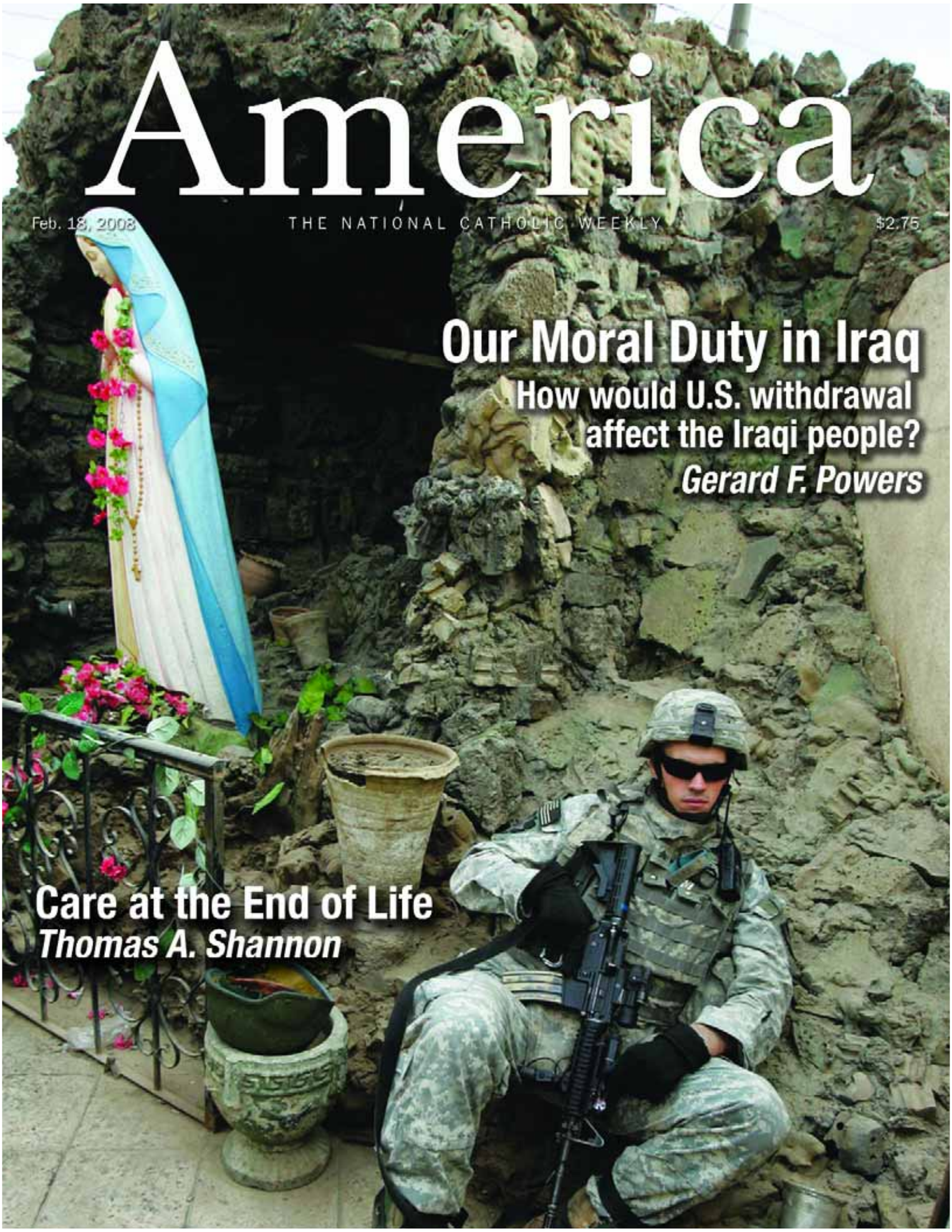

America

Feb. 18, 2008 THE NATIONAL CATHOLIC WEEKLY $2.75

Our Moral Duty in Iraq

How would U.S. withdrawal affect the Iraqi people?

Gerard F. Powers

Care at the End of Life

Thomas A. Shannon

Of Many Things

WHO IS AMERICA'S PATRON saint? Popular saints have always been a source of devotion and inspiration, and can also be unifying personalities in diverse cultures. Would Mexico ever have become a unified Christian nation without Our Lady of Guadalupe? Could Poland have risen from the rubble and atrocities of World War II without Our Lady of Czestochowa? Or, closer to home, what wretched calumnies would the bellicose ranks of Jesuits heap upon one another without their universal devotion to St. Ignatius Loyola? Popular saints show us what we share, not where we disagree, and often serve as incarnational expressions of our most precious ideals.

The United States already has its own saints, men and women of great holiness and distinction such as Elizabeth Ann Seton, John Neumann, Frances Cabrini and Katherine Drexel. They represent the causes of education, missionary work, outreach to Native American Indians and ethnic minorities and a thousand other worthy apostolates. But do any of them embody the spirit of the whole church in America? The recent official opening of the cause for sainthood of Isaac Thomas Hecker, the founder of the Paulists, offers the possibility that he may someday be a patron of the United States.

Hecker, a classic American religious seeker who (after becoming Catholic at age 41) sought the conversion of the United States to the Catholic faith, was the champion of an attractive though controversial proposition: Americans have much to learn from the church, and the church can likewise learn from the United States. For centuries in this country, many church members saw themselves as Catholics who happened to be American, willing to live in physical and psychological ghettos. In recent decades, we have seen much of the opposite: Americans who happen to be Catholic, who have become part of the mainstream of American life but unwittingly sacrificed much of what makes Catholicism distinctive. We live, love and vote—the pundits tell us—just like other Americans.

Hecker would have found both options anathema. His thought and actions propose a church that is both fully Catholic and wholeheartedly American, preaching the Gospel in constant recognition of our unique circumstances. Surely Americans understand democracy a little better than Rome. Our economic and social traditions also encourage a level of transparency that the church has been only slowly, sometimes painfully, embracing. The Catholic Church also has much to teach American society, including its venerable teachings on the sanctity of human life and the necessity of economic justice for all.

In recent years, growing recognition of Hecker's personal holiness and important contributions to the faith have trumped concerns from another century about his orthodoxy, and Cardinal Edward Egan of New York noted at the ceremony on Jan. 27 opening Hecker's cause, that he was "a saint like us: a saint who has suffered, a saint who made his way through life bearing crosses with a tremendous faith." (Readers seeking a comprehensive account of Hecker's life and influence might profit from David J. O'Brien's *Isaac Hecker: An American Catholic*.)

My personal devotion to Hecker is that much stronger because of the crosses he bore, including his dismissal from the Redemptorists, battles with depression, years of spiritual struggle while he suffered from the leukemia that eventually killed him and, perhaps most touching, his fear that his intense mystical visions might be nothing more than a symptom of insanity. His life does not lend itself easily to hagiography, but his faith in God through such trials is a powerful testament to the rewards of perseverance in the spiritual life.

At the end of January, Hecker was declared a Servant of God. Beatification is the next step, with official acknowledgment of his sainthood likely to follow. Only in the rarest of circumstances do these canonization processes take anything but decades—sometimes centuries—to reach their completion, so it is unlikely that many of us will live to see his sainthood officially recognized. Nevertheless, we may all still hope that by that late date we will have long since met this great American saint face to face.

James T. Keane, S.J.

America

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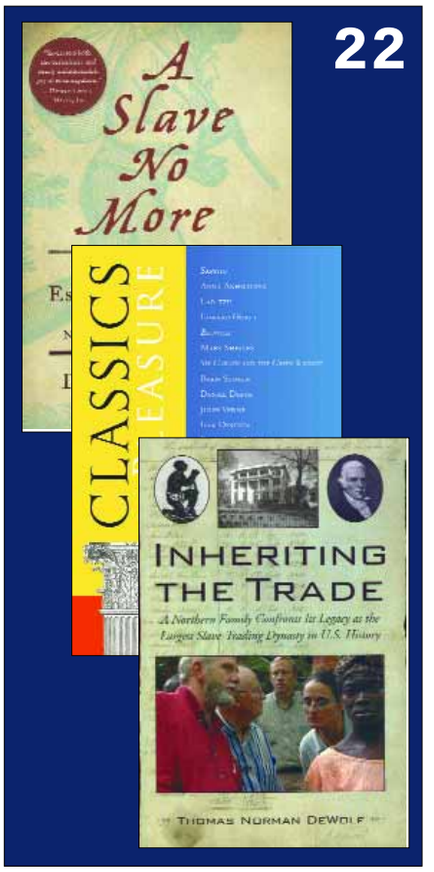
Cover photo A U.S. soldier rests near a statue of Mary outside a church in the Dora district of Baghdad, Iraq, Nov. 21. (CNS photo/Mahmoud Raouf Mahmoud, Reuters)

Articles



This week @ America Connects

Matt Malone, S.J., analyzes the presidential primaries, and Peter Schineller, S.J., discusses his years in Nigeria on our podcast. Plus, from the archives, Thomas A. Shannon on "The Legacy of Terri Schiavo," at americamagazine.org.

An Upside of Dynasty

The United States has been well served by dynasties in both parties throughout its history and continues to be. Note the Romneys, the Dodds and the Kennedys. And consider the Udalls.

In 1880 David King Udall established a Mormon community in St. Johns, Ariz., where the family settled. His son Levi S. Udall propelled the family into public service by becoming Chief Justice of the Arizona Supreme Court. Levi's two sons, Stewart and Morris, became nationally prominent.

Stewart Udall served in the U.S. House of Representatives (1955-61). In 1960 he campaigned for John F. Kennedy and seved as U.S. secretary of the interior under Presidents Kennedy and Johnson. There Stewart promoted solar energy, justice for miners and a host of environmental laws on air, water, land and endangered species.

Morris Udall, known as Mo, was elected to the U.S. House of Representatives for three decades (1961-91). In 1976 he sought the Democratic presidential nomination, but lost to Jimmy Carter. Morris Udall was an avid environmentalist. He promoted campaign reform and congressional ethics and opposed the tobacco industry, strip mining and, early on, the Vietnam War. As a longtime friend of the conservative Republican Senator Barry Goldwater, Mo Udall embodied Congressional civility.

In 2008, Stewart's son, Tom Udall (New Mexico, Third District), and Mo's son Mark Udall (Colorado, Second District) will run for the U.S. Senate. Whether they win or lose, where is the peril to our democracy in such a case? Rather, doesn't such public service, confirmed by election after election, show an upside of dynasty?

Aid for Kids

Among the proposals floated in President George W. Bush's recent State of the Union address was an initiative called Pell Grants for Kids. Cleverly named after a popular federal college aid fund, it would grant families with children in failing public schools the funds to pay for tuition in private schools. Not surprisingly, the proposal was greeted with extreme skepticism by opponents, who saw it as nothing more than a voucher program by another name. Many of the private schools that would benefit from the program are, of course, Catholic, especially in the inner city.

America has long been in favor of vouchers, yet the possibility of a nationwide program at this point seems remote. The influence of teachers' unions, coupled with a lack of political will, poses a formidable challenge. Yet a smaller program, aimed at students in failing schools, would be a reasonable compromise. Under the Bush proposal, families would receive funds only if their child's school did not meet certain federal guidelines for five straight years or had high dropout rates. It is very difficult to ask families to remain committed to public education in light of such underperformance, and policy makers should pause before asking for this kind of sacrifice. Yet that is what they seem to be doing. Wary of the Bush agenda and unwilling to grant a victory to voucher supporters, legislative leaders were quick to dismiss the Pell Grants for Kids proposal, and with it the hopes of many struggling families.

Violence With Ancient Roots

Since the presidential election of Dec. 27, Kenya has been in turmoil. Over 800 people have died, and over 300,000 have become refugees in their own nation. Homes and businesses have been destroyed. The initial and immediate cause of the turmoil is the accusation that the vote counting was seriously flawed. The spark was political, but the fuel for the fire has long been accumulating, going back to the terrible seed of tribalism. At first the Luos and Kalenjins, claiming they had been cheated in the election, attacked the Kikuyus. Then the Kikuyus began to exact revenge on their attackers.

The image of a peaceful, tourist-friendly Kenya has been shattered. From Kenya, once the host to refugees from Sudan, Uganda and Somalia, many are fleeing.

Kofi Annan, former United Nations secretary general, has finally arranged for talks between the two major parties. The Kenyan Catholic bishops (Kenya is 25 percent Roman Catholic) echo the call of Mr. Annan for an immediate end to violence, humanitarian aid to victims, resolution of the political crisis and, finally, addressing land issues and other historical injustices.

In 1994, at the Special Assembly for Africa of the World Synod of Bishops, the bishops heard challenging words from one of the Nigerian bishops, who asked, alluding to the waters of baptism, whether "blood is thicker than water." The second Synod of the African Bishops is scheduled for 2009 with the theme "The Church in Africa in Service to Reconciliation, Justice and Peace." Clearly the bishops of Kenya and, in view of similar ethnic disturbances in many nations of Africa, all bishops of Africa have their work cut out for them.

A Voice for the Poor?

THE WITHDRAWAL of former Senator John Edwards from the Democratic primary field following his third-place finish in his native South Carolina deprives the national political debate of an uncommon degree of honesty and intelligence. Early in the campaign, contrary to conventional political practice, Mr. Edwards acknowledged that his vote authorizing the war in Iraq had been a mistake. For many months, his was the campaign of ideas, seeding the issues other candidates would address only many months later, when those ideas had proved themselves politically viable, especially in the field of health care.

A number of factors contributed to Mr. Edwards's losses in the early caucus and primary states. Even though he was often correct in his analyses of problems, the stridency of his critique of corporate America came up against the wall of public indifference built in the Reagan years against "class warfare," itself an ideological attempt to defuse resentment against the upward transfer of wealth. In addition, his notion of "two Americas" conflicted with a post-partisan desire for national unity that became clearer only as the primaries unfolded. His personal lifestyle also became the occasion for exaggerated charges of hypocrisy. The 19th-century French scholar Ernst Renan once advised that if you would be unorthodox in doctrine, you must be unimpeachable in your morals. Mr. Edwards's $400 haircuts, his 28,000 sq. ft. mansion complex and his choice of interim employment with a hedge fund all led to supercilious commentary by the media, always alert to personal eccentricities, that he was an unworthy spokesman for the poor and a suspect critic of economic inequality.

Whenever the poor have made advances in Western history, however, it has been in alliance with the well-placed and well-to-do. Whether it was the Gracchi in ancient Rome or the Roosevelts and the Kennedys in 20th-century America, the privileged have often led the deprived in the march to progress. But the chattering classes, who now may themselves be counted among the privileged, used these peccadilloes as grounds to deny Senator Edwards a platform to make his case against inequality. We do not expect politicians to be saints; but in an age of sound bites and photo-ops, "gotcha" journalism can close down debate unless it falls within the boundaries set by conventional wisdom. For the most part, even though the middle class has been shrinking, poverty growing and inequality reaching its highest point since the start of the Great Depression, attempts to explore the causes of economic inequality, and especially remedies for it, were put outside the circle of permissible discussion in the early primaries.

By the time he announced the end of his presidential campaign, Edwards was clear about his own desire to be a voice for the poor. In his withdrawal announcement, he declared that he had secured commitments from the two remaining Democratic candidates, Senator Hillary Clinton and Senator Barack Obama, that they would continue his struggle on behalf of the poor. Both Democratic candidates independently voiced their commitment to that struggle.

The leading Republican candidates, Senator John McCain and former Gov. Mitt Romney, are not vocal on the issues of poverty and inequality, but their primary campaigns, articulated within the parameters of Republican orthodoxy, continue to rely on the failed policies of laissez-faire for business, continued regressive tax cuts for the wealthy and a smaller government through reduced nonmilitary, domestic spending. These policies seek to spread the wealth in a trickle-down pattern from expanding business to the struggling middle and lower classes. In the general election campaign, of course, things could change, especially if the longtime maverick John McCain, a onetime critic of President Bush's tax cuts, becomes the party nominee. But across the field, both Democratic and Republican, the question is, who will be a voice for the poor?

CATHOLIC SOCIAL TEACHING makes clear the church's "option for the poor." In their 1986 pastoral letter *Economic Justice for All*, the U.S. bishops insisted that the fundamental standard for economic policy is how it affects the poor. In their quadrennial pre-election statement, *Forming Conscience for Faithful Citizenship* (see **America,** 11/5/07), they reaffirmed that "a basic test for our society is how we treat the most vulnerable among us. In a society marked by increasing disparities between rich and poor, Scripture gives us the story of the Last Judgment (See Mt 25:31-46) and reminds us that we will be judged by how we treat 'the least among us.'" With respect to workers, they wrote, "The economy must serve people, not the other way around." This is what the late John Paul II termed "the priority of labor." In the coming election, many Catholic voters will be listening to hear which candidates give voice to the needs of the poor and priority in economic life to working people.

C.R.S. Will Not Leave Despite Tension in Kenya

Children mill about as women prepare food at a camp for displaced people in Eldoret, Kenya, Feb. 1. More than 250,000 people have been forced from their homes in the violence that occurred following Kenya's Dec. 27 presidential election.

A church aid worker said Catholic aid agencies in Kenya will not evacuate their staff, but he expressed concern over the increasing insecurity across the country. "We will continue to keep a close eye on security issues and take action accordingly," said Ken MacLean, Kenya country representative for the U.S. bishops' Catholic Relief Services. MacLean told Catholic News Service that "C.R.S. has staff members monitoring the situation in four of the most affected towns—Kisumu, Nakuru, Eldoret and Kericho." Insecurity is at times preventing field visits, but C.R.S., Caritas Kenya and the Catholic Agency for Overseas Development will not evacuate their workers, he said. Cafod is the aid agency of the Catholic Bishops' Conference of England and Wales; Caritas Kenya is the local affiliate of Caritas Internationalis, an international umbrella group of Catholic aid agencies.

Interfaith Leaders Press for Middle East Peace

Two U.S. cardinals are part of an interfaith group of religious leaders who have asked President George W. Bush for his "active leadership" in achieving a peace agreement between Israel and the Palestinian territories, and for a comprehensive cease-fire covering Israel, the Gaza Strip and the West Bank. "The split in Palestinian governance between the West Bank and Gaza is incompatible with a durable peace agreement," said the letter, which was signed by Cardinal Francis E. George of Chicago, president of the U.S. Conference of Catholic Bishops, and Cardinal Theodore E. McCarrick, retired archbishop of Washington, D.C. The United States should "quietly support efforts by others, possibly including Egypt and Saudi Arabia, to help form a new unified Palestinian government... committed to rejecting violence, accepting previous agreements, and negotiating a two-state solution as the basis for peaceful coexistence between Israel and Palestine," they said.

Peace Activist Praises Greater Accountability

A leading Catholic peace activist in England praised a British High Court ruling that lifted a ban on making public recent allegations of the murder and torture of Iraqis by British troops. Pat Gaffney, general secretary of the British branch of the international peace organization Pax Christi, said it was important that the public be allowed access to such information, no matter how shocking it is. "In relation to anything that's happening in Iraq, there should be much greater accountability and transparency if we are to secure justice and democracy," she told Catholic News Service Feb. 1. "We have to be seen to be open and just in the treatment of the Iraqi people and in how we process the treatment of the Iraqi people in terms of human rights abuses, prisoners and executions. Within the framework of international law we also have to be abiding by conventions that protect both military and civilian populations," Gaffney added.

Church Should Reconsider Communion in the Hand

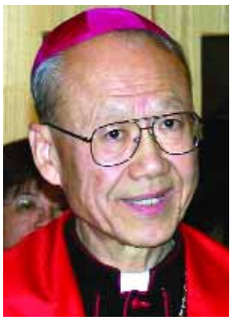
The secretary of the Congregation for Divine Worship and the Sacraments said he thinks it is time for the Catholic Church to reconsider its decision to allow the faithful to receive Communion in the hand. Archbishop Albert Malcolm Ranjith Patabendige Don, the Vatican official, made the suggestion in the preface to a book about the Eucharist by Auxiliary Bishop Athanasius Schneider of Karaganda, Kazakhstan. Bishop Schneider's book, *Dominus Est: Reflections of a Bishop From Central Asia on Holy Communion*, was published in Italian in late January by the Vatican Publishing House, though portions of it had been released earlier in the Vatican newspaper. In the newly released preface to the book, Archbishop Ranjith wrote, "The Eucharist, bread transubstantiated into the body of Christ and wine into the blood of Christ—God in our midst—must be received with awe and an attitude of humble adoration."

Martini Expresses Hopes for Synod on Bible

Cardinal Carlo Maria Martini, S.J., the retired archbishop of Milan and a biblical scholar, who has urged that a meeting of the World Synod of Bishops take the

Bible as its topic, said he hopes the coming synod will focus on practical pastoral initiatives to bring Catholics closer to the Scriptures. The synod, from Oct. 5 to the 26, should be "a pastoral discernment" aimed at helping the church offer Catholics "authentic itineraries of worship, prayer and service" based on the Bible, he said in an article published in La Civiltà Cattolica, a Jesuit journal customarily reviewed by the Vatican prior to publication. Cardinal Martini said the synod also should be an "examination of conscience" of how well the church has put into practice the teachings of the Second Vatican Council's "Dogmatic Constitution on Divine Revelation." The cardinal said he hoped the synod would avoid "prolonged and abstract" discussions on matters already dealt with by the Second Vatican Council, such as the relationship between Scripture and tradition or an examination of particular methods of biblical interpretation and scholarship.

Tong Named Coadjutor Bishop of Hong Kong



Pope Benedict XVI has named Auxiliary Bishop John Tong Hon of Hong Kong as coadjutor bishop of the diocese. As coadjutor, Bishop Tong, 68, will automatically succeed Hong Kong's Cardinal Joseph Zen Ze-kiun upon his retirement or death. On Jan. 13 Cardinal Zen turned 76, one year past the age at which bishops are required by canon law to submit their resignation. Bishop Tong is considered to be a specialist on the church in mainland China. For the past 28 years, he has headed the Holy Spirit Study Center, which studies and documents the church there. The bishop also has been a close collaborator of Cardinal Zen since 1996, when Pope John Paul II named them both as bishops of the Hong Kong Diocese. In a statement released Jan. 30, the date the appointment was announced at the Vatican, Bishop Tong praised Cardinal Zen for his "excellent work in guiding the diocese." The diocese acts as an essential link to the church in mainland China, he said.

Sainthood Cause Opened for Brooklyn Pastor

The name of Msgr. Bernard Quinn, founding pastor of St. Peter Claver Parish in Bedford-Stuyvesant, the first parish established for black Catholics in the Brooklyn Diocese, will be sent to Rome to be considered for canonization. Bishop Nicholas DiMarzio of Brooklyn officially approved the effort Jan. 13. The same day Auxiliary Bishop Guy A. Sansaricq was the main celebrant of a Mass at St. Peter Claver Church. The congregation of 500 people included members of the Quinn family. Joining him at the altar were retired Auxiliary Bishop Joseph M. Sullivan of Brooklyn, and the Rev. Paul Jervis, the current pastor and main promoter of Monsignor Quinn's cause. Another concelebrant was Msgr. William Rodgers, 85, a member of St. Peter Claver Parish who became the first African-American accepted into Brooklyn's diocesan seminary and the first to be ordained for the Brooklyn Diocese.

Youths Gather for Holocaust Congress

The murder of six million Jews by the Nazis is a human tragedy that must not be forgotten regardless of one's religion or nationality, said several Catholic participants in the first International Youth Congress on the Holocaust. "This is not something that happened only to the Jewish people, but it happened to the human family. It happened to all of us," said 17-year-old Augustina Dighiero-Neme, a Catholic from Uruguay. She was among more than 100 young people from 62 countries who took part in the three-day congress that began Jan. 27, International Holocaust Remembrance Day. Lerato Matsio, an 18-year-old Lutheran from South Africa, said love for a fellow human is fundamental to all religions, and that entails not standing by quietly in situations of injustice. Participants in the youth congress included Jews, Christians and Muslims, who went through a rigorous selection process that included written essays and oral interviews. The congress, sponsored by the Yad Vashem Holocaust Memorial, was held under the patronage of the U.N. Educational, Scientific and Cultural Organization.

From CNS and other sources. CNS photos.

Priests carry the body of Greek Orthodox Archbishop Christodoulos in Athens Jan. 31. Thousands of mourners gathered outside the capital's Orthodox cathedral for the funeral of the leader of the Greek Orthodox Church. He died at age 69 of cancer.

A Cautionary Tale

'How readily we conform ourselves to deformities and distortions of our lives and our world.'

A FINE, UPSTANDING young man once went to a tailor to have a suit made for himself. The tailor, delighted to have a new customer, eagerly took the young man's measurements and brought out samples of his best cloth, from which he invited his client to choose the material for the suit. A cloth of the most excellent quality was duly selected and the work was put in hand.

Several weeks passed, and the young man was summoned for the first fitting of the new suit. He tried it on, and realized that it seemed to be pulling across the shoulders. "No problem," said the tailor. "You just need to bend sideways a bit more." Another week passed, and it was time for another fitting. The young man had never actually had a suit made to measure before and did not want to appear too critical, so he hunched himself into the jacket. This time one sleeve was clearly longer than the other. He pointed this out to the tailor. "No problem," said the tailor. "You only need to hold the shorter sleeve down a bit with your hand, and then they will both look the same length." Again, the young man did not like to argue, so he complied with this bizarre suggestion.

Finally came the trousers. Getting into the trousers was such a struggle that the young man could not rightly see how he was ever going to be able to walk in them, but the tailor surveyed him, admiringly. "My word, sir, but you cut a fine figure indeed in this suit." The client smiled wanly and limped across the room, trying not to look too closely at his reflection in the mirror. With reluctance, and in deep disappointment over the suit project, he paid the bill and hobbled home.

On his way home, people in the street turned to stare at him, as he struggled to walk in the lopsided trousers, his shoulders painfully crooked, and holding one sleeve down with his hand. "Poor guy," said one of the bystanders. "What a shame that such a young man should be so deformed. But how lucky he is to have such a skillful tailor!"

This story came to mind again recently when an old friend called me for a chat. I have known her for years, and she is one of the wisest people I know, as well as being one of the kindest and truest of friends. Because she has suffered all her life from the effects of a spinal malformation, she has had to spend much of her time lying flat on a mattress. I have often seen her dealing with meetings and conferences in this position. She is a religious sister, and this year has been offered some sabbatical time. She was telling me about how she is using it.

"I have always known," she told me, "that our journey with God is about body, mind and spirit. But I have tended to neglect the 'body' bit and focus on the intellectual and the spiritual. My body was more of a burden to be borne than a blessing. Then something told me that this should change, so I decided to give my body a sabbatical as well."

This thinking has led her to spend several periods of intensive exploration with a spiritual guide who is also a practitioner of the Alexander Technique. So my friend's spiritual and physical exercises are becoming intertwined, to the great benefit of both body and soul.

But what was really exciting for her, as she told me all this, was that her guide and mentor had explained the root causes of her chronic back pain. "You see," she told me: "I have this malformed spine going through my body like a crooked rod. Now I discover that all through the years my muscles have learned to adjust themselves to this distortion and have forced themselves into unnatural postures in their attempt to keep me together and semi-functional. My mentor is teaching me, slowly and painfully, to re-educate my muscles to take up the positions and functions that nature intended. It's very hard work, reshaping what has been out of shape for so long, but it really is helping." She paused for breath, then continued: "But Margaret, what a parable!"

What a parable indeed! How readily we conform ourselves to the deformities and distortions of our lives and our world, rather than facing the pain and the discipline of living true to who we really are. The result is chronic inner discomfort, or worse.

There is indeed a crooked spine running right through our world today, and perhaps there always has been. Its deformity has been shaped, since humankind first became self-aware, by the human tendencies toward greed, materialism, self-aggrandizement and the thirst for power. While we are not personally or totally responsible for this systemic distortion, we do have choices. We are like my friend's muscles. We have adjusted ourselves to a distorted system instead of struggling to live true to ourselves, and thereby challenge the distortion of the system. Challenging crooked systems is costly and painful and requires time, discipline and courage. It may demand that we confront what is out of order in our governments, our religious systems, our workplace or our family relationships. It will certainly demand that we examine and try to correct what is out of order in ourselves.

A few questions to address during Lent might be these: Am I feeling uncomfortable with the way things are in me and around me? Could it be because I am struggling to make myself conform to something that is not true either to myself or to God? If so, am I going to keep on forcing myself into this bad suit, until I cannot walk straight any more? Or will I fire the tailor? ***Margaret Silf***

MARGARET SILF lives in Staffordshire, England. Her latest books are *Companions of Christ: Ignatian Spirituality for Everyday Living* and the Catholic Press Association award-winning *The Gift of Prayer*.

PHOTO SHUTTERSTOCK/CLAUDIO ROSSOI

Are feeding tubes now obligatory?

At the End of Life

– BY THOMAS A. SHANNON –

ACCORDING TO A STATEMENT released by the Congregation for the Doctrine of the Faith in August 2007, "the administration of food and water even by artificial means is, in principle, an ordinary and proportionate means of preserving life." Titled *Responses to Certain Questions of the United States Conference of Catholic Bishops Concerning Artificial Nutrition and Hydration*, the document concludes that as long as such feeding contributes to "its proper finality"—the nutrition and hydration of the patient—it is obligatory. The questions alluded to in the title pertain specifically to persons who live in what is described as a permanent vegetative state. Because a patient in a permanent veg-

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etative state is a person, he or she, the church teaches, possesses a fundamental human dignity and must therefore receive ordinary and proportionate care.

Accompanying the congregation's response is a commentary that provides a rationale for its decision and notes three important exceptions: a physical impossibility, such as the unavailability of feeding tubes; the inability of a patient's body to assimilate nutrition or hydration; and medical complications from assisted nutrition or hydration.

Both the response and the commentary raise questions about the state of church teaching on this matter. For all patients, including those in a permanent vegetative state, the common Catholic tradition has sought to determine what benefits an intervention would provide and whether the burdens of intervention are proportionate or disproportionate to the expected benefits. It is clear that the provision of artificial nutrition and hydration to a person is based on a technology that works: nutrients and fluids are delivered and the patient generally ingests them. But is that the end of the analysis? Is the "end" part of an overall plan to return the patient to health, to gain time so that other needed interventions can be made? Or is it simply to keep the patient physically alive—that is, apparently, to maintain biological life for its own sake?

> How long is a patient in a permanent vegetative state obligated to undergo tube feeding?

Has the Church Changed Course?

The doctrinal congregation's August announcement stands in contrast to a document it released in 1980, the *Declaration on Euthanasia*. That declaration explains that one can correctly judge whether a treatment is ordinary or extraordinary by "studying the type of treatment to be used, its degree of complexity or risk, its cost and the possibilities of using it, and comparing these elements with the result that can be expected, taking into account the state of the sick person and his or her physical and moral resources." The declaration reflects the wisdom of the common Catholic moral tradition, which seeks to determine whether a particular treatment is "extraordinary" by evaluating its impact on the health and well-being of the patient, others and the general society.

This declaration is also in harmony with the methodology used by Pius XII to determine whether the newly introduced ventilator was ordinary or extraordinary. He defined "ordinary" in terms of the circumstances of persons, places, the times and the culture and not imposing a grave burden on one's self or another. His answer did not base the analysis on the nature or a classification of the technology itself, as the current analysis by the congregation seems to do. Rather the pope took the common teaching about ordinary and extraordinary means and used this to resolve the case.

According to the current state of medical knowledge, the persistent vegetative state is irreversible; all one can do for such a patient beyond providing basic care is to maintain the biological signs of life. Providing artificial nutrition and hydration, therefore, does not contribute to the patient's recovery or necessarily maintain the patient's stable condition. In some instances—and these are not rare cases, as the congregation's document suggests—such interventions can harm the patient, given side effects such as infections at the insertion point of the tube, nausea, vomiting and the possibility of the vomitus choking the patient. Some patients occasionally tear out their tubes, and health care providers are required to restrain them physically. Whether this tearing out is done consciously or unconsciously, the tube must be reinserted, often surgically, which exposes the patient to further risks. Well-documented medical literature recounts the harms and burdens associated with tube-feeding.

Such maintenance violates the dignity of the person, because it defines and reduces their personhood solely to terms of biological functioning. It is physical reductionism, a form of materialism that benefits neither them nor society. And the position seems to confer on physical life an almost absolute value.

The Costs of Care

The congregation's August commentary claims that providing artificial nutrition and hydration does not "involve excessive expense," that it is "within the capacity of an average health-care system" and "does not of itself require hospitalization." (It recognizes that in cases of extreme poverty the provision of A.N.H. may be impossible; hence is not obligatory.)

Still, the insertion of a feeding tube often involves a surgical procedure; minimally it is an outpatient procedure. Once inserted, the tubes must be monitored regularly to prevent infection and to maintain placement during routine care (moving a patient to prevent bed sores, for example). The document seems to assume that since inserting the feeding tube does not require hospitalization and is not of itself excessively expensive, a patient can be cared for at home.

In the United States, however, the vast majority of persons in a permanent vegetative state reside in nursing homes, where a semi-private room (not including most ancillary medical expenses) costs more than $60,000 a year.

Most relatives of patients cannot stay at home during the day, even if they want to, in order to care for family members. Nor does everyone have insurance coverage for such patient care. Even for the insured, the cost of coverage and co-payments is significant and complex, since coverage may change annually when employers negotiate contracts with different insurers.

Regardless of the actual dollar expense of providing artificial nutrition and hydration, which is what the congregation's commentary focuses on, another question must be addressed: How long—how many years or decades?—is a patient in a permanent vegetative state obligated to undergo tube feeding, in light of the impact on his or her family and the larger community? Could a prolonged duration of A.N.H. make it so burdensome that the treatment is seen then as extraordinary rather than ordinary?

The 1980 *Declaration on Euthanasia* notes that the refusal of extraordinary treatment is "not the equivalent of suicide; on the contrary it should be considered as an acceptance of the human condition, or a wish to avoid the application of a medical procedure disproportionate to the results that can be expected, or a desire not to impose excessive expense on the family or the community." Consider the social justice dimension of the statement, which asks us to assess the economic impact on the larger society, even in cases that are not considered extreme. Thus, even though an insurance policy might cover all or part of the cost of A.N.H., one may not be obliged to utilize the coverage.

The 2007 commentary seems to misread the 1980 declaration by assuming that the latter's discussion of proportionate or disproportionate treatment refers only to means of treatment when death is imminent. This is not the case. The congregation's 1980 statement does discuss obligations when death is imminent; but if one reads the entire section where that reference is made, one finds a larger discussion of the general question of ordinary and extraordinary means of treatment and the legitimacy of withdrawing or forgoing extraordinary means of treatment even when death is not imminent.

The common moral tradition of discussion about ordinary and extraordinary means of intervention—or the use of proportionate and disproportionate intervention, as the discussion is now framed—extends backward from recent papal and other ecclesiastical or magisterial documents to at least the 1500s. The history of this tradition and its development is extremely important in helping to clarify issues such as the use of feeding tubes. The common moral tradition determined whether an intervention was proportionate on a case-by-case basis, independent of the technology, by looking at the effects on the patient, the family and the larger society. The assumption was that the patient, in consultation with physicians and in relation to the circumstances

of his or her life, could come to a correct judgment.

Now, by contrast, an authority classifies the intervention by abstract means based on the nature of the technology, independent of its effect on the patient, and determines whether an intervention is proportionate. This could mean that whenever a new technology is introduced, local churches would have to appeal to the Congregation for the Doctrine of the Faith to find out what to do.

The Case of John Paul II

The dispute over the feeding tube used by Pope John Paul II (see "Pope's Death Drawn Into Euthanasia Debate," by Ian Fisher, The New York Times, 9/18/07) is an example of the kind of debate one is drawn into when the focus of the ethical decision becomes technology instead of the patient. The doctrinal congregation's August commentary gives moral priority to technology by submitting the evaluation of benefits to an impersonal biological standard. Such has not been the common moral tradition, which centers attention on the patient and seeks to provide benefits but wisely realizes that the time for cure can pass and that continued technological assistance can become increasingly burdensome. That is the time for ceasing such interventions, increasing basic care of the patient and accompanying him or her on the next phase of the journey to the Lord.

Consider the case of Pope John Paul II. Recall that during several of his hospitalizations he had a feeding tube that was maintained for a time and then removed. During his final hospitalization, no feeding tube was inserted, nor was one mandated. Doing so would have been easy enough: he had a small clinic set up in his bedroom at the Vatican. Perhaps artificial nutrition and hydration was not mandated because John Paul II was not in a permanent vegetative state. But that raises the question, Is the use of A.N.H. mandated in cases other than P.V.S.? If the use of artificial nutrition and hydration is in principle a proportionate means of preserving life, as the August 2007 document notes, then should it not have been provided to the pope? Is the lack of its provision in the pope's case an exception? If so, it would be helpful to know the basis of the exception and who made such a determination.

Perhaps the course of John Paul's dying affords moralists an example of how to think through the use of artificial nutrition and hydration in light of the common moral tradition. The decision to forgo A.N.H. is clearly consistent with the analysis and methodology of the common moral tradition, the 1980 statement and previous statements by the Congregation for the Doctrine of the Faith. A

From the archives, Thomas A. Shannon on "The Legacy of Terri Schiavo," at americamagazine.org.

Our Moral Duty in Iraq

How would U.S. withdrawal affect the Iraqi people?

BY GERARD F. POWERS

LAST YEAR 14 CATHOLIC Democrats sent a letter about Iraq to the U.S. Catholic bishops. After citing church leaders' just war arguments against the original intervention, Tim Ryan, Rosa DeLauro, Marcy Kaptur and their colleagues concluded that it is time "to seek an end to this injustice." They urged the bishops to support their efforts to force a withdrawal of U.S. troops as a way to "bring an end to this war."

CNS PHOTO/HANDOUT/U.S. ARMY VIA REUTERS

A U.S. soldier shakes hands with a local resident in a newly established checkpoint in Adwaniya, Iraq, 12 miles southeast of Baghdad, in late 2007.

If it was immoral to intervene in Iraq in the first place, is it immoral to stay? Even Hillary Clinton, who supported the intervention, has claimed that Barack Obama is inconsistent because he opposed the intervention but later supported funding for U.S. troops to remain. Clearly, the ethics of intervention and the ethics of exit are related. The widespread, and correct, belief that the original intervention was illegitimate, the lack of broad international support and the failure to tie the toppling of a brutal regime in Iraq to a realistic and clear post-intervention plan have contributed to the debacle there. That said, as Bishop William Skylstad, then president of the U.S. Conference of Catholic Bishops, emphasized in November, the focus now should be "more on the ethics of exit than on the ethics of intervention," for the two, while related, are distinct. A just war can lead to an unjust peace; less often, an unjust war can lead to a just peace. Today's challenge in Iraq is to ensure that an unjust war does not lead to an unjust peace.

Many in the antiwar camp fail to acknowledge that the United States bears a moral burden to help Iraqis build a just peace, a burden made heavier precisely because the war is unjust. As an uninvited occupying power, the United States has assumed a whole set of moral obligations to promote the common good of the Iraqi people until Iraqis can take control of their own affairs.

Legally, the United States is no longer occupying Iraq, but by almost any measure Iraq is a failed state. Morally, therefore, the United States retains significant residual responsibilities to Iraqis. The Iraq intervention may have been an optional, immoral war; but given the U.S. government's shared responsibility for the ensuing crisis, its continued engagement is not an optional moral commitment.

What Matters Morally?

Others calling for U.S. withdrawal acknowledge the ethics of exit, but give too much weight to an ethic of efficacy (Is U.S. intervention working?) over an ethic of responsibility (What do we owe Iraqis?).

Efficacy must be part of any moral analysis of Iraq. At a forum sponsored by Fordham's Center on Religion and

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Culture and Notre Dame's Kroc Institute, the ethicist Michael Walzer, a vocal opponent of the Iraq intervention, argued that "we are consequentialists for the moment. Neither staying on nor leaving Iraq is a categorical imperative" (see http://kroc.nd.edu/events/07fordhamevent.shtml).

Unlike many in the debate, Walzer is clear about the breadth of moral obligations that exist in Iraq and thus the range of consequences that matter morally. According to Walzer, "We have to figure out a strategy that produces the least bad results for the Iraqi people, for other people in the Middle East, and for American soldiers."

> The moral question is: What policies and strategies best serve the interests of the Iraqi people?

Arguments for withdrawal tend to give most weight to what is good for U.S. soldiers (and, I would add, U.S. interests). It would be morally irresponsible not to take into account legitimate U.S. interests, not least our moral obligations to the small percentage of Americans who are helping to shoulder the burden in Iraq, and the moral costs of spending more than $2 billion per week on the war while other pressing needs go unmet.

Moral clarity about what we owe ourselves is often not matched by moral clarity about what we owe Iraqis. The Catholic Democrats and presidential candidates who rally antiwar support by equating a withdrawal of U.S. troops with "ending the war" in Iraq define the "ought" mostly without reference to the Iraqi people. Proposals to deauthorize and stop funding the war and to set strict timetables for redeployment might "end the war" for Americans. But would they end the war between Sunnis and Shiites? Would they end the insurgency, the Al Qaeda terrorist attacks or the widespread criminality in Iraq?

The moral question, then, is not the one put by Senator John Warner to Gen. David Petraeus: What policies and strategies will best serve U.S. national security interests? Rather, it is: What policies and strategies will best serve the interests and well-being of the Iraqi people?

What the United States Owes the Iraqis

When U.S. obligations to Iraqis are taken into account, they are often defined in a minimalist way, such as: combatting terrorist groups in Iraq; training and equipping Iraqi security forces; providing reconstruction assistance; pressing Iraqis to meet benchmarks for political "reconciliation"; taking in more Iraqi refugees, including those who have supported U.S. efforts; protecting the Kurds; and deterring Iranian aggression or regional instability. These are legitimate goals, but they do not seem commensurate with the magnitude of the needs of the Iraqi people, especially for security.

Despite the fact that ensuring order is the primary responsibility of an occupying power, the Bush administration did not make protecting Iraqi civilians a priority until the "surge." The leading Democratic presidential candidates are clear that protecting civilians is not a U.S. obligation, despite abundant evidence that Iraqi security forces cannot do it alone. The inadequacy of such minimalist goals is clearer when tied to early deadlines for withdrawal. Senator Carl Levin, the chairman of the Armed Services Committee, argues that such deadlines would force Iraqis "to look into the abyss" of a civil war. Would proponents of this high stakes game of chicken be so confident of its efficacy or be so willing to impose the burden of moral risk on a long-victimized Iraqi people if their calculations began with a more robust understanding of U.S. ethical responsibilities to Iraqis?

Despite the obvious difficulties involved, the original U.S. objectives of building an Iraq that is "peaceful, united, stable, democratic and secure" are closer to what the United States owes Iraqis than are the minimalist alternatives. I would state the U.S. responsibilities more robustly than the Democratic presidential candidates have outlined or the Bush administration has pursued in practice. There are four: (1) not to end all political violence, but to ensure that an Iraqi government can maintain a reasonable degree of security for the whole country and minimize the threat of chaos or civil war; (2) not to impose a Western-style democracy, but to facilitate establishment of a stable, fairly representative government that respects basic human rights, especially minority rights; (3) not to promote a U.S.-style capitalist economy, but to restore Iraq's infrastructure and a viable economy that serves Iraqi needs, not U.S. interests, especially not U.S. oil interests; and (4) not to stay without the consent of a legitimate Iraqi government, or, lacking that, the United Nations.

Even if one accepts this understanding of U.S. obligations, isn't there a time when our obligations expire? Last October, a House resolution concluded that, "after more than four years of valiant efforts by members of the Armed Forces and United States civilians, the Government of Iraq must now be responsible for Iraq's future course." Such a short timetable seems less the product of a sober assessment of what it takes to succeed in the daunting nation-building project the United States has undertaken, and more a reflection of the lack of patience and long-term commitment to deal with the aftermath of interventions that is

often evident in U.S. foreign policy. Had there been a realistic plan in Iraq, would it be reasonable to expect a stable, united Iraq with an agreed constitution, a revived economy and a respected and effective government that could survive on its own—all that in five years? The fact that Iraq is a mostly failed state wracked by violence is not an argument for withdrawal, but evidence of just how far the United States is from meeting its moral responsibilities.

After almost five years of multiple U.S. missteps, misdeeds and miscalculations, serious doubts arise about whether the United States has the capacity, the competence, the moral credibility or the confidence of the Iraqi people needed to do a better job. The United States has seriously failed Iraq; but past failure need not beget future failure, nor does it absolve us of our obligations. Given what is at stake, the Bush administration (and its successor) must do more to put Iraqi interests first, to commit the necessary resources (especially for protection of Iraqi civilians and for reconstruction), to engage Iraq's neighbors and the international community, and to pursue new approaches that offer a better chance of meeting U.S. obligations. Those calling for an "end to the war" also have a heavy burden. They must show that, despite the U.S. obligations and the risks associated with failing to fulfill them, there is nothing more that can be done.

Has the Burden Been Met?

Many believe that the burden has been met. How can the United States continue to be held responsible, antiwar advocates ask, when Iraqis remain mired in sectarian conflicts born of ancient hatreds? Iraqis ultimately are responsible for resolving their deep divisions. The United States, however, is hardly a disinterested humanitarian entity, offering what Fouad Ajami has called the "foreigner's gift" of freedom. Instead, the United States supported Iraq in its war against Iran and during Saddam Hussein's genocide against the Kurds. The United States devastated Iraq during the 1991 war and the ensuing embargo, overthrew its government in 2003 and displayed gross negligence and incompetence in dealing with the aftermath. The U.S. role in Iraq might not be "ancient," but it is a part of the "hatreds" there.

Decoupling the United States from Iraq's hatreds is a complex matter. A precipitous U.S. withdrawal could end the war for the United States, but only for a while. Many analysts warn that a spiral of violence that could fill a vacuum left by an ill-timed U.S. withdrawal might necessitate a reintervention by the United States on humanitarian and security grounds. If the United States were not already in Iraq, there would be a clamor for humanitarian intervention to end the strife, which the World Health Organization estimates killed 151,000 Iraqis between 2003 and June 2006. One cannot criticize the United States and the international community for not intervening to stop the sectarian strife in Darfur, while insisting that disengagement is the appropriate response to sectarian strife in Iraq (strife which, unlike Darfur, is both a direct and indirect result of U.S. actions).

The Best Antiwar Argument

Paradoxically, a failure to take seriously the distinction between the ethics of intervention and the ethics of exit, and to give an ethic of responsibility proper weight in the moral analysis, could undermine the original moral case against the war. The legitimate desire to end U.S. military engagement in a costly war with no end in sight has led many antiwar advocates to embrace a type of moral reasoning that is all too similar to that which they rejected when it was used by the Bush administration to justify the war. The Bush administration discarded traditional just war norms and launched a preventive war on the grounds that it was necessary to protect U.S. interests. Opponents of continued U.S. involvement must be careful not to discard norms governing U.S. responsibilities to the Iraqi people on the grounds that U.S. withdrawal is necessary to protect U.S. interests.

The Bush administration's case was based on best-case scenarios: a preventive war would prevent the spread of weapons of mass destruction to terrorists, and Iraq would quickly become a model democracy in the Middle East. Opponents countered that war in the world's most volatile

region would unleash the kind of uncontrollable, unintended consequences that have, in fact, ensued. If such realistic assessments of the risks of negative consequences were a reason for opposing the original intervention, they should also be a reason for opposing too rapid a withdrawal. Hopes that things could not get worse in Iraq might be tragically misplaced and deadlines might backfire. Reliance on best-case scenarios got us into our current predicament; it is not a strategy for getting us out of it.

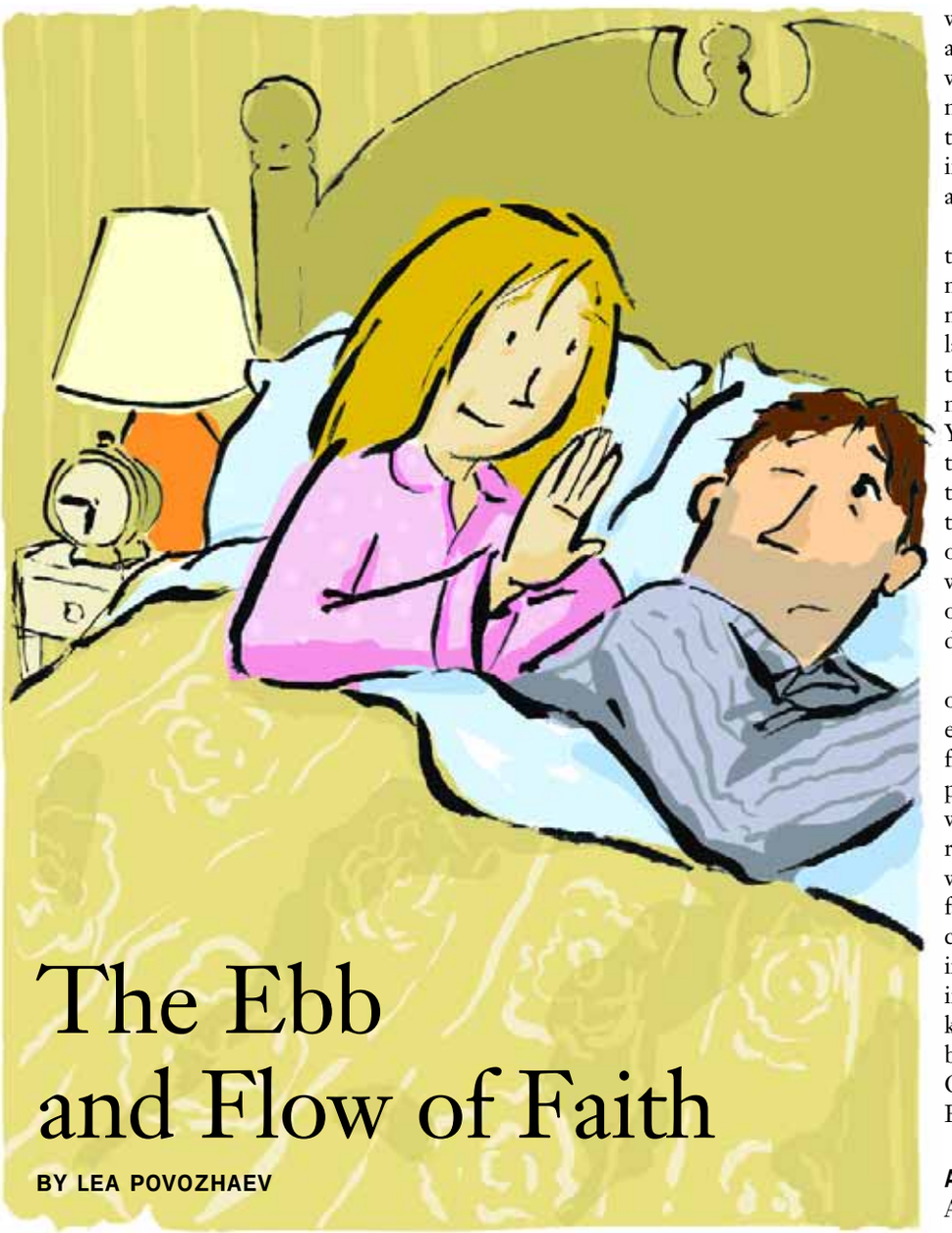
The strongest argument against the Iraq intervention was that preventive wars are wars of aggression, which often become wars of occupation. And wars of occupation often degenerate into wars of repression, as the occupier resorts to indiscriminate and disproportionate force, emergency measures (even torture) and other heavy-handed tactics to pacify a resistant population. Wars of occupation, moreover, invariably involve a sustained, extremely difficult, long-term commitment to nation building that is at odds with U.S. political culture. Holding the Bush administration to this high standard of moral responsibility—rather than suggesting that responsibilities to Iraqis can easily be overridden by U.S. interests and by calculations of necessity and efficacy—would help hold the line on preventive war in the future.

Given the fears generated by terrorism and the spread of weapons of mass destruction, such preventive wars will remain all too tempting and all too easy for the United States, if it is not required to bear the burden of what it has wrought.

The best antiwar argument must address two moral failures in Iraq, not just one: it was immoral to intervene; in the ensuing nation-building process, the United States has failed the Iraqi people by willing an end (a peaceful and prosperous Iraq) without willing the means to achieve it.

A preoccupation with what is good for U.S. troops and U.S. interests, coupled with speculative, short-term assessments of success and necessity, could compound this double moral failure. Those who say that it is too late and too costly to fix what we have broken must not forget what we owe Iraqis, lest they too readily impose on Iraqis alone the risks of a serious humanitarian, security and political crisis if the U.S. withdraws too soon. The antiwar position must find a better balance between an ethics of efficacy and an ethics of responsibility, between meeting U.S. needs and interests and Iraqi needs and interests. Some might still conclude that strict deadlines for withdrawal are called for. I doubt it. But at least then withdrawal would be pursued, not with self-righteous calls to "end" an immoral war, but with a deep sense of anguish, remorse and foreboding over our nation's failure to live up to its obligations to the Iraqi people. A

Matt Malone, S.J., reviews the latest presidential primary results, at americamagazine.org.



ART BY DAN SALAMIDA

The Ebb and Flow of Faith

BY LEA POVOZHAEV

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb 11:1).

I GLANCED AT THE CLOCK on the small table between the bed and the rocking chair: 6:45 a.m. It was Saturday of Labor Day weekend, but every day felt drowned in the monotony of motherhood. The baby would need to be nursed soon. I rolled onto my back to say my morning rule of prayer, at least the parts I could recall without the Christian Orthodox prayer book, but felt completely unmoved. I sighed, asked the Lord to help me pray, and blessed myself, then turned to bless my husband. His eyes peeped open, my right hand in midair. I smiled at him.

"Read your essay about me," he mumbled. My smile melted. I had written countless essays about him that expressed my love. Recently, however, I wanted to write down my feelings about family things in general. I wondered what it meant to lose the magic of romance, the thrill of love, the energy of marriage; it was easier in the beginning, only seven years ago.

I knew it wasn't circumstance that tested my emotions, though having money and time to share with him might have seemed a balm. Love was layered. It seemed the deeper we trod through the strata of our life, the more our feelings could turn cool. Yet besides my husband, there was the smooth cheek of our newborn, the bell-like giggles of our toddler, the afternoon breeze floating through our kitchen with a hint of garlic. He was the only man who felt the silence of my breath against his bare shoulder. Faith was loving him.

The air this day was crisp, the tips of trees beginning to darken with the end of summer. An American flag flapped from our chipped white doorpost, honoring Labor Day and the war in Iraq—five years and still rolling on. My husband and toddler went fishing on Lake Erie in my father's small aluminum boat. I sat cross-legged on the carpet in the living room beside our four-month-old, intently slobbering over his fists, kicking tiny toes in the air. Then I began reading an account of the Orthodox saint, Mother Mary of Egypt.

A Desert Experience

As the story went, a monk had lived at a monastery since childhood and thought he had attained spiritual perfection. He went on a pilgrimage into the desert and discovered a woman, naked and dark with white, wool-like hair. The vision brought him unspeakable joy. He knew she would illumine truth that would somehow strengthen his faith in God.

The woman shared with the monk the story of her life. She said she had wandered the desert for 47 years, after living in Egypt as a prostitute. When she had been in the world, she had satisfied great lusts for wine and men, food and

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every pleasure that consumed the flesh. One day she saw a group of Egyptians hurrying to the sea on a journey to Jerusalem for the feast of the Elevation of the Honorable Cross. She followed, hoping to sleep with young men on the pilgrimage, and was successful in her pursuit. She followed the people to church once the hour came for the Elevation of the Cross, but a power kept her from entering the sanctuary. At once she realized her sinfulness. She tried to enter four times before praying that the Mother of God allow her to repent and enter. Once inside the church, she vowed to live her life completely in honor of God. In that very moment when she chose to believe, her faith became alive.

While alone in the desert she had longed for the pleasures of the world. Though faith burned within her, so did doubt and temptations to return to the world. Yet the woman continued on and fed on incorruptible food—the hope of salvation, as she told the monk. When the monk asked how she knew the Psalms, as she had no Bible and had never been taught from Scripture, she said that the Word of God, living and active, itself imparts knowledge (Heb 4:12).

Her humility allowed belief in God; she chose to love God more than herself. She gave her life loving God. As the story went, she levitated when she prayed, in tongues that the monk could not understand. She walked across the Jordan. She prophesied. The monk had not obtained such spiritual gifts. Through the Egyptian woman, the monk, who thought he had reached spiritual perfection, learned the cost of choosing faith and acting in love.

In the World, What Is Faith?

My body was stiff when I rose from the floor and drifted into the kitchen for a plate of ginger cookies and a glass of milk. I couldn't imagine a life without tasty treats, hot showers, sex—worldly distractions taking attention off my soul; that inner voice that craved something beyond me, something more silent than silence, more warm and comforting than wine.

I wondered, though: In the world, what was faith? What did it look like?

My mother and I had walked around Silver Lake on an overcast afternoon a few days earlier. We had talked of marriage, how the magical feelings fade. Geese squawked as my laughing toddler closed in on them. It seemed love for each other, like faith in God, was a choice. At first, the choice was soft, the other person eliciting excitement within one's self. The pressure was light; everything was new and possible. But life branched out, stretching beyond one's self, and became weightier, as though burdened with snow.

As we walked on, the colorless day seeped into me; everything seeming dull and monotonous. We spoke of Mother Teresa of Calcutta and her life "in the world." She had known much pain, yet always chose faith—even when she felt empty. She acted on her faith in God, serving the poor and needy through her old age. She loved people as the way to loving God.

I stared out the window as the baby cooed and reached for his toes. My husband and I were married on a brilliant summer day. As the sun spread orange and pink over shimmering Lake Erie, we had held each other and slowly moved to Al Green's "Let's Stay Together." I had closed my eyes to my sister and mother, huddled close, my father looking off into the distance, to friends and long, winding links of family. My young husband's heart had beat against me, his warmth wrapped me in a deep and rich quiet, despite the party. It had been easy to feel love, to choose to stay together. Faith had spread as naturally as the setting sun, and love burned radiantly.

The flag billowed with the summer breeze. I wondered if my husband and I could find the energy and interest in a slow dinner talking patiently with each other, getting beyond life's everyday worries.

Perhaps feelings encourage one to choose faith in God and in each other, but these can fade in time. Enduring faith is acting in love even when the feelings are flat, or, as with Mother Teresa, the soul's darkness is so painful that we are tempted to deny God. I have come to realize how fear and doubt can easily cloud faith and I could fail to love.

Still, there is always the humbling choice to weather the season, which in my case no longer made me feel good, and hope the young, green leaves will come again. A

A Dish Best Served Cold

The musical 'Sweeney Todd'

BY MICHAEL V. TUETH

TIM BURTON'S **Sweeney Todd,** a wicked, bloody triumph of filmmaking, has caught the attention of both critics and audiences and has received numerous nominations and awards. There are, however, a couple of things one should know before buying a ticket. First, it is a musical, which neither the advertisements nor the in-theater teasers make clear, with but one line sung in the preview clip. The film is adapted from a play by the Broadway composer Stephen Sondheim, who began his career writing the lyrics for "Gypsy" and "West Side Story." He went on to compose both the music and lyrics for more than a dozen musicals (including "Follies," "Company," "A Funny Thing Happened on the Way to the Forum," "Merrily We Roll Along," "A Little Night Music" and "Into the Woods"), which enjoy periodic Broadway revivals and regular productions in regional theaters. Second, the film is something of a slasher movie, in which a great deal of blood pours from the throats of Sweeney's barbershop patrons.

Students of American film and musical theater will have a special reason to celebrate this film. It signals that, after several disappointing attempts over the last 30 years, Hollywood has finally rediscovered the secret of translating a Broadway musical onto screen. The new formula has three parts: choose an inventive risk-taker for the director, give the starring roles to actors with hidden talents and reshape every scene into a cinematic narrative rather than a theatrical spectacle.

Set in Victorian London, "Sweeney Todd" tells the grisly tale of a barber who vows to take revenge on the wicked Judge Turpin, who had him sent to prison on a trumped-up charge so that he could seduce the barber's beautiful wife. Sweeney escapes from prison only to learn that his wife took poison after the judge had his way with her. So Sweeney reopens his old barbershop intent on luring the judge into his chair, where he can slit his throat.

But his plans go awry, driving Sweeney over the mental brink. He determines to express his rage at the world's injustice by slitting the throat of whoever comes to him for a shave. Sweeney disposes of the bodies by sending them down a chute to a pie shop a floor below, where they are chopped up for meat pies made by a certain Mrs. Lovett. The barbershop and the pie shop both thrive, and Mrs. Lovett and Sweeney become a bizarre romantic couple, even as he descends into homicidal madness and serial murder.

Not recommended for children, the film has a misanthropic theme, and the scenes of throat-slitting are particularly disturbing. To deal with this, both the theatrical and film versions have had to find ways to distance the audience from the slaughter. In the original 1979 stage production, a gigantic set evoking the Industrial Revolution era presented the story as a parable of the oppression of the lower classes by a corrupt legal system. The cannibalism of the human-meat pies was a grisly societal reversal, with London's poor feeding off the corpses of those rich enough to afford the pampering of a barber's care. The actors, especially the unforgettable Angela Lansbury as Mrs. Lovett, played the whole show as macabre music-hall slapstick, with Cockney accents and bizarre attire and hairdos. The 2006 revival, starring Patti LuPone and Michael Cerveris, set the story in a madhouse, turning it into a nightmarish tableau in which the actors played all the instruments.

The film version creates yet another mode of aesthetic distance. It transforms its mise-en-scène into something resembling a video game matrix, using Dickensian London as the background for a gruesome game of revenge. Dante Ferretti, the production designer, has created an environment of grays and sepia shadings, populated by pale-faced denizens of Fleet Street whose black-rimmed eyes have grown accustomed to the sights of murder, infidelity and injustice.

"Sweeney Todd" is part of a new age of Broadway-to-Hollywood transfers. Film versions of popular Broadway musicals were standard, popular fare from the 1930s to the 1970s, culminating in a series of classics—"West Side Story," "My Fair Lady," "The Sound of Music" and "Oliver"—each of which won the Academy Award for the Best Picture in its respective year. For hits like "The Music Man," "Funny Girl," "Fiddler on the Roof" and "Cabaret," some of Hollywood's finest directors used every production technique at their disposal to transfer to celluloid the stage versions of musicals with lavish sets, glamorous stars and gorgeous soundtracks. But the Hollywood formula soured in the 1970s, when putting musicals on the screen brought financial disaster and came to be considered box-office poison.

Then, in 2003, along came "Chicago," a film version of the 1976 Kander and Ebb musical (which had been overshadowed during its original Broadway run by the record-breaking success of "A Chorus Line"). The film adapted the stage play to the aesthetics of 21st-century filmmaking, with dazzling sets, dream sequences and eye-popping editing of the song and dance. It raked in Oscars, including one for Best Picture. The phenomenal success of "Chicago" emboldened producers to

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reconsider the Broadway musical. Since then, two very successful film adaptations of Broadway musicals have appeared: last year's "Dreamgirls" (starring the pop diva Beyonce Knowles and a singing Eddie Murphy) and this year's "Hairspray" (with John Travolta singing and dancing in a fat suit as the heroine's mother).

"Sweeney Todd" bears the imprint of its director, Tim Burton, who has established over two decades a body of films known for their dark visual mood and grotesque comic tone. These include "Beetlejuice," two of the Batman movies, "Edward Scissorhands," "Mars Attacks," "The Legend of Sleepy Hollow" and a decidedly darker remake of a children's book favorite, "Charlie and the Chocolate Factory." In Burton's hands, the Sondheim musical becomes a frightening horror film, prompting A. O. Scott of The New York Times to call it "dark and terrifying….something close to a masterpiece, a work of extreme—I am tempted to say evil—genius." The film revels in the bone-breaking crash of the victims' bodies dropping through the chute to the grinding-house. It's Tim Burton gore set to music.

Johnny Depp stars as Sweeney Todd in Tim Burton's new movie.

PHOTO COURTESY OF DREAMWORKS/SWEENEYTODDMOVIE.COM

The casting is brilliant, with Johnny Depp, the foremost box-office star, as leading man. Depp has previously appeared in five Tim Burton films ("Edward Scissorhands," "Ed Wood," "The Legend of Sleepy Hollow" and "Charlie and the Chocolate Factory," as well as his voiced character in Burton's animated film, "Corpse Bride"). But can he sing? Yes, indeed. In the 1980s Depp worked as a bass player and background vocalist for a band. His voice, thin and somewhat harsh, has an edge that fits the angry, obsessed character of Sweeney Todd. When Depp reaches for the high notes, he evokes a cross between Paul McCartney and Sting.

As Mrs. Lovett, Helena Bonham Carter provides a perfectly bizarre match for Depp. She too is a veteran of several Burton films, expanding in this new film her portrayal of a crazed depressive in David Fincher's "Fight Club." Bonham Carter's singing improves as the film moves along, but it is her marvelously matter-of-fact approach to the proceedings, coupled with her devious romantic devotion to "Mister Todd," that almost steals the film from Depp. Burton and screenwriter John Logan have pared down Hugh Wheeler's award-winning Broadway book to allow the actors' faces to express a complex mix of grief, desperation and anger that only a film can convey.

The cast (which includes Sacha Baron Cohen as the flamboyant Signor Pirelli) owes an enormous debt to some longtime associates of Sondheim—Jonathan Tunick, who orchestrated the music, and Paul Gemignani, who conducted the orchestra for the film's score. The lush and powerful music adds dramatic impact to every scene. Sondheim himself supervised the music cutting, especially the somber choral pieces that pervaded the original stage version and several of the romantic numbers between two young lovers, whose innocent romance provides a delicate contrast to Todd and Lovett's murderous partnership.

This film is a visual delight. Closeups of the sensuous features of Depp and Bonham Carter add eroticism. Early in the film, Burton takes the viewer on a quick trip through the streets of London, from the harbor where Todd's ship lands to the site of Mrs. Lovett's pie shop, in one elongated tracking shot that resembles video-game animation. When the evil pair are shown in a crowd, they seem isolated and ignored by passersby. That device works well in the sequence in which Sweeney loses his mind, brandishes his barber's straight razors and proclaims that "they all deserve to die"; the crowds rush by minding their own trivial business. Burton and Ferretti provide a playful contrast to the film's generally grim environment in a sequence in which Mrs. Lovett describes her and Sweeney's future married life as that of a bourgeois couple on holiday by the sea. The screen becomes a Technicolor world, filled with near-cartoonish Mary Poppins images of the happy pair frolicking on the boardwalk and picnicking in the park.

The new formula works, but who would have guessed it? A musical directed by a master of the horror genre? Starring roles played by actors not known for their singing abilities? A frightening amount of blood poured out while sumptuous Sondheim music plays behind? It works because these elements serve the story's vision, a tale of a man driven to homicidal fury by injustice. Tragically, Sweeney succumbs to revenge. Though we are horrified by his behavior, we understand his pain, anger and desperation as we understand the soul of a Prince Hamlet, a Medea, a Willy Loman or the many others in our world today whose hearts are filled with sad and angry music. A

Book Reviews

Two Parts of Four Million

A Slave No More

Two Men Who Escaped to Freedom, Including Their Own Narratives of Emancipation

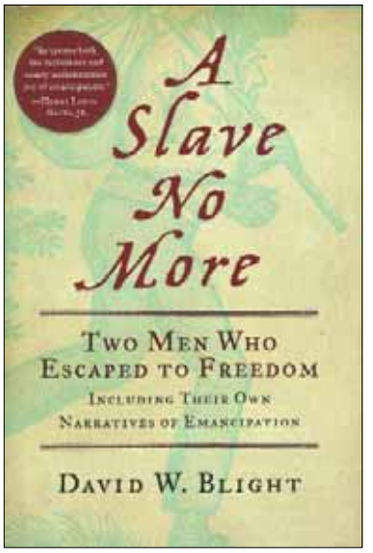
By David W. Blight
Harcourt. 299p $25
ISBN 9780151012329

As the 150th anniversary of the Civil War approaches, we also anticipate the 75th anniversary of a remarkable transformation in the historiography of the abolition of American slavery. In the late 1930s, the Works Progress Administration decided to conduct interviews with the last surviving former slaves. With the added impetus of the civil rights movement of the 1960s, historians of the later 20th century examined the roles of slaves themselves in effecting their own emancipation. A large number of narratives written by slaves have been published, most recently some works of fiction by black women published in the last five years.

I can remember seeing, as a child in Boston, a late Victorian-era sculpture in Park Square that depicted Abraham Lincoln unshackling an African-American. Today's historians realize that the contributions of white abolitionists were only part of the story, perhaps not even the decisive part. However, the story of just how effective slave resistance was in the outcome of the Civil War is still largely unknown to the majority of white Americans.

A Slave No More, a new book by David Blight, a professor of history at Yale University, where he is director of the Gilder Lehrman Center for the Study of Slavery, Resistance and Abolition, may change that. He synthesizes for a popular audience the accomplishments of all the scholarship. There were always three fundamental types of narratives—biographies, fiction and autobiographies—but the tone of these writings changed after the Civil War. In a prologue, Blight provides a useful summary of the characteristic differences between antebellum and post-bellum narratives.

The earlier narratives were designed to win converts to abolitionism and took great care to verify the lives and sufferings of spiritually heroic slaves. The later narratives retained a spiritual outlook but also stressed the more pragmatic theme that former slaves had achieved great material success in American life despite their origins. Exemplified most prominently by Booker T. Washington's *Up From Slavery*, the post-bellum narratives portrayed slavery as a school of preparation for a prosperous life in a manner just as effective as the experiences of voluntary immigrants. Readers not familiar with the slave narrative genre will find Blight's prologue a compelling introduction.



The book also exemplifies the investigative work that goes into studying historical manuscripts. It centers around two slave narratives that came to Blight's attention in 2003. The first is that of John Washington (1838-1918), whose papers, the property of a retired Boston judge, had been deposited at the Massachusetts Historical Society. The second is that of Wallace Turnage (1846-1916), whose papers had been donated to the Historical Society of the Town of Greenwich, Connecticut. In each case, decades of private ownership ended as people awoke to their importance and brought them to professional historians for evaluation. Since each narrative concludes with the author's escape from slavery, Blight relied upon Christine McKay, an archivist with the New York Public Library's Schomburg Center for Research in Black Culture, to research the authors' lives after emancipation. Blight is thus able to build the long central section of the book around an analysis of the two narratives and a full description of the later lives.

The narratives are reproduced in full at the end of the book, for Blight builds his claim of their importance around a belief that they were never edited or augmented by anyone else. These are authentic slave voices. A possible issue here is whether Blight obscures his claim by filling the book with proportionately much more biographical data, both in analyzing the manuscripts and recounting the men's later lives. On balance, however, his penetrating analysis helps the reader understand little-known aspects of African-American life after slavery. Many former slaves lived well into the 20th century yet vanish from history texts after emancipation. We need to consider more carefully how their experiences as slaves affected their later lives.

Readers interested in the military side of the Civil War will appreciate the fact that Washington and Turnage escaped slavery in different theaters of war, Virginia and Alabama respectively. Washington offers a vivid description of the town of Fredericksburg, and Turnage furnishes background to the naval Battle of Mobile Bay. Studying both narratives together provides an opportunity to compare not only the differences between slave conditions in the Upper South and the Deep South, but also the different ways the war was fought in the two regions. In each place, however, massive defections of slaves behind Union lines resulted in a collapse of the slave-supported economy, ultimately dooming the Confederacy's war effort.

Both men lived out their lives in the North, Washington settling in Cohasset, Mass., and Turnage in the New York City area. That is important, for historians have tended to focus on the experiences of for-

The Reviewers

Thomas Murphy, S.J., is associate professor of history and department chair at Seattle University, Wash.

Paul Contino is Professor of Great Books at Pepperdine University in Malibu, Calif.

Mary Donnarumma Sharnick, a founding editor of The Litchfield Review, is chair of the English department at Chase Collegiate School in Waterbury, Conn.

mer slaves in the South and generally turn their attention to experiences in the North only with the Great Migration of the World War I era. The work Blight and McKay have done on Washington and Turnage in the North is a needed study of those who moved prior to that war.

A Slave No More provides the general reader an excellent means to become acquainted with a way of analyzing African-American history that has long been familiar only to academic historians. It shows in striking detail that slaves were not just passive recipients of freedom, but demanded and won it.

Thomas Murphy

Great Books Speak to Us

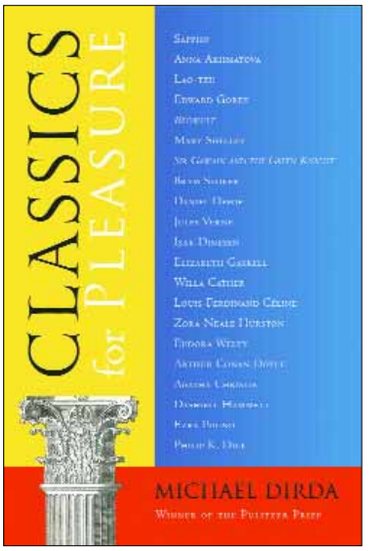
Classics for Pleasure

By Michael Dirda
Harcourt. 352p $25
ISBN 9780151012510

Any avid reader enjoys perusing the bookshelves of a well-read friend. You pick up a book, say, "Oh, I'd love to read this sometime," and your friend, standing beside you, picks others off the shelf, and explains why you must also read these, the author's lesser-known works. You spy a book you have read and say, "Oh, I love this one!" Your friend agrees, and deftly opens to a favorite passage which he reads with delight, and follows with a memorable anecdote about its author. Such is the experience of reading *Classics for Pleasure*, a brilliant new collection of essays by the Pulitzer Prize-winning critic Michael Dirda. In an age of image overload, Dirda inspires people to read.

At the outset the author states his intention: "For more than ninety authors I've written brief essays of introduction or invitation, hoping through summary, tantalizing quotation, and concise biography to convey a writer's or a book's particular magic. In general, my approach is that of a passionate reader rather than that of a critic or scholar." Eschewing strict chronology, Dirda divides his book into 11 thematic sections; and the selections span a host of literary genres. Within each he discusses recognized classics the reader would

expect to find, and—more often—he introduces relatively unknown gems. Thus, in the section entitled "Heroes of Their Time," we rediscover "the bleakly beautiful poetry of *Beowulf*," and we discover the Icelandic sagas, in which the heroes "must bend to their gray and somber destinies." "Love's Mysteries" reintroduces Sappho, while we also meet Georgette Heyer, whose 40 Regency-era romance novels Dirda likens to those of Jane Austen.



The erudite Dirda has a strong taste for "surgical wit"—often directed at religion. In "The Playful Imagination," for example, he singles out Jaroslav Hasek's *The Good Soldier Svejk* for its "vitriolic attacks": "Every time a Catholic priest comforts a condemned man, says Hasek, he carries a crucifix, as if to say: 'You're only having your head chopped off, you're only being hanged, you're only being strangled, you're only having 15,000 volts shoved into you, but don't forget what He had to go through.'" Ivy Compton-Burnett "icily observ[es] that 'people who believe in the resurrection will believe in anything.'" In "The Way We Live Now," we read about Eca de Queiros's *Crime of Father Amaro*, which tells the story of a priest, who "before he had even made his vows…was already longing to break them." With relish, Dirda cites a long passage from *The Decline and Fall of the Roman Empire* in which "Gibbon applies his most honeyed style to Christian miracles and martyrdoms with a wickedness that Voltaire might envy…."

Dirda also appreciates the authentic religious imagination. He applauds Erasmus' "pointed satire against scholastic learning…religious hypocrisy, and fanaticism," but also his affirmation of the way "Christ endured the 'folly' of the Cross and reminded his followers to imitate 'children, lilies, mustard-seed, and humble sparrows, all foolish, senseless things, which live their lives by natural instinct alone, free from care or purpose.'" He lauds the language of the King James Bible, which "keeps us spellbound with its deeply felt nobility and seriousness," as well as the life of Alexander Pope, who "triumphed over many obstacles—a wrecked body, a persecuted faith [Catholicism], a formal education that ceased at the age of twelve." He also discerns "a quiet, almost theological grandeur" in the *Narrative of the Life of Frederick Douglass*, and pronounces *Death Comes for the Archbishop* one of Willa Cather's finest.

> Is there a better Christmas dinner in American fiction than the one cooked by Father Vaillant and shared with his friend Bishop Latour? Is there a more moving scene than the one in which, on a cold winter's night, the bishop discovers an old Mexican woman praying and weeping before the altar? Sada, a slave owned by an irreligious family, has been forbidden to attend mass, but on this night she has stolen away to spend a few minutes in the house of God. She tells the bishop it has been nineteen years since she was allowed to partake of the sacraments. At the chapter's climax, the two pray together and the bishop humbly tells himself that truly "this church was Sada's house, and he was a servant in it."

At times the reader wishes that Dirda had offered similarly attentive appreciations of the Christian dimension of others he discusses—Thomas More, G. K. Chesterton, Isak Dinesen and W. H. Auden. And I sometimes found Dirda's taste for the macabre wearisome: "For don't we secretly envy Dracula? What's truly disturbing about the Undead, after all, is not that they become blood-sucking fiends but that they take so completely to

the lifestyle." And yet, even as the author delights in J. K. Huysmans's *A Rebours*, "the acknowledged bible of decadence," he notes that Huysmans later "took instruction at a monastery and converted to Catholicism. As Barbey d'Aurevilley said when he read *A Rebours*, 'After such a book, the only choice left open to the author is between the muzzle of a pistol and the foot of the cross.'"

Classics for Pleasure is itself a pleasure to dip into any time. Like the key that opens up the door to *The Secret Garden*, it provides easy entry to a colorful array of literary gems. If you are working up a reading list for the new year, Dirda is a good friend to consult. **Paul Contino**

A Shameful Heritage

Inheriting the Trade

A Northern Family Confronts Its Legacy as the Largest Slave-Trading Dynasty in U.S. History

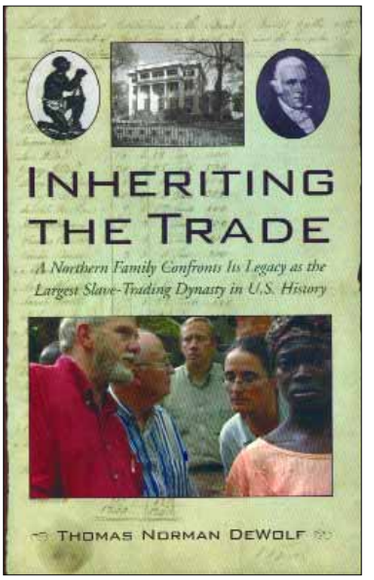
By Thomas Norman DeWolf
Beacon Press. 272p $24.95
ISBN 9780807072813

While Thomas Norman DeWolf's 18-chapter memoir, *Inheriting the Trade*, accomplishes an artful merging of historical explication with biography and travelogue, not until Chapter 16 does the author's central thesis emerge. Only then, when DeWolf informs readers of his own abuse of privilege and gender in two sexual harassment episodes he initiated, does he postulate that "people have parallel experiences and that's how we connect with what we need to learn. This ordeal was my parallel experience…. In my world systemic sexism is the closest parallel to systemic racism. My ordeal helped me to understand both more clearly."

Unlike his ancestors, who rescripted their history by burying their slave-trading enterprise beneath their flattering appellation as "The Great Folks," generations of "philanthropists, ministers, bishops, writers, professors, artists, and architects—upright Yankees and leading citizens," DeWolf comes to terms in his own lifetime with what he recognizes as complicity in his family's historical lie. Making no excuses for his destructive choices, he takes his place along a timeline of privilege, defining himself as both beneficiary and victim of his inheritance:

> As I sit here, I can't think of anything that didn't come to me as a result of someone else's kindness, a connection, a privilege, a shortcut, or an advantage of some kind. One of the many ironies of my privilege is that I can't get rid of it. Even in fighting racism, my privilege gets me heard. On the flip side, if you're a white person reading these words, your privilege allows, and even encourages, you to ignore them.

Herein lies the memoir's greatest strength. Throughout *Inheriting the Trade*, DeWolf challenges readers, most of us privileged by our very literacy, to join him in examining our own lives, our own implicit and explicit exploitative behaviors toward those most vulnerable in our particular circumstances. He contends that oppression hurts all, not just those enslaved but the enslavers as well. "Oppressors are damaged by what they perpetrate against others," the author acknowledges, "but it's not just the oppressors and their victims who suffer. Like a stone dropped into a pond, the consequences of oppression ripple out in all directions, impacting everything and everyone."



To support his conviction, DeWolf introduces readers to Kevin Jordan, an expert in historic preservation at Rhode Island's Roger Williams University. Jordan's analogy between the slave trade and the Holocaust offers both DeWolf and his readers a rationale for collective responsibility. As Jordan puts it:

> You can't understand Bristol [Rhode Island] without understanding its role in the slave trade. You can't understand America without understanding what the slave trade did for it. It's equivalent to saying, "if there hadn't been a Hitler there wouldn't have been a German Holocaust." Except that Hitler never personally killed anyone. Six million Jews were killed by someone and it wasn't Hitler. At Dachau, the whole town said, "We didn't know it was there," but the town lived off it. So you can blame Hitler if you want. Clearly he set an ideology. You can blame Colt or General George DeWolf, but they were sharing an ideology. It's part and parcel of the whole culture. Until slavery is seen in that light, we're ignoring the whole framework.

DeWolf cites "material greed" as the primary motivation for slavery of any kind, then connects his ancestral involvement in the slave trade with the nation's, offering numerous historical references to illustrate his point. In one anecdote, he cites Joanne Pope Melish, the author of *Disowning Slavery*, who reminds us that "the economic and moral involvement of New England society in the slave trade was spread broadly across classes. It means people like me were thinking that it was reasonable to make a bit of a profit on black bodies. They were ordinary people, whose descendants, like you, are everywhere."

The buying and selling of Africans figured as the major economic determinant of the United States. Even Thomas Jefferson, who in the Declaration of Independence wrote passionately against King George III's enslavement practices ("…he has waged cruel war against human nature itself, violating its most sacred rights of life & liberty in the persons of a distant people who never offended him captivating & carrying them into slavery in another hemisphere, or to incur miserable death in their

transportation thither"), named the evil and continued to own slaves himself. DeWolf alleges he and we are no different if we collectively frame the world as opposition between "us" and "them."

DeWolf's memoir merits inclusion on reading lists for students of American history, race relations and spiritual growth. Replete with well-documented, disturbing facts ("The DeWolfs financed eighty-eight voyages, which transported approximately ten thousand Africans. Alone, or in partnership with others, the DeWolf family was accountable for almost 60 percent of all African voyages sailing from Bristol, making them the largest slave-trading dynasty in early America."), the text also retraces the author's slave-trading route with nine cousins in 2001. Led by filmmaker Katrina Browne, whose film "Traces of the Trade: A Story From the Deep North" is a contender in the 2008 Sundance Film Festival, the journey exposed the 10 DeWolf cousins to the physical realities of the trade and the ongoing consequences of its brutality.

In the book's second chapter, DeWolf describes his ancestors and their neighbors as "churchgoing folks who were involved in the slave trade." This realization—that churches are filled with sinners—made him loath to participate fully in Episcopal rites. By memoir's end, however, DeWolf tells us,

> I've come to realize the obvious: churches reflect the people who worship inside. They, me, my ancestors, all of us: we're flawed, damaged people. We seek fulfilling relationships, understanding, and grace. Choices made in the past created our present condition. Choices made in this moment create our future and the legacy we'll pass on to our grandchildren's grandchildren.

Wise words from a man whose children and grandchildren inherit here a chapter of their history marked by understanding, contrition and graceful renewal.

Mary Donnarumma Sharnick

An audio interview with Peter Schineller, S.J., a new associate editor at America, at americamagazine.org.

Classified

Bound Volumes

AMERICA PRESS INC. is compiling a set of bound volumes of **America** for a digital scanning project. We are currently in need of Vol. 1 and Vols. 13-71. **America** will provide a digital copy of the scanned material in return for the volumes. Contact Tim Reidy at reidy@americamagazine.org or (212) 515-0111.

Journals

A SEEKER'S JOURNAL FOR GROWING IN THE LOVE OF GOD. Themed on the examen; www.smallsmallacts.com

Positions

CAMPUS MINISTER. Niagara University, a Catholic and Vincentian university of 3,000 students, seeks a campus minister to join a team that is committed to walking the journey with young adults as they live out their faith as students engaged in higher education, and find opportunities to serve those less fortunate, in the spirit of St. Vincent de Paul, founder of the congregation that has been serving here at Niagara for 150 years, the Vincentian priests and brothers. There is nothing more exciting than to be with young adults as they respond to that deep down desire to make the world a better place! That's our privilege as campus ministers!

The successful candidate must be a practicing Catholic, have a bachelor's degree, three years' experience in college-level campus ministry or related work with young adults (post-high school age), and a valid driver's license that meets insurance company rules and regulations for driving-underwriting criteria. A master's degree in theology, divinity or related field and C.C.M.A. certification is preferred. Primary responsibilities include spiritual formation programs and retreats, Bible study, faith sharing groups, participation in alternative winter and spring break service programs, and evangelization. Computer skills and organizational skills are required. Extensive evening and weekend work required. This is a full-time, 10-month position, beginning Aug. 15, 2008. Visit www.niagara.edu/hr for complete position description and requirements.

Interested? Send cover letter and résumé to: Human Resources Director, P.O. Box 1911, Niagara University, New York 14109-1911. Men and women, and members of all racial and ethnic groups are encouraged to apply. AA/EOE.

CHIEF EXECUTIVE. Catholic Charities of the Diocese of Jackson, Miss., seeks an Executive Director to lead staff of almost 200 and annual budget approaching $10 million. The Agency provides assistance in domestic violence, rape crisis, addiction recovery, adoption, children's mental health, immigration, runaway teens, refugees, family ministry and legislative advocacy. *Qualifications*: practicing Catholic grounded in Catholic social teaching, master's in social work, five years of management experience in social services, experience managing a culturally diverse staff and client population, fund raising and finance experience, outstanding communication and interpersonal skills. To apply: send résumé by March 10 to: E. Barber, Search Committee Catholic Charities, 200 N. Congress, Jackson, MS 39201; e-mail: director@catholiccharitiesjackson.org.

COORDINATOR OF STAFF, Diocese of New Ulm. This is a full-time position, works directly with the bishop and is responsible for the general administration and oversight of the pastoral center. The Coordinator has direct responsibility for staff supervision, personnel and pastoral planning. Administrative, collaborative and strategic planning skills are essential. The candidate must be a practicing Catholic familiar with the mission and ministry of the church, possess an M.A. degree in theology or pastoral studies, have three to five years of parish or diocesan experience, and the ability to travel the 15-county area of the diocese. A job description is available on the Web site at www.dnu.org.

Please submit a cover letter, résumé and three letters of recommendation by March 15, 2008, to: Msgr. Douglas L. Grams, Diocesan Administrator, 1400 6th Street North, New Ulm, MN 56073-2099; e-mail: pforst@dnu.org.

COORDINATOR OF YOUTH MINISTRY to develop and direct shared high school/junior high programs for two active parishes in the Cleveland area. Applicant should be committed to the eight goals of comprehensive youth ministry, possess pastoral and organizational skills, a background in theology and catechesis, and previous youth ministry experience. $40,000 to $50,000 with benefits. Job description is available at www.divinewordkirtland.org. Résumé can be submitted by April 30, 2008, to: Rev. George Smiga, St. Noel Church, 35200 Chardon Road, Willoughby Hills, OH 44094.

DIRECTOR FOR THE OFFICE OF CAMPUS AND YOUNG ADULT MINISTRY. The Catholic Diocese of Richmond seeks a full-time Director for the Office of Campus and Young Adult Ministry. The director is responsible for coordinating the diocesan ministry to and with the young adults on the college and university campuses of the diocese and in the parishes. The director works and coordinates programming with all the campus ministers in the diocese. The director also oversees the Encounter With Christ program, Campus Leadership training, the Young Adult Convention and the administration of the office. Qualifications include a master's degree in ministry or a closely related degree; five or more years of professional campus ministry experience; good grasp of pastoral theology; strong administrative, leadership and communication skills; good interpersonal and collaborative skills; and a working knowledge of computer software applications. The candidate must be an active practicing Catholic. Good benefits package and salary commensurate with experience. Closing date is March 14, 2008. Interested applicants should submit a letter of interest and diocesan application to pbarkster@richmonddiocese.org or mail to: P. Barkster, H.R. Administration Coordinator, Catholic Diocese of Richmond, 7800 Carousel Lane, Richmond, VA 23294-4201.

DIRECTOR OF THE DOCTOR OF MINISTRY PROGRAM. Oblate School of Theology (San Antonio, Tex.) announces an opening for the position of Director of the Doctor of Ministry Program for August 2008. Deadline for submission of applications is March 15, 2008. Visit our Web site at www.ost.edu for a complete description of the position and application process.

DIRECTOR OF WORSHIP. The Adrian Dominican Sisters are seeking a full-time Director of Worship for the motherhouse complex. The worship staff, consisting of a full-time director, music director, assistant and chaplain, provides support for the planning and celebration of daily liturgy, including Mass, Liturgy of the Hours, sacraments of healing, funerals and special prayer services. The campus utilizes several worship spaces, including a recently renovated Gothic chapel and a contemporary chapel. Preferred level of education would be the completion of a graduate degree in theological studies. We are seeking a candidate who is a practicing Roman Catholic who has five years' experience in a parish or a diocesan office setting. Qualified candidate will have well-developed liturgical, pastoral and administrative ability, be familiar with budget management and practice excellent leadership, communication and collaborative skills. Adrian Dominican Sisters offers a complete benefit package and a competitive salary. Send letter of interest and résumé by March 1 to: Louis R. Martin, S.P.H.R., Human Resources, Adrian Dominican Sisters, 1257 E. Siena Heights Drive, Adrian, MI 49221; Fax: (517) 266-4104; e-mail: lmartin@adriandominicans.org.

PRINCIPAL. Junipero Serra High School is a Roman Catholic college preparatory school that serves 1,000 young men. Founded in 1944 by the Archdiocese of San Francisco, the campus is located in San Mateo, Calif., 20 miles south of San Francisco. A graduate of Serra is a man of faith, wisdom and service who seeks to make a difference for the good in the lives of others. Candidates for principal must be 21st-century instructional leaders who are able to assume responsibility for day-to-day administration of the school, as well as implementing long-term goals and plans for continuous curricular and co-curricular improvement. Excellent leadership and communications skills along with the capacity for maintaining high quality across all school programs is a must. The Principal reports to the President.

Qualifications: practicing Roman Catholic in good standing with the church; master's degree in educational leadership (or a related field); valid California teaching/administrative credential (or equivalent); five years' successful teaching/admin-

istrative experience at the secondary level. Salary is commensurate with credentials and experience.

Letters of interest and a résumé should be sent to: Maureen Huntington, Superintendent of Catholic Schools, One Peter Yorke Way, San Francisco, CA 94109; e-mail: mhuntington-@sfarchdiocese.org; fax: (415) 614-5664. Deadline: March 7, 2008.

PRINCIPAL, St. Ignatius College Preparatory, San Francisco, Calif. The president of St. Ignatius College Prep, San Francisco, is seeking applications for the position of principal for the fall term 2008. Both religious and lay persons are encouraged to apply. St. Ignatius is a co-educational Jesuit Catholic college preparatory with an enrollment of 1,420. Founded in 1855, S.I. serves a college-bound student body with a faculty and professional staff of 115, 10 of whom are Jesuits. The principal supervises all aspects of the educational operations (academic, co-curricular and spiritual) and is responsible to the president.

St. Ignatius is fully accredited by the Western Association of Schools and Colleges. The education program promotes the spiritual, intellectual, social, creative and physical growth of the whole person. The faith and spiritual dimensions of the school are highly prized and have abundant resources. The school has a very talented faculty, extraordinary campus facilities, substantial endowment, a large applicant pool, extensive honors and A.P. programs, and a highly committed Board.

Minimum Qualifications: 1. Demonstrated knowledge of the goals of Jesuit education and Ignatian spirituality; 2. At least five years' experience in teaching and/or administration in a Catholic high school; 3. California teaching credential or equivalent; 4. Master's degree or equivalent.

Preferable Qualifications: 1. At least five years' administrative experience in a Jesuit educational setting; 2. Master's degree in educational administration or equivalent.

Salary and Benefits: 1. Salary competitive and commensurate with experience; 2. Medical, dental and retirement benefits included.

Application Process: Preferential consideration will be given to applications received by Friday, Feb. 29, 2008. Apply online at www.siprep.org/-about/jobs. Please upload a letter of interest along with résumé/curriculum vitae with your online application.

St. Ignatius College Preparatory is an equal opportunity employer and does not discriminate against any applicant on the basis of sex, age, disability, race or national and/or ethnic origin.

PROFESSOR OF SYSTEMATIC THEOLOGY. Oblate School of Theology (San Antonio, Tex.) announces an opening for a position in systematic theology for August 2008. Deadline for submission of applications is March 15, 2008. Visit our Web site at www.ost.edu for a complete description of the position and application process.

ST. CATHERINE OF SIENA, Catholic Student Center, Des Moines, Iowa, is seeking full-time DIRECTOR OF MUSIC AND LITURGY to serve on our campus ministry team. St. Catherine is a faith community of students and nonstudents, with a strong tradition dedicated to prayerful liturgical celebrations. Applicant should have education and experience in Catholic liturgical theology. We seek a candidate with a background in music, music ministry and choral direction with organizational skills, strong spirituality and willingness to work in a collaborative setting on campus ministry team. Requirements: Practicing Catholic, bachelor's degree in religious studies, liturgy or equivalent. Knowledge and experience with Catholic liturgy and music and good communication and organizational skills. Preferred: Master's degree in liturgy; practicing musician, either piano or guitar; experience in campus ministry. Send letter of interest, résumé and names and addresses of three references to: Search Committee, St. Catherine of Siena, 1150 28th St., Des Moines, IA 50311. Applications accepted until the position is filled.

SUPERINTENDENT OF CATHOLIC SCHOOLS. The Diocese of Richmond, Va., a school system of 25 regionally accredited parish and interparochial schools and four private schools, is seeking a visionary leader for the position of Superintendent of Catholic Schools. This diocesan school system has implemented a strategic plan to ensure the vitality and accessibility of its schools, and is seeking a dynamic educational leader to advance the process of continuous improvement in educational excellence and faith formation.

The candidate must have earned an advanced degree in educational administration or a related field and have experience in educational administration at the diocesan/district level. He/she must be a proven leader, possessing analytical skills, business acumen, knowledge of research-based educational practices, interpersonal skills and a deep faith in Jesus Christ. Preference will be given to candidates whose leadership is informed by analysis, innovation and planning; a commitment to educational excellence anchored in faith; and an understanding of the philosophy and nature of Catholic schools.

The successful candidate will manage the daily operations of schools, possess both skills and experience in the areas of curriculum, instruction, finance, strategic planning, assessment, government programs, human resources, public and community relations and development.

The new Superintendent will be prepared and display confidence, contagious enthusiasm and creativity balanced with wisdom in interpersonal skills, and will lead the schools of our diocese to be among the top Catholic schools in the nation. He/she will be a Catholic in good standing. The Diocese of Richmond offers a competitive benefit package, and compensation will be commensurate with experience. Closing date is Feb. 29, 2008. Send cover letter and résumé to: Patrice Barkster, H.R. Administration Coordinator, Catholic Diocese of Richmond, 7800 Carousel Lane, Richmond, VA 23294-4201; e-mail: pbarkster@richmonddiocese.org.

TEACHING OPPORTUNITY. St. Patrick's Seminary and University, in Menlo Park, Calif., a school of theology preparing the next generation of priestly leadership for the Catholic Church in the western states and the Pacific rim, has one full-time faculty position open beginning in the 2008-9 academic year. Applicants should be comfortable with Roman Catholic identity and tradition and eager to influence the future quality of priestly ministry. In addition to teaching, these positions include formational advising and, for ordained faculty, spiritual direction and liturgical/sacramental ministry. Professionals in the following area are invited to apply: systematic theology with an emphasis in sacraments and liturgy. This position includes responsibility for seminary liturgical planning and coordination as the Director of Liturgy. Applicants should hold the doctoral degree, with Roman degrees preferred. Salary and rank will be negotiated commensurate with education and experience. Please send résumé to: Rev. Gerald Brown, S.S., St. Patrick's Seminary and University, 320 Middlefield Rd., Menlo Park, CA 94025.

Wills

Please remember **America** in your will. Our legal title is: America Press Inc., 106 West 56th Street, New York, NY 10019.

Letters

Legalese

What a pity that your otherwise intelligent, if somewhat idealistic editorial "Migration, the Larger Picture" (1/7) was marred by a final bit of unworthy wordplay. Of course there are no such people as "illegal people," but there are millions of noncitizens who are in this country illegally, and no amount of obfuscation can obscure that fact. As to what to do about the situation, that is up to the representatives of the American citizens, acting, one hopes, with a fair share of charity. However, come what may, illegal is illegal.

Sean O'Connor
Wallingford, Conn.

Searching for Holiness

"Our Broken Parish" (2/11) is a reminder that parish priests have personal failings that easily spill over into their work. But for Catholics, the parish is the one key place where we look for holiness. What we might endure and tolerate in a workplace, we find intolerable in the parish. Why?

So much of what happens in a parish goes to the heart of our deepest identity. If the Eucharist is celebrated with intelligence, awareness and self-forgetfulness, one feels the presence of God in and with and through the priest and the congregation. Blessed is the parish where a priest has these gifts and puts them at the service of a community. And blessed is the parish where the priest loves his people and helps them grow.

Catherine McKeen
Calverton, N.Y.

Willing but Unable

"Our Broken Parish" (2/11) describes one of the most serious results of the priest shortage. In the origins of Christianity, Christian communities sought the "charism of leadership" in those being presented for ordination to the presbyterate. In a time like our own, where the shortage of leaders grows worse, we do not have the luxury of searching for this charism, so we settle for "willingness." The sad truth, however, is that sometimes the willing are not able. Many of these leaders would not be retained, let alone promoted, by companies concerned about profitability and customer service.

We are living with a pastoral situation where loyalty to the institution has taken precedence over pastoral sensitivity and competence in the choice of leaders.

Ken Lovasik
Pittsburgh, Pa.

Opposites Attract

I appreciate the candor with which John F. Kavanaugh, S.J., expresses his preferences and voting history in "Hope and Change" (2/11), but I think that his statement that "I could vote for either of them" is at best premature at this point, as if Barack Obama and John McCain really represent equal, if different, attributes and liabilities. While it may come down to this choice, I do not feel so sanguine that we can expect the same kind of country and governance from either one. We would be served quite differently by these two and the party priorities they would bring to power.

Dave Pasinski
Fayetteville, N.Y.

Sending a Message

Regarding "Hope and Change," by John F. Kavanaugh, S.J., (2/11): In the past, Father Kavanaugh has written eloquently and passionately about abortion and embryonic stem cell research, including the intersection of these issues with politics. I know that Father Kavanaugh continues to be an ardent supporter of a consistent ethic of life, so I was very surprised to read that he could vote for Barack Obama, who as an Illinois legislator was strongly pro-choice. His views did not change when he joined the U.S. Senate, and to the chagrin of this lifelong Democrat, neither have those of the Democratic Party as a whole.

If enough pro-life Democrats vote as I do, and the Democrats lose the November election, perhaps the message will finally get through that the party has to move away from the pro-choice political and financial influence that has made it one-dimensional on the abortion and embryonic stem cell research issues.

Letters

I hope Father Kavanaugh will reconsider his statement.

Bill Collier
Ivoryton, Conn.

Friendly Advice

I was heartened to read in "Vocations and Crisis," by James T. Keane, S.J., (2/4) that the application process for young men seeking to enter the Jesuits included a letter of recommendation from a young woman of the same age. I am sure that psychological testing and interviews with current priests can be helpful in figuring out a man's suitability for the priesthood and his motivations for pursuing a calling that so few seem to hear these days. More important, though, may be an honest assessment of a man's ability to form healthy relationships and to have lifelong friends. These friendships will not only support him in life as a priest but will give him firsthand examples of how lay people see the world and what they need from their clergy.

Years ago the church's model for training men and women to work in the world was one that today seems quite counterintuitive: keep young vocations locked up and cloistered for as long as possible, then send them into ministry with people whose experience of life is completely different. We all know many holy people who were trained in that system, but sadly we also have seen its failings reported in our media over the past few years. Today, older vocations with a more typical experience of life in the church and in modern society might give us new priests with a better understanding of the lives of the folks in the pews.

Jacob Powers
El Segundo, Calif.

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Spiritual Thirst

Third Sunday of Lent (A), Feb. 24, 2008

Readings: Ex 17:3-7; Ps 95:1-2, 6-9; Rom 5:1-2, 5-8; Jn 4:5-42

"Where then can we get this living water?" (Jn 4:11)

ART BY TAD DUNNE

On the literal level "living water" is the opposite of stagnant water. It is water that flows from a spring or river and so is fresh and pure. On the spiritual level, living water is what we ultimately hope for—right relationship with God and eternal life. The Scripture readings for the Third Sunday of Lent revolve around the different senses of living water and how our thirst for God may be satisfied.

Today's reading from Exodus 17 concerns the wilderness generation's thirst for fresh drinking water and wholesome food. Having escaped from slavery in Egypt, the people grumble against Moses and his failure to supply them with food and drink. They murmur against Moses and indirectly against God, when they ask: "Why did you ever make us leave Egypt? Was it just to have us die here of thirst?" Their rebellion at Massah and Meribah (these place names mean "testing" and "rebellion," respectively) becomes in Psalm 95 the main illustration of ancient Israel's failure to trust in God's loving care. Eventually, through God's miraculous intervention, Moses supplies living water for the people in the wilderness.

The long narrative about the encounter between Jesus and the Samaritan woman from John 4 also concerns thirst and living water. It takes place at the well near Shechem, the Samaritans' traditional place of worship. Here the water is what Jesus reveals about himself and his heavenly Father. From Jesus' request for a drink of water, the conversation moves in the direction of the living water, spiritual worship and true food that Jesus alone can provide.

The structure of the narrative is intricate. First Jesus converses with the Samaritan woman. Next he promises living water. Then the woman identifies him as a prophet. The center of the account is Jesus' affirmation that salvation is from the Jews (his people) and that soon God will be worshiped "in spirit and truth." Then the story goes into reverse. The woman identifies Jesus as the Messiah. Next Jesus promises true food. Finally Jesus converses with Samaritans. This kind of structure is called "concentric," and it appears frequently in the Bible and in other ancient writings.

Here Jesus deals openly and compassionately with Samaritans, persons regarded by Judeans and Galileans as at best marginally Jewish. And a Samaritan woman with a dubious past becomes the instrument by which Jesus' message is conveyed to other Samaritans. In John's Gospel she in effect serves as the first Christian missionary when she tells others about Jesus.

The Johannine narrative also bears witness to a dramatic progression in faith regarding Jesus. The woman first identifies Jesus as a Judean, like many others in their time. Next, when Jesus correctly tells the woman about her past, she identifies him as a prophet. Then the woman begins to suspect that he might be the Messiah. Finally, after other Samaritans converse with Jesus for two days, they declare that he is "the savior of the world."

Moreover, at the center of the Johannine narrative Jesus promises a new kind of worship "in spirit and truth." Early in the story he promised to give "living water," and later on he speaks about "my food." Christian readers will naturally make connections with baptism and the Eucharist. This worship "in spirit and truth," rooted in and faithful to ancient Israel's traditions, is inextricably connected with the person of Jesus and is open to all kinds of persons.

Paul's reflection on Christian hope in Romans 5 can help us understand better the dynamic of spiritual thirst. It shows how faith, hope and love work together and form the framework of Christian life. Hope begins with God's love for us. Paul points to Christ's death for us sinners as proof of God's love for us. Moreover, God continues to pour his love into our hearts through the Holy Spirit, and we need to respond to that gift with love for God and others. The way we participate in the paschal mystery is through faith. Through faith we have peace with God and ourselves, and we have access to God's grace. Our Christian life receives its forward motion from hope and is sustained by hope for eternal life. Our greatest hope is the glory of God, and this hope does not disappoint. Another way to describe Paul's point is to say that our life consists in seeking and finding "living water" and "true food" in and through Christ.

Daniel J. Harrington

Praying With Scripture

- Imagine yourself as a thirsty and hungry Israelite in the wilderness. What do you want from Moses and God?
- What makes possible the progression in faith regarding Jesus in John 4? What role does the Samaritan woman play?
- How does your own experience of thirst help you to understand Paul's dynamic of faith, hope and love?

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