From the Episcopal Advisor: Space Age Conflict

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(The following is the annual message of the NFCPG's episcopal advisor.)

In the Space Age, the important conflict will not be for widening physical horizons, but for wider spiritual living, a battle against communist atheism and defense of Christian truth.

The physician retaining the Saint Luke image will indirectly treat the soul using the body as a moral leverage—a revelation of divine justice and economy in accordance with the use or abuse of God's masterpiece creation, the human form. The atheist will continue to ridicule belief in the soul and claim all activity is corporal, thus making the physician who treats only an animal nature, a veterinarian. But we refuse to be classified as veterinarians because the soul operates the mind and its free will and not instinct, as with Pavlov's dog.

The paternal admonitions of the physician's wisdom fall in line with the Heavenly Father's words to the first man and woman, that mental control and restraint must be man's standard of action to retain his well being with himself and his Creator. Forbidden fruit, when consumed in spite of warnings, brings on a bad effect.

Although there are widening interpretations about the way AIDS infects, one still ponders the meaning of the first letter-A- which is for the word, acquired—Acquired Immune Deficiency Syndrome. has not the acquisition of the infection in most cases been by the free will act of some sort? Is it not probable that imputability is laid on the shoulders of the transgressor?

A doctor in the San Francisco Broadway area said that he was so totally frustrated in attempting to treat a venereal case that he warned, "You will even lose your eyesight unless you control your body." Do you know what reply he heard? "I don't care; I want freedom in everything."
He did lose his eyesight, he did acquire the AIDS infection.
So what does man’s revolt against nature’s inflexible law result in?
Complete debility with loss of virtue.
The words of wisdom in the Old Testament speak so clearly that virtue
consists of being able to sin but not sinning.
The physician of today’s world need never be a pulpit apostle, for he has
a more subtle means of verifying the presence of a creator without directly
using the words that, “As you sow, so shall ye reap.”
How well St. Paul admonishes the Corinthians who had been steeped in
promiscuity. Neither drunkard nor the fornicator nor the glutton will enter
the Kingdom of Heaven unless he turns from his transgressions.
Just as timing is on the side of healing, it is also on the unfortunate side
of continued sinning, the devastation of mental tranquility.
Shakespeare condenses moral teaching so well in his writing, The Rape
of Lucrece—“What win I if I gain the thing I seek? A froth of fleeting joy?
Who buys a moment’s joy of mirth to wail a week or sells eternity to get a
toy?”
How masterfully Pope Pius XII reinforces the nobility of the physician’s
profession with the words, “A physician’s activity is constantly in the
moral order.”
The early Christian physicians, Saints Cosmas and Damian, through
prayer, proclaimed the concomitant realities of pain resulting in
transgression.
In the Space Age, the physician should never hide God. There should be
a pointing finger at the psycho-physical truths written in the British
Medical Journal back in January, 1908.
“No tissue in the human body is wholly independent from influence
within the moral order.”
The Marxists’ dictum that a physician treats only a body without a soul
will completely be submerged when more God-fearing physicians
proclaim the union of the soul and body than Godless physicians declaim
it, when a shadow of moral centers indirectly hovers over medical centers.

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