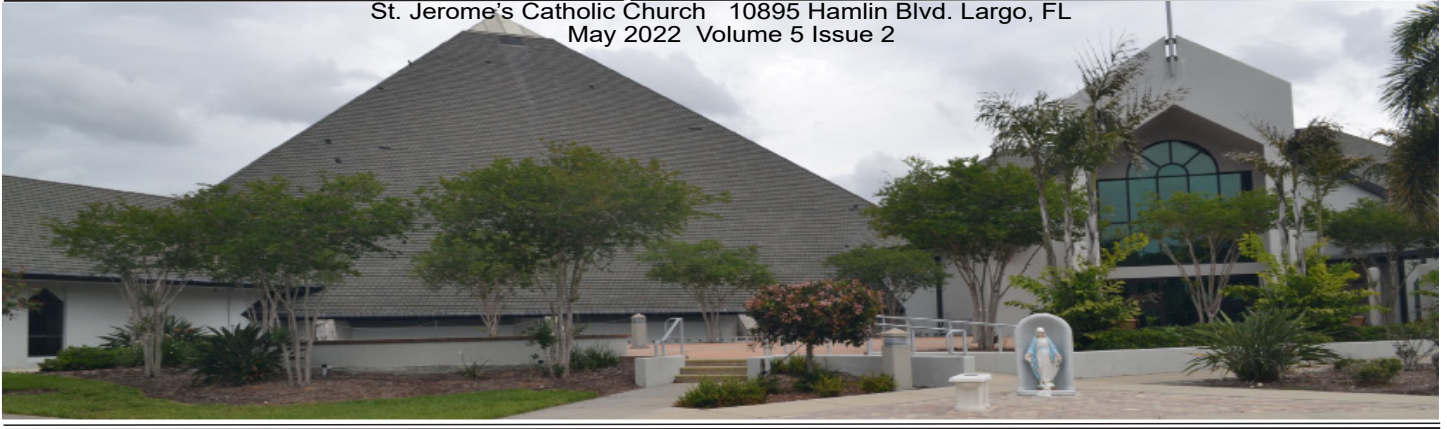


# KNIGHTS OF COLUMBUS

*Divine Mercy of Jesus* Council 17249

St. Jerome's Catholic Church 10895 Hamlin Blvd. Largo, FL  
May 2022 Volume 5 Issue 2



## Immaculate Heart of Mary, Pray for Us!

In Catholic tradition, the month of May is dedicated to Mary. Chosen by God above all other women, Mary's faith and obedience paved the way for the Incarnation. Her example teaches us faith, obedience, humility and most of all, how to love. According to St. Thomas of Villanova, "If in this world any creature ever loved God with whole heart, with whole soul, and with whole mind, she was the creature."

The Catechism of the Catholic Church defines Mary's unique role as being honored above all other saints, including the Apostles. At the foot of the cross, her heart broke for Jesus, yet she accepted God's will not only for her Son, but for herself in her new role as mother to us all. (John 19:25-27) So, not only is she the mother of Jesus, and thus, the Mother of God, she is also the Mother of the Church.



Our Lady has appeared to the faithful to bring hope and give warnings to turn away from sin. She gave us the Miraculous Medal, the rosary, and the scapular. She has been depicted in statues, icons, sculptures and paintings. To honor her, prayers, songs and poems have been written, devotions practiced, shrines dedicated and flowers named.

Mary rightly predicted that all generations would call her blessed — not for her deeds — but because of the "greatness of the Lord." (Luke 1:46-48) In the end, those devoted to her are always led to her Son. For her wise counsel tells us, "Do whatever he tells you." (John 2:5)

"In the end we should realize the great gift we have as Catholics. Honoring Mary seems natural to us. We honor our mother in heaven as easily as we honor our mothers on earth," Father Pohlmeier said. "From all mothers we learn a great deal. From Mary we learn the greatest thing, how to love God himself." As we honor our earthly mothers, let's honor our heavenly mother as well. "During the month of May we pray with our mother, that we may love Jesus as she does."

One of the most popular ways to honor Mary in Arkansas is with a May crowning. This tradition reenacts Mary's coronation in heaven. Typically children, usually those who recently received their first holy Communion, carry roses and place them at the feet of a statue of Mary while placing a crown of roses on top of her head.

## FROM THE DESK OF THE GRAND KNIGHT



Bill McClelland



### FROM AROUND THE WORLD OF INTEREST TO CATHOLICS

Pope Francis: 'There is no such thing as a just war'

UK: Bill advances to allow at-home chemical abortion

British Parliament rejects assisted-suicide amendment

Pew: 16% of Black Catholics in America are converts

Amid the Chaos of War in Ukraine, Priests and Sisters Refuse to Leave: "We Cannot Be Anywhere Else."

Brazil To Get 164-Foor Statue of Mary

After 9 years, Francis reorganizes Vatican with focus on evangelization, roles for lay people

Oregon nixes state residency rule for assisted suicide

Tennessee Down Syndrome Abortion Ban Back In Effect.

Catholic Church condemns swastika-draped coffin at funeral in Rome

Recent break-in of Catholic church in Baltimore leaves members hurt, violated as tabernacle is stolen

Attorney General: Predators are teaching Gay Sex in Schools

Marine Is Punished For Religious Objection To Vaccine Objection

Pope apologizes for church's role in Canada's indigenous school system

Bishop asks Catholic middle school to take down gay pride, Black Lives Matter flags

## FROM THE DESK OF OUR PASTOR



Fr. Tom Morgan

Fr. Tom's article is missing because he has Covid -19.



# MAY BIRTHDAYS



Jim Sander  
May 4



Greg Musick  
May 6



Pete McCabe  
May 10



Dave Unkrich  
May 10



Bill Leary  
May 11



Bill Spires  
May 14



Msgr. Muldoon  
May 26



Joe Campagnola  
May 31

## What Is Chastity, Why Do We Need it, and How Can We Attain it?



Simply put, chastity is respecting God’s plan for human life and love. And God’s plan is simple: His great gift of sexuality is to be used only within a marriage between a man and a woman, open to life. Any misuse of this great gift desecrates our temple and is gravely sinful. Such an exalted gift, which allows us to love so profoundly and create life, must be treated with utmost respect, and when such a magnificent gift is disrespected, it becomes devastatingly painful and destructive. Chastity, then, is the virtue that safeguards love and life in the way God intended it — within the context of marriage, and open to life. How do we gain such an important but difficult virtue?

First, prayer. The only thing stronger than lust is love. When we love God more than our sin, we will be free of our sin.

Second, the Sacrament of Confession. If someone struggles with chastity, do not be afraid to make use of confession. Some people think, “Oh, I don’t want to go and confess the same sins week after week.” But we’ll never get clean if we don’t take a shower, and we will never experience the freedom Christ has won for us unless we come to the shower of grace. Confession is a place of victory, not of shame. God does not look at the sin so much as He is rejoicing over the repentance.

Third, avoid temptation. St. Padre Pio said, “The devil is like a rabid dog on a chain. Beyond the length of the chain, he cannot seize anyone. And you: keep at a distance.” The best way to avoid any sin is to avoid the people, places, and things that lead us into sin — and this is never more true than with

chastity.

Fourth, do not be afraid of sacrifice. When St. Benedict was tempted against chastity, he threw himself into a thornbush; when St. Bernard was tempted, he plunged into an icy pond. I don’t necessarily recommend these extreme measures, but do not be afraid of sacrifices, because every virtue requires sacrifice — chastity more so than most.

Finally, persevere. No war is won without many battles; no virtue is won without a patient struggle. Some of the greatest saints fought this battle — after all, St. Augustine famously prayed, “Lord, give me chastity... but not yet!” Discouragement is always from the devil. So do not give up, but continue to seek purity of mind, body, and soul.

## Students for Life Releases Report Featuring Catholic Schools With Ties to Planned Parenthood

When Catholic institutions of higher learning publicly associate with Planned Parenthood despite the Church's clear teaching on the grave evil of abortion, faithful students and alumni should take note. A recent report from Students for Life can help them do just that. The group investigated 784 Christian institutions, including 237 Catholic schools, and initially found that 103 Christian schools, including 22 Catholic schools, were connected with Planned Parenthood.

After Students for Life reached out to schools with links to the abortion giant, a third of them cut those ties, and the number dropped to 69 schools total, including eight Catholic institutions.

The report investigated the websites of Christian schools over the fall of 2021 and identified relationships to Planned Parenthood that included promoting the organization as an internship opportunity for credit, promoting it as a student resource, advertising or partnering on a Planned Parenthood event from 2019

onward, and promoting the group as a volunteer or career opportunity. Schools with these ties to Planned Parenthood were emailed and called in September and October of 2021, prior to the report's release, giving them a chance to remove the references to the organization.

Lauren Enriquez, deputy media strategist with Students for Life, told the Register that the report was meant to hold these schools accountable to "the students that go there, the alumni, especially if they're donors, and parents who are going to be paying their kids' tuition to go to these schools." According to their lat-



est annual report, Planned Parenthood performed 354,871 abortions in the past year.

Enriquez said that pro-life stakeholders in Christian and Catholic schools "need to be aware" when an institution is connected with the abortion giant.

## Gov. Justice Signs New Abortion Law

With the West Virginia Legislature's approval, and now Gov. Jim Justice's signature, a new abortion restriction has become law.

The "Unborn Child with Down Syndrome Protection and Education Act" would prohibit patients from terminating a pregnancy based on the possibility that the fetus may develop a disability. Justice signed the bill Monday and the law will go into effect June 10 of this year. "It just seems terribly discrimina-

tory in my book," Justice said.

Abortion providers will have to ask an each patient if they are choosing to terminate a pregnancy based on a potential disability. Providers will then have to submit a statement to the state confirming that is not the reason. Medical practitioners that don't comply with this law could lose their license. Patients would face no penalties.

West Virginians for Life lobbied for this law, saying it would protect the lives

of those with Down syndrome. Abortion providers and a state OB-GYN group say the law will undermine the trust between patients and doctors and further limit abortion access.

Gov. Jim Justice continues to slowly sign bills approved by the state legislature this year. Justice signed off on the state budget, with some line-item vetoes, last Friday.



Gov. Jim Justice signs two bills related to Down Syndrome

A West Virginia priest is speaking publicly about his role in providing a funeral Mass and dignified burial for more than 100 aborted babies that pro-life activists say they rescued outside of a Washington, D.C., abortion clinic.

"I buried the babies myself," Father Bill Kuchinsky, 62, a longtime advocate for the unborn who also runs the Catholic prison ministry for the entire state of West Virginia, revealed in an interview with CNA. He declined to disclose the burial location other than to say it was in a private cemetery.

"They are in a peaceful place and will be well cared for," Kuchinsky said, adding that a "proper headstone" will be added, eventually. "They do have a large statue of the Immaculate Heart of Mary looking directly over them for now," he said.

CNA also found that Kuchinsky's bishop, Bishop Mark Brennan of the Diocese of Wheeling-Charleston, fully supports the actions Kuchinsky took to ensure the babies' remains were treated respectfully.

"Father William Kuchinsky's Mass for and burial of around 100 children aborted at a Washington, D.C., abortion facility follow a long Christian tradition of practicing the corporal work of mercy for the dead, honoring their physical remains and burying them with love," Brennan said in a statement to CNA Tuesday.

"I fully approve Father Kuchinsky's caring actions. They remind us that these were real human children, not lifeless things — until their lives were unjustly taken from them," the bishop added.

Activists Lauren Handy and Terrisa Bukovinac of Progressive Anti-Abortion Uprising (PAAU) first told reporters on April 5 that they obtained 115 aborted babies from a driver for a medical waste company outside Washington Surgi-Clinic on March 25, with the intention of giving the babies a dignified funeral and burial.

Five of the babies, who appear to be of late-term gestation, were located and collected by the Metropolitan Police Department on March 30. PAAU says it arranged for D.C. police to collect and examine the babies, fearing that the babies' injuries could be evidence of illegal abortions.

At the April 5 press conference, Handy, a Catholic, said that all of the 115 victims of abortion violence were given a funeral Mass, and that the 110 babies not in police custody were buried "in a private cemetery by a priest."

While the priest remained unnamed at the time, Kuchinsky has since identified himself.

During the babies' burial, Kuchinsky said he recited burial prayers, blessed the grave, and placed a crucifix on it, marking where they lie.

'Deeply honored' to be involved

Kuchinsky said that Handy first contacted him the day that she received the babies, on March 25. When he called her back, two days later, he learned about the aborted babies' remains.

"She asked that I come offer prayers for the babies in her apartment where the little ones were being kept in the refrigerator," he said. "She said that would be good."

Kuchinsky said he first met Bukovinac, an atheist, at the D.C. apartment where the funeral Mass was held on March 28. But he has known Handy from pro-life work for roughly seven years.

"I was deeply honored that she trusted me in the apostolate of the funeral and burial," he said.

Kuchinsky said he suggested holding a funeral Mass when he arrived at the apartment. Eight pro-life advocates attended, including Handy and Bukovinac, he said. Four of the eight were Catholic.

"There was a great sense of reverence throughout our time together," he said. "It was almost palpable."

Kuchinsky said he saw the babies inside the refrigerator at the apartment.

"The door was opened for me to view them, but I did not take a close look to

examine their mortal remains," he recalled. "I saw the bigger containers with the five older babies and very many small denture cups holding the remains of the unborn terminated in the first trimester. They were stacked up neatly alongside the larger remains and in the refrigerator door."

"At that time," he added, "I really did not have a desire to take a closer look at these poor children" because he was preparing himself for Mass.

Kuchinsky said it was the first funeral Mass he can recall celebrating outside of a church. He slightly adapted the prayers, he said, because there were 115 children, instead of one.

*Fr. Bill Kuchipsky prays over the remainss of 115 aborted bobies during a funeral mass in April during in Wasjomgypm. D.C. Pro-Life activitis who say they rescued the babies from an abortion clinic in the city, stored in an apartment refrigerator until the babies could be given a funeral Mass and and a dignified burial.*



# The Miracles of St. Teresa

In 2002, the Vatican officially recognized as a miracle the healing of an Indian woman's cancer of the abdomen by Sister Teresa. This occurred as the result of the application of a locket containing Mother Teresa's picture. The woman, Monica Besra, said a beam of light had emanated from the picture, curing her cancerous tumor.

This one miracle was sufficient for Mother Teresa to be beatified in 2003. This meant that she had the title "Blessed" bestowed on her and that she was, from then on, able to intercede with God on behalf of individuals who prayed in her name.

On 17 December 2015, Pope Francis recognized a second miracle attributable to Mother Teresa. This was the healing in 2008 of a 42-year-old Brazilian man with a number of brain tumors – moments before he was due to undergo surgery. This healing cleared the way for her canonization as Saint Teresa.

These cures are accepted as miracles, that is, as the result of the direct intervention of God, on the basis of strict medical evidence to the effect that the illness was medically incurable, that the cures were decisive, and that they were clearly the result of appeal to the candidate.

Let's not argue over whether scientifically inexplicable events occur. They do. And let's allow that, in the case of the two cures put forward as proof of Mother Teresa's saintly status, the medical evidence stacks up in favor of something medically inexplicable having occurred. Even so, there are many

reasons why the absence of a scientific explanation should not automatically propel us to uncritically endorse divine intervention as the cause of these events.

The first of these goes to what is known as the problem of "the God of the Gaps". It's always a theologically risky procedure to plug God in as an explanation where science fails. This is for the simple reason that, if a scientific explanation were to come about tomorrow, the miracle would then be shown not to have occurred.

The second reason to be skeptical has to do with God's apparent disinclination to intervene more often. If God can heal the sick on one occasion, why is he not more active on other occasions of incurable illness? And if he can act on occasion to cure illnesses, why can't he intervene to stop earthquakes and other natural disasters?

Third, miracles have been an important part of Roman Catholicism's claims to religious truth, particularly against Protestantism. Miracles were then, and remain now, key features of Catholicism's evangelical outreach. Miracles, Saints, and conversions all go together. Miracles come trailing clouds of Catholic doctrines, exclusive claims to religious truth, invitations to join up, and encouragements for the faithful to keep coming back.

All this is not to deny Mother Teresa's particular claims to goodness and holi-



ness. Nor is it to question the sincerity of those who believe that her intercession can result in the cure of the incurable. It is to remind us that we should be wary of uncritical endorsement of claims to the miraculous. Religious belief of any sort can be a motivation to perfect goodness, as it is in many religions. As we are unfortunately all too currently aware, it can just as easily inspire appalling acts of evil.

Granted that even though God does have the capacity to act in the world, it does often look as if he is not paying the sort of attention to what's going on that some think He should be.

## Why Do Some Prayers Go Unanswered?

1. Unconfessed sin. "Surely the arm of the Lord is not too short to save, nor his ear too dull to hear. But your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear" (Isaiah 59:1-2).

2. An unforgiving spirit. "And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins" (Mark 11:25).

3. An unbelieving heart. "But when he asks, he must believe and not doubt, because he who doubts is like a wave of the sea, blown and tossed by the wind. That man should not think he will receive anything from the Lord; he is a double-minded man, unstable in all he does" (James 1:6-8).

4. Improper motives. "When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures" (James 4:3).

5. An alienated marriage relationship. "Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers" (1 Peter 3:7).

6. An anemic effort. "So Peter was kept in prison, but the church was earnestly praying to God for him" (Acts 12:5). "Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years" (James 5:17).

7. The sovereignty of God. "I will have mercy on whom I have mercy and I will have compassion on whom I have compassion. It does not, therefore, depend on man's desire or effort, but on God's mercy" (Romans 9:15-16).

Job challenged God's fairness and asked why so many horrible things happened to him when he had lived a righteous life. God finally responded by asking Job where he was at the

dawn of creation or if Job could explain the formation of a baby in the womb. God didn't give any clear answers. He just reminded Job that He was God and Job should trust Him to work things out in the end.

The Lord Jesus provided ample evidence of His love by coming to earth and suffering and dying for our sins. He gave us proof of His power by rising from the dead. So we have good reason to believe that "all things work together for good to those that love God and are called according to His purpose" (Romans 8:28).

God doesn't promise that all our prayers will be answered just as we express them. He does promise that He hears our prayers and in the end all will be made right. In the meantime, ours is not to understand or explain, but to trust and to wait. This is a lesson every church leader should be teaching to members of the flock.

# Jesus' Agony in the Garden of Gethsemane

One can dimly guess the psychological horror of the progressive stages of fear, anxiety, and sorrow which prostrated Jesus before even a single blow had been struck, nailing Him to the cross.

If you've ever struggled with the emotions listed above, you're probably familiar with the hurtful comments often made by well-intentioned friends. "Have faith" has always pained me most, even though I'm certain it's never been offered with the least bit of unkindness. Still, this "consolation" implies that my anguish stems from a lack of faith.

That's why I'll never forget the vindication I felt years ago during a 3 a.m. meditation on Jesus' agony in the Garden: Jesus had perfect faith! I thought, He knew the resurrection was just around the corner, yet his pores still oozed blood!

But how can I compare Our Lord's anguish over his impending crucifixion to my own trials? Jesus' agony was obviously unlike any other. Yet St. Paul describes the life of a Christian as being "crucified with Christ;" he also talks about "sharing in Jesus' suffering and receiving his comfort."

Here are some tips on managing your anxiety from our Lord.

First, sing a hymn. There's only one Scripture passage where it's mentioned that Jesus sang a song, and it's right before his friends abandoned him: "And so they sang a hymn and went out to Mount Olivet [Gethsemane]" (Mark 14:26). Scholars today might be able to

give us a good idea what Jesus would have sung, based on the Jewish ritual of the Passover Meal. Like the Jewish people, I find the Psalms are the best hymns of comfort. "As the deer pants for the water so my soul longs after thee...." is the one I've latched on to. St. Augustine said, "A prayer sung once is said twice."

Next, pray 'more earnestly,' especially to accept God's will. If we are really to pray without ceasing, there must be many different levels of prayer. I talk to God all day long, but nothing soothes my soul and sets me up for a better night's sleep than spending 15 to 20 minutes in a deeper form of meditative prayer each night. That's when I'm usually plagued with sadness about the past and experience racing thoughts about the future. In these moments, I often think of Jesus in Gethsemane, that "...in his anguish, he prayed more earnestly." (Luke 22:44).

I'll get down on my knees and talk frankly to God in my own words, listing out every single dilemma that's plaguing me. Then, after shutting my mouth and listening to Him in silence for a while (because prayer is more often about God changing our minds, than us changing his), I'll conclude by saying the rosary.

Last, expect God to send an angel to comfort you (go ahead and ask for one): There's a famous painting by the 19th-century artist Carl Heinrich Bloch entitled *Angel with Jesus Christ Before*



*Arrest in the Garden of Gethsemane.* This painting depicts Luke 22:43, where God has sent an angel to comfort Jesus.

"Send me your angel" I begged Jesus the other night, specifically requesting the same one who comforted him. Right away, I imagined two powerful arms encircling me, just like in the painting. The moment was a bit of a breakthrough, even though I'm pretty sure anxiety is a cross I may carry all my life. But like Jesus, I don't have to carry it alone. And with the help of his grace, this burden grows lighter each day.

~~Anonymous

## How Did Judas Die?



The death of Judas is enshrouded in somewhat of a mystery. Matthew and Luke contradict each other regarding the death of Judas. Matthew says Judas hanged himself (Matt. 27:5), but Luke says that ...falling headlong he

burst open in the middle and all his bowels gushed out. These accounts preserve different aspects of the event but do not contradict each other.

Both agree Judas died shortly after the Crucifixion. Matthew says Judas hanged himself after returning the thirty pieces of silver to the chief priests, while Luke has Peter speaking of the event during the period between the Ascension and Pentecost (between forty and fifty days after the Crucifixion). The fact they agree on the timing, but describe the death differently, shows independent traditions in circulation that affirmed Judas' death very shortly after the Crucifixion. That indicates Judas did die at this early date.

Judas probably began accompanying Jesus while in his twenties (Jesus himself began his ministry when about thirty; Luke 3:23). This suggests Judas died a sudden and remarkable death (i.e., not an ordinary death due to old age). Matthew's report of his suicidal hanging accounts for this, leaving us to

explain Luke's reference to him falling and bursting open.

The earliest explanation is found in the second-century historian Papias, who wrote around A.D. 120. According to the fourth-century writer Apollinarius of Laodicea, Judas survived the hanging by being cut down before he choked to death, but he quotes Papias as saying Judas suffered severe swelling of the head and body, eventually causing him to burst open.

Others have proposed that Judas remained hanging on a tree branch until his body began to decompose and swell due to the gasses decomposition produces. The rope then broke or slipped, causing his body to burst from the force of impact.

Some have noted that the traditional site of Judas's death features trees along a high ridge where strong winds occur. The winds may have caused the rope to slip, and the height of the ridge may have added to the force of impact, causing the body to burst.

# Charter OF THE Knights OF Columbus

Granted by the General Assembly of the State of Connecticut



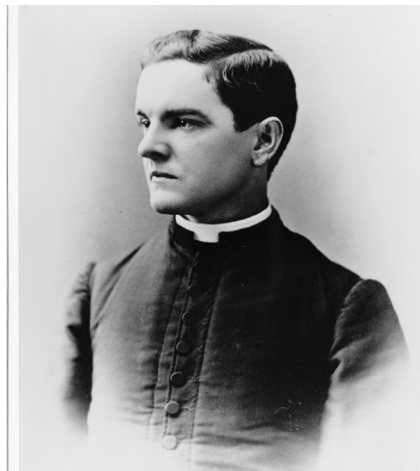
ADOPTED AT THE JANUARY SESSION, 1882; APPROVED MARCH 29, 1882;

**RESOLVED** by this assembly:

*Section one. That Michael J. McGivney, Matthew C. O'Connor, Conclius J. Driscoll, James J. Mullen, John J. Keerigan, Daniel Colwell and William M. Geary, and all other persons now associated with them under the name of the Knights of Columbus, together with all other such persons as may hereafter become associated with them, and their successors, are constituted a body corporate and politic by the name of the Knights of Columbus.*

*Section two. The purposes for which said corporation is formed are the following:*

- a. of rendering pecuniary aid to its members, their families and beneficiaries of members and their families;*
  - b. of rendering mutual aid and assistance to its sick, disabled and needy members and their families;*
  - c. of promoting social and intellectual intercourse among its members and their families, and*
  - d. of promoting and conducting educational, charitable, religious, social welfare, war relief and welfare, and public relief work.*
- To more effectually carry out its purposes, said corporation may establish, accumulate and maintain a reserve fund or other funds in such manner or in such amounts as it may determine.*



Fr. Michael McGivney  
August 12, 1852 – August 14, 1890



## What Are Those Little Beanies Bishops Wear?

Why do Catholic bishops wear yarlmukes? Many people think that was just a Jewish custom. Did Christian men also used to wear yarlmukes and could one wear one at Mass today?

The skull cap that is worn by the pope and by bishops is not a yarlmuke (though it looks similar) but is known as a zucchetto.

While wearing head coverings was much more common in the past (when people spent much of their time working out of doors), it does not appear that there was ever a time when it was common for Catholic men to wear zucchetos, especially at Mass, since one of the distinctives of Christian worship is that (unlike in Judaism) head coverings are not to be worn by men, especially during certain portions of the worship service (cf. 2 Cor. 3:12-16, 1 Cor. 11:2-16). Some aspects of what Paul said are culturally relative to the

significance of head covering in his day (which is not the same in ours), but during specific liturgical functions it is inappropriate for men to wear head coverings. For example, even bishops do not wear their zucchetos when saying the Eucharistic prayer in the Mass.

A layman wearing a zucchetto or yarlmuke would not be a problem if it did not give anybody the impression the man was an ecclesiastic (little danger of that so long as he doesn't go around wearing other trappings of ecclesiastical office) and if it didn't give the impression that he is a non-Christian Jew.

People might be extremely scandalized if a man wearing a zucchetto went up to receive Communion in an ordinary parish, thinking that a non-Christian had just been given the Body and Blood of Jesus. This could cause the priest who gave him Communion untold problems, and if the priest

did not know the man to begin with, it could even cause confusion for the priest when someone approaches him for Communion while wearing what appeared to him to be a symbol indicating a non-Christian religious affiliation.

However, in other circumstances, this would not be the case. For example, at a Mass being said for a group of Hebrew Catholics, some of whom might choose to wear yarlmukes, there would be nothing at all wrong about it.



A zucchetto



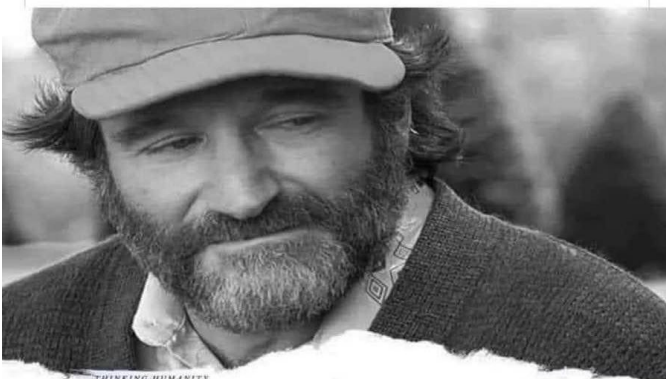
## St. John Baptist de la Salle

St. John Baptist de la Salle is known for promoting and reforming Christian education, especially amongst the poor. He is also the founder of the Institute of the Brothers of Christian Schools, which now teaches around the world.

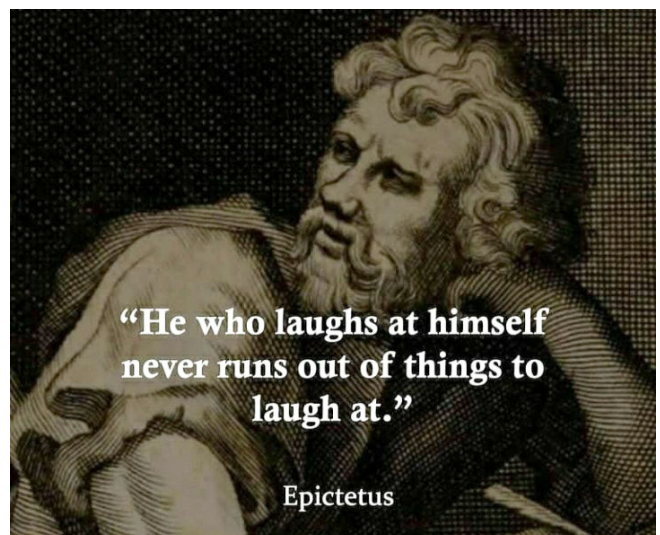
The French priest was one of the first pedagogues to emphasize classroom teaching in the vernacular instead of in Latin. He

also founded three teachers' colleges and, in 1705, he established a reform school for boys at Dijon.

John was born in Rheims, France to a noble family of 10 children on April 30, 1651. He studied in Paris and was ordained in 1678. He died at St. Yon, Rouen on Good Friday, April 7, 1751. He was canonized by Pope Leo XIII in 1900 and named patron of teachers by Pope Pius XII in 1950.



*"Everyone you meet is fighting a battle you know nothing about.  
Be kind. Always."*



**"He who laughs at himself  
never runs out of things to  
laugh at."**

Epictetus

## Envy - The Only Sin with No Pleasure

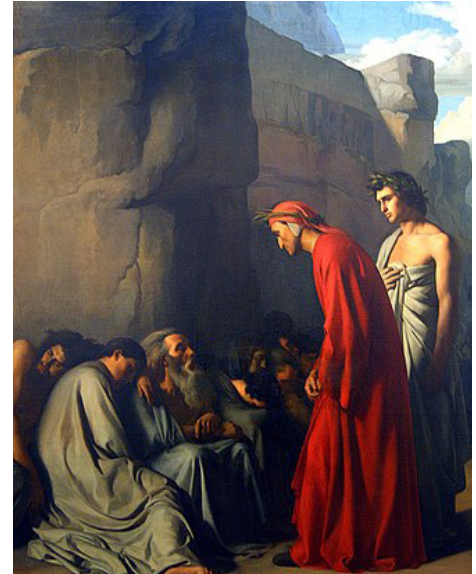
Bertrand Russell, the brilliant English philosopher and atheist, did not believe in sin — yet argued that Envy is, “The most unfortunate,” of all human passions: “Not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has, he derives pain from what others have.” Envy seems unique in its absolute inability to give us any real pleasure. It is the most miserable of the Seven. Whereas Lust, Greed, Anger, Sloth, Gluttony, and Pride all offer the sinner the pleasures of sex, money, power, ease, food, or self-esteem, Envy offers the sinner nothing but misery. Unlike Greed, its closest relative, it refuses to be satisfied with more until you — the envied one — has less.

Jesus’ most famous parable, “The Parable of the Prodigal Son,” focuses primarily on the deadly sin of Greed (represented by the greedy or prodigal younger son) rather than the sin of Envy (represented by the envious older son). He is not miserable because he didn’t get a fatted calf; he is miserable because his younger brother did. And not even a thousand fatted calves would make him happy now.

The father tries to give the story a happy ending by reminding the older son that he already owns all his fatted calves. But there is no response from his son. The parable just ends. Yet this

is clearly a parable of two deadly sins: the Greed of the younger, and the Envy of the older. And Jesus makes it clear that Envy is the worst. Not only is the envious brother more miserable than the greedy brother, but he remains unreconciled to his father. And the bitterness of his Envy appears to have a tragic ending.

We can only imagine the offence this parable must have triggered among the stable farming community Jesus was talking to: the bad son who wasted his father’s money is celebrated! And the faithful older son who woke up early every morning and worked till sundown every night receives nothing. Where is the justice in this story? There is none. In Dante’s Mt. Purgatory, the envious have their eyes sewn shut with wire. It sounds like a terrible punishment, but these sinners choose this pain because they understand that Envy is caused by a distorted way of seeing (the root word for envy is the Latin word *videre*, to see). And the only cure is in blinding their bent vision. As blinded climbers, the envious are therefore forced to really “see” their fellow climbers for the first time — to lean upon each other for survival without the ability to pre-judge, and therefore distort each other. All become equal on this blind and humbling mountain, where neither color nor class, rich nor poor, ugly nor beautiful, make any difference. It is really hard to see each other clearly in Earth’s



The Envious, blinded, lean on each other for support on the 4th Terrace of Mt. Purgatory

murky spiritual atmosphere. And things become much clearer and sharper at higher altitudes on Dante’s Mt. Purgatory.

Even Bertrand Russell suggests a cure for the misery of Envy: “Whoever wishes to increase human happiness,” he argues, “must wish to increase admiration.”—the exact opposite posture of Envy, and very difficult with our bent vision.