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VOLUME IV

ISSUE IV



# THE HEART OF THE HALL



The student publication for the Office of Mission and Ministry

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# Editor's Note

"The Heart of the Hall"'s team is growing. As you will see from the biography page, some first-time writers and editors gave their talents to this issue, but I'd like to highlight some key contributors, starting with our new design and layout editor, Catherine Harkins. We are thankful for her hard work putting together this issue and cannot wait to see what's in store for "The Heart of the Hall" artistically.

Faith Braccero has taken on the role of social media manager. Keep an eye out for "The Heart of the Hall"'s posts on Facebook and Instagram, whether an uplifting Bible verse, meet-the-writers series or article sneak-peek. Email [faith.braccero@student.shu.edu](mailto:faith.braccero@student.shu.edu) to suggest the content you'd like to see!

Finally, I can now officially name Isabel Condon as The Heart of the Hall's incoming Editor in Chief. It has been an honor and a joy to work on this publication these past four years, alongside so many creative and hardworking Pirates, and I am excited to see it continue to grow under Isabel's leadership.

Returning to the issue at hand, "The Heart of the Hall"'s lineup this fall centers on a theme of intentional Christian living. What does it matter the way we worship, the attitudes we assume, the choices we make on a day-to-day basis? Our writers apply this question to distinct but overlapping spheres of our lives, as members of the Church, students of a university, and citizens of the state.

First, Christina Murphy lightens the mood with some history trivia of Seton Hall's campus. Find out how well you know the saints of Seton Hall, and learn some fun-facts about the names behind the buildings we walk past every day. Next, I explain the origin and the practice of Eucharistic Adoration. Like the Mass, this devotion calls us to recognize the real purpose of worship. Time given to Jesus is never wasted, and when we choose to spend it with him we exercise our freedom to its fullest function.

Sarah Adam transitions to a reflection on the meaning of freedom. Contrary to what society tells us, true freedom consists not in the ability to do whatever we want, but in the ability to do what is good- fulfilling our created purpose as beings in God's own image, to participate in His divine life.

Erich Sanders discusses the importance of maintaining reverence in the Liturgy of the Mass. He reminds us that the need to be intentional as we participate in the Sacrament, which we so often treat as an indifferent routine, hinges on the reality of Jesus' sacrifice recalled on the altar each Sunday. Lastly, Isabel Condon breaks down the understanding of human dignity behind the much-debated Texas Heartbeat bill. Knowing what true freedom means allows us to see that laws protecting the unborn are anything but a violation of free choice; rather, they guide society to defend each human being's right to life.

Please enjoy this issue as we head into the home-stretch of this fall semester. We hope that our discussions encourage your reflection on the coherence of the Christian life in the Church's own liturgy and in the public square. The connection comes down to realizing who we were made to be, and those blessings and responsibilities that befit our human dignity. We are called to live always by the light of truth, in accordance with our identity in Christ.

Be well and God Bless,

**Emma Newgarden**  
Content Editor in Chief





# Contents

## 3 **Blast From the Past: Meet the Figures of Seton Hall**

Christina Murphy

## 4 **Adoration 101**

Emma Newgarden

## 7 **The Freedom to Choose**

Sarah Adam

## 9 **Reverence in the Liturgy**

Erich Sanders

## 11 **What's in a Heartbeat?**

Isabel Condon

Thank you to all the individuals who made this publication possible, including Fr. Colin Kay, Msgr. Dennis Mahon, Dean Traflet, & Fr. Douglas Milewski

# Blast From the Past:

## Meet the Figures of Seton Hall

By Christina Murphy

### Bayley Hall

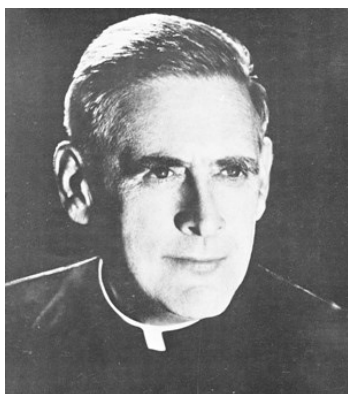
Named after James Roosevelt Bayley, Bishop of Newark and founder of Seton Hall in 1856. He was the cousin of James Roosevelt, Franklin Roosevelt's father. Father Bayley named Seton Hall after his aunt, St. Elizabeth Ann Seton. Like his aunt, he was a convert to Catholicism from the Episcopal faith (he was previously an Episcopalian minister). As well as being the founder of Seton Hall, Father Bayley served as the first bishop for the Diocese of Newark. Throughout this life, he was dedicated to giving Catholic children access to a Catholic education.

**Fun Fact:** If it seems odd to refer to a bishop in the manner of a priest, it derives from a quote from Bayley towards the end of his life, "I am Archbishop; I have been Bishop; but I like Father Bayley best of all."

### McQuaid Hall

Named after Bernard John McQuaid. He was the co-founder of Seton Hall along with Bayley. Father McQuaid also served as the president of Seton Hall from 1856–1857 and from 1859–1867. McQuaid Hall was originally an infirmary run by the Sisters of Charity from Convent Station, an order founded by St. Elizabeth Ann Seton. McQuaid was extremely influential in establishing the Sisters of Charity in the area and on Seton Hall's campus.

**Fun Fact:** During the Civil War, he was one of the first ecclesiastics to openly support the Union. McQuaid served as a chaplain in the war, where he was captured by the Confederates.



From top down :  
Bayley, Corrigan, McQuaid, Fahy

### Corrigan Hall

Named after Michael A. Corrigan, the second Bishop of Newark. He first served as rector for Immaculate Conception Seminary, and later became the president of Seton Hall. As a seminarian, Corrigan was sent by Bayley to be a part of the first class at Rome's North American College in 1859. Outside of Seton Hall, he founded the Catholic Protectory when Catholic children in reform school were denied the ability to attend Mass. This institution provided Catholic youths with both religious and professional training.

**Fun Fact:** Upon being appointed the Bishop of Newark, Corrigan became the youngest U.S. bishop at 33 years old, three months before his 34th birthday.

### Fahy Hall

Named after Thomas G. Fahy. He graduated Seton Hall in 1943 and attended Immaculate Conception Seminary. Father Fahy served Seton Hall in a multitude of ways, including being a Latin teacher, Professor of the Classics, Director of Athletics, and President. After being inaugurated as President in 1970, he founded the Center for African American Studies and the Puerto Rican Institute (which later developed into its own program, the Joseph A. Unanue Latino Institute). In addition, Fahy opened the first dormitory for women, today's Aquinas Hall, in 1971 (then called the "Women's Residence"). The Stillman Business School and Schwartz Nursing College were also opened during his presidency.

**Fun Fact:** Father Fahy would sit on the steps of Presidents Hall to talk and listen to people passing by.



# ADORATION 101

by Emma Newgarden

My first encounter with Adoration was during a retreat with my scholarship group at the Cardinal Cooke building in New York City. At some point in the day, the directors announced that it was time for “Holy Hour”. I remember being puzzled- was this another name for the Mass? It wasn’t, as I was about to realize. This was Adoration, a form of worship I had never taken part in before: different from the Mass, but equally sacred.

All chatter ceased as we entered the retreat-center basement we were using as a chapel. Incense perfumed the air, blending gently with soft choir music to create an atmosphere of reverence and awe. For me, the effect of this setup was immediate and inexorable, drawing the focus of the whole room to the Eucharist, displayed prominently on the candle-lit altar. It was as if time had stopped just after the moment of consecration in Mass, when the priest holds up the Host before the whole congregation, who silently drink in the sight.

The exact pattern of my thoughts from that moment on is now hazy. The hour flew by, part of it spent on my knees in prayer, and the rest sitting quietly, just gazing at the Eucharist, lifting my thoughts toward Him. What I do remember vividly is standing up at the end,

feeling completely bowled over- that Jesus had just made Himself known personally to me. Mine was not the only face wet with tears as we filed out of the makeshift chapel, still enveloped in a reverential hush.

The experience could understandably incline an Adoration first-timer to

skepticism. I asked myself the same questions someone reading my description might: were the feelings of wonder “legitimate”, or just part of some head-trip, evoked by the music and lighting? Did it really rise from a deeper reality, or was my emotional experience just that? Thankfully, Catholic Tradition has the answers, revealed in the rich history and theology behind Adoration practice.



## THE BASICS

First, what is adoration? The Catechism of the Catholic Church defines it broadly as one of the five forms of prayer, alongside petition, intercession, thanksgiving, and praise. Fundamentally, “Adoration is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Savior who sets us free from evil” (CCC 2628). But when Catholics talk about “going to Adoration”, we mean adoration of the Eucharist specifically. In Eucharistic Adoration, we worship Jesus Christ outside the Mass by praying and spending time in reverence before the Blessed Sacrament.



## WHO CAME UP WITH ADORATION?

Where did this practice come from? Theologically, Catholic reverence of the Eucharist is rooted in Jesus’ teaching, attested to in the Gospels and other Apostolic writings, that He is literally present in the bread consecrated at Mass. But as a practice, the reservation of the Eucharist for worship outside of Mass goes back to the earliest Christian communities. It developed alongside monasticism; in the third century, desert hermits were allowed to keep the consecrated Host in their cells so that they would be able to receive the Sacrament. As the ascetic Christian life shifted from solitary to communal, the Eucharist began to be reserved in the churches of monasteries and convents.

Primarily, the reserved Eucharist provided Holy Communion to these religious and the needy who came to them, as well as for the ceremony of the fermentum—a particle of the Eucharistic bread carried by bishops between their dioceses as a token of unity between Churches. But naturally, through their belief in the Real Presence of Jesus in the Eucharist, the monks recognized the sacredness of the Host and took care to keep it in a special room or receptacle, protected from any profanity. This setting apart of the reserved Eucharist gradually gave way to the exposition of the Eucharist seen in our Adoration practices today. By the Middle Ages, lay people and religious alike were encouraged to “visit” with Christ before the tabernacle for private devotion.





### WHY ADORATION?

But what does Adoration do for US? Like all prayer, Adoration brings us closer to Jesus, strengthening our relationship with Him, and helping us to grow in wonder and awe at His greatness and goodness. Adoration forces us to slow down and marvel at what the Eucharist really is- the way in which Jesus chose to make Himself present with us on this earth in a concrete, tangible form that we can both taste and see. Therefore, it helps us to better appreciate when we do receive Him sacramentally. The same Host we receive at Mass, which we can do hastily and as a routine, is the Host presented in glory to be adored at all hours around the world.

Still, because He is truly present in the consecrated Host displayed during Adoration, we can also receive grace even without consuming His Body as we do at Mass. Just looking at the Body of Jesus may increase our desire for nearness with Him, as He desires to be with us eternally. The more time we spend keeping Jesus company, the more deeply in love with Him we fall: our wills become more conformed to His perfect one, as we receive the grace to live out our faith virtuously.

Finally, there is palpable power being in such proximity to the body of Christ. Thinking back again to my first ever holy hour, I should not have been so surprised by my emotional reaction. When we place ourselves intentionally in His presence, we allow Him to enter our hearts and transform us- naturally, an encounter like that is intense! When we quiet the chaos, we can finally hear His voice speaking to our souls. Perhaps He has been speaking all along- we just never made space in our cluttered minds to listen.

Adoration provides the space for encounter both physical and spiritual, enabling the kind of “heart to heart” talk with Jesus that can only happen when we meet Him face to face.

Of course, this doesn’t necessarily mean that you’re always going to FEEL something mystical happening during Adoration. No Holy Hour I’ve prayed since that first retreat has ever “felt” quite the same. Sometimes I’m once again overcome with emotion and end up bawling my eyes out in the pews. But other times I feel bored and let my mind wander. Keep in mind that how you perceive the quality of your prayer time does not affect the reality of His presence; even when there is no music to set the mood,

Jesus will still be working in your heart regardless of your cognizant experience. Whether you can pray an entire Holy Hour or only stop for a few minutes between classes, it’s always “worth it” to spend time adoring him.

Here at Seton Hall, Adoration takes place in our very own Chapel of the Immaculate Conception Tuesday through Thursday afternoons from 12:30 to 4:30 pm. This year, there is also a special late-night Holy Hour with music and the opportunity for Confession every Wednesday night from 9:30 to 10:30 pm; come and join with the community in worship! Worried about staying awake? Remember Adoration’s ultimate purpose: to come before the Lord in humble gratitude for the gift of His presence in the Eucharist. If anything, falling asleep reminds us of our humanity, and of our need as children to rest in the Father’s arms.

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**"The more time we spend keeping Jesus company, the more deeply in love with Him we fall: our wills become more conformed to His perfect one, as we receive the grace to live out our faith virtuously."**

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# The Freedom to Choose

by Sarah Adam



“You can play whatever you want today at recess!”, I told my first-grade students before I dismissed them to lunch. An uproar of cheers and smiles came over them as they were overcome by anticipation and excitement. “Why can’t we do what we want all the time, Miss Adam?”, said one student. A comment that seemed so simple and playful caught my attention and promoted further reflection in my own life. From a young age into my early years of college, I associated freedom with doing whatever was most pleasing to me, only seeking to do what felt right and what brought me happiness. As I have taken more steps to develop my personal faith and seek the Lord in my daily life, I have learned from others around me, Scripture, and personal experience that freedom isn’t license, that our decisions extend to others around us, and that true freedom involves living according to God’s law and will.

Several different understandings of freedom have emerged throughout history. The concept of Relativism is popular within our culture. This view is driven by the idea that there is no absolute truth; rather, there are only particular truths conditioned by time, culture, and space. We live in a society that relies heavily on the idea that “I decide, my freedom decides” what I can and cannot do. Voluntarism, another view introduced in the Middle Ages that God’s will trumps His intellect, is used to explain Relativism in society. Through Voluntarism, it is believed that whatever is true is so because God willed it. This philosophy eventually viewed God as a threat and sought to get rid of Him. Nietzsche and Sartre expanded on this idea and considered the human person to be beyond truth. They believed that freedom came first, and that the greatest threat to a person’s freedom was God. However, these understandings of freedom (Relativism and Voluntarism) are

contrary to the Christian understanding of freedom, which is rooted in the truth that humans were created with a purpose – to know and love God. If we adopt this viewpoint that God is a threat to our freedom and humanity, we are discrediting the sacred life He has given to us. Saint John Paul II expressed this in a homily at Camden Yards, Baltimore: “Freedom consists not in doing what we like, but in having the right to do what we ought.” Saint John Paul II is not claiming that we cannot do what brings us joy, but rather, we must be conscious of doing what is right in the eyes of God and extend His love and mercy through the way we live our lives. We are invited to do justly, love mercy, and walk humbly with our God (Micah 6:8). To live in this way, we must be able to identify what can lead us astray from the Lord. Take some time to ask yourself: am I making decisions that I know are leading me away from God and how He calls me to live?

When I took the time to think about this for myself, I realized that I could make small changes involving how I spent my time and who I spent it with.



We must have discipline when faced with desires that turn us away from doing what God calls us to. When idolatry, the worship and extreme admiration for something or someone, steps into our lives, it can be easy to choose sin. Idolatry in a modern age might involve holding someone or something higher than God in one's life. Social media, for example, consumes a massive amount of our time and attention. Celebrities and romantic partners can also be the sole focus of our attention and desires. Unfortunately, when we choose sin, we are likely leading others to sin as well. As Christians, we are called to build up those around us and lead them to Christ, not away from Him, and to recognize that true freedom involves living according to God's law and will.

When we use the freedom we've been given only to focus on our personal pleasure, we can be tempted to use others in order to fulfill those desires. This is "the slavery of sin." Sin makes us slaves because it takes away our freedom to do what is right, to act according to God's divine plan. Let's look at a student who cheats on a test: is he acting freely or driven by the desire to receive a good grade? It was sin that restricted his freedom to be honest in this scenario.

To truly exercise the freedom that God has given us to make decisions in our lives, we must use it to glorify Him and value ourselves and others. If there were no law or set of ideals to live by, we would be lost and unsure of what truth means in our lives. This source of truth that we are seeking is God, and we must use His law as a guide. Out of love, He gave

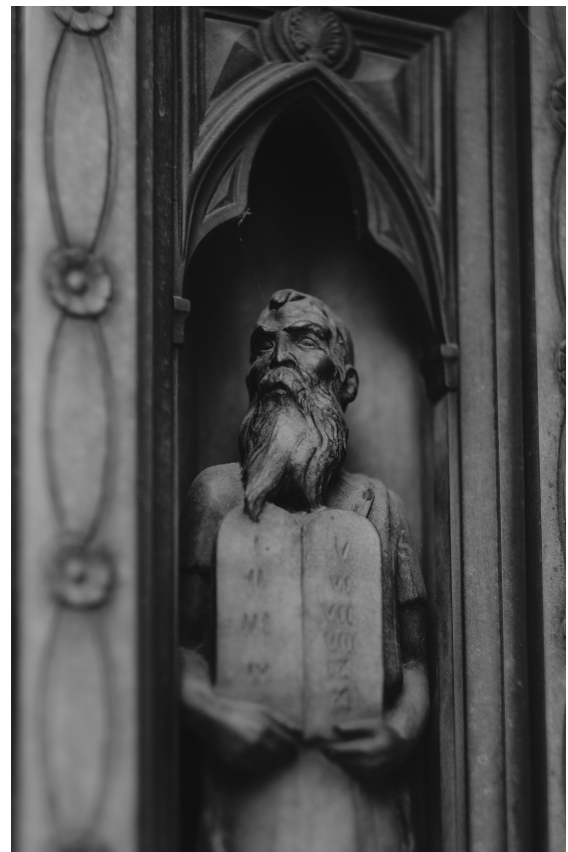
us the commandments that follow the two great commandments: you shall love the Lord your God with all your heart soul, and mind, and to love your neighbor as yourself. Keeping this in mind, our sight should be set on God as we live the lives we have been given. The law establishes God's authority, but also redirects us, his children, when we may go astray. Just as God led the Israelites out of Egypt and established the covenant for them to trust Him, so he calls us to trust Him. Without the law of God and self-control and discipline in our lives, we wander farther and farther away from our beloved creator. Instead of doing what is right in our own eyes (Judges 21:25), we must turn to God and allow him to direct our steps. God's laws are anything but a restriction on our freedom; they lead us to joy in this life and the next.

In order to live out the freedom that we've been given, we can be mindful of the decisions we make each day. So, next time you're walking around campus, I encourage you to take the time and appreciate the next person you talk to. Rather than focusing on what your relationship is with him or her, how he or she can help you with things, or what he or she has and has not done to you, recognize that person as a child of God, created for such a purpose as you are, and also given the freedom to live as God calls us to. God continues to call us back to Him with a desire in our hearts to live in a way that glorifies Him. Instead of being overcome by our desires, we can grow by recognizing what may lead us astray. When we orient ourselves toward God and His law as we exercise freedom and discipline in our lives, we can experience joy in Him and be mindful of how we can impact those around us.

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**"The law establishes God's authority, but also redirects us, his children, when we may go astray. "**

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# Reverence in the Liturgy

by Erich Sanders

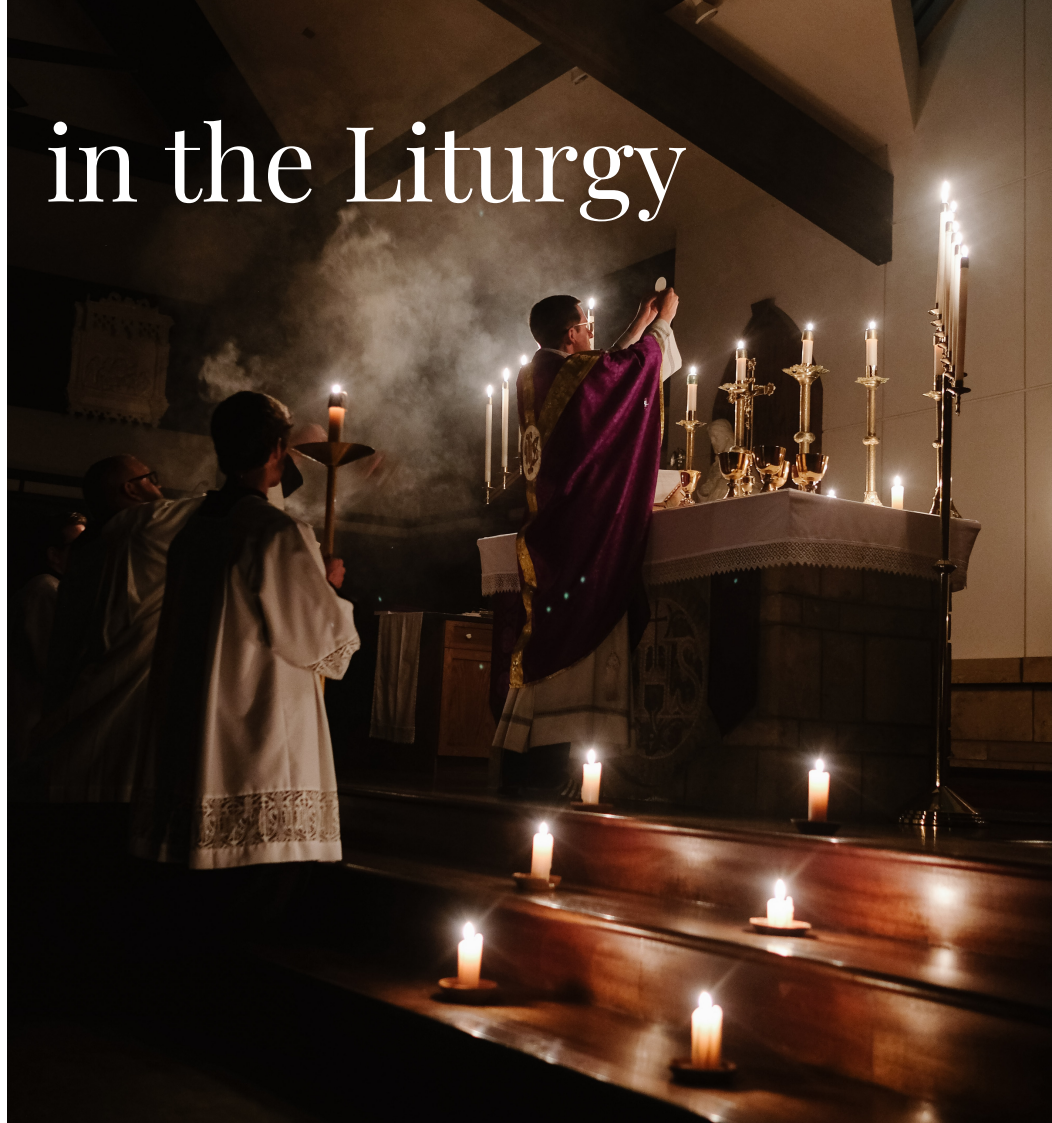
For me one of the most joyful moments of the past year and a half was when it was announced that the Mass would return to its normal in-person state. Too many months without access to the sacraments and the Mass had left me with a gnawing spiritual hunger, and the many Sunday mornings facing a television screen hadn't done much to satiate it. Emerging from isolation that first Sunday in-person Mass, the pure beauty of the words "This is my body" and the elevation of the Host above the altar felt like the light at the end of the tunnel of the early pandemic.

Those first few Sunday mornings after the return to in-person Mass felt like heaven on earth. Yet, as time wore on, I found myself beginning to feel the same as I had when I was staring at the screen in my family's living room. Why was this happening? I couldn't understand where this relapse was coming from or what could be prompting it. After all, everything was going back to the way it always was. However, after much prayer and thought, I began to place my finger on what I now understand to be the prime issue that prompted these feelings – the lack of reverence present during the Liturgy.

For many of us college students, the Mass has merely become a Sunday routine. We reluctantly wake up to perform and attend what feels like an endless hour of kneeling and standing, call and response, and then leave unchanged.

The distractions of our daily lives fill our minds as we sit in the pews: upcoming exams, the fun we had over the weekend, and what we are having for breakfast after, all the while not seeing or hearing what is really going on in front of us. What should be the pinnacle of the week becomes nothing more than a cultural act or empty obligation, if not rejected altogether in favor of more "practical" pursuits. The only way forward from this haze of outside distraction is to come to the realization that the Liturgy is something in which all involved marvel at something beyond mere rote routine and a break from the pressing of the ever-present outside world. Mass should be a haven, not a chore, and the restoration of a reverential attitude is how the change will come. But what is meant by reverence?

I don't merely mean ephemeral feelings of piety, but rather a deep sense of respect for the magnitude of the Mass and what it represents- the sort of air that captivates the congregation, where the meaning of the liturgy is clear and the significance of that kneeling and standing is apparent to all present. With this attitude in place, what seems to the average college student a mere formality would quickly become elevated to a much higher priority. The issue of properly fostering reverence for the Liturgy has been a constant difficulty faced by the Church. While there have already been many attempts to address the issue of reverence in the Liturgy and how to restore it, few have succeeded thus far in capturing the necessary attitude. Most notably, the return to the pre-conciliar Mass (now known as the Extraordinary Form of the Mass)





and other traditional practices has been seen by some to “fix” the issue. The Extraordinary Form of the Mass, with its long history and deep theological and symbolic richness certainly carries the normative reverence within itself, but it can also be difficult to approach. Often for the young Catholic the Latin Mass can seem incredibly foreign, and that in and of itself can weaken the individual’s impression of the very reverence it comprises. In short, the issue at stake is not the form of the Mass but of reverence itself, thus making the traditionalist catch-all solution of returning to the Church’s past an incomplete one that addresses the issue tangentially rather than completely.

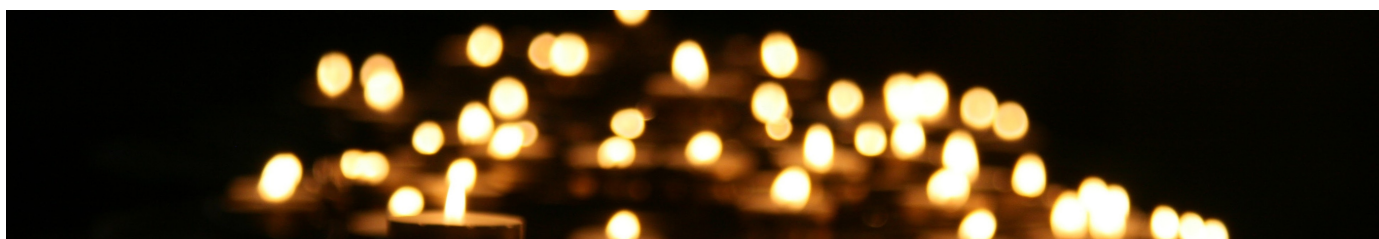
When attending Mass, the words that are said and the actions that are taken can seem like merely a theatrical performance rather than something serving a critical function, and it is at this point so many of us begin to lose sight of the importance of the Mass and indeed even the Faith. This lack of liturgical understanding, in my eyes, is the first issue that must be addressed if the Liturgy is to have the necessary reverence restored and so capture the hearts of those attending the Mass. After all, reverence can only occur if one perceives the Presence of Who is to be revered.



Secondly, it follows that the way the Mass itself is offered is critical to the reverence that should be found during its celebration. Even those who don’t have knowledge of the technical aspects of Mass can be drawn into the beauty of its celebration when the words are said with meaning. When the “Holy, Holy, Holy” of the Sanctus is said with conviction by the congregation, it can be felt that what is about to occur is something of an incredible magnitude. If the people of the congregation do not speak with an understanding of what they are witnessing, the whole Liturgy feels like less of a sacred moment and more of the hollow call-and-response it becomes stereotyped as.

When at the Mass, we need to realize that we are not mere onlookers as the priest does all the work. Rather, we are actively a part of the celebration, and without reverence for Christ’s suffering and death for us, the Liturgy will feel like nothing more than a random hour of pointless activity on Sunday morning.

Clearly, without reverence any sort of return to and desire to understand the Mass fails. However, as a current college student the best way to begin to become more engaged with the Mass and foster the reverence that will draw others in is to learn about the Liturgy. An understanding of the prayers and actions is critical, as is an understanding of the True Presence of Christ in the Eucharist – how the Host that is consecrated at Mass becomes Christ in His Body, Blood, Soul, and Divinity. From these basic points a renewed appreciation of the Mass can begin to take shape. It is also critical that reverence be found in all forms of the Liturgy, and to acknowledge that a return to tradition is merely one way the necessary reverence is nurtured. In short, for the requisite reverence to be fostered, understanding must be present, and it must begin with each of us as individuals. If one person imbues his or her actions with that sense of reverence, it will spread and overpower any apathy, catching each of us with its power and renewing a true love of the Mass in our hearts.



# What's in a Heartbeat?

by Isabel Condon

What constitutes life? What gives us the right to life? Why is life valuable, and when should it be defended? These are questions that surround debates on abortion and refer to the core of what it means to be human. In the last few months, the conversation about abortion and its place in United States law has been hotly debated, prompted by the Texas Heartbeat bill.

The Heartbeat bill states that

“a physician may not intentionally perform or induce an abortion on a pregnant woman with the specific intent of causing or abetting the termination of the life of the woman’s unborn child if the physician detected a fetal heartbeat for the unborn child under Section 171.203 or failed to perform a test to detect a fetal heartbeat.”

The law justifies this point by noting how the fetal heartbeat is a strong indicator that the child will reach live birth, and it can be detected about six weeks into the gestational period. The law makes exceptions in the case where a mother’s life is in danger. According to Texas law, a heartbeat indicates a life worth defending.

These days identifying as pro-life can often be equated with anti-feminist. The abortion question has transitioned from a human rights issue to a woman’s issue. This moves the conversation away from the child in the womb, and centers on the body of the woman. However, this shift is misleading since it places all of the importance on the desires of the woman, often neglecting the life of the child. Women have the power to gestate life within them, and this gift is given by God. This is a gift that ought to be defended and cherished, but ultimately the power over life is not in the hands of the woman.

As Catholics we believe that life comes from Something far greater than the biological causes. We understand life as sacred since it is a divine gift. “Before I formed you in the womb, I knew you,” (Jeremiah 1:5) God says through his prophet. While humans exist within time, God does not. Before the biological reality of life is God’s love and plan for each soul. This is why Catholics acknowledge life from the very moment of conception, just as science acknowledges the presence of life from the meeting of sperm and egg.

Life is not only present from that moment, but it is valuable. It is given an innate dignity, since “God created man in the image of himself.” (Genesis 1:27). Every person is equally a person, every soul reflects God. It does not matter how developed they are, how autonomous, how rational, or how vulnerable. The child in vitro is the most vulnerable innocent imaginable; therefore, the defense is exponentially more necessary. Human rights as an inalienable and universal concept is widely acknowledged, and the Catholic Church teaches the same. The right to life is the most basic principle, and this right can be established upon the understanding that life is a gift from God. The right to life is the most basic principle, and this right can be established upon the understanding that life is a gift from God.

The Catholic Church has never adjusted its view on abortion. From the first century, it “has affirmed the moral evil of every procured abortion.” (Catechism of the Catholic Church, 2271)



In addition, it teaches that civil society has a responsibility to respect and recognize “the inalienable rights of the person,” therefore, “The moment a positive law deprives a category of human beings of the protection which civil legislation ought to accord them, the state is denying the equality of all before the law.” (Congregation for the Doctrine of the Faith, *Donum vitae* III) Hence, the Church believes that civil law should practice moral principles by protecting life in the womb and treating it equally.

Government has a responsibility to defend life; we, as Catholics, share this responsibility. The Catechism states, “God, the Lord of life, has entrusted to men the noble mission of safeguarding life, and men must carry it out in a manner worthy of themselves.” (CCC 2271). We have a vocation to be different than the popular opinions of the world around us. God has called the Church to defend his gift of life, and this is not easy to do. Abortion is an issue that divides; it divides families, friends, political groups, and our nation. However, the mission that God gives his Church is rarely easy. We are called to be a sign of love in the world, for those who agree with us, and more importantly, those who do not. The teachings of the Church are centered on love and mercy. An article in *American Journal of Public Health*, entitled “Population Group Abortion Rates and Lifetime Incidence of Abortion” by Rachel Jones and Jenna Jerman, predicted that nearly one in four women will have had an abortion by the age of forty-five. Abortion is widespread, and most people know someone who has experienced its impact personally.

For the women who have had abortions, the Church responds with a mother’s love. The Catechism states, “The Church attaches the canonical penalty of excommunication to this



crime against human life... [But] the Church does not thereby intend to restrict the scope of mercy.” (CCC 2272). Pope Francis affirmed this teaching when he granted every priest the ability to absolve the sin of abortion. He reminded the public that “there is no sin that God’s mercy cannot reach and wipe away when it finds a repentant heart seeking to be reconciled with the Father,” leading the Church to continue to show kindness and forgiveness to those who suffer from the impact of abortion. In the face of this cultural trial, we are called to pray. We can pray for the souls of the children in the womb. We can pray for their mothers and fathers, that they may know that God loves them totally. We can pray for the lawmakers, that they may work to defend life at all stages.

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**"We have a vocation to be different than the popular opinions of the world around us."**

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# Meet the Writers

The Heart of the Hall gathers a unique and driven group of student writers.



## Emma Newgarden Editor-in-Chief of Content

Emma is a Senior Classical Studies major from Staten Island, NY. On campus, she is a runner on Seton Hall's cross-country team. She also writes for the International Youth Coalition blog. In her free time, Emma enjoys reading old novels and coming up with new recipes.

You can contact Emma at  
[emma.newgarden@student.shu.edu](mailto:emma.newgarden@student.shu.edu)



## Bridgette Favale Editor-in-Chief of Layout

Bridgette studies English as a Senior at Seton Hall University. She combines her passions for writing and the Catholic faith as an editor of "The Heart of the Hall" in which she hopes to enrich her understanding of how to create a publication for her future in an English career. Bridgette can often be found playing piano or hiking at times when she is not working on a new edition.

You can contact Bridgette at  
[bridgette.favale@student.shu.edu](mailto:bridgette.favale@student.shu.edu)



## Isabel Condon Contributing Writer

Isabel Condon is a Junior, double majoring in English and Philosophy. She is also a member of Seton Hall's Honors program. With her passion for writing, Isabel joined "The Heart of the Hall" to explore how faith has place in every discussion. Off campus, she is an active member in her parish community, and enjoys spending time with her large family.

You can contact Isabel at  
[isabel.condon@student.shu.edu](mailto:isabel.condon@student.shu.edu)



## Sarah Adam Contributing Writer

Sarah Adam is a senior in the 4+2 elementary special education and speech pathology program here at Seton Hall. She enjoys getting involved with Campus Ministry events, partaking in service, and spending time with friends and family. Sarah loves the beach and animals. She hopes to work in a school as a speech pathologist and make a difference in the lives of children.

You can contact Sarah at  
[sarah.adam@student.shu.edu](mailto:sarah.adam@student.shu.edu)



## Erich Sanders Contributing Writer

Erich is a Freshman Philosophical Theology major from New Jersey. His hobbies are drawing, reading, hiking, and collecting books.

You can contact Erich at  
[erich.sanders@student.shu.edu](mailto:erich.sanders@student.shu.edu)



## Christina Murphy Contributing Writer

Christina is a Senior Classical Studies major and an English minor. She hopes to continue fostering her passion for reading and writing in an editorial career. She enjoys reading, hiking, and baking during her free time.

You can contact Christina at  
[christina.murphy@student.shu.edu](mailto:christina.murphy@student.shu.edu)



## Catherine Harkins Design Editor

Catherine Harkins is a sophomore Secondary Education and English major. She finds interest in the Catholic tradition and theology and plans to minor in Religion. Catherine is also a lifelong musician and artist.

You can contact Catherine at  
[catherine.harkins@student.shu.edu](mailto:catherine.harkins@student.shu.edu)



## Mary Cate McGlone Copy Editor

Mary Cate McGlone is a junior Biology and Philosophy double major. Inspired to join Heart of the Hall after reading other Catholic magazines, her hope is to contribute to the propagation of Catholic ideas and thought on Seton Hall's campus. In her free time, she enjoys being with family and friends, golfing, playing guitar and cooking!

You can contact Mary Cate at  
[mary.mcglone@student.shu.edu](mailto:mary.mcglone@student.shu.edu)

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