America

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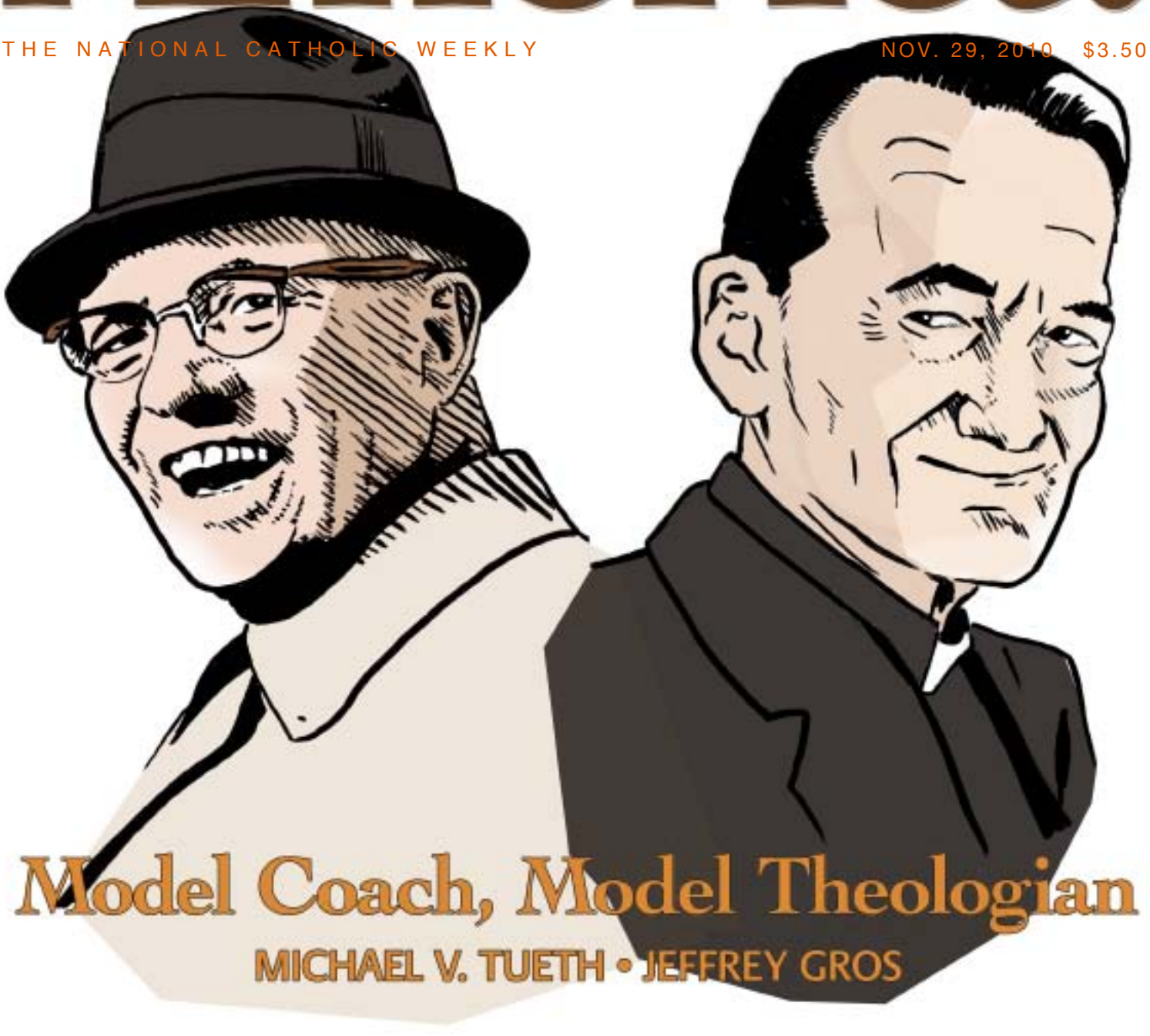

Model Coach, Model Theologian

MICHAEL V. TUETH • JEFFREY GROS

The Case for Advance Directives

DANIEL P. SULMASY

OF MANY THINGS

When my mother brought my sister home from the hospital, she declared her to be more beautiful than most newborns. My father, brother and I looked at her puff of dark red hair, her smooth skin. It was possible my mother was right, though I had seen too few newborns to know.

That week, my mother began to teach me how to care for an infant: how, when changing a diaper, to cover the point of the safety pin with my own finger to protect her; how to hold her head at all times; how to feed and burp her, bathe and dress her. Overnight, Bobbi became the center of our family. When my mother returned to work, Bobbi became my responsibility after school and all day each summer. What a blessing!

For six years Bobbi became my constant companion. Even when I auditioned one year for the Arizona State Fair variety show, I entered my 5-year-old sister, too, with an act we had cooked up. She delivered flawlessly from memory the short story "Little Red Riding Hood," by James Thurber, and got a big laugh with the last line, when the girl shoots the wolf.

One of our girlish pursuits was to pick fallen rose petals from the gardens of a nearby church and dry them to make potpourri. At 6, Bobbi appeared as the unofficial mascot in the photo of my high school drama club. She had attended evening rehearsals with me for years, playing in the auditorium and in the wings. Years later she would appear on that stage as the star of "Annie."

When I left home to attend a university 1,000 miles away, Bobbi experienced a crisis of abandonment—something she couldn't tell me until she was a teenager. That's when I told her I had been so lonely as a college freshman that I had decorated my dorm room with her drawings and "I Love You's," which saved me from despair.

Two years later, when our parents both had to have surgery, I returned to Phoenix to care for Bobbi. That summer she sat with her books beneath my chair in classes at the college to which I had transferred. We were together again for a year-and-a-half until I graduated, found a job and moved out. Two years later I left Arizona. She was 10.

Since then we have seen each other only intermittently—for less than a year if all the bits were stitched together—some Christmases and vacations: two weeks in Italy, a few days in San Francisco and New York. She visited me at Koinonia Farm and came to my Harvard graduation. I missed her performances and graduation, but visited her first apartment and know well the house she bought in Phoenix. We've met the various "significant others" in each other's lives. We talk for hours on the phone.

Last month, Bobbi turned 50. I flew out for a weekend to celebrate. She has survived a layoff from a job she held for more than two decades and found another job, but not at the same salary. I admire her, the way she has kept her life going, not only maintaining her house and car and dogs but also her friendships, her closeness to our parents, her Christian faith and the unassuming kindness that distinguishes her most of all. Bobbi has always looked out for others: while in her 20s she cared for an old lady who had no one to help her and even found a nursing home for her when that time came. My sister has spent vacations building schools in Bolivia and Guatemala with a group from her church and hopes to do so again. She has earned the trust and respect of her neighbors and fellow workers.

Once so wide, the years between us have shrunk. I find myself seeking my sister's adult company, valuing her friendship, wondering if it is possible to make up for those lost decades of physical separation.

KAREN SUE SMITH

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106 West 56th Street
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Ph: 212-581-4640; Fax: 212-399-3596

E-mail: america@americamagazine.org;
letters@americamagazine.org
Web site: www.americamagazine.org.
Customer Service: 1-800-627-9533

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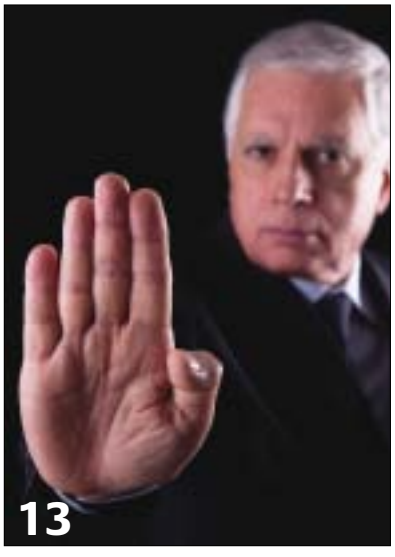

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BOOKS & CULTURE

ON THE WEB

Mark S. Massa, S.J., right, discusses his book **The American Catholic Revolution** on our podcast. Plus, resources for composing **advance directives**, and a series of multimedia **reflections for Advent**. All at americamagazine.org.

Death in Connecticut

Dr. William A. Petit Jr. lost his wife and two daughters in the most horrific way imaginable. After an invasion of the family's home in Cheshire, Conn., Petit was clubbed repeatedly with a baseball bat; his wife, Jennifer Hawke-Petit, was raped and strangled; and his children, Hayley and Michaela, were left to die after the family's attackers set fire to their house and fled. Last week a jury voted to impose the death penalty on Steven J. Hayes, one of two men who took part in the invasion. The decision came a year after Gov. M. Jodi Rell of Connecticut, citing the Petit murders, vetoed a bill that would have outlawed the death penalty in her state.

Grief seems to be the only acceptable response to such a terrible chain of events. In the face of Dr. Petit's overwhelming sorrow, even the most ardent opponent of the death penalty is tempted to remain mute. Yet when arguing about the death penalty, these are the cases one must face. Whether the killer is Steven Hayes or Tariq Aziz, death is presented as the only just punishment. But what message is sent when the government's method of justice mirrors the murderer's own? In this country, the campaign to abolish the death penalty will never succeed if exceptions are made because of the gruesome nature of particular crimes. Time and again, efforts to outlaw the procedure have run aground when the public imagination seizes on a single evil act. But is this the proper way to govern a society? A system of law should not be swayed by worst-possible scenarios.

How Graphic?

During a prime time interview on NBC, former President George W. Bush startled Matt Lauer. Mr. Bush recounted that after his mother Barbara miscarried, she showed her teenage son the child in a jar. "Here's the fetus," Mr. Bush recalled her saying. While the more squeamish might recoil at that story, Mr. Bush said that the episode affected him profoundly and helped him understand the sanctity of life inside the womb. "There's no question that it affected me," he said.

The anecdote points to a perennial question for those committed to end abortion. How graphic can you get? Rare is the adult who has not seen a photo of an aborted fetus as part of a pro-life mailing or on a placard during a pro-life rally. But is it an effective strategy? Some argue, the more reality, the better: those who favor abortion should see whose life they would permit ending. (Similar arguments are made by some death-penalty opponents: executions should be televised to show citizens what is being done in their name.) Sonograms and high-resolution images of fetuses also can change minds. Such technology swayed Dr. Bernard N. Nathanson, an abortion provider who later produced the anti-abortion movie "Silent Scream." On the other hand, some argue that graphic images like aborted fetuses simply disgust the viewer who may not have made up her (or his) mind about abortion. Revulsion over strong tactics may harden into opposition to the pro-life movement that adopts these strategies. Parents may also want to shield children from such images.

One can question the wisdom of a mother, even one grieving the terrible loss of a child, showing her teenage son a fetus in a jar. But as President Bush has demonstrated, reality does have the capacity to move hearts.

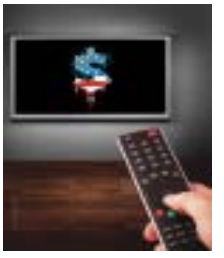
Malaria in India

Rates of mortality from malaria in India have been seriously underestimated, according to new studies by international researchers. A recent issue of The Lancet reports that because most deaths in India occur at home, far from hospitals, the precise cause is seldom medically certified. Deaths from malaria can thus go unidentified. Complicating the situation is the fact that a main symptom, high fever, is also common with diseases like dengue and typhoid. The new studies conclude that malaria causes over 200,000 annual deaths in India—an astonishing 13 times more than the World Health Organization's estimates. Under-reporting may also be a factor in statistics about malaria deaths in other densely populated countries, like Bangladesh, Pakistan and Indonesia.

Field workers interviewed families in mostly rural areas of India, asking them to describe how their relative died. Then, in a so-called verbal autopsy, two doctors reviewed each description. The field reports were sent to teams of trained physicians who reviewed each again. W.H.O., while welcoming new efforts to establish a more accurate count of malaria deaths, expressed concern over verbal autopsies because similar symptoms can occur in different diseases. Evaluating deaths accurately is important, researchers say, because different diseases call for different control strategies.

A disease that can be eliminated, malaria remains a scourge for many of the world's poorest people and should be addressed through greater international attention and funding. Efforts like those of the Clinton Foundation and the Bill and Melinda Gates Foundation have reduced deaths in some African countries. Similar outreach is now needed in India and similarly afflicted countries.

Money and Media



Gigabytes of cyberspace have been squandered on Internet musings over the Democrats' 2010 rout. Multiple explanations are offered: The devastated economy and high unemployment did them in; those devilishly capricious independents deserted them (again); progressive Christians who felt ignored and Medicare-anxious seniors stayed home or tilted right. But the post-election tea party would not be complete without an overloaded platter of campaign cash.

Some will point to the stupendous failure of a few big-spender candidates to flat-out buy elections—$140 million spent by Meg Whitman alone—to suggest that the voting public can still see around piles of campaign cash. But the threat posed by money to the legitimacy of our democratic process is real, despite such isolated failures as Whitman's in the California governor's race and Linda McMahon's $40-million Senate run in Connecticut. More than $4 billion was spent this year and the amount of "secret money" apparently doubled. Crafting new legislation to define practical limits on cash in contemporary politics has become crucial in the aftermath of the Supreme Court's Citizens United decision. Unfortunately, the major beneficiaries of the cash torrent from corporations and anonymous plutocrats will be the ones charged with reassessing the role of money and power in our democracy.

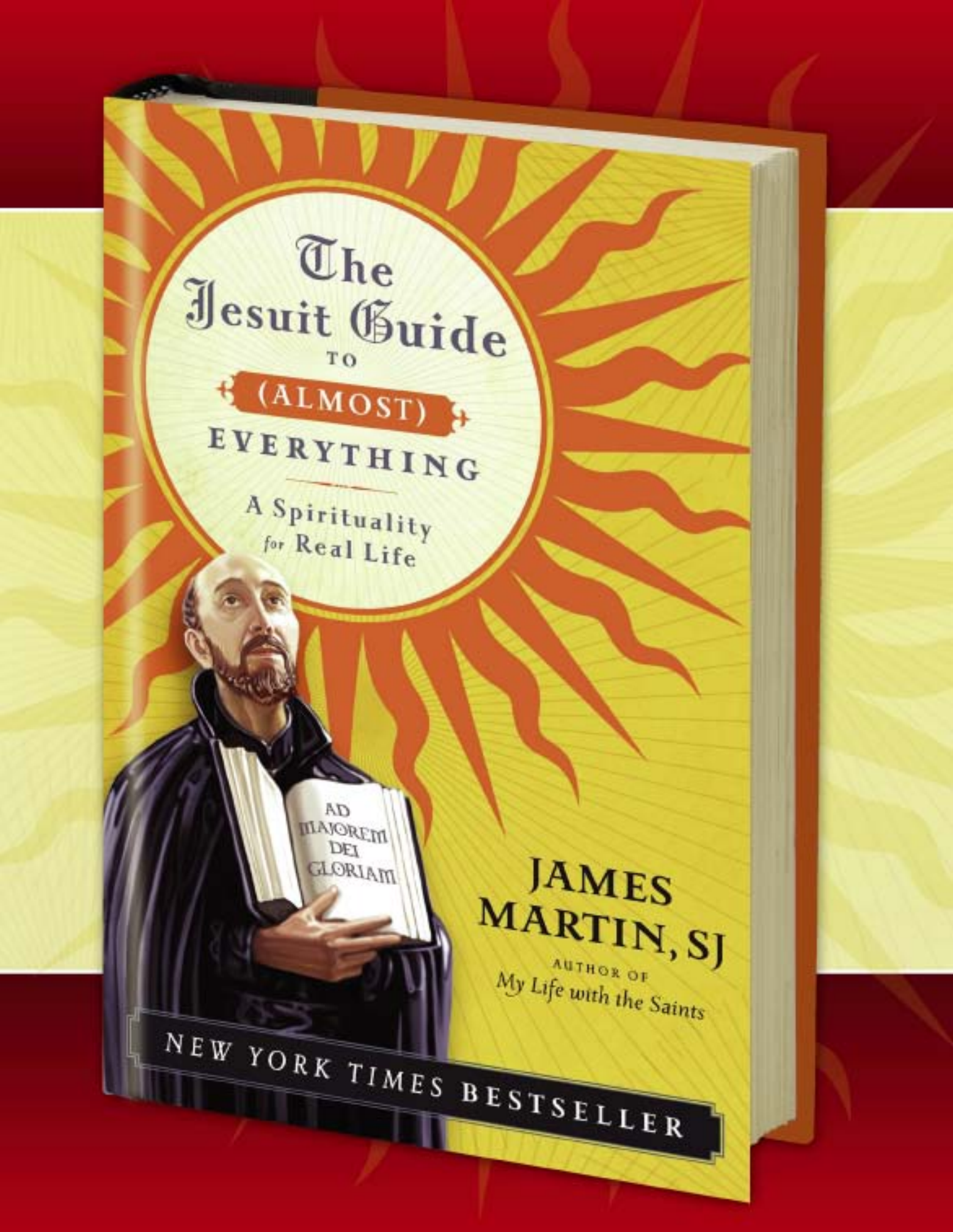
Also worth a hard look is the evolving role of media in our democracy. The activist role taken by Fox News deserves hard scrutiny. Print media are on the ropes. That is injurious to the state of American democracy, because historically it has been through print journalism that voters could find reasonably thorough analyses of political positions, agendas and the social ills confronting the nation. Now too many Americans get their daily news exclusively from Fox, which has been known to devote an entire 24-hour news cycle to nonevents or completely fictitious "news," like reports of the purported $200 million-a-day cost of President Obama's trip to India.

Fox News's size, its ubiquity, partisanship and cavalier disregard for facts make it the country's problem. What does it mean for a democracy when just about every potential candidate for the presidency from a major national party is on the payroll of one media baron? From Newt Gingrich and Sarah Palin to Mike Huckabee and Rick Santorum, Rupert Murdoch has Republican candidates locked up in his stable of commentators. The prospect of a Silvio Berlusconi-type news mogul running the show from Washington for his own amusement and aggrandizement is unlikely, but that may be only because Mr. Murdoch was not born in the United States. Nonetheless, this powerful man is capable of pulling strings quietly from the sidelines of the nation's political contests.

Fox News employees have raised and donated millions to Republican Party candidates and interests, dwarfing Keith Olbermann's paltry contribution to the Democrats. News Corporation itself contributed $1 million to the Republican Governor's Association and $1 million more to the U.S. Chamber of Commerce. Defending these political contributions, Mr. Murdoch said, "We believe it certainly is in the interest of the country, and the shareholders and the prosperity that there be a fair amount of change in Washington." He later explained the donation to the R.G.A. as a direct result of his friendship with John Kasich, a one-time Fox News anchor, then a candidate to become governor of Ohio. Kasich's gubernatorial campaign was successful.

The damaged integrity of our body politic aside, elected officials remain stuck with the task of government. Lawmakers will have to confront over the next two years an economy still teetering on the brink of failure, a vast foreclosure crisis, the federal deficit, Afghanistan on the brink, Iraq on the brink, state budgets on the brink. There are a lot of brinks out there. Unfortunately the politicians coming into Washington with electoral momentum on their side have their eyes fixed on 2012, not with the determination to pull the nation out of its quagmire, but merely to keep President Obama from re-signing his lease on the White House.

When does the politicking end and the actual work of governing begin? We cannot afford political campaigns that are perpetual-motion machines, with journalists tracking only who is in and who is out of power and not how many problems we have resolved. At some point those in power need to make mature, reasonable and executable decisions. Beginning a levelheaded review of the difficult spending and revenue options outlined recently by President Obama's National Commission on Fiscal Responsibility and Reform would be a signal that the nation's elected officials are ready to take their responsibilities seriously.


The Jesuit Guide
TO
(ALMOST)
EVERYTHING
A Spirituality for Real Life
AD MAJOREM DEI GLORIAM
JAMES MARTIN, SJ
AUTHOR OF
My Life with the Saints
NEW YORK TIMES BESTSELLER

SPECIAL TO AMERICA

Archbishop Dolan Surprise Victor In Bishops' Conference Vote

Archbishops Dolan (right) and Kurtz, during a press conference following their election

In an unprecedented upset at the U.S. Conference of Catholic Bishops' November general assembly in Baltimore, a "surprised and humbled" Archbishop Timothy Dolan of New York displaced the conference vice president, Bishop Gerald Kicanas of Tucson, to become the next president of the U.S.C.C.B. It took three rounds of voting before Archbishop Dolan was elected, 128 to 111. The shock in the hall after the vote was palpable.

The surprise victory was the first time in decades that a sitting vice president on the ballot did not win the election for the three-year term as president. In only two other elections since the reorganization of the conference in 1966 did circumstances prevent the vice president from ascending to the presidency. In 1974 Archbishop Leo C. Byrne of St. Paul and Minneapolis died less than a month before his term as vice president ended. Three years later, Cardinal John J. Carberry of St. Louis declined to run for the top spot because he was 73 years old and due to retire.

Elected vice president was Archbishop Joseph Kurtz of Louisville, who won in another third-ballot runoff, 147 to 91, over Archbishop Charles Chaput, O.F.M.Cap., of Denver. The two votes suggest the U.S.C.C.B. will continue to take a role in U.S. culture wars over gay marriage and abortion. The results could also mean a stronger conservative voice in the voters' guide that will be published in preparation for the 2012 national elections.

In the weeks leading up to the election, conservative Catholic bloggers and news sites were demanding the defeat of Bishop Kicanas, and e-mail messages and faxes to that effect were apparently piling up in the bishops' hotel rooms in Baltimore. The Tucson bishop has been attacked by both advocates for survivors of sexual abuse by priests and from Catholic conservatives. The latter perceived him as too conciliatory to pro-choice Catholic politicians.

A handful of bloggers also suggested he had been negligent as rector of the Archdiocese of Chicago's Mundelein Seminary in 1992 when incidents were

PEACEMAKING

A Change in C.O. Status?

When the United States had a military draft, conscientious objector status was sought mostly by people who opposed all wars. But in the decades since then, the country has turned to an all-volunteer military; and the issue of conscientious objection now usually arises with people who volunteered for military service but came to have moral qualms about a specific conflict. A new report from the Truth Commission on Conscience in War documents the moral and psychological harm inflicted by the nation's current C.O. policy and calls for revising U.S. military regulations to allow such "selective conscientious objection."

Logan Mehl-Laituri and Camilo Mejia are Army veterans who support the concept of selective C.O. status. Mehl-Laituri spent more than six years in the Army, including a 14-month combat stint in Iraq as an artillery forward observer, responsible for directing weapons fire to targets. Mejia spent nearly nine years in the Army and the Florida National Guard, reaching the rank of staff sergeant and deploying to Iraq as an infantry squad leader in 2003.

During their deployments to Iraq, both men came to have serious doubts about the morality of the war and wanted out. Mehl-Laituri succeeded in receiving an honorable discharge. And during a two-week home leave, six months into his Iraq tour, Mejia decided not to return to his base. After five months in hiding, he held a news conference to explain his position and turned himself in to military authori-

campaign was enough to create doubts among some bishops.

Archbishop Dolan brushed aside concerns about outside agitation around the election, noting that bishops do not "run for office," but are chosen by their brother bishops. He suggested that in any event few bishops would be moved by such efforts.

"We take our autonomy very seriously," Archbishop Dolan said. "I think the bishops bristle usually if they feel any undue pressure from outside." He added that it was an indication of how seriously the bishops appreciate their responsibility at the general assembly that they did not wish to vote a "shoo-in" into the job as conference president. Bishop Roger P. Morin of Biloxi, Miss., agreed that the election marked an attempt to change the process. "There's been some question as to whether the vice president should automatically be elected," he said.

Archbishop Dolan said that he intended no dramatic redirection for the U.S.C.C.B. "Our positions and priorities are basically inherited," he said. Archbishop Dolan added that pundits like to classify bishops according to their attentiveness to social justice issues or a keener interest in abortion and gay marriage. "But we bishops see those as part of a package deal and we don't feel that cleavage between the two." On the "essentials" of the faith, he said, all the bishops agree.

In a statement released after the election, Bishop Kicanas said that he respected the wisdom of his "brother bishops in choosing their new president and vice president." He added, "Archbishop Timothy Dolan has been a longtime friend since our seminary work together. I know of his great wit, jovial spirit, keen ability to relate to people in a deeply personal way and his exceptional leadership qualities. These will certainly serve the conference well as he begins his term as president."

Bishop Kicanas has been selected by the outgoing U.S.C.C.B. president, Cardinal Francis George of Chicago, to succeed Archbishop Dolan as chairman of Catholic Relief Services, a position the archbishop had to vacate upon his election.

reported about Daniel McCormack, then a seminarian. Years later, as a diocesan priest, McCormack molested a number of children. Bishop Kicanas made a vigorous defense of his supervision of McCormack, but according to one conference observer, the media

ties. He was court-martialed, convicted of desertion and served nine months in prison. Both Mejia and Mehl-Laituri unsuccessfully sought conscientious objector status.

Both men said that their efforts to understand the moral issues raised by their involvement in war led them to study church teachings about just war. Mehl-Laituri said he has come to believe that some of the post-traumatic stress disorder experienced by returned troops stems from the kind of moral conflict that led him to decide he could not return to Iraq in a combat role.

Referring to that moral struggle, Mehl-Laituri said, "The long-term impact can be devastating at the emotional, communal and moral levels.... Self-condemnation can be so severe it can lead to suicide."

Mejia's duties in Iraq at a detention center also included using psychological tactics he considers to be torture.

The U.S. Conference of Catholic Bishops has long supported selective conscientious objection, citing the concept in documents like their 1983 pastoral letter, "The Challenge of Peace," and its follow-up in 1993, "The Harvest of Justice Is Sown in Peace."

On patrol in Afghanistan's Kandahar province

Aung San Suu Kyi Released in Burma

Human rights groups across the world welcomed the release of Daw Aung San Suu Kyi of Burma from house arrest. The Nobel Peace Prize-winner met thousands of supporters outside her home and repeated her message of human rights and democratic freedoms for Burma. The British group Christian Solidarity Worldwide released a statement urging Burma's ruling junta to "end its offensives against civilians in ethnic states" and calling on the international community to convince the regime to enter into a dialogue with the democracy movement led by Aung San Suu Kyi. The statement called for the unconditional release of Burma's estimated 2,100 other political prisoners. Aung San Suu Kyi was detained by the military junta for over 15 years, most of them under house arrest. She and her National League for Democracy were banned from Burma's elections on Nov. 7, which were seen as an effort by the nation's ruling military junta to establish its legitimacy.

No 'Quick Fix' For Irish Church

Cardinal Sean P. O'Malley, O.F.M.Cap., of Boston, as he began a church investigation of the Archdiocese of Dublin, told Irish Catholics he came "to listen to your pain, your anger, but also your hopes and aspirations." He told parishioners at St. Mary's Pro-Cathedral on Nov. 14 that he could not "offer a quick fix." Ireland's largest archdiocese has been shaken by revelations of clerical abuse and of mishandling and coverup by church leaders. "The task of the visitation is to bring new eyes to the situation, to verify the effectiveness of the present processes used in responding to cases of abuse," he said. Dublin's Archbishop Diarmuid Martin welcomed Cardinal O'Malley as a hopeful sign for renewal and added, "The Archdiocese of Dublin today is wounded by sinful and criminal acts of priests who betrayed the trust of vulnerable young children.... This behavior has wounded the body of Christ."

Teen Suicides Prompt Soul Searching

The widely publicized suicide of 18-year-old Tyler Clementi in September not only put the spotlight on the harassment of gay teenagers but also highlighted the possible role of religious groups in instilling negative views about homosexuals. The 18-year-old freshman at Rutgers University jumped to his death from the George Washington Bridge after a video of his intimate encounter with another man was streamed on the Internet by his roommate. Clementi's death and other recent teen suicides stemming from the bullying of homosexuals have prompted much cultural finger-pointing. Although religious groups have been blamed in part, many of them have been seeking ways to stop such discrimination. Catholic Church teaching calls homosexual acts morally wrong but affirms the dignity of people with homosexual inclinations. Jewish groups have been urging members to sign a pledge to end anti-gay bullying, and the Church of Jesus Christ of Latter-day Saints released a statement condemning the bullying of homosexuals.

From CNS and other sources.

NEWS BRIEFS

Asia Bibi

The Court of Appeal in London has rejected an appliction by the Diocese of Middlesbrough, in northheast England, to appeal a court ruling of Nov. 9 that found it responsible for a **$12.8 million claim by victims** of child sexual abuse, perhaps the largest such award in English history. ✦ Asia Bibi, 37, a Pakistani woman accused of denigrating the Prophet Mohammed, became on Nov. 7 the **first Christian woman ever condemned** to death under Pakistan's blasphemy laws. ✦ Less than a month after Nebraska's restrictions on abortions took effect, Dr. **LeRoy Carhart**, a late-term abortion provider in Omaha, Neb., announced plans for new or expanded clinics in Iowa, Indiana and near Washington, D.C. ✦ The Cuban government missed a deadline to release 13 **prisoners of conscience**, but church efforts on their behalf will continue, said Bishop Arturo Gonzalez of Cuba on Nov. 8 in Miami. ✦ Twenty-six **Iraqi Catholics injured** in an attack on the Baghdad cathedral on Oct. 31 were transferred to a hospital in Rome on Nov. 13; 35 others had been already transported to Paris on Nov. 10. ✦ Australia's bishops welcomed a ruling of Australia's High Court on Nov. 11 that guarantees **asylum seekers** the same legal protections as Australian citizens and legal residents.

JOHN J. DiIULIO JR.

Blending In

The November 2010 mid-term congressional elections came and went without many people noticing that Election Day this year was the 50th anniversary of John F. Kennedy's election to the presidency in November 1960.

It is hard today for younger Americans, including younger Catholics, to appreciate just how close 1960 still was to the days when anti-Catholic bigotry and even violence was everywhere one turned in American society. "Anti-Papist" prejudice was intertwined with anti-immigrant, ethnic and class prejudices. But by the mid-20th century, most anti-Catholic sentiment in Anglo-Protestant America centered squarely on religion.

In 1960, open attacks on the "Americanism" and patriotism of Roman Catholics were no longer standard fare. Instead, the attacks were a bit more subtle, even subliminal. During the Democratic primary in West Virginia in 1960, supporters of Kennedy's main rival, Hubert H. Humphrey, a Congregationalist, took to playing or singing "Give Me That Old-Time Religion."

In the century leading up to Kennedy's victory, successive generations of Catholic clergy and lay leaders used words, deeds and symbols to neutralize nativist nonsense and Know-Nothing canards about Catholics as citizens. The shield of Saint Joseph's University in Philadelphia, for instance, founded in 1851, sported 32 stars, one for each state, plus that all-American Latin phrase, *E Pluribus Unum*.

Most Catholics today know nothing about the Know-Nothings. Rather, post-1960 Catholics have moved so far into the American mainstream politically and culturally that they are now, as a religious bloc, what political scientists call "median voters."

On nearly every public policy issue on which there is good national polling data—from immigration to environmental protection, the death penalty to welfare spending and myriad other issues—Catholics as a group come as close as any religious denomination does to mirroring what most Americans believe.

A plurality of Catholics, like a plurality of Americans generally, call themselves moderates, while about a third call themselves conservatives, and about one fifth consider themselves liberals.

In the run-up to the 2008 elections, Republican or Republican-leaning citizens constituted about 35 percent of the voting-age population and 33 percent of the Catholic electorate, while Democratic or Democratic-leaning citizens made up about 47 percent of the voting-age population and 48 percent of the Catholic electorate.

In 2008 the national popular vote was about 53 percent to 47 percent for Obama over McCain, while the Catholic vote was about 54 percent to 45 percent for Obama over McCain. In 2010 Catholics led the country in swinging back to the Republicans: about 54 percent of all Americans, including about 54 percent of all Catholics, who went to the polls and voted in a House race voted for a Republican.

On the one hand, nobody, save perhaps closet anti-Catholic bigots, pines for the pre-1960 days, when Catholics were ridiculed and caricatured as un-American or worse.

On the other hand, Catholics' post-1960 march into the all-American political and cultural mainstream has come at a price.

> Are U.S. Catholics no longer able to be the country's salt and light?

The country's Catholic bishops face a flock that includes large numbers of people who hold positions at odds with church teaching (on abortion, the death penalty, programs to assist the poor and many other issues).

Among young Catholics who attend college, over four-fifths now go to non-Catholic institutions, many with majority or plurality non-Catholic student bodies—and blend right in.

And beneath all the data on "Catholics" are divisions between church-going conservative Catholics and "less religious," more liberal or lapsed ones, and between Democratic-leaning urban Latino Catholics and Republican-leaning suburban white Catholics.

Have American Catholics been folded so completely into the nation's political and cultural mainstream that they can no longer be its political salt and cultural light, or so divided among themselves that they can never speak truth to power in one faith-filled voice? I pray not, but I fear so.

JOHN J. DIIULIO JR. *is the author of* Godly Republic: A Centrist Blueprint for America's Faith-Based Future *(Univ. of California Press, 2007).*

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THE CATHOLIC CASE FOR ADVANCE DIRECTIVES

The Last Word

BY DANIEL P. SULMASY

Out of fear that euthanasia and assisted suicide may be legalized, some Catholic commentators have raised questions about the ethics of advance directives for medical decisions. They have almost made it seem as if such documents are intrinsically tied to the "culture of death" and ought to be avoided by faithful Catholics. This is a mistaken view.

An advance directive is a document, like a living will or durable power of attorney for health care, by which a person provides guidance for others who may be called upon to make medical decisions on behalf of the issuer of the directive if he or she is unable to do so.

Like any good thing, advance directives are susceptible to abuse, but they are not intrinsically connected with euthanasia. Although not a panacea, they can be very useful.

DANIEL P. SULMASY, M.D., *is the Kilbride-Clinton Professor of Medicine and Ethics in the Department of Medicine and Divinity School at the University of Chicago, where he is associate director of the MacLean Center for Clinical Medical Ethics. He is the author of* Methods in Medical Ethics *(Georgetown University Press).*

Advance directives should be viewed by Catholic Christians as tools to help families and physicians make good decisions about patients who cannot speak for themselves at the end of life. They fit squarely within the Catholic tradition of forgoing extraordinary means of care, a tradition that springs from four natural law principles that can be held independent of any faith commitments.

The first principle is the dignity of the human person. Each individual, by virtue of being human, has an intrinsic value Catholics call dignity. This is the fundamental principle of all interpersonal morality. Medicine reaches out to the sick first and foremost because each person has an intrinsic dignity.

The second principle is the duty to preserve life. This duty, while not absolute, is based on natural instincts, gratitude for the gift of life and duties to fulfill responsibilities toward others.

The third principle is the fact of finitude. Human beings are finite. People get sick; they die. Medicine is a finite craft, and all patients ultimately die. Individual and collective resources are also finite.

The fourth principle is the diversity of the human. Individuals are different from each other in all sorts of ways. Decisions must take into account the uniqueness of each case.

Advance directives fit squarely within the Catholic tradition of forgoing extraordinary means of care.

Extraordinary Meanings

Suicide and euthanasia are considered immoral because they violate the dignity of the person and undermine the duty to preserve life, which can never be made consistent with a direct intention to eliminate life. Western moral thinking, however, has always recognized the fact of finitude. The duty to preserve life, therefore, is limited. Hippocrates does not counsel physicians to keep treating patients to the bitter end. Rather, he urges physicians not to treat those who are "overmastered" by disease, recognizing that "in such cases medicine is powerless." Today, it is recognized that even with the most sophisticated technology, doctors cannot keep patients alive forever.

It is from these principles, simultaneously affirming the dignity of the human person and human finitude, that the moral tradition of forgoing extraordinary means of care arose. To say that an intervention is extraordinary signifies that its use is optional—that one need not use it. One should not be confused by the use of the words *ordinary* and *extraordinary* in everyday speech. *Extraordinary* is used here as a technical term meaning non-obligatory, and *ordinary* is used to mean obligatory.

By tradition, an intervention is deemed extraordinary if it is futile, that is, if it will not work (will not cure the patient, reverse the condition or appreciably forestall an imminent death) or if the burdens imposed by the intervention—physically, psychologically, socially, economically, morally and spiritually—outweigh the benefits. By tradition, one does not focus on the intervention itself, *a priori*, divorced from a case. The adjectives *ordinary* and *extraordinary* modify one's duty to use an intervention; they do not modify machines or treatments. That means one can never say, "This treatment is always ordinary," or "That treatment is always extraordinary."

In keeping with the principle of diversity, these judgments always depend upon the circumstances. So, for example, one can never say, "Ventilators are extraordinary and antibiotics are ordinary." Surgery for a ruptured appendix, for instance, might require a ventilator. Other things being equal, the duty to use a ventilator would be ordinary in such circumstances. But in the case of pneumonia in a patient with untreatable metastatic or widespread cancer, a ventilator might not appreciably forestall an imminent death. Even if not strictly futile, the burdens could certainly be judged to outweigh the benefits and so the duty to use the very same machine, a ventilator, would be extraordinary in such circumstances. Even antibiotics could be considered an extraordinary means in such a case. Since antibiotics would preserve the patient's life perhaps a few hours or days, in this case even the burden of being stuck with a needle could be judged to outweigh the benefits. In such circumstances, the duty to use antibiotics would be morally optional. No intervention can be judged ordinary or extraordinary apart from the circumstances.

The Patient's Perspective

The Catholic tradition of forgoing extraordinary means of care has always examined these cases from the perspective of the patient, asking only whether it would be reasonable, in the patient's circumstances and in the patient's judgment, to forgo the intervention. The perspective is not that of the physician or the family in light of their duties toward the patient, but is instead that of the patient who has a duty to preserve his or her own life. The patient traditionally has been given wide latitude in deciding what is extraordinary, within the bounds of reason and the judgment of the community. The limits are broadly drawn, not because of any notion of unrestrained autonomy, but because of the fact of diversity. People do, in fact, differ. They have different pain

thresholds. They react differently to the same medicine. They have differing psychological, social, economic, moral and spiritual resources. No one understands this as well as the patient.

Thus, if a patient had lymphoma, a type of cancer, and had failed five treatments, all with terrible side effects, and the oncologist were to offer a sixth treatment, a patient might well judge this to be too much to ask—an extraordinary treatment. Another patient with the same lymphoma, having failed the same five treatments, although without such bad side effects, who might be looking forward to a daughter's marriage in two months' time, might consider the treatment worthwhile. It would depend upon each of them as individuals, not upon judgments about chemotherapy abstracted (*a priori*) from the individual's case.

If a patient becomes unable to think or communicate, treatment decisions have rested not with the physician, but with the family. The traditional moral viewpoint assumed by the family was always that of the patient. "Knowing our son," or "knowing my wife," these burdens are too great relative to the benefits. This is natural. This is traditional. The family knows the patient better than the physician does.

Relieving the Burden

Advance directives help put the focus back where it should be—where families, friends, pastors, physicians and the law all should have their focus—squarely on the patient. In the 21st century, advance directives have become useful instruments for carrying out traditional morality. This is primarily because so many people now die after they have already lost their decision-making capacity. Because of medical successes against cancer and heart disease, more people will live long enough to succumb to Alzheimer's disease, for example. People who used to be dead within hours from septic shock can now survive in intensive care units. But this success comes at a price. While some will survive, most will still die after having spent weeks on life support, unable to speak for themselves. Studies have shown that as much as 86 percent of the time, judgments to forgo cardiopulmonary resuscitation are made when the patient cannot participate in the decision. There is almost a moral imperative for people, realizing that they very well might die in a state of mental incapacity and aware that each is the best judge of his or her own limits, to execute advance directives in order to assist those who will make decisions for them.

The second reason to reconsider the value of advance directives is the power of medical technology. An advance directive is not an arcane abstraction. With so many possible treatments, studies now demonstrate that approximately 90 percent of hospitalized patients die after a decision to forgo a procedure that could have been tried. One of the burdens of contemporary medical technology accompanying its many benefits is the responsibility for deciding when not to use it. Otherwise people will become prisoners of technology.

The third reason is the great weight that falls upon loved ones. Studies have shown that making these decisions is exceedingly stressful for families—equivalent to the stress of having survived a house fire or other calamity. These studies also show that when a patient has filled out an advance directive, the stress levels of loved ones are significantly lower.

Fourth, increasing numbers of persons have no families to make decisions for them as they are dying. Sometimes this is caused by social ills—drug addiction, broken families and the like. Sometimes this is because women outlive all the persons for whom they had cared over most of their lives, dwell alone and have no one they would trust to make decisions for them. How else are decisions to be made for such persons?

Finally, families sometimes are unable to agree on decisions at the end of life. The dying process can expose old

Glossary

Advance directive: a document, like a living will or durable power of attorney for health care, that enables a person to provide guidance for others who may need to make medical decisions on that person's behalf in the event that the author of the directive loses the capacity to make decisions.

Living will: a listing of the patient's preferences for or against specific treatments at the end of life, which goes into effect if one is terminally ill and lacking in decision-making capacity.

Durable power of attorney (health care proxy): a document that names a person (and usually also an alternate) to whom physicians should turn for medical decisions in the event that the patient is unable to make decisions.

Extraordinary means: a technical term in ethics that means non-obligatory; the use of extraordinary means is optional.

Ordinary means: a technical term in ethics that means obligatory.

family wounds; and the consequence is, as a default, the continuation of life-sustaining treatment. That decision might not be what the patient would have wanted. It might not be what the physician thinks is in the patient's best interests. It might not be what most of the family thinks is right. But without some way to resolve the dispute short of recourse to the courts (always a bad idea), the treatment continues because the alternative is irreversible. Advance directives can provide a simple way of settling such disputes.

ON THE WEB
Resources for composing advance directives.
americamagazine.org

Preference for a Proxy

How do these instruments work in practice? There are two basic types of advance directives—the living will and the durable power of attorney for health care (or health care proxy). Briefly, a living will lists the patient's preferences for or against certain treatments at the end of life and goes into effect if one is terminally ill and lacking in decision-making capacity. The health care proxy names a person (and generally an alternate) to whom the physicians should turn for medical decisions in the event that the patient is unable to make them. Some documents combine elements of both. Forms can be obtained from physicians' offices, state government Web sites, hospitals and lawyers. Lawyers are not necessary, however. All one needs, typically, is for two persons to sign an attestation that the person making the directive was in a rational state of mind at the time the document was executed.

Advance directives are not a panacea for the complexity of end-of-life decisions. People often hesitate to fill them out, and most Americans die without them. Living wills can be too vague or too specific, and these documents, which are written texts, are as such subject to interpretation. Most patients would opt to give their loved ones substantial authority to interpret their documents and even to override their preferences, because they trust their families to act out of love. Thus the health care proxy form is the overwhelming preference of ethicists and clinicians. It is much easier for them to talk to a person who knows the patient and has been selected by the patient than it is to try to interpret a piece of paper. Catholics who are wary that their documents could be abused and their religious beliefs ignored would be best served by designating a health care proxy as they prepare their advance directives. But even this important role has its limits: Patients frequently fail to discuss their wishes with the person they appoint as proxy, and studies have shown that proxies are often inaccurate in predicting patient wishes.

Some faithful Catholics might worry that recent changes in church teaching regarding the use of feeding tubes for persons suffering from devastating neurological conditions, like the persistent vegetative state, will require them to alter their existing advance directives or to avoid using advance directives altogether. Recent church teaching, however, emphatically has not altered the centuries-old Catholic tradition of forgoing extraordinary means of care. Feeding tubes can still be considered extraordinary (i.e., optional) for patients who are dying of progressive underlying conditions like cancer or advanced dementia or if the use of the tube is associated with great burdens or costs. To try to specify in a living will all the nuances of Catholic teaching about feeding tubes would do more harm than good by creating a complicated and confusing text that others would later have to interpret. This is just another reason for preferring a health care proxy. Then one needs only to instruct one's proxy to decide on one's behalf in accord with church teaching.

Despite their limitations, advance directives provide an important means to accomplish the goals of the tradition of forgoing extraordinary means. Advance directives foster decision-making by those who know and love the incapacitated patient that is focused on the authentic values and real interests of the dying patient. Such decisions would constitute good care, recognizing both the dignity and the finitude of the human person, affirming the value of life but conscious that our ultimate destiny is eternal, not temporal. A

Class Act

What a teacher of English has learned from immigrants

BY GREGORY BYRNE

For the past year I have spent Monday evenings helping adult immigrants learn the English language. I volunteer in Arlington, Va., for the county's renowned program, known as REEP (Arlington Education & Employment Program), one of the nation's oldest adult programs teaching English as a second language. Often, the lead teacher assigns me to a separate room for one-on-one conversations.

The students come from Mongolia, Thailand and Cambodia; North Africa, Iran and Iraq; Mexico and Latin America. Each student is unique, and all are delightful in their own way. Some, well educated in their homelands, discover that in the United States they can find only menial work. Most insist they are happy caring for children or parking cars or digging gardens. Never mind that they might have been accountants, small businessmen, information technology consultants or pharmacists at home. Others are barely literate in their native tongue, having had little formal education. Many work long hours six or seven days a week. They broil in the hot sun replacing roofs or in hot kitchens turning out *pupusas* or *pad Thai*. Even hairdressing and nail polishing become exhausting after 10-hour days. And many leave their parents, spouses and young children back home and may not see them, except on Skype, for years at a time.

I am reflecting on my experiences in light of the Arizona law (SB 1070), passed in 2010, designed to crack down on immigrants who lack required legal papers That law has sparked a public, often angry debate about the status of such immigrants and their place in society. Last year I watched as nearby Prince William County enacted policies to frighten away "illegal" immigrants; it seemed to work. Even some people I know and love have startled me with their comments: "It's black and white: they're illegal, they need to go." "They don't belong here." "They take our jobs and don't pay taxes."

Now I work among the "they." When the immigrant students enroll at REEP, no one asks for their papers. They pay the fee and start learning: two hours and a quarter, four times a week, plus homework. In our conversations I often learn their stories, which sometimes amaze me, sometimes amuse me and sometimes break my heart.

Consider the young man from Guatemala who came here—sans papers—after his father was murdered on a city bus just blocks from his home at the end of a busy workday. Home was no longer safe for the teenager. The family had no money anyway to feed a growing boy. He crossed a hellacious desert to come here.

Or take the North African who sorrowfully told me of his wife and children back home. He barely makes enough to live on but sends every extra dime home for their care.

A beautiful young Nicaraguan girl told me a familiar story—no money, no jobs, no future and street violence to boot. For her there was no reason not to leave home for the United States.

Or consider the middle-aged African man forced to flee with his family from a home he had known for decades because he belonged to the wrong tribe. Or the fellow who fought back tears as he described how he had been separated from his father for 20 years until they were reunited here.

I think those Americans who despise and fear the newest wave of immigrants, who see things in black-and-white, who find a clear distinction between "us" and "them" might benefit, as I have, from volunteering to help students like mine. Occasionally, as I

GREGORY BYRNE, *an adult educator who holds a master of arts degree in pastoral studies, is a freelance writer in Northern Virginia.*

ART: RICK PARKER

lean across the worktable in class, I think I am looking at my Scotch-Irish forebears. Despite their Catholicism they were more or less welcome here. Yes, some official in Toronto or at Ellis Island stamped their forms, but they were European, white and spoke a kind of English. If my ancestors had been Nigerian, I would likely never have been born here, except, perhaps, as a slave.

The Catholic faith did not stick with most of my ancestors' descendants. Though it has stuck with me, most of the time I am a pretty lousy Catholic. Yet the church has taught me at least one valuable lesson: that God is the author of all life; that in a particular way, all women and men are made in God's own image. No baby, then, should ever be called *illegitimate*; God does not create illegitimate children. Similarly, no one should ever be called *illegal*. It takes sinful humanity to make such a vulgar distinction. A

Responses to 'The Center Did Not Hold'

Shortly after the recent elections, America published on its Web site (11/15) an article titled "The Center Did Not Hold," by Steve Schneck, which originally appeared on the site of Catholics in Alliance for the Common Good. The article's thesis was that the church's efforts to support public policies reflecting its moral vision were dealt a blow by the elections. Here are a few samples of the strong reader responses.

Lost Common Good

Indulge me please, while I ride my hobby horse. At their November meeting the bishops might ponder prayerfully the consequences of too many of them having urged what amounted to single-issue votes in the past several election cycles. After practically demanding that their constituents vote Republican, they have strengthened just the kind of legislators, at state and federal levels, who oppose the common good in nearly all its manifestations.

Here in Arizona we have a governor and legislature who seem almost ready to secede from the Union. Didn't we decide that was not permissible in 1865? To win the fight against abortion at the cost of losing America to know-nothings who wouldn't recognize the common good if it hit them in the face is a pretty high price to pay for what is, after all, a matter of conscience more than it can ever be a question of law.

FRANK BERGEN
Tucson, Ariz.

What Do Bishops Know?

Steve Schneck suggests that bishops might take up the question of ideological polarization in their next meeting. I suggest that the bishops stay out of politics completely. Let us turn the argument slightly. If a Muslim represents constituents in Congress, should he have the right to impose Muslim law on the rest of society? In the health care debate, some bishops were so angry because women religious supported the bill that they later took measures against them in their dioceses, despite the fact that hospital sisters know more about health matters than bishops. If bishops felt obliged to oppose health care because they felt abortion was not sufficiently prohibited, why did they not also demand that Catholic members of Congress refuse to support the unjust war in Iraq, a war that John Paul II begged President Bush not to start?

JOHN DAHMUS
Nacogdoches, Tex.

Catholics in Bad Company

I am convinced that the next two years will be legislatively unproductive. There is no doubt the result of the mid-term election will be a more liberal Democratic Party and a more conservative Republican Party. But we have more to fear from the right than from the left. The irony is that Catholics, in our commitment to ending abortion, have aligned ourselves with the evangelical conservative branch of Christianity over a single issue, aiding the emergence of a politically potent Republican base that is staunchly anti-Catholic doctrinally and socially. This segment regards the church as the anti-Christ and Catholic teachings on social justice as socialism, and thinks that wealth is the reward of righteousness, and the poor have only themselves to blame. It opposes religious, ethnic and cultural diversity and endorses a crude kind of American exceptionalism in foreign affairs. And it is suspicious of science and intellectuals in general. If Catholics want allies, the new Republican Party is the last place to look.

MIKE APPLETON
Winter Park, Fla.

From Maritain to Thompson

I find it amazing that readers of **America** fall so easily into the facile rhetoric of cable news and the muddled thinking of political candidates. I am old enough to have been brought up on Jacques Maritain's *Man and the State*, but I have been told by people here in Houston that the old French conservative was a pink fellow traveler.

The Catholic Church finds its mission in the Incarnation, the kingship of Jesus and eternal life more than in condemning mortal sins like abortion. "Father forgive them" transcends both politics and the stoning of adulterers. Our moral lives are our personal immediate concern. The consciences of the pregnant woman, the physician, the drug addict, the alcoholic, the homosexual, the morally compromised politician and the lecherous cleric are to be reformed by example rather than law. "We have a law and, according to that law, he must die, because. . . "

We will find the common good when, with the homeless poet Francis Thompson, we see the shining traffic of "Jacob's ladder/ Pitched betwixt Heaven and Charing Cross./.../ And lo, Christ walking on the water,/ Not of Genesareth, but Thames," the Hudson and the San Jacinto.

MAURICE J. DUFILHO III
Houston, Tex.

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FAN FAVORITES

'Lombardi' and 'Bloody Bloody Andrew Jackson'

Just as the 2010 football season moves into full swing, Broadway salutes a gridiron legend with an entertaining 90-minute drama called **Lombardi.** But since a theatrical presentation of an iconic figure can go in all sorts of directions, it is worth asking, as those Blackglama fur ads asked a few decades back, What becomes a legend most? The portrayal could be dark and disturbing, like the depiction of the artist Mark Rothko in "Red," which won last season's Tony Award for Best Drama. Or it could be joyful, like those in some of last season's prize-winning musicals (like "Memphis," "Million Dollar Quartet" and "Fela!"), which were celebrations of outstanding figures in the world of music, from Elvis Presley to the Afrobeat singer and political activist Fela Kuti.

Vince Lombardi has become a legend not only in football, but also in the wider culture of 20th-century America. He first gained attention in 1937 as one of the "Seven Blocks of Granite" of the Fordham University team's offensive line. Soon after graduation (magna cum laude), he

PHOTO: JOAN MARCUS

Dan Lauria in "Lombardi" on Broadway

embarked on a coaching career that reached its climax in an eight-year run in Wisconsin from 1959 to 1967, leading the Green Bay Packers to five league championships, including two Super Bowl victories. Shortly after his death in 1970, the championship trophy was given his name as an annual reminder of his achievements.

The overall tone of admiration that permeates this play should come as no surprise; the show's producers include "The Friends of Lombardi" and the National Football League. The show is inspired by the 1999 biography of Lombardi, *When Pride Still Mattered,* written by the Pulitzer prize-winning author David Maraniss. But a 90-minute drama cannot offer much of the more detailed and revealing picture found in Maraniss's 500-plus pages.

"Lombardi" portrays a gruff and passionate man who, despite his daily Mass attendance, was no saint. His anger could be fierce, his demands on players relentless, his relationship with his wife and two sons problematic and his devotion to the job all-consuming. In this version of the story, however, these and other failings seem almost forgivable in light of the man's triumphs and—win or lose—devotion to the game. As his wife, Marie, remarks at one point, Lombardi was passionate about three things: "God, his family, and the Green Bay Packers—not necessarily in that order."

PHOTO: JOAN MARCUS

Maria Elena Ramirez as Rachel and Benjamin Walker as Andrew Jackson in "Bloody Bloody Andrew Jackson"

Based on a real incident described in Maraniss's book, the action of the play is set in 1965, when the Packers are coming to the end of the season and preparing for a pivotal game against San Francisco. Look magazine has sent a fresh-faced reporter named Michael McCormick to write a piece on Lombardi to balance the harsh treatment given the coach in another magazine. Warned that he would not get much information out of Lombardi, McCormick interviews Marie, who is more than willing to talk to him, especially after a couple of martinis. The players he tries to interview—Paul Hornung, Dave Robinson and Jim Taylor—are hostile and suspicious until McCormick overwhelms them with his encyclopedic store of football statistics, especially about their own careers.

The narrative arc, built around whether McCormick will manage to file his story on time, may be a useful device to confine the action to a single week, supplemented by flashbacks. But it seems trivial compared with the larger struggles Lombardi and his team are facing. The story line is almost lost in the collection of incidents in the drama and fails to generate much suspense.

The play is constructed of some 15 scenes, alternating between the Lombardi living room, the practice field and the locker room. Played in the round, with the seating resembling a small football stadium, the production allows Lombardi to speak—or, more often, shout—at the audience as if it were his team. Each scene typically concludes with an exit line, which almost always evokes applause from the audience, turning it into a cheering section throughout the play.

There is much to cheer about. Marie's sardonic comments about her husband and her own situation are crowd-pleasers. And Lombardi is a font of quotable remarks. One of his best comes as he recalls the N.F.L. championship loss to the Eagles in 1960: "We didn't lose; we just ran out of time!" Marie's wry observations, however, do not completely mask her utter lack of interest in the game, the monotony of the season's weekly routine and her dislike of Green Bay in

After Morning Mass

for Bob Leonard, 1931-2009

"Look!" you cried out,
Voice booming across
The parking lot, spinning me
Round in my tracks.
Cancer wracked,
You raised your right arm
And pointed an index finger
To the white gull perched
Atop the cross at steeple's top.
The bird took off and we grinned
At each other, arms outstretched
In the mid-winter air as if to embrace
What was and wasn't there
Before we got into our cars
And went our separate ways,
That fingertip of yours alive with praise.

TOM FURLONG

Poems by **Tom Furlong** *have appeared in* ***America****, Commonweal and The New York Times.*

comparison with New York and New Jersey, where her days were happier. While Lombardi's grumbling and tantrums are often played for laughs, the audience glimpses a darker side of his personality. Once, he slips and calls McCormick "Vincent," suggesting a paternal fondness that Lombardi does not feel for his own son, Vincent Jr. When the coach rails against the shenanigans of his star player Paul Hornung, one character suggests that Lombardi secretly wishes he could be as free-spirited and fun-loving. There is even an early indication of the colon cancer that will claim Lombardi at 57.

The Lombardi philosophy reveals his religious and educational roots. In a confrontation with Jim Taylor, he barks that he doesn't need any more trouble from him, "I had four years of pain at Fordham." He claims that his belief in "freedom through discipline" and adherence to "a strict schedule" are bits of wisdom he picked up from his Jesuit professors. In a speech to the team, he quotes from St. Paul's First Letter to the Corinthians about "running to win."

The acting is uniformly excellent. Dan Lauria assumes the Lombardi persona with the familiar bull-dog grimace, bent shoulders and high-volume (maybe too high, too often) speech. Judith Light's dry New Jersey working-class patois and sarcasm bring Marie to delightful life, while the smart-aleck, New York attitude of the up-and-coming Keith Nobbs captures the energy of every sports fanatic-turned-journalist who has ever made it big in the business. It is a tribute to the cast that at curtain call it comes as a bit of a surprise that there are only six performers. The world of the play seems more fully populated. While "Lombardi" may not make it into the theatrical Hall of Fame, it does make for a pleasant return to a legendary time in American sport presided over by the man whom the young sportswriter, near the end of the play, describes as a "perfectly imperfect man."

A more original, sophisticated and riotously comic look at another grand American figure, the seventh president of the United States, has opened this season. The rock musical **Bloody Bloody Andrew Jackson** was a smash hit Off-Broadway at the Public Theater last season and is likely to enjoy similar success in its Broadway transfer. With anachronistic dialogue and situations, Jackson is portrayed as a rock star, sexy and rebellious, winning the presidency in 1828 on a wave of populist fervor, a rejection of the "elite Easterners" like John Quincy Adams, Martin Van Buren and others, who are portrayed as hilariously foppish, effete and self-absorbed.

ON THE WEB
Maurice Timothy Reidy reviews the film "127 Hours."
americamagazine.org/culture

The show's charismatic young star, Benjamin Walker, dominates every scene, employing what might be called the "dude comedy" style of Keanu Reeves's dopey characters in his early films and everything that Ashton Kutcher does. Jackson swaggers and swears, boasts and seduces to the emo-rock music of the inventive Michael Friedman. And the clever lyrics of the songs are clearly articulated and accessible (unlike almost every rock musical from "Tommy" to "American Idiot").

Much is made of Jackson's backwoods boyhood and stirring military victories, but most is made of what can only be called his mistreatment of Native Americans, whom he either slaughtered or forcibly moved by the hundreds of thousands onto barren reservations. Many of President Jackson's decisions are painted as a cautionary tale to those who want

"someone just like us" running the country today.

One suspects that this is not the most accurate portrayal of either the man or the politics of his era, but it is fun in its mix of history lessons and commentary on our current political mood. And it provokes a desire to head to the library (or flip on one's Kindle) to find out more about this legendary president.

"Lombardi," by contrast, doesn't inspire the same curiosity about its hero's actual life. But Maraniss's book is on sale in the lobby, just in case.

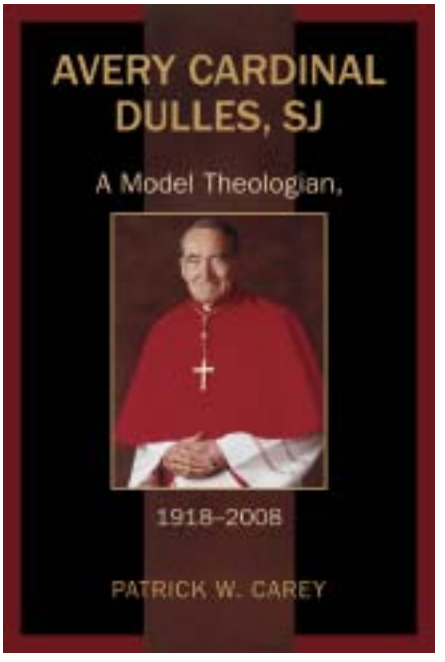
MICHAEL V. TUETH *is associate chairperson of the Department of Communication and Media Studies at Fordham University in New York.*

BOOKS | JEFFREY GROS

AN INTELLECTUAL PILGRIMAGE

AVERY CARDINAL DULLES, S.J.
A Model Theologian

By Patrick W. Carey
Paulist Press. 736p $49.95



Twentieth-century Catholicism has been marked by seismic cultural, theological and demographic shifts, opening the Catholic community to a new understanding of its 2,000-year heritage and a new capacity for bringing its venerable traditions to bear on an ever evolving world. For the astute observer of religion, American Catholicism is a particularly fascinating phenomenon in this global process. There is no better window into this laboratory than the career and contribution of Avery Dulles, S.J. (1918-2008). This book provides a masterful theological overview. It is an encyclopedic and relatively accessible study of the intellectual corpus, critical reflection and dialogue, churchmanship and spiritual development of a personality who reflected and helped define the last seven decades of the U.S. pilgrimage among Catholics and their conversation partners worldwide.

Patrick W. Carey, a professor of theology at Marquette University and past president of the American Catholic Historical Society, has read not only the writings of his subject but also commentaries and critiques by others. He has also explored Dulles's correspondence, both pastoral and theological, his pre-Catholic writing as a young man, his family heritage and personal interchanges that formed his journey over the years.

Dulles's life provides an interesting story in itself: scion of a patrician Presbyterian family, engaged with Republican politics intimately as an undergraduate, exposed to the ecumenical movement and deeply committed to debate on politics and society before his entry into the Catholic Church and his enlistment in the Second World War, and ever committed to a wider intellectual conversation, even after his specialization in theology.

But the author rightly integrates the fascinating journey of this engaging personality with his intellectual pilgrimage, the role of his Jesuit formation providing an Ignatian base to his theological development and his dogged commitment to healing the fissures in the church and promoting ecumenism.

The story begins with Avery Dulles's nurture in a prestigious family. His father, John Foster Dulles, would become secretary of state in the Eisenhower administration. The author traces his Harvard and Navy years, his entry into the Catholic Church and formation as a Jesuit. Then came studies at Woodstock, Md., and Rome on the eve of the Second Vatican Council and a maturing intellectual perspective in the wake of the theological developments stimulated by the council. His dissertation on an ecumenical theme was finished before the conciliar texts were finalized.

Dulles's career is probably most remembered for his contributions to the theology of the church and his service to the leadership of the church as an interpreter of the council and of official positions of the magisterium. His legacy also includes attempts, which continued until his death, to mediate amid the polarizations that arose in the 1960s and 1970s.

As Carey points out, however, the themes closest to Dulles's theological center of interest are revelation, faith and the development of doctrine.

The core of the book traces Dulles's intellectual development, publications, church service and debates as he evolves from the council years to the end of his life as a cardinal. He never ceases to change, to contribute to the intellectual depth and clarity of ecumenical and Catholic discussions and to both support the official positions of the leadership and advocate for freedom of theological debate. His engage-

ment in the theology of the church, evangelization, apologetics, ecumenism and social commentary all build on his understanding of human knowing, which was influenced by John Henry Newman, Henri de Lubac, the scientist-philosopher Michael Polanyi and a host of others.

In time, his evaluation of scholars of the stature of Karl Rahner and Hans Urs von Balthazar changed. He also weighed in on the debates on interpreting the council, its continuities and discontinuities with the Catholic tradition.

His willingness to serve the church on many levels made him an inevitable flashpoint for almost every controversy in the late 20th and early 21st-century Catholic Church in America. He continued to receive hate mail from right-wing critics until the end of his life, and many progressive Catholic thinkers detected a shift in his work after 1975, when polemical passages began to appear on occasion in his usually gentlemanly and deferential dialogue.

It was his claim, however, that he continued a steady course, attempting to keep a loyal attention both to the council and the vagaries of a developing magisterium, on the one hand, and American Catholic culture on the other. That he was drawn into dialogue with the prestigious jurists Antonin Scalia and John Noonan on contentious ethical issues demonstrates his fearlessness, respect and evenhandedness.

ON THE WEB
Mark S. Massa, S.J., discusses the legacy of Avery Dulles, S.J.
americamagazine.org/podcast

In fact, considering how prolific a writer he was and how fully engaged a churchman, it would be hard to imagine that any thinking person could agree—or disagree—with all of his positions. His legacy, as Carey notes, will be for history to judge. But the author has skillfully gathered so much of Dulles's corpus, it will be difficult to affix a label on him from only one stage in his career or one segment of his work.

For readers committed to understanding recent decades of American history, post-conciliar Catholicism or the reception of Vatican II by Catholics and others, Carey's book is indispensable. For historical and theological research it is a gold mine. And for the serious reader of Ignatian or contemporary ecumenical Christian spirituality, it provides rich, evangelical nourishment. Without doubt, it leaves the theological community and the institutional leadership in the church a rich array of unresolved challenges as well as of resources for the 21st century.

JEFFREY GROS, F.S.C., *is Distinguished Professor of Ecumenical and Historical Theology at Memphis Theological Seminary.*

THOMAS J. SHELLEY

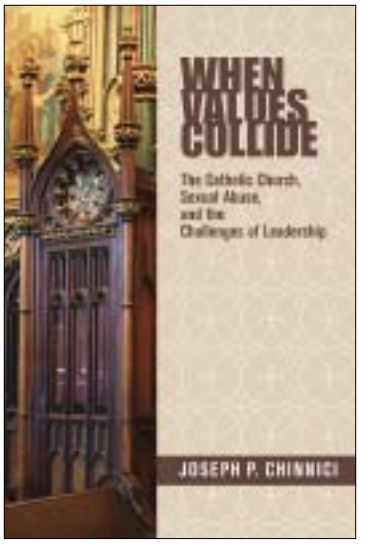
REBUILDING TRUST

WHEN VALUES COLLIDE

The Catholic Church, Sexual Abuse, and the Challenges of Leadership

By Joseph P. Chinnici, O.F.M.
Orbis Books. 236p $25 (paperback)

During the height of the crisis provoked in 2002 and 2003 by the sexual abuse of young people by members of the Catholic clergy in the United States, John McGreevy, the respected Notre Dame historian, called it "the single most important event in American Catholicism since the Second Vatican Council" and "the worst crisis in the history of the American Church." At the time, at least one high-ranking Roman curial official arrogantly dismissed the crisis as largely a problem confined to the United States and the English-speaking world. On the contrary, the devastating revelations of clerical sexual abuse in Germany, Belgium and elsewhere in Europe during the past year indicate that the good cardinal's observations were wishful thinking and that this phenomenon has not been limited to *les Anglo-Saxons*, as Charles DeGaulle would have put it.



One may wonder if there is a need for one more entry in the crowded field of books and articles about the sexual abuse crisis in the United States, but Joseph Chinnici explores the issue from a unique perspective. A professor of church history at the Franciscan School of Theology, Graduate Theological Union, Berkeley, and past president of the American Catholic Historical Association, he is also a Franciscan friar who had to deal with this issue firsthand.

While Father Chinnici was the provincial of the California province of the Franciscans between 1988 and 1997, a major scandal of this kind came to light at their minor seminary in Santa Barbara. Father Chinnici and his fellow friars had few guidelines to follow in dealing with the crisis, but they opted for a process of transparency and the formation of a predominantly lay independent board of inquiry that came to the conclusion a year later that 11 friars had abused 34 seminarians in a case that The New York Times called "one of the largest involving sexual abuse by clergy ever disclosed."

"This book is the fruit of my own reflection and the discussions of our brothers after twenty years," says Chinnici. He deftly places the Santa Barbara seminary scandal within the context of the larger sexual abuse crisis that was unfolding in the United States at that time and convincingly presents it as "a dense local event revelatory of much larger patterns at the center of the crisis." He appears to have read everything published on the sexual abuse crisis in the United States during the past 20 years, with the result that his 38 pages of endnotes are an invaluable reference work.

Chinnici is at pains, however, to point out that his main purpose is not to offer another narrative of the crisis, but to explain how the crimes of individual priests escalated into a crisis of confidence in a hierarchy that was perceived to have handled felonious clerics in an inept and even culpable way. The fear of giving scandal led many bishops to conceal the full extent of the crisis. More than a century ago, in another context, John Henry Newman

"This is his answering service."

CARTOON BY HARLEY SCHWADRON

criticized the "endemic perennial fidget" to suppress unedifying aspects of church history as the greatest of all scandals. Many will be grateful to Chinnici for his contention that "the naming of this 'culture of denial' [is] a central insight that this whole scandal has revealed."

Like the U.S. bishops on a larger stage, the friars in California had to reconcile the requirements of civil law, canon law and the evangelical injunctions of love and forgiveness. The Franciscans seem to have been remarkably successful in negotiating the conflicting demands of these obligations. Repentant friars who had been guilty of sexual abuse were removed from ministry but not cast out from the community. A religious order committed to poverty reorganized its limited assets to provide financial compensation for the victims and reached out to them so successfully that all but a few cases were settled out of court. To prevent the recurrence of abuses in the future, the friars also created an Independent Response Team, popularly known as the I.R.T., an abbreviation that will bring a smile to the lips of New Yorkers of a certain age.

Like many other observers, Chinnici traces the underlying causes of the crisis to an abuse of power and authority rooted in the tension between the hierarchical and communal structures in the church. In a subtle twist of interpretation, however, he rejects an oversimplified "vertical" explanation of this tension as a struggle between bishops and laity. He prefers to speak of a "horizontal" division among various groups of bishops, priests, religious and laity. As a solution Chinnici calls for "the creation of a new ethical space and practice" to restore "some degree of reciprocity in relationships of mutual fidelity."

Chinnici offers a model for how this might be achieved by citing the example of his own Franciscan tradition, especially the contribution of St. Bonaventure, with his emphasis on the primacy of love that manifests itself in *fraternitas*. Chinnici reminds us that the Franciscans began as a lay reform movement in an age when there was growing dissatisfaction with the hierarchy. It has been said that every medieval reform movement resulted in either a new heresy or a new religious order. The Franciscans chose the latter option, and Chinnici notes that they produced some of their most impressive achievements by maintaining strong ties with both the hierarchical structure and the communal dimensions of the church.

As a historian Chinnici points out that one of the purposes of studying history is "to keep before us the memory of the past so that the future might be shaped by truth." The author practices what he preaches. This is not an angry or polemical book; it is an honest and candid account that is informed by the love that Chinnici tells us is the only way to get beyond the present morass.

MSGR. THOMAS J. SHELLEY, *a priest of the archdiocese of New York, is professor of church history at Fordham University in New York City.*

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Bearing Good Fruit

SECOND SUNDAY OF ADVENT (A), DEC. 5, 2010

Readings: Is 11:1-10; Ps 72:1–17; Rom 15:4–9; Mt 3:1–12

"Repent, for the kingdom of heaven is at hand!" (Mt 3:2)

"You can attract more flies with a teaspoon of sugar than with a barrel of vinegar," says a popular maxim. Yet in today's Gospel, John the Baptist takes a very harsh approach. He is confrontational and uncompromising. There is nothing gentle or alluring about him. He demands repentance—urgently! And people flocked to him: "Jerusalem, all Judea and the whole region around the Jordan were going out to him and were being baptized by him in the Jordan River as they acknowledged their sins." What did they find so attractive about John and his message?

One thing that could have had appeal was the desert locale where John was baptizing. There is a mysterious beauty to the desert, where inner noise can be calmed and the senses are heightened, making one better able to discern priorities in the stark presence of the Holy One.

Another attractive characteristic of John was his wholehearted commitment to God's reign and the Coming One who would usher it in. When a person lives so completely and authentically what he or she proclaims, that witness is very compelling. Others are drawn not just to admire such a one, but to examine their own lives and to follow suit in whatever way possible. Although John's message at first seems off-putting, its effectiveness rested on the fact that it was not anger that fueled him but a profound love of God and a passion to help everyone be ready for the imminent arrival of the one who is to come.

John had no patience, however, for those who were not sincere in their quest. It is startling that at the very first appearance in the Gospel of the Pharisees and scribes, John slings insults at them, calling them a "brood of vipers." As the Gospel progresses, we find that Pharisees and scribes are cast by Matthew as hypocrites and as those who lie in wait to trap Jesus, like snakes coiled to spring at any false move. John exposes their poisonous intent. If they were authentic seekers, that would be visible in their "good fruit."

What "good fruit" looks like is described by Isaiah in today's first reading. All creatures and the whole of creation exist in peaceful harmony. There is justice for all, especially for those most afflicted. Predators and prey dwell together in irenic oneness. Vulnerable little ones have no fear. Snakes, like those John denounces, no longer attack. In Isaiah's day it was thought that the new Davidic king, who would sprout from the stump of the conquered house of Jesse, would be the one to bring about this peaceable kingdom. John the Baptist points to Jesus as the one who brings it to fulfillment. Leaders alone, however, cannot by their faithfulness and wisdom establish the peaceable kingdom; their followers must also advance it.

There are serious and immediate consequences if the call to repentance is not heeded. John points out that any tree that does not produce fruit is cut down at the root and thrown into the fire. Such strong language is meant to get our attention. Like a mother who suddenly shouts out to keep her child from burning himself on a hot stove, a fiery prophet speaks in shocking ways to startle us into action. Today's readings invite us to find a desert spot where we can sink our roots deeply in contemplative oneness with the One Who Comes, extend our branches in welcome to those with whom we have been at odds, and let the Spirit pollinate us for an abundant harvest of fruitful goodness.

BARBARA E. REID

PRAYING WITH SCRIPTURE

Where is your "desert spot," where you can quiet your inner noise to listen to God?

How does your wholehearted commitment draw others to the Coming One?

What good fruit is ripening in you?

ART: TAD DUNNE

BARBARA E. REID, O.P., *a member of the Dominican Sisters of Grand Rapids, Mich., is a professor of New Testament studies at Catholic Theological Union in Chicago, Ill., where she is vice president and academic dean.*

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