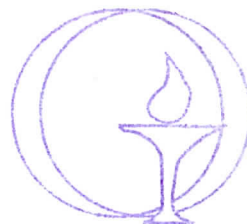


UNITARIAN CHURCH

ELLSWORTH, MAINE
Sundays 10:30 am
Phone: 667-4393



DR. HARRY C. MESERVE, Minister
Box 1066 Southwest Harbor, Me.
Phone: 244-7124

NEWSLETTER July 1978

Be ours a religion which, like sunshine, goes everywhere;
its temple, all space;
its shrine, the good heart;
its creed, all truth;
its ritual, works of love;
its professions of faith, divine living.

Theodore Parker

SUNDAY SERVICES

(List of ministers is on page two)

Again, we expect to have special music at the morning services during July and August, arranged as before by Eleanor Carlson. If those who enjoy this music would help by contributing toward the expense, it would be much appreciated. Donations may be left in the basket on the desk in the vestibule, or given to any member of the music committee.

Coffee will also be donated for the coffee hours following the services. Please sign up in the kitchen if you will serve it one Sunday.

SEXTONS DUTIES

July 9 Adrienne Conroy
July 16 Deborah Cravey
July 23 & 30 Ingrid and Julius
Luck

CHURCH REMEMBERED

The church is the recipient of a \$1,000 bequest, in the name of Mr. and Mrs. Howard G. Brush, Sr., of Somesville from the estate of Mrs. Brush. We are very grateful to be remembered in this way.

NOTES

Dr. and Mrs. Meserve will be at home during most of the summer. Dr. Meserve can be reached in case of need at 244-7124.

Joanne Richmond is chairman of the flower committee, and Eric Benedum will head the building and grounds committee, assisted by Leonard Mayo and Stan Richmond.

NOTED PIANIST TO GIVE CONCERT TO BENEFIT LAND FUND

On Sunday, July 23, Walter Nowick will give a concert at his barn in Surry, to benefit OUR land purchase fund! We have been asked to each bring a chair or two to help accommodate those not from the church. Let's all turn out to enjoy his great talent, as well as to let him know how much we appreciate his generous offer.

The concert begins at 7:30 pm, and donations will be received.

AMNESTY INTERNATIONAL USA URGENT ACTION REPORT 7/78

We have received a Resource File this month containing the Amnesty International Report 1977, a poster, and other general information about our project. This folder will be used to keep current and past case sheets for the year, and can be found on the bookcase in the entrance hall. Everyone is welcomed to read through the materials and welcomed to join us in our letter writing as monthly case sheets come in.

This month our concern over the victims of persecution in Argentina was expressed in a petition to the president of that country. Special pamphlets on Argentina are in the Resource File. Letters can be written at any time if you miss signing the petition.

Have a nice summer, but please don't let your letter writing take a holiday!

Chris Rusnov-Benedum

SUMMER SERVICES - 1978

- July 2 The Rev. Harry C. Meserve, First Unitarian Church, Ellsworth
July 9 The Rev. Rhys Williams, First and Second Church, Boston
July 16 The Rev. Vernon L. Curry, Inter-District Representative, UUA
Plaistow, New Hampshire
July 23 The Rev. Peter Richardson, First Congregational Parish (Unitarian)
Kennebunk
July 30 The Rev. Harry C. Meserve, First Unitarian Church, Ellsworth
Aug. 6 The Rev. Robert Wolf, The Universalist Church, Portland
Aug. 13 The Rev. Denis Noonan, III, First Congregational Society (Uni-
tarian), Castine
Aug. 20 The Rev. Cynthia Edson, The Unitarian Church, Bangor
Aug. 27 The Rev. William C. Saunders, Unitarian Universalist Church,
Brunswick

Forward to the Iliad

Most of us have read the Iliad of Homer some time in the past. Or, perhaps, to be honest, we were told we should read it, since it was one of the world's great epics. We embarked on it, found it tough going, thought its people and events seemed a long way off, and moved on to more contemporary reading. I belong in this majority. As a schoolboy I studied Greek and even attempted the Iliad in Greek, but I never grew proficient enough to grasp its depths and subtleties in the original tongue. I did, however, read it and its sequel, the Odyssey, in English. I thought of them as myth merging into history and, of course, as epic poetry, and then moved on to other more pressing concerns.

In the past year two authors whose work impresses me greatly have reawakened my interest in the Iliad. The first is Julian Jaynes, who explains in his remarkable study, The Origin of Consciousness in the Breakdown of the Bicameral Mind, (what a title) that the Iliad stands at the dawn of consciousness, that its gods represent the mysterious voices that guided, tormented, uplifted, and cast down human beings and shaped their destinies before they were aware of themselves as conscious, active agents who could make their own choices and to some degree direct the course of events. In short, according to Jaynes, we can see in the Iliad the basic elements of human consciousness, but these elements are regarded as properties, not of human beings, but of the gods. The tragedy of the Iliad is the manner in which these gods control, manipulate, and dominate the lives, the struggles, and the deaths of human beings.

The other author is Simone Weil, the brilliant theorist and religious seeker whose light burned so briefly just before and during the Second World War, and who died at the age of 35 in 1943. I have recently reread her essay, The Iliad, Poem of Might, published in 1940. Weil says that the Iliad is, above all else, a poem of violence and its spell over the human mind and feelings. The way of violence makes into slaves both those on whom it is inflicted and those who inflict it.

In our whole society we are the prisoners of power, and it is power inflicted or suffered by human beings that reduces them from souls to things. The ultimate illustration of the principle is killing, when a violent act changes a living person into a dead thing. Thus she says:

Whoever does not know just how far necessity and a fickle fortune hold the human soul under their domination cannot treat as his equals, nor love as himself, those whom chance has separated from him by an abyss. The diversity of the limitations to which men are subject creates the illusion that there are different species among them which cannot communicate with one another. Only he who knows the empire of might and knows how not to respect it is capable of love and justice.

Only as we learn the lesson of power's tyranny over its possessors and users can we hope to control it and make peace. The place to start is at the beginning of the western world's preoccupation with power.

I think I shall read the Iliad again. I must have missed a lot.

H.C. M.