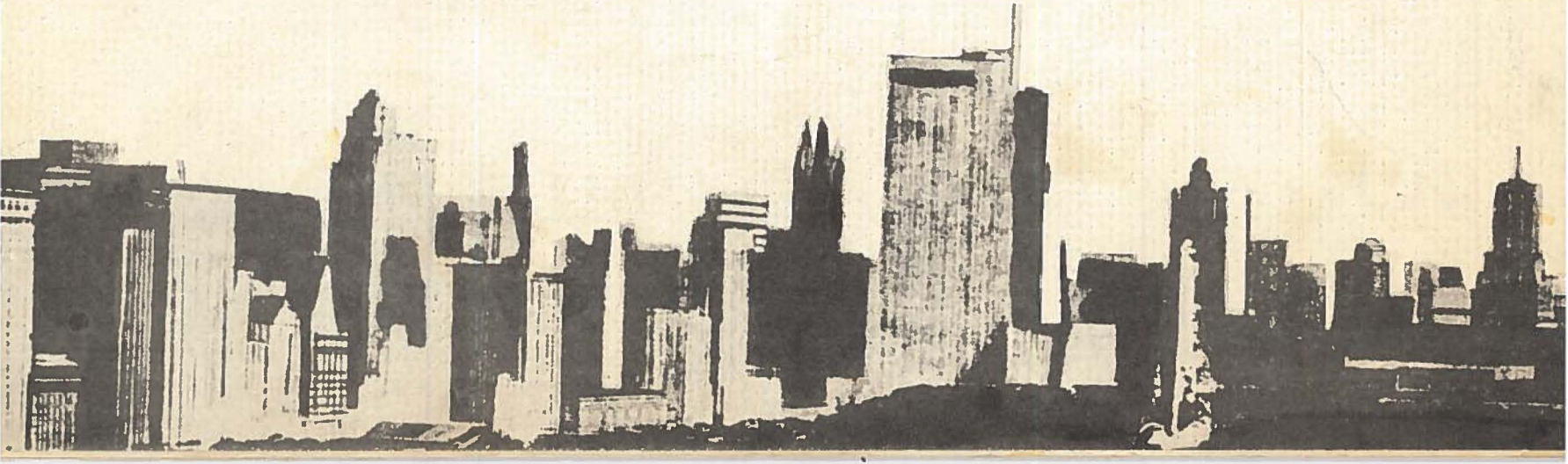
IMAGE

JOURNAL OF THE ECUMENICAL INSTITUTE
A DIVISION OF THE CHURCH FEDERATION OF GREATER CHICAGO

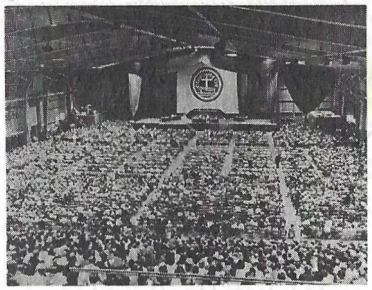
VOLUME 1

NUMBER 1



—An outgrowth of the Second Assembly prepares for expanded practical research in the coming new era of the Church.

THE ECUMENICAL INSTITUTE



World Council of Churches, Evanston, 1954

AT A FOURTEEN HOUR SESSION last month, a group of some twenty clergymen of various denominations and from the four corners of metropolitan Chicago compiled a list of crucial realities which, because they are the crucialities of civilized man, must be taken with urgent seriousness by the contemporary Church. Meeting under the auspices of an Ecumenical Institute program held in the conference rooms of the Continental Illinois Bank and Trust Company, they probed their sensitivity to the mind of Mid-America in the space age and summarized the events and issues that appear to be shaping a new era:

—the fact of a new science which is issuing in radical alteration in our cosmological images and common sense, combined with the collapse of past mythologies and the waning influence of the Church in our time.
—the rise of the new nations and the emergence of the super-city with a general shift in the various broad power centers coupled with an increasing complexity in the political life of man both on the international and local levels.
—a growing universal temper manifest in worldwide mobility, in the increasing spirit of internationalism, in the merging of economic destinies (as in the Common Market), in the ecumenical movement and vision within the Church, in the multifarious revolutions in communications, and in great commonly experienced threats such as global conflict.
—the presence of the new technologies and the currently unfathomable possibilities of space-probing, along with related issues of magnitudinal population explosion, and automation with its manifold implications for human society.
—the sensitizing of the human conscience in the matter of racial justice and the ensuing demand to create immediately new structures of equity in every area of our social existence.

In brief, someone said, ours is an era that may be known to future historians as *The Great Transposition*. The Ecumenical Institute is a research and educational center whose job is to explore new strategies between this "transposing" world and the churches of all denominations. It coordinates practical expressions of ecumenicity in the greater Chicago area, and relates in its work to the many and varied pioneering experiments conducted within local congregations, interdenominational centers, group ministries, councils of churches, and other organizations who represent the vast efforts of the Church to muster her forces in new responses befitting the demands of such a new age.

The merger, announced in July by Federation President George F. Sisler, was met with enthusiasm by church leaders throughout the metropolitan area, especially those who had nurtured the fledgling venture to maturity. It was seen as the potential fulfillment of the original vision that had brought the Institute into existence and as a way of expanding the mission of the project to serve the nation on behalf of the Conciliar Movement.

Religion editors of Chicago newspapers, all of whom had covered the birth and growth of the Institute and some of whom were members of its board, heralded the merger as a significant move. David Meade of *The Chicago Daily News*, under an eight column headline, "Churches Spiritual Renewal in the Works," wrote: "A new kind of urban renewal is in the works for metropolitan Chicago. It's a plan to renew our churches . . . through expanded activities of the Ecumenical Institute."

The "expanded activities" were actually launched in October when, after a full summer of orienting themselves in the vast sociological developments of the metropolitan area, the faculty extended the Institute's School of Religious Studies to serve the entire metropolis. The programs, described on other pages of this issue of *Image*, are highly experimental, geared toward discovering the most feasible means of providing ecumenical theological education for a growing megalopolis, for Mid-America, for the nation and the world.

To augment this expansion, Dr. Edgar H. S. Chandler, Executive Vice President of the Federation, announced the appointment of Joseph W. Mathews to the position of Dean of the Institute, replacing Dr. Leibrecht who had resigned to become a Protestant observer at the Ecumenical Council of the Catholic Church in Rome, while remaining in a consultative relationship to the Institute.

Along with Mathews, an ecumenical group of other laymen and clergymen were appointed as the Institute's faculty. They represent various denominations and have associated themselves as a corporate ministry over a period of six years in an attempt to discover new approaches to the group ministry structure, a plan that has become widespread in recent years because of the complexities of the task of renewing the Church in the midst of the highly complex world of today. In this group, each member has a particular field of interest in theological education such as theological ethics, philosophy of religion or contemporary theology. In addition, each member has a special concern in one of the secular disciplines such as political science, literature, etc., and each is experienced further in a practical field such as social welfare, education, engineering, and television. All are professionally trained theologians and graduates of various denominational seminaries.

The Ecumenical Institute, born out of a resolution of the Second Assembly of the World Council of Churches held in Evanston in 1954, understands itself to be vitally related to the three over-arching emphases that have characterized the Church in recent years: a theological resurgence in which the Church has been engaged in re-thinking its comprehensive self-understanding and mission, the lay movement involving many experiments among the laity to embody their recovered mission in and to the world, and the movement of ecumenicity oriented in a fresh sense toward the mission of the Church at the most localized level.

Conceived in the pattern of its European counterpart (the World Council's Institute at Chateau de Bossey, Switzerland), the Ecumenical Institute was launched as "the Bossey of America," but without formal ties to the world organization. Under the leadership of its first director, German born theologian Dr. Walter Leibrecht, the Institute developed an effective record of conferences, programs, and research projects geared toward the enhancement of the vocation and commitment of the laity, and attracting not only an array of world renowned theologians but an impressive number of laymen, both churched and unchurched, into a wide variety of vocational seminars and other discussion groups.

These great strides (and others, such as the establishment of an outstanding ecumenical library) were made in the midst of a problem that perplexes many a new, experimental venture: the need for a way to relate to the formal structures of the Church with the liberty to perform a genuinely experimental task. This issue was long discussed by Dr. Leibrecht and the Institute's board until, in the spring of 1962, a way became clear to accomplish this goal while simultaneously relating to yet a fourth dimension of ecumenical renewal within the Church, the Conciliar Movement. Eight years after the Second Assembly, the Ecumenical Institute merged with the Church Federation of Greater Chicago, an organization through which member denominations perform services that are best administered ecumenically. Both the Federation and the Institute view the merger as an administrative experiment in the Conciliar Movement to discover a new way for councils of churches to serve their member bodies by providing ecumenical theological education for the laity.

Edgar H. S. Chandler

George F. Sisler

"The merger of this group's emphasis upon the practical, grassroots training with the emphasis of world churchmanship already present in the Institute's program," said former director Leibrecht, "will greatly increase the scope and service of the center. This is the direction that is being taken throughout the ecumenical movement. Now, with a larger faculty, the Institute will be able to accomplish the aims envisioned when it was first conceived."

Dr. Chandler, who took his post with the Federation some two years ago, was for ten years the Director of the Refugee Service of the World Council of Churches in Geneva. He is also currently the Religious Advisor for the United States Information Agency in Washington, D.C. His past worldwide experience and the immediate contact with religious movements across the world through his assignment with the federal agency keep him alert to the possibilities of new life and vision in the whole ecumenical enterprise. "The merger of the Institute with the Federation and the coming of the new faculty," he said, "both represent large steps forward in the realization of the dream of renewed vitality in the ecumenical life of the Church, and may constitute an encouraging sign for other such endeavors in the major metropolitan areas of our nation."

(Continued on Page Seven)

Institute in Switzerland, left, was inspiration for similar Institute in America. Center, first quarters of Institute in Evanston. Right, quarters and Dean's Residence secured in 1962 at time of merger with Federation.

THE URBAN IMAGE CONSCIOUSNESS and lay theological education

Transcript of a television discussion by the faculty

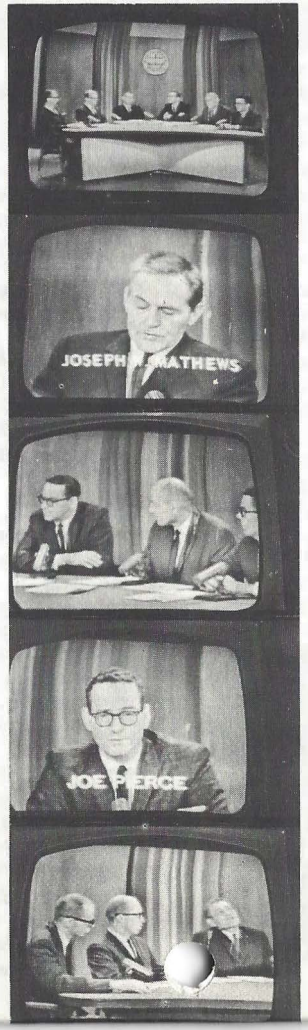
PIERCE: The Ecumenical Institute, of which this group around the table is the faculty and dean, is a research and educational center doing research into the practical ways and means of providing ecumenical theological education for laymen on behalf of local congregations of all denominations. Gentlemen, the topic of our discussion is directly related to the role of the Ecumenical Institute: "The Contemporary Church and Lay Theological Education." Mr. Mathews, why don't you begin?

MATHEWS: I would have to begin by insisting that the theological education of the laity must be a very *concrete* endeavor. It is not a matter of transmitting abstract formulae. The whole consideration must start with the way a man walking down Michigan Avenue today feels after what it means to be a human being in the twentieth century. It's just that concrete.

PIERCE: Then let's begin there: How does this man walking down Michigan Avenue in 1962 sense after his interior life?

COZART: For one thing, life no longer feels to him as it has for the past twenty years. I sometimes think that, for several decades, man has felt like a patient stretched out on an operating table while the scalpels of depth psychology, modern art, and popular philosophy disclosed his inner chambers of horrors. Man no longer senses himself this way. He has gotten up off that table. Now he sits so to speak, in his living room with his television on one hand and his pocket-book library on the other, where the twenty-seven inch picture and the miniature page bombard him with all kinds of images of being human. Western teleplays about his American heritage, classical dramas from the memory of Western Civilization, contemporary science fiction, modern love and hero stories, daily news analyses, documentaries, panel discussions —all confront him with ways of being a man. His problem is that he's overwhelmed by the multiplicity of possibilities! He's paralyzed before the necessity of chosing among them a real live option for his life.

SLICKER: Your figure of bombardment is a good one, but man today is not only bombarded by possible styles for living his life, he is also bombarded by specific *demands* on his life. It's as if he is walking on a treadmill through a hail storm, ceaselessly pounded by a multitude of demands: the demands of family, the demands of neighborhood, demands of work, demands of state, demands of church, demands of other nations, economic demands, educational demands, social demands, and on and on. These are no longer just boring inescapables for him. He sees their significance and



MATHEW: Though much more needs to be said, Mr. Pierce, all this points to what I meant when I said that theological education must be concrete. It must begin just where the spiritual problem of man manifests itself in a given time and place.

PIERCE: I would like to ask now, how one goes about speaking to such a man? What is to be said to him? What is it he needs?

MCCLESKEY: In turning to this, let's not forget that man's questions are, in a way, the very stuff that give him his answers. Becoming clear about our deepest concerns is the first step toward any solution. And, assisting others toward such clarity is therefore the first step in speaking to them.

WARREN: Precisely. Maybe this is saying the same thing, but we must make it clear that *whatever* living is going to go on, is going to go on right in the midst of these complexities that characterize our times and the problems of our lives. It is a common intuition of our age, even though we need to be reminded of it over and again, that living is a present reality, not some postponed possibility in the future. It is found only in the situation at hand, not in some imagined or hoped for set of circumstances.

PIERCE: So we must enable the man on Michigan Avenue to be sensitive in depth to his situation, and somehow help him to see that the answer is to be found in the present complex in which he finds himself. Now, is this all? Doesn't he need to hear something else?

WARREN: Well, for me, the heart of the matter is that man today needs images: practical, specific, personal images. Call them visions or relationships, if you wish. These he must have if he is to overcome his inertia in the face of the bombardment of possibilities and demands we spoke of. We need all kinds of fresh visions today—of what it means, in the twentieth century, to be an individual, to be a friend, to be a family, a community, a city, a nation. These must be highly specific and concrete. At the same time, they must capture and dramatize for man, *universal* significance. We need the kind of relational *pictures* which offer a sense that every particular act participates in total history—that is, in the transcendent. Only with the aid of such images can man overcome his inertia and risk the plunge into life about him. And only in such a plunge, can he be truly human and find real meaning and life.

ppreciates their necessity. His problem is how to grasp hold in this bewildering barrage of demands and to maintain his grasp in every moment and each situation of his life.

MATHEWS: From what you've said, I see a man being pelleted by so many life-styles and so many practical demands that he doesn't seem to be able to significantly embrace *any* of them . . . He experiences his life as a kind of exhasperation, born not of lack, but of *over-fullness*. You might say he is in a state of exhasperating immobility. Would you agree with that?

MCCLESKEY: I would agree. And I'd like to underscore Mr. Cozart's comment that this man in the 1960's is not the man of a few years ago. The individual of the forties and fifties saw his life as a vast desert with only vacant horizons. It was empty, with nothing, so to speak, and he was frozen by it all. Today he may still feel like he is on a desert, but now the desert is utterly full. He is still frozen but no longer in the same way. His immobility is actually a kind of uncertain searching, among many possibilities, for creative involvement.

PIERCE: You are saying that this is the *down-to-earth* spiritual situation of man today . . . Carry this a bit further, if you can.

WARREN: Well, what brought all of this home to me very clearly was the movie, WEST SIDE STORY. Here was a group of young people, living in the west side of New York City, who were literally surrounded with all kinds of opportunities to really *live*. The audience could see this very plainly. The players' crisis wasn't a lack of possibility for life. The crisis they faced was whether and how they were going to engage themselves in their particular situation . . . pick up what was at hand, so to speak, and find their life in living it.

MCCLESKEY: Exactly! This captures what I was trying to indicate. I also wonder if this is not what is behind much of the perpetual restlessness in a city such as Chicago, for example: this moving from one area or suburb to the next and the next, and in some cases back to the inner city, and so on. Is this moving not unconscious running from something? And isn't this something the very fullness of possibilities and demands present in every situation? Do we not falsely hope that life will be less complex—that is, less full—somewhere else, and hence erroneously believe that in that "somewhere else" we can more easily find and grasp real life?

PIERCE: You've painted for me a picture of a man driving along a super expressway who, while moving at high speed, reaches one of those complex cloverleaf intersections. He was the possibility of taking many directions, each that would cement his destiny for several miles at least, and all the directions approaching so fast that he can't read the signs; it seems as if someone has taken all the road signs away. It *is* exhasperating, to put it mildly. And you do feel somehow immobilized.

SLICKER: I want to second the part that has to do with the universal and transcendent. Man needs to perceive *graphically* that he has universal permission to decide his roles, to select the sphere of the world in which he will live and act. He needs to sense that the creative thrust he can and does make has historical importance. He needs this kind of clarity about his roles in various groups, and he needs power-giving visions of how such groups are related to all of history—how they *have* universal significance.

PIERCE: I sense that we are pointing to something important here, but it is still somewhat disembodied for me.

MATHEWS: Well, for example, take the waitress I spoke with in a downtown restaurant the other day. She likely commutes to the Loop five or six days a week, and spends maybe half her waking hours serving tables. Are we not saying that her problem of meaningful living, her problem of being a human being, her spiritual problem if you will, is located right in the midst of her job . . . and not somewhere else? Mr. Slicker and Mr. Warren have insisted that, to really grasp her life, the waitress must have clear images of the way she, in her involvement, is a part of history, or of the total civilizing process of man.

SLICKER: Exactly! And the same is true of the railroad worker, the high speed business man, the insurance broker, the housewife, and . . .

MATHEWS: Yes, and include those of us here who are teachers. If you are right, we are all up against the same kind of problem.

MCCLESKEY: But this is not true of just individuals alone. The problem of images is also in our communal existence. Our neighborhood, our sections of the world, need practical images that illuminate the situation and that indicate possibilities. Take the Hyde Park area of Chicago, for example: How can this section of the city understand itself *as* Hyde Park, that is, as a part of significant history?

COZART: True, but doesn't this come to the same thing? I mean, aren't the individual and the community images finally inseparable? First man today needs the kind of images that communicate to him that he is not just a part of, but actually *is* his community. Secondly, he needs the kind of images that enable him to see his community *as a community* which has a destiny in history that is different from any other since the foundation of civilization. The waitress who travels the arteries of metropolitan Chicago to and from the Loop, who engages in its industry, absorbs its culture, and who is caught up, willingly or otherwise, in the city's influence upon the world, *can*, with an adequate image of the city as a vital force in history, grasp herself in her role as *also* historically significant or as "transcendently meaningful," if you will.

(Continued on Next Page)

SLICKER: Someone has labeled Chicago "the world-city." What this means to me is that history wouldn't be history without Chicago. And unless I know that, I cannot be a world-wide citizen. But if, as a citizen, I see Chicago as the world city, I can then see myself as a world citizen.

MCCLESKEY: I want to say "yes" to that, yet when I hear such talk, about a world city and historical significance, I fear we are treading close to the romantic. It sounds good, but can the man tending his drug store in Norwood Park really get hold of, or imagine, Chicago in this way?

WARREN: I think this concern is certainly justified and I share it, but I think what is needed here is more of a warning than anything else. First of all, as I understood them, Mr. Cozart and Mr. Slicker are not suggesting that the images we are calling for would be some sort of an answer that would suddenly make life simple, or that the perplexities and sorrows and frustrations of life would disappear. Not *that*, at all. The image rather offers a significant context in which the problems and tensions of life can be meaningfully struggled with. Secondly, it may have sounded as if it was being suggested that we already possess these visions full blown. But the point is that we are in *need* of them. Our task is to begin to dare to forge them.

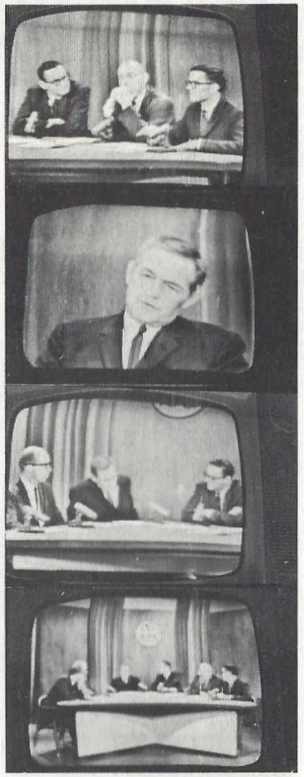
PIERCE: I think we had better pause here for some kind of summary. Are we saying something like this: Every person must have some awareness of being related to the universal which is to possess some sense of comprehensive significance in history, before he can really participate in the actual given task of his daily life and thereby live meaningfully; and that we must create images capable of communicating this to the twentieth century man if he is to overcome this aggravating immobility that is his spiritual malaise, so to say?

MATHEWS: Indeed. Man can grasp his life only if he has a sense of being and participating in history, but he needs a kind of middle agent here. This is the larger immediate community of which he is a part. Only if he can appropriate an image of his relation to, say, Chicago or Mid-America or to his nation as a significant historical factor can he capture a vision of his own significance in history. Of course, the same would be true, as we now see it, of any other time and place.

SLICKER: I think we must be careful at this point. This places an overwhelming burden on that waitress or on a sheepherder, or any other person, unless he is given tools to get at this problem.

PIERCE: I think Mr. Slicker is right. How *does* a person get such transcendent-concrete images. Where does this man on the Michigan Avenues of the world *get* his picture? Is this the task of the Church? Is the Church doing this? Or *should* the Church be doing this?

MATHEWS: I think this is the role of the Church. If some would



to be added, namely the lay movement which in its very essence is a manifestation of the Church's renewed concern for the world we live in, and for the particular problems that men and societies in that world experience.

PIERCE: Are you suggesting that the role of the Church is that of an "image factory" in the sense that we have been speaking, and that the Church has become or is becoming aware of this role in our time?

SLICKER: Yes, something like that.

PIERCE: But how does this bear on the problem of lay theological education?

COZART: Isn't it the real clue to such education? I mean the fact that the Church, so to speak, has rediscovered the world—perhaps in a depth and insight and intensity that she has never possessed before.

PIERCE: You'll have to spell this out for me more specifically.

COZART: Well, the first task in theological education is to communicate the comprehensive image we discussed earlier: that the transcendent word today is that man is absolutely welcome into the universe as a human being, that this world is his home, and that he has a mission in this world to be involved in the great human adventure of civilization, that his work, whatever it is—driving a bus, managing a drug store—has cosmic significance.

MCCLESKEY: Certainly the beginning of theological education is the articulation of the transcendent image. But another and inseparable facet of such education is knowledge of the world. The layman must know his world, his nation, his city, his community . . . his Hyde Park; and this knowledge is neither unrelated "facts" nor abstract conceptions, but rather practical and concrete images which issue in creative action.

SLICKER: The two are certainly inseparable. And I would like to emphasize that the concern throughout is to enable the layman to do his *own* imaging. Such training is for the sake of releasing him to do his own theologizing in dialogue both with his past tradition and his present world through which he forges his own images of responsible personal and social involvement, in every aspect of his day to day life.

WARREN: That gets to the heart of the matter for me. The aim of theological education for the laity is to enable him to be involved in the world with lucidity and passion . . . involved creatively and sacrificially on behalf of civilization . . . in the community, the city, the nation, and the families of man. The images are to this end, and herein lies the "cure" for the present malaise of the man on Michigan Avenue.

SLICKER: Yes, but I want to reiterate my earlier point about

ject that they don't see the Church really concerned or doing s task, I would remind us that if one is to talk about the role of the Church in our day, he must do so recognizing that throughout all Christendom a great transposition is taking place. And I'd like to suggest further that the core of that renewal is indicated by precisely what we have been discussing. The Church today is becoming more aware of the real world and that she is a part of that real world, and that mission to the real man in the real world is her sole reason for being.

WARREN: This has certainly been the focus of the theological dialogue in modern times. The work of every major theologian since World War One has been an attempt to recover the idea that the gospel is divine permission for me, for my family, for my community, to live our lives.

MCCLESKEY: Further evidence of this, I believe, is to be found in the very existence of the ecumenical movement, the foundation of which (pushing aside many shallow and erroneous interpretations) is this new sense within the Church of a common mission to the world of our time.

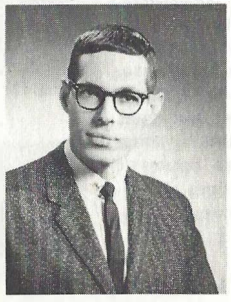
SLICKER: A third great movement in the Church today needs tools. The education of the laity is not a matter of handing out images as one might an *idea*. Images are finally forged in the inner life by the individual in conversation with others. They relate one personally to life. Theological education is a matter of providing tools through corporate study and discussion whereby meaning-giving images emerge.

MATHEWS: Mr. Pierce, I think these last few statements have summarized the issue you raised in the beginning. We started out with the spirit-state of man, his paralysis at the point of involvement through which meaning could come to him. We suggested he needed images of the transcendent, of history, of the city, of his community, and images of all kinds relating to everyday relationships through which meaningful existence comes. Lay training is concerned with precisely these matters, and this is a role of the Ecumenical Institute.

PIERCE: Thank you, our time is about to end. Such issues certainly must go on being discussed, for they are not the kind of issues that submit to pat answers. Further information about the Ecumenical Institute and a transcript of this discussion may be obtained by writing to the Ecumenical Institute at 1742 Asbury, Evanston, Illinois, or to the Church Federation of Greater Chicago, 116 South Michigan, Chicago.

NATIONAL CONFERENCE ON RELIGION AND RACE

1963 • CHICAGO



Most recent member of Institute Faculty, Gene W. Marshall, is assigned to work with Secretariat of National Conference on Religion and Race.

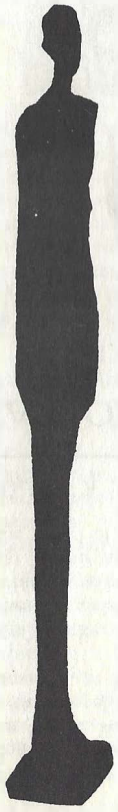
The Ecumenical Institute responded in October to an invitation to participate with the Secretariat of the National Conference on Religion and Race to be held in Chicago January 14-17. The faculty assigned one of its members to give full time attention to the work of preparing for the conference whose conveners are the National Council of Churches, the Synagogue Council of America, and the National Catholic Welfare Council.

The conference will provide an opportunity for lay and clerical religious leaders from across the nation to conduct a concrete examination of the role of churches and synagogues in meeting racial problems. It is a chance for religiously committed people to speak with one voice on racial issues to their fellow citizens and to the world. The commitment of religion to racial integration will be expressed.

Gene W. Marshall of the Institute faculty has worked since November with Mathew Ahmann, Executive Director of the National Catholic Conference for Interracial Justice, in implementing the plans for the conference.

Marshall is a Methodist clergyman who was for six years a Chaplain in the United States Army before affiliating with the Institute. While in the Chaplaincy, he was engaged in research concerning American youth in a racially integrated and religiously heterogeneous society, and was especially concerned with the problems of the structures of justice in the military setting.

He has traveled extensively in Europe, studying the development of the Church in its emerging new relationship to society, especially as this is manifest in the Lay Academies of Germany and other church experiments on the continent.



TO WALK UPRIGHTLY

IMAGING A MISSIONAL THEOLOGY

BY DON WARREN FOR THE CORPORATE OFFICE

The dream of heaven on earth has been one of the fervent longings of man since the dawn of history—and the occasion of his deepest suffering as this longing eternally encounters frustration. Continuously man is busy anticipating a time and space in which his living will be somehow more significant, more united with the forces, drives, and complexities of history, or he is actively resigning himself to the self-imposed exigencies of his particular location in history. These are the classic human tendencies, described through the ages, repeatedly exposed, painted, set to music or poetry by men of all kinds. It is the classic experience, however, that anticipating man always finds himself, nonetheless, in a particular time and space and that resigning man never finally succeeds in protecting himself from intrusions into the privacy of his private world. Now, in the present age, as throughout history, this experience points to the sharpest tragedy which a man inflicts upon himself, that in naivete or desperation he rejects the power of life which is uniquely and particularly his. Christian man, when he is true to his historic task, has always addressed himself to this fundamental human tragedy. In this generation he is not excepted from his obligation. He must answer again who man is and how he might walk.

On the surface this task appears to be an easy one. The difficulty, however, appears in the actualization. For each generation must formulate its answer within the context of the relativities of time and space, historical ambiguity and uncertainty and human ambivalence. This makes the business of answer formulation difficult enough, but always added to it is the classic difficulty: the aforementioned tragic tendency within a man to wish himself out of his human situation either by reworking his image of himself or by delimiting his vision of the world with, in either case, the resulting inclination to see his task as helping others wish his wish. Christianly understood, the task has another goal: not helping a man out of his human situation, which is impossible anyway, but rather enabling him by direct address and power-filled intrusion to reunite his living with his own separate destiny and the destiny of humanity as a whole in the particular historical arena of which he happens to be a part.

As for the present age there appears to be arising here and there a mood of exasperation with the habits of mind and thought-patterns currently in vogue, albeit in the recent past these have succeeded in enabling men to transcend their parochialisms and to transform new poten-

I

Christian man is always man in community. In community he is always priest and yet participant, he is prophet and yet only one in the gathered crowd, he is teacher and yet student, he is a new creation and yet he lives as any man within the structures of history. In community Christian man remembers that no matter who the man or what the time and space, life is filled full and completed. For pagan man, the man of land and country, the remembrance becomes merely an idea which either is received as a soothing balm for the sharp winds of history or is desperately blocked because the uncertainties and injustices of life cry that it is a lie. Christian man, however, sees and hears the concrete life opportunity in the proclamation of fulfilled time and completed space. This message is not the easy optimism of the positive thinking religionist whose aim is to reduce life and simplify away its sharp edges, nor has it anything to do with the easy pessimism of the sophisticate who cannot or will not see that his time and space are foreshortened and his lucidity earthbound and frozen. The Christian difference is that the message, the remembrance, is the starting point for life, not a summation or conclusion; a way to move, not a turning inward; a becoming history, not a withdrawing from something viewed as external process; the remembrance is the imperative, it is the eternal entering into and therefore recreating the particular, it is the task to be realized.

Unlike pagan man, Christian man's task is not to improve his golf game or to increase his income or to gain respect and reputation or even to love and serve his fellow man by doing good, despite the fact that he is likely to be found participating in any or all of these as relative goals. The task of Christian man, his single purpose wherever he finds himself, is to fulfill time and complete space; his task is to labor unceasingly toward actualizing as history the new heaven and the new earth. The relevant categories here, the road markers, so to speak, are time and space, not process and progression. For the arena in which the labor is accomplished is not determined by humanly viewed progressive improvement, which manner of viewing has a proclivity toward blindness. Rather it is determined objectively by time and space, the relative and 3-dimensional human complex in which all men find themselves. It is here, spatially, and now, timely, that the new heaven and the new earth is to be brought into being because as concrete life opportunity it is here and now that the new heaven and the new earth is first encountered. Therefore the task of Christian man is not to find the new heaven and the new earth, for it is already given. He is rather to actualize it, to engage himself habitually in repetition, continuously bringing into being what is already present.

tialities into history. The formulations of the late nineteenth and e twentieth century existentialistic writers, emphasizing as they do the finitely human dimension of life, have become exhausted as more and more prophetic figures are insisting upon sketching a larger, richer vision of what it means to be man. The theological constructs of those in the neo-orthodox vein seem increasingly alien to the mid-twentieth century man whose cosmology helps him imagine a new depth relation with time and space, historical past and future, a relation the dynamic of which is rooted in imperative. These are only two examples of a growing feeling of dissatisfaction with the images and verbal tools inherited by the present generation. It is not a new experience in either the history of man or the history of the Christian community for a generation to discover that its understanding of man and the meaning and direction of life cannot be forced into the images and verbal molds of the preceeding generation, but rather that it must forge its own life responses. It is of course clear that such forging does not take place in a vacuum, that is, outside boundaries of history but in fact becomes possible only by standing on the shoulders of the generation previous and the fathers in the faith.

At this stage in contemporary history neither the vision of man nor the new cosmology have gone farther than the initial stages of intuition and fragmentary formulation. However, the major points of an outline are clearly emerging: an image of man as intentional spirit, an insistence upon the significance of all manifestations of human life, renewed clarity about human vocation, and a firm affirmation of history both in its broad sweep and in its particular and localized impact.

Keeping in mind the danger of imposing too early in the formulating process a restricting label, let us tentatively name this new cosmology and vision of man a "missional theology." Such a title gives preliminary hints as to the source and direction of a theory of learning which may mediate to our age a rationality for apprehending events in our time and space. It points to the need of formulating an image of man, not as he is in himself, but as he participates in and forges his future out of the plurality of relations in which he always discovers himself. Such a title also points to the need of delineating clearly the arena in which man finds himself, a delineation which will end once and for all the simple distinction between time and space and reveal clearly the intricate and mutually dependent relation which binds together these two modes of defining the human arena. Further, a "missional theology" urges an apprehension of the social structures in which all men in the present age live, namely the political, economic and cultural structures of life. It is this structural complexity reduced and simplified only at the price of a depleted and unnourished human spirit which orders the content of any human situation and stands as a third relative factor in the relation which holds together time and space.

The present essay is an attempt to avoid fragmentary formulation. It is a poetical-theological painting, imaging in broad brush strokes the context and the tradition out of which the missional theology arises and something of the thrust which has brought it into being.

This task is life for Christian man. Before life, there was only silence or sleep or noise or frenzy. After life, passion fills his living and all the dimensions of his humanity, not a busy or despairing passion, but one which bespeaks a man who has made a decision. His decision is to live. And he knows, now, there is only one way to do this: as task. Therefore he proclaims the indicative, fulfillment and completion, as the imperative, and he works out the imperative in time and space with sure knowledge, as if that for which he labors is already given. The task is freely chosen, and yet it has become for him as necessary as the air he breathes. He is therefore the task-man, the one who receives his life only in giving himself as labor on behalf of all humanity. He is the man returned home, for it is only here and now that he finds the life opportunity for which he searched throughout the universe. He is the annointed son in the family of man; he is the Christ man, the man in community.

II

The task of Christian man is always, universally, eternally, the same. On the other hand, each generation has a destiny which is uniquely its own, a task which can be performed neither by any one else nor at any other point in history. Perhaps this is the way to mark off the generations, not by merely human birth and death, but by the particular kind of labor required at a given time and in a given space to actualize fulfillment and completion.

Each generation must awaken to its own destiny, and this journey it makes only by means of an image, an image of man and his world and of what it means to be human. But what determines the form of a particular image? What gives it enabling power? What puts it in touch with the human spirit of a time and space? There is present the great body of human wisdom collected through the ages which widens the horizon and lengthens the tempo of life; there are the images which grasped men in earlier generations, cloaked in their art, their mythology and their ritual; there are the structures of human society, those past, those present and those anticipated; and there are the inevitable intrusive events which shape men's responses and their imaginational patterns. All of these come to a given generation as tools, raw materials, but as such they form only the arena. By the mere fact of their presence, they are not thereby related to the human spirit of a given time and space, and they have neither form nor enabling power. No, images are created, constructed, by the men of a particular generation out of the raw material, the given power and the prevailing life stories, of their age. Images are created by a man who by means of an intuition refined by lucidity breaks through the mind-set of his day, catching a glimpse of a fresh set of relationships to be imagined. They are forged by a community which feels the pressure of significance to do a particular task and thus, set free by demand, breaks out into a new vision of what it means to be man in the world. Out of the past, out of the present, out of his own intuition, man creates his images in order to relate himself

(Continued on Next Page)

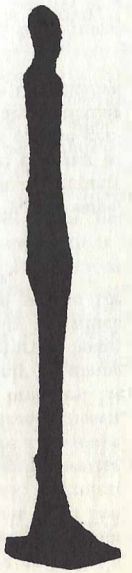
to his relationships, in order to hold in his consciousness what it means in his generation to be a man. The form of an image thus created not only points to the content of the task to be performed, but also offers enabling power. Holding together the indicative and the imperative in this paradoxical unity, the image ministers to the human spirit which finally finds edification only in the decisive actualization of a real possibility.

Thus the decisive factor: that the arena of time and space is not fulfilled and completed simply because man *is*. Neither is this accomplished by the particular and historic yearning of the aforementioned human spirit. For this yearning is tragically doomed to incompletion by the mere fact that its deep desire is to exit from its own particularity. Therefore each generation must be reminded: a man cannot live here and also there. If he chooses to live here, there follows with that decision a certain configuration of relationships, of people and circumstances, to which he must submit himself—if he is to live. "Submitting" in this instance means not only willful obedience, but also joyous participation. How, then, shall one obediently participate in his own particular destination? A man is born, and then, one day later, so to speak, a question comes to him: shall he live or die? (This usually occurs when he discovers that he cannot live both here and there.) If now he chooses to live, how, in what manner, can he proceed? Will he live for himself? Unless his choice was an unserious one, he cannot do this. Living for himself is an abstraction, an unreality, no matter how cleverly the opportunity presents itself. A man's self can only be found and realized in a social context, that is in relation with other selves. Well then, he can live for them. But is not this also an impossibility, a game like blindman's buff, to live for other people? Can a man live for his family or even only for a friend? Saying yes will imply that his manner of living will be to assist others in their living. But only the intrusion of the eternal, the enabled actualization of his imperative, assists a man in his living. Will he, like the Grand Inquisitor, seek to meet the needs of the human spirit by serving people with food and clothing and kindly smiles? Will he secure for them structures of justice? What will he do if they need more than these (and what man on earth does not need eternally more)? What about the man himself? While he is assisting others, who will assist him? Who reminds him of his decision to be alive and what it means? No, none of this will do. A man does not receive his life as a gift from himself or from the particular set of relationships in which he finds himself. His life is a gift bestowed by the imperative which has become his imperative. If he is to realize his life, if he is to obediently fill full his unique destiny, he must be a man among men (not alone); he must get for himself twelve disciples, so to speak, a community of men who will *one* thing: to live in their chosen time and space, fulfilling and completing it, to live not for themselves or for the sake of other people, but on behalf of all men everywhere and throughout history as this humanity is represented and localized in the particular time and space. All of which is to say that Christian man always understands himself as a participant, not abstractly, but concretely, in the communion of Saints. Thus the arena is filled full and completed by singleness of mind, by dedication of heart, by labor of body. Fulfillment and completion is the task, and it is always found clothed in the garments of its peculiar time was to be any certainty in life a man would have to be his own authority by means of his own decisiveness.

But now is another time and space which is demanding a different labor and a new kind of man. Intrusive events have opened up fresh new areas of the unknown and man has again come upon his curiosity. Never before has time and space been so unlimited as to include the entire world. Never has it been so clear that humanity lives or perishes together. The demand, the task, is the same: fulfillment and completion, the new heaven and the new earth. But the difference is that the pilgrim has come home. The outsider of another day has discovered that if he is to live and be task, he must be inside. He could not have returned had not the generation previous prepared the way for him, but that task is completed. Jacob's struggle with the angel is over. He has been called by name; he has been blessed as a man. The only task remaining, the next demand, is to rise up from the ground and re-enter the land of his brother. To be cynical, to be outside, would be an easy answer now and no task at all. Merely to observe and point out the uncertainty and ambiguity of this time and space would be escapism. No, the task of this generation demands the unambiguous, the decision, the resolve to make history; it demands visions and ideas, clarity and precision, a reunion of the world of trees and flowers and all of nature with the world of man, a new relationship between the known and the unknown, a new thrust which dares to take account of the future.

Abraham has traveled to Moriah and now journeys home. Isaac, the sacrifice, has been returned: a free gift. But how does a father live with such a reminder in his presence? With what kind of significance does a man finish out his days when he has come so close to the edge of the abyss? The task requires a man who walks uprightly in the midst of the complexity which characterizes his time, a man of knowledge and skill, a man who has bathed in the finitude of human existence and has emerged by choice, not chance, a fully *human* being. Such a man knows that life is daily or not at all; he knows pain and joy and sorrow and anticipation. But he also knows that none of these is his life. His life is a vocation, a task, a sanctification which moves about with singleness and dedication and labor. His life is a demand which proclaims the possibility of being whole and in love and at peace in a time and space which knows too well that this is an imperative and not a conclusion drawn from the nature of things.

The pilgrim has returned and found that his world has been recreated, a world which has a new song to sing about the earthly concerns of justice and politics and world peace and human dignity, a world which is full and rich with living time and breathing space. The city of God is no longer just over the next hill. Man need not search for it today. He need only stand upright and walk. To be sure, such a man experiences knees which want to bend down and hands which petition for help. He remains upright and walking not in order to prove he can, but in order to accomplish fulfillment and completion. His source of courage is analogous to that of a tree or a flower which for its time and space repetitiously stands secretly and mysteriously nourished for its task of continuously becoming itself. The answer to his petition, his peace which is beyond comprehension, is the greatness of spirit which comes not quantitatively but rather as a new quality as he labors sacramentally on



d space, that is to say, wearing the marks of the men who have chosen it. To choose to be this task on behalf of all human history, not abstractly but locally, is what it means to be Christian man.

III

There was a time, and not too long ago, when this task was a lonely vigil. The new heaven and the new earth was peopled with radically individual pilgrims who had literally fought their way to conscious selfhood. The man in community was an angry man, hungry for a new style of living and impatient with the strange mixture of naiveté and defiant blindness and deafness which he discovered in his world. He was an outsider, awake; and his keenest insight was that sleep had become a dangerous social condition. He was like the young boys in William Golding's LORD OF THE FLIES who discovered that perhaps there aren't any grownups anywhere and never would be, that there was no longer any objective authority which would assure security of heart, that if there behal[illegible]he saints.

In broad brush strokes such a painting as this may be a way to image a cosmology for this generation and a vision of man enhanced by the spirit dimension of life. At any rate it is at least clear that whatever the stance of mid-twentieth century man, he will not arrive at it naturally, that is by chance. Rather it will be an assumed posture, maintained by discipline, and thus either a vacuous shell soon to turn to dust or a life eternally enriched and exploded by eyes and ears which insist upon participating in the joyous human adventure which lies beyond rigid parochialisms and fancy schemes for escaping the discomfort of time and space. It is an old story, but now and again exactingly new:

". . . and to all he said. 'If anyone wishes to be a follower of mine, he must leave self behind; day after day he must take up his cross and come with me. Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake, that man is safe. What will a man gain by winning the whole world at the cost of his true self?"

NEW EXPERIMENT LAUNCHED BY PARISH MINISTERS

When a group of metropolitan clergymen choose to carve a weekly fourteen hour session out of their interminably busy parish schedules for the sake of a corporate experiment involving an added load of study and reflection, it says something about the effervescive transposition that is taking place not only in the Church but in the world the Church is called to serve.

The clergymen are parish ministers from various denominations serving churches scattered across Chicagoland. The experiment is a course conducted by the Ecumenical Institute, "Continuing Studies for Parish Ministers." The course actually represents two parallel areas conducted at once because of their polar relationship: contemporary theology and the ministry of the local church in the present age.

It is an experiment in the direction of a new approach to corporate mission, to discover how, though separated by geography and specific tasks, they may relate themselves to group thought and strategy: practical ecumenicity for the sake of getting a job done.

Meeting in conference rooms of a downtown bank (chosen for the centrality of location in Chicago's Loop) the twenty men arrive at eight o'clock on Monday morning and, except for meals, remain in conference quarters until ten at night. Even the meals are used for extending the conversation that goes on in the lecture-seminar sessions which emphasize mutual discourse on subjects which have required prior study preparation.

An index to their concern is a staggering list of problems facing the Church today. As compiled in their initial session:

- The problem of finding the ways and means of overcoming a paralyzing bondage to culture without withdrawing from the world and of conquering the pattern of introversion for the sake of genuine ministry to the world.
- The problem of clarifying and embodying concretely a self-understanding and image that grows out of her history and is relevant in our present age.
- The problem of communicating with the real world in which men live today both in the sense of understanding precisely what that world is and is saying and in the sense of articulating the good news in word and in deeds of living justice.
- The problem of dividedness not only relating to wilfull blindness that violates our once and for all unity in the Lordship of Christ but as it relates to the ineffective execution of our calling and mission in and to the world of our time.
- The problem of educating in depth all the members of the Body of Christ today toward developing an informed and effective church leadership in the world which involves discovering new, creative educational methodologies and new relevant theological images.
- The problem of immediately and forthrightly casting out of the whole historical Body of Christ every vestige of the structures of segregation to which sinfulness our eyes have now been utterly and inexcusably opened.

In addition to the lectures given by the permanent faculty, the course involves lectures by guests chosen for competence in their field, whether philosophy, art, literature social sciences, or whatever. Current motion pictures are also shown and discussed as well as other art forms such as painting, poetry, sculpture, etc.

In the forthcoming quarter, the course will be offered for a second group while the present group engages in a further course. Applications for both courses are now welcome. Detailed registration information and other data may be had by calling the Institute.

THE DUTY AND THE BEAST

GOLDING MAY SIGNAL AN ERA OF A NEW COMMANDING LITERATURE

• By ALLAN BROCKWAY for the Corporate Office

I.

The college campus, long recognized as a barometer of the mood of a time, is once again providing evidence that a change in our culture's mind-set is occurring. Among the novels that now engage the attention of students is *Lord of the Flies*, a book that was singularly unsuccessful when it first appeared here in 1955. William Golding's tale of English school boys marooned on a Pacific island without adult supervision is receiving the same kind of popular readership that *The Catcher in the Rye*, J. D. Salinger's account of a New England school boy wandering through New York City in flight from the "phony" world about him, has long enjoyed on the campus. This alteration in the reading of our younger citizens may give some clue to the literature of the time to follow, as well as to the mood that will produce it.

Robert Penn Warren wrote recently that "Fiction, by seizing on certain elements in its time and imaginatively pursuing them with the unswerving logic of projected enactment, may prophesy the next age . . .we turn to fiction of our own time to help us envisage the time to come and our relation to it."

He suggested that his point is borne out by looking at books in the past that obviously have been forerunners of the age to come. As examples he cited Theodore Dreiser's *An American Tragedy* and Flaubert's *Madame Bovary*. Others could be mentioned. Among them certainly would be F. Scott Fitzgerald's *The Great Gatsby* and T. S. Eliot's *The Hollow Men*, both of which appeared in the same year as *An American Tragedy*—1925.

These books, written in the decade following the first world war, again achieved wide-spread readership in the decade after the second world war, when poems such as *The Waste Land* caught the emptiness of a time in which the last vestige of idealism and hope for a progressively enlightened mankind had been washed away in a flood of blood.

The publication date of these books was unimportant to this second post-war generation. They only knew that they were happy such works were there when they needed them, giving symbolic form to the bottomless pit of life's chaos. The ironic twist in much of this literature was, of course, not perceived. What was found was the obvious: life is meaningless and hollow. Now they were able to say so.

Then, about 1955, a change began to take place in the reading habits of the college student. English instructors began to be aware that their students were avidly pouring over a slim volume called *The Catcher in the Rye*, almost ignoring F. Scott Fitzgerald and T. S. Eliot, whose works had been assigned in class, and soon Salinger's book took its own place on the reading lists these professors

Furthermore, the solitary reader knew that he could not share his inner symbolic world with others. He knew that the recording Holden had bought for his sister Phoebe had to be broken. The meaning of life could not be passed to anyone else, no matter how close that person might be. Life was a matter to be worked out alone. The fact cannot be overlooked, however, that all who lived it earnestly desired to share that internal life and its meaning. The image that provided the title for Salinger's book gives ample evidence of Holden's compulsion to share. Not only was he concerned to escape from the phony world but he wanted to take others with him. He wanted to be the "catcher in the rye" who would catch small children as they fell off the cliff into the nothingness of the phony world. In other words, Holden knew where he stood. He didn't like where he was, but at least he knew. This was a great deal more than the former generation had possessed, and young readers found in it the answer to an unfocused restlessness.

With *The Catcher in the Rye*, therefore, a bottom to life's void had appeared. It was a confused and tenuous bottom, but it was a bottom nevertheless, offering the hope that by internal courage and a private symbol system it was possible to live significantly.

Just as the immediate post-war generation failed to understand the irony in Eliot's verse, so the generation of the fifties failed to see the seeds of the coming mood in Salinger's novel. Sometimes it seemed as though students who found Holden to be their prime meaningful symbol never read past the middle of the book; the role of Phoebe was often overlooked. Holden's sister represents the idealistic youth, the unsullied innocence that Holden longs for, but she lives in the phony world without being phony. It is Phoebe who finally lets Holden know that he cannot continue to run away from his life as he wanted to do. She does this not by giving him a lecture as the history teacher at Pency had done, but by simply making clear the impracticality of his trip west by presenting herself as his companion. When offered the actual possibility of being the "catcher in the rye," Holden could not be it.

Mr. Antolini, the only instructor Holden could respect, puts into formal speech the mood of the literature to come:

This fall [he says] I think you're riding for—it's a special kind of fall, a horrible kind. The man falling isn't permitted to feel or hear himself hit bottom. He just keeps falling and falling. The whole arrangement's designed for men who, at some time or other in their lives, were looking for something their own environment couldn't supply them with. Or they thought their own environment couldn't supply them with. So they gave up looking.

designed for upcoming students.

It was a subtle change. Young people could still say in despair that "We are the hollow men," but they did not look for their heros to the great individuals of Hemmingway or Fitzgerald, nor yet to the unfortunates of Faulkner, Steinbeck or Caldwell. There was nothing great about the way these adolescents felt about themselves, nothing greatly good and heroic or greatly bad and depraved. They only knew that the meaning had fallen from the "meaningless" world they had so recently embraced. The comfort that some had derived from declaring openingly that life was despair had vanished in disillusionment. They were ready for a new "hero," a new symbol that would bring to focus the unfamiliar stirrings within them.

That I was first introduced to *The Catcher in the Rye* while studying abnormal psychology was no accident. In the early fifties students were turning to psychology with the hope (often disguised, for they could not admit hope of any kind to be a possibility for them) that by getting their interior being straightened out, they would find a rock bottom into which they could sink the pillars of a meaningful life. The answer to that longing was ready for them, and its name was Holden Caulfield.

Holden lived an interior life. On the surface he was a normal restless boy who refused to apply himself, but inside he was a creature of a genuine rebellion. It was not the rebellion of a former age that would set out to right the world through revolution in Spain or deny the world through revelry in Paris. Instead it was a calm inner assurance that the world about him was "phony," that he was the only one who knew it, and that he had to escape from this artificiality.

To a generation of young Holdens, Salinger's hero came as a breath of fresh air. Here was someone willing to admit what they all knew to be true and, moreover, willing to do something about it. He actually had allowed himself to flunk out of school and showed no remorse at doing it. He had an inner assurance that allowed him to accomplish what most young readers wanted, but didn't have the courage, to do. Here was an *individual* who had the power to live, really live, all to himself.

Holden's was a private life that, no matter how lost he might be in the midst of Pency or New York City, had intrinsic meaning. Refusing to live by the symbols of the prep school where life was fed by cheers at athletic festivals and grades from senile professors, Holden developed a symbolic life of his own, partially composed of ducks, a red hunting cap worn backwards, and a phonograph record. Nobody needed to tell the students who now read *The Catcher in the Rye* what the ducks on Central Park's lagoon meant. They, too, wondered where those birds went when the water froze, for weren't they in exactly that situation? Where could they go now that the world about them had "frozen over?" Likewise, they longed to wear their hunting cap backwards as a sign that they were no longer "deer hunters," but were "people hunters." Holden whispered the words that the student wanted to say when he said, "I shoot people in this hat." A whole generation of students wanted to shoot those who pretended that life had a meaning, when they knew very well that it did not. Theirs was a withdrawal into themselves that was, at the same time, a rebellious lashing out at the whole world.

They gave it up before they ever really got started. . . . I can very clearly see you dying nobly, one way or another, for some highly unworthy cause.

The life of private symbolism must give way to the desire to pass that meaning on to others . . . and the way to do so is through a "cause." The cause, of course, would be a worthy one, not phony, but genuine. Mr. Antolini knew, however, that, from the perspective of reality, the cause would turn out to be unworthy, i.e., phony. The student generation that is just now passing felt that it had "hit bottom" with *The Catcher in the Rye*, and the very moment they did so the "fall" began.

The Hollow Men could now be quoted, not in despair, but in triumph. The only men who were hollow were those who did not see that there was no purpose in life and who insisted on searching for one. But they were hollow only in a kind of double sense, for the meaning of life lay in hollowness. Holden, who had searched for meaning through internal rejection of the phony world, became the symbol for significant life when he externalized the rejection by choosing to leave school and live by his own symbols alone.

When there was no further need to search for life significance young people were free to embark on whatever crusades might be available, in the awareness that they were right. Thus, the generation schooled by Holden found segregation to be a great evil in the school system and in society at large, and took it upon themselves to right the wrong. Only a few years ago, I watched student after student flunk out of school, not because he was incapable of academic achievement, but because he was totally involved in the movement to integrate the theatres and eating establishments about the university. The private world of Holden Caulfield had become such a general world that those who self-consciously found themselves within it could band together in a barely conscious secret society. The student generation bred by *The Catcher in the Rye* had followed the internal rebel to his logical conclusion.

II.

To people who remembered the communism of the 1930's, what was happening in the later years of the sixth decade of the twentieth century looked strangely familiar. In fact, primitive communist documents were once more being read with enthusiasm, and the rebellion of Castro in Cuba rang many sympathetic chords within the Holden Caulfields of 1959. The book that J. D. Salinger had first published in 1945 and that had come to fruition by 1955, had done its job, had run its course, and a new work was needed to focus the mood of a new day.

That book was *Lord of the Flies* by William Golding. Like *The Catcher in the Rye*, Golding's book lay fallow for six years after it first appeared. After all, how was a tale that employed group symbols to be heard in 1955 when internality seemed to be the road to salvation? Yet by 1960 its fame was beginning to spread.

(Continued on Next Page)

Continued from Preceding Page

THE DUTY AND THE BEAST

It is no wonder that the novel should appeal to the youth of the 1960s, for the island world of the English school boys is Holden's dream come true. There are no phony adults against whom to rebel. The entire population of the island consists of children about Phoebe's age. Had he been among those marooned on the island, Holden would not have had to dream of going west. He would have already been there.

For students who had built upon the image that Holden had projected, *Lord of the Flies* was exactly the book needed when they had pushed that image as far as it would go. The "Holden" who reads Golding's book is living in a different era than did the "Hollow Man" who first found *The Catcher in the Rye.*

If *Lord of the Flies* were assigned reading outside the English department, it would most likely be in social studies. Young people who have discovered that the answer to their problems lies, not only within themselves, but in the society in which they live, turn to a discipline that seeks to understand and develop remedies for what is understood. Standing on the shoulders of Holden Caulfield, they are beginning to look outward to change the world, even to save it.

Unlike Holden, only one of the characters in *Lord of the Flies* lives a private life, and even Simon finally does not follow Holden's lead. For most of the boys, all answers come from the outside: the Beast, unknown and unseen in the darkness, in Jack's case; rescue from the sea in Ralph's. Simon appears to be the only exception. He alone recognizes that the Beast exists only as the boys allow him to exist, that he exists within them. But even Simon's ultimate solution comes to him from the outside. It does not come in his mystical encounter with the Lord of the Flies. It comes in the hard reality of the dead airman on the mountain.

Lionel Trilling has noted of *Lord of the Flies* that "its subject amounts to an affirmation of, exactly, Original Sin." Donald J. Henahan wrote that Golding "seems to believe in the essential depravity of man," a position with which E. L. Epstein concurs: "The tenets of civilization, the moral and social codes, the Ego, the intelligence itself, form only a veneer over this white hot power ["the anarchic, amoral, driving Id"], this uncontrollable force."

Each of these statements reflect a misreading from the vantage point of the mass of young readers who today find it to be a symbolic justification for their drive to attach themselves to a cause. Few are existentially concerned about Original Sin. Many, however, are deeply concerned about where they may attach themselves in this world. When this question is brought to a reading of Golding's novel, the book is readily seen to provide specific answers, answers that are embodied in the opposing figures of Ralph and Jack, symbols for two entirely different stances in life.

Trilling is right when he suggests that the novel deals with Original Sin, but it is Original Sin that must be understood in a very precise sense. In the immediate mood of the past, original sin was the fate of a viewpoint. Now, it is depicted in *Lord of the Flies*, as a decision, an act of the will. It is the choice on the part of Jack and the "savages" to subjugate themselves to the Beast, and in so doing literally to sacrifice their own identity. Ralph is no less tempted to serve the Beast than Jack is. In fact, he and Piggy actually participate in

Ralph insists that the boys assume individual responsibility for their life on the island and their rescue from it, but the tribe cannot bear to face the terrors of being alone. Slowly, then, we begin to see that the reader who identifies with Ralph is not the Big Man On Campus who is as much a member of the herd as anyone else, but is the "lonely individual." Few of them are about today. Consequently, the number of readers who genuinely identify with Ralph is certain to be small, although the number who would like so to identify is considerably larger, if for no other reason than that they cannot face what in themselves would suggest that they are travelling the avenue that leads to Jack's extreme position.

Jack is the reason *Lord of the Flies* is currently popular. He and his 1962 followers know they cannot stand the isolation of Holden's world, but neither can they bear to face the responsibilities of the world about them. Jack's way of escape really is quite similar to the way in which young people actually act, whether in the slum, the middle-class neighborhood, or the university campus. A fine way to escape responsibility is through group anonymity and power.

Interestingly enough, few young people today want to be identified at either of these extremes. They do not want to be thought "do-gooders," but neither do they wish to be known as "beatniks." They wish, more than anything else, to be anonymous, unseen by anyone. At the same time, however, they want to make a significant contribution to the world about them. They really want to be "catchers in the rye." Since it is, of course, impossible to be anonymous as an individual, they tend to become an indistinguishable part of a distinguishable group, thus hoping to make their contribution without the personal risk of failure or public censure.

The failure of Ralph's conch to hold his group together is contrasted with the success of Jack's painted masks. The masks hide the identity of the boys, not only from each other, but from themselves. Wearing them, they are no longer Jack or Roger or Robert. They are "the tribe." As the tribe, they develop their own new identity, complete with its policy and ritual. All Ralph has is his beautiful conch and his vulnerability as an individual.

For readers who identify with Jack, the book also brings to focus longings for community that are the logical result of a period of intense internal existence. The very fact that these longings can now be focused at all suggests that Golding's book may mark an end to the dominance of escape motives and groupiness for the sake of hiding from life.

Just as *The Catcher in the Rye* produced a figure, which, when embodied fully in its readers, resulted in a mood and symbolic form exactly opposite from what those readers initially found in it, so perhaps, readers of *Lord of the Flies* find the book appealing because it catches a fully developed mood that is even now in its death throes. If this is the case, then perhaps Ralph will actually turn out to be its most important character after all, for he provides an image of responsibility which could very well cause the book's popularity to extend beyond the initial infatuation with Jack. Maybe the time is close when young people will be willing to stand out from their peers, willing to take the risks involved in being alone. Maybe Jack is just too much.

If this conjecture is false, then we may expect to see youthful gangs increase in number and destructiveness, and older gangs set out to destroy the world.

the ritual dance during which Simon is killed. But unlike the others, Ralph and Piggy choose to affirm the possibility of rescue and actively endeavor to affect that rescue.

The young reader of the novel is presented with these two options for his own life style. Like the marooned boys, he is tempted to throw over his history in a bid for freedom. No doubt, the picture presented by Jack has strong appeal for him. It is the appeal of a possible line of action, however, not the appeal of the subconscious Id or the hitherto white-washed Original Sin. It is, indeed, a line of action quite in harmony with what he has experienced.

Trilling says that "Mr. Golding is able to . . . persuade us that the boys are not finally under the control of previous social habit or convention (I can't help thinking, though, that I should not have credited this quite so readily of American boys, who would not, I believe have been so quick to forget their social and moral pasts.)" It is difficult to see how he can say this. The issue at stake is not that of a group of boys who forget their social and moral past. Rather, it is that of *two* groups of boys, each of which chooses to remember and embody a definite and different portion of their social and moral past.

The fact that it is necessary to speak of groups rather than individuals reveals another reason why *Lord of the Flies* finds youthful readership. Since the early to mid-fifties, the mind-set of our culture has almost reversed itself. No longer does the lonely individual have much allure. Holden Caulfield wandering the streets of New York trying to escape the phony world alone has been replaced by a group of painted former schoolboys feverishly dancing about a pig's head. The function of the individual is now to be an indistinguishable part of the group enterprise, whether it be slum gang or highly respectable corporation. Whether for good or ill, the time when the individual could stand alone, living his private and internal life, is no more. Indeed, the present time and its mood suggests that such a life was never a genuine possibility.

It is not surprising, therefore, that a book like *Lord of the Flies*, unread in 1955, should suddenly be found by the 1960s. Its symbols are community symbols—not private as Holden's were. The prime symbol for Ralph and his group is the conch shell with which assembly is called; for Jack it is body paint which "clothes" the savages after they have given up the clothing of English school boys.

The young reader of today who responds to the call of the conch, who identifies with Ralph, might be a leader in high school or college, well thought of by the school administration. He may be president of the school service club, a master of parliamentary rules. He probably would not know what to do with himself if he found himself alone. He is always at meetings and always handles them well. He has the entire support of the adult community, for it is clear that he will become one of its leaders.

The young reader who identifies with Jack, on the other hand, has contempt for those others on his campus. He knows that they are phony in the way Holden would define the word. If he has a school position, it is probably that of newspaper editor, or more likely, editor of the campus humor magazine that is only tolerated by school officials. Like Jack, he goes about with a troup of his followers, dependent upon them for support as they are dependent upon him and each other. Often they will adopt some identifying style of dress. They may, for example, readily be known by the studied disrepair of their hair, beards, and clothing.

In literature, we may expect to find self-conscious attempts to mold readers into homogeneous mobs, with no purpose but defense against the Beast loosed by themselves in the world.

On the other hand, if the first alternative prevails, we may expect to find novels, stories, poems, and plays being written once more with heros who have deep purpose for life but none of the romantic covering traditionally associated with that term. This will be a demanding literature, demanding not in terms of structural complexity or linguistic difficulty, but in terms of the claim it will make upon its readers to assume their rightful and responsible place in society. The group will not be forgotten, but will become a means rather than an end. The individual will not be exalted at the expense of the society; he will be depicted as a man willing to take responsibility for the group upon his own shoulders, while remaining fully himself.

The writers have not yet appeared who will write this literature. Let us hope they have been born.

Continued from Page One

THE ECUMENICAL INSTITUTE

Mr. Mathews comes to the Institute after six years as the director of studies of the Christian Faith-and-Life Community, a research and training center in Austin, Texas. Before affiliating with the Texas organization, he held the Chair of Christian Ethics, Perkins School of Theology, Southern Methodist University in Dallas. Prior to his four year tenure at Perkins, he was a professor of Philosophy and Religion at Colgate University, Hamilton, N.Y., where he taught for four years. He is known throughout the lay movement, having visited most of the major centers of the world. In 1957, he was sent to Europe to analyze the post war developments in the Church with particular concern for the special experimental projects for church renewal which constitute the lay movement.

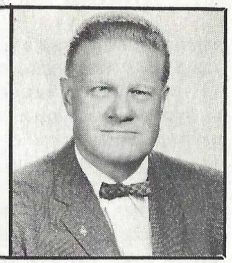
While affiliated with the Austin organization he pursued the problems of both theological and secular education of laymen as a means of church renewal, initiating major research programs having to do with the continuing education of parish and campus clergy and laity. Under his leadership, the Institute's faculty, who were also associated with the Texas project, pioneered developments in Christian worship, theological curricula for laymen, and the relation of Christian community to mission, originating a fresh concept of corporate ministry as an effective means of renewing Christian life and the local parish.

How will the Institute go about exploring new strategies between the Church today and a culture that is undergoing crucial transposition? In the present issue of *Image* and in each future issue the faculty may be met as they do the corporate research that will answer this question. An initial context for the Institute's role may be read in the transcript of a faculty television discussion herein. In this context, the Institute will be grappling with the problems of the Church and investigating the ways and means of creating the new tools by which the renewal of the Church in her mission to the world may take place in every part of our nation, from the smallest village to the teeming metropolis.

INTROSPECTION IN A LOCAL CHURCH

In selecting a new minister, a local congregation questions itself in a multitude of relationships for the sake of fresh understanding of its role and mission in society, and produces an amazing check list of concerns.

By KENDALL I. LINGLE
full time volunteer in urban life dynamics



The increasingly rapid change in the complexion and composition of metropolitan communities has, in recent years, become a major concern of those interested in urban life problems. It is said that 80% of the population of the continental United States will live in urban concentrations by 1980. This population mobility not only involves more rural and small town residents moving to the Big City and its suburbs, it also means rapid shifts in population within the metropolis and traumatic changes in the personalities of the communities which make up the metropolis.

It is desirable for all of the social, cultural, economic and political forces of a metropolis to review the impact which these dramatic changes will have upon the activities of such groups, and to attempt to project the changes that probably will occur with respect to the interrelationship of these groups to each other. One of the potentially constructive forces within the new metropolis should be its churches.

For the churches, however, to undertake effectively the new roles which are available to them, it would appear desirable for the church, and for the individual congregation of the respective churches, to do some introspection as to what role they would like to have their church play in the freedom enterprise system of our country and most particularly in the geographical community area of the central city and metropolis of which it is a part. Such introspection not only involves a study of programming but a review of the inter-personal and inter-functional relationships of the various components of a church to each other.

Recently a long-established church of our community was faced with the retirement of its Senior Minister, a highly regarded pastor with deep and effective roots not only within his congregation, but within the community of which it was a part. The congregation was faced with the selection of a minister to replace him.

As a part of the process of selecting a new minister it seemed desirable to suggest that the congregation and its Board and officers (probably jointly with the ministers from whom they planned to make a selection) could perform a constructive service if they were provided with a checklist of some of the major items to be considered to determine what they believed the attitudes and the aspirations of the church were to be to meet the dynamics of social organization and need in mid-century.

For this purpose the following checklist of topics for discussion was presented, and it was suggested that it might be desirable to establish and to select a group of laymen from the church congregation to be the key group for the udy of these matters together with, if possible, the development of group cussions of the most salient of the items, so that all members of the congre-

It has been suggested that the list of items might be significant to others, and for this reason it is presented in the manner in which it was originally designed.

Some of the questions would appear significant only when a congregation is faced with the necessity of selecting a new minister. Yet, if one thinks about the question of the working relationship between the ministers and other professionals with the laymen of the congregation, it is believed that one will discover that even were the question of selection of a new minister not involved it would be desirable, from time to time, to review the functions of the ministerial and other professional staff of the church, the functions, responsibility and authority of the respective standing Boards of the church, and the role of the members of the congregation in maintaining a viable, dynamic, social institution in the guise of the church not only to advance the kingdom of God but to relate the kingdom to the practical problems of individuals and groups in a society which becomes increasingly more complex, more interdependent upon social, political, economic, cultural and religious institutions, and more vital in terms of the preservation of the system of freedoms which we have inherited in this country, and which we can lose unless we utilize them to meet the practical challenges confronting our society.

RELATED PREMISES

We live in a highly dynamic society in which each enterprise is increasingly challenged to look critically at itself and to make such changes as are necessary to meet the competition for the affiliation, participation, membership and financial support of the community.

Generically, churches have lost their leadership role in community life in the past five centuries by not keeping abreast of man's knowledge and ever-increasing concern for newly-identified or popularized challenges affecting him as an individual or a social being.

Demands for man's interest have become more numerous and complex as special agencies have been established to act on unmet needs ignored or ineffectively served by existing agencies. He is, therefore, less churched, church centered or church related, partially for this reason, and partially because church techniques seem incompatible with value standards used to determine the worthwhileness of an agency.

In some cases at least, the dichotomy which exists between the church role concepts of the ministerial staff and that of lay church leadership would appear to make all ineffective in maintaining member interest.

gation desiring to do so could be involved in thinking the matters through and thereby feel that they had a more intimate part in the maintenance and extension of this church as a spiritual and social force in the community.

There probably is a relationship, also, between geographical and membership size and the problems of communication and involvement stimulus of the congregation.

CHURCH STATUS OF MINISTER

Do you want an employee or a leader? If you want a leader, a leader of what?—

Dogma
Ethical church citizenship
Modern community service
Intra-church sociability
Socio-economic-politico action in areas which confront our nation's metropolitan communities in which, today, 50% of our continental population now live
Ecumenical politics

If you want a leader, are the lay church leaders willing to follow his lead, or will they consider the new man as a leader only if he provides a particular type of leadership?

Who or what group is to determine our theology? Is this to be a joint ministerial-layman responsibility?

CHURCH OBJECTIVES AND PROGRAM

What are the objectives and program specification of our church?

I. Is our church in operation primarily to serve its own church members? How? By whom?

II. What does it conceive its obligation to the people to be, as related to:—

1. Our immediate community? Does this include others, not members of our congregation?
2. The North Shore?
3. The central city and inner city?
4. Metropolitan Chicago?
5. Home evangelism?
6. World evangelism?

In terms of people, what groups are we interested in? What is the nature and degree of our interest? How do we activate and maintain our interest?

III. In terms of categories of challenges, what are our church interests in regard to:—

A. Religious-spiritual issues? What do we mean by these terms? Can they be isolated from other vital challenges?

B. Ethical inter-personal relationships in a complex, modern urban society? What and whose ethics are to become the standards for the rest? How? Why?

C. Community organization, group work, social work activities of agencies concerned with the dynamics of:—

1. Tension in communities in transition ?
2. In-migration problems?
3. Vocational orientation, job placement?
4. Inter group living in a common community in terms of cultural, religious, economic and social-family concepts?

D. Productivity and ethics of county and municipal governmental services, and of those who conduct the business of government?

E. The physically and mentally handicapped, and the process of:—

1. Identification,
2. Initial help to them and their families,
3. Referral to proper service agencies,
4. Follow-up guidance and assistance?

F. The emotionally disturbed, and the process of:—

1. Early detection,
2. Initial help to them and their families,
3. Referral to proper service agencies,
4. Follow-up guidance and assistance?

G. The convicted and committed person:—

1. Establishment of initial contact,
2. Development of effective inter-personal relationships,
3. Participation in rehabilitation,
4. Analysis and improvement of home environment,
5. Preparation for release,
6. Assistance in return to competitive life,
7. Continued friendship?

H. Home and foreign missions.

1. What form of religion do we want to propagate?
2. To whom?
3. How should our missionary work be accomplished?

I. Do we wish our church-identified buildings and our corporate entity to become a focal point for community life for either

1. Our own congregation?
2. Our total community regardless of presence or absence of church affiliation?

J. What is included in such an objective in terms of:—

1. Cultural experience?
2. Post-institutional educational experience?
3. Social problems studies?
4. Social experience?

IV. How does, or should, the Church express and implement its defined interest? By:—

1. Giving verbal encouragement?
2. Grant of funds?
3. Prayers at appropriate times?
4. Augmentation of need for workers by:—
   a. Assignment of Church-paid staff?
   b. Recruitment and training of potentially knowledgeable volunteers from our congregation—from our community non-members?

V. Resources. What resources does the church now have to carry out its present or projected interests, programs and objectives?

A. In terms of *finances*, what is the opinion with regard to:—

1. Adequacy?
2. Propriety of use allocations.
   a. How much of our budget should we spend on ourselves?
      On our religious activities?
      On related congregation-centered programs?
   b. How much on local non-church agencies?
   c. How much on Central City agencies?
   d. How much on Metropolitan agencies?
   e. How much on client-centered agencies?
   f. How much on non-client-centered agencies?
   g. How much on religious, charitable and civic agencies?
3. Does our present budget and income meet our standards? If not, why not? How and who is to be responsible for doing something about the deficiencies, if any?

(Continued on Next Page)

The Commuter

He looked so very much a human being,

And dozed his opened eyes behind bare newsprint;

Did trundle along not daring to unvent his passion.

So vibrant his creased suit illumined,

Unending exploits he fabricated daily.

Boiling with a freezing energy unreleased,

He sat unmovable and thoroughly analyzed.

—David M. McCleskey

Continued from

Preceding Page

B. In terms of *manpower*, who is to do what, how, where, when and under the direction of whom?

1. What is the present role of the duly constituted lay member bodies of the church, such as:—
   a. The Trustees?
   b. The Church Council?
   c. The Deacons and Deaconesses?
2. In terms of church aspirations, what must the role of these bodies, and their officers, be?
3. What is to be expected of the ministerial, auxiliary professional and the clerical staff? In terms of functional
   a. Initiative
   b. Imaginativeness
   c. Authority
   d. Responsibility

Friends of the Ecumenical Institute

In the United States

And Abroad

Greetings:

We have had great expectations over the past several months as we anticipated sending you the first issue of our publication. As you read through the articles, we think you will readily see why we have chosen IMAGE as the name of this journal. Had we chosen a word other than ECUMENICAL to modify IMAGE it probably would have been PRACTICAL or one of its synonyms. Practical images give functional illumination that enables and propels action. We hope that IMAGE will be of service to you in forging your strategies in the plans of action that you develop for the renewal of the Church.

This is an appropriate time to express our deep appreciation for your letters of encouragement and your gifts to the Institute. Please receive this publication as one expression of our gratitude. In these pages, we hope you will find the kind of sharing that many of you have requested: articles, comment, and features that universalize the data and experience derived from the research and educational experiments conducted by the Institute, making available to you the keenest edge of our current reflection and work.

Our budget dictates the culling of our mailing list to those who are vitally interested. If you have not let us know explicitly that you wish to be retained on the list, please drop us a note as soon as it is convenient.

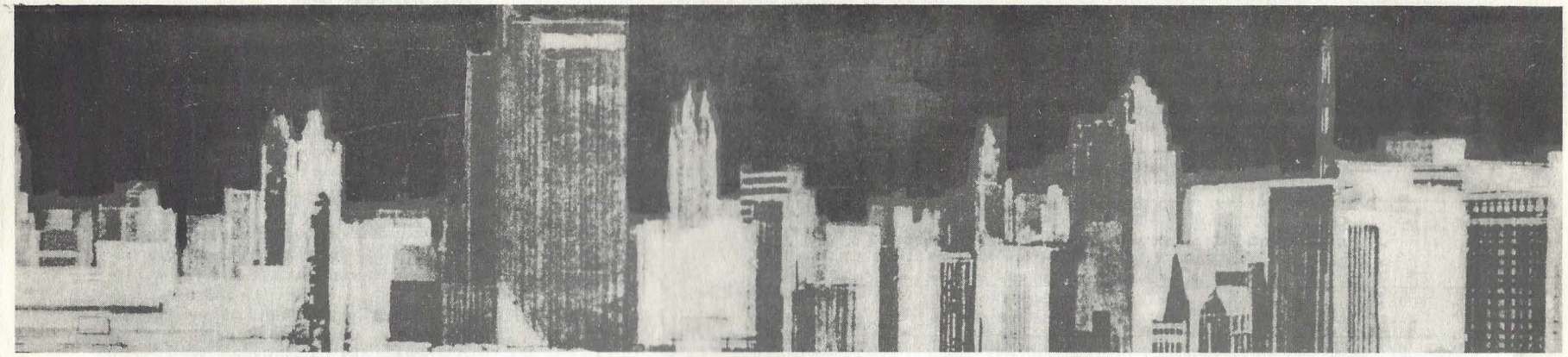
We also solicit your reflections upon issues of our common concern to provide the tools whereby the renewal of the Church may take place for the sake of the civilization of twentieth century man.

—Joe Pierce, for the Corporate Office

BORROWING FROM PAUL

In his letters to the churches, Paul asked forthrightly for funds. The church in Jerusalem needed help that would have to come from the young churches, if at all. One wonders whether Paul's concern was not equally pedagogical: that the churches in Jerusalem, Asia, and the known world grasp a vision of the whole people of God and assume responsibility for the mission of the total church.

Let us imitate Paul in his straightforwardness. Your support is needed for ecumenical experimentation on behalf of the Church's ministry to civilization. This support must be expected from persons who share the conviction that new



CHICAGO — MID-AMERICA — THE NATION — THE WORLD

NUMEROUS ASSIGNMENTS FILL FACULTY CALENDAR

Corporate assignment of faculty members to participate in conferences and other speaking engagements is a regular part of the Ecumenical Institute program. Requests are so numerous that they must be channeled through a recently established bureau in order to clear the speaker's time in relation to his pedagogical load and administrative assignments in the various programs that are directly conducted by the Institute.

In the past several months, members of the faculty have been engaged to speak to and participate in conferences, meetings, congregations, and secular groups as follows:

Annual Retreat of Greater Chicago Churchmen at Lake Forest Academy
News of Religion Telecast of WBBM-TV
National Conference of the Association of Church Council Secretaries, Lake Geneva Retreat
First Presbyterian Church, Itasca, Illinois
Congregation Solel, Glencoe, Illinois
Calvary United Presbyterian Church, Park Forest, Illinois
Wauconda Federated Church, Wauconda, Illinois
Westminster Fellowship Regional Conference, Pleasantville, Tennessee
Hemenway Methodist Church, Evanston, Illinois
St. John United Church of Christ, Melrose Park, Illinois
Lakeview Methodist Church, Chicago, Illinois

COMING EVENTS AND PROGRAMS

For the Institute faculty, spring comes in the winter as winter came in the fall and fall in the summer, as with all program planning. Based on a schema of the metropolitan area developed during the summer, the eight eight-week programs of the School Of Religious Studies will be relaunched in locations varying according to the locations in the preceding eight weeks so that in a given year all areas of the metropolis are reached, inner city and suburbs. In addition, four eight-week advanced courses will be centered in locations adjacent to areas where participants have already taken the basic course.

The Continuing Studies for Parish Ministers will also begin a second six-week session in the Loop.

This quarter, the Institute will conduct two programs for youth, one in the inner city dealing with juvenile gangs, the other dealing with youth from two suburban cities. A special leadership training program will be taught for leaders in local congregations in one of the suburbs. A series of lenten lectures will be provided in another church. Another special program will be a weekend retreat for sixty young adults of a city parish. Specific dates and places may be obtained from the Institute concerning all of these conferences and programs.

For Europeans and Americans Abroad

At the request of the Ecumenical Institute at Chateau de Bossey, Celigny, Switzerland, we are pleased to remind our European readers and those who may

Chicago Christian Industrial League, Chicago, Illinois
United Churchmen of Illinois Annual Retreat, Lake Bloomington, Illinois
Wilmette Methodist Church, Wilmette, Ill.
Evanston Ministerial Association, Evanston, Illinois
Ozona Methodist Church, Ozona, Texas
National Student Association, Columbus, Ohio
Regional Leadership Training Conference of Northeastern Methodist Student Movement, Painted Post, New York
West Suburban YMCA Clergymen's Breakfast, La Grange, Illinois
Bethany Evangelical and Reformed Church, Chicago, Illinois
Central Presbyterian Church, Chicago, Illinois
La Grange Presbyterian Church, La Grange, Illinois
Directors of Christian Education Retreat, Presbytery of Chicago
Glenview Community Congregational Church, Glenview, Illinois
Christian Action Council, Synod of Arkansas of the Presbyterian Church
The Chicago Presbytery, Chicago, Illinois
College Interns, West Side Christian Parish, Chicago, Illinois
National Student Council of YM-YWCA, Williams Bay, Wisconsin
School of Religion of the Ebenezer Baptist Church, Chicago, Illinois
First Presbyterian Church, Evanston, Illinois
Trinity Lutheran Church Annual Board Retreat, Evanston, Illinois
Annual Pastors Retreat, Church Federation of Greater Chicago
Conference of North Shore Boards of Education, Deerfield, Illinois
Graduate Student Retreat, University of Chicago, Chicago, Illinois
Annual Greater Chicago Youth Rally, Chicago, Illinois
Community of Lay Scholars, Duke University, Durham North Carolina
Southwestern University, Memphis, Tennessee
Memphis State University, Memphis, Tennessee
Reflections, WBBM Radio, Chicago, Illinois
Good News, WLS Radio, Chicago, Illinois
United Presbyterian Church, Winnetka, Illinois
Berwyn Ministerial Association, Berwyn, Illinois
Greater Blue Island Ministerial Association, Blue Island, Illinois
Inner City Ministers Association, Chicago, Illinois
Good Shepherd Community Church, Des Plaines, Illinois
The Chicago Interreligious Delegation to Albany, Georgia
The Chicago Disciples Union of the Christian Church, Chicago, Illinois
St. Mark's Episcopal Church, Evanston, Illinois
Youth of La Grange Methodist Church, La Grange, Illinois
Mount Zion Baptist Church, Evanston, Illinois
Annual Meeting of the Seminary Faculties of Chicago, Chicago, Illinois

Supplying Des Plaines Church

Since August 1, the Institute has provided interim leadership for the Good-Shepherd Community Church of Des Plaines while the congregation seeks a permanent pastor. Faculty members alternate in preaching at the Sunday morning worship service. A leadership training program is conducted by the faculty, using the church as the Northwest Suburban location of the School of Religious Studies.

e traveling in Europe of the meetings scheduled during the present quarter: Until February 15, 1963, the last part of the Graduate School of Ecumenical Studies; February 21-27: First meeting of the Department of Studies in Evangelism; March 25-30: Consultation on the relations between Bible Reading Notes and Biblical Scholarship. The directors at Bossey welcome inquiries addressed to them about these meetings and suggestions of persons who might make a valuable contribution to them. In the United States, address inquiries to Miss Frances Maeda, U.S. Conference for the World Council of Churches, 475 Riverside Drive, New York City.

The Annual Church Federation Dinner

This occasion attracts delegations from hundreds of churches and highlights Christian cooperation in Greater Chicago. Many churches reserve tables for their delegates. Distinguished speakers such as Henry P. Van Dusen, President of Union Theological Seminary, who spoke in 1962, make this affair one of the outstanding times for churchmen each year.

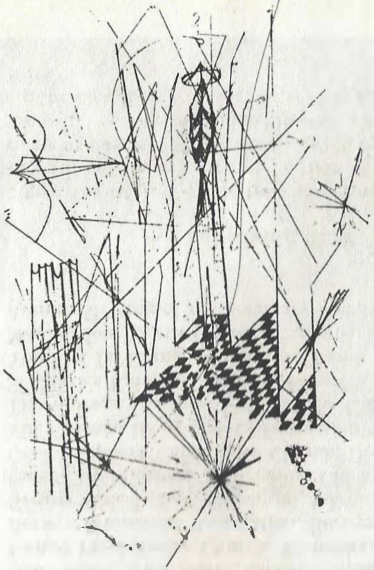
This year, the speaker will be J. Irwin Miller, lay president of the National Council of Churches. The dinner will be held at 6:00 P.M. February 7, in the Conrad Hilton Hotel.

Cozart at Mundelein

William R. Cozart of the Institute faculty is also an Instructor in English at Mundelein College in Chicago. He was recently selected as a member of the Society for Religion in Higher Education. The Society, newly established under the sponsorship of the Danforth Foundation, is a merger between the Fellows of the former National Council on Religion in Higher Education and the Danforth Teaching Fellows. It is composed of 800 faculty members presently serving in 250 colleges, universities, and theological seminaries across the country.

Institute Speakers Service

The Institute faculty receives requests for speaking engagements, series of lectures, and supplying pulpits, and will schedule participation for groups of all types when time is available to do so. When requesting a speaker, please indicate the anticipated date or dates, time, location, name of group, supporting organization, approximate number of persons expected to participate, the subject matter you wish to be dealt with, and the time limits of each engagement. If you prefer a particular speaker, the faculty will try to assign him to fulfill your request. If he is not available at the proposed time, the faculty will provide another member if you wish. The honorarium requested is whatever the group normally provides. The amount of the honorarium in no way affects the decision of the faculty to assign its members to an engagement. Monies derived from honoraria are a source of support of the corporate faculty.



Continued from Back Page

THE MISSION OF MEGALOPOLIS

earth and its *Netzestadt* forever. But before submitting to his final end, he turns to his fellow citizens and sings a strange warning:

Don't let yourself be deceived,
that life means little.
Drain it in giant swallows;
you will not have had enough,
when you must leave it.

Don't let yourself be put off;
you don't have too much time.
Let moulder those who've perished;
life is the highest thing;
it'll never be waiting again.

Terse and blunt, these words nevertheless point to a crucial recognition of the modern sensibility: Life will never be waiting again. It is here and now, or not at all. And, moreover, it will never be given in some world where urban life does not exist. The exploding metropolis is an irrevocable given of our century, and all our hopes of what life could be must somehow come to bloom within its concrete walls.

A vital consequence of this recognition is the ever-expanding library shelf of books on urban renewal, urban redevelopment, city planning, city management. One of the most important of these books to appear in recent years is Lewis Mumford's *The City in History.* After tracing the successive transformations of the city from its prehistoric origins to the sprawling, merging conurbations of today, Mumford presents a startling idea regarding one of the city's principal functions: namely, the city must serve as a museum. It must not merely *contain* museums, but be a museum in its own right. For, as Mumford continues, "the historic city retains, by reason of its amplitude and its long past, a larger and more various collection of cultural specimens than can be found elsewhere. Every variety of human function, every experiment in human association, every technological process, every mode of architecture and planning, can be found somewhere within its crowded area.

"That immensity, that retentiveness, is one of the values of the big city. . . . If all the materials of our culture were too widely scattered, if the relevant data and artifacts were not capable of being assembled in one place, assorted, made available for redistribution, they would exercise only a small fraction of their influence." However, because the materials of man's great civilizing adventure are contained within its limits, Mumford asserts, the great city is the best organ of memory man has yet created. In actuality, the modern city is nothing less than the living memory of the human race.

If Mumford is correct, the city-dweller of today is virtually engulfed with reminders of the way the past has conceived the meaning of being a human personality on this planet. Yet all too often, today's urbanite wanders mechan-

Relevant at this point is a remark Roger Bacon once made to his contemporaries "The things of this world cannot be known except through a knowledge of the places in which they are contained." For it is the containing-places that transmit to men their sense of space, and the way space is *felt* to a large degree determines men's image of themselves as they move about, as well as their perception of significant objects in space.

In the course of daily activity, men rarely notice city buildings in any detail unless they should be intent upon locating a specific address or a "must" tourist attraction. Yet, silently, relentlessly, the city is talking, sending out signals to man's twilight zone of conscious perception, drawing him forward, reversing his direction, beckoning him into the unknown and the unexpected. Millions of signals bombard him, sensations of color, shape, pattern, and concentrations of light, sound, texture.

The impact of such an environment, says Kevin Lynch in *The Image of the City*, demands that the cities encircling man be "legible"—that is, filled with clear and distinct clues to direction and movement. There are, in Lynch's opinion, no less than five principal conditions for legibility: *Paths,* the channels for movement, include streets, walkways and transit lines which clearly announce their directional character. *Edges* are the linear elements of the city—a shore line, railroad cut, or wall—and may be felt either as barriers blocking man's freedom or connectors moving him forward to a greater openness. Often, edges help to define *districts,* those sections which have recognizable individuality, as do Chinatowns and Nob Hills. And, interestingly, districts often cluster about strategic points, or *nodes,* where an intensively used junction in means of transportation bring many people to a convergence of paths. Nodes operate in the life of the city like magnets, drawing the masses toward them and creating new kinds of human community. Sometimes the nodes contain *landmarks*—a building, a sign, a physical object, a mountain, a patch of grass—signifying something of importance to the communal history. These landmarks contribute vitally to Mumford's image of the city as museum or living memory in that they constitute an urban form which thrusts history into the midst of a contemporary community and which forces city-dwellers to assess (and, hopefully, to appropriate) its meaning for their present situation.

This new language for describing urban forms is arising on all sides, and is forming a major element in the movements to recreate life in the great metropolises. It is taking its place in the new dialogue in our culture between the fantasy-life produced by the mass media and the recovery of the usable history of man by scholars, artists, and other intellectuals. Referring to the tumultuous tidal wave of fantasies which pour forth from millions of television sets each evening, Andre Malraux recently commented, "Today's mass media are pouring forth the enormous flood of dreams that we now call mass culture, which our intellectual culture seems to oppose . . . Our civilization produces as many dreams in a week as it does machines in a year, thereby instituting a fantasy-life which the world has never before known . . . The wave of fantasy breaking over every city erected by our industrial civilization is coupled with the discovery and appreciation of the past of the entire earth." And it is this discovery of the past, of our common human heritage, that must give form and direction to the great shapeless dream surging out of the unconscious of crowds.

Indeed, the mass media—particularly the press and television—are performing a vital service in creating new expressions for the feelings and fantasies of a nation, and in awakening each citizen to the unique burden of dreams he carries within himself: dreams which long to burst forth into history. And it is

ically among his surroundings, unconscious of their significance, unaware of the forms through which the past is ministering to him. How, then, can the city become alive to its inhabitants; how can it address each subway-commuter with reminders of the dignity of human life, and of the unrepeatable uniqueness of his own?

the task of the cities to provide the life-giving environment in which the dreams and creative energies of its citizens can at last find concrete shape and reality.

It is a long way from the city of nets to the museum-city of the living memories of humanity. But the blueprints are drawn. Life is waiting. And the city of the future has its mission.

LAY PROGRAMS LAUNCHED ACROSS CHICAGO AREA

From October to December, laymen from church congregations throughout the metropolitan Chicago area were engaged in a new venture: beginning their own serious theological education in depth. From across the various sections of the city and suburbs, they came to eight strategically selected centers where the Ecumenical Institute, in cooperation with local congregations, councils of churches, ecumenical ministries, and other community organizations, launched the fall term of the School of Religious Studies.

It was the third such annual school to be conducted by the Institute, the first to be "mobilized." The mobilization had been made possible by securing a permanent faculty large enough to make such a sweep across the city.

The fall courses involved part of an extensive curriculum developed by the faculty over a period of six years. The initial course is in the area of contemporary religious thought. It examines the ways in which the problem of human living is raised for the individual in the modern world and involves an analysis of the relevance of the primary concepts of man's religious heritage and the possibilities for new styles of life for twentieth century man. The entire school, of which the first course is a prerequisite, is a result of intensive research to discover new ways and means for effective training of laymen for the fulfillment of their mission as the Church in the world.

Locations in Chicago proper were Lincoln Park, East Garfield Park, Englewood, Norwood Park, Near West Side, and Woodlawn. Surburban programs were held in Des Plaines and Evanston.

The courses are highly practical, geared to a depth understanding of the faith, life, history, and mission of the Church; and of the art, science, and social structures of society today.

The second quarter beginning this month will see a repeat of the same courses for persons who have not yet participated. In addition to the eight-week school conducted in eight locations, four advanced courses will be offered.

Working in cooperation with church congregations, the School aids in training effective leadership among the laity, providing the means through which they may ground their religious reflection in the mainstream of Christian thought for the sake of grasping the role and mission of the local congregation in the society about it.

Whether inside or outside the fold of the Church, the School is also of service to the sentinel individual, the cosmopolitan human being who today is struggling to grasp the meaning of genuine involvement in his family life, his vocation, civic milieu, and the world issues that command his attention. The courses provide such a person the opportunity to gain a perspective which will enable him to orient his inner life and struggle to the cultural wisdom of the world in which we live.

By exploring the significance of religion in and for every dimension of human history, the School is a venture toward understanding the emerging new world and the relevance of the Church to the social issues and problems of our city, nation, and world.

The School is therefore designed for the awakened layman in every walk of life, of all interests, concerns, and persuasions, who desires to engage in dialogue with others about what it means to be a human being and a churman in our day.

Application for the courses beginning this month are welcome. Further information about the locations and times may be obtained by calling or writing the Institute.

THE MISSION OF MEGALOPOLIS

By WILLIAM R. COZART
For The Corporate Office

MOST MEN LIVE in the great cities. Above them is smoke. Beneath them, underground trains scream through black caverns. Inside them there is nothing. Nothing but nets. Nets of pain and monotony. Nets of the fears of all the grief that life can bring. Nets that entangle both the unaware and the lucid.

A city of nets. That was Bertolt Brecht's vision of the great modern metropolis, in which most men yearn their hopes, suffer their passion, die their deaths. It was a vision of urban life as a great ambush which ensnared even the most cunning, of urban centers as predatory octopi which uncoiled their twisting avenues like gigantic tentacles, sucking in the commuting masses at 9:00, disgorging them at 5:30.

Yet within this urban monstér, one could still find here and there a few men who found life worth living, even among the nets. One such man was Jimmy Mahoney, in the 1930 Brecht-Kurt Weill opera, *Rise and Fall of the City of Mahagonny*. One dark night, Mahoney discovers that he must die, leave the

(Continued on Page Eleven)

IN THIS ISSUE:

imAge
Journal of the Ecumenical Institute
1742 Asbury Avenue, Evanston, Illinois

JANUARY, 1963

NON-PROFIT ORG.
U.S. POSTAGE
PAID
EVANSTON, ILL.
PERMIT No. 281