America

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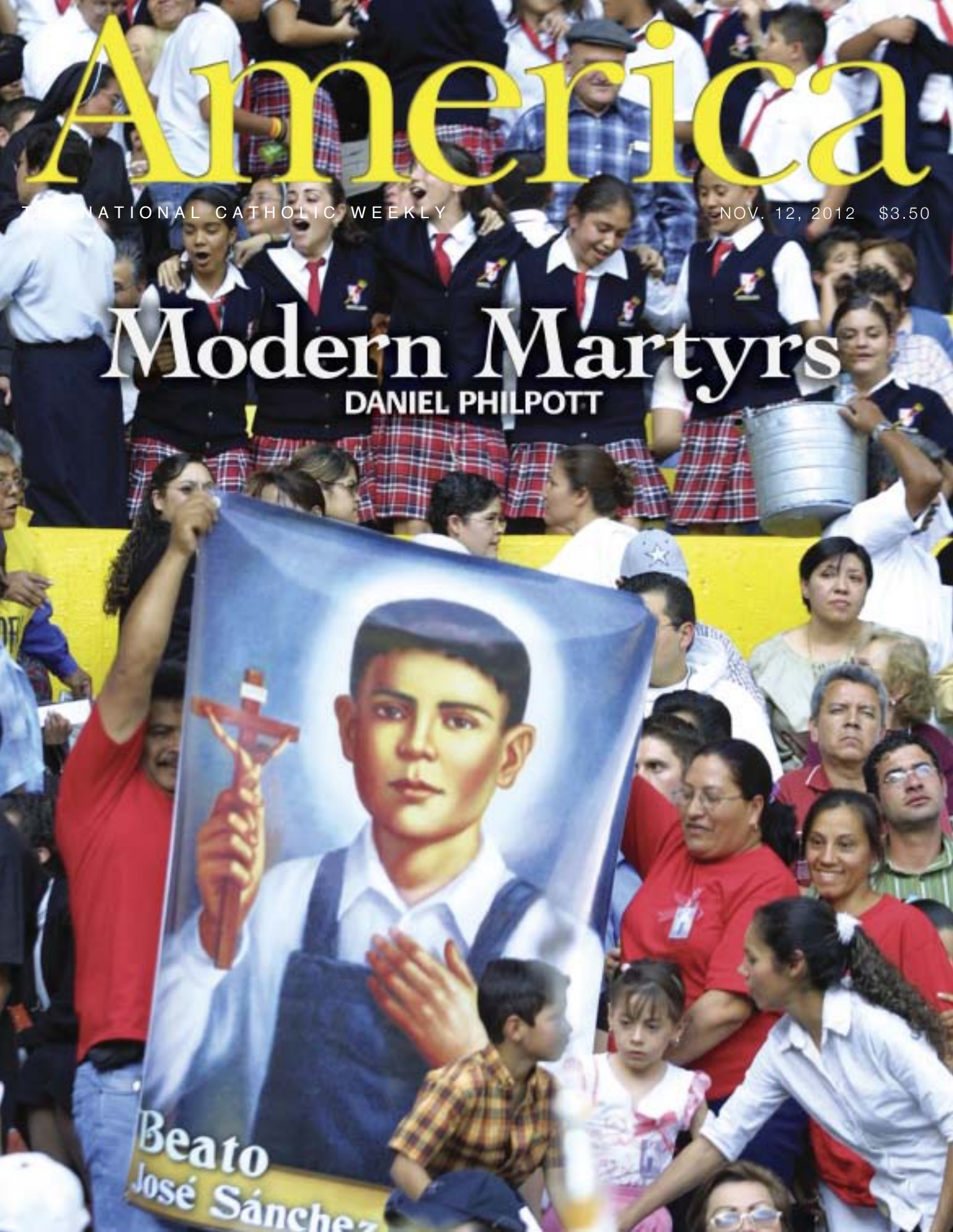
Modern Martyrs

DANIEL PHILPOTT



OF MANY THINGS

"In the future," Andy Warhol once said, "everyone will be world-famous for 15 minutes." Mr. Warhol's premonition seems to have come true in our popular culture—the world of Snooki, JWoww and Honey Boo Boo. Or has it? And what exactly did Mr. Warhol mean? The historian Benjamin H. D. Buchloh tells us that what Warhol was trying to say was that the "hierarchy of subjects worthy to be represented [by artists] will someday be abolished." That seems like a stretch, even for our increasingly relativistic sensibilities. A world without a hierarchy of values, in art or anywhere else, is inhuman and unlikely.

This issue of **America** indicates as much. In addition to the review by Leo J. O'Donovan, S.J., of a recent exhibition of Mr. Warhol's work, whose fame is, for better or for worse, in its 48th or 49th year, this issue also explores the lives of the church's 20th-century martyrs, those whose "fame" is, dogmatically speaking, eternal.

Life this side of heaven is a spatio-temporal mix of St. Augustine's two cities, an amalgam of the fleeting and the everlasting. A Christian, of course, is supposed to have his or her global positioning system set for the City of God rather than the City of Man. All those billions of tweets, however, can interfere with the satellite signal, so the church gives us some other markers for the journey, some ways of re-calculating the route. In the lives of the saints and martyrs (some famous, some not) we find roadmaps to holiness; we find Christians who set their hearts on the good and the true, the everlasting. As a result, a funny thing happened: these Christians found the faith, hope and charity they needed to make their earthly pilgrimage.

To be honest, as a boy I found the lives of the saints really quite boring. I was making a common mistake. I thought that holiness was just about following the rules. In fact, it's still tempting to think that. When we hear, for example, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," we are tempted to think, "Ah, I just need to be poor in spirit and then I'll be a saint and heaven will be mine." We might even start out on some kind of self-improvement project, an attempt to make ourselves poor in spirit, the way one might sign up for a class at the local Y. The truth, however, is that we don't make ourselves saints. In fact, not even the church "makes" saints. Only God makes a person holy, the grace of God within us, transforming us, changing us. That's not to say that we just sit back and let it happen. We must say yes to God's invitation to holiness. And if we are to have the strength to say yes, then our eyes must be fixed on the things above, on the One who is above.

The glimpse of the eternal that gave the saints and martyrs the strength to live in their earthly moment was not a glimpse of some eternal law but an encounter with the God of love. In the midst of their great diversity, what all the saints and martyrs have in common is the simple fact that they were in love—with God and with God's creation. It was this love that gave meaning and direction to their lives. In other words, their lives were more about faithfulness in relationship than obedience to the rules. Rules matter, of course, but discipleship is about a good deal more than mere discipline.

God knows it isn't easy. It never was. The lives of the saints, however, demonstrate that our yes is possible, even in a broken world. Mr. Warhol may or may not have been right about fame. And as this week's editorial makes clear, the price of fame in contemporary America is far too high. Ultimately, however, the lives of the saints and martyrs demonstrate that holiness, not fame, is what matters most. And that prize, God willing, lasts a lot longer than 15 minutes; indeed, it is eternal.

MATT MALONE, S.J.

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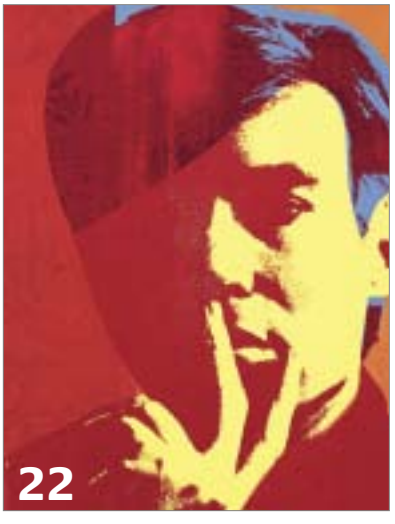

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BOOKS & CULTURE

ON THE WEB

Luke Hansen, S.J., reports on his visit to **Guantánamo Bay**, right. Plus, Leo J. O'Donovan, S.J., narrates an audio slide show of **Andy Warhol's work**, and Kerry Weber reviews **"The Sessions."** All at americamagazine.org.

House Call

The "Election 2012 Housing Health Check," issued by the online real estate marketplace RealtyTrac in October, reported that 65 percent of local housing markets nationwide are worse off today than they were four years ago. Since January 2009, more than nine million homeowners have entered the foreclosure process or lost their homes outright. Over 12 million more are seriously underwater, owing at least 25 percent more on mortgages than their properties are worth. Behind these statistics are struggling households facing personal ruin, households that are unable to contribute to the nation's elusive economic recovery.

By all accounts, restoration efforts for homeowners in the United States have been underpowered. Other countries have shown greater audacity in responding to the housing meltdown, and their economies are already enjoying the fruits of early and astute interventions. Iceland's economy and its housing market have substantially recovered since the government implemented widespread debt forgiveness for homeowners, easing the debt burden for more than 25 percent of its population.

The Obama administration's latest initiative to assist homeowners, a revision of the Home Affordable Refinance Program, known as HARP 2.0, is showing promise. But more creative initiatives would be welcome, and more pressure needs to be applied on banks to expedite loan revisions.

At press time, the nation was still juggling presidential prospects. Whoever wins on Nov. 6 needs to stop pretending that the "worst" of the housing crisis is behind us. Millions of U.S. homeowners know that is not the case; they can see it each month in boldface type right at the top of their mortgage statements.

War Against Want

In 1963 the late Senator George S. McGovern put forward a novel idea. By cutting the military budget by 10 percent, the government could expand the program known as Food for Peace. Senator McGovern was the first director of the program, which sought to distribute U.S. food surplus to impoverished nations abroad. He was also a strong critic of runaway defense spending. As early as 1963 he spoke against the buildup of U.S. military forces in Vietnam. His antiwar stance did not prove popular with the American public, who soundly rejected his candidacy in 1972 in favor of President Richard M. Nixon. Yet his stands against defense spending and on behalf of the world's poor were prophetic.

Annual U.S. military spending now stands at nearly $700 billion. Meanwhile, aid programs both at home and abroad are threatened by Congressional plans to cut discretionary spending. These programs could be saved by reductions in the defense budget, but the military fiercely resists any cutbacks. Late in his public life Senator McGovern spoke against both the wars in Iraq and Afghanistan. A fighter pilot in World War II, he was an unlikely leader of the antiwar movement. Yet he knew from experience how war undermines the fiscal and moral health of a nation.

After losing his Senate seat in 1980, Senator McGovern continued to lobby on behalf of the world's poor. He helped set up the United Nations World Food Programme and, with Senator Bob Dole, established an international school feeding program. With time, perhaps, the late senator will be recognized not for a historic election loss but for these momentous gains.

Now the Scouts

The following statement about perpetrators of the crimes of sexual abuse may sound familiar to Catholics: "That was a different time.... That was a time when people thought—the medical community thought—there was a potential for rehabilitation." This is not a bishop apologizing for a priest. It is Wayne Perry, the president of the Boy Scouts of America, apologizing after the release of a cache of documents detailing accusations of abuse of "many thousands of victims," according to The New York Times, allegedly committed by 1,247 scout leaders between 1965 and 1985. The parallels between the Catholic Church and the Boy Scouts are striking. Both of these institutions were seen as moral institutions charged with caring for children; both were organized in clear-cut hierarchies; and both instinctively tried to prevent the documents from being released. The B.S.A. called these records the "perversion files."

The terrible revelations about the scouts, however, do not let the Catholic Church off the hook. Nor do they let Penn State off the hook. Child abuse occurs in a variety of settings: families, schools, social service agencies—indeed any setting that includes children. Even organizations that do not deal directly with children are prone to cover-ups: the British Broadcasting Company is embroiled in a case of ignoring the abuse of hundreds of young girls by a popular television host. The scope of these crimes points to the need for greater vigilance, continued transparency and further education about sexual abuse. The Catholic Church has made great strides in the prevention of abuse, but much work remains. In the future, the "perversion files" of every organization should be empty.

Peddling Deception

The resignation on Oct. 17 of the cycling superstar Lance Armstrong from the chairmanship of the organization for cancer survivors that he founded in 1997, following his own dramatic recovery from cancer, closed the door on one of the most spectacular careers in athletic history. In the immediate aftermath, corporate sponsors who had enriched him to the tune of more than $100 million dropped him. The world's greatest cyclist's seven triumphs in the Tour de France were the product of not only heroic human effort but performance-enhancing drugs. The scandal, according to the United States Anti-Doping Agency report that followed a two-year investigation, involved a complex conspiracy of teammates, coaches, a masseuse and drug suppliers—one of the greatest scandals in sports history.

Mr. Armstrong denies doping, but he has stopped fighting the U.S.A.D.A. accusations. Among his dwindling number of supporters, the most common defense of Mr. Armstrong's actions is "everybody does it." Indeed, Mr. Armstrong and his fellow conspirators used that very argument to rope into the plot younger racers, some of whom had thirsted for the excitement of international competitive cycling all their lives. The familiar syllogism ran: All the top racers use drugs; you wish to race with the top racers; therefore, you should use drugs too. If "everyone" is breaking the rules, the rules become meaningless. Buzz Bissinger, author of *Friday Night Lights*, argued in Newsweek (9/3) that Lance Armstrong is one of the few "heroes" America has left. "Even if he did take enhancers, so what?" He was just "leveling the playing field." Those who are trying to bring him down are either jealous or just making a name for themselves, said Mr. Bissinger. Even less convincing arguments from Mr. Armstrong's apologists involve his status as a celebrity-hero: He is a hero because he fought and overcame cancer; he is also a philanthropist, whose well-run charity has served countless cancer victims; his faults do not define the man.

But consider that from 1998 to 2005 Mr. Armstrong led a conspiracy involving teammates whom he bullied to dope up or get out. The deception involved an amalgam of transfused blood, testosterone and other natural and unnatural substances. One such substance, an artificial blood booster known as EPO, stimulates the production of red blood cells. EPO is potentially lethal and is known to generate and multiply cancerous cells. The complex chemistry of the substances involved made detection of Mr. Armstrong's activity all the more difficult. Moreover, when faced with the prospect of intensive testing, Mr. Armstrong would simply lie or disappear when the inspectors approached.

The story of his teammates' complicity is as old as Faust—the promise of fame, wealth and the company of the elite, all of which, at first, are attractive. Mr. Armstrong's accomplices rationalized their cheating by convincing themselves that nothing would be lost except, they failed to realize, their honor. A pivotal figure, the Tour de France cyclist Kayle Leogrande, according to The New York Times, casually admitted his dope use to one of his team's assistants, who, to his surprise, was "not O.K. with that." The teammate then spoke to the anti-doping agency, which opened an investigation that led to Mr. Armstrong's downfall. On Oct. 22 the International Cycling Union stripped Mr. Armstrong of his seven Tour de France titles and banned him from the sport.

The most disturbing stories about Mr. Armstrong's activities came from teammates who finally realized that even though "everybody does it," doping was still wrong. Some members of Mr. Armstrong's team, who for years had gone along with the scam, opened their eyes and for various reasons—not all self-serving—saw how the moral compromises they had made had cost too much. Doping was wrong, they now realized, because it violated the ideals they had been taught by their parents, ideals that had motivated them as young people to compete. One teammate's father nearly destroyed himself with drugs; the son was shocked to see himself cycling down the same road.

How can Lance Armstrong, who still insists that he never used drugs, close the door on this part of his life and regain his dignity? With great difficulty. Though Christians believe in redemption, Mr. Armstrong is not contrite. Even if he chooses to tell the truth now, proving to his family, friends and former supporters that he is a changed man will be harder than racing up the Pyrenees. Mr. Armstrong's public life is over. He should now devote his energy and attention to confessing and making reparation. He must at last reject the gospel of winning at all costs and spend his remaining days helping his former colleagues to excise the moral cancer that now enfeebles the sport that made him famous.

EUROPE

First Abortion Clinic Opens On Irish Soil

Belfast, Ireland, Oct. 18

The announcement that Marie Stopes International, a London-based family planning charity, would open Ireland's first abortion clinic, in Belfast, caught Northern Ireland's politicians by surprise. Northern Ireland has some of Europe's strictest limitations on abortion, and the procedure is completely outlawed in the Republic of Ireland to the south.

Bishop Noel Treanor, of the Roman Catholic Diocese of Down and Connor, said, "The opening of this facility further undermines the sanctity and dignity of human life in our society, where the most vulnerable and defenseless human beings are already under threat."

The clinic will function within Northern Ireland's current legal framework: abortions can be carried out only to preserve the life of the mother or if continuing the pregnancy would have other serious, permanent physical or mental health effects. The clinic will provide services within the first nine weeks of gestation. The clinic's services will also be available to women from the Republic of Ireland. As many as 4,000 women from the south of Ireland and 1,000 women from the north already travel to Britain annually for abortions, according to the United Kingdom's Department of Health.

For decades, united resistance from Catholics and Protestants prevented the United Kingdom's 1967 law legalizing abortion from applying to Northern Ireland, which, unlike the Republic of Ireland in the south, remains a constitutive part of the United Kingdom of Great Britain and Northern Ireland. Some are questioning whether the Irish pro-life community will still be able to unite across

THE NEW EVANGELIZATION

Synod Ends in Optimism

Despite the growth of secularism, increased hostility toward Christianity and scandal within the church, members of the Synod of Bishops said they are optimistic about the future because of Christ's promise of salvation. In a message to Catholics around the world on Oct. 26, as the formal work of the synod closed, synod members said they were certain God "will not fail to look on our poverty in order to show the strength of his arm in our days and to sustain us in the path of the new evangelization."

Even if the world often resembles a "desert" for Christians, "we must journey, taking with us what is essential: the company of Jesus, the truth of his word, the eucharistic bread which nourishes us," the fellowship of community and the work of charity, the message said.

Pope Benedict XVI and the synod members—more than 260 cardinals, bishops and priests—along with priests, religious and laymen and women serving as synod observers and experts, began meeting at the Vatican on Oct. 7 to discuss ways to strengthen the faith of Catholics and to encourage lapsed Catholics to come back to the church. While the message described forces hostile to the Christian faith today, the synod members also said, "With humility we must recognize that the poverty and weakness of Jesus' disciples, especially of his ministers, weigh on the credibility of the mission."

Addressing Catholics' involvement in political life, the synod message insisted that "politics requires a commitment of selfless and sincere care for the common good by fully respecting the dignity of the human person from conception to its natural end, honoring the family founded on the marriage of a man and a woman" and working to end "injustice, inequality, discrimina-

sectarian lines, as the pro-life community in the United States has done. A Belfast Telegraph online survey conducted the day the clinic opened found only a slight majority (53 percent) in favor of closing it.

It is widely acknowledged that recent revelations of sexual abuse by members of the clergy have contributed to a precipitous decline in religious affiliation throughout Ireland and have diminished the credibility of church officials. In addition, the growing secularization of Irish society may further compromise the church's effectiveness in responding to the liberalization of abortion laws. Ireland now ranks among the world's least religious nations—43rd in the world, just ahead of Vietnam, according to a recent Gallup poll.

Liam Gibson of the Society for the Protection of Unborn Children in Belfast is confident, however, that pro-life forces can come together and even force the closing of the clinic. "It is difficult to see how a compromise with Marie Stopes International could be arrived at," he said. "The pro-life people of Northern Ireland have fought too hard against the liberalization of their abortion laws and waited too long for the return of accountable government to see a multi-national giant of the abortion industry parachute in from London and sweep aside the law and our devolved institutions."

There was a strong protest at the opening of the clinic on Oct. 18. The Irish Times writer, author and pro-choice supporter Fintan O'Toole called the "virulent opposition" to the opening of the clinic "strange," pointing out that most people in Northern Ireland "don't seem particularly upset that women can travel a short distance within [the United Kingdom] and have an abortion much more freely. "There seems to be some visceral feeling that abortion is especially terrible if it happens on sacred Irish soil," he said. He added that after cultural defeats on contraception and divorce, abortion may prove to be a "line in the sand" issue for Ireland's cultural conservatives.

CLAIRE McCORMACK *is a freelance reporter based in Dublin.*

tion, violence, racism, hunger and war."

Looking at specific areas of church and social life, the bishops first highlighted the role of the family, "where women play a very special role" in teaching the faith. The bishops promised greater efforts to strengthen and accompany Catholic families. While they condemned efforts to move away from a traditional definition of marriage, they expressed particular concern for divorced, separated or unmarried couples.

Synod members said they were concerned but not pessimistic about the situation of young Catholics around the world, because while they often are under "aggressive attacks" by secular culture, they have "deep aspirations for authenticity, truth, freedom, generosity, to which we are convinced that the adequate response is Christ."

Identifying what has worked in past evangelization is essential, as is acknowledging what fell short, since mistakes are actually a kind of "new wisdom," said Adolfo Nicolás, superior general of the Society of Jesus. During a Vatican briefing on Oct. 25, Father Nicolás said the synod should have included more laypeople, who are not only the focus but also the critical agents of the new evangelization.

"It made me think of what Steve Jobs used to say quite often: 'I'm more interested in the questions of the customers than the questions of the producers,' and, well, at the synod we were all producers except for a few laypeople," he said.

Closing liturgy, Oct. 26

Confronting Boko Haram

Nigeria is Africa's largest oil producer, but the West African nation still struggles with poverty, widespread corruption and recurring ethnic and sectarian violence. Asked about the threat posed by the radical Islamic group Boko Haram, Bishop Matthew Hassan Kukah of Sokoto in northern Nigeria, said that both the Western and local Nigerian media put "too much emphasis" on the sectarian aspect of the violence. At the same time, he said, the Nigerian government is using the wrong approach in efforts to resolve the confrontation with Boko Haram. "The Nigerian political class," he said, "has hidden its incompetence by simply presenting the problem as a law and order issue. It's not." By calling out the military, "the government is diminishing democracy" in Nigeria and ignoring the need for dialogue to end the conflict. According to Bishop Kukah, ordinary Nigerians "are actually suffering more from the military than from Boko Haram.... It's become like an army of occupation."

Human Rights on E.U. Border

The European Union's border agency, Frontex, held the first meeting of the newly established Consultative Forum on Fundamental Rights in Warsaw on Oct. 16. "We can't stress enough the importance of this forum," said Stefan Kessler, a representative from the Jesuit Refugee Service. "Frontex, as an E.U. agency, is bound to do all in its power to ensure that the rights of migrants entering the E.U. are respected," he said. "This certainly has not been happening. We have seen a distinct lack of monitoring mechanisms to identify persons in need of protection, a failure to consider the human rights situation in transit countries to where intercepted migrants may be returned and an absence of mechanisms to enable migrants to make a formal complaint against Frontex." The agency has faced increasing pressure to improve transparency and internal controls for the protection of migrant rights. These calls were intensified during 2011, when nearly 2,000 migrants died while crossing the Mediterranean Sea.

Court Orders

The Obama administration "has not shown any inclination to rescind" its requirement that many religious employers pay for contraceptives for their workers, so "we need to get this mandate overturned" by the courts, said Archbishop Thomas G. Wenski of Miami on Oct. 19. The archbishop also announced that the Archdiocese of Miami had joined the 50 or so other Catholic dioceses, universities and entities throughout the nation that have filed a lawsuit against the Department of Health and Human Services because of the contraceptive mandate. "We feel it is a violation" of the First Amendment, the federal Religious Freedom Restoration Act and H.H.S.'s rule-making authority, the archbishop said. He added that Vice President Joseph Biden spoke "untruthfully" during the vice presidential debate on Oct. 11 when he said that "no religious institution...has to pay for contraception; none has to be a vehicle to get contraception in any insurance policy they provide."

From CNS and other sources.

NEWS BRIEFS

Lourdes, Oct. 21

As conditions on the ground deteriorated, a papal delegation that was scheduled to visit Damascus, Syria, was postponed indefinitely on Oct. 23. ✦ Flooding at the Shrine of Our Lady of Lourdes on Oct. 20 temporarily closed much of the popular French pilgrimage site. ✦ Three Assumptionist priests were taken at gunpoint from their home at Our Lady of the Poor Parish in the village of Mbau in the embattled North Kivu province of Congo on Oct. 19 and have not been heard from since. ✦ "In the north of Mali, all Christians were forced to flee," reports Laurent Balas, a missionary priest of the White Fathers, after Islamic militias seized much of the territory. ✦ Claudio Sciarpelletti, the computer technician at the Vatican secretariat of state accused of aiding and abetting the pope's butler in stealing confidential Vatican correspondence, was scheduled to be tried at the Vatican on Nov. 5. ✦ Bishop Richard Williamson of Great Britain was expelled from the Society of St. Pius X on Oct. 24 because he refused "to show due respect and obedience to his lawful superiors," following his sharp criticism of the society's doctrinal discussions with the Vatican.

THOMAS MASSARO

Motivational Seeking

You won't find many points of similarity between Charles Darwin and me, but recent events have me once again pondering one common attribute: an acute sense of wonder.

I have never investigated precisely what led Darwin to conduct the research that produced his masterpiece, *On the Origin of Species*, but I imagine him taking particular delight in the amazing variety of plant and animal life and resolving to gain new insights into the mechanisms responsible for so many species. Wonder at nature's diversity prompted the scientific labors of the Darwin of my imagination.

I have often been gripped by the same powerful appreciation of diversity, although it is the diversity of human activity that enthralls me. Nothing against hummingbirds, tortoises and finches, but I have always marveled at the varied motivations that prompt human behavior in all its richness.

As a child observing commuters rushing off to work, it struck me as amazing that all these people had found meaning in a staggering number of different professions and work experiences. Even if each Dashing Dan or Danielle did not consider his or her current job a satisfying endpoint of a quest for the perfect career, they found sufficient motivation and interest to take up and sustain that type of work, at least in the short run. The proliferation of majors and fields of study on any university campus is a similar testimony to the dizzying diversity of interests among people, as if God planted in us the seeds of a bewildering array of inclinations, abilities and tastes.

Anybody who observes the hundreds of hobbies, thousands of magazines, even the stunning array of niche cable channels available today, might be struck by the same impression. There is someone drawn to every imaginable activity.

Lately I have been experiencing this sense of wonder anew. This summer I took up a position (as dean of a graduate school of theology and ministry) that prompted me to study up, for the first time in my life, on the world of philanthropy. No institution in our country seems to be able to make ends meet teaching theology at the graduate level, since our alumni are highly unlikely to earn enough to contribute substantially. So leaders of seminaries and theology centers will forever be on the lookout for potential donors.

There is someone drawn to every imaginable activity.

Thank goodness, then, for the human proclivity for diverse interests! It seems that God has planted in some affluent and generous souls an ardent desire to make substantial sacrifices to support schools of theology and ministry. Of course, it is still a challenge to identify enough of these donors to keep such schools afloat; but my point here is that this is not altogether impossible. Despite all the odds, somebody out there feels drawn to care.

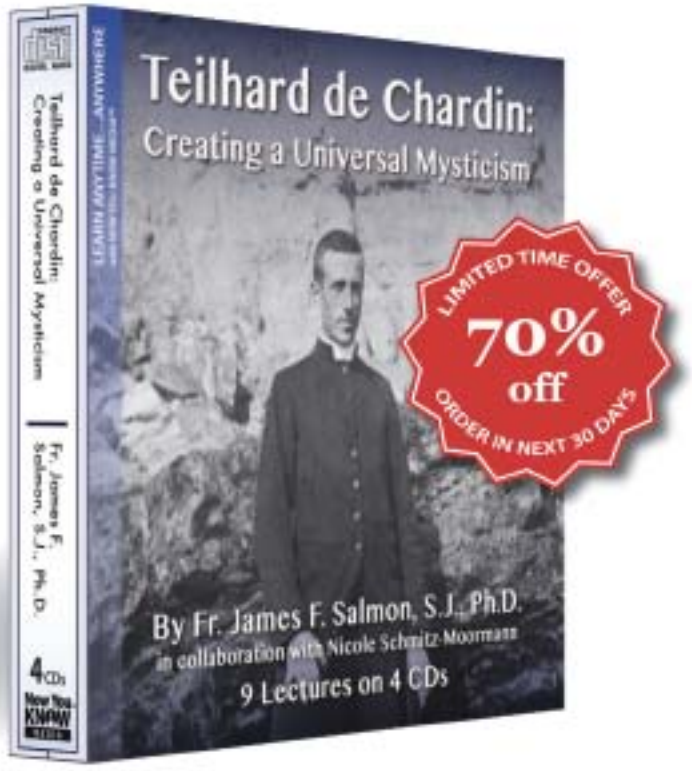
When I am not thinking about the challenge of my own mission to keep my institution solvent, I ponder the plight of needy organizations and individuals who struggle to eke out an existence even farther down the food chain of philanthropy. Sure, God created a remarkable number of people with commendable interest in funding the arts and prominent social causes, throwing some money toward their alma mater or fighting a specific disease that may have claimed a loved one, but what about the remaining urgent causes that fall through the cracks?

In moments of dramatic crisis, like Hurricane Katrina in 2005 or the Asian tsunami of 2004 or the Haitian earthquake of 2010 (to cite some crises of the past decade), generous giving for emergency relief efforts is deeply encouraging. But ordinary grinding poverty is rightly characterized as "a natural disaster in slow motion." Unmet human needs for adequate food, shelter and health care are unlikely ever to present a broad enough appeal to prevent the human tragedies of homeless families and lives ruined by preventable disease and malnourishment, here and abroad. Just ask the heroes who run Catholic Charities and Catholic Relief Services, who struggle every day with the grim arithmetic of rising needs and diminishing resources.

It would be great if God graced the world with another Einstein or Picasso or even another Darwin, but I most ardently hope that God will fashion a few more people of means with an innate proclivity to care for the poor.

THOMAS MASSARO, S.J., *is the dean of the Jesuit School of Theology of Santa Clara University, in Berkeley, Calif.*

Now You KNOW MEDIA



Discover the Timeless Mysticism of Pierre Teilhard de Chardin

Teilhard is undoubtedly one of the most influential spiritual minds of the 20th century. Trained as a scientist, he became a Jesuit priest and wrote on subjects as diverse as theology, philosophy, and cosmology. His writings have had a profound influence across the world, and his book *The Phenomenon of Man* is a modern spiritual classic.

Now, you can explore his fascinating life and early writings with Teilhard expert Fr. James Salmon, S.J., Ph.D. After his ordination, Teilhard served the French army during WWI, during which he wrote essays later collected in *Writings in Time of War*. These essays provided the foundation for his later spiritual works and contained many of his fundamental concepts. By examining his writings chronologically, you will see how Teilhard's thought and ideas progressed.

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An image of Blessed José Sánchez del Rio, murdered during the anti-Catholic uprising in Mexico in the 1920s.

CNS PHOTO BY ARTURO CAMPOS CEDILLO

THOUSANDS DIE FOR THEIR FAITH EACH YEAR. HOW SHOULD THE CHURCH RESPOND?

Modern Martyrs

BY DANIEL PHILPOTT

In Rome, martyrs' relics are nothing unusual. Bones of early Christians who were beheaded or thrown to lions seem to lie in or under every piazza. The relics at the Basilica of San Bartolomeo, however, often provoke a double take. In the shadows and candlelight of the side chapels in this 10th-century church, visitors will find relics of a more modern sort: the Bible of Pakistan's Shahbaz Bhatti, whom terrorists shot dead only last year; the missal of Archbishop Oscar Romero, who was killed while celebrating Mass in San Salvador in March 1980; the Bible of Evariste Cagorora, who had sought shelter in a church during the Rwandan genocide of 1994; a letter by Christian de Chergé, a Trappist monk of Notre Dame de l'Atlas in Algeria, whom Islamist terrorists killed in May 1996.

The basilica, which sits on Tiber Island astride Rome's Trastevere district, is run by the Community of Sant'Egidio, a lay movement, as a unique testament to today's Christian martyrs. Yet few of the stories told by its relics have reached Catholics in Portland, Paris or Pittsburgh.

The global church must be more ardent in its solidarity with today's martyrs. How should it show this solidarity? What is most distinctive about today's martyrs is their witness to justice and reconciliation. Tertullian famously wrote that "the blood of martyrs is the seed of the church." History has proven him right. The witness of Christians willing to die for Christ propelled the astonishing growth of the early church; hence the abundance of their relics in Rome. Today's martyrs build the church as well.

But today's martyrs also further the apostolic work of the church in broader ways articulated during the Second Vatican Council and the years that followed: by promoting religious freedom, unity among

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Christian churches, friendship among world religions and the transforming power of forgiveness in politics. In solidarity with the martyrs, we, too, should recognize and promote these dimensions of their sacrifice, commemorated by the relics in San Bartolomeo.

Taking Notice Today

Behind the witness of today's martyrs lies the stark reality of their numbers. More Christians were martyred in the 20th century than in all previous centuries combined, according to David B. Barrett and Todd M. Johnson, two of the world's leading religious demographers. The trend has not abated in this century. Though the statistics are uncertain and highly dependent on counting methodologies, the number of Christians killed for their faith every year almost certainly lies in the thousands and possibly tens of thousands. According to the International Society for Human Rights, Christians are estimated to make up 80 percent of those who are persecuted for their religion. They have been killed in India, Vietnam, Iraq, Colombia, Pakistan, Nigeria, Mexico, Egypt, Saudi Arabia, North Korea, Sri Lanka, China and Indonesia.

Blessed Miguel Pro, S.J., faces his executioners, Mexico, 1927.

As the ranks of Christian martyrs have grown, more and more activists and organizations have taken notice. In the early 1990s, once the cold war no longer dominated global human rights debates, several advocacy organizations, along with activists like Nina Shea, author of *In the Lion's Den*, and Paul Marshall, who wrote *Their Blood Cries Out*, succeeded in drawing attention to what had become one of the largest classes of human rights violations in the world: the denial of religious freedom to Christians. Others joined their efforts, including Jewish writers like A. M. Rosenthal of The New York Times and the Hudson Institute's Michael Horowitz, several Jewish organizations, numerous Protestant churches, the Mormon Church and the U.S. Conference of Catholic Bishops.

Mainstream human rights organizations were skeptical at first. In an interview in 1997, Kenneth Roth, the executive director of Human Rights Watch, derided the cause as "special pleading" and "an effort to privilege certain classes of victims." Religious freedom achieved a major victory, however, in 1998, when the U.S. Congress passed the International Religious Freedom Act, which established an office in the State Department to promote the religious freedom not only of Christians but of people of all faiths.

For its part, the global Catholic Church drew attention to the issue in preparation for the Jubilee Year in 2000. Pope John Paul II created a commission to study Christian martyrs of the 20th century, one that worked in the Basilica of San Bartolomeo to assemble 12,000 dossiers on incidents of martyrdom. Meanwhile, Catholic writers like Andrea Riccardi, founder of the Community of Sant'Egidio, and Robert Royal of the Faith and Reason Institute wrote histories of 20th-century martyrs.

Over the years that followed, the church's attention tapered off, though martyrdom did not. Now voices in the church are taking up the cause again. John L. Allen Jr. writes regularly in his columns for The National Catholic Reporter urging the global church to wake up to ongoing Christian bloodshed. On Sept. 12, the U.S. Catholic bishops held a conference on international religious freedom in Washington, D.C. Still, the question of how to respond to martyrdom today is one that the church has only begun to confront.

Martyrdom as Eucharist

The church's response should stress the fact that modern martyrs' witness for justice flows from the very meaning of the Eucharist. Pope Benedict XVI, in his exhortation on the Eucharist, "Sacramentum Caritatis," describes the conversion of bread and wine to body and blood through the remarkable metaphor of nuclear fission, which, he says, "set[s] off a process which transforms reality, a process leading ultimately to the transfiguration of the entire world." This transformation includes the world's social relations, the pope explains. The Christian who lives out the grace of the Eucharist will strive, for instance, to bring reconciliation to armed conflict, transform unjust structures and restore respect for human dignity.

Anticipating being fed to wild beasts by the Emperor Commodus, St. Ignatius of Antioch, a first-century bishop, wrote that "to make bread the wheat must be ground, and to make wine the grapes must be crushed, so I want my members to be broken and ground by the beasts' teeth to become a sacrifice to God." Martyrdom is a eucharistic act, Ignatius tells us. Like the Eucharist, it entails not only the martyr's death—which his executioners hope will annihilate his efforts—but also transformation. This transformation always involves the building of the church but also involves justice and reconciliation in politics,

society and relations among churches and religions.

The church itself has come to see more and more that recognizing martyrdom can promote justice by expanding its view of who counts as a martyr. It used to be that a martyr was one who was killed strictly in *odium fidei*, out of hatred for the faith. Increasingly, though, the church has come to recognize martyrs who were killed not precisely for their faith but rather for acts of justice motivated by their faith. Take, for instance, St. Maximilian Kolbe, the Franciscan priest who was killed after he took the place of a condemned prisoner at Auschwitz, not for his faith per se; or Don Pino Pugilisi, a Sicilian priest whom the Mafia killed for speaking out against its thuggery; or Archbishop Romero, who stood against oppression of the poor.

That martyrdom furthers justice may be difficult to believe in view of the thousands of Christians who have died alone and anonymous in the dark jail cells of dictators during the past century. But if we look closer at acts of martyrdom, perhaps with the eyes of faith, we can see at least four ways in which they have furthered the church's mission of justice and reconciliation.

First, martyrs give testimony to the justice that is violated in their very murder: that of religious freedom. The most memorable of the Second Vatican Council's teachings on social justice was the "Declaration on Religious Freedom" (1965), which taught that the human right of religious freedom is grounded in the very dignity of the human person as one who searches for and flourishes through religious truth. Today, nearly 75 percent of the world's population, including people of all faiths, live in countries with high restrictions on religious freedom, the Pew Forum reported in 2010. Martyrs offer a witness against the denial of religious freedom and a demand for regimes to protect it.

One recent martyrdom testifies strikingly to the cause of religious freedom, that of Shabaz Bhatti, assassinated in Islamabad, Pakistan, on March 2, 2011, in a shooting for which Tehrik-i-Taliban, a militant Islamist group, claimed responsibility. A Catholic in a country where Christians make up 2 percent of the population, Bhatti had dedicated his life to the cause of religious minorities and had become Pakistan's federal minister for national harmony, a cabinet post that he accepted for the sake of "the oppressed, downtrodden and marginalized" of Pakistan, as he explained.

Lobbying against Pakistan's harsh blasphemy law, promoting interfaith cooperation and advocating for minorities of all faiths, including the browbeaten Ahmadiyya movement of Islam, Bhatti knew that his life was in danger. He had renounced marriage because he did not want to leave a family fatherless. In a video that he made to be released in the event of his death, he stated, "I believe in Jesus Christ who has given his own life for us, and I am ready to die for a cause. I'm living for my community...and

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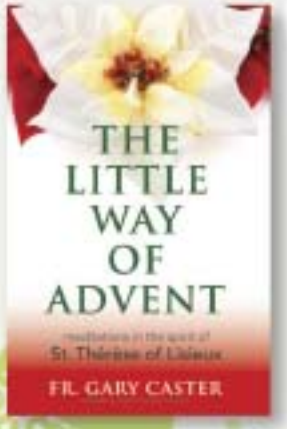

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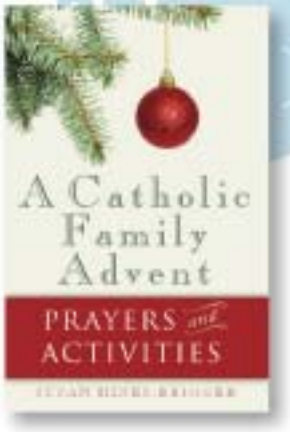

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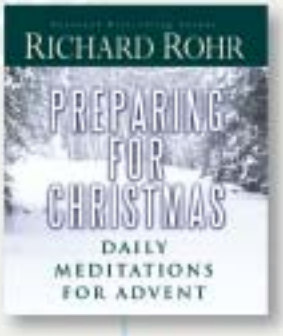

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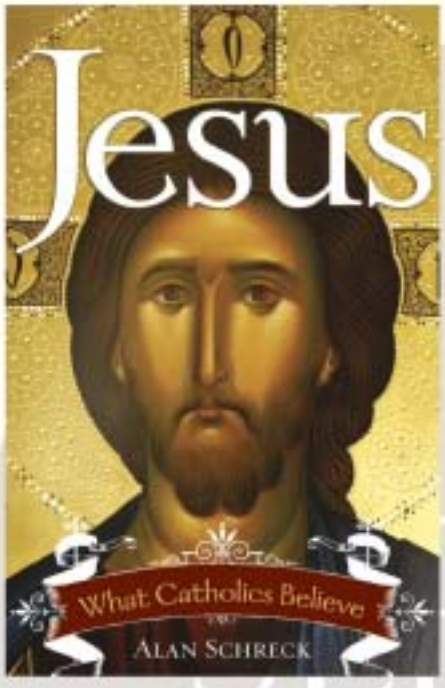

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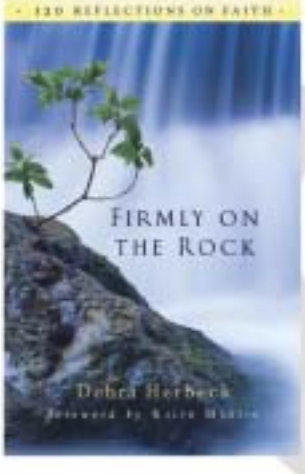

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Debra Herbeck
Foreword by Ralph Martin

Debra Herbeck has once again compiled a collection of 120 quotes and short reflections, this time on the subject of faith. Especially today, many struggle with doubt and discouragement, wondering if their faith is well-founded. This book features saints, popes, authors, and well-known current Catholics, all of whom offer inspiring words about what faith is and how to cultivate it. You can turn to *Firmly on the Rock* again and again when your own faith needs strengthening, and it would also make a thoughtful gift for family and friends.

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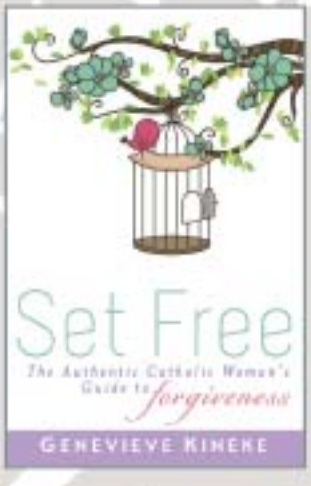

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The Authentic Catholic Woman's Guide to Forgiveness
Genevieve Kineke

A woman's vocation is to love—indeed, this feminine gift is essential to the health and strength of civilization. Yet women cannot love freely unless they can move past the personal wounds that are inevitable in a fallen world. Once women see the grace and freedom inherent in forgiveness, their natural response to injury will give way to the transforming power of God's grace. In these compelling stories of forgiveness, from the trivial (forgiving a friend who forgets an appointment) to the traumatic (forgiving childhood physical and sexual abuse), Kineke weaves biblical truths and real-life stories together in a way that reveals the heart of forgiveness: the freedom that comes from letting go and forgiving.

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I will die to defend their rights."

A second fruit of martyrdom is ecumenism. The Community of Sant'Egidio quite deliberately includes Protestant and Orthodox martyrs in its displays in San Bartolomeo, as it does in its annual prayer service, held in Rome's Basilica of St. John Lateran during Holy Week, to remember Christians who were slain during the past year. Building friendships with the "separated brethren" in pursuit of the unity of the church, of course, is also a theme of the Second Vatican Council. Each martyrdom affords church communities the chance to recognize in each other what all Christians regard as the truest devotion to Christ—following him in his death on the cross. Historically, as John Allen points out, shared martyrdom under the Nazis and the Soviets propelled rapprochement among Catholic, Protestant and Orthodox churches. Cardinal Kurt Koch of Switzerland, president of the Pontifical Council for Promoting Christian Unity, calls it "ecumenism of the martyrs."

ON THE WEB
Luke Hansen, S.J., reports on his trip to Guantánamo Bay.
americamagazine.org/podcast

Third, martyrdom witnesses to friendship not only among Christian churches but also between religions. But is it not members of other faiths who are doing the martyring, especially adherents of Islam? According to a report by David B. Barrett and Todd M. Johnson, Muslims have been responsible for more martyrdoms than any other religion. Still, we do well to remember that Christians have been killed by members of many different faiths, as well as by militant secularists, and that Christians themselves sometimes also kill others because of their religion. How, then, does martyrdom build anything other than tension between faiths?

An answer comes from Christian de Chergé, abbot of the Trappist monastery in Atlas, Algeria. He and his fellow monks had inhabited Atlas for two generations, living among the Muslim villagers, befriending them and providing them with medical care. When civil war broke out in the 1990s between Algeria's repressive secular government and Islamic opposition forces, the monks were in danger of being murdered by Muslim terrorists. As portrayed in the recent film "Of Gods and Men," the monks decided to stay and remain true to their mission.

Abbot de Chergé then penned a note to his future killers. He did not desire martyrdom, he made clear, lest it reinforce caricatures of Algerian Muslims as fanatics. But should he be killed, he desired to "immerse my gaze in that of the Father, to contemplate with him his children of Islam just as he sees them, all shining with the glory of Christ." Here is neither syncretism nor triumphalism but rather Christ-like love for Muslims. Then, to "the friend of my final moment," he writes, "may we find each other, happy 'good thieves' in Paradise, if it pleases God, the Father of us both."

The funeral for de Chergé and his fellow monks, held in June 1996 in Algiers, drew a crowd of 100,000, displaying Algerian Muslims' love for the monks. Similarly, after 25 Christians were slain on New Year's Day 2011 in Alexandria, Egypt, thousands of Muslims congregated in candlelight vigils and formed human chains around Coptic churches to protect them during worship. As with Christian churches, members of different faiths recognize holiness in martyrdom and thus are, or at least can be, brought together in friendship.

In his last testament, Abbot de Chergé willed "to forgive with all my heart the one who would strike me down." Forgiveness is the fourth way that martyrdom transforms social and political life. In the Christian tradition, forgiveness is a gift that one who has been offended or wounded gives to the offender. It is not only a waiving of charges or a cancellation of debt but also an invitation to conversion and reconciliation. The Eucharist is an act of forgiveness because it performs the sacrifice by which God died for humanity "while we were still sinners" and in so doing lifts up humanity.

Paul Bhatti, Shahbaz Bhatti's brother, forgave his brother's killers on April 5, 2011, when he traveled to Rome for a conference that the Community of Sant'Egidio held in his brother's memory. His family had forgiven the assassins "because...our brother Shahbaz was a Christian and the Christian faith tells us to forgive," he explained. Paul Bhatti was living in Italy when his brother was slain, John Allen reports, and was at first filled with rage and shunned appeals to move back to Pakistan and carry on his brother's fight for minorities. When he traveled back to Pakistan to attend his brother's funeral, though, his heart was moved by the love for his brother that he saw among Pakistanis, including Muslims. Picking up his fallen brother's standard, and practicing the martyr's constructive forgiveness, Bhatti accepted the position of minister for national harmony to the president of Pakistan for religious minorities.

The global church's response to today's martyrs must consider another link to the Eucharist: It is an act of remembrance. In remembering, we make the past present. So, through the Spirit, as common members of the body of Christ, let us recall, honor, praise, commend and imitate the martyrs' act of love in our liturgy and in our prayer, in our parishes and in our homes. Let us also make present the martyrs' eucharistic sacrifice by joining ourselves to this act's transforming dimension. More than any speech, tract or academic argument, the martyr's act lends credibility and motivation to the work of justice and reconciliation. In continuing this work, we, like Paul Bhatti, take up our fallen brothers' standards. A

The Man in the Mirror

Facing who I really am

BY MICHAEL ANTHONY NOVAK

I have noticed among undergraduates a difficulty accepting that Christians actually hold to the old Jewish belief of resurrection of the body and not to the Greeks' "immortality of the soul." Whether this issue arises while discussing Jesus' resurrection or the afterlife, I find myself explaining that Christians believe it is intrinsic to human beings to be physical in some way. Even if our current bodies are not prepared for permanence, Jesus' resurrection still indicates some sort of continuity, which Paul contemplates in the First Letter to the Corinthians. In our imaginations, the immortality of the soul is a less messy idea, if comfortably vague. When talking with my students, however, I argue that the idea of resurrection has more satisfyingly complex claims to make, wrapping together fundamental beliefs about being human, about the cosmos and the doctrine of Creation and our relation to our environment.

Newer experiences have made the question not just historical and theological, but immediate and personal. In April 2007, as a doctoral student, I had a small basal cell carcinoma—the happiest of skin cancers, with an infinitesimal metastasis rate—removed from the side of my left nostril. It was excised and smoothed over with minor plastic surgery in one afternoon, a satisfying story of the wonders of medicine.

Except that they did not get it all. Somewhere between doing the surgeries together and running samples to a lab to verify that all the cancer had been removed, they missed something. And for the next four years, these cells proceeded to eat away at my face: a skin cancer under the surface of my skin. Only in August 2011, as I started my second year of professorship, could some sign be seen on my skin, when the surgery location began to dimple. Consulting a plastic surgeon, I discovered that the skin dimpled there because there was no longer anything below it. Further examinations revealed a cancer so large that I was going to lose the left side of my nose, my inner left cheek and some of my upper left lip.

In December 2011 I found myself at home after the excision, staring into the bathroom mirror and summoning the courage to change my antibiotic dressings for the first time. This required me to reach into my head and pull them out of my exposed nasal cavity. This also meant that I would now see the new me, entirely revealed. I was no prize-winner before, but at that moment I knew I was never going to look like me again. As I stared, aghast, the old phrase came to mind: I'm losing face.

I coped by joking about it, marveling at the oddity of it all and tapping into the plastic surgeons' enthusiasm for their work. (I recognize academics geeking-out over their subject.) I made mock complaints about teaching in bandages, or perhaps a Phantom of the Opera-style mask, so as not to repel my students during my semester of reconstructive surgeries. And I recalled that many people had worse problems.

I reconsidered my students' debates about the idea of the resurrection and asked questions of my own wounded body. Was my lost face not really me? Was it, like any lost hangnail, or even a limb, able to be discarded? Are our bodies only passing dust? That seems in line with the Greek way of thinking, after all. Yet humans are wired for facial recognition. We identify with our faces differently than with any other part of our bodies. (I could not recognize any friend of mine by the elbow.) That sounds a little more like the Jewish perspective on bodies.

PHOTO: SHUTTERSTOCK/OLLY

MICHAEL ANTHONY NOVAK *has served as visiting assistant professor of religious studies at Loyola University New Orleans.*

Further hints came from the two ultimate resources: acquired wisdom and grace. I knew that eventually today would be yesterday, that life had already taught me that things that are now overwhelming are later simply stories to tell. "Keep walking" became the reminder I repeated to myself.

Grace came, as usual, in forms unexpected. One night it was Sarah dropping by, an artist I was helping to design a stained-glass window for a chapel. She did not know that I had returned that afternoon from my most disfiguring reconstructive surgery: a forehead-flap nasal reconstruction. I had a strip of my forehead hanging down, sewn to my nose, growing into it as new flesh. I was stitched, taped, draining and bandaged; and (forbidden to shower for another day) my hair was still matted with dried blood. If there was ever a time I did not want to be visited by a stylish young artist, this was it. I warned her through the door about my current state, but she insisted on coming in. She had brought dinner. Despite the fact that I looked like a chew toy for Jaws, she spent the next several hours looking me in the face, laughing and conversing, amazed that I would think that she was bothered by my current appearance.

"Losing face" was real, but so was the fact that I was still myself. My face was still my own, though changed by a drastic, unexpected experience. Perhaps a chief lesson our bodies teach us is that they are continuity in transformation. Our bodies never were static, unchanging realities. At Easter, the disciples experienced transformed continuity in Jesus, and as such, even the extreme possibility of resurrection is still somewhat consistent with our general experience. After all, the face I have now is not the face I had previously, but even that face had been different from the face I wore at 20 or at 10. Scarred, with a lumpy, uneven nose, this is my face—new, but still me. A

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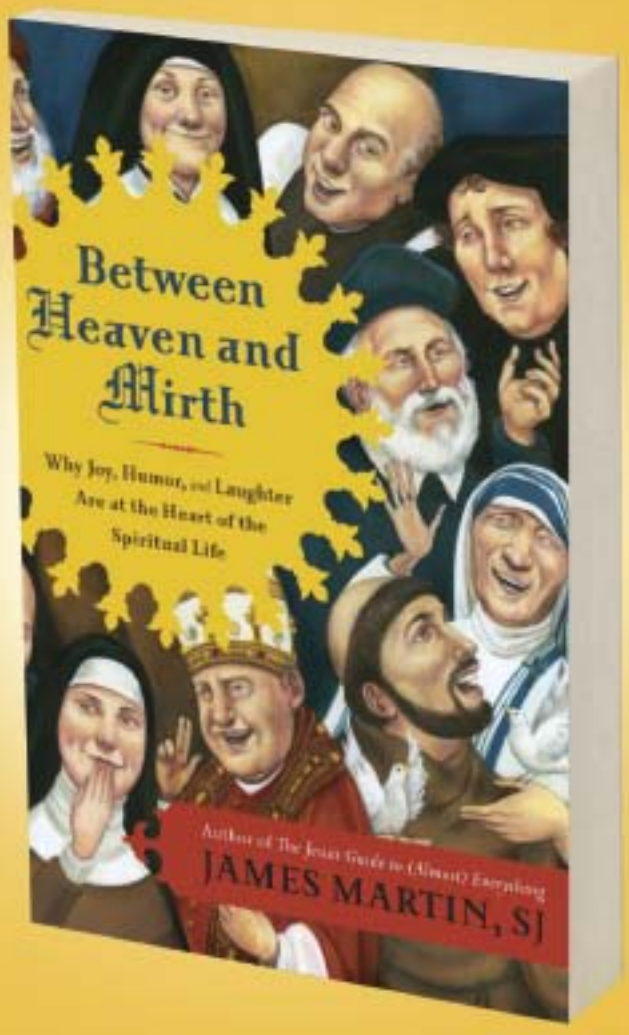

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ART | LEO J. O'DONOVAN

THE WORLD OF WARHOL

When soda went pop

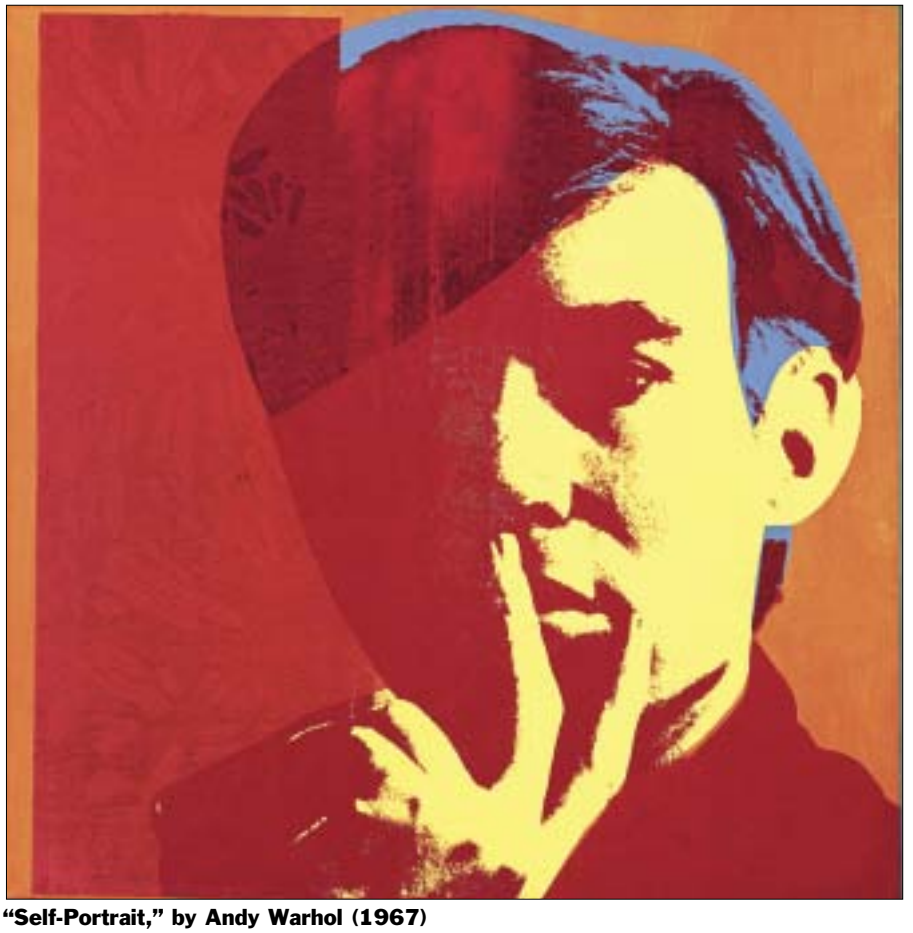
Opinion is divided among artists, critics and fans alike as to whether Andy Warhol was the greatest artist of the second half of the 20th century. But there is greater agreement that few, if any, rivaled his influence—much like Marcel Duchamp in the first half of the century. The discussion, perhaps foolish to begin with, is nevertheless complex.

It has long been thought that the artists Francis Bacon, Alberto Giacometti and Jean Dubuffet raised painting from near death in the years after World War II. Pablo Picasso did not die until 1973, and his late work has recently won high regard. In Germany, Sigmar Polke and Gerhard Richter and, to a lesser extent, Anselm Kiefer, are formidable contenders. In the United States, Abstract Expressionism was supplanted by Warhol's Pop, soon to be followed by Minimalism, language-based conceptual art, Neo-Expressionism and now—whatever.

Against received opinion, I continue to think that Robert Rauschenberg had no rival as a chronicler of the century and that Joan Mitchell, who continued to paint until her death in 1992, was a worthy peer of Jackson Pollock and Willem de Kooning. As for de Kooning himself, the plausible argument has been made that after Picasso and Henri Matisse, he was the greatest painter qua painter of the entire century.

Now there is a show at the Metropolitan Museum of Art in New York that is too professional to play the "best" game but engaging enough to make it almost inevitable. In **Regarding Warhol: Sixty Artists, Fifty Years** (through Dec. 31), the curators show about 50 pieces by Andy, as everyone called him, along with 100 by 59 other artists and let the public decide questions of quality and influence.

Many visitors will know the outline of his story. A shy and insecure young Catholic, born Andrew Warhola in Pittsburgh in 1928, came to New York after graduating from the Carnegie Institute of Technology in 1949 and



"SELF-PORTRAIT" AND "GREEN COCA-COLA BOTTLES" (OPPOSITE) © 2012 THE ANDY WARHOL FOUNDATION FOR THE VISUAL ARTS, INC. / ARTISTS RIGHTS SOCIETY (ARS), NEW YORK

"Self-Portrait," by Andy Warhol (1967)

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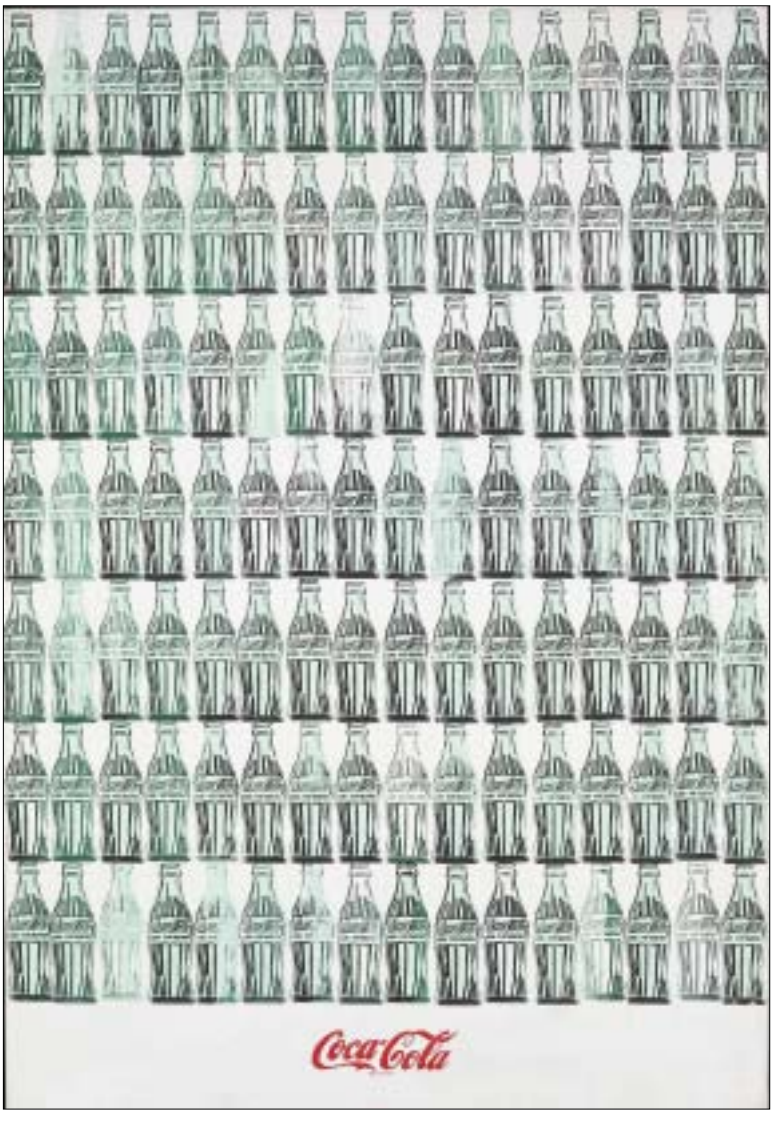
"Phil," by Chuck Close (1969)

worked with increasing financial success as an advertising and fashion illustrator. In 1964 he moved into the first of his famous "factories," having made his breakthrough two years before when he discovered how effectively—and easily—he could make large and multiple images by silkscreening them.

In the exhibit, Warhol's output until his death in 1987, along with that of his fellow artists, is installed with great flair in five thematic sections: art about everyday life "from banality to disaster," portraiture, sexuality, appropriated and serialized imagery and, finally, "Business, Collaboration and Spectacle."

The first of these speeds through iconic Warhol images of Brillo boxes, Campbell's soup cans and Coca-Cola bottles, followed by a small video of "Empire," his 1964 film of the Empire State Building at night, which lasts eight hours and five minutes, and then several examples from the "Death and Disaster" series (multiple electric chairs, race riots, car crashes). In a similar vein there is Jeff Koons's "Ushering in Banality" (1988), a polychromed wood piece in which two angels and a little boy lead a pig forward (for what? our amusement?). Warhol could represent "everything and nothing at the same time," said Ed Ruscha, a California artist. Just so, according to Jean-Michel Basquiat's horrific memento mori "Untitled (Head)" (1981) and Bruce Nauman's neon piece "Eat/Death" (1972), in which "eat" in yellow is lifted forward over "death" in blue.



"Green Coca-Cola Bottles," by Andy Warhol (1962)

The exhibition is perhaps most focused in its second section, "Portraiture: Celebrity and Power," where it is implied that Warhol, with "Twenty Marilyns" (1962), "Turquoise Marilyn" (1964) and "Red Jackie" (1964), instigated Richard Avedon's photo-portrait of a weary Truman Capote (1974). Here, too, are Warhol's "Silver Liz" (1963), "Triple Elvis" (1963) and "Marlon" (1966)—no one of course needs a last name. Chuck Close, though, "wanted everyday people, not superstars, because that's what Andy was doing." Beginning in 1968, Close made more than 150 portraits of "Phil," and a fine 1969 version is in the show. (The subject is the composer Philip Glass, now scarcely an everyday person.)

One tires of the celebrity. One tires still more of the indiscriminate fascination with power. After reading that Mao Tse-tung was the most famous person in the world, Warhol made nearly 200 portraits of him, ranging in scale from 12 inches to 14 feet. Yes, there are aesthetically interesting things here: the artist returns, for example, to abstract expressionist brushwork. But American society was at the time beginning to be riven with inequality between the rich and the poor. It appears nowhere.

"Neolithic Vase with Coca-Cola Logo," by Ai Weiwei (2010)

New attitudes toward sexuality were certainly appearing, and a single but effective gallery presents Warhol's catalyzing role in the development. We are spared some of his more indulgent films on the matter, but Warhol's late "Self-Portrait" (1986)—one of many—is a shivery stunner of a disguised, in fact camouflaged, outsider.

"NEOLITHIC VASE WITH COCA-COLA LOGO" COURTESY OF MARY BOONE GALLERY, NEW YORK

"Sex is more exciting on the screen and between the pages than between the sheets," he announced, with typical aphoristic nonchalance. His large acrylic and silkscreen on canvas "Jean-Michel Basquiat" (1984) is a fawning failure, and some of his imitators' work is just embarrassing: Robert Gober printing a musical score on a sculpted male bottom doesn't even titillate. Still, there is little doubt that Warhol's erotic work, more extensive than is generally known, empowered such prolific artists as Robert Mapplethorpe, Nan Goldin and Christopher Makos.

The exhibition loses focus in its final two sections. The galleries on appropriated and serial imagery do include some of the show's best work—Warhol's own "Triple Silver Disaster" (1963), a handsome woodcut on "Ways of Worldly Wisdom" (1978) by Anselm Kiefer, and several "Untitled Film Stills" (1977-80) by Cindy Sherman. But the choice of themes over chronology makes it hard to chart development in any of the artists and results in material being presented here that could well have appeared earlier.

As for the show's close, on commerce and spectacle, nothing gives the feel of it better than Warhol's "Dollar Signs" (1981). "Being good in business is the most fascinating kind of art," he declared in 1975. Still, you're likely to have fun here, moving past Takashi Murakami's cutesy childishness and Koons's puppy dogs to a final room covered with Warhol's garish cow wallpaper, pillow-shaped silver balloons floating at the ceiling and the Velvet Underground supplying the soundtrack.

ON THE WEB
A narrated slide show of Andy Warhol's art.
americamagazine.org/slideshow

The critical reaction to the show has been mixed. Roberta Smith in The New York Times found the Warhol pieces a "cursory, but largely satisfying…retrospective" but thought the show as a whole crowded and discordant. Peter Plagens in The Wall Street Journal thought the show "a case for the obvious" and "dishearteningly lightweight," though he did praise the installation, individual works and the catalogue.

The criticism that seems to me more important is less about Warhol's influence and more about his own achievement. There can be no doubt about the fertility of his imagination or his technical inventiveness. His merging of photography and painting, as well as of the handmade and the mechanical, undergirded an exuberant celebration of the everyday, the gritty vulgarity and cacophony of so much of American culture.

Warhol had an uncanny sense of colors that should clash but instead dazzle. But less persuasive is the odd combination of immersion in the culture and detachment from it, the fluency of his imagery despite its flatness.

Warhol took everything in but distanced himself from it at the same time, registering whatever he saw but revealing little about it. How long do you really look at a Warhol painting or portrait? You get the point almost immediately. There is little to repay a longer look. Warhol, I would say, was Catholic in his sacramental openness to all experience—but agnostic in his refusal to evaluate it.

Do not expect selections from Warhol's huge oeuvre to stop selling any time soon, however. The Andy Warhol Foundation for the Visual Arts has announced that it will disperse its entire remaining collection of Warhols, at prices ranging from $15,000 to $1.5 million. None are major works, we are told, no soup cans or Marilyns. But even the photographs, paintings, prints and drawings that remain, according to Amy Cappellazzo, the chair of postwar and contemporary development at Christies, "are still pure Andy and have total Warholismo."

LEO J. O'DONOVAN, S.J., *is president emeritus of Georgetown University.*

BOOKS | DAVID J. COLLINS

COLLATERAL DAMAGE

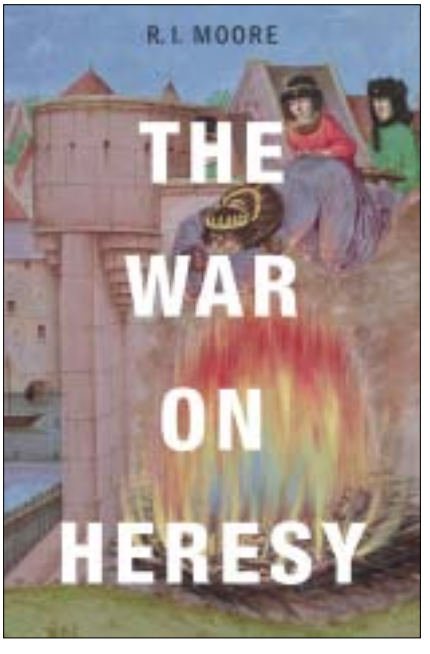
THE WAR ON HERESY

By R. I. Moore
Belknap Press of Harvard University Press. 416p $35

In the papal admonition to the archbishop of Mainz in 1233—whose title, "Vox in Rama," alludes to Herod's slaughter of the Innocents—Gregory IX describes the initiation rite of a particular heretical sect in Germany,

> When the novice is brought before the assembly of the wicked for the first time, a sort of frog appears to him... Some bestow a kiss on the animal's hind parts, others on his mouth, sucking his tongue, and slaver.... Then the novice comes forward and stands before a man of fearful pallor. His eyes are black and his body is so thin and emaciated that he seems to have no flesh and only skin and bone. The novice kisses him, and he is as cold as ice. After kissing him, every remnant of faith in the Catholic Church that lingers in the novice's heart leaves him.

Such grotesque fantasies about heretics had circulated in the West for centuries. What is noteworthy about this particular account is its placement in a papal decretal: "Vox in Rama" is important evidence that new members



received into this elite society were convinced that the practices described were true.

Since the pernicious consequences of that reception reverberated for centuries, modern historians have struggled to explain how the persecution of heretics became such a concern for the authorities of the 11th to 13th centuries. The best explanations offered in the 20th century suggested that the official persecutions unleashed in the High Middle Ages were either extensions of a popular, superstitious and longstanding impulse to eradicate any and all social aberrance or outgrowths of a conviction among the powerful that only orderly inquisitorial procedures could obviate the disorderly vigilantism of fanatical mobs.

The book here under review, *The War on Heresy*, develops the highly influential alternative view first put forward by the same author in *The Formation of a Persecuting Society* in 1987. R. I. Moore argues that the persecution of deviancy was introduced systematically into medieval society through acts of state. The process began in the 1160s with the burning of five heretics in Cologne, only the second such execution in the roughly seven centuries since the demise of the Roman Empire. It culminated at the Fourth Lateran Council in 1215, producing a full-scale "persecuting society."

The council reflected this development in remarkable ways: Its attention to improving the governing effectiveness of the church was unprecedented, and it commanded prelates and princes alike to marshal their resources to liquidate heresy in their jurisdictions. Canon 21 is especially noteworthy for requiring the faithful to make annual confession to their parish priest. Moore follows in a long line of historians who detect an unparalleled attempt to clericalize Western society in the canons of Lateran IV. He further argues that these developments were inspired from the most important reforming impulses of the high medieval church: Reform—whether ecclesiastical or political, medieval or

modern—necessarily encompasses intolerance for those aspects of the status quo it aims to change and not uncommonly directs violence against them in word and action as well.

Much of *The War on Heresy* offers an updated retelling of this history in a more accessible way. But while the earlier volume examines a wide range of groups in the High Middle Ages that are newly attracting critical attention —heretics, Jews, lepers and male homosexuals among them—*The War on Heresy* limits itself to heresy, dualism in particular. Moore's approach to Catharism is intriguing and provocative, and it is here that the book will receive its most testing scholarly scrutiny.

To put it in a nutshell, Moore argues that Catharism—conventionally understood as a medieval dualistic heresy with origins in the Balkans that eventually produced an alternative hierarchy and great numbers of faithful in southern France and that provoked the Albigensian Crusade (1209–55) and the founding of the Order of Preachers (1216)—is largely the figment of powerful churchmen in collusion with equally ambitious and yet more violent secular lords. After all, testimony for ceremonies like those in "Vox in Rama" was either made under coercion or repeated secondhand in condemnations.

Direct evidence of organization, hierarchy or a coherent body of beliefs and set of practices is so scarce as to warrant, by Moore's reckoning, rejecting the received wisdom outright. He proposes instead that the Catharism we read about in medieval documents and most modern textbooks was the kind of idea that, since it did not exist, ambitious authoritarians had to invent. And invent it they did in the service of a grand process of social centralization. The aim of the "war on heresy," of which Catharism was the high medieval showpiece, was to destroy the ability and will of local communities to defend their particular ways of understanding and acting. Moore opines that this struggle is a hallmark of Western history and that our own age, as a whole, has dealt with local peculiarities no more gently than the High Middle Ages.

Moore explains on his personal Web page that he began *The War on Heresy* with an eye to producing something suitable for airport bookshops. He has accomplished something more by forging an accessible and up-to-date history of the rise of heresy persecution in the medieval West. The book will inspire ample criticism and defenses among scholars. Amateur historians will find a pleasing expository style burnished with colorful details and perhaps also occasionally tarnished by the author's overeager attempts to make his historical insights relevant to the 21st century. In the final analysis, *War on Heresy* is not a book about which one will feel neutral.

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CLAIRE SCHAEFFER-DUFFY

NONVIOLENT REVOLUTION?

THE CATONSVILLE NINE
A Story of Faith and Resistance in the Vietnam Era

By Shawn Francis Peters
Oxford University Press. 416p $34.95

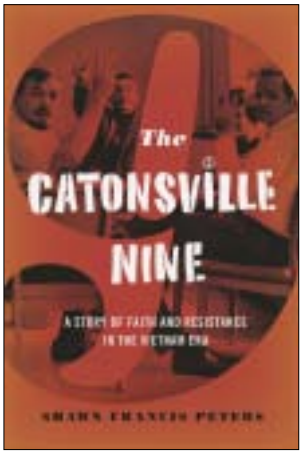
What more can be said about the nine American Catholics who on a May afternoon 44 years ago stormed a Selective Service office in Catonsville, Md., seized draft files and burned them in a parking lot while praying the Our Father? Their exploits have been memorialized in songs, poetry, literature, film, visual arts, even board games and, most famously, in the play "The Trial of the Catonsville Nine," by Dan Berrigan, S.J.

Nonetheless, the story of one of the most iconic antiwar protests of the Vietnam era has been only partially told.

The icon comes to life in this assiduously researched history by Shawn Francis Peters, author of several books on law and religion. Peters consults myriad resources, including the files of the Federal Bureau of Investigation, to tell the story of nine ordinary Americans, the influences that led them to burn draft files at Catonsville, their trial and imprisonment and their life afterward. His equitable coverage of each one provides an important corrective to an antiwar action that is often exclusively associated with the

two priests involved, Dan and his brother Phil.

This book, however, is much more than a group biography. A Catholic native of Catonsville, Peters contextualizes the actions of the Nine within the American antiwar movement, Baltimore in particular and a church flush with Vatican II energy.



Peters records with a historian's rigor and the compassionate curiosity of an investigative journalist. Yet even in this prosaic telling, the Catonsville draft-file burnings stand out as a poetically holy and politically relevant act.

He covers the drama in the courtroom, the daily street demonstrations—pro and con—and the nighttime gatherings at St. Ignatius Church, where heavy-hitters of the peace movement like Dorothy Day and William Sloan Coffin praise the Nine for their "desperate offer for peace and freedom." Many Baltimoreans are less generous. "I think they ought to lock 'em in the can and throw away the key," says a popular disc jockey. Amid such a vivid reconstruction of events, the reader feels the chaos and hope of that period.

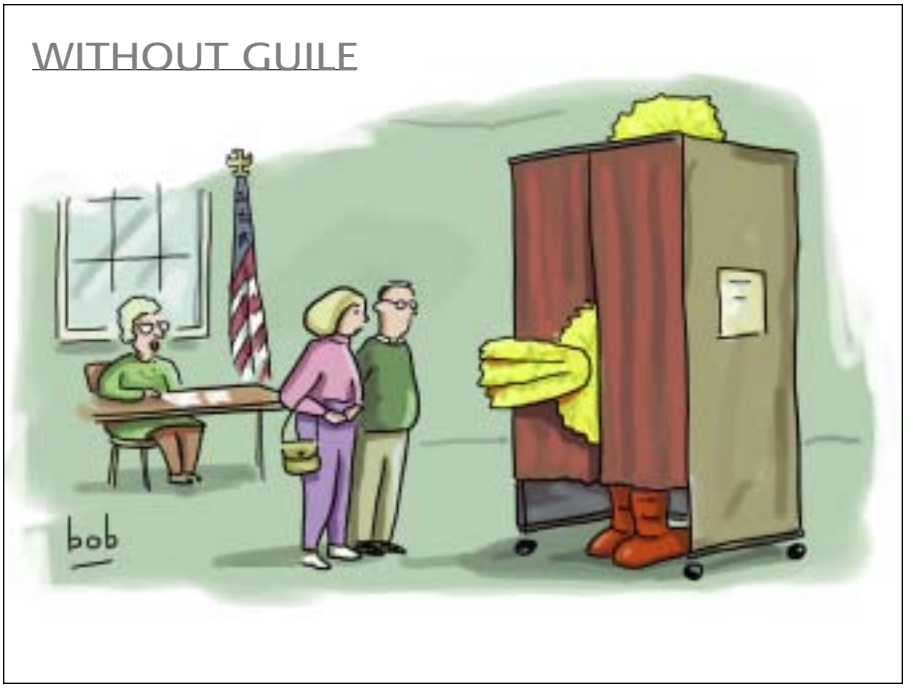
When legal appeals fail to overturn their guilty verdict, five of the Nine go underground. Peters examines the political and personal consequences of this decision, inspired by the historian Howard Zinn. The civil disobedient, Zinn argues, is under no moral obligation to surrender to authorities and should evade prison to continue the witness. Dan Berrigan's five months on the lam and the F.B.I.'s high profile search for him keep the Catonsville draft-file burning in the public eye.

But a decade of living as a fugitive takes its toll on Mary Moylan, whose life plunges into a downward spiral. Family members of the Nine tell of the F.B.I. watching their homes, showing up at funerals and, in the case of the Berrigans, lurking outside the hospital room of their ailing mother. Nurses reportedly provided poor care to Frida Berrigan because she had raised "unpatriotic" children. "Oh Jerry, take me out of this hospital," she begs her son. "They don't want me here."

The holiness described here is not the stuff of our fantasies, in which everyone loves serenely and is certain of God's blessing. As one Catonsville participant, David Darst, puts it, the Nine wanted to hinder the war in "an actual physical way." It is a Herculean task and they are fragile human beings, encumbered, like the rest of us, with ego, depression, addiction and plain old frailty. The clarity and community experienced during the action and trial give way to the confusion and loneliness of everyday life. Phil's demanding energy alienates supporters. Dan nearly dies in prison. Moylan later disassociates from a protest she considers too conventional and Darst, who in the courtroom spoke eloquently of "sacred life," contemplates suicide. Peters's depiction of the Nine in all their humanness underscores how much their audacious protest at Catonsville was born of faith.

Contrary to popular perception, Catonsville was not a singular act of civil disobedience but part of a continuum in the antiwar protests of the 1960s, influenced by the draft card burnings and a growing interest in targeting Selective Service offices. For Phil and Tom Lewis, architects of the action, the burning of draft files, "death certificates" as Lewis called them, represented a shift in their antiwar efforts from legal protest and civil disobedience to concrete, nonviolent intervention. "What if draft boards didn't exist?" Phil asks. "How would the government locate military age males?"

Dorothy Day once described the burning of draft files at Catonsville as an act of nonviolent revolution not only "against the state but against the alliance of church and state, an alliance which has gone on much too long." The raid on Local Board 33 provoked a reckoning with that unholy alliance, a reconsideration of allegiances. While



CARTOON BY BOB ECKSTEIN

many wished the priests and their cohorts would go back to tending to their flock and "stop their political agitation," some understood their "burning of paper instead of children."

I read Dan Berrigan's *The Trial of the Catonsville Nine* while at the University of Virginia. A student of social and political thought with an evangelical orientation, I knew nothing about these Catholic radicals and their fiery protest. Berrigan's slim script shook me to my core. Here were people of faith unwilling to lament and then accept war as inevitable. The times are "inexpressibly evil," they said, and yet they are "inexhaustibly good" because of those who have the hope to make them so. We think of such people, writes Berrigan, "and the stone in our breast is dissolved/we take heart once more."

Thirty years later, I remain deeply grateful for the Catonsville protest, its opening of new possibilities for being a Catholic in a country where war-making has become part of the fabric of our lives. To reacquaint myself with people who confronted war personally, to see them in all their contradictions and frailties, as I did reading this book, gives me heart once more.

CLAIRE SCHAEFFER-DUFFY, *a freelance writer, lives and works at the Saints Francis and Therese Catholic Workers of Worcester, Mass.*

CHRISTOPHER PRAMUK

A SUMMONS TO FREEDOM

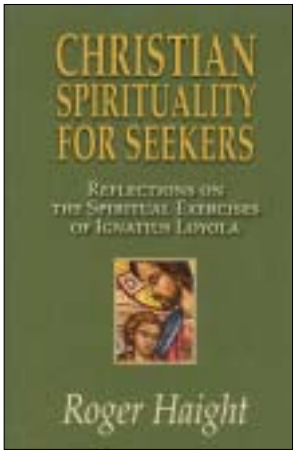
CHRISTIAN SPIRITUALITY FOR SEEKERS

Reflections on the Spiritual Exercises of Ignatius Loyola

By Roger Haight
Orbis Books. 282p $25

One of the gifts Roger Haight, S.J., has given to Catholic theology across nine books and decades of scholarship is his persistent interjection of a universal scope of concern. From *The Experience and Language of Grace* (1979) and *Dynamics of Theology* (1990) to the much-debated *Jesus Symbol of God* (1999), for which he came under censure by the Congregation for the Doctrine of Faith, the global horizon of poverty and war, religious pluralism, ecumenism and postmodern intellectual culture represents for him the field of vision and a host of "new apologetic demands" to which Catholic theology must respond.

Several years ago in **America** (3/17/2008) Haight framed these broad concerns explicitly in terms of spirituality: "Can Catholic spirituality find a place in a global human conversation that spans many religious traditions? Can it accommodate a [scientific] picture of the universe that contemporary children take for granted? Or does religious piety require a more narrowly defined and enclosed self-understanding?" His new book, *Christian Spirituality for Seekers: Reflections on the Spiritual Exercises of Ignatius Loyola*, represents a sophisticated and courageous attempt to frame a response to these questions from the perspective of Ignatian spirituality.



The book rises from Haight's experience offering the Spiritual Exercises to highly diverse groups of students at Union Theological Seminary in New York City. Haight frames his conviction that the Exercises can be engaged fruitfully by people of varied spiritual backgrounds, including those "who belong to other religions or no religion at all"—a view not shared by all Jesuits—against the backdrop of the "multiple missionary frontiers in which Jesuits and others have been engaged over the centuries." He sees his work, in other words, as part of the perennial task of Christian inculturation. Even more, Haight grounds an inclusive approach to the Exercises in St. Ignatius' own principle of adaptation and care for the person at hand.

What is courageous about this effort is Haight's fidelity to an audience of "seekers," those looking for deeper meaning in their lives but "who may or may not have a comprehensive framework" like religious belief for understanding human existence. Haight allows himself little recourse to the royal "we." Confessional language will not do for a secular or unchurched audience, nor for students who identify as "spiritual but not religious." At the same time he clearly intends the book to offer new ways of thinking and praying through the Exercises for committed "insiders," whether spiritual directors or teachers of Christian spirituality, or Christians generally "whose faith has been eroded by postmodern culture."

Notwithstanding its densely analytic style, the book shines in its second half, comprised of 42 reflections on the contemplations of the Spiritual Exercises. Here the figure of Jesus takes center stage, Jesus who is near enough, beautiful enough and human enough to follow. Haight positions Ignatius' contemplation on "The Call of the King" as the heart of a renewed spirituality in an Ignatian key. Upending societal conventions of lordship, Jesus embodies what God desires in loving service to God's reign on earth: precisely not lordly rule over oth-

ers but power with and for others "in teaching, healing, social critique, and building up." What emerges in Haight's reading of the Exercises is a robust adult spirituality not of passive dependence but of discipleship-in-community and empowerment by the Spirit, who summons and sets freedom free, as it were, to commit oneself as Jesus did to the values of God's reign. Moreover, by framing the dynamism of incarnation within the wider drama of an evolving universe, Haight aims to open up for readers a felt sense of "God's immanence within and presence to all of creation in a personal way."

Whether *Christian Spirituality for Seekers* will succeed in readers' estimations as an experiment in Christian inculturation or as a faithful revisioning of the Exercises will depend largely on the degree to which readers sympathize with the principles of interpretation Haight establishes in the first half of the book. First among these is a commitment to historical consciousness as the currency of intelligibility and truth in our times. Fidelity to the Exercises cannot mean a fundamentalist appropriation of the text, but requires a "fusion of narratives" between Ignatius' medieval Catholic worldview and the historical, evolutionary consciousness that 21st century pilgrims take for granted. The absence of substantive reflection on God as Trinity, foundational to Ignatius' spiritual biography and the Exercises, and Haight's decision to limit his Gospel reflections to Luke-Acts, which supports his preference for Spirit-language, may raise eyebrows. Moves like this make this study vulnerable, as some have complained of Haight's theology, to the charge of reductionism.

Haight's work has been controversial partly due to a perception that his portrait of Jesus leaves far too much of the New Testament and the Catholic doctrinal tradition on the cutting room floor, leaving us with a "merely" human Jesus. While I do not share that judgment, I do think Haight is too quick to undervalue sapiential and cataphatic (symbolically effusive and content-rich) ways of knowing and experiencing God in and through Jesus Christ in favor of a strongly rational and apophatic bias (symbolically reserved and content-spare).

To frame it another way, can Christian spirituality remain "Christian" or "Ignatian" when it takes its first principles from the surrounding intellectual culture more or less on its own terms? Is "prophecy" possible where there is no longer a common religious language or institutional memory from which to ground communication about "the real"? These remain live questions of inculturation for which Haight's work, I expect, will continue to be something of a lightning rod.

What must not, finally, be overlooked is Haight's deeply biblical and profoundly humane commitment to a common anthropology rising from the experience of radical wonder before creation and the open-ended dynamism of freedom-in-grace. It is not only valid but urgent, after all, for Christians and people of faith to affirm a common "we." "To exist as a human being is to exist in solidarity with other human beings, across time and into the future." *Pace* some of his critics, Haight's vision of Christianity does not surrender to postmodern fragmentation and relativism. Jesus emerges in this study as our consummate bridge to other human beings always and everywhere. Rediscovering the person of Christ may also be the key to the revitalization of an adult Catholic spirituality.

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LETTERS

Bloody Hands

Re "Electoral Responsibility" (Editorial, 10/29): Thanks for continuing to muddy the waters. It has become a tradition for me to cast my ballot for president every four years by going into the voting booth and holding my nose. It is a tortured exercise. I agree that defense spending is a national disgrace. I also agree that health care should be a basic right and that Roe v. Wade should be overturned so that voters once again get a say in how abortion is legislated. I don't remember the last time I cast my vote for president and walked out of the booth without feeling that I had blood on my hands.

STEVE MITCHELL
Lancaster, Pa.

Prayers Answered

Re "Waiting for Gabriel," by Timothy P. O'Malley (10/22): If possible, emotionally or financially, consider adoption. Six years ago we were where the author and his wife are now, and it felt like hell. I prayed a lot, but felt as if I were praying into a hollow well, and each month got worse. We dreaded family gatherings and the people at work had long stopped asking me, "Any plans for children?"

One day my wife, who was really sick of fertility drugs, etc., suggested adoption, and it was like the first break of sunlight after weeks of rain. A kind cousin, out of the blue, offered financial assistance (I guess I wasn't really praying down a well), and a year later we had a wonderful little boy, Luis, from Guatemala. Three months after Luis came home, my wife started throwing up her breakfast, and we realized Luis was going to have a sibling (again, I guess I wasn't praying down a well). A year to the day after Luis came home, little brother Danny was born.

Now those dark days seem a life-

time away. (Our boys are three and six.) But this fine article brought it all back. Keep praying, but consider, if possible, that there are lots of little ones out there praying for a nice home and kind, loving parents. Best of luck.

MIKE CASEY
North Yarmouth, Me.

Family Advice

"On Their Way," by Elizabeth A. Donnelly and Phillip E. Pulaski (10/22), is a lovely and inspiring article. I commend the authors for facilitating the development of their daughters' lived faith. I worry, however, that young parents may read this article and feel immensely intimidated. It's not always possible to send one's kids to Catholic schools, fund overseas mission trips and come up with a host of inspiring Catholic relatives.

My husband and I have three sons, 16, 18 and 22. One of their grandfathers was an atheist, and they attend public schools. But they share a vibrant and active Catholic faith. My advice: Talk as a family about what is really important in life; find regular opportunities to pray together; develop small rituals around the liturgical year; discuss Scripture together and learn about the saints; find opportunities to serve others with your children; teach your children the fundamentals of the Catholic religion and also learn together about other faith traditions; most important, find a church with a congregation, clergy and faith formation program that will nourish everyone in the family.

I cannot over-emphasize the importance of this last point. Worshipping together in a vibrant faith community that revitalizes our minds, hearts and spirits has helped my boys to become not only faithful Catholics, but also retreat leaders, cantors, lectors and parish council members.

AMANDA GREEN
Belmont, Mass.

Two-Tiered Education System

Re "School Daze" (Editorial 10/15): On the whole, **America** did a much better job than the rest of the national press in offering a balanced, thoughtful assessment of the Chicago teachers' strike that acknowledged the deeper issues and avoided union-bashing. But it also missed the opportunity to take a more critical look at Catholic education's current and future role in our two-tiered education system. Why, for example, is **America** so quick to endorse merit pay and other "accountability" standards, measures based on standardized testing, when those same ideas are rarely implemented in Catholic education?

More fundamentally, I know of no Catholic school that does what traditional public schools are asked to do every day: educate every child who walks in the door, regardless of their socioeconomic status, language, special needs or level of parental involvement. Even the most laudable inner-city Catholic educational models, like Cristo Rey schools, depend to some degree on the ability to screen their students. The Catholic Church should ask harder, big-picture questions about its educational enterprise: Vouchers or no vouchers, are Catholic schools resolving or only deepening the division of U.S. schoolchildren into haves and have-nots?

CHARLES BERGMAN
Chicago, Ill.

To send a letter to the editor we recommend using the link that appears below articles on **America**'s Web site, www.americamagazine.org. This allows us to consider your letter for publication in both print and online versions of the magazine. Letters may also be sent to **America**'s editorial office (address on page 2) or by e-mail to: letters@americamagazine.org.

Apocalyptic Vision

THIRTY-THIRD SUNDAY IN ORDINARY TIME (B), NOV. 18, 2012

Readings: Dn 12:1–3; Ps 16:5–11; Heb 10:11–18; Mk 13:24–32

"The sun will be darkened...heaven will be shaken" (Mk 13:24–25)

The Bible is highly complex and includes a plurality of theologies, not all of which align. Some of these differences even reflect dramatic shifts. Many Old Testament authors assumed, for example, that there were gods other than Yahweh (Ps 82:1; 95:3). This had to be corrected (Isa 45:20–21; Jer 16:20; Ps 135:15–18). Another dramatic shift concerned the very possibility of salvation. Ancient Israel believed that everyone, good or bad, goes to Sheol after death, a sort of dark, watery place of rest (Gn 37:35; Nm 16:30). Not so, we find in late Old Testament texts that proclaim resurrection and union with God (Wis 3:1–9).

Other texts offer a variety of images that do not reject previous notions but still cannot cohere to each other. Some texts, for example, imagine a spiritualization of the whole creation (Rom 8:19–23), while others anticipate the destruction of the universe, to be replaced by another (2 Pt 10–13).

Today's readings offer a competing vision, a decidedly apocalyptic one. Our first reading from Daniel describes tribulation, escape for the elect and resurrection from the dead. Daniel's message is, hold on and stay faithful. We will be the victors, but it will get ugly before it gets beautiful. In Mark's Gospel, Jesus foretells persecution, sacrilege, wars and great suffering "such as has not been from the beginning of God's creation" (13:19). In today's Gospel reading this same vision becomes more cosmic: "The sun will be darkened...the stars will be falling from the sky, and the powers in the heavens will be shaken." While Jesus announces that only the Father knows the time, he also assures his listeners that "this generation will not pass away until all these things have taken place."

Did these predictions come from Jesus' own mouth, or are they a product of Mark's church under persecution? What do we make of Jesus' unfulfilled prediction that all these apocalyptic events would happen during his current generation? Why would Mark include this almost two generations later? And what does all this mean for us?

We might begin by recognizing that the various incompatible visions within the Bible need not be problematic. The variety of images invites us into an array of access points to the divine mystery. They can inspire different spiritualities that collectively enrich the church, and they can help us individually engage our spiritual lives most fully.

The biblical reflections on the sacredness of creation heighten my experiences of awe and wonder, and they inspire me to look for God's presence there. When I take life too seriously, I am challenged and freed by thinking of a universe that is passing away. I think my heart is big enough to realize that I am both a resident alien in this world (1 Pt 2:11) and commissioned to "promote the welfare of the city to which I have exiled you" (Jer 29:7). In another vein, I can recognize, as Paul did, that I am nothing (2 Cor 12:11)—what freedom!—and that I am loved deeply as a child of God and heir with Christ himself (Rom 8:16–17)—what dignity!

The images help us engage the mystery but should not be identified with it. It would be a mistake to imagine apocalyptic texts as if they were newspaper headlines from the future. Instead of thinking that Jesus erred in his apocalyptic prediction, we might realize that not only Mark's generation needed to hear it, but ours as well. An apocalyptic vision helps us recognize that God's forces are fighting for us. It inspires us not to give up when we are overwhelmed and tempted to quit. It helps us yearn for Christ with that ancient plea, *Maranatha*, "Come Lord Jesus."

As Pope John Paul II once said: "Let us pray that the heartfelt prayer of the church, 'Come Lord Jesus,' will become the spontaneous plea of every human heart. We can never be satisfied by the things of the world. Our hearts yearn for the promised blessings still to come."

PETER FELDMEIER

PRAYING WITH SCRIPTURE

- Meditate through the week using the mantra "Come Lord Jesus."
- Ask the Lord to fill your heart with spiritual urgency.

ART: TAD DUNNE

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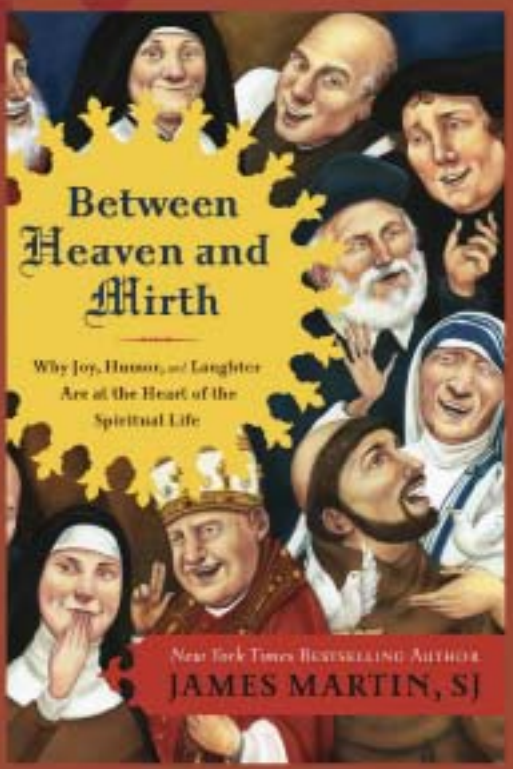

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