

Psychology For An Updated Church

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forth praise for its rhetoric as Augustine when he first heard Ambrose. Or it may: "Strike through to the place where the soul and the spirit meet, to the innermost intimacies of man's being: it exposes the very thoughts and motives of man's heart" (Heb. 4/12).

The erotically and sensually governed mind rebels against the Word of God by sophistries and rationalizations and, thereby, shuts itself off from the visitations of the Spirit. Talk honestly to a thief and he "turns you off"; talk purity to a degenerate and he "turns you off".

The rational man, or the humanist, may admire the Word of God intellectually and say, as Festus: "Thou has almost persuaded me to be a Christian" (Acts 26/28). When, however, the Word of God reaches the spirit it tears the mask off a man so that he appears naked before God and himself. As Francis Thompson put it: "Piece by piece Thou has stripped my harness from me".

It was this stripping that made David the adulterer cry out when he realized he had violated another man's wife: "Have mercy on me O Lord"; it turned Manasseh from an idolater into a worshiper, Zaccheus from a rich man into a restorer of stolen goods and Mary Magdalen from a receptacle of seven devils into a saint.

The Authentic Person

But when the totality of man, his spirit, soul and body, is sanctified, man becomes integrated, unified and authentic or what theologians call "elevated man". His soul rules his body, and the spirit rules his soul.

It is the soul or psyche which rules the body, bids it walk, touch with the hand, taste with the tongue, speak with the mouth and see with the eyes; it fills man with good desires, pure motives and wise counsel. But what keeps the soul in order? Something needs to be added here, such as David had added his harp to the psalms. The soul has a capacity for the spirit very much like the earth has a capacity for seed, and reason has for faith.

When the Spirit comes to perfect the mind, then one does not just know about God, one begins to know God. The spirit denotes the perfection of human nature which was the object of the Gospel to accomplish, to give an understanding that would know God above the deliverances of reason and a love above natural affections.

The unauthentic man needs psychiatric and spiritual direction, for he is torn from what he ought to be, and what he is, he is the very opposite of the man who is integrated and balanced, "fully mature with the fullness of Christ Himself" (Eph. 4/13). Both the spiritual man and the confused man have a body, but the difference is in its ruling principle: "If the soul has its own embodiment, so does the spirit have its own embodiment" (1 Cor. 15/45).

Channels of Communication

The spirit is the level where God and man commune, as the soul is the level on which person communes with person. True selfhood implies a relationship; no man is happy on a desert island, or when deprived of sight and sound.

The more vast our communications field, the greater our happiness. The senses give us sunsets, psychedelic colors, and the roll of a drum; reason, or soul, gives us flights to the moon, aesthetics, antibiotics and biophysics, philosophy and theological demonstration; spirit gives us something that escapes physics, psychology and sociology; it puts us in relationship with the Ultimate, with Truth, with Love.

The spirit is always striving with the soul to contact God. This is the source of man's greatest conflict: resistance to grace. "How often have I longed to gather your children, as a hen gathers

her chicks under her wings, and you refused". The psychological self yearns to give itself to the Other, to be united in love with Him, but is afraid lest having given her finger to God, He may take the hand.

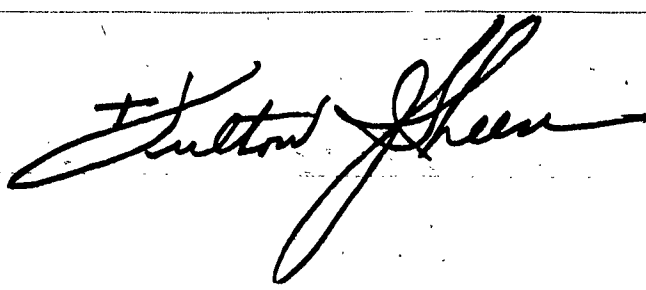
"If we rest in human consciousness alone we are "spiritually dead, drifting alone in the stream of this world's living, and obedient to its unseen ruler Who is still operating in those who do not respond to the Truth of God" (Eph. 2/2). If, however, there is response on the part of the spirit, we are "lifted right out of the old life . . . and it was nothing you could do or achieve — it was God's gift of grace which saved you" (Eph. 2/6).

Spiritual books, preachings and conferences need to take account of this new psychology. It includes the spirit as well as body and soul, which better explains why we say: "I cannot understand what has happened to him"; it elucidates defections in which the spirit is swallowed up in the soul; it makes conversion understandable by the emergence of God-consciousness; it helps grasp

the beautiful side of world religions which stress the spirit as the center of relationship to the Ultimate; and above all, it projects a plan of action for evangelization and apostolate in which authentic men will realize that many whom they believe so different — really are closer in spirit than is believed.

But the spirit which is not identical with Spirit needs further development in other articles. "Our wills are ours; we know not how Our wills are ours, to make them thine".

Tennyson



Patient Days Show Rise at Elmira Hospital

Elmira — Total patient days at St. Joseph's Hospital here during the ten years from 1958 to 1968 increased 40 per cent, from 65,734 to 91,849.

Admissions went up 12 per cent — from 8,703 to 9,754.

Among other statistics released recently by the hospital was one which revealed that total payroll in 1968, was \$3,700,000 — an increase of 210 per cent over the 1968 figure.

Births, however, showed a 23 per cent decline, from 1,124 to 867, reflecting a national trend.

The hospital's dietary department served 40 per cent more meals than ten years ago, 440,237 to 313,979, while the laundry load went up 60 per cent to 1,165,932 pounds.

Full time employees rose from 423 to 646, a 46 per cent increase.



Father Nacca Honored on 20th Anniversary

Father John J. Nacca (seated left) pastor of St. Francis of Assisi Church, Auburn, received a plaque at dinner attended by 700 commemorating his 20th anniversary as pastor. Seated with him is Auburn's Mayor Paul W. Lattimore. Standing from left are: Jack Procton, ticket chairman; Mrs. Theresa Corso, president, St. Lucy Society; Joseph Pettigrass, public relations chairman; Dr. Frank DeFurio and Theodore Checche, dinner co-chairmen; City Councilman Henry Tamburo.

Business in the Diocese

Foley Associates, 1469 Monroe Ave., Rochester, has announced acquisition of Thomas E. O'Brien Associates, Rossville Center, a company specializing in fund-raising and public relations.

John J. Foley, Foley Associates' president, said the O'Brien firm will be a wholly-owned subsidiary, retaining its present name and staff, and that O'Brien will become a member of the Foley board of directors.

Foley Associates is widely known throughout the Rochester Diocese, having par-

ticipated in numerous diocesan and parish fund campaigns.

Foley, who also founded Genesis Management, Inc., a national research organization based in Washington, D.C., is a graduate of Aquinas Institute and the University of Windsor. He lives at 128 Seneca Pkwy., and is a parishioner of Sacred Heart Cathedral.



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