

Catholic Church Uncertainties: Case of Saint Januarius's Blood

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Letter to Editor

For several decades, the Roman Catholic Church, with so many obstacles in its path, has been going through a very difficult period in its history. This state of affairs is primarily due to the behavior of individuals (prelates of the Vatican hierarchy and high-ranking officials) within the Church itself. Unfortunately, as time passes, these problems are rapidly increasing. In other words, we can say we are witnessing a leap forward in the number of obstacles. This worsening is generating confusion in the minds and actions of faithful in Jesus Christ. These believers, of whom there are so many, feel like leaves in the wind, uncertain of what to do, thus contributing to the growing confusion. In this article, we would like to investigate one of these obstacles: the Blood of Saint Januarius. This choice is important because, in our opinion, it can create, or perhaps already creates, confusion among believers and people who wish to approach the Catholic Church. Furthermore, the choice of this topic is linked to the interest we have recently shown in understanding this relic [1-4]. In our investigation, we saw two groups of scientists singularly united within each group, but in strong contrast with each other regarding knowledge of this relic. We can say that these behaviors are present when it comes to a relic. Indeed, regardless of all the historical-scientific investigations conducted and yet to be conducted, for one of the two groups the object is a fake, while for the other group it is a relic often linked to a saint. This state of affairs will not change over time, and if the object in question is potentially important, the verbal clash will continue and be passed down to future generations.

Through our studies, we have learned that groups will not find a shared solution. In this situation, Christians should rely on the certainty of an authority like the Catholic Church. It should be able to resolve these problems, at least for those who embrace or are about to embrace the Christian faith. The interest in studying this relic is also due to the fact that the number of faithful directly affected by it worldwide amounts to tens of millions. Indeed, it is enough to count the Neapolitans in their own city, those present in some cities that individually have

more Neapolitans than those living in Naples (São Paulo, Brazil; Buenos Aires, Argentina; Rio de Janeiro, Brazil; Sydney, Australia), and others who are found in large numbers in many other cities around the world. We believe the Christian position on this relic is unclear. Rome defines the liquefaction of the blood as a Prodigy, not a Miracle. Let us remember that a Prodigy is a natural event tending toward the transcendent. It remains, however, a natural phenomenon. In Naples, however, the liquefaction is considered a Miracle by all believers. Indeed, in this city, speaking of a Prodigy is unacceptable to the native population, as is the case in other cities where Neapolitans are present. Therefore, as already stated, clarification is needed for all Christians. Indeed, there is a huge difference between a natural event (which, obviously, obeys the laws of physics) and an instantaneous superevent willed by God [5].

At this point we ask ourselves: what should be the attitude of Christians? How should they behave towards others? Is everyone free to express their own beliefs? Furthermore, we must consider the enormous number of believers in the world who must be informed: they are witnessing a Prodigy, not a Miracle, but that the blood of Saint Januarius with certainty is blood [6]. We, even if the article just cited appeared in a newspaper, are convinced that the author has solved the problem. The other studies carried out previously [7-9] for various reasons have not been able to provide definitive results [1-4]. Now, it's important to remember what relics represent in the Christian faith. They are generally objects linked to the lives of the Saints. Today, we know that fake relics exist, especially those of medieval origin. Despite this, they were coveted as a sign of prestige by religious communities. For the Church, they are Sacred and objects of veneration. However, our Creed is composed of Revelation and Tradition: the former is the Word of God written under the inspiration of the Holy Spirit; the latter has the task of transmitting the Word of God in its entirety [10]. Let's leave aside the relic we're interested in for a moment and consider the cup used by Jesus during the Last Supper: The Holy Grail. In Europe, there are between 100 and 200 examples (closer to 200). As Christians, which one should we venerate?

Currently, the highest authority in the Catholic Church is Pope Leone XIV. Therefore, it would be up to him to intervene and affirm that a decision has already been made by the Roman Church: the liquefaction of the blood of Saint Januarius is not a miracle, definitively ruling out the intervention of the Almighty. His Holiness Leone XIV is currently busy resolving the terrible problems afflicting many nations, with human beings being killed or starved to death in regional wars that are a prelude to global conflicts. Furthermore, he must address the numerous problems that have accumulated within the Church in recent decades and which must be resolved. Therefore, it seems highly inappropriate to ask for his intervention. It is therefore difficult to determine to whom this request should be addressed. Another possibility would be to contact Monsignor Domenico Battaglia, the new Archbishop of Naples. Unfortunately, at the time of writing (which included September 19, 2025, one of the three days on which liquefaction would be possible), we witnessed His Excellency rejoice amid the jubilation of the faithful over the liquefaction of the blood of San Gennaro. Subsequently, we read newspaper reports of the event that highlighted the miracle that had occurred.

Regarding the blood of San Gennaro, if the facts are those cited, and they certainly are, there is a serious lack of communication between religious authorities because the same event is described on the one hand as a natural event, on the other as a miracle, evidently performed by God. The Christian, and we are Christians, is confused because in John (14, 5-7) we read: Thomas said to him: "Master, we do not know where you are going; how can we know the way?" Jesus said to him: "I am the way, the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also: from now on you know him and

have seen him." In the statements made by Jesus Christ there is the sanctification of the truth [11]. The truth is one. Let us hope it comes to light.

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