

the United States. That is to say, there will in most countries be a dominant religious tradition, with other traditions present in varying strengths, but with considerable awareness on all hands of what they have in common; with some degree of osmosis of membership through their institutional walls; with a large degree of practical cooperation; and even conceivably with some interchange of ministry.

Beyond this the ultimate unity of faiths will be an eschatological unity in which each is both fulfilled and transcended—fulfilled in so far as it is true, transcended in so far as it is less than the whole truth. And indeed even such fulfilling must be a transcending;

for the function of a religion is to bring us to a right relationship with the ultimate divine reality, to awareness of our true nature and our place in the Whole, into the presence of God. In the eternal life there is no longer any place for religions; the pilgrim has no need of a way after he has finally arrived. In St. John's vision of the heavenly city at the end of our christian scriptures it is said that there is no temple—no christian church or chapel, no jewish synagogue, no hindu or buddhist temple, no muslim mosque, no sikh gurdwara.... For all these exist in time, as ways through time to eternity.