

# Creation debate

Continued from Page 9

"There is freedom of thought, of interpretation," Miller agrees. "We put parameters on it ... (but) we encourage students to explore different views."

"I would not put us at the other end of the spectrum, but we hold a very high view of the literalness of scripture," said Johnson, when questioned about whether he thinks Elim might be representative of an opposing view to liberal Catholic interpretation of Genesis.

"I'm a scientist by training," Johnson continues, "but the Bible is not written as a science text. If you wanted to study physics or algebra out of the Bible, you'd flunk your midterm. It wasn't written for those things; it was meant as God's revelation of who He is to man."

"There are those who would hold that the Bible was mythological," says Johnson. "We would not hold to that view here."

Although Miller declares that Elim theology teachers refrain from "beating the drum every time we hear of an archeologist who finds evidence that verifies biblical accounts," he nonetheless offers no argument against the existence of dinosaurs or the archaeological record of fossilization.

"The Bible is silent on many of these things," he points out. "There are some things that we just don't know. We don't get into arguments about it. It's not our position as ministers to defend the authenticity of God's word. Our charge is to bring the salvation message to all men."

"It's God's creation that's given us the ability to verify absolutes, such as the rising of the sun or the calendarization of a year," Miller asserts. "It's God's constancy and purpose that allows us some assuredness of what's going on. I think those speak volumes more than finite discoveries in archeology. We don't discredit those fields ... We can make sciences of those constancies."

Stacy Cline, dean of students at Elim and a teacher of the institute's Bible-based curriculum, enters into evidence his interpretation of the various evangelical perspectives. "The basic difference between (various types of evangelical and liberal theologies) is how we

view the area of the inspiration and authority of the scriptures. Those like myself who hold the plenary approach to inspiration believe that the Bible is inspired in all its parts."

Many liberal theologians, Cline attests, believe that while the Bible offers areas of truth in non-verifiable spiritual matters, it contains errors in the areas of history and science — a notion Cline rejects, since he insists that a considerable degree of scientific evidence exists in support of creationism.

Cline himself is an eloquent spokesman for the evangelists' case. No stereotypical doomsayer railing against the evil legions of secular humanists while declining to explore their opinions, Cline is an Elim graduate who returned to school at SUNY College at Brockport during the late seventies to study the views of his philosophical adversaries. His conversation is punctuated with quotes from Sartre, Camus and Kierkegaard, whom he manages to cite without conjuring up any suggestion of affectation.

Three possible interpretations of creation exist, in Cline's view. The first tenet asserts that "everything that exists came from absolutely nothing — and I've never talked to an intelligent person who's held that view, because it's irrational."

According to the second theory (that of evolution, for example), says Cline, "everything came from an impersonal beginning, such as matter ... That is pretty much the viewpoint of Eastern religions. Although the impersonal route has been accepted by the public school system, it leaves two questions that aren't answered adequately." Cline cites the personalities of individuals as evidence that human beings were created in God's image rather than descended from apes. Evolutionary theory, he adds, "doesn't answer the question of love and communication. Secondly, he says, the impersonal view fails to take into account the order and structure of the universe, which he feels could hardly be the result of random events."

The third theory, that of a personal beginning to the universe at the hands of a loving creator, represents Cline's view and that of the rest of the Elim faculty. "A personal beginning answers the question of the uniqueness of man, of individuals," says Cline. "Because we're created in God's image, we're all unique and special." By

contrast, he asserts, "the logical outcome of evolution is the psychological determinism of B.F. Skinner."

The view that began to be espoused approximately 75 years ago by liberal theologians — that a synthesis between creation and evolution is a plausible explanation for man's origins — coincided with the designation of an immense age to the physical universe by modern geologists. This juxtaposition created conflicts for those, like Cline, who held a plenary view of the authority of the scriptures.

Even considering notable gaps in scriptural chronology, says Cline, "you're dealing with a world that would be no more than 8,000 years old — whereas geologists say the world is billions of years old." Cline blames the discrepancy of theory on what he views as a propensity to cling to fallacious presuppositions.

"If you hold the wrong presupposition and you cling to it long enough, you'll be led in the wrong direction," he notes. "It's possible to take proper research and misinterpret it, and I think that's what's happened in the case of modern geologists."

"If you carefully examine the description of the flood in Genesis 6, 7 and 8," he continues, "you're convinced that something profound happened. A geologist would look at the Grand Canyon and say that it must have taken millions of years to form. If you look at scriptures, you see that a universal flood could have caused the formation of the Grand Canyon." Fossils, Cline says, may well have been suddenly frozen when the earth's constant temperature suddenly dropped.

Cline contrasts the "closed system" of evolution with what he considers the open system of God's creation. "God has created cause and effect in an ordered system, yet he's able to act into that system in a way that overrides, for a moment in history, that cause and effect ... As an omnipotent being, God has created all of the laws (of the physical universe). Because he created them, he can also override them."

Is the apparent resurgence of interest in evangelical and charismatic religious beliefs really a resurgence, or has it been there all along? Cline would attest to the latter view, although he does concede that it reflects a

renewed apostolic consciousness among Christians.

Elim students, for example, are assigned to ministry teams that go out into the community each week to serve at hospitals, prisons and developmental centers and work on behalf of the homeless, both in the Lima area and in New York City.

"God is calling on us to become involved in every single area of our lives," says Cline, who cites in particular such arenas as politics, education, and causes such as abortion and school prayer. "I think I know why the consciousness has changed: the state has begun to exercise tyranny over the Christian world ... Christians now are beginning to say, 'We've lost a lot of ground; let's gain it back.'"

As for Father Brennan's theory that those who espouse a fundamentalist philosophy are perhaps evincing a need for absolutes, Cline responds, "I would again trace it back to origins. I think that God has created us in such a way that there is something inside us that cries out for having some principle in our lives that can't be modified by time or culture — and that, I realize, is a layman's definition of 'absolute.'"

"The only real freedom we can have is freedom lived out in accordance with scripture," Cline concludes. "There can be no real freedom without structure."

If, as the authors of *Inherit the Wind* once stated, the play's theme had more to do with the freedom to reason things out than with the freedom to teach evolution, then perhaps there's yet room for a multiplicity of belief systems in this land of religious freedom, separation of church and state, and rich ethnic and cultural heritage.

## Ministry office extends invite to workshop in November

St. Agnes, Avon - The Genesee Valley Office of Social Ministry is inviting parish staff and lay people, who are active in social ministry, to assist in planning the regional office's work on human care, and justice and peace issues for the coming year. A planning workshop is set for Saturday, November 1, at St. Agnes' school on 108 Prospect St., Avon, from 9 a.m. to 12:30 p.m.

# Classifieds

To place a classified ad, call 328-4340 between 8:30 a.m.-4:30 p.m. Monday through Friday. Classified ads cost 50 cents a word with a \$7.50 minimum. If you mail your ad to us, you may enclose payment or include a billing address.

### General

**Card of Thanks** 2

MAY THE Sacred Heart of Jesus be adored, glorified, loved and preserved throughout the world, now and forever. Sacred Heart of Jesus, pray for us. St. Jude, Worker of Miracles, pray for us. St. Jude, Help of the Homeless, pray for us. Say this prayer nine times daily for nine days. Prayer will be answered on ninth day. Publication must be promised. Thank you, St. Jude, J.E.J.

Special Thanks, St. Jude, Jesus, Blessed Mother, and all the Saints for prayers answered C.M.A.

Thanks to St. Jude, Sacred Heart, and all Saints for favors received. F.R.P.

**Announcements** 7

**MORTGAGES WANTED** If you took back a mortgage when selling your property and would like cash CALL Al Overacker 594-9267

**Help Wanted** 14

**ADVERTISING SALES Position** - Weekly newspaper is looking for an individual with sales experience to service Rochester territory. Commission plus mileage. Qualified applicants send letter and resume to: Rev. Dennis W. Hickey, c/o Courier-Journal, 1150 Buffalo Road, Rochester, NY 14624.

**AIDE, COOK** to assist elderly couple in home. 9 a.m.-3 p.m., Monday-Friday. West side of city. References required. Call: 865-4121.

**PART-TIME DIETARY aide**. Sat. through Mon. Hours flexible. Apply in person. Penfield Nursing Home, 1700 Penfield Road.

**FULL TIME** - Two positions open. 1. Telephone Sales & General Office. 2. Typist & General Office work. Fee Brothers. 544-9530.

**NURSING ASSISTANTS**. Come join our care-team. Flexible hours, paid orientation. Transportation necessary. Apply in person. Penfield Nursing Home, 1700 Penfield Road.

**WANTED ... 12 people who want to lose weight and make money.** Call Peggy 381-1788.

**HOUSEKEEPER** - Flexible, references. 487-6584 after 4.

**TRUSTWORTHY person** needed in 14607 - Corpus Christi and 14606 - St. Theodore's areas. Assist handicapped women, occasional errands, activities. Responsible driver. 716-723-1774. Daily, 8-10 pm or Sat. & Sun. mornings.

**FREE KITTEN** needs good home. Tiger male, Tan and Black, with white feet and chest. 334-1024.

**FREE TO a good home**: striped, male kitten, 6 months old, litter trained. Call: 328-4340 days, or 461-4039, evenings.

### Property

**Urban Apartments for Rent** 58

HILL COURT Apartments South - 1 & 2 br. including heat, hot water & cable - carpeted throughout. 544-1788

**MIDTOWN MANOR APARTMENTS FOR AGE 52 AND OLDER**

Income and Occupancy Requirements

- Studio \$240
- One Bedroom \$286

All Utilities Included

Monthly Mass Services

Two Blocks from Midtown Plaza

• Direct Bus Line

• East Broad St.

546-3650

### SUMMARY OF ORDER AND JUDGMENT

An Order and Judgment has been entered in the Supreme Court of Monroe County dividing gifts to Saint Bernard's Seminary between Saint Bernard's Institute and the Diocese of Rochester. The Institute and the Diocese petitioned the Court for permission to divide the gifts.

Since Saint Bernard's Seminary closed in 1981, gifts made to the Seminary in wills or trusts have been paid either to the Institute or to the Diocese. The Diocese now has responsibility for educating candidates for the priesthood in the Diocese. Saint Bernard's Institute, which is located on the campus of the Colgate-Rochester Divinity School, was formerly known as Saint Bernard's Seminary and has as its function the education of men and women in theology and ministry according to the traditions of the Roman Catholic Church.

The purpose of the Order and Judgment is to eliminate the need for an expensive and burdensome construction proceeding to determine to whom a gift to the Seminary should be paid whenever such a gift is made.

The Supreme Court has the authority under state law to make such an Order and Judgment dividing gifts. The Attorney General of the State of New York and the Commissioner of Education of the State of New York were informed of this proceeding and have consented to the terms of the Order and Judgment.

The terms of the Order and Judgment are that gifts to Saint Bernard's Seminary which appear to be intended for the training of candidates for the priesthood of the Roman Catholic Church will be given to the Diocese for such training.

Gifts to Saint Bernard's Seminary under wills or trusts or other instruments dated after December 31, 1964, but prior to January 7, 1981, that are not restricted to use for the education of candidates for the priesthood will be distributed as follows:

- Sixty-five percent (65%) to the Diocese to be used for the education of candidates for the priesthood, as well as continuing education for priests of the Diocese and similar educational programs for other ministries of the Diocese.
- Thirty-five percent (35%) to Saint Bernard's Institute for theological and ministerial education.

Gifts to Saint Bernard's Seminary under wills or trusts or other instruments dated on or after January 7, 1981 that are not restricted to any use will be kept by Saint Bernard's Institute.

Anyone who made a gift to Saint Bernard's Seminary during the referenced time period or who has signed an irrevocable trust agreement naming Saint Bernard's Seminary as beneficiary and who does not wish the gift or trust interest to be disposed of according to the terms of this Order and Judgment should make a written objection to the Honorable Robert A. Contiguglia, Supreme Court Justice, c/o the Hall of Justice, Rochester, New York 14614.

**3000 GOVERNMENT JOBS List**

\$16,040-\$59,230/yr.

Now Hiring:

Call 1-805-687-6000 Ext. R-1467

**AUBURN**

The Courier-Journal is looking for a part-time Advertising Sales Representative to service the Auburn area. Commission, mileage, expenses. If interested, call (716) 328-4340, or send letter and resume to:

Bernie Puglisi  
c/o Courier-Journal  
1150 Buffalo Rd.  
Rochester, NY 14624

**Situations Wanted** 16

**BABYSITTING - DAYS** Preferred. Infants up, Lyell-Delco area. 25 years' experience. Good references. 254-7461

### Buy/Sell - General

**Pets/Supplies** 31

**DO YOU HAVE A PET** that needs a home? The Courier-Journal will print your ad for \$2.00. Be humane - give someone a chance to care for your fuzzy friend! Call the C-J at 328-4340 to place your ad.

### Household Goods

**Greeting Cards**

Romantic & Unusual. Unique front piece designs. First quality stock. 16 different with envelopes - \$9.95, two sets - \$16.95. Sample four - \$5.00. Barky Productions, Box 14391, Rochester, N.Y. 14614. Add 7% sales tax please.

**HOME SWEET HOME**. Estate & Household Sales. 10 years' experience; free estimates. We also buy accumulations. Nancy Flaherty, 533-1746

**NEXT TO NEW SALE**: Our Lady of Lourdes Church, 165 Rhinecliff Drive, Brighton, from 9:00 a.m. 4:00 p.m. on Friday, October 17, and Saturday, October 18, (half-price Saturday 1-4:00 p.m.)

### Transportation

**Automobiles** 70

'84 NISSAN Sentra, five speed, red, two door, am/fm cassette, excellent condition. \$3800 or B.O. Call: 271-8360

### Services

**Calligraphy**

Hand done, poetry, sayings, diplomas, invitations, awards, whatever. Also, matte work.

Call Chris: 235-4863

**PAINTING & PAPERHANGING** textured-swall ceilings. Free estimates, quality work. Dan Burgmaster, 683-0827

**PICASSO PAINT & Wallpaper**. Interior & exterior painting, wallpapering. Quality work at affordable prices. Call 621-4946 or 227-0845. Ask for Steve.