Tony's Spiritual Tidbit...

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Lastly, there is the touchy subject of her career constituting a kind of competition with her husband. Certainly it would seem undesirable for her to be earning more money than he; but economics being what they are in this country, that would not be likely. The wise woman will manage somehow to see to it that her husband is always confident that his work is more important than hers; in addition, he will be assured that he himself is much more important to her than he.

She who leads this double life walks a tight rope, with danger falling on both sides of her. She must be intent upon what she is doing and know why she is doing it at all times. She must act with a full sense of responsibility and a consciousness of all the problems involved.

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**Tony's Spiritual Tidbit...**

Editor's Note: The following are spiritual thoughts of Anthony C. Brancato, M.D., of Philadelphia, a member of the staff of St. Agnes Hospital in Philadelphia. Dr. Brancato is an otolaryngologist. He was the editor of the bi-monthly newsletter sent to the members of the St. Francis of Assisi Catholic Physicians Guild of Philadelphia. In each newsletter Dr. Brancato included a spiritual message. The following is one I consider his best.

Gino G. Papola, M.D., Associate Editor

**THE INFINITE HUMILITY OF GOD**

The angelic world was created instantaneously—not through pre-creation, but through a single and unique act of God's will when He willed that the angelic orders were to partake in the happiness He wanted all creatures to share. Immediately on the dawn of their existence there was engendered in the minds of all the angels a cognizance of the spontaneity of creation. Blessed with highly gifted intelligence, and being pure and without defects, the angels made a quick inventory of themselves and came to a quick realization of the laws of causality. They were not, and now they were. They knew through their natural intelligence that God preceded them and that they owed Him their volitional adoration as a sign of gratitude. How long God permitted them to be in this state of contentment and complacency before He tested them, no one knows. But God was not to grant them heaven and the Beatific Vision without their merit. Without effort on their part, they had become possessors of a pure image and likeness of God, the purity of which transcended in degree and quality that which was later to be bestowed on men. Since they were of a higher order of intelligence than men, their test had to be instantaneous.

An acknowledgment of dependency, a simple act of humility, was demanded of them. Theologians have surmised that, perhaps, the angels were presented with the image of our Blessed Lord in the form of crucified man, and were asked to adore Him. One of the highest angels, the bearer of light—Lucifer as he was called—felt it to be below his dignity to worship God in this debased form, as one willing to undergo humiliation and suffering. Lucifer refused, desiring in this refusal not to be greater than God—for this he knew to be impossible—but to be at least equal. He persuaded others to refuse, thus causing the downfall of a whole host of angels, and becoming the bearer of darkness and evil.

God's humility—which certain angels refused to acknowledge—consisted of assuming the defects of man, the very defects that most men try to avoid: suffering, abandonment, derision, scorn, mockery, false accusation, crucifixion, death! Indeed, God's humility extended even further. Not content with these signs of love, He willed to assume even the form of inanimate matter, so as to seem in the eyes of men to be nothing more than
bread and wine, allowing Himself to be assimilated into the bodies of men, subjecting Himself to the very laws of nature He Himself created, allowing Himself at times to be desecrated by sinful men. He proved to the fallen angels, as to fallen men, that He was not demanding of them a virtue that He Himself disdained to practice.

Before such humility, what man can refuse to humble himself?

Case for the Post-Mortem Examination

JOSEPH E. IMBRIGLIA, M.D.

Medical education is changing. The quickening expansion of scientific knowledge is strongly influencing medical practice, hospital care, and undergraduate and postgraduate medical education. Currently, there is restlessness and a call for change in the teaching methods in medical schools.

The medical student or the physician who would develop his scholarship is beset by a paradox. With modern specialization, one must narrow his viewpoint and limit the direction of effort in order to probe deeply and intensively. At the same time, he yearns to develop or retain a broad perspective in medicine. The effort to attain both seemingly opposite objectives simultaneously may cause dissatisfaction and unrest.

What will be the position of pathology in the new "completely integrated," "one-course" programs which straddle and disregard departmental structure in our medical colleges if, indeed, they do not abolish them altogether? Will pathology lose its identity if the pathologist obligingly does his "stint" at the bequest of a benevolent authoritative Dean or of an impersonal committee? Will pathology have no independent contribution to make of its own? Will the pathologist, in performing his assigned task for the clinical departments, present only the morbid anatomic picture and leave the dynamic interpretation to others?

At present, the autopsy is the stepchild of medicine, unwanted and neglected, its potential underrated. The autopsy is there to be done, like the delivery of the baby of an unwed mother; too often, the product is an abortion, rather than a creative, dynamic thing. Although often depreciated, the necropsy, which demands so much time and effort and offers so little reward or glory, may hold the hope for morbid anatomy and pathology. Only a qualified pathologist can perform an autopsy properly and interpret its gross and microscopic findings correctly. So long as the autopsy remains, there is no real danger that pathology will lose its identity.

It is worth remembering that the current medical era evolved through anatomic dissection and the autopsy. Since morphology and function are not antagonistic, but two different aspects of the same biologic entity, both are essential for a full understanding of disease, including its fundamental biochemistry.

The first autopsy on medical record occurred in 1341. From that time on, the practise grew gradually, until, in the last century, Rokitansky and Virchow brought the study of the human cadaver to a new dignity. Through the efforts of such masters, new and more precise knowledge has been made available and has brought enormous benefits to medicine and the clinical sciences. By now the practice is frequent enough in modern medicine that