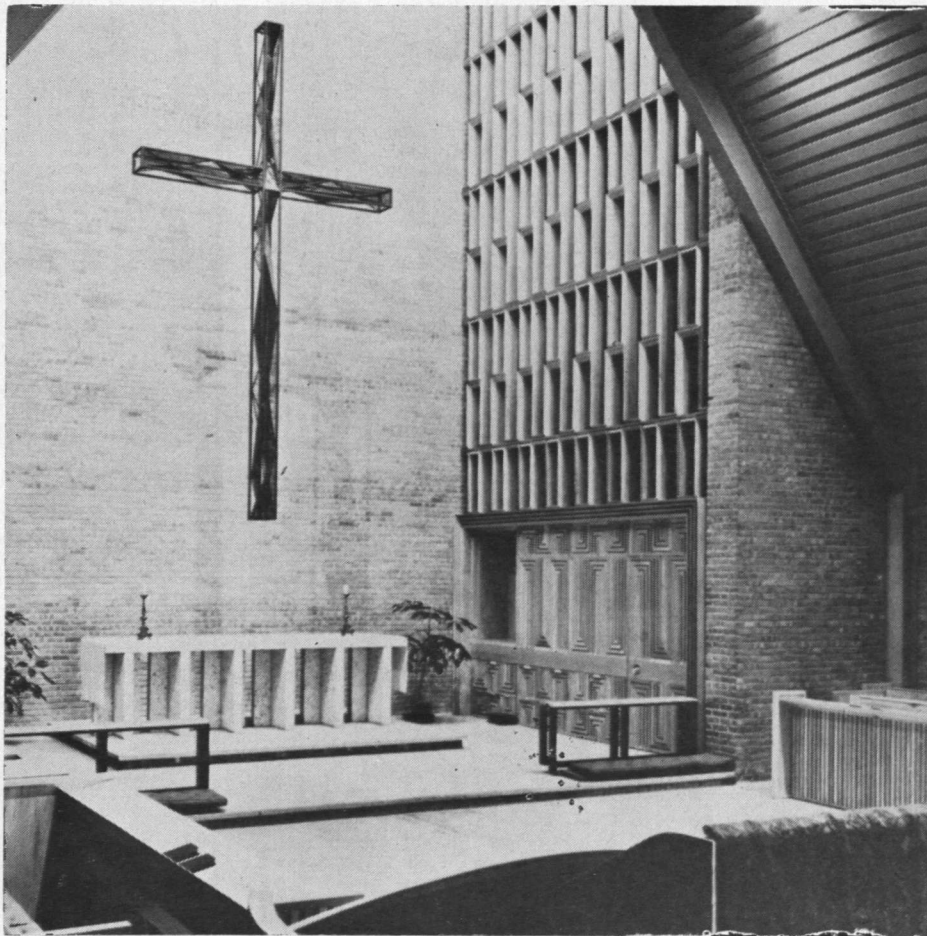


The **+** WITNESS

FEBRUARY 9, 1961

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ST. STEPHEN'S CHURCH, COLUMBUS, OHIO

Pictured here because it illustrates the article in this issue by Massey H. Shepherd Jr. on how a church should be planned for liturgical usages

PRESENT MOVEMENTS IN THEOLOGY

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In Leading Churches

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7:30, Evening Prayer.

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Story of the Week

Controversial Issues Will Make General Convention Lively

By W. B. Spofford Sr.

★ An expanded Church program, at home and throughout the world, and where and how to get the money to pay for it, undoubtedly will be the chief business of General Convention when it meets in September in Detroit. Program and money has been the chief order of business of Conventions for years and this one will be no exception, except that there will likely be more stress on "stewardship" and less on "quotas" since Church leaders increasingly are saying that if Churchmen and women had a proper understanding of their God-given blessings there would be no trouble in getting money for expanded programs.

But while bishops, deputies and women are wrestling with this number-one matter, there will be several controversial issues which will supply conversation and headlines for the papers. And it can be taken for granted that Bishop Pike of California, who knows his way about with newspapers, radio and tv, will be a central figure in most of them.

The unity proposal of the Rev. Eugene Carson Blake will come before Convention in one way or another, supported by those who are termed liberal and opposed by those who are conservative (see letter in

Backfire this week for the point of view of this group). The Bishop of California has announced himself on several occasions as a champion of the so-called Blake plan of unity.

The Episcopal Society for Cultural and Racial Unity, which had its first annual meeting in Virginia last month, came out for intermarriage between peoples of different color and announced its intention to introduce a resolution which, if passed, would put the Episcopal Church on record as favoring it. It was only a couple of decades ago that racial integrationists were battling for the right of Negroes to serve as deputies to General Convention. Our guess is that the chances of a resolution favoring intermarriage are remote—let alone having the House of Bishops issue a pastoral letter favoring it. But here again it will all make for hot debate, conversation and headlines.

Heresy and Integration

Last week Bishop Pike again broke into the headlines which brought into one news story several widely discussed controversial matters—the Pastoral Letter issued last fall by the House of Bishops, and integration vs segregation. The Bishop of California recently wrote a piece for a magazine in which he said that, while he

did not deny the possibility of the miracle of the Virgin Birth, "the Biblical evidence and the theological implications seem to be in favor of assuming that Joseph was the human father of Jesus."

Whereupon Episcopal ministers of Albany, Dublin and Thomasville, Georgia, wrote their diocesan, Bishop Albert R. Stuart, charging Bishop Pike with heresy and asking him to present the matter to the coming General Convention in September. The letter was signed by the Rev. Bruce Wirtz, curate at St. Paul's, Albany, acting as secretary of the ministers who meet regularly in a clericus.

In the letter Wirtz contended that Bishop Pike had expressed "disbelief in the Virgin Birth of our Lord, the doctrine of the Holy Trinity as stated by the Church and the necessity of salvation through Jesus Christ alone."

The letter also asserted that the bishop had made remarks "in contradiction of the clear and definite statements" in the recent pastoral letter issued by the House of Bishops. The pastoral reaffirmed the Apostles' and Nicene Creeds as the "symbols of the rock of our faith."

Wirtz asked Bishop Stuart to bring the charges against Bishop Pike before the House of Bishops "for such action as the bishops, our chief pastors and defenders of the faith, shall see fitting and just."

"Such a theological position

as the Bishop of California expresses," the letter claimed, "calls into grave doubt his suitability for exercising jurisdiction as a bishop of this Church."

The bishop countered by saying he was "well within doctrinal orthodoxy" in his views and hinted that he might "file a counter-claim" in the House of Bishops, charging the Georgians with practicing segregation in their churches.

"I'm not much of a heresy hunter," Bishop Pike said in San Francisco at a press conference. "But if they bring a heresy charge against me at the House of Bishops . . . I might file a counter-charge." This would be segregation in churches in Georgia.

"Now there is a heresy worth discussing. All men are equal in the sight of God. This is the clear and official teaching of the Anglican Church. Still, 11 o'clock on Sunday morning is the most highly-segregated hour of the week—all over the country—but not in the California diocese."

Explains Views

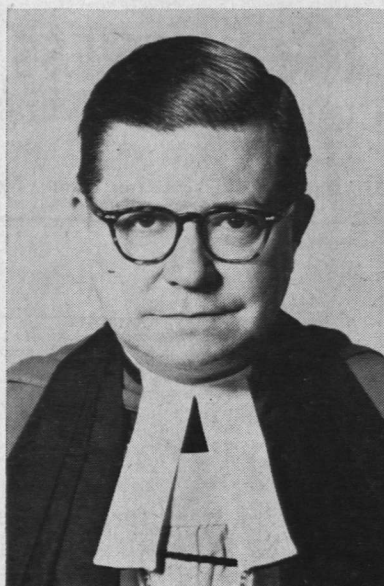
Referring to the magazine article, he commented:

"I don't deny the possibility of the Virgin Birth as a miracle. If God wanted to do it this way, it's okay by me."

"But I'm inclined to believe it is a myth, introduced to explain in picture language the dual nature of Christ.

"A myth is a particular literary form of telling a truth. The truth—which I firmly believe—is that Jesus was both divine and human. The moment you literalize it, you spoil the myth. My faith is in the divine realities, the acts of God—not in the words that embody them."

Bishop Pike added that he thought Episcopalians in Georgia should have taken a



Bishop Pike: involved in charges and counter-charges

stand at the time of the recent student riots at the University of Georgia. "If they did issue a statement of the teaching of the Church, it certainly failed to get in the press," he said.

On January 31st, prior to the

convention of the diocese of California, Bishop Pike met with 137 clergy of his diocese and received an unanimous vote of confidence and a standing ovation.

Reached in Georgia, Bishop Stuart said it was accurate to describe 11 a.m. Sunday the most segregated hour of the week in Georgia. But, he said, the Episcopal Church there does not advocate Church segregation.

He said he had not decided what to do about the letter which began the controversy. Bishop Stuart added that if the accusations seemed to be substantiated by enough proof, he would have to take it to the House of Bishops as a matter of duty.

There will be other hot issue that will come along before September, but here are enough to make it certain the next General Convention will be something you ought not to miss.

Church Faces Worldwide Changes Overseas Society is Told

★ Doors are being closed against the professional missionary in land after land by a combination of forces, the executive officer of the Anglican Communion said at the annual meeting in Philadelphia of the Overseas Missionary Society.

Bishop Stephen Bayne listed among the trends opposing missions: Communism, nationalism, renascent non-Christian religions and "the general revolt against the western world."

Bishop Bayne emphasized that "the most effective encounter in the future would be by Christian laymen who are abroad by the thousands as industrialists, scientists, sales-

men, teachers, students, or even as tourists."

"We must give of ourselves, more than of our substance, and strive for a friendship or brotherhood that will work east to west as well as west to east," he declared.

"The time is past when the eastern world wants merely our 'answers'. We have to germinate ideas. The Christian now has to 'be' something, rather than 'do' something. We have in the past preached brotherhood to primitive people but given them benefactions. Now they want brotherhood, not benefactions."

The bishop added: "We can no longer write off any collective bad conscience for white domination or exploitation with

missionary munificence. Our collective Christian conscience regarding this was never as sensitive as before."

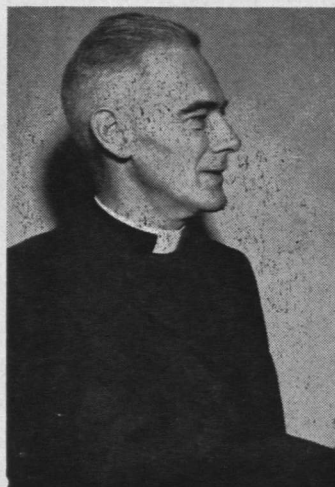
Noting that the Anglican Communion and the World Council of Churches are each "much more rapidly approaching effective communication" among their respective member bodies, he cautioned that any kind of unity should not be forced. He also recommended that Anglican or other communions in forming national Churches should retain a dual relationship with their "mother Church" as well.

Among others who addressed the meeting were Bishop Edmund K. Sherrill of the missionary district of Central Brazil and the Rev. Charles H. Long Jr., of St. Peter's Church, Glenside, Pa., who until recently served in ecumenical work in China and Europe.

Reporting on Latin America, Bishop Sherrill asserted that in Latin America "there may some day soon be more non-Roman Christians than loyal and practicing Roman Catholics." Certainly, he said, the "influx of the traditional American Churches plus a multiplicity of sects . . . will be a powerful and vital force."

"The whole continent," he observed, "is one of ferment, revolution, population explosion, changing customs, growing industry. Cultural expression is rich and varied. Political expression is bold and experimental."

"By contrast," he charged, "the Church in general is backward in mind and heart, nostalgic for yesteryears, jealous of its position and privileges, and completely out of touch with the new generation. Even the new church buildings are uninspired adaptations of old churches, in spite of the creativity of modern architecture all about them."



Bishop Creighton: again heads Overseas Missionary Society

"These people are fascinated by the new, and only as the Church can come to terms with the new will it appeal to them."

Mr. Long, from a perspective of 16 years in Episcopal, Anglican and ecumenical Church work, told the conference that the picture of Christianity is one of confusing competitiveness and disunity.

"With about 400 American missionary societies proclaiming that the 'Church is one' and at the same time their own separateness, no wonder there is unfavorable reaction in Asia, Africa and Latin America," he said.

"The question is raised in such places, Is God the liar, or are we who confess 'One Church, One Faith, One Baptism'." Tribes and villages that were once bound by cultural ties are now divided variously as Roman Catholic, Anglican, Baptist, Presbyterian, he noted. "In some of the poorest areas, crowded with refugees, as many as 25 different missions seek converts, while separately lacking the resources to solve the necessary problem of food, housing, education and work," he charged.

Urging greater inter-Church cooperation, he declared: "Much of the superstructure of ecumenical organizations is a luxury that cannot indefinitely be maintained. But division, too, is often a form of persistent indulgence, a luxury which overseas, at least, we may not be able to enjoy much longer."

"The only Episcopal theological school in all of Africa, while well-equipped and publicized, is down to one student, who will graduate this year," he said.

The Rev. Theodore Eastman of Washington, D.C., the mission society's executive secretary, announced receipt of a grant of \$40,000 for "pioneering in new missionary approaches" and another of \$25,000 to campaign for new members. The society's present membership of 1,700 has been static for several years, he said.

Re-elected president was Bishop William F. Creighton of Washington, D.C. Bishop Roger Blanchard of Cincinnati, O., was elected vice-president.

N.Y. EPISCOPAL LAYMEN FORMALLY ORGANIZED

★ Bishop Horace W. B. Donegan of New York has announced the formation of a new organization to coordinate and encourage men's activities in his diocese.

The Episcopal Laymen of New York will "provide a means whereby more men may be encouraged to participate" in Church activities and will "explore further ways in which men can serve the Church," declared Bishop Donegan.

Prior to the group's formation there was no diocesan-wide laymen's organization in the New York area.

There are 225 parishes in the diocese which is composed of the New York City boroughs of Manhattan, Richmond and the Bronx as well as the counties of Westchester, Putnam, Dutchess, Orange, Rockland, Sullivan and Ulster.

PREPARE FOR OLD AGE SAYS MRS. WEDEL

★ It is never too early for people to begin preparing for their own old age. This is a message that leaders of religious and social organizations need to convey to their members if the problems of aging are to be met successfully in American society, Mrs. Theodore O. Wedel, Episcopalian, told the White House conference on aging.

Mrs. Wedel said churches and voluntary organizations have a special responsibility in this area because "people are so bombarded with information and exhortation today that most of them have learned to turn a deaf ear to it" and it is only when it comes to them through a familiar channel, such as their church, that they "believe what they hear."

People need to be told how to accommodate gracefully with the passing of the years, Mrs. Wedel said.

"To me one of the saddest results of the American 'accent on youth' is the way in which it has led many people into such a fear of growing old that they cannot even bear to contemplate it," she told the conference.

"Many people in their productive years are 'too busy' to take sensible precautions about their health or plan for their financial future or to find time to develop a few interests and friendships outside the narrow circle of their business pursuits," she said.

Such lack of planning is often a "protective covering" for a "deep-seated fear that such a thing can ever happen to me," she suggested.

Mrs. Wedel said church groups should plan programs to advise their members on how to grow old gracefully and face the problems which retirement will bring.



Mrs. T. O. Wedel: gives tips to the aging

She also suggested that millions of adults need new vocational training and reminded the conference that psychological tests show older persons can be just as adept at learning as younger.

"The saying 'you can't teach an old dog new tricks' is too often accepted as a satisfactory answer to this problem," said Mrs. Wedel.

Remarking that "I am not a dog psychologist," Mrs. Wedel, who holds a Ph.D. in psychology, said, "I cannot judge the literal accuracy of that statement, but I do know there is nothing to prevent teaching an old human being new tricks—except prejudice."

MORE CLERGYMEN ARE NEEDED

★ The need for more ministers is so serious that all Church people should encourage likely prospects to consider this profession, a leader in theological education said in St. Paul, Minn.

This appeal came from Charles Taylor, executive secretary of the American Association of Theological Schools, which includes more than 120

seminaries in its membership. Taylor formerly was dean of Episcopal Theological School.

He spoke at a luncheon at which plans were announced for the proposed United Theological Seminary of the Twin Cities to be started by the United Church of Christ. More than 250 leaders of many denominations attended.

In his talk, Taylor warned that unless the whole body of Christ is concerned for raising up people for ministerial training, the work of the Lord will not be properly carried on.

He said the destinies of millions of people depend on good theological training and declared "It is not enough" to give a prospective pastor "a few tricks of the trade." The seminarian needs the education of the whole man, he said.

SCHOOL FOR LAITY IN DETROIT

★ At the school of theology of Michigan, Bishop Emrich announced the start of a brand new program of courses for lay scholars. This program has a carefully integrated study plan, lasting three to seven years, for lay people who have no idea of serving the Church in a professional capacity. They will be trained by the school staff to increase in the knowledge of the faith and practice of the Church, and to create in every congregation a reserve of available, thoroughly educated manpower.

Some 30 lay people are already enrolled in the new program; they will take courses in Bible, Church history, and theology.

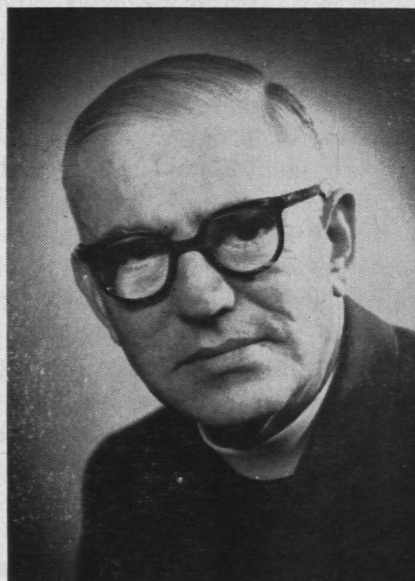
EDUCATION DIRECTOR IN NEW YORK

★ The Rev. Miller M. Cragon Jr., director of education at St. Michael and All Angels, Dallas, becomes director of education for the diocese of New York in April.

What SHOULD The Church Be Doing?

ABOUT PRESENT MOVEMENTS IN THEOLOGY

By Alden D. Kelley
Professor at Bexley Hall



Alden D. Kelley

BECAUSE the general title of this series is "What Should the Church Be Doing?", the inclusion of an article on contemporary theology may strike the reader as bizarre. To most people "theologizing" is so remote from doing. It is generally assumed that theologians are engaged in smothering the faith under a blanket of technical jargon,—a specialized vocabulary, to change the metaphor, which like Mahomet's coffin is suspended half way between the heavens and the earth and with no contact with either. It is thought that theology is dependent on arcane knowledge, called "revelation", (something quite unscientific) and consists of set speeches in an archaic language which go around and around without saying anything intelligible or relevant to the world. To use the paraphrase of Daniel Day Williams, "these charges are undoubtedly true for some theologians all of the time and for all of them some of the time." (What Present-Day Theologians are Thinking).

So we might begin by examining what we mean by "theology".

Father Kelly, the founder of the Society of the Sacred Mission and one of the dominant influences in the thought of William Temple, warns us that "it is possible we have missed 'theology' and are only studying 'theological subjects'." He defines theology as "the study

of the vision, of the great life-purpose, and there is no ultimate purpose except in God. If our theology is unpractical, it is that view of the life-purpose we have missed." He reinforced this by taking visitors to Kelham to see his proofs of the existence of God, of the Resurrection, and of the Ascension; that is they went to view the pigs on the farm. Anyone could see the beauty of God in the "stars, flowers, a sunset" but "you cannot make a Gospel out of ideals" but what he wanted, he said, "to hear of a God who can find beauty and a joy and an eternal value in my poor pigs." (The Gospel of God).

God-Centered

At the other end of the theological spectrum, perhaps, and more recently Gustav Aulen has similarly reminded us that theology is not about God, despite the etymology of the word, which would be presumption and an impossibility but is "a study and investigation of the Christian faith . . . the elucidation of the nature of the Christian relationship between God and man." (The Faith of the Christian Church).

This is God-centered, "theocentric", of course but it does not pretend to wander into the exalted realms of metaphysics or the philosophy and the psychology of religion. Theology doesn't say what we ought to believe, i. e. it is not "normative"; it analyzes and clarifies the meaning and

significance of the Christian faith for ourselves and for others.

Thus theology has a dual purpose or is bi-polar in its orientation. It is, to use the words of Roger Hazelton, both "interpretation" and "conversation". (New Accents in Contemporary Theology). It is concerned to examine the uniqueness of the Christian faith, that which gives Christianity its integrity and "independent standard of judgment over against all other philosophies and causes which bid for the allegiance of men." (Williams). At the same time it must confront and enter into a real transaction with and have a positive appreciation for the world of our time.

To many this double function seems peculiarly hazardous, if not improbable, because of the "secularization" of the contemporary world. It might be granted that in past centuries, when cultures and civilizations were religiously oriented and more or less kindly disposed toward Christianity, theology might not be so obviously irrelevant or jejune but now in the mid-twentieth century with its overwhelming technical organization and mass movements, theologians are but sparrows chirping in the hurricane. Such a view is grounded partly in a profound misunderstanding because there has never been a time when society, culture, or the intellectual climate was favorable to Christianity. Even in the "high middle ages", the world was too strong for the Gospel and corrupted it. This is the persevering occupational risk and disease of all who would theologially understand the faith of the Christ-community, the Church. It is just because theological thought has responded in each day and age to the new demands of the time, and wrestled with the deep spiritual issues of succeeding generations that it has been kept "from becoming a museum of antiquated ideas". It is not an esoteric tradition which has kept theology going and growing but the concern both to relate theological understanding of the Christian faith to its ground in the common life in the Body of Christ and to explore constantly in depth what is meant by life-in-the-world.

To say something about modern movements in theology is not easy without becoming involved in an endless and arid cataloguing of names and book-titles, so this discussion will limit itself to only three aspects of the contemporary theological scene. This will be admittedly superficial almost to the point of falsification of the picture but will, perhaps, because of its

simplification of the issues help to focus attention on what the Church should be doing.

Ecumenical Theology

THE first and most significant development of the past thirty years is the fact that theology and theologians have generally become ecumenical. Reference was made above to understanding the Christian faith and that implied something more and other than the Anglican, Presbyterian, Lutheran, or even Roman Catholic confessionalism. The study of the peculiar and unique slants of the theologies of the denominations is "symbolics" or "dogmatics". This is not much the concern of theology except to the degree that such may indirectly illuminate the main theological issues. It cannot be thought that this development is wholly the consequence of the ecumenical movement because the latter is in part a result of the tendency toward Christian theology in its wholeness, catholicity. (It was not so many years ago that there appeared a small book written by representatives of the Free Churches in Great Britain under the title of "The Catholicity of Protestantism"). Ecumenical theology and the ecumenical movement are mutually interdependent.

This ecumenical stance is not a peculiarity of the denominations of this country. It is worldwide. It characterizes the recent years of Anglican thought as much as any other. Michael Ramsey, Archbishop of York, in his recent "An Era in Anglican Theology," points out that the direction of Anglican theology is "mediation within and without our Church." He later refers to the "oecumenical spirit" which involved Anglicans in the "general theological trends".

There is ultimately no more place in Christian theology for a denominational or sectarian approach than in hymnody. As pointed out by Hazelton, "it becomes increasingly plain that all efforts to confine Christian truth in sectarian molds, whether Protestant or Catholic, are vestigial and anachronistic". In the same vein writes Walter Marshall Horton (Christian Theology: An Ecumenical Approach), "I have been convinced for most of my life that sectarian theology is something just as absurd as 'the Baptist astronomy' which a devout Baptist trustee of the University of Chicago wanted to have taught there in the early days."

This is not to exclude the importance and significance of dogmatic theology, at least as long as theological schools and seminaries are established and maintained as denominational

institutions. Nor is it to overlook the real and deep doctrinal differences in the various Church traditions; differences which for the most part symptomatize rather than create our "unhappy divisions". And part of the contemporary theological task is the analysis and description, not necessarily the resolution, of the so-called "Protestant-Catholic tensions". Theology has been continuously refreshed and revitalized by "the discussion among the diverse traditions within the Church" (Williams) and this has been one of the achievements of the ecumenical movement from the earliest Faith and Order Conference at Lausanne.

Nonetheless, confessional or denominational theology of the traditional sort has mostly evaporated because of the diverse theological viewpoints within one Church body (not just in Anglicanism is there a "glorious comprehensiveness"). Moreover, many of quite distinct denominational affiliations, find themselves theologically more congenial with each other than with some other members of the same denomination. Denominational membership is an institutional or sociological fact without relevance to theological commitments. Thus official denominational lines have come to mean less and less in the theological community. As Hazelton writes, "there is today a genuine theological community, in the same sense that there is a business community or an academic community". And, he continues, "This theological community is also, fortunately, an ecumenical community."

Theology as Dialogue

BECAUSE theology has historically come into existence as the result of its confrontation of or by the world, not in self-contemplation and narcissistic admiration, the second comment about the contemporary theological scene will be in terms of theology as dialogue. This is to say that vital theology is always "apologetic" (in the traditional and not every-day use of the word). It is theology for God and for the world; it is existential; it is engaged in conversation; it is as Paul Tillich says, a "theology of correlation", i. e. the relating of the answers of theology to the questions asked by culture. (This does not mean looking up answers in the back of some theological handbook but listening to the world, reflecting on its ultimate concerns, and trying to understand them in their own terms.)

"Apologetics" has become among the neo-orthodox or post-Barthian theologians a dirty word. So, if need be we can give up the word

providing the essential fact is maintained,—that theology is always a frontier enterprise, something taking place on the boundaries of Church and world; it is responsible theology only as it is responsive to its place and time.

Some of the confusion as to the locus and content of theology issues from assuming that there is one area, within the Church, where God is to be found and another area, the "world", where God is not. God is in the structures of society apart from the Church as much as he is with the Church. This means that Christian theology learns from God's presence and activity in all areas of life — science, philosophy, the arts, etc., as well as in the congregation of the faithful. As Max Warren has said, "Our first task in approaching another people, another culture, another religion, is to take off our shoes for the place we are approaching is holy, God has been here before our arrival. We are coming to meet God." (Challenge and Response.) New cultures provide new insights and make available to the theologian new tools and resources. It is only to the degree that this is true can we talk about "new", "modern", or "contemporary" theology. Otherwise, theology becomes the exclusive province of the historian, an exercise in the dissection of the corpse of past faiths and religious experience.

Dialogical and living theology meets the world on three levels. First, is the all-embracing cultural structures of our western world as expressed especially in the arts and literature. We cannot here chronicle the many points of theological contact which have been made in recent years. Suffice it to remind ourselves of the concern with the graphic arts shows by Paul Tillich and by W. A. Visser t' Hooft in his masterly discussion of Rembrandt; with the dramatic arts by T. S. Eliot, W. H. Auden, Christopher Fry, Charles Williams, E. Martin Browne, Dorothy Sayers, the reviews in *The Christian Century*, and many others; with literature by Amos Wilder, Martin Jarrett-Kerr, Stanley Hopper, and, more recently, Nathan Scott. Nor should we overlook the problem of "theological esthetics" as tackled by Brother George Every and Geddes MacGregor. In all this is represented a serious attempt to come to grips with the expressive and symbolic phenomena of our present culture of alienation and disorientation.

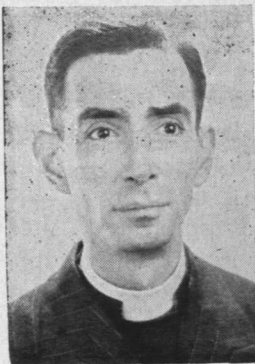
(Continued next week when the author will deal with theology in the realm of our scientific - technological organization of thought, life, and society).

CENTRAL SANCTUARY--A FALLACY IN DESIGN

THE FUNCTION OF A CHURCH EDIFICE
IS TO HOUSE THE CELEBRATION OF
THE LITURGY. HENCE THE FORM OF
THE BUILDING SHOULD ASSIST THE
CARRYING OUT OF THAT FUNCTION

By Massey H. Shepherd, Jr.

Professor at the Church Divinity School of the Pacific



Dr. Shepherd

AMONG the encouraging signs of liturgical renewal today is the increasing number of parishes that are experimenting with new forms and methods of church building. All over the land, at long last, there are signs of a break with the fashion dominant during the past century of mere imitations of past styles, and often poor imitations at that. It has taken the Episcopal Church an uncommonly long time to discover that it has been imprisoned in the sham patterns of church edifices and furnishings which the ecclesiologists of a century ago persuaded it to believe were "correct" for its own liturgical usages. Even if our taste is not yet sufficiently educated to appreciate the real beauties and merits of contemporary building methods, we are being forced to adopt them if only because of the pressures of economy and needed efficiency.

Two Important Books

Two recent books should help us to rid our minds of whatever false notions and perverse tastes may linger to corrupt our sense of what is fair and fitting. One is Mr. Peter Anson's sumptuous and fascinating "Fashions in Church Furnishings" (The Faith Press, 1960), which gives us a thoroughly documented survey of what we have managed to survive during the past century. The other leads us to look forward—Mr. Peter Hammond's "Liturgy and Architecture" (Barrie and Rockliff, 1960). Church building committees ought to have a good look at both

volumes before they deliberately set themselves to repeat expensive mistakes.

Basic to the new thinking about building is the principle that form follows function. The function of a church edifice is nothing more, nothing less, than to house the celebration of the liturgy. Hence the form of the building should, in the most natural and efficient way, assist the carrying out of that function. Now the reason so many of our traditional-style churches are not functional is quite obvious—they do not provide a layout suitable for the responsive dialogue between minister and people that is of the essence of liturgical worship. On the contrary, they often inhibit the free participation of the congregation in the ceremonial processions of offertory and communion which are becoming so characteristic of liturgical celebrations once again.

In the Middle Ages, when the Gothic style was created, the people were only contemplating spectators at the liturgy. They did not hear sermons at the Mass—and how acoustically difficult so many Gothic buildings are in any case—they did not participate in offertory actions, they rarely approached the sanctuary for communion. Since they did not understand the words of the liturgy, they did not need to hear what the priest said. And since many could not read, they had little need for adequate light to follow prayer book or hymnal. Medieval worship, at least so far as the people were concerned, was subjective and passive—what one would call today a "worship experience." The architecture which housed it was eminently fitting for its function, as well as being wondrously beautiful; for it aimed at evoking a mood of religious emo-

tion, an inner and personal response, not an outward and active corporate expression.

When we say that architecture must first of all be functional, we do not forget that architecture is also an art. It is more than a matter of engineering. It has its own way, as a symbol, of evoking and communicating meaning. It makes an ideological, not to say theological, impress upon those who use it, affecting the mind no less than the emotions of the worshippers. But we must be careful to distinguish between the symbolism inherent in the structure of the building itself — its shape, arrangement of parts, management of space — and the symbolism that merely adheres to it by way of adornment and decoration — the pictures, ornamental motifs and devices, carved figures, emblems, and the like. These latter have their own significance and impressiveness, but they are secondary in importance. We shall not be dealing with them here. Our immediate purpose is to call attention to the essential structural pattern which is implicit in any edifice, whether or not it has many, few, or possibly no external embellishments.

Thus form and function cannot be divorced from ideological meaning, and the more so in religious structures. If we insist upon worshipping in a building which, architecturally speaking, is nothing more than an imitation, whether cheap or expensive, of a bygone style, we are saying at least this much: namely, we do not expect any fresh truth to break forth from the Spirit who speaks to us in and through God's holy Word.

Enhancing Our Concerns

TO TAKE an illustration of the principle from a different standpoint — a baptistery that is enclosed in a small room and set off to one side, in separation from the main assembly of the Church's worship, expresses a quite different conception about Holy Baptism from a font that is open to the view of the entire congregation and given a dimension that is both conspicuous and impressive. In the former case, Holy Baptism is made into a private and accessory rite; in the latter, it is viewed as a public and essential liturgy of the whole Church.

It is understandable, therefore, that once we are concerned about the renewal of the liturgy in its corporate character and emphasize the responsible part of the people in worship, we must search for a plan that enhances these concerns. We would bring ministers and people, sanctuary and nave, into closer rapport, for the liturgical

dialogue to which they are immediately engaged. We would provide more adequate space for the efficient movement of the congregation to and from the place where the altar stands. We would give maximum visibility and audibility to all actions and words, done and spoken, in the liturgical assembly.

To do this, it seems reasonable to move the sanctuary nearer to the people and to open up the space around it. For such laudable aims, many think the best way is to place the sanctuary in the very center, or approximately in the midst of the congregation, so that in close proximity the people may gather about the altar on all four sides — or, as in some cruciform or semi-circular designs, on three sides at least.

Now it must be understood at the outset that we are not speaking of a "free-standing" altar, that is, an altar which is truly a Holy Table, and one which the ministers may encompass on all four sides. We are concerned here with a "free-standing" sanctuary, the whole sacred area in which the altar stands and the ministers officiate. Nothing said here in opposition to a central sanctuary should be taken as an objection to a free-standing Holy Table.

The idea of a central sanctuary is not a new one. It has been tried in ancient, medieval, and modern times, though rarely in parish churches, and it has as consistently been abandoned. It is especially to be noted that the Eastern Churches have never adopted the plan, even though they have shown a greater fondness for structures built around a central vertical axis, in distinction from the basilical type of building disposed along a central horizontal axis. The Easterners have consistently maintained a basilical type floor arrangement in a central type structure.

However attractive the plan of a central sanctuary may seem, for purposes of visibility, and freedom of movement, it is specious nonetheless both from a functional and from an ideological standpoint. The fact that it has often been tried and as often found wanting, should warn us that perhaps history does have a few lessons to teach us, and that this particular solution to a very real problem is not of the best.

The functional difficulties of a central sanctuary are fairly obvious, and these difficulties increase in mounting proportions according to the size of the church. Only in very small chapels are they not apparent. The principal problem it creates is that of bringing the congregation to act as a unitary and single body. The

people's responses, in order to be done together, have to be projected across a wide, open space to those who are placed in opposite positions, or around corners to groups that are at right angles one to another. The minister, for his part, can never be in direct communication with the whole congregation, but only with a part of it, unless he keeps swivelling like a top or swinging like a pendulum.

Ministering To Whom?

TO WHOM, for example, does the minister address the biddings to prayer and praise? To whom does he read the lessons? To whom does he impart absolution and blessing? For the preacher the problem of communication is more enigmatic still — and we assume that preaching is a constituent and essential part of the Church's public worship. No matter where he stands, he can never engage the entire congregation in a face to face encounter. He cannot look them all in the eye at once. Moreover there are difficulties posed to liturgical processions, in terms of the entire congregation's immediate engagement in them, unless they are of the merely laudatory type that go round and round without much sense of a beginning and an end.

The central sanctuary would have been perfectly suited to medieval worship, where the congregation passively witnessed a spectacle, a performance by the ministers alone in the sanctuary. In such situations it does not really matter whether the spectator has a seat in front or behind or to the side of the performers, since he is only engaged to the action as a witness. He is not himself involved in the action, in an antiphonal rhythm, dramatic no less than verbal, which we might describe as "challenge and response." The sanctuary is not a sports arena, around which the congregation gathers to watch and urge on the contestants. The nave no less than the sanctuary functions as arena in the liturgical assembly.

The ideological fallacy of the central sanctuary thus stems from the functional difficulty of the congregation acting together as one body. For their sense of oneness cannot be formed, molded, and grow from within the whole body of the people, but has to be created externally from a point outside their midst. Now it may be argued that this is exactly what is wanted—or needed: namely, that the unity of the congregation is created from the sanctuary and altar to which the people are all individually re-

lated in equal, or approximately equal, degree; that the climax of the liturgical action is the achievement of unity in the common participation in and from the altar.

It might also be argued that since the sanctuary is the assigned place of the hierarchy, the unity of the people is possible only in and through the mediatorial position of the hierarchy. In other words: No head, no body; no bishop, no church! But hierarchy implies differentiation no less than unity. Mr. Hammond sees this problem clearly in his criticism of the circular or octagonal churches where the sanctuary has been placed in the center. He says, "The unsatisfactory character of almost every church of this type is due to the fact that it stresses one aspect of the body of Christ—its organic, priestly nature — at the expense of the other. It fails to manifest the hierarchical gradation of functions within the worshipping community The relationship between sanctuary and nave must express separation and identity The liturgy of the laity involves far more than merely hearing and seeing."

The argument for a central sanctuary applies better to Baptism than to Eucharist. Hence, historically viewed, baptisteries are almost invariably central type structures with the font in the middle. Baptism is the rite of the Church's apostolate, through which those who are dispersed abroad are brought into one body. Baptism is the liturgy that brings those who are separated into unity. But the Eucharist is the action of those who are already united in the one body; and it expresses, sustains, and strengthens them continually in that unity. By Baptism we are made sharers in that which we do not have of ourselves — the royal priesthood of Christ. The Eucharist is, in one sense at least, a dialogue within this one priesthood, between Christ and the several holy orders of clergy and laity. Unlike Holy Baptism, the Holy Eucharist is celebration of those who are already members one of another. The Eucharist does not create the unity of the Church, though it undoubtedly fosters it. If the Eucharist did create its unity, then intercommunion would solve all our problems of disunity.

True Eucharistic Worship

NO ONE will deny that there is a tension, a dialectic, in the Eucharistic assembly, since the people come together not only as members one of another in a common Lord, a common faith, a common baptism, but also as individuals

separated one from another by sin. There is a re-union, a restoration of communion that must be rewon and consummated in the Eucharist. We must become once again what we already are—the Body of Christ. But the renewal of true Eucharistic worship cannot be achieved if we operate on the assumption that the Eucharist somehow has to create a unity out of a vacuum. For the laity who come to do the Eucharist are more than a congregation of dispersed sheep. They are already, by virtue of their initiation into Christ, one flock under one Shepherd. They are already anointed as kings and priests unto God.

And the nave where they assemble is as much a manifestation of the temple of the Holy Spirit as is the sanctuary where the hierarchy assembles. The hierarchy is not itself the Church — that is a Romish heresy — but a holy order within the whole body of the Church. The traditional, structural separation of nave and sanctuary thus preserves both the interrelation as well as the differentiation of the orders of clergy and laity.

The liturgy is a great processional, a forward movement of a Church on pilgrimage to the land of promise. It begins in a once for all established covenant, which is Baptism, and progresses under the leadership of the hierarchy to a consummation in the Kingdom of God. The altar—sign and symbol of the heavenly presence of Christ — goes before us, as Christ Himself has gone before us to plead for us in the Presence where is the goal of our pilgrimage. The sanctuary represents for us the forward no less than the upward thrust of our journey.

Perhaps it is fanciful to speak of such things. One can easily bog down in symbolic intricacies. But the circle, or its equivalent, the sign without a beginning and an end, has always been a symbol of the eternal dimension, of what is complete, perfect, and indivisible. The straight line may also stretch from infinity to infinity; but it can more easily begin, and even end, in a definable point. It is a better symbol of the temporal dimension, of the movement that reaches onward towards a goal. Both Baptism and Eucharist are, certainly, sacraments of both eternal and temporal dimensions. Both are instruments of a visible, historic, ongoing Church. Both are earnest of an invisible, suprahistoric, ultimate Kingdom. The fullness of their meaning can never be comprehended in any one single outward symbol.

Historically, however, the Church in its archi-

tectural symbolism has made a distinction in the structural pattern wherein it has housed the sacramental assembly: in Baptism, for the once for all givenness of our eternal inheritance; in Eucharist, for the continually repeated and renewed givenness of growth in the grace of our eternal inheritance. So the classic plan of baptism is circle, square, polygon — all oriented, from all sides, towards a focal center, which is itself pivot of a vertical axis reaching up to the eternal realm where is sealed once for all the eternal relationship of our existence. The classic plan for the Eucharistic assembly is the elongated basilica (and with what manifold variations upon the theme!), with its horizontal axis, stretching from entrance door to banquet table, wherein move in ceaseless rhythm the processions of offering and communion—from narthex to sanctuary, from church gate to heaven gate, from time into eternity.

Don Large

Victory for TV

NOW that the dust has finally settled, it might be a salutary exercise to consider the influence of that single factor which most likely decided 1960's presidential election. Depending upon the side you were on, television was probably the hero or the villain of the piece. For with the difference in the popular vote winding up at something less than 1/2 of 1%—even closer than the degree of impurity to be found in Ivory soap's 99 and 44/100% goodness—it looks as though the tv camera actually cast the deciding ballot.

To begin with, I'd like to know the political affiliation of Richard Nixon's make-up man, especially on that first televised debate. My private guess is that it was Lady Bird in disguise. For between the lighting and the pancake powder, the vice president looked like nothing so much as a reject from a Boris Karloff picture. This, by the way, is not a political opinion. Whether you are a follower of the elephant or of the donkey, it remains true that Nixon was left looking like an unsuccessful bit player in a grade-b movie.

On the other hand, whenever the Republican

candidate was speaking and the cameras panned over to the president-elect, the latter was shown wearing a look of incredulity and hurt surprise, laced with an expression of boyish winsomeness.

In short, Mr. Kennedy projected and Mr. Nixon did not. Meanwhile, objective convictions didn't have a chance. So the ultimate issue had less to do with either man's innate ability as a statesman than it did with the question: which candidate was better qualified to fill the shoes of the late Clark Gable?

Now, I have nothing against male pulchritude. But it certainly has no necessary connection with the qualities of leadership. And when one heard uncritical females screaming and swooning over Kennedy as they do over Elvis Presley, one must admit to a feeling of uneasiness, especially when—in a campaign as tight as this one was—their votes may well have decided the final count. All we can hope is that the sounds we heard over the tv set, whenever Kennedy hove into view, came from the vocal chords of girls too young to vote.

In any event, the fact remains that the seductive character of television—along with its unhappily fulsome commercials—may be all too quickly leading us to a state of mind wherein we

shall be seduced into passing moral and spiritual judgments via the impact of sheer personality, rather than by way of objective facts. Now maybe destiny can be calculated to be on Kennedy's side, and away from Nixon's. If so, so be it. But no man in possession of his God-given senses can be happy at seeing one of the world's most vital issues decided by a tv show.

Back in the 'forties, when only one family on the block had one of those giant 10-inch screens, some of their culturally deprived neighbors were occasionally invited over to sit mesmerized before the latest miracle of electronics. So, silent and impressed, we stared hungrily at Ed Sullivan's wooden gestures in "The Toast of the Town" and at "The Texaco Star The-ay-ter" (as Milton Berle persisted in pronouncing it).

Well, perhaps the time has finally come to reverse the procedure. Let's light our lamps and go gallantly in search of the man on the block with no television set. If such a soul still exists in this age of automation, he might occasionally ask us over for an evening of self-produced conversation.

If not, there's still one possibility left; namely, will-power on the one hand and a good book in the other!

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The author's basic thesis is that these latest New Testament writings originated in the post-apostolic age, after all the apostles and disciples who had seen and known Jesus had passed away. The Church was now made up almost wholly of Gentile Christians, beset within by heresies, like Gnosticism, and without by an increase of Roman persecution. The pressing need was to establish a Church authority which should declare precisely what the Christian faith was and to find courage to witness to that faith in the world about them, even unto death.

Kenneth R. Forbes
Book Editor

So the authors of these writings acted as the leaders and teachers of the period and instructed the rank and file in the faith and mission of the fellowship. Their identity was—and is—mostly unknown, for they operated under the inspiration of St. Paul and used his name freely as the pastor who now instructed them. This book as a whole, persuasive and short as it is, contains moot questions galore which will stimulate argument by theologians and Bible students relative to the actual authorship of the pastoral and catholic epistles. Meanwhile, it should be realized by prospective readers that the book gives a true and vivid picture of the Church in those early days when she was beginning the work of interpreting just what the life and ministry of Jesus really meant, first steps which culminated much later in the Apos-

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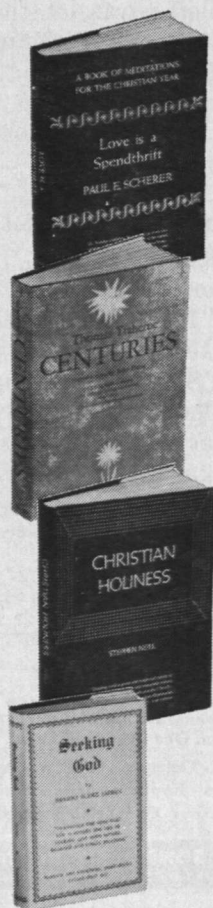
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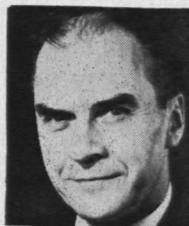
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-BACKFIRE-

Marnie M. Sickler
*Churchwoman of
Parma Heights, Ohio*

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It would be far more accurate to call him a present-day Moses, commissioned to lead us out of Pike-land, through the wilderness of our temptations of easy compromise, into the Promised Land of the "one Catholic and Apostolic Church", which includes all Christianity, and in which we all profess belief.

Avoid church unity? It is Canon duBois who would see all Christianity united in the only possible unity—the Catholic tradition. He speaks to the Church for all of us who object to the enthusiastic formation of an anomalous group of Christians who deny the validity of our heritage and thereby automatically exclude 80% of the Christians in the world today.

God truly gave us a rich heritage. Countless numbers of Episcopalians pray for Canon duBois, and ask God to bless his work for the spread of the Word. We denounce those who would deny and discard our heritage in order to "unite".

Go ye into all the world—but go as the Church that we are (and we are Catholic, you know), and not under false flags of pan-Protestantism. That the Episcopal Church holds the key to unity of all

Christendom there is no doubt—but unless we guard and preserve the key, wherewith shall we be united?

Alfred Goss

Layman of San Mateo, Cal.

It is often said that it is the mission of the Church to carry the Gospel to all nations. If so, how great the failure! Never, since Christianity became an organized religion, has it had much impact on any of the great non-Christian cultures. The whole growth around the world has been through the conversion of primitive, non-committed peoples and by emigration from Europe.

Yet, in the beginning, the Gospel was carried to the great culture of the Graeco-Roman world. The way in which that

came about may point the way in which the Gospel may be carried to other cultures. Thousands upon thousands of inscriptions have been discovered, particularly in the Roman catacombs, which tell a vivid story of what the early Christians were like and what they believed. Yet, because this story does not support traditional Church history, it is largely ignored or glossed over. They appear to have known nothing of the Crucifixion... there are no crosses or crucifixes. Fishes and loaves of bread are the common symbols. Their image of Christ was a beautiful shepherd boy carrying a lamb in his arms. All of these inscriptions tell a message of a Christ who loves us and cares for us. That he died for us is something that, perhaps, their minds could not accept (Could a God be killed by mortal men?)

My thought is that all religions have had in some way a revelation of God, and now, or at some future time, will furnish a soil in which the Gospel can take root. But it must grow out of that soil. It cannot be just a transplanting of western culture.

Perhaps the Church that is to carry the Gospel to all nations is just people who put their faith in Christ and bear witness to the truth in the lives they live.

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BOOKS...

(Continued from Page 14)

that your former ambitions and ideals seem so inadequate as to be tawdry. In part two, the author describes the supreme new life as being the Incarnate Christ himself continuously present in our world, ready to enter your personal life when you are ready to receive him as lover and transformer.

The final section of Dr. Ferris's wholesomely provocative book deals with *The New Life and the World of Today* and is his personal challenge to our country to awake to the sad facts of her follies in the international arena; the slaughter and devastation at Hiroshima and Nagasaki, and the insane activity of a nuclear arms race. He commits himself to full support of a ban on nuclear bomb testing and the eventual ceasing to make or use weapons of mass murder.

Basically this is a revolutionary essay setting forth the sort of revolution which the new life of our Lord alone can bring to pass through us.

Look for God's Absence by Irenaeus Rosier. Sheed & Ward. \$3.95

The general public has read from time to time sketchy accounts in press and magazine of the worker priests in France who shared the lot of the laboring man in many sorts of most difficult jobs. A certain amount of publicity was also given to the controversy relating to the question of whether the moral risk, in one way and another, was too great. How this matter was settled by Church authority I have forgotten, but it is of no consequence in connection with this extraordinary and enlightening book. The author is a sociologist and psychologist as well as a priest and has been conducting investigations among workers in Holland, Germany, Austria, Spain and Italy. A native of Holland, he received his doctorate in psychology from a Dutch university.

He went to France in 1951 and spent six months in the mines, incognito, as one of the apprentice workers, a physically harrowing job. The source of the present book is his diary, of which he writes in his preface, "The notes published here represent a heterogeneous mass of data with which I wanted to explain every-day religious, moral

and social life in France. This is not a collection of interviews on a specific theme, but a mixture of events, situations, personal thoughts and reactions I have simply tried to give a picture of the workers' world in France as I experienced it when I was part of it."

This extraordinary genius of a man is versatile to an amazing degree. Not content with being a competent psychologist and sociologist and exercising his priesthood in the midst of everything, he proves to be also an eloquent story teller. The doubting reader, once he lets himself get well into this story will give up hope of merely skimming it and will see vividly the workers in France's iron mines, their sufferings, their childlike-ness and the sad plight spiritually, alienated as most of them are from the Church and from most of the worth-while cultural contacts which should be the lot of every citizen.

The Ministry and Mental Health
Hans Hofmann, Editor. Association Press. \$5.00

This is a symposium designed to throw a clear light, from several directions, on the problems of the clergy in dealing with mental and emotional ills and upon the difficult subject of cooperation with psychiatrists and psychoanalysts.

The editor, who is associate professor of theology in Harvard University, has done an excellent job of assigning subjects to the ten authors and of interpreting the wide subject of the ministry and mental health, with especial attention to instruction in theological seminaries. Paul Tillich introduces the sym-

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posium with an essay on the impact of pastoral psychology on theological thought. The others authors contribute admirable chapters on such subjects as psychological examination of candidates for the ministry, psychology and a ministry of faith, religious overtones in psychoanalysis.

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