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THE LAY MINISTRY

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Brothers, I launch on this lecture with an enthusiasm born of knowledge and ignorance.... A couple of weeks after Pearl Harbor I walked into a Navy recruiting center and applied for the chaplaincy—only to be rejected for not being able to see with both eyes at a time. Nobody explained to me why a chaplain should be able to see with both eyes at a time, and I was inconsolable till an old Navy hand explained to me that anybody who ever has anything to do with the Navy is in the same boat, or perhaps I should say ship: things unexplained. Be that as it may, I refer to this incident in December 1941 to reveal that all my knowledge of the Navy is second-hand, from reading and conversations (though of the latter I've had not a few, including during the leading of retreats for Navy personnel at Pearl Harbor).... So my enthusiasm in this lecture is not chilled by direct experience, and I have no fear of saying ignorant things, since at the start I am confessing my ignorance and the probability of some empty shells, misfires, and duds. I have, however, done the bit of homework we were sent, and rejoice in the solid background paper the Chaplain Corps Planning Group has provided us, especially for its sensitivity to the Biblical vision of man and to the insights of the behavioral sciences. Finally, I confidently expect that in these hours and days I'll get a Navy education appropriate to our task, and be able to use my competences to advance the cause for which we have gathered.

The Consultation's background paper, which I shall henceforth refer to as "guidelines," instructs us that this gathering has three purposes and that a lecturer may treat the third ("to generate the theological base for a lay program") only if there is time left after "the denominational, theological and ecclesiological problems are fully explored." (I take this to mean the denomination's theological and ecclesiological problems with the projected program.) "The chief purpose of the paper" must be to discuss "how permissible and effective"

the lecturer feels the sketched procedure (guidelines pp. 2-4) to be. (I take it that "permissible" and "effective" are the first and second purposes.)

HOW PERMISSIBLE?

To my denomination, the United Church of Christ, the sketched procedure for developing a lay ministry in the Navy is entirely permissible. We greet with enthusiasm (1) "a major emphasis" on "the understanding and use of the scriptures," (2) sensitivity to the revivals of Bible, church, and the lay ministry, (3) concern for enabling lay ministry while preventing violations of communal and personal conscience, (4) the accent on church-family heritage in beliefs and practices, with built-in mutual witness (each verbalizing his heritage for all), and (5) practice in leading and explaining one's liturgy each to all, thus broadening "liturgical understanding and appreciation."

Let me launch out on the guidelines' word, "broaden." Through thousands of years military service has tended to have a broadening effect on religion and culture, in appreciation where not also in synthesis and syncretism. Church mergers also tend to have broadening effects when the merging churches are rather different each from the others. The four denominational streams behind the United Church of Christ were very different—Evangelical (Lutheran), Reformed (Calvinist), Congregational, Christian (a branch of the Disciples movement)—and the result has been an almost standardless richness, a maximum of freedom with a minimum of order (as will be true of COCU if that merger occurs). So for us in UCC, the category of the impermissible hardly exists! Our theological range is from fundamentalist to humanist. We baptize babies and (in a small minority of our churches) refuse to baptize babies. We are anticreedalists and lovers of the Heidelberg Catechism. We are Yankee (founding Harvard and Yale) and central

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European (the Neibuhrs and Paul Tillich, and the Mercersberg Theology) and general American (the Christian strain) in origin. Yet the atmospheric mood of this marvelous mix is peaceful, for we are convinced that for this richness the price in church order (standards, laws, rules) was not excessive.

Let me hasten to add that the above statement about UCC is descriptive, not evangelistic! Every church, just as every person, must make a mix of freedom and order, which are essential and polar values or perpetual tension; and every position along the freedom/order spectrum has advantages and weaknesses. (I have just returned from Rome, where I participated as a Protestant theologian in a Vatican consultation, and I deeply admire that great church's mix of freedom and order, though it is heavy on the opposite side from my own denomination—my admiration steadily increasing as I see the heroic struggle of Roman Catholics to increase freedom without sacrificing order.) I see my church as participating, with its distinctive mix, in the historical dynamics of this freedom/order tension among mankind, among the Biblical peoples (Jews and Christians), and among Christians. I see cleric and laic military chaplaincies as providing a unique occasion for furthering the dialog of these values, under what the U. S. Constitution provides for and under what it protects against, what it enables and what it prevents—and in this as having philosophical and theological significance.

But lest UCC seem chaos and jungle, I hasten to add that the amity among us is giving birth to some consensus documents. Our Statement of Faith (See Appendix A), approved by General Synod in 1959 (Synod "encouraging" its use "in congregational worship, in private devotions and for purposes of study"), has been widely hailed as a felicitous translation of Christian substance into modern terms. Our Commission on Worship's "Services of Word and Sacrament" (United Church Press--20¢ from Central Distribution Service, 1505 Race St., Phila., Pa. 19102) offers the options of traditional language (Service I) and modern speech (Service II). Our new Christian-education curriculum, combining the doctrinal essences with the latest in the behavioral sciences and the arts, has won massive use across the denomination. And we are soon to publish extensive materials for both youth and adult confirmation, using a flexible format so as to meet the needs of a wide variety of churches and individuals. More controversial

but widely supported among us are the materials and programs and recommendations of our Council on Christian Social Action. The Program Opportunities notebooks of the Council on Lay Life and Work offer many materials that could be useful in lay ministries among the military.

Since I could so swiftly fulfill my assignment to discuss "the permissible," I have more time to give to the second assignment, viz. "how effective" do I think the sketch procedure would be?

HOW EFFECTIVE?

I shall approach this first from the angle of planning science and then with some specific suggestions of group processes I have found highly effective with the age-group we are addressing (17-29 years of age).

The Science of Planning

The criterion of effectiveness presupposes that we have built into the planning process—into programing from start to finish—goals as foci for evaluation, and procedures of evaluation, and concrete assignments for which specific individuals will be held accountable on a time schedule. If this all sounds too severe and humorless, may it not be because we—especially in religion!—have enjoyed the protection of fuzzy planning and sloppy carry-through, with escape hatches for everybody so nobody gets trapped?

Religious leaders, for theological and practical reasons, are beginning to listen to the professional planners, whose occupation has sprung up since World War II. It may not be amiss here to refer to current major efforts of denominations to appropriate the knowledge and skills of these planning scientists (variously called planners, management consultants, organizational designers, corporate analysts, specialists in decision-making and problem-solving): The Lutheran Church in America has printed materials on the planning process. The American Baptist Convention's Division of Evangelism has done extensive work in action research, especially in connection with the Metropolitan Associates of Philadelphia. The United Presbyterian Church has mimeo materials in an advanced stage, and the Episcopal Church in an early stage. Within a month, UCC will publish An Exploration-Action Manual of

the 1968-69 UCC emphasis, "The Local Church in God's Mission"—the manual being almost entirely on the planning process; and this week United Church Press is publishing Gerald J. Jud's simply written *Pilgrim's Process*, a guide which combines process thinking with the Biblical theme of pilgrimage into a radically new world... Incidentally, the symbol of the UCC emphasis is naval—the helm (steersman's wheel), implicitly a powerful New Testament

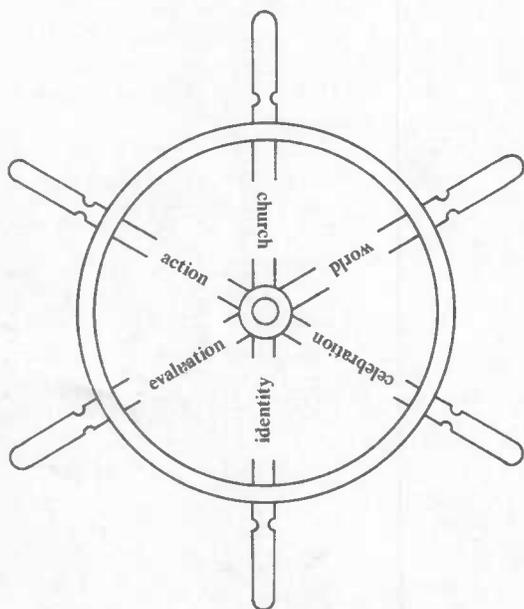


image for planning (1 Cor. 12.28, the same Greek root from which we get the word designating the most complex system of planning, "cybernetics"). The form shown here designates the components of the planning process as (in any order) identity, evaluation, action, church, world, and celebration: we corporately participate in God's mission by action which has evaluation built into it, by reflecting on our action in the light of our goals, by clarifying our corporate identity (Biblically and theologically and ecclesiologically), by defining our situation in which we are acting ("church" situation, "world" situation), and by celebrating the emergents in thanksgiving and dedication to God.

The very fact that we are holding this consultation evidences that our military chaplains have some savvy about planning. I am suggesting that every level and phase of our churches' life and work could stand additional sophistication; and that every relationship we are considering here—chaplains as they plan together, a

chaplain as he trains and works with lay ministers, a lay minister as he projects his ministries—could profit by more assiduous attention to the dynamics of planning.

Some Effective Group-Processes

I have no criticism to lodge against the rudimentary group-processes mentioned in our guidelines. My purpose here is to offer, additionally, a few group processes (action sequences, group techniques, etc.) which I have found (1) effective with ages 17-29 and (2) sound from the standpoints of learning theory, games theory, and the Biblical understanding of the person. (As to the last, I feel no stretch in affirming attention to group process as itself theology, action theology, theology in action. And I find, in our guidelines, authorization for treating of this—in such phrases as "program design and planning," "program implementation and evaluation of program effectiveness," and the "training of leaders," as well as in the p. 3 descriptions of GRADE and PEP in LEAD.) So I proceed, mindful of the military privilege of SWAG ("scientific wild-ass guess") and the military caution of KISS ("keep it simple, stupid").

Action Bible Study

Question 9 (if you number the questions of guidelines pp. 8-10) puts an important truth: The young adults want to have the data they bring with them... considered, dealt with, taken seriously. Can we approach them theologically on the basis of their data or must we first obtain their agreement to our assumptions? The question reveals a peril in all religious communication today, especially (1) with young adults (2) when dealing directly with the Bible. This "action Bible study" method is keenly conscious of this peril, and of the parallel opportunity.

It is group Bible study and as such relates to question 11 (p. 9): The young adult seeks corporate identity, ...not individual identity. He does not ask, who am I, but rather, where do I fit in? Jews and Christians, as "people of the Book," find their corporate and individual identity in and through the Bible more than any other literature; and "action Bible study" is designed to further both searches, for it is a means of systematic exposure to our mother literature with one eye on the text and the other on our world and our location (where we are to "fit") in it.

What does "action Bible study" look like? Just as the planning process is not a lockstep, step by step, rigid structure but has nevertheless six essential components, so action Bible study must be flexible but inclusive of these components: an-ever-present consciousness of the world, the gospel, and the group's own life; an intention to let the Word of God illumine the group's present action in mission; discussion about the original meaning of the particular text under consideration; confession of conscience where the Word moves members to word their sins, failures, weaknesses; sharing of insights new and old; and openness to guidance in planning and acting as a group and as persons.

We do not need a Marshall McLuhan to tell us that "when a situation of involvement is set up, the student finds it hard to drag himself away." Action Bible study gets everyone in on the whole process—as it were, designing and building and launching the ship, and sailing and returning to port! The method fosters an atmosphere of search, openness, quiet contemplation alternating with passionate engagement. Understanding that people act on pictures in their heads and that those pictures are more perceptual than conceptual, the method seeks to expose the inner depths to the essential Biblical imagery, rather than simply squeezing the Bible for "ideas." Man acts on what seizes his imagination: what gets the attention of his psyche (his imaginative life) and his spirit (his ruling power) gets him, no matter how much trouble his rationality ("mind") may have in trying to construct logical patterns of meaning and value.

Action Bible study must not be hurried: an hour and a half should be minimum. The passage to be studied should be selected well in advance, so someone may read it over in advance and perhaps do some homework on the background. The period should be structured something like this (with variations after the group has had enough sessions to become familiar with the components):

PHASE 1 (15 minutes): WHAT DID THE PASSAGE SAY TO ITS DAY? Read the passage aloud to the group. Prepared member comments on the passage's background, the group responding with questions for clarification. Then divide into subgroups (1-to-1 or larger) if the group is larger than eight men.

PHASE 2 (20 minutes): HOW DOES THE PASSAGE PRICK OUR CONSCIENCE (on any moral-ethical, personal or corporate, issues)?

Silent study (each man with his own Bible), then sharing in discussion.

PHASE 3 (20 minutes): WHAT NEW LIGHT HAS COME TO US DURING THIS SESSION? Silent study, then sharing in discussion.

PHASE 4 (20 minutes): WHAT CAN WE DO AND WHAT SHOULD WE DO IN THE LIGHT OF GOD'S DEALING WITH US IN THIS SESSION? What attitudes, habits, courses of action do we see now as needing changing, in our lives separately and together? Silent study, then sharing in discussion and decisions.

PHASE 5 (remainder of time): Plenum (the groups together) for final wrap-up and expression of feelings and concerns left over (and, possibly, formal worship).

This procedure of group Bible study, with many variations, has been widely used and found to be extremely useful in stimulating honest sharing. The periods of silence, during which persons may jot down thoughts that come to them, are especially important. Out of the silences, words take on meaning from the fund of the person's own life-data. The crucial dimensions are (1) the opportunity for each individual to wrestle with the deeper meanings of the passage and all the Spirit to address him through it in the presence of his fellows, and (2) the orientation toward action.

A certain gospel tract is a parable for action Bible study. On the front it says, "Christ is the answer!" But on the back it says, "Yes, but what is the question?"

(For a book that uses action Bible study on a whole section of the Bible, see my The Pastoral Letters: A Guide for Adult Group Study of 1 and 2 Timothy, and Titus (with Willard W. Wetzel; United Church Press, 1964).)

Group Data-Gathering and Data-Sharing—In action Bible study, the major input is from the participants, the Bible serving as stimulant and boundary. In this second group technique, the total input is from the participants.

Suppose the subject is question 10 (on p. 9): What earthly good is faith? What does a person bring to a cause that is distinctive because of faith?

PHASE 1 (5 minutes): Establish the subject by group process. If the group is not in the mood for your first choice, provide alternatives; not much hope unless the subject strikes at least a little fire in each participant.... If this is the first time the group has used "data-gathering and data-sharing," explain the procedure. Then, if the group is larger than

eight men, subdivide into groups of at least three.

PHASE 2 (15 minutes): Each group should appoint a recorder, who will list answers to the subject (which has been given question-shape).

PHASE 3 (15 minutes): Without signal from the lay minister, the groups shift to discuss the list prepared in Phase 2—using as the probe question, which one of these answers to "What earthly good is faith?" means most to me, and why?

PHASE 4 (15 minutes or more): Prepare to present in plenum the hottest one of the items on your subgroup's list. The presentation to plenum can take any form—mime, speech drama, visuals, etc. After each group's presentation, the plenum may address questions to the group...the lay minister entering in at these points.

PHASE 5 (brief): The lay minister may close with informal remarks or with an appropriate worship.

The A-B Process

In answer to question 12 (p. 9), yes, "the community of affirmation" can be "a community of inquiry"! Every one of the group techniques I am suggesting provides this answer, but "the A-B process" has the highest potential for digging down into nitty-gritty.

Let's take, to illustrate, question 16 (p. 10): What is the modern meaning of the church as servant and in mission?

PHASE 1: The lay minister is responsible for input. He may use some juicy passage in the extremely important The Church for Others and The Church for the World (World Council of Churches, 1967) or may summarize some part thereof. Or he may show one of the six United Presbyterian audiostrips on "The Church for Others" (Cathedral, 1967).

PHASE 2: If the group is larger than eighteen, divide into two groups. The group or groups then divide in half by lettering the members A-B-A-B in a circle. Each group then forms concentric circles, A's in the middle circle. The middle circle then discusses the lay minister's input (with or without pump-priming questions, such as Is that really what the church is? Really what it should be?)—the outer circle observing. This "theater in the round" may continue for as long as 20 minutes.

PHASE 3 (5 minutes): Each A pairs off with the B immediately behind him, to discuss what's

gone on so far—in any way the two want to handle it.

PHASE 4 (again, 20 minutes): Reverse the circles, the B's now constituting the talkers and the A's the listeners. (Some boot-training in communication going on here in role-reversal!)

PHASE 5 (again, 5 minutes): The same pairs as in Phase 3.

PHASE 6 (as long as the discussion's hot and there's time): Subgroup plenums, to share what of most significance has emerged thus far in the process.

PHASE 7 (the rest of the time): Full plenum (the subgroups back into the big group), for wrap-up.

Multiple Interviewing

This process provides opportunity for every participant to speak at length and in depth on a concern which all have studied in preparation for the meeting.

PHASE 1 (not more than 20 minutes): The lay minister or some other participant states the issue "sharp and small," to refresh and focus all on the theme. Let's say the group has studied, individually, the material of War-Control Planners (Box 35, Chappaqua, N. Y. 10514). The leader may then state the issue something like this: How might the world move toward a synergism (working together) of military technology, systems analysis, managerial science, politics, education, and religion for war-control on a global basis in this nuclear-electronic age? The technical aspects of the issue are a natural for submariners, and all other values will come into play before the meeting's over! The concern "to identify political, economic and social problems as moral problems" (question 13, p. 9) will get natural and vigorous attention, and the worries in questions 2 and 6 (same page) will be addressed. The radical but inevitable notion of sandboxing for peace in addition to sandboxing for war is bound to stimulate imagination as well as mind and spirit.

PHASE 2: Divide into groups of not more than five. The subgroup convener will then interview each member of the subgroup, taking not less than 10 minutes for each man. Interview questions should be determined and announced in Phase 1—either by the lay minister, or by some other participant who has had this homework assignment some days ahead. Here are some possible questions: In your own words

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(and not many of them!), how would you explain the notion of war-control planning to a person who never thought of it? Does the thing really seem necessary? possible? What worries you most about the idea? What excites you most? What question(s) do you still have about war-control planning? Has anything been overlooked? Is there anything else you'd like to say about this?

PHASE 3: Reconvene in plenum, each convener to report the mood and new insights of his subgroup. The lay minister may ask for, or himself make, suggestions as to next steps, with the overall objective of discovering how to reconcile loyalty to nation, mankind, and God.

The Mag Drag—A natural and omnipresent resource is a pile of old magazines. For fun and for profound profit in discovering the holy and the demonic in the common, try this:

PHASE 1 (at least 20 minutes): The lay minister announces the theme with as light a touch as the theme's sobriety will allow. Let's say the theme is violence, its uses and abuses. Each man is given a magazine and asked (1) to tear out of it everything violent (including everything that makes him feel violent!) and (2) to arrange the resulting material in some pattern for verbal-visual presentation to the group.

PHASE 2 (as long as it takes!): Each man makes his presentation, after which the group responds as long as the lay minister allows (he having divided the available time by the number of participants) An alternative is to use the A-B system, the presentations being made by dyads (two men who have made their preparation together).

PHASE 3: The lay minister or some other prepared participant points to the Biblical and theological resources on the theme, the preparation perhaps having consisted of reading an article on the theme. (Written with this use in mind, my "Violence: No Resort or Last Resort or . . . ?" was published this month in Campus Resources, United Christian Movement.)

PHASE 4: Worship, centering in the theme, led by some participant other than the lay minister.

The Opinion Range

This is a group device for encouraging personal witness by developing the skill of verbalizing values and personally apprehended meanings. The God-glib gets pressed to "come off it," and the God-shy gets less shy.

PHASE 1 (10 minutes): The lay minister distributes the questionnaire and explains the dynamics of the meeting. Then silence while the men complete the form. For example, here are six letters to the editor that appeared in TIME and LOOK on the death-of-God controversy: (1) It was heartening to read the excellent critique of the "death of God" debate. The current issue is not with the existence of God, but with the meaningfulness of his existence to men; (2) The space age has outlived this primitive concept (the existence of God). The goings-on in ancient Palestine, with their supernatural connotations, have no special relation to the HERE and NOW. We know only how we arrived, that we are here, and how we shall depart. All else is fantasy; (3) God is dead to those who wish him so; he lives for those who hope in him; (4) Not only is God dead: he never was; (5) God is not dead. I talked to him this morning; (6) The living God I worship doesn't need any man to defend him. As for this "God is dead" foolishness, a man in a dark closet may say that there is no sun, but that doesn't make it so. Which letter most closely reflects your own feelings? Which do you consider the farthest removed from your own view? Which amused you most? Which annoyed you most? Which troubled you most? Is the "death of God" debate totally unfamiliar to you?

PHASE 2: The lay leader asks for volunteers to share their responses to the questionnaire. Those with more courage (or glibness!) may hearten the timid or sullen: in any case, don't "make the circle"!

PHASE 3: In silence, let each write for 10 minutes on the question, What new ideas, attitudes, feelings have I gotten from this meeting so far?

PHASE 4: Sharing, by volunteers, of what has been written. The lay leader may then lead in an appropriate closing.

Some common characteristics of the above techniques are (1) that group-size is irrelevant (since larger groups can be subdivided into units of appropriate size), (2) that the spirit of the meeting is dialogic (which, the guidelines say, must be so if ministry is to be "relevant and authentic" (p. 7), dialog being particularly indicated for those (as the submariners) of "above average intelligence" (p. 10) for such respond only to "non-demanding" approaches and are alienated "with our preconceptions, our language and our lack of concreteness," (3) that the methods can be used for ministry-training.

at all levels, (4) that these processes are responsive to the principle that whosoever is not in on the launching will not be in on the landing, (5) that manipulative gimmicks are eschewed, and (6) that the leader is in all cases also participant, so that the style of leadership shifts with youth's demand for "participatory democracy" (the schema being definite but not rigid, and open but not formless). I may list one more common characteristic: all these group techniques have a high potential for leaping what our guidelines call the generation gap (with subgaps of sensitivity, communication, and relevance).

Here in Polarisville, the first stage of my two-stage (Polaris?) lecture has had at its heart an unapologetic list of howtos that I have found highly productive for the relatively untrained civilian lay minister. How transposable these techniques are from civilian to military life I cannot presume to know, but I am assuming a very high degree of carry-over. (By "relatively untrained" I mean little or no formal education either in religion or in social psychology and group dynamics.)

(Because of the ready availability of materials in change theory (the most useful being Tom Bennett's The Process of Change [Association Press, 1960]), group dynamics (the most useful being Philip Anderson's Church Meetings That Matter [United Church Press, 1966]), and retreat formats (obtainable from one's own denomination), I have limited my suggestions to methods not so readily available in print.)

These particular methodologies of group ministry are simple and can be taught quickly. But the lay minister will not use them to good effect (if at all!) unless he experiences them as helpful to himself. He will be motivated to develop the requisite new muscles for these new processes only if his training includes actual and repeated praxis of these learning-and-sharing structures. What chiefly imperils such training is blockages against it in the trainers (presumably chaplains): professional prejudices against "gimmicks" and for comfortable old clergy-methods, general human resistance to change, ego-threat from loss of the monologic stance, the traditional overdependence on verbalization of official-normative-canonical concepts. If I sound worried at this point, I am: I consider it highly improbable that a chaplain will become a good trainer in these techniques if he himself has not been trained in them.

But chaplains can be quickly trained—in a week or two—to use training methods that are up to date in their exploitation of the behavioral sciences. Since World War II, a host of institutions have come into being to provide this service—e.g., National Training Labs (Bethel, Me. and elsewhere), National Council of Churches' Training Labs (Green Lake, Wis.), Reuel Howe's Institute for Advanced Pastoral Training (Bloomfield Hills, Mich.), parallel facilities within particular denominations, corporation leadership-training institutes (the first being General Electric, at Croton-on-Hudson, N. Y.), sensitivity-and-group training departments in schools of education, training schools of recreation, and independent business firms specializing in decision-making and problem-solving (such as Kepner-Tregoe).

To conclude this first of the two sections of my lecture, let me suggest (1) that our efforts these few days look forward to a training manual and (2) that the manual's emphasis be on specific techniques. The title might be something like Lay Ministry in the United States Navy: An Action Manual. In addition to sections on religious services and on a basic library, such a manual should include praxis in group methods (such as role playing) and in specific group processes (or "techniques," as I have been calling them). In addition to this manual for use by the lay minister, there should be a guide for the trainer of the lay minister—say, Lay Ministry in the United States Navy: Trainer's Guide (or, if the trainer would invariably or at least usually be a chaplain, Chaplain's Guide: p. 3 of our guidelines refers to "Lay Schools of Theology and Pastoral Care" in which "chaplains will provide leadership and training for lay personnel").

THEOLOGICAL BASE

As I have now dealt with the first two of my three assignments—"how permissible"? and "how effective"?—I conclude with some observations about the third, viz. the "theological base" on which this lay ministry should, as I see it, be grounded.

1. The GOAL of all training for mission should be to enable the cleric or laic minister with the motivation, knowledge, and skills for ministry: "Here I am, Lord. Send me." In this training, the whole man—not just the "mind" (ratiocinative power)—must be engaged, for the ministry itself is unto wholeness ("the whole

gospel for the whole man in the whole world"). There should be full awareness of the role of emotion in cognition itself, as a further caveat against bookish and overconceptualized training, to the neglect of engagement.

2. The sense of religious reality comes normally through faithful response to the outer and inner demands of life. The current split between "the Word" mystically and simplistically conceived and "the deed" sacramentally and simplistically conceived distorts the truth that Word and deed are deeply and ultimately inseparable—as they appear in the integrity of our Lord's being, doing, and saying.

3. Personal devotional praxis should be normal for the lay minister, but its cultivation in today's youth-culture is extremely difficult and extremely dangerous—difficult because of the culture's dessication of the inner life (now in process of recovery through the arts), dangerous because of the Holy-Joe syndrome (the temptation of a withdrawn piety, and others' tendency to reject the devotee whether he is withdrawn or not)... In human history never has there been so much distraction from innering, nor so much access to resources for innering, as today. I hardly need detail the distractions: our it's-your-purse-we-want civilization, the global village (instant communication, rapid transportation), rising geographical and social mobility. The attacks are from several quarters: the slothful materialist, the positivist (with the withering of metaphysics, the psychosocial bypass of the spiritual), the actionist, the all-purpose esthete, the swaggering hedonist, the happy neo-pagan (who argues from the law of parimony). Resources? Massive! The omnipresent paperback classic, pamphlet classics, inexpensive softbound classics, popular hardbound moderns, and the products of America's cultural renaissance (the rebirth of the psyche in film, the plastic arts, drama, music, and even architecture). Add to these the universal humiliation of metaphysical arrogances in the new age (cosmic hebe-jebes, ideological breakdowns, the new openness of frontline scientists, the dialogic mood of this new time), the new leisure, the "person" (individual-collective) as both threatened and promised in this new world... I leave details of devotional praxis to the masters and to denominational materials, with only the clue that Marshall McLuhan has been saying some needed things in this area lately... What gets our attention gets us and is our lord. Today, in

America, it is harder—and more necessary—to be the lord of one's attending than anywhere anytime before or now.

4. The American "civil religion" (as detailed in the full issue of DAEDALUS, Winter 1967) has an ambivalent relation with both Judaism and Christianity: it must be seen as both friend and enemy. A little bit of "This land was made for you and me" will go a long way, probably too far. How do you tell a nation it belongs to God (rather than God belonging to it), the God of both judgment and grace? How do you tell the Navy it belongs to this God? My own convictions and emotions are profoundly distrustful of this civil religion with its chauvinistic proclivity and its perpetual danger to the world peace. Yet in the Biblical doctrines of creation, judgment, and stewardship there are resources for taming the civil religion, i.e., for encompassing national loyalty with the larger loyalties to mankind and to God. I believe this perspective can be readily communicated to the lay minister, and I can conceive of no perspective more necessary for the religion of the military.

5. Human beings are the size of the existential questions they truly wrestle with and the current issues they honestly face. People who content themselves with selfish and privatized problems are and will remain little people. As much as does collectivism, its polar opposite, individualism distorts every important public issue of the day: civil rights (the struggle for civil and human rights), the trusteeship of history (population control and the historical-educational process), the trusteeship of nature (the effort to harness and control responsibly the vast but not unlimited resources of the globe), structural collectivity (the search for more humane patterns of community life and social organization), and global war-control (the quest for justice and peace in international affairs). Lay ministers in the military have a responsibility for the size of the men to whom they minister.

6. The sacred and the secular should be equal partners as servants of the Holy in the service of man. When they are split apart, the sacred degenerates into the sacrosanct and fights for yesterday: "the world" is dead; and the secular degenerates into the profane and fights against yesterday: "God" is dead. The crucifixion of our Lord was the profane death of the Holy in the name of the sacrosanct. Sociology provides the lay minister with a scheme

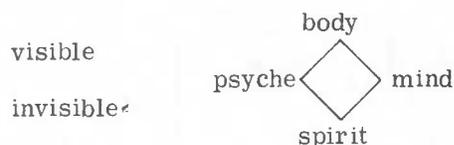
for healing this split: what is the need? what are the resources? which need shall we meet with what resources? what is the most efficient way to channel those resources to that need? Besides, the gutsy pragma in this approach delivers "religion" from sky-piloting, cloud-riding, and wool-gathering. And, not incidentally, is far more apt to interest the men.

7. Global man is being born in the revolutionary travails of our time. In this new world of electronic implosion, God is pressing man to answer the Old Testament question "Where is your brother?" with the word EVERYWHERE, and the New Testament question "Who is my neighbor?" with the word EVERYMAN. This is refining man's religious heritage and experience, opening every faith to every other (I call my own theological position "orthodox open.") It is raising to the surface of consciousness, as never before in human history, the question What does it mean to be human? (One element of the answer is, To stand under a transcendent claim supervening over all claims less than global and less than cosmic.) God is assigning man, every man and every nation, to the life of dialog to replace the life of dogma. The result will not be the washing out of biblical faith into a global humanism, but rather a new and necessarily more sophisticated (i.e., complex and multiplex) way of affirming one's specific heritage of faith while appropriating one's neighbor's faith: quite literally, having one's cake and eating it too.... Right here and now, in our time and in every pace on this globe, man is longing for a larger life for all his energies and in all his relationships; God is offering man this larger life through the most developed forms of religion, ethics, politics, education, and technology; and man is in grave danger of missing this larger life. As a Christian, I see this divine guidance beyond all man's old divisions, through Jesus Christ as Lord of the Future, whose promises are without limits because in and through him God's love is without measure.... In "Populorum Progressio" (1967) Pope Paul says that the Church has a special and "characteristic" concern for a "global vision of man and of the human race."... Since World War II we have had increasing numbers of individual and corporate models of global man (such as the Nuremberg trials).... Design scientists are beginning to preach a cosizing design in reality. E.g., Doxiadis speaks of "Ecumeropolis," and Bucky Fuller of evolution as aiming at the development of a world man....

And then of course there is Chardin.... And to reach far back to Western Civilization's first old salt, Odysseus-Ulysses, adrift on a cosmic sea of chaos and blind fate, continues as a symbol (albeit Promethan) of humanity's single thrust toward unity, light, reason, truth, order.... But how to both embrace and transcend one's country, especially when in the military? How to help others transcend provincialism, while preserving order and protecting one's nation—or is this always possible? Biblical religion is a profound resource for pressing toward the ethical-political sophistication this question demands... beyond the demagogic exploitation of nightmares (McCarthy), the homespun exploitation of slogans (Johnson), the marriage of ideology to man-god (Mao). (Even TIME, in this week's essay, says "The government should replace cant with candor.")... Rejoice in ideological softening virtually everywhere (not excluding Red China): E.g., while Karl Marx said Christianity is "opium," communist theoretician Roger Garaudy now says Christianity is "yeast."

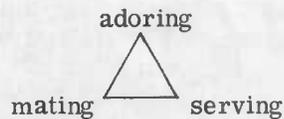
8. Man increasingly appears as the deciding animal. In this new, pluralistic, complexing, global world, the decisional range has become elongated: we must consciously decide more issues per day and generation than man ever before has had to. We are in grave danger of turtling, of drawing in our soft parts and settling for invulnerable immobility—instead of participating in the revolutions of our time. Lay ministry in the military can represent the past—or the future—as it chooses. It will represent past or future according as it is trained.

9. In moving from the suppression to the release of spirit to global awareness and global responsibility, a catechism might go something like this: WHAT IS MAN? Imago Dei. WHAT IS MAN TO BECOME? A "person." WHAT ARE MAN'S PERSONAL DIMENSIONS? Individual and corporate; but if they are not seen as abstractions and held together, they degenerate into separate competing myths, and then—power being added—into separate warring ideologies. WHAT ARE MAN'S POWERS FOR PERSONHOOD?



THE LAY LEADER IN THE LEAD PROGRAM

WHAT ARE MAN'S GOD-ASSIGNED ACTIVITIES?



WHAT IMPEDES THE FULLNESS OF PERSONHOOD, GOD'S PURPOSE FOR MAN? Idolatry.

WHAT ENABLES PERSONHOOD? "Individual" self-love and "collective" mutuality, under the welfare of all and the dignity of each.

"Spirit"—in God and man—means taking responsibility for the ordering of one's existence and of the sphere of one's proper influence. Here is a masculine religion, thoroughly biblical and thoroughly contemporary (autonomy, "man come of age," etc.).

STATEMENT OF FAITH

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him. Amen.

THE CONVICTIONS

(1) The Father of our Lord Jesus Christ and our Father seeks in holy love to save all people from aimlessness and sin.

(2) Jesus Christ has come to fulfill this divine intention of reconciling the world.

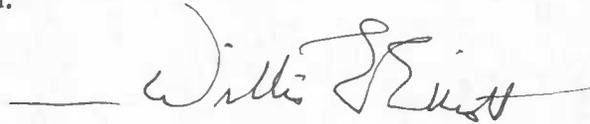
(3) The agency of this reconciliation is his Church, the power of it is his Holy Spirit, and the means of it is obedient life in and testimony to our crucified and risen Lord.

(4) This testimony roots and flowers in dialogue—with God as prayer and communion, with each other in covenant community, and with the world as sharing its common lot with compassionate concern.

(5) The Church can proclaim the gospel to all the world and resist the powers of evil only if it accepts the cost and joy of discipleship and steadily looks upon itself as God's servant in the service of men.

(6) The courage for this task and the humility for this self-understanding depend on the continual renewing of the churches by the Holy Spirit.

(7) Through the total dialogue of the local church—God and his people, pastor and people, insiders, and outsiders—God intends to release his creative and redeeming power.

A handwritten signature in cursive script, reading "Willie Stewart". The signature is written in dark ink and is positioned below the seven numbered points of the text.

