

ARCADIA



Special Issue:
Celebrating Monsignor Liddy
and
Essay Contest Winners

The Journal of the
Catholic Studies Program
Vol. X—June 2020

Volume X ~ June 2020

ARCADIA: A Student Journal for Faith and Culture

“ET IN ARCADIA
EGO.”

E D I T O R I A L B O A R D

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Volume X ~ June 2020

ARCADIA: A Student Journal for Faith and Culture

ARCADIA

A Student Journal for Faith and Culture

Arcadia - A Student Journal for Faith and Culture offers a vehicle by which University Undergraduates can contribute to the ongoing "dialogue between the Catholic Intellectual Tradition and all areas of contemporary culture." Special issues showcase the fruits of the Catholic Studies Program's many initiatives. *Arcadia* is published annually at Seton Hall University in South Orange, New Jersey.

Volume X - June 2020

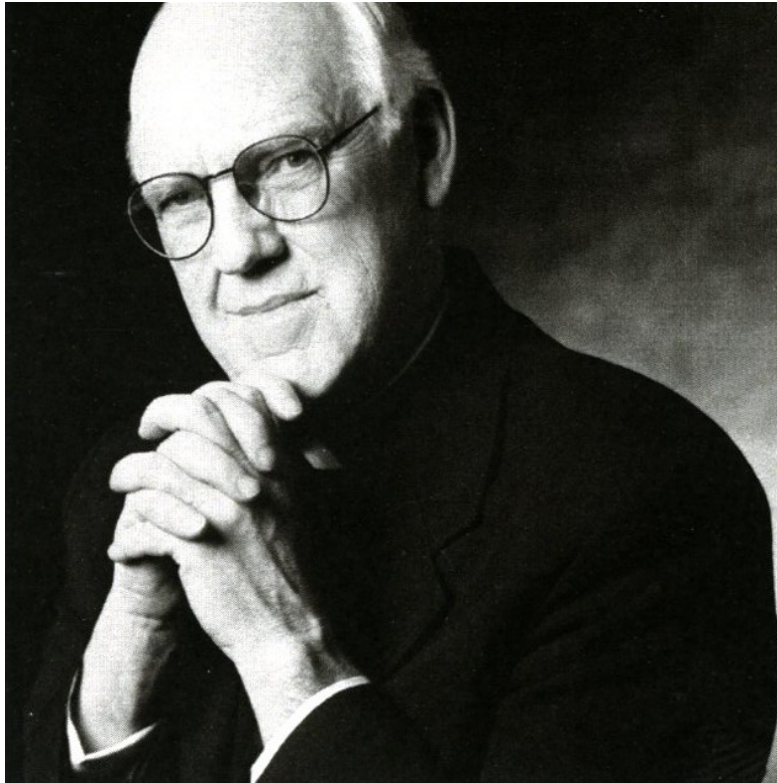
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ARCADIA: A Student Journal for Faith and Culture

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*With Gratitude to Monsignor
Richard Liddy...*



Msgr. Richard Liddy, who has spearheaded the establishment and nourished the flourishing of Catholic Studies at Seton Hall University, will be retiring from his position as the Director of the Center for Catholic Studies this summer. We are grateful that he will remain an active member of the University community, continuing as a Professor in the Department of Religion, and we look forward to his continued prolific scholarship. Msgr. Liddy is the author of the widely acclaimed *Transforming Light: Intellectual Conversion in the Early*

Loneragan (1993) and *Startling Strangeness: Reading Loneragan's Insight* (2007), and he is currently writing a work on John Henry Newman.

He is known and greatly appreciated for inspiring and facilitating fruitful discussions on and actions to support the University Mission, most notably through gently educating innumerable students, faculty, staff, and administrators about the thought of the noted Canadian philosopher-theologian Bernard Lonergan, S.J., and of St. John Henry Newman. While these are noteworthy and sustained accomplishments, those who know Msgr. Liddy prize even more his warm and gentle demeanor, which has allowed him to minister in a firm, gentle way to thousands of Setonians through the decades.

We are pleased to publish in this section of *Arcadia* testimonials from faculty members and administrators. Each of these testimonials presents a unique perspective on Msgr. Liddy's influence on the University's academic programs—and on the members of the University community. We also share here images, collected by University Archivist and Adjunct Professor of Catholic Studies Alan Delozier, DLitt, that present snapshots of Msgr. Liddy's time as Director of the Center for Catholic Studies and of his ministry and scholarship.

We share this tribute to Msgr. Liddy in gratitude to him for his continued generosity in sharing his wisdom with us, and in gratitude to God for making so many of us the beneficiaries of Msgr. Liddy's ongoing priestly ministry.

(Images in this section courtesy of the Monsignor William Noe' Field Archives & Special Collections Center, Seton Hall University.)

Cor ad Cor Loquitur with the University – The Legacy of Monsignor Liddy

by Ines Angeli Murzaku, PhD
Director of Catholic Studies Program

Cor ad cor loquitur (heart speaks to heart) was St. John Henry Newman's motto when he became Cardinal in 1879. He borrowed it from St. Francis de Sales, the 17th-century French spiritual writer, bishop and Doctor of the Church, to whom Newman felt close spiritually and whom he highly revered. What *Cor ad cor loquitur* meant for Newman was an understanding of Christian life as a call to holiness and a desire to enter into intimate communion with the heart of God, as Pope Benedict XVI explains in his homily for the beatification of Cardinal Newman in 2010.¹ According to Newman, friendship with God can be achieved with prayer which transforms and divinizes people. God impacts and changes hearts by speaking directly to people's hearts, and consequently God changes the world, one heart at a time. Newman's theology and the heart-impact process was an inspiration behind the establishment of the Center for Catholic Studies (1997) and Program in Catholic Studies (1998) at Seton Hall University more than 20 years ago. *Cor ad cor loquitur* – the Catholic Studies Program was designed to speak to the hearts of God and the University, exploring the mystery of the divine-human relationship, communicating the Catholic

¹ Pope Benedict XVI, Mass with the Beatification of Venerable Cardinal John Henry Newman, September 19, 2010.
http://w2.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100919_beatific-newman.html

Intellectual Tradition – from the heart of the Church to the heart of the University and its multiple disciplines and professional schools.

What Started Catholic Studies: Three Eventful Events in Three Eventful Years (1996-1999)

In 1996, Msgr. Robert Sheeran, then president of Seton Hall University, addressing the need to revamp the University's Catholic mission and direction, announced "the creation of a University professorship of Catholic Thought and Culture" and appointed Msgr. Richard Liddy to this position.² According to Msgr. Sheeran's announcement to the Seton Hall community, the position was created to "help the University articulate its Catholic mission and direction to both internal and external publics."³ Msgr. Sheeran's expectation for Seton Hall University as the oldest and largest diocesan university in America was "to take a leadership role in determining what it means to be an institution of higher education with a Catholic mission," adding that "having some faculty in Roman collars and crosses on top of our buildings is not enough. Rather, we should strive to weave our faith and our beliefs throughout our academic programs and the fabric of campus life."⁴ Msgr. Sheeran saw revelation and reason being woven into the life of the University, penetrating every discipline while maintaining the academic integrity of every discipline.

² News Seton Hall University, May 16, 1996, Archives & Special Collections Center, Seton Hall University, p. 1.

³ Ibid.

⁴ Ibid.

“The intellectual life and faith are not mutually exclusive” he explained, as the “foundation for much of modern scholarship and thought was laid within Catholicism and the Catholic Intellectual Tradition.” Moreover, because revelation and reason are so closely related in Catholicism, every part of a Catholic university’s curriculum should be informed by philosophical, theological and ethical perspectives of Catholicism. Msgr. Sheeran’s message to Seton Hall University closes on an optimistic note: pledging his administration’s constant support to strengthen Catholicity and Catholic identity of Seton Hall University.

On March 31, 1998, Msgr. Liddy sent a letter to the then Chancellor of Seton Hall University, Fr. Thomas R. Peterson, O.P., reporting on the activities of the one-year-old Center for Catholic Studies which was founded in 1997 and the formation of a 25-member steering committee. One of the top priorities of the Center for Catholic Studies was working with faculty to establish “a new undergraduate Minor/Certificate in Catholic Studies” according to Msgr. Liddy’s report to Chancellor Peterson.⁵ From the letter it is clear that a nucleus of dedicated Seton Hall faculty coming from different schools and disciplines throughout the University was created who had worked to develop a minor program in Catholic Studies. The proposal was approved by faculty and was submitted to the College of Arts and Sciences Education Policy Committee (EPC), which is responsible

⁵ Letter Liddy to Peterson, March 31, 1998, Archives & Special Collections Center, Seton Hall University, p. 1.

for “recommending academic policy to the faculty of the College of Arts and Sciences.”⁶ The Catholic Studies Program was developed by multi-disciplinary faculty; was multi-disciplinary in nature and approach; and was expected to reach out to schools throughout the University while anchored in the College of Arts and Sciences, the oldest and largest academic unit at Seton Hall University. The program was expected to be connecting and connected, enriching and enriched, giving and receiving in communicating the Catholic Intellectual Tradition to every discipline. The Catholic Studies Program was designed to be at the heart (*corde*) of the Church and the University, connecting the pulse of the Church to that of the University. In the letter, Msgr. Liddy explained that the minor in Catholic Studies was going to be voted on at the College of Arts and Sciences’ April meeting and the program would “be up and running next year.”⁷ Thus in the span of three years, three important events synthesized Seton Hall’s response to *Ex Corde Ecclesiae*. This was the beginning of the now 21-year-old Catholic Studies Program at Seton Hall University.

⁶ College of Arts & Sciences Educational Policy Committee By-Laws, I, General Policies, A, p. 1.

⁷ Letter Liddy to Peterson, March 31, 1998, Archives & Special Collections Center, Seton Hall University, p. 1.

Why a Catholic Studies Program at Seton Hall University? What Is the Purpose of the Program?

In the same letter to Chancellor Peterson, Msgr. Liddy explained that “the charter document” for the establishment of Catholic Studies at Seton Hall, as elsewhere in the USA, was a direct response to and application of the 1990 John Paul II Apostolic Constitution *Ex Corde Ecclesiae* (From the Heart of the Church). Consequently, Catholic Studies programs in the USA were developed to address concerns about Catholic identity and Catholic mission revival at Catholic colleges and universities nationwide. Such programs have made headway, becoming important forces on campuses, but also raising the universities’ profiles in marketing and fundraising campaigns. An estimated 25 to 30 among the nation’s 230 Catholic colleges and universities have undergraduate Catholic Studies programs and departments. The Catholic Studies Department and Catholic Studies Center dual-model at the University of St. Thomas in St. Paul, Minnesota, which offers an undergraduate major and minor and graduate degree in Catholic Studies and joint degrees with several professional schools including the School of Law, was applied at Seton Hall.

Pope John Paul II via *Ex Corde Ecclesiae* provided the charter document, and the University of St. Thomas provided a successful application. It was up to Seton Hall faculty and administration to make their original contribution and leave their imprint in the national Catholic Studies movement. Thus, Seton Hall’s Center for Catholic Studies and Academic Program in Catholic Studies duo was understood in the light of revamping the University’s Catholic mission and applying *Ex Corde*

Ecclesiae. Seton Hall faculty supported by the Center and the administration envisioned an academic curriculum which was able to authentically and professionally interpret and articulate the Catholic Intellectual Tradition which fostered a reflection and praxis of all aspects of Catholicism including its connection with various disciplines across the University. Moreover, the Center for Catholic Studies established itself as a nucleus for Seton Hall faculty to explore Catholic Intellectual Tradition as a source of inspiration and the integration in their academic vocation through workshops, lectures and sponsored study abroad summer seminars which brought faculty to the sources of the Catholic Tradition and encouraged an integration of revelation in their teaching and research. Additionally, faculty of the steering committee were well aware that “Catholicity” was not easily quantifiable; as a result, faculty decided that the program’s Catholic identity was going to be reflected in four areas: “1) the composition of its faculty – who was expected to be trained in the Catholic Intellectual Tradition; 2) in the nature and content of Catholic Studies Program curriculum, 3) in its responsiveness to the intellectual and pastoral needs of the Catholic Church and 4) to the intellectual and future ministerial needs of its students.”⁸

The 1999-2000 catalogue features for the first time Catholic Studies Program directed by Msgr. Liddy. The program was an open-hearted invitation to all students to join the interdisciplinary program in Catholic Studies

⁸ Core Curriculum special committee report.

where “many dimensions of Catholic culture come alive.”⁹ From the start in 1999, the Catholic Studies Program was a stand-alone, interdisciplinary program anchored in the College of Arts and Sciences and granting its degree through the College of Arts and Sciences. The program provided students with critical insights into “Catholicism’s dynamic interaction with cultures, traditions and intellectual life throughout history.”¹⁰ Initially, all Catholic Studies offerings were cross-listed courses with other disciplines and departments including English, History, Philosophy, and Religion.

The first Catholic Studies proper courses developed and taught by Catholic Studies affiliated faculty were the *Integrating Seminar in Catholic Studies*, a requirement for students who were minoring in the program, and *Emergence of Christian Rome*, developed and team-taught by Msgr. Richard Liddy and Fr. Douglas Milewski in 1999 in Rome. Through its very successful study abroad courses, the Catholic Studies Program became a pioneer in the College of Arts and Sciences and University-wide in integrating international experience in the academic curricula. The exploration of the beautiful has been a theme in Christian theology since the time of Pseudo-Dionysius, but in later theological developments the beautiful seemed to have been subordinated to the good and especially the true. The exploration of theology through the “beautiful” and the aesthetic education or the aesthetic path that had

⁹ 1999-2000 Undergraduate Catalogue, Archives & Special Collections Center, Seton Hall University, p. 153.

¹⁰ Ibid.

brought many individuals to seeing the harmony and complementarity between faith and reason became the Catholic Studies Program's path. As a result, other highly successful study abroad courses including *Foundations of Christian Culture (Italy, Oxford, Poland, Spain, etc.)*; *Italy in the Footsteps of the Saints*; *Latin American Catholicism*; *The Catholic Faith and the Resurrection of Poland*; and *World Youth Day* in Australia were developed and taught by Catholic Studies affiliated faculty including Fr. Ian Boyd and Drs. Nancy Enright, Ines Murzaku and Dermot Quinn.

The year 2003 marked another milestone: besides the minor and certificate in Catholic Studies, an undergraduate major BA was developed, which demanded new curricula and new courses connecting the Catholic Intellectual Tradition to other disciplines across the University. New courses included *The Philosophy and Theology of Lonergan*; *The Catholic Classics and Interiority*; *Catholicism and Art*; *Catholicism and Literature*; *Chesterton, Lewis and the Sacramental Tradition*; and *Literature of Catholic Conversion*. According to the self-study conducted in November 2008, the aim of the program was "to achieve growth and enrollment to 25 majors."¹¹

The Center for Catholic Studies – Catholic Studies Program and the Core

Authentic Catholic universities seek to integrate knowledge between various academic fields in order to answer the most central questions of human life: Who

¹¹ Program Review in Catholic Studies, Self-Study 2008, p. 3.

am I? Why am I here? Where am I going? From 2005 to 2011, the year the University Core Curriculum started, the Center for Catholic Studies was involved in the creation and development of the Core “arranging the majority of the faculty development programs related to the core and with regard to the faculty actually teaching in the core and curricular leadership.”¹² Msgr. Liddy’s new proposed structure for the Core provided a meaningful place for Catholic Studies Program. Catholic Studies was best-poised to fulfill its University-wide Catholic mission while providing the Core’s “intellectual foundation, and having a real say in shaping the future of the core without stealing it or running it.”¹³ The Center for Catholic Studies through its various institutes (the Chesterton Institute for Faith and Culture, the Bernard Lonergan Institute, and the Micah Institute for Business and Economics) and faculty development seminars reached out to the various schools of the University and collaborated with these schools. It was the Center for Catholic Studies which gave the Core a framework and a solid intellectual foundation to start as it had done with Catholic Studies Program in 1998. From the start, the Center for Catholic Studies forged a natural connection and collaboration between the Core and Catholic Studies Program. This collaboration was applied in the Catholic Studies Program’s new curricular offerings which started in 2012, a year after the establishment of the Core, via Signature III/Catholic Studies courses. The Catholic Studies Program (BA), as previously mentioned, has had the Catholic Intellectual

¹² Letter from Msg. Richard Liddy, proposing a structure for the Core, 2005, Archives & Special Collections Center, Seton Hall University, p. 1.

¹³ Ibid., p. 2.

Tradition as an established feature of the degree program from its inception, years before the emergence of the University Core. So, in a way, Catholic Studies was doing what the Core aspired to do. The interdisciplinary nature of the Catholic Studies Program and its cross-university outreach model became the seedbed and guide for the development of the Core.

Moreover, the Faculty Senate 2009 review of the Catholic Studies Program identified the program as the Catholic mission standard-bearer:

If there is one program at Seton Hall that directly proclaims the mission of the University, it is Catholic Studies. It is apparently a regional, if not national, model for such programs, and while somewhat small in both faculty and students, seems to justify the resources it receives now and in the future. The Center for Catholic Studies is clearly in line with the mission of SHU and the external reviewer observes that it is "...one of the most successful of its kind in the country."¹⁴

The 2009 Faculty Senate review encouraged the program, because of its focus on the Catholic mission and its interdisciplinary nature, to take a lead in developing Signature III curricula, a role the program has fulfilled from 2012-present. Substantial curricular additions were made from 2012-2017, responding to the needs of the University and students who were joining the Catholic Studies Program either as majors, double-majors or minors from every school and discipline in the

¹⁴ Senate Program Review, April 2009.

University. Among courses which became standard-bearer Catholic Studies Program courses, developed and taught by faculty who were trained in the Catholic Intellectual Tradition in addition to other disciplines, were: *Catholicism and the Human Sciences* (Dr. Anthony Haynor); *The Church and Science* (Dr. Joseph Maloy); *Catholic Saints Alive!* (Dr. James McGlone); *Modern Women of Faith* (Dr. Monika Rice); *Global Christianity* (Dr. Jason Scully); *Holy Images and Worship* (Dr. Barbara Crostini); *Faith and Fashion* (Prof. Nancy Harding); *Spirituality of Sports* (Prof. Allan Wright); *Internship in Catholic Studies* (Dr. Ines Murzaku); *Search for Human Fulfillment* (Msgr. James Cafone); *Spirituality of Work* (Dr. Julie Burkey); *Popes and Science* (Fr. Paul Haffner); *Catholicism, Healthcare and the Human Condition* (Anthony Carlino, MD); *Catholic Liturgical Music* (Prof. John Nowik); *Catholic Theology of Science* (Dr. Stacy Trasancos); *Creation and Science* (Fr. Joseph Laracy); *Theology of Food* (Fr. Gerald Buonopane); *New Jersey Catholic Experience* (Dr. Alan Delozier); *Walking the Sacred Labyrinth* (Dr. Marta Deyrup); and other courses¹⁵ which make up the Catholic Studies Program's robust curricular offerings. Catholic Studies faculty are engaging the world from a perspective sympathetic to the Catholic Intellectual Tradition.

Special minors and concentrations including Faith and Science; Catholic Pastoral Music; Pilgrimage Studies; and special track for Business School students were added to the Catholic Studies Program offerings. This substantial growth of the academic program offerings,

¹⁵ For a list of all Catholic Studies courses please visit the 2019-2020 catalogue at <https://www.shu.edu/academics/upload/Undergraduate-Catalogue-2019-2020.pdf>.

especially Catholic Studies/Signature III courses, was reflected in the number of students who chose to major, double-major, or minor in Catholic Studies reaching 42 in February 2016; the number is continuing to grow steadily. The program founded just over 20 years ago continues to be a standard bearer of impeccable academic quality of courses and instructors, where revelation and reason are explored with rigor in the academic courses and the scholarly lectures, lecture series and symposia which are part of the Catholic Studies Program. For more than two decades, the academic program and its variegated activities have stayed true to and fulfilled the Catholic mission and vision of the University.

In conclusion, the Catholic Studies Program continues to allow space in which *Cor ad cor loquitur*, for students and, indeed, for the entire University. Its academic curricula and activities make the dialogue of revelation and reason authentic and real, applying *Ex Corde Ecclesia* of Pope John Paul II. Catholic Studies is a program with deep roots in tradition – speaking from the heart of the Church to the heart of the University and its multiple disciplines and professional schools – *Cor ad cor loquitur*.

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*Testimonials to Monsignor
Richard Liddy*

A great gift to Seton Hall, to the Church, and to the whole world is our beloved Msgr. Richard M. Liddy. It is a great honor to have him as a friend, brother priest, teacher, and more. I have been involved with the University Seminars on Mission and the Praxis Program of the Advanced Seminar on Mission, programs that Monsignor had a very significant role in developing. Monsignor teaches us how to apply the mission of the University to our respective disciplines and departments and to the Catholic Intellectual Tradition. He shows us through the teaching of Fr. Bernard Lonergan how to connect our disciplines to each other and to achieve an integrated understanding of knowledge. As a result, I have a better understanding of the relationship between faith and science. Monsignor assisted me in developing a Core III course, *Science and Theology of Food*, in which I discuss the Catholic Intellectual Tradition. Although the Tradition is not an easy topic to understand and teach, through Monsignor's teaching of Fr. Lonergan and St. John Henry Newman, I have a greater appreciation of it as a dialogue between the Christian community of believers and the culture in which it finds itself. The Catholic university, particularly Seton Hall University, serves as the steward of this "conversation." Msgr. Liddy, the faithful servant leader that he is, by showing us how we can talk and meet across disciplines, helps make Seton Hall a Community of One. Thank you, Msgr. Liddy, for being a true "rock" of our Alma Mater!

— Rev. Gerald J. Buonopane, PhD, Senior Lecturer,
Chemistry and Biochemistry

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Msgr. Liddy has made laudable contributions to Seton Hall's Center for Catholic Studies. He lives John Henry Newman's idea that the university is indeed a place of concourse. I'm grateful to Msgr. Liddy for his encouragement and support while I was developing *Catholicism, Healthcare and the Human Condition* – a course for the Catholic Studies Program. He is truly an advocate for the understanding of the faith, an insatiable learner, a tireless teacher, a good and gentle soul and a priest at heart. May he enjoy peace and many blessings.

– Anthony Carlino, MD, PhD, FACP, Associate Chair for Education, Department of Medicine

Seminary gets new rector

Rev. Richard M. Liddy has been appointed rector of Immaculate Conception Seminary of Seton Hall University and dean of the School of Theology and Pastoral Ministry effective June 1.

Father Liddy succeeds Msgr. Edward J. Ciuba, who has been rector of the seminary since 1974. Msgr. Ciuba is taking a sabbatical for one year to do research and study at Princeton Theological Seminary.

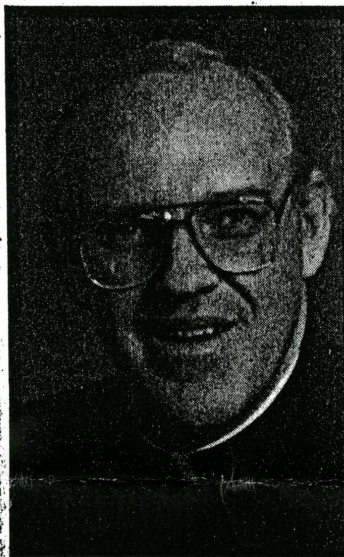
Archbishop Peter L. Gerety accepted and approved the nomination of Father Liddy as rector of the seminary and Msgr. John J. Petillo, Chancellor of Seton Hall, announced the appointment as dean of the School of Theology and Pastoral Ministry.

The announcement came a few days before the official dedication of the new seminary building on the Seton Hall campus in South Orange on April 10.

Founded center

Father Liddy served most recently as spiritual director of the North American College in Rome where he administered the spiritual formation program for students from about 70 dioceses. He also served as director of the evaluation program for the North American College and as director of the Newman Study Centre at Urbanianum University in Vatican City.

As founder of the Lonergan Center at the North American College, Father Liddy established a research center



Rev. Richard M. Liddy

containing all the primary and secondary materials on the Canadian philosopher-theologian, Rev. Bernard Lonergan, S.J.

Ordained in Rome

Father Liddy was ordained in Rome in 1963 after studies at Seton Hall University, Immaculate Conception Seminary and the Gregorian University in Rome.

On his return to this country, he was assigned to the faculty of Immaculate Conception Seminary, but returned to Rome for doctoral studies in philosophy at the Gregorian.

From 1974 to 1980, he was spiritual director of Immaculate Conception Seminary where he initiated a system of optional retreats according to the Ignatian method as well as the inter-session program with pastoral, psychological, and retreat components designed for student development. He went to Rome again early in 1980 to assume his post at the North American College.

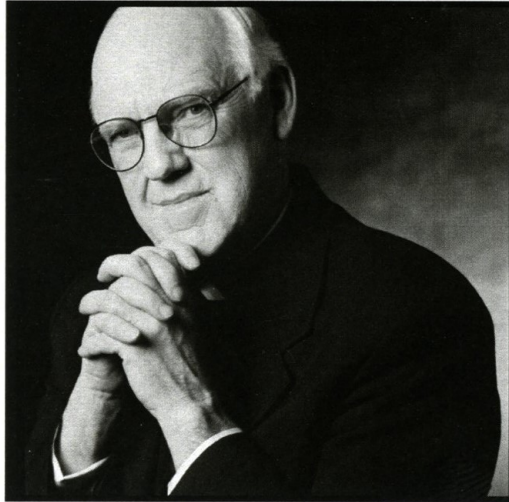
Article from *The Catholic Advocate* announcing Msgr. Liddy's appointment as rector of Immaculate Conception Seminary in 1985

We in the Department of Religion know Msgr. Richard Liddy as a full professor who also bears the high distinction of University Professor of Catholic Thought and Culture. (He was appointed to this position by former president Msgr. Robert Sheeran.) This honor is well deserved, especially given his service as Chancellor of Seton Hall, Rector of the Seminary, and position within the Priest Community on campus, not to mention his scholarly accomplishments as founder of the journal *The Lonergan Review* and the Lonergan Institute at Seton Hall, president of the Newman Association of America, and author of *Startling Strangeness: Reading Lonergan's Insight* (2006) and his highly acclaimed 1993 book *Transforming Light: Intellectual Conversion in the Early Lonergan*, which was recently translated into Italian. But Msgr. Liddy's academic accolades are only matched by the legacy he leaves with innumerable number of students and alumni who call him mentor and friend. Similarly, in the Department of Religion, he is hardly just a colleague but our North Star, always guiding us toward the genuine end of religious and theological education, which is the formation of our intellect in service to God and neighbor. A great university depends on its great faculty, and great faculty is the thread that weaves us together into a common academic life. I can hardly think of anyone who has made the kind of indelible mark on our institution in the ways Msgr. Liddy has. What a privilege it is to count him as our friend.

– KC Choi, PhD, Chair, Department of Religion

The initial vision and subsequent contributions of Msgr. Richard Liddy that led to the creation and nurturing of Catholic Studies have made this program an important part of the educational landscape not only as part of the Seton Hall experience, but also on an international level. The excellence that is evident in the activities of this center and the educational opportunities provided to the learning community are ongoing tributes to the varied contributions and continued care that Msgr. Liddy has offered in abundance. He is simply the heart and soul of Catholic Studies at Setonia. Msgr. Liddy is truly a gentle and kind soul who has touched a number of lives from colleagues to students, visiting scholars, and others who have greatly benefited from his knowledge and counsel, including myself. From personal experience, I have learned a great deal from Msgr. Liddy who has been a thoughtful and valued mentor and collaborator over the years. He remains a truly important part of the Catholic Studies and Seton Hall community and we are honored to have Msgr. Liddy as part of our lives.

– Alan Delozier, DLitt, University Archivist, Adjunct Professor of Catholic Studies



MSGR. RICHARD M. LIDDY

50th Anniversary of Ordination

SAINT IGNATIUS CHURCH, ROME
DECEMBER 18, 1963

SETON HALL UNIVERSITY
DECEMBER 18, 2013

"You have made us for
Yourself, O Lord,
And our hearts are restless
until they rest in Thee..."

—Saint Augustine

Commemorative prayer card in celebration of the Golden
Jubilee of Msgr. Liddy's ordination to the priesthood

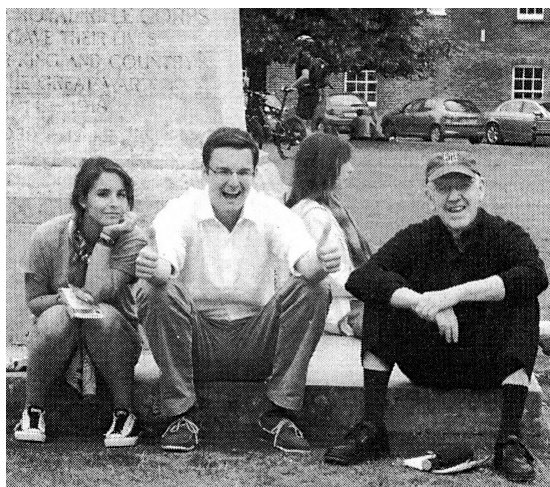
Msgr. Liddy has been the heart and soul of Catholic Studies since its inception. He has had the vision to bring an open, loving, wise presence of the heart of Catholic identity and inspiration to Seton Hall. He started the Catholic Studies Program and Center and held the seminar that led to the creation of the Core. He started the Praxis Program for faculty to delve into the work of Bernard Lonergan, as well as *The Lonergan Review*. I could go on with a list of his accomplishments, but what he means to us at Catholic Studies, to Dr. Murzaku and myself, and to countless others – faculty, administrators, staff and students – cannot be described by listing his accomplishments. When I think of what I love best about Seton Hall and someone who helps me through difficult times, I think of him. He is one of the kindest, most loving and wisest people I know, and I am grateful to him, as we all are, for his friendship and inspiration.

– Nancy Enright, PhD, Director of the Core

Msgr. Liddy has been and continues to be a very special person in my life and in the life of this University. His tenure as Director of the Center for Catholic Studies since its inception in 1997 has been remarkable. I have attended countless lectures sponsored by the Center, talks that have expanded my knowledge of fields of inquiry critical to being a well-versed Catholic intellectual and a meaningful contributor to the liberal arts mission of the University. The Center has played an important role in the establishment and success of the Praxis program, designed to apply the seminal work of Bernard Lonergan to the teaching and administrative missions of the University. As a Cohort I G.E.M. Fellow, I can attest to the powerful impact that my involvement in Praxis has had on my teaching, scholarship and approach to life. I would like to express my profound appreciation to Msgr. Liddy for the pivotal role that he has played in this transformative initiative. I have also worked closely with Msgr. Liddy on various activities related to the CAST program. His inspirational and prudent leadership has been invaluable. As someone who has taught in the CORE and continues to do so, I am grateful to Msgr. Liddy for his contributions to what has proven to be a successful University-wide curricular initiative. Everything to which Msgr. Liddy commits himself, I have observed close up for over 20 years, revolves around the Catholic mission of the University, one that focuses on the integration of various knowledge domains, and on living a well-lived life. I am so thankful to Msgr. Liddy for supporting me as a human scientist, and for sensitizing me to how the pursuit of a scientific understanding of human behavior needs to be grounded in and informed by spiritual enlightenment, that is, “falling in love with God.” Regarding his directorship of the Center for Catholic Studies, I say, “Well done, my

friend.” We in the Seton Hall community and beyond look forward to many more years of friendship, collegiality, inspiration and good humor. We will continue to be shaped by his wisdom, one that always nudges us (gently yet steadfastly) to raise and address the right questions.

– Anthony L. Haynor, PhD, Associate Professor of Sociology



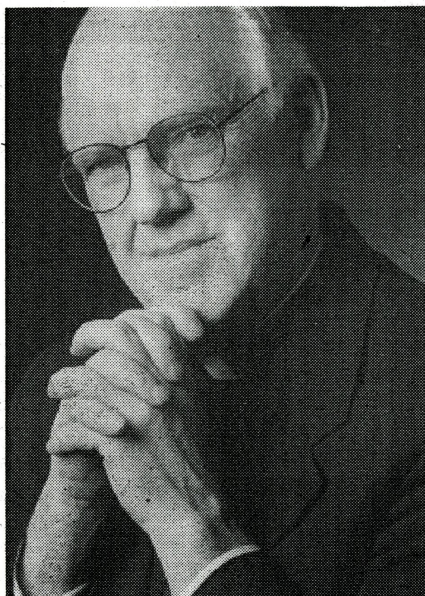
I am deeply grateful for the life and ministry of Msgr. Richard M. Liddy, STL, PhD. Since I first joined the faculty of Seton Hall University, he has been a tremendous source of encouragement and support. Msgr. Liddy is a very talented priest-scholar. He excels at calling forth the best in others and accompanying them not only intellectually, but also spiritually and pastorally. Msgr. Liddy's interests in interdisciplinary communication have been a particularly valuable contribution to Seton Hall over the years. In a time when many academics find themselves isolated in disciplinary "silos," Monsignor has facilitated, through the Center for Catholic Studies and its various institutes, interdisciplinary teaching and research. He has been very supportive of my own scholarship and teaching in the field of theology and science. In particular, he has encouraged my interests in the work of the late Distinguished Professor of Physics, Fr. Staley L. Jaki, OSB, STD, PhD. Msgr. Liddy's promotion of the Catholic Intellectual Tradition at Seton Hall through the Catholic Studies Program and Center is a tremendous legacy. May our Lord continue to bless him and his priestly ministry.

– Fr. Joseph R. Laracy, STD

I have known Msgr. Richard Liddy as a colleague—kind, helpful, gentle, courteous, and scholarly—since I started teaching at Seton Hall. His role was crucial in envisioning and building Catholic Studies, as a discipline focused not on dogma and ritual, but on the accomplishments of the Church and Catholics across intellectual, aesthetic and social spheres. In addition to our interactions when I was on the College EPC and the University APC in developing the program, I greatly value working together twice in the past three years. The first occurrence was his guest lecture on Bernard Lonergan in the CORE III/CAST course on *Logic, the Limits to Knowledge and the Christian Intellectual Tradition*, which I teach with Fr. Joseph Laracy, exploring the interaction in his works of mathematics and logic with theology and philosophy. The second, even more rewarding, was working together with Msgr. Liddy, Fr. Laracy, and Prof. Valdez on a conference paper/presentation, and then a journal paper, on Bernard Lonergan and Second Order Cybernetics. Both illustrated the intellectual breadth of Fr. Lonergan, and of Msgr. Liddy as well.

There's a traditional if somewhat fulsome compliment, "You are a gentleman and a scholar, and your kindness is exceeded only by your good looks." I can think of no one to whom that applies more than my colleague, Msgr. Dick Liddy. Few faculty have more exemplified the Seton Hall tradition or its mission, and few have made a greater contribution to Seton Hall. He will be missed.

— Thomas Marlowe, PhD, Department of Mathematics and Computer Science



**MONSIGNOR RICHARD
M. LIDDY**

MONSIGNOR Richard M. Liddy is the professor of Catholic thought and culture, and director of the Center for Catholic Studies, at **Seton Hall University** in South Orange, New Jersey.

Liddy is a faculty member of the Religious Studies Department, and previously served as spiritual director and rector/dean of Immaculate Conception Seminary School of Theology.

In addition, he served as acting chancellor of Seton Hall in 1990. He also was spiritual director of the North American College in Rome from 1980 to 1984.

Liddy's doctoral dissertation examined the work of the American philosopher of art, Susanne K. Langer. In 1978 he published a book of poetry, *In God's Gentle Arms*.

In 1993 he published a work on the Jesuit philosopher-theologian, Bernard J. Lonergan (1904-84), entitled *Transforming Light: Intellectual Conversion in the Early Lonergan*.

His next book, *"Startling Strangeness": Reading Lonergan's Insight*, was published in November 2006. This work treats his own encounter with Bernard Lonergan as the philosopher's student in Rome in the sixties.

Also in 2006, the Bernard J. Lonergan Institute at Seton Hall was inaugurated under the direction of Liddy. The institute functions as a research center containing all significant primary and secondary literature on Lonergan, and will serve to implement his vision of integrating Catholic theology with modern culture.

Liddy has written articles in national periodicals on the thought of Cardinal John Henry Newman, as well as on art, education, formation and church leadership.

Liddy earned a BA in classics from Seton Hall in 1960, an STL in theology from Gregorian University in Rome in 1964, and a Ph.D. in philosophy from Gregorian in 1970.

Liddy's great-grandfather on his father's side left Co. Clare for America in the 1840s. His maternal grandmother emigrated from Co. Cork to New York in 1888.



Profile published in the *Irish Voice* when Msgr. Liddy was named to the Irish Education 100 list in December of 2011

In his typically humble and quiet way, Msgr. Liddy has brought to Seton Hall a very great gift. He has created the conditions for increased study of and engagement with the Catholic Intellectual Tradition through the Praxis Program. As he led the various cohorts through their studies, many faculty members from various disciplines have studied the Generalized Empirical Method of Jesuit Theologian Bernard Lonergan, SJ, and implemented its principles into their pedagogical practices. Happy to be somewhat behind the scenes in order to facilitate the faculty appropriation of the tenets, Msgr. Liddy has been the shepherd guiding us forward into that greener pasture in which we and our students have developed a habit of mind that has its basis in intellectual values which begin with questioning and which work to develop the whole person, a process of critical thinking that is ultimately moral thinking which seeks truth and the human good. This is the great gift Msgr. Liddy has given to the faculty and students, the entire community, at Seton Hall University.

– Melinda Papaccio, MA, Department of English

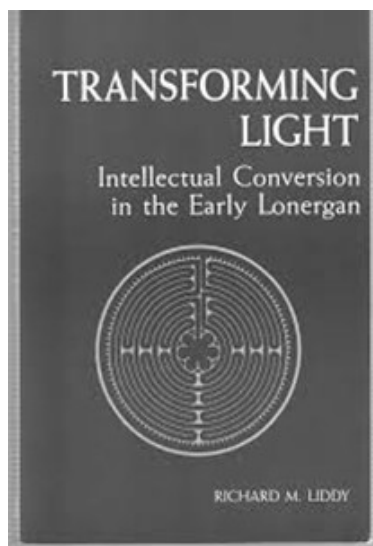
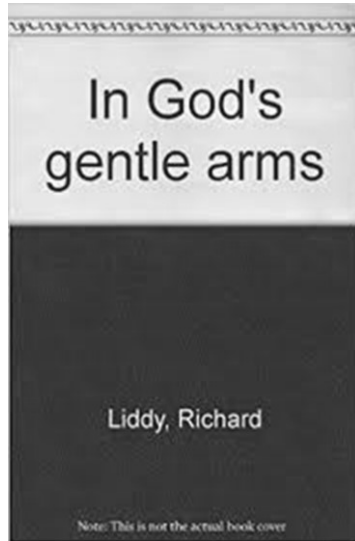
Msgr. Richard Liddy has made an enormous contribution to Seton Hall University. He is an architect of efforts made at the University over the last two decades to enhance its Catholic mission. These efforts have been embodied in his creation of the Center for Catholic Studies and in his promotion of the steps leading to the development of the Catholic Studies Program and to the development of the University Core. All of these have helped to promote the Catholic Intellectual Tradition, which is a critical aspect of a Catholic university.

An important component in Msgr. Liddy's work, which has supported all three of these developments, has been his intense study of the theological work of Bernard Lonergan, SJ, one of the most influential modern Catholic theologians. Having been a student of Father Lonergan, Msgr. Liddy has written articles and books about Lonergan (with one of the latter translated into Italian), and has created at Seton Hall a Lonergan Institute, which for ten years has published a scholarly journal called *The Lonergan Review*. He has brought numerous Lonergan scholars to lecture at Seton Hall. Many Seton Hall faculty and students have benefitted greatly from all this. Msgr. Liddy has also focused on the work of St. John Henry Cardinal Newman, perhaps especially *The Idea of a University*. He contributed to the *positio* which was important in the process leading to Newman's canonization.

Dedicated priest, profound scholar,—congratulations and thanks, Msgr. Richard Liddy, for the great work you have done at Seton Hall. We have all benefitted.

— Msgr. John A. Radano

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A few of Msgr. Liddy's
many publications

The Catholic Studies Program is one of the many legacies of Msgr. Liddy for which the Seton Hall community will always be grateful. It was through his vision and leadership that the program came into being, giving students the opportunity to pursue the interdisciplinary study of Catholicism. He recognized the potential that existed at Seton Hall and worked to make it a reality. More than anything else, though, he infused the program with a broad, welcoming and all-encompassing vision of Catholicity that has been the hallmark of his long career at Seton Hall. He recognized that since Catholicism touches all areas of study, all disciplines had a place in the program. He invited students to recognize the ongoing interplay between faith and culture, between the liberal arts and professional programs, and between the intellect and the spirit. He welcomed students and faculty into a community of learners ever in search of greater insight. Alongside so many others, I count myself fortunate to be part of the Catholic Studies program that Msgr. Liddy first envisioned and thank him for all he has done to make Seton Hall a home for the heart, the mind and the spirit.

– Dr. Thomas Rzeznik, History Department

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ARCADIA

Memory and Peace

2020 High School
Essay Contest Winners

Memory and Peace

In 2020, the Catholic Studies Program essay contest invited the students of New Jersey's Catholic high schools to reflect on the theme of peace. This year will mark the 75th anniversary of two of the most destructive events mankind has known—the dropping of the atomic bomb on Hiroshima and Nagasaki—and of one of the most hope-filled moments—the end of World War II. In his recent message for the 53rd World Day of Peace, Pope Francis reflected on his trip to Japan, where he met survivors of the 1945 nuclear attacks. He noted that memory is “the fruit of experience, to serve as the basis and inspiration for present and future decisions to promote peace.” Pope Francis explained that even during dark times, “the remembrance of even a small gesture of solidarity received can lead to courageous and even heroic decisions.”

In response to the Catholic Studies Program's call to the students of New Jersey's Catholic high schools, we received an inspiring collection of essays that demonstrate that memory holds the power to spark hope and action toward peace. The following winning essays showcase the students' exploration of how personal and collective historical memories have inspired and empowered them to promote peace in personal and broader contexts. These students' generosity in sharing their insights and hopefulness bodes well for a peace-filled future!

2020 Essay Contest Winners

First Place: Mya Whiles – Camden Catholic High School

Second Prizes: Christina Alberti – St. Mary's High School, Rutherford

Aidan Ready – Union Catholic Regional High School

The Color of Peace

by Mya Whiles

Peace has no color. That was my belief as a child educated in a Quaker school where pacifism was second nature. We learned “SPICES,” an acronym standing for Simplicity, Peace, Integrity, Community, Equality and Stewardship. Respect and compassion for all were standard dynamics, and the only differences that existed between my classmates and me in my mind were our varying interests. I believed that the world shared my mindset. My naive belief was shattered on February 26, 2012. That was the night that Trayvon Martin, who carried nothing more than an iced tea bottle and Skittles in his backpack, was killed. His death saddened and confused me. My young and idealistic mindset had led me to believe that we lived in a post-racial society, where unjustifiable violence like what had happened to Trayvon Martin no longer existed.

As I grew older, so did the number of victims of violence at the hands of those who believed that their lives did not matter: Eric Garner, Philando Castile, Tamir Rice, Sandra Bland and Alton Sterling. I carry their names and experiences in my thoughts each day. Many of their last moments were caught on film, and these memories still haunt me. I will never forget the talk my parents would later have with me in case I was pulled over by the police while driving. “Keep your hands on the steering wheel,” my mother instructs me. “Be respectful and always announce what you are planning to do if you must move your hands,” my father warns me. African American parents all over the country engage in these

sensitive conversations with their children. We are taught to be respectful in order to avoid the grimmest consequence of racism: death. At the time I couldn't understand why I would be perceived as dangerous simply due to my race. Peace had no color, but I discovered that racism did—red: the red of rage, the red of violence and the red of bloodshed. I realized then that my life mattered no matter what others believed. From that point on, I became passionate about social justice in order to promote a world of peace, not injustice.

Injustices, like those faced by Trayvon Martin, that have happened and continue to happen are a result of the racist and inherently violent attitude that society has toward African Americans. The violence and ugliness of slavery never truly went away after Abraham Lincoln's Emancipation Proclamation. Jim Crow laws and the violent effects they had on society deepened the wounds of slavery from which America has never healed. Even the Civil Rights Movement, that was led by the notably non-violent Dr. Martin Luther King Jr, had its distinct moments of violence. The lesson I learned from the history of this country and of my ancestors is that we must heal, and healing requires peace.

Achieving peace is often viewed as unrealistic. I disagree. The necessity of peace that had been so clear to me as a child is real and has become more essential than ever. We have to understand each other and respect each other to have it, but peace is a necessity on which we cannot compromise. There is a hopeful future ahead, if we are able to make peace a priority and see each other through a lens of love and not hate. Hope can heal our past and create a better future. I carry this belief into my work as a founding member of the T.H.E. (Together

Honoring Everyone) Council at my high school. Our mission is consistent with our name, and we believe in honoring everyone with the same respect, regardless of race, ethnicity, class or religion. We strive to promote and celebrate the aspects of humanity that make us different, while creating a safe space for dialogue and education. Education and dialogue are necessary steps to take in advancing toward the goal of peace. If we do not talk to each other, we cannot love each other as God intended. My dream is to carry the peaceful mission of T.H.E. Council forward as a civil rights attorney to be part of this solution in obtaining peace. As a high school student now and as an adult in the future, I will work to achieve peace, no matter how elusive it may be, and in doing so, instill hope in the hearts of others, for if peace were to have a color, it should be the color of hope.

An Inspiring Role Model

by Christina Alberti

On November 13, 2009, I woke up thinking it was just any other day, unaware of what I'd soon be told that would shatter the perfect world I lived in. Early that morning, my dad was unable to continue fighting the cancer that had been eating away at him. After two years in and out of the hospital, he drew his last breath and left us. Over the course of these ten years without him, I've had a lot of time to ruminate about his life and how his death affected those around him. When people think about the loss of a loved one, they focus on the initial tragedy. What they overlook is the change ignited by his or her death that affects everything they say and do whether they realize it or not.

You could say my dad was just a guy with an infectious smile and charm, but that wouldn't do him justice. My dad had a strong character and cared immensely about making the world a better place: whether it was for his kids, his wife, his workers or even strangers. It didn't matter what was being asked; my dad always went out of his way to help others. He had more friends than anyone I ever met. The line at his wake extended out of the building and down the block. That's how many lives he affected, how many hearts he touched. They all have the most amazing stories of him, highlighting his ability to make people laugh in any situation. During moments like these it feels as though he never left. I realize that he is still here, in our memories. I may not be able to see him, but I know he's up there, smiling down on us.

I can't recall every minute detail about my father, but I

will never forget what he taught me. As children, we emulate our parents' behavior. Through his example, I learned at a young age to be personable and kind. He preached the golden rule and that all people deserve respect. I had an extraordinary role model who was taken away from me. There are other people in this world who have suffered some form of trauma and never had anyone to guide them. Often, I try to avoid confrontation over petty quarrels because everyone has a story, and they may never have been able to get over their past. Sometimes it is hard to turn the other cheek. There are even times I feel as though others abuse my kindness, but I know it's better than putting others down. My dad handled conflict with a certain grace I never understood as a child, but now I know it's better to live in peace than always be right.

His death occurred when I was seven. The growth I experienced during my formative years was based on losing him. Instead of allowing his death to affect me in a negative way, I use it to fuel my desire for positivity. Every day, I do my best to lead a life that would make him proud, in hopes of honoring his memory and continuing a legacy of compassion for others.

Whether I'm lending my ears to listen to another's problems or doing something as trivial as smiling at a stranger, my goal is to spread positivity. Hopefully in doing this, I can inspire others to perform small acts of kindness, like how my dad inspired me. If more people were willing to extend a helping hand to others, we would live in a world with less hate. I may not make a global change, but I use the memories I have of my father to promote peace to those around me.

The Peace That Comes From Within

by Aidan Ready

Peace isn't a gift; it is morally something that you create. Peace isn't a singular subject, for it is a multi-step equation that must be solved by many in order to get a solution. You see, peace isn't the solution, for it is the teamwork and effort used to solve the equation that makes peace so different. We are the links on the necklace that hold the amulet that protects us from all evil and those who try to destroy. We create peace within a community, within a nation and most importantly, we create peace in ourselves.

A place of happiness and family. A place of memories and laughs. A place you call home, where you feel safe and welcomed. A place where you feel nothing can hurt you. But is all this really true? Everything I have described wasn't true for me, for only a few short years ago I had battled depression and demons within my mind. No matter where I went, I could never find safety and comfort. I would find myself sitting in my room for hours on end in a deep daze and I felt as if I wasn't physically on this earth anymore.

A year had passed, and I finally got a hold of my emotions and started to rebuild my former self. I had been so socially isolated that I had lost many friends, and people avoided me thinking that I was weird or different. Though my battle with depression was hard fought, it had inspired me to create peace within myself and others around me. I started to believe in myself and believe in others more, I and wanted to encourage myself and others to help those who are suffering.

I started to promote peace in a very simple way: when I see someone I don't know I smile and wave. This brings inner peace within that person and within myself, knowing that I could have made someone's day or week. I also promote peace by helping others who are going through depression. Even if they don't want my help, it lets them know that someone cares and that is the best feeling I could have or give a person.

In the end, peace is a creation not a given, and it can only be created within you and others. People pray every day for world peace and the ability to come together as one. Though it seems like a great place to live in, it is basically impossible to achieve. Yet, peace can be achieved with those closest to you—people in your family, people in your community or the people in your church. John 14:27, “Peace I leave you; my peace I give you”—offer others your peace and kindness. Make those around you happy; try to talk to those who are searching for love and help.

Making someone's day also makes yours, knowing that you created peace with that person, and created peace within that person brings pride and satisfaction.

ARCADIA: A Student Journal for Faith and Culture

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ARCADIA

*Msgr. James Cafone
Catholic Mission
Vitae Gaudium Award*

***Msgr. James Cafone Catholic Mission
Vitae Gaudium Award***

On April 30, 2020 the Seton Hall University [Catholic Studies Program](#) bestowed upon Catholic Studies senior Jean V. McArthur the Msgr. James Cafone Catholic Mission Vitae Gaudium Award. The award honors the memory of Msgr. James Cafone, who devotedly and joyfully served the Seton Hall University, the Archdiocese of Newark and the surrounding Catholic community for 47 years.

This award, given annually, recognizes Seton Hall University seniors who demonstrate Msgr. Cafone's spirit of compassion, service and dedication to the mission of Seton Hall University and the Catholic faith community. Ms. McArthur's essay highlights inspirational elements of the life of Saint Padre Pio of Pietrelcina, focusing on how his grounding in his family and community life led him to deep spiritual reflection and heroic charitable action.

Saint Padre Pio of Pietrelcina

by Jean V. McArthur

Padre Pio is my favored saint. He is my companion, especially during my single parent journey. In writing and researching about this beloved man, I am praying that I can grow closer to him and adhere to his teachings that instruct one to grow closer to Jesus and Mary. May his words of wisdom guide me to live my life as a holy person and example of the God who became man, who loved me so much that He willingly sacrificed Himself for my sins.

This birthplace of this humble saint was the small village of Pietrelcina, in southern Italy, in the region known as Campania in the Province of Benevento. Most of the population in this area were illiterate. They were sharecroppers and very few owned their own land. They lived a hand-to-mouth existence. The diet consisted of rice, bread, pasta and cornmeal, with almost no meat. The men were so unhealthy that most were not fit for military service. Malaria, pellagra and tuberculosis were widespread, child mortality was common, and every few years a cholera epidemic broke out and claimed thousands of lives (Padre Pio: The True Story 19).

The etymology of the name, which according to legend, has undergone changes in the course of centuries, is also uncertain. According to civic and parish document, it was first call *Pietra*, and then *Pietra Pulcina* or *Pietra Pucina*. On the other hand, according to another legend, the name *Pietra* was changed to *Pietra Elcina*, in honor of the fairy Elginia, who dwelt in the area; or to

Pietra Porcina, after the killing of a wild boar that took place in a cave adjacent to the castle; or to *Pietra-pucina*, when in the excavation of the parish church a stone slab was found on which had been carved a hen with her chicks (*pulcini*); or finally, to *Pietrelcina*, referring to an evergreen oak (*elce*) that was found growing among the rocks and stones. Ultimately it was that evergreen oak, with a serpent wrapped around its trunk, that became the civic coat of arms for that region. (The Life of Padre Pio Between the Altar and the Confessional 1,2)

I think of this last sentence as a prophecy of Padre Pio who was to come from this little town. The serpent wrapped around the tree trunk reminds me of Padre Pio, the “evergreen strong oak,” and the serpent represents “the devil” who would try as hard as he could to squeeze the life out of Padre Pio.

The name “Pietrelcina” also comes from the belief that a castle, the year 1100, was originally built on “big and hard stones” with huge walls and two doors, one to the north and one to the south. After the earthquake of 1688, the remains of a little chapel were found inside the castle, dedicated to St. Michael, the holy angel. It is supposed that Pietrelcina dates from the Norman-Longobard period, because the people had a dedication to St. Michael as the holy angel and were known to build chapels in their castles in honor of him (Saint Pio of Pietrelcina Everybody’s Cyrenean 3, 4).

In Pietrelcina, the day began with the ringing of the church bell. The people celebrated many feast days, but their devotion to Mary was especially strong. In August,

the feast of La Madonna della Libera (Our Lady of Deliverance) was celebrated with the people offering their first fruits to her at Mass; lighting candles and leaving notes at the altar; and carrying the wooden statue of La Libera through the streets, accompanied by the town band. At night fireworks were lit, and there were tightrope walking, theatrical performances, horse racing and games of all sorts. La Libera is hailed as Pietrelcina's personal protectress. The account dates back to the seventh century of how Our Lady saved the town from the Byzantine Greek armies who ravaged Italy. The bishop of Benevento started devotion to our holy mother under the title of Our Lady of Deliverance. Records indicate another miracle that took place in the 1854 cholera epidemic. The town gathered to pray for healing under La Libera's protection and many were healed and new cases of sickness rapidly declined (Padre Pio: The True Story 19-21).

It would almost appear that the urban topography and the atmosphere of the little farming village have historically imbedded themselves in the psychological make-up of the inhabitants, resulting in their colorful character: easily angered and pacified; jealous of themselves and of their achievements, but, at the same time, generous as the land which surrounds them.

Another element relevant to this difficult character syntheses, is the historical background and the fundamentally religious customs which imprinted in the natives, a certain obstinacy in constructing their own home even against Moslem and Norman fury, and in participating in religious celebrations, after so much hard work.

The same surly stubbornness, the same understanding kindness, the same religious essence absorbs Francesco Forgione, preparing him to become the scene of encounter between the ancient and modern forces, like the devil and sin, God and grace, and the place of encounter of a humanity that seeks peace for its painful tensions. (Saint Pio of Pietrelcia Everybody's Cyrenean 4)

The Forgione family, Francesco's paternal family, were small landowners. "According to local tradition, the family came originally from the Abruzzi, a region to the northeast. The earliest ancestor of record was Antonio Forgione, who died in Pietrelcina in 1837 at the age of about eighty." Antonio had a son Donato (1786-1841), who had a son Michele who died in 1819. This is known through vital statistics and fragments of parish church records. He died and left behind his second wife who had two little children: seven-year-old Orazio Maria, and two-year-old Orsola. Orazio was raised by his stepfather Celestino Orlando and his mother (Padre Pio: The True Story 21).

Orazio was born on October 23, 1860, but was baptized Grazio Maria. His family was very poor, and he spent his time tending the family sheep.

In his twenties, he was described as small in stature, thin and wiry, fair skin, dark eyes and a full thick head of chestnut hair that he kept till his end of days. He was a man who trusted in the Lord for wisdom to solve any problems, as was "the Forgione character." He tried to instill this in his children. I think that is why Padre Pio always said: "Pray, hope and don't worry." He was a holy

man who went to church daily and prayed his rosary. He was a man full of joy who liked to sing. “He spoke the sonorous and lively dialect” (Saint Pio of Pietrelcian Everybody’s Cyrenean 10).

Maria Giuseppa de Nunzio, the only child of Fortunato De Nunzio (c. 1821 – 1869) and Maria Giovanna Gagliardi (1831 – 1908), was born on March 28, 1859. She was from Castello and from a more socially prominent family. Some of her relatives disapproved of her marriage to Orazio.

She had light blue eyes and was as tall as her husband. She was slim and had very small feet. She was gracious and elegant, always dressed impeccably. She was very devout and was very hospitable. She spoke in the Neapolitan dialect, as most of the people of her age and class did (Padre Pio: The True Story 23).

Grazio and Giuseppa, in Father Martindale’s opinion, bring to mind, in an extraordinary way, the parents of Jacinta and Francesco Marto of Fatima, even in their physical features, but above all in their cordial amiability, hospitality, uprightness and true country dignity. They were both called Zi’ (uncle and aunt); Zi Gra and Zia Peppa. (St. Padre Pio of Pietrelcina Everybody’s Cyrenean 10)

Grazio and Guiseppa were married on June 8, 1881, and moved in with Guiseppa’s family but before their first child was born, they moved into simple place of their own. A year after they were married, their first child, a son, was born on June 25, 1882, and was named Michele after Gra’s father. Two years later, a second son was

born whom they named Francesco. It was believed that he was named after St. Francis because Grazio had a great devotion to him. Francesco only lived for twenty days. A third child was born, Amalia, but she died in infancy. A fourth child came into the world on May 25, 1887, named Francesco after his dead brother. According to the parish register, the birth time was 5:30 p.m. but the records of the town clerk have 10 p.m. This child would be known later on as “Padre Pio.” He was baptized the next day at the church of St. Anna and was dedicated to the Blessed Mother by his mother.

Francesco II was affectionately known as “Franci” (Frankie). After Frankie, on September 15, 1889, came a sister, name Felicita, who was named after her grandmother. The sixth child was born on March 15, 1892, and was name after Orazio’s maternal grandmother, Pellegrina Cardone. The seventh child was born the day after Christmas in 1894 and was named Grazia and called Graziella (Gracie). There are some who say that an eighth baby was born named Mario, who was born March 24, 1889, and lived for only eleven months. Padre Pio’s niece, born in the 1920s, told the author that Mario did exist, but that there were no church or civil records to prove it (Padre Pio: The True Story 24). “In later years, when Padre Pio performed weddings, he often wished the couple *otto bambini* – eight babies – and some assume that this was because he was one of eight siblings” (Padre Pio: The True Story).

Francesco was a beautiful baby, who was held and loved by all the neighbors, but at night he was a constant crier. On one night when his father was trying to get some sleep after a long day’s work, it was said that he jumped out of bed and grabbed the child and dangled

him by the arms saying “Is it possible that a devil has been born into this house instead of a Christian!” (The Life of Padre Pio Between the Altar and the Confessional 7). The boy slipped, fell and hit his head on the brick floor. The mother scooped him up and chastised his father.

The incident was described in later years by Padre Pio himself, who added: “From that night on, I didn’t cry anymore.” Then he explained: “I cried out of fear. As soon as my mother put out the light, all kinds of monsters approached me and they disappeared only when the light was turned on again. It was the devil tormenting me!” (8)

Franci was a sickly child. At the age of two, he suffered from stomach problems and at age ten became ill with some sort of typhoid fever. The doctor diagnosed him as only having days to live. He wanted to go up to the family farm. He was taken up there to rest in bed. In the morning his mother had prepared some hot peppers for the workers as a treat, but the peppers were so hot that they could only eat a little. The pot was left on the windowsill on the room where Franci was in bed. He got up and ate all the peppers and washed them down with some milk, then fell asleep. When his mother came back and saw the peppers gone, she blamed the dog. When Franci awoke the next morning, he was cured and he told his mother that he had eaten the peppers (Padre Pio: The True Story 28, 29)!

At the age of five he was already sensitive to the things of God. One morning he was all alone in the pew praying before the tabernacle. Jesus appeared to him and

beckoned him to come closer and when he did, Jesus laid his hands upon his head. Francesco understood that as a call that he was to consecrate himself to God. From that moment on his thoughts were fixed on heavenly things (The Life Of Padre Pio Between the Altar and the Confessional 11).

But Satan was lying in wait. A confirmation of how he manifested himself is found in the *Diary* of one of his spiritual directors, Padre Agostino de San Marco, who made the following entry in 1915:

“The ecstasies and apparitions began when he was five years old and had the thought and desire to consecrate himself forever to the Lord. At the time supernatural interventions were practically continuous. When asked why he had concealed this for such a long time, he answered candidly that he did not speak of it because he thought this was ordinary and it happened to all souls. In fact, one morning he asked ingenuously: ‘And you, don’t you see the Madonna?’ On hearing the negative response, he retorted ‘You only say that out of holy humility!’ The diabolical apparitions also began when he was five years old, and for almost twenty years he was tormented by obscene images in human form or in the form of ferocious animals.” (The Life of Padre Pio Between the Altar and the Confessional 11. 12)

Francesco was a regular little boy. At about the age of ten or eleven, he enjoyed playing with his friends while he was tending his sheep in the pasture, but if his friends began cursing or using God’s name in vain, he would run from them and cover his ears from hearing

such language. He loved to go to Mass with his grandmother. He preferred doing that to eating his supper (The Life of Padre Pio Between the Altar and the Confessional).

He was a constant altar boy for the liturgical services and would remain after services and stay praying on his knees, “begging the sacristan to let him stay after mass and lock the doors, promising not to tell anyone and return to let him out” (Saint Pio of Pietrelcina Everybody’s Cyrenean 15).

Young Francesco was preparing himself for his First Holy Communion at the age of ten. He didn’t always sleep in a bed. His mother would prepare the bed in the evening and the next morning come into his room and find the bed untouched and a stone on the floor that her son had used for a pillow. He was engaged in acts of mortification. This was witnessed by his friend Ubaldo Vecchiarino, who told the following story. One winter evening, he and his friends wondered what Franci did at night because he was not out with them. They sneaked over to his house and piled up stones to peek into his room. The room was dark, but they heard sounds like one beating himself with a hemp cord. This fact was confirmed by his mother who one day heard the sound of chains coming from the next room. She found Francesco beating himself with chains. She made him stop for fear he would hurt himself and become ill. She asked him why he was doing this. His reply was “I must beat myself just as the Jews beat Jesus and made his shoulders bleed” (Saint Pio of Pietrelcina Everybody’s Cyrenean 15, 16).

The Sacrament of Confirmation was administered to

Francesco as the age of twelve. On September 27, 1899, Bishop Donato Maria Dell'Olio of Benevento issued the sacrament to 27 children in the church of Pietrelcina. That event remained in Padre Pio's mind.

Fifteen years later, while staying at Pietrelcina, in a letter to Padre Agostino, he recalled the feelings he had on that occasion:

During these past few days we have had a visit from Archbishop Bonazzi, who is here to confer confirmation . . . I wept because of the consolation I felt in my heart as a result of this sacred ceremony. It called to mind what the Holy Paraclete made me feel on the day that I received the sacrament of confirmation, a very special day and unforgettable for the rest of my life. How many sweet emotions this consoling Spirit made me feel on that day! When I think of it, I feel completely ignited by that living flame which burns and consumes but causes not pain. (The Life of Padre Pio Between the Altar and the Confessional 15, 16 *Epistolario*, I, 471)

Padre Pio always knew he wanted to be "A friar with a beard!" In Pietrelcina and the surrounding area, it was the custom for the friars to go from house to house begging for their necessities. This was done in the spirit of St. Francis, their founder. On one afternoon, a particular 26-year-old friar, Fra Camillo from the Capuchin friary of Morcone, 13 miles from Pietrelcina, came to the village carrying a large sack that he filled with the provisions that he collected. Fra Cami', as he was affectionately called by the children, was a merry man, and the children would walk with him through the

village. He would give them holy cards, medals, chestnuts and walnuts. Franci was attracted to this happy friar, but was especially fascinated by his beard (Padre Pio: The True Story). “Fra Cami’ told him that all Capuchins have beards and Francesco was determined to become a Capuchin, because, as he said, he wanted one day to have a beard like Fra Cami” (33).

Francesco talked to his parents about his wish to enter the priesthood. He would have to go to school, and that would cost money. The money for schooling was an issue because the Forgione family had little. Grazio made a decision to go to America where he could earn money for Franci’s education. His mother was so upset that her boy would be leaving her, she cried and cried. Her tears were not for his vocation, but that he would be away from her and Pietrelcina. It was on the feast of the Epiphany, after 7:00 Mass when Francesco came home that his mother greeted him and took his hands and said “My son, you are breaking my heart! . . . But do not think of your mother’s sorrows now; Saint Francis had called you and you must go! He received his mother’s blessing and her rosary. The rosary is preserved today amongst the objects most dear to Padre Pio” (20). It was just as painful for Francesco to say goodbye to his family and the world. The closer the day of departure came, the more agony he experienced, but the night before he was to leave, our Lord comforted his soul with a vision.

It saw Jesus and His Mother who, in all their majesty began to encourage it and assure it of their predilection. Finally, Jesus placed a hand on his head and that was enough to strengthen the upper part of the soul so as to avoid his shedding even one tear during the painful separation, despite the painful martyrdom which tore the

body and the soul. (Padre Pio speaks in the 3rd person, Saint Pio of Pietrelcina Everybody's Cyrenean 21).

He was given a second vision while he was meditating on his vocation.

He beheld at his side a majestic figure of rare beauty, radiant as the sun. This man took him by the hand and he heard him say: "Come with me, for it is fitting that you fight as a valiant warrior." He led him to a vast plain, where there was a great multitude of people, divided into two groups. On one side he saw men of beautiful countenance, clad in snow-white garments, on the other, in the second group, were black-robed men of hideous appearance who seemed like dark shadows.

Between these two large groups was a wide space in which that soul was placed by his guide. As he gazed intently at the two groups, suddenly in the middle of that space which separated them a man advanced, so tall that his forehead touched the clouds, while his countenance was that of a hideous black monster.

At this sight the poor soul was completely disconnected and felt his life suspended. The strange figure advanced nearer and the guide at the side of that soul informed him that he would have to fight this individual. At these words the poor thing turned pale, trembled all over and was on the point of falling to the ground in a faint, so great was the terror he experienced.

The guide supported him with one arm until he

had recovered somewhat from his fright. The soul then turned to his guide and begged him to save him from the fury of that stranger being, because, he told him, that man was so strong that the strength of all men combined would not be sufficient to knock him down.

“All resistance is useless; it is advisable that you fight this man. Take heart; enter confidently into the combat, go forward courageously, for I shall be close to you. I will assist you and not allow him to overcome you. In reward for your victory over him, I’ll give you a splendid crown to adorn your head.”

The poor soul took heart and entered into combat with that dreadful and mysterious being. The impact was tremendous, but with the aid of his guide who never left his side, he finally overcame his adversary, threw him to the ground and obliged him to flee.

Then the guide, faithful to his promise, took from beneath his robes a crown of exceptional splendour, of indescribable beauty, which he placed on his head. But after an instant he withdrew the crown, saying as he did so: “I shall reserve for you an even more beautiful crown if you succeed in the combat with that being with whom you have already fought. He will return continually to the attack to regain his lost honour. Fight valiantly and have no doubt about my assistance. Keep your eyes wide open for that mysterious being will endeavor to take you by surprise. Don’t be afraid of his attacks or of his dreadful aspect.

Remember what I have promised you: that I'll always be close to you and help you so that you'll always succeed in overcoming him."

When that mysterious being had been vanquished the entire multitude of hideous men took to flight with shrieks and imprecations and deafening cries, while from the other multitude came the sound of applause and praise for the splendid man more radiant than the sun who had assisted the poor soul so magnificently in the fierce combat. Here the vision ended.

By means of the most pure light he understood in a flash that his entry into religion in the service of the heavenly King meant being exposed to combat with that mysterious being from hell with whom he had fought in the previous vision.

He then understood, and this was sufficient to hearten him, that although the demons would be present at his battle to make fun of his failures, on the other hand there was nothing to fear, because the angels would also be present to applaud his victories over Satan.

He also understood that although the enemy he had to fight was a terrible one, he had no reason to be afraid, because Jesus Christ himself, represented by that radiant person who had acted as his guide, would assist him, would always be at his side to help him and would reward him in paradise for the victories achieved, provided he place his trust in him alone and fought generously (Letters I P. 1427-30).

I am out of breath after writing what his soul saw and my heart is pounding. The picture that comes to my mind is from J. R. R. Tolkien's *Lord of the Rings*, in which Aragorn, Frodo, the hobbits, Gandalf and the other heroes stand before the dark Lord Sauron, with his hideous army of created goblins, orcs and Uruk-hai, and battle to protect Middle Earth. The story is so similar to the vision that Francesco experienced. The heroic nature of Padre Pio's mission to do spiritual battle in defense of the Faith is cast in high relief against his humility, and his attitude and action serve as examples for me as I strive to live a Christian life.

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A Fresh(man) Perspective

A Fresh(man) Perspective

Each summer, students entering their first year at Seton Hall University are assigned a book to read in common. In 2019, Professor Marisa Case paired a discussion of the summer reading book, *Educated*, a memoir by Tara Westover, with a classic work, *The Idea of a University*, to honor the canonization of Saint John Henry Newman. Abigail Wingo's short essay, which grew out of her consideration of these two works in tandem, looks toward her expectations a few weeks into her college experience at Seton Hall University.

What's the Point of Higher Education?

by Abigail Wingo

One of the main focuses of *Educated* by Tara Westover was higher education and its impact on her life. In earlier times, higher ed was just seen as a way to learn your craft, whatever it may have been. But as times have evolved, the purpose of higher education isn't as clear as just deepening your knowledge in one specific subject. To me, higher education is much more about expanding your horizons and can be used as a platform to become who you are meant to be. The unique thing about college is the freedoms it provides. Nowhere else can you pursue such an array of topics to study, participate in numerous clubs, or explore previously undiscovered hobbies. I like to think of college as the trunk of a tree. Everyone knows the strongest part of the tree is the trunk, as it lays the foundation for the branches. College can be seen the same way. We are provided with a solid "trunk" of knowledge, activities, and hobbies which we can choose to expand upon based on our interests. By pursuing these topics of study, whether it be academically or socially, we become who we are meant to be. Along the same lines, higher education is one of the best ways to broaden our horizons. To expand one's horizons means to deepen the range of knowledge, experience, or insights a person might have. With college providing so many different opportunities, it's easy to understand why it's so beneficial to learning more about yourself and the world around you. Take me for example. I didn't grow up particularly religious, but over the last month or so of classes here, I have gained new insights on that facet of

life. That's a pretty cool thing. Higher education is no longer about simply learning a craft or progressing further in school, but more about becoming who you are meant to be through all of the different opportunities you are provided. I hope that in my four years here at Seton Hall, I can take advantage of all of the wonderful opportunities given to me to become the absolute best version of myself.



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pray for us!*

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