



THE JACOB RADER MARCUS CENTER OF THE  
AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series E: General Alphabetical Files. 1960-1992

Box 81, Folder 12, Dayton (George D.) Foundation project, 1971.

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

May 18

May 7, 1971

Dear Marc:

This is to advise you that a room is being held in your name at the Sheraton-Ritz hotel for your arrival Monday evening, May 17. We have arranged for the Minnesota Council of Churches to pay the hotel direct so that you will not be out of pocket temporarily on your departure. I say again, on behalf of all of us, that we are delighted that you are coming and that we hope that a good meeting will result.

For your convenience, may we suggest you come prepared to list your expenses for this trip and any incidental ones connected with your being here so that we may reimburse you for the total amount the day of the meeting.

Very kindest regards as always.

Sincerely yours,

George

George D. Dayton II  
President

GDD:mmm

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

5/18

8<sup>35</sup> - 10<sup>10</sup> am

6<sup>15</sup> - 9<sup>15</sup> pm

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Justin

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

February 12, 1971

Dear Marc:

This will confirm our telephone conversation of earlier in the day.

It is wonderful that you are able and willing to serve on the Advisory Committee for the Foundation's proposed research undertaking. The Foundation, through the Minnesota Council of Churches, will cover all your expenses in connection with your participation.

We are planning so far, to call the first meeting at the Sheraton Ritz Hotel in Minneapolis for 9:00 a.m. to 2:00 p.m. on May 11, 18 or 19. We have not contacted all the people we hope to approach, but thus far, including your good self, we have five top notchers and we are most encouraged.

We are thinking of engaging a block of rooms at the hotel, in the event it should be more convenient for Committee members to arrive the night before the day of the actual meeting.

While we cannot be sure of course, we are guessing that one or two meetings should suffice to agree on the best way to conduct the program and then agree on the best researcher or team. Then the best recruiting plan would need to be concocted and carried out.

At any rate it's great to contemplate working with you on this project. We all hope it will be fruitful and meaningful. Incidentally, Wally and Leonard Dayton and I will sit in on the sessions of the Advisory Committee--not to run things, just to keep informed of progress.

Many thanks, and kindest regards.

Sincerely,

*George D. Dayton*  
George D. Dayton II  
President

GDD:mm

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

cc: L. V. Dayton  
W. C. Dayton

Committee:  
Dr. Colman Barry  
Dr. James P. Shannon  
Rabbi Marc H. Tanenbaum  
Dr. Cynthia Wedel  
Dean Colin W. Williams

GEORGE D. DAYTON FOUNDATION

700 Nicollet Mall  
MINNEAPOLIS, MINNESOTA 55402

February 5, 1971

Dear Marc:

There has been an encouraging response to our request for nominations to an Advisory Committee and of a Theologian or Sociologist or team who might do the research on How Organized Religion Can Become a Dominant Force in Men's Lives.

Wally and Leonard and I hope you can look at the enclosed list and send us your suggestions for a 3 to 7 member Advisory Committee at this time. We three Daytons hope to sit in with any session or sessions such a committee might hold -- not to dominate, or insist, but because we are responsible to the Foundation and want to know how the project is proceeding.

We hope that you would be able to be part of such a committee.

Fortunately, I am having lunch with Cynthia Wedel and Dr. Espy next Monday, and will share this list with them too, and ask for any guidance they may be able to give.

To refresh your memory it is our thought that the Advisory Committee might need a session or two to agree on the best possible researcher or team of researchers, and then possibly help with the recruiting. After the research is underway the Advisory Committee might be available for periodic check back or suggestions on how to make the results of the research as broadly effective as possible.

We think the earliest date for an opening session of the Committee is probably going to be sometime after Easter, April 11th and of course, as before all expenses incurred by its members in pursuit of its aims and operations will be reimbursed by the Foundation.

We earnestly hope you can find an opportunity to share your thoughts with us as we try to push toward the goal we all want to reach.

Kindest regards as always.

Sincerely,



George D. Dayton II  
President

GDD:mm

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

cc: Dr. James P. Shannon  
Dr. Colman Barry

Dr. Cynthia Wedel  
Dr. R. H. Edwin Espy

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

5/18

April 14, 1971

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

Dear Marc:

This letter is to confirm Tuesday, May 18 as the day when all of you good people find you can get together here in Minneapolis as an Advisory Committee on the possible research program concerning Organized Religion as a Dominant Force in Men's Lives. We are very glad you have all agreed to tackle this assignment and know you will make great and significant contributions to the deliberations.

As indicated earlier we have reserved accommodations for each of you who may plan to arrive the night before, at the Sheraton-Ritz Hotel, a downtown Minneapolis hotel, as well as a room for the meeting there. We will appreciate your letting us know whether you will want a room (I believe at least one of you said you would fly in the morning of the 18th).

The meeting is set for 9:00 a.m. to 2:00 p.m. at the hotel. (You should allow for at least 30 minutes driving time to the hotel on arrival at the airport.)

Again, may I say we are delighted you plan to come and devoutly hope something meaningful will come of your efforts.

Kindest regards.

Sincerely,

*George*

George D. Dayton II  
President

*Sheraton Ritz Hotel  
Minneapolis*

GDD:mm

cc: L. V. Dayton  
W. C. Dayton

Committee:  
Dr. Colman Barry  
Dr. James P. Shannon  
Rabbi Marc Tanenbaum ✓  
Dr. Cynthia C. Wedel  
Dean Colin W. Williams  
Dr. Andrew J. Young

*Leave 7<sup>00</sup>-6<sup>30</sup>*

*L. V. Dayton*

✓

f.u.

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

June 21, 1971

To: The Advisory Committee

Dear Marc:

Just a note to bring you up-to-date.

We have been pleased to hear through Colin Williams that both John Beirsdorf and Father Gaffney are interested and presented some worthwhile ideas. They have both written that they will plan to be here Monday, June 28th to talk over ideas for church renewal. We will be in touch with you after their visit.

Colin now finds he will not be able to attend the Advisory Committee's next session August 15-16 due to a change in other plans. Accordingly, we have canvassed some of the rest of you regarding a possible switch to August 1-2, or August 8-9. We quickly learned that neither Cynthia Wedel nor Marc Tanenbaum could come then--so we have concluded it is better to stay with August 15-16 as agreed here May 18th. We earnestly hope you can all still make it (except for Colin).and will reserve suitable accommodations at the Hotel Sheraton-Ritz as before.

Kindest regards. Will be glad to see you again.

Sincerely,

*George*

George D. Dayton II  
President

GDD:mmm

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

*Marc - you are nice to agree to this  
Hope it doesn't cut out too much of your vacation  
GDD*

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

June 4, 1971

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

Dear Marc:

We were very sorry you couldn't make it for the May 18th meeting of the Advisory Committee--and it was so good of you to send the telegram. Luckily we waited until only about five minutes after nine to start the meeting; so from that single standpoint it didn't discombobulate us too much. I hope you are feeling tip-top again, and we do hope you can plan to make the next session here at the Hotel Sheraton-Ritz, starting at dinner Sunday, August 15 and going through all day Monday, August 16.

I hope you have had a chance to go over the "Minutes" of the May 18th meeting. As you will see they are the product of at least four people's notes taken during the day. All present expressed their regret and sense of loss due to your absence, and their earnest hope you will be able to come to the next session. It's a fine group.

Looking forward to seeing you in August if not before.  
My very best regards.

Sincerely,



George D. Dayton II  
President

GDD:mm

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

June 30, 1971

Rabbi Marc H. Tanenbaum  
National Director of  
Interreligious Affairs  
American Jewish Committee  
165 East 56 Street  
New York, New York 10022

Dear Marc:

Thank you for your good letter of June 22nd. We had a good meeting last Monday with Dr. Jack Beirsdorf and Father Walter Gaffney. Alton Motter and Colman Barry were able to spend most of the day with them, plus Wally, Leonard and myself.

We sincerely hope it will become possible for them to work with and for the Advisory Committee in structuring and planning for Conference II.

How interesting that you ran into Jim Shannon a week ago near Chicago. I think he is quite sure we are onto a good thing. We'll be sending you all a copy of the proposal from Beirsdorf and Gaffney as soon as we receive a revised version.

Please think nothing more about whether you are entitled to your check. We know you are interested. We value your concern and your involvement and know you will make highly worthwhile and needful contributions. You are an outstanding man of God and we want you to be a part of the team.

Kindest regards as always.

Sincerely,



George D. Dayton II  
President

GDD:mmm



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

July 2, 1971

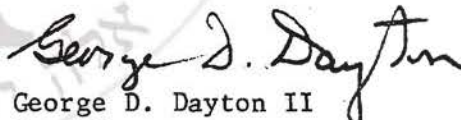
To: Advisory Committee

Enclosed "Proposal" you should find of interest.

We are very much of the opinion we would do well to be able to engage its authors, Jack Beirsdorf and Walter Gaffney on a full time basis for our project.

A revised and simplified version based on our discussion with them here last Monday will come to you later - hopefully in time for our August 15-16 meeting. The Target date for Conference II will be August, 1972 in the next version.

Regards,

  
George D. Dayton II  
President

Enclosures

Proposal for Research and Design  
for  
Conference on the Future of Organized Religion

I. Proposal

It is proposed

- A. To explore the effective meanings and actions which are emerging in the church for (meeting personal needs) and working creatively for social change. *helping people lead a full life*
- B. To make these new forms of meaning and action available to the church at large through model building and a participative training design for key church leaders.

II. Need

Our society urgently needs the kind of basic values and commitments which can hold together disparate groups in moving toward a more humane society and in wisely discharging our national and world responsibilities.

Religious faith has historically offered those values through churches which can meet deep personal needs of their members and nurture them in effective citizenship in the larger society.

The churches currently are going through a period of stress and polarization. At the same time that the established churches seem to be declining in influence, there are exciting signs of vitality in a variety of groups either in the church, on its fringes, or unrelated to organized religion.

These signs of vitality need to be documented and made available to the church at large in order that it may more effectively nurture the full humanity of the members and train them for effective leadership in our society.

III. Implementation

This proposal is part of a larger process to hold a conference on the future of organized religion. Specifically this proposal provides for

- A. Information gathering, documentation, and research on new forms of life in the churches;
- B. The application of that research to model building and a training design for the conference. The training design would use a variety of methods to enable participants to significantly experience

these new possibilities. Possibilities for the training design would include a simulation, multi-media materials, and rapport building methods from the human potential movement. Acting on the assumption that the conference would be held approximately eighteen months from the beginning of the implementation of this proposal in September, 1971, the following work schedule is for the first twelve months.

The development of the training design, including material costs, is not in this work schedule or budget. It would be hoped that if the beginning work of the project team in documentation and research was satisfactory to the sponsors of the conference, that an additional work schedule and budget for six months prior to the conference focusing on the development of the design would be adopted at a later date.

The work schedule for the first twelve months includes the following basic steps which to some degree overlap each other and run concurrently.

1. Data gathering--a wide variety of existing data would be surveyed and made available through an information gathering, storage, and retrieval process. The emphasis in data gathering would be to ascertain where exciting things are happening across the entire range of American church life.
2. Conceptualization--the important issues and questions would be identified out of this material. At this stage experts in a variety of fields related to this study would be consulted to help in generating the significant hypotheses for research.
3. Research--these hypotheses would be tested through participant observation, interviews, and questionnaires on a small number of groups which seem to represent the various issues that have been identified.
4. Model building--the hypotheses which are confirmed out of the research would together form a set of constructs and variables which would be used to develop models for the variety of effective meanings and actions for church organizations.
5. Training design--after the end of the twelve month period the model building would be developed through the training design using simulation, multi-media, and other methods to communicate the research results in a way which enables participants to experience them in a most significant way, and apply them to their own situation.

IV. Staff

Dr. John E. Biersdorf, Executive Director, Department of Ministry,  
National Council of Churches

Father Walter J. Gaffney, Teaching Associate in Professional Pilot  
Project, Yale Divinity School

Priscilla Broudy, Research Assistant, Department of Ministry,  
National Council of Churches

It would be expected that the project team would work closely with the granting foundation and with any committee chosen by them to oversee the work of the project. Dean Colin Williams of the Yale Divinity School has been instrumental in developing the beginning proposal and would work closely with the project team.

V. Budget, September, 1971-September, 1972

Part-time salaries

Dr. Biersdorf	\$ 8,000
Fr. Gaffney	6,000

Research and information costs and part-time salary for Mrs. Broudy	10,000
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Consultant fees and travel	10,000
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Meetings of Advisory Committee	1,000
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	<u>1,000</u>
	\$35,000

Following is further documentation of the need for such a conference and some of the very preliminary theoretical thinking that has been done about it.

VI. The Need

There is a good deal of evidence that important shifts are taking place in the ways religion operates in our society. The enclosed article in the April 24 issue of IDOC documents the eroding centrality of religious beliefs and values in this century even though the institutional church became more popular in responding to the problems of

social mobility and communal isolation after World War II and into the 1960's. But in the decade of the sixties the polarization of social-action minded clergy and traditionally-minded laity brought the churches to near schism over the function of religion in societal change. According to the Gallup Poll, most Americans now believe religion is declining in influence, and budget and staff cuts in church organizations seem to indicate that at least the institutional church is. These symptoms in the life of the church of complex and dynamic changes in the ways religious beliefs, values, and commitments operate in our culture are not effectively addressed only in themselves. Church executive training programs, new church structures, or experimental theological education are ineffective unless they come to grips with possible underlying changes in the function of religion.

At the same time that the institutional church is shifting and cracking, there is vitality in a number of social and cultural movements which are on the fringes of the white institutional church or unrelated to it. But they share with the church a concern for fundamental values and often engage in activities which traditionally have been functions of the church. The legacy of the civil rights movement and the tragedy of Vietnam have produced a large number of groups ranging from the Catholic peace movement to action training centers, dedicated to bringing about societal change from a more or less explicit theological perspective. Their political orientation varies from liberal to revolutionary, and their theological assumptions may be more or less explicit and more or less central in their group life. Sometimes they consciously seek links with precursors in the Christian tradition through such studies as Michael Walzer's The

Revolution of the Saints. At other times theology seems to be identified with any fundamental value question and is mostly implicit, although operational, as background assumptions. The black church is in the unique position of articulating theology out of a rich cultural and institutional history which by definition is engaged in liberation and committed to radical change. Jeffrey Hadden's study, The Gathering Storm in the Churches, documented that most white churchmen in this country regard religion as a source of personal comfort and a conserver of traditional values and the societal status quo. Indeed, Christianity has often served those functions in Western civilization. But in a society of increasingly rapid change, those functions need to adapt to new felt personal and societal needs.

The remnants of the Woodstock Nation, communes, and a variety of temporary groups give evidence that a counter-culture persists in American life. Again, some participants and groups in the counter-culture try more or less explicitly to relate their counter-cultural values to their religious background. Their counter-cultural values, like vital religious faith, offer perspectives for addressing fundamental issues of living, such as sexuality, economics, and group organization.

Groups dedicated to political activity and counter-cultural lifestyles are addressing the two primary facts of increasingly rapid change in our society as outlined in the enclosed article: the breakdown of the cultural consensus and increasing scientific and technological advance moving us into a post-industrial society. Therefore these groups may have terribly important insights to offer on how to survive in the

emerging future, and specifically on the functions religion can play in that future. Yet most writing about these movements, outside of a few authors such as Arthur Waskow, has been for the purpose of either attaching or justifying them. And there have been even fewer attempts to understand how religion operates in their lives.

The human potential movement constitutes a third area of experimentation. More or less loosely related to the behavioral sciences through humanistic psychology and to a variety of religious insights, human potential groups intend to nurture more spontaneous and authentic personal life-styles. While the counter-culture has been identified largely with young people, the human potential movement reaches a wider range of age groups. But like the counter-culture, the movement can be a rich source of insights about survival in the future and the function of religion in that survival.

Finally, the social sciences have been applied to specific problems of the institutional church in executive training, career counseling, continuing education, and most recently, organization development. Organization development especially has become a bright new hope for the churches. It may be another attempt to paper over uncertainties about belief and mission by using "scientific" methods to make churches "more effective," or it may help expose fundamental questions about the functions of religion and the purpose of the church in contemporary society.

All of these movements may be harbingers that indicate that religion is undergoing fundamental changes in our society. It is always difficult to tell when one is in the midst of basic historical change, but that may be the case in our time. If it is, we urgently need clues about

how religion will contribute to the integration of assumptions, values, ideas, and action that we will need to survive in the coming society of "future shock."

## VII. Theoretical Background

Some background work has been done which is relevant to how religion might be shifting its functions in contemporary society. In The Coming Crisis in Western Sociology Alvin Gouldner described the lack of fit between new sentiments and old background assumptions in our rapidly changing society. Background assumptions for Gouldner are "...affectively-laden cognitive tools that are developed early in the course of our socialization into a particular culture and are built into our character structure." In our rapidly changing time the background assumptions in any domain of our experience that we receive may not fit the new feelings and behaviors that we experience. In such a situation there is a critical need for new orientations to the social world which make sense. In such a situation, then, those institutions in our society which are "meaning makers," e.g., liberal education, the social sciences, the church, will redouble their efforts to meet the need. Gouldner believes that most sociological research, especially, has not been for the purpose of establishing new knowledge, but for the purpose of re-mapping the social world: to reduce the dissonance between what we think and feel, to provide orientation to the world in which we live, to constitute meanings which make sense to us, and to generate order in the world for us. Is the church able to offer new and creative ways to integrate experience along with other meaning-makers in society, or is it simply becoming



less and less central and helpful in coping with the future?

The concept of intentionality offers a useful way of addressing that question. That term is used as Gibson Winter defines it, "Intentionality is man's living toward the structure of his world in the unity of caring, hoping, conceiving, feeling, and meaning." (Elements for a Social Ethic). The idea of intentionality, both of an intentional self and the intentionality of social processes, "...implies that meanings and values are being actualized in spontaneous flow of inner creativity and socially pregiven structures." Intentionality then, has both objective--or socially pregiven--and subjective--or creative aspects. It integrates assumptions, values, feelings, and ideas as persons and groups initiate and reflect on their actions to realize projects in the world. Paolo Freire's educational method of conscientização is one way of nurturing and articulating group intentionality. The term originally referred to the methods he developed for literacy training in Brazil. But literacy training for him is far more than learning to read and write. It is in fact, "...a deepened consciousness of their situation [which] leads men to apprehend that situation as an historical reality susceptible of transformation." (Pedagogy for the Oppressed) The people with whom Freire originally worked were submerged in their own poverty and political oppression. Believing that their circumstances were the result of God's will, they were steeped in a "culture of silence," in which they did not yet even have names to understand their situation. Naming entails developing the ability to intervene in their own situation, changing from passivity to activity for their own humanization. When the process is successful, men emerge from their submersion in the culture of silence and become

able to intervene in their historical situation as they now come to understand it. "Conscientização is the deepening of the attitude of awareness characteristic of all emergence."

Individual intentionality is expressed, for example, in vocational clarification and integration. Some radical seminary students are developing a life-style which attempts to integrate learning, work, and living in a way which can be a basis for life-long vocational direction or ministry. This integrative life-style stands in contrast to traditional socialization patterns which compartmentalize one's life in relation to separate institutions, e.g., employment, marriage, recreation, etc. This new style of ministry is the creative achievement of each person not as preparation for future employment but as a present and continuing reality.

Understanding the developing intentionalities vital church groups would give important insights into the shape of effective organized religion in the future.