

dimensional vitality responsive once again to the deepest intuitions of the culture, are surely worth the effort. The participants in this symposium, engaged in no more than a new prolegomena to a future metaphysic, raised interesting questions concerned with this most difficult search.

The presence of the participants on the occasion of our building's dedication energized everyone that heard them and illuminated, more than the written text can demonstrate, the values inherent in their search. The questions raised are incredibly difficult and may not be answerable—the only values possible in a modern, sophisticated system like our own may be a commitment to pluralism as encapsulated in the modern aphorism, "different strokes for different folks"—but the questions are the most fundamental we can ask and the most challenging. Almost every paragraph in what follows raises a multitude of unanswered questions. But answers in this area are far less important at this juncture than the fact that the questions are being asked without apology. These questions emerge from an entirely different paradigm, and they bring with them new hope that the confusion and dread inspired by the law in many, is a temporary phenomenon.

## CORAL\*

By Mark Taylor†

There are two questions that we are asked most often: 1) What is CORAL?; and 2) What does religion have to do with law anyway, or law with religion? What I would like to suggest is that this distinguished dais will begin to answer that second question for us. This will be followed by four other sessions which will be helpful in defining why we are here.

**A brief history about CORAL.** Concerned with the lack of opportunity for creative dialogue and action between religion and law, a group of practicing attorneys, ministers of different faiths (Catholic, Jewish and Protestant), professors of law and of theology, and students met in early 1976 to discuss ways of implementing new approaches. Out of these discussions by

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a handful of people grew the Council On Religion And Law, Inc., which now has a constituency of over 1500 persons in forty-nine states.

CORAL features the development of an educational resource network as its basic purpose which will increasingly benefit the practitioner. Among its many projects, CORAL is developing an institute for the study of law and religion, editing a book of readings in law and religion, and publishing a national newsletter which keeps the network of concerned people up-to-date with what is going on around the country.

We want to reach the professional lawyer, the professional minister, the professional educator and other practitioners, who profess to be about the business of integrity and the pursuit of truth. CORAL is committed to systematic inquiry into the values of our laws, and the source of authority of those values; to reexamination of the roles of the legal profession, and religious ministries, in responding to such critical social needs as familial problems not suitable to resolution by the adversary system; and to full consideration of moral and theological implications of ethical conflicts, which involve legal principles as well as religious values.

We invite all who share these commitments to join us and support us, from whatever particular religious identity or particular professional affiliation. Through a wide variety of endeavors, we hope to continue developing new ways of understanding in religion and law, the relationships between belief and action, principle and practice.

## The Interaction of Law and Religion

By Harold Berman\*

The American lawyer who hears the words law and religion is apt to think immediately of the first amendment with its double protection against any governmental interference in the free exercise of religion on the one hand, and against any governmental establishment of religion on the other. A theologian, on the other hand, is apt to respond quite differently to the topic. He will think first, not of the constitution, but of the Ten Commandments, with their implicit assertions that all human law is founded on divine law and that the ultimate purpose of human law is to

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