

Eastern Orthodox Church Remains Unchanged, Contos Tells Forum

Concepts of the Eastern Orthodox church have remained unchanged for many centuries. For this reason, it is often called the "Church of Seven Councils," explained the Very Rev. Leonidas C. Contos, Dean of St. Sophia Cathedral of Los Angeles at a SU cathedra hour forum Tuesday at 4 p.m.

The Eastern Orthodox church itself is a loose federation of churches, each with exactly the same beliefs and differing only in the liturgical language. English is used in many localities in America for sermons, but Greek is used in the actual service, said Dean Contos.

"The church has all it can do to feed its own," said Dean Contos. "It has not made attempts

to missionize in later years. Its role in America is principally to serve those who are living in the United States. However, a "trickle of phoselytes have joined the church."

When asked if he foresaw formation of an American Orthodox church, Dean Contos replied that he did, and that he thought "time and acceptance will cover this."

Chances of the consolidation of the Anglican church with the Orthodox church will be hampered by two barriers, stated Dean Contos. A movement toward discussion of the possible joining of the churches has been active, but the diversity of Anglican viewpoint and the lack of a Pan-Orthodox council to decide on the validity of Anglican orders has been a barrier in the past.

Dr. Paul Tillich Discusses 'Men Against Mass Society'

"Men Against Mass Society" was Dr. Paul Tillich's topic Tuesday afternoon as he spoke to a large audience in the SU ballroom.

The speech originally was to have been held in the Colver Waller room on the third floor of the SU, but such a large gathering showed up that officials hastily moved the crowd to the ballroom.

He made many thought provoking comments. Of particular interest to University students were these:

Desire to Learn

"In my experience in this country during the last ten years... I have observed an openness in this generation for their own predicament... a passionate desire to

listen to everything, in hope for an answer to this predicament."

He spoke further of the "mass society" in which we live today.

He said that mass society was not a large group of people, but "a kind of cohesion" which makes it what it is.

"The mass that is moving contains individuals... but they have surrendered their individual character and relations..."

Power of Reason

He continued, saying that the principle of mass society can be called "man in the power of reason." He added that it began with the Renaissance and reached its heights early in the 20th century.

"This modern period... is the basis for the transformation from men into particles of a moving mass. It is the basis for the possibility of a moving mass," he observed.

The "transformation of man into a mass society," he said, "... can be defined as man as a being... in which he receives his world and then acts upon it."

"Something has happened to the categories in which man experiences his world," he said.

"The categories are ruined but

they try to resist... There are different ways of pressure in which we become particles in a mass society," he said.

Has Side Comments

Dr. Tillich had many side comments that proved interesting to his audience. Among them:

"... Perhaps success is the greatest of the idols which ruins all other respects." He further noted that concentration camps were the "most horrible" thing to happen in the 20th century.

Dr. Tillich, both the writer and subject of many articles in nationwide publications, continues his talks today.

He spoke at noon today at a faculty luncheon. He will be on a panel discussion at 4 p.m., and will be guest at a fireside this evening.

Tillich was brought to the Parliament of World Religions by the Failing Distinguished Lectures committee. He was for many years professor of theology at Union Theological seminary in New York.

Since 1955 he has been a professor at Harvard.

Fujimoto Speaks On Buddhism

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Basic to these teachings is a "thisness of this universe" which pervades all. It is a oneness, a law, which may be compared to the Christian conception of God.

Buddhists see no duality, for they don't consider the human apart from the whole. All things are dependent upon one another, in a harmonious totality. Everything is inevitably created out of a series of causes.

Thus Buddhists have no room for a first creation. They are not concerned with where we came from. They are more concerned with the fact that we are living in a world of suffering, and they seek to find what they can do about it.

Three Basic Ideas

This led the Buddhists to three basic characteristics of existence. First, they believe that all things are transient, that there is constant change. Were it not for change, there could be no growth. An attachment to impermanent things is therefore the cause of much of our sufferings.

Second, Buddhists believe that all is suffering, that happiness is not everlasting. Peace of mind can come only from transcending suffering.

Finally, Buddhists deny the existence of the soul, saying that there is nothing impermanent in man to characterize him.

From an absolute point of view, they believe that all is evil. Man is selfish and constantly thinks of nothing but his own selfish needs. Thus man is incapable of doing any good.

Since man has no soul, all existence is the same in nature. There is a brotherhood of all things in Buddhism.

Goal Is Nirvana

Budhists seek a non-suffering, ever-lasting happiness, the true self; a openness where there is no discrimination. This goal is the Buddhist Nirvana, a dying out in the heart of passion, hatred and delusion. This emancipation involves a beatific spiritual condition, and freedom from the necessity of future transmigration.

Buddha is the ultimate law of the universe, not a person. He is used to personify this ultimate law.

Man doesn't exist outside of God, and God doesn't exist outside of man. It is essential to understand the oneness of the whole universe, for it is through this understanding that we see that we don't live, but are allowed to live, according to The Rev. Fujimoto.

Religious Week Guests Discuss Church, State

"What does your religion consider to be the proper relationship between church and state?" was discussed by three of the theologians visiting University campus for Religious Evaluation week at a panel discussion Tuesday afternoon.

Members of the panel were A. R. Sahu Khan, representing the Moslem faith, Swami Areshananda, Hindu, and Rev. Archibald McDowell, Roman Catholic.

In Islam, Sahu Khan, explained, no problem of this relationship exists. Man is always first Moslem. Since the Koran tells them to "rule by council among yourselves," it is the job of the people to respect these laws. "But if any law is made which is against the wishes of God, it must be defied," he said.

Aeshananda explained the four basic ideas of Hinduism, the first three of which belong to the state: duty, economic stability and political and social freedom. The fourth, spiritual emancipation, is under the authority of the church. The state must be neutral in the development of the church, he said. "However, at a time of conflict between church and government, it is for the individual alone to decide."

Father McDowell showed the state as concerned for man's temporal welfare, the church with his eternal welfare. But in any matters involving both the temporal and eternal, the authority of the church takes precedence over that of the state, "because of the nature of the end concerned," he concluded.

Seminar Participation Discussed by Knapp

"The individual participant in the 1956 Midwinter seminar bears a very heavy responsibility," according to Ray Knapp, chairman of the committee on education and professional standards for the Oregon Association of Insurance Agents and coordinator for the second annual insurance seminar to be held in Commonwealth hall tomorrow through Saturday.

Knapp went on to say, of the individual, "His status is never one of the passive listener—the mere receptive student—since, in the sense that it is designed to serve a larger purpose, this seminar is not a school. The lectures furnish an instructional background for the objective to seek clarification."

"The case study is a means of solidifying the specifics with which we are concerned in this broad underwriting technique. But beyond these simpler patterns are several purposes to which we charge the participant's full attention."

These purposes, Knapp continued, are to seek an improvement of techniques, to receive new factual material, and to re-evaluate traditional manners of subject matter presentation.

Seminar sessions will be held for a limited enrollment of 100 insurance agents from the state. Interested University students are invited to attend, as well, according to M.R. Greene, associate professor of business administration and director of education for the seminar.

The general theme for the seminar will be "The Techniques

of Underwriting the Risks of Fire." Various sub-topics under this general theme will be discussed.



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