

The **+** WITNESS

OCTOBER 17, 1968

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Vatican Agency Issues Guide For Dialogue with Atheists

By Robert A. Graham, S.J.

RNS Special Correspondent

★ A new, official Church document issued at Vatican City urged Roman Catholic priests and laymen to engage in dialogue with atheists. At the same time, would-be participants in such dialogue were warned of the need of proper preparation and of the dangers of political exploitation in some cases.

The instruction or guide was issued by the secretariat for non-believers after preparations that began two years ago.

It declared that "Dialogue between believers and non-believers, while involving certain risks, is not only possible but desirable." It recommended that the training of students and seminarians include familiarization with modern currents of unbelief.

The secretariat is headed by Franz Cardinal Koenig of Vienna, and was created by Pope Paul with the mandate to study modern atheism in its various forms and, when possible, "to enter into dialogue with those non-believers who sincerely agree to collaborate." The document gives only general suggestions and leaves specific conditions to local bishops.

The fact that each side re-

gards its own position as the true one does not make the dialogue futile, declares the document.

It suffices, in the judgment of the secretariat, that each of the participants believes that his grasp of the truth can increase through dialogue with another. At the same time, the guide denies that the demands of truth must be subordinated to the dialogue and it warns of yielding to an excessive desire to find a middle ground.

"After all, the dialogue is not to be pursued at all costs," the guidelines warn.

"In a press conference presenting the work of his secretariat, Cardinal Koenig stressed that there were many forms of atheism, including religious indifferentism tantamount to unbelief.

There is also a difference, he said, between humanists whose atheism derives from positivism and scientism and those whose atheism is penetrated with Marxist thought.

He distinguished also between theoretical Marxists in the west and those who live where Communism is the official political ideology. He admitted that little prospect exists at the moment for useful dialogue in eastern Europe.

BLACK CLERGY DEMAND REPRESENTATION

★ Churchmen of minority races will not accept a united Protestant Church unless "full representation of all takes place," the top executive officers of the nine denominations in the consultation on Church union (COCU) were warned.

Charles A. Spivey, Jr., executive director of the National Council of Churches department of social justice, urged the church officials at an executive committee meeting to recognize that black churchmen "will not only be speaking up but acting up to get rid of racism in the Church."

"Blacks have been summoned to stand on their own feet and declare their independence of whites," he said.

How then, the NCC official asked, "can black people join a united Church when the cry is for black people to unite and build their own community?"

Paul A. Crow Jr., the consultation's general secretary, asserted that they "must be contended with in the life of our Churches," and claimed that there is now a basis for reconciling the formerly separated Churches.

However, he warned that there is a danger "of being utopian about the consultation's achievements. The United States is still a Disneyland of denominational spirit and Church union is not one of the options we have persistently sought."

Presidential Candidates Lack Leadership Says Dr. Blake

★ America lacks leadership and a clear-cut role and none of the political candidates is filling that void, Eugene Carson Blake, general secretary of the World Council of Churches, said in Kansas City, Mo.

"We hear nothing from Nixon, Humphrey and much less from Wallace to give us much particular hope about providing leadership," the American churchman charged.

Blake said his work in Europe and travels in America formed the basis for his remarks. "I'm reflecting what I gather is less enthusiasm than usual about any of the results in an election year."

"From the world point of view," he said, "we have in the United States a power that's bogged down in Vietnam, not popular in Europe and not clear as to its responsibilities in the third world . . . and becoming increasingly isolationist."

He said Europeans feel the U.S. is showing "unwillingness to take leadership in the United Nations, the leadership a great power should take.

"I don't think Americans realize how much the Europeans are interested in and dependent upon the election results that happen in this country."

In reference to the Soviet invasion of Czechoslovakia, Blake said although there was military power, the take over showed a "revelation of weakness, the breaking up of the monolith."

Blake, who in 1960 made the initial proposal for what is now the Consultation on Church Union (COCU), said he was not impressed with CCCU's performance so far. Currently nine denominations are participating in the talks. A committee to

draw up a plan of union was formed early this year, and a draft is expected in the next two years.

"I'm not overly enthused with their speed," said Blake wryly. "It's not breathless. I don't think anybody's going to take the consultation seriously until a plan is drawn up."

Even though the pace is slow on the official level, Blake said the ecumenical movement is very much alive. "In many cases the big problem of inter-communion is being solved — illegally—but it's being solved," he said. "Holland is one place where Catholic-Protestant inter-communion isn't news anymore. The difficulty is for organization to move fast enough to be leaders of a movement."

STRINGFELLOW SEES POLICE STATE ERA

★ William Stringfellow, Episcopal laymen, warned Disciples that the country is in for "an indefinite period of totalitarianism." He told members of the Christian Church during their annual meeting that they must prepare for reform, resistance, and if need be, revolution risking death.

"The trilogy of white supremacy, violence and greed have come to maturity under the guise of law and order," he declared.

"During the 1950s and the early 1960s, the concept of integration was a strange and sick idea. The unreal hope was that the black man would vanish and all would become WASPs (White - Anglo - Saxon - Protestants).

"It was so brutalizing a concept that it was equal to insti-

tutionalization of white supremacy."

Stringfellow said the chance to escape totalitarianism was lost by whites when they turned their backs on the late Martin Luther King's non-violence movement.

"Since the Detroit riots 15 months ago, there has been a further turn to military power, to the state and to the Pentagon with the rise of police power as an answer to our problems," said Stringfellow.

The attorney also scored what he called the ethic of greed which has a "peculiar" appeal to the white majority. The object of making money to retire at age 55 so occupies individuals that they turn their backs on everything else, he said.

"Great institutions are so heavily endowed they can continue for many years without further funds," said the Episcopalian. "Our familiar institutionalized churches might continue for some time with no congregations at all."

He observed, however, an emerging "confessing mood of the Church."

"It is authentically ecumenical," he said.

"It will have to be secret and clandestine. It must undertake tasks of witness, nurture and mission."

ANGLICAN SEMINARIES PLAN CHANGES

★ Closer cooperation between staff and students in all Church of England seminaries on matters relating to discipline, curriculum and planning was urged in the report of an ordinands consultation just published.

The consultation was held in London in August to consider the report, "theological colleges for tomorrow," which recommended the streamlining and

merging of various Anglican colleges.

Student representatives of 25 theological colleges and five observers from other denominations attended the consultation. Their report also called for the replacement of the present method of examination by a system of continuous assessment and projects, and for the provision of college courses in which laymen and women can study alongside those training for the ordained ministry.

The consultation advanced 12 principal recommendations, of which all except one had unanimous support. These have been

presented to a joint planning group set up by the Archbishops of Canterbury and York under the chairmanship of Dean Kenneth Haworth of Salisbury to consider ways of implementing the proposals.

In their report the ordinands also said, "The system of pre-theological college training should be maintained but preferably on an ecumenical basis." They also said that post-ordination training must be seen as an integral part of theological education and training, and its general outline known, and where possible common, throughout the country.

for difficult problems and this attitude may stem from the easy access to advantages which an affluent, permissive adult society has offered."

There were 200 participants in the symposium which was chaired by the Rev. George C. Anderson, president of the academy of religion and mental health, also an Episcopalian.

EPISCOPAL CHAPLAIN TALKS TO MONKS

★ The Rev. C. Allan Ford, Episcopal chaplain at the Greer School, told more than 1,000 pilgrims at a Roman Catholic monastery that Christians have taken the gospel of Christ and "hid it under a bushel basket." He was speaker for the weekly ecumenical service of encounter held at the Graymoor monastery which attracts large numbers of Catholic and Protestant visitors and invites ministers of other Churches to speak at its afternoon services.

"Christians," Ford said, "have been men who had the keys to the Kingdom, but kept them in their pockets." He also said that they "are frightened — afraid to be open, afraid to love one another, and afraid to live the gospel."

As an example, he cited the reaction of Christians to the practice of the kiss of peace found in the liturgy of both the Episcopal and Catholic Churches. He described it as similar to the embrace of European men who haven't seen each other for a time.

"I've watched it being passed along the congregation," he said, "and the awkwardness manifested by people as they turned to express love to the person next to them is not to be believed."

"Some people hardly touch each other, some rush through this gesture of love as if to avoid catching some kind of a

Student Rioting Being Magnified Because of Tv, Press & Radio

★ Modern communications methods, especially television, have magnified student rioting out of proportion to its reality, a group of religious, medical, social, educational and governmental representatives were told.

Alvin C. Eurich, president of the academy for educational development in New York, addressing a symposium, said that students demonstrations had a long history, dating back to Paris in 1228 and at Oxford University in 1355.

Last year there were 7 million undergraduates in American colleges and universities, he said, and only 477 were arrested in connection with campus demonstrations and only 1,728 were disciplined for such activities.

He attributed the current campus unrest to many factors, such as the chance of nuclear war, military service in an unpopular war, family affluence, drugs, contraceptives and pornography.

These factors, the educator continued, have all been pro-

duced by an adult society which, having created them, holds up principles of behavior which ignore the factors. The result, Eurich said, is confusion among students.

D. Joseph T. English, M.D., assistant director of the office of economic opportunity, said "we middle-aged, middle-class adults must face up to the fact that the protesting students may be right."

He advised an end to discussion "about what needs to be done" and real effort to "get ourselves intimately and personally involved in doing it."

A third speaker was the Rev. John D. Cannon, chaplain at Columbia University, an Episcopalian, who did not discuss current activities there, but spoke of attitudes prevailing among students. Describing students as more interested in openness and honesty than many adults, the chaplain said that "today's young do not have a well-developed toleration for frustration."

Students, according to Cannon, "want immediate answers

disease, some people don't even pass it on."

"This awkward manifestation," he said, "of a gesture of love demonstrates where we are today. We are frozen in our places, frozen to the point where we cannot respond to the gospel of Christ."

However, Ford said, a thaw has begun, "a springtime of love" is appearing in the Church which gives hope that the Christian people will recapture their relevance to the gospel and to all men.

"We move closer to a realization of this hope," he said, "every time we hack at the ridiculous differences that keep the various branches of Christianity apart."

VATICAN CRACKS DOWN ON INTER-COMMUNION

★ Protestants and Anglicans may not be received at holy communion, according to a Vatican authority.

In a formal statement issued in his capacity as president of the secretariat for the promotion of Christian unity, Augustin Cardinal Bea regretted recent occasions in which Catholics invited or permitted non-Catholics to communion.

"It is not sufficient," he said in a statement, "that a Christian belonging to one of the confessions mentioned is spiritually well disposed and freely solicits Communion from a Catholic minister."

"There are two other conditions to be fulfilled — that the person has towards the eucharist the same faith professed by the Catholic Church and that he is not able to secure the ministrations of his own confession."

Sources close to Cardinal Bea say that the clarification was deemed necessary because of a growing number of instances in which non-Catholics received communion at Catholic services.

Public cases of inter-communion have taken place recently in Paris, Uppsala and most recently in Colombia during the assembly of Latin American bishops (Witness, 10/10).

BISHOP OF MAINE TOLD ABOUT JOB

★ The new bishop of Maine was told at his consecration that to be a bishop is an "excellent absurdity." Bishop Frederick B. Wolf heard the episcopal office so characterized in a sermon by Dean William F. Maxwell of Chicago.

Dean Maxwell said, "To be a bishop, to share in the apostolate, is an awe-full task." A bishop, he added, "must be financial genius, entrepreneur, discreet confidence man, psychiatric social worker, father figure and all the rest. The burden is actually intolerable."

One of Bishop Wolf's attending presbyters was Father B. Flanagan, a Roman Catholic pastor from Bennington, Vt., where the bishop was rector of St. Peter's.

FR. BERRIGAN EXPECTS TO GO TO JAIL

★ Three of the Catonsville Nine — the group of Catholic pacifists charged with destroying draft files in an anti-war protest last spring — eluded arrest for a time after they failed to appear at a state arraignment.

Before the opening of a federal trial on Oct. 7, the state of Maryland filed charges similar to those of the federal government.

Fr. Daniel Berrigan, a chaplain at Cornell University, Thomas Melville, a former Maryknoll priest, and George Mische, a peace organizer, were seized on bench warrants after failing to appear for arraignment.

Speaking at Towson College, where he was arrested, Berrigan

told supporters that "we will be found guilty." He said he considered going to jail as entering "a community" rather than disappearing from society.

He told students: "Maybe someone who has worked himself up to burn a draft card ought to go out and burn draft files. If you're going to jail, you might as well do something big . . ."

MEMORIAL WINDOW FOR CAPT. JOHN SMITH

★ The historic city of London church of the Holy Sepulchre unveiled a memorial window to Capt. John Smith, English colonist whose life was reputedly saved by the Indian princess Pocahontas.

The window was provided for in the will of Bradford Smith of Shaftsbury, Vermont, late American biographer of the captain.

Bishop Robert Stopford of London, whose predecessors in the 17th century enjoyed considerable jurisdiction in New England, dedicated the window.

Capt. Smith settled in the Holy Sepulchre parish when he returned from the American colonies. He died in 1631 and was buried in the church.

BISHOP HIGLEY TO RETIRE

★ Bishop Walter M. Higley, of Central New York since 1960, announced his retirement effective February 1, 1969. Bishop Ned Cole, coadjutor, will become diocesan.

The bishop made his announcement during his address to over 300 area clergy and laymen gathered at Grace church, Utica, for their 100th annual Convention.

The bishop told the assembly that he is devoted to the work of the Lord and his church, but said that the work can be stronger when placed in younger hands.

EDITORIAL

Law and Spirit

THE DOMINANT THEME of the presidential campaign is not Vietnam, the economy or any of a score of other complex problems. Instead it is the elusive issue of law and order. Now the role of law and order and its relation to such things as freedom has always been a puzzle to mankind. Indeed, it is a frequent theme in the New Testament.

St. Paul, in typical fashion, disparages the law and exalts the spirit. "The written code kills" he says, "but the spirit gives life." Law and spirit would thus seem to be antithetical — irreconcilable enemies, opposite ways of life.

Judging from the current scene, it would appear that Paul is right. Rebellion against the law of the land is widespread and violent. Documentation of this statement is hardly necessary. Accounts of city riots, draft card burnings, revolts on college campuses, rebellion of clergy against the hierarchy, and permissive moral behavior on the part of both young and old alike fill the pages of our papers and magazines. As Arthur Schlesinger pointed out in the August issue of *Harpers*, this revolt has gone so far that the New Left doesn't even talk about the end justifying the means—they simply proceed on the basis that the means will create its own end. Aims or goals are regarded as irrelevant.

But in opposition to this free-wheeling spirit there is an increasing demand for a return to law and order. In its most extreme form this opposition is expressed by the demagoguery of George Wallace and his followers. Sensing this sentiment, both major parties have included some strong language in their platforms on the subject of law and order.

These, then, are the two horns of our dilemma, and we are confronted by them in virtually every area of life. Politics — conservative vs. liberal; religion—conformity vs. experimentation; Ethics — adherence to a code vs. permissiveness; education — strict curriculum vs. free-university.

Law Essential

THE QUESTION arises, though, as to whether the contrast between law and spirit is, indeed, as great as Paul seems to make it. In speaking

of the written code, Paul was not referring to the essence of the law but to the accretions which the scribes had made to it — those thousands of picayune regulations which attempted to legislate every aspect of human behavior and conduct to the point of absurdity. When it came to the major part of the law such as the commandments, Paul just assumed acceptance and obedience — an assumption we can no longer make. This is a fact which anyone who reads the New Testament should keep in mind. And as he was forced to deal with specific situations and problems in the early Church, his early training in the law proved to be invaluable. Whether we like it or not, law is an essential ingredient of life.

There are, of course, a few genuises who are able to telescope the learning process, but most of us require a tutorial period in order to become proficient and free in any undertaking. Any of us who have learned to drive a car, play tennis, paint or write or even pray know this from our own experience. At least, if your experience was anything like mine, you followed the laws until you could forget about them because they had become a part of you.

Now what is true in these cases is equally true in the realm of religion and ethics. Take the matter of monogamy, for example. I was brought up in a family where divorce simply wasn't countenanced. Consequently when I got married there was no question in my mind that it was for life. That was the law — God's law as I understood it then, and I would probably have been both ashamed and afraid to break it. Even though I would now have to say some marriages are more scandalous than some divorces, I still believe in that law. Adherence to it for me has led to both joy and fulfillment.

The trouble today, though, is that too many people want instant fulfillment. In the case of marriage, they want the rewards without the responsibility. This same mood is evident in the political scene. We live in a democracy which means that the people of the land can exercise a voice in the way they are governed. But unless we learn to respect and utilize the laws upon which the democratic process rests, we will forfeit the very freedom and fulfillment which many seek and most certainly should have.

FROM WHAT I have said so far it would seem, then, that the call for a return to law and order is, indeed, the answer to our problems. But such is not the case. Law by itself is never really an answer to anything. All it can do is to provide the climate, the stability and the mechanics which hopefully lead to answers. The great danger as far as law goes is perennially the same—that of making it an end in itself. When this happens the law is rigidified and absolutized. Instead of pointing the way to freedom and fulfillment, it oppresses and stifles the human spirit.

This is exactly what happened to Judaism. The law was deemed more important than the God-man and human relationships it was intended to promote, preserve and prosper. A typical example of this today is found in the Pope's pronouncement on birth control. He is apparently blind to the law's intent, because he is bound to the written code. In other words, he is in the proverbial position of not being able to see the woods for the trees. And this is precisely the position we need most assiduously to avoid in this land. The trees appear in the form of riots and all manner of rebellion, but in back of them is a vast forest of poverty, prejudice, purely conventional religion, and myopic moralism.

The condition of the woods does not, can not and must not justify violence and anarchy. Yet if we remain blind to the condition and fail to use the legitimate methods available in a rational democracy to effect change we will either wind up living in a police state or have a revolution on our hands. By itself, law in a democracy is bound to be in some measure ineffectual and unjust. It relies, for the most part, on the consent of the governed. Thus what we need are realistic goals and objectives to convince people that obedience is not too high a price to pay for their realization. — **Kenneth E. Clarke**

Director of Marjorie P. Lee Home, Cincinnati

Disobeying Marriage Canons

By **Robert W. Crome**

Rector of St. Aidan's, San Francisco

TIME AND AGAIN I have had to say no to people who have asked me to perform weddings for them because one or both of the parties have been divorced. Usually they are not Episcopalians. They are not interested in opening the

wounds of a former marriage to the gaze of the bishop or a marriage committee acting for the bishop. The canons say it is none of their business. Canon 18 section 1 says "The provisions of this canon shall apply only to an active member of this church in good standing."

In our pluralistic society couples seek the ministry of Episcopal clergy because of an individual's stance in the community, the reputation for liberality of Episcopalians or personal contact with a particular priest. When an inactive person who is a Christian presents himself to me for marriage, I feel I have a unique opportunity to relate to them as pastor and friend. I can talk with them about Christian marriage. I can introduce them to the liturgy of holy matrimony. In this transition period of their lives, they turn to a churchman because he has the power to do the job of marrying them. But they are rebuffed because there was a divorce. They go to another denominational minister or a judge and are married. Often they will receive good counsel and perhaps develop a relationship to a church — not Episcopal.

I have had to refuse to perform the ceremony for a president of the NAACP chapter, a director of the Synanon Foundation, an editor of a major American magazine, a politician, social workers and people in the poverty program.

With the development of specialized ministries among the Hippies, in ghettos, in the universities, in industry, in hospitals and in the armed forces, it is shameful for Episcopal priests to turn people away because there had been an earlier divorce. Recently, Mimi Farina, the singing sister of Joan Baez, applied to an Episcopal priest to marry a man who had been divorced. The priest had to say no, as neither were Episcopalian nor had they any interest in the bishop looking into the previous marriage. The couple were later married by a minister of another denomination. Some clergy have told me they are violating the canons in such cases. But most, I am sure, are not.

Missed Opportunities

OUR MARRIAGE CANONS force clergy to miss opportunities to minister, teach, evangelize and witness to the Church's concern for all people. Presumably the canons are to protect some view of Christian marriage. But what constitutes Christian marriage is certainly not a closed question locked in our canonical structure. All marriage is under-going powerful change and de-

velopment. Margaret Mead states it well, "Pre-tending marriage is for life was fine when people died young and vigorous men could marry three wives and put nice grave stones over their heads . . . But you can't do that today because people stay alive so long. I think the longer people live and the more diverse their experience, the less likely it is that two people will stay married a life time. You see if people get married at twenty, they then have a reasonable expectation of being married for fifty years. The contemplation of fifty years together makes people less willing to tolerate an unsatisfactory marriage."

The causes of divorce are far deeper and more complex than charges of irresponsibility and incompatibility. Many marriages break up because people are just tired of being married. Their marriage is spiritually dead. Miss Mead states, "We still behave as if divorce were wicked or a failure. Why is it a failure any more than death is a failure?"

The Church cannot continue to turn its back on the divorced Christian who cannot or will not go through our rules. What can we do? We can go through normal procedures of petitioning General Convention to change the canons. If this should pass the two houses of convention it would be years before the canons would go into effect. Instead or in addition I suggest the clergy start to disobey the canon law and go ahead and marry those people who in their judgement are intending Christian marriage without going through the bishop's office. We commit canonical disobedience all the time. Many clergy fail to get couples to sign the declaration of intention thereby violating canon 17 section 3. Not many clergy check too deeply to discover if there is "Impotence, sexual perversion, or the existence of venereal disease in either party undisclosed to the other," as required by canon 17 section 2 (3).

I cannot imagine the rector of a swank New York parish asking his socially prominent parishioner if he is queer or impotent. In a ghetto parish the priest would run the risk of a punch in the nose from a tough young man of the streets. Other canons and rules are broken regularly. I have been a priest for almost twelve years and have never had another priest notify me that one of his communicants has moved into my parish in accordance with canon 16 section 1 (c). Certainly the rubrics of the Book of Common Prayer are violated with delightful

abandon. Many of the clergy and bishops of the Church have failed to comply with the resolutions of General Convention on matters of race.

Time to Disobey

WE SHOULD START to disobey the outmoded thinking in the marriage canons. We cannot wait for the structures to change. There isn't time. When the convention's committee on canons realizes that the clergy are in disobedience in these matters, then perhaps they will move to update this out of date legislation. Let some priests get charged with canonical disobedience. Let's have some open trials of clergy who wish to deal graciously with marriage. Let's inform the public of our attempt to preserve the institution of marriage a la the marriage canons. Unless the priests of the Church begin to act, the pious and scholarly debate about marriage and divorce in the abstract will continue and no change will occur.

If the Episcopal Church is to minister to the **world in which we live, we will have to do more** than set up a study of sex, marriage and the family as was done in the General Convention of 1967. To continue to enforce canon 17 section 5 & 6 and canon 18 is immoral. These canons limiting the freedom of the clergy to marry divorced people are blatantly insensitive to what Christian people are facing in the trials and tribulations of contemporary marriage.

About Myths

By Albert B. Starratt

Rector of Emmanuel Church, Baltimore

PEOLPE often make the mistake of thinking that any narrative that can be labeled as a myth is necessarily part of ancient history. "They" had to use myths to picture the nature of reality but "we" have science and hence no need of myths.

If we understand any myth to be a way of picturing some aspect of reality, it is not difficult to see that men make myths as expressions of intuitive answers to questions that transcend objective knowledge. The finite can not comprehend the infinite. Neither can we ignore the infinite. So as limited human beings we will always tend to generate an image or myth about matters that are beyond the horizons of our logic.

A myth becomes the atmosphere within which

(Continued on Inside Back Cover)

LIBERAL ABORTION LAW URGED BY L. I.

★ Liberalized abortion laws were recommended in guidelines for state legislators issued by the council of the diocese of Long Island.

The 21 clergy and laymen on the council outlined situations in which they felt abortion might be allowed but stressed that "we would consider abhorrent any provisions that would make abortion mandatory for anyone."

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Guidelines were prepared by the department of social relations. Bishop Jonathan G. Sherman said that the suggestions were consistent with recent resolutions of the General Convention and the convention of the Diocese.

WASHINGTON PROVINCE DISCUSSES STRUCTURE

★ The synod of Washington province was held in the diocese of Harrisburg at St. Stephens Cathedral, October 15 and 16.

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The synod discussed matters of concern to the 13 dioceses in the province, in topics ranging from college programs and structural make-up of the province to such items as budgetary allowances and other Church activity.

The president of the province, Bishop Austin Pardue, retired of Pittsburgh, presided and host bishop was Dean T. Stevenson, diocesan of Harrisburg.

The Synod's first business session will take place Oct. 15 at St. Stephens' Cathedral from 2:30 p.m. to six o'clock. During the synod participants heard recommendations from the committee on structure, to determine if the province should alter its present format.

FORMER CURATE HEADS LIBERAL PARTY

★ Lord Beaumont — the Rev. Timothy Beaumont, wealthy Church of England clergyman — has been elected president of the Liberal Party, Britain's third ranking political body.

Lord Beaumont, 39, served as a curate in Hong Kong. His wealth came when he inherited certain shipping interests in New Zealand.

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ABOUT MYTHS: —

(Continued from Page Nine)

we do our thinking. It is the environment of our thought. And we only become aware of any such image after we have left it behind in the course of history. Thus the myths of the past can be seen as such, while those within which we live today are largely unknown.

The dominant myth of our time is the one that pictures the universe as a fully automatic mechanism, the structures of which are random arrangements caused by blind chance operating through trillions of trillions of years. This is the polar opposite of the Genesis myth in which the universe is pictured as a planned structure created by divine command. We are aware of the Genesis narrative as a myth. It seldom occurs to most men that the fully automatic mechanism is equally a myth.

But the time will come when our modern myth will be known as such by all men for it is already being abandoned by informed intellectuals of our time. Ecology is becoming the mode of contemporary understanding in all fields of research. Men are coming to realize that the particular is a function of the general. The individual exists as a variation within a continuum or field. The universe is not a chance arrangement of isolated items. Instead it is a single whole acting in an endless variety of ways.

We men are thus deeply one with the total process. To become aware of this unity is to realize our kinship with all creation and to know that we share in the eternal life of God.

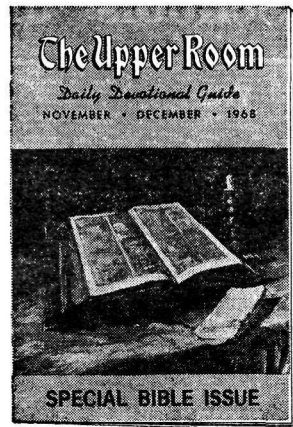
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