

by Dana Woito

also went to Bosnia, cities one incident that made that division frighteningly real. “One night when the Croatians were playing in the World Cup, I was out watching a game with a Muslim friend of mine,” she says. “As many of the people watching the game spilled out of bars and coffee houses, things got rowdy in the streets.

The European Armed Forces were called in to control things. It was really scary.” But the awareness of that division is always present, she adds.

“The tension between the two groups is such that, if you’re not for one side, you’re against them. So, even though I have friends who were Catholics and friends who were Muslims, I couldn’t spend time with them together.”

“One of the rewarding elements of this program,” says Kline, is how students have “their eyes opened to injustices in other parts of the world and in our own back yard. They see how complex the

issues of poverty and marginalization really are.” This, he believes, is at the heart of the

program’s intent.

“We’re a human community, and, while there

is joy, hope, and life on

the margins, true human freedom means working together to overcome social injustices.”

For Sarah Noonan, that recognition has the face of a nine-year-old disabled girl named Vassilana. “Every time she saw me,” says Sarah, “she would throw herself at me and hug me until it was painful. It got to the point where I felt terrified every time I saw her. When I explained to her how I felt, I watched her change her understanding of me and my presence in her life. If I had not felt so vulnerable, I would not have been able to put myself in her position and understand her own vulnerability. That, to me, is the true definition of cross-cultural understanding. To look at someone else through eyes of compassion and love.”



Sarah Noonan worked with orphaned children with disabilities in Ukraine.

I learned more from this experience than from any other experience I have ever had.



Megan Lassaline and her friend, Vasil, in Ukraine.

A correction: in the last issue of *SJU Update*, we incorrectly identified **Christine Donaldson**’s (BMath’89) position at Onex Corporation. She is the Director of Finance, as well as being the new Graduates’ representative on the St. Jerome’s Board of Governors.

Carol Acton, English, will have her book, *Grief in Wartime: Private Pain, Public Discourse*, published in February by Palgrave Macmillan. Acton also presented a paper in November entitled “My Darling Englishman: First World War letters and the construction of a shared story” at a conference called “Doing Gender History: Methods and Models” at the Women’s History of Ireland Association Annual Meeting held at Trinity College, Dublin.

An essay by **Tristanne Connolly**, English, “The Authority of the Ancients’: Blake and Wilkins’ Translation of the *Bhagvat-Geeta*,” was included in *The Reception of*

Blake in the Orient, edited by Steve Clark and Masashi Suzuki and published by Continuum. She also has an essay—“Transgender Juvenilia: Blake’s and Cristall’s *Poetical Sketches*”—included in *Women Reading William Blake*, edited by Helen Bruder and published by Palgrave Macmillan. In the latter, Connolly notes, “modesty aside,” that another contributor—Germaine Greer—cites her book.

St. Jerome’s welcomes visiting professor **Cynthia Crysdale** for the 2006-2007 academic year. Crysdale, a professor of theology from the Catholic University of America in Washington, D.C., is spending her sabbatical year at St. Jerome’s teaching in the Master of Catholic Thought Program.

Maureen Drysdale and **B.J. Rye**, both of Psychology and Sexuality, Marriage, and Family Studies, jointly

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