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The Spiritual Telepathy of the Physician

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A physician's treatment of a patient is accelerated when his personality has a spiritual force. This quickens his rapport with the ailing. The very first eye-to-eye contact discerns him above just a dispenser of medicaments and a mechanic of surgery for only corporal adjustments. He is viewed as a master healer, a figurative descendant of the Master Savior, a man of the heart and the mind.

Such an evaluation of telepathy already warms up the healing process. Yet he needs reciprocal good will from the second party. The faithless are difficult to cure. In his own little Nazareth, Christ never performed a miracle because the people lacked faith in him.

A predisposition of faith was absolutely necessary. He would ask, "Do you believe I can do this?" The paralytic had to believe that he could pick up his cot and walk after a heavenly intercession. Christ utilized matter as a doctor might. He bent down, lifted mud and spread it over the eyes of the blind man. He touched the ears of the deaf man. He ordered the leper to wash himself in the pool of Bethsaida and then show himself to a priest. A spiritual ritual was added to the material method. Healing was to acknowledge Divine Providence.

We read in the bible how an act of faith arouses an inner vitality in the body. King David begs the Lord to "Sprinkle me with hyssop and I shall be cleansed." He continues, whether in a figurative or real sense, to say, "You will give joy to my bones and renew a right spirit within my bowels" (Ps. 50).

There is an entwining of the mind with the body. How important for the spirit to be willing when the flesh is weak! There is an evident reaction between the two.

Christ, suffering in the Garden of Gethsemane, was so pressured by anxiety and agony that He perspired blood.

Today's immoral and envisionmental pressures add to a physician's burden. The sheer materialistic living doesn't allow for the entrance of

the spirit or a mental tranquility. The Marxists, with the dialectic materialism, turn off the channels for soul strength. The torture a believing individual with such drastic scourges that they hang on a psychiatric bedlam which results in physical and mental ability and drains the brain of its true strength.

Catholic patients and physicians alike should cherish the sacramental supplements of confession which like a balm, soothes hurt minds, and the Eucharist which, the prayer of the Mass is, "for the health of the mind and the body." For both, it is a nourishment.

Why not add the words of Thomas à Kempis concerning the Mediatrix: "My flesh is controlled when I say Hail Mary." He adds, "The Hail Mary delivers a strength and a heart of glad comfort." "The Hail Mary is a medicine which is not wounded."

St. John Damascene declares that there are physical effects brought on by the reception of the Eucharist. So too St. Simon Stylites brought Staphrastes to Christ. Staphrastes is quoted as follows in the Byzantine liturgical prayer: "When I receive Christ's blood with faith, it passes through all the parts of my body. It goes into my joints, my heart."

Are these thoughts too sublime for the practical person? Only if he or she lacks faith.

The priest, at the elevation at Mass, declares we are united with Him, in Him and through Him, in Him.

The Lourdes seminar of our American Catholic physicians was a revelation of faith after a lecture by Doctor Mangipani, the head of the Lourdes medical group. After having shown by x-rays and illuminated slides the recorded and undisputed 64 miracles, he concluded, "There is a procession with the Holy Eucharist this afternoon. We invite you to join our group as they follow together reciting the rosary."

I was so edified to see our American physicians marching behind the bishops and priests.