

Franciscan exorcist named Father Dominic Szymanski (a one time companion of St. Maximillian Kolbe) had the ability to detect the presence of the devil in the form of a small blue light. One day he was working with a Benedictine priest, when Fr. Dominic asked him if he was wearing his Medal of St. Benedict. “Yes, I am,” the Benedictine responded. Father Szymanski told him that he saw the devil circling around him, and that the evil spirit was unable to touch him because he was wearing the Medal. (From *A Notebook on the Devil and Exorcism*, Szymanski, et al.)

ORIGIN OF THE MEDAL

The origin of the Medal dates back to the time of St. Benedict himself, of whom we know that, in his frequent combats with the evil spirit, he generally made use of the Sign of the Cross and wrought many miracles thereby. He also taught his disciples to use the Sign of our redemption against the assaults of Satan and in other dangers. St. Maurus and St. Placid, his first and most renowned disciples, wrought their numerous miracles through the power of the holy Cross and in the name and by the merits of their holy Founder.

The Medal of St. Benedict became more widely known through the following wonderful occurrence: Bruno, afterwards Pope Leo IX, had in his youth been bitten by a venomous reptile, in consequence of which he was seriously ill for two months. He had lost the use of speech and was soon reduced to a skeleton. All hopes of his recovery had been abandoned, when suddenly he beheld a luminous ladder that reached to Heaven, from which descended a venerable old man wearing the habit of a monk. It was St. Benedict, bearing in his hand a radiant cross, with which he touched the swollen face of Bruno and instantly cured him. Then the apparition disappeared. Bruno, who had been healed in such a miraculous manner, later on entered the Order of St. Benedict and subsequently ascended the papal throne under the name of Leo IX. Through this Pope the Medal of St. Benedict was enriched with special blessings and indulgences, and its veneration spread everywhere.

DESCRIPTION OF THE MEDAL



On one side, the Medal has a cross, the sign of our redemption, the protecting shield given us by God to ward off the fiery arrows of the evil spirit.

At the top of the cross is the word **PAX** – Peace.

In the angles of the cross are found these four letters: **C.S.P.B.** They stand for the words: *Crux Sancti Patris Benedicti* – The Cross of the Holy Father Benedict.

On the vertical bar of the cross itself are found the letters: **C.S.S.M.L.**, and on the horizontal bar of the cross: **N.D.S.M.D.** They signify:

*Crux Sacra Sit Mihi Lux,
Non Draco Sit Mihi Dux.
May the holy Cross be my light,
Let not the dragon be my guide.*

Round the margin of the Medal, beginning at the right hand on top, we have the following letters: **V.R.S.N.S.M.V.--S.M.Q.L.I.V.B.**, They stand for the verses:

*Vade Retro, Satana!
Nunquam Suade Mihi Vana.
Sunt Mala Quae Libas
Ipse Venena Bibas.*

The English words are:

*Begone, Satan!
Suggest not vain things to me.
Evil is the cup thou offerest;
Drink thou thine own poison.*

The reverse of the Medal bears the image of St. Benedict holding in his right hand the Cross, in the power of which he wrought so many miracles, and in his left hand bearing the holy Rule, which leads all its followers by the way of the Cross to eternal light.

To the right of St. Benedict is a serpent and cup, representing a poisoned drink with which some monks tried to kill him, yet shattered when the saint made the Sign of the Cross over it. On the left is a raven, carrying away a poisoned loaf of bread, which an envious enemy had gifted to him to try and slay him.

Above the cup and the raven are the Latin words: *Crux S-Patris Benedicti* - The Cross of the Holy Father Benedict.

Round the margin is the inscription:

*Eius in obitu nostro praesentia muniamur.
May his presence protect us in the hour of our death.*

THE POWER AND EFFECTS OF THE MEDAL

Let us state here that we do not ascribe any unknown or hidden power to the Medal, a power which the superstitious ascribe to their charms. We know wherein its power lies, and we protest that the graces and favors are due, not to the gold or the silver, the brass or aluminum of the Medal, but to our faith in the merits of Christ crucified, to the efficacious prayers of the holy Father St. Benedict, and to the blessings which the holy Church bestows upon the Medal and upon those who wear it. This Medal excludes every power or influence which is not from above.

There is indeed no medal which possesses such wonderful power and none so highly esteemed by the holy Church as the Medal of St. Benedict. Through the pious use of the Medal thousands of miracles, most remarkable cures and extraordinary favors have been obtained. It is powerful to ward off all dangers of body and soul coming from the evil spirit. We are exposed to the wicked assaults of the devil day and night. St. Peter says, “Your adversary the devil, as roaring lion, goeth about seeking whom he may devour.” (1 Peter 5:8). In the life of St. Benedict we see how the devil tried to do harm to his soul and body, and also to his spiritual children. Father Paul of Moll, saintly Flemish Benedictine wonder-worker (1824-1896), frustrated the evil doings of the spirit of darkness chiefly through the use of the Medal of St. Benedict, which has proved a most powerful protection against the snares and delusions of the old enemy. Missionaries in pagan lands use this Medal with so great effect that it has been given the remarkable name, “The devil-chasing Medal.”