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And Jesus had Compassion on the Multitudes ...

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the statement. "The fact that the chances that the infant will be normal in spite of the mother's infection are much better than was formerly thought seems a valid reason not to interrupt the pregnancy." If every woman with German measles in early pregnancy has an 88 per cent chance to have a normal child, should we permit a doctor on his own opinion to destroy the unborn child? Doctors, as yet, are not endowed with infallibility and prescience to predict the sex of an unborn child let alone to determine whether a child will suffer any physical or mental defect.

FOURTH: Does the law countenance an abortion where the pregnancy resulted from rape by force or its equivalent . . . or from incest? Again there is no statute of any state in the United States nor reported decision which countenances such abortions. In cases such as rape the doctor is asked to execute the unborn child because his mother has been ravaged. Some doctors may have aborted a woman in such circumstances but many have felt that the trauma of the abortions would have been more destructive than permitting the pregnancy to go to full term and have the child relinquished for adoption.

It is hoped that the final draft of the American Law Institute's Model Penal Code will not disregard the modern advances in medicine and the better reasoning found in the recent tort cases that give support and protection to the unborn. It would be better if the final draft, if it is to indulge in advocacy, would advocate the outlawing of abortion. If the Penal Code is to be a restatement of the criminal law then it should respect the statutes and decisions of our states. May the final draft not be a pretended code encouraging abortion on more and easier grounds.

This is submitted with respect and as an outgrowth of deep interest in encouraging higher and better medical and legal standards.

WE GROW thoughtful regarding the literature of Our Lord during His public life, and the number of times the Gospels make mention of His teaching on the sick is cause for wonderment. "Signs" were constantly demanded as proof of His divinity. Everywhere He went was the question, "Give us a sign ..." Many would not believe in Him otherwise. He must have been deeply hurt at this continual demand, but the sick and the infirm knew His great compassion and through them He manifested to those insistent doubters the power that was His alone.

Artists have touched brush to paintings of "Christ Healing the Sick" and prayers have been written in numbers to ask His help for those ill of many diseases. Those whose lives are dedicated to caring for the sick can take comfort in Our Lord's great concern for the unfortunate and can be called "Other Christs" for His sake. St. Matthew was the first of the Evangelists who wrote the Holy Gospel of Jesus Christ. It is the blessedness of this first writing that appeal for your scribe and the reason for choosing this Gospel to follow Our Lord in "going among the people and doing good."

A reading reveals that no less than thirty times there is mention of sickness in some form, either of the body or of the spirit. The first simple statement occurs soon after He began calling together His Apostles. He had left Nazareth and come to dwell in Capernaum. Walking by the sea of Galilee, Peter and Andrew were the first invited to "leave their nets to follow Him." James and John likewise "left the mending of their nets and father and followed Him." Chapter 4, verse 23 reads: And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of...
sickness and every infirmity among the people. And, again, in the same chapter, verse 24 — And his fame went throughout all Syria: and they presented to him all sick people that were taken with divers diseases and torments and such as were possessed by devils and lunatics and those that had the palsy: and he cured them.

Chapter 8 follows the Sermon on the Mount. When Our Lord came down from the mountain, great multitudes followed Him. Verses 2-4 relate: And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go and shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.

The well-remembered narrative of the centurion whose servant was sick follows in verses 5-13. And when he had entered into Capernaum, there came to him a centurion, beseeching him. And saying: Lord, my servant lieth at home sick of the palsy and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion answering, said: Lord, I am not worthy that thou shouldest enter under my roof; but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth. And to another, Come, and he cometh, and to my servant. Do this, and he doeth it. And Jesus hearing this, marvelled and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into the exterior darkness. There shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou has believed so be it done to thee. And the servant was healed at the same hour.

Peter’s family was spared the loss of a dear member. Verses 14 and 15 relate simply — And when Jesus was come into Peter’s house, he saw his wife’s mother lying and sick of a fever. He touched her hand and the fever left her: and she arose and ministered to them.

Two passages follow that indicate His great mission to help the multitudes (verses 16 and 17): And when evening was come, they brought to him many that were possessed with devils; and he cast out the spirits with his word: and all that were sick he healed: that it might be fulfilled, which was spoken by the prophet Isaiah, saying: He took our infirmities and bore our diseases.

The boat in which Christ and the disciples had put out from shore would have been lost at sea had Our Lord not risen from sleep and miraculously stilled the tempest. On the other side of the water, He drove the devils out of two men possessed and suffered them to go into the swine to perish in the sea.

Entering a boat, He went over the water and came to His own city. Chapter 9 relates the memorable miracles of health wrought. Verses 2-8 tell of faith and illness: And behold they brought him one sick of the palsy lying on a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son. Thy sins are forgiven: they Belched some of the scribes and within themselves: He blasphemeth Jesus seeing their thoughts; and saying: Why do you think evil in your hearts? Whether it is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins — (then said he to the man sick of the palsy): Arise, take up thy bed and go into thy house. He arose and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

Jesus, Himself, spoke to the Pharisees who asked the disciples why their Master ate with publicans and sinners. His own brief reply is found in verses 12 and 13: But Jesus hearing it, said: They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth. I will have mercy and not sacrifice. For I am not come to call the just, but sinners.

The daughter of Jairus lay dead and he came to Jesus pleading for His help. Immediately Our Lord rose up, but before He could be on the way, a woman of great faith and ill for many years touched His robe, and was cured. The poignant events are related in verses 18-26. As he was speaking these things unto them, behold a certain ruler came and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her and she shall live. And Jesus rising up followed him, with his disciples. And behold a woman who was troubled with an issue of blood twelve years came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed.

The sightless, too, knew His compassion (verses 27-31): And Jesus passed from thence, there followed him two blind men crying, and saying, Have mercy on us. And of David. When he was come into the house, the blind men came to him. And Jesus saith to them: Do you believe that I can do this unto you? They say to him: Yea, Lord. Then he touched their eyes, saying: According to your faith, be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying: See that no man know this. But they going out, spread his fame abroad in all that country.

He who could not speak was cured (verses 32-36): And when they were gone out, behold they brought him a dumb man, possessed with a devil. And after the devil was cast out the dumb man spoke. And the multitudes wondered, saying: Never was the like
seen in Israel. But the Pharisees said: By the prince of devils he casteth out devils. And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom and healing every disease and every infirmity. Seeing the multitudes, he had compassion on them; because they were distressed and lying like sheep that have no shepherd.

So great was Jesus' desire to do His Father's Will "having called their synagogue (there was a man who had a withered hand. And they asked him saying: Is it lawful to heal on the sabbath days? that they might accuse him. But he said to them: What man shall there be among you that hath one sheep; and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days. Then he saith to the man: Stretch forth thy hand. And he stretched it forth, and it was restored to health even as the other. And the Pharisees going out made a consultation against him, how they might destroy him. But Jesus knowing it retired from thence. And many followed him; and he healed them all.

Still another poor creature was brought forward (verse 22): Then was offered to him one possessed with a devil, blind and dumb; and he healed him, so that he spoke and saw.

When the multitudes expressed amazement at the things they saw and heard and asked: Is not this the son of David? The Pharisees would have none of it claiming that Jesus cast out devils by Beelzebub the prince of the devils (verse 24). They did this to incite the people against Him.

Herod the Tetrarch had apprehended John the Baptist; in prison he had been beheaded. His disciples came and took the body and buried it and came and told Jesus. When Jesus had heard, he retired from thence by a boat into a desert place apart: but the multitudes heard of it and followed him on foot out of the cities. Again (chapter 15, verse 14), And he coming forth saw a great multitude; and he had compassion on them and healed their sick.

One's eye can see the course of the boat tossed on the waves - Our Lord walking on the still calm water - Peter, frightened and asking Him to be saved, and Jesus asking Him to bid the disciples come to Him if it were not an apparition; then the wonder of Christ calling this frightened follower whose lack of faith would have caused him to perish in the sea, had not the Master stretched out His hand for safety. When they finally came upon the land, the wind ceased. Having passed over the water, they came into the country of Genesareth. Verses 35 and 36 give further account of Christ's miracles. And when the men of that place had knowledge of him, they sent into all that country and brought to him all that were diseased. They besought him that they might touch but the hem of his garment. And as many as touched were made whole.

In chapter 15, St. Matthew gives account of Our Lord reproving the scribes and Pharisees for hypocrisy. Then traveling to the coasts of Tyre and Sidon, a woman of Canaan came crying to Him, begging that He have mercy as her daughter was grievously troubled by a devil. He answered not a word and His disciples felt she should be sent away and not trouble them further. But the woman persisted, begging for help. He answered saying: It is not good to take the bread of the children and to cast it to the dogs. But she said: Yea, Lord: for the whales also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith. Be it done to thee as thou wilt. And her daughter was cured from that hour. (verses 26-28).

Journeying onward, Jesus and his disciples came to the sea of Galilee. Then going up into a mountain, he sat there. In chapter 15, verses 30-31 continue: And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed and many others. And they cast them down at his feet. And he healed them: So that the multitudes were filled with amazement at the things they saw. And they glorified God of Israel.

Saw would Jesus send them away hungry. Verses 32-39 recount the awesome multiplication of the loaves and fishes. Calling together the disciples Our Lord said: I have compassion on the multitudes, because they continue with me now three days and have not what to eat. And I will not send them away fasting, lest they faint in the way. And the disciples say unto him: Whence then should we have so many loaves in the desert as to fill so great a multitude? And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes. And he commanded the vast crowd to sit down on the ground. And taking the seven loaves and the fishes and giving thanks, he brake and gave to his...
disciples: and the disciples gave to the people. And they did eat all, and had their fill. And they took up seven baskets full, of what remained of the fragments. And they that did eat were four thousand men, besides children and women. And having dismissed the multitude, he went up into a boat and came into the coast of Magadan.

Jesus began to show his disciples that he must go to Jerusalem and suffer many things. The time came when He took with him Peter and James and John and his brother and brought them to a high mountain. Here He was transfigured before them: the glory of it all they were to tell no man "Till the Son of man be risen from the dead."

And coming down from the mountain they came to the multitude out of which crowd there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic and suffereth much: for he falleth often into the fire and often into the water. And I brought him to thy disciples and they could not cure him. Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.

And there came to him a blind man sitting by the wayside heard that Jesus passed by. And they cried out, saying: O Lord, thou son of David, have mercy on us. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us. And Jesus stood and called them and said: What will ye that I do to him? And they say to him: Lord, when did we see thee sick, and you visited me ... Then shall the just answer him, saying: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

Shouts of "Hosanna to the son of David. Blessed is he that cometh in the name of the Lord: Hosanna in the highest!" followed Jesus as he entered Jerusalem. A very great multitude spread their garments in the way, and others cut branches from the trees and strewed them in the way. And Jesus went into the temple and cast out all the changers and the money-changers and the tables of them that sold doves. And he saith to them: It is written, My house shall be called the house of prayer: but ye have made it a den of thieves.

In speaking of the Last Judgment the stricken are not anywhere Chapter 25, verses 37, 38, 39, 43, and 44, tell us: "Then shall the king say to them that shall be on his right hand: Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was sick, and you visited me ... Then shall the just answer him, saying: Lord, when did we see thee sick and come to thee? And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

Suffering supreme — the Passion and death of Jesus — are simply related in various verses of chapter 27. ... And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound and delivered him to Pontius Pilate the governor. ... Then he released to them Barabbas: and having scourged Jesus, delivered him unto them [the people] to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band. And stripping him, they put a scarlet cloak about him. And plaiting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, King of the Jews. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him and put on him his own garments and delivered him unto him the whole band. And they laughed and mocked him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. ... Now from the sixth hour, there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My God, My God, why hast thou forsaken me? And some that stood there and heard said: This man called Elias. And immediately one of them running took a sponge and filled it with vinegar and put
it on a reed and gave him to drink. And the others said: Let be. Let us see whether Elias will come to deliver him. And Jesus, again crying with a loud voice, yielded up the ghost.

And He Who loved mankind, with particular compassion for those ill in body or in spirit, gave His own life on a cross, suffering for those He came to save. His followers can only hope to give "tokens" of His mercy through love and compassion when the opportunity is theirs to "go about doing good."

The purpose of the Current Literature: Titles and Abstracts Department in The Linacre Quarterly is to make available to the Catholic physician, by virtue of their moral, religious, and medical implications. It is not limited to the medical literature in the abstracts, but is intended to reflect the content of the original articles. This department, including editorial comment may follow the abstract if considered desirable. Contributors from readers are invited.


Sexual function was studied in 60 patients who underwent abdominoperineal resection for far advanced ulcerative colitis. There were 27 men and 33 women. Five of the 25 men complained of sexual dysfunction, but only one of the 35 women under 51 years of age. The problem was a 37 year old man, two years post-operative follow-up was the mean. In all five patients the problem was partial and there was continued improvement in two. There was no case of complete impotence. Only two of 26 women could be evaluated complained of disturbances. If the surgeon avoids damage to the pelvic autonomic nerves there is little likelihood that patients in the sexually active years will notice any alteration of function following abdominoperineal resection. When performed for inflammatory disease, this operation should be more limited than when the indication is cancer.


Pastoral counseling, about which there is considerable confusion, is neither guidance nor psychotherapy. Guidance, technically speaking, is a derivative of education, in which the object is to impart information of some sort as befits a teacher. Psychotherapy is a derivative of psychiatry, the object of which is to diagnose and treat mental disorder. But many people cannot be helped by guidance, and do not need psychotherapy. For them, proper care may be expressed as counseling, a derivative of psychology, which stands between guidance and psychotherapy. It is concerned with the development of self-understanding, not by advice, but by helping the person to think out the solution for himself. It involves more than a mere solution of the problem, and looks rather to the development of attitudes more emotional than intellectual. As such, it must necessarily involve personal relationships.

As counselor, the pastor should limit himself to people who are normal and consider his counseling as an adjunct to pastoral care, which is primarily religious. He cannot allow himself to become a counselor. There is a problem in uniting counseling and pastoral care, which is primarily religious. He cannot allow himself to become a counselor. There is a problem, however, in uniting counseling and pastoral care. The goal of pastoral care is to assist in the development of self-understanding, not by advice, but by helping the person to think out the solution for himself. Psychotherapy may be defined as psychological insight. The pastoral counselor must keep both in mind, and use the one to assist the other. Hence, pastoral counseling should make men more able freely to accept God's plan for them. With this in mind, it is clear that the pastoral counselor ought to restrict himself to people whose problems have some religious overtones; others should be referred to secular counselors, although it is not always readily apparent whether a religious difficulty is radically one of personality maladjustment or vice versa. Functioning in the ways noted, pastoral counseling can be both supportive of other types of counseling and therapeutic in its own right.

— C.A.W.


There is a real unity in the human personality, even in the neurotic personality. A weakness in one faculty always means a weakness of the total personality. But there is a distinction between psychi-