

Conformity to Type

THEOLOGY OF THE WORLD

(Twenty-ninth in Series)

By BISHOP FULTON J. SHEEN

The spirituality of our times will revolve around the Holy Spirit. To understand this, Biblical Theology reminds man that he has body, soul and spirit. There are not three parts of man; rather, man has three fields of consciousness:

1. Sense-consciousness, which is related principally to the body.
2. Psychological, or world-consciousness, in terms of arts, sciences and knowledge in general.
3. God-consciousness, which it is the function of the human spirit to receive.

For a man to eat, he must have a body; for a man to think, he must have a soul; for a man to receive the Spirit of Christ, he must have spirit. The human spirit is the level where God and man commune, just as reason is the level where person and person commune. Psychological identity is realized in relationship of the self with others. Spiritual identity becomes perfected in relationship with God.

The Spirit of Christ is that which gives harmony to body and soul so that there is no longer the tension, or the conflict of senses and reason, flesh and thought. The body and mind are means of expression for the Spirit of Christ which coordinates and directs them. Once the Holy Spirit takes hold of the human spirit, its values and its actions cannot be understood completely by studying psychological processes, just as the soul life of a man is not exhausted by a study of the physiological processes.

A drunkard has reason just as much as a sober man, but in him reason has sunk down or is so drowned that he cannot walk as well or see as well as when he was sober. God ordained that in man senses be governed by reason. Losing their master, a drunkard's senses never function as well as an animal's.

God also ordained that the spirit should be the all-pervading power of life. When man sinned, the spirit fell under the bondage of the soul and of the flesh. As a result, man instead of becoming spiritual, i.e. directed on all sides by the spirit to God, becomes a physical or psychological man governed and determined by his reason alone.

The spirit-man was consequently no longer what God intended him to be, living in the personal might of the God-ordered life; the soul usurped the right of the spirit.

No man loses his spirit; it becomes submerged or darkened as we shall see later in developing biographies of those whose spirit accepted God, and whose spirit once in union, abandoned Him.

Some perverse people completely destroy their conscience, "... and follow nothing but their own desires for wickedness — these are unspiritual" (Jude 14). Their spirit is like a millstone dropped in the depths of their soul.

Environment

The amount of life that anyone has depends to a great extent on the environment with which he is in touch. The body is a living thing; the environment supplies the conditions of its life. Cut off from its light, heat and air, it would die. Man's thinking and willing life, in like manner, depend upon his company, his associations, his reading, his friends, all of which exercise a secret transforming power, molding the mind and the soul, making it what it is.

A blind man is dead to the environment of a sunset, or the smile of a child. A deaf man is dead to the call of a loved one, or the sound of poetry. A coal burns in the hearth, thanks to its environment which is the oxygen of the air. The atoms of carbon of the coal have a powerful affinity for oxygen when they rush together as if in love with one another. Coal could never produce heat, nor could the environment alone, produce it: the two are mutually dependent, one on the other.

As our physical organism has its environment, so our soul, or our mind has its environment which is made up of the daily contacts with fellow beings and with the universe. So too, deep in the soul is a spirit which cries out for its environment: the Life that never ends, the Truth that never deceives and, the Love that never has satiety.

We delight in dissecting our mind and soul in search of something which gives it peace, but all the problings of the mind or soul alone will not remedy its uneasiness until it contacts another Environment.

The spirit of man seeks the Environment of Spirit. We are here dealing with a simple question of dynamics: the body receives its strength from without, the mind receives its knowledge from without, and the spirit cannot be the creator of its environment, but must receive it from God: "Without Me you can do nothing" (John 15/5).

Man Is Christifiable

God has not made contact with Himself through human spirit any more difficult than He has made the search for food for the body, or the search for knowledge for the mind. The sun is there to illumine and to warm; we need but walk in its reflection. The news is there in the newspaper; we need but apply our minds to it. Love in its fullness is there; we need but reach out our spirits to grasp it. "It is when I am weak, that I am strong" (2 Cor. 12/10). When I have a sense that I am not the creator of my own energy, physical, intellectual or spiritual, then the environment begins to pour in around me. The first perfection in man is to recognize his own helplessness. That is why the First Beatitude is "poor in spirit"; the state of combining at once profound helplessness with the most artless feeling of dependence. In other words, we are Christifiable, capable of being made other Christs.

Man finds in his environment scope for the exercise of every faculty, indulgence for every appetite and knowledge for every corner of his

brain. So the spirit of man at the apex of the pyramid of life has an environment to which it can be delicately adjusted.

As the animal pants after the water of the brook, so the spirit of man yearns for God. Men who have allowed their spirits to be completely drowned in their souls, can only wonder if this be true, but all the while they envy it. "Make sure that no one traps you and deprives you of your freedom by secondhand, empty, rational philosophy based upon the principles of this world instead of on Christ. In His Body lives the fullness of Divinity, and in Him you too find your own fulfillment" (2 Col. 8-9).

What is atheism, agnosticism and skepticism but the spirit of man out of touch with its environment. So maddening becomes the mystery, that men are compelled to construct an environment for themselves, which most often is the ego itself. Man makes himself a kind of god. It was this that made George Bernard Shaw say that he was an atheist, because he could not believe in the gods in which most people believed, namely, themselves.

Augustine, who once lived in this truncated environment, finally cried out: "Where is He whom my spirit seeketh? I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my spirit." Half an environment gives but half a life. When the Christ-life enters into the spirit, development begins. A man begins to be a "new creature" or a new man: "You have stripped off your old behavior with your old self, and you have put on a new self which will progress toward true knowledge the more it is renewed in the image of its Creator" (Col. 3/9).

The body has considerable plasticity and adaptability to its surroundings. The spirit has even more, for it was made to be converted, and to be conformed to its Type, which is Christ. The spiritual life is the only life in which man is made complete. Apart from Christ, the life of man is a broken pillar.

The Sword Dividing Soul and Spirit

St. Paul, taking up the idea that Christ is the Word of God and that He prolongs Himself in souls through His Grace and Illuminations writes: "The Word of God is something alive and active; it cuts like any double-edged sword, but more finely, it can slip through the place where the soul is divided from the spirit (Heb. 4/12).

When mankind lost its union with God the spirit which proceeded from God and carries in itself the Divine image, became submerged, if not extinguished. Thanks to the Cross and the illumination of the mind and the strengthening of the will through grace, man is restored to his true nature. Thus it is that the Word of God marks out and separates the spirit from the soul or the spiritual from the psychological. Just as a sharp sword cuts through not only limbs, but also the marrow attached to the bones, so the Word of God penetrates not only that part of human consciousness which is explained by psychology, but also that deeper and more inward part which is expressed by the word "spirit".

The Search For Identity

Here the soul and the spirit are distinguished again, the soul being the source of psychological identity of which Erickson writes and the spirit being the potential source of spiritual identity of which Paul writes. The soul is studied in Rational Psychology; the spirit is studied in Spiritual Psychology. The Word of God deals with men, not in the psychological, but in the order of spirit. In life the soul contains and combines our ability to think, to will and to choose, but these are dead as regards union with God, unless vitalized by the Life of God acting through the regenerated spirit of man.

The Search for Identity is a sad commentary on modern man, who feels himself dual and cannot decide who he is. Like the demon cast out of the young man, he says, "My name is legion for we are many." Single and plural, one and many at the same time. Nothing in nature reaches perfection except through communion with that which is indigenous to it. In other words there must be Conformity to Type.

In everything is a "little architect" which molds things to become what God intended them to be: acorns become oaks because that is the fulfillment of their type. At the beginning of life, the most searching tests can barely distinguish one embryo cell from another, or whether it is destined to fly or to swim or to walk. Each is the clay of the potter. The Divine Artist is inside of them however from the beginning, with the Type in mind as a target before the archer. That is why daisies do not become zebras, but dogs produce dogs and birds produce birds. So man has been made according to a Type.

God willed that man be conformed to the image of His Son, and hence that he be a son of the Eternal Father: "They are the ones He chose specially long ago and intended to become true images of His Son, so that His Son might be the eldest of brothers". (Romans 8/28-29).

Man spoiled the image by turning freedom into license. Who could better sit for the repair of a deteriorated portrait than the original Sitter. So God sent His Son, Jesus Christ, that we "who have been molded as the earthly man will be molded as the Heavenly Man" (1 Cor. 15/49).

As the bird-life builds up the bird, the image of itself, so the Christ-life builds up a Christ, the image of Himself, in the inward nature of man.

The process is this: The Spirit of Christ enters his spirit and fashions soul and body to the Type-Christ. Trouble starts, as it does today, when Christians want to conform to the world. "Do not model yourselves on the behavior of the world around you but let your behavior change and be modeled by your new mind." (Romans 12/2).

In other words, do not let your spirit with its aptitude for the type-Christ sink into your mind or soul so that its chief concern is to be identical

(Continued on Page 8)

Conscientious Objectors: a New Breed

(Religious News Service)

What are the suitable grounds, the proper circumstances which make it acceptable for a man to refuse military service?

The question is being debated more hotly than ever before in the Congress, the courts and the churches of the United States — where prosecutions for violation of the draft laws have more than doubled since 1967.

In Congress, bills have been introduced to permit selective conscientious objection, an idea which has been under discussion in churches for several years and has been meeting with a growing consensus of approval.

A recent court decision, almost certainly headed for consideration by the U.S. Supreme Court, deals with the question whether men can be accepted as selective conscientious objectors on non-religious grounds.

A widespread concern of local draft boards — one thrown into sharp focus by a case in New York — is the question whether an individual can claim conscientious objector status when opposition to war is not a part of the formal policy of his Church.

In the New York case, John S. Ruskey, a rabbinical student, "was summarily denied conscientious objector status." New York Sen. Charles E. Goodell said, "because in the words of one board member, 'No Jews can be conscientious objectors.'"

In previous wars, C.O. status was, for the most part, sought only on religious grounds, only by members of churches which have well-established anti-war traditions such as the Quakers, Mennonites, Brethren and Jehovah's Witnesses, and only on the basis of opposition to all war. Such relative simplicity now seems quaintly old-fashioned.

Another case, 22-year-old John H. Sisson, Jr. is of special interest because it combines two current themes in conscientious objection. Mr. Sisson is opposed to the Vietnam War, though not necessarily to all wars, and he is opposed on grounds of conscience — but not of specifically religious belief.

Legislation to validate selective conscientious objection has been introduced in Congress but still seems far from passage. An opinion widely spread among observers is that such legislation might be approved with relative ease after peace is achieved in Vietnam, but in the present situation its prospects are much less assured.

The other point in the Sisson case, conscientious objection on non-religious grounds, involves better-established precedents both in legislation and in court action. In March, 1965, the U.S. Supreme Court ruled unanimously that belief in a Supreme Being is not necessary for qualification as a conscientious objector. It thus overturned a 1948 amendment to the Universal Military Training Act which had specified that C.O. status must be based on "religious training and belief."

It is possible that the outcome of the Sisson case may in effect remove the question of conscientious objection from among the concerns of Congress. This will depend on how the Supreme Court rules and the grounds on which its decision is based. The American Civil Liberties Union, which is planning to file an amicus curiae brief on the case, asserts that the real point at issue is the individual's "constitutional right to be a conscientious objector regardless of statute."

The basis of the earlier Sisson decision, which is being attacked by the Supreme Court by the U.S. Department of Justice, came from Judge Charles W. Wyzanski, federal district judge in Boston.

The basic point of his decision was the contention that the First Amendment to the U.S. Constitution is violated if conscientious objector status is restricted to religious believers. In addition, he supported the validity of

selective conscientious objection, an issue generally left untouched by the courts so far.

"A selective conscientious objector might reflect a more discriminating study of the problem, a more sensitive conscience and a deeper spiritual understanding" than one who simply objects to war in general, the judge said.

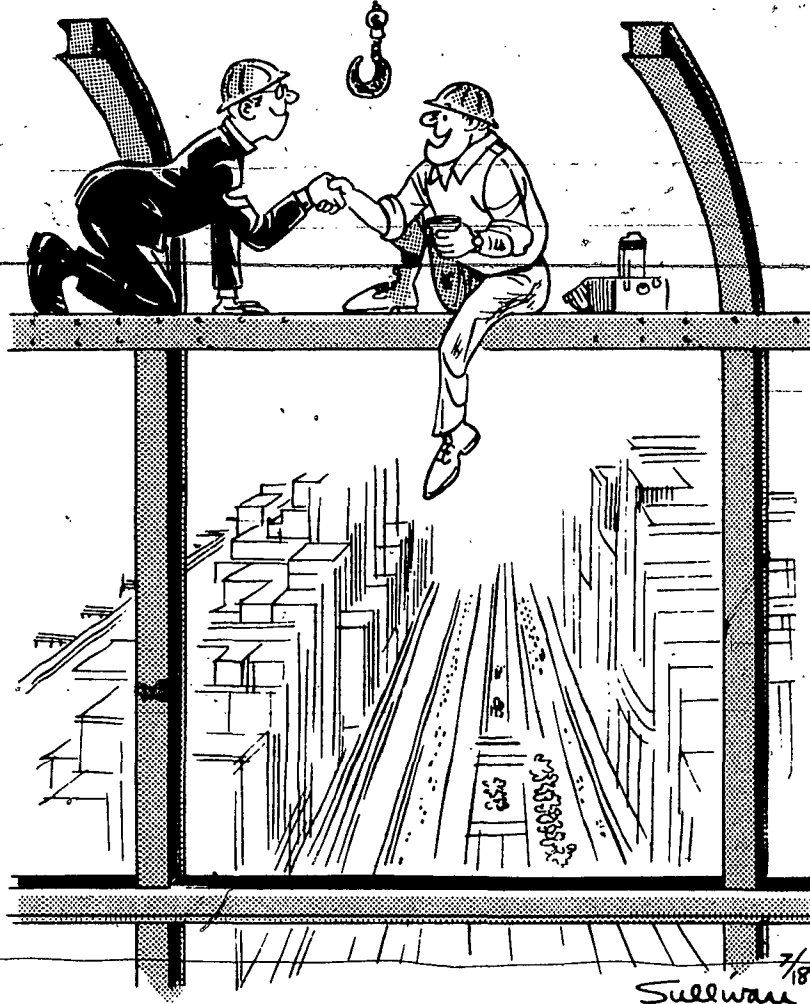
In yet another case which may be headed for the Supreme Court, the grounds of objection are solidly religious and the support for the defendants is strikingly ecumenical. Originating in San Francisco, the case also centers on the question of selective objection. All 13 of its appellants are Catholics, including 11 priests.

Six religious bodies, as well as the National Conference of Catholic Bishops, have formally supported the

principle of selective conscientious objection.

While the Catholic bishops did not intervene in the case, they are implicated in the brief filed by the appellants. It notes that in a collective pastoral letter issued last November, the U.S. bishops cited the right of selective objectors to follow their consciences. If selective objectors are not entitled to exemption and are compelled to refuse induction, the brief argued, the Justice Department should prosecute all the Catholic cardinals, archbishops and bishops in the U.S.

The idea is fantastic, to be sure, but the very fact that such an argument could be presented in court underlines one clear fact: although it is becoming more and more an option open to non-believers, conscientious objection — general or selective — remains intensely a matter of religious concern.



"REALLY? WHEN DID LOCAL 723 GET A CHAPLAIN?"

THE HOLY FATHER

'Absolutism Will Be Abolished'

Vatican City — (RNS) — Pope Paul VI, addressing a large congregation at his weekly general audience here, praised the "greater liberty" and reduction of "formal discipline" in the Church while insisting that "Christian life requires an organized community."

Authority and obedience must remain, he said, but "absolutism" will be "abolished."

While he warned that Christian freedom must not "contravene the laws of God," the Pope stressed the positive aspects of the freedom which was "brought... back to our minds" by the Second Vatican Council.

"We have now a period in the life of the Church when there is greater liberty. Formal discipline will be reduced. All arbitrary intolerance will be abolished with all absolutism. The theme of Christian liberty will be promoted — that which the early

Christians felt when they were relieved of the Mosaic Law and all its rituals."

"But," he continued, "we must also be conscious that our Christian liberty does not contravene the laws of God. Christian liberty is not charismatic in the arbitrary sense that is being used today."

"It is not a prejudiced challenge to the rules of society or to ecclesiastical society whose authority is governed by divine origin through Christ and by the apostolic succession."

"Where can we find liberty if not in the Christian way of life? Today, Christian life requires an organized community, requires the Church, requires an order, requires free but sincere obedience and therefore requires an authority to guard and to teach the revealed truth as this truth is the root of liberty."

Word for Sunday

The Prudent Man Has a Goal

By Father Albert Shamon

In 1791 France became the implacable enemy of its monarchy. King Louis XVI and Queen Marie Antoinette reacted no differently from other men and women confronting great danger. They fled. Their plan was to take refuge in a frontier town, until Austria and other friendly nations could muster help. On June 21, the royal family left Paris in disguise. Their flight went well until they came to Varennes, eleven miles from the Austrian frontier and freedom. The history of France and Europe depended on those short eleven miles.

But Louis and Marie did not make it. A petty, local official, suspicious of the group, halted the party. A little nerve on the part of the King and decisive action would have brought them all to safety in a half hour and the course of European history would have been changed. But poor Louis dilly-dallied; God-naturedly, he let precious minutes fly as he discussed the merits of the burgundy villagers offered him. Soon it was too late. In the end, the guillotine.

The steward in the Gospel did not leave things to chance. He sized up the situation; saw the handwriting on the wall and then acted decisively and drastically. Therefore the Lord praised him — praised his prudence, not his dishonesty. Prudence has two faces: one looks to the future; the other, to getting a thing done.

Only fools live for the present. The couple going steady think of marriage in terms of the future. The student chooses the career that holds a future out to him. The man weighs well the future of the company in which he plans to invest his money. The great patriarchs, Abraham, Isaac, and Jacob, all died without obtaining possession of the land God had promised them. Yet they had faith, because "they were reaching out after something better — the heavenly country" (Hebr. 11:16).

The prudent Christian looks to a goal to come. But he is more than a dreamer. The prudent man acts — acts decisively, like the steward. He



does not dissipate his energy or waste his time by irresolution. He does what he must do.

I once asked a man about joining the Church. He said he was searching. Since this had been going on for years, I said, "It is all right to search, but what good is it if one never arrives?" Goethe said:

"Lose this day loitering — 'twill be the same story

Tomorrow, and the next more dillatory;

Are you in earnest? Seize this very minute,

What you can do, or dream you can, begin it

Boldness has genius, power and magic in it.

Only engage, and then the mind grows heated,—

Begin, and then the work will be completed."

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By ARTHUR P. FARREN

People — sometimes a 150 to 200 — streaming in a 60-year-old building near of Clifford and Hudson all day long, and even the week...

What's the attraction? Old Congregational Hall, 1 Holy Redeemer Church is action is for Rochester's Puerto Ricans under its "The Spanish Center."

Operating in the building undergoing extensive are two broad programs — ish Apostolate of the Roc case, and the Ibero-Amer League. (With the "inter restorates." It's sometimes tell them apart.)

They encompass many-tivities affecting several of the 15,000 Puerto Ricans out the 12-county diocese generally into two categories: time residents, mostly and itinerant camp-dwellers.

Working in the diocese Apostolate are a priest-d, full-time Spanish priests, time priests from nearby four Spanish-speaking Mexico and several full-time and volunteer lay women.

Overall aim of the man under way is to help the newly-arrived Puerto Ric part of the communities they have come — to bro standings of the two cultu the burdens and problem evitably occur.

Progress is being made difficulties abound and ahead may be a long or appear to an observer at Center that, given the con

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Rev. Gerald T. director of the Office
Rev. Michael to be associate dire
Rev. William J. be associate direct

Irish P
Bishop

(Special to the Courle

Dublin — The president Eamon De Valera, was attending Bishop Fulton opening address for the vena in honor of Our Carmel at the Carmel here, Wednesday, July 1

Earlier in the day, B was honored at luncheon guests, including leaders and the State. The P Msgr. Gaetano Alibrandi, ister Jack-Lynch, and Li leader of the opposition ent at Priory gathering.

Among his other c yesterday, July 17, Bish corded an interview in of Radio Eireann. The scheduled for broadcast

Tomorrow, July 19, B will make a video tap transmission in the studi Eireann. An invited aud will attend.

To accommodate the c novena at the White

Women
For Mon

The Monroe County F to wash its face.

Last year the Courier tized the annual count an article which descri as a-paradox-of-fine handcraft, Grange, 4-H; exhibits on the one hand... unimaginative... v for the other. "Fair is f torial headline read.

The Women's Comm Monroe County Fair a course of action to. image. The Courier-Jou to help promote their a

The women hope to tractions that are a fre from those currently of fair," and "to add u prestige."

Included in the prop tractions are flower de lectures, discussions, ch grams and short plays.