



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 15, Folder 15, Conference on Relevance of Organized
Religion, 6-8 October 1969.



OCT 6 1969

3-day conference

Top clerics discuss 'relevancy of religion'

By James H. Bowman
Daily News Religious Editor

HUDSON, Wis. — "The Relevancy of Organized Religion — an Agenda for the Future" is the subject of a three-day conference beginning here Monday.

Forty-four invitees, most of them churchmen, heard two speakers Monday: the Rev. Eugene Carson Blake, general secretary of the World Council of Churches, and the Rev.

Charles Davis, professor of theology at the University of Edmonton (Alberta) and former Roman Catholic priest-theologian in England.

Three more speakers will be heard Tuesday: the Rev. Andrew Young, executive vice president of the Southern Christian Leadership Conference; the Rev. Andrew Greeley, a priest-sociologist based at the University of Chicago and Rabbi Marc Tannenbaum, director of inter-religious affairs for the American Jewish Committee.

DISCUSSIONS following each of the talks will be led by the Rev. Arthur R. McKay, president of McCormick Theological Seminary, in Chicago.

The Rev. James P. Shannon, former Roman Catholic auxiliary bishop of St. Paul and now, vice president of St. John's College, Santa Fe, N.M., will be one of those joining in discussion.

Others include: Catholic writer John Cogley; National Council of Churches President Arthur S. Flemming (former secretary of health, education and welfare); Presiding Episcopal Bishop John E. Hines; Lutheran Church in America President Dr. Robert J. Marshall; Catholic editor Philip Scharper; top Presbyterian officials the Rev. John Coventry Smith and William P. Thompson; Yale Divinity School Dean the Rev. Colin W. Williams (formerly University of Chicago Divinity school program director);

Msgr. Vincent Yzermans, recently resigned editor of the national Catholic weekly Our Sunday Visitor, now a Freeport, Minn. pastor.

THE GEORGE D. Dayton Foundation of Minneapolis is sponsoring the conference, which is discussing "the problems and challenges of organized religion in the United States today," according to a spokesman.

The three women attending the conference are Sister Mary Luke, superior of the Sisters of Loretto; Cynthia Wedel, of the Institute for Applied Behavioral Sciences, Washington, D.C., and Abigail Van Buren, of "Dear Abby" fame.

Robert Powell, immediate past president of the National Student Assn.; Hayward Henry, national chairman of the Black Unitarian Universalist Caucus, and Bobby Richardson, former New York Yankee baseball player, are also attending the conference.

RABBI ADVOCATES NEW INSTITUTIONS

Seeks to Involve Youths in
Jewish Organizations

By EDWARD B. FISKE
Special to The New York Times

HUDSON, Wis., Oct. 7—An official of the American Jewish Committee said today that many young Jews avoided involvement in Jewish organizations because they felt compelled to choose between "Jewishness and concern for mankind."

The official, Rabbi Marc H. Tannenbaum, called for the creation of "new movements and institutions" that would enable such young people to become involved, as Jews, in issues like the urban and racial crisis.

His own organization has already made a start in this direction, he said, through the creation of the National Jewish Urban Foundation, which seeks to aid Jewish and other poor, and a new relief organization to be known as Jewish World Service.

Speaks at Conference

Rabbi Tannenbaum made his remarks at a conference on "The Relevancy of Organized Religion—An Agenda for the Future." The three-day conference, which opened yesterday under the sponsorship of the George D. Dayton Foundation, is being attended by 48 Protestant, Jewish and Roman Catholic religious leaders.

Among the participants are the Rev. Eugene Carson Blake, general secretary of the World Council of Churches; Hayward Henry, chairman of the Black Caucus of the Unitarian-Universalist Association, and former Catholic Bishop James P. Shannon, vice president of St. John's College in Santa Fe, N. M.

In his paper Rabbi Tannenbaum declared that many young Jews regarded a "high level of Jewish commitment" as antithetical both to the values of the academic community and to a profound social consciousness.

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'Anti-Middle Class'

"The student ethic is anti-middle class," he said, "and the Jewish community organizations are heavily middle class. The Jewish community organizations and synagogal institutions appear to be perceived by Jewish young people as structured mainly around ritual and money-raising and silent on most issues of interest and concern to students."

To the extent that such institutions do speak or act on these issues, he continued, "they do not appear to offer any significant advantage over secular organizations which share similar concerns."

Rabbi Tannenbaum, who is director of interreligious affairs for the American Jewish Committee, said such alienation had brought about a "counter-culture" among Jewish youths.

He noted, for instance, the recent establishment of the Havurat Shalom, an experimental seminary in Cambridge, Mass., and the creation of Jewish social action bodies with names such as Fellowship for Action and the Jewish Liberation Project.

Rabbi Tannenbaum expressed confidence that the Jewish community was capable of creating institutions that would attract the loyalty of Jews. The "basic moral principles of Judaism" and the "historic experience of Jewry," he said, are relevant to issues like Vietnam, apartheid, nuclear disarmament and economic development.

One encouraging sign, he said, was the formation in June, 1968, of the American Jewish Emergency Relief Effort for Nigeria-Biafra. This effort, backed by 23 major national Jewish groups, raised \$350,000 and distributed 500 tons of relief supplies for victims of the civil war. The effort was conducted in cooperation with Protestant and Catholic agencies.

OCT 8 1969

Rabbi Sees Need For 'New Youth'

By DON AHERN
Staff Writer

HUDSON, Wis. — The New Youth is infecting Judaism as well as the Christian ethic, according to Rabbi Marc Tanenbaum, director of interreligious affairs for the American Jewish Committee, who presented a paper here Tuesday night at the Conference on the Relevancy of Organized Religion.

He said American Jewry and other established religions are deeply implicated in the revolution which is challenging organizational structures and is continuously aware that "the virtues of religion can seldom be as well organized as its vices."

He said a Jewish youth culture is growing in the Jewish community which is repeatedly creating its own "counter-culture"—furnished with its own Jewish Rabbinic Seminary, its own Jewish social action body and Jewish radical groups and its own publications.

"The mood and rhetoric of their statements and articles express resignation and resentment toward the 'Jewish establishment,'" he said.

Rabbi Tanenbaum said reading much of the writings of young Jewish persons and reflecting on numerous conversations with them led to a number of conclusions. The first is that the Jewish community is over-organized to cope with old issues and under-organized to face new situations.

Secondly, the Jewish community is "terribly underorganized" in facing youth culture. And thirdly, the Jewish community is "terribly un-

effective vehicles for serious Jewish participation in American Society and in world problems.

Tanenbaum noted that in the conviction that Judaism can make a contribution in the contemporary struggle to humanize life, a number of the Jewish people have set about to create, together with Jewish youth leaders, two new structures which hopefully will become responsive to the new needs:

The first is a national Jewish Urban Foundation, which will become a vehicle for leadership training and community organization work for the young, while serving and aiding the Jewish poor and the poor and deprived of other communities.

The other, still in the drawing board stages, is the creation of a Jewish world service modeled in the pattern of Catholic Welfare Society and Caritan International. Rabbi Tanenbaum said, "These, we hope in time, will become the tangible expression of the prophetic universalism of Judaism which is so anonymously alive among our young."

One of the respondents to Rabbi Tanenbaum's paper was John Cogley, editor of "Center Magazine" published by the Center for Study of Democratic Institutions, Santa Barbara, Calif. He commented that the involvement of the New Youth is not bad, since "we can't talk about the future of the churches without speaking about the people who will be their futures."

He considers the New Youth to be the "greatest generation the world has yet

seen," referring to them as products of the modern technological mind set.

"The New Youth is not just an age bracket," he said, "but a New Man — with his own style of thought, his own priorities and a different way of seeing himself. Churches don't have much, that he thinks he needs — even if we think we can't get along without them — and certainly the churches have nothing he can't do without."

Exhorting the leaders of religious thought that attended the conference to face up to the youth movement and make religion relevant to the New Youth, Cogley noted "It's as real as men walking on the moon."

He listed five criteria of the New Man: He exalts feeling over reason; he feels his sensibilities are important (What does that do to the Jewish law, Catholic rule and Protestant rationalism?); he has no taste for generalities, but rather feels if you're for something, "put your body on the line"; he has an obsessive sense of the unity of Man, and he is obsessed with doing his thing his way.



Tanenbaum

GEORGE D. DAYTON FOUNDATION
700 Nicollet Avenue
MINNEAPOLIS, MINNESOTA 55402

September 8, 1969

Dear Rabbi Tanenbaum:

We are looking forward to being with you at the Conference on the Relevancy of Organized Religion, October 6-8. The quality and commitment of those who are coming promises to make the Conference an outstanding event.

In order to provide an atmosphere conducive to creative dialogue, we have reserved the facilities of Hudson House Inn, Hudson, Wisconsin (thirty minutes from the Minneapolis airport). In addition to a private room for each participant, there will be rooms for eating and working together. Arrangements have been made to meet you at the Minneapolis airport and drive you directly to Hudson House on Monday morning October 6. If you would like to be met, please notify us of your flight number and arrival time; otherwise we shall assume that you will make your own arrangements. An informal luncheon is planned to begin at 11:45 a.m. with the first Conference session starting at 1:00 p.m.

You are one of the five men - Eugene Carson Blake, Charles S. Davis, Andrew Greeley, Marc Tanenbaum, and Andrew Young - who are writing position papers to be distributed to the Conference. We have scheduled you to present your paper on Tuesday evening, October 7, from 7:00 to 7:30 to set forth and explore further the concepts developed in your paper. From 7:30 to 8:30, Mr. John Cogley and Dr. Joseph H. Evans will join you in further examination and consideration of the issues involved. After this the participants will break up into groups small enough to encourage involvement of every one in the discussions.

In order to allow for maximum time and exclusive access to one another we have planned a full Conference schedule (morning, afternoon, and evening sessions) and limited Conference attendance to the forty-five official participants. In addition to the half-hour addresses, there will be forums to explore some of the facets of each issue followed by discussion in small groups so that everyone may participate. In accordance with the ideas of creative dialogue, we ask your cooperation in:

1. Carefully reading each of the papers before October 6.
2. Doing whatever you can to help us facilitate a full and open-minded examination of the important issues.
3. Refraining prior to the Conference from issuing press releases or publicity regarding the Conference or material to be presented during the Conference.

September 8, 1969

On Wednesday afternoon, October 8, secretaries and public relations specialists will be available so that you may make a statement for the press or for inclusion in the official Conference Report. Press representatives will be invited to attend only the session on Wednesday afternoon.

There will be private cars available to return you to the airport after the conclusion of the conference at 5:00 p.m. October 8. If you will notify us of your planned flight number and departure time, we shall make arrangements for you in advance. There is limousine service to and from Hudson House if you prefer to make your own plans. Do let us know if there is any way in which we can make your stay with us more comfortable or more productive.

Sincerely,

George D. Dayton

George D. Dayton II
President

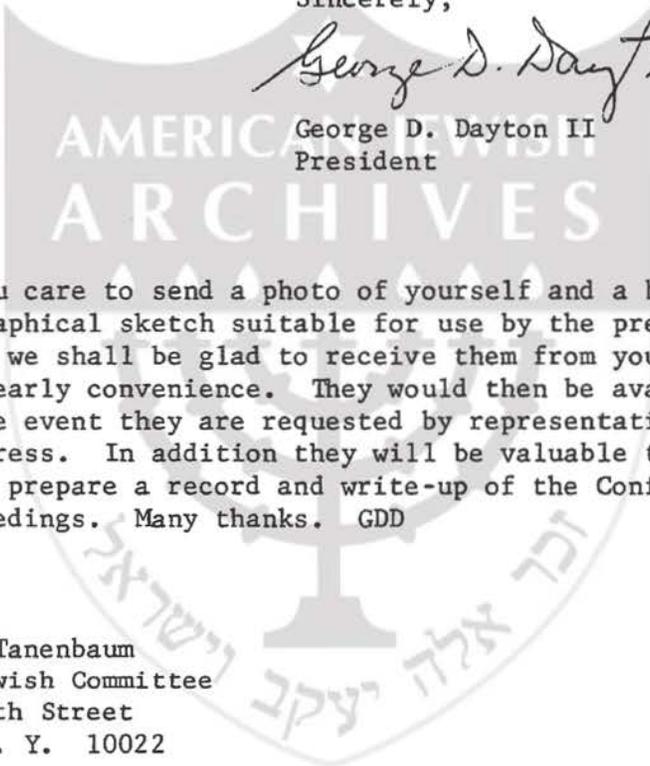
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P.S. If you care to send a photo of yourself and a brief biographical sketch suitable for use by the press media we shall be glad to receive them from you at your early convenience. They would then be available in the event they are requested by representatives of the press. In addition they will be valuable to us as we prepare a record and write-up of the Conference proceedings. Many thanks. GDD

file with Rabby's Committee

sent 9/16

Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th Street
New York, N. Y. 10022



GEORGE D. DAYTON FOUNDATION
700 Nicollet Avenue
MINNEAPOLIS, MINNESOTA 55402

Oct. 6-8

August 5, 1969

Rabbi Marc Tanenbaum
American Jewish Committee
165 E. 56th Street
New York, New York 10022

Dear Rabbi Tanenbaum:

At one of our recent planning sessions it was suggested that it might be helpful to you as you work on your paper to know who the rest of the Conferees will be. Accordingly, here is our current list of people from whom we have received acceptances. I hope the identifying comments are sufficient for you. If not, please feel free to ask for further information. There are still outstanding invitations to four other persons, which, if accepted, will fill our new quota of 45 total, in attendance. Needless to say we are thrilled and humbled by this wonderful list.

There are at least 10 working pastors, perhaps 11 lay people, about 15 hierarchy or prelates, plus a few theologians or philosophers.

We hope this will be helpful to you and if there is anything else we can do for you at this stage please let me know.

We are enthusiastically looking forward to your presence here.

Kindest regards.

Sincerely,

George D. Dayton
George D. Dayton II
President

GDD:mmm

Enclosure ✓

August 5, 1969

PARTICIPANTS SIGNIFYING INTENTION TO ATTEND

Dr. Browne Barr	First Congregational Church, Berkeley, California
Dr. Eugene Carson Blake	General Secretary World Council of Churches
Mr. John Cogley	Editor, Center Magazine, Center for Study of Democratic Insti. Santa Barb. Calif.
Father Charles S. Davis	Professor of Theology, Univ. of Edmonton, Canada
Dr. Peter Day	Chief Ecumenical Officer, Episcopal Church, N. Y. City
Dr. Joseph H. Evans	Secretary of the United Church of Christ, N. Y. City
Dr. Arthur S. Flemming	Pres. Macalester College; Pres. National Council of Churches
Rev. Roger L. Fredrikson	First Baptist Church, Sioux Falls, S. D.
Rev. Andrew Greeley	National Opinion Research Center University of Chicago
Mr. Hayward Henry	Ch. Black Affairs Council, Universalist Unitarian Church, Boston
Dr. Abraham Heschel	Union of American Hebrew Congregations, New York City
Bishop John E. Hines	Presiding Bishop Episcopal Church, N. Y. City
Rev. Robert K. Hudnut	Pastor, St. Luke's Church, Wayzata, Minn. (Presbyterian
Dr. Max Lerner	Brandeis University
Sister Mary Luke	Superior General Mother House of the Sisters of Loretto, Kentucky
Bishop James K. Mathews	United Methodist Church, Boston
Dr. Robert Marshall	President LCA, New York City
Dr. Arthur R. McKay	Pres. McCormick Theological Seminary; Pres. A. A. T. S.
Dr. Alton M. Motter	Executive Director Minnesota Council of Churches
Father William Nerin	Floating Congregation, Oklahoma City
Mrs. Morton Phillips	Abigail Van Buren "Dear Abby" - Minneapolis, Minnesota
Dr. David Preus	V. P. ALC - Minneapolis
Rev. Robert A. Raines	Pastor, First Methodist Church, Germantown, Phila. Penna.
Rev. Norman Ream	First Congregational Church, Wauwatosa, Wisconsin
Mr. "Bobby" Richardson	47 Adams Ave. Sumter, S. Carolina
Dr. Porter Routh	Exec. Sec'y. Southern Baptist Convention, Nashville, Tenn.
Rabbi Jacob Rudin	Pres. of the Synagogue Council of America, N. Y. City
Mr. Philip Scharper	Editor-in-Chief, Sheed & Ward Publishers, N. Y. City
Bishop James P. Shannon	V. P. St. John's College, Santa Fe, New Mexico
Rabbi Max Shapiro	Rabbi, Temple Israel, Minneapolis
Dr. John Coventry Smith	Immediate past Moderator United Presbyterian Church
Dr. Leon H. Sullivan	Zion Baptist Church, Phila. Penna.
Rabbi Marc Tanenbaum	American Jewish Committee, N. Y. City, Dir. Interreligious Affairs
Mr. William Thompson	Stated Clerk United Presbyterian Church
Dr. Edwin Tuller	Exec. Director American Baptist Convention, Valley Forge, Penna.
Dr. George Webber	President, New York Theological Seminary
Mrs. Cynthia Wedel	Former Executive National Council of Churches
Rev. Arnold Wessler	Exec. Asst. Lutheran Church - Missouri Synod, St. Louis, Missouri
Dean Colin Williams	Dean Yale Divinity School, New Haven, Connecticut
Rev. Andrew Young	Southern Christian Leadership Conference, Atlanta, Georgia
Monsignor Vincent A. Yzermans	Editor of Our Sunday Visitor Press, Huntington, Indiana

and [unclear] → see letter to Dr. J. H. Evans
United Church of Christ
297 P.O. ^{South} 16
7/11/69

August 28, 1969

Mr. John Cogley, Editor
Center Magazine
Center for Study of Democratic
Institutions
Santa Barbara, California

Dear Mr. Cogley:

The Planning Committee has now determined on a slight change in the format of the Conference to allow for more time for Respondents and Paper Writers to discuss the "points raised in the paper". We are scheduling an hour and a half total for the Paper Writer to give his summary and the Respondents to talk with him about his remarks before the entire group. We intend still to break up into small groups of 9 or 10 each for further discussions, after each such session and are allowing an hour and a quarter or more for these.

Instead of 3 Respondents, we have settled on 2 for each Paper and are now proceeding to appoint or nominate the total of ten we will need. We hope these ten will take as their assignment a pre-Conference study and preparation for their most important role of highlighting, challenging or emphasizing points or programs or actions offered by their particular Paper Writer. In return for this creative, stimulating, extra contribution we offer an honorarium of \$1,000.00 for each Respondent designated in place of the \$750.00 for Discussants, as you know.

Mr. Cogley, we would like to have you a Respondent, together with Dr. Joseph H. Evans, for Rabbi Tanenbaum. He has agreed to try to have his paper in my hands by September 12, and we can then get it to you and Dr. Evans by the week following. We hope you can and will accept this assignment.

Please let me know that you can do this for the good of the Conference, and its high purpose - using the enclosed self-addressed, stamped envelope.

Kindest regards,

George D. Dayton II
President

GDD:mm

Enclosure

cc: Rabbi Marc H. Tanenbaum ✓
Rabbi Max Shapiro
Dr. Alton M. Motter

September 16, 1969

Mr. George D. Dayton II
President
George D. Dayton Foundation
700 Nicollet Avenue
Minneapolis, Minnesota 55402

Dear Mr. Dayton:

In response to your September 8th letter to Rabbi Tanenbaum, I am enclosing a photo and biographical sketch of Rabbi Tanenbaum.

If we can be of any further assistance, please do not hesitate to contact us.

Sincerely,

Miriam S. Binder
Secretary to Rabbi Tanenbaum

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Encs.

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August 8, 1969

Mr. George D. Dayton II
President
George D. Dayton Foundation
700 Nicollet Avenue
Minneapolis, Minnesota 55402

Dear Mr. Dayton:

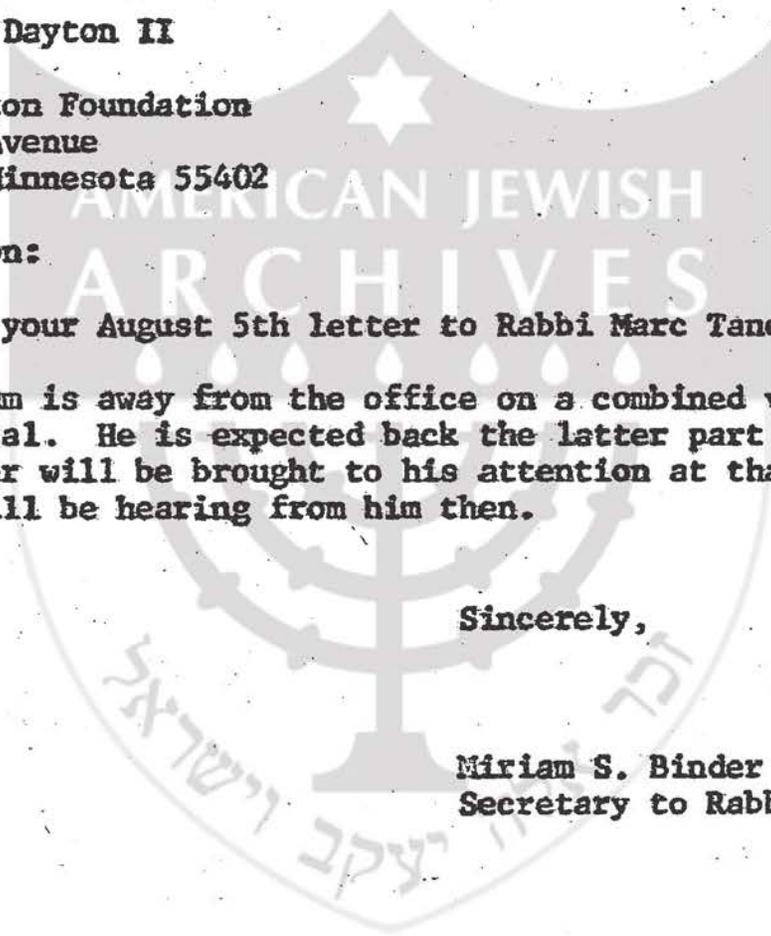
Thank you for your August 5th letter to Rabbi Marc Tanenbaum.

Rabbi Tanenbaum is away from the office on a combined vacation and short sabbatical. He is expected back the latter part of August and your letter will be brought to his attention at that time. I am sure you will be hearing from him then.

Sincerely,

Miriam S. Binder
Secretary to Rabbi Tanenbaum

MSB:mm



RABBI MAX A. SHAPIRO
TEMPLE ISRAEL

Study of the Rabbi
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

10/6-10/8

June 23, 1969

Rabbi Marc Tanenbaum
Director
Interreligious Affairs Department
American Jewish Committee
165 East 56th Street
New York, N. Y. 10022

Dear Marc:

Thank you for your note. Let me add a happy touch to our conversation. Mr. Dayton informed me the other day that the honorarium for people writing papers would be \$1,500.00.

Eugene Carson Blake and Father Charles S. Davis will also be preparing papers.

I shall be in touch.

As ever,


Rabbi Max A. Shapiro

mas/a

RABBI MAX A. SHAPIRO
TEMPLE ISRAEL

10/6-10/8

Study of the Rabbi
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

June 18, 1969

Rabbi Marc Tanenbaum
American Jewish Committee
165 E. 56th Street
New York, N. Y. 10022

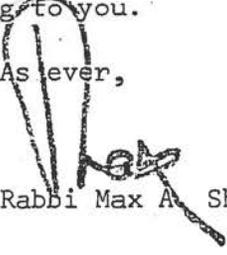
Dear Marc:

This is just to confirm our telephone conversation of yesterday and your acceptance of our invitation to be at the Conference on Relevance of Organized Religion - an Agenda for the Future, which will be held in Minneapolis from noon, October 6, 1969 to dinner on Wednesday, October 8. I am sure you have already seen my letter of the 16th and I trust everything is satisfactory. If there are any questions, please do not hesitate to write.

I will be in touch with you as we progress in structuring the events of the three days.

It was good talking to you.

As ever,


Rabbi Max A. Shapiro

MAS/a

June 19, 1969

Rabbi Max A. Shapiro
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

Dear Max:

Thank you for your letter of June 16th.

As I indicated during our telephone conversation, I shall be happy to take part in the conference in Minneapolis that you described.

With warmest good wishes, I am

Cordially,

Rabbi Marc H. Tanenbaum
Director
Interreligious Affairs Department

MRT:MSB
Encl.

(Willebrands press release-
Houston)

(Dictated but not read)

D-6747

RABBI MAX A. SHAPIRO
TEMPLE ISRAEL

Study of the Rabbi
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

June 16, 1969

Rabbi Marc Tannenbaum
American Jewish Committee
165 E. 56th Street
New York, N. Y. 10022

Dear Marc:

I wrote to you some months ago concerning a Conference on the Relevance of Organized Religion - an Agenda for the Future, which is being sponsored by the Dayton Foundation of Minneapolis. The intent is to bring together forty of the most creative thinkers from both within and outside the religious community to think together about the future of religion in the United States.

The Conference will be held in Minneapolis, beginning at noon on October 6, 1969 and extending to dinner on Wednesday, October 8.

We have already had acceptances from Dr. Eugene Carson Blake, Dr. Arthur S. Fleming, Dr. Abraham Heschel, Mr. Charles Davis, Bishop John Hymes, Rabbi Jacob Rudin, and Bishop James Shannon.

We would like you to be one of the key persons at the Conference. Should you accept you would have three responsibilities.

1. The writing of a paper with from 3000 - 5000 words - in response to the two questions: Why has organized religion failed? How could it succeed?

2. Participate in all of the sessions of the three-day Conference (arriving in time for lunch Monday, the 6th, through about 5:00 P.M. Wednesday, the 8th.)

3. Summarize and discuss with others at the Conference the issues raised in your paper.

Currently we are hoping to have two or three of the most influential leaders from each of ten major denominations present as discussants.

RABBI MAX A. SHAPIRO
TEMPLE ISRAEL

Study of the Rabbi
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

Rabbi Marc Tannenbaum
6-16-69
-2-

For your participation we offer you a \$1,000
honorarium plus all your expenses in connection with your
attendance.

I look forward to hearing from you as soon
as possible.

As ever,


MAS/a

Rabbi Max A. Shapiro



*Meeting
Oct. 5-6-7*

January 24, 1969

Rabbi Max A. Shapiro
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

Dear Max:

Thank you for your kind invitation to take part in the Conference on "The Relevance of the Church."

I will be pleased to accept and will write you later re specific responses to the outline.

Warm regards!

Cordially,

Rabbi Marc H. Tanenbaum
Director
Interreligious Affairs Department

MHT:MSB

RABBI MAX A. SHAPIRO
TEMPLE ISRAEL

Study of the Rabbi
2324 Emerson Avenue South
Minneapolis, Minnesota 55405

F- Specter
(Articles)

Oct 5-6-7
Sun.

January 2, 1968

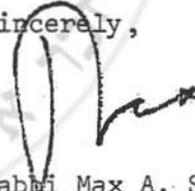
Rabbi Marc Tannenbaum
American Jewish Committee
165 E. 56th Street
New York, N. Y. 10022

Dear Marc:

The Dayton Foundation of Minneapolis is sponsoring a Conference for next October. It will bring together 24 men to deliver papers, one to the other, and to discuss the relevance of religion in general. There will be no publicity and no audience but we do hope that a book or two will come out of it.

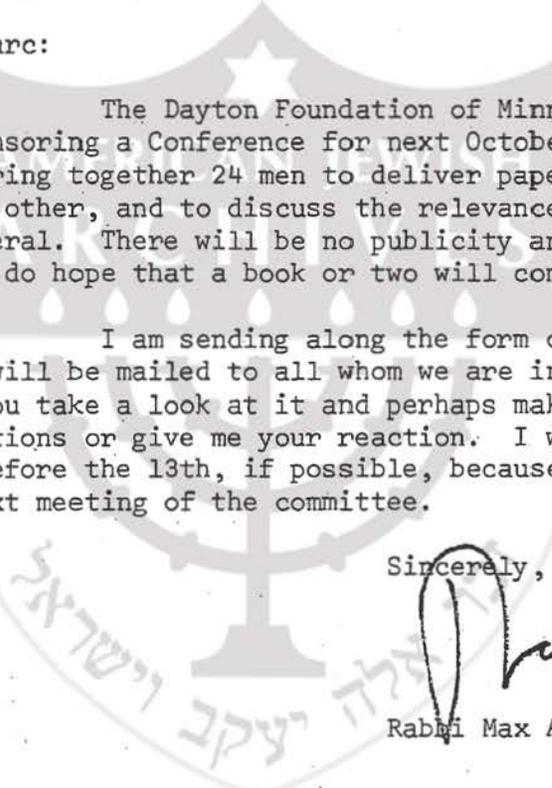
I am sending along the form of letter which will be mailed to all whom we are inviting. Will you take a look at it and perhaps make some suggestions or give me your reaction. I would like them before the 13th, if possible, because that is the next meeting of the committee.

Sincerely,



Rabbi Max A. Shapiro

MAS/a



December 24, 1968

Father Charles Davis
Professor of Theology
University of Edmonton
Edmonton, Alberta
Canada

Dear Father Davis:

We want you to prepare a paper for one of the most significant conferences ever held on The Relevance of the Church.

The Conference will be October 5, 6, and 7, 1969 in Minneapolis, Minnesota. Chairman of the Planning Committee is Dr. Arthur Flemming, President of the National Council of Churches.

Chairman of the Conference is Dr. Arthur McKay, President of the American Association of Theological Seminaries and President of McCormick Seminary, Chicago

The Conference is sponsored by The George D. Dayton Foundation of Minneapolis in co-operation with the Minnesota Council of Churches, the Archdiocese of St. Paul-Minneapolis, and the Minnesota Rabbinical Association.

The Conference structure is as follows:

I. What was the church originally supposed to do?

- A. Speaking Psychologically
Professor O. Hobart Mowrer, Univ. of Illinois
- B. Speaking Sociologically
Professor Roger Shiun, Union Seminary
- C. Speaking Theologically
Professor Jurgen Moltmann, University of Tubingen
- D. Speaking from the Old Testament
Professor Eugene Borowitz, Hebrew Union College
- E. Speaking from the New Testament
Father Hans Kung, University of Tubingen

II. Can the church now do what it was originally supposed to do?

- A. No
 - 1. Speaking from Psychology
Professor Erich Fromm, Columbia

2. Speaking from Sociology
Professor Herbert Marcuse, University of California,
San Diego
3. Speaking from Theology (THIS IS THE PAPER WE WANT YOU
TO WRITE.)
4. Speaking from Youth
Thomas Hayden, a founder of SDS

B. Yes

1. Speaking from Psychology
Professor Howard J. Clinebell, Claremont
School of Theology
2. Speaking from Sociology
Professor Harvey Cox, Harvard
3. Speaking from Theology
Professor Michael Novak, Stanford, Catholic
Professor Robert McAfee Brown, Stanford, Protestant
Professor Abraham J. Heschel, Jewish Theological Seminary,
Orthodox Jew
4. Speaking from youth
William Bradley, New York Knickerbockers, former basketball
All-American and Rhoades Scholar

III. If the Church can Do What it was Originally Supposed To do, What
Are Some of the Most Creative Ways In Which It Can Do It?

A. By Changing Itself

1. Congregationally
 - a. Rabbi Roland Gittelsohn, Temple Israel, Boston
 - b. Cleague, Detroit
2. Denominationally
 - a. Mr. William P. Thompson, Stated Clerk, United
Presbyterian Church
 - b. Dr. Benjamin Mays, Past President, Morehouse College
3. Interdenominationally
 - a. Dr. R. H. Edwin Espy, General Secretary, National
Council of Churches
4. Non-denominationally
 - a. Dr. Billy Graham
5. Ecumenically
 - a. Dr. Eugene Carson Blake, Executive Secretary, World
Council of Churches

165 E 56 St 10022 ✓

- b. Rabbi Mark Tannenbaum, American Jewish Committee, Conservative
- c. Father Roberto Tucci, Civi Catolica, Rome

- 6. Evangelically
 - a. Father Francois Houtart, Brussels

- B. By Changing Individuals
 - 1. Emotionally
Paul Tournier, Switzerland
 - 2. Intellectually
Dr. Viktor Frankl, Vienna
 - 3. Spiritually
Norman Vincent Peale, New York
 - 4. Aesthetically
Leonard Bernstein, Composer

- C. By Changing Society
 - 1. Business
J. Irwin Miller, President, Cummins Engine; former President, National Council of Churches
 - 2. Labor
Walter Reuther, United Auto Workers
 - 3. Government
Senator Eugene McCarthy
 - 4. Poverty
Whitney Young, Urban League
 - 5. Mass Media
Marshall McLuhan, Columbia
 - 6. Race
Andrew Young
 - 7. Journalism
Edmund Fisk, Religious Editor, New York Times

- D. By Changing the World
 - 1. Hunger
Professor Richard Revelle, Director, Harvard Center for Population Studies
 - 2. Poverty
Professor Barbara Ward, London

3. Government
Arthur Goldberg, former U.S. Ambassador to U.N.
4. War
Robert McNamara, President, World Bank

We are in the process of securing the above-named Author-Participants. As indicated, we want you to be among them. We believe it is the kind of yeasty atmosphere you will appreciate and from which the world of religion can only benefit.

The Foundation will pay you \$1,000 for writing the paper and coming. We will pay all your travel and personal expenses while you are here.

We will then make the papers into a book, which we are editing. It is possible that a second book will come from the dialogue.

In order for the dialogue to be the most effective possible, it will be limited to the author-participants. There will be no reporters present (except for Mr. Fiske of the New York Times) and no audience.

With warmest best wishes to you in your important work and with the earnest hope that you can be with us.

Very truly yours,

Robert K. Hudnut
for the Conference

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DAYTON FOUNDATION CONFERENCE
MINNEAPOLIS, MINNESOTA
OCT. 6-8, 1969

"A JEWISH VIEW OF THE RELEVANCY OF ORGANIZED RELIGION
—AN AGENDA FOR THE FUTURE"

by Rabbi Marc H. Tanenbaum, National Director of
Interreligious Affairs of the American Jewish Committee

Kenneth Boulding speaks of our age as one of "the organizational revolution," that is, an age of large-scale organizations and centralized agencies in various spheres of life. American Jewry (including American Judaism, a distinction about which I will comment later on), together with American Protestantism and Catholicism, is deeply implicated in this elaboration of organizational apparatuses, and is continuously aware that "the virtues of religion can seldom be ^{as} well organized as its vices."

American Jewry - and undoubtedly every Jewish community that structures itself on the models of western Jewish institutional life - faces virtually the identical issues depicted by Robert Lee in his essay on "The Organizational Dilemma in American Protestantism".

That "organizational dilemma", briefly stated, is this: on the one hand, if the church and synagogue are to take seriously their obligations as prophetic and witnessing movements, they must maintain some semblance of continuity, stability, and persistence; they must develop appropriate organizational ~~fn~~ and institutional forms. Yet, on the other hand, the very institutional structures necessary for the survival of the church and synagogue may threaten, obscure, distort, or deflect from the purposes for which the institution was originally founded. Thus it is hardly sufficient to say that the task of the church and synagogue is to be obedient or to be faithful if obedience and faithfulness are detached from the question of institutional self-maintenance.

In a very fundamental sense, the critical problem of the church and synagogue is the problem of community. And community always involves the rational organizational of human resources and more or

less defined patterns of group interaction governing the life of its members. We may speak heuristically (not literally) of the church-and-synagogue and community problem by reference to this familiar aphorism which Lee cites: "After the doxology, comes the theology, then the sociology." After the initial religious experience or the original creative impulse (doxology), soon there sets in the need to define and formulate a systematic body of teachings, a codified and articulated set of doctrines (theology); then follows the necessity of preserving and perpetuating the original experience through the organization of a community (sociology)."

After the charismatic prophets of Israel, there came the Pharasaic rabbis (this is often seen, generally by theologically-motivated historians, as a decline, as the beginning of the end for "Old Israel"). In reality, as Prof. Gerald Blidstein has observed in his essay on "Judaism and the Gospels", the Pharasaic rabbis are impelled by the same ideals, broadly speaking, as the prophets; the big difference between them, aside from the literary one, is that the prophets failed and the rabbis succeeded. Inspiring and charismatic as they are, the prophetic exhortation probably met with popular rebuffs, for the most part. The rabbis, on the other hand, molded a people by concretizing the prophetic ideals in institutions and in halachic law. Ezra is, in Jewish tradition, the last of the prophets and the first of the Scribes, and it was he who sets the tone of the entire Second Commonwealth period, a period by which by its very faithfulness to Torah as the discipline of law saw the people more firmly bound to God than ever before.

Normative, post-Biblical, Rabbinic Judaism by which believing Jews today live embodies the twin elements of prophecy and halacha (religious law). The prophetic tradition has given to Judaism its passion, its preoccupation with human affairs, its criticism of social evils and abuses. The halacha - mistranslated by the Septuagint as nomos, implying rigid and external legalism, concretized the value concepts of Rabbinic Judaism; i.e., holiness, community, justice, righteousness, into a dynamic pattern of personal and corporate

behavior, thus endowing commonplace activities or events with spiritual significance. Through the mitzvah, the performance of the moral, ethical, or religious deed, the Rabbis disciplined Jews to express in daily behavior their relationship to God and love of neighbor, the primacy of compassion and ethical responsibility.

In the prologue to the Ten Commandments (Exodus 19:3-6), the Israelites are enjoined to be "a kingdom of priests and a holy nation (people)." Martin Buber pointed out that it involved not only the behavior of individual members of the people, but the dedication to God of the nation, "with all its substance and all its functions, with legal forms and institutions, with the organization of its internal and external relationships." The implication is that in Jewish theology the organized Jewish community has religious significance.

This halachic process, which is distinctive to Rabbinic Judaism as a method of impregnating every aspect of private and corporate life with meaning and value, is an expression of Max Weber's well-known concept of the "routinization of charisma" after the passage of the charismatic leader. The holy must necessarily be related to the profane. As Mircea Eliade observes, in his Patterns of Comparative Religion, "there are no purely religious phenomena... Because religion is human, it must for that reason be something social, something linguistic, something economic - you cannot think of man apart from language and society." There must necessarily be a manifestation of the essence of the church and synagogue. The persistent risk, however, is that in the

very process, the instrumental purposes of organizations become exalted as ends.

"The results are paradoxical," Robert Lee quotes Paul Harrison as saying, "since the goals which the organization was created to achieve tend to be displaced by the goal of organizational self-petuation." Organizational imperatives lead institutions to satisfy their own self-generated needs before the group can attend to the goals for which ~~xxxx~~ they were established.

This contradictory pattern has become the basis of one of the most serious crises which the American Jewish community faces in its relationships with Jewish youth. A Jewish youth culture is growing in the Jewish community which is rapidly creating x its own "counter-culture" furnished with its own community rabbinic seminary (Havurat Shalom Community Seminary, Cambridge, Mass.), its own Jewish social action bodies (Fellowship for Action, Naaseh - "We Will Act"), a Jewish radical group (Jewish Liberation Project), and its own publications (Response). The mood and rhetoric of their statements and articles express alienation and resentment toward the "Jewish establishment." ~~xxxxxxxxxxxxxxxxxxxx~~

"Institutions must be understood only as means and not as ends, as vehicles for the realization of the ideas they serve," one Jewish student leader writes.

Another youth spokesman, writing in Response in an article extolling the virtues of the Havurat Shalom Community Seminary, asserts, "The occasions are rare when one feels that he has become part of an institution to which he can faithfully dedicate himself, for what he wishes to accomplish is what the institution stands for."

In another article criticizing Jewish educational institutions and their programs, a ~~xxxxxx~~ Jewish collegiate spokesman writes, "Jewish youth ~~is~~ is in a crisis that our leadership is unaware of. Legions of our young people ~~xxx~~ are rejecting organized religion not because they have abandoned their souls, but precisely because they seek their souls." The writer adds:

"Students perceive a frightening purposelessness in the lives of people and society. They value honesty and individuality in a society they recognize as overrun with conformity and hypocrisy. They seek a prophetic element in our culture, a reminder to be uncomfortable in our comfort." The writer concludes, "organized religion has distorted its role and traded its gods."

The generation gap, in my judgment, is the most serious internal ~~Jewish~~ Jewish problem that the organized Jewish community faces. Eighty percent of Jewish youth of college age are enrolled in our major colleges and universities. Rabbis and Hillel directors on the college campuses estimate that some fifty percent of the activist campus youth, both radical and "new left", are Jewish. The Peace Corps, comprised mainly of post-college young people, numbers among its members a population that is forty percent Jewish. It seems increasingly clear that among Jewish young people today there operates a widespread belief that the values of the academic community and a high level of Jewish commitment are antithetical. The student ethic is anti-middle class, and the Jewish community organizations are heavily middle class. The Jewish community organizations and synagogal institutions appear to be perceived by Jewish young people as structured mainly

around ritual and money-raising and silent ~~x~~ on most issues of interest and concern to students.

To the extent that these do speak or act, ~~xxxxxxx~~ they do not appear to offer any significant advantage over secular organizations which share similar concerns. Among Jewish youth, the price of being Jewish has risen. The organized Jewish community is faced not so much with rebellion as with apathy.

To hold that organizations and human institutions are inherently corrupt or constitutionally incapable of serving human purposes in any significant way would be untenable both from the standpoint of theology and sociology. For rational forms of procedure, ~~xxxxx~~ may, indeed, enhance and facilitate better performance of purpose and function; this is certainly their intention. And to focus exclusively on the dysfunctions of large-scale organizations surely neglects the ways in which such organizations are conducive to the realization of purposes in the modern world. Large-scale organizations usher in new possibilities ^{for} creativity, and, at the same time new institutional vulnerabilities and hazards.

^A The recent experiences ^{has} that have engaged the Jewish community illustrate^s this point. In June 1968, the American Jewish Committee, which is seen by some Jewish young people as the "Jewish establishment" incarnate, met with several Catholic priests and Protestant relief representatives who had been serving in Nigeria and Biafra. The narrative of massive starvation and death that was afflicting millions of black people in this tragic situation had a profound impact on the conscience^s of the

of the American Jewish Committee lay and professional people who met with the Catholic Relief Services and Church World Service spokesmen. Literally within 48 hours, ~~xxxxxx xxxxxxxx~~ the AJC brought together the senior executive leadership of 23 ~~xxxxxx~~ major national organizations of the Jewish community, rabbinic, synagogal, communal, human relations, social welfare, philanthropic, education - in fact, the entire Jewish establishment. With unprecedented unanimity, the Jewish organizations established the "American Jewish Emergency Relief Effort for Nigeria-Biafra". Employing the entire institutional complex of Jewish life, fundraising and communications systems, appeals from synagogue pulpits, chapter meetings, and so on, the organized Jewish community raised within several months ~~2 \$~~ approximately \$350,000 in cash, and some 500 tons of food, clothing, and medicines. ~~xxxxxx~~ (Unprecedented, too, was the fact that these resources were turned over by the Jewish community to the Catholic Relief Services and Church World Service to be distributed through their very effective channels in Nigeria and Biafra.)

In addition to this relief undertaking, the Jewish community took the initiative together with Catholic and Protestant leadership to send a series of delegations to the State Department in order to press for greater innovative responses in our government's policies and actions for the purpose of bringing about a cease-fire or truce ^{in Nigeria.} Unless cessation of hostilities is brought about and soon, all of us will have ended up pouring our relief supplies into a cemetery.

The salient message in this ecumenical, interreligious action has thus far, it seems to me, ^{has} been lost on the nation, and certainly among our youth. However one ~~is~~ feels about the ideological and political problems involved in the question of a unified Nigeria, the fact that literally millions of people were dying or were being massacred before the eyes of the world confronted peoples and governments with one of the most heartrending moral and humanitarian challenges of our time. The plain fact is that except for the Catholic, Protestant, and Jewish "establishments" which addressed themselves to this concern without letup, there has been no constituency in this nation to press the case for relief and human rights in behalf of the innocent victims of that tragic struggle. I shudder to think how much greater might have been the human carnage had there been no Christian and Jewish institutions, employing their organizational structures and systems, to help meet this great human need.

(It is not my intention to overlook the important contributions of the International Committee of the Red Cross, UNICEF or other bodies. It is a matter of record that the work of the ~~the~~ international and national Catholic and Protestant relief bodies with an assist from the Jewish community has been the most sustained on the relief front, and unique on the human rights front.)

In his stimulating study, "Landmarks of Tomorrow," Peter Drucker observed that "at some unmarked point during the last twenty years we imperceptibly moved out of the Modern Age and into a new, ~~as~~ as yet nameless, era." The new, ~~xxxxxx~~ "the post-modern," still lacks definition, expression and tools but effectively controls

our actions and their impact. The new and central institution of this new age is the large organization. Organization created energy and performance vastly superior to ~~waxkxxx~~ what any individual, no matter how skillful or how experienced, could have produced. The new organization, with the new capacity to organize men of knowledge and high skill for joint effort and performance through the exercise of responsible judgment, has emerged as ~~xxx~~ a central institution everywhere, under free enterprise and under Communism, in developed countries and in underdeveloped ones.

Youthful ~~xxx~~ idealists who uphold the ideal of a new social order based on mutual interdependence, of a new society in which the worth and dignity of the individual is affirmed, need to reckon with the fundamental truth that spiritual freedom is impossible without the liberation of man from bondage to material destitution. Material things need to be put in their proper subordinate place as a means to a higher end, but the first moral and human obligation is to help the poor and the deprived, both in America as well as in the underdeveloped nations, reach a level of material subsistence where man is no longer controlled by starvation and is at the mercy of every cloudburst, hailstorm and drought. ² The name of the game for realizing material independence for individual and society alike is economic development.

There is adequate evidence to affirm that man, both here and abroad, can improve his economic lot through systematic, purposeful and directed effort ~~xxxxxxx~~ employing the organizational and technological tools that are presently available for worldwide improvement. Economic development requires an intricate distribution

system; a financial system to make possible the distribution of goods; and a marketing system that integrates wants, needs and purchasing of the consumer with capacity and resources of production.

Economic development cannot exist without public support.

In the guise of a new radical consciousness that ~~it~~ proclaims ~~as~~ its intention to humanize the individual and society, the privatist ethic articulated by some radicals and activists is fundamentally anti-human and even reactionary. "Young radicals, activists, and the alienated youth," writes one young author in Response, "share a sensitivity to the oppressiveness of social structure, to the advance of all-embracing technology and an other-directed culture which drains the individual of all sense of self, of uniqueness and of dignity."

There are indeed serious moral and ethical questions raised by the new centrality of organizations, but the issues are more realistically formulated and yield potential for more constructive ^{resolution} realization in the terms which Peter Drucker sets forth:

"The organization has to have power over people. Yet in a free society it must never be allowed to become an end in itself for which the individual is just a means. It must never be allowed any power over individuals other than what is absolutely necessary for its function in, and contribution to, society. It must never be permitted the dangerous delusion that it has a claim to the loyalty or allegiance of the individual - other than what it can earn by enabling him to be productive and responsible...

"Every organization serves but a partial function in

in society and satisfies but one of many human needs. ~~xxxx~~...
It must never substitute its partial interest for the common weal.
It must never, for instance, demand or expect of a man that he
do his job at the expense of his responsibility as a husband and
father, a citizen, a church ~~xxx~~ member or a member of a profession."

Despite "the verbal ferocity" and "the Spirit of Overkill"
- Benjamin DeMott's terms - that characterizes some of the radical
and militant protest, the issues that persist beneath the rhetoric
are fundamental and pressing ones, namely, the crisis of identity,
of selfhood in a society that is dominated by massive institutions,
~~xxx~~ which make claims for advancement in the system as a sign of
success frequently at the expense of personal fulfillment. The issue
is one of social ethics and social mores, but in its deepest
reaches it is a profoundly theological question. Neither Jews nor
Christians, as far as I know, have even begun to deal adequately
with this problem in terms sufficient to meet the size of its
challenge.

One of the few theologians who has been struggling with
this dimension of the theological identity crisis is Prof. Herbert
Richardson, whose book, "Towards An American Theology," deserves
much wider attention than it has thus far received.

"The intellectus (the matrix of meaning) of modern
Christian individualism is established on the principle that what
is ultimately real is personal self-consciousness, the indubitable
foundation, even the unrecognized presupposition of all else. All
else can be doubted, but the doubter cannot doubt himself. Christian
individualism that acknowledges the primacy of self-consciousness and

conscience gave rise to democracy and capitalism," Richardson states.

"The modern period of history is being superseded by the socio-technic age. Sociotechnics, the new knowledge whereby man exercises technical control not only over nature but also over all the specific institutions that make up society - economics, education, ~~science~~ science, and politics - is replacing even politics as the dominant method of social control.

"Sociotechnics regards the free decisions of individuals as mere quanta to be ordered with the system of mass society, the compass of rationality itself. The new sociotechnical movement, displaces the ~~ultimate~~ ultimacy of individual self-consciousness and free choice. In subordinating these values to sociotechnics, it also rejects the conception of a transcendental personal God who undergirds them. This pantechnicism which appears to be emerging in our time appears to be destroying the individual person and overthrowing the 'holy ultimates' of the modern period of history. This transformation is inevitable."

Asserting that "the high valuation of personal self-consciousness is simply the projection of seventeenth century philosophy into Scripture," Richardson adds:

"Theology must develop a conception of God which can undergird the primary realities of the cybennetic world, viz., systems. Ethics must reorient its work in terms of these systems and forms on the problem of control. Cybernetics is concerned ~~that~~ with the control of the probability systems whose terms are the manifold decisions of individuals. Just as the personal God of the modern intellectua undergirded the ultimate value of individuals, so the

God of a sociotechnic intellectus must be reconceived as the unity of the manifold systems of the world. Such a God will not only be the encompassing whole, and the principle of individuality, but most importantly, he will be the unity of an encompassing system of relations. Such a conception has already been developed by earlier American theologians whose vision of God was essentially social.

"New ethical principles are needed to enable men to live in harmony with the new impersonal mechanism of mass society. This sociotechnic ethic will affirm the values of a technical social organization of life in the same way that earlier Protestantism affirmed the values of a radical individualism which opposes all social structures in principle." Richardson concludes.

While I believe that Richardson somewhat overdraws the opposition between individualism and the social realities of church life, I am very much taken by his futuristic probings into the theology of sociotechnic age, because its implications for Judaism are profound. In terms of the question of relevance to the emerging world order, it is quite conceivable that the very structure of Jewish peoplehood and the this-worldly emphases of Judaism could become models for the restructuring of the corporate life of other religious communities, and certain theological strains of both rabbinic and hassidic traditions emphasizing the goals of holy worldliness may well become more central in the contemporary religious consciousness than they have thus far.

"The tradition of Israel," Will Herberg has written, "the ongoing tradition of self-understanding of Israel in relation to its God has always defined Israel as a covenant folk ~~not as a race,~~

As Jewish teaching has always understood it, Israel ^{is} as a people brought into being by God to serve him ^{as} a kind of task force in the fulfillment of His purposes in history... The vocation to which Israel is appointed by divine covenant is traditionally defined in the term kiddush hashem, "sanctification of the name"-- standing witness to the living God amidst the idolatries of the world... For the Jew, the God of personal existence - 'My God' - is the God of the covenant - the 'God of our fathers.' The decision for God is a decision for the covenant, and the decision for the covenant is a decision for God. The Jews find the living God of faith in and through Israel, and in and through the covenanted people of God, that has stood witness to God through the ages and that ^{finds} the meaning of its ~~and~~ ^{and} perilous existence only in its world-challenging and world-transforming vocation."

In this perspective Judaism is more than a religion and "ethical monotheism". Judaism has elements of peoplehood, culture, and religion. The concept of Jewish peoplehood incorporates the reality of the land of Israel which is seen as fundamental to the preservation of the Jewish spirit, and as the major contemporary incarnation of Jewish attempts to confront modernity and shape history in terms of the distinctive Jewish ethos. There is no virtue in Jewish nationalism as such, the late Chief Rabbi Kook of Israel, reminds us; it is "holy and righteous only if it is animated by the longing for perfection." The Biblical challenge to Israel, both people and nation, to undertake the role of "a kingdom of priests" means, according to Rabbi Kook, assuming the obligation as a community "to work and toil with utmost

devotion to further the divine ideal of human perfection."

On the face of it, it would appear that these goals of social justice and the emphasis on community ~~xxxxxxxxxxxx~~ ought to have commanded substantial, if not widespread, response and commitment on the part of young Jews to the Jewish community and its institutions. It would seem, in fact, that these themes which are central in Jewish tradition are suggestive of modes of thinking and action that are part of the wave of the future that the Harvey Coxes, Richard Shaulls, and Herbertx Richardsons and others are prescribing for the Christian future.

How and why did the Jewish community fail?

Prof. Irving Greenberg of Yeshiva University has said that the Jewish community is bleeding to death on the campuses as a result of youth alienation, intermarriage, and apathy.

Reading much of the writings of young Jewish persons and reflection on numerous conversations with them leads to a number of conclusions:

- 1) The Jewish community is overorganized to cope with old issues and underorganized to face new situations.
- 2) The Jewish community is terribly underorganized in facing youth culture.
- 3) The Jewish community is terribly underorganized in providing effective vehicles for ~~xxx~~ serious Jewish participation in American society, and in world problems.

Several brief comments are necessary.

On the first point: most young Jewish people today were born after the Nazi holocaust, while their parents, no matter how irreligious,

continue to live in the shadow of that traumatic experience. The rise of anti-Semitism in the United States at the height of racial confrontations in the large cities, the systematic campaigns of anti-Semitism waged by the Soviet Union and her ~~xxx~~ satellites, the anti-Jewish actions of Arab propagandists and threats to Jewish lives by the Al Fatah result in conditioned reflex responses on the part of the older Jewish generation. Jews learned a permanent and universal lesson as a result of the Nazi holocaust: we take threats of persecution and final solutions seriously and we believe our enemies.

To numbers of young Jews those questions are "old" issues, and the older generation is viewed as "uptight". Especially among the radical left, there is an unconcern about the place of Jewry in the contemporary world. There is an unconcern about those institutions which seek to guarantee the security of Jews in relation to their neighbors.

The younger generation has never lived in a world where the State of Israel did not exist and does not know that older Jews continue to feel, despite recent Israeli military successes, that the existence of Israel is still frail, especially in light of the Soviet Union's heavy presence in the Middle East. In addition, current student ideology is not sympathetic to particularistic loyalties. This is paradoxical and baffling to the older generation who witness enthusiastic support on the part of the new left young of the nationalism of microstates, ministates, and states whose names read like typographical mistakes in Asia and Africa. Israel is seen by the radical young as an inheritance of European nationalisms, which is bad nationalism; while the older generation sees Israel as

as part and parcel of the new movements toward self-determination of the Third World, that is, good nationalism. The point is often made across the generation gap that Israel, despite its onerous burden of security and survival, has during its twenty years of existence provided technical assistance programs to ~~toxnrxnrxkixrx~~ 65 nations in Asia, Africa, and Latin America, and that about 1,000 black and colored Asians and Africans have studied in Israel this year in technical assistance, and economic development, and nation-building programs.

The support of the ~~state~~ people and the state of Israel, the defense efforts against anti-Semitism in the United States and abroad remain the high priority issues on the agenda of the major Jewish communal bodies, and will not likely change as long as there is no peace in the Middle East, and anti-Semitism remains part of the group conflict scene.

Second, the preoccupation with the valid claims of Jewish survival and defense has precluded up till now the taking of students' problems seriously on the part of the Jewish organizations. Some programs have been carried out by Jewish religious bodies, Hillel, and increasingly other agencies, but with apparent not too great effectiveness. As Prof. Leonard Fein of MIT has noted,

"We seek to convert student to forms that have little to do with his positions and understandings. We patronize the young because we don't have anything ~~to~~ really to say to them. In patronizing the student we are wasting the richest potential resource. whose value to us might be precisely his ability to help define the

the present message of Judaism".

There is need for new movements and institutions in which students participate in defining the message of Judaism, and that enable him to ~~express~~ articulate and act out values, to experiment with methods for generating social and interpersonal concerns.

Third, it is a great tragedy that many young people feel compelled to choose between Jewishness and concern for mankind. The basic moral principles of Judaism are relevant, and the moral insights and historic experience of Jewry can serve as a guide to some of the great issues of the day - Vietnam, Biafra, racial justice, anti-poverty efforts, apartheid, nuclear disarmament, economic development.

In the conviction that Judaism can make a contribution ~~to~~ in the contemporary struggle to humanize life, a number of us in the Jewish community have set about to create together with young Jewish leaders two structures which we hope will become responsive to the needs we have just discussed: the first is that of National Jewish Urban Foundation, which in addition to serving other purposes such as aiding the Jewish poor as well the poor and deprived of other communities, will become a vehicle for leadership training and community organization work for young, competent Jewish activists. The second, which is still in the drawing board stages, is the creation of a Jewish World Service, modeled on the pattern of Church World Service and Caritas International. This we hope in time will become the tangible expression of the prophetic universalism of Judaism. which is so anonymously alive among our young.

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DISCUSSION GROUPS

Group I - Room 162

Barry, Colman
Blake, Eugene
Paul, Kenneth
Phillips, Mrs. Morton
Ream, Norman
Shannon, James
Sullivan, Leon
Tanner, Eldon
Tuller, Edwin

Group II - Room 128

Davis, Charles
Evans, Joseph
Flemming, Arthur
Hanson, Mark
Haughey, John
Mathews, James
Preus, David
Rudin, Jacob
Wedel, Cynthia
Yzermans, Vincent

Group III - Room 130

Barr, Browne
Henry, Hayward
Hines, John
Hudnut, Robert
Scharper, Philip
Tanenbaum, Marc
Tobin, Mary Luke
Webber, George
Wessler, Arnold

Group IV - Room 145

Cogley, John
Day, Peter
Greeley, Andrew
Marshall, Robert
Perry, Harold
Raines, Robert
Shapiro, Max
Thompson, William
Williams, Colin

Group V - Room 147

Jick, Leon
Motter, Alton
Nerin, William
Powell, Robert
Richardson, Bobby
Routh, Porter
Smith, John
Wexler, Mrs. Paul
Young, Andres

Conference Participants

<u>Room</u>	<u>Name</u>	<u>Address</u>
161	Barr, Dr. Browne	Pastor, First Congregational Church Berkeley, Calif.
160	Barry, Dr. Colman	President, St. John's University Collegeville, Minnesota
150	Blake, Dr. Eugene Carson	General Secretary, World Council of Churches, Geneva, Switzerland
158	Cogley, Mr. John	Editor, Center Magazine, Center for Study of Democratic Insitutions, Santa Barbara, Calif.
157	Davis, Dr. Charles S.	Professor of Theology, University of Edmonton, Edmonton, Alberta
156	Day, Dr. Peter	Chief Ecumenical Officer, The Episcopal Church of the U.S.A., 815 Second Avenue, New York, N.Y.
146	Evans, Dr. Joseph H.	Secretary, The United Church of Christ, New York, N.Y.
144	Flemming, Dr. Arthur S.	President, National Council of Churches 475 Riverside Ave., N. Y.
143	Greeley, Rev. Andrew M.	Pres. Macalester College, St. Paul Program Director, National Opinion Research Center, University of Chicago, Chicago, Illinois
142	Hanson, Mr. Mark	Student, Union Theological Seminary, New York, N. Y.
141	Haughey, Rev. John	Associate Editor, American Magazine, 106 W. 56th St., New York, N.Y.
140	Henry, Mr. Hayward	National Chairman, Black Unitarian Universalist Caucus, Boston, Mass.
139	Hines, Rt. Rev. John E.	Presiding Bishop, The Episcopal Church of the U.S.A., 815 Second Avenue New York, N.Y.
138	Hudnut, Rev. Robert K.	Pastor, St. Luke Presbyterian Church, 3121 Groveland School Rd. Wayzata Minnesota
137	Jick, Dr. Leon	Dean of Students, Brandeis University 47 Meriam Street, Lexington, Mass.
136	Marshall, Dr. Robert J.	President, Lutheran Church in America, New York, N.Y.
135	Mathews, Rt. Rev. James K.	Bishop, United Methodist Church, 755 Commonwealth Avenue, Boston, Mass.
134	McKay, Dr. Arthur R.	President, McCormick Theological Seminary, Chicago, Illinois
133	Motter, Dr. Alton M.	Executive Director, Minnesota Council of Churches, 122 W. Franklin, Minneapolis, Minnesota
132	Nerin, Father William F.	Community of John XXIII (floating congregation), Oklahoma City, Okla.
131	Paul, Mr. Kenneth	Teacher, P.O. Box 369, Concord, New Hampshire, Dartmouth Valdictorian 1969
155	Perry, Rt. Rev. Harold	Auxiliary Bishop, Ursuline Academy, New Orleans, Louisiana
129	Phillips, Mrs. Morton	Columnist (Abigail Van Buren), St. Paul, Minnesota
127	Powell, Mr. Robert	Immediate Past President, National Student Association, Cranbury, N.J.

Conference Participants

<u>Room</u>	<u>Name</u>	<u>Address</u>
120	Preus, Rev. David W.	Pastor, University Lutheran Church of Hope, Minneapolis, Minn., Vice President American Lutheran Church, Mpls., Minn.
125	Raines, Rev. Robert A.	Pastor, First United Methodist Church, Germantown Ave., Phila., Penna.
124	Ream, Rev. Norman S.	Pastor, First Congregational Church, Wauwatosa, Wisconsin
123	Richardson, Mr. Bobby	Scout, New York Yankees; National Representative, Fellowship of Christian Athletes; Director, Community Relations, Liberty Mutual Life Ins., Sumter, S.C.
122	Routh, Dr. Porter	Executive Secretary, Southern Baptist Convention, Nashville, Tenn.
121	Rudin, Rabbi Jacob P.	President, Synagogue Council of America New York, N.Y.
120	Scharper, Mr. Philip	Editor-in-Chief, Sheed & Ward Publishers New York, N.Y.
119	Shannon, Dr. James P.	Vice President, St. John's College Santa Fe, N.M.
118	Shapiro, Rabbi Max A.	Rabbi, Temple Israel, Minneapolis, Minn.
117	Smith, Dr. John Coventry	General Secretary, Commission on Ecumenical Mission and Relations; Immediate Past Moderator, United Presbyterian Church in the U.S.A., New York, N.Y.
	Sullivan, Dr. Leon H.	Pastor, Zion Baptist Church, Phila. Penna.; Founder, Opportunities Industrialization Centers, Inc.
115	Tanenbaum, Rabbi Marc H.	Director, Interreligious Affairs, American Jewish Committee, New York, N.Y.
114	Tanner, Mr. N. Eldon	President, Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah
112	Thompson, Dr. William P.	Stated Clerk, United Presbyterian Church in the U.S.A., Philadelphia, Penna.
111	Tobin, Sister Mary Luke	Superior General, Mother House of the Sisters of Loretto, Nerinx, Ky.
110	Tuller, Dr. Edwin H.	Executive Director, American Baptist Convention, Valley Forge, Penna.
109	Webber, Dr. George W.	President, New York Theological Seminary New York, N.Y.
108	Wedel, Dr. Cynthia	Associate Director, Center for Voluntarism, NTL Institute for Applied Behavioral Science, Washington, D.C.
107	Wessler, Rev. Arnold A.	Administrative Assistant to the President, Lutheran Church--Missouri Synod, St. Louis, Missouri
106	Wexler, Mrs. Paul J.	Academy for Educational Development, Inc., New York, N.Y.
105	Williams, Rev. Colin W.	Dean, Yale Divinity School, New Haven, Connecticut
103	Young, Rev. Andrew J.	Executive Vice President, Southern Christian Leadership Conference, Atlanta, Georgia
101	Yzermans, Rev. Vincent A.	Pastor, St. Rose of Lima, St. Paul, Minn.

Shannon - I

- reconciliation
- danger venerate system
- WCC, SCLC, OIC
- racism - sense of outrage - [
- investment - reparation - stewardship - low-cost housing -
- war - range of views - unilateral pull out - killing men as a matter of national policy

WFOCU - II

- what is our situation? what can we do?

- overorganized old, underorganized new
- inadequate paymen
- underorganized Am. society, world problems
- ★ radical change costly; not presume cost for itself
- asset - people more Methodist churches than post-offices
organize politically.

- within religious context
- ecumenism - not really tried [ongoing group - lay group]
- education, motivation - train change agents
national teams of experts -

- use existing materials more effectively
- world justice & development
- HOUSING
- vicinments,
- NATIONAL PRIORITIES - raise taxes
- experimental ministries - involve youth
- work ^{with} others - Urban Coalition

> SHARPER - III

- covenant people - priestly people - reflect love, mercy, justice
- God's agenda - unfinished business from past
poverty, illiteracy,
race
militarism

issues are clear, moral-religious problems

- more adequate, realistic training of clergy - dance bet. faith & life
- continuing education for clergy - interdenominational (no titles)
- [instrument of social change]
- religious education -
- worship - eternal exercise
- church - task-force
- power - stewardship - moral audit investment - expenditure
 - \$1 for community or used expenses for every one spent on themselves
 - money needed in black community lobby; legal, medical, administrative - SKILL BANK
- Heavy - Puerto Rican, Mexican, Indian, white
- ☐ NATIONAL PRIORITIES - 1) problem within churches, Synagogue, our own lives
- creation of a lobby - covenanted community of concern

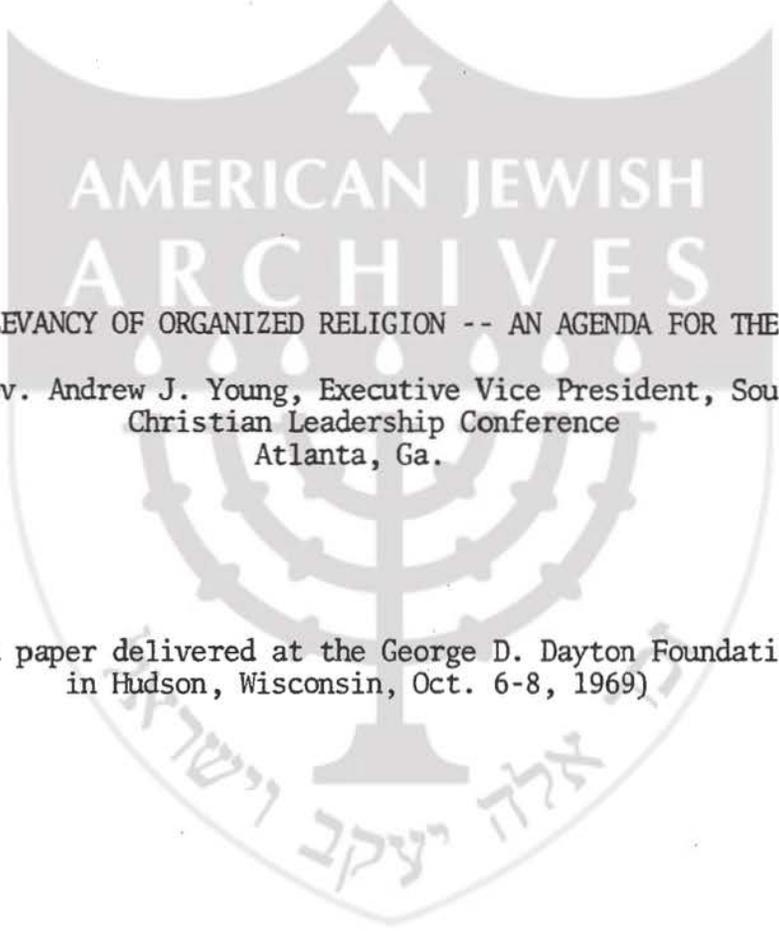
IV - Bob MARSHALL

- cluttered focus, tensions, anger
- youth - no consistent trend; trying to outpace future
- develop better understanding.
- awakened conscience - war, racism, destruction of environment
- modesty in church statements
- funds declining
- reclaim American religion - not leave to John Birch - liberty & justice for all

V - PORTER ROYER

- race, generation gap, war, desegregation, excessive emphasis on process





AMERICAN JEWISH
ARCHIVES

"THE RELEVANCY OF ORGANIZED RELIGION -- AN AGENDA FOR THE FUTURE"

By Rev. Andrew J. Young, Executive Vice President, Southern
Christian Leadership Conference
Atlanta, Ga.

(Synopsis of a paper delivered at the George D. Dayton Foundation Conference
in Hudson, Wisconsin, Oct. 6-8, 1969)

Without some organization, a religious man, however saintly, has very limited influence of any kind even upon his contemporaries, let alone upon succeeding generations. If a religious man's influence is confined to that which he himself can do person by person, he is limited by simple arithmetic. Even a simple organization, such as Jesus used--12 apostles and 120 disciples sent out to heal and preach--multiplied his influence by geometric rather than arithmetic progression.

This is not to say that the message remains as pure and powerful when it is organized or that the message is neither distorted nor perverted by the fact of organization. But without organization to follow up, no man's influence, religious or otherwise, becomes very significant. The process may be more or less spontaneous, but it must recur if the original source of inspiration is not to be forgotten and lost.

Organized religion has produced cultures and is always affected by the culture it has at least in part produced. Organized religion has been relevant in popularizing and upholding private and public morality and very often has been the matrix out of which new saints and philosophers have risen. Jesus himself is unthinkable without the organized synagogue and the tradition of the pharisees.

The World Council of Churches is an illustration of an organized Christian body that is doing something to be relevant to the future of man. The present program of the World Council may be divided into six major emphases:

1. In cooperation with the Pontifical Commission on Justice and Peace of the Roman Catholic Church, the World Council is committed to a three-year crash program to inspire, instruct and convert Christians all over the world to make their specific contribution to world peace. This program aims in the churches of the poor to replace resentment with hope, and frustration with commitment to viable plans. In the affluent nations and in the affluent parts of single nations, the task is to make Christians understand that all men are their neighbours and that there will be no peace without economic justice world-wide.

2. The Department of Church and Society of the World Council (with Roman Catholic participation) is launching a five-year program of study now entitled "The Future of Man and Society in a World of Science-based Technology." The specific contribution of this effort will be to try to marry accepted and acceptable moral and spiritual values and aims with the actions of men who are already determining man's future by their scientific, engineering and administrative decisions.

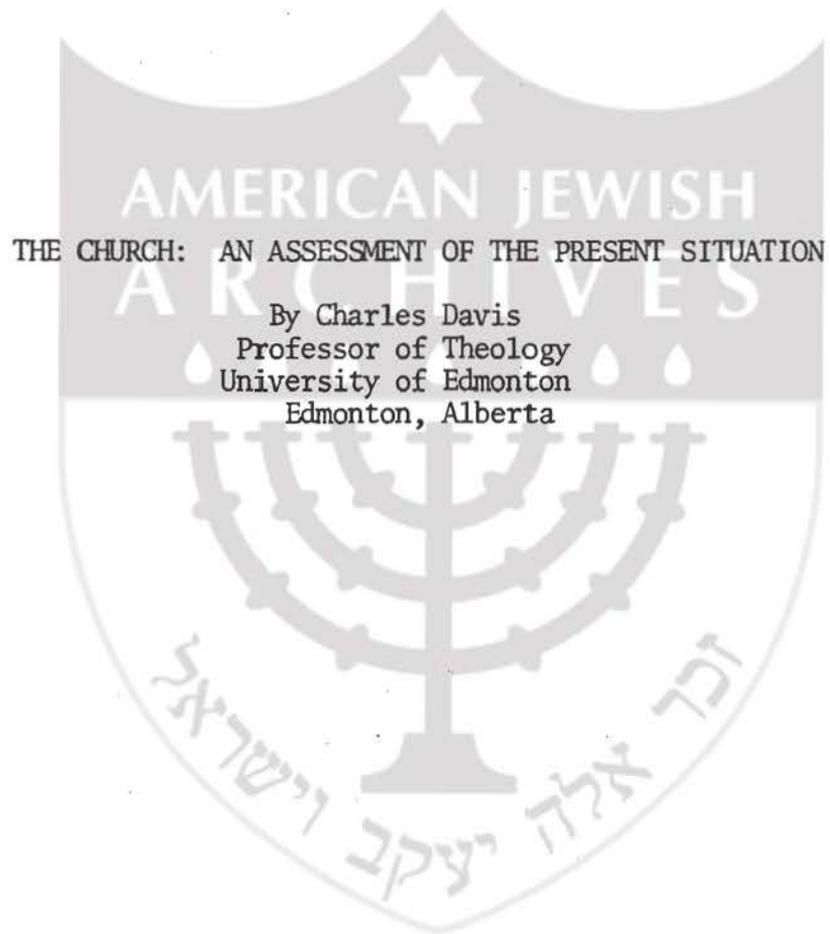
3. The World Council has established a new department of education. It will be concerned with general education, Christian nurture from generation to generation, and theological education in its broadest sense, including the sophisticated education of adult leaders of churches, ordained and unordained.

4. The World Council has begun a program to concentrate on the study of man. A lecturer from Oxford has given up his distinguished post to come to Geneva for five years to be the stimulator, catalyst and coordinator of this program. A wide variety of disciplines will be brought into collaboration. Anthropologists and other social scientists need to stimulate theologians and philosophers, moralists and politicians, and to be stimulated by them in return.

5. The World Council is inaugurating a five-year program to combat racism. There have been sharp changes in attitude among colored peoples (particularly black peoples) which challenge the goal of "equality and integration" which had earlier been accepted as the right and Christian position.

6. The World Council plans a study of worship and its relevance to Christian morality. This program of concentration on the mysteries of worship and its new difficulties in a secularized age may well be the Council's most important cutting edge. So long as the church is an instrument to bring men into contact with God in the fullness of his revelation of himself and of his infinite mystery, there is the hope that men will have new visions of meaning for their lives and will dream new dreams for their future.





THE CHURCH: AN ASSESSMENT OF THE PRESENT SITUATION

By Charles Davis
Professor of Theology
University of Edmonton
Edmonton, Alberta

Although Christ has promised to be always with His Church, the promise does not guarantee the survival of any particular form of the church. That the church should be an unpopular minority is of itself no reproach. The success of the Church does not lie in popular approval, worldly power, large numbers, let alone in fine buildings and flourishing investment. Men turning their back on the Gospel and going their own way is not necessarily a failure of which the Church should be ashamed.

The Church fails only if it becomes corrupt when judged by the Gospel. The present failure of the Church is its corruption; namely the attitude and actions of those who call themselves Christian and claim to represent Christ do not correspond to the Gospel.

The Church is corrupt in two ways: It has made its own institutional existence and authority absolute, an end not a means, and thus subordinated the Gospel and the Kingdom of God to the transient needs and privileges of an historical and social institution. Second, it has failed, not sporadically and personally, but consistently and institutionally in faith, hope and love.

When the Church makes itself an absolute, it becomes a powerful factor in enslaving men and destroying their freedom. While there are also evidences of compromise in the Protestant churches, it is undoubtedly in the Roman Catholic Church that ecclesiastical institutions have been made absolute in a thorough-going, systematic way, which in principle outlaws radical reform.

The Church has failed in faith by constantly distorting truth to suit its institutional ends; it has used whatever power it had to suppress inquiry; it has condemned or hampered many of its thinkers. Despite all the efforts to alter this spirit, institutionally it remains dominant. The Church has failed in hope because fear not joy dominates its life. And the Church has failed in love, because it puts its institutional needs before persons.

Why has the Church failed?

The Church has failed because in making its own institutional privilege its primary concern, it has resisted, and still to a great extent resists, the various social revolutions which mark the history of modern Western society.

The first revolution which the Roman Catholic Church failed to meet was the scientific revolution of the latter part of the 17th Century. The Church, which had condemned Galileo fifty years before, was simply incapable of meeting the challenge. In the area of the social and political revolution, the Church opposed the process of change. It supported the political establishment and resisted and condemned the modern freedoms.

How can the Church succeed? If by "Church" we mean the social body called the Roman Catholic Church, then I personally do not think it can succeed. The changes required for its reform are so radical that were they achieved the Church would lose its distinctive features.

The first, fundamental change required is the reversal of the priority given to the institution. Putting the institution first has been the source of the Church's corruption; dethroning it is the first requirement for the Church's reform. The institutional form of the Church in its entirety should be regarded as changeable.

Laity, priests and bishops must actively rebel against the present structure, demythologize it and break its hold. This active insurgence against the present corrupt and hampering structures needs to happen on every level of Church authority.

The First Vatican Council with its definition of Papal supremacy and infallibility was a counter-revolutionary reassertion of authority against a changing world and essentially negative reaction to the social, religious and intellectual demands of the time.

In response to the Industrial Revolution, the Papal social encyclicals have in general been too cautious and conservative, over-anxious to preserve the stability of the status quo and too eager and sweeping in their condemnations of communism and socialism.

The Second Vatican Council released tremendous reforming forces within the Church and succeeded in bringing about many changes: doctrinal, liturgical, and practical. But they have not succeeded in dislodging the existing power structure nor in changing the institutional form of the church nor in bringing about any renunciation of absolutist claims. The fundamental corruption remains untouched.

The authority of the Pope must be decisively and finally repudiated. It is wishful thinking to suppose that an authoritarian structure, entrenched for centuries and with its authority supported by dogmatic definitions, is going to relinquish its hold and repudiate its claims without active and open resistance.

The present institutional set-up of the Church is clericalist, top-heavy, and remote from the people and their social struggle. It is rigid, conservative and counter-revolutionary by its involvement with the economic and political establishment and by its concern for institutional stability.

From the break-up of the present institutions, elements will survive and usefully serve the Church of the future. By itself, the so-called underground or "free church" is too formless. While at present it serves a very necessary function, it will need in the future to join up with what remains from a radical upheaval in the major Christian denominations.

The Church, then, will succeed in the forthcoming world community: first, by the widespread formation of radical Christian communities or a personal type; and second by a break-up of the present institutional structure of the churches, which will free elements of meaning and organization for use in reshaping the wider Christian community.



AMERICAN JEWISH
ARCHIVES

THE RELEVANCY OF ORGANIZED RELIGION

- AN AGENDA FOR THE FUTURE

By Eugene Carson Blake
General Secretary, World Council of Churches
Geneva, Switzerland

זכר אלה יעקב וישראל

In spite of all that can be said about the failure of organized religion to be relevant in today's world, I must begin with the affirmation that organized religion has been extremely relevant to me personally. The truth of the matter is that most of what I am and may become I owe to organized religion.

Organized religion has been the preserver of values and much of what is worthy in Western culture. It was organized religion that made possible the acceptance of the law of the land in much of the South following the enactment of the Civil Rights Act of 1964.

The Church's failure to be relevant begins at the point where we move beyond the relationship of the individual to God and ask questions of social relationship. Organized religion serves well as the maintainer of culture, but falters in her prophetic judgments upon culture.

The Southern Christian Leadership Conference is an example of organized para-religious institutions in which there is a constant struggle to continue to "break down the dividing wall of hostility," which separates man from God and from his brothers.

Things looked dark for us on that Good Friday in 1963 in Birmingham, Alabama, when with all our funds gone, Martin Luther King decided that instead of going north to raise funds, he would join his followers in jail, thereby suffering at the hands of the civic bastion of segregation.

It was not long before the entire city rose up from its grave of fears and gave witness to the social significance of the resurrection. Had there not been a voluntary assumption of the sufferings of Birmingham's black citizens by Dr. King, had there been no crucifixion, there could be no resurrection.

The relevance of organized religion is still dependent upon a willingness to suffer for what is right. God's action is the action of the suffering servant.

A national religious body must prepare itself not only to minister to its constituent members, but must confront the "principalities and powers" of Dow Chemical Corporation, the United Fruit Company, the Pentagon, and any administration in power. This cannot be a casual "safe" ministry. An institution must also risk death in order that it might rise again.

Would it not be more consistent with the precepts of organized religion were we to invest in low-cost housing for the poor at a federal guaranteed interest rate of 7 1/2 percent than to invest in the murderous productions of Dow Chemical Corporation, Lockheed's bombings or the exploitation of the resources of our brothers in Latin America, Asia, and Africa at 12 or 15 percent? The corporate wealth of organized religion could put an end to hunger, ill health and poor housing the world over.

The last 300 years have seen the Christian nations of the West move from chattel slavery to the political slavery of colonialism, which gives all the

credit for industrial and technological advance to the Puritan ethic of industry and frugality, with barely a mention of 50 million slaves who came to this country and by their sweat and blood created the accumulation of capital which ultimately produced this affluent society.

When Gulf Oil automated its refineries in Curacao on the north coast of South America, it took no consideration of the fact that one-fifth of the work force of that tiny country would be left unemployed by such mechanization. Within a month, there was massive rioting in what had been a tropical paradise. A church awakened to the needs of the brethren might have interceded with Gulf Oil and worked out a plan for development which would have expanded the economy of the country and yet enabled Gulf to make whatever technological changes necessary for them to remain competitive.

An organized religious force could exercise tremendous influence for good in our highly competitive economy. Just the thought of hundreds of religious folk switching from Gulf Oil to Shell Oil would bring a willingness to negotiate.

To be relevant in an international arena, organized religion must be an advocate for the poor.



THE FUTURE OF ORGANIZED RELIGION

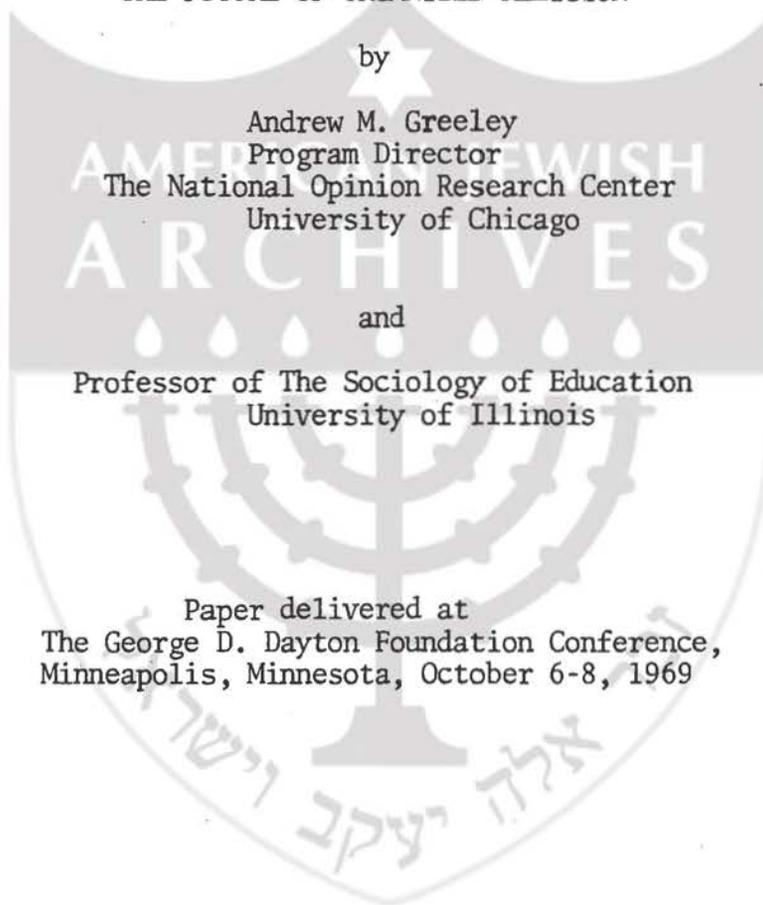
by

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The National Opinion Research Center
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and

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Paper delivered at
The George D. Dayton Foundation Conference,
Minneapolis, Minnesota, October 6-8, 1969



Organized religion is not in very serious trouble, at least in no more trouble than it has been in the past. There is nothing in either the theory or the empirical findings of contemporary sociology which would lead us to think that our era in this respect is different from any other era.

There are no theoretical grounds to expect a decline in religion. The sacred and the secular have coexisted for a long time and show every inclination to continue to coexist. Not only will religion continue, but organized religion will continue, though one does not necessarily conclude that the present religious organizations will continue.

Nothing is more irrelevant for the churches than the relevant, that which is most fashionable at the present time -- for that which is more fashionable today will be out of fashion tomorrow. It is necessary for the organized church to realize that to a considerable extent each new generation has to make its own religious decisions.

Whatever one may say about its abuses and extremes, psychoanalysis has made possible considerable personal growth for many people, a growth which involves death and resurrection -- a putting off of the old man and the putting on of the new. There ought to be rejoicing in organized religion when it is noted that the issue of death and resurrection and the issue of transcendence seem to be once more among the principle issues that must be faced. Religion is not only free once again to compete in the open marketplace of interpretive schemes; it can also provide a high quality product, a product toward which there seems to be a sustained predisposition in substantial numbers of mankind.

Concern for doctrinal orthodoxy is not a complete waste of time, but when it becomes an obsession, when the preservation of the exact wording or interpretive schemes takes all the life and vitality out of these schemes, then clearly something inappropriate has happened. Nor does one need to assume that in an apparent conflict between scientific findings and a rigid orthodoxy, the only choice is to jettison orthodoxy.

One of the basic reasons for the defensiveness of churches on doctrinal matters was the fear that in any dialogue between science and religion, religion was bound to come off second best. The trouble with the defenders of the faith is that they did not have enough faith.

Another critical issue which the organized churches must face is modern man's quest for community. Underground ecclesial groups are underground precisely because the above ground congregations look with suspicion upon small, informal and intimate ecclesial groups. The critical question is whether organized religion is ready to face the fact that some underground communities may indeed represent the authentic working of the Spirit who still blows whither He wills.

Far from being afraid of proliferation of ecclesial communities, the churches should do everything possible to facilitate such groups, while at the same time warning them of the dangers of manipulation and regression to infantile behavior. As the inclination to see heresy everywhere puts the churches on the defensive

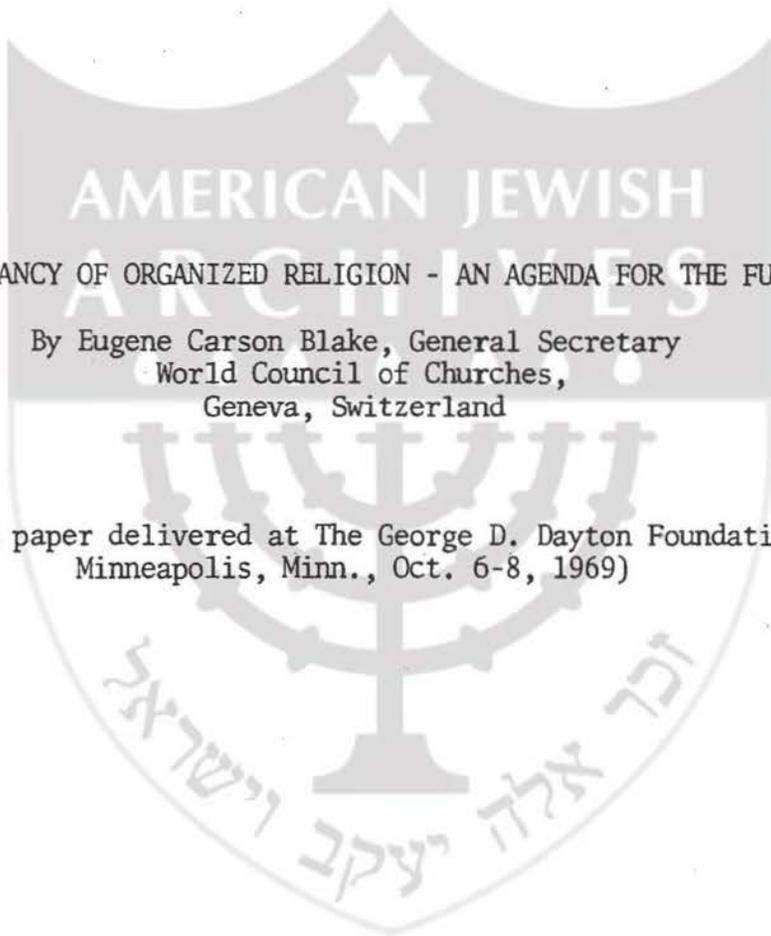
in matters of faith and meaning, so the temptation to see schism everywhere has put the churches on the defensive in matters of love and community.

The human race is badly fouled up on matters of sexuality. The Freudian insight has produced a revolution, which, for all its aberrations, holds great promise of decreasing the level of confusion and sickness which affects human sexuality. The love of Christ for His Church is so intertwined in the New Testament with the love of husband for wife that one simply cannot understand how the church could possibly not rejoice in the Freudian revolution.

Contemporary man is also looking for unity with the physical world. He wants to recapture a sense of oneness with his own emotions and with the basic forces of the universe which he feels surge up in his emotions.

The Pentecostal hysteria, rock mass, folk music, guitars, to say nothing of astrology, divination, and oriental mysticism are all a judgment on the Western churches for their failure to respond to man's yearning for the sacred and the ecstatic. The churches once again did not have the courage to believe in themselves or the best of their own traditions. They thought that there was no room for the mystical in an age of science or for the sacred in an age of reason. Now, when the mystical and the sacred reappear again, and with a vengeance, the churches are caught off guard. They had always argued that not by cold reason alone does man live, and now find themselves surprised to learn that they were right.

If our predictions about the challenges of the future are correct, the churches will have to be flexible, confident, experimental, and open-minded in their structures. They will have to engage in constant dialogue with the leading ideas of their time, yet not in such a way as to presume that such ideas at a given time are automatically superior to their own vision. The church will have to facilitate and encourage the proliferation of various small ecclesial communities within their structures, rejoicing in diversity and plura-formity. Organized religion, therefore, will not cease to be organized, but will be better organized.



AMERICAN JEWISH

"THE RELEVANCY OF ORGANIZED RELIGION - AN AGENDA FOR THE FUTURE"

By Eugene Carson Blake, General Secretary
World Council of Churches,
Geneva, Switzerland

(Synopsis of a paper delivered at The George D. Dayton Foundation Conference
Minneapolis, Minn., Oct. 6-8, 1969)

זכר אלה יעקב וישראל

I call to your attention at the beginning the precise terms of the assignment given to me. The three key words are: relevancy, organized, and future. Let us examine them, but not in order.

We are thinking here about organized religion. We are not considering the effect of Buddha, or of Jesus, or of St. Francis on the lives of their contemporaries or their followers. We are thinking rather of the effects on man and society of a group of Buddhist monks who have come together for prayer in a monastery in Ceylon or Tibet. We are thinking of the effects on the life of men of the congregations of professed followers of Jesus who have built a church and gather there each Sunday for songs and prayers, for sermons and sacraments. We are not thinking of the direct and amazing influence of St. Francis as he walked along the dusty roads of Italy followed by a few ragged men opening men's eyes to God and nature so that their whole lives were reoriented. We are thinking of the Franciscan Church of the Annunciation in Nazareth and of the headquarters of the Society of Jesus in Rome or of the London missionary society.

The organization of religion takes many forms, but it is not a sociological analysis of these forms with which we are here concerned. It is rather the sharp contrast between faith, prayer, and the service of God which seems entirely spontaneous because of some direct response to God and the many ways which men have organized themselves to repeat the acts, to say the prayers, to tell the story, and to do the things that the spontaneous original did at the first either without religious organization or even perhaps in spite of it.

In our secularized society organized religion is not very well thought of. There is a general mood of anti-establishment which focuses upon religious establishment too and is repelled by what is seen. Having spent my adult life in the service of organized Christianity, I nevertheless do not want to appear over defensive of it. But I do suggest that there is a great deal of nonsense spoken against organized religion. Without some organization a religious man, however saintly, has very limited influence of any kind even upon his contemporaries let alone upon succeeding generations. This is a simple question of mathematics. If a religious man's influence is confined to that which he himself can do person by person, his influence is limited by simple arithmetic. But even a simple organization, such as Jesus used, 12 apostles and 120 disciples being sent out to heal and preach multiplied his influence by geometric rather than arithmetic progression.

This is not to say that the message remains as pure and powerful when it is organized. This is not to say that the message is neither distorted nor perverted by the fact of organization. But I do say that without organization to follow up, no man's influence, religious or otherwise, becomes very significant. At the least the story tellers must be told the story. At least the acts and rites of memory must be performed. At least new followers must be recruited. This process may be more or less spontaneous, but it must recur if the original source of inspiration is not to be forgotten and lost.

The second important word is relevance. "The relevance of organized religion". I remind you that relevance itself has no moral content. The widespread feeling that organized religion has much less effect, either good or bad, than it used to upon man in our western society is welcomed as a fact by some and

regretted by others. Organized science, organized government, organized business enterprise, organized education, organized technology, organized communication, organized politics, seem to be much more influential upon modern man than organized religion. Is this good or bad? If organized religion is responsible for the recent clashes between protestants and Roman Catholics in Northern Ireland, most of us would say, it would be better if organized religion were totally irrelevant. And this is the general attitude of the secular mind. The European wars that followed the Reformation, the Crusades, the Jihad appear to marxists and many liberal humanists as being the typical negative kind of relevance of organized religion. But there are all sorts of other influences of organized religion. Neither Raphael nor Rembrandt would have painted so well without the religious inspiration of Rome or Geneva. Organized religion has produced cultures and is always affected by the culture it has at least in popularizing and upholding private and public morality and very often has been the matrix out of which new saints and philosophers have risen. Jesus himself is unthinkable without the organized synagogue and the tradition of the Pharisees. Neither history nor the present day gives any strong ground to suppose that suddenly religion has become irrelevant. Whether the influence of organized religion is good or bad is an entirely different question. Whether the Christian Church is as relevant as the Christ it worships and professes to serve, is actually an irrelevant question. The real question of this consultation is whether now and in the future organized religion is important or not, whether it has been outgrown or remains a withered appendix with no useful function only flaring up now and again needing to be soothed or cut out of the body of mankind.

This leads to the third important word, future. "The relevance of organized Religion, an agenda for the future." Ever since Darwin, the influence of the future has intensified in the modern world. Our topic takes it for granted that the future is important. There have been times when the past was thought to be much more important than the future. There are pocket cultures today in various isolated parts of the world where repetition is thought to be preferable to any innovation for any future result. There have been periods in which history, past or future, seemed much less important to most men's thinking than it does today.

Among the so-called "high" religions Judaism and Christianity, due to their common scriptural base, take a linear view of history rather than the circular view familiar in ancient Hindu or Greek religions. According to the Hebrew scriptures, history has a beginning, an ultimate meaning and a consummation. It has an end, a telos not simply a finis. This history finds its meaning in the relationship of individual men and women, and the nations that are composed of them, to a God who is understood as the transcendent Creator, Redeemer, and Judge.

Within this linear conception of history there has been room for concepts as different from each other as romantic utopianism on the one hand and radical escapism (the monastic ideal) on the other. Organized Christianity at its most fruitful periods has kept in tension such pairs of complementary concepts as "the Kingdom of God on earth" and "individual Salvation in heaven"; heaven and hell, general utopianism and the narrow way to life which but few are able to find; materialism and asceticism; individualism and socialism; man as helpless

235 member churches
80 countries

sinner and man as potential son of God.

But with all these variations the ruling concept has been a concept of human history as going towards the end which God its creator has planned for it. And even in the extreme form of Calvinist belief in the almighty sovereignty of God, Christianity's effect has been to inspire men by fear and hope to respond to God's will and to work out the salvation which God offers. The history of man, according to Christian revelation is of ultimate import but finds that importance because of its relationship to the transcendent God over and above that history who is made known in Jesus Christ within that history. The future, because it is in the hands of God, transforms the quality of the present and illumines the meaning of the past.

* * *
AMERICAN JEWISH
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Within this general understanding of the topic let me use the rest of this paper to outline the present plans and purposes of the World Council of Churches as a concrete illustration of what one organized Christian body is doing in order to be relevant to the future of man. But let me first note briefly two characteristics of the present moment, which, taken together, are the cause and stimulation of these particular plans and programmes.

The first of these is the amazing technological development of this century. What was science fiction until 10 or 15 years ago became a reality on July 20. It has now been proved that man can dominate his environment with his science-based engineering and administrative techniques. Man can do technically almost anything he conceives and believe is worth doing. Communication, production of goods, and transport are transforming the earth into a single interdependent neighborhood. Furthermore, man has the tools with which to destroy it all and to end human history. This all is fact and needs no development or illustration by me to prove it.

The second characteristic of this moment of human history is that these same men who now can do almost anything which technically they conceive, are more and more confused as to their values. Nihilism appears to be more and more popular. The pendulum of western civilization's ultimates has swung widely between theism and atheism, agnosticism and existentialism, materialism and despair, until nihilism seems the only sensible option. This intellectual and moral confusion appears in all the world societies and cultures. It is not simply phenomenon of a decaying Christian culture as the marxists would have it. China and Russia are just as much confused as everybody else. It is not a phenomenon of the north alone (the technologically advanced affluent societies); new nations of the third world can find no adequate reason to sacrifice for their own future. Stalinists and Birchites both know that their programmes make no sense at a moment when a sense of direction for the future is deeply needed. Most men find nothing to move them but nostalgia for an irretrievable past when things were simple, and right was right and wrong was wrong.

The World Council of Churches is composed of active member churches from all the major cultures of the world except that of mainland China. They have in common faith in Jesus Christ. The World Council of Churches is committed to the unity of the Church, but only as its faith is cosmic enough to enable Christianity to be equally committed to the community of the world. It is against sectarianism and triumphalism. It is committed to a unity which is not uniformity but a pluriformity which respects the various identities that make up mankind. Recognizing the fact that Christians are a minority in the world, it seeks to find the way to be faithful to Jesus Christ, and yet humble enough to learn from all men, religious and anti-religious, so that there may be a community of all mankind. It sets this hope in a context not of romantic utopianism but rather in the context of faith in God and a realistic appraisal of man's radical sinfulness and potential virtue.

The present programme of the World Council of Churches may be divided into six major emphases as follows:

1. In cooperation with the Pontifical Commission on Justice and Peace of the Roman Catholic Church, the World Council of Churches is committed to a three year crash programme to inspire, instruct and convert Christians all over the world to make their specific contribution to world peace. In the affluent nations and in the affluent parts of single nations, the task is to make Christians understand that all men are their neighbors and that there will be no peace without economic justice world-wide. The programme aims in the churches of the poor to replace resentment with hope and frustration with commitment to viable plans. More and more economists and politicians are agreeing on what must happen if the second development decade is not to end as dismally as the first. But so far there is neither sufficient vision nor morality to motivate men to avoid catastrophe let alone, to establish peace. Fear and distrust make this programme very hard to begin. Pope Paul VI said that "Development is the new name of peace". But many suspicious men are cynically saying "Development is the new name for colonialism and exploitation". Some say we are utopian romantics. We say that all that is required is for men to expand their best morality to the world-wide scale which the "global village" now demands. In the United States this programme of the W.C.C. for Justice and Peace will appear as the joint programme of the National Council of Churches and the National Conference of Roman Catholic Bishops. In the United States such a programme must work closely with the institutions of Judaism and those of secular humanists. In other countries of collaboration of Buddhists must be sought. In still other countries Islam will be the chief religious collaborator. In India Hinduism. In the socialist world the effort must be pressed for dialogue and cooperation with marxists. Everywhere there is demanded close working relations with governmental and intergovernmental agencies. If this programme is only partially successful, it will nevertheless prove the relevance of organized religion to man's most pressing problem.
2. The Department of Church and Society of the World Council of Churches (with Roman Catholic participation) is launching a five year programme of study now entitled "The Future of Man and Society in a World of Science-Based Technology". Included here will be an examination with physical

scientists, social scientists and all kinds of engineers, the questions of cybernetics, environment pollution, population controls, genetics, etc. etc. The specific contribution of this World Council effort will be to try to marry accepted and acceptable moral and spiritual values and aims with the actions of men who are already determining man's future by their scientific, engineering, and administrative decisions. The point here is to ask the right questions in time if it is not already too late. It is not proposed that the religious forces should repeat in an amateur way what is being done by universities, governments and the specialized agencies of the United Nations. It is proposed that without religious participation in plans for the future, the future will be a catastrophe for man.

3. The World Council of Churches, has, despite its financial limitations, established a new department of Education. It is a small operation as world operations go, but it can be important because of its relationships with UNESCO and with the manifold operations of the churches in Educational institutions all over the world. Three interrelated kinds of education are bound together in a single overall concern: general education, Christian nurture from generation to generation, and theological education in its broadest sense, including the sophisticated education of adult leaders of the churches, ordained and unordained. General education, its values and methods is clearly the chief bottle-neck to development and peace. A small staff, soon to be augmented by a likely merger with the World Council of Christian Education, will develop conferences, consultation, and seminars world-wide, to help in the mammoth task of the re-education of mankind. Within that goal is the re-education of Christian educators everywhere. Paulo Freire of Brazil, now teaching at Harvard, comes to us in January to round out as "senior consultant" an already distinguished staff. For education is a six continent task. No advanced nation has the models yet upon which mankind dare build.
4. A year and a half ago when the staff of the World Council of Churches was examining programme proposals of the various units of the Council in preparation for the Uppsala Assembly, a surprising convergence of interest and direction was discovered. All of the units were seen to be focusing their attention on the study of man. Was this just a fashion of the moment or was it a creative convergence upon man's most urgent problem, namely himself? The Uppsala Assembly of the W.C.C. decided upon the latter. What is man? How shall he think of himself? What gives man's life meaning or direction? These were judged to be the crucial questions, no matter from what starting point you began. A lecturer from Oxford has given up his distinguished post to come to Geneva for five years to be the stimulator, catalyst and coordinator of these programmes of study on man, only a few of which I have so far mentioned. Here the hope is that there may be a bringing together a wide variety of disciplines into fruitful collaboration. Anthropologists and other social scientists need to stimulate theologians and philosophers, moralists and politicians and to be stimulated by them in return. Only thus can there be found a new orientation sufficiently fixed to enable man to plan with hope and to find meaning in his life. Again the programme is a small one. Yet if the World Council is able to stimulate such thought in various centre of cultures throughout the world, it may be that some essential new insights will be discovered.

5. Last August the Central Committee of the World Council of Churches approved a new five year programme to combat racism. At the second Assembly of the W.C.C. which was held in Evanston, Ill. in 1954, the Council had developed a position on race and racism which was well ahead of its time. Many of its member churches had gone on to take some real leadership in attempting to resolve the various kind of racial conflict which were becoming more and more tense all over the world. By 1968 it was abundantly clear that race relations in the Church as well as in the world at large had got worse rather than better in a decade and a half. Although one could point to the elimination of some of the grosser sorts of discrimination in some nations such as the United States, one could note as well that there was hardening of attitude between the races in the United States as well as in South Africa, Rhodesia and in Great Britain itself. In 1968 the Uppsala Assembly had directed its new Central Committee to take up the subject anew. There were three reasons for this new effort: 1) Although the churches had been saying the "right things" about race for 15 years, no great progress toward better race relations had been made either in the church or in the world. 2) There had been sharp changes in attitude among colored peoples (particularly black peoples) which challenged the goal of "equality and integration" which had earlier been accepted as the right and Christian position. 3) Racism was now seen to be a world problem as it never had been before due to its close connection with the problems of economic development and peace. (see 1 above).

It was this latter insight which leads the World Council of Churches to focus in this period on "white racism" even though it is perfectly evident that the sin of racial pride and the practice of racial and ethnic discrimination is as varied and ubiquitous as sin itself. The coincidence, however, of political and economic power in the hands of the largely white populations of Europe and North America during the last 400 years and presently makes racism a prime and stubborn barrier to the world community that world technology now requires for peace and human survival. At a Consultation on Racism, held in London last May, the World Council of Churches gathered together forty representative leaders, lay and ordained, with either special academic competence or specific involvement in areas of racial conflict or both. Before these representatives of the churches were brought a wide variety of men and women actually involved in areas of racial conflict. They varied as widely as Father Groppi from Milwaukee and Professor Hare of San Francisco State to leaders of Australian Aborigines, Columbian Indians, and black revolutionaries from Southern Africa. Many of these invited consultants had no confidence that the Church could nor would do anything to combat racism. Most of them saw the churches and their constituency as completely involved in the "racist establishment". An added complication was that the London Consultation followed close upon the Forman confrontations in the United States, giving rise in World Council circles to the idea that the "Americans" white and black were imposing their peculiar race problem and answers (if any) upon the rest of the world. The Consultation itself was confronted with non-negotiable "demands" for large amounts of money to be paid as "reparations" by the churches because of their participation and profit from 400 years of white exploitation of the black people of the world. Due to this confrontation and the time it consumed, the consultation was unable to finish its work as it had been

planned. For this reason the resolutions to the W.C.C. were necessarily left in an unorganized form, even partly in contradiction to each other.

Nevertheless, the churchmen from all continents learned much from the London happening. Most of those present were convinced that a new programme focused on "white racism" but not excluding counter racism and other forms of ethnic was required.

I am very happy to say that after long and searching debate, the Central Committee took a responsible decision, supported by the votes of an overwhelming majority of its members, to begin a new effort to combat racism in and by the churches on a world-wide scale. It is not the place here to describe that projected programme in detail but it may be helpful to list a few of the convictions upon which the programme is based.

- 1.) Racism has been defined by the Uppsala Assembly of the World Council of Churches in 1968: "By Racism we mean ethnocentric pride in one's own racial group and preference for the distinctive characteristics of that group; belief that these characteristics are fundamentally biological in nature and are thus transmitted to succeeding generations; strong negative feelings towards other groups who do not share these characteristics coupled with the thrust to discriminate against and exclude the outgroup from full participation in the life of the community". (The Uppsala 68 Report p. 241), and by a Committee of experts of UNESCO: "Racism, namely anti-social beliefs and acts which are based on the fallacy that discriminatory inter-group relations are justifiable on biological grounds..... Racism falsely claims that there is a scientific basis for arranging groups hierarchically in terms of psychological and cultural characteristics that are immutable and innate. In this way it seeks to make existing differences appear inviolable as a means of permanently maintaining current relations between groups." (Statement on Race and Racial Prejudice, UNESCO, Paris, September 26, 1967).
 - 2.) Racism is a world problem and is therefore as important in nations of a single race or colour as it is in multi-racial societies where the problem is obvious to everyone.
 - 3.) It is likely that this recognition of the world wide scope of the problem of Racism may help those in particular areas of conflict to see their problem better and to combat racism more effectively.
 - 4.) Racism is seen as a decisive barrier to the unity and community of the Church and the World, along with ideology and poverty, and may be even more intractable.
6. Finally, let me conclude by emphasizing as a last illustrative point in the programme of the World Council of Churches, a very different kind of concern. We plan to emphasize the study of worship and its relevance to Christian morality. It is important that I should conclude in this way if for no other reason than to combat the criticism of the World Council of Churches already wide-spread, that most of what we are concerned about really has

nothing to do with Christianity as traditionally conceived.

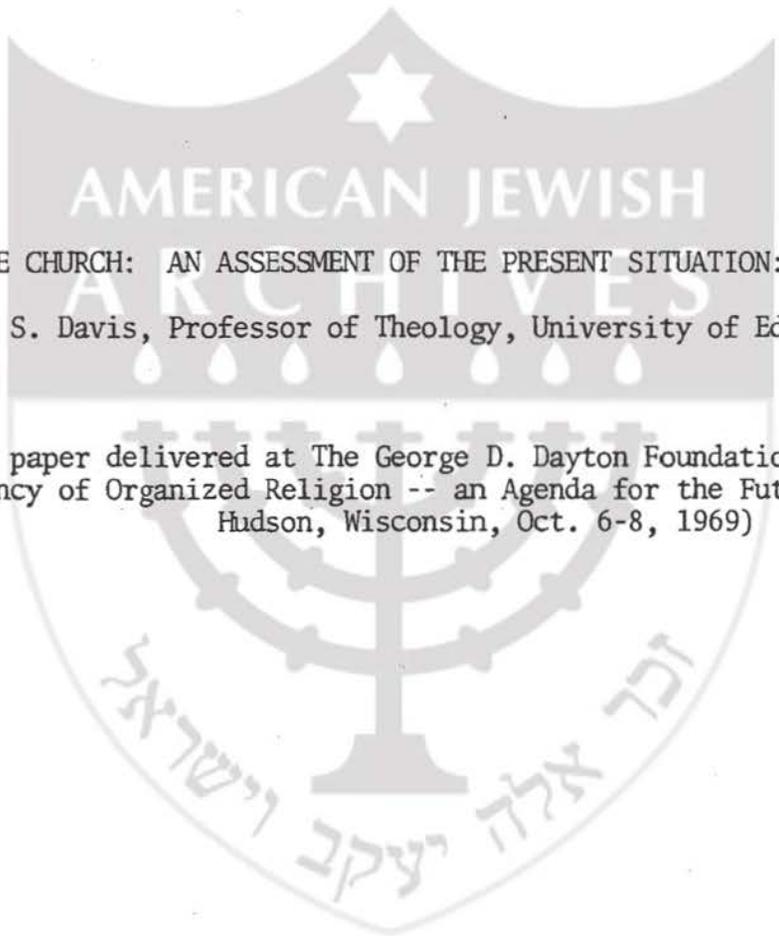
Unfriendly critics continue to charge that the World Council of Churches is only concerned with man and his problems while Christianity has always been centered in God and His Revelation. I do not have space in this paper to combat with Biblical exegesis or theological reasoning this basic criticism. But I can assert that the World Council of Churches is doing all these things I have been describing because it believes that Christian faith in God requires them.

And so it may be that our programme of concentration on the mysteries of worship, and its new difficulties in a secularized age, may be where our programme in these next years will have its most important cutting edge. For our faith is that God is, and is relevant to man. So long as the Church is an instrument to bring men into contact with God in the fullness of his revelation of himself and of his infinite mystery, there is the hope that men will have new visions of meaning for their lives, and will dream new dreams for their future.

The World Council of Churches is committed to a renewal of the worship of God and to translating the ancient experiences into forms which modern man can understand and use.

As I close I remind you of the overall subject of this paper. "The relevance of organized religion, an agenda for the future." What I have tried to do was to describe what one part of Organized Christianity is planning to do in these next years. These programmes may or may not be reasonably "successful". But I hope that most of you will agree that what we are trying to do is important and right whether we "succeed" or not. It is my belief that men with faith in God have a contribution to make through organization that can have relevance to the future of man.

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AMERICAN JEWISH

"THE CHURCH: AN ASSESSMENT OF THE PRESENT SITUATION:

By Dr. Charles S. Davis, Professor of Theology, University of Edmonton

(Synopsis of a paper delivered at The George D. Dayton Foundation Conference
on the Relevancy of Organized Religion -- an Agenda for the Future, in
Hudson, Wisconsin, Oct. 6-8, 1969)

Two questions have been put before us at this Conference: Why has the Church failed? How could it succeed? The second question clearly depends upon the first. We need to analyse the present failure and its causes before we can prescribe for future success. An analysis of that failure will, it is hoped, show how it can be reversed. This might not be so. A doctor might accurately diagnose a disease without being able to provide a remedy. The condition might be irreversible. If in reply one refers here to hope in Christ, who has promised to be always with his Church, two points should be made: First, the promise does not guarantee the survival of any particular form of the Church. Second, the success that comes to the Christian Church in the midst of failure is not the kind that can be planned beforehand. God's prerogative of raising the dead does not devolve upon Church administrators.

However, when this has been said, it remains true that reflection upon the present failure of the Church is a useful way of redirecting and making more effectual our Christian effort.

What do we mean when we say that the Church has failed?

Presumably we are not measuring success or failure in worldly terms. We are followers of a crucified Lord who taught his disciples: "Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you" (Mt. 5:11-12). That the Church should be an unpopular minority is of itself no reproach. The success of the Church does not lie in popular approval, worldly power, large numbers, let alone in fine buildings and flourishing investments. There are times which see the spread of the Gospel with abundant and visible spiritual fruits. At other times men turn their back on the Gospel and go their own way. The latter happening is not necessarily a failure of which the Church should be ashamed. There is a dialectic of good and evil, of sin and grace, which will continue in this world until the end of time. In entering history Christ accepted that his Gospel would be subject to the vicissitudes of history. Some cultural developments are, at least temporarily, inimical to the Gospel, some favourable. Christ, we know, warned his disciples that they should expect to find themselves a small group in a generally hostile world. We cannot therefore immediately identify an era of irreligion and loss of belief, like our own, with a failure of the Church.

The Church fails only if it becomes corrupt when judged by the Gospel.

The present failure of the Church - for the Church has failed - is its corruption; namely, the fact that the attitude and actions of those who call themselves Christians and claim to represent Christ do not correspond to the Gospel. The sign of this corruption is that the Church is reproached and opposed, not because it is Christian, but because it is unChristian. People leave the Church or stay outside it, because they cherish values that are Christian and see them denied, destroyed or frustrated in the Church. And the

Church is supported by others who see it as the bastion of what is an unjust social order. The charge against the Church cannot be easily dismissed; it is made from many different directions. Whatever the reasons, the Church as an organized body has, it seems, failed in a massive way to be Christian.

I have myself examined the nature of the corruption of the Church in some detail in my book A Question of Conscience.¹ There I was concerned directly

1. New York: Harper, 1967.

with the Roman Catholic Church. But both publicly and privately Christians of other denominations have said that my remarks had a telling application to their own Churches. A summary of what I said may therefore serve here as an account of the present failure of the Christian Church. I will then ask about the causes that brought about this failure.

The Church is corrupt in two ways. First, it has made its own institutional existence and authority absolute, an end not a means, and thus subordinated the Gospel and the Kingdom of God to the transient needs and privileges of an historical and social institution. This is the fundamental corruption, from which all the rest derives. Second, it has failed, not sporadically and personally, but consistently and institutionally, in faith, hope and love: in faith by distorting the truth for institutional ends; in hope by relying upon worldly power and living in fear not in joy; in love by damaging and destroying people to promote and preserve the good of the institution. To examine this twofold corruption more closely.

Institutions are necessary. They give a pattern to human activity, regulating and organizing it. Without institutions, men's actions could not be socially co-ordinated and would remain ineffective. So, whenever men have had a goal in view, an end to be pursued they have established institutions for that purpose. The more lasting the purpose and the greater the variety of actions it evoked, the more complex the institution formed to serve it.

The danger is always that the institution with its stability and complexity become an end in itself. Then, instead of serving, it uses its declared purpose to bolster its own position. It refuses the changes and general flexibility its very purpose demands. We all know of this danger. Even the smallest committee tends to work for itself, business for business' sake, rather than for the cause for which it exists.

Inevitably and rightly the group of Christ's disciples after the resurrection gradually organized themselves and, as the need arose, established institutional forms for themselves as a community. The Church thus became an organized social body with distinctive institutions. Modern biblical exegesis shows that the Church in the sense of a distinct organized body emerged only by

a gradual process and that its institutions owed much to the contemporary cultural and religious context.

It was likewise inevitable and right that the institutional structure of the Church should become increasingly elaborate as the Church moved out into the mainstream of history, with ever greater social and political entanglements. Though not of this world, the Church had to be in this world.

Now, the Church as an institution was not immune to the temptation besetting all institutions, namely that of making the institution itself, its growth, its privileges, its internal activities, into an end in itself. To be surprised or shocked at this would be a false naivety. The Church is subject to the limitations of our social humanity.

At the same time, it is right to point out the peculiar seriousness for the Church of institutional arrogance. The Church is the vehicle of an absolute claim: the claim of Christ as the final revelation of God to men, as the definitive presence of God for men's salvation. The Church exists to bear witness to Christ by providing a visible sign of his permanent presence and activity among men and by working under him for the final Kingdom. What happens, then, if the Church forgets what it is but a means? The transference of the absolute claims it is entitled to make only for Christ to itself as a social institution. This is nothing less than a sin of idolatry and a demonic perversion of the Gospel, calling for prophetic denunciation. But further it has immensely destructive consequences. To explain this:

When the Church makes itself an absolute, it becomes a powerful factor in enslaving men and destroying their freedom. The Church subjects men absolutely to the authority of particular institutions, which in reality are the relative, imperfect and historical products of men themselves. Because they are relative and historical these institutions sooner or later cease to be appropriate to men as in their historicity men change. But despite the obsolescence of the institutions men are held to them as in principle absolute and unchanging.

Further, since the Church as a social body is enmeshed in social and political structures, the absolute claim of the Church is made to cover particular social and political orders as well. The support of the Church keeps regimes in being when they should yield to change, and men are prevented from opposing their injustices and inadequacies.

Thus, the Church by arrogating to itself the absolute claim and total commitment it exists only to serve became in the course of history a monstrous obstacle to human development and liberation.

Whenever a Church puts its institutional advantage or even its bare survival before the duty of declaring the Gospel and acting in accord with its principles, it is guilty of the perversion of which I have been speaking. Thus, despite the Protestant principle of constant self-criticism in the light of the Gospel, the Protestant Churches have frequently compromised with un-Christian social and political conditions for the sake of keeping their institutional position intact.

I am not speaking here of a merely political compromise accepted with the purpose of skilfully promoting the Gospel teaching in the long run, but of a willingness to give up Gospel principle in order to ensure the continuance and prosperity of particular Church institutions.

However, it is undoubtedly in the Roman Catholic Church that ecclesiastical institutions have been made absolute in a thoroughgoing, systematic way, which in principle outlaws radical reform. That Church as a visible, social entity has identified itself, its progress and its concerns, with the Kingdom of God. It has made its leaders a hierarchy with divine authority. This has been interpreted not just in the acceptable sense of mediating the universal presence and action of Christ in an imperfect fashion, special indeed but not exclusive. No, the hierarchy has been understood as taking the place of Christ and possessing as its own the authority exercised by Christ in the past but now inherited by the hierarchy. Admittedly, the excesses of medieval and modern papalists have been moderated by a more sober theology. But the Roman hierarchy - Pope Paul is an egregious instance - still exercises its "vicarious" power as a power inherited as its own to be used simply at its own discretion, independently of the other signs of Christ's presence and action in the Church. In so far as these other signs are acknowledged to exist, they are understood as having no authority of themselves but as completely subject to the authority of the hierarchy. In the context of such high-flown claims it seems almost irrelevant to remark that the very concept of authority this attitude reveals runs clean contrary to New Testament teaching.

Again, the various hierarchical institutions of the Roman Catholic Church are regarded as of divine origin and thus as essentially unchangeable and subject to merely incidental modifications in the course of history. This wrongly takes the way the Christian community in the past adapted itself to its social, cultural and political situation as permanently normative. Not even the social form of the New Testament community can, however, be regarded as permanently normative, because it belonged to a particular historical situation. Nor as a matter of fact has any Church regarded all the features of the primitive community as normative. The usual practice has been to appeal to those features that one wished on other grounds to retain. It ought at long last to be recognized that the social, institutional form of the Christian community is in its entirety historical and changing.

One might add that the Roman claim of divine institution also ignores the immense change that has in fact taken place in the history of the Church. For example, historical scholarship makes it no longer tenable to see the papacy as existing as an institution in the early centuries of the Church.

This absolutizing of the Roman Church means that a particular social structure, now obsolete, has been given the unchanging status proper to eternal truth and that an authority intended to be at the service of Christ has arrogated the absolute claim proper to Christ alone. This is corruption and it breeds further corruption. It has made the Roman Church a destructively authoritarian institution, imposing the will of its officials upon the consciences of men with divine sanction. It has turned those who wield its authority into institutional

men estranged from their own humanity and from a sense of the humanity of others. It has cramped Christian life and mission within an obsolete system regarded in principle as irreformable. And since, as I believe William Temple once said, an authoritarian organization of religion is always bound to find itself lined up with authoritarian politics, it has impeded men's social and political development by its support for reactionary policies.

The fundamental corruption I have described leads to the second form of corruption: the consistent and institutional failure in faith, hope and love. This failure can be abundantly illustrated. But I must leave each one to choose his own examples; they are easily available. Let me just say briefly what I mean by a failure in faith, hope and love.

The Church has failed in faith because it does not respect the truth. Faith is turned into prejudice if it is removed from the context of a genuine openness to truth. The Church has constantly distorted truth to suit its institutional ends; it has used whatever power it had to suppress enquiry; it has condemned or hampered many of its thinkers; it obfuscates the truth by secrecy, inadequate and misleading information and triumphalist rhetoric. Its attitude to thought and speech among Christians resembles that of an absolutist power determined to control its subjects. Despite all the efforts to alter this spirit, institutionally it remains dominant. The new oath of secrecy imposed upon Cardinals is but one example. People who earnestly respect truth and who acknowledge the value of a reasonable freedom of thought and expression see in the Church not the source of a liberation of man for truth but an obstacle and destructive force. The Church is simply not credible as an embodiment of faith - unless faith is understood as superstitious prejudice.

The Church has failed in Christian hope because fear not joy dominates its life. Fear is widespread throughout the Church: fear of sin, fear of sex, fear of new ideas, fear of freedom, fear of change, fear of hell. Pope Paul's utterances are a series of lamentations. The Church is threatened from within and from without, so it seems. Where is joy and confidence in Christ and his Gospel? Where is the confidence in the Christian people, who have been reborn into Christ? The reason for the fear is that the Church does not trust in Christ, but in worldly power; in discipline to control new ideas, in public authorities to control morality, in its own administration - and I might add investments - to keep the Christian enterprise going. There is no true Christian hope, which relies upon the promise of God made in Christ and sealed by his death and resurrection. People looking at the Church see a decaying institution seeking frantically to bolster up its position and fearful of any new development that might further weaken its hold. They do not see a community so full of joyful confidence that it boldly faces any new challenger. The Church is old, decrepit and sour, not young with the perennial youth of Christ.

The Church has failed in love, because it puts the institutional needs before persons. The institution comes first. It does not respect persons as persons. These are damaged and destroyed if the good of the institution seems

to require it. This is so on a large scale: with the birth control issue, with the acceptance of social injustice for political expediency, with the general treatment of priests and nuns. It is so on the individual level. To confirm this there are only too many around who have been crushed and torn by the ecclesiastical machinery. To put it in this way: many Catholics are profoundly glad that the Church's power is severely restricted by modern secular society. They are thus protected against the spirit they sense in the Church. The Church has ceased to be credible as a community of love in the vanguard of the development of the human community into a genuine community of persons.

The Church, then, as a social body is corrupt. Its present failure is its corruption. The loss of position in the modern world, I repeat, is not necessarily a failure when judged in the light of the Gospel. It might be due to reasons that redound to the credit of the Church. What makes this loss of position pass over into a Christian failure is that people reject the Church for Christian reasons. They judge it by Christian criteria and find it lacking.

Why has the Church failed?

Here, I think, it is not enough to point to the sins and imperfections of individual men. Those, both clergy and laity, closely involved in the affairs of the Church are no worse than other men; indeed they are often better. They themselves are victims of the system they operate. I myself have been particularly struck by the effect of the institution upon those who identified themselves with it. As institutional men, whether as leaders or subjects, they think and do what they would never even dream of if prompted by their own humanity or personality. Clearly it is the corruption of the system, not the sporadic sins and inadequacies of individuals, that must occupy our attention.

Fr Gregory Baum² has placed the cause of present failure in what he calls

2. Cf. The Credibility of the Church Today: A Reply to Charles Davis (New York: Herder, 1968).

the pathology of institutions. He has described this well, but in too general a way. He does not explain why the Roman Catholic Church should be in such a pathological condition at the present time. His analysis is too vague to be of much help.

Precisely in order to be concrete enough to be helpful I will confine my own analysis of the historical causes of the present state of corruption to the Roman Catholic Church. I hope that my remarks will provoke people to undertake similar enquiries about the other Churches in their different situations.

My finding, then, is that the Roman Catholic Church is in its present situation because it has resisted and still to a great extent resists the various social revolutions which mark the history of modern Western society. The Church has constantly opposed social change and been on the side of social reaction. This has been so, and its own judgement of events and forces has been so consistently wrong, because when faced with a period of social upheaval it has made its own institutional privilege and stability its primary concern. We circle back, therefore, to the fundamental corruption of placing the institution first. But to develop my thesis in more detail.

The background of the modern developments is the social and political involvement of the Church in the Late Roman Empire and the Middle Ages. It would be simply unhistorical to condemn this. Its defects and its glories have to be assessed in the light of the historical situation of that age. I myself accept it as a period of very great achievement on the part of the Christian Church. But it was not a golden age. Its considerable defects led to the pressures and the need to leave it behind for a new social and political order. The Church has failed in refusing to relinquish its medieval privileges. These have had to be torn from the Church in an embittering struggle, and the Church has been so preoccupied with the defence of its prerogatives that it was blind to the deeper changes taking place and lost the opportunity of spiritual leadership.

What we find in the Middle Ages is a sacral order - an order in which the secular interests and activities of men were integrated into a totality dominated by religion and the sacred and under the universal authority of the Church as the guardian of the sacred. Europe, as Fr Yves Congar remarked, was organized as one great monastery. This sacral order did not sufficiently respect the relative autonomy of the secular, which was unduly restricted in its proper development. Because of the continued presence in the West of Greek and Roman rational thought, an upsurge of the secular against the oppressive hegemony of religion was sooner or later inevitable.

Here, too, we might ask whether the medieval synthesis by its very ambition as a synthesis sowed the seeds of its own corruption. I have in mind the perceptive pages in Richard Niebuhr's Christ and Culture in which he formulates the reason why the attempt to bring Christ and culture into a synthesis must lead into error. Here are some extracts:

The effort to bring Christ and culture, God's work and man's, the temporal and the eternal, law and grace, into one system of thought and practice tends, perhaps, inevitably, to the absolutizing of what is relative, the reduction of the infinite to a finite form, and the materialization of the dynamic... Perhaps a synthesis is possible in which the relative character of all creaturely formulations of the Creator's law will be fully recognized. But no synthesist answer so far given in Christian history has avoided the

equation of a cultural view of God's law of creation with that law itself. Clement's understanding of what is natural to man is often pathetically provincial. The hierarchical view of natural order in Thomas Aquinas is historical and medieval. Provincial and historical truths may be true in the sense of corresponding to reality, but are nevertheless fragmentary, and become untrue when overemphasized. No synthesis - since it consists of fragmentary, historical, and hence of relative formulations of the law of creation, with acknowledgedly fragmentary provisions of the law of redemption - can be otherwise than provisional and symbolic. But when the synthesist recognizes this he is on the way to accepting another than the synthetic answer; he is saying then in effect that all culture is subject to continuous and infinite conversion; and that his own formulation of the elements of the synthesis, like its social achievement in the structure of church and society, is only provisional and uncertain... It is logical that when a synthetic answer has been given to the problem of Christ and culture, those who accept it should become more concerned about the defense of the culture synthesized with the gospel than about the gospel itself... On the other hand, it appears that the effort to synthesize leads to the institutionalization of Christ and the gospel. It may be that a synthesis is possible in which the law of Christ is not identified with the law of the church, in which his grace is not effectively confined to the ministry of the social religious institution, in which his Lordship is not equated with the rule of those who claim to be his successors. It may be that a synthetic answer is possible in which it is recognized that the social religious institution that calls itself the church is as much a part of the temporal order and as much a human achievement as are state, school, and economic institutions. But it is hard to see how this could be; for if Christ's grace, law, and reign are not institutionalized every synthesis must again be provisional and open, subject to radical attack, to conversion and replacement by the action of a free Lord and of men subject to his commandment rather than to the religious institution. ³.

3. H. Richard Niebuhr, Christ and Culture (New York: Harper, 1965). pp. 145-7.
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I have been unable to resist the temptation to quote from Richard Niebuhr at length, because his comments take us probably as close as we can get to the roots of the present disorder within the Roman Catholic Church. That Church is still bemused by the vision of a grandiose synthesis bringing together Christ and the world. But the vision and its partial fulfilment in the Middle Ages have led to a disastrous absolutizing of the Church and of various transitory cultural elements. The problem now is to persuade the Church, proud of its past glory, to settle for a humbler vision and a humbler role.

The Reformation did not openly break with the order of Christendom. It led to the division of Christendom, but this did not imply a rejection of the concept of a unified order of Church and State. But there were elements in Protestantism that mark a move away from the medieval synthesis or sacral order of Christendom.

Essentially the Reformation was a protest against the dilution of the Christian faith, a dilution that Christendom carried with it. On the superficial level the confusion of social, political and religious issues had led to considerable moral corruption and religious neglect. On a deeper level the establishment of a sacral order had seriously modified biblical, prophetic religion by the introduction of elements from pagan naturalistic and cosmic religion, with a consequent weakening of a sense of grace and a false reliance upon external rites and practices. In their insistence upon faith not works, grace not merit, the Reformers were in effect rejecting the religious outlook that supported Christendom.

Again, Richard Niebuhr sees both Luther and Calvin as holding views on the relation between Christ and culture different from that which advocates a synthesis between the two. For him Luther is a representative of dualism, understood as the view which sees a permanent dialectical tension or polarity keeping Christ and culture in a paradoxical relationship. He places Calvin with the conversionists, those who conceive Christ as the transformer of culture through a process of continual conversion.

Further, some historians and sociologists have seen the Lutheran attack upon monasticism and upon these-called double standard, namely religious and lay, of the Christian life and the Calvinist promotion of an inner-wordly asceticism, that is the disciplined pursuit of success in secular tasks as a sign of election, as causes contributing to the eventual secularization of Western society.

These brief remarks show that the Reformation had deep implications, which still demand reflection from Christians. However, the abolition of Christendom and the secularization of society were long-term effects beyond and to a large extent contrary to the conscious intent of the Reformers. They themselves, it should be noted, turned away from a radical social and economic revolution of which in fact the popular religious upheaval of the time was but one manifestation. From the beginning mainstream Protestantism was, if religiously revolutionary and a catalyst of social change, conservative in its social outlook like the Catholic Church.

The impact of the Reformation upon the reduced Catholic Church provoked a moral reform and a renewal of the Christian life. But it had the unfortunate effect of making Roman Catholicism into a closed system, on the defensive with a rigidity that made great changes impossibly difficult. The Counter-Reformation created a fortress Christendom, less open to change and external influences than medieval Christendom. The modern world, therefore, has come into existence without and largely despite of the Roman Catholic Church.

In other words, an initial and perhaps understandable mistake of excessively defending its institutional form has led to disastrous results in a period of social and cultural revolution. Since churchmen have simply not had the Christian resources to meet the situation, repeated disasters, instead of leading to renewal, have provoked them to compound their error by insisting even more vigorously upon obsolete institutions. Hence we have reached the position where nothing less, it seems, than the destruction of Jerusalem and the Babylonian Captivity are required to teach the necessary lesson.

The first revolution which the Roman Catholic Church failed to meet was the scientific revolution of the latter part of the seventeenth century - a revolution of which Professor Butterfield writes: "since the rise of Christianity, there is no landmark in history that is worthy to be compared with this". 4.

4. The Origins of Modern Science, Revised Edition (New York: Free Press, 1965), p.202.

This revolution finally displaced the Aristotelian synthesis and the medieval view of the cosmos and laid the intellectual foundations of the modern world. The Church, which had condemned Galileo fifty years before, was simply incapable of meeting the challenge. The response - if we can call it a response - was the creation of Dogmatic Theology, which substituted the thesis and its proofs for the medieval questions and search for understanding. In other words, the reaction was a defensive retrenchment and withdrawal. During the eighteenth century when the scientific revolution was consolidating itself Catholic theology was at the lowest point of decadence it has ever reached.

The consequence of the failure to meet the scientific revolution is that the Church has been at loggerheads with modern thought ever since, so that this has developed without the co-operation of theology. The present renewal theology is a valiant but still struggling attempt to bridge the gulf then created.

The second revolution was social and political - the French Revolution of the end of the eighteenth century. This can be conveniently taken as marking the end of Christendom and the rise of the secular society and secular State. And whatever its historical ambiguity it remains a symbol for what have been called the modern freedoms: freedom of thought, freedom of expression, freedom of association, and so on. The revolutionary struggle went on in Europe during the nineteenth century, with the attempts to preserve the political status quo

meeting with considerable success. But I am not concerned here with the historical details. I merely wish to point to this period as the period of the rise of democracy and of the emergence of the social and political freedoms.

Again, the Church opposed the process of change. It supported the political establishment and resisted and condemned the modern freedoms. This attitude reached its notorious formulation in the Syllabus of 1864, issued by Pius IX, but this document merely gathered together the main points from a series of previous documents. The attempt of Catholic liberals, especially in France, to reconcile liberal ideas with Catholic teaching met with discouragement, opposition and condemnation. Whatever Popes may now say, the sense of modern men that had the papacy had its way there would have been no modern freedoms is sound and fully justified.

In the first half of the nineteenth century a revival of Catholic theology began in Germany under the stimulus of the Romantic movement. This revival is important because it serves as an underlying factor in the recent theological renewal. But at the time it was short-lived and came to nothing, snuffed out by the contrary spirit of Vatican policy in Germany. The Church preferred to meet the intellectual challenge of the nineteenth century with the ultramontane reaction. This answered the seeming collapse of authority and tradition by the excessive, at times almost delirious, insistence on the glories of papal power. The First Vatican Council with its definition of papal supremacy and infallibility was not a constructive development of Christian teaching; it was a counter-revolutionary reassertion of authority against a changing world, an essentially negative reaction to the social, religious and intellectual demands of the time. The Church retreated into a sterile glorification of papal power, with a touchy insistence on certitude and infallibility against the rising tide of doubt.

The attitude of the papacy to the modern world both reflected and to a great extent determined by the situation of the Church in Italy. There the papacy clung to the papal states until they were forcibly annexed and resisted the Risorgimento without discrimination. It then took up a negative, passive unco-operative attitude to the new Italy. When this was eased, there remained a refusal fully to accept the secular autonomy of the Italian State. Italian politics and social life are bedevilled to this day by ecclesiastical interference and clerical influence.

The next revolution that found the Church wanting was the Industrial Revolution. This gave rise to the problems of social justice in modern industrial, urban capitalist society - problems which, though in a modified form, remain with us today. The valid criticism here of the Church is that it has done far too little and done it too late. A striking feature of Rerum Novarum of Leo XIII is its date: 1891. The end of the nineteenth century is a late date for the first social encyclical. Moreover, though there are many good things in this and the social encyclicals that followed, they have in general been too cautious and conservative, over-anxious to preserve the stability of the status quo and too eager and sweeping in their condemnations of communism and socialism.

I should like in passing to refer again to Richard Niebuhr's Christ and Culture, in order to quote his assessment of Leo XIII with his revival of Thomism and reputed openness to modern culture. He writes:

What is sought here is not the synthesis of Christ with present culture, but the re-establishment of the philosophy and institutions of another culture. Instead of belonging to the synthetic type, this Christianity is of the cultural sort; its fundamental allegiance seems to be a kind of culture of which, to be sure, Jesus Christ and especially his church are an important part. But the reign and the Lordship of Jesus have been so identified with the dogmas, organization, and mores of a cultural religious institution that the dynamic counterpoise characteristic of Thomas' synthesis have disappeared, save in the accepted theory itself, that is, in a kind of reflection and refraction. ⁵.

5. Op.cit., p.139.

Despite its limitations and its dangers, the synthesis achieved in the Middle Ages was a genuine union of Christ and culture, which kept them distinct and did not confuse them. By insisting upon that synthesis beyond the time of its usefulness and thus treating it as absolute, the Roman Catholic Church has fallen into the error of a cultural Christianity, which confuses and identifies Christ with a particular culture, just as Protestant Liberalism did, the only difference being that the culture in question is a past culture.

Fundamentally the same hostility and myopia in regard to the modern world persisted from the nineteenth into the twentieth century. The beginning of this century saw the paroxysm of repression provoked by the modernist crisis. And as the century continued almost every new development in biblical and theological thought was hampered, resisted or condemned by the Holy See.

In short, the Popes have deplored the modern world and all that it stands for. They have looked back with nostalgia upon the past glories of Christendom. The result has been that the Church in general has been both socially and politically a reactionary force, impeding human liberation.

Against this background the accession of Pope John XXIII and the calling of the Second Vatican Council were truly revolutionary in their implications. Mr. Hales in his book, Pope John and His Revolution, ⁶. has documented in detail

6. E.E.Y. Hales, Pope John and His Revolution (London: Eyre & Spottiswede, 1965)

the vast difference between the attitude of Pope John and that of all his predecessors to the modern world. A revolution was launched, but unfortunately it did not succeed.

The Second Vatican Council released tremendous reforming forces within the Church - forces that had been pent up under pressure for long. These forces have succeeded in bringing about many changes: doctrinal, liturgical and practical. But they have not succeeded in dislodging the existing power structure nor in changing the institutional form of the Church nor in bringing about any renunciation of absolutist claims. The fundamental corruption remains untouched. Both during the Council and since the Council, Pope Paul and the Roman Curia have made determined efforts to contain and counteract any demand for a radical change in the authority structure of the Church or in its claims. So far they have been successful.

The Roman Church, then, is still clinging to an institutional structure belonging to the past and still making this an absolute. Hence it is blocking the emergence of institutional forms appropriate to the Church in the cultural and social conditions of the modern world.

My historical survey is necessarily a crude over-simplification. I do not mean to imply that the Church should have uncritically accepted all the movements that have gone into the creation of the modern world. A critical discrimination in the light of the Gospel was required. Nor do I mean that the Church as a social body was altogether without redeeming features. Certainly not. There were the positive forces that over a long period prepared the way for the Second Vatican Council. Likewise I should judge the short pontificate of Benedict XV very positively. Clearly, then, a detailed account would have to introduce many qualifications. Nevertheless, I remain convinced of the general picture I have painted.

In brief, what I am arguing is this. The Roman Catholic Church has failed because since the seventeenth century it has indiscriminately resisted the social, political, intellectual and cultural movements of revolutionary change which have created modern society. It has acted consistently as a counter-revolutionary force, advocating at the most reformist measures designed to hold the status quo intact. It has acted in this way, because it has short-sightedly preferred stability, thus hoping to safeguard its institutional existence and privileges. It has feared radical change as upsetting its institutional position and authority. Its fundamental sin has been to make ecclesiastical institutions and authority, not the Gospel, the Kingdom and the welfare of men, its primary concern. As the institution has become increasingly obsolete and its defence increasingly difficult, this fundamental distortion of values has become increasingly destructive and a potent source of further corruption. A defensive ideology - and in modern times the Roman position is precisely that - always signifies a loss of authentic aim.

An analogy may be drawn here with the present position of the United States. The principles of American society as enshrined in the Constitution represent a high point in the social and political development of mankind. Their implications for less advanced societies are revolutionary - as their consistent application would be for the States themselves. Yet, the United States is at present

acting as a counter-revolutionary force throughout the world, supporting regimes that are socially and politically unjust and corrupt. It is doing so, because for short-sighted economic reasons it prefers stability, even if tyrannous and unjust, to the upheaval of social revolution. This basic reversal of values has led a civilized, humane society into the monstrous and barbarous inhumanity of the Vietnam war.

In a similar way, because it has made itself an end not a means, the Church, which professes truths and values capable of liberating men, has consistently contradicted what it stands for.

The Church, then, has failed, How could it succeed?

If by "Church" we mean the social body called the Roman Catholic Church, then I personally do not think it can succeed. In other words, the changes required for its reform are so radical that were they achieved that Church would lose its distinctive features. For example, the hierarchical structure with papacy and episcopate should be recognized as a human contrivance, subject to change and obsolete in the form now defended. At the very least other forms of Church policy must be recognized as equally legitimate.

However, let us leave aside this point and consider the direction of necessary changes, whether these are finally interpreted as the destruction or self-transformation of the Roman Catholic Church.

The first, fundamental change required is the reversal of the priority given to the institution. Putting the institution first has been the source of the Church's corruption; dethroning it is the first requirement for the Church's reform.

The institution should be seen as a means not an end. It should also be understood as the product of human activity, even if the activity creating it is Christian. Consequently, the institutional form of the Church in its entirety should be regarded as changeable and relative as involved in man's historicity. The claim for a direct divine establishment of particular institutional forms should be rejected as a myth estranging men from their own activity, falsely reifying the products of that activity and blocking their creativity and development.

Further, the claim of the institution for absolute obedience must be repudiated as a heteronomy destructive of the human person and contrary to genuine Christian freedom. The Christian community consists of persons committed to Christ by a free personal decision, the Spirit animating each. There is no ruling class with independent power and authority. The leaders of the community exercise a service: a ministry grounded upon love, not an authority of the political, secular kind grounded upon power and law.

Likewise, the absolutist claims of the magisterium or teaching authority must be firmly rejected. In my opinion the very concept of the magisterium

belongs culturally to the context of a paternalistic society and is out of place in modern culture. In our present society only with reference to minors is there a teaching class; otherwise, teaching and learning are in principle functions shared by all according to their speciality and ability. But in any event no magisterium can rightly claim absolute authority.

In a scholarly but most readable book the Catholic historian, Francis Oakley, has recently traced the history and present implications of the conciliar movement, which brought the Great Schism of the west to an end at the Council of Constance by declaring the supremacy of an ecumenical council over the Pope. He shows - I think convincingly - that the various attempts to weaken or destroy the dogmatic validity of Haec sancta, the decree of 1415 defining conciliar supremacy, are ungrounded. He also shows that Haec sancta and the decrees of the First Vatican Council contradict each other. Hence we have two conciliar pronouncements, both of full dogmatic authority, in direct conflict. This undermines any absolutist claims to infallibility.

Mr. Oakley presents the rehabilitation of Constance and of the conciliar movement as offering liberals a chance to seize the initiative again. It means that they need no longer feel it in any way heterodox to call vigorously for a new ecumenical council, even if the Pope does not welcome or encourage this. Heavy and unrelenting pressure should be brought to bear on the Pope and bishops to convoke Vatican III. But Mr. Oakley sees beyond the liberal interpretation to the radical implications of his findings. He writes:

. . . it is absolutely vital that the coming Vatican III should itself be willing to meet that demand, to renounce, that is - publicly, unambiguously, and in the most solemn terms - the absolutist claim traditionally and currently made on behalf of the Church's teaching authority. So great a renunciation, so abject an admission of fallibility, so radical a commitment to honesty, would have an electrifying effect on the whole Christian world. It would liberate Catholic conservatives from the chains that bind them to an all too human present, it would leave all Catholics open, as rarely before, to the full, direct and devastating impact of the Gospel message, in an abysmally divided world that hungers, fears and hates, the Church would then be delivered from its unhealthy, debilitating and narcissistic preoccupation with its own identity and its own future, and freed to bring the whole of its formidable spiritual, moral and material resources to bear on the mission of mercy, relief and reconciliation. Then, truly, could it come to be the lumen gentium and the sal terrae.

7. Francis Oakley, Council Over Pope? Towards a Provisional Ecclesiology. (New York: Herder and Herder, 1969), p. 178.

I myself wonder at the likelihood of achieving so dramatic a renunciation. At the same time, the suggestion clarifies what those who have decided to work with the present ecclesiastical institution must do. They have actively to resist and oppose its authority as officially now understood and currently exercised. And I mean actively and openly resist. The reason why the negative part of this paper is so long is to leave no doubt that essential to any reform is the breaking of the present power-structure. That power-structure is a corrupt understanding of Christian authority. It is corrupt and destructive in relation to human persons and human values. It is a major obstacle to Christian life and mission. Those who remain in the Church can no longer take refuge in religious obedience and submission to the supposed will of God. To do this is bad faith in Sartre's use of the phrase - an evasion of responsibility. Laity, priests and bishops must actively rebel against the present structure, demythologize it and break its hold. This active insurgence against the present corrupt and hampering structures needs to happen on every level of Church authority. All the same, a key problem for the Roman Catholic Church, as recent events have abundantly confirmed, is the authority of the Pope. In its present form, derived from the Middle Ages and defined at First Vatican, this must be decisively and finally repudiated.

I have stressed the need for rebellion, because it seems to me reformers will not come to terms with the implications of their own demands. It is wishful thinking to suppose that an authoritarian structure, entrenched for centuries and with its authority supported by dogmatic definitions, is going to relinquish its hold and repudiate its claims without active and open resistance. But any revolution has to have a positive vision. The reason for a rebellion against the present set-up in the Church is a vision of what the Christian community should be and do in the present human situation.

What is the present situation? Briefly, the world as a whole is passing into a new revolutionary phase. This is a confluence of two movements; first, the resurgence of the peoples of the Third World, seeking genuine political independence and social and economic advancement against the distorting and oppressive hegemony of the West, which is grabbing the greater part of the world's resources for itself; second, the growing dissatisfaction in the West with the exploitative and expansive capitalism, which has dominated Western society for so long. In other words, we seemed to be moving to the end of the period in world history marked by the expansion of the capitalist West and entering a new period, still greatly influenced by the West, but marked by the resurgence of other cultures and by a profound change in the West itself. The conscious striving of this new age is towards world community.

It is impossible even to outline the many tasks devolving upon Christians in this situation. All that can be attempted are some general remarks.

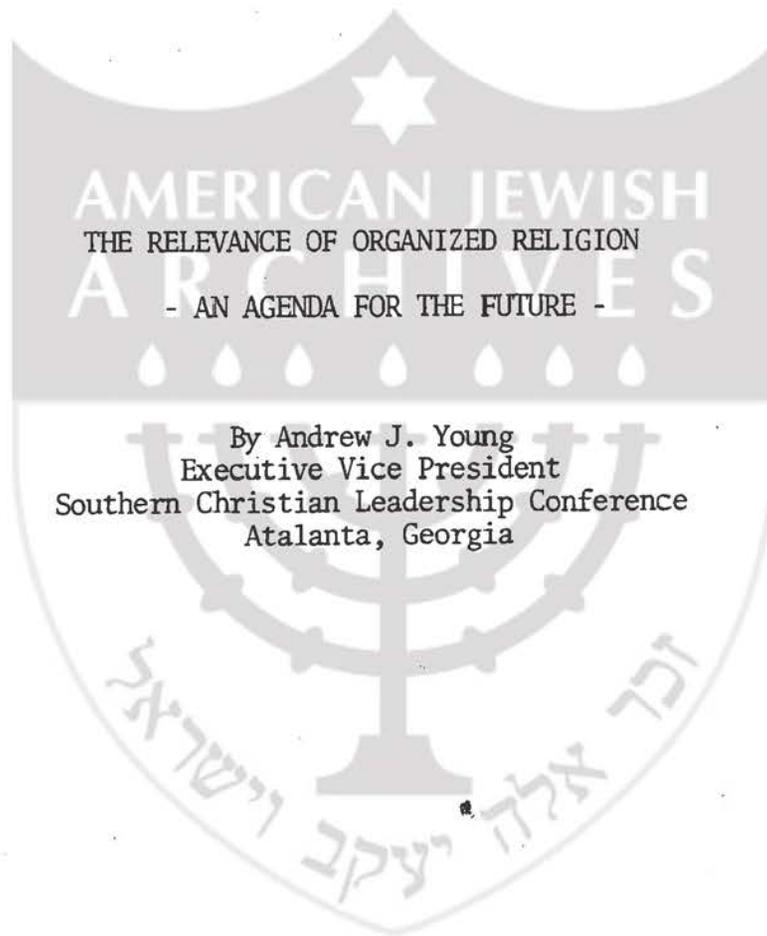
Christians have to be everywhere present to this situation as communities of faith, hope and love. They will do this by the formation of Christian personal communities.

I do not see this threefold service as possible through the present institutional set-up of the Church. This set-up belongs to the social establishment of the Church and is an obsolete survival from Christendom. It is clericalist, top-heavy and remote from the people and their social struggle. It is rigid, conservative and counter-revolutionary by its involvement with the economic and political establishment and by its concern for institutional stability. It is a Western creation and cannot and should not be imposed upon other cultures.

At the same time, I do think that from the break-up of the present institutions, elements will survive and usefully serve the Church of the future. By itself the so-called underground of "free Church" is too formless. While at present it serves a very necessary function, it will need in the future to join up with what remains from a radical upheaval in the major Christian denominations.

The Church, then, will succeed in the forthcoming world community: first by the widespread formation of radical Christian communities of a personal type; second, by a break-up of the present institutional structure of the Churches, which will free elements of meaning and organization for use in reshaping the wider Christian community.





By Andrew J. Young
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- BROKEN DOWN IN INTERGROUP RELATIONS-
- RELATIONS BETWEEN GROUPS NEE. TO EXIST - TO SURVIVE
- IN MORE RECENT YEARS, NOT ABLE TO KEEP PACE WITH REVOLUTIONS
- CULTURE REASON - ANOTHER FORM OF RELATIONSHIP - PANIC [GOD DESTROYING MY CULTURE]
- WE ARE MAINTAINERS OF CULTURE (frail attempts to grow)
- render legal or institutional relations - public accommodations - no exchange of money or power
- grown up on Church as prophetic agent; role support better elements in Society
- RELEVANCE - RECOGNIZING ROLE GOD-MAN MAN-MAN
- CHILDREN OF GOD - WEALTH OF CHILD
- CRUCIFIXION - RESURRECTION
- freedom to let organization die in confrontation with principle or truth
- MINISTRY TO INSTITUTIONS - MINISTRY TO RELIGIOUS INSTITUTIONS
- RELIGIOUS AUTHORITY GOES TOWARD POWER STRUCTURE, RATHER THAN DOCTRINAL STAMPEDE
- TREASURY OF CHURCHES SUPPORTS IMPERIALISM IN SOUTH AMERICA
- ORGANIZED RELIGION IS CRIMINAL - CONFESS COLLECTIVE SINS IN EXPLOITATION OF MANKIND

[80% GNP controlled at 30 Rockefeller Plaza]

- Advocate for poor - RAIN CRON

ROBT AMISHIL

AFFIRMATION - TRANSFORMATION (dominant power relationship - cannot solve all econ. problems.)
 PERSONAL - COLLECTIVE

EDUCATION - HUMANITARIAN

POLITICAL, ECONOMIC POWER

transfer of power
 from education
 people learn
 when making decisions

\$7-8 billion / yr - 1% of GNP

MANTENANCE OF CULTURE

JUDGMENT OF CULTURE

SCRIPTURE

CONTEMP. CULTURE

take one from Scripture - SS noun of both life
 M.L. King

PAST

PRESENT

INTEGRITY

RELIGION - POLITICAL

- PARISH - Clusters

local authority, power, initiative; local self-determination

- testing point - social relationships; personal relationship; deemphasizing ^{individual} personal ministry

- evangelization - faith in God does not grow automatically

- hook

- obsession with what is new, as end as closed to new
 emotions belong to past, consciences belong to future

Stewardship re. reparations

- RELIGIOUS -

MATTHEW: there's no use worrying about your hair, when you head with

[Church of North Mtn]

peace, social & economic justice, humanity

- RESTRUCTURING ITS PRIORITIES IS CHURCHES' EQUIVALENT TO REVOLUTION

> Use strengths in system to be used
 Anecdotal = burning of self

CONFESS

- acknowledgment of error
- resolution to change
- act of change

INTRODUCTION

Just the thought of my contributing to the thought of so broad and distinguished a body as this group gathered by the George D. Dayton Foundation has been sufficient to paralyze my faculties and force me to analyze my own basis of participation in such a consultation. As I have attempted to formulate my thoughts, I am constantly reminded of my scholastic inadequacies and the terrible scarcity of time within which I might compensate for them by additional research. However, with so knowledgeable a gathering I am taking the liberty to assume that there are others eminently more qualified to deal with this question academically. If there is a contribution that I can make it will be from the depths of my own experience and involvement in the life of the church and in the work of the church in the world. My approach to the relevance of organized religion must be extremely personal: a perspective which is certainly in keeping with my Free Church tradition.

In spite of all that can be said about the failure of organized religion to be relevant in today's world, I must begin with the affirmation that organized religion has been extremely relevant to me personally. The truth of the matter is that most of what I am and may become, I owe to organized religion. I would like to elaborate on this personal perspective for a moment because there may be a significant general truth to be derived from this personal experience which is in no way unique.

My grand-parents on both sides received their education in Church sponsored institutions, one Roman Catholic and the other Methodist. My parents were educated through the university system, established by the American Missionary Association of the Congregational Churches. I was born into a home founded on the firm foundation of organized religion. Regular church attendance and total dedication to a Christian religions ethos nurtured my life even as the milk of my mother's breasts gave sustenance to my body.

The folklore which contributed to my childhood and adolescent identity was the folklore of God's People Israel and the lofty precepts which challenged me to manhood were those of Jesus of Nazareth as shared by the Pastor, the church school and the Youth Fellowship of the Central Congregational Church of New Orleans, Louisiana.

My recreational experiences and athletic training were provided by the program of the Dryades Street Branch YMCA, a racially segregated YMCA, but one that was certainly integrated along class and economic lines.

Following an agnostic period at a church founded, secular University, it was the challenge of the Ecumenical Movement at a conference of the United Christian Youth Movement of the National Council of Churches which led me back into the fold of organized religion, with the hope that religion could be relevant to our time. The inter-racial conference in Texas was my first "integrated" experience in life. It was the occasion of my introduction to the possibility of organized religion as a socially relevant force. It marked my introduction to Quaker pacifism and the teachings of Mohandas Gandhi.

I relate these incidents in such detail, because I suspect that organized

religion has been an extremely relevant force in the personal lives of most middle-class Americans. It has been the preserver of values and much of what is worthy in Western Culture. Organized religion educated the freed slaves in the 1880-1950 period. It was organized religion that created the half-way house between Europe and America for the Irish and Italian minorities through the Roman Catholic Church. It was organized religion which maintained the faith and identity of the People Israel and assured their survival in an alien land.

But moreover, it was organized religion which made possible the acceptance of the law of the land in much of the South following the enactment of the Civil Rights Act of 1964. The people of the South were at first willing to be rid of the burden of racism and the acceptance of the integration of public accommodations across the South was in no small measure due to the religious environment which pervades the lives of people in their personal relationships.

In summary, I am suggesting that organized religion has been personally relevant to the lives of most Americans, especially those of the middle-class. And through the revivalist tradition, from Johathan Edwards through the Wesley's and even to some lesser extent in Billy Graham, there has been something mysterious and wonderful about the challenge to live in relationship to God, whether through fear or love. This was the vehicle which maintained and pastored our civilization and made possible whatever level of civilization we have achieved.

The church's failure to be relevant begins at the point where we move beyond the relationship of the individual to God and ask any question of social relationship. The question of man's relation to man as an outgrowth of his relation to God is the beginning of failure of organized religion to be relevant.

Any social question seems to stymie organized religion, whether it be the question of the sexual relations between two individuals, whether in marriage or out; the relationship between parent and youth; relations between individuals of differing racial or class backgrounds; or national and ideological differences.

Organized religion has been traditionally myopic in it's view of man as a personal being. When confronted by the "principalities and power" of this and every age, organized religion has been "weighed in the balance and found wanting".

RELIGION AND CULTURE

If there can be a single cause for this irrelevance in the face of social questions it perhaps has it's roots in our inability to define and determine our relationship to the culture of which we are a part and to distinguish that culture from the vital religious realities which are revealed to us in and through that culture. It is the identification of the culture of man with the Spirit of God which leads us down the road of empty form and meaningless belief.

H. Richard Niebuhr identified this dilemma for us some years ago in his essay on CHRIST AND CULTURE, and while he restricted his analysis to the Chris-

tian tradition, I suspect that a similar analysis could be made of any organized religion and it's relation to it's cultural base. The important thing about Niebuhr's thesis, if I remember it correctly, is not that there must be any one relationship between Christ and Culture, but that one must be aware that there is a distinction between the two and that the appropriate relationship between the two must be determined in every historic situation.

Organized religion has not been able to maintain an awareness of a continuing dialogue between the God who lives and moves throughout history, nurturing his creation, loving his creatures, but also judging their folly and destroying the cultural idols which they build to their own glory. Organized religion serves well as the maintainer of culture, but falters in her prophetic judgements upon culture.

There are of course instances of the social relevance of organized religion. In our own time we have seen the forces of organized religion unite to sponsor the passage of two civil rights acts - 1964 desegregating public accommodations and 1965 securing voting rights, and presently, the forces of organized religion might be said to be divided against themselves on the question of Viet Nam. But these are rare occurrences that grew out of a combination of forces amongst the people and within the government, with the forces of organized religion moving along with the slowly changing consensus of our culture.

RELEVANT RELIGION IN CHANGING TIMES

But if ever there was good reason for the irrelevance of organized religion, that time is now. We are in the midst of an era of change, or a transition period between eras and the words of Nicholas Berdyaev in his portrayal of the age of Dostoievsky are especially applicable,

"Today the soul of man no longer rests upon secure foundations, everything round him is unsteady and contradictory, he lives in an atmosphere of illusion and falsehood under a ceaseless threat of change. Evil comes forward under an appearance of good, and he is deceived; the faces of Christ and of Antichrist, of man become God and God become man, are interchangeable."

Relevance in such an era is no small order. It may even be miraculous that we survive such tempestuous periods of history with any semblance of organized religion intact. Paradoxically, it is in such periods that the question of a "New Word" from Him who makes all things new, is most frequently raised.

Implied in our discussion thus far is an assumption about the nature of God and the nature of history which needs to be expressed before we go any further. It is important that we see the God of Creation as continuously active in a historic context which is itself in motion. Time marches on, and God enters the sphere of time revealing himself to his creatures and seeking the fulfillment of His creation in and through them. Organized religion, therefore, must be in harmony with the activity of God in order to

be relevant. If God is moving toward the realization and fulfillment of His Kingdom, then organized religion must be moving toward that 'new creation' as well. We cannot look back to the revelation of God on yesterday for our meaningful Word for today. Perhaps, there was a day recorded in the scriptures which may give us a clue to God's Word for today, but the chances are that the word of yesterday, of last year and even the past generation, will prove irrelevant to the questions of this day.

THE SEARCH FOR RELEVANCE

The relevance of organized religion must be determined by the extent to which a ministry of reconciliation is performed, reconciling man in community with God in history. This is the essence of all religion. Somehow, man must be aided in his search for that truth and love in whose image he is being created. It is the function of organized religion to share it's historic revelation and experience of that Truth and Love with man in every dimension of his existence.

This is true of organized religion in some form in every age. It is perhaps too dangerous to assume that the only form of organized religion is the present parish-congregational structure of the church. Somehow, these forms are inevitably linked with the past. They are, in fact, desparate attempts to restore an island of a lost age in the midst of the present age and, as such, will continue to be irrelevant.

However, from these dying religious forms, new life and new institutions of organized religion emerge. Though they are first rejected, and even persecuted, the new forms are often drawn back into the traditional religious hierarchy, creating an agency of renewal within. This is one route down the road to relevant organized religion.

The Southern Christian Leadership Conference is one such example of organized para-religious institutions in which there is a constant struggle to continue to "break down the dividing wall of hostility", which separates man from God and from his brothers.

THEOLOGICAL RELEVANCE

From my perspective as a Christian, with a strange brand of secularized theology, I have come to understand that there is a great deal of social relevance to the body of doctrine which, in my earlier years, proved so meaningful to me personally.

Incarnation is not only an event of 2000 years ago, God continues to reveal himself through the life and work of his children. God is with us! Man's worth does not consist of his accumulated wealth, his acquired intelligence, the station of his birth, the color of his skin or the nature of his cultural tradition. God can and does make His Presence felt in the relationships and lives of all men. It is because of God's presence in our midst that our lives become worthy and meaningful.

Jefferson expressed this well in our Constitution: "all men are endowed

by their Creator with certain in-alienable rights". The bestowal of divine rights by our Creator is the only possible basis of community, even though both our faith and our government affirm man's creation in the image of God. The "conventional wisdom" still operates on a hierarchy of personal worth based on one's ability to accumulate cultural credits in the eyes of man and ignoring the worth and dignity of every man, which is a gift of God.

When we truly see man as God's creation, in his image, then our eyes are open to the possibilities of a revelation of the living God. In each and every human encounter, differences of age, race, class or sex become as the many sides of a crystal prism, through which the light of God is refracted in a splendid rainbow of Truth and Love.

In the Spring of 1963 in Birmingham, Alabama, Martin Luther King faced an almost impossible situation. There had been almost a thousand persons arrested and SCLC had spent all of its available funds in bonds for the emergency and hardship cases. Dr. King faced a choice of calling off the movement and going North to raise funds to appeal the cases of those remaining in jail or joining them in jail. After several days of agonizing, he finally made the decision that he should join his followers in jail, thereby, sharing the suffering at the hands of the civic bastion of segregation. And in what now seems a rather ludicrous procession of 110 persons, he found himself arrested only a few blocks away from the church, while in route to the court house for a prayerful protest of the treatment of Birmingham's Black citizens. Things looked dark for us then and those of us who remained outside had little idea of what to do. We became aware of the fact that it was Good Friday and that Dr. King and his fellow demonstrators had taken upon themselves the sin of more than 200 years of Alabama racism and while they were presently locked in prison, we knew that someday soon a new man would rise from the jails of Birmingham, black and proud, knowing that he is a child of the King. It was not long before the entire city rose up from its 'grave of fears' and gave witness to the social significance of the resurrection.

Had there not been a voluntary assumption of the sufferings of Birmingham's Black citizens, by Dr. King; had there been no crucifixion, there could be no resurrection.

The relevance of organized religion is still dependent upon a willingness to suffer for that which is right. God's action is the action of the suffering servant.

MANAGERIAL AND INSTITUTIONAL RELEVANCE

A good portion of the irrelevance of organized religion is due simply to our inability to manage the huge bureaucracy and institutional forms which organized religion takes in our time. It follows that institutions created by anxious and insecure men will reflect all of the anxieties and insecurities of the men who create them. That is man's sin is transmitted very quickly into the structures and institutions which surround his life. Man's ethnocentrism blinds him to the presence of God in others and he constructs a protective, institutional shell.

Generation upon generation continue to enlarge upon this pattern. The result is a demonic institutional presence which expressed all of the worse tendencies of man. Any attempt to make organized religion relevant must begin with the redemption, reform and renewal of the vehicles of organized religion. This is as true within the church as it is within the corporation or within the state or federal government. A relevant ministry, by the churches, must take into consideration not only the personal relationships between individuals, but power relationships which exist between institutions. So that the General Synod of the United Church of Christ must prepare itself, not only to minister to its constituent members, but the Synod as a national religious body must confront the "principalities and powers" of Dow Chemical Corporation, the United Fruit Company, and Pentagon and any administration in Power.

This can not be a casual "safe" ministry. An institution must also risk death in order that it might rise again. Just as Dr. King risked the institutional life of the Southern Christian Leadership Conference, making possible new life for the nation, our universities, denominations and even our corporations must run the risks of death and suffering in order to find new life and peace.

THE QUESTION OF INVESTMENTS

"Lay not up for yourself treasures on earth, where moth and rust doth corrupt and where thieves break into and steal, but lay up for yourself treasures in Heaven ----- for where your treasure is, there will your heart be also". "The earth is the Lord's and the fullness thereof" ----- the church building society and the pension funds which dwell therein. May God have mercy on our souls if there is ever a cost accounting of the investments and land holdings of organized religion. Would it not be more consistent with the precepts of organized religion were we to invest in low-cost housing for the poor at a Federal Guaranteed interest rate of 7-1/2 percent than to invest in the murderous productions of Dow Chemical Corporation, Lockheed's bombings or the exploitation of the resources of our brothers in Latin America, Asia and Africa at 12 to 15%? The corporate wealth of organized religion could put an end to hunger, ill health and poor housing the world over. We demonstrated in the last century that organized religion could provide an educational and humanitarian base upon which a technical society might be built, but we "chickened out" at the point of real political and economical responsibility. We trained leaders to assimilate Western Culture, but not to develop a culture of their own. We introduced them to the mundane values of a consumer society, but made no effort to prepare them for national production. The last 300 years have seen the Christian nations of the West move from chattel slavery to the political slavery of colonialism and now the resigned economic slavery of neo-colonialism, all in the name of God and with, simply, intellectual justification such as Max Weber's, "Religion And The Rise Of Capitalism", which gives all the credit for industrial and technological advance to the Puritan Ethic of industry and frugality with barely a mention of 50 million slaves who came to this country and by their sweat and blood, created the accumulation of capital which ultimately produced this affluent society.

But there can be no question of reparations, only a question of stewardship, for the wealth of organized religion already belongs to the sons and

daughters of God. We are merely stewards (damned poor stewards) offering the talents with which he has intrusted us. His Will to us may well be "sell all that you have and give it to the poor".

INTERNATIONAL RELEVANCE

Perhaps, for the first time since the demise of the Holy Roman Empire, organized religion has an opportunity to be relevant in the international affairs of man. Reinhold Niebuhr predicted in the 40's that the buying power of the Black minority would ultimately be a potent force for the realization of racial justice in this country. We have seen the impact of SCLC's Operation Breadbasket on the corporate giants of America, coercing them to more humane policies under the threat of non-co-operation unless these evil policies are changed. We have witnessed a handful of humble grape pickers under the leadership of Cesar Chavez, struggle along against tremendous odds with only the weapon of moral suasion and the withdrawal of economic support.

Two Popes have released magnificent encyclicals on peace among men and nations and peace as development for the poor. The conflicts of our time will be primarily conflicts between the have's and have-nots and unfortunately, inspite of our values to the contrary, we are the exploiters.

There is no way to live in Western Civilization without sharing the guilt for the exploitation which makes our luxurious existence possible.

Just a few weeks ago, Gulf Oil automated it's refineries in Curacao on the North Coast of South America. This decision took no consideration of the fact that one-fifth of the work force of that tiny country would be left unemployed by such mechanization. Within a month, there was massive rioting in what had been a tropical paradise. A church awakened to the needs of the brethren might have interceded with Gulf Oil and worked out a plan for development which would have expanded the economy of the country and yet enabled Gulf to make whatever technological changes which were necessary for them to remain competitive.

An organized religious force could exercise tremendous influence for Good in this highly competitive economy of ours. Just the thought of hundreds of religious folk switching from Gulf Oil to Shell Oil would bring a willingness to negotiate.

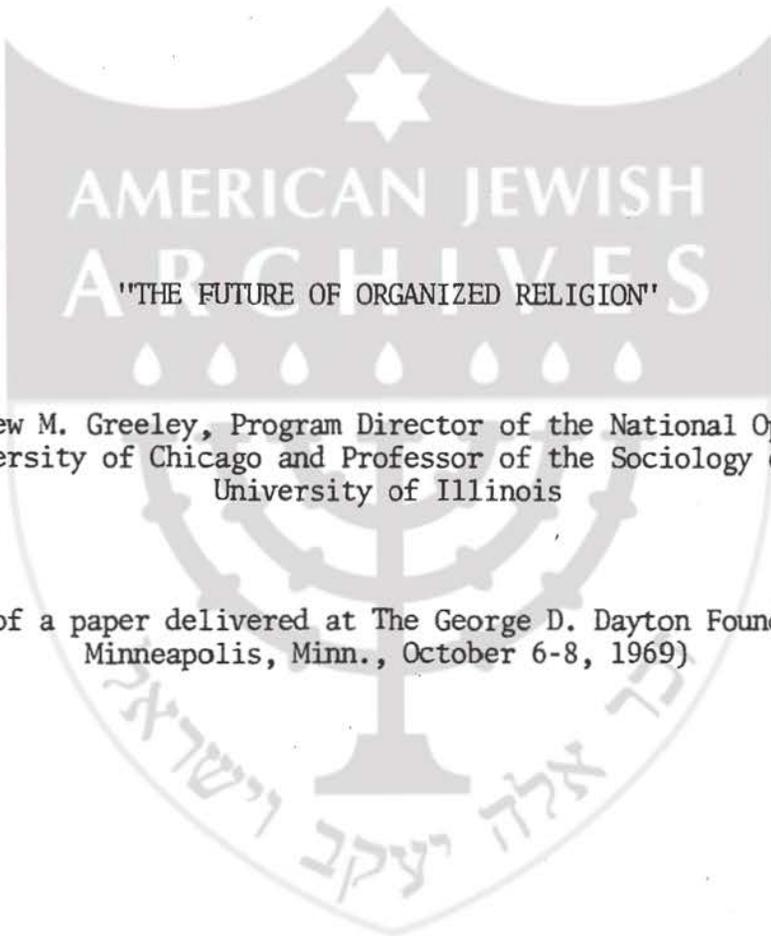
To be relevant in an international arena, organized religion must be an advocate for the poor. -----"for in as much as you have cone it unto one of the least of these, you have done it unto me."

CONCLUSION

Looking back on an era, it is too easy to write of organized religion as having failed. There are numerous contradictions, to be sure, but there is also great potential. Somehow, organized religion has survived the destruction of nations and empires. Just when it seems on the way out, God sends a prophet or saint to call his people into a new relation with him. God has called some strange people in some strange places. In the final analysis it is the Spirit

of God moving throughout the world which keeps organized religion relevant and daily gives us the next step toward an agenda for the future.





AMERICAN JEWISH
ARCHIVES
"THE FUTURE OF ORGANIZED RELIGION"

By Rev. Andrew M. Greeley, Program Director of the National Opinion Research Center, University of Chicago and Professor of the Sociology of Education, University of Illinois

(Synopsis of a paper delivered at The George D. Dayton Foundation Conference
Minneapolis, Minn., October 6-8, 1969)

In this paper I propose to make some remarks from the sociological perspective on the future of organized religion. Unlike the views which I suspect many of my colleagues of this conference will present, my own opinion is that organized religion is not in very serious trouble, at least in no more serious trouble than it has been in the past. There is something about man, and particularly man when he wears a Roman collar, that inclines him to think that the world is going to hell in a handbasket. The decline of faith and morals has been lamented by preachers and other pious types since the memory of man runneth not to the contrary. Viewing the state of religion with alarm surely antedates Christianity, and probably goes back to the beginning of the human race. Somehow or the other religion has managed to survive, and there is nothing in either the theory or the empirical findings of contemporary sociology which would lead us to think that our era in this respect is different from any other era. I do not, however, propose in this paper to argue about the so-called secularization hypothesis, much less to attempt to reassure those who lament the sorry state of religion, for I suspect if I could reassure them they would not be nearly as happy as they are. It is my intention, rather, to speak of some of the major opportunities which I foresee, from the perspective of the sociologist, organized religion will encounter in the remaining years of the present century.

However, in order that the context in which I am speaking may be as explicit as possible, I wish to state (again from the viewpoint of a sociologist) some assumptions about the present condition of religion, at least in the United States. I will not attempt to defend these assumptions, but will simply leave their documentation to footnote references.

1. There is no empirical evidence of a decline of religiousness. The limited comparative statistical data which enable us to evaluate American religious behavior at the present time against American religious behavior in the past indicates continuity, rather than change in American religion. ¹
2. There are no theoretical grounds to expect a decline in religion. ²
3. Religion and ritual are apparently part of the human condition. ³
4. A simple evolutionary model showing man moving from the sacred to the secular is quite inappropriate from the point of view of sociology, anthropology, and the histories of religion. The sacred and the secular have coexisted for a long time and show every inclination to continue to coexist. Man's religious evolution is the result of a complicated interchange between the secular and the sacred, with an ever increasing differentiation of function, which does not, however, mean that one dimension triumphs over the other. ⁴
5. In as complicated a corporate society as our own, religion will continue to organize itself in some fashion. Therefore, not only will religion continue, but organized religion will continue, though one does not necessarily conclude that the present religious organizations will continue. ⁵

6. If anything, the sacred is going through a dramatic revival, indeed, a revival which sometimes borders on the bizarre, with a vast variety of ancient superstitions suddenly becoming quite popular again, precisely among those who would be least expected to be interested in the sacred and the superstitious.
7. Nothing is more irrelevant for the churches than the relevant--that is to say, that which is most fashionable at the present time--for that which is most fashionable today will be out of fashion tomorrow, and by the time the churches can adjust to it it will become as dull and dead as yesterday's newspaper. The secular city is dead and Harvey Cox knows it, though many of his Catholic disciples do not. The death of God movement is dead, as at least some of its proponents knew it. Bishop Robinson's "honest to God" style apparently succeeded only in reassuring divinity school students and campus ministers, and did not establish much in the way of meaningful dialogue with the world beyond the churches. All three movements which claimed so passionately to be relevant turned out in retrospect to be only reflections and reenactments of events out of the past. Religion must indeed grapple with the problems of the times, and in this paper I propose to list what seem to me to be four such problems. But I would argue that it is imperative that religion not settle for simple, easy, automatic statements of what those problems really are. To put the matter more concretely, I think religion must be concerned about both peace and race, but I do not think that the prophetic vision of religion about the future we are all trying to create will be adequate if it does not go deeper into the human condition than these two very difficult political questions.
 1. The first of the basic issues to which I think organized religion must address itself is the question of personal meaning. In most prior societies that mankind has known, meaning systems and culture systems were the same thing--that is to say, each culture provided its own fairly comprehensive interpretive scheme which enabled those who were part of the culture to interpret the phenomenological reality which impinged on their consciousness. There was a series of propositions which explained what reality was all about--a series of propositions which was practically "given" by the culture. At the present time, however, man shops in a marketplace of meaning systems. Indeed, as Thomas Luckmann has pointed out, meaning systems have become consumer goods.

Religious organizations ought not to be too troubled by this fact. Identification of religion with culture has not particularly helped religion, in the final analysis--at least not the prophetic religions of the Judeo-Christian tradition. The interpretive scheme that man puts together by his own personal free choice (at least more or less so) ought to appear more desirable to the Judeo-Christian tradition.

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However, it is necessary for the organized churches to realize that to a considerable extent each new generation has to make its own religious decisions--has to fashion its own interpretive scheme. The search for meaning is no longer something that can be solved once, but is something that each person must solve for himself and that each generation must wrestle with in the context of its own meaningful generational experiences.

One supposes that such a situation has been true of the Western world for perhaps a century, but there is a new variable at work at present which presents an extraordinarily interesting challenge to the churches. Not only have the old gods failed, but the new gods have failed too. Science, orthodox Marxism, liberal political philosophy, and the pursuit of economic affluence seem to be almost as much in disarray as meaning systems as does traditional orthodoxy. The younger generation tells us that the great God Science has failed because it has not brought peace or justice to the world. Substantial numbers of them have rejected what they think of as the bureaucratic irresponsibility of the organized, computerized, secularized society. They prefer the existentialist loneliness of the hippie groups, the utopian communities, the Zen monasteries to the rational society. Still others turn for self-fulfillment to group dynamics, attempting to relate "honestly" and "authentically" to their fellowmen in raw emotionality of confrontation, encounter, sensitivity and theory groups.

Not only is the search for meaning and value a new one in every generation, but in the present generation it would seem that the presumption is against any of the preexisting substantive meaning systems, and that personal meaning, if any, has to be found apart from these systems and perhaps in revolt against them.

Another complicating factor is the resurrection experience of the therapeutic process. It is not my intention, surely, to endorse psychoanalysis as the only god that has not failed--its own failures and inadequacies are all too patent; much less am I enthusiastic about the current cult of group dynamics or the arrogant new priesthood of T-group "trainers." But, whatever one may say of abuses and extremes, it is still true that psychoanalysis has made possible considerable personal growth for many people, a growth which involves death and resurrection--a putting off of the old man and the putting on of the new--an experience which has its own horrors even worse than the horrors of physical death. There is now

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the theoretical possibility that a person never need stop expanding his personality. Enrichment and development and fulfillment of the human person can continue for decades, though always through a death and resurrection process. Kenneth Keniston sees the maturation process going on in some young people at least until they are thirty, and other researchers view the identity crises years from thirty-five to forty-five as being the most critical and also potentially the most productive in a person's life. Personal fulfillment, then, is at least part of the raw material of any new interpretive scheme, and is, indeed, raw material which has profound religious implications.

What are the implications for organized religion at the present state of man's perennial search for meaning? What can organized religion say when it observes that the new gods seem to be as dead as the old and that now for each new generation the meaning quest must start anew? One would think that the first reaction of organized religion to such a phenomenon would be to rejoice, for once again the religious interpretive schemes can claim some kind of legitimacy as potential meaning systems. The epistemology of science is no longer powerful enough to rule them out on a priori grounds. There ought to be even more rejoicing in organized religion when it is noted that the issue of death and resurrection and the issue of transcendence seem to be once more among the principal issues that must be faced. The organized church which sees mankind engaged in two pilgrimages--one toward the omega point and the other toward self-fulfillment--and realizes that in fact these two pilgrimages are one, ought to realize that its strategic position is at the present time quite good. As Brian Wicker has pointed out, the organized churches can, if they so desire, provide an answer to the one question which humanism cannot answer--what does death do to man's quest for self-fulfillment? Religion is not only free once again to compete in the open marketplace of interpretive schemes; it can also provide a high-quality product, a product toward which there seems to be a sustained predisposition in substantial numbers of mankind.

One must confess that the churches have not taken advantage of the opportunity. Their rhetoric and their organizational style, their suspicion and their fear of heresy have thus far caused them to make a mess of the opportunities they presently

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face. One wonders when the idea entered into the Western world that the faith was something to be defended--something so weak and fragile, so easily misunderstood and distorted that every effort had to be made to protect it from corruption. Surely the messages in the New Testament were not defensive. A concern for doctrinal orthodoxy, and more particularly for precise and immutable doctrinal formulations, was not typical of the early church. Of course there were things that had to be believed, and if they were not believed then one could not claim to be a Christian. But what had to be believed was not vast, nor was there great anxiety about exactly how it would be expressed.

One does not wish to argue that concern for doctrinal orthodoxy is a complete waste of time, but when it becomes an obsession, when the preservation of the exact wording of interpretive scheme takes all the life and vitality out of these schemes, then clearly something inappropriate has happened.

There are two results of such obsessive concern about doctrinal formulations. One is the sort of mistake that the Catholic Church made with Teilard de Chardin--the suspicious assumption that any attempt at reformation of interpretive schemes carries in it the danger of grave heresy. Such an attitude puts organized religion on the defensive and makes it suspicious of all human progress, and hence, quite incapable of responding to each generation's unique search for meaning. The opposite result is to be observed among those who, when faced with an apparent conflict between what they take to be observed among those who, when faced with an apparent conflict between what they take to be "scientific findings" and a rigid orthodoxy, feel that the only choice is to jettison orthodoxy. Bishop Robinson was certainly not the first to use this strategy, but he does not seem, in the final analysis, to have been any more successful in converting the cultists of the God Science than any of his predecessors.

One suspects that the basic reason for the defensiveness of the churches on doctrinal matters was fear. Religious leaders were afraid that their followers would "lose their faith"; that religion could not really survive in an age of science; that in any dialogue between "science" and religion, religion was bound to come off second-best. Or, to put the matter more bluntly, the religious leaders were afraid that the good news really wasn't good any more, or for that matter, that it wasn't

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really news. The churches were not willing to be free-wheeling, flexible, tolerant, open-ended, and permissive in regard to doctrinal formulations precisely because they were sure that such an attitude would leave their faiths at a disadvantage. Why would the faiths be at a disadvantage? Obviously because the faiths were weak and their opponents were strong. One never tries to dialogue with an adversary when one is convinced that the adversary's strength is overwhelming. The trouble with the defenders of the faith, in other words, is that they did not have enough faith. Only if religious leaders and theologians are able to enter into the open marketplace of interpretive schemes with relaxed confidence will they be able to do justice to their own position.

2. In the previous paragraphs we noted that the quest for meaning was intimately connected with the quest for self-fulfillment--that indeed, they are the same quest, for modern man. As Erik Erikson has observed, you cannot have an identity without ideology. But one can become oneself only with, through, and for others. Hence, the second critical issue which the organized churches must face is modern man's quest for community. Whether there is more or less intimacy, warmth, and self-support in contemporary urban industrial society than there was in the peasant communes of the past, may be open to question. What is not open to question is the fact that modern man possesses both the affluence and the vocabulary to engage in a highly self-conscious quest for community and for intimacy. The hippie communes, the underground churches, "educational villages," encounter and marathon groups (clothed or unclothed), are all manifestations of a much more widespread phenomenon--the search for openness, honesty, and trust in human relationships.

There are many dangers in the quest for community. Community does not, as many people think, happen. It requires hard work. Nor is it something, normally, at least, which emerges as the result of self-conscious search. Rather, it is the frequently unintended result of common effort. Furthermore, many of the enthusiastic searchers for community fail to face the obvious historical truth that community usually dominates individuality and eliminates privacy. In any conflict between individual and community in mankind's past, community has won. Community now has at its disposal all the elaborate techniques of group dynamics to increase its power and to dominate and manipulate its members. Finally, there does not yet seem to be much awareness among the cultists of community of the problem of the oedipal complex and of the regression of members of the

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intimate community to behavior out of their familial past. Most of us know only one kind of intimate relationship-- that which we learned in our own families. Hence, when we are faced with a new set of intense and intimate relationships, we fall back on the paradigmatic behavior patterns of the past and convert our colleagues in the community into parents or siblings, with results which are disastrous for all concerned.

But for all the risks and dangers in the quest for community, mankind is not likely to turn away from it, for we have always dreamed of the possibility of trusting love with one another. Modern psychology, for all its inadequacies, brought us much closer to that goal. The bizarre aberrations which show up on the fringes of the quest for community are merely evidence of how intense the quest is.

And what can the churches say in response to the news that men should love one another more, and that new insights into the human personality seem to be facilitating that desire for greater love? What can the churches say upon discovering that their members want greater trust in their relationships, one with another? What, in particular, can the churches say in response to the quest for community, whose founder told them, "By this shall all men know that you are my disciples, that you have love for one another"? Yet in fact, the churches, when they have not been opposed to psychology, have at least been skeptical of the quest for community among their own membership. The underground ecclesial groups are underground precisely because the above ground congregations look with suspicion upon small, informal, and intimate ecclesial groups. The large urban or suburban congregation is a marvelous escape from intimacy and trust. The amount of love for one another to be discovered in such congregations is minimal, and no demand is made that people risk themselves in close relationship with their fellow believers. Heaven protect us from a situation where the warmth and intimacy of our love for one another really would make us stand out as being different from the rest of the human race. The conventionalization--not to say the "enbourgeoisment"--of relationships in the churches is not merely an inadequate response to contemporary man's quest for community; it is, even worse, a false witness to the genius of Christianity.

Just as the churches lost faith in the possibility of their faith being strong enough to hold its own in dialogue with the contemporary world, so too they seem to have lost faith in the possibility of a different kind of love rooted in religious commitment. The churches which had their origins in small,

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intimate, communal groups and which have periodically through their long history produced other such groups, seem now to doubt the possibility that the sectarian element in religion can produce a new religious revitalization rooted in love.

The churches must, therefore, examine what the best in their own tradition has to say about community and encourage the development of new ecclesial communities within their structures. The underground is here to stay, in any case. The critical question is whether organized religion is ready to face the fact that some underground communities may indeed represent the authentic working of the Spirit who still blows whither He will. Far from being afraid of the proliferation of ecclesial communities, the churches should do everything possible to facilitate such groups, while at the same time warning them of the dangers of manipulation and regression to infantile behavior. The old Irish political adage, "If you can't beat them, join them" seems appropriate advice for the churches on the question of the new ecclesial communities. As the inclination to see heresy everywhere put the churches on the defensive in matters of faith and meaning, so the temptation to see schisms everywhere has put the churches on the defensive in matters of love and community. Only a church that is confident of the strength of the ties that bind its members together can display the relaxed confidence which will put it in the vanguard of mankind's quest for community.

3. The sexual relationship is the paradigm of all human relationships and the marriage community is the paradigm of all human communities. The fear which stands in the way of trust is strongest in that most intimate of relationships; and the payoff of trust and openness is the greatest in the sexual relationship, since it is reinforced by the possibility of overwhelming physical pleasure. Yet the resistance to trust, openness, and friendship is also extraordinarily powerful. Shame over one's sexuality, which is apparently basically the same as uncertainty about one's own sexual identity, stands as a powerful barrier to openness between man and woman, a barrier that is deeply rooted in the unresolved problems of one's relationship with one's parents. The battle between drive toward physical and psychological unity, on the one hand, and shame and self-hatred, on the other, is typical of the whole human condition but most painful and also potentially most pleasurable, in the sexual relationship. If man can learn to live in loving and trusting concern with his mate,

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then he probably will have no trouble in living in openness and trust with anyone else.

But more must be said. While the husband and wife relationship is the paradigm of all human relationships, and while the sexuality between husband and wife may very well provide the raw material which makes possible other intimate friendships, it must further be said that there is a strong sexual component in all human intimacy, since intimacy involves the total man, body and spirit, and man's body cannot escape (and obviously ought not to want to escape) its sexuality. Sex, then, is not only the paradigm of all human relationships, but also permeates all human relationships. The relationship of pupil and teacher has profoundly sexual implications, as Socrates and Alcibiades were aware. The teacher--or at least the good teacher--to some extent seduces the personality of his student in order that he might attract the student to his ideas. The priest, prophet, charismatic leader, therapist, all engage in relationships which, at least when we stop to think about it, are powerfully sexual in their color and tone. Similarly, other human friendships between members of the same sex and across sexual lines which are not marital and which are not aimed at sexual intercourse, nonetheless are deeply rooted in the sexuality of the friendship partners. The relevant question is not whether all human relationships are sexual, but rather what the implications for human relationships are of our new insight into the pervasiveness of sexuality.

The Freudian revolution took place only yesterday. For several thousand years the Platonist and Manichee temptation was dominant. Sex was viewed as something that pertained to the body, which in its turn, imprisoned the human spirit. Sexuality was, then, at best a drag on the human spirit, and at worst, according to St. Augustine, a sin, even between married partners. The Freudian insight overthrew the Platonist and Manichee tradition: sex is not a drag on the human spirit, but a stimulus to it. It does not retard human growth, but rather drives men forward toward growth (and, incidentally, also on occasion, toward destruction). The human race has only begun to assimilate the implications of this astonishing revolution, and the revolution, and the revolution has precious little to do with Jane Fonda on the cover of Newsweek or "Old Calcutta" on Broadway, or any of the alleged new "permissiveness" in American society.

One would have thought, given the attitudes of the scriptures about sexuality, and the pervasive sexual imagery used to

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describe the relationship between God and His people, that Jewish and Christian religions would be delighted by the Freudian insight. At least some of the churches have not been so delighted and others have thought that the appropriate response was to develop arguments suggesting that almost every type of sexual perversion was not only not sinful, but positively healthy. These two reactions probably are characteristic forms of guilt repression; the churches have been very guilty on the subject of sex. They allowed themselves to be conquered by the Platonist-Manichee temptation. Despite the clear evidence of the scriptures, they have persisted in seeing man as a dualistic creature and viewing his body and his sexuality as something of which to be ashamed. That the Roman Catholic Church, for example, which uses the powerful and obvious intercourse symbol in its Holy Saturday liturgy, emphasizing that the resurrection is best symbolized by the sexual act, can respond to the Freudian revolution with nothing more adequate than the encyclical letter, *Humanae Vitae*, is a sign of how profound the guilt in Roman Catholicism is over its own weakness in the face of the Manichee tradition. The love of Christ for His Church is so intertwined in the New Testament with the love of husband for wife that one simply cannot understand how the Roman Church or any Christian church, for that matter, could possibly not rejoice in the Freudian revolution. However, it may take us a while yet to purge the Manichee guilt out of our bodies ecclesiastical.

The implication of the Freudian revolution for the churches is perfectly clear, though when it stands in all its nakedness (to use an appropriate term) it becomes terrifying to many virtuous Christians, not excluding their even more virtuous leaders: sexual love must be the model for all relationships in the church.

If the relationship between Christ and His people is thus compared to the relationship between husband and wife, the dictum we have just stated ought not to be surprising. Yet surprising it surely is. Who could think, for example, of the relationship between a bishop and a pastor, a pastor and an assistant, a religious superior and (you should excuse the expression) his subject, as being modeled after the love of man for a woman? Who would think that the members of a Christian congregation should strive to treat each other with the gentleness, respect, affection, concern, patience, and tenderness which is absolutely essential if the sexual payoff in marriage is not going to quickly deteriorate? Who could possibly think that

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the relationship of respect, encouragement, and reinforcement obvious in good marriages should be demanded from all assemblies of the people of God? Who, indeed, would think that Jesus ought to be taken literally when He says "By this shall all men know that you are my disciples, that you have love for one another"?

Clearly, the churches have a long way to go, and they must first of all purge themselves of those remnants of the ancient double standard which sees woman somehow inferior to man, to be governed by a different set of laws and a different set of rules than those by which man is governed. Love, friendship, affection among adults can only take place, in the final analysis, in the colleague relationship--that is to say, the relationship between people who are equal partners. Granted that the various partners may bring diverse contributions to the relationship, we must face the fact that only a limited number of these contributions are sex linked, and that any pretense that one sex is designed to dominate the other--even in the act of lovemaking--is bound to be destructive for friendship, and ultimately destructive for lovemaking, too.

The human race is badly fouled up on matters of sexuality. The Freudian insight has produced a revolution which, for all its aberrations, holds great promise of decreasing the level of confusion and sickness which affects human sexuality. Not only should the Christian churches rejoice at such a revolution, but they also should see it as one of the greatest opportunities ever offered, an opportunity to return to the authenticity of the insights of their own scriptures and to break away definitively from the pagan Platonism which has affected them almost from the beginning.

However, one need not hold one's breath until all this is accomplished.

4. Contemporary man is seeking for unity not only with himself, not only with those around him, not only especially with his mate, but also for unity with the physical world in which he is immersed. He wants to once again recapture--or perhaps capture for the first time--a sense of oneness with his own emotions and with the basic forces of the universe which he feels surge up in his emotions. Rock music, drugs, hippie culture, the new quest for the sacred are all, in their own

4. (Cont.)

way, revolts against the hyper-rationalism of the hyper-secularized Cartesian society, and attempts (however limited in their success) to establish contact with the primal life forces. Not on the fringes of the secular society, but at its very core in the great universities, we find young men and women beginning to lead monastic lives, searching for gurus, seeking for the Holy, giving themselves over to contemplation, detachment, and solitude, withdrawing from the "rat race" in order that they may maintain perspective on themselves and on the life they live. Yet other young people are donning strange robes which we can only call vestments, developing new kinds of liturgy, which frequently are merely reenactments of such old liturgies as witchcraft, and relying on Taro cards, the I Ching, and the signs of the zodiac as symbols which will bring them in touch with the primordial forces of the universe. In other words, they are trying to break through the tyranny of the superego and the ego to come into contact with the pre-conscious and the unconscious, for therein they expect they will find some sort of meaning, some sort of belonging, and some sort of unity with the primal forces in which we all find ourselves immersed.

The mystical and the liturgical are different from one another and much that is now passing for both mystical and liturgical is, in fact, neither. But the quest for ecstasy, achieved with or without artificial help, and either by Dionysian or Apollonian methods, seems to be almost as old as mankind. Even though such masters of ancient traditions of the liturgical and the mystical as the Roman Catholic Church seem to have abandoned both traditions in the United States, the traditions are still very much alive. One wonders, in passing, whether any of my Roman Catholic brothers know a mystic, much less an ecstatic.

Reason rules over man's hunger for the mystical and the orgiastic only as a constitutional monarch. The Pentecostal hysteria, rock mass, folk music, guitars, to say nothing of astrology, divination, and oriental mysticism are all a judgment on the Western churches for their failure to respond to man's yearning for the sacred and the ecstatic. The churches once again did not have the courage to believe in themselves or the best of their own traditions. They thought that there was no room for the mystical in an age of science or for the sacred in an age of reason. Now, when the mystical and the sacred reappear again, and with a vengeance, the churches are caught off guard.

4. (Cont.)

They had always argued that not by cold reason alone does man live, and now find themselves surprised to learn that they were right.

It is to be feared that the churches took religion too seriously--they forgot that the liturgy was sacred play, and that the sacred is something far too important to be anything but playful. The liturgies in the world of psychedelia are authentically playful, while much of the liturgies of the organized churches are somber, dull, and lifeless. Religions which preach life and the resurrection must display vitality in their worship forms and they cannot be vital unless they are playful. But one fears that it is not enough simply to have playful liturgy; one must also have playful liturgists. Saint Theresa's famous invocation, "from silly devotions and sour faced saints deliver us, oh Lord" is more relevant today than it ever was, for if the churches are to respond to modern man's search for unity with the primal forces of the universe, then they must be open to the playful as well as to the ecstatic and the contemplative, for you cannot become an ecstatic or a contemplative unless you are able to detach yourself enough from the responsibilities of everyday life to be playful. The churches felt that things were far too serious for them to risk playfulness. They were under attack and did not have enough confidence in themselves. Playfulness was a luxury which must be dispensed with. Once again, they did not have enough faith.

In summary, then, the challenges for the organized churches in years to come are to be found in man's search for personal meaning, for love and intimacy, for a more profound appreciation of sexuality, and for closer unity with the primal forces of the universe. These are challenges which the Judeo-Christian churches ought to welcome, because they are challenges which speak to the best of their own traditions--but the elements of these traditions in which the churches themselves seem to have regrettably lost some confidence. Those who urge the churches to forget about their tradition and to try and adjust to the fads and fashions of the moment are false prophets, and must not be heeded. The churches are weak now, not because they have failed to adjust to the liberal, secularized Cartesian world, but because, if anything, they have over-adjusted. Their position is weak, not because they are irrelevant, but because they have tried to be too relevant, and hence have always been one step behind the latest fashion. They have tried to conform when they should have prophesied. They have tried to adjust to a brave new world instead of seeing a vision of a yet better world. And now they find themselves in the paradoxical position

4. (Cont.)

of having to save liberal scientific society from its own folly, while at the same time responding to the new challenges of a post-scientific age. History repeats itself. The culture of Greece and Rome was preserved, to the extent that it was preserved at all, by the religion which Greece and Rome had persecuted. However inadequate the synthesis between Christianity and Hellenic culture was, it nonetheless preserved Hellenic culture when the barbarians had destroyed the foundation for that culture. The liberal, scientific, democratic, secular society is in deep trouble as a new generation of romanticists, if not barbarians, openly and avowedly reject all it stands for. The churches are in somewhat of a dilemma, for the issues of meaning, belonging, love, sex, and the sacred which these new romanticists have raised are issues of profound importance to the churches. Religion is hard put to respond to these questions because it has, if anything, become over-identified with the rational scientific society, a society which has generally held religion in profound contempt. The churches must divest themselves of this over-identification so that they may be true to the best of their own traditions. But they must do so in such a way as to preserve all the wisdom and truth and goodness which the liberal scientific society has brought to the world--as unfashionable as it is to intimate at the present time in certain circles that liberalism has accomplished anything, or that science has accomplished anything. It will not be an easy task for organized religion to pull off, for the issues are far more complicated than they were in the early Middle Ages, and one looks in vain for the prophets, the scholars, and for the organizational leaders who are capable of giving direction to this critical effort. What is needed is men who can believe simultaneously in the past, the present, and the future--men who can say both/and instead of either/or--a saying which has always been hard for religious leaders.

Finally, what sort of organizational structures are needed for the churches of the next century? If our predictions about the challenges of the future are correct, the churches will have to be flexible, confident, experimental, and open-ended in their structures. They will have to engage in constant dialogue with the leading ideas of their time, yet not in such a way as to presume that such ideas at a given time are automatically superior to their own vision. The churches will have to facilitate and encourage the proliferation of various small ecclesial communities within their structures, rejoicing in diversity and pluriformity. They will have to find ways to combine openness and trust and love with efficiency, scholarship

4. (Cont.)

and corporate responsibility--surely one of the great challenges of the era. They will also have to readjust their perspectives so that palyfulness, contemplation, and mysticism are not viewed as an affront to good organizational principles.

Organized religion, therefore, will not cease to be organized, but will be better organized. It is perhaps the supreme paradox of our time that those very qualities which we are calling for in religious organizations may be required in all human organizations if our genius for elaborating corporate structures is to be prevented from producing monsters which will squeeze humanity out of all relationships. But then one ought not to be surprised, in the final analysis, that the church is called upon to show the way in the re-structuring and humanization of corporate structures, for after all, that is where the church belongs--in the vanguard, in the leading edge.



Footnotes

¹See Martin Lipset, The First New Nation (New York: Basic Books, Inc., 1963); Martin E. Marty, Stuart E. Rosenberg, and Andrew M. Greeley, What Do We Believe? (New York: Meredith Press, 1968); and Guy E. Swanson, "Modern Secularity: Its Meaning, Sources, and Interpretation," in Donald R. Cutler (ed.) The Religious Situation 1968 (Boston: Beacon Press, 1968).

²See Thomas Luckmann, Invisible Religion (New York: Macmillan Co., 1967); the various essays by Talcott Parsons on the sociology of religion--"Motivation of Religious Belief and Behavior," and "Christianity and Modern Industrial Society," in Louis Schneider (ed.) Religion, Culture, and Society (New York: John Wiley & Sons, inc., 1964), pages 164 and 273.

I summarized the empirical and theoretical case against the secularization hypothesis in Religion in the Year 2000 (New York: Sheed & Ward, 1969).

³On this subject see especially Edward Shils's article, "Ritual and Crisis," in Cutler's The Religious Situation 1968, 733.

⁴Cf. Clifford Geertz, "Religion as a Cultural System," in The Religious Situation 1968, 639; Robert N. Bellah, "Religious Evolution," American Sociological Review, 29, No. 3 (June, 1964); and various publications of Mircea Eliade, particularly The Sacred and the Profane (New York: Harcourt, Brace and Co., 1959).

⁵On religion and organizations, see my book, The Crucible of Change (New York: Sheed & Ward, 1968); and Paul Harrison, Authority and Power in the Free Church Tradition (Princeton: Princeton University Press, 1959).

⁶See my article in the New York Times Magazine, June 1, 1969, "There's A New-Time Religion on Campus."

⁷A permissiveness which almost none of the serious social researchers have been able to locate off Broadway or out of the mass media.