections continues on pp. 12

Photo: Jennifer Esperanza

'95 In August 2002, **Sarah Thornley** (née van den Enden, BA '95, Psychology) married Duke Thornley (BES '95, Geography, UW). Duke is a web designer for Navantis, "and a drummer!" Sarah adds. She is now working on a BSc in nursing at the University of Toronto. "It's going great, although SARS is really messing up our clinical hours," she writes. tenorsinger22@yahoo.ca

'96 **Jay Prohaska** (BA '96, History) sends greetings from Hong Kong, where he moved after becoming a teacher. "If Darren Becks, Gary, M.J. or Carolyn from the library are still around, please give them a big hug for me and let them know that I have never forgotten my time at St. Jerome's. I consider my time there four of the best years of my life, and they were all important parts of that experience."

'98 **Jarrett Morrison** (BA '98, English) and Caroline (Lindholm) married in June 2001 and relocated to Vancouver last fall, seeking greener and wetter pastures. Jarrett continues his volunteer editing work with Canadian Catholic Campus Ministry. He wonders if there is a St. Jerome's alumni group out west, like the one in Ottawa. "Perhaps if there isn't, I could start one," he says. jarrettmorrison@alumni.uwaterloo.ca

'00 **Heather Proulx** (née Recchia, BA '00, English) and her husband Marc announce the birth of their first child, Jacob Laurier Proulx, on December 12, 2002. "Jacob, Marc, and myself are all doing fine," Heather reports. proulxm@golden.net

Hey SJU grads!

Have you moved? Changed jobs? Married? Any additions to the family? Help us keep your fellow grads informed by filling out and returning this form. We'll publish your news, along with a photo, if there's room, in SJU Update.

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Continuing Connections continued

newborn daughter in 1966. While researching his doctoral thesis on novelist John Barth, David wrote *First Blood* (1972) and created the controversial and iconic American warrior, John Rambo. Rambo's battle against a small-town police chief set the pattern of struggle between troubled sons and their heedless father-figures.

The book was favourably reviewed as one of the first novels to probe the psychic wounds left by the Vietnam War, but the film, produced ten years later, flattened the complexities of the novel. David designed the book to give "equal weight to the protagonists. Some people thought the police officer was the hero, some people thought Rambo was." The film marginalized details that added depth to the police chief, skewing the balance to favour the Stallone characterization.

Over the years, David has paid a price for creating Rambo—he recalls being hissed at a university cocktail party upon being introduced as the author of *First Blood*. But, as an academic, he recognizes that the book represents an important departure: "*First Blood* is the father of all modern action novels."

When Canadian universities demonstrated no interest in the newly minted PhD, he went to teach at the University of Iowa and published novels every other year or so until 1986, producing *The Brotherhood of the Rose* (1984), *The Fraternity of the Stone* (1985), and *The League of Night and Fog* (1987)—which opens with a clandestine meeting in a house just outside of Kitchener. His son's sickness and death, and a move to Santa Fe, prompted a new creative direction that expresses itself in *Desperate Measures* (1994), *Extreme Denial* (1996), and *Long Lost* (2002). What he has learned along the way about writing and about life is the subject of *Lessons from a Lifetime of Writing* (2002).

As both a writer and a critic, David makes no distinction between genre and literary fiction. Rather than imitating other writers, he says, tell stories that explore what your own pain and experience and taboos have submerged in the form that best suits them. "It's better to be a version of yourself than a version of another writer." It is a credo this prolific St. Jerome's graduate has himself fully lived. ☺

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