

Light & Life

'Lux et Vita'

THE MAGAZINE OF
WESTON JESUIT
SCHOOL OF THEOLOGY

Spring 2006



Images of Hope

WESTON JESUIT ALUMNA LENDS A VOICE TO
THE FORGOTTEN PEOPLE OF AFGHANISTAN

Interreligious Dialogue ■ Faith in the Midst of Persecution ■ A Foray into the Middle East

The Planning Begins — Committee by Committee

As I write this, it has been four weeks since the Provincials of the United States authorized Weston Jesuit to proceed with planning toward re-affiliation with Boston College. During that time, we have established committees to deal with various components of the move and have begun the search for several professional consultants to help us through the work, since this will be one of the most significant and complex events in the history of our school.

One of our challenges, for instance, is to separate the library collection of Weston Jesuit from the library we currently share with the Episcopal Divinity School and integrate that collection into a new library within the BC system.

To accomplish this, Bishop Steven Charleston, the president of EDS, and I have established the EDS/Weston Jesuit Library Transition Team.

The Weston Jesuit Steering Committee, moreover, composed of representatives from Weston Jesuit, Boston College and the Jesuit Conference in Washington, DC, has begun to meet regularly to discuss all operational matters concerning re-affiliation. This committee will appoint working groups as needed to assist in the process and, right now, there are three such standing working groups: academic affairs, student affairs and financial matters. In addition, the Ad Hoc Committee of the Board of Directors will meet monthly to work in liaison with the Steering Committee to oversee the entire effort.

Meanwhile, I have advised the Association of Theological Schools of Weston Jesuit's move toward re-affiliation with Boston College, and requested that the Association schedule its routine decennial accreditation visit for the fall of 2007, rather than the fall

of 2008 as originally planned, since fall 2008 could be the date of our move to BC's Brighton campus.

And, because everything Weston Jesuit decides will also affect the Episcopal Divinity School, I am in frequent conversation with EDS President Steven Charleston. Despite the move, we will remain close allies because of our long friendship, our mutual membership in the Boston Theological Institute and our common pursuit of theological education of the highest quality in service to the church and the world.

We hope that the next issue of *Light & Life* will be able to provide much more specific information regarding the re-affiliation. Please note that there will be regularly posted updates on Weston Jesuit's Web site, www.wjst.edu. As always, we ask that you keep us all in your prayers.

Robert Manning, S.J.

PHOTO/TONY RINALDO



Light&Life

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PHOTO/MK MACISAAC



LEFT: A respected elder in his community, Haji Gul Aga dared to begin a home-based school during the Taliban period in Afghanistan. Today, hoping to incorporate female students into a formal educational system, he continues to act as headmaster for his home-based school. "Why educate a girl?" Aga asks. "We must. With learning, she can have the same knowledge as a man. She can do the same work as a man. She can do anything a man can do – and do it on behalf of her people, on behalf of her country."

COVER: Under the former Taliban regime (1996–2001), girls were forbidden to attend school. Adala, 19, studied in secret, in a home-based school operated by her father. Later, at the age of 16, Adala began teaching women's literacy classes. Today she is a teacher at the local girls' school built by World Vision.

PHOTO/MK MACISAAC

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International Alums Weigh In

"... a year ago, the tsunami hit the Indonesian island of Sumatra. Later an earthquake hit the small island Nias, and all over the country we are living with social catastrophes—corruption, starvation, violence. So, I read your accounts of the experiences in the United States and the encouragement by Dan Harrington... ["Psalms as Solace," *Light & Life*, Fall 2005] Thanks for *Light & Life*. It's...a beautiful souvenir of a half-year fellowship at Weston [Jesuit] in 1999. *Light & Life* is now in the reading hall of our library, read by Muslims and Christians and Catholics and Protestants...we are waiting for the next issue."

—Bernhard Kieser, S.J., Visiting Scholar '99
Yogyakarta, Java

"I appreciate the opportunity to stay in touch with Weston [Jesuit], a wonderful institution that has been such a help to me in my ministry and life."

—Robert Mosher, Missionary Society of St. Columban, MDiv. '80
Santiago, Chile

"I have enjoyed the magazine and congratulate you on a very fine job. It is full of great information and is very professional. It helps me be very proud of Weston [Jesuit]."

—David G. Allen, S.J., MDiv.'79
Brno, Czech Republic

Reaching Beyond the Christian Tradition

With shoes off and black chiffon scarf draped around my head, I entered the prayer room inside the Islamic Society of Boston mosque in Cambridge, Mass. I had come in a spirit of inquiry, hoping to strike up a meaningful dialogue with the society's communications director Salma Kazmi, an impressive young Muslim woman I had met at a conference a few weeks earlier. I had not been inside a mosque before, and had already confessed to her that I was so ignorant about the Muslim religion that I didn't even know where to start asking questions.

"Most people are in your boat," she said graciously. "It's why I have the job that I do."

We entered into the royal-blue carpeted prayer room and, immediately, I was struck by how ordinary it looked. No altar or votive candles or statues or lace-edged linens in sight. No pews—no chairs, even—just semi circle lines drawn on the carpet to indicate where pray-ers should line up to face east, toward Mecca. There was a podium with a microphone located in the eastern corner at the front of the room as well as a huge photo of thousands of faithful praying in concentric circles at the illuminated mosque in Mecca, Saudi Arabia, along the back wall. There didn't seem to be much else in this room to indicate that it was a sacred space. Salma didn't even lower her voice as we stood talking in the back while two men bowed low in prayer up front near the podium.

I asked Salma about a framed wall hanging written in Arabic I had seen downstairs.

"It's the traditional 99 names for God—most gracious, most merciful, holy, source of peace, protector...well, I don't need to go on. You know who God is."

"But that's why I've come," I said. "I'd like to know more about the God of Islam."

"For our lives to be meaningful," she said. "We must give them over to God. That's what 'Muslim' means – one who surrenders to God."

At a nearby coffee shop, we sat down to talk about the religion's core beliefs and any other parallel lines it shares with the Christian story and message. I was surprised to hear that there are many—including the fact that we share a belief in a variety of the Old Testament prophets, not to mention the pursuit of social justice and charity for the poor. Toward the end of our conversation, Salma brought up the recent issue of Muslim clerics calling for the death of a Christian convert in Afghanistan—something I had been wanting to ask her about the entire time we were talking.

"Muslims have no central authority or hierarchy that speaks for us. It's a matter of exegesis, of interpretation," she said. "These overly harsh decrees of the clerics in Afghanistan are not reflective of our scholarly tradition. People fail to realize that Islam gets confused with culture, much of it uneducated."

In this issue of *Light & Life*, we feature the reflections, photos and writings of several members of the larger Weston Jesuit community, each one engaged in his or her own quest for understanding, every one embracing the world in a spirit of inquiry. Their willingness to listen to the truth inherent in others' lives, to view the world from a perspective different from his or her own, has led each one into a deeper, holier and more hopeful communion with God, self and neighbor. It is, after all, why He came. And why we follow Him.

Barbara R. Bodengraven, MTS '05
Editor

Why Theology?

By Norma Brettell, 1st year MDiv. student

As a practicing lawyer attending Weston Jesuit part time, I'm asked variations of these questions all the time. Why would a lawyer who loves her nigh-25-year career go back to school to study theology? Short answer: I'm considering the ministry of hospital chaplaincy. But really, they ask, why bother?

Imagine your mother has the beginnings of dementia; she gets confused a lot and she can't drive anymore. You wonder if a little personal contact with her pastor might be good and help her if she wants confession or anointing. You ask him, "Won't you come and have supper with us? It would help her to see her pastor on her home turf. She's confused when we leave Mass because of all the people."

His response? "I don't do that."

"Don't do what?" you ask.

"I don't eat with my parishioners."

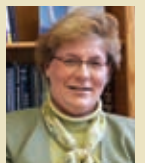
You patiently explain her situation but he won't budge, can't be convinced even to share a muffin and tea with her.

"I will deliver Holy Communion if that is necessary, but I will not eat with her," he said.

Now, for me this story isn't about parish priests and with whom they dine. It is about the question, "What is ministry?" Starting with the pastor's words, I'd say ministry is not just about the "Holy" but it's also about the "Communion." Then I'd ask, is it really something one can deliver, like a box dropped off by Federal Express?

Ministry's highest purpose, I believe, is to point to hope. We are called always to be ready to account for our Christian hope.

Illness happens anytime, anywhere. It is not something that keeps us from "real life." It is real life. You and I as Christians don't deliver to, we live among. When we companion those who are sick and those who care for them, our hope-filled response furthers the Church's mission to proclaim and to bring about the reign of God here, where we are. And here, indeed, together we may begin to talk of Holy Communion.



How Would You Respond?

A few months ago, we sent emails to Weston Jesuit students and faculty, asking how they thought the study of theology makes a difference to society. If you would like to weigh in, please email bbodengraven@wjst.edu.

Weston Jesuit Provides 'R and R' to Lay and Ordained Ministers

BY BARBARA R. BODENGRAVEN

Weston Jesuit sabbatical students come from as far away as Nigeria, Japan, Australia and Ireland. In between studying contemporary ethics, current issues in Christology and the spirituality of daily life, they master the vagaries of the American telephone system and Boston's subway—not to mention the peculiarities of the washing machine at the charming old home near Harvard Square that serves as their residence.

For the past 30 years, Weston Jesuit has offered a sabbatical program for all those—lay as well as ordained—min-

istering in the field and in need of refreshment and renewal. The program is rooted in communal living and cooperative learning. One of its key features is the weekly colloquium, at which participants

discuss their role as ministers in the contemporary church and exchange ideas about their challenges and setbacks in the field.

"The colloquium is not a sensitivity session or group therapy," said Gail O'Donnell, RSCJ, colloquium facilitator for the past seven years and current director of Weston Jesuit's Sabbatical Program. "Each group sets its own agenda, the chief goal being for each participant to reflect upon, articulate and integrate individual experience in a supportive setting."

Dominican priest Father Edward Ruane said that when he signed up for the sabbatical program in 2004 he had just completed a nine-year provincial administrator position and was in need of some well-earned 'down time' and reflection—both of which he says he found at Weston Jesuit.

"I had never been to Boston, but knew about Weston's fine reputation," said Ruane. "The sabbatical program exceeded all of my expectations. There was the right balance between structure and freedom, community and solitude, prayer and play."

According to O'Donnell, one of the more unusual features of the sabbatical program is the congeniality of the living arrangements. Everyone has his or her own room in the century-old Victorian mansion a one-minute walk from campus. Many of the communal gatherings are often serendipitous or impromptu, fueled by new-found friendships.

According to Rosaleen MacMahon, a Daughter of Charity of St. Vincent de Paul and current sabbatical student, this is precisely the type of integration she was looking for during her recent tenure as a principal of a secondary all girls' school in Belfast.

"I really enjoy the international dimension of the [sabbatical] program, and especially like the weekly coming together of all of us in the colloquium," said MacMahon, who has spent the past 47 years ministering to God's people in a variety of hot spots around the globe.

In 2005, MacMahon boarded a plane in Ireland bound for Boston and registered at Weston Jesuit sight unseen.

"I had all sorts of grand notions about putting my sabbatical time to good use," said MacMahon. "But I soon saw that what I needed was more




Several sabbatical students prepare to share a meal with Sabbatical Program Director Gail O'Donnell.

reflective time, more time to assess and process where I'd been. I decided to simply audit classes and soak up the atmosphere."

The whole point of the sabbatical, according to O'Donnell, is to do just that.

"We want our sabbatical students to read the books that they want to read," said O'Donnell. "They're not here to complete degrees, but to rest and be renewed."

To support the sabbatical participants in their pursuit of more leisure time activities and spiritual renewal, O'Donnell and her staff plan such events as whale watching trips off the coast of Gloucester, organize informal home-cooked dinners with Weston Jesuit's faculty, offer retreats at three different retreat houses in the area and make spiritual direction available.

"We make every effort to include and incorporate the sabbatical students with the larger Weston Jesuit community," said O'Donnell. "How they choose to spend the rest of their time is up to them." 

At a time when more is being asked of a shrinking number of ordained ministers and more responsibilities are being delegated to lay ministers, there has never been a greater need for a ministerial sabbatical. For more information about Weston Jesuit's Sabbatical Program, please contact Gail O'Donnell at godonnell@wjst.edu or (617) 492-1960.

PHOTO/B.R. BODENGRAVEN



Sabbatical Program Director Gail O'Donnell welcomes students to the sabbatical residence.

PHOTO/B.R. BODENGRAVEN

Love and Fear in Interreligious Dialogue

BY KHALED E. ANATOLIOS

As a parent, one of my saddest thoughts is that the world in which my children are growing up has become a world consumed by fear. Of course, human life has always been precarious and beset by many dangers and so fear has been a constant element of the human experience. But, in the post 9/11 Western world, the exaggerated sense of invulnerable power, shattered suddenly with the collapse of the twin towers, has given way to the unchallenged tyranny of fear. In much of our public rhetoric, the world has become reduced to merely the

of the motivation of fear: Let's find ways to agree with them before they blow us up! Sadly, of course, there is always the large mass of the apathetic—afraid, irresolute and inactive.

What is the properly Christian response to this situation? The Christian answer to fear is always love: "Perfect love casts out fear" (1 John 4:18). Our present global situation calls for Christian love to be expressed in interreligious dialogue. Such a dialogue of love must be fearless in two ways. First, it must always be faithful to the revelation of God's love in Jesus Christ. We cannot shirk from sharing

reference to Jesus. In this way, we will endeavor to rejoice in whatever elements of communion we can share with people of other faiths.

Being a Christian in this time of "terror" requires that each one of us help to build bridges from fear to love. As a vital part of this bridge-building, interreligious dialogue cannot any longer be left merely to experts but has to be an integral part of the mature witness of every Christian. St. Paul tells us that "We know that all things work together for good for those who love God" (Rom 8:28). It is up to each one of us to let the present situation of global terror and fear mongering become an occasion of witnessing to the God of love. [WJ](#)

Khaled E. Anatolios, associate professor of historical theology, is an Eastern Catholic Christian born in India of Egyptian parents. This semester, he is teaching a course on "Christian Salvation and the Religions."

"...the grace of Jesus Christ is always at work whenever humanity seeks authentic communion with its Creator..."

arena for "the global war on terror." Conversely, all the virtues that ennoble the human person seem to have been demoted to a rank secondary to the primary value of "security." It is indeed sad when the human experience is reduced to the frantic search for security in the midst of pervasive fear.

Inevitably, the religions of the world have been drawn into this "global war on terror." On the one side, there is a tendency to bring religions into confrontation with one another: there is talk of "a clash of civilizations" between Islam and the Judeo-Christian traditions or more pathetically, an American general boasting that "my God is bigger than [their] God," and cartoons mocking the prophet of Islam, Mohammed. With this approach, fear assumes a stance of aggression. On the other side, there is a rush to reason away the differences between the religions so as to pre-empt the possibility of conflict. This approach too smacks

with others of whatever faith how we have come to know God as a triune community of love, and Jesus Christ as the one in whom all humanity is lovingly embraced by the Father. But, at the same time, we must fearlessly and with peaceable charity listen eagerly and reflectively to how people of other faiths have experienced God's love and glory. This listening in charity for the signs of God's love in the experiences of others does not require of us that we abandon our own convictions. As Christians, our point of reference and standard of judgment is always Jesus Christ, "the one mediator between God and humanity" (1 Tim 2:5), "in whom all the fullness of God was pleased to dwell" (Col 1:19). But we also know that the grace of Jesus Christ is always at work whenever humanity seeks authentic communion with its Creator and so we can appreciate and praise the working of this grace even where there is no explicit

Interfaith prayer in Los Angeles.



Conversation Leads to Unexpected 'Conversion' of Ourselves

BY RITA GEORGE TVRTKOVIĆ,
MTS'97

One of my favorite classes at Weston Jesuit was John O'Malley's "Two Great Councils: Trent and Vatican II." Inspired by this class, I would later write my thesis about Vatican II's approach to Islam as exemplified in *Nostra Aetate*, the 1965 document that outlines the relation of the Catholic Church to non-Christian religions.

Little did I realize how relevant this academic work would be to my later ministry in the Office for Ecumenical and Interreligious Affairs of the Archdiocese of Chicago. In the months following September 11, I gave scores of presentations about Catholic-Muslim relations at parishes and schools—and even at some Muslim schools—throughout the Chicago area. At these talks, I always passed out copies of *Nostra Aetate* (even to the Muslims), telling my audiences that,

in this short document, we Catholics have a valuable resource. For *Nostra Aetate* explicitly states the Church's official theology towards other religions: that the Church "rejects nothing which is true and holy in these religions" and therefore "urges its sons and daughters to enter with prudence and charity into dialogue and collaboration with members of other religions... [in order to] acknowledge, preserve and encourage the spiritual

need to know how to counsel interfaith couples—whether they be Catholic-Jewish or Catholic-Evangelical.

Campus ministers organizing interfaith prayer services need to know the difference between "praying together" and "being together in prayer." RCIA ministers need to distinguish between catechumens and candidates, and adjust formation accordingly.

In his class, John O'Malley taught that Vatican II was different from ear-

"All Catholics are called to interreligious dialogue."

and moral truths found among non-Christians."

Catholics are called to "acknowledge, preserve, and encourage" the truths found in other religions. But how can we do this if we do not know what our neighbors believe? To that end, *Nostra Aetate* also urges Catholics to dialogue. I did not know what dialogue meant, though, until I was in Chicago engaging in actual conversations with real Muslims, Jews, Sikhs, and others. Only then did I begin to understand the kind of dialogue recommended by *Nostra Aetate*: a dialogue that is neither polemical nor syncretistic, a dialogue that does not proselytize or compromise. A dialogue which is characterized by openness to the other and fidelity to one's own tradition.

All Catholics are called to interreligious dialogue. But ministers in the church are especially called to it—and not just those who specialize in this area. Indeed, no matter one's area of ministry, ecumenical and interreligious issues simply cannot be avoided. Hospital chaplains must be sensitive to the religious needs of non-Catholic and non-Christian patients. Parish priests

need to know how to counsel interfaith couples—whether they be Catholic-Jewish or Catholic-Evangelical. Campus ministers organizing interfaith prayer services need to know the difference between "praying together" and "being together in prayer." RCIA ministers need to distinguish between catechumens and candidates, and adjust formation accordingly. In his class, John O'Malley taught that Vatican II was different from earlier councils because its style was more rhetorical than academic. Rather than being the last word, it was a first step. As I have learned working in the field, this first step has led amazing places. For not only did *Nostra Aetate* start Catholics on the path toward increased understanding of other religions, but perhaps surprisingly, also toward an increased understanding of ourselves. For dialogue is about evangelization, and its goal is conversion. Not conversion of the other, but of ourselves. And if by conversing with Muslims, Lutherans, or Hindus, we learn how to better articulate what it means to be Catholic, or become more fervent in our own faith, then the encounter has succeeded, in some small way, to foster the interreligious harmony envisioned by *Nostra Aetate*, not to mention engender in us some of the holiness the Council sought to inspire. [WJ](#)



PHOTO/AP



Rita George Tvrtković, MTS '97, is currently a PhD candidate in theology at the University of Notre Dame.

PHOTO/COURTESY

A “daily engagement with grace...”



Upon our arrival in a small town on a Jawand mountain plateau, we are hosted in a small mud-brick hut where villagers come to greet us before meeting with the community's elders.



ALL PHOTOS/MK MACISAAC

The illiteracy of Afghan women is as high as 85 percent. Jamileh, only 22 years old, is married and the mother of four children. Participating in a women's literacy class in the town of Qala-i-Naw, she hopes to one day become a teacher.

Weston Jesuit alumna and photo-journalist focuses her lens on Afghanistan

A widow with no male relative to support or protect her, Mamaghul became an easy scapegoat for social conflicts in her village. Stripped of all property and expelled from her village, she relies on the charity and kindness of other villages in the region. Cultural norms regarding women are deeply ingrained in Afghan society. It will take time for the new “constitutional rights” of women to filter down to the village level.



Today, Afghanistan grabs headlines only insofar as America's "war on terror" is concerned. But, according to Weston Jesuit alumna Mary Kate MacIsaac, MTS'04, "those news stories don't begin to tell the story of who the Afghan people are." As communications manager in Afghanistan for the relief and development agency World Vision International, MacIsaac explores more closely the stories of a people left behind. In the following pages, MacIsaac, on assignment in Afghanistan until July 2007, conveys the beauty and the suffering of a land and its people caught in the crossfire of colliding cultures and political instability. In 2004, the United Nations listed Afghanistan among the least developed countries in the world, ranking it 173rd of 178 countries. The average life expectancy in Afghanistan is 42 years of age. —B.R. Bodengraven, Editor

BY MARY KATE MACISAAC, MTS'04

Last July I arrived in Herat, Afghanistan, unsure of what to expect in this land so far from the comforts of home. Six centuries ago, it was the center of the Timurid Empire, rich in culture and learning. Today, it is part of a beleaguered state, struggling to rebuild itself after decades of war. I joined World Vision with the goal of better communicating the story of the Afghan people — the depth of their realities — their suffering, but their hope for tomorrow, too. It has been both a challenge and a joy to walk with them.

In an effort to convey Afghan stories, I enter communities, spend time with the people, interview them and photograph their lives. Because of the nature of my work, I find myself chatting with farmers on wind-blown mountain plateaus or with midwives-in-training at a health clinic, visiting with teachers at the only girls school in a rural town or sitting on the floor of a simple mud hut, with a widow who has lost everything. I spend my days, my weeks, visiting Afghan communities in faraway, hard-to-access places — meeting with individuals and families, and listening to their stories. They are, most often, stories of suffering, but not without some glimmer of hope. Like Saint Paul, we want to believe there is always reason to hope. In Afghanistan, this is not easy. Infant and child mortality rates are among the highest in the

world (one in every four children dies before the age of five); poverty is insidious; decades of war followed by drought have stripped entire communities of all chance of economic livelihood. Yet daily I encounter persons devout in their faith, certain of a God who is compassionate, just and merciful despite evidence that might speak to the contrary. Certainly, we have a lot to learn from their voices — all testaments to faith in a God who loves.

The people are unlike any I've encountered — stalwart, strong, faithful, and so hospitable. A complete and utter stranger, I've been graciously hosted in the most simple of homes by people who had little more to share than tea and bread. I am in constant awe of the haunting beauty of the landscape and the people who walk it. As a photographer, I've never seen such striking and unexpected light. For me, this work is a daily engagement with grace. It's an invitation to walk with people who have suffered and, in solidarity with them, hopefully help make their lives better.

The problems here can seem insurmountable. They are complicat-

ed, but not impossible. The Afghan people are committed to rebuilding their country, but they need assistance from the world community.

Since 2002, much of World Vision's ministry in Afghanistan has been basic relief work — getting food and medicine to desperate people. Today, however, we're moving into a transitional phase towards longer-term development, employing specialists such as agronomists, midwives, doctors, and educators who design programs in coordination with the communities.

These programs aim to integrate food security, health, and education in areas spread across western Afghanistan. Some regions are more isolated than others. The district of Jawand, in particular, is startling — spectacular in its beauty, its people, and in the sheer space



Farishta Sdiqi, a student in World Vision's midwifery training program in Herat, feeds baby Miriam, the first preterm infant admitted to the hospital's neonatal unit, unlike anything of its kind in Afghanistan. In the first two weeks of operations, more than 40 newborns were saved.

of history that has passed without any change. Visiting Jawand is akin to a journey into medieval times. To reach villages on the northern mountain plateau, we must ride horseback some eight hours from the bottom of deep ravines, past crystal blue lakes, up along a cliff's edge. At night we sleep on the floor of a small mud-brick hut prepared for sojourners. Many villages lack access to clean water, proper sanitation, sufficient education and reli-

Continued on page 15

Sherifeddin serves tea at a roadside teahouse in the village of Lomar.



Finding Faith in the Midst of Persecution

As an international theological center, Weston Jesuit enrolls approximately 60 international students every year. For the past two years, Anthony Chen, a diocesan priest from Shanghai, China, has been studying toward an STL degree at Weston Jesuit. Born in 1969 to a Catholic family at the height of the Cultural Revolution, Chen was officially decreed an 'enemy of the state' as a child by virtue of his family's faith. Chen's theological education at Weston Jesuit is crucial to the redevelopment of the Chinese Catholic Church — a church that was suppressed and its followers persecuted for many years following the country's communist takeover in 1949 and subsequent Cultural Revolution from 1966–1976. Last June, Chen returned to China for a few weeks to participate in the historic ordination of Joseph Xing Wen Zhi as auxiliary bishop of Shanghai. (Xing is the first bishop in Shanghai ordained with the approval of both the Holy See and the Chinese government since 1949.) In his own words, Chen shares his story below. —B.R. Bodengraven, Editor

BY ANTHONY CHEN

PHOTO/COURTESY



On February 13, 1969, I was born in a Catholic family within a very strong faith of Catholic village of northwest China. I had not

been at any churches and not seen any priests because the so-called Cultural Revolution suppressed all religions in China. In the early time of that period, my hometown church was totally destroyed. During that period, any religious activities were forbidden. You could suffer from unpredictable persecutions.

However, my family kept faith alive at home throughout the whole period. My father would teach us how to pray and to understand some basic Catholicism. He taught us almost all the prayers from his incredible memory since we had no religious prayer books. It has become a habit for me to pray every day by using the prayers that are from my father. Every morning and every evening, I must pray with these words with my hometown dialect:

“May God protect me, may the Blessed Virgin Mary take care of me, may Anthony Chen have a peaceful day or night.”

My father was treated as a counter-revolutionary because he was one of the members of the parish council in the 1950s and because his younger brother was a priest. He suffered much because of his faith, but he had never given up his faith. He never spoke any bad words for those persecutors. I remember, many years later, those persecutors would come to our home and ask for forgiveness from him. He simply spoke to them just the way of our Lord Jesus Christ speaking to his enemies on the cross. My father showed a great example of forgiveness.

I did not have any concept of church. Church was something new for me. In terms of images of prayer, I prayed with no pictures in front of me. I prayed facing any direction I liked. It seemed to me God was so near to me that I did not need any pictures that would remind me of His presence.

When my uncle, a priest, who had been in prison [because of his faith and position within the church] for many years, came home in 1977, he was surprised at the fact that we all knew how to pray. And that was the first time when I saw a priest. It was something new to me. His return had changed everything and brought something new to me.


The most marvelous thing was that he had built a church at my home for nine years. He had built an open altar in my family yard since we had no new church. And he would celebrate Mass every day there. The whole village people, more than 800 population, would come to attend Mass and to pray every morning and evening. Indeed, my home had been a true church in every sense. My home is a communion of the village people. My home is the presence of God. Since the church had been at my home yard, I felt the church was my home. And the church was a community. It included all village people, the rich as well as the poor.

My uncle and the whole village people had started to build a new church in 1986. The new church was completed in 1988. I remember I cried out when there were no celebrations at my home any more.

I believe that the seed of vocation was planted in my heart for years. I went to seminary in 1989. I wanted to be a priest because I wanted to pass my father's faith to people, because I wanted to be a man like my uncle, because I wanted to bring peace and joy of our Lord Jesus Christ to those who have not known him and because I wanted people to know that Jesus loves them.

After my ordination to priesthood in 1997, I was assigned to be a director of the minor seminary for the eastern region of China. In the meantime, I taught at the major seminary and the sisters' convent. I was also an assistant pastor in a local parish in Shanghai.

I was amazed at the fact that how true and beautiful God is. People kept telling me how they had experienced God in their daily lives. Whenever I was anointing the dying, comforting the sick, visiting the aged and talking with the youth, I could see God's powerful presence here and there. It seemed to me that people are God's manifestation.

After many years of suffering under communist control, people — especially young people — are looking for the meaning of life and searching for religions or God. Apparently, there is a very strong spiritual growth in China. People are hungry for truth and freedom. 

A Trip to a Troubled Region

Last summer, Peter Fink, S.J., professor of sacramental-liturgical theology, and Thomas Kane, C.S.P., associate professor of homiletics and liturgical practice, joined 12 other participants on a trip to the Middle East sponsored by the Boston Theological Institute. Each year, the BTI conducts a seminar workshop in one of the world's troubled spots. Its 2005 trip, "Lebanon: A Test of Multicultural Pluralism—Religious Identity and National Recovery," included a foray into neighboring Syria. The following reflections highlight some of the complex issues the region faces. —B.R. Bodengraven, Editor

BY PETER E. FINK, S.J.

Why would we go to the Middle East? Are Lebanon and Syria safe? Would we return alive and in one piece? These were the questions I asked myself as I pondered going on this trip with my colleague Tom Kane.

The reasons I wanted to go were many. For the past 25 years, I have been working at Our Lady of the Cedars of Lebanon Maronite Church

to embrace their past and the country that gave them birth.

Tom had a different, but equally profound, reason to want to go on this trip. In his case, it was the journey to Damascus in Syria. Why wouldn't a Paulist priest want to go to Damascus? In the Acts of the Apostles (Chapter 9), Paul is on his way to Damascus when he has his vision of the risen Lord. Ananias, a disciple in Damascus, was sent to Paul to lay hands on him and so restore his sight. Tom longed to go to the "street called Straight," to the chapel of Ananias, to the place of Paul's Christian beginning and give thanks for the man whose name he bears.

There were four levels to the trip—the academic, political, religious and, of course, the tourist. On the academic side, we visited a number of universities and intellectual centers, including St.

Joseph's University, a Catholic university which was founded by the Jesuits in Beirut in 1875. This was somewhat in response to the founding of the secular American University of Beirut in 1866.

The religious component was primarily concerned with the conflict between Christians and Muslims. Naturally, we were also interested in

the great diversity of Christian churches in Lebanon and their efforts to contribute as Christians to the unity and hope of the country. Finally, we explored the witness of ancient Christian sites and monasteries.

As part of the political component, we had conversations with Hezbollah at the Lebanese Parliament, spoke with Walid Jumblatt, the leader of the Druze, as well as with some Shiite Muslims on the street and the Maronite patriarch in Bkerke. The political nature of Lebanon is tied in with its religious reality—the country's president by law must be a Maronite, its vice president must be a Shiite Muslim. Other political offices are also governed by religious affiliation.

We arrived in Beirut in late May—three months after the tragic murder of Prime Minister Rafik Hariri, an event that galvanized the Lebanese people and led to their demands that the Syrian army relinquish control of the country. In solidarity, we paid tribute to this event by visiting Hariri's grave near Martyrs' Square in downtown Beirut.

Beirut wears the destructive remnants of its civil war (1975–1991). Buildings are demolished and wasted. But, it also lives with great signs of hope as new construction arises from the destruction.

As part of our tour of the city, Caritas International organized a gathering for us at a Palestinian refugee camp. These Palestinians are not really welcome in Lebanon, nor do they wish to be. Yet, they have been in the camp for several generations, and are probably forgotten



On a mountain side near Jounieh, Our Lady of Lebanon invites all to pray.



In Beirut, ruins of the civil war (1975–1991) stand as a reminder that it shall not happen again.

in Jamaica Plain, Mass., while teaching at Weston Jesuit. I love praying the Maronite liturgy, an early Syrian Liturgy that uses Aramaic—the same language that Christ spoke—at the consecration of bread and wine at the Eucharist. I have enjoyed friendship and faith with so many Lebanese people at Our Lady of the Cedars that I wanted

ALL PHOTOS/P. FINK, SJ

Continued on page 14

Giving Thanks by Giving Back

BY ANNE TIPPETT,
DIRECTOR OF ADVANCEMENT

For one who says she “hates asking people for money,” Anne Boyce Baker has raised a great deal of it for local Catholic institutions—including Weston Jesuit.

A few years ago, her fund raising efforts on behalf of the Archdiocese of Boston helped local parishes increase diocesan collections by a quarter of a billion dollars through a tithing program she had devised. More recently, Anne and her husband Gerry spearheaded a fund raising effort at Weston Jesuit that raised more than \$250,000 to endow the school’s Baker-Arrupe Lay Student Scholarship Fund.

Although Anne took several courses at Weston Jesuit while completing her MTS degree at Harvard Divinity School, she is not an official alumna of the school, which makes her fund raising efforts on Weston Jesuit’s behalf all the more remarkable.

“I became involved in raising money for Weston Jesuit after a visiting faculty member told me how scarce lay scholarship funding at the school was,”

she said.

Anne began a fund raising campaign by sending letters to local parishes, seeking their support for lay scholarships. She reasoned that with the reduction of men and women entering religious life, parishes had a vested interest in lay formation, as lay Weston Jesuit graduates serve the global Church as hospital chaplains, religious education coordinators, Eucharistic ministers and missionaries.

Though only a modest amount was collected from the parishes, Anne was committed to seeing the effort through. She expanded her letter-writing campaign to seek support from family, friends and colleagues. As a follow-up to the mailing, Anne and Gerry hosted an annual spring gala in their Westwood home to thank donors. Little by little, the guest list grew to include non-donors who made a



Anne Boyce Baker is an emergency room nurse and trained ethicist, leading ethics workshops at various hospitals in the Boston area.

contribution to attend the party. Guests had the opportunity to meet Weston Jesuit faculty and ask questions about their faith and Church teachings in a friendly, informal setting.

Through the annual letter writing campaign, special gifts, spring receptions and their hard work, the Bakers reached their ambitious goal of \$250,000 within five years. While the fund was growing, the Boyce and Baker families generously provided the scholarship themselves.

The Baker-Arrupe Scholarship, honoring the memory of former Superior General Pedro Arrupe, SJ, is awarded annually to a lay student entering his or her final year of studies at Weston Jesuit. Candidates must demonstrate academic achievement and volunteer activities to be considered. Anne stresses the importance of this spirit of “giving back,” to acknowledge the blessings we have received through volunteer efforts and charitable giving.

“We need to remind ourselves to say thank you and to show our appreciation for God’s goodness through giving,” she said.

In the Pursuit of Wisdom

In his newly released book *Get Wisdom*, alumnus Michael A. Hickey, MDiv.’87,

examines religions and cultures in his search for what the Greeks call ‘sophia’ and the Hebrews call ‘hokmah,’ or wisdom. Published by Xlibris Corporation, a division of Random House, *Get Wisdom* consists of 676 pages on the topic. From Job to Elizabeth Barrett Browning and Mother

Teresa to Chief Red Cloud, Hickey presents reflections and quotations pertaining to the search for wisdom throughout the ages.

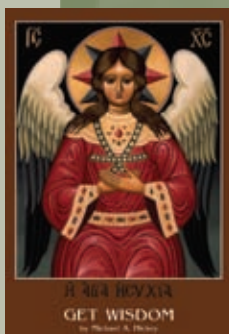
According to Hickey, his own search for wisdom began at age 33, when he enrolled in a Bible study course on Boston’s North Shore. In 1984, his search took him to the doorstep of Weston Jesuit School of Theology, where he encountered the wisdom courses taught by Daniel J. Harrington, S.J., professor of New Testament.

“Dan’s fascination with wisdom and his curiosity on the topic comes across to his students,” said Hickey. “I was spellbound. I took every one of Dan’s classes on the topic and read Job, Proverbs, the book of Wisdom, Sirach, Ecclesiastes — you name it. I couldn’t get enough.”

Despite the fact that Hickey was (and is) married and the father of four children, he scaled back his work hours and launched full time into his studies at Weston Jesuit. “If my wife hadn’t agreed to it, I never could have done it,” said Hickey, who currently splits his time between residences in Swampscott, Mass., and Naples, Fla. His career path has included executive positions at two Massachusetts nonprofit organizations, Food for the Poor and My Brother’s Table, as well as a career as a corporate business executive and entrepreneur.

To order a copy of *Get Wisdom*, contact Xlibris Corporation at 1-888-795-4274 or visit their Web site at www.Xlibris.com.

— B.R. Bodengraven, Editor



In Memoriam: Weston Jesuit recently received news that **William Dalton, S.J., Visiting Scholar'84**, former professor at the Jesuit Theological College in Parkville, Australia, has passed away. We offer peace and prayers for the repose of his soul.

At the end of the academic year, **David G. Allen, S.J., MDiv.'79**, is scheduled to return to the Maryland Province. For the past five years, he has been teaching courses in English Conversation at the Bishop's High School in Brno, Czech Republic, following 18 years as a hospital chaplain in Baltimore, Md.

Jerome P. Baggett, MTS'91, an associate professor of religion and society at the Jesuit School of Theology at Berkeley and visiting professor of sociology at UC Berkeley, spoke at an organization in California known as Catholics@Work. The organization explores how to actively live one's beliefs in the workplace. Baggett is also the author of *Habitat for Humanity: Building Private Homes, Building Public Religion* (Temple University Press, 2001).

Viki Borkowski, MDiv.'04, recently reported that she has been accepted as a postulant for priesthood in the Episcopal Church, to begin officially in June. Her postulancy will last for three years, during which time she will be engaged in further discernment of God's call and additional study. Ultimately, Borkowski hopes to be an ordained priest and work in an inner city parish. Borkowski worked full time as a nurse at the Pine Street Inn, one of Boston's most comprehensive homeless and transitional shelters, during her studies at Weston Jesuit. She is currently employed as the clinical manager of surgical services at Anna Jaques Hospital in Newburyport, Mass.

Julianne Bousquet, MDiv.'80, is currently working as a hospice chaplain at the HealthReach Homecare and Hospice in Waterville, Maine.

John Chambers, S.J., STB'65, is chaplain at the Ateneo de Zamboanga, the Jesuit School in Western Mindanao, Philippines. Chambers reported that 22 years ago he was assigned to be the

parish priest and school director to the Culion Leper Colony in Palawan, where he wrote a book titled *Letters from Lepers' Isle, 1984-1987: An Unintended Autobiography*. Following a five-year hiatus, Chambers was called back to Culion, where he served for another eight years and produced two more books: *Return to Lepers' Isle, 1992-1995* and *Retained on Lepers' Isle, 1995-1997*. Chambers has also written several other books during his tenure at Zamboanga.

Thomas Chillikulam, S.J., STL'05, is teaching at the St. Xavier's School Theology Center and participating in interreligious dialogue activities in Patna, India, the birthplace of Buddhism and Jainism and an important area of development for the Sikh religion as well as Islam. According to Chillikulam, "Interreligious ministry here is very enriching."

Lino Dan, S.J., STL'98, a member of the Italian Province, has been appointed rector of Collegio d'Abruzzo in L'Aquila, Italy, a small town 75 miles east of Rome. Previous to this appointment, Dan completed his tertianship in Chile in 1999 and worked for six years as technical director of Vatican Radio.

It was recently reported that **Dave DeMarco, S.J., MDiv.'05, MA'06**, has been appointed as the socius of the Detroit/Chicago novitiate in Berkley, Mich.

Robert F. Drinan, S.J., PHL'47, STL'54, professor at Georgetown University Law Center, will be a visiting professor at Hebrew University in Jerusalem in May and June of this year. Drinan's latest book *Can God and Caesar Coexist?* (Yale University Press) is now in paperback and is being translated into Turkish.

Philip Endean, S.J., THM'85, is the editor of *The Way*, a journal of Christian spirituality published by the British Jesuits. To access this publication, visit www.theway.org.uk.

Deborah Goodwin, MTS'95, completed her PhD in theology at the University of Notre Dame in 2001. She is an assistant professor of religion at Gustavus

Adolphus College, Saint Peter, Minn. Her book, *'Take Hold of the Robe of a Jew': Herbert of Bosham's Christian Hebraism*, was recently published by Brill Academic Publishers.

Bernhard Kieser, S.J., Visiting Scholar'99, is living in a Jesuit House of Studies for Theology, teaching at a school of theology that is partially Jesuit in its orientation, partly diocesan and partly other religious. He is also a faculty member at the Jesuit University of Sanata Dharma in Yogyakarta, Java.

Paul Nicholson, S.J., ThM'89, has just completed six years as director of the Loyola Hall Jesuit and Spirituality Centre on Merseyside, United Kingdom. He will take up a new appointment as novice director for the British and Irish Jesuit provinces in August of this year. Nicholson may be reached at pauln@jesuits.net.

Joe Owens, S.J., MDiv.'71, referring to himself as an "aging rebel," wrote recently that after eight years of organizing and education work with the Jesuits' Social Action Centre in Jamaica and 18 years of ministry in Honduras, he was able to return to Weston Jesuit as well as Berkeley to participate in sabbatical studies. He also wrote that he has returned to Central America to the "confused and confusing country of Nicaragua," where he is continuing his theological education "amidst Christians who still call for revolution, among bishops who give instructions to powerful politicians, alongside Christian base communities that seek out new ways to be church, and with fellow Jesuits who are trying to make sense of it all." Owens is the translator of a series of theological essays by Antonio Gonzalez, *The Gospel of Faith and Justice* (Orbis Books), published recently.

Pierre Andre Ranaivoarson, S.J., STL'93, received a PhD in sociology and cultural anthropology in Paris before recently assuming the leadership of a new Jesuit social center, Centre Arrupe, in Antananarivo, Madagascar. His team is working in the area of rural development, the fight against HIV-AIDS, communications and human concerns of new industrial zones.

Martin Rauch, S.J., MDiv.'87, worked in the field of youth ministry (Christian Life Community program) before taking charge of a Jesuit parish in southern Austria six years ago. Rauch recently wrote that he would like to hear from fellow Weston Jesuit classmates if any others are interested in commemorating twenty years as an ordained Jesuit priest with him. Contact him at martinrauch@jesuiten.org.

Paul G. Sheridan, S.J., MDiv.'75, has recently joined Bellarmine College Preparatory in San Jose, Calif., as its new president. Previous to this appointment, Sheridan served nine years as president of a Jesuit High School in St. Louis, Mo.

Edward P. Tagliaferro, wrote that he is currently living in Malta and that he was called by God to a different "kind of life two years before ordination." Tagliaferro married and had two children, one of whom is already married. He hopes to contact some ex-Jesuits who shared studies at Weston Jesuit with him from 1965 to 1967. Contact him at eatagliaferro@yahoo.co.uk.

WE WANT TO HEAR FROM YOU!

Send your news updates, information or letters to Barbara R. Bodengraven, Editor, Office of Advancement, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138; or email bbodengraven@wjst.edu

A TRIP TO A TROUBLED REGION (CONTINUED)

now by the people of Palestine. Where they do fit remains a haunting question.

The main question that stayed with us throughout our journey involved the role that Christianity can play in the region. There are many possibilities, but here are at least three symbols. On a hill over the town of Jounieh, the statue of Our Lady of Lebanon stands, summoning all the many Christians and all who look upon her to transcend their differences and become a people who stand together before God. In Damascus, where Paul was converted, Paul himself is a symbol to remind us that God is still upon the earth, working to bring peace

SPIRITUAL LESSONS OF DEPRESSION

For Rev. Suzanne Guthrie, Episcopal campus minister at Cornell University and survivor of clinical depression, it is significant to note that when the Lord taught His followers to pray He employed the plural form.

"Give us this day our daily bread, and forgive us our trespasses," Guthrie said. "We weren't expected to be in isolation. We belong together in prayerful community. Yet, the debilitating aspect of a depressive disorder is that it fosters isolation."

Guthrie's comments were part of her address, "Spiritual Lessons from the Dark Night of Depression," at Weston Jesuit's 15th annual Pyne Lecture on Thursday, February 23. The yearly lecture is named in memory of Professor Margaret Pyne of Lesley College who believed that educating theological students about ministry with and for persons with special needs is an essential element of ministerial training.

Guthrie experienced what she calls "the gift of religious conversion" at the age of 22, when within a short period of time she suffered her first bout of serious depression and encountered the autobiography of St. Teresa of Avila.

"Each passage in St. Teresa's story connected me to something I already knew but didn't have words for," said Guthrie. "It was like a pilot light suddenly igniting."

The confluence of the two experiences, she said, is what set her off on a "far more creative course in life" than she could ever have imagined, causing her to embrace a passion for mystical theology.

In her address, Guthrie was careful to point out that depression is a serious and life-threatening disease, and should be taken seriously when personally experienced or encountered in others.

to all whom God has created. Finally, in Syria, as a great sign of unity, the Greek Orthodox Patriarch Ignatius and Greek Catholic Patriarch Gregorios III co-consecrated a church just south of Damascus so that Catholic and Orthodox could worship God in the

To underline the seriousness of the disorder, Guthrie incorporated a 20-minute guided meditation of what it feels like to, as she said, "be lowered slowly into a well, into a shaft of darkness." She emphasized that prayer is not an antidote or panacea to the debilitating disease, though it can be one essential element of the healing process.

Guthrie concluded her address with several suggestions for spiritual practices learned as a result of her experiences with clinical depression:


- Pray the Psalms. Pray the Scripture. "Words keep you connected to your community of faith," said Guthrie.
- Learn apophatic theology. That is, embrace the nothingness and negativity that God is not, and find God there. "You will learn that in the seeming absence of God all there is is God," she said.
- Don't skip the dark side of Christmas. Acknowledge the uncertainty and fear surrounding the birth of Jesus.
- Practice asceticism and self-denial in Lent.
- Go through the entirety of Holy Week. Enter all the tales of not recognizing the Risen Lord.
- Allow yourself to enter into the Ascension, to live the suspension of belief and the loss of Jesus.
- Cling to community. "The community will carry your prayers when you yourself cannot pray," said Guthrie.
- Go forth into the world to serve.

—B.R. Bodengraven, Editor



Rev. Suzanne Guthrie

PHOTO: B.R. BODENGRIVEN

same place. This is absolutely remarkable, and echoes a sentiment I heard many times in both Lebanon and Syria—that churches need to transcend their differences if they are to contribute to a unity beyond the church throughout the Middle East. 



Khaled Anatolios, associate professor of historical theology, published “Considering Vocation: The Witness of the Fathers,” in *Christ at*

Work: Orthodox Christian Perspectives on Vocation (Holy Cross Orthodox Press, 2006), 107–128.

At the end of February, **Kevin Burke, S.J.**, associate professor of systematic theology, spoke on “Saints as Dangerous Memories: Ignatian Spirituality in the Life of the University” at Saint Louis University. Burke is on sabbatical for the spring and fall 2006 semesters, editing a volume on Ignatian spirituality for Liturgical Books.

Richard Clifford, S.J., professor of Old Testament, published an article in *America* in January, “Did It Happen? Is It True? Historicity in the Bible,” and essays on the major prophets in the second edition of *The Catholic Study Bible* (New York: Oxford, 2006), pp. 280–335. In March, he gave a lecture on “Historicity and the Bible” at North American Martyrs parish in Falmouth, Maine, and a lecture on “The Passion of Christ” at St. Charles Borromeo parish in Woonsocket, R.I.

Daniel J. Harrington, S.J., professor of New Testament, is the author of

The Letter to the Hebrews in the New Collegeville Bible Commentary, as well as articles on recent Markan studies in *Word & World*, early Jewish writings in *Sewanee Theological Review*, the actualization of Scripture in America, “holy war” texts among the Dead Sea scrolls in a volume honoring Eugene Ulrich, and the Bible in Catholic life in the *Catholic Study Bible*. He delivered a lecture on New Testament images of hope at St. Joseph Cathedral in Buffalo as part of the 150th anniversary of the cathedral.

Thomas A. Kane, CSP, associate professor of homiletics and liturgical practice, worked again this year with the Massachusetts Council of Churches and helped plan their ecumenical service. It employed some new music written for the World Council of Churches Assembly 2006 in Brazil. Kane also collaborated on *Receive One Another*, a new workbook on ecumenical hospitality with members of the Mass Council and BTI faculty. The RISK volume is published by WCC, Geneva.

Thomas Massaro, S.J., associate professor of moral theology, participated in a workshop, “Catholic Social Teaching 101,” at the conference “Moving Towards the Light: Bringing Justice and Peace to Life in our Parishes” sponsored by the Archdiocese of Boston in March. Massaro also delivered the presenta-

tion, “Comments on the Current State of Personalism in the Roman Catholic Community” for the BTI Ethics Colloquium Panel, “The Significance of Walter Muelder’s Social Ethics Today: The Present State of Personalism.” In addition, Massaro recently published three articles: “Don’t Forget Justice: A Social Ethicist’s Response to the Encyclical *Deus Caritas Est*,” *America*, 13 March 2006, pp. 18–20. “Poverty: A Concrete and Tragic Reality,” *In All Things: A Jesuit Journal of the Social Apostolate* (Winter 2005–06): 1–4. “Welfare Reform and Our National Commitment to Poverty Reduction,” *In All Things: A Jesuit Journal of the Social Apostolate* (Winter 2005–06): 9.




John O'Malley, S.J., distinguished professor of church history, recently completed audio-recording thirty-six half-hour lectures on “The

History of the Papacy,” now available from www.nowyouknowmedia.com. On March 23, he delivered a lecture at the Jesuit School of Theology, Berkeley, CA, “The Jesuits and the Arts,” and on April 19 a lecture at Wesleyan University, Middlebury, Conn., “Interpreting Vatican II.”

A “DAILY ENGAGEMENT WITH GRACE...” (CONTINUED)

able means to a more nutritious diet. We’re working with communities to change this. It will take time, especially in dealing with the culturally ingrained attitudes toward women. I try to be patient, finding solidarity with the people as they make their own way forward. “Drop by drop makes a river” says the Afghan proverb.

Weston Jesuit’s influence continues to play a special part in who I am and what I am doing. Weston Jesuit provided me tools to help navigate my way through what are, at times, fairly difficult situations. Many of the friends I made during my studies there — my

professors, too — continue to support me while I’m in these far-flung places, away from everything familiar, helping me to engage a people who have, for far too long, been overlooked. At times, I wish I could do something more than simply listen. But if telling their stories to the world can help bring greater awareness of the issues that the women, children and families of Afghanistan face, perhaps I’m accomplishing something. This is, I believe, my call to ministry — finding spaces for the voices of the most marginalized, the people the world has forgotten. 



Writer/photographer Mary Kate MacIsaac on a mountain plateau in Jawand district.

PHOTO/S. FERRETTI



In Martyrs' Square in Beirut, the grand Mosque is being constructed. Nearby is a Maronite church, an Armenian church and an Orthodox church. (See story on page 11.)

Light&Life

As a reader of *Light & Life*, you know the mission of Weston Jesuit School of Theology is to prepare men and women to serve the Church through excellent academic and pastoral training.

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