

ARCADIA



The Journal of the
Catholic Studies Program
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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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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.

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The 180th Anniversary of
Bishop Bayley's Conversion:
A Formative Event for Seton Hall and the Catholic
Church in New Jersey

April 28, 2022, marked the 180th anniversary of the conversion of James Roosevelt Bayley to Catholicism. The former Episcopal minister, of a prominent New York family, had been called to conversion through his work among poor Irish immigrants and through his collaboration with the Catholic priests in Harlem, and he was encouraged in his conversion by his cousins, the children of St. Elizabeth Ann Bayley Seton. After three years of prayer and discernment, he was received into the Church at Chiesa del Gesù in Rome.

Bayley's life would have been remarkable just for his conversion—from Episcopal minister to Catholic layperson, at a time when and in a place where such conversions were not the norm. However, Bayley proceeded to seek formation for the Catholic priesthood. He was ordained a priest for the Diocese of New York in 1844, consecrated the first bishop of Newark in 1852, installed as the archbishop of Baltimore in 1872. What Bishop Bayley did during his time in New Jersey set the trajectory of Catholic life in New Jersey, and the effects of his work and ministry are still felt today.

For 20 years, Bishop Bayley devoted himself to Catholic education in New Jersey. He encouraged religious orders to establish houses in New Jersey, and he himself founded Seton Hall College (now University) and Immaculate Conception Seminary. The demand for seminary education grew, and he eventually was instrumental in founding the Pontifical North American College in Rome. He is known for saying: "In our present position, the schoolhouse has become second in importance to the House of God itself...[our ambition is to have] every Catholic child in the state in a Catholic school." Bishop Bayley's work laid the foundation for Catholic education's outreach to children of all faiths, from preschool

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through the graduate level. All the while, Bishop Bayley followed his own spiritual exercises each day, dedicating himself to integrity and practicing his own Rule of Life.

Bishop Bayley's conversion to Catholicism was a focal point of the programming of Catholic Studies at Seton Hall this spring, as we marked the 180th anniversary of his conversion. On the Catholic Studies study abroad trip, Foundations of Christian Culture, Ines Murzaku, PhD, Director of Catholic Studies, led an enthusiastic group of students in the footsteps of Bishop Bayley, visiting the Chiesa del Gesù in Rome, where Bishop Bayley was received into the Church. The Catholic Studies essay contest for New Jersey high school students this spring on the theme of Bishop Bayley's model for reflection and action in Catholic education.

Marking the date of Bishop Bayley's conversion, Catholic Studies, along with campus partners the Priest Community and the Office of Mission and Ministry, presented a lecture by Rev. Msgr. Raymond Kupke, PhD, Adjunct Professor of Church History at Immaculate Conception Seminary School of Theology (Seton Hall University): "Bishop Bayley's Conversion and Legacy in the Church in New Jersey." This lecture was complemented by a Library window display curated by Alan Delozier, DLitt, University Archivist and Adjunct Associate Professor of Catholic Studies. We are pleased to present here Msgr. Kupke's lecture, as well as text and images from Dr. Delozier's window display.

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Presentation at Seton Hall University
For the 180th Anniversary of the Conversion of
Archbishop James Roosevelt Bayley

April 27, 2022

by Rev. Msgr. Raymond Kupke, PhD

I am happy today to join with the entire Seton Hall community in remembering this important milestone in the life of Father Founder, Archbishop James Roosevelt Bayley. One hundred eighty years ago this April 28, which was also a Thursday that year, 27-year-old Fr. Bayley, after a General Confession that stretched out over two previous days, received conditional Catholic Baptism from the Irish Jesuit Fr. Bartholomew Esmonde. And later in the baroque splendor of the St. Ignatius Chapel in the Church of the Gesù in Rome, he was Confirmed and admitted to first Holy Communion by the prefect of the Congregation de Propaganda Fide, Cardinal Giacomo Franzoni. As head of the Church's Mission Office, Franzoni was something of a "point-man" for dealing in Rome with interesting ecclesiastics from the English-speaking world. Six years later, Franzoni would be the one to ordain John Henry Newman to the Catholic priesthood. And thus began an adventure that would impact all of our lives, and bring us to this room this afternoon.

Bayley was born in Manhattan on August 23, 1814, the son of Guy Carleton Bayley, a prominent city physician, and Grace Roosevelt. His paternal grandfather, also a physician, was the first medical officer of the City of New York. (If you enjoyed the recent COVID-19 commercials of Dr. Dave Chokshi, the NYC chief health officer, Archbishop Bayley's grandfather was Dave's 18th-century predecessor and helped design New York's very first quarantine.) His father's half-sister, Elizabeth Ann, was the first native of the United States to be canonized a Catholic saint. On his mother's side, Bayley was related to both the future American Presidents Roosevelt. His mother's father, James Roosevelt, was also the great

grandfather of President Franklin Roosevelt. His relation to Theodore Roosevelt is a little more distant.

Bayley was baptized into the Episcopal faith at Trinity Church in Manhattan on September 21, 1814. He and his siblings were raised first at Mamaroneck, and then, after his mother's death when he was 13, closer to the city. He was educated in a number of schools including Amherst and the future Trinity College in Hartford. His career plans shifted several times. Before going to Amherst, he contemplated leaving school and joining the Navy. Later, at Hartford, like his father and grandfather, he opted for medical studies. But, after only one year as a medical student, he switched to theology with an intent to enter the Episcopal ministry. Bayley studied at Middletown, Connecticut, under the Reverend Samuel F. Jarvis, a noted Episcopal cleric, the first historiographer of the Episcopal Church, and the possessor of a massive 10,000-volume library. It is during these years, while immersing himself in the study of the Fathers of the Church under Jarvis' direction, that seeds of doubt were first sown.

To the extent that Jarvis recognized the theological doubts that Bayley was experiencing, the force of the older cleric's influence and experience were able to help keep Bayley on the straight and narrow—at least for a time. His family's connections were also pushing him forward. His father had moved the family to Harlem, where he was now a vestryman at St. Andrew's Episcopal Church. When the rector of St. Andrew's had to take a medical leave of absence, Bayley was named to administer the parish and was ordained a deacon on October 3, 1839. The following summer, he filled in again, this time at Zion Church at Avon in Upstate New York near Rochester. Finally, the vacancy at St. Andrew's became permanent, and Bayley accepted the call to the rectorship on October 19, 1840. Bishop John Onderdonk of New York ordained Bayley an Episcopal priest at St. Andrew's on February 14, 1841. But neither the excitement of pastoral

duties, nor the example of Jarvis, nor his family's influence could calm Bayley's hesitations. In less than a year, Bayley resigned the rectorship of St. Andrew's and, literally and religiously, was sailing up the Tiber.

There were at least five major factors which played into Bayley's decision to enter the Catholic Church, and, in fairness, four were pretty much in play during all of Bayley's formative training. First, in this period, there was a strong whiff of, for want of a better term, "Romanism" in the air. In England itself, the Oxford Movement was in full swing. While there were very specific theological, liturgical, ecclesial, and even political issues which made the Oxford Movement uniquely English, there could not help but be an awareness of the movement on this side of the pond. The struggles within the English Church that the Oxford Movement helped to foment could not but be at least discussed, and create some of the same tension in America. While Bayley was in Rome, for example, three Oxford Movement sympathizers founded in Wisconsin the Nashotah House Seminary, which still today provides theological training for the more High Church elements in American Episcopalianism, and serves as an acceptable seminary for both the Episcopal and the Anglo-Catholic Communions. By the time Bayley served as a Catholic bishop, he was one of three former Episcopal clergy serving as Catholic bishops in the United States, and Samuel Ives, the Episcopal Bishop of North Carolina, had resigned and also made the jump to Rome. And this does not include other prominent converts such as Fr. Isaac Hecker (the founder of the Paulists) and Orestes Brownson.

Second, at Middletown with Jarvis, Bayley got a solid grounding in the Fathers of the Church. In particular, Bayley read deeply in Jerome and Irenaeus (who was just elevated to doctor of the church status two months ago) as well as the decrees of the early Church Councils. This reading raised many questions about the universality of the Church versus the *via media* approach of Anglicanism. The role of the

papacy also seemed to be more present in the early Church than Episcopalianism was willing to concede.

Third, during his brief time in Harlem at St. Andrew's, Bayley was able to come into contact, possibly for the first time, with Roman Catholic clergy. In particular, he met regularly with Fr. Michael Curran, the pastor of St. Paul's Catholic Church in Harlem, and, even more crucially, with Fr. John McCloskey, who was both the pastor of St. Joseph's in Greenwich Village and the first president of St. John's College, the precursor of modern Fordham University. McCloskey, later Archbishop of New York, in particular spent a great deal of time answering Bayley's questions and demonstrating to him a Catholic understanding of some of the issues he was wrestling with. (Years later while at Newark, Bayley would serve in a similar capacity for another Episcopal Deacon, George Hobart Doane, the son of the Episcopal Bishop of New Jersey, who also made the jump to Rome and served as Bayley's Vicar General in Newark.) Bayley would get to thank McCloskey for his kindness more than 30 years later when Bayley, as Archbishop of Baltimore, would preside in the name of Pope Pius IX over the ceremonies in the Old St. Patrick's Cathedral, imposing the red *galero* on McCloskey as the first American Cardinal. It was McCloskey, in particular, who helped Bayley cope when the hesitations became almost paralyzing during his final months at St. Andrew's.

Fourth, the example of the Catholics in Bayley's family, particularly his aunt, St. Elizabeth Ann Bayley Seton, cannot be discounted. Bayley was in regular communication with his Catholic cousins, and their experience helped make what must have sometimes appeared to Bayley as a surreal situation, very much practicable. On his voyage to Europe, Bayley went out of his way to visit the Filicchi family in Livorno, the family whose lived Catholicism had helped usher his aunt into the Catholic Church decades earlier. He visited the house where the Setons had stayed, and the grave of his

aunt's husband. In later years, Bayley attributed much of his conversion to the intercession of his sainted aunt. And in death, unlike almost all the other Archbishops of Baltimore, Bayley chose not to be buried in the crypt of the Cathedral Basilica in Baltimore, but rather next to his aunt at the motherhouse cemetery at Emmitsburg.

Finally, the last factor was his trip to Rome itself. Bayley's grandfather Roosevelt was so unnerved by the direction of his grandson's leanings that, in what admittedly may have been an unwitting *Hail Mary pass*, he arranged to send the young man to Rome! What was he thinking about? Where was this grandfather when I was young? Everyone should have a grandfather like James Roosevelt. Apparently, the older Roosevelt was convinced that a good dose of exposure to the corruption, the foppery, the degenerateness of Rome; the superstition rampant in Catholicism; and the obvious fallacies of the papacy would set his grandson and namesake straight and show him in detail the error of his ways. Right! Roosevelt must have been unaware of the religious results the last time members of the family had visited Italy. The Romans have a special word, *romanita*, to describe the peculiar form of beguilement that their city casts on visitors. Bayley hardly stood a chance.

Bayley arrived in Rome on February 24, 180 years ago. He had letters of introduction from Fr. McCloskey to Fr. Paul Cullen, the rector of the Irish College (and later Cardinal Archbishop of Dublin) and Dr. Baggs, the rector of the Venerable English College. Easter was early that year, falling on March 27, so Bayley experienced the end of Lent and Holy Week in Rome, with all the spiritual energy and power those celebrations can convey. Dr. Baggs introduced Bayley to George L. Haskins, a former Episcopal priest from Boston who had himself converted to Catholicism two years earlier. They became lifelong friends, and two years after Bayley, Haskins himself would be ordained a Catholic priest. In the course of long walks and conversations with Haskins, Bayley rehearsed

his misgivings and doubts. Haskins suggested that Bayley make a retreat and sincerely implore the grace of the Holy Spirit. Haskins made the arrangements for Bayley to make an Ignatian retreat under the Irish Jesuit Fr. Bartholomew Esmonde, at the residence next to the Gesù where St. Ignatius of Loyola himself had lived. Bayley began the retreat on April 19 180 years ago, and by April 26, 180 years ago, he was received into the Catholic Church.

After his conversion, Bayley spent some months traveling around Europe on his own “grand tour” in the fashion of the day. He finally entered the Seminary of St. Sulpice in Paris in August 1842. (Some 92 years later, his 20th-century successor in Newark Archbishop Peter L. Gerety would also enter the same seminary.) That same month Bayley met his ordinary, Bishop John J. Hughes of New York, for the first time when Hughes visited Paris on his way to Rome. It was Hughes’ suggestion that Bayley complete his studies in New York at St. John’s College, the precursor of Fordham University. After a year in Paris, Bayley arrived in New York in August 1843. There things progressed quickly, and during the Lenten Ember Days of 1844, Bayley would be advanced through all the minor and major orders, and ordained a Catholic priest by Hughes in Old St. Patrick’s Cathedral on March 2, 1844. A week later in the same cathedral, Bayley was present for the episcopal ordination of his friend John McCloskey as Coadjutor Bishop of New York.

At that time the New York Diocese, covering the whole state and northern New Jersey as well, did not have a very deep clerical bench. Bayley, with his Manhattan connections and experience, as well as his Roman and Parisian experience and connections, was a varsity player from day one. Hughes named him Vice President of St. John’s College even as the president of the college was on leave in Europe. While at St. John’s, in 1845, Bayley was finally able to make his first visit to Emmitsburg, Maryland. It was an emotional visit as he was able to speak with the few surviving members of the community who had lived and worked with his sainted aunt.

In less than two years, Bayley was able to accomplish two of Bishop Hughes' long-term goals for St. John's. He secured a charter for the college from the State of New York. And, after two rebuffs, he succeeded in convincing the Jesuits to take over the college. With the arrival of the Jesuits in July 1846, Bayley was made pastor of St. Peter's Church at New Brighton on Staten Island. But this assignment was to be very short-lived. Five months later, Hughes tapped Bayley to be his personal secretary. Over the next seven years, the New York diocese would experience tremendous growth, be divided for the first time with two new sees at Albany and Buffalo (his friend John McCloskey would become first Bishop of Albany), be raised to a metropolitan see itself, and experience upheaval and turmoil. Being the secretary to a bishop whose nickname in ecclesiastical circles was "Dagger John" was not always an easy task. Bayley and Hughes were cut from two very different bolts of cloth. But they made it work, and in the process, Bayley acquired a lot of experience and seasoning.

In May 1852, Bayley accompanied Hughes to the First Plenary Council of Baltimore. Among the many things discussed were provisions for the continued expansion of the American Church. The Council recommended to the Holy See that several new dioceses be erected across the United States to deal with this growth. This included recommendations for places like San Francisco and Santa Fe in the newly acquired New Mexico Territory. Despite the two new sees in New York State just four years earlier, the Conciliar fathers recommended still another double division of the New York Archdiocese. On July 7, 1853, Rome reacted with the announcement of the creation of ten new American dioceses, including Brooklyn, New York, and Newark, New Jersey. Archbishop Hughes lost not only territory but also manpower. His vicar general, John Loughlin, was named first Bishop of Brooklyn, and his secretary, James Bayley, was named first Bishop of Newark. On October 30, 1853, in the grandest Catholic ceremony ever experienced in the new Republic, Bayley participated in the first triple episcopal ordination on American shores. Archbishop Gaetano Bedini, the visiting

Apostolic Nuncio to Brazil, presided at the ordination of John Loughlin as first Bishop of Brooklyn; Louis de Goesbriand, the Vicar General of Cleveland, as first Bishop of Burlington, Vermont; and James Roosevelt Bayley as first Bishop of Newark. It had been just nine years since Bayley's ordination as a priest in the same church.

Two days later, on All Saints Day, Bayley took an early morning boat ride across the Hudson to what is now Jersey City, where he boarded a train which deposited him in Newark at around 10:00 a.m. Thousands of people greeted him at the Center Street Depot in Newark. A procession more than a mile long, comprised of clergy, laity, church societies, Sunday school children, and three brass bands, escorted him to his new home on Washington Street next to the newly-designated St. Patrick's Cathedral. The clergy vested and moved to the cathedral, where Bayley was solemnly installed. The pastor of St. Patrick's, the veteran French missionary Louis Dominic Senez, the moment he discovered that his church had been named the cathedral of the new diocese, immediately made his way across the Hudson to New York to tender his resignation to Bishop-elect Bayley. Bayley then named the young pastor of St. Vincent's, Madison, Bernard McQuaid, as his replacement. McQuaid, whom as we all know would be called upon by Bayley for a number of future endeavors, demonstrated his ability to the new bishop by organizing all these festivities in less than two weeks! Perhaps the measure of McQuaid's organizing talents can be surmised from the printed "marching orders" he gave to those in the procession:

It will be the duty of every Catholic, either in the procession or on the ground, by his orderly and religious demeanor to do honor to the Bishop, and reflect credit on the Catholic body of Newark; even at the sacrifice of his own personal gratification.

McQuaid sold his own horse and buggy in order to pay for the banquet he provided afterwards for the 50 clergy present. The

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group must have been an amazement to the local press, since New Jersey only had 30 priests in the whole state at the time.

Once the fireworks died down, Bayley sized up what he had been entrusted with. The new see joined together in one diocese the two parts of New Jersey which, since 1808, had been divided between the New York and Philadelphia dioceses. There were about 40,000 Catholics in the state, with 33 churches served by 30 priests. Camden, Metuchen, and Passaic, each of which would one day have a bishop, did not yet have a priest in 1853. Seven of the state's counties, Bergen, Camden, Cumberland, Monmouth, Ocean, Sussex, and Warren, did not yet have a single Catholic church. There were only a handful of religious sisters present in the state, mostly working in orphanages. All were members of the New York Sisters of Charity, a diocesan community, and, since New Jersey was no longer a part of the New York Archdiocese, Archbishop Hughes withdrew all the nuns back to New York. There were a lot of challenges.

But, I think it is safe to say that Bayley's nearly 19 years in New Jersey were the happiest time of his life. Bayley immediately began with a visitation of the whole state by train and buggy, beginning with St. Mary's, Salem, and working his way back north. He was very much the missionary bishop, and had no problem making do in primitive circumstances. On a four-day visit to Sussex County in 1868, he confirmed 33 people in a room above Hulse's General Store in Stanhope on Saturday, then went to Hackettstown and confirmed another 41 on Sunday at the new St. Mary's Chapel. Then he went by buggy 16 miles to Newton, gave a lecture, and confirmed another 29 on Monday morning. He led Marian devotions that night, and Tuesday morning went to Franklin early enough to confirm another 24 and still get back to Newton in time to catch the 10:00 a.m. train back to Newark! He was 54 years old at this point. On another visit to Sussex County, he celebrated Confirmation in a blacksmith shop in Vernon Township. For a variety of pastoral and personal reasons, he often found himself heading to the Madison area, and in a journal entry on December 5,

1854, he commented on “the fine sleighing,” as he made his way across the mountain on what is now South Orange Avenue. He enjoyed New Jersey.

But, New Jersey also enjoyed Bayley, and the New Jersey Catholic Church benefitted greatly from his ministrations. His legacy in New Jersey can be seen in several crucial areas of New Jersey Catholic life that date back to him. First, during his time the 33 churches he found in 1853 grew to 113 churches by 1872, including nine in Newark, seven in Jersey City, and three in Trenton. The 80 new churches he founded included St. Francis de Sales, Lodi, the first in Bergen County; St. Joseph’s, Newton, the first in Sussex County; and St. Francis in Metuchen and Immaculate Conception in Camden, the future cathedrals of those future dioceses.

If the number of churches soared, even more so did the number of schools. The 1,500 children in Catholic schools of 1853 grew to more than 20,000 by the time of Bayley’s departure for Baltimore. In order to better provide teachers for these schools, Bayley happily welcomed into the diocese several new religious orders of women, including several branches of Benedictines, Franciscans, Dominicans, and School Sisters of Notre Dame. But one of Bayley’s major legacies was the establishment of a diocesan congregation of women to replace the New York Charities. By 1858 Bayley had personally identified five young New Jersey women who were willing to become the nucleus of a diocesan congregation. Leaning on his relation to Mother Seton, Bayley convinced the Charities in Cincinnati to take the five in as novices for a year and form them as religious women. Meanwhile he got a “loan” from Archbishop Hughes of two New York Charities, Sister Xavier Mehegan and Sister Mary Catherine Nevin, to provide leadership for the fledgling group, and the Sisters of Charity of Saint Elizabeth were born. Headquartered first at Newark, and later at Convent Station, the new community grew rapidly. The two “loaner nuns” never went back to New York. Mother Xavier provided

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stable leadership for the group for over a half-century, and by the time of Bayley's own departure, the congregation numbered 170 women.

If the need for religious sisters was great, the need for priests was even greater. During his Newark years Bayley welcomed the Benedictines, Passionists, Carmelites, Franciscans, and Franciscan Conventuals to work in the new diocese. But, he was even more concerned about growing a well-formed diocesan clergy. This led, of course, to our most obvious common connection to Bayley, and arguably his most important legacy to Catholic New Jersey, the institution he modestly named after his sainted aunt, Seton Hall. Long on vision, but short on cash, Bayley nevertheless extended himself and purchased Madame Chegaray's Academy, a female finishing school, on Park Avenue just north of Madison in 1856. The building, still standing today, shares a legacy with Nassau Hall at Princeton and Queen's College at Rutgers as one of the oldest educational buildings in use in the state. Five of the premier Catholic institutions in New Jersey—Seton Hall Prep, Seton Hall University, Immaculate Conception Seminary School of Theology, the Academy of Saint Elizabeth, and Saint Elizabeth University—can all trace themselves back to that building. And all five are also part of the legacy of James Roosevelt Bayley to Catholic New Jersey, since the founding of each can also be traced to him. Not bad!

With Seton Hall, of course, there is an even greater connection. Always anxious for the future of his new college, he sought to move it from its more rural location to a place closer to the city. While on a carriage ride back to Newark, Bayley himself spotted this property on the University now sits, and inquired about its availability, and, again stretching himself beyond what he should, made an offer and bought the place. And here we are today.

Part of Bayley's intense interest in Seton Hall rested in what we now call the Seminary School of Theology. He saw Seton

Hall as an institution that would help him grow a well-formed diocesan clergy. But his interests in that area were not restricted solely to Seton Hall and Immaculate Conception Seminary. When, in 1859, Pope Pius IX appealed to the American bishops to help him establish an American seminary at Rome, Bayley could easily have begged off by citing his own financial and manpower obligations to his own new seminary. But, perhaps with very fond memories of his own time in Rome, Bayley sent a donation of \$3,263, a not inconsiderable sum for the time. Even more, however, Bayley sent one of his students, Michael Augustine Corrigan, to Rome. A Newark native, Corrigan became a member of the first North American College (NAC) class, and 13 years later, became not only Bayley's successor as Bishop of Newark, but also the first NAC alumnus to be named a bishop. That Bayley legacy is amply testified to by the continuing line of Roman-trained priests that have served the Newark Archdiocese, many of whom live and work on the campus even at the present time.

There is another, perhaps quieter, aspect of Bayley's legacy of a century and a half ago that many people might be unaware of, but which has become a major factor in more recent times. It has to do with the structure of the Catholic Church in New Jersey. As soon as he could, Bayley gathered his clergy on retreat at the old Seton Hall building in Madison, followed by the First Diocesan Synod in 1856. A second synod followed in 1868. These helped draft regulations for the adequate administration of the diocese. One of Bayley's concerns regarded church property. He spent a good deal of his early years as Bishop, slowly wresting church deeds away from priests, trustees, and congregations and having them all transferred to himself as the Bishop. This followed Catholic procedure where the Bishop, or ordinary, of the diocese, not the local congregation, is the focal point of the "local Church." But one day, it occurred to Bayley that should he die suddenly, problems might arise over his estate, since all the church deeds were held in his name. Working with friends in the New Jersey Legislature, Bayley got the Legislature to

enact on February 17, 1864, an amendment to an existing law regarding religious corporations. This amendment provided for a unique “Catholic” form of civil incorporation for all the Catholic parishes in the state. By this format, every Catholic parish in New Jersey is a five-man civil corporation, with the Bishop as president, the Vicar General as vice president, the Pastor as secretary-treasurer, and two lay members of the congregation as trustees. This format allowed Bayley to preserve the authority of the Bishop over church property, since he appoints, and can remove, all the other officers of the corporation, but at the same time separates the parish property not only from the personal property of the Bishop, but also from other parishes. Bayley quickly divested all the church property from himself to these separate parish corporations. Even today, if you do property research in the Hall of Records in any of the 21 county seats of New Jersey, the deed index can have as much as a whole page of deeds under the name Bayley, or its other form, “Bailey.” Given some of the difficulties the Catholic Church in New Jersey has experienced in more recent years, all five bishops of the state, and all five diocesan attorneys, routinely offer prayers of thanksgiving that, due to Bayley’s foresight, all the parishes of New Jersey are separate corporations.

In July 1872, Bayley was named to the premier American see, as eighth Archbishop of Baltimore. It was a promotion, and it brought him to the diocese where Mother Seton had lived and worked and was buried. But it was not necessarily a happy move. He loved Newark and New Jersey. Although he tried to avoid any formal farewell, nonetheless on September 29, 1872, some 15,000 people turned out at the blessing of the cornerstone of the new St. Michael’s Church in Jersey City, his last official act as Bishop of Newark. His time in Baltimore would be a relatively brief one, just five years. By 1877, Bayley was experiencing declining health and took a trip to Europe which he hoped would be restorative. On his way home, Bayley reached Newark by August, and could go no farther. Without ever reaching Baltimore, Bayley died in peace on October 3, 1877, in his old rooms at the Newark Cathedral Rectory.

In the months before his promotion to Baltimore, Bayley engineered his last legacy to the Church in New Jersey. One of his ongoing, but for a variety of reasons, slow-burning projects was a new cathedral for the diocese. St. Patrick's had not been built to be a cathedral, and, while beloved, its inadequacies became more and more apparent as the diocese grew. He had previously purchased property for a new cathedral, first on High Street in 1859, and eight years later in 1867, in South Park on Thomas Street, the site of today's St. Columba's Church. But, somewhat uncharacteristically, something always prevented him from moving forward on this project. But, in 1871 he sold the South Park site for a financial killing and just months before leaving Newark for Baltimore, he obtained a clear title to property on the highest site in Newark, the present site of the Cathedral Basilica of the Sacred Heart. In the ensuing 150 years, each of Bayley's nine successors would have the opportunity to contribute to that magnificent structure. But, as with so much else in Catholic New Jersey, Archbishop James Roosevelt Bayley selected and obtained the site for the foundation of Catholic New Jersey's mother church.

Thanks be to God, 180 years after coming into Communion with our Church, his gracious legacy continues to impact every one of us today.

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A Photographic Narrative of Bishop Bayley's Life

Curated by Alan Delozier, DLitt

James Roosevelt Bayley (1814–1877) was the first Bishop of Newark and the eighth Archbishop of Baltimore. His father was the son of Dr. Richard Bayley, professor of anatomy in Columbia College and inaugurator the New York quarantine system. St. Elizabeth Ann Seton, foundress of the Sisters of Charity in the United States, was his aunt.



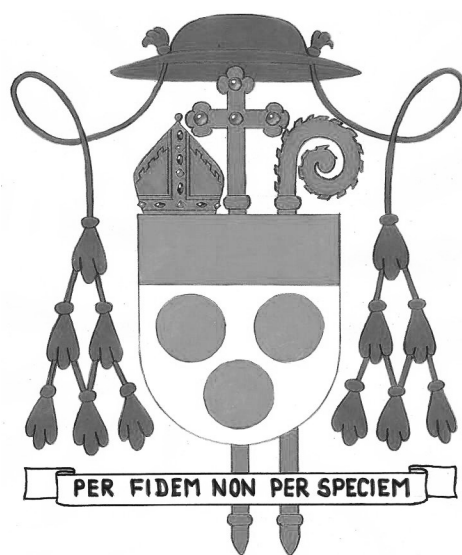
As a youth, Bayley pondered the prospects of becoming a midshipman in the U.S. Navy. He abandoned this plan and entered Trinity College, to prepare for the ministry (Episcopalian). Bayley ultimately graduated in 1835. After receiving his religious orders Bayley was appointed rector of St. Peter's Church, Harlem. He resigned this charge in 1841 and went to Rome, where on April 28, 1842, he was baptized and received into the Catholic Church.

Bayley then entered the seminary of St. Sulpice at Paris for his theological studies. Returning to New York City, he was ordained priest by Bishop John Hughes in 1844. Bayley was made a professor and vice president of the

Diocese of New York Seminary at Fordham. He was acting president there in 1846 and was next given charge of the parish at the Quarantine Station on Staten Island. Bishop Hughes then appointed him his private secretary, an office he held for several years.

Bayley devoted some of his leisure time to the collection and preservation of local historical data, much of which would otherwise have been lost. Parts of the information

he uncovered were published in a volume entitled *A Brief Sketch of the Early History of the Catholic Church on the Island of New York* (New York, 1853; 2nd ed., 1870).



When the Diocese of Newark was established, Bayley was named its first bishop and was consecrated on October, 30, 1853, in St. Patrick's Cathedral,

New York. Bishop Bayley worked to organize the new diocese, which included more than 40,000 Catholics with only 25 priests to minister to them. It has been noted that during the mid-1850s there was not a single diocesan institution, no funds, and poverty was a constant concern. To help alleviate the situation, Bayley applied for help to the Association of the Propagation of the Faith of Lyons, France, and to the Leopoldine Association of Vienna. Both entities provided needed aid. From this point forward, the number of clergy doubled. Monasteries of Benedictines, Passionists; a motherhouse

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for the Sisters of Charity; and convents for the Benedictines, German Sisters of Notre Dame, and Sisters of the Poor of St. Francis were built.

Bayley wrote during the mid-1850s that “we have a flourishing college and a diocesan seminary, an academy for young ladies, a boarding school for boys, and parish schools attached to almost all the parishes.” He also invited the Jesuits, as well as the Sisters of St. Joseph and St. Dominic, into the diocese. He was one of the strongest upholders of the temperance movement during the 1870s.

At the death of Archbishop Martin John Spalding, who led the Catholic See of Baltimore, Bayley was promoted, on July 30, 1872, to succeed that prelate. A year later, Bayley consecrated the Baltimore cathedral and convened the Eighth Provincial Synod of the clergy in 1875. This and other accomplishments marked his time in Maryland. Bayley returned to his former home in Newark in August of 1877, where he passed away. At his request, Bayley was buried beside his aunt, Mother Seton, at the convent at Emmitsburg, Maryland.

(+ *Catholic Encyclopedia* entry on “James Roosevelt Bayley” 1911)

Images in this piece courtesy of the Msgr. William Noé Field Archives and Special Collections Center, Walsh Library, Seton Hall University.

Additional Resources on the Life of James Roosevelt Bayley:

The Catholic Church in New Jersey. Joseph Flynn (1904)
<https://babel.hathitrust.org/cgi/pt?id=coo1.ark:/13960/t3417hq7v&view=1up&seq=9&skin=2021&q1=bayley>

James Roosevelt Bayley Papers – Monsignor William Noé Field Archives & Special Collections Center. This collection focuses primarily on Bayley's tenure as Bishop of Newark from 1853 to 1872 but spans the years 1836–1877. <https://archivesspace-library.shu.edu/repositories/2/resources/2>

The Life of Bishop James Roosevelt Bayley. Sr. Hildegard Yeager (1947) https://books.google.com/books/about/The_Life_of_James_Roosevelt_Bayley_First.html?id=6_0aAAAAIAAJ

Seton, Bayley, & Roosevelt Family History Resources - St. Elizabeth Ann Seton & Family - Seton Hall University <https://library.shu.edu/c.php?g=280446&p=1869871>

A Collection of Essays

This group of essays by Seton Hall University students, while covering a wide range of specific topics, all pertain to living the Faith in our contemporary world. All three student writers explore the inspirations and challenges that Catholics experience in the realms of intellectual exploration, worship, and the relationship path to sainthood.

About the Student Authors:

Chiara Schwartz graduated from Seton Hall in December 2021. She double majored in Catholic Studies and Biology and minored in Chemistry. She is currently living as a missionary in Boston, Massachusetts. Along with helping the other missionary families, she takes part in evangelizing the good news of God's love to the population of the area. After spending some time in missionary work, she plans to attend graduate school.

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The Unity of Faith and Science

by Chiara Schwartz

In nature, there is an infinite number of molecules, all with unique and particular properties, that ensure a balanced and functional universe. A notable phenomenon in nature is that of hydrophobic and hydrophilic molecules. The properties of such molecular interactions maintain the structures of the smallest of cells, which can formulate the largest of living organisms. Hydrophobic molecules contain certain atoms that, when bonded together, are not charged, making them nonpolar. With this property, hydrophobic molecules do not interact with water because their atoms are satisfied in terms of valence shells and electronegativity. This is why substances such as oils or fats do not mix in water. However, hydrophilic molecules are polar, meaning that they exhibit a charge and possess atoms that can donate or receive electrons based on their electronegativity. This defining characteristic allows hydrophilic molecules to interact with water, as sugar dissolves in water. Due to their differing properties, hydrophilic and hydrophobic molecules rarely interact because they are chemically unable to establish any sort of association. This is how many perceive the relationship between faith and science because they believe that the supposedly opposing natures of faith and science make it impossible for them to unify as one molecule. Nevertheless, there are instances in nature where hydrophobic and hydrophilic molecules can bind together. In the phospholipid bilayer of the cell, amphiphilic molecules, which contain both hydrophobic and hydrophilic regions, are present. With a negatively charged phosphate head and nonpolar fatty acid tails, the seemingly opposing properties of these molecules come together with extremely vital components of the cell membrane. The hydrophilic regions face outward in order to interact with the aqueous environment, and the hydrophobic areas face inward as to avoid water, which is critical for the survival of cells. The phospholipid bilayer controls what substances enter the cell

and facilitates metabolic processes. Similarly, science and faith can interact in this way to make knowledge richer. In fact, it is absolutely necessary for their relationship to thrive because the cell can be destroyed without it.

However, an explicit denial of the existence of the amphiphilic nature of Catholicism and science condemns the past, present, and future of the universe. Within the scope of history, the Church made substantial efforts to uplift the world of science and maintain the moral compass of society. By obtaining a thorough understanding of science from the perspective of linguistics and history, the Church attains its rightful defense against the propaganda composed against it. God has remained as a loving guide, from the creation of the universe and the initiation of life on Earth, through the lack of flourishing due to the rejection of a monotheistic deity in ancient times, to the union of faith and science during the Medieval Era. Also, His love endured through the controversies involving Galileo Galilei and the corresponding falsehoods devised to demoralize and reveal the supposed absurdity of the Catholic Church. In present times, issues involving abortion and experimentation on fetal cell lines create urgency for the Church's hand to revitalize the devotion to morality as to preserve the dignity of science. If science does not respect the sanctity of human life, it will descend into a practice that destroys life instead of preserving it. The way in which science will regress without the guidance of the Church is indicated through the development of euthanasia on an international scale. Without the loving teachings of Jesus Christ, the future is grim, as revealed in the general panic surrounding climate change. As the world denies a powerful presence that is unbounded by the universe, an urgency to control every aspect of life, from its initiation to its end to its preservation, overtakes logical reasoning. Despite the doubtful and critical attitudes of speculators, the Catholic Church complements and prevents the corruption of science, as seen in history, the present, and its implications for the future.

As explained by the *Oxford English Dictionary*, the word *science* has an extensive history. Originally, the word was used to describe one's ability to approach an understanding of God's existence. However, over time, this term evolved in meaning, residing under a cloak of secularism. It now refers to an acquired understanding of particular categorized features present in the environment, with any image of faith being deemed obsolete. In the future, with this detachment, science will become a purely cold and numerical field, with no regard for the arts. It is through this creativity that the universe was founded. The mind must broaden to comprehend concepts beyond what is apparent in order to grasp the reactions and processes of different molecules and species, demonstrating the need for science's complement, theology. Science truly comes to life as a result of theology, the study of God's existence and nature. When an artist's life and essence are analyzed, their work becomes even more beautiful. Under this evolving term of science, the model of mankind is revealed. This historical repetition follows a certain cycle of God pursuing man, man rejecting God, and God redeeming man through love and self-sacrifice. In the past, present, and future, God's devoted presence can be detected, particularly in the world of science. This idea is remarkable in its explanation of how a Creator, with an infinite mind far beyond human means, is capable of creating a world so complex and intricate that it is so puzzling for the doubtful, but so incredibly clear for a believer.

In terms of the past, it is vital to associate the complementary nature of faith and science from the very beginning. With the Big Bang theory comes undertones of controversy, especially with Christianity in mind. A common attitude persists that Catholics reject this notion entirely because it excludes God as the Creator. Even though it remains theoretical and has not been declared a law, the genesis of the Big Bang theory resides within the intelligent mind of Georges Lemaître, a Catholic priest. In 1927, after receiving his Ph.D. in physics and surviving the terrors of World War I, Fr. Lemaître

provided a credible solution to Einstein's equations of General Relativity with the idea that the universe expanded over time. Russian physicist Alexander Friedmann already deriving this solution in 1922 unbeknownst to Lemaître; however, Friedmann highlighted a mathematical solution that described the range of an expanding and contracting universe, while Lemaître applied his theory to describe the "physical universe" (DeGrasse Tyson and Soter). It was then that Lemaître realized the weight of his discovery as it directly challenged the assumptions made by great cosmologists like Eddington and Einstein. After Lemaître proved that the universe was not static and did in fact expand and contract, astronomer Edwin Hubble discovered a complementary notion that the faraway galaxies distanced themselves "at speeds proportional to their distances" (DeGrasse Tyson and Soter). This and the General Relativity solution gave rise to Lemaître's understanding of the origin of the universe. If it is not static and can expand, the universe at one time must have been in an extremely dense state that was packed tightly together (DeGrasse Tyson and Soter). He argued that a single particle, the primeval atom, exploded, giving rise to the universe present today. The mention of a primeval atom indicates that an entity existed before the beginning and a powerful force, outside the limitations of the universe, initiated the disintegration of itself, a sacrifice. Lemaître explained that "at the origin, all the mass of the universe would exist in the form of a unique atom; the radius of the universe, although not strictly zero, being relatively small. The whole universe would be produced by the disintegration of this primeval atom" (Trasancos, *Particles* 65). With a bigger picture in mind, Lemaître made efforts to present this theory with which both believers and materialists could agree. While this is an honorable perspective, its appeal to materialists encourages many to support the notion that the Church does not complement science and removes its influence throughout history.

Despite this fact, 20 years later, Pope Pius XII announced the

Church's enthusiastic support of this theory, later termed "the Big Bang theory" by Fred Hoyle. In his 1951 address to the Plenary Session of the Pontifical Academy of Sciences, in which Lemaître was a high-ranking member, Pope Pius XII announced his approval of the Big Bang theory, celebrating it as proof for God being the Creator from the "primordial Fiat Lux," the earliest let there be light (Trasancos, *Particles* 63). Due to the infancy of this theory, Lemaître hesitated to share similar enthusiasm because the Big Bang theory was subject to change as time went on. Furthermore "he insisted that the developing scientific theory be judged on their scientific merits alone and not be used in support of theological conclusions" (qtd. in Trasancos, *Particles* 64). While Lemaître did not believe that science and faith opposed one another, he encouraged caution in making such conclusions so that believers would not fall into the temptation of using science, something that is constantly growing and developing, to prove faith. In fact, during that speech in 1951, Pope Pius XII assured the people of this same fact, saying "the theories...are in need of further development and proof before they can provide a sure foundation" (Trasancos, *Particles* 65). It is interesting to consider the motives behind Lemaître's retraction. Following this encounter, Pope Pius XII refrained from explicitly mentioning the implications of the Big Bang theory, a possible catalyst for the uncertainty surrounding the Church's view on such topics. While it is important to consider nonbelievers in science so that common ground can be attained, the border between attentiveness and fear must be tread carefully. Apologizing for one's Christianity by insisting on a complete separation of faith and science not only robs the believer of accessing such an enriching outlook on God and the universe but also cheats a nonbeliever out of witnessing a completely revolutionary perspective that can expand their point of view, or even initiate a journey of conversion.

With the Big Bang theory prevalent in the minds of the majority of scientists, the genius of Lemaître, a member of the

body of Christ, was uplifted. Remarkably, in March of 2014, *Nature* reported evidence of primordial gravitational waves from 13.8 billion years ago, detected by the BICEP2 telescope at the South Pole. This discovery of waves from the cosmic inflation that set off the reactions necessary to expand the universe, as theorized in the Big Bang, can be celebrated by believers, particularly by Dr. Leslie Wickman. This corporate astronaut, rocket scientist, and engineer for NASA acknowledged the hope this discovery represented, explaining how “it adds scientific support to the idea that the universe was caused—or created—by something or someone outside it and not dependent on it” (Trasancos, *Particles* 65).

Unfortunately, this finding was soon disproven when the European Space Agency’s Planck space observatory determined it to be Milky Way dust, thus extinguishing the “smoking gun” (Trasancos, *Particles* 66). Nevertheless, there is an important lesson to be understood from such events, as Lemaître and Pope Pius XII warned: science is constantly changing, while the Creed remains constant.

In the past, following the Creation of the universe, “God created man in the image of himself....God blessed them, saying to them, ‘Be fruitful, multiply, fill the earth and subdue it’” (NJB Gn 1:27-28). As science advances, the disparities between Christianity and science seem to increase, especially with regard to evolution. Obtaining proof for the origin of man is already a strenuous process, regardless of religious affiliation. Stacy Trasancos, in the article “How Do Adam and Eve Fit with Evolution,” provides an analogy for such objectives. Determining the truth or falsehood behind evolution would be similar to searching the beach for the first two grains of sand—illogical and excessive. However, even if the theory of evolution is never definitively proven, thousands of years of data can be acquired, explored, and scrutinized, an exciting task for any scientist. With this uncertainty, there is room for Christians to believe in a miracle: God placed the first two grains of sand in an area that would later become

the beach. Trasancos argues that “science, and all its tools, could not find them because the scientific explanation for beach formation does not involve miracles, and scientific methods cannot decipher the past successive production of individual sand particles” (Trasancos, “Adam”). Ultimately, every detail of evolution cannot be acquired in an organized chronological form, as there are millions of grains of sand on the beach. Regardless of how incredible and intricate science becomes, tools to complete such a task do not exist and most likely never will. Even if science exceeds this expectation for advancement, the separation and uncertainty of thousands of years significantly reduces the chance of attaining absolute answers. Also, the models in place for understanding evolution refer to populations of thousands of organisms, lacking specificity for the first two grains of sand, Adam and Eve. Trasancos goes on to explain that even if remains from the first man or woman were found, “no radiometric dating, genetic dating, nor any other analytical system could ascertain that the fossil came from the first man” (Trasancos, “Adam”). Therefore, as most scientists believe in the theory of evolution without exacting proof, Christians can be faithful to God, the first Scientist, without proof.

While looking further into the range of the history of God and His people, a theoretical common progenitor for mankind was detected using a genealogical computation model, tracing the first human population from 50,000-200,000 years ago. After comparing modern human mitochondrial DNA with that of one woman, conceptually, a Mitochondrial Eve lived in Africa over 200,000 years ago. Similarly, a Y-chromosome Adam was highlighted. Despite this great progress, it is not definitive proof for Adam and Eve in the biblical sense. While it is not known exactly when or where these ancestors existed, human origins were narrowed down to a population of 10,000 existing 200,000 years ago. The cloud of uncertainty surrounding evolution and the origin of man is highlighted by Pope Pius XII in his 1950 *Humani Generis*. Without knowledge of

genetics at the time, Pope Pius XII stated that “it is in no way apparent’ how to reconcile evolution with divine revelation,” leaving room for openness to future discoveries (Trasancos, “Adam”). With such an interlacing of science and religion in this regard, it is important to acknowledge that there are limits to knowledge, while faith is limitless. The belief that science can reveal every discovery and explain every event is an unrealistic expectation. Therefore, staying true to Christianity, believing in Creation, provides answers to the unsolvable. Trasancos explains that

If Adam and Eve began to live—literally—as a grown man and woman through a miraculous act of God, science can only shrug and keep on digging. Evolutionary biology has no say here. Do not mistake this for a God of the Gaps argument, but rather take it as honesty that our knowledge has limits. If we cannot rule them out, then we should not. (“Adam”)

It is unknown whether Adam and Eve came into existence as grown adults or “zygotes with human souls growing in maternal bodies,” but it is certain that humankind possesses a rationale and soul that is above those of any other creature (Trasancos, “Adam”). With the knowledge of life beginning upon the fusion of a sperm and egg, the exact subatomic events of interacting electrons that occur within an instant remain unknown. Ultimately, all life begins mysteriously, and it invites scientists to continue their hard work with the possibility of Adam and Eve present in their minds. After all, God specifically inspired the writing of Genesis, meaning that there is divine significance behind it. Therefore, in the history of Creation and the theory of evolution, God is present in the uncertainty and actuality.

Ancient times, a wonder for many historians, generally were characterized by an unfortunate lack of scientific flourishing

due to certain cultural elements, also known as the “stillbirths of science” (Haffner 16). This term, adopted by Fr. Stanley L. Jaki, was meant to describe the peoples of nations where the rejection of a monotheistic deity hindered advancement. Specifically, Aztecs and Babylonians struggled with discoveries due to the distractions and complications found in polytheism. Sumerians, Babylonians, and Assyrians alike believed that every aspect of nature possessed its own will and directly opposed all others, making the components of the universe continuously at odds. Any changes that would occur in the world or in society were a direct effect of this phenomenon in nature. It was believed that, in order to accomplish anything in terms of thought and reason, one must first decipher the turn of events in the future. Also, Egyptians, even after adopting monotheism, remained restricted by various superstitions. In fact, the worldview of ancient Egypt is portrayed as “otherworldly” or “nonscientific” (Jaki 2034). While astronomy was a highlighted facet of the culture, which is a notable and admirable commitment, it failed to amount to anything beyond an interesting spectacle. Also, with every dynasty, Egypt adopted a new chronology, causing history to be documented rarely and vaguely. A record of history that was void of accuracy prevented a notable future for Egypt. In various hymns found over time, a whimsical worldview is evident, which is thought to be the source of a lack of “intellectual spark” for the Egyptians (Jaki 2212). Exploring the various topics that continue to fascinate and inspire man through the scope of science is never something that should be restricted or denied. It is natural to inquire about the various curiosities of life, including the origin of the universe. However, there is an inherent truth that accompanies the pursuit of knowledge. It is vital to understand that the universe is a gift from a divine and intelligent Creator that is always open to interaction to better understand the immensity of the field of science. There is so much to explore and discover about the world, which may seem daunting, but it is precisely this beauty that initiates a relationship with

God. If this fact is denied, a lack of depth or progress may result. This can be seen in the histories of various ancient civilizations.

While remaining in the scope of history, the medieval era, a period that is deemed the “Dark Ages,” was ironically a time in which science and Christianity unified and thrived. In fact, monumental discoveries that continue to influence physics, mathematics, and philosophy originated during the marriage of Christian spirituality and intellectual thought in the medieval era. Jaki raised awareness of the need to cease this propaganda by emphasizing the period’s scientific and religious harmony. In fact, Jaki uncovered notable thinkers similar to Copernicus and Galileo from the medieval era. Pierre Duhem wrote *Le Système du Monde*, a ten-volume series that examined the medieval period’s crucial role in scientific advancement. Due to its unfavorable first response, this work was rejected and was unable to be published for almost forty years after it was created. With Duhem in mind, Jaki’s assessment confirms this aversion to giving credit where credit is due. Also, historians currently believe that the viable birth of science originated during the Renaissance. This time period is portrayed as a miraculous and convenient “phoenix” that revitalized a presumed decline in thought (Haffner 26). However, if one were to accurately look into the depths of history, this notion bears much falsehood and disregards the Catholic Church’s influence in science during medieval times. It is judged that supporters of the Reformation and the French Enlightenment aimed to make the “Catholic Middle Ages” seem as “dark as possible” (Haffner 26). As a matter of fact, education flourished in medieval times. Following the collapse of Rome, missionaries and monks reached out to the poor and destitute to provide hope. “All who are not blinded by prejudice” can evaluate history by judging the “beneficial influence the power and strength of the Benedictine Order had in that early period, and how many great benefits it conferred on

succeeding generations” (Pius XII). Despite the propaganda and ignorance present in the world, the medieval era was a period of prosperity and flourishing, which can be attributed through the beneficial patronage of the Catholic Church.

Yet another effort of the Catholic Church to uplift science in history was made by the Benedictine monks during the medieval era. In fact, these holy servants “were almost alone in that dark age of profound ignorance and turmoil, in preserving the codices of literature and learning, in translating them most faithfully and commenting on them, they were also among the pioneers in practicing and promoting the arts, science and teaching” (Pius XII). In the monasteries, monks explored subjects like physics, botany, and astronomy; in their houses, the methods of current-day education were born. At the time, universities covered the fields of arts, law, medicine, and theology. Even though women did not attend university during these times, the education of women persisted. Hildegard von Bingen, a Benedictine nun who was renowned for her advice, composed works regarding medicine and physiology. It is safe to say “that without the study of Science in the Early Middle Ages, we would be considerably behind in our scientific knowledge today” (Frater). Some believe that the Church prevented any chance of advancement in the sciences during this period because of their conviction regarding the world being flat. A professor from Cambridge University, Ronald Numbers, believed that the degrading accusations against Catholicism during the medieval times are “examples of widely popular myths that still pass as historical truth, even though they are not supported by historical research” (Frater). Unbiased research on this topic reveals how the education system was very ambitious during this period.

In a continuing effort to defend the righteousness of the Church throughout history, it is vital to address the

controversy that acted as the catalyst for the widespread notion that the Church rejects and opposes science. The amount of disparity between propaganda and truth regarding Galileo Galilei is disheartening, proving the presence of a grave urgency to discredit the Church. To summarize, Galileo did not invent the first space telescope, the Church did not burn Copernicus or Galileo, and the Church did not torture or excommunicate Galileo. However, these misconceptions are extremely common. In fact, credible experts condemn the Church with certainty. Harvard astronomer Avi Loeb, British historian Timon Screech, and astrophysicist Mario Livio all published works within the past two years confirming the injustices performed against Galileo. Such works accuse the Church of refusing “to even look through the telescope” because “a telescope would confuse and embarrass their whole mission” and allow “any careful observer to see that Copernicus was correct” (Graney). It is concerning to consider that such intelligent individuals, privileged enough to access endless resources, are so incorrect in their assumptions.

To truly understand the case and trial of Galileo Galilei, context must be provided, since history cannot be judged with the eyes of today. In the 17th century, the Church was an absolute authority, which may be a foreign idea in present times. It contributed to science in multiple forms, especially through the Jesuit astronomers that tested Galileo’s theories in 1611. However, the Church was not entirely innocent, as they encouraged a literal interpretation of the Bible and threatened Galileo with torture. Again, within the context of the 17th century, a very simple idea of physics and astronomy was available, with the Bible containing the closest indication of the cosmos. Nevertheless a “halfhearted interpretation” of the Bible that causes one to close their mind to any alternative possibilities “contradicts the entire inner nature of the Bible...there arose that conflict between the natural science and theology” (Ratzinger 199). In terms of torture, Galileo experienced absolutely no physical harm throughout

his trials, under the request of his former friend Maffeo Barberini, Pope Urban VIII. Even though this period embraced violence, as evidenced by the beginnings of slavery in the New World and the heads of decapitated criminals littering the London Bridge, the Church is criminalized and condemned for “the hounding of a scientist with powerful friends” that spent the rest of his life under house arrest, a merciful act in the context of this period (Graney). Ultimately, Galileo’s trial revolved around heliocentrism, even though his “scientific evidence did not support his assertion that the Earth moves and his ‘proof’ that it did was based on a flawed argument” (Novella). Fortunately for Galileo, his assumptions were correct, despite it being proven years later. This is the driving force for the criticisms constructed against the Church, suggesting that his conduct is excusable for the sole reason that his claim was coincidentally accurate. Nevertheless, gaps in reasoning, foolishness, and arrogance are not acceptable in application of the scientific method.

Regarding the Church refusing “to even look through the telescope” in the past, the Church embraced science as an opportunity to connect with the scientist. This is proven in Pope Urban VIII’s initial admiration for Galileo, shown in his letters that praised “the discoveries Galileo has made with his telescope, including the moons circling Jupiter and the spots on the sun” (Graney). In 1611, just one year after Galileo published *The Starry Messenger*, a team of Jesuit astronomers acquired a decent telescope and confirmed Galileo’s findings. However, this was not definitive proof that the Earth moved. Later on, Jesuit astronomers Christoph Scheiner and Johann Georg Locher, regardless of their doubts, explored the ideas Galileo insisted on despite his lack of proof. They came to discover that, if the Earth moved, the area around the equator would move much more rapidly than at the poles, a prelude to the science of Isaac Newton. Also, within the 17th century, Jesuits Francesco Maria Grimaldi, Giovanni Battista Riccioli, and Claude Francis Milliet Dechaules theorized that, with Scheiner and Locher in mind, “if

Earth spins,...objects moving from the equator toward the poles should curve toward the east...and objects moving from the poles toward the equator should curve toward the west” (Graney). The speculation of these Jesuits was rewarded when Gaspard-Gustave de Coriolis provided a mathematical proof for this phenomenon, entitled the “Coriolis Effect.” Therefore, the Church did not charge Galileo on the grounds of anti-science superstition, but the Church was simply incorrect in their ideas of astronomy. Just as Einstein proved Newton wrong in regard to gravity, “science can be wrong and being wrong is not being opposed to science; it is part of science” (Graney). Galileo was charged because of his faulty impression of science and, even though the Church rejected heliocentrism, it remarkably pursued the notion further in order to delve more deeply into the truth.

Having addressed how the history of how the Catholic Church complements and prevents the corruption of science, I now turn to describing how this collaboration continues into present times, despite widespread criticisms. In terms of the highly debated morality of abortion, by assessing the terms of abortion from a legal and scientific point of view, the Church is correct in rejecting such an act. As said by Pope St. John Paul II in *Evangelium Vitae*,

Every threat to human dignity and life must necessarily be felt in the church’s very heart....In addition to the ancient scourges of poverty, hunger, endemic diseases, violence, and war, new threats are emerging on an alarmingly vast scale. The Second Vatican Council...forcefully condemned a number of crimes and attacks against human life...whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction, whatever violates the integrity of the human person such as mutilation, torments inflicted on body or mind...whatever insults human dignity....

They poison human society, but they do more harm to those who practice them than to those who suffer from injury. Moreover they are a supreme dishonor to the Creator.

When Norma McCorvey sued the District Attorney of Dallas County under the right to privacy in the Ninth and Fourteenth Amendments, the Supreme Court presented evidence from ancient laws and opinions and American legal precedent. In their verdict, the Court argued that restrictions on abortions were a relatively new practice, thus applying an oppressive standard against women. Although the Court presented the notion that the ancient civilizations practiced abortions without hesitation, inconsistencies can be found upon further research. In fact, Roman laws condemned abortion between the years 31 B.C and 13 A.D, punishable by banishment. Nevertheless, there were very few laws regulating the protection of the unborn, and the only opportunity to prosecute was if the father's right to offspring was violated. Thus, the unborn child's life was ended unless the father claimed it to be unfair. Despite a lack of definitive evidence, the Court asserted that, since ancient laws did not explicitly restrict abortion, any attempt to restrain this prerogative was unjust. In Ancient Persia, the earliest written law, the Code of Hammurabi, condemned those who accidentally caused a woman to miscarry. In the 14th century, the Assyrian law under King Tiglath-Pileser and the Hittite law condemned abortion. Even the Egyptians, who did not have a written law, greatly respected the unborn, as proven in their religious hymns to Aton, the sun god. Early Indian beliefs and Jewish traditions rooted in the Septuagint version of Exodus viewed abortion as an evil. Even though the Palestinian Jews did not consider an unborn child a person until birth, they still did not allow abortions unless the mother's life was in peril. Amongst the Palestinian Jews, abortion was a grave crime punishable by stoning. Since the legal system in Western civilization is mainly based on

Christian and Jewish values, consequently abortion cannot be viewed as a justifiable act. It is clear to see that the Court was extremely diligent in misrepresenting history in order to further their arguments.

Furthermore, rejecting the Church's view of the immorality of certain scientific practices, the Supreme Court's blatantly incorrect support of abortion ignores additional facts regarding the view of population control in the Greco-Roman world. The Court claimed that multiple philosophers in the Greco-Roman world supported abortion, including Plato and Aristotle. Neither of these men explicitly stated in their writings that they supported abortion, but, as a solution for population control, they approved of contraception. Also, Plato and Aristotle advanced the notion of a perfect race, meaning that only the social elite should conceive. Still, abortion was not mentioned in their writings; they encouraged the imperfect offspring to be outcast, but not killed. Socrates also supported this belief and advised that defective children be removed from society and, still, no mention of abortion. Soranus of Ephesus, a Greek physician, condemned abortion, saying that the purpose of medicine was to protect what nature has begotten. Next, the Courts provided the argument that, since American law is based on English law, an absence of restrictions for abortion implies an anti-feminist agenda. The Twinslayer's Case and the Abortionist's Case were selected to support this notion. In these cases, pregnant mothers were physically harmed by men, and they later gave birth to a stillborn baby and to an injured baby who later died. For the Twinslayer's Case and Abortionist's Case, no charges were pressed against the men due to a lack of evidence. The Court's presentation was far reaching, since the men were not charged due to a lack of recognition for the child's life, but for a lack of scientific evidence that would correlate the death of the unborn to the violence suffered during gestation. Notably, the men would most likely be charged if evidence were provided, since Americans face charges of a double homicide if a pregnant woman is murdered. The Supreme Court is given

power by the law to determine how major issues in society are viewed under the law, a duty which was tragically abandoned and disregarded in the Roe V. Wade Case.

In the 49 years following the legalization of abortion through Roe v. Wade, science has come to reveal that the mother and child are actually two separate individuals, as originally proclaimed by the Catholic Church. For example, a medical condition involving pregnant women and the fetus, rhesus incompatibility, occurs in those with Rh⁻ blood that give birth to children with Rh⁺ blood. In this situation, the Rh⁻ mother produces antibodies against the foreign Rh⁺ blood. Upon the next pregnancy, if the child possesses Rh⁺ blood, the mother's immune system recognizes the foreign antigen and produces the necessary antibodies that cross the placenta and attack the blood of the child. Also, if a mother experiences physical trauma while pregnant, the blood of the mother and child can mix through the umbilical cord. Again, the lymphocytes and antibodies in the mother's blood would consider the child's blood foreign and facilitate an immune response. Therefore, it can be seen how even the basic chemistries of the body can identify the distinct differences between a mother and child, while most of the people in this country cannot. It can be seen how the "baby is a whole new creation," with DNA from both the mother and father (Green). Also, a major pro-choice argument is that since an unborn child is not a viable life, they are not a human being. However, as a child receives nutrients through the placenta before birth, they do the same through the breast of their mother postpartum. Ultimately, a 2-week-old baby is still entirely dependent on their mother, as they were before birth. Also, basing the existence of a human being on their viability is an extremely flawed argument for many reasons. In particular, people born as early as 20 weeks gestational age go on to live entirely healthy lives, but abortions are legal until 26 weeks gestational age. Even from a scientific point of view, it can be seen how the Church is correct in disapproving of abortion, especially in the light of today's scientific advances.

Clearly, the Church holds human dignity in the highest regard, as should science in present times. If this field descends into a state of shortcuts and immoral procedures carried out in the name of advancement and cures, it will implode. If abortion is not unethical enough, the disturbing stream of the gruesome and outrageous experimentation performed on fetal body parts is. Recently, researchers analyzed the physiological significance of particular aspects of the human genome that differ from the chimpanzee genome based on their similar evolutionary relationship. After selecting particular human DNA sequences, they were inserted into mouse embryos in order to study how these genomic differences manifest themselves in a living organism. In summation, this process can help researchers understand how the brain grew and became more complex over time. Fifty-six human genes that are known to increase brain size were selected, none of which are present in mice. However, when reading scientific literature, it is important to think critically and consider how scientists could possibly know which genes increase brain size. Since these genes are not present in mice, fetal human brain stem cells were acquired through a Novogenix Laboratories and Planned Parenthood collaboration to confirm this discovery. To provide an image for this extremely organized and common process, following an “elective pregnancy termination and informed written maternal consents,” the unborn children were acquired and “placed on ice immediately after abortion and neocortexes were dissected” (Trasancos, “Children”). Their ages ranged from 12 to 16 weeks post conception, with the “16 wpc [weeks post conception] human brain being used for immunofluorescence analyses” (Trasancos, “Children”). In fact, this particular paper enlists sources for such research done as early as 1987. Simply because they were unwanted and disposable, innocent children were divided and quartered in the name of science.

As the trail continues in all sorts of research from all over the

world, each paper with increasingly inconspicuous language and vague citations, the Church proves to be even more correct in its rejection of this ignominy. In 2001, scientists in China released a paper in the *Genome Research* journal entitled “Gene Expression Profiling in Human Fetal Liver and Identification of Tissue- and Developmental-Stage-Specific Genes through Compiled Expression Profiles and Efficient Cloning of Full-Length cDNAs” (Trasancos, “Children”). Despite the scientific language, the message is clear: the liver was removed from an aborted child and manipulated in whatever way scientists deemed fit. Also, in 1991, *Science* published the article “Complementary DNA Sequencing: Expressed Sequence Tags and Human Genome Project” (Trasancos, “Children”). The paper states that “three commercial human brain cDNA libraries” were selected to isolate mRNA “from the hippocampus and temporal context of a two-year old female and from a fetal brain” (Trasancos, “Children”). After tracing through multiple citations, a product list indicates the use of “human fetal brain, human fetal colon, human fetal heart, human fetal bladder, human fetal kidney, human fetal lungs, human fetal skin, human fetal aorta, human fetal skeletal muscle,” just to highlight the first page (Trasancos, “Children”). It is inconceivable that the use of “children who were killed and dissected like the best kind of lab rats” is considered ethical (Trasancos, “Children”). Upon further research, it was found that the University of Pittsburgh studied exactly how the human skin immunologically defends itself against infection. Since these experiments cannot be performed on living persons, due to it being immoral, the “full-thickness human skin” is removed from the dead bodies of fetuses and grafted onto mice so that the mice can be infected with pathogens under a clear conscience (Trasancos, “Children”). Not only was the skin of the fetuses removed, but lymphoid tissues and hematopoietic stem cells from the liver were as well, so that the mouse could assimilate an immune system similar to humans. This material was acquired from “humans aborted at the

gestational age of 18 to 20 weeks of pregnancy” (Trasancos, “Children”). The process of removal required grafts taken from areas on the child with and without hair in order to observe potential differences in behavior. Also, after removing the excess fat in the subcutaneous layer of the skin, the skin was transplanted over the rib cage of the rodent where its skin was previously removed. The graft lasted ten weeks where human keratinocytes and fibroblasts were expressed, and the human skin grew blood vessels and immune cells, as if it were alive.

As the inspection of the truth behind experimentation on fetal cell lines continues, the present morality of such an act is completely deniable. Next, at the University of California, 249 informed mothers scheduled for second-trimester abortions consented to polybrominated diphenyl ethers (PBDEs) being injected through their placenta to later observe the dissected liver from the dead body of the child. This is to compare the PBDE levels in the mother and child based on race. PBDE is a flame retardant that has become a public health concern, especially in California, because they affect hormone activity, immune function, and fetal brain development during pregnancy. The PBDE was injected when the child’s liver was not developed enough to metabolize the chemicals, so it remained in the body during the development of the endocrine, immune, and neural systems. It was found that the child contained higher PBDE levels than the mother, with black women facing disproportionally higher exposure to the chemicals in flame retardants. Moreover, in Yale University, the bodies of babies aborted during the second trimester were dissected in order to acquire their liver, bone marrow, and spleen. Since antibody production is limited in early fetal development, the newborns’ immune responses were compared to the blood, bone marrow, and stool samples from healthy adults. After assessing antibody production and gut microbiota, the results revealed that B-lymphocytes, particular immune cells, respond and bind to specific bacteria to promote colonization in the gut. This indicates that newborns exhibit a different development pathway for

antibodies, but their immune systems are still adequate. In summation, the aborted bodies of unborn children were dissected as to show that, while it limited in this area, they are capable of producing antibodies. These abject methodologies are not occurring on a far-away planet out of this country's control; they are developing in nearby places, in buildings ordinary people pass through daily. With the powerful words of John Paul II in mind, the lives and endless potential of these defenseless children are more valuable than any "statistic in a table of chemical exposure levels...or a chunk of scalp grafted grotesquely onto a rodent. They were unwanted children who were killed by an industry that exploited them to make the lives of the wanted humans better" (Trasancos, "Children").

Although embryonic research is immoral, there are currently suitable alternatives in place that can be supported by the Church. The most commonly used mammalian animal model is mice, with low costs and an ease in mobility and maintenance. Just as they contain 30,000 genes of which 95% are shared with humans, they are convenient due to their short gestation period and early sexual maturity. Also, mice and rat models are used extremely often in biomedical research, for cancers, genetic disorders, or even HIV/AIDS treatment. In fact, rodents can be easily genetically modified to explore the potential biological behaviors made manifest. For example, p53 knockout mice exist to treat those with Li-Fraumeni syndrome. The p53 gene codes for tumor-suppressant proteins that, when mutated, leave individuals with an increased susceptibility to various cancers. With mice lacking this gene, researchers can deduce effective treatments. Moreover, a recent development provides a harmless and suitable replacement for embryonic stem cells. Induced pluripotent cells (iPS) are regular adult cells that are removed and manipulated with reprogramming transcription factors like Oct3/4, Sox2, Klf4, and c-Myc to create pluripotent cells that can essentially differentiate into whatever progenitor is necessary. In terms of grafts and transplants,

iPS cells can be advantageous, since concerns for immune rejection would not be prevalent. Essentially, “iPS cells appear to have the greatest promise without ethical and immunologic concerns incurred by the use of human ES [embryonic stem] cells...human iPS cells have the potential to generate all tissues of the human body and provide researchers with patient and disease specific cells” (Lei et al). After they help scientists uncover a better understanding of epigenetic and transcriptional activity, iPS cells can move to clinical trials. Therefore, replacements for the outrageous and blatantly nefarious use of aborted embryos for research undeniably exist. The uplifting words of Pope St. Paul VI in *Gaudium et Spes* show the potential richness and beauty science can possess if conducted with the intent of the Creator in mind, saying:

Methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with faith, because the things of the world and the things of faith derive from the same God. The humble persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conservator of all things who made them what they are (Paul VI).

Looking toward the future, the continuation of immoral present-day research practices will desensitize and degrade science, as seen with euthanasia. In Charles C. Camosy’s *Resisting Throwaway Culture*, the justice in euthanasia is denied and is theorized to contribute to the very same throwaway culture that should be dismantled and terminated. It can be seen how discounting the value of life can perverse the mind in a massive way. It is particularly interesting to ponder the effects of throwaway culture on attitudes toward euthanasia. In a world that is constantly promoting productivity and success, those who are unable to reach such standards due to disability, sickness, or advanced age are

deemed burdensome. On the contrary, a society that is truly resilient prioritizes the weak as a means to settle a sturdy foundation to lean on. While letting natural death take place to alleviate particular responsibilities for the family or the hospital is acceptable, deliberately causing death due to hopelessness or even dread can never be acceptable. If this were to be made appropriate, a domino effect would occur. Behavior like this raises the question as to where the line should be drawn between excessively maintaining life through extreme means and murder/suicide. Euthanasia originated under the assurance that it was an act of mercy toward those suffering from terminal illnesses. Currently, it is extending to the grasp of not only those without terminal illnesses, but children. In the Netherlands, the pioneer of euthanasia, five regional boards are in place that review the ethics of each case. It was declared that, within the first nine months of 2018, the morality of euthanasia dropped “down 9% compared to the same period in 2017, the first drop since 2006” (de Bellaigue). An ethicist named Theo Boer, a member of one of the boards, declared that “the process of bringing in euthanasia legislation began with a desire to deal with the most heartbreaking cases...but there have been important changes in the way the law is applied. We have put in motion something that we have now discovered has more consequences than we ever imagined” (de Bellaigue). In fact, in 2018, a Dutch doctor faced prosecution for malpractice while performing euthanasia. Also, a recent article in a respected Dutch medical journal reported an 18-year-old recently committing suicide through euthanasia for psychiatric problems. Moreover, in recent years, Belgium has extended the legalization of euthanasia to minors, with its first victim being a terminally ill child in 2014. This “right to die” bill was legalized under the precedent that the minor must first understand the severity of such a decision. Unfortunately, being careful and selective does not trump morality. Practicing euthanasia not only undermines the passion and beauty behind science but also highlights how it is a surrender that abandons the patient in their suffering. As

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the past approval of euthanasia is ascending to unanticipated heights, so will all immoral medical practices. Without the loving guidance of the Church, medicine can only descend into a foreign and lazy practice that prevents life from beginning and ends life prematurely. The ambitious attempt of man to ascend to the stature of God denies humanity its divine heritage. Paradoxically, it reduces man to insignificance.

In terms of the future, there is an animosity toward the longevity of this planet and the conditions beheld in this world. According to an article provided by Professor Richard Lindzen of MIT, there is no absolute cause for global warming alarm. While it is true that the global temperature has increased by 0.6 ± 0.15 degrees Centigrade over the past century, it is not a reason to panic as the global temperature is constantly changing, since it has both increased and decreased over the past 60 years. Lindzen pinpoints two major misconceptions surrounding global warming: that climate catastrophes occur as a result of global warming, and that it is solely caused by human interference. It is known that the Earth's temperature fluctuated greatly before the appearance of man, implying that not all climate change is detrimental. Lindzen assures that, as alarmists "fail to note that there are many sources of climate change, and that profound climate change occurred many times both before and after man appeared on earth [sic]...it is implausible that all change is for the worse" (qtd. in Laracy). While the warming of the Earth is transpiring, only "a doubling would increase the greenhouse effect (mainly due to water vapor and clouds) by about 2%", thus showing how, if a change occurs, it will not lead to a catastrophic result (Laracy). Also, Lindzen attests that the increased levels of carbon dioxide may indeed be potentially caused by man, but it is not certain since natural phenomena has this capability as well. Fundamentally, recognizing how the universe is governed by a Creator enables one to understand that the uncertainty of the future is an opportunity to cooperate with the divine command to not only be benefactors, but beneficiaries of the Earth.

The Church's response regarding the future of the planet consists of a call to unison within our common home. In "Laudato Si'," Pope Francis laments over the ramifications of harmful pollution exposure, linking it to the widespread throwaway culture and lack of recycling. He compares this to the cycle of life conducted between plants and humans. Organic materials are eaten by herbivores, herbivores are eaten by carnivores, and carnivores produce organic waste useful for plants. However, the byproducts created by industrial systems offer no use to man or nature. Pope Francis insists that treating the Earth as God's creation can prevent any potential climate crises, which affect the poor the most. By appreciating the value of each irreplaceable human person, it can be realized that "being good and decent" is "worth it" (Francis, "Laudato Si"). Pope Francis argues that the world has seen enough of "immorality and the mockery of ethics, goodness, faith, and honesty....When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the environment" (Francis, "Laudato Si"). Through restoring morality to society, solutions to multiple major issues concerning the planet, the sick, and the unborn can be solved.

Once again, as Pope Francis describes in *Lumen Fidei*, science is a result of love and is a powerful truth that is not just metaphorical, but can grow and exist. John Paul II highlights this in his rejection of scientism in the encyclical "Fides et Ratio." The deserved value of science is restored by reviving its divine interference, but the world has adopted the belief that it can survive without religion and can rely solely on science and technology. John Paul II defines this phenomenon as the "impoverishment of human thought," in which one denies the complexity and spiritual needs of human beings (John Paul II). The randomness of the current explanation for human existence completely devalues the dedication and intricacies that took place in order to establish life, which has ultimately led to its belittlement at present in society. If the

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current attitudes toward Catholic history, abortion, embryonic stem cell experimentation, euthanasia, and climate change are mended, the world could find peace. Nevertheless, unforeseen events will continue to occur, and people will continue to suffer and die. An enlightened understanding of the meaning behind suffering can prevail. The world will not be hopeless, but hopeful, even in instances of suffering.

Be that as it may, acknowledging one of the many sources for the misadministration by which the world abides is necessary. Much can be attributed to the lukewarm Catholics who lack the courage to address such issues. As eloquently stated by Cardinal Chaput, “the real problem with the world is us...it’s no use complaining about the times, because we are the times....If our mass-media culture works to make people shallow, gullible, angry, and dumb much of the time, it’s because we let it.” Sitting back and complaining does nothing but create further separation and hostility on both sides (Chaput, *Strangers in a Strange Land* 18). After studying the essence of the Catholic Church expressed in the past, present, and future, the guidance it can offer to science will only give rise to its truer and superior destiny. The only cure for this world is the conversion of those willing to bring about change that can redirect science back to its roots. As Chaput expresses his reasoning for writing *Strangers in a Strange Land*, it was “for everyday Catholics and others who love Jesus Christ and his Church more than they love their own opinions.” Only those who are humble and faithful can fulfill such a task. There is a need for disciples willing to face rejection and mockery. Ultimately, by denouncing the degradation of science, the Catholic Church “is a voice of one that cries in the desert,” as revealed in history, the present, and its consequences for the future, regardless of its rejection (NJB John 1:23).

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Should Having Faith in the Real Presence Rely on Science?

by Giselle Pineda

“Take and eat; this is my body...Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins” (*New Oxford Annotated Bible*, Mt. 26.26). Someone who is not knowledgeable of Catholicism may read this quote from the Gospel of Matthew and think Catholics participate in cannibalism. However, this is not at all what Jesus was describing during the Last Supper, He was referring to the Eucharist. It is important to also note that Jesus did not mean the bread and wine at the Last Supper *represented* His body and blood. He is truly present in the Eucharist after transubstantiation. Scripture is divine revelation, meaning Catholics believe that God communicates truth and knowledge to us through the authors of each book in the Holy Bible; there is no science or data research found within the Holy Bible (Baker). As Catholics we rely on our faith and love for God to hold true to what the prophets and apostles tell us about God, not science. Pope St John Paul II opened his encyclical “Fides et Ratio” by stating, “Faith and Reason are like two wings on which the human spirit rises to the contemplation of truth.” Our faith should not depend on scientific research findings, especially in regard to the Eucharist.

In order to understand the Eucharistic miracles and their research, it is important to understand what the Eucharist is, along with the meaning and understanding of *transubstantiation* and *miracle*. The Eucharist is one of the most important sacraments in Catholicism because it serves as “spiritual food...to nourish and strengthen us in life...as an antidote to free us from daily faults and preserve us from mortal sins...as a pledge of our future glory and unending happiness” (Tanner 46). The sacrament of the Eucharist is also known as *Holy Communion* and the *Sacrament of Faith*

for three main reasons. First, it is the “source and summit of our faith, insofar as Jesus is the source and summit of our faith, and the Eucharist is Jesus Christ’s body, blood, soul, and divinity really and truly present under the form of bread and wine” (Trasancos & Elliott 55). Second, by having faith and believing in the Eucharist, one is also declaring their belief in the existence of God, the Holy Trinity, God’s power, apostolic succession, and human priesthood. Lastly, it demonstrates that “we believe the words of Jesus Christ and know that what was lifeless is now the source of all life, what was powerless is now the All-powerful, and the bread and wine created by human hands is now truly transformed into God, who created us” (Trasancos & Elliott 56). Jesus Christ’s words “this is my body” and “this is my blood” are stated four times in Scripture, during the Last Supper in the Gospels of Matthew 26.26, Mark 14.22, and Luke 22.14, as well as in 1 Corinthians 11.23. However, Catholic teachings and beliefs about the Eucharist stem from more than just the Gospels. For example, in Genesis 2 and 3, the tree of life can be interpreted to represent the Eucharist because only those who are in the right relationship with God, in a state of grace, and fully members of the Universal Church are permitted to eat the fruit from the tree of life, just like with the Eucharist. In Exodus, God instructs Moses and the Israelites to offer a sacrifice before He leads them to freedom. This Passover Lamb has five distinct characteristics. The sacrifice of the Passover Lamb is commanded to be a memorial, which is still celebrated in the Jewish tradition today, to remember the hardships the Israelites endured to finally receive their freedom. It has to be an unblemished lamb, that was killed and eaten on the same day in Jerusalem, that was immolated on a wooden cross. All of these presage Jesus Christ, who had no sin nor broken bone, the Last Supper (when His body was eaten) and Crucifixion (His death), which fell on the same day as the sacrifice of Passover in the Jewish calendar. Also, both these events took place in Jerusalem. Jesus was crucified on a wooden cross, and most importantly, in the Gospel according to Luke 22.19, Jesus commanded his disciples to celebrate

thanksgiving through the Eucharist, in memory of Him.

In the New Testament, the Eucharist is referenced during the Road to Emmaus passage in the Gospel according to Luke 24.13. As the two disciples are heading back home, Jesus joins them, but they do not recognize Him. All the while, Jesus is explaining Scripture passages and giving them hints as to who He is. When they have finally reached their destination, they ask Jesus to join them for dinner. It is here, on the Sunday of His resurrection, that Jesus breaks the bread again. As Jesus is breaking the bread He disappears, and the disciples finally realize it was Jesus all along. The language used in this passage is important to understand because it says they recognize Jesus *in* the breaking of the bread not *at* the breaking of the bread. The word “in” means that the disciples recognized Jesus is “present in the external appearances of the bread” rather than “at” which would imply Jesus was breaking the bread in a special way which is why the disciples recognized Him (Trasancos & Elliott 73). The disciples “did not need [Jesus’s] resurrected fleshy presence” because they knew He was still there even though “they could not see His body, only the appearances of bread and wine as we do today” in the celebration of the Eucharist (Trasancos & Elliott 73). Another mention of the Eucharist used to support Catholics’ belief is from the letters to the Ephesians, where St. Ignatius of Antioch wrote that the Eucharist is the “medicine of immortality, the antidote we take in order to not die but to live forever in Jesus Christ” (Trasancos & Elliott). St. Ignatius of Antioch is describing the belief that the Eucharist is the *Real Presence*, which means that it has the power to save us from eternal suffering.

During Mass, the Liturgy of the Eucharist begins when two representatives bring up bread and wine which are then offered by the priest along with the Church’s prayers in union with Christ’s perfect sacrifice. During this prayer, transubstantiation occurs and the “bread and wine become the actual Body and Blood of Jesus Christ [, though] they look like normal bread and wine” (Cullings). This is what *Real*

Presence means in the Catholic Church: Christ is really present in the Eucharist. Transubstantiation, as affirmed by the Council of Trent, is the doctrine that maintains Christ becomes present in the Eucharist without changing the appearance of the bread and wine (“The Eucharist”). There is no timeline or sequence of events that occur as the bread is transformed into the body of Christ, neither is there one for when the wine turns into the blood of Christ. St. Thomas Aquinas, Doctor of the Church, expressed this change is “caused by the power that is infinite to which it belongs to operate in an instant,” which means that “only God’s power can cause the whole substance to change beyond and outside of time” it occurs instantaneously (Trasancos & Elliott 141). God is the only one who is able to change the substance of one thing but keep its accidents the same. As stated by the Fourth Lateran Council, “after the words of consecration are said by the priest, only the appearances of accidents of bread and wine remained, what was truly or substantially present was Christ’s body and blood” (Tanner 42). This means that our human senses will still taste and smell the wine as regular wine, but it really is the blood of Christ, just as the bread will taste and look like regular bread but is really the body of Christ. We know that there is no physical change in the consecrated Host, but there is also no chemical change because the atoms remained the same; there is no destruction nor creation of substance within the Eucharist, allowing the characteristics of bread and wine to remain. The accidents of bread and wine remain because it is God’s will, even though to us as humans this remains a mystery, adding to the reason as to why the Sacrament of the Eucharist is called the Sacrament of Faith (Sheed). We accept this mystery in complete faith and love simply because we cannot possibly comprehend what actually occurs just with human reason.

Some people describe transubstantiation as a miracle itself because it is something that reason cannot explain nor understand. St. Thomas Aquinas defined a miracle as something “which God does outside those causes which we

know” (Trasancos & Elliott 135). This means miracles are events which God allows to occur even though they contradict all laws of physics, chemistry, and even biology. Miracles are the bridge between faith and reason because reason alone cannot explain them-one needs to also have faith. A miracle occurs every time during the Liturgy of the Eucharist, but this miracle is accepted by the faithful regardless of any additional miracles God allows through the Eucharist.

There are people who are doubtful and question the Church’s beliefs and dogmas, especially that of the Real Presence. For many years, both Christians and non-Christians have tried to understand and express the Eucharist but have failed. It continues to be a mystery of faith that is beyond our comprehension. There have been many accounts of alleged Eucharistic miracles, but only few have undergone the formal process in which the local priest makes a report to the bishop, who then initiates an investigation with his own team or the Holy See. This team then explores all possible natural explanations for the phenomenon. Once a report has been created, the bishop then decides to declare the event a miracle or not. In order for a Eucharistic miracle to be declared as a miracle, there must be physical, chemical, or biological change as well as substantial change (which already occurs in transubstantiation).

One of the first alleged Eucharistic miracles occurred in the town of Bolsena, Italy, in 1263. Supposedly, there was a German priest, Peter of Prague, who was on a spiritual journey to resolve his doubts about the Real Presence in the Eucharist. On his journey, this priest traveled to the church of St. Christina and celebrated a Mass. It was during this Mass, right after saying the words of consecration, he reported that blood came out of the Host and trickled down his hands onto the altar. The village organized a procession to bring the corporal (cloth on the altar) to Pope Urban IV so that representatives from his court could investigate it. These representatives included the bishop of Orvieto Giacomo

Malatraga, theologian Thomas Aquinas, and Bonaventure from Bagnoregio. However, the results and report for this investigation are not known. Also, there is no specific date for the miracle, nor is the “Miracle of Bolsena supported by strong historical evidence, and its tradition is not altogether consistent” (Trasancos & Elliott 151). Despite the fact that this event was not declared a miracle, its relics are still present in the Cathedral of Orvieto today. This alleged miracle proves that Catholics have the choice of believing in miracles to enhance their faith in God’s words and promises.

One of the best-known Eucharistic miracles originated from Buenos Aires, Argentina, on August 18, 1996. This miracle is the only one of four alleged miracles, two others from 1992 and one from 1994, to be investigated. A blood test was performed on the relic from the 1992 event seven years later by Ricardo Castañón Gomez. He reported that the blood showed leukocyte (white blood cell) formulation, which was then further investigated by a chemist, who was also a parishioner. She reported the sample was human blood and the leukocytes were active (Trasancos & Elliott 162). Despite these findings, there were no other investigations to prove or disprove this alleged miracle.

A few years later, on August 15, 1996, also in Buenos Aires, Emma Fernandez and another woman found a supposedly consecrated Host in a candle holder. Thinking this was a consecrated Host, the women decided to tell Father Alejandro Pezet. Father Pezet was going to consume the Host but realized it was very dirty and instructed Emma to discard it according to protocol. In the Catholic Church, the Eucharist is kept in the tabernacle for those who are sick or could not attend Mass. However, when the Eucharist is dropped or needs to be discarded, it is placed in water to dissolve so that it can then be disposed of in the sacrarium. The sacrarium is a pipe that runs from the church down into the earth so that the sacredness of the Eucharist is kept, and it does not get mixed

with normal sewage. Eleven days after Emma placed the Eucharist in water, she noticed the Host had red substances on it that resembled fresh human blood. Father Alejandro and Father Eduardo Graham reported the findings and called a professional photographer. Over the next three weeks, Father Graham observed the Eucharist and noticed that what looked like coagulated blood and the red liquid was turning brownish. One month later, only the coagulated substances were moved to distilled water and stored in a sterile test tube for three years.

The Archbishop of Buenos Aires at the time, Jorge Mario Bergoglio (now Pope Francis), appointed Castrañón Gomez as the lead scientist among eight other scientists from all over the world including Australia, South America, North America, and Europe, to investigate the alleged miracle of 1996. At the start of the investigation, Gomez was concerned there would be no results because the Host was put in water, which is the worst medium to preserve any specimen (Trasancos & Elliott 166). Therefore, it was a miracle that the specimen could remain intact after so many years in water. To begin the investigation, the sample was sent to a forensic analytical genetic laboratory in San Francisco, which revealed that fragments of human DNA were found in the samples. Their findings also stated that there was a presence of a coagulated substance of red-brown pigmentation but when looked under the microscope, the red substance appeared to be attached to an unidentifiable white fibrous material (Trasancos & Elliott 168). From this laboratory, dry samples were sent to undergo further testing, which included presumptive tests like ortho-tolidine tests. The presumptive test results indicated that the sample is biological in nature. The ortho-tolidine test is a dye that reacts with chemical production in the chemical conversion of glucose. Basically, the dye will react with the glucose to form a blue/green color for a positive result. The test came back as negative but was considered inconclusive because glucose undergoes glycolysis (the process of breaking down glucose into ATP) about every hour. Therefore, even if

glucose had been present in the beginning, it would have been broken down three years later. Another important note is that if the Eucharist was normal bread, then the results would have been positive because bread has starch, which is a chain of attached glucose molecules, and bread is not a living organism so glucose would not have been broken down.

One third of the sample was set up for a Polymerase Chain Reaction, Short Tandem Repeats (PCR STR) analysis test. A PCR STR test is a DNA profiling test that amplifies DNA fragments and identifies short tandem repeats to create a DNA fingerprint unique to individuals with certain genes. Similar to the ortho-tolidine test results, the PCR results were inconclusive because it did not amplify any DNA (Trasancos & Elliott 171). Essentially this means that there was either no DNA present in the sample or the primers in the master mix added into the PCR were not specific to the primers on the DNA strands in the sample, causing it to not be tagged and amplified. The latter theory was supported with the arguments that in order to have the right primers, one needs to have the DNA to compare it to, which in this case means that one needs to have a sample of Christ's DNA. Another argument is that the Host had come into contact with different people, and they all left a small trace of their own DNA and bacteria on it. These DNA traces and bacteria would have caused the PCR machine to pick up random segments and form an inconclusive result. One of the most controversial interpretations of these results comes from Ron Tesoriero who argued that these results did support the belief of the Real Presence. He argued that the PCR test was not able to amplify DNA because the Eucharist does not have typical human genes, meaning there was no DNA from both mother and father. Jesus does not have a human father, just mother, Joseph played the fatherly role in Jesus's life, but he is considered to be the foster father. The Blessed Virgin Mary is the mother of Jesus, and she may have passed down her genes to Him. However, this is also unknown because Jesus was conceived by the Holy Spirit, as Scripture tells us in the

Gospel according to Luke when Archangel Gabriel announces to Mary, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you” (Lk. 1.35). Teroriero used this information to support his argument that in order to have definitive results the DNA of Mary would need to be known and obtained to make primers and run a PCR test. This theory is controversial because Jesus’s DNA is a mystery and there is no way to prove if He even had human DNA. Therefore, one’s faith cannot be dependent on the PCR test performed or its results.

The same sample was then viewed under a microscope by pathologist Robert Lawrence in San Francisco. He concluded that the sample was epidermis tissue (top layer of the skin) with leukocytes present with an “aggregate of keratotic [toughened areas of the skin] and parakeratotic debris [flakiness on skin such as in psoriasis and dandruff], with enmeshed leukocytes,” meaning they were active and living at the time they were collected, which allowed for the argument that there was an inflammatory process going on (Trasancos & Elliott 175). Further investigation reported there were “scattered minute aggregates of brown material composed of septate hyphal fragments enmeshed in proteinaceous matrix” (Trasancos & Elliott 176). Hyphae are long filamentous, tube-like structures which are the basic building blocks of fungi. There are two types of hyphae: septate and non-septate. Septate hyphae are hyphae divided into cellular compartments by walls called septa. These tiny perforations allow molecules, cytoplasm, and sometimes organelles to move between cells. Non-septate hyphae do not have septa, only branching points (“Septate vs. Non-septate Hyphae”). Matrix proteins are large molecules tightly bound to form extensive networks of insoluble fibers. This slide was sent to Dr. Peter Ellis and Dr. Thomas Loy in Australia, who also agreed with Dr. Lawrence in the fact that the sample was indeed skin. However, Dr. John Walker from Sydney University and Professor Odoardo Linoli in Italy viewed the slide and concluded the material looked like muscle. Dr. Linoli also added that the muscle appeared to be cardiac muscle. The

new findings caused Dr. Lawrence to continue investigating, and he confirmed that the sample could be the tissue of an inflamed heart which occurs when the cardiac tissue undergoes trauma (Trasancos & Elliott 177). The cells of the heart begin to disintegrate and curl, allowing leukocytes to infiltrate the heart; therefore, it was not surprising to see the white blood cells in the sample. Also, this would also cause the heart sample to look like a scab and fungus under the microscope, which is what it looked like.

In an attempt to prove their findings and prove the Real Presence of Jesus in the Eucharist, the sample was sent to Dr. Frederick Zugibe, an expert on the pathology and forensic of the human heart in New York, five years after the forensic analytical genetic report and nine years after the alleged miracle in Buenos Aires. Unlike the previous scientists, Dr. Zugibe was not given any prior information regarding the sample. Dr. Zugibe began his investigation in April 2004 and issued a report in May 2005 stating:

The slide consists of cardiac (heart) tissue that displays degenerative changes of the myocardial tissue (cardiac muscular tissue) with lots of striations, nuclear pyknosis, aggregates of mixed inflammatory cells consisting of aggregates of chronic inflammatory cells (macrophages) which are the predominant cells admixed with smaller numbers of acute inflammatory cells (white blood cells) primarily polymorphonuclear leukocytes. The directionality of the myocardial fibers indicates that the site of these changes is relatively close to a valvular region in the ventricular area of the heart.

These degenerative changes are consistent with a recent myocardial infarction of a few days duration due to an obstruction of a coronary artery which supplies nutriment and oxygen to an area of heart muscle. The above type changes suggests that the individual had a

heart attack a few days prior to death due to obstruction of a coronary artery due to atherosclerosis (a process of fatty plaque buildup in formation within a coronary artery), or due to a coronary thrombosis (clot formation within the coronary artery) the latter either caused by atherosclerosis process or to injury to the chest wall causing injury to the coronary arteries that supply oxygen and nutriment to the heart muscle). The dating of the injury is derived from finding a predominance of chronic inflammatory cells, degenerative changes of the myocardium with loss of striations, pyknosis of the nuclei, etc.

When I was later told that the heart tissue was kept in tap water for about a month and transferred to sterile, distilled water for three years, I indicated that it would be impossible to see white blood cells or macrophages in the sample. Moreover, it would be impossible to identify the tissue, *per se* as there would be no morphological characteristics. (Trasancos & Elliott 179)

Dr. Zugibe's report is stating that the sample was heart muscle that had been recently prepared onto a microscope slide after the person from whom it was collected died, because the leukocytes, macrophages, and obstructed arteries are evidence of an injury. These cells also suggest the sample was alive when it arrived in New York because normally leukocytes die very quickly after being removed from the body. Having identified the sample as coming from the left ventricle of the heart, the part that supplies oxygen to the body, also indicated that the person from whom the sample came from had difficulty breathing and suffered tremendously with each breath, prior to their death, all this could have been caused by a blow to the chest (Trasancos & Elliott 180). This information can be validated through scripture passages describing the Passion of Christ. Although these new findings are very interesting and may cause someone to have greater faith in the Real Presence of Christ's body and blood in the Eucharist,

there are still many more questions unanswered.

There is no assurance as to whether the Eucharist found in the candle holder back in 1996 was consecrated or not. Emma Fernandez and the other woman assumed it was because the only way that the Eucharist could be out would be after the Liturgy of the Eucharist, but they are not certain. Also, it is unknown if the Eucharist had been placed in the candle holder the same day it was found or if it had been there several days prior. However, the fact that the Host was found dirty may suggest that it had been there for a few days and that several people must have touched the Host, aside from Emma Fernandez, Father Pezet, and the scientists. Supposedly, once a red substance began to appear the Eucharist was transferred to a sterile test tube, but before then it was in a bowl of water in the Church. How can one be certain that the bowl was not altered while sitting there for eleven days? Tied to this question also arises the question of why only the red clumps were investigated, but not the red liquid. As mentioned before, a forensic analysis was one of the first tests performed on the alleged miraculous Host, but its results were never known and are still unknown today.

The sample remained in the sterile test tube for about three years before Pope Francis, at the time Archbishop of Buenos Aires, organized another investigation. The motive to start a new investigation is unknown, as is why it took three years for someone to be interested. What might have happened or changed that sparked interest in the alleged miracle? The sample itself is not the only part of these miracles that can be questioned; the choice as to which scientists would perform these tests can also be questioned. For example, why were only eight scientists chosen to begin the investigation, and why from their specific locations? There are many scientists around the world that would have been able to perform this research but were not chosen. Did those who were chosen have a connection or alliance with each other? One the scientists whose selection for this project s challenged most often is Dr. Zugibe, because it seems unrealistic that he had

no prior knowledge of the previous theories and results from the alleged miracle. Although, it may be true he did not receive any actual reports, it is possible he was given a hint as to what the sample was and why he was investigating it all the way in New York. Someone reading about the Eucharistic miracles today may ask why further tests were not performed on the samples because the previous research findings would be better supported with more modern and advanced testing. Here is where someone's faith plays an important role in interpretation because person can choose to believe the scientific findings regardless of any disagreement or to believe the findings to be false and not believe in the Real Presence. An individual may even choose to ignore the scientific facts because faith and love of God make the science facts irrelevant to the belief that Jesus is truly present in the Eucharist because He has said so, regardless of what some tests reveal.

The oldest alleged Eucharistic miracle is known as the *Miracle of Lanciano* which occurred in AD 750, where the consecrated bread and wine turned into flesh and coagulated blood pellets. Similar to the alleged miracle of Bolsena, Italy, a priest was celebrating Mass but had doubts about the Real Presence when, as he said the words of consecration, the bread began to bleed and the blood coagulated into five globules. In contrast to all the miracles described previously, this priest sealed the bleeding bread and coagulated blood in a glass monstrance, where they remained unchanged several decades later (Cullings). This is the only miracle to have a historic timeline that is continuous "even though the record started eight hundred years after the incident is said to have occurred" (Trasancos & Elliott 194). In fact, the very first authentication of this miracle occurred in 1574 on a tablet that is still displayed at the altar. On November 18, 1970, his Excellency Monsignor Pacifico Perantoni Archbishop of Lanciano and Bishop of Ortona broke the seal of the monstrance and initiated an investigation of the 1,200-year-old relics (Trasancos & Elliott 195). The lead scientist of the investigation reported:

The tissue was irregularly roundish in form with a void in the center, such that the tissue seems drawn to the edges like that of a rind. The tissue facing the center was frayed and small bits protruded into the center void. The color was yellow-brown-chestnut with brown spots and streaks and white specks. Also noted were tiny perforations on the rim of the tissue that were evenly spaced as if they were sewn in the past. (Trasancos & Elliott 197)

Similar to the 1996 investigation, the white specks were tested for starch using iodo-iodide solution and viewed under a microscope. The sample was negative for starch, which was a positive finding for these scientists because if the specimen was bread, as it is present before consecration, then there would be starch present. The fact that there was no starch suggests that the specimen was not bread. Later, tissue fragments were fixed onto slides and stained as regular muscle and connective tissues are stained. The tissue showed a ribbon-like pattern; it was not collagenous nor leiomyoscular, with striations resembling that of the muscular tissue of the myocardium. The iodo-iodide and staining tests led Ruggero Bertielli to conclude that the

[t]issue was muscular and striated, the fibers were connected end to end by ribbon-like distensions and by the coupling and continuity of one fiber with another the fibers were in varied directions, and the fibers penetrated into a lobe of adipose fatty tissue... it consists of tissue of the myocardium. (Trasancos & Elliott 199)

The blood pellets were also fixed and stained onto slides to observe. There were no cells observed but there was a granular substance which was suspected to be hemoglobin; the sample then underwent further evaluation. When this sample was compared to actual human blood samples, the results were negative; however, the scientist stated that the

“time, exposure to light, [and] oxidation in the air [could have] caused the hemoglobin [which is a pigment] to decompose,” which does not rule out completely the possibility that the pellets were once blood (Trasancos & Elliott 200). A more modern experiment, known as thin-layer chromatography (TLC) was performed on the samples. TLC allows scientists to separate the compounds of a mixture based on the partitions of fragments; the solvents that have a higher affinity to the absorbents of the solution will move more slowly up the TLC plate, while those with less affinity will rise more quickly. The TLC was performed using a sample from the Eucharistic miracle relics, and two other solutions of normal blood including oxyhemoglobin and alkaline hematin. All three samples rose to the same height with an RF value of 0.88, indicating “with absolute certainty that the solid matter, defined as the Blood of the Miracle of Lanciano, is truly blood,” refuting any other arguments that suggest otherwise (Trasancos & Elliott 201). Having concluded and agreed that the sample was indeed blood, scientists wanted to determine the species of the blood. They did this by performing an Uhlenhuth Ttst. This test is typically used for blood typing, as well as to determine if a blood sample is human or non-human blood by detecting the presence of antibodies. Antibodies are proteins that attach to antigens found on the surface of red blood cells, that are used to fight foreign invasion of the body. When testing for blood types, scientists inject a protein with a specific blood type; if clumping occurs, this shows that the protein from the introduced sample does not match that of the original. In this case, seven test tubes were set up: one with blood from the relics, one with the flesh, one with positive human blood, and one with negative rabbit bovine serum. The same exact proteins were introduced to all test tubes and repeated on two different days, to determine if the results could be replicated. Both the blood and flesh turned out to be positive for human blood on both occasions of testing. Analysis of these results demonstrates that the blood type for the samples is blood AB because both samples clumped/coagulated when an agglomerate with Type A and Type B was introduced (Trasancos & Elliott 203). The fact that there is a

specific blood type for these relics is a miracle itself but also, this is the blood type of many men from the time and area where Jesus lived (Trasancos & Elliott 216). Performing a blood typing test was not enough; therefore, a gel electrophoresis was performed using the blood sample and fresh serum of blood.

Electrophoresis is a procedure in which a collected sample is centrifuged (broken down and separated) and washed until only the pure substance remains. From here, the samples are injected into a well on the gel tray, which consists of many wells for comparison. The blood sample is placed in one well while the fresh blood is placed into another. This gel is then attached to a battery which electrically charges the gel, creating a negative and positive pole. The solutions in the wells separate and run from the negative pole to the positive pole, creating a “ladder” because the bigger and heavier contents travel more slowly. This ladder is then copied and translated into a graph. The blood sample from the Eucharistic miracle created the same peaks in the graph as the fresh serum and created a normal distribution of protein percentages (Trasancos & Elliott 205). These findings supported the belief that this was a miracle, and that the Eucharist did contain the real body and blood of Jesus. Gathering all the findings and research reports, Dr. Linoli stated,

Host-sized round cut was made inside the heart, as opposed to the outside surface. He contended that the cut went from the inner surface and then around into the muscle... Usually, tissue is cut using a die to remove the circle... He emphasized that the blood had the composition of fresh but desiccated blood and contained no abnormal salt concentrations indicative of the preservatives used in mummification. (Trasancos & Elliott 208)

He disputes any possible arguments against this conclusion because he states that the results obtained could only be

explained by the fact that the sample was cut from the inside of the person's heart. Also, the blood had no traces of abnormal chemicals like salt, that would indicate the sample was altered either before or during the investigation. The blood sample was exactly like the fresh blood serum it was compared to. The more thorough investigation of the Lancioni relics and definitive results may be helpful to relieve a member of the Church's doubt about the Eucharist. However, it should not be used to help evangelize or cause someone to begin to have faith in the Real Presence of Christ in the Eucharist.

In 2008, a bishop from Poland began an investigation of an alleged Eucharistic miracle. He had two medical doctors, who are experts on heart tissue, experiment, study, and investigate the consecrated Eucharist. They found the tissues were living but were also consistent with some trauma. When they presented their findings, they received backlash from skeptics who theorized the doctors had either committed murder or retrieved the flesh from a cadaver. The doctors then performed more tests, which expressed the presence of leukocytes as well as AB antigens (which prove the blood was blood type AB). They even performed a mold test to rule out the possibility that the substances found on the Eucharist were some fungus or mold. As a more definitive test, scientists took a sample from this Eucharist to fix and stain for view under an electron microscope. Unlike a regular microscope, the electron microscope allows scientists to view a wide range of specimens with a higher magnification and resolution by using electron beams instead of light. These specimens include microbes, cells, biopsy samples, metals, and crystals. The image produced by the electron microscope showed what appear to be heart fibers intertwined with portions of bread (Trasancos). It appeared as if the bread was turning into heart tissue or heart tissue was turning into bread. Regardless of how the result is interpreted, one thing is clear, these results are not able to be recreated in a lab because it would require making both bread and heart molecules, then interlacing them together so that they appear to be one entity. There are

many more modern experiments with newer and more accurate results that could be performed on all these alleged Eucharistic miracles. However, there will always be questions unanswered, like: *How* does the bread and wine transform into the body and blood of Christ? *How* can the heart tissues be intertwined with the bread molecules? These will remain a mystery to us- a mystery that be accepted only through faith, until God decides to reveal this information, if He does.

Just as there have been definitive results for several experiments, there have been many more with inconclusive or negative results. For example, in the Midwest of the United States, in Ohio, a consecrated Host fell onto the floor. The priest celebrating Mass picked it up and put it in water, as per protocol. A few days later he came back and noticed there was something red growing on the Eucharist. Thinking this may be another Eucharistic miracle, he reported it to the bishop, who then began an investigation. Scientists later revealed that the red substance growing on the Eucharist was actually bread mold (Trasancos). This specific bread mold appears red and looks similar to blood when observed with the naked eye. However, under the microscope the distinction between fungi and heart tissue is evident. Another instance in which an alleged Eucharistic miracle was disproved was in India in 2001. A pastor from Trivandrum, India, exposed the Eucharist for adoration, but soon after he noticed three dots appear on the Host. Several other parishioners also noticed the dots but could not determine what they were. Believing this was God's doing, the pastor and parishioners agreed to keep the Eucharist protected but exposed for adoration. Within the week, it was reported that the three dots appeared to form a face. Nonetheless, over time the face began to fade and soon the three dots were also no longer visible (Cullings). This Eucharist should remain on display for adoration, regardless of the lack of scientific research or results because it is consecrated. This means that someone with faith who wholeheartedly believes what the Catholic Church teaches about the Eucharist already believes that Christ is wholly present in body and blood in the Eucharist.

This is similar to the events that occurred in Lanciano during AD 750. The village's inhabitants heard about the miracle and worked together to create the monstrance for the relic. Its people did not care for the fame, the money, or the science behind their miracle. They accepted the relics as the body and blood of Christ (Trasancos & Elliott 209). The scientific research that was performed served as a confirmation of what they already believed in, what they already had faith in. If they were alive now, for them, as for the faithful today, the "scientific evidence for the Eucharistic miracles [serves] as seeds that affirm faith more than irrefutable proofs to convince the doubter" (Trasancos & Elliott 230). All the research and reports are not to be used as a way of converting people in Catholicism, nor should they be used to convince someone of the Real Presence; instead, they serve as an affirmation that what is taught and believed about the Eucharist is in fact, true.

Having faith in the Real Presence of Christ in the Eucharist, believing it is the body and blood of Christ under the appearances of bread and wine, is a fundamental belief that should not be doubted, not even a little. As a result, we believe the words of Jesus, "this is my body...This is my blood" and that it is the spiritual food our body and soul's need (Mt 26.26). As the Gospel of John states in chapter 6, verse 47, "Belief is necessary to eat the bread of Heaven, and he who eats the bread of Heaven has eternal life." If we are not certain of our faith in the Eucharist, then we are not truly accepting Christ and may be even denying eternal life in Heaven. St. Paul warns of the consequences of receiving the Eucharist with doubt in his First Letter to the Corinthians stating, "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord." He is warning that by receiving the Eucharist in an unworthy manner, whether it be knowingly having committed mortal sin, or in a state of disgrace, or having doubt, a person is pledging guilty of Jesus's murder. While it is true that Jesus voluntarily died for

our sins, it is up to each individual to ensure that he or she is accepting and acknowledging what Jesus's sacrifice means.

Trying to prove miracles-in this case, Eucharistic miracles-through scientific research shows a lack of faith and disconnect between the relationship of faith and reason. John Paul II emphasizes the fact that the Church and science should work together, not against each other, so that their discoveries may grow together. He argues that

The science of observation describes and measures the multiple manifestations of life with increasing precision and correlates them with the timeline. The moment of transition to the spiritual cannot be the object of this kind of observation...But the experience of metaphysical knowledge, of self-awareness and self-reflection, of moral conscience, freedom, or gain of aesthetic and religious experience, falls within the competence of philosophical analysis and reflection, while theology brings out its ultimate meaning according to the Creator's plans. (John Paul II, "Truth" 6)

In this passage, John Paul II explains that science is meant to quantify and qualify certain manifestations of life through extreme precision but should also correlate them to the timeline of life. Science should not focus on trying to identify the exact moment or transition in which one object stops being defined by reason and spiritual belief takes over. This can be applied to the Eucharist, because science should not be used to explain or reveal the spiritual aspect of the Eucharist. The ability to learn more; to be more aware of the self, beliefs, and freedom; and to accept religious experiences and traditions all fall under the umbrella of philosophical analysis. These areas are all able to be reflected and thought about with reason. In contrast, the meaning behind all these and the reason they occur are only supported through theology. In other words, the *why* of certain questions can only be revealed by God, when He wants; therefore, one must simply accept them and have

faith that God's plan and reasoning is best of all. The scientific research presented may explain part of *how* the Eucharistic miracles occurred but cannot explain *why* or the complete background of when bread and wine turn into the body and blood of Christ. The words of John Paul II relate to St. Thomas Aquinas's *Pange Lingua, Sing My Tongue* because both illustrate the fact that reason is not meant to define faith; instead, it should work with faith:

Word made flesh, the bread of nature by his word to
flesh he turns; Wine into his blood he changes, What
though sense no change discerns? Only be the heart in
earnest, Faith its lesson quickly learns. / Down in
adoration falling, this great sacrament we hail; Over
ancient forms of worship Newer rites of grace prevail;
Faith tells us that Christ is present, when our human
senses fail. (Aquinas)

In this verse, St. Thomas Aquinas describes the Liturgy of the Eucharist while stating that faith is the only thing that can take over in our understanding of the Eucharist. Stating, "the bread of nature by his word to flesh he turns; Wine into his blood he changes, What though sense no change discerns," he is describing transubstantiation because the substance of bread and wine change but the accidents of bread and wine remain, this is what our senses detect. St. Thomas Aquinas goes on to say that only those who have faith and genuinely believe they are receiving the body and blood of Christ will be able to have a sincere heart full of the love of God. This faith and love are what allow God to reveal Himself through Scripture and prove that Christ is present, even though our senses tell us we are eating normal bread and drinking wine. If faith were to be dependent on science or senses, then it would not be faith at all. When discussing the Eucharist, if someone were to rely on scientific research to believe in the Real Presence of Christ's body and blood in the Eucharist, then they would not have faith because the Eucharistic miracles are not able to be completely proven by science.

There are always questions unanswered or unable to be explained by science and reason which is why “faith is a gift that rests on our intellectual assent to the testimony of Jesus Christ” (Trasancos & Elliott 134). The testimony of Jesus Christ discussed in this quote refers to the words Jesus says at the Last Supper as well as all His other teachings from Holy Scripture. Having faith in Jesus’s words also shows the belief of Divine Revelation.

Just as there are people who try to prove miracles do occur, there are some who try to prove miracles do not occur, especially with Eucharistic miracles. Both use scientific investigations and human reason. However, trying to disprove a miracle has the same consequences of trying to prove a miracle because by doing so, one is arguing miracles are impossible. Assuming miracles are impossible is essentially arguing that God is not all-powerful as the Church believes He is. According to Christian belief and Genesis, God created the Earth and everything in it. All animals, humans, objects, plants-everything was created by God, even things at the atomic level. God also gave them their purpose on this Earth, one proton or electron on the carbon atom cannot function the same on a nitrogen atom without causing both atoms to change, thus altering their physical and chemical characteristics. Each cell in the human body has its own function, a function that cannot be determined or explained by science. All these are examples of the power and love God has for His children. Therefore, what could make it impossible for God to allow miracles? God has the power and ability to choose when to suspend the laws of creation in order to benefit someone or a group of people. The common factor with all the alleged Eucharistic miracles is doubt. People doubted the Real Presence of Christ’s body and blood in the Eucharist; therefore, it could be argued that God has allowed these miracles so that they would no longer doubt and receive Him fully to also receive eternal life in Heaven. Regardless of the motive for investigating the Eucharistic miracles, attempting to explain them and using them to support one’s faith is presumptuous because “it is a sacrament of faithful

relationships, a sign of unity, a bond of divine love” (Tanner 48). Through the Eucharist the members of the Church are united to Jesus’s sacrifice at the Last Supper and His crucifixion, which He voluntarily underwent out of His love for us. In order to fully carry out both sides of the relationship with Jesus, one needs to have faith in Jesus and in His promises from Scripture. Consequently, it is important to distinguish credible research from wishful thinking, especially when discussing the Real Presence in the Eucharist, because one’s faith should not depend on their findings.

The research performed on the Eucharistic miracles can explain *how* and *what* happened to the consecrated Host, but it does not give any more or less reason to believe that Christ is truly present under the appearance of bread and wine. Science is the “knowledge about or study of the natural world based on facts learned through experiments and observation,” while faith is the “firm belief in something for which there is no proof” (“Science”). It is clear with these definitions that one cannot have faith if they rely on science because there is proof of the Eucharist. The Liturgy of the Eucharist and the sacrament of Communion is “an act of faith, a proclamation that we believe in the Passion of Jesus, and in the second coming”; it should not need to be proven by scientific investigations (Byer). Additionally, religious mysteries and miracles are supposed to cause one to elevate their intellect and will to God to be enlightened as to the reason and explanation of them; they are not to be verified by data from laboratory experiments. The scientific research and reports presented here are not trying to disprove the fact that miracles happen, nor are they trying to prove that Christ is or is not present in the Eucharist. The research is presented to show what science has said about Eucharistic miracles, and it is up to each individual to either accept or deny them as well as to reflect and decide if their faith depends on reason. Ultimately, as the Gospel of John states in chapter 20, verse 24, “blessed are those who have not seen and yet have believed.”

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The Path to Sainthood for Father Mychal Judge

By Joshua Novello

Every person is unique, as there are many characteristics that define us all. Remarkably, those characteristics are what truly reveal how we will, one day, be remembered. Some people are defined by their great ability to perform a skill, while others become defined by their nature or quality that impacts others. With that, there is always a question of how one will be remembered after death. There are few people that exhibit such incredible and tremendous qualities as Fr. Mychal Judge does. This holy gentleman had the ability to touch the hearts of many through his caring qualities and blessing and praying for those in a time of distress or need, including my family. Throughout his life, Fr. Mychal had different roles but equally succeeded in each of them, while his last position is what highlights his life for many and specifically supports his cause for sainthood.

In the Catholic community, there are many who believe that Fr. Mychal should be a saint, yet he has not been granted that title. Placing himself second to place others first, Fr. Mychal was able to bless the souls of many even when he knew that it would lead to his own pain and suffering. Saints are known throughout the Catholic faith and tradition to have astonishing abilities. Saints do not use these skills and qualities to impact their own lives but to make a positive impact in changing the lives of others. In support of his sainthood, Fr. Mychal Judge exhibited the duties of a saint which are notable in his connection to his community, his role as a New York City Fire Department chaplain specially on September 10, 2001, his actions taken on September 11, 2001, and his legacy.

Fr. Mychal is known for being a New York City Fire Department chaplain, but he was also a small-town priest that came to Tuesday night dinners at my grandparents'

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house. No matter the setting, minute or massive, Fr. Mychal Judge's ability to widely impact all was not suppressed. Fr. Mychal was the priest at my childhood parish, the same parish that my grandparents and many relatives had attended for many years. I even recall a personal postcard that my Aunt Grace shared with me from Fr. Mychal to my great grandmother Sophie. The post card included how Fr. Mychal Judge said mass in the first American church in St. Augustine. Fr. Mychal shared that he prayed for my great grandmother daily, asking God to grant her peace and health.

My support of the cause for sainthood of Fr. Mychal Judge is not solely based on research; rather, it is based on long personal relationships that many of my family members had with Fr. Mychal for generations. Like my family, many others who knew Fr. Mychal in any position he had were admirers of him and supported his sainthood. Although it may be assumed that his admirers were from northern New Jersey and New York since he had spent most of his life as a priest in that area, the cause for Fr. Mychal's sainthood has widespread support from all around the world because of the transcending impact he made.

Despite his wide impact, Fr. Mychal always stayed humble and true to himself while praying for others. Because of my family's strong connection to Fr. Mychal, John Barone, my uncle, is quoted in an article speaking about Fr. Mychal and how "He was genuine—you knew he truly walked in Christ's shoes" (qtd. in Crary). My Uncle John goes on, expressing in sincerity that "If someone was an underdog, he was their champion" (qtd. in Crary). This perspective that is shared by many speaks volumes about the man that Fr. Mychal Judge was and the type of life he lived as a priest and chaplain for all individuals. These personal connections support Fr. Mychal Judge in the cause for sainthood, as his relationships with individuals and communities are remarkable.

Besides his personal connection and evident care for community, Fr. Mychal Judge has all the qualities necessary

to become a saint. The qualities that are necessary for one to become a saint have always been seen in Fr. Mychal. Saints are remarkable people, and it is imperative to consider that anyone can become a saint according to the Roman Catholic Church. With this, it should be considered that “all heaven’s citizens are saints. Sainthood is the culmination of God’s work in us, the end of our lives” (Kreeft 89). Saints must be servants of God, and it must be proven that these individuals “lived heroically virtuous lives, offered their life for others, or were martyred for the faith, and who are worthy of imitation” (“Saints”). As a servant of God, a saint must perform “one miracle acquired through the candidate’s intercession” (“Saints”) in addition to being heroically virtuous or to be offering of life. The cardinal virtues embodied by Saints are prudence, justice, temperance, and courage, while they also exhibit theological virtues of faith, hope, and charity. When it is show that he or she possesses these qualities and serves God, a saint can undergo beatification. In this, a process of investigating “the person’s life and writings to determine whether he or she demonstrates a heroic level of virtue, offered their life or suffered martyrdom” (“Saints”) will be conducted. Miracles come with beatification. One type of miracle that Fr. Mychal Judge performed is healing, which is “something that has occurred by the grace of God through the intercession of a Venerable” (“Saints”). Altogether, Fr. Mychal has been a servant of God, is heroically virtuous, and has performed miracles in the eyes of many. These qualifications have been met and proven by the actions of Fr. Mychal Judge throughout his life, undoubtably supporting Fr. Mychal Judge’s potential sainthood.

There is something special and eccentric about saints that makes them who they are for God and for others. Some may believe that “saints are wild. Saints risk everything on God. Saints are lovers: in love with God, on fire with God’s fire” (Kreeft 89). When considering the love that Saints have for God and the love they have for others, it indicates how they are servants of God. Serving God comes with devotion

and Fr. Mychal had devotion to God like no other. Fr. Mychal touched lives in a way of kindness and with holiness. According to retired New York City Fire Department Chief John Dunne, “He was the most spiritual person I ever met” (qtd. in Kelly) This spirit and life of faith never left Fr. Mychal and were things he always shared regardless of whether it was during Mass or outside of Church. Wisdom and spirit are deeply connected, as they are necessary for saints to possess. A series of questions to consider when thinking of spirit, wisdom, sainthood, and Fr. Mychal in relation to the Holy Spirit is “Do you want this wisdom? Do you want the wisdom of saints? Do you want to be a saint? The source is the Spirit” (Kreeft 88), and it is more than evident that Fr. Mychal had the spirit. Famous pictures of Fr. Mychal present him in his Franciscan robes, which he was known to wear everywhere. These robes were a sign to all, including himself, to show he served God and the Church. Fr. Mychal wrote a prayer to help guide himself, yet this prayer has become a prayer for all as many Catholics repeat it. The prayer says: “Lord, take me where You want me to go; Let me meet who You want me to meet. Tell me what You want me to say. And keep me out of Your way” (qtd. in Kelly). This prayer and his many interactions prove that Fr. Mychal Judge had the strongest faith in God and faithfully served God until his last moments on earth, supporting his sainthood.

When those who were close to Fr. Mychal recall him, his tremendous virtue is an initial quality that comes to mind. When considering virtue, one may think of the wisdom, fairness, courage, faith, hope, and selflessness that Fr. Mychal possessed and demonstrated daily. When considering faith, hope, and fairness to those who were dying of AIDS during the epidemic, Fr. Mychal visited them in the hospital, gave them kisses on the head, and rubbed their feet. Fr. Mychal did this without fear and only with care for others over himself in the hopes that they would not suffer; he supported them in faith. The act of Fr. Mychal rubbing the feet of those who were dying is reminiscent of Jesus washing the feet of the 12 apostles, as these are signs of love and humility. These acts of

kindness “became Judge’s calling card. For the next decade, Judge became a regular at many hospitals, unafraid to touch AIDS patients” (Kelly). Fr. Mychal conveys the most wisdom in his ability to listen to others. Reverend Kevin Mullen met Fr. Mychal at my hometown parish Saint Joseph’s Church in East Rutherford and recalls that “When you met him, he looked you right in the eye. The world around you stopped. He engaged you” (qtd. in Kelly). Being wise comes with knowledge and experience, while knowledge and experience comes from listening. Fr. Mychal proclaimed how he cared and was interested through his ability to listen. With his virtue and strength to listen, Fr. Mychal’s amazing courage was incomparable. Fr. Mychal Judge died on September 11, 2001, being considered the first fatality of that tragic day when a piece of debris from the World Trade Center struck him. Even “Twenty years after the 9/11 attacks, Judge is still touted as a vivacious Catholic priest and heroic chaplain of the New York City fire department who refused to flee to safety after commercial jetliners hijacked by suicide jihadists crashed into the twin towers of the World Trade Center in lower Manhattan” (Kelly). As a firefighter myself, I can verify that it takes much courage to run toward danger while other run away from it. It is something that only certain people can do, and Fr. Mychal continually showed that ability in multiple scenarios. On September 11, Fr. Mychal exhibited tremendous courage by running towards the burning World Trade Center. As a young priest, Fr. Mychal showed his courage in my hometown at Saint Joseph’s Church when he “heard that a man was threatening to kill his wife and daughter in a home in the neighboring town of Carlstadt. Judge, in his Franciscan robes, rushed to the scene. Along with a state superior court judge and a police detective, Judge pleaded with the man to lay down his gun and free his wife and daughter” (Kelly). This situation ended peacefully because of the courage that Fr. Mychal always exhibited. Fr. Mychal made the ultimate sacrifice to help and bless those in need while directly putting himself in danger. This demonstration of heroic virtue suggests that Fr. Mychal is an ideal role model and representation of how others should live their lives. Becoming

a saint includes “canonizing some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue’, the Church singles out...ideals for the rest of us as heroes for our reverence and models for our lives” (Kreeft 113). These virtuous qualities exhibited by Fr. Mychal Judge, in addition to serving God, reveal the importance of considering his cause for sainthood.

Beatification is something that occurs before becoming a saint, according to the Catholic tradition. Beatification occurs after one dies, and the process revolves around the idea of becoming blessed through prayers to God and assuring that one is in heaven. Fr. Mychal always had a strong connection, in prayer, to God and as he died, he was praying to God and blessing others who needed God. Beatification occurs after one dies in the name of faith, and by Fr. Mychal Judge blessing and praying while dying, he fulfills the criterion of dying in the name of faith. While praying, it is believed that Fr. Mychal performed miracles of healing of those injured in the attacks and offered prayers for those who had already perished. In 2017 “Pope Francis proclaimed a new pathway to sainthood, recognizing those who sacrifice their lives for others” (Crary), which is exactly what Fr. Mychal did. Directly sacrificing his life, Fr. Mychal went into harm’s way to save, protect, bless, and pray for others. Even Fr. Mychal’s death itself is believed to have saved several individuals, who came to carry him out from the debris. One of those individuals is New York City Police Lieutenant Bill Cosgrove, who declared, speaking about Fr. Mychal Judge, that

“He’s always been on my mind ever since then, because it’s my firm belief that the only reason I’m here today is because of him. I know that sounds weird, but everybody you see in that picture was saved. And I’m sure had he not been there, I would have been trying to look for other people. And when that North Tower fell, I would have been right in the middle of it, just like the

rest of the firemen were, and some of my cops. But nothing was going to happen that day. At least, not to me.” (qtd. in “Slain Priest”)

Everything happens for a reason and sometimes it is hard to understand why, especially in the moment, but miracles performed by saints are able to show some of those reasons why certain things happen. In this case, Fr. Mychal was there to bless and protect individuals while saving others through their efforts to save him. This ultimate ability to perform miracles, while possessing essential saintlike qualities and serving God, gives Fr. Mychal Judge all of what is necessary, according to the Church, to be granted the status of a saint.

The recognition of the similarities seen between angels and saints is essential as “Angels are spirits who worship and serve God by ministering to men. They minister to men by announcing messages from God and by guarding and guiding us” (Kreeft 51). These qualities of guarding and guiding are what Fr. Mychal Judge is known for, as he guarded and guided many throughout his life. Both angels and saints serve God and express certain qualities, yet the largest difference is that saints are humans in heaven while angels are spirits in heaven. While some angels are given the title of *saint* as an honor, Fr. Mychal Judge should be considered a saint. Saints are extremely important as it is apparent that

Society needs saints. A society is unified only by sharing a common end, a common value, a common love; and this is concretized in its heroes and in shared stories about them. Without true heroes there is no true society. And the saints are the truest heroes. (Kreeft 113)

Fr. Mychal Judge is that true hero, leaving a legacy of spreading love to all while absolutely exhibiting the qualities of a saint.

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Every year prior to September 11, firefighters like myself and many others take the time listen to the recording of a Mass that Fr. Mychal Judge said on September 10, 2001, the day prior to 9/11. New York City firefighters packed the station for the Mass given by Fr. Mychal, a blessing to each of them who listened, not knowing that they are about to face the toughest day on the job, losing their lives, or the lives of 343 of their brothers. Fr. Mychal's words are like a miracle, preparing these firefighters for the fight of their lives, giving unequivocal support for his sainthood. In his homily, he said:

“That’s the way it is. Good days. And bad days. Up days. Down days. Sad days. Happy days. But never a boring day on this job. You do what God has called you to do. You show up. You put one foot in front of another. You get on the rig and you go out and you do the job—which is a mystery. And a surprise. You have no idea when you get on that rig. No matter how big the call. No matter how small. You have no idea what God is calling you to. But he needs you. He needs me. He needs all of us.” (qtd. in Kandra)

This message touches the hearts of many, and being a firefighter myself, I understand exactly what he is talking about. This sermon Fr. Mychal preached before his death was no coincidence and contributes to the validity of the cause for his sainthood.

With his connection to his community, his role as a New York City Fire Department chaplain especially on September 10, 2001, his actions taken on September 11, 2001, and his legacy, Fr. Mychal Judge exhibited the characteristics of a saint, supporting the cause for his sainthood. Saints are blessed servants of God, having heroic virtue to perform miracles. In the eyes of many, including my own family who has a personal connection to him, Fr. Mychal Judge should be eligible for sainthood since he has exhibited all these qualities and abilities. The final words Fr. Michael Duffy said at Fr. Mychal Judge's funeral were: “We come to bury his heart, but not his

love. Never his love” (qtd. in “Slain Priest”). Fr. Mychal Judge united all types of people, no matter how different they were, because those differences do not matter—what matters is the ability to love, and that love is what he shared with all.

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*St. Elizabeth Ann Seton,
pray for us!*

