"A PROPOSAL FOR A PROCESS PROGRAM FOR THE CHURCH"

THESIS SUBMITTED TO NEW YORK THEOLOGICAL SEMINARY

FOR THE DEGREE OF MASTER IN SACRED THEOLOGY --
IN THE FIELD OF URBAN MINISTRY

BY PAUL TERRY VALENTINER

APRIL 1969

Table of Contents

List of Illustrations

PREFACE

I wish to thank those who were involved in helping in one way or another (or many ways) with the preparation of this essay. Particularly Dr. Nile Harper of New York Seminary for his assistance and advice. Also a special note of thanks is due to Professor Pieter DeJong for inspiring some of the initial concepts in my mind and for helping me nurture the segments on doctrine and ethics. Thanks to Dean Kendrig B. Cully for his assistance with the section on worship. And thanks to Dr. George Williams Webber for many ideas leading up to what I present here. And thanks to all these men for their thoughtful reading and discussion of the final document.

Thanks is also due to Professor Perry Norton of the Planning Department of the Graduate School of Public Administration at New York University for his patience in directing my thoughts in the field of planning.

And thanks be to God for his leading and guiding, both of this effort here and of his whole fellowship of believers into more workable relationships.

New York, New York
May 1969

Paul Terry Valentiner

Introduction

The concern of this study is to propose a kind of master plan, a program, for the Church. Far too often the Church has started upon pathways of achievement and endeavor without being clear about what she is truly seeking to accomplish.[1] This is particularly true in recent days and years when a goodly number of things have been happening which are working change in the Church and her environment. Some of the momentous movements, or renewals or revolutions (or whatever one may wish to call them), which evidence this, include: the ecumenical movement, the resurgence of the study of the Scriptures and Scriptural theology, the liturgical movement, social activism and the civil rights and anti-war movements, death of God theology, situational ethics, and the new defiance of ecclesiastical authority, among others. These may be characterized as one whole movement of *ontology*, in seeking to know and understand and realize anew her (the Church's) being. This same phenomenon has also been labeled *aggiornamento*.

Here we are to be concerned that the condition of the

1This has been true at a variety of points, notably in more recent times. Examples can be drawn from the Ecumenical Council of the Roman Church commonly referred to as Vatican II, and to the strategies drawn by and within many jurisdictional units of American protestantism.

Church has become a primarily static affair. Ranging from our concept of God (as immutable) to our practice of worship (repristinatory), and from our outlook on day to day conduct (puritanical and moralistic) to our continued efforts at outreach (with remnants of the old-time evangelistic fervor), we are not "with it." Most of the current religious movement toward change is for the purpose of maintaining the status quo.[2] But, happily, a goodly number of people are fast becoming aware of this in Christendom. We must establish a framework of life and mission for the Church today and in the days to come, which will be consistent and coordinated, both seeking to retain the living Word of God as the *elan vitale* while also becoming relevant and contemporary. In other words, we must not throw out the baby with the bathwater, but we must "turn on," and "get with it," and "tell it like it is."

In today's modern and rapidly changing world, the Church faces problems and challenges of colossal proportions. The traditional theology and historical values are being called into question, indeed rejected by many, to the point

---

[2] Institutionally most denominations today are primarily concerned by survival, and the strategies of the institutional Church today are moved to mission only as such life in the institutional Church is threatened and mission becomes a defense or protective mechanism: change? yes, but only the minimum necessary.

of possible serious setbacks in the life and mission and growth of the Church. We may see this in terms of:

a) polarization with the non-Christian world (e.g., communism, etc.);

b) the sizeable growth of that which has traditionally been called "heresies" (e.g., the death of God movement, the conflicts over issues such as abortion, birth control, the celebacy of the clergy, situation ethics, the new freedom, etc.);

c) nationalistic pressures (e.g., dissent over war, changing church-state relationships, etc.); and

d) organizational failure trends (e.g., failing attendance and membership, clergy demissions, financial setbacks, decreased numbers entering clergy ranks, as well as general unrest and dissatisfaction of clergy and laity, and regressions and closings of many parishes and other efforts, etc.).

The essential problem may be seen in a most basic form on the doctrinal and/or theological level. And that takes on expression in unique points of Christian worship, ethics, and mission (i.e., *"You must love the Lord your God with all your heart, with all your soul, and with all your mind . . . You must love your neighbor as yourself."*[3])

---

[3] *St. Matthew* 22, verses 37 and 39.

as central divisions of the concept of *Leitourgia*. Polity in the churches frequently becomes a hindering factor to adaptation and change to deal with the problem, but could also become an enabling factor to meeting the challenge, if it could be reworked to be more flexible and capable of adapting. As a result, a new outlook beginning with a valid view of God and his work, is needed.

This new outlook and new beginning has a real chance of taking place. It is not really new in the sense that the theological facts and the potentials have been inherent in "the faith handed down" since the first Pentecost after the Resurrection. But it is new in its combination and application to life. This is the "new Christendom" in contrast to the "old Christendom" that has come under such criticism and derision of late.

Initially our primary concern will be to examine our concepts of God, seeking to understand from his revelation something of his character and relation to man. Our bias in this will be what is being called "Process Theology."

Process theology and the planning process have much in common. Both are developmental in outlook, and both aim to adapt. Like the P.P.B.S. (Planning Programming Budgeting System), process theology (like the professional field of planning) makes allowance for feedback and varying circum-

stances, understanding that there are constant dynamic processes taking place. It is, then, in this context that we shall consider a *Master Plan for the Church*.

Part I: The Process and Principles

Chapter 1: Process Theology in Process

Our concept of God and our relationship to God traditionally depend upon statements of his perfect attributes and our own inferiority. Representative of classic definitions of God is that of the *Westminster Confession of Faith:*

> There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgements, hating all sin, and who will by no means clear the guilty.[1]

Concern has fairly consistently been expressed about the consistency of God, for example, in terms of Divine immutability.[2] Perhaps we need to look from another vantage point, how-

---

[1]Henry P. Van Dusen, "God," *Handbook of Christian Theology*, Marvin Halvorsen, editor (New York: Meridian Books, 1958), 147-153.

[2]"the attribute of God according to which He is liable to no change whatever, neither as to existence (Rom. 1,23, 1 Tim. 1,17; 6,16) nor as to accidents (Jas. 1,17) nor as to will or purpose (Num. 23,19; Prov. 19,21; Mal. 3,6). If the Holy Scriptures ascribe to God change of mind (Gen. 6,6; 1 Sam. 15,11) or change of place (Gen. 11,5), it does this in accomodation to our mode of perceiving. These passages do not assert that God is subject to change as men are (1 Sam. 15,29), but must be understood in a manner becoming God (*Theoprepos*)." J.T.Mueller, *Christian Dogmatics* (St. Louis: Concordia Publ. Hse., 1934), 164.

ever, such as that of Teilhard de Chardin. He showed much perception about reality, especially as God seeks to relate to man.

> As early as in St. Paul and St. John we read that to create, to fulfill and to purify the world is, for God, to unify it by unifying it organically with himself. How does he unify it? By partially immersing himself in things, by becoming "element," and then, from this point of vantage in the heart of the matter, assuming the control and leadership of what we now call evolution. Christ, principle of universal vitality because sprung up as man among men, put himself in the position (maintained ever since) to subdue under himself, to purify, to direct and superanimate the general ascent of consciousness into which he inserted himself. By a perennial act of communion and sublimation, he aggregates to himself the total psychism of the earth. And when he has gathered everything together and transformed everything, he will close in upon himself and his conquests, thereby rejoining, in a final gesture, the divine focus he has never left. Then, as St. Paul tells us, *God shall be all in all.* This is indeed a superior form of "pantheism" without traces of the poison of adulteration or annihilation: the expectation of perfect unity, steeped in which each element will reach its consummation at the same time as the universe.
>
> The universe fulfilling itself in a synthesis of centres in perfect conformity with the laws of union. God, the Centre of centres. In that final vision the Christian dogma culminates. And so exactly, so perfectly does this coincide with the Omega Point that doubtless I should never have ventured to envisage the latter or formulate the hypothesis rationally if, in my consciousness as a believer, I had not found only its speculative model but also its living reality.[3]

And then, later, he adds:

---

[3]Pierre Teilhard de Chardin, *The Phenomenon of Man*, transl. by Bernard Wall, Intro. by Julian Huxley (New York, Evanston, and London: Harper and Row, 1959), 293-294.

> In a *spiritually converging world* this "Christic" energy acquires an urgency and intensity of another order altogether. If the world is convergent and if Christ occupies its centre, then the Christogenesis of St. Paul and St. John is nothing else and nothing less than the extension, both awaited and unhoped for, of that noogenesis in which cosmogenesis --as regards our experience-- culminates. Christ invests himself organically with the very majesty of his creation. And it is in no way metaphorical to say that man finds himself capable of experiencing and discovering his God in the whole length, breadth and depth of the world in movement.[4]

A. THE OLD TESTAMENT TRADITION

In consideration of what tradition has to say, we turn first to the Old Testament. The people of the Hebrews were not greatly concerned about philosophical formulations (quite to the contrary), but rather about their personal relationship to God.[5] Their concept of God was essentially anthropomorphic.[6]

---

[4] *Ibid.*, 296-297, italics mine.

[5] Walther Eichrodt, *Theologie des Alten Testaments*, Teil I: *Gott und Volk* (Stuttgart: Ehrenfried Klotz Verlag, 1957), 134.

[6] "the faithfulness, or truth, of God is often insisted on in the Old Testament. By this is not meant his loyalty to his people or to his covenant, for which the term *hesedh* is commonly used--though the meaning of that word is not exhausted in the term loyalty. Rather is it here meant, by the terms *'emūnah* and *'emeth* that God is not arbitrary in character, but self-consistent and to be relied on. . . To represent the process anthropomorphically as a change of God's mind . . . is not to conceal the fact that in either case the real cause is to be sought in man and not in God." H.H.Rowley, *The Faith of Israel, Aspects of Old Testament Thought* (Philadelphia: Westminster Press, 1956), 66-67. In noting anthropomorphism Rowley and others rationalize

They saw him as unchangeable in regard to keeping his covenantal promises, and that was sufficient.[7] And, at the same time, they saw him as living, with a quickness to anger.[8] Scholar after scholar sees him faithful and unchangeable in his promises in the eyes of the Old Testament people, but vital and living and experiential and processlike in other regards.[9] Although Rowley[10] and others attempt to explain away the anthropomorphisms, they still stand as the way that people pictured God. There appears to be a fairly consistent view in this regard throughout each of the strands and sources of material in the Old Testament.[11]

B. The New Testament to the Present

In the New Testament and the early fathers of the Church

---

the seeming inconsistencies. Also see: Gerhard von Rad, *Theologie Des Alten Testaments*, Band I, *Die Theologie der geschichtlichen Ueberlieferungen Israels* (MÜnchen: Chr. Kaiser Verlag, 1958), 217-218.

[7]Eichrodt, I, 168.

[8]*Ibid.*, 176.

[9]Felix Asensio, S.J., *Yahveh y su Pueblo* ("Analecta Gregoriana," LVIII, Series Facultatio Theologicae, Sectio A(n.8); Romae: Apud Aedes Universitatis Gregorianae, 1953), 54-55, 145-150. Also, Gerhard von Rad, *Theologie Des Alten Testaments*, Band II, *Die Theologie der geschichtlichen Ueberlieferungen Israels* (MÜNCHEN: Chr. Kaiser Verlag, 1960), Langdom Gilkey, *Maker of Heaven and Earth* (Garden City, New York: Doubleday and Co., 1959), 80-95, 232f., Th.C.Vriesen, *An Outline of Old Testament Theology*, transl. by S. Neuijen (Oxford: Basil Blackwell,

there appears to be little consideration to be found regarding God being unchangeable, since they were primarily preoccupied with other matters.[12] In the earliest days all matters of question or dispute were simply settled by asking the Apostles. The earliest point of view reflected is that of "a theology of recital or proclamation of the acts of God, together with the inferences drawn therefrom."[13]

Scriptural and Christian concern is long and consistently expressive of God as creative, and process-like.[14] The initial

---

1958), 169-170.

[10]Rowley, 66-67.

[11]Otto Eissfeldt, *Einleitung in Das Alte Testament* (Tübingen: Verlag J.C.B.Mohr, 1956), 2. völlig neubearbeitete Auflage, 224ff.

[12]Arthur Cushman McGiffert, *A History of Christian Thought, I, Early and Eastern* (New York and London: Chas. Scribner's Sons, 1932), 145-165.

[13]G. Ernest Wright, *God Who Acts, Biblical Theology as Recital*, "Studies in Biblical Theology" No. 8 (London: S.C.M. Press, 1952), 11, also 12 as follows: "The title of the book presented something of a problem because of the danger of misunderstanding what was meant. 'God Who Acts' was chosen to point up the contrast with the more customary expression 'God Who Speaks.' Christian theology has tended to think of the Bible chiefly as 'the Word of God,' though in point of fact a more accurate title would be 'the Acts of God.' The Word is certainly present in the Scripture, but it is rarely, if ever, dissociated from the Act. To speak of the Bible solely as the Word, as has been done so frequently, incurs the risk of obscuring this fact with the result that the Word becomes a substantive, dissociated from history and dealt with as an abstraction."

[14]Anders Nygren, *Agape and Eros*, transl. by Philip S. Wat-

problem that arose for Christianity was the conflict of thought between early Christianity and the Hellenistic world.[15] And later, scholastic efforts, really beginning with Augustine and others such as Anselm, Thomas Aquinas, and a great broad range of others,[16] down to the First Vatican Council (when "First of all, God--'an entirely simple and unchangeable spiritual substance'--is acknowledged as the Creator and Ruler of the world."[17]) formalized and fixed the present day kind of teaching about the unchangeableness of God. This was unfortunate since it places emphasis and stress in places which develop a static God concept.

Cullmann develops an emphasis upon God as process.[18] As he seeks to solve the historical question pointing out that time is linear, and that the Christian proclamation depends on this concept as well as the unique "once-for-allness" of the Christ event, he shows God as dynamic around a framework (in linear time) of pre-creation, creation in parousia, and post-parousia, with a "mid-point" being Christ. And so "we have emphasized

---

son (London: S.P.C.K., 1953). Arthur Cushman McGiffert, *A History of Christian Thought*, II, *The West From Tertullian to Erasmus* (New York and London: Chas. Scribner's Sons, 1933), 176.

[15]Oscar Cullmann, *Christ and Time*, transl. by Floyd V. Filson (London: S.C.M. Press, 1962), 58.

[16]McGiffert, II, 85-86, 190. Robert Maynard Hutchins, ed., *et al.*, *Great Books of the Western World*, XIX, *The Summa Theologica of St. Thomas Aquinas* (Chicago, London, Toronto: Encyclopaedia Britannica, 1952), I, 38-40. Reinhold Seeberg, transl. by Chas. E. Hay, *Text-Book of the History of Doctrines* (Grand

that the redemptive history has been advancing continuously ever since the ascension of Christ, and that our present period has its particular meaning for redemptive history."[19] As such our particular restiveness with God today can be understood dually, in his dynamic and in our shortsightedness, as to the manner in which "today" fits into his "plan."

Now, of course, theology is itself always developing and "in process" in order to seek adequate and meaningful expression and structure. "Theology is forced into this position by general processes of history, social change, secularism, and philosophical developments of a non-theological nature, as well as the evolution of thinking in the area of philosophical theology."[20] Theology has to be "related" or it will lose out. And so it must evolve and grow. "Theology, in relation to the world, must be concerned for adequacy, applicability, consistency, and coherence."[21] This is applicable to all phases of our theology, but most important to our concept of God. "The concept

---

Rapids, Mich.: Baker Book House, 1952), I & II, many references.

[17] *Ibid.*, II, 460.

[18] Cullmann, 65 and 136, etc.

[19] *Ibid.*, 174, also see preceding section 121-174.

[20] C. J. Curtis, "God and the World in Process," *Dialog, A Journal of Theology*, V(Spring 1966), 112.

[21] *Ibid.*

of God is the way in which we understand this incredible fact --that what cannot be, yet is."[22] This points us to the fact that no matter how we conceive of God, the mystery of his function is bound up with a contrast of opposites. He is "both absolute and relative; he is both one and many, i.e., he is triune."[23]

We come to see, then, that the process of development of the more or less static, the immutable in the concept of God is being questioned, even broken, as a primary foundation in the contemporary changing concept of God. And so it must!

Reality Oversimplified

The Church's theology has emphasized that God is the Alpha and Omega, the beginning and the end, and all in between. This has been interpreted as a matter of "God's absolutely simple being as the past of all members."[24] But, as Alfred North Whitehead viewed this, "he is not the beginning in the sense of being the past of all members. He is the presupposed actuality of conceptual operation in unison of becoming with

---

[22]Alfred North Whitehead, *Process and Reality* (New York: Harper Torchbooks, 1960), 531.

[23]Curtis, 112.

[24]Whitehead, *Process*, 523.

every other creature act. Thus, by reason of the relativity of all things, there is a reaction of the world on God. The completion of God's nature into a fulness of physical feeling is derived from the objectification of the world in God."[25] This means that God

> shares with every new creation its actual world; and the concrescent creature is objectified in God as a novel element in God's objectification of that actual world. This prehension into God of each creature is directed with the subjective aim, clothed with the subjective form, wholly derivative from his all-inclusive primordial valuation. God's conceptual nature is unchanged, by reason of its final completeness. But his derivative nature is consequent upon the creative advance of the world.[26]

As a result there is an element of absoluteness in God's primordial or conceptual nature. But there is also a resultant nature of God which "passes into the temporal world according to its gradation of relevance to the various concrescent occasions."[27] As such it is subject to the principle of universal relativity.

As emphasized before in regard to the *First Vatican Coun-*

---

[25] *Ibid.*

[26] *Ibid.*, 523-524.

[27] *Ibid.*, 532.

cil, God is thought of as "an entirely simple and unchangeable spiritual substance." From the point of view of philosophical theology, the assertion that "God himself is the nearest to hand, as the absolutely simple must be, and at the same time the most distant, as the absolutely simple must also be,"[28] is not in the least helpful! This contradicts what is known about the process of reality. Certainly complexity would be a far better description than "entirely simple, etc." If we consider God's nature (primordial) from the point of view of his primary action on the world, we can see God as "the principle of concretion--the principle whereby there is initiated a definite outcome from a situation otherwise riddled with ambiguity."[29] The principle of concretion establishes and exemplifies the categorical conditions, and as such is characterized by complex relationships of divine conceptual feelings. And so "the primordial nature of God is the acquirement by creativity of a primordial character,"[30] in the sense that "the conceptual feelings, which compose his primordial nature, exemplify in their subjective forms their mutual sensitivity and their subjective unity of subjective aim. These subjective forms are

---

[28]Karl Barth, *Church Dogmatics* (Edinburgh: T & T Clark, 1961), II, I, 458.

[29]Whitehead, *Process*, 523.

[30]*Ibid.*, 522.

valuations determining the relative relevance of eternal objects for each occasion of actuality."[31]

God as "entirely simple . . . substance" is even more objectionable from the point of view of his consequent nature. This nature is "his process of completion motivated by consequent, physical experience, initially derived from the temporal world."[32] The temporal world, which science discloses to us as an astoundingly complex web of processes and relationships, can hardly be the source of absolute simplicity. In the process of God's consequent nature, "the world is felt in a union of immediacy,"[33] which makes his consequent nature appear even more complex.

For the sake of the truth of the Christian concept of God, when we talk about God's simplicity, we must at the same time emphasize his complexity. When we talk about "His absoluteness," we must at the same time emphasize his "Divine Relativity."[34]

---

[31] *Ibid.*

[32] *Ibid.*, 524

[33] *Ibid.*

[34] Barth, *Church Dogmatics*, III, III, 171. Charles Hartshorne, *The Divine Relativity* (New Haven: Yale University Press, 1948), 60-115.

> Traditional theology has tended to stress the unchanging and permanent nature of God, and has contrasted the permanence of God with the flux of the universe. The history of Christian theology supports the observation that "the vicious separation of the flux from the permanence leads to the concept of an entirely static God, with eminent reality, in relation to an entirely fluent world, with deficient reality." The changeless God alone is truly real, all else is lacking genuine reality and this is somehow precariously hovering over the abyss of nothingness.[35]

Traditional theology simply cannot embody the necessary awarenesses of today/s world. It is a case of reality being "oversimplified." So, let us get back down to earth as things really are.

---

[35]Curtis, 113. Also see Karl Barth, *Dogmatics in Outline*, trasl. by G. T. Thompson (New York: Harper and Row, 1959), 55.

Down to Earth

Today's situation in the world runs into trouble at a variety of points. The recent "Death of God" theology represented a "continental divide" separating God and Christianity "in process" from the so-called "post-Christian" man.[36]

> Christendom (and what else can this term mean today than Western culture") is the great misfortune of Christianity. The situation would not be quite so ironical were it not that to Christianity itself we owe this Western culture which has changed our world into a no God's land, Post-Christian man is the child of Christian man.[37]

> But if the Christian symbols have thus lost their claim upon man;s consciousness and their power to command his mode of being, it is not modern man in his present cultural context who will restore these to them. . . . And, recovering from our disenchantment there is only one thing for us to do--!to recognize that the world has grown godless" (Jaspers).[38]

But, enough of this. It is clear that many are disillusioned by what appears a static God. The total change that has and is taking place in our world is earth shaking. Sittler sums it up admirably when he writes:

> Our time, however, has seen the compression of accumulated technical knowledge of the centuries into virtual assault-instruments upon the fundamental structure and process of the natural world. The human good that has resulted is so massive and manifest that it needs here no detailing. But the accompanying profound shift in man;s feeling for his relation to the creation

---

[36]Gabriel Vahanian, "Beyond the Death of God, the Need of Cultural Revolution," *Dialog, A Journal of Theology*, I (Autumn 1962), 19. Also see, Gabriel Vahanian, *The Death of God: The Culture of our Post-Christian Era* (New York: George Braziller, 1961).

[37]*Ibid.*, 19. [38]*Ibid.*, 21.

> has enormous effects and implications. When nature symbolically accompanies the life of man as *his fellow creature*, the concept of creaturehood is not only a possibility for life and spirit and thought; it is a possibility hugely seconded by all environing facts. When, however, basic structures of nature are made maleable to man;s purposes, as nuclear physics and at a slower but more fateful pace, biological science now discloses them to be, the very notion of the creature and the creation becomes a difficulty for thought.[39]

There is the whole question of man, his condition and current *Sitz im Leben*, which we cannot deal with thoroughly here, but can only allude to now. There is the delineation of Riesman, into three types, in his book *The Lonely Crowd:*[40] first, to the tradition-directed person who "feels the impact of his culture as a unit, but it is nevertheless mediated through the specific, small number of individuals with whom he is in daily contact;" second, to the inner-directed person who "has early incorporated a psychic gyroscope which is set going by his parents and can receive signals later on from other authorities who resemble his parents," and who "goes through life less independant than he seems, obeying this internal piloting;" and

---

[39]Joseph Sittler, "Nature and Grace: Reflections On An Old Rubric," *Dialog, A Journal of Theology*, III, (Autumn 1964),253.

[40]David Riesman, with Nathan Glazer and Reuel Denney, *The Lonely Crowd, A Study of the Changing American Character* (Garden City, New York: Doubleday and Co., 1953), 40-41.

third, to the other-directed person who responds "to signals from a far wider circle than is constituted by his parents," since "the family is no longer a closely knit unit to which he belongs but merely part of a wider social environment to which he early becomes attentive."

All this paints a very similar picture to that painted by others, such as McLuhan, van den Berg, etc. J. van den Berg in his *Drie Typen in Evoluerend Christendom* depicts three stages here plus "Life beyond the grave." The three stages relate remarkably to Reisman's delineation: "youth" relating to the tradition-directed person, "adult" relating to the inner-directed, and "maturity" relating to the other-directed. But then there are similar manifestations in McLuhan's works. He depicts similar developmental stages of humankind: the pre-alphabet and tribal ages, the alphabetic and the printing phases, and more currently his global village.[41] He magnificently summarizes this in a cartoon at the end of his book *The Medium is the Massage*, where a boy speaks to his bewildered parent in their well endowed library:

> "You see, Dad, Professor McLuhan says the environment that man creates becomes his medium for defining his role in it. The invention of type created linear, or sequential, thought, separating thought from action. Now, with TV and folk singing, thought

---

[41]Marshall McLuhan, *The Medium is the Massage* (New York, London, Toronto: Bantam Books, 1967), 44, 63, 157.

> and action are closer and social involvement is greater. We again live in a village. Get it?"

Maybe "Dad" doesn't get it, but he like everyone else is grossly effected by all that is happening.

> Our time is a time for crossing barriers, for erasing old categories--for probing around. When two seemingly disparate elements are imaginatively poised, put in apposition in new and unique ways, startling discoveries often result.[42]

And when startling things begin to happen, the dull and static and dreary suffer.

> Ours is a brand-new world of allatonceness. "Time" has ceased, "space" has vanished. We now live in a global village . . . a simultaneous happening. We are back in acoustic space. We have begun again to structure the primordial feeling, the tribal emotions from which a few centuries of literacy have divorced us.
>
> . . . . . .
>
> Unhappily, we confront this new situation with an enormous backlog of outdated mental and psychological responses. We have been left d-a-n-g-l-i-n-g. Our most impressive words and thoughts betray us--they refer us only to the past, not to the present.[43]

And this whole picture of "today" takes us into the involvement on a tactile level that characterizes today, with everything being characterized as "hot" or "cold" to indicate degree of tactility (the colder, the more tactile).

All of which gives good indication why there is such preoccupation with man today, who he is, what makes him "tick," and

---

[42] *Ibid.*, 10.

[43] *Ibid.*, 63.

so forth.

> Barth sees the unity of mankind in Christ, who is the second Adam. But how, more concretely, is this related to our everyday world? How is the individual consciousness related to the consciousness of mankind universally? Teilhard de Chardin has perhaps provided the most illuminating illustration in the *Phenomenon of Man*. . . . "Above the elementary hominisation that culminates in each individual there is really developing above us another hominisation, a collective one of the whole species. . . . The human group is in fact turning, by arrangement and planetary convergence of all elemental terrestrial reflections, towards a second critical pole of reflection of a collective and higher order."[44]

And there are many other such reflections by authors which could carry this on further.[45] We, obviously, have great need to creatively explore our lives and our world and the processes, the things going on and happening.

---

[44]Robert Scharlemann, "Man: A Question To Himself," *Dialog, A Journal of Theology*, III (Summer 1964), 178.

[45]For example see: Loren E. Halvorsen, "A New Breed of Christian," *Dialog, A Journal of Theology*, V (Spring 1966), 90-92. Also, Dietrich von Oppen, *Das Personale Zeitalter: Formen und Grundlagen gesellschaftlichen Lebens im 20. Jahrhundert* (Stuttgart: Verlagsgemeinschaft Burckhardthaus und Kreuz-Verlag, 1960).

Process Theology

In addition to Cullmann, there has been a wide range of others seeking to resolve the history problem. In some of the more recent ones, a position of an "existential encounter with the historical" has been the thrust.[46] Now, while this is not our concern to discuss the historical question, or existentialism for that matter, I would point out that such an approach also evidences a lively and dynamic process from both sides of the encounter.

What we are coming to now is "process theology," where God is no more real than the world. He is not separate from, nor "wholly other" than, the universe of "flux." Process thought conceives of him in a more complex way than the opposition between "flux" and permanence, and the problem of how the two can be related.

A double problem arises: actuality with permanence, requiring permanence as its completion. Historically theology has failed to recognize the double nature of this problem.

> Undoubtedly, the intuitions of Greek, Hebrew, and Christian thought have alike embodied the notions

---

[46]James M. Robinson, *A New Quest of the Historical Jesus*, "Studies in Biblical Theology" No. 25 (London: S.C.M. Press, 1959), 93-125. Also, Ernst Fuchs, *Studies of the Historical Jesus*, "Studies in Biblical Theology" No. 42 (London: S.C.M. Press, 1964), transl. by Andrew Scobie.

> of a static God condescending to the world, and of a world either thoroughly fluent, or accidentally static, but finally fluent--"heaven and earth shall pass away." In some schools of thought, the fluency of the world is mitigated by the assumption that selected components in the world are exempt from this final fluency, and achieve a static survival. Such components are not separated by any decisive line from analagous components for which the assumption is not made. Further the survival is construed in terms of a final pair of opposites, happiness for some, torture for others.[47]

Substance philosophy even tends to dominate, statically, when the divine is spoken of in terms of love. Aulen, for example, points out that "divine love does not change its approach; it is 'unchangeable,'" and "faith understands the unchangeableness of God as an expression of the unswerving direction of God's will and an affirmation that this will under all circumstances and in all activity be characterized by love."[48]

The static concept of God deals wrongly with the question of the relation between flux and permanence.[49]

> Either side can only be explained in terms of the other. The consequent nature of God is the fluent world become "everlasting" by its objective immortality in God. Also the objective immortality of actual occasions requires the primordial permanence of God, whereby the creative advance ever re-establishes itself endowed with initial subjective aim

---

[47]Whitehead, *Process*, 527.

[48]Gustav Aulen, *The Faith of the Christian Church*, transl. by E.H.Wahlstrom and G.E.Arden (Phila.: Muhlenberg,1948),150.

[49]Ragnar Bring, "The Gospel of the New Creation," *Dialog*,

derived from the relevance of God to the evolving world.[50]

To understand the divine nature in terms of process rather than static substance requires that--

> the problem of the fluency of God and of the everlastingness of passing experience are solved by the same factor in the universe. This factor is the temporal world perfected by its reception and its reformation, as a fulfillment of the primordial appetition which is the basis of all order. In this way God is completed by the individual, fluent satisfactions of finite fact, and the temporal occasions are completed by their everlasting union with their transformed selves, purged into conformation with the eternal order which is the final absolute wisdom.[51]

In the trinitarian formulations there is recognition that "the idea of God which is revealed through the activity of revelation contains an inevitable tension, but this does not destroy its unity."[52] And so the problem of the relationship between unity and multiplicity. Traditional substance thought talks about God the Father, God the Son, and God the Holy Spirit--three in one, one in three. With process replacing substance there is the perception that the unity-multiplicity prob-

---

A Journal of Theology, III (Autumn 1964), 276. Also, Robert W. Jenson, "Proclamation Without Metaphysics," *Dialog, A Journal of Theology*, I (Autumn 1962), 28.

[50]Whitehead, *Process*, 527.

[51]*Ibid.*

[52]Aulen, 129.

lem is not to be discussed apart from the world process. Seen in the light of process, "God is primordially one, namely, he is the primordial unity of relevance of the many potential forms: in the process he acquires a consequent multiplicity, which the primordial character absorbs into its own unity."[53] In contrast to God, "the world is primordially many, namely, the many actual occasions with their physical finitude; in the process it acquires a consequent unity, which is a novel occasion and is absorbed into the multiplicity of the primordial character."

We come to the conclusion that God "is to be conceived as one and as many in the converse sense in which the world is to be conceived as many and one," as we clearly recognize that "in every respect God and the World move conversely to each other in respect to their process." This is significant in showing

> the theme of Cosmology, which is the basis of all religions, is the story of the dynamic effort of the World passing into everlasting unity, and of the majesty of God;s vision, accomplishing its purpose of completion by absorption of the world's multiplicity of effort.[54]

---

[53]Whitehead, *Process*, 529.

[54]*Ibid.*, 529-530.

Christianity has always credited, known, and spoken of God as "the Creator." This has been recurrent in all theological systems. Twentieth century theology has understood this as meaning that "creaturely reality means reality on the basis of a *creatio ex nihilo*, a creation out of nothing. Where nothing exists--and not a kind of primal matter--there through God there has come into existence that which is distinct from Him."[55] Correctly this reflects that "God is that non-temporal actuality which has to be taken account of in every creative phase,"[56] although it does not adequately deal with the fact that both God and universe "are in the grip of the ultimate metaphysical ground, the creative advance into novelty."[57]

Barth writes,

> Love wills something with and for that which it loves. Because God loves the creature, its creation and continuance and preservation point beyond themselves to an exercise and fulfillment of his love which do not take place merely with the fact that the creature is posited as such and receives its existence and being alongside and outside the being and existence of God, but to which creation in all its glory looks and moves, and of which the creation is the presupposition.[58]

---

[55]Barth, *Dogmatics in Outline*, 55.

[56]Alfred North Whitehead, *Religion in the Making* (New York: MacMillan Co., 1926), 94.

[57]Whitehead, *Process*, 529.

[58]Barth, *Church Dogmatics*, III, I, 96.

Here, in such statements, theologians seem to be groping for something which is inaccessible in the static categories of substance thought.[59] Process theology has this as the principle of creativity. "In the framework of process thought, the traditional language about God as love is replaced by the concept of creative advance into novelty as a more relevant and adequate way in which the process of the universe can be related to the process of God."[60]

The relationship between God and value centers upon the awareness that "the purpose of God is the attainment of value in the temporal world." God doesn't create value out of nothing; that would be in violation of an ontological principle by which nothing drops into the universe from "nowhere." God's task is the attainment of value is conditioned by the fact that value "is inherent in actuality itself. To be an actual entity is to have a self-interest." Such self-interest is defined by Whitehead as a feeling of self-valuation; an emotional tone.

---

[59]cf. James H. Burtness, "All The Fulness," *Dialog, A Journal of Theology*, III (Autumn 1964), 257-263, and Harold H. Ditmanson, "The Call For A Theology Of Creation," *Dialog, A Journal of Theology*, III, (Autumn 1964), 264-273. Also, Thomas C. Oden, "A New Look at Bonhoeffer," and Mary McDermott Shideler, "Supernaturalism In A Scientifice Society," *Dialog, A Journal of Theology*, V (Spring 1966), 98-111, 118-125. And Also, Franklin Sherman, "God as Creative Artist," *Dialog*, III (Autumn 1964), 283-287.

[60]Curtis, 116.

Value in things other than one's self is derivative value of being elements which are contributing to this ultimate self-interest. "This self-interest is the interest of what one's existence, as in that epochal occasion, come to. It is the ultimate enjoyment of being actual."[61]

In affirming that the created order of the universe is good because God created it, traditional theology has insight that the esthetic order of beauty, goodness, and truth is originally derived from the creative purpose of God immanent in the world.

> Apart from God, the remaining formative elements would fail in their functions. There would be no creatures, since, apart from harmonious order, the perception fusion would be a confusion neutralizing achieved feeling.[62]

Traditional theology has concluded that this is why the Christian

> faith in God as Creator affirms that all existence is entirely dependent on God, that this life is good since it is given by him who is "the giver of all good gifts," and that this gift therefore imposes an unconditional obligation on the creature.[63]

But to be adequate, we must see the reason for the world in harmonious, orderly adjustment of the perceptive fusion of

---

[61]Whitehead, *Religion*, 100.

[62]*Ibid.*, 104.

[63]Aulen, 181.

achieved value-feelings. For process theology,

> all order is therefore aesthetic order, and the moral order is merely certain aspects of aesthetic order. The actual world is the outcome of the aesthetic order, and the aesthetic order is derived from the immanence of God.[64]

Traditional theology makes a distinction between God as Creator and as Redeemer (Savior), represented by three "divine persons," the Father, Jesus, and the Holy Spirit. More recently however, traditional theology has come to recognize that "creation is thus anchored to God's act of salvation,"[65] and

> God creates, preserves and overrules man for this prior end and with this prior purpose, that there may be a being distinct from Himself ordained for salvation, for perfect being, for participation in His own being, because as the One who loves in freedom He has determined to exercise redemptive grace--and that there may be an object of this His redemptive grace, a partner to receive it.[66]

Strangely enough, these comments seem to evidence something about process theology, that creation and redemption form one dynamic operative growth of God's consequent nature.

> The consequent nature of God is his judgement on the world. He saves the world as it passes into

---

[64]Whitehead, *Religion*, 105.

[65]Aulen, 183.

[66]Barth, *Church Dogmatics*, IV, I, 9.

> the immediacy of his own life. It is the judgement of a tenderness which loses nothing that can be saved. It is also the judgement of a wisdom which uses what in the temporal world is more wreckage.[67]

Essential to the Christian understanding of God's consequent nature is the image of God's patience: "a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness."[68] Note that

> the universe includes a threefold creative act composed of (i) the one infinite conceptual realization, (ii) the multiple solidarity of free physical realizations in the temporal world, (iii) the ultimate unity of the multiplicity of actual fact with the primordial conceptual fact. If we conceive the first term and the last term in the unity over against the intermediate multiple freedom of physical realizations in the temporal world, we conceive of the patience of God, tenderly saving the turmoil of the intermediate world by the contemplation of his own nature. The sheer force of things lies in the intermediate physical process; this is the energy of physical production. God;s role is not the combat of productive force with productive force, of destructive force with destructive force; it lies in the patient operation of the overpowering rationality of his conceptual harmonization. He does not create the world, he saves it: or more accurately, he is the poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness.[69]

---

[67]Whitehead, *Process*, 525.

[68]*Exodus* 34, verse 8.

[69]Whitehead, *Process*, 525-526.

The Christian concept of God reaches its peak in the concept of God as fellow sufferer with man.

> The Spirit too comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what he means, and that the pleas of the saints expressed by the Spirit are according to the mind of God.[70]

So we see God as man's companion. For this to be accessible to process theology, we must note that a suffering God and Savior is incomprehensible unless the principle of "universal relativity" is not to be stopped at the consequent nature of God--which is so, for God's nature itself "passes into the temporal world according to its gradation of relevance to the various concrescent occasions."[71]

> There are thus four creative phases in which the universe accomplishes its actuality. There is the first phase of conceptual origination, deficient in acutality, but infinite in its adjustment of valuation. Secondly, there is the temporal phases of physical origination, with its multiplicity of actualities. In this phase full actuality is attained; but there is deficiency in the solidarity of individuals with each other. This phase derives its determinate conditions from the first phase. Thirdly, there is the phase of perfected actuality, in which the many are one everlastingly, without the qualification of any loss either of individual identity or of completeness of unity. In everlastingness, immed-

---

[70] *Romans* 8, verses 26 and 27.

[71] Whitehead, *Process*, 532.

> iacy is reconciled with objective immortality. This phase derives the conditions of its being from the two antecedent phases. In the fourth phase, the creative action completes itself. For the perfected actuality passes back into the temporal world, and qualifies this world so that each temporal actuality includes it as an immediate fact of relevant experience. For the kingdom of heaven is with us today. The action of the fourth phase is the love of God for the world. It is the particular providence for particular occasions. What is done in the world is transformed into a reality in heaven, and the reality in heaven passes back into the world. By reason of this reciprocal relation, the love in the world passes into the love in heaven, and floods back again into the world. In this sense, God is the great companion--the fellow-sufferer who understands.[72]

In *The Divine Milieu,* de Chardin seems to provide many of the same elements of which we have been speaking. He speaks of the "divine milieu" in relation to the process, to this temporal existence, with all evolving. However, there is considerable difference in terminology and in initial starting points, and there is not sufficient space here to show the similarities and concurrences.

Evolving forms of process theology appear to be capable of forming the sound foundation for the "new Christendom." It is

---

[72]Pierre Teilhard de Chardin, *The Divine Milieu, An Essay on the Interior Life* (New York, Evanston, and London: Harper and Row, 1960), 89-131.

on the basis of this approach that this study now moves on to formulation of a plan, which must have a similar dynamic and fluent character. Of particular note in this paper will be the concept of love as the "creative fulfillment", the "creative advance into novelty," with the awareness of God being our constant companion in the struggle. More of this will specifically come forth as we delve into the concepts of Mission and of Ethics, integral parts of our plan for the "new Christendom."

Chapter 2: The Planning Process

In the preceding pages we have been thinking about God and his world in terms of process. Now it is necessary to see that the plan for the "new Christendom" must be a fluid and fluent process. We must come to understand something about the "planning process" and about conditions in the world today. In a later chapter there will be consideration of the contemporary ethical outlook, but here we must view the emotional outlook and a descriptive consideration. Here is a little poem:

If any hath the heart to kill,
Come rid me of this woeful pain!
For while I live I suffer still
This cruel torment all in vain:
Yet none alive but one can guess
What is the cause of my distress.

Thanks be to heaven, no grievous smart,
No maladies my limbs annoy;
I bear a fond and sprightful heart,
Yet live I quite deprived of joy;
Since what I had in vain I crave,
And what I had not now I have.

A love I had, so fair, so sweet,
As ever wanton eye did see:
Once by appointment we did meet:
She would, but ah, it would not be!
She gave her heart, her hand she gave;
All did I give, she nought could have.

What hag did then my powers forspeak,
That never yet such taint did feel!
Now she rejects me as one weak,
Yet am I all composed of steel.
Ah, this it is my heart doth grieve:
Now though she sees, she'll not believe.[1]

---

[1]Thomas Campion (1601), "If Any Hath the Heart to Kill," *Poetica Erotica*, T. R. Smith, ed., (Personal Books: New York, 1921), 174f.

The author of this little poem expresses a kind of frustration and distress, admittedly arising out of passion, which is much akin to the frustration and distress of people in our society today. In spite of the fact that the poem was written some 368 years ago, in a society far removed from our contemporary urban one, the character of the distress is similar and comparable.

Tension and stress mount heavily today. Because of the drastic change taking place in our world we are a society of misfits, even as the author of our poem evidences himself. Eric Hoffer, in his book *The Ordeal of Change*, emphasizes the varying effects of change upon people and the need for an understanding and its characteristic of giving rise to revolution (rather than vice versa).[2]

This gives rise to questions concerning social planning (the matter which the Church must be concerned with, rather than pure physical planning) for our society. Social planners work with two essential matters: the effects of physical planning and change, and direct programming to develop and correct society's social ills and problems.

We might begin by simply noting Perry's Neighborhood Con-

---

[2]Eric Hoffer, *The Ordeal of Change* (Harper and Row: New York, 1963).

cept[3] in which physical planning for housing (to produce certain conditions, i.e., a homogenous neighborhood) produced both positive and negative social factors. The negative factors are often cited as the source of much of the *de facto* segregated housing in our "liberal" northern cities today, although this was by no means the forthright original intent of the concept.

Or, again, we might see that the placement and development of schools greatly affects and effects varying social conditions. Particularly is this borne out by recent studies and efforts at "integrating" the New York City public school system. When a new school (or an old one) is located in the heart of an ethnic or homogenous community, the development of a mixed student body can only be achieved by a mixed bag of contrived methods (busing, open transfer, etc.), which give rise to other reactions and aberrations in the community.

Where roads and subways are placed (etc.) have a fantastic impact upon what is going to happen in a given area with resounding effects upon people all over the city. This is

---

[3]Kevin Lynch, *The Image of The City* (M.I.T. Press: Cambridge, Mass., 1960), 46ff. Also, Walter Kloetzli and Arthur Hillman, *Urban Church Planning* (Muhlenberg Press: Philadelphia, 1958), 62-63. And, Robert C. Hoover and Everett L. Perry, *Church and City Planning* (Survey Guide 2, Bureau of Research and Survey, N.C.C.C.U.S.A., 1955). This neighborhood concept, developed since the 1920's, is one of the more important developments in planning in this century for the impact that it has had on the housing scene in suburbia (in particular).

equally true of the development of commerce and industry. And it is equally true of the Church's actions, lack of actions, or reactions.

Direct programming, on the other hand, will frequently thrust people (communities, institutions, churches, etc.) in direct and definite directions which will require physical planning and development. For example, there is direct programming for a mission outreach and church extension, which then calls for physical planning in building of church buildings, aquisition of clergy residences, etc. Such it is that a direct interrelationship exists between the physical and the social in planning.

Social planning necessarily calls for a broader concern (a peripheral vision) to more comprehensively take into consideration total effects of new inputs, while at the same time calling attention to the non-physical. But, at the same time we must be clear about the processes involved so that we can arrive at real goals, the real goals originally set forth.

A fully comprehensive set of constraints and determinants mold our lives and our society. Lynch points out one aspect of this with his development of the effects of paths, edges, districts, nodes, and landmarks within a given city.[4]

---

[4] *Ibid.*

Another radically different approach to the same kind of complexity, the radical effects of new and differing developments such as printing and moveable type, electronic media, etc., upon the character and mix of our lives is emphasized by McLuhan (and others).[5] And other concerns of the interrelationship of the physical and the social are emphasized by some of the publications of the *Regional Plan Association*.[6] Greer strongly emphasizes the importance of the social constraints in relation to the problems of the city.[7] And a variety of others emphasize the social nature of the constraints shaping some of urban society's biggest troubles and how they should be resolved.[8] The churches have seen a plethora of such emphases in the past several years.

---

[5]Marshall McLuhan, *Understanding Media: The Extensions of Man* (McGraw-Hill: New York, 1965). Also see (copy reproduced in appendix) Bruce E.Gronbeck, *Beyond The Flannel Graph*.

[6]Dick Netzer, Ralph Kaminsky, and Katherine W. Strauss, *Public Services in Older Cities* R.P.A.: New York, May 1968). Also see *Regional Plan News*, Oct. 1968, No. 88. about the needs of New Jersey in an article by Ernest Erber.

[7]Scott Greer, *The Emerging City* (The Free Press: New York, 1962), especially pages 107-137.

[8]Michael Harrington, *The Other America* (Penguin Books: Baltimore, 1962). Otto Kerner, *et al.*, *Report of the National Advisory Commission on Civil Disorders* (Bantam Books: New York, 1968). Gunnar Myrdal, *Beyond the Welfare State* (Yale U. Press: New Haven, 1960). Robert Theobald, *Free Men and Free Markets* (Anchor Books: Garden City, New York, 1965).

Recently Floyd McKissick announced that a new town was being built in North Carolina. He is heading up a group that has purchased 1800 acres there to build "Soul City," a black cooperative as an alternative to the "urban mess." His concern as expressed is to develop a physical environment for blacks (or anybody who wants to live there) that will not only be black run but encouraging and supportative to those who are oppressed elsewhere.

In consideration of the process, we too frequently tend to mix *operational* and *policy* determinants.[9] This is to be seen constantly in the churches and is complicated by the fact that many people in the churches don't want to admit their real goals. It is here, in the matter of process, that community participation comes into the picture, especially as it relates to the church's role. The congregational form used by many denominations simply affirms this (as far as it has worked).

Both in gaining the cooperation of people to make plans work, and in discerning appropriate goals and constraints, it is meaningful to have community participation. We shall talk of this more when we come to the matter of the Church's Mission and her needed involvement with advocacy for the disenfranchi-

---

[9]Perry L. Norton, *The Planning Process* (Executive Council of the Episcopal Church: New York, no date), 13.

zed. For, an institution such as the Church cannot hope to plan effectively unless there be sufficient input from the broad spectrum of people who will be affected (either directly or indirectly) by policy decisions. When only the in-group (those in actual power) provides input of information the result can (and probably will) be catastrophic. Starr emphasizes the confusion, antagonism, and lack of communication involved in planning.[10] The same holds true in many institutions including the Church.

Appropriate development of the planning process has been worked out for use by the Church, on all levels.[11] It is used with varying degrees of success. A congregation in Harlem went through the whole process, working out an impressive plan,[12] with no chance, finally, of implementing very much of the plan because the necessary sources of funding were not responsive. Several segments of church groupings have developed supposedly comprehensive plans (e.g., *The Bronx Lutheran Study*[13]) with a significant breakdown in implementation at the

---

10Roger Starr, *The Living End* (Goward-McCann: N.Y.,1966).

11e.g., Norton, *Op.Cit.*, and Kloetzli and Hillman, *Op.Cit.*

12*A Community Looking Forward* (Future Development Committee, Transfiguration Lutheran Church, 74 W.126 St.,N.Y.C.,1966).

13Charles Thorne, *Bronx Lutheran Study*, 3 Vols.(Dept. of Church Planning and Research, Protestant Council, NYC, April 1968).

point of actual decision-making by the local congregations.

Here is another poem:

Dame Jane a sprightly Nun, and gay,
And formed of very yielding Clay,
Had long with resolutions strove
To guard against the Shafts of Love.
Fond Cupid smiling, spies the Fair,
And soon he baffles all her Care,
In vain she tries her Pain to smother,
The Nymph too frail, the Nymph too frail,
Becomes a mother.

But no, these little Follies o'er,
She firmly vows she'll sin no more;
No more to vice will fall a prey,
But spend in Prayer each fleeting Day.
Close in her Cell immur'd she lies,
Nor from the Cross removes her Eyes;
Whilst Sisters crowding at the Crate,
Spend all their Time, spend all their Time
in worldly Prate.

The Abbess, overjoyed to find
This happy Change in Jenny's Mind,
The rest, with Air composed, addressing,
"Daughters, if you expect a Blessing,
"From pious Jane, example take,
"The World and all its Joys forsake."
"We will" (they all reply'd as One)
"But first let's do as Jane has done."[14]

This is a sample of attitude, characterizing the major problem the Church must face in planning today. Goals have to be clear, and it frequently becomes nearly impossible to clarify same because of false ideals and the desire to impress others. The suburban type congregation that "welcomes

---

[14]John Lockman (1731), "The Penitent Nun," *Poetica Erotica, Op. Cit.*

everybody" but really won't put their money where their mouth is, throws a confusing factor in the process. Or there is the congregational planning program and facilities based upon the traditional forms of parish organization and pattern which is not really ready to face up to the needs of people in the surrounding neighborhood (either now or in the future) nor to take into account their real motives (such as those of "the rest" of the Nuns in the above poem).

By way of the previous chapter we may find some of the Church's goals inherent in her theology. But now we must consider several aspects of her planning role in relation to such goals: local planning for her own future, participation in the larger planning of the community, participation in community organization, and considerations in the whole process of change.

Planning for the future of St. Peter's[15] was begun in a more determined way with the beginning of the *Bronx Lutheran*

---

[15] *St. Peter's-in-the-Bronx Lutheran Church*, of which I am currently Pastor. This congregation will be used for several examples, here and later on, both from an experiential point of view and from documentation such as Thorne, *Op. Cit.* However, since I have been Pastor here for less than eight months at the time of this writing, much of what is discussed in this paper has not been set in motion long enough to be "proved" or demonstrated conclusively. Actually, the congregation began a process of limited change about twelve years ago, but without clear direction and purpose.

Study in the Fall of 1966. The results of that study and proposal became available in print in the Fall of 1968. It attempted to start the planning process by (1) identifying the issues confronting the various congregations and agencies with responsibility for ministry in the Bronx, and by (2) determining the facts required for intelligent decision regarding these issues. Then it points the way toward the remaining steps in the planning process: (3) analysis of the present strength of ministry and anticipation of future opportunities and problems; (4) establishment of mission goals for congregations, Synods, and Boards of Missions; (5) creation of programs designed to achieve these goals; (6) development of policy designed to assure programming which is consistent with the chosen goals; (7) the implementation of programs as planned; and finally, (8) the evaluation and consequent revision for more effective ministry as planned.[16]

That, in essence, is what was attempted. However, in the process of preparing such a massive compilation of data and "ideas" certain failures become evident. While goals are talked about throughout the entire three volumes (including the other twenty-one congregational sections, also) never does it become really clear what is really trying to be accomplished,

---

[16]Thorne, *Op. Cit.*, I, iv.

what those goals really are. One does not know whether the purpose is to attempt to keep the congregation(s) open and operating in the black or to redirect same on a new and more dynamic pathway, or to seek to provide some special kind of "witness," or to enable them to meet certain kinds of challenges, etc. In other words, the bias of those preparing the study, particularly the author, is not evident. In fact, I would suspect that they were not really clear, or at least in clear agreement, about this. In addition, there are far too many inaccuracies and obvious mistakes. In some cases there are more significant alternatives to be selected than those proposed. And to top all of this off, there exists totally inadequate machinery within local situations to make use of this effort.

Having stated these observations, I would point out in specific: the question is raised regarding *St. Peter's* as to whether it can justify its existence (stated in terms of whether or not it still has some kind of mission to fulfill), and several specific goals are outlined in the event that the answer is yes. It must take in at least fifteen new members each year. A more sound program of pledging and giving is needed to assure sound finances to be able to continue. Various kinds of economies are needed. The congregation should enlarge it's program to better fulfill responsibilities. It should improve the administrative functioning of its school.

All of these things are "nice" and do need to accomplished fact for sustentation of the organization. But this really says nothing about purposes, nor about what the specific point of view of the author is, in suggesting same.

In addition, there are mistakes such as a total misunderstanding of the role and purpose and administration of the school, as well as many more. Three alternatives are discussed for *St. Peter's:* dissolution, merger, or relocation. But, in spite of the unimportant fact that none of these is really viable, they missed a most likely alternative in redevelopment of the organization with a new type of relationship to the community based upon a clear, but totally different, set of goals and standards. And until just recently there was neither interest nor capability to even consider the recommendations and suggestions.

To begin to lay a foundation for some kind of real planning for the future, machinery and personnel to do the job had to be assembled. The existing power structure was inept and immovable. A preliminary phase of community organization became necessary, utilizing a distributive type model in which polarization took place, with a totally new element from the community outside the congregation being moved in to take power. This was accomplished, and new and different goals were established. As it turned out, the previous power structure was naught but

an empty shell and acceded almost immediately with only a few "after death muscle spasms." The process went so swiftly that it rallied enthusiasm for a new course of action. And with this accomplished a planning committee was established and begun on its task. That is the current point. Now a new set of attitudes and more clearly defined goals are developing. Basic administrative reforms, such as suggested in Thorne's Study were almost automatically instituted, and a set of non-self-serving goals adopted. Resources are being gathered to reinforce and firmly establish this.

Several matters have already begun in the effort to participate in the broader community's planning. The groundwork is being laid to form a corporation with a nearby Episcopal Church and a spanish language Presbyterian Church to become involved in some form of rehabilitation for housing in the immediate neighborhood under Federal Funds available. Participation by a variety of people in various community organizations is being undertaken. Informal organization of the congregation and surrounding community (the immediate block plus a few other people) is taking place to address several broader issues coming before the City Planning Commission, the Board of Education, the State Legislature, etc. All of this begins to give a new opportunity for community participation in planning and decision-making. Efforts to make sound decisions with as com-

prehensive a base as possible are trying to make as good use of existing materials as possible.[17] Planning in this situation must relate to surrounding plans (such as "church-wise" throughout Thorne's Study, and "community-wise" through the *Mott Haven Plan* and the *Model Cities Program* which will directly affect the surrounding area, and "city-wise" with zoning regulations and in close cooperation with the Borough and City Planning offices).

The entire matter of change in the Church, as in the rest of society, is receiving considerable attention. Many fine sources of material and information are developing, ranging from new viewpoints and philosophies being espoused in a variety of publications, to coordinative information and programs for action.[18]

---

[17]Elma Greenwood, *How Churches Fight Poverty* (Friendship Press: New York, 1967). Action Training Clearinghouse, *Bulletins* (#1 to 11; Metropolitan Urban Service Training Facility: New York, 1968). Robert Theobald, *et al.*, *Crisis in America: Hope Through Action* (Friendship Press: New York, 1968). Also, publications such as *Church in Metropolis*, *Inner City*, *City Tremors*, etc.

[18]*Ibid.*, plus such items as J.C.Hoekendjik, *The Church Inside Out* (Westminster Press: Philadelphia, 1966), and *CAP A Demonstration in Neighborhood Self Help* (Community Service Society of New York, 1967), as well as Philip J. Hefner, ed., *The Future of the American Church* (Fortress Press: Philadelphia, 1968), and *Event, Issues and Viewpoints for Laymen*, published monthly by the American Lutheran Church Men, Minneapolis.

Drastic things are needed to begin the process of solving major problems (e.g., racism, poverty, various inequities, urban blight, anxiety run rampant, high levels of antagonism, etc.). The problems can perhaps be characterized by the commercial on television recently, of the company that came out with a new game called "Antagonism" which is advertised as "the family game." A condition exists which is well summed up by Hoffer:

> When a population undergoing drastic change is without abundant opportunities for individual action and self-advancement, it develops a hunger for faith, pride and unity. It becomes receptive to all manner of proselytizing, and is eager to throw itself into collective undertakings which aim at "showing the world." In other words, drastic change, under certain conditions, creates a proclivity for fanatical attitudes, united action, and spectacular manifestations of flouting and defiance; it creates an atmosphere of revolution . . . Actually it is drastic change which sets the stage for revolution.[19]

The thrust of this is that tumultous things are happening (ranging from socio-economic changes going on, the drastic changes of mass media, various revolutions taking place, etc.) and a condition of revolution and chaos appear near. Thus, responsible people, particularly the Church, must be planning and working and adapting in the middle, in the process, laying new and more sound foundations for what is going to develop.

---

[19]Hoffer, *Op. Cit.*, 4.

The Church can involve large numbers of people in the process to achieve more acceptable and workable outcomes.

One concept which has only been touched here, however, is that of goals. Some contemporary social planners have strongly emphasized the importance of goals, and the matter must not be overlooked here. Clear and exacting statements of real goals must be a part of the process. When goals are either inadequately stated, or inaccurately stated, the process does not work. For example, when the *Bronx Lutheran Study* fails to evidence directly the bias of the researchers and planners, when it fails to show what is to be accomplished (clearly), confusion results. And this is even more true when the Church (or an individual congregation, etc.) states one set of goals but really intends another.

This matter of false statement of goals can be seen when the people of a congregation state a goal of seeking to welcome and reach and include everybody from their neighborhood, but in reality exclude one group or segment of society or another. It is the same when a leader affirms a goal of working for a constitutency, but is in reality self-serving. Or we could enumerate an almost endless list of such hypocrises in the Church (and the rest of society, too).

Of course, in any group operation different people are

going to have different goals. But what is meant here is that a commonality of goals in a group or the Church is a necessity. Development of a common goal is never easy. About three years ago, in New York City, there was a variety of groups working on the matter of trying to bring about certain kinds of improvements in public school education. Some of them called the others together, and they all sat down with the distinct purpose of trying to cooperate to make a more effective joint effort to pressure for "quality integrated education." But there was never sufficient agreement upon the specifics of their goals and about where to begin pressuring the "City" and the "Board of Education." The effort finally fell apart. A common goal is one of the most important factors that go together to make up a working group. And planning cannot begin on a serious level until such clear and specific common goal(s) can be established. This becomes one of the important functions of community organization, at least in getting majority consensus. As such, if a large segment of a neighborhood want to develop facilities and programming for recreation, especially for youth, and another major segment wants facilities and programming aimed primarily at quiet and leisurely sitting areas for the elderly, there is going to be much confusion and uncertainty in attempting to plan and set policy in this regard. Likewise, if one segment of the Church is crying for action and

another is overwhelmed by a static concept of God it may come close to an impass.

Resolution may rest in solving this at higher levels to provide (in the case of the neighborhood factions) both needs with cooperation of adjacent communities, or (in the case of the Church) by careful establishment and reworking of bases for formation of goals. Perhaps compromise (trade-offs) may be possible in some form in both of these cases, or perhaps the only solution may be through a political fight.

Ultimately the Church must come to a really serious participation in planning at all levels, both internally and externally. This we will talk about in the next chapter as we continue the discussion of the planning process. But for the Church to have such participation she must start from a real and meaningful statement of goals arising out of her convictions about what she is and what her role in the process is. Extensive training to this end will be mandatory, both formally and experientially. The theology behind the matter must be sharply clarified. Methodology and approach must be improved and clarified. And means of involving really sizeable numbers of lay people and outsiders must be included. And above all, patience must be exercised.

Chapter 3: The Process Begun

In the chapter just ended, several matters were considered: today's tensions and problems, failure in some of the kinds of planning attempts by the churches, hypocrisy and the process, and the relation of change to the tenor of our times, as well as some thinking about the importance of goals. Now we must do two basic things: consider what planning, *per se*, is, and consider how it specifically relates to the Church and her life, theology and mission. We shall begin by looking at the planning process as it relates to urban society.

"City Planning is a means for determining policy."[1] As such, it must be seen that policy speaks to (or properly it should) a particular climate and set of conditions. The climate of the sixth decade of this century has several key points of thrust: the contemporary restiveness, activism, ferment, and the explosive nature brought about by intensification of population in our urban centers, formulation and application of the neighborhood concept (as noted in the last chapter), various other extrapolations of the oppressive process in our society, and the rise of expectations with the inauguration of

---

[1]Paul Davidoff, "Advocacy and Pluralism in Planning," *Journal of the American Institute of Planning*, XXXI (November, 1965), 331.

urban redevelopment[2] in Title I of the Housing Act of 1949 and the 1954 Supreme Court decision regarding the integration of schools, among many other factors which began bringing to the surface serious abuses in our society.

The above mentioned items were selected because they illustrate the basic polarization between abuses and expectations to the elimination of same. This same set and kind of polarizations has created many of the tensions, and so the climate, for planning policy in contemporary society. We can get clearer delineations of the specifics through consideration of the recent student conflicts on the University campuses across these United States, or by examination of the "riot commission reports,"[3] or any of dozens of items in every responsible newspaper edition in this decade.

But let us return to the quote from Paul Davidoff with which we started:

> City Planning is a means for determining policy. Appropriate policy in a democracy through political debate. The right course of action is al-

---

[2]James Q. Wilson, "The Citizen in the Renewal Process," *Journal of Housing*, XX (1963), 622.

[3]Otto Kerner, and others, *Report of the National Advisory Commission On Civil Disorders* (New York: Bantam Books, 1968). Also, Robert D. Lilley, and others, *Governor's Commission On Civil Disorders* (Summarized by the *Newark Sunday News*, February 11, 1968).

> ways a matter of choice, never fact. Planners should engage in the political process as advocates of the interests of government and other groups. Intelligent choice about public policy would be aided if different political, social, and economic interests produced city planners. Plural plans rather than a single agency should be presented to the public. Politicizing the planning process requires that the planning function be located in either or both the executive and legislative branches and the scope of planning be broadened to include all areas of interest to the public.[4]

We then begin to get a framework for policy determination to fit this present age. It is a complex matter. As Davidoff argues elsewhere,[5] Planning today is primarily land and physical planning (if not entirely), avoiding and ignoring the whole complex of social interrelationships, which he argues cannot be ignored for their give and take influence. True Planning is really comprehensive in nature. "There is really only comprehensive Planning."[6] And, to a certain measure, this concept is beginning to spread. The Church must especially take heed.

Starting there we can then progress with Davidoff's argument that Planning's proper concern is to correct the abuses

---

[4]Davidoff, 331.

[5]Paul Davidoff, "The Role of the City Planner in Social Planning," *Proceedings of the 1964 Annual Conference* (A.I.P.) in Newark.

[6]*Ibid.*

which plague our society.[7] To this end the Planning Process in general, but most notably in the Church must be broadened and improved. For this Davidoff calls upon a competitive system of Plural Planning, where alternatives are presented by interest groups (rather than by an agency). This relieves a certain amount of burden from the Planners, improves quality by forcing public agencies to compete with other planning groups to win political support, and forces critics to produce superior plans rather than just criticism.[8] But this same kind of planning iniative on a plural basis has been made necessary for individual groups and communities by the increasing bureaucratization and increasing technical basis of decisions today.[9] And this highlights the important fact that "any plan is an embodiment of a particular interest group's interests."[10] This is another way of saying what Davidoff said, "appropriate planning action cannot be prescribed from a position of value neutrality, for prescriptions are based on desired objectives."[11] Or in con-

---

[7] *Ibid.*

[8] Davidoff, "Advocacy," 333.

[9] Lisa R. Peattie, "Reflections on Advocacy Planning," *Journal of the American Institute of Planners*, XXXIV (March, 1968), 80.

[10] *Ibid.*, 82.

[11] Davidoff, "Advocacy," 333.

sideration of our objectives and goals, "a purpose of planning is to assess the relationship between today's goals and the machinery which has been set up to reach those goals."[12] In this contemporary society, the complexity of interrelationships is so great that we cannot divorce ourselves from it nor can we any longer segment society and "work over" one segment or another.[13]

If we cannot handle only the physical or the social, etc., it also happens that there are other complications which make matters more difficult. The neighborhood concept (usually ascribed to Perry) became firmly entrenched since Planning really gave it form in the 1930's and 1940's, and became a significant part of the *de facto* segregation "bag." Gans discusses the relationships and problems in propinquity, homogeneity, and heterogeneity in his two article series in the *Journal of the American Institute of Planners* in 1961.[14] He finds

---

[12]Perry L. Norton, *The Planning Process* (New York: Executive Council of the Episcopal Church, no dates), 5.

[13]Clive Entwistle, "Total Habitat," *The New York Times Book Review*, December 31, 1967, 1.

[14]Herbert J. Gans, "Planning and Social Life," *Journal of the American Institute of Planning*, XXVII (May 1961), 134ff., and, "The Balanced Community," *Journal of the American Institute of Planning*, XXVII (August 1961), 176ff.

certain advantages to the development of heterogeneous communities, where possible. But it is complex with the total range of interrelated factors. The advantages include an enrichment through social and ethnic balance, development of social and cultural tolerance, a broadening influence on children, and exposure to alternate ways of life. But he finds certain requirements for such heterogeneity, if it is to exist successfully: that there be sufficient consensus between neighbors to prevent conflict, that positive relationships and interrelationships can develop between neighbors regarding needs and obligations, and that real possibilities for mutual visiting and formation of friendships exist. This is frequently difficult with the build up and background of prejudice and antagonism prevailing.[15] It goes to prove what John Lindsay wrote two years ago: "In the last analysis, the good life the modern American metropolis provides is a complex and sometimes infuriating one."[16] He goes on to quote Jeanne R. Lowe regarding the new outlook needed by people today, since we are in the middle of a continually most complex situation as we fight an

---

[15]Leroy Ramsey, "Why You Should Sell Your House To Me," *Newsday*, March 30, 1968.

[16]John V. Lindsay, "The Good But Complex Life," *The New York Times Book Review*, July 30, 1967.

uphill battle for survival. Racial and cultural problems are not the least of the aspects with which to contend. The step-up of the white exodus to suburbia is a whole comples of causes and effects in itself.[17] And the worsening conditions of the black man in our core cities is both physical and social in another complex morass.

> "Now my brother says I'm the one who is lucky. I live down here, but up there they don't live at all. They have more money than we can get down here, but they're packed tight into the buildings and they can't do anything, not even dream of going North, the way I do when it gets rough. It's bad, real bad; and they hate it.[18]

> "Look. You're upset by something, so you raise your voice and get it stopped. We're told we can't. That's what they taught us in Marengo County; be quiet, obey the 'bossman,' and wait until heaven for your kicks. Here they teach you in school about that 'equality' stuff, and Washington and Lincoln and how they freed us, and everything is the same--American. Then you look around and you see what a lot of lousy lies they peddle you."[19]

Now, if Planning is to have its proper concern, the eradication of the abuses which plague our society (as we shall

---

[17]Herbert J. Gans, "The White Exodus to Suburbia Steps Up," *The New York Times Magazine*, January 7, 1968, 24ff.

[18]Robert Coles, "When the Southern Negro Moves North," *The New York Times Magazine*, September 17, 1967, 26ff.

[19]*Ibid.*, 101.

later consider as a major part of the Church's mission), and if it has to do with particular groups' interests, the focused concern must be to understand the stances of the various "groups" and seek to plead the causes of the disenfranchized, etc. Rossi and Dentler[20] see two basic stances, politically: a public regarding ethos and a private regarding ethos. The former has the propensity for viewing and making policy for the community "as a whole." This includes a high sense of personal efficacy, a long time perspective, a general familiarity with and confidence in city wide institutions and a cosmopolitan outlook on life. But, most neighborhoods and groups in real need are of the latter variety, with limited perspectives, etc. This frequently holds true for the congregation or denomination trying to help, also. Such people are organizable only when special circumstances prevail and for special purposes, when they can see danger to self or family as it appears in some proposed change. The reports on civil disorders[21] have shown the complex range of dangers and threats

---

[20]H. Rossi, and Robert A. Dentler, *The Politics of Urban Renewal.*

[21]Kerner, *Report,* see chapter 16 on "The Future of the Cities" which promotes a view that "the only possible choice for America is . . . a policy which combines ghetto enrichment with programs designed to encourage integration of substantial Negroes into the society outside the ghetto." Also, see Lilley, *Governor's Commission,* section on "Recommendations."

which are frequently not sufficiently clearly distinguishable or discernable to move the people involved in a unified fashion. Too often our concern does not extend beyond ourselves, or if it does, then only to families and friends and things within our sight and grasp. This is one of the major problems the Church has always faced. But the broader vision of the public regarding ethos is the necessary ingredient for the simple and smoothly handled solutions to society's ills. Unhappily, this does not happen to be the present case. Perhaps we can find ways to cause the growth of such an ethos in American society at all levels and in all colors. But, in the meantime, things of a different nature are happening.

The liberal, who has been the chief propounder of such an ethos, is being threatened. Liberals are "disturbed by charges from many Negro leaders, whom liberals are accustomed to regarding as their natural allies, that they, the liberals, have aided and abetted a program (urban redevelopment) which, under the guise of slum clearance is really a program of Negro clearance. As such the liberals are now taking a different tack, demanding that the approach of wholesale clearance be abandoned in favor of rehabilitating and conserving as many structures and segments of the community as possible. Although there are still some who "want to go ahead to replace slums with new and modern buildings: 'After all, whatever the defects

of wholesale clearance, it at least moves a slum and its inhabitants to some part of the city, hopefully far removed from the central business district.'[22] The difficulty is that while the rehabilitation process will keep lower income groups in the community and will restore beauty, it does not provide the city with taxpayers or with commercial customers. This argument is much akin to those in the Church who stress the Church's suburban mission development since that is where the money can be found.

The threats to the liberal are really part of the whole shift and increase of polarization. We find radical changes in Black leadership, in fact and proposal. There are a great many people shifting their stance and position. And with the increasing polarization, those who are not changing are becoming more radical, right or left.[23] The real effects of all this has been great on the Church and other institutions (such as the police and labor unions).[24] We even see efforts to re-

---

[22]Wilson, 622.

[23]cf. Paul Good, "A Political Tour of Harlem," and Walter Goodman, "When Black Power Runs The New Left," *The New York Times Magazine*, September 24, 1967, 28ff., and Staughton Lynd, "A Radical Speaks in Defense of SNCC," *The N.Y. Times Magazine*, September 10, 1967, 50ff., Symposium "On Civil Disobedience, 1967," *The N.Y. Times Magazine*, November 26, 1967, 27ff., Martin Luther King, Jr., "Martin Luther King Defines 'Black Power'," *The N.Y. Times Magazine*, June 11, 1967, 26ff., Symposium "Is America By Nature A Violent Society?", *The N.Y. Times Magazine*, April 28, 1968, 24ff.

interpret history in light of the conflict, bringing to bear culpability for wars past.[25]

As a real part of the process to ameliorate and/or pacify, movement toward greater citizen participation has come forth full bloom, with a range from political and religious organizations and pressure groups to organized civil disobedience. City-wide local citizen participation has not been difficult to accomplish with civic leaders, some clergy, etc., but to obtain participation and acquiescence of the ordinary citizen is another story.[26] But now it is virtually required for urban redevelopment, renewal, rehabilitation, etc., not by Federal or State law but merely because of levels of local opposition. People recognize that Model Cities and the like are not a panacea, and fear greatly the implications.[27] And the ex-

---

[24]Andre Hacker, "Philosopher of the New Left," *The New York Times Book Review*, March 10, 1968, 1. Sam Blum, "The Police," *Redbook*, February, 1967. Eleanore Carruth, "Our War Was With The Police Department," *Fortune*, January, 1968, 195ff. Harold B. Meyers, "Putting Out The Fires Next Time," *Fortune*, January, 1968, 174. Thomas O'Hanlon, "The Case Against The Unions," *Fortune*, January, 1968, 170.

[25]John A. Garraty, "A Then For Now," *The New York Times Book Review*, May 12, 1968, 1.

[26]Emmanuel Cellar, "Civil Rights and Civil Riots: When it is 'lawful' to break a law?", *Morals '68*. Douglas M. Davis, "Tom Hayden -- The White Stokely," *New York*, January 1, 1967, 3f.

[27]Paul Davidoff, "A Rebuilt Ghetto Does Not A Model City Make," *Planning 1967* (Chicago: A.S.P.O., 1967), 187ff.

amples of what is able to be accomplished by citizen participation are multiplying. Consider Dixwell in New Haven, or Washington Park (Upper Roxbury) in Boston, or Indianapolis, or Stamford, or Hyde Park-Kenwood in Chicago, where citizen participation has shown considerable promise and positive accomplishments.[28]

All of which stimulated public awareness of the necessity and practicability of change. As such it gave people confidence in the efforts to save their neighborhoods. And this type of approach creates a climate in which planning can actually take place. But, at least, in Chicago, the citizen participation DID NOT play the crucial part in influencing the specific details of the final plan. Rather, it created a broad popular acceptance for the plan which was "not entirely in keeping with its own objectives."[29] So the role there was primarily a passive one. And the Chicago (Hyde Park-Kenwood) instance, as many others, had citizen involvement by that part of the community *that would benefit!*

---

[28]Lloyd Davis, "With Citizen Participation," *Journal of Housing*, XXII (1965), 132ff. Otto and Muriel Snowden, "With Citizen Participation," and, Dominic Delguidice, "Citizen Participation," and, Dr. Cleo W. Blackburn, "Citizen Participation," *Journal of Housing*, XX(1963), 435ff., 430ff., and 440.

[29]Wilson, 623.

But the matter of citizen participation gets to the matter of building a power base to bargain for a specific group's interests. And when we come down to the facts regarding such efforts with the needy, the disenfranchized, and the poor, etc., we come to the specific area of Advocacy Planning.

Now then, the Church must participate in the Planning Process to the point of Advocacy as a major part of her mission in serious and comprehensive attempts to correct the abuses which plague our society. She must also participate by functioning in an orderly but flexible way to more effectively fulfill her mission forging positive and visible evidence of the beginnings and growth of the kingdom, the revolutionary harmony with God and man, the passing of the Divine into the temporal world according to an increasing gradation to the various concrescent occasions. In a real sense this is what the Planning Profession is trying to do in seeking to correct the ills and abuses of society. It is about time that the Church got involved in that struggle.

The Planning Process involves a careful and exacting understanding of goals (where we want to go), clear understanding of where we are now (analysis of contemporary circumstances and environment), an ordering of methodology as to how to get from where we are to where we want to go, and

finally the implementation. However, in this process a comprehensive approach is necessary, and causes, not symptoms must be solved. It is very easy to set short range goals which represent an attack upon symptoms. For our ideal framework must set goals based upon our theology and a clear understanding of our world, plotting for long range results with short range efforts and accomplishments feeding the accomplishment of the long range goals. But all this must also be flexible to adapt as it goes along.

So, in essence, we are setting the base of God as man's companion, passing into our world according to the gradation of relevance to the various concrescent occasions; i.e., a dynamic God-man relationship. In this regard then we see man's conduct as being ruled by a new dynamic rather than the old static and immutable (law). And we see the Church's order, mission and worship in the same light. But we cannot make definitive prescription as the old (the Law) did for ethics. We can only lay the foundation, set the tone, and define the process, so that conduct (for example) can be regulated by a plan, progressive and processlike, according to the specifics of a given situation and society, according to the specific coordinates.

But let us consider briefly what is involved.

First, there was consideration of process theology and the concept of God, which brought to the surface some rudimentary observations regarding the goals of the process of life as God intends. This becomes the foundation for what follows. As such, it is placed in the initial place on the illustrative diagram (Fig. 1) which follows.

Careful scrutiny of the planning process will show a kind of developmental dynamic, basically similar to that which the concept of process philosophy and theology describes. The essential idea of growth, presented in the carefully plotted planning process (e.g., the Planning Programming Budget System in current governmental vogue), appears amazingly similar to the interaction of God and man through history. There are goals and specific objectives marked out in specific programs (God's purposes and varying interpersonal themes in the case of the God-man relationship), which are augmented, complemented, and supplemented by the varying events and conditions of the occasion. This has been described earlier with the concept of the Divine passing into the temporal world according to an increasing gradation to various concrescent occasions.

Next, we are going to refine our goals and formulate our role, our participation, in beginning to implement our emerging plan. This will detail the plan in terms of policy and activity, concerning itself with our part, with staging, and

a summarization of the plan. We must not presume to go too far at this stage, remembering the function of a master plan as Haar defines it:

> a means to help . . . to coordinate the various elements of the plan.[30]

There are additional steps which cannot be followed up here by their very nature. Included are the continued evolution and development of the plan based upon feedback from the participants in the process. This feedback includes everybody: (1) God, (2) the intelligent participants among the faithful, and (3) those who do not participate. The intention is that individual plans would be developed to carry out in specific areas of concern and in specific places and in specific time periods, that which is here projected.

As illustration in some of the more vital aspects of the life of the Church we will consider, first ethics, which is in essence our formulation of determinants for decision-making in the process. Here we come to a clearer delineation of our goal in terms of love, the creative advance to fulfillment of the kingdom relationship, which can establish for the individual awareness of right choices to the end, the goals.

---

[30]Charles M. Haar, *Land Use Planning* (Little, Brown and Co.: Boston and Toronto, 1959), 695.

Then, we are to consider worship, a unique activity of Christendom which clarifies direction toward the goals and which firms up the relationship with God in the process. This prepares us, continually, for implementation toward fulfillment of the goals, while at the same time giving us a constant awareness, sense, and participation in that fulfillment.

And finally, we are going to consider Church Order, the organizational structure, the bureaucracy, in which we will function. This will not be an exhaustive study but will concern itself, rather, with transition from the present state of affairs to the suggested shape, based upon consideration of our base, process theology.

On the following two pages there are two diagrams, labeled "Figure 1" and "Figure 2." The first of these illustrates our specific application which we have been describing. Then, the second diagram shows the Planning Process proper as it must be applied, in each instance, at each level. For the Planning Process is an interaction between those making the plans and the decision-makers. The professional planners is to properly operate somewhere in between the two, in the process. You will note the same basic steps we have been talking about: definition and goal determination, formulation of objectives, plans and policy, with move to implementation with constant concern for feedback and review.

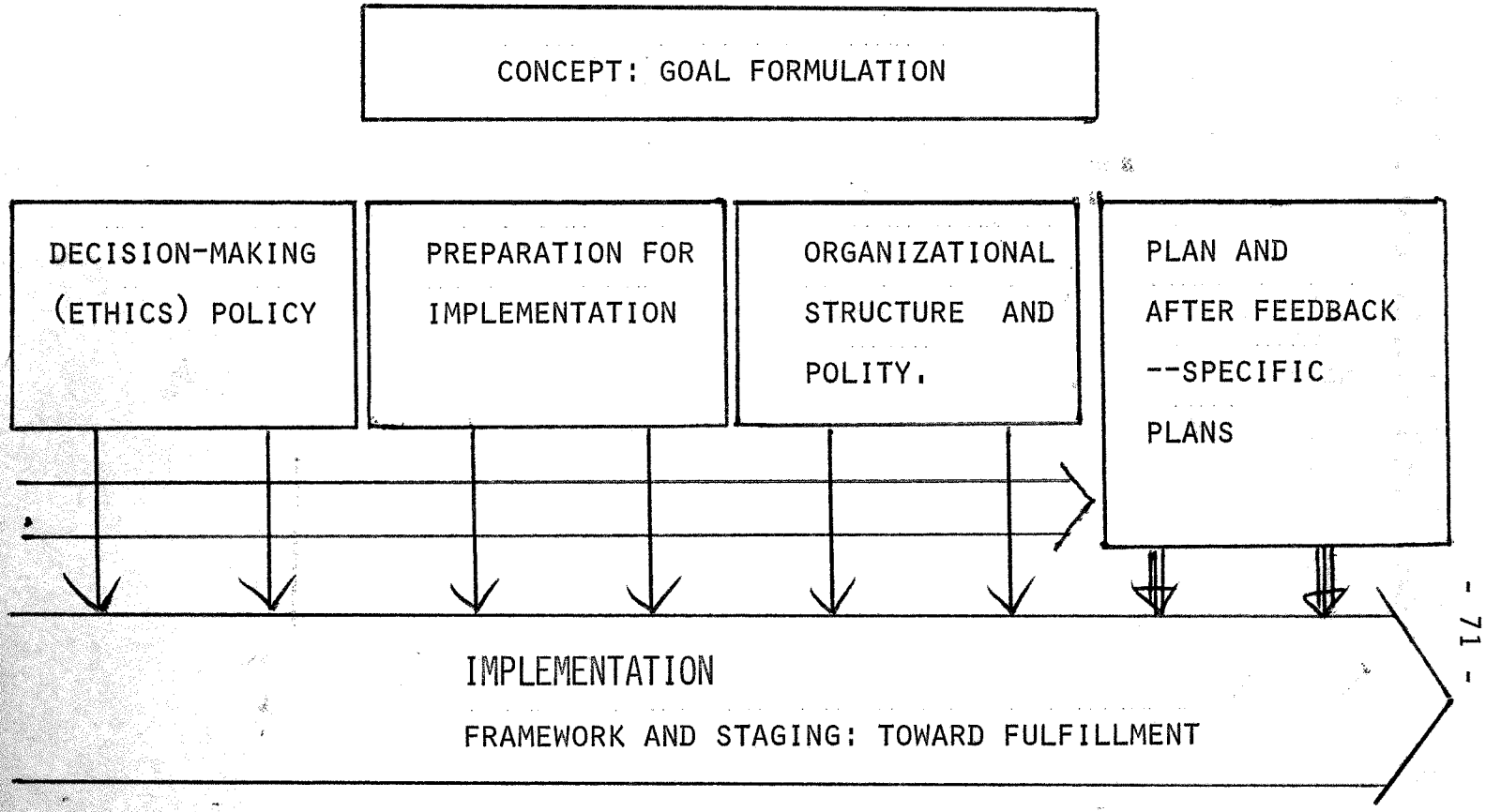


Figure 1.

DIAGRAM OF THE SUGGESTED PROGRAM

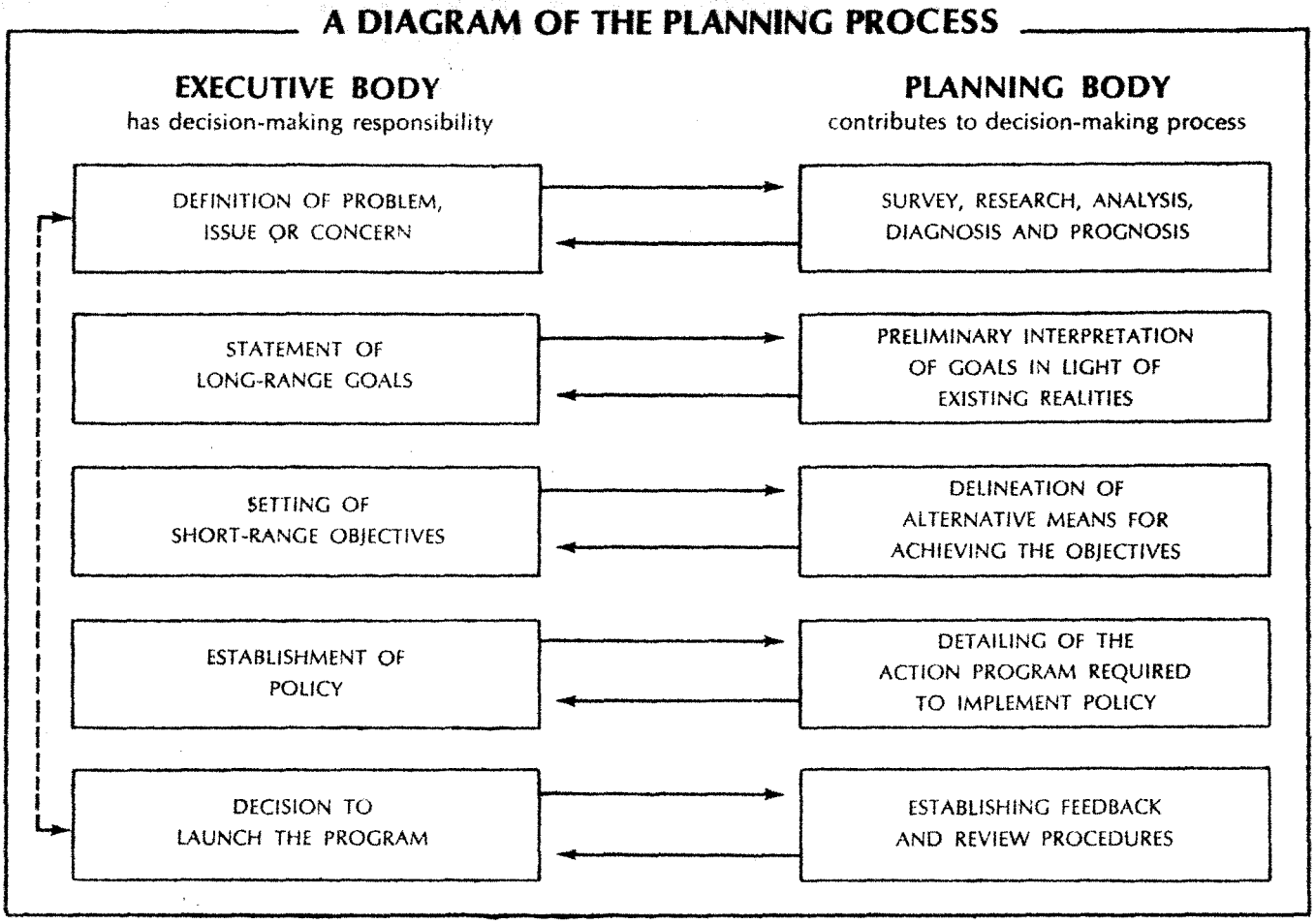


Figure 2[31]

---

[31]Norton, *The Planning Process*, 8.

Chapter 4: Mission

Here the primary concern must be that of basic policy. There are a variety of concerns involved by the life of the Christian community. Included in the list of these are such current items as: concern for Church property, programming, enlistment of membership, social action, social ministry, culture, education, fund raising, and citizen participation. All of these are a part of the total task that is the Church's: to play a significant role in the development of the living stream of man's existence to the establishment of the kingdom of God as the circumstance of life. We can obviously note that God works both in and through his Church as well as apart from it.[1] The Church is meant to be both a cell of the new growth and development of the relationship and condition which God calls into being, and an agent sent into the world to testify and witness to God's activity everywhere.

To the individual and to the small cell group (e.g., the congregation), the impact is one greatly affecting all aspects of activity. We might note, for example, that in the case of the *Jehovah's Witnesses* there developed over the past few decades a kind of fervor, bent upon an urgency of the end of the world, which has greatly modified their normal life patterns.

---

[1]This is a basic concept developed in various places today, representing a change from the old "God-Church-World" progression, to a new "God-World-Church" outlook.

The impact of awareness of involvement in the stream of living, shaping and being shaped, to the ideal relationship, to the radical changes of God's Kingdom, can be just as great (though quite differing in result from the *Jehovah's Witnesses*).

As Huxley illustrates in his essay "Heaven and Hell,"[2] man has always been concerned to experience visions to grow beyond his everyday existence. And, as he points out in another of his works[3] where he quotes Dr. C. D. Broad, "The function of the brain and nervous system and sense organs is in the main *eliminative* and not productive." All of us have available a vast amount of material, information, remembrances, and happenings.

> The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge, by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that very small and special selection which is likely to be practically useful.

The basis of the selection is in one way or another basically animalistic as related to one's physical survival. As such there is a focus upon self as primary. Man, sensing something more to life, has always sought after visions and vision pro-

---

[2]Aldous Huxley, "Heaven and Hell," *The Doors of Perception and Heaven and Hell* (Harper and Row: New York, 1954), Harper Colophon Books edition (1963), 99, 105-113, 120ff.

[3]Aldous Huxley, "The Doors of Perception." *Ibid.*, 22-23.

ducing aids. Huxley ventures into certain pathways or attempts to this end, such as the effects of drugs.

> And what is true of the mescalin taker is also true of the person who sees visions spontaneously or under hypnosis. Upon this psychological foundation has been reared the theological doctrine of saving faith--a doctrine to be met with in all the great religious traditions of the world. Eschatologists have always found it difficult to reconcile their rationality and their morality with the brute facts of psychological experience. As rationalists and moralists, they feel that good behavior should be rewarded and that the virtuous deserve to go to heaven. But as psychologists they know that virtue is not the sole or sufficient condition of blissful visionary experience. They know that works alone are powerless and that it is faith, or loving confidence, which guarantees that visionary experience shall be blissful.[4]

This can, then, say something about the revolutionary relationship to which we are called out of the world "to share in the glory of his kingdom."[5] It can indicate that which God is working, which the Church is called to witness and attest to, both in identification and in practice. It is comparable to what Karl Heim speaks of when he talks of the *Supra-polar* relationship which God provides.

All of the facets or concerns which were mentioned earlier in this chapter are properly expressions of the Church's

---

[4]Huxley, "Heaven and Hell," 137.

[5]1 Thessalonians 2:12.

task or Mission: to identify and to demonstrate (in practice). But their focus and purpose must be clear: i.e., *concern for the Church's property must not become an end in itself but seen as an agent of sustaining and enabling the life of the cell group of the Kingdom to accomplish its task or Mission, to accomplish its task of identification and demonstration.* Programming can turn the Church cell group into another social club, as preoccupation with social ministry can give rise to just another social service agency. Concern for culture can be isolating and become exclusive with a "better than you" attitude. Enlistment can primarily lose sight of the real purpose for reaching new people and can even convey a self-seeking outlook, as can also such matters as fund raising. But *in concert*, with a vivid, visionary awareness of the relationship with God and his chosen people, which same marks the coming of his *koinonia* and the establishment of his Kingdom, there can be a right relationship of the various facets mentioned to the total task. Social and political action by the Church can become the expressive and identificatory witness and demonstration of creative advance to establishment of the Kingdom that ideally is intended.

In this total picture, where we see a kind of new organism arising in the Church, there is a great need on the part of the Church to identify with many of the underprivileged

and "down-and-outs" in society, to plead the plans and programs of those in need (and who cannot do so themselves) for the Church's own and these "clients" understanding of a good society.[6] This is especially important in regard to those who no power base whatever. This must be a part of the Church's function, taking on something of the newly arising phase of advocacy planning. This is different than the Advocate in the legal profession, because one can go looking for a "client" on a particular issue he is concerned about. As such it becomes a new kind of politics: as a way of dealing with issues not particular to any single local community. Davidoff calls it a channel for action to humanize the technical process. He emphasizes that, for example, were the Negro rights groups to develop planning staffs in the same way that they have done with legal staffs, the issue would tend to be better understood to be that of the thrust of a disadvantaged group for a larger share of the community resource.[7]

But, the example of Advocacy Planners has a difficult time because of a lack of such things as homogeneity, community feeling, and common interests in action. Treatment of

---

[6]Paul Davidoff, "Advocacy and Pluralism in Planning," *Journal of the American Institute of Planning*, XXXI (November, 1965), 333.

[7]*Ibid.*

localities as "communities" of homogeneous interests can be dangerous in resulting in sever damage to the interests of the community's weakest inhabitants. It is very difficult to draw the lower income families into the planning framework and so to evoke their concern. In the process of seeking to do this it is necessary to generate viable issues and yet maintain a consciousness of the interrelation of technical and political matters at all levels. At this point there is a dangerous similarity to other manipulators of the poor. At the same time, it might be noted, *the planning process provides maximum opportunity for promoting change and adaptation to what is really happening, and to the life process.* It is most useful and helpful in working to manage systemic and latent conflict and violence in the city. It also humanizes public action.[8] That certainly is a major part of the Churhc's identification and demonstration role (Mission). A variety of materials emphasize the need for this and some ventures toward solutions.[9] This can be especially meaningful for the Church

---

[8]Lisa R. Peattie, "Reflections on Advocacy Planning," *Journal of the American Institute of Planning*, XXXIV (March, 1968), 80ff.

[9]Maya Pines, "Slum Children Must Make Up For Lost Time," *The N.Y. Times Magazine*, Oct. 15, 1967, 66ff. Michael Murray, "Inherit the Earth, An Interview with Robert Theobald on the Crisis of Powerlessness," *Church in Metropolis*, Spring, 1968, No. 16, 23ff. Max Ways, "The Deeper Shame of our Cities," *Fortune*, January, 1968, 132.

and her total relationship with people.

There are varieties of approaches, ranging from the typical efforts by the Church(es), to variations of Black Militancy, Saul Alinski and his "bag" of tricks, etc.[10] Essentially the methodology of Advocacy with citizen participation boils down to two approaches: the distributive and the integrative. They might more popularly be characterized as approaches of *conflict* and *cooperation*. The Church will find it meaningful to make use of both in light of the effort to *creative advance to novelty*, to fulfillment. Alinski is the prime example of the first. There are many examples of the other, particularly in the Church.[11]

The distributive or Alinski model (developed from his two books, *Reveille for Radicals* and *Rules for Revolution*) is as follows:

---

[10]Larold K. Schulz, "The Model Cities Program--An Opportunity for The Church's Advocacy," *Church in Metropolis*, Spring 1968, No. 16, 28ff. Britton Harris, "Research and Action in Planning," *Pratt Planning Papers*, IV (March, 1966), 22-31. Osborn Elliott, ed., "A Time For Advocacy," *Newsweek*, November 1967. Jose Igelsias, "Dr. King's March on Washington, Part II," *The New York Times Magazine*, March 31, 1968, 30.

[11]Elma Greenwood, *How Churches Fight Poverty* (Friendship Press: New York, 1967). This entire volume actually illustrates applications of the integrative approach.

Develop a mass based community organization with enough political power to *take* what it wants. Increasingly enable the organization to run itself indigenously, so you can move out completely after two or three years.

* Rough stages include:
  data collection on community issues;
  organization, culminating in an organizing convention;
  action in the community and consolidation of organization strength;
  withdrawal of organization (Alinski).

The Principles-
* Power: the ability to act; you can't do *any*thing without power, therefore organize.

* *conflict is creative.*

* self-interest: much closer to reality if you discover and deal with people's self-interest and not their rationalizations.

* required: 2% of the population must be organized in order to move; the rest must be acquiescent or tolerant, but not antagonistic.

* there is a positive to every negative; something unexpected always "coming in from outside the ball park" and you have to be ready to use it. So keep strategy flexible--don't pretend to be consistent.

* entirely pragmatic; better to die on your feet than live on your knees. If you think honor and good reputation are important you'll never be an organizer.

Tactics are "Mass Jujitsu" or guerilla warfare.

* primarily: goad the established powers which oppress large minorities; you can count on them becoming confused or acting inappropriately--then use their mistakes and their strength to advantage;

* pick your target and hold to it relentlessly;

* determine the people's issues, not yours;

* people will be motivated primarily by the thrust of threat.

The thrust of threat in the Alinski or distributive model uses false rumors, secrecy (which is threatening to the other guy), inflammatory forms, to polarize, and then, in the process, to capitalize on the other guy's mistakes while you have him off balance and off guard.

In all probability the Church will best begin work with this approach as regards her interior life, to reshuffle the balances of power. The creative possibilities toward development of and fulfillment of the demonstrative task of the Church is enormous.

The Alternative Model (Integrative) is as follows:

1. Locate convergence of interest-
   * people both inside and outside the community system may agree there is need for change. Two people make a beginning.
   * interests may range from altruistic concern to obvious self-interest.
   * discover where these people's interests converge: the answer to this vitally affects the liberation in people's motivation for change.
2. Establish an initiating group-
   * may be 2 to 5 people or sub-groups of 2 to 5.
   * may be derived from skillful and motivated people located in step 1.
   * the committment of members of this group is primarily toward steps 3 to 6.

3. Identify needs or problems-
   * decide what kinds of data are needed.
   * prepare to gather data by interview, by written questionnaire, and by other appropriate means.
   * gather data.

4. Determine purpose and objectives-
   * analyze data,
   * determine purpose.
   * sub-struct objectives.

5. Determine alternative approaches-
   * what approaches might achieve objectives and purpose?
   * which of these is best to achieve objectives and purposes?
   * do we have resources to use this approach?

6. Determine resources-
   * people are the most important resource for community change--whom can we find outside and inside the system?
   * what specific skills do people need to bring or acquire?
   * other resources: information, materials, means of communication, money.

7. Legitimize and find sponsorship-
   * initiating group takes plans evolved to legitimizers for approval and support.
   * legitimizers are persons of formal and informal status in the community without whose endorsement our plans cannot gain wide support.
   * legitimizers not consulted may feel challenged and try to oppose.
   * legitimizers actively supporting plans may become sponsors.
   * continually look for collaborators.

8. Establish an action group-
   * the action group administers the plan which the initiating group developed.
   * membership in action groups should not be identified with the initiating group, and probably is best drawn from resource people identified in step 6.
   * members of the action group must accept and commit themselves to the plan.
9. Evaluate steps 1 through 8-
   * to assure that each step of the plan achieves the objectives appropriate to that step.
   * review alternative approaches to each objective and revise accordingly in light of new data.
   * evaluate total plan at conclusion.
10. Project next immediate purpose and objectives-
   * perhaps follow-up on the same problem area.
   * perhaps a new program in community change.

These two models involve mostly opposites. Results are almost opposite (in terms of community polarization, etc.). Some community organizers indicate that they use both at various times. If handled properly, the distributive approach can be led, near the conclusion, into the integrative one. However, that calls for great sensitivity to self and conditions. Such is part of the built in circumstances (ideally) in the Alinski approach with a two to three year cut off date for the organizer, so that hopefully the organization can consolidate integratively. But even the evidence of *The Woodlawn Organization* does not seem to have really "made it" com-

pletely in this regard. It's still too early to tell with F.I.G.H.T. in Rochester.

If the process is redirected before it becomes self-destructive, when opportunities for collaboration are best, it can be a most useful instrument. Since people do not respond until they feel personally threatened, it may be necessary to utilize their private regarding ethos to advantage until the sensitive moment when collaboration or the integrative process can be begun. Planning on this level, the Church can sufficiently involve community segments otherwise unreachable and so train them to continued participation.

We must continually be aware (as we shall discuss later) that "*with love, the end justifies the means,*" or more explicitly, in the process relationship with God and his world, the Christian will use whatever means best suit the creative advance to fulfillment of the revolutionary change to the Kingdom. There is, of course, always the caution to beware of our own self-interests. But then, such self-interests are always plaguing any approach.

There are no "pat" answers presented in this paper. As indicated before, the primary concern is to provide "means to coordinate the various elements" of the Church's life. The Plan calls for concern to develop the Christian community's

role in the process of life (*to the creative advance*). As such, concern for the decision-making policy, the preparation for carrying out decisions (worship), organizational structure, and ordering of the task elements are here discussed. The creative and the flexible within the Plan cannot be overstressed. For as people's concepts and contacts with life change, so must the creative potentials exercized.

There are really two kinds of needs which people have, which must be dealt with: deficiencies, or those things which they lack for their lives, and needs for growth potential, or those things which give a creative development to life. Love, or the creative advance, seeks to order priorities to correct these needs in people's lives. Williams, in writing of "Love and Social Justice" clearly points up the matter of what we are seeking to do:

> the struggle for justice in a blood-stained history is one of the ways in which love does its work. The Church is not the only group in which man is moved by *agape* and seeks its leading; but it is the one community which in accepting *agape* as the meaning of its existence places itself under the judgement of the love which seeks one redeemed humanity in the Kingdom of God.[12]

At one time mysticism and the visionary dominated the scene, with concern for visions and dreams. Today that has

---

[12]Daniel Day Williams, *The Spirit and the Forms of Love* (Harper and Row: New York and Evanston, 1968), 243.

basically changed. It has changed because of both sociological and biological factors.[13] Sociological because the credibility of visions is no longer there. Other outlets must be sought. It is biological because the nutritional character of life today is radically different. And other channels and outlets are available today, biologically (the drug scene, psychology, etc.). But man's needs of deficiency and creativity are charting new courses.

The first facets of what has been suggested (and will be) in this paper should be commitment to the process relationship with God, and so to new norms and standards of conduct, and to a new look at where we are.

The Mission concept discussed here might be illustrated by the case of *St. Peter's-in-the-Bronx*. Simply stated, it was a congregation run by whites who lived outside of the South Bronx community. They maintained the operation at a minimum, keeping the Black and Puertorican peoples and cultures of the community and immediate neighborhood "in their place." The distributive approach was applied. Youthful Black leadership was able to easily wrestle the power in the structure

---

[13]Huxley, "Heaven and Hell," 115, 143 ff., and "The Doors of Perception," 76 to 79.

away from the elderly whites. There is considerable polarization, yes. But there is developing an *esprit de corps* and common goals among the younger, predominantly black segment of the "Family." As we will discuss later the whole concept of "Family" has been stressed, and there is (and has been from the beginning) antagonism by the small dissident group of elderly whites toward being in the same family with the others or having to relate to them in terms of the culture of the Blacks. Mobilization into the outside world has already begun. Accomplishment after accomplishment of a visible nature is becoming a reality. Shortly it will be time to move back into the integrative camp, letting the wounds heal that were necessary to remold the power structure and the interpersonal relationships. But now we are beginning to come to grips with some of peoples real needs, to bring them out into the open and wrestle directly with them.

To this point we have established certain policy outlooks, and begun to set a framework. Now, in the following chapter we begin to get into the more practical and illustrative. Our code of conduct and basis for decision-making is a key element, as are the handling of worship and church order which make up the other remaining chapters. But we must direct our concern at real needs, at conditions as they really are in our urban society undergoing drastic and rapid change.

Part II: Identification and Demonstration

CHAPTER 5: ETHICS

Ethics come forth as illustrative of what we have been talking about both in the sense of identification and in that of demonstration. In a solid outlook toward what is "right" and what is "wrong" we can identify where love is working and we can make-decisions for our own lives and for the Church that will be a "living of the Gospel of Christ."

In terms of ethics, three primary concerns arise. One is an awareness of the *need for an ethical approach to life that deals genuinely with real situations* (and it is contextual), but which seriously takes into consideration the biblical-religious foundations (and not just process theology alone). A second is that of *providing an approach that can be understood* so as to be applied soundly in actual situations (unlike the mistaken allegations of Mr. Profumo about having followed the advice of Bishop Robinson[1]). The third is that of an *outlook that is really concerned with the participation, ethically and responsibly as a Christian in the whole of society*--all parochialism aside--yet formed and expressed within both the Christian community and the local circumstances (a contextual public regarding ethic).

---

[1]John A. T. Robinson, *Christian Morals Today* (The Westminster Press: Philadelphia, 1964).

Concern for two other matters must also be considered, although they are not on a par with the above three items: the role and function of rules and law in society, and the development of the entire outlook on the basis of process theology. All of this relates closely to the Church's Mission as well as to its forms of expression and structure. All of this is vital to the matter of our concern for decision-making.

Several basic outlooks must be considered: those who make claim to some form of contextualism (e.g., Fletcher, Robinson, etc.); those of an antinomian outlook (or partially so, such as Hefner, some of today's Hippies and Groupies, etc.); those with a more rigid rule system (i.e., various forms of legalism, moralism, much religious ethics, etc.); and the process thinkers, in whichever way they may fit.

A. ETHICAL MODELS: FLETCHER AND HEFNER

We begin by comparing the two outlooks of Fletcher and Hefner, as popular approaches which make some claim to some of our aforementioned tenets. There is much in common between them, and there are differences, too. They have different beginning points, differing goals, a different development, and a somewhat differing stance (though they do deal with much common material). And, curiously enough, they both tend toward being overly repetitious from part to part and book to book.

Fletcher develops the same basic outline (with many of the same examples) in his two books, with a more summary and concise handling in the second book, *Moral Responsibility*.[2] It necessarily begins with a placement of his approach at some mid-point between legalism and anti-nomianism. He proclaims himself to be taking a position which is not a hard and fast "legalistic" system. His is a basic method of arriving at ethical decisions in their specific context. But at the same time his is not a system, it is also not without rules, not left to the whims of the individual to do as he pleases.

Fletcher develops four main presuppositions to his method: (1) the pragmatic (practical and experiential), (2) the relative (situational or contextual), (3) the positive, and (4) the personal. He sees these, each the result of a separate philosophical ethical system, as the key ingredients in his method.

Following the presuppositions, he presents six basic propositions as the key to his method. First, he sees love as being the only intrinsic good. Second, he seeks to establish love (Christian love: *agape*) as the ultimate norm. And third, he equates love with justice, justice being love distributed to all people.

---

[2]Joseph Fletcher, *Moral Responsibility, Situation Ethics At Work* (Westminster Press: Philadelphia, 1967).

Fourth, he proposes that love wills the good of the neighbor (in the generic plural) whether one likes the neighbor or not. Fifth, he establishes that, with love, the end justifies the means. And sixth, he sees the only approach as situational decision-making, rather than any form of prescriptive decision-making in advance.

So, essentially everything evolves "responsibly" around love. "The right to religious freedom, free speech, public assembly, private property, sexual liberty, life itself, the vote -- *all* are validated only by love."[3] Natural law does not provide the answer. Contextual ethics calls for the use of love as the only rule -- situationally.

In consideration of his method, there are four steps involved: (1) prayerful reliance upon God's grace; (2) the law of love as the norm; (3) an empirical knowledge of the facts; and (4) making a judgement or a decision according to the foregoing three steps. Involved must be consideration of four items: the end or goal, the means to that end, the motive(s) involved, and the consequences of same.

Fletcher presents a goodly number of examples (most of which are duplicated between the two books) of concrete situa-

---

[3]Joseph Fletcher, *Situation Ethics, The New Morality* (Westminster Press: Philadelphia, 1966), 95.

tions. He points to great similarity of method, admitedly in less developed stages, in a great many other theologians and philosophers. He finally aludes to the four elements in the notion of responsibility as stated by H. Richard Niebuhr in his book *The Responsible Self*.

> Of these the second was that it includes our interpretation of the demand being made upon us in every decision-making situation. The third was that our response looks forward to the reactions of others, and the fourth was that it takes account of the givenness of our social solidarity--our continuing membership in an interactive community of existence. But the first element is the one I want to focus upon here; the factor of response as the real key to responsibility.[4]

I would find it necessary to differ with Fletcher on only a few points. He is more willing to sanction killing, and so condones it situationally, than I. While there are no such absolutes, killing is the closest ethically that we come to an absolute (it is *rather* final!) since it terminates any opportunity for love. I would find it difficult to consider killing as anything but wrong, except in certain situations where it would be the only loving thing. But too frequently we do not possess sufficient information to undertake irreparable acts which may use persons as means rather than as ends in themselves.

Fletcher builds upon the concept of an unchanging God.

---

[4]Fletcher, *Moral Responsibility*, 231.

A dynamic view of God, of his nominal character, will both support the primary contextual character of such approach to ethics as Fletcher presents, and will also provide a new character and dimension, especially as the term love is re-dimensioned. But that is the last section of our discussion of ethics.

Hugh Hefner began his "Playboy Philosophy" in December 1962, with the intention of presenting three essays as to his basic position in three subsequent issues of his magazine. He started with criticism of contemporary religious and philosophical outlooks, primarily for their hypocrisy and unworkableness. Puritanism was his big enemy. However, by the third installment he not only had not arrived at the point of stating what he stands for, but he also had received such favorable response that he continued the effort pretty much to the present. Currently there are about thirty installments. The first twenty-two are available in four paper cover volumes obtainable from the magazine. It was not until the thirteenth installment, after a rather lengthy examination of historical practical ethics, particularly religious and biblical, that he set down his own key points. While he repeats himself profusely, his is an excellent indictment of the Church, past and present, for a most impractical, non-Biblical, and hypocritical series of stances.

Hefner's four key points are: (1) he stands for the "paramountcy of the individual and each person's inherent individuality" as a basic right; (2) he looks to the ideal society as one based upon reason (with truth as absolute and non-mystical, considering that the true nature of man and the world are knowable); (3) he believes that man was born to be free; and (4) he sees as the primary goal individual happiness (pleasure is preferable to pain). His basic position is stated as

> an emphasis on the importance of the individual and his freedom; the view that man's personal self-interest is natural and good, and that it can be channeled through reason to the benefit of the individual and his society; the belief that morality should be based upon reason; the conviction that society should exist as man's servant, not as his master; the idea that the purposes in man's life should be found in full living of life life itself and the individual pursuit of happiness.[5]

Much of this was evident from the previous twelve installments, and is further illustrated in the chapters which follow. He provides a constant emphasis upon being "responsible" in terms of both not hurting others by our actions and also by working towards everybody's happiness and pleasure. He directly denies an utilitarian outlook, however. The answer to the obvious question "How does he propose one go about all this?"

---

[5]Hugh M. Hefner, *The Playboy Philosophy* (HMH Publishing Co.: Chicago, 1963, 1964, 1965, 1966, 1967), III, chapter 13, 67ff.

is through both democracy and capitalism on the one hand, and freedom almost to the point of anarchy. "Our democratic way of life is built upon ideas and our nation's inner strength is drawn from their free, unhampered exchange."[6] Hefner also emphasizes certain points over and over which are subsidiary to his stand: a distinction between what he calls "the common" and "the uncommon man," with distinct preference for the individuality of the "uncommon man" as being permitted, accepted, and a real part of life; he likewise stresses the motives in society as being either individual iniative or security and conformity; and he speaks of "the deeper significance of religious freedom in America" as the need for "freedom from religion" if one so desires.

He quickly and frequently turns to sex and its related areas as prime examples of what he is talking about. He does not equate love and sex, though he sees them as frequently (and desirably) closely related and interrelated. But the "one is not necessarily dependent upon the other."[7] His position on love has merit and is quite similar to the conventional Christian one. For example:

---

[6] *Ibid.*, I, chapter 6, 65ff.

[7] *Ibid.*, II, chapter 8, 48.

> We are opposed to wholly selfish sex, but we are opposed to any human relationship that is entirely self-oriented--that takes all and gives nothing in return. We also believe that any such totally self-serving association is self-destructive. Only by remaining open, and vulnerable, can a person experience the full joy and satisfaction of human existence.[8]

My basic criticism of Hefner is with his use of the term "happiness." It would be possible to redefine it in terms of Christian love, and so develop a workable Christian method. But it appears that his definition of "happiness" is governed more by ideas of what his by and large self-gratifying reading audience wants to read. This would also be in line with the Greek concept of *hedone*. In other words, Hefner means by "happiness" a free run of sex and other pleasure activities without a sense of guilt, and as such, what will sell magazines. He definitely places less emphasis upon the sense of responsibility than Fletcher. Both Fletcher and Hefner do stress, however, responsibility for others. Both of them spend considerable time condemning what Fletcher calls "legalism" and "pietism" and what Hefner aludes to as "purityranicalism."

Since the majority of Hefner's writing preceeded the books by Fletcher, and since the evidence is that Hefner's primary contacts with the Church and with religion as such have been

---

[8]*Ibid.*, II, chapter 8, 48 and 49.

with the very *purityrannical*, legalistic, moralistic types, there has been only limited evidence of direct confrontation of ideas between them. One such instance is a panel discussion which appeared on television and was reprinted in the June 1967 issue of *Playboy*, with several prominent theologians and Hefner (or his representative, it's not clear). Hefner gives favorable comment and uses some of Fletcher's material.

In today's world, the basic positions of both of these men must be taken seriously for at least three reasons. One is that the world and the Church alike are venturing in differing directions in terms of ethics than in the past, and pragmatically speaking, we must be aware of this. Secondly, urban society in and out of the Church is seeking to throw off much of it's so-called hypocrisy ("to tell it like it is") and to respond to needs and real facts and circumstances. I find this more true in the so-called ghettoes of Harlem and the South Bronx. Third, the Church's present day dilemna demands that she critically re-evaluate what the real essentials of her faith are.

B. ETHICAL MODELS COMPARED

Using Fletcher's basic framework, it would appear to be well to evaluate other ethical systems, briefly, in relation

to each other. For this purpose we shall take a look at the four basic ethical outlooks Fletcher mentions in his book, *Situation Ethics*.

I have taken the liberty of expanding the range (e.g., Pragmatism has been expanded to include the whole "school" of Naturalism as delimited by Edel and others in the Krikorian volume.[9]). The concern is for certain things: the role of rules or place of law in each outlook; goals and values in each; basic methodology in each; and appreciation of what each position would say about some of the modern phenomena.

Two of the outlooks left me "cold" and uninspired, even disgusted. This was simply because of the characteristics of subjectivism and ambiguity (particularly Bertrand Russell among the Logical Positivists), and the "unrealness" of the others, particularly in the way intuition is utilized.[10]

The Relativists, with the exception of Niebuhr, were too emotionally oriented. Niebuhr, however, sounded very much like Fletcher, particularly as he holds *agape* as the one es-

---

[9]Abraham Edel, "Naturalism and Ethical Theory," chapter 4 in *Naturalism and the Human Spirit*, edited by Yervant Krikorian (Columbia U. Press: New York, 1944).

[10]James Martineau, *Types of Ethical Theory* (Claredon Press: Oxford, 1898), 3. edition, 2 vols., 270.

sential value.

The Pragmatist-Naturalist school, apart from its essentially non-Christian orientation appeared to me to be Fletcher and Niebuhr without Love and God. Dewey, and the others, do not have a clear cut value such as Love. Their value is based upon that which is empirically better, with good being based upon where the greatest need exists, and upon the better opportunities (again empirically) for moral growth.

Relativism finds value in the useful or agreeable, in emotional attitude (thus, personal opinion and the non-objective). The Logical Positivists find value in the subjective also, with love and knowledge being based upon faith as primary (probable). But, they are stand-offish, skeptical.

It is in the range of value that the Personalists (including Kant, Kierkegaard, Martineau, etc.) are strongest. For them a good will is the only good, with virtue being strength of will. This comes very close to the Love value of Fletcher and Niebuhr. Will Herberg is a prime example of this.

Goals are less determinative. The Pragmatists will not fix a single or fixed set of goals. Goals are variable according to the empirical situation, a relative but objective situation. The Relativists won't fix goals either, except according to "common sentiment." Logical Positivism is purely subjective at this point. The Personalists are basically in-

tuitive regarding goals, but with the distinct consideration of the consequences. So there is great reliance upon the Will. Kant's Categorical Imperative ("Act in conformity with that maxim, and that maxim only, which you can at the same time will to be a universal law.") is the key to understanding determination of right acts and goals.

Methodology for each outlook follows neatly. The Pragmatists rely upon inquiry first and foremost, with consideration of "Correctness, intensity, preference, and inclusiveness." The Relativists rely upon social opinion and/or group consensus. The vote or statistics are the way to approach same.

Logical Positivism is equally empirical in their approach, but on a very subjective level, with each individual "positing" his goals and working experientially toward same. The Personalists are the most detailed in working out method. Martineau, for example, follows Kant's Categorical Imperative with his own maxim: "Every action is RIGHT, which in the presence of a lower principle, follows a higher: every action is WRONG, which, in presence of a higher principle, follows a lower."[11] And he proceeds to set up a whole scale of principles, or "Springs of Action." They range from the lowest as secondary passions and secondary organic and primary organic propensions and primary animal propensions, up through love of gain, secondary

---

[11] *Ibid.*

affections, primary passions, causal energy, and secondary sentiments, to the highest as primary sentiments, affections, compassion, and finally the sentiment of reverence.[12] In all of this, as with all of the Personalists, there is always an awareness of relation to others, people and things.

Regarding current modern phenomena, Relativism and Logical Positivism would take opposing views. Hume and Westermarck would probably condemn vigorously the reactions of the modern age since they do not approve of any who run counter to the major group of society, even (or especially) moral reformers. Russell and company would probably approve if these outlooks are good intuitively to the individuals involved. However, there has been conflicting and uncertain reaction from Russell (for example), so it is hard to say about their position definitely. The position of the pragmatists is less sure since scientific empirical investigation would have to take place first. But they would be appreciative of the determinations by such a segment of society, especially as concerns social survival. There might be considerably less favorable reaction in light of societal rules, which we will get into shortly. The personalists (Martineau, Herberg, and company) would definitely be opposed to the current phenomena, espe-

---

[12] *Ibid.*, 266.

cially since it has a mystical character (such as psychedelics) and doesn't fit the "categorical imperative" qualification, and fails to concern itself much with motivation.

Now we come to consideration of the place of rules or law. Each of the basic general positions can be characterized in capsule form: Pragmatists, "social survival"; Relativists, "group consensus"; Positivists, "valueless"; and Personalists, "formalism and duty."

The pragmatic-naturalistic school ranges from the natural laws of Hobbes (pertaining to the transfer of one's rights to another or the social contract, and such items as justice, gratitude, compliance, pardon, revenge, contumely, pride, arrogance and modesty, equity, etc.)[13] to Edel's enumeration of rules of law "to be the rules manifest or discoverable as general trends in judicial decisions."[14] Laws and rules in existence serve a purpose, and they are both decriptive and normative. This is necessary as we may see, as Edel points out, because conditions demand some kind of absolute answer.[15]

---

[13]Thomas Hobbes, *Leviathon*, Part I, in *Great Books of the Western World*, XXIII (Encyclopaedia Britannica Press: Chicago, 1952), Part I, chapter 15.

[14]Edel, "Naturalism and Ethical Theory," 70.

[15]*Ibid.*, 71f. This is an especially important statement of the Pragmatist-Naturalist ethics' place of law and rules.

Relativism is much simpler. There the matter of rules and law are necessary and to be the decision of the majority, legally or socially, etc. That which runs counter to the group is condemned. Law and rules established by the majority are the determinative factor as to what is right and wrong, non-objective as this is.

Logical Positivism sees rules and law as basically valueless, since the subjective, the individual intuition as to what is good rules. However, strange as it may seem with such a position, there appears to be no advocacy of anarchy.

The Personalistic point of view, in one form or another, deals with Kant's "Categorical Imperative" or a motivational form of the utilitarian ideal or, stated otherwise, the "Golden Rule." You have a duty to will yourself to conform to that which is best for everyone. Personal motives are "what's important" in relation to other people. This is non-mystical in character. "Duty is obligation to act from reverance for law. . . Thus there arises the maxim, to obey the moral law even at the sacrifice of all my natural inclinations."[16] Such is the attitude of Kant, and Martineau, and Joseph Butler.

---

[16]Martineau, 20.

C. LOOKING FOR AN IDEAL

Joseph Fletcher has eclectically used key points from each of the above noted schools of ethics: empirical character and methodology from pragmatism; subjective contextualism from relativism; the extra-rational process of positing faith propositions from logical positivism; and motivational and personal willing to choose from the personalists. Fletcher uses love as the end and thus establishes the end justifying the means, which is quite different than any of the others. Pragmatism turns the matter around and in essence demands that the means justify the end, or at least makes them indispensable to appraising those ends. Relativism and Logical Positivism are strangely silent about means in relation to ends. Personalism puts the emphasis upon motive and duty, with clear assumption that while that which happens is less important than the will behind it, the end doesn't justify the means although the will (pure will) and virtue might.

None of these approaches seems to come to grips with the problem of systemic violence. Where we meet the varying styles of violence in society (open and physical versus the systemic, the hidden, subtle and socially sanctioned) it is frequently impossible to empirically inquire into the matter, find the greatest need and act accordingly. It is also ridiculous to ignore violence because of group consensus (such as the Kerner

Report indicates happened) based upon the majority sentiment. Subjectivism and duty do not really "say anything" at such a point. Our responsibility is great in the light of the vast multitudes whose lives are violently abused in hidden and subtle ways every day throughout this hemisphere and world. Niebuhr's social ethic comes the closest to seeing answers in his way of viewing the situation, and yet he isn't really the same kind of Relativist as the others. His outlook and Fletcher's must be characterized much more as contextualism. Especially is this true when it comes to the point of rules, where he characterizes law as essentially "schemes of love" which come out much more dynamically than these others. But I'm not sure what he really means by love. It appears to have a fixed character, even with a somewhat static base in God. The answer to the matter of how to really come to grips with the real and most important questions may find better expression in sources such as H. Richard Niebuhr. The best answer is to be found in "Process Theology" of a Christian variety.

D. THREE OTHER PATTERNS OF RESPONSE

The contemporary generation encompasses a very wide variety of expression. However, three basic themes characterize a great portion of today's society and the "now" generation.

First, there is the basic attitude of rebellion. Youth

have always been rebellious, but today we find that there are more significant tools available, more natural coordination (perhaps because of the communications and mass media advances), more support from older persons and sources, and more massive numbers of youth attendant in more concentrated places (i.e., cities).

Second, there is the basic attitude of reaction against societal abuses, injustices, and hopelessness. Possibly a great portion of this is simply the outlet for rebellion, but equally probable is the reverse situation or even a coincidental parallel between societal needs and rebellion. It would appear that a combination of these factors might be closest to the truth, but that is not the primary concern here.

Third, there is an attitude of permissiveness regarding the more conventional mores and attitudes. Rules have no validity in themselves, and are only accepted as means to ends when they fit the subjective situation.

In evaluating this strange mixture we must say something about the primary stance involved. The basic goal for many of today's children seems well stated by Hefner:

> the primary goal of society should be individual happiness . . . Happiness and pleasure are mental and physical states of being and society should emphasize the positive aspects of both.[17]

While there is a tremendous subjective sense to the contemporary stance, it does certainly involve concern for others, a new found sense of justice, as well as disregard for many of the old prejudices, traditions, and accepted ways of thinking and doing. Some of the current efforts have sought idealistic and utopian solutions (e.g., the "hippie" efforts at idyllic communities, the new "groupie" movements, etc.). Values and goals vary and intermix, but usually include peace, love, and beauty.

There is a concern of today's generation, expressed by one young man: "We want the increasingly overwhelming social problems of interpersonal relations, conflict, injustice, poverty, hypocrisy, and oppression to be confronted. We want answers. We are impatient. Let's get going NOW!" I have observed similar expressions from all ages and all walks of life.

Most of our established forms of ethics do not come to grip with the larger social issues today. The contemporary generation has sought, for the most part, to attack the problems without understanding of previous efforts, etc. Their effort is obviously valiant in many regards, but riddled with many mistakes. Rather than any sound evaluation of the

---

[17]Hefner, III, chapter 13, 100.

place of rules and law, for example, such have been simply accepted as long as the rules and laws don't get in the way of subjective efforts to order society or to influence the ordering of society. Only a small segment seem to take seriously a basic methodology such as Fletcher's, or even the very practical one of Pragmatism (except in a cursory kind of way).

We have touched upon a few of the contemporary phenomena. We could easily expand our considerations to look at the drug scene, the "Jet Set," the "hippies" and "groupies," nudism, the movies and "sexploitation," the growth of sex cults, and so forth. But without doing so we can yet identify and evaluate several problems. With the increased tensions, pressures, and stresses of today--a seemingly unjust war, rampant bigotry, the unresolved and growing problems of urban living, more tactile involvement through the mass media as expounded by McLuhan and the growing aura of hopelessness, all on top of the normal stresses and tensions of maturing youth--the more massive numbers of youth concentrated in schools in our crowded cities, confront the world. Sex becomes one major avenue of expression and release. Quite naturally so. But the problems are too big and too frustrating to be stopped there. The repressive legal set up in our society goads youth through organized protest to disregard for law and order to crime and escapism, although I do not wish to equate all these things. The Church

has long been identified with the repressions and has equally long been inactive in confronting the real problems. It is now shunned. And the way that many Christians experience themselves as God's People finds expression in movements such as some we have noted. New religious efforts develop out of a need to find answers (as well as anti-, a-, and ir-religious efforts) based upon the whole new range of experiences with drugs and mystics and sex and tactility. Youth generally identify many of the real problems. They search wildly for ways to confront and deal with same. Repeated failure and hopelessness give way to escapism. Then they become major symptoms of the problems themselves.

Obviously the contemporary generation has not found all the answers. But there is much that they propose that is valid. None of the ethical systems or approaches viewed thus far have facility to identify nor deal with problems of this scope and magnitude, either. Repressive laws, lack of concern for rapid change, and a phony hope for the future characterize such ethics in contrast to 1969's society. None so far have any facility for recognizing and dealing with societal problems as a whole. And today we can no longer hold with the Utilitarian ideal of that which is good for the majority. Today every minority must also be considered. And we cannot wait for solutions only in the eschatological future.

E. RELIGIOUS ETHICS

Religious ethics, at least those within the Judeo-Christian heritage, relate to the Decalogue, The Ten Commandments. So I turn here to a monograph by J. J. Stamm[18] which places the setting for the Decalogue clearly in the framework of Israel's early background, cultus, and community. The relationship to concern for man's property underlies the commands relating to other people, particularly within the community, in close correspondence to laws of other early peoples. The command *Honor your father and mother* was most likely in origin *Do not curse your father and mother* and was broadened and given a positive character in keeping with the clan relationship in the early tribal days. The command regarding killing was in origin meant only to prohibit certain kinds of killing, especially as regards personal relations. The adultery prohibition related only to the woman as man's property. The man was guilty if he infringed upon another man's rights by taking his wife. With unmarried women and household slaves he was basically on safe ground. The commands regarding stealing and coveting are related, since coveting was not just a mental at-

---

[18]Johann Jakob Stamm, and Maurice Edward Andrew, *The Ten Commandments in Recent Research*, Studies in Biblical Theology, 2nd series, 2 (S.C.M. Press Ltd.: London, 1967), 20.

titude but rather the second verb was not expressed but understood. The command regarding false witness was a specialized one, not including the full range of lying. All in all, these commands had to do with protection of the community within itself, and the property rights so involved.

The first commands are the really distinctive part and change the whole code to be aimed at God (Yahweh). The most appropriate reconstruction goes essentially as follows:

> *"I, Yahweh, am your God. You shall have no other gods beside me. You shall not make yourself an image. You shall not worship them (god and image). You shall not misuse my name. You shall not do any work on the Sabbath.*
>
> *"You shall not curse your father and your mother. You shall not kill a man in his person. You shall not commit adultery with the wife of your neighbor. You shall not steal a man or woman. You shall not be a false witness against your neighbor. You shall not covet the property of your neighbor " (and so take it away).*[19]

The significance of the Law (and in particular the Decalogue) was quite different than the way we see it today. "The people received it not as a burden, but as a gift, which was seen as a privilege and as an occasion for thanks." We thus see that what gives the Decalogue its special position in the history of religion is only in part its content (though this

---

[19] *Ibid.*

part was greatly significant, especially in its teaching function); its significance was, above all, in the position which, from the earliest times on, it came to occupy in the life of ancient Israel.

Ramsey sounds very positive notes,[20] pointing toward positive Christian concern for social policy and community life. But he is too tied to the religious type outlook and is not sufficiently able to bridge the gap to really consider the broader participation in society beyond one's immediately experiential grasp.

Other religious ethics range from an excellent, hopeful beginning (which was never completed) by Bonhoeffer to Robinson and Pike and then on to the more traditional systems of Harkness and Köberle and so on.[21] Within religious ethics, there comes a constant repetition of the same short-sightedness and inability to address the whole *Gestalt*.

Working with the framework of contextualism in the religious community, I determined to present that much in a series

---

[20]Paul Ramsey, *Basic Christian Ethics* (Charles Scribner's Sons: New York, 1950), and *Deeds and Rules in Christian Ethics* (Oliver and Boyd: Edinburgh, 1965).

[21]Dietrich Bonhoeffer, *Ethics*, **trans**. by N.H. Smith, ed. by E. Bethge (MacMillan: New York, 1955), edition of 1965. Robinson, *Christian Morals Today*. James A. Pike, *You and The New Morality* (Harper and Row: New York, 1967).

of mid-week Lenten meditations and to conclude the sixth week with a discussion presentation. This would give some feedback to determine something of the common religious ethic of the ordinary church-goer. Fletcher formed the outline for the several weeks. The discussion effort presented two practical illustrations to be discussed. Everyone who participated either insisted upon sitting upon the fence or in making decisions based upon tradition. No one expressed any hint of anything beyond a strictly parochial and experiential range. Again no *Gestalt!* But at the same time youth were essentially excluded by the groups of church goers involved, which even more severely segments the result.

Today the only time most people participate beyond their own small world is when their self-interests are threatened. This is true in regard to race problems or urban renewal, to homosexuality or taxation, to world peace and international affairs or the contemporary challenge to the Church, to subtle systemic violence or the threat of atomic obliteration. Their response reflects their self-interests. But just as the ancient world was built upon a family-clan-community with male property interests dominant, and that changed, so the world we are becoming is going to be nearly an opposite to the ancient world construct, with a non-family, world community, congested, in a tactile framework which will make it virtually

impossible to live under the old systems and rules of conduct. So our ends of conduct must be broader and more applicable.

F. THE PROCESS ETHIC

If the world is an evolving, growing creature of God, who exhibits a kind of permanence but is obviously not static but dynamic and in process, then rigidity is not a possible answer and those who come at things from a non-theological background with an awareness of evolution and growth toward some ideal construct can contribute much to our discussion. So, too, can we find help with those less sophisticates who know something is happening and who seek to grapple with it all on the plain of "guns and butter" as their existence. For the former we turn to the process philosophers and theologians (Alfred North Whitehead, Aldous and Julian Huxley, and J. D. Unwin, among others).

If nothing else, the Judeo-Christian heritage and ethic show God speaking to man where he is. So, a people, an evolving organism. God taking man up into himself. A new unity, a growing creature, the *noogenesis* and *cosmogenesis* and *hominization* and *ultra-hominization* which de Chardin so aptly pictures.[22] In the whole of the process individuals may lag be-

---

[22]Julian Huxley, *Essays of a Humanist* (Harper and Row: N.Y. and Evanston, 1964), 202.

hind (and frequently do) and we must also concern ourselves about them. But our new and growing relationship with this same God (in Christ), wherein we become incorporated in him --an evolving to be part of him--tells us not only of his dynamic character but also of our concern, which must not only go beyond the end of our noses but must be for all in all, for the concept of the creation as a growing, evolving organism. The same way your hand cares when your foot hurts, although your head cares the most.

Love becomes expressed as the goal, the motive, the value center in the structure of our outlook. But what is that love? Obviously it is a shaping force, a mode of knowledge, a creative advance into the maximum intensity of experience and expression of energy, into something larger, into the fulfillment in the interrelationship of the whole organism. It is the creative advance of growth in the search for true humanity as it can only truly be known in the bond with God. It is this same type of seeking for an ideal construct of this reality in the practical world that Joseph Unwin wrote of in his *Hopousia.*[23] I must agree with Aldous Huxley regarding the short-coming of his fragmentation of goals.[24] We cannot seek after love and justice and liberty and the like apart from

---

[23]J.D. Unwin, *Hopousia or The Sexual and Economic Foundations of a New Society* (Oskar Piest: N.Y., 1940), Introduction

establishing conditions in which they are possible. For it may well be that the sex-maniac is also one who is caught betwixt and between with no possible opportunity to fit in or to adjust (or whatever) to society. All of the differing outlets of creativity, expression, ventilation, and evolution have been closed to him--so he breaks forth in his most restrained and oppressed range of constructs. He's been put down before he started.

Of course, we must face the fact that everybody and everything is not so colorful and grandiose and menacing as that sex-maniac, but certainly all face some of the same kind of restrictions. But now the term evolution becomes an ethical and a Christian term because it is only by creative advance to fulfillment (the something different of the relationship and its outgrowth that we call love) that its true nature and evolving become possible.

> Place yourself here, where I am, and look from this privileged position--which is no hard-won height reserved for the elect, but the solid platform built by two thousand years of Christian experience--and you will see how easily the two stars, whose divergent attractions were disorganizing your faith, are brought into conjunction. Without immixture, without confusion, the

---

by Aldous Huxley.

[24] *Ibid.*, 24-25.

> true God, the Christian God, will, under your gaze, invade the universe, our universe of today, the universe which so frightened you by its alarming size or its pagan beauty. He will penetrate it as a ray of light does a crystal; and, with the help of the great layers of creation, He will become for you universally tangible and active--very near and very distant at one and the same time.
>
> If you are able to focus your soul's eyes so as to perceive this magnificence, you will soon forget, I assure you, your unfounded fears in the face of the mounting significance of the earth. Your one thought will be to exclaim: "Greater still, Lord, let your universe be greater still, so that I may hold You and be held by You by a ceaselessly widened and intensified contact!"[25]

All of this looks forward to the ultimate fulfillment, where the relationship of the creative advance is complete. But what of the practical course involved?

Obviously, an empirical knowledge of the facts (locally and organism wide) is necessary. And so is the concern of decision-making on the basis of these facts and on the basis of the awareness of who we (us-in-the-organism) are. We must acknowledge our situation and its tensions for what it is.[26] And we've got to function creatively on behalf of the whole, taking part, our part, to which we are biologically and emotionally and creatively prepared.

---

[25]Pierre Teilhard de Chardin, *The Divine Milieu* (Harper and Row: New York, 1960), 15.

[26]Blau, Peter, *Bureaucracy in Modern Society* (Random House: New York, 1956), 110f.

Now, all of this involves a faithfulness to the spirit of the first Table of the Decalogue, but involves something quite different from the surface expectations of the second Table. Our construct will be guided by the determination as to whether an act or a mode of conduct becomes a *creative advance to fulfillment*, as part of the struggle, the *Anfechtung*, the evolution, the creative process.

Killing is out --except when it can be a creative advance to fulfillment of the norm of the ideal construct (the parousia or type of same). Today that means war is out, and capital punishment, and conscious self-defense, because of the conditions extant in the contemporary organism. But creative forms of suicide and euthanasia may be a different story. Normally, however, killing causes death which terminates creativity, with no alternative possibility.

Possibilities for the model are great. Quite possibly it is necessary to permit or even promote limited upheaval and chaos in an existing model to permit the ideal model or construct to evolve, so that one permits systemic violence and displaced manifestations of energies to evolve under influences of creative advance toward fulfillment to resolve themselves and become constructive. This, in essence, means to purpose a revolutionary life style, with a contextual outlook and procedure quite similar to that of Fletcher and Robinson and Pike, but conscious of an active, dynamic God in,

with and under whom we serve and evolve. One model of a non-Christian nature along this line was that of the neo-revolutionary movement of the *Red Guard* in the mainland of China.

Other more traditional Christian but contemporary and dynamic expressions of our basic approach and concern may be found. One example rises from the recent dialogues between the Lutheran and Reformed traditions.[27]

> The impersonal structures of power in modern society are morally ambiguous. While they tend to pervert the humanity of men and the proper use of things, they also offer untold possibilities for good. This situation compels us to search for new ways of loving our neighbors. Recent technological and sociological developments intensify the urgency for translating personal love into social justice.[28]

Similar positive dialogues between Lutherans and Romans, and between the churches involved in the *Commission on Church Unity* also are tending toward the same positive, dynamic approach.

Now we have three primary ethical concerns: (1) a contextual approach that is consistent with the faith handed down to the saints; (2) a really workable methodology; and (3) a *Gestalt* kind of outlook on society. These we have come in sight of. Our contextual approach is one of seeking real

---

[27]Henry Stob, "Justification and Sanctification: Liturgy and Ethics," *A Reexamination of Lutheran and Reformed Traditions- III* (World Alliance of Reformed Churches: N.Y.,1966),31.

[28]Joseph C. McLelland, and others, *Ethics and Ethos, Sum-*

faithfulness to God's creative advance on our behalf toward the fulfillment. A really workable methodology is not possible on a simple level until conditions are established which make our goals possible (and visible). In the meantime, divergence and frustration and systemic violence will be the order of the day. An outlook of a non-parochial nature, viewing primarily the whole *Gestaltung* has been posited. We can see it in terms of a process view of the traditional Christian formulation of "The Body of Christ" or even more simply an interrelating of the concepts of New Testament origin of "The Body of Christ" and "The Pilgrim People," flux and permanence, organism and process, unity and parts, its all there.

Here, then, is the Church's concern for a dimensioning of the relationship contextually but also with transcendent consciousness of the whole of the organism in service and work --which bespeaks, in specific terms of some areas of concern, of the whole juxtaposition and relationship. This concern must fit into our plan by a redirection of attention and effort away from "fooling around" with petty issues of morality in society toward a bold confrontation of the real and the important opportunities for creative advance toward the fulfillment of the kingdom (or revolution, as perhaps more accurately suggested by Christians in parts of Latin America).

---

maries and Comment (World Alliance: New York, 1966), 31.

CHAPTER 6: WORSHIP

Our concern here is to relate the form and substance of the Church's worship to both process theology and the processes obtaining in today's world, on the one hand, and to the Planning Process and our Plan, on the other. In all that we are involved with here there must be no modernization that brings about any break with the process often characterized as "the faith handed down to the saints." This means we must firmly remain within the "catholic" tradition, or what Pelikan describes as *identity plus universality.*[1] There is a sense of both of these in the development of events and forms in the liturgy.

Worship in the Church has taken many forms. The strongest has been that of eucharistic worship, inasmuch as it is the only "Domenically instituted and commanded form" we know, and the major *aggiornamento* "happening" today seems to be developing around the Eucharist. And the majority of Christians in the world belong to groups holding the Eucharist as central. So, we shall be concerned about it as both normal and normative.

Down through the years since the earliest days of the Church, the liturgy has grown in relation and in response to society. For "catholicism cannot be identified simply and

---

[1]Jaroslav Pelikan, *The Riddle of Roman Catholicism* (Abingdon Press: New York and Nashville, 1959), 21ff.

wholly with primitve Christianity, nor even with the Gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn."[2] It is necessary to preserve continuity (both historical and universal) and faithfulness of real and necessary content (about the process relationship, etc.) with the Christ generating beginnings and continual action, while permitting the full, real, vital force of said Christianity to be unleashed in this the second half of the twentieth century. This *aggiornamento* is really implicit in illustration of the dynamic process toward fulfillment taking place. True relevancy of the Gospel stands as a primary characteristic throughout the Church's history from the earliest days, and is part and parcel of the content, message, or faith, *per se*.

We can best begin with awareness of basic structure. Kilmartin[3] stresses a central structure of *proclamation* and *banquet*, accruing "complicated formularies and ceremonies, mirroring the geniuses of the various cultures."[4] But all this "tended to obscure the basic form of the primitive euch-

---

[2]Karl Adam, *The Spirit of Catholicism* (Doubleday, Image Books: Garden City, N.Y., 1954), 2.

[3]Edward J. Kilmartin, S.J., *The Eucharist in the Primitive Church* (Prentice-Hall: Englewood Cliffs, N.J., 1964).

[4]*Ibid.*, 151.

arist." The concept of a *covenantal meal*, involving the basics of sacrament and sacrifice, were obscured.

Cullmann likewise cites the basic characteristics as *preaching, prayer and breaking bread* with a constant view back to the first Easter.[5] He also cites a variety of elements borrowed from the Church's heritage, Hebrew and Greek, such as Psalms, hymns, doxologies, and teaching functions, to mention some in part. The liturgy functioned both as a vehicle of real expression and, also, as a restraint in the process of "building up the Body of Christ."[6]

Brilioth is aware of five important common strains for the liturgy: eucharist, koinonia, anamnesis, sacrifice, and mystery.[7] Dom Gregory Dix perceives a similar list of concerns, while specifying the form in like fashion.[8]

A. BASIC STRUCTURE

So, we find two basic parts discerned: *synaxis* and *eucharist*. The first involved the gathering, binding together, force which centered upon the use of the Scriptures, and the

---

[5]Oscar Cullmann, *Early Christian Worship*, "Studies in Biblical Theology" No. 10 (S.C.M.Press: London, 1953), 3-32.

[6]*Ibid.*, 33-36.

[7]Yngve Brilioth, *Eucharistic Faith and Practice* (S.P.C.K.: London, 1956), 18-65.

[8]Dom Gregory Dix, *The Shape of the Liturgy* (Dacre Press: Westminster, 1945), 238-266.

second, the banquet meal. The use, influence, and typology of the Scriptures is seen to be intense.[9] Eastern and western liturgies had these characteristics in common.

The essential agreement is that the *synaxis* (here specifically the first part of the liturgy) was formed of the reading of Bible passages accompanied by some form of entrance rite and involved preaching to make more explicit the Scriptural content. Forms of praise, prayer, and joy were worked into the structure.

Essential agreement also attains to the basic structure of the second part (*eucharist*) built around the four-fold central action pattern of the Domenical institution: taking (offertory, sacrifice), blessing (canon), breaking of bread, and partaking. It presumed involvement and action by the community (who were all considered "priests"), the individual identities and the group in covenantal relationship, one with another, as with God in the Christ presence.

These essentials of structure, content, and purpose are appearing frequently in discussions of liturgical renewal.[10] It provides a usable base on which to build. Even the so-called "non-liturgical churches", which rejected *en toto* the historic

---

[9]Jean Danielou, S.J., *The Bible and the Liturgy* (U. of Notre Dame Press: Notre Dame, Ind., 1956), vii, and 1-18.

[10]Elmer J.F. Arndt, *The Font and The Table*, Ecumenical Studies in Worship No. 16 (Lutterworth: London, 1967), and S.F.Winward, *The Reformation of Our Worship* (John Knox Press: Richmond, Va., 1965).

forms have independently arrived at an approximation of this same structure.

There has never really been a consistent reliance upon exactness of wording and identical use of forms for the individual parts throughout the span of the Church's worship experience. Efforts to provide same have never been successful on the broader scale, but have always developed a sense of individuality and a less than universal identity.

The synaxis structure has some form of entrance rite as a starter. Usually liturgies utilize an *Introit*, some form of the *Kyrie Eleison*, and perhaps the *Gloria in Excelsis*, followed by the *Collect* prayer for the day. Then there follows Bible readings interspersed with psalmody and/or hymns, and a concluding portion with a more personal set of elements: *preaching*, *confession of faith*, and frequently*intercessory prayer*.

In the eucharist structure today, we have a five-fold development: take bless, break, give and go. That is to say, offertory, consecration, fraction, distribution of the sacrament, and departure. This last element is a more recently segmented off section, emphasizing "our thrust out into the world."

B. SOME HANG-UPS

Perhaps we should be asking about the relation between

action and content, or medium and message. As McLuhan so amply points out, *today* the *medium IS the message*.[11] And, if we, in our endless jumble of rite and ceremony are conveying an inappropriateness and a non-relevance which contradict the content, then we're defeating our own purposes in worship.

Perhaps one vital point at which we could begin, beyond letting the structure stand forth clearly, would be to really express joy through our worship. One pastor I served under always dropped what seemed to be the most joyous elements of the synaxis on Easter because he wanted to save precious time. And of course the banquet meal was kept apart from the main "festive" services.

> Celebration--or, to use a simpler word, the "feast"--is in fact one of the most important themes of Christian anthropology, a theme which considers man as a being created for jubilation, capable of celebrating in a specific and expressive way the main events and the mysterious greatness of his existence and, in so doing, of tasting some of the joys of eternal life.[12]

Perhaps we would do well to redevelop the whole concept of a "feast" in our worship: as an external and expressive,

---

[11]Marshall McLuhan, *The Medium is the Massage* (Bantam Books: New York, London, Toronto, 1967), at many points. See, for example, the cartoon referred to earlier in chapter 1, which appears in appendix I, of this paper.

[12]Paul Verghese, *The Joy of Freedom: Eastern Worship and Modern Man*, Ecumenical Studies in Worship, No. 17 (Lutterworth Press: London, 1967).

symbolic thing by which we would make ourselves more deeply conscious of the importance of an event or an idea we are involved with. As such we would hold it up as important and express it by symbolic participation. For example, Disneyland is a kind of a great feast. It celebrates the many faceted world of childhood with all of its values, and it expresses these in a symbolic way in which all children can participate. But to be able to enjoy it and appreciate it one must maintain something of the spirit of childhood, and one must "get involved with each event." Otherwise, if we don't approach it that way, it will be overpowering and confusing to us.

And that is exactly what we must accomplish with the Church's worship or it will be "too much" for people, and confusing, and meaningless.

> What in our doctrine of the eucharist . . . justifies what sometimes seems to be an endless jumble of rite and ceremony before the administration? Why not end the intercessions and sail right into the Verba--or the administration? Why not--unless an age-old pastoral respect for the instinct for the holy has informed, better than preaching, a reverent gradation to the administration--which gradation alone, perhaps, will protect the worshipper from inward blasphemy? Maybe Seward Hiltner was wise to observe that unless a liturgy insulates against, as well as communicates, the presence of God, it betrays the gospel and destroys itself. Maybe much of our eucharistic rite is predominantly avoidance behavior. But this hardly conforms to our eucharistic doctrine.[13]

---

[13]G. E. Doan, Jr., "Human Dynamics of Liturgy", *Una Sancta* XXV, No. 2, p. 64.

So, we can both note that we have much about our worship that is unresolved and some positive directions to travel. Primarily, the Church's worship must be adaptive and developmental, to be expressive, educational, "organism-building" and meaningful to life at specific times and places, without losing its own (the worship's) relevance. Certain suggestions can be made here toward this end. As a part of a process concept and planning framework an outline structure can be established with encouragement to everybody to adapt the forms they have known or other new forms (within the framework). Encouragement on a large scale of people's creative talents might produce many new models and examples and forms to be used within the framework.

We have been trying hard to move in these specific directions at St. Peter's-in-the-Bronx. Everything from creative use of children's art (banners, bulletin covers, singing, etc.) and experimental forms and efforts[14] are being attempted. Another example of this kind of experimentation is that of the ancient Roman Cathedral in Cuernavaca, Mexico. There, in the weekly celebration of the *Missa Panamericana* on Sunday morning, a joyous and creative event takes place. There is much I can

---

[14]see the experimental form of liturgy at the end of this chapter, which was reproduced from the regular Sunday morning worship folder (completely re-done each week) at St. Peter's.

relate about the pattern there, expressive of great joy but expressive of an experimental new redirection of worship, but I will suffice it to tell about the conclusion of the Mass. After joyful singing and "wild goings on" in passing the ancient greeting of peace around all over the Cathedral, and mass confusion and joy in people communing, the Mass closed rapidly, followed by a joyous procession by *everybody* including clergy, the marachi band, the huge congregation, etc., out of the Cathedral singing the concluding hymn. That hymn alone, with its lilting melody and joyous words of Jesus' triumph, could make the experience meaningful. There was no introspection after worship, but rather the thrust of the mission inherent in the Gospel to "go and serve."

C. THE HIGH POINT OF THE STRUCTURE

Normally we can see the Canon or Prayer of Consecration as the most solemn moment wherein there seems to be more intense awareness of God's Presence (leading on then into the actual Communion). This is the point which must be utilized as the most expressive and the most relevant. A basic pattern has been maintained for this part of the liturgy in most Christian liturgies:

> 1) The summary of the whole dispensation of God's creation, providence, redemption--in the Law and the Prophets, in Christ our Savior, and in the continuing work of the Holy Spirit. Our response is the *Sanctus* hymn from *Isaiah* 6:3, placed here

> in all Christian liturgies.
> 2) The special recalling of our Lord's total sacrifice of himself for us, with a detailed synopsis of his final testament in the holy Supper, and his command that we do this in remembrance of him until his coming again in glory. Our response is an acclamation of faith --the form suggested by the liturgy of the Church of South India.
> 3) Our prayer for God;s acceptance and blessing of our offering, of ourselves, and of his whole church, that strengthened by this holy food and the indwelling power of his Spirit we may fulfill our lives in faith and hope. Here we enter . . . into a corporate giving over of ourselves in dedication and praise, concluding with the great Amen, and the prayer our Lord taught us as the model of all prayer.[15]

This is an excellent statement of the framework common to eucharistic prayers. And many of the contemporary experimental "Canons" continue to evidence this same framework. But our concern must be for emphasizing free flowing forms which involve the faithful who are assembled in the creative forward movement Christ provides toward fulfillment of the re-union with God in the coming of his kingdom, which same the same assembled faithful shortly share in by their partaking of the elements of the Communion. Here all of life is drawn into that wonderful union. Here we can perhaps see the most wonderful educative possibilities of an experiential type in the solemn and joyful happenings.

---

[15] *An Order of Worship* (Forward Movement Publications, for the Executive Committee of the Consultation on Church Union: Cincinnati, 1969), 67-68.

D. THE SONGS

There must be much in the liturgy to provide for participation by the faithful, and the continuous rehearsal of the past facts of salvation as they relate to today, such as we may note regarding the "Canon" which we have just been considering. But perhaps the greatest point of opportunity for participation by the faithful is in the varying songs and musical selections for the faithful to sing which are inserted at various parts of the liturgy.

The combinations of words and music evidence a strong dominance[16] of the music media over the words media, to the result that we usually hear the music but not the words (even though we may be singing them). This is true in much popular music as in the Church. Consider the "content filled" recording of the *Beatles* back a couple of years, *Eleanor Rigby*. It was a big hit but became quite a discovery to many people when they later found that it really had something to say. Everybody had been just wrapped up in the music and the "beat."

This same thing happens all the time when we sing our hymns and songs in church. A repetitive melody charged with emotion, and the words can be gibberish (they frequently are) and no one realizes it. The idea advanced by Martin Luther to the effect that if he could write the hymns people were going to sing he could control their beliefs and theology is no longer true.

All of this is not to say that hymns and songs are without value in the Church. Some content does still get across. And some kinds of hymns and songs, etc., are more effective than others. For example the chant form seems to provide a more dominant role for the content. And some kinds of music set to words carry the content better than others. But the greatest value of songs and hymns in church are their value of getting people participating and setting their mood, as music alone can do.

Certain conclusions can be drawn about the effective role of music in the church today. Music should be used for its own communicative value. Consider the jazz musician in some of the contemporary "jazz masses" and the like. Music rightly used can enhance content. Liturgical musicologists need to explore this seriously. Perhaps words should be tied more closely to actions than to music. Simpler and less theological language would be a tremendous help, too. Songs and music need to be used carefully to enable them to really carry out their supportative function.

E. CONCLUSIONS

The whole concern of worship is essentially relative to the understandings and roles of church order, mission, and ideas of theology about who God is. For the rigidity of worship based upon a fixed and even static concept of God is much

akin to that we find in churchmanship which based its concept of unity solely upon the external, and thus upon kinds of uniformity of form, language, and music, as well as upon the style of ministry. A sound approach to unity based upon understanding of the God-man-man process will not insist upon such fixed form, nor will it feel so insecure about the validity of the relationship that other people have with God. We must be ready to recognize as valid worship for Christians many spontaneous situations and experiences, and so to be most primarily concerned about imparting guidance to the multiplicity of gathered Christians that their worship experience be focused to promoting and supporting the working together with the whole (catholic) Church, toward the goals to which we covenant in Christ Jesus. Primary of those goals is that of the creative advance toward fulfillment, toward the establishment of the coming kingdom of love here and now.

It is to these ends that we strive in our liturgy at St. Peter's. It is not "perfect" in the sense of being the whole answer. But, for the particular situation in the process here it is evolving, evolving from the process and the struggle.

Here is a silent private prayer for you to pray.

O Lord, make me an instrument of your peace. Where there is hatred, let me show love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy;

O Lord, help me to seek not to be comforted, but to comfort; not to be understood, but to understand; not to be loved, but to love.

For it is in giving that we receive; in forgetting about ourselves that we find ourselves; in pardoning that we are pardoned; and in dying that we are born to eternal life. Amen.

WE PREPARE TO WORSHIP GOD TOGETHER

Pr: In the name of the Father and of the Son and of the Holy Spirit.
All: AMEN.

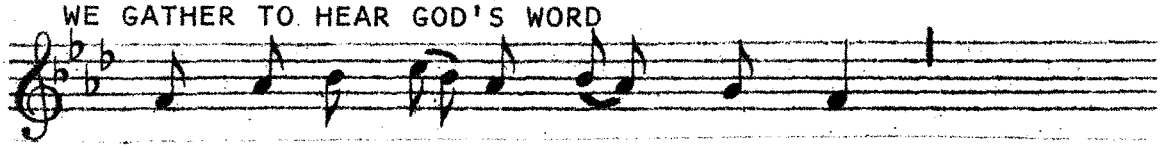
Pr; Let us pray.
All: O LORD HAVE MERCY ON THE SINS OF YOUR SERVANTS. MAY WE BANISH FROM OUR MINDS ALL DISUNION AND STRIFE; MAY OUR SOULS BE CLEANSED FROM ALL HATRED AND MALICE TOWARD OTHERS; AND MAY WE RECEIVE THE FELLOWSHIP OF THE HOLY MEAL IN ONENESS OF MIND AND PEACE ONE WITH ANOTHER.

Pr: Let us confess to God and to each other, begging for forgiveness through Jesus Christ our Lord.

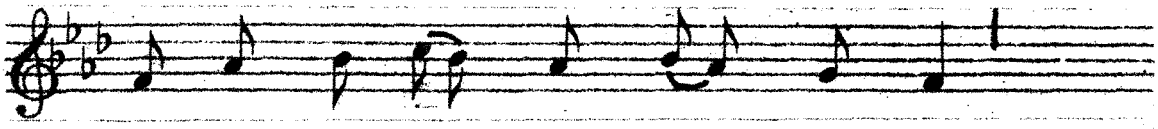
All: FATHER, WE HAVE DONE WRONG;
BY NOT CARING WHEN WE SHOULD HAVE LOVED;
BY OUR INDIFFERENCE TO THE CRY OF NEED;
AND BY HATING AND IGNORING OUR NEIGHBORS.
WE HAVE REJECTED THE WAY OF YOUR SON,
AND NO LONGER DESERVE TO BE CALLED YOUR CHILDREN.
O GOD, WE CANNOT HELP OURSELVES; FORGIVE US AND HELP US; THROUGH JESUS CHRIST OUR RISEN LORD. AMEN.

Pr: The almighty and merciful God forgives you all your sins, accepts you as you are, gives you time to amend your lives and to accept one another, and graciously comforts you with his Holy Spirit.
All: AMEN.

WE GATHER TO HEAR GOD'S WORD

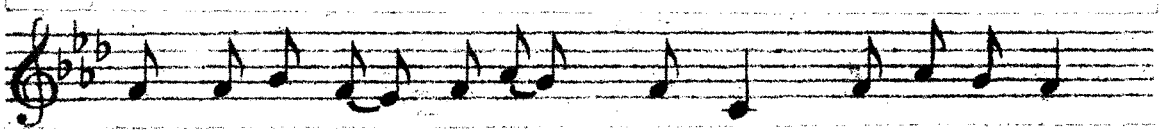


1. The earth is filled with God's great love.
2. And he shall come to aid the poor
3. The earth is filled with God's great love.



1. The skies a- bove were made by him.
2. When no one else will give them help
3. The skies a- bove were made by him.

1. He put the wa- ters in the sea. Al-le-lu-ia!
2. He shall have pi-ty on the poor-- Al-le-lu-ia!
3. He put the wa- ters in the sea. Al-le-lu-ia!



1. Al- le- lu- ia! Al- le- lu- ia! Al-le-lu-ia!
2. Their blood is precious in his sight. Al-le-lu-ia!
3. Al- le- lu- ia! Al- le- lu- ia! Al-le-lu-ia!

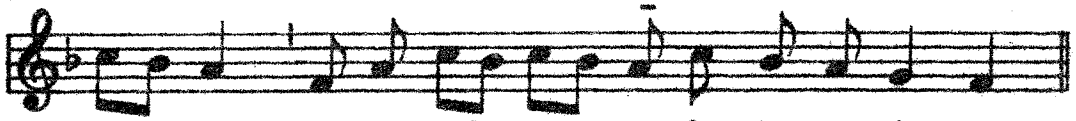
THE INTROIT. (sung by the Choir).

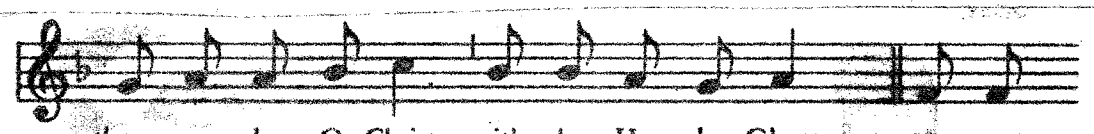
THE KYRIE (A Holy Cheer to Christ, sung by all)

1. KUM BA YAH, MY LORD, KUM BA YAH! KUM BA YAH, MY LORD, KUM BA YAH! KUM BA YAH, MY LORD, KUM BA YAH! OH LORD__, KUM BA YAH!

2. SOMEONE'S LOVIN' LORD, KUM BA YAH! SOMEONE's LOVIN' LORD, KUM BA YAH! SOMEONE'S LOVIN' LORD, KUM BA YAH! OH LORD __, KUM BA YAH!

The Minister: Glory be to God on high!





WE GATHER TO HEAR GOD'S WORD

Pr: The Lord be with you.
All: AND WITH YOU ALSO.

Pr: Let us pray. . . . God, by the humiliation of your Son you raised up the fallen world: Give to your faithful ones unending gladness, and make all those whom you have delivered form the danger of everlasting death to be forever joyful and happy. This we pray through Jesus Christ your same Son and our Lord, who lives and rules with you and the Holy Spirit, one God for evermore.
All: AMEN.

LESSON. Ezekiel 34: 11-16

FOR thus says the Lord GOD: Behold, I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the fountains and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and on fat pasture they shall feed on the mountains of Israel. I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the crippled, and I will strengthen the weak, and the fat and the strong I will watch over; I will feed them in justice.

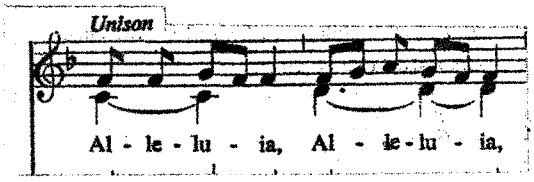
GRADUAL. (sung by all, from Luke 24:35)

THE DISCIPLES RECOGNIZED THE LORD <u>JESUS</u>
IN THE BREAKING OF <u>THE</u> BREAD.

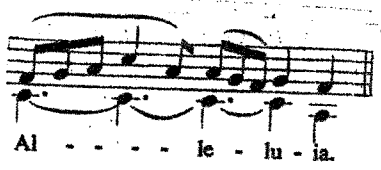
WE GATHER TO HEAR GOD'S WORD

EPISTLE. 1 Peter 2:21b-25

Christ himself suffered for you and left you an example;
so that you would follow in his steps. [22] He committed no
sin; no one ever heard a lie come from his lips. [23] When
he was cursed he did not answer back with a curse; when
he suffered he did not threaten, but placed his hopes in
God, the righteous Judge. [24] Christ himself carried our
sins on his body to the cross, so that we might die to sin
and live for righteousness. By his wounds you have been
healed. [25] You were like sheep that had lost their way;
but now you have been brought back to follow the Shep-
herd and Keeper of your souls.



I AM THE GOOD SHEPHERD: AND I KNOW MY SHEEP,
AND MINE KNOW ME.



AFTE *After the Gospel is Announced:*

GOSPEL. John 10:11-16

GLORY BE TO YOU,
O LORD.

[11] "I am the good shepherd. The good shepherd is will-
ing to die for the sheep. [12] The hired man, who is not a
shepherd and does not own the sheep, leaves them and
runs away when he sees a wolf coming; so the wolf
snatches the sheep and scatters them. [13] The hired man
runs away because he is only a hired man and does not
care for the sheep. [14-15] I am the good shepherd. As the
Father knows me and I know the Father, in the same way
I know my sheep and they know me. And I am willing to
die for them. [16] There are other sheep that belong to me
that are not in this sheepfold. I must bring them, too; they
will listen to my voice, and there will be one flock and one
shepherd.

Here ends the Gospel for the day.

All: PRAISE BE TO YOU, O CHRIST!

This is the official new translation of the NICENE CREED

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all things visible and invisible.

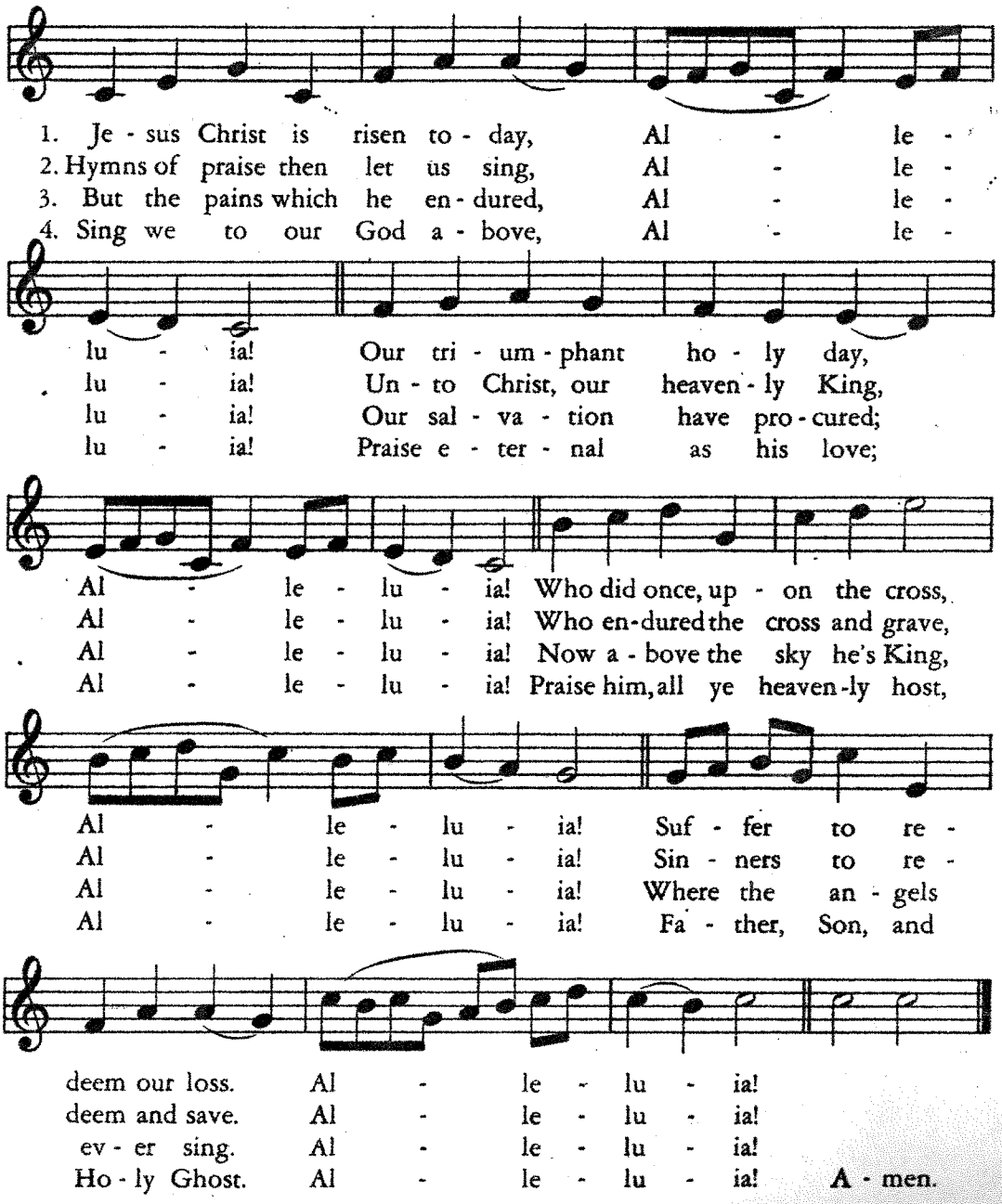
We believe in the one Lord, Jesus Christ,
the only-begotten Son of God,
Son of the Father from all eternity,
God from God, Light from Light, true God from true God, begotten, not made,
one in being with the Father.
Through him all things were made.
For us men and for our salvation he came from heaven;
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
He arose on the third day
in fulfillment of the Scriptures.
He entered into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life;
he proceeds from the Father [and the Son].

Together with the Father and the Son
he is worshiped and glorified.
He has spoken through the prophets.
We believe in one, holy, catholic, and apostolic Church,
We acknowledge one baptism for the forgiveness of sins,
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Jesus Christ is Risen Today

LYRA DAVIDICA *(Songs of David)*, 1708



Latin Hymn
Stanza 4, Charles Wesley

WE GATHER TO HEAR THE WORD OF GOD

SERMON-TIME

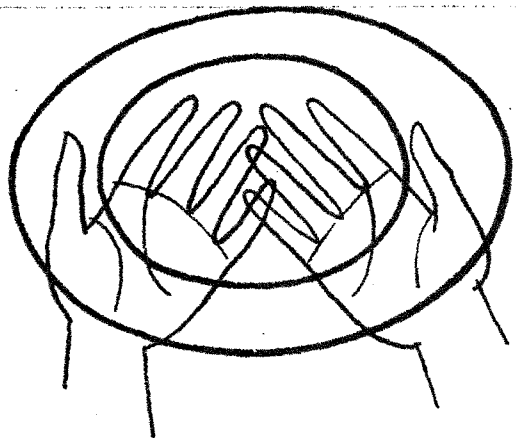
OFFERTORY

The money offerings are taken. The Pastor asks for prayer requests: volunteer your cares and concerns for prayer, especially sick people and whatever other things you want to pray about. Then we sing this song:

OFFERING SONG tune: O Fillii et Filliae

1. I look for you, almighty God,
   My thirst is like a desert land.
   Thus will I bless you while I can, ALLELUIA!
   I lift my arm to praises your name. ALLELUIA!

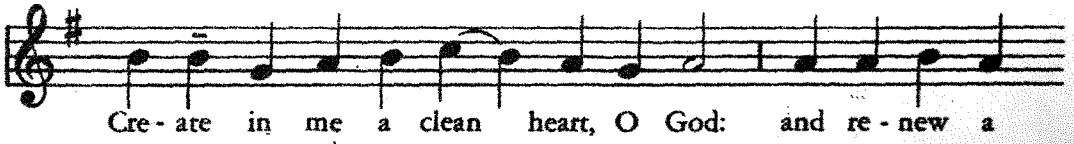
2. How shall I make return to God
   For all that he has done for me?
   I'll take the cup of salvation, ALLELUIA!
   And I will call upon God's name. ALLELUIA!

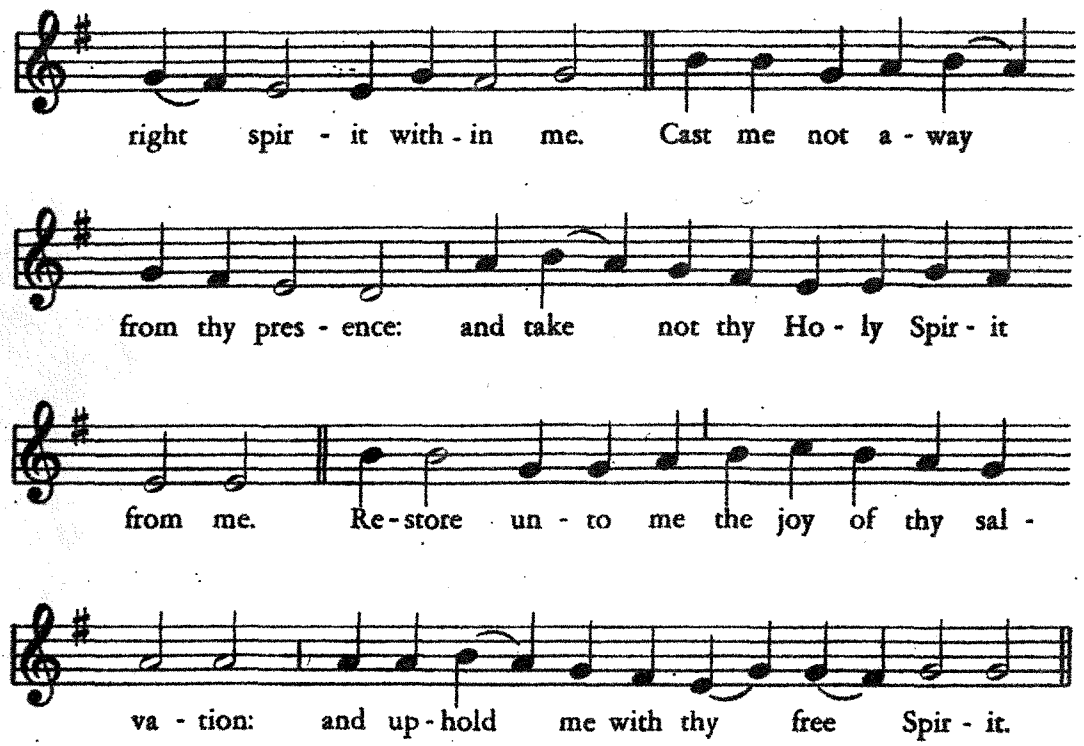


Create in me a clean heart, O God

II

Melody by J. G. Winer
Adapted by Regina H. Fryxell





Psalm 51: 10-12

Pr: Worthy are you, our Lord and God, to receive honor, thanks, and praise, for by your will all things were made.

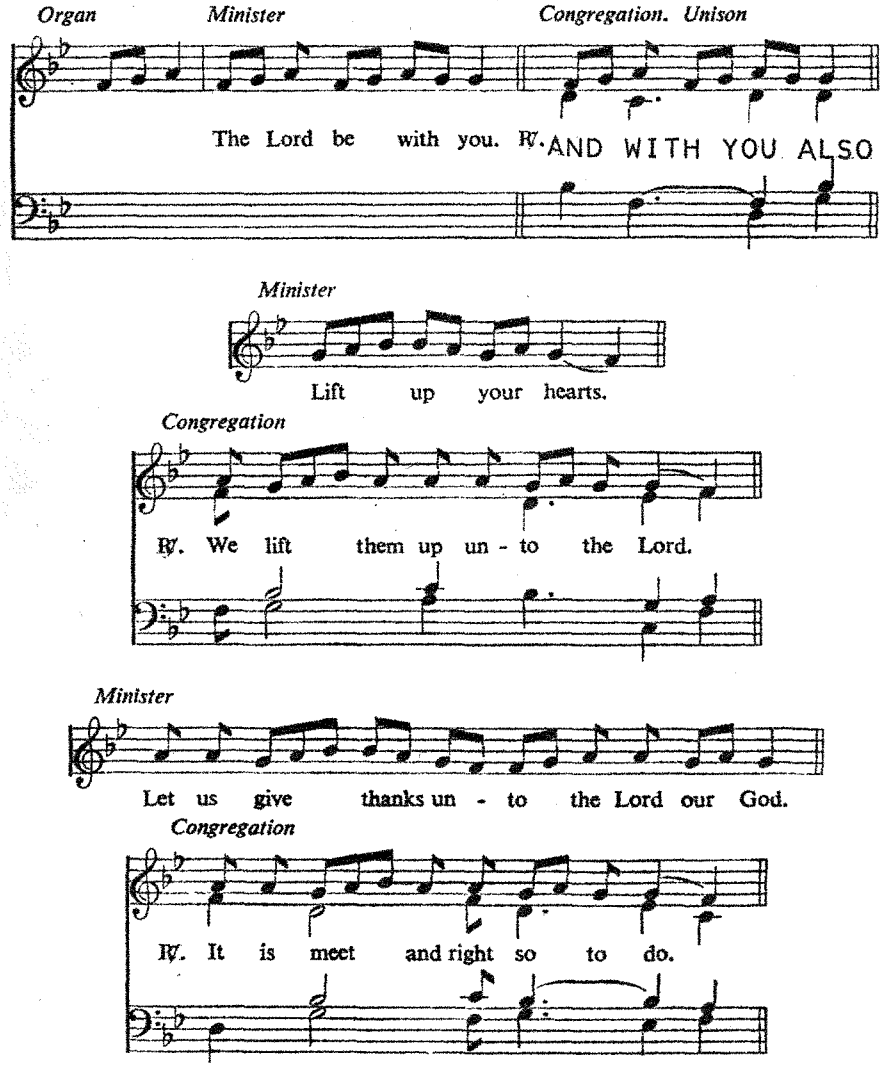
All: LOOK WITH FAVOR, O LORD, UPON THIS WORLD, ITS NATIONS AND CULTURES, HOMES AND SCHOOLS, ARTS, COMMERCE AND INDUSTRY, THE OCCUPATIONS AND LEISURE OF ALL.

LOOK WITH MERCY, O CHRIST, UPON ALL MEN AND EVERY HUMAN NEED, THE JOY AND TRIUMPH, CONFLICT AND FAILURE, THE ANXIETY, FEAR, HATE AND DESPAIR.

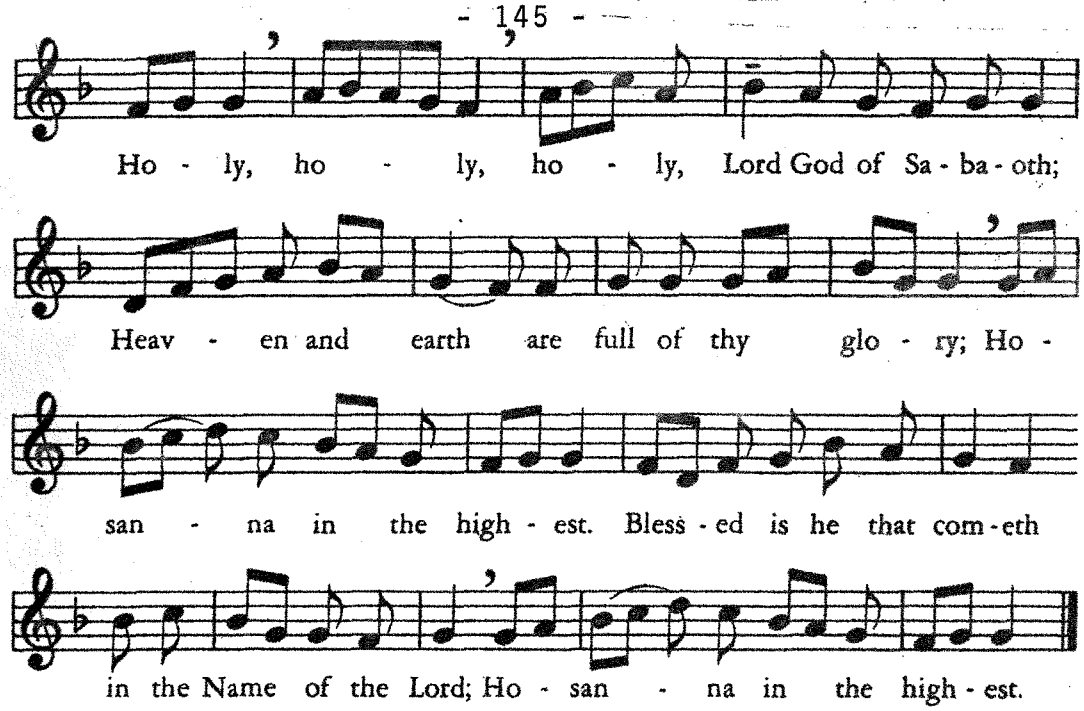
LOOK WITH FAVOR, O LORD, UPON YOUR WHOLE CHURCH AND ALL HER FAITHFUL, UPON THEIR HOLY TASK OF WORK AND PRAYER, UPON US WHO OFFER, AND THESE OUR GIFTS.

Pr: O Lord, God, heavenly Father, bless this bread and wine, all our gifts, and us, that we may celebrate this Communion with joy. Especially do we pray for ..... All this and whatever else you see that we need, O God, give us for the sake of Jesus our risen Savior.

All: AMEN.



Pr: We thank you, Almighty Lord God, that you are a God of people, that you are not ashamed to be called our God, that you know us by our name, that you keep the world in your hands. For you have made us and called us in this life to be united to you, to be your family on this earth. Blessed are you for all the everyday things you do for us, as also for your Son Jesus who rose from the dead to give us new hope. Blessed are you for the people around us and for all the chances you give us to love and to show your love. We thank you for the whole of creation, for all the things you do among us, We thank you that you live with us in our homes and in our streets. Therefore, we praise your greatness, almighty God, with all the living: therefore we sing to you with the words —



THANKSGIVING

All glory to you, O Father, who sent your only Son into the world to be a man, born of a woman, to die for us on a Cross that was made by us.
All: HE CAME FOR US: HELP US TO ACCEPT HIS COMING.

He walked among us, a man, in our streets, in our world of conflict, and commanded us to remember his death, which gives us life, and to wait for him to come back.
All: WE REMEMBER HIS DEATH. WE LIVE BY HIS PRESENCE.
WE WAIT FOR HIM TO COME BACK IN GLORY.

Send your Spirit on these gifts, and us, that they may be to us the Body and Blood of our Lord Jesus Christ; who on the night of his arrest took bread, and when he had given thanks he gave it to his disciples, saying: "Take, eat: This is my Body which is for you. Do this as a memorial of me."
All: COME, LORD JESUS, COME!

In the same way also he took the Cup after Supper, and when he had given thanks he gave it to them saying: "Drink all of it: This Cup is the New Covenant sealed by my Blood which is shed for you for the forgiveness of sins; drink this often, as a memorial of me."
All: COME, LORD JESUS, COME!

Therefore, remembering his death, believing in his rising from the grave, longing to recognize his presence, now, in this place, we obey his command; we offer bread and wine, we offer ourselves, to be used.
All: ALL IS YOURS, O LORD. USE OUR GIFTS, WHICH YOU GAVE.

We pray that this Cup and this bread which we offer you in humility, may really be the sign of our surrender to you. And we pray that in the midst of this world, before the eyes of all people with whom we are united we may live your gospel and be the sign of your peace; that we may support and serve each other in love, that our hearts may be opened to the poor, the sick, the dying, and to all in need; and that thus we may be the Church of Jesus.
All: COME, RISEN LORD, LIVE IN US THAT WE MAY LIVE IN YOU.

And now, in Jesus words, we are bold to say:

OUR FATHER IN HEAVEN, HOLY BE YOUR NAME. YOUR KINGDOM COME. YOUR WILL BE DONE, ON EARTH AS IN HEAVEN. GIVE US TODAY OUR DAILY BREAD. FORGIVE US OUR SINS, AS WE FORGIVE THOSE WHO SIN AGAINST US. SAVE US IN THE TIME OF TRIAL, AND DELIVER US FROM EVIL. FOR YOURS IS THE KINGDOM, THE POWER AND THE GLORY FOR EVER. AMEN.

THE BREAKING OF THE BREAD
Pr: When he was at table with them he took the bread and blessed, and broke it, and gave it to them and their eyes were opened and they recognized him in the breaking of the Bread.

THE PEACE *is then exchanged. Volunteers from the family pass the peace to each row, and each person then passes it on to the one next to him.*

"PEACE BE WITH YOU" --
"AND WITH YOU ALSO."

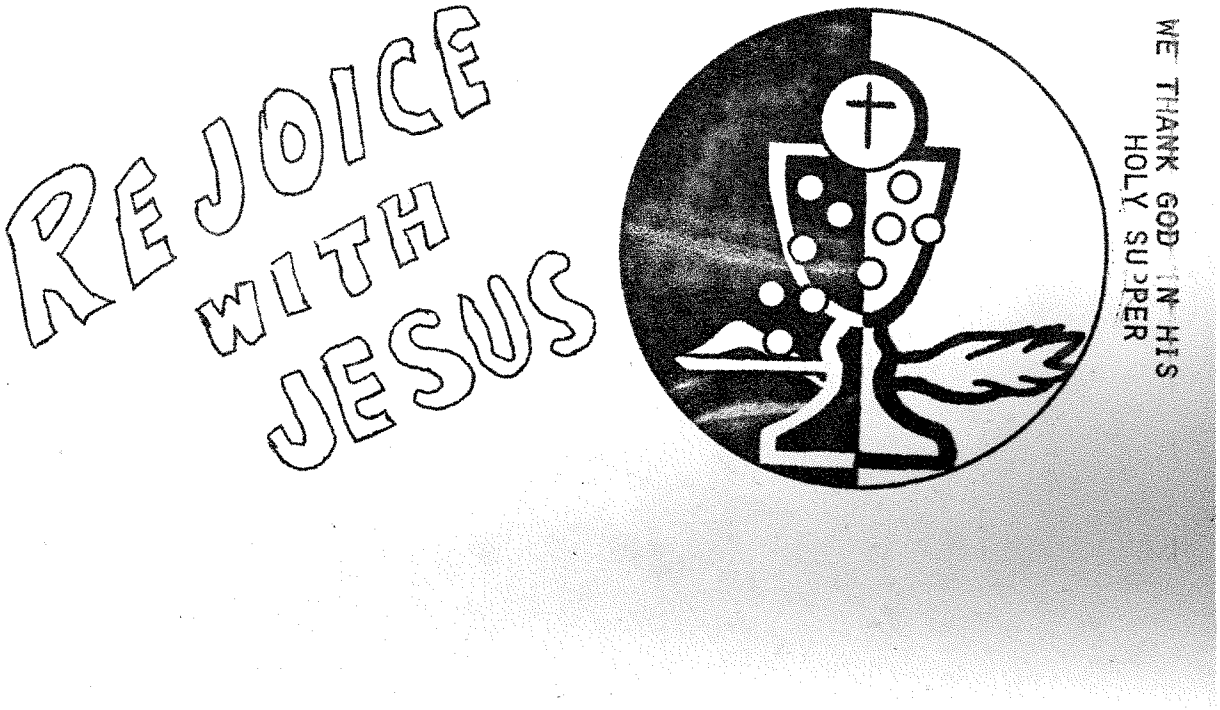
WE THANK GOD IN HIS HOLY S PER

During the singing of the following song, we begin presenting ourselves at the Altar for Communion.
O CHRIST, THOU LAMB OF GOD, THAT TAKEST AWAY THE SIN OF THE WORLD, HAVE MERCY UPON US. O CHRIST, THOU LAMB OF GOD, THAT TAKEST AWAY THE SIN OF THE WORLD, HAVE MERCY UPON US.
O CHRIST, THOU LAMB OF GOD, THAT TAKEST AWAY THE SIN OF THE WORLD, GRANT US THY PEACE. AMEN.

COMMUNION - DURING THE DISTRIBUTION OF THE SACRAMENT TO THE FAMILY, THE FOLLOWING SONGS MAY BE SUNG.

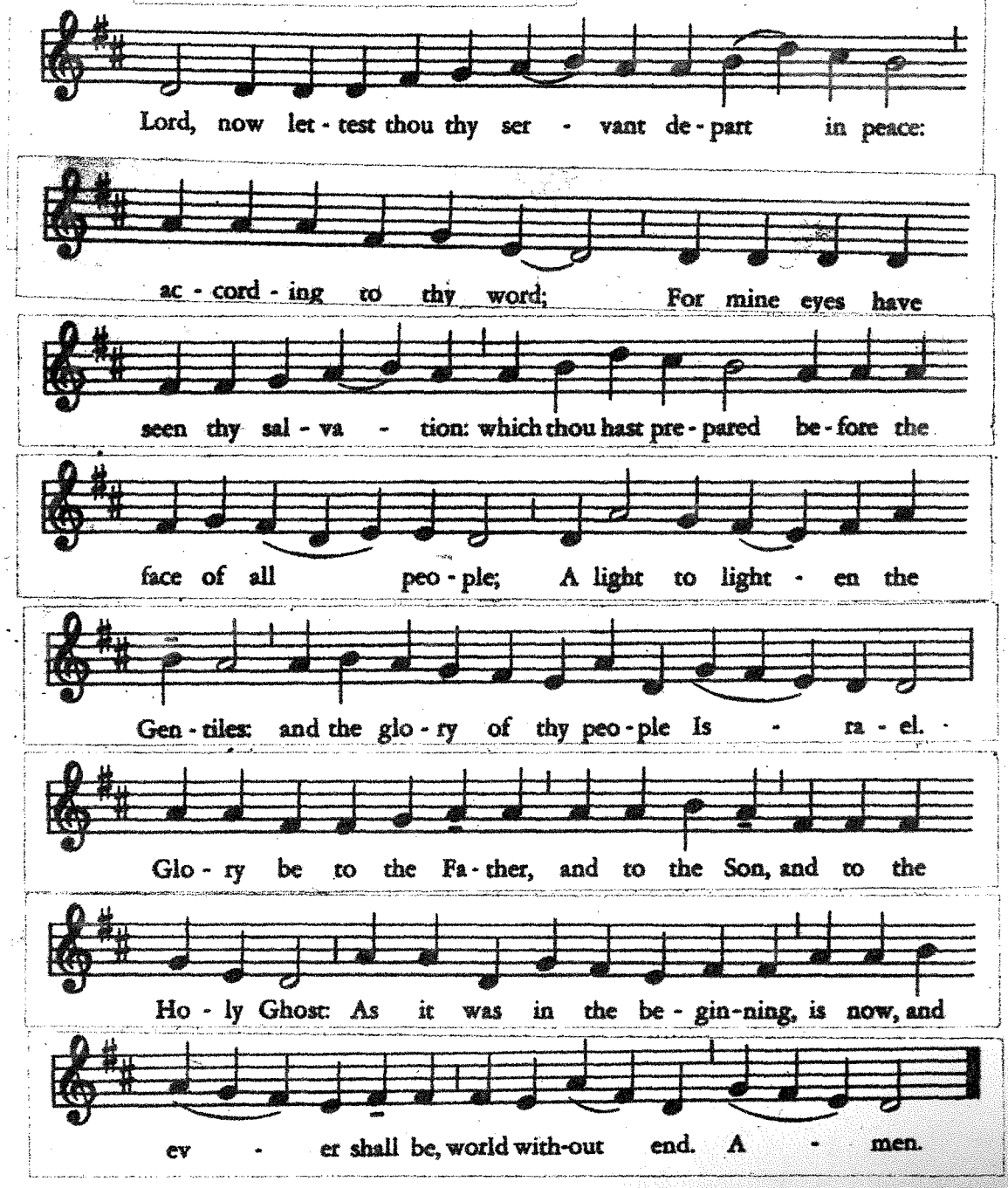
Chorus: Sons of God, hear his holy Word!
Gather 'round the table of the Lord!
Eat his Body, drink his Blood,
And we'll sing a song of love:
Al-le-lu, al-le-lu, al-le-lu, al-le-lu-ia!

1. Brother, sisters, we are one, And our life has just begun; In the Spirit we are young; We can live for ever.
2. Shout together to the Lord Who has promised our reward: Happiness a hunderd-fold, And we'll live for ever.
3. Jesus gave a new command That we love our fellow man Till we reach the promised land, Where we'll live for ever.
4. If we want to live with him, We must also die with him, Die to selfishness and sin, And we'll rise for ever.
5. Make the world a unity, Make all men one family Till we meet the Trinity And live with them forever.
6. With the Church we celebrate, Jesus coming we await; So we make a holiday, So we'll live for ever.



nunc dimittis

Plainsong, Tone V
Adapted by Regina H. Fryxell



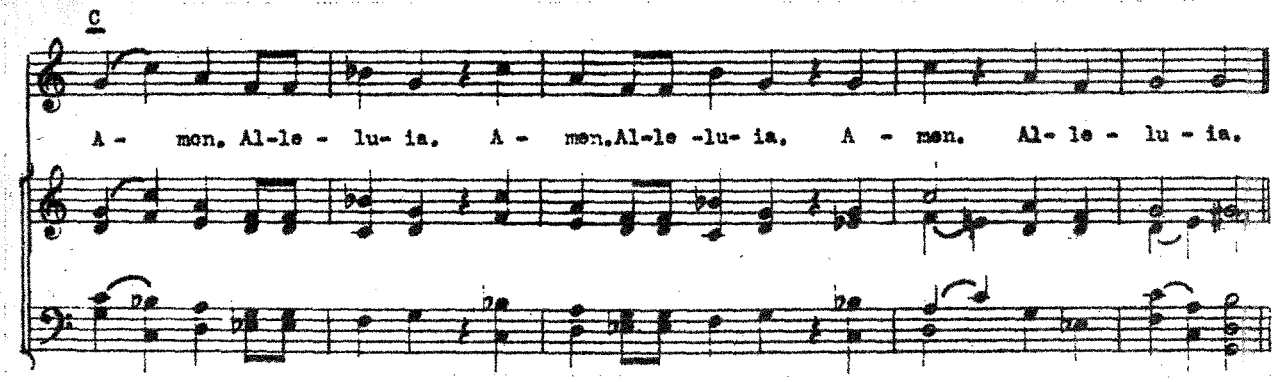
WE GET READY TO GO, TO LIVE AS CHILDREN OF GOD

WE PREPARE TO GO, TO LIVE AS CHILDREN OF GOD

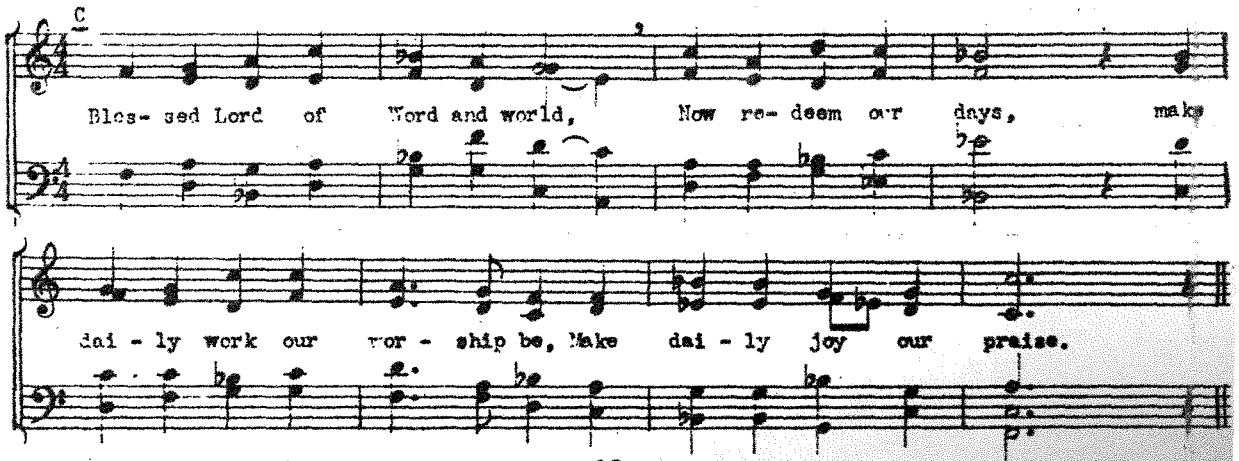
Pr: O give thanks to the Lord for he is good.
All: AND HIS MERCY ENDURES FOR EVER.

Pr: Almighty and everliving God, we give you thanks for receiving our sacrifice of praise and thanksgiving, and for feeding us with the spiritual food of the body and blood of our Savior Jesus Christ. Strengthen us ever with your Holy Spirit, that we may serve you in faith and love, by word and deed, until we come to the joy of your eternal kingdom; through the same Jesus Christ our Lord, who lives and rules with you and the same Holy Spirit, now and for ever.
All: AMEN.

Pr: The Peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:
And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always.



Pr: Go in peace, to love and serve the Lord.



Chapter 7: Church Order

In discussion of polity or church order, we must not forget certain factors. The *first* has to do with the built-in concern of the Church and her faithful for *"unity."* Many times and many ways it has been emphasized that we are all one in Christ, inasmuch as we have "one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all."[1] Or, as it is expressed in the *Didache*, "because we all partake of this one loaf we are all one body," etc. This has often been accompanied with the explanation that while we are one in Christ we have not achieved physical evidence of unity because of our denominational divisiveness. However, with certain modifications we will probably discover that something comparable to our present set-up provides the best kind of base for a flexible and process-like structure in the terms of what is here suggested.

Second, church order must not be so restrictive as to discourage and eliminate creativity. This is particularly significant in terms of our previously stated definition of love as "the creative advance."

Third, and by no means least, church order must be worked in a direction. It must be able to move firmly and definitely

---

[1]*Ephesians* 4:5-6.

toward a goal (or goals). As a result we see a kind of "developmental" character to church order which will sustain identity and universality.

The basic problem about which we must be concerned is the long standing sedentary quality within the Church. It has come to think and be very static in outlook and activity patterns. It is constantly seeking the easy paths in the course of life whether they may be the right ones or not, e.g., automatic tax-exemption for religious institutions, etc. The Church lives hand to mouth with little foresight, functioning with just as self-centered an approach and outlook as the rest of mankind.

Polity is a p-rticular focus we must consider since organizational structure is one one of the more unmoveable factors in the process of ecumenism. For example, Kent Knutson writing in *Dialog* characterizes well the ideological outlook of conceptions of the Church within Lutheranism (and it seems most applicable across the board for Christianity today) by showing four basic types, analyzing their effects, and suggesting their significance for the future.[2] While attempting to show positive advantages, he shows the schizo-

---

[2]Kent S. Knutson, "Pluralism in Lutheran Ecclesiology," *Dialog* (Vol. 1, Winter 1962, No. 1), 59-64.

phrenic character which develops, building up walls around us and so hardening our structures.

The problem that we face begins with an immense *inability to fellowship in Christ* between those with varying denominational or even intra-denominational labels.[3] This has been evident in a great many situations. The Faith and Order studies of the World Council of Churches sought the answers to Intercommunion and common worship, but were thwarted *by intransigent structures*, which always made their appeal to doctrine, of course. There are long standing histories of polarization within and between groups (such as the slowness and inability of Lutherans in the U.S. and around the world to establish "Pulpit and Altar fellowship").[4] This is primarily a structural matter.

The congregation I am presently serving, St. Peter's, provides a case in point. St. Peter's has regular attendance of a widely diverse selection of people, only some of whom are actual members of the congregation. Apart from the actual membership there are people who are characterized by the following categories:

---

[3]Conrad Bergendoff, "Our Oneness in Christ and Our Disunity as Churches," in L.W.F. Dept. of Theology, *The Unity of The Church* (Augustana Press: Rock Island, Ill., 1957), 6-7.

[4]E. Clifford Nelson, "Does American Lutheranism Need a New Format?", *Dialog* (Vol. 4, Winter 1965, No. 1), 48.

a) *Lutherans* from other congregations who never quite feel welcome and/or who can't identify sufficiently with the local group to "transfer" their membership;

b) *Roman Catholics* who have an innate hesitancy to lose their nebulous relationship with their past;

c) *Baptists* who insist on keeping the label because of loyalties through their youth;

d) those from *Pentecostal* and *Holiness* churches who can never quite make the "big step" of actually joining a more traditionalist denomination;

e) those who are basically *suspicious* of the Church and her motives; and a host of others.

Perhaps our present denominational structure is so irrelevant that we should not make a big fuss over it as such. Many are saying just that. "We believe that denominationalism is obsolete."[5] Presently within each denominational grouping there are such wide divergencies that they make former differences really seem petty. The Roman and Anglican communions encompass a wide spectrum of faith and practice, which grows wider every day. Each Lutheran group has its high and low church groups, its social activists and social conservatives.[6]

---

[5]Stephen C. Rose, "The Grass Roots Church," *Renewal* (February 1964), 3.

[6]Carl E. Braaten, "The Crisis of Confessionalism," *Dialog*

The Methodists, Presbyterians, Baptists, etc., have each their own *pot pourri*.

There is also the problem of inflexible congregationalism, in which the ex-urbian neighborhood (residential) congregation of previous decades (or centuries?) is the model, the ideal, and the only acceptable form. *In most congregations we find some of this attitude, but a very high percentage of congregations are primarily disposed in this direction.*

Various excuses are frequently given for the inability of groups to relate and fellowship with each other in the churches. Frequently it is an appeal to *disagreement in matters of belief and practice,* but more often it can be seen that, really, *nationalistic background and pride, race and prejudice, social "class" and standards of living, and self-security and identity* are more viable cause for the structural barriers which we construct around us, provide the reasons for the disparity.[7]

If we are to see our God as a living and vital force active in the middle of our lives, involved in the same "give and take" that we must face, we must expose our real motives and make positive movement toward developing as real Christians.

---

[7]Thomas Campbell, "Jonah and New Forms of the Church," *Dialog* (Vol. 4, Winter 1965, No. 1), 27-29. Hans Küng, *Structures of the Church* (New York: Thomas Nelson and Sons, 1964). L. W. Halvorson, *The Church In A Diverse Society* (Minneapolis: Augsburg, 1964).

So, in our primarily urban society of "now", *new forms must be permitted to emerge,* while we guard against the rigidity which so neatly has provided for a place in which our devious motives could hide.

There have been many efforts to do this through new forms of institutional structure, although there have emerged no "pat" answers, only hopeful developments.

FIVE TRIES AT SOMETHING NEW

There is, of course, that example of the *Detroit Industrial Mission,* directed by Hugh White, Jr. Another is Gordon Cosby's efforts with the *Church of Our Savior* in Washington, D.C. *The East Harlem Protestant Parish* developed a bond of togetherness and a front to face the world in their common discipline to which people agree or covenant. It includes four main thrusts: *congregational, individual, world,* and *group ministry.* Everyone selects someone as an advisor to his own ministry and a strong working relationship evolves.[8]

One recent effort in the directions noted was in a section of Washington, D.C., where the *Community of Christ,* an effort started by the American Lutheran Church several years ago, has

---

[8]George W. Webber, *God's Colony in Man's World* (New York: Abingdon, 1960).

been making some real strides toward a positive expression of the type we are considering here. This effort was the genius of a young pastor, John Schramm. He developed a congregation (with institutional form), but was given the freedom and the flexibility to develop the effort in a creative fashion, a way that "fit." He proceeded to develop a *group of people focusing around the varying community needs and concerns* that were felt. The membership today is but a few handsful, the conventional membership, that is. There is no plan to develop the usual congregational structure or to house the "thing" in a building. The people of the "Community," which is broader than the congregation, include active people ranging from many denominations who covenant together to do certain things, certain purposes, worship, Bible study, community demonstrations, etc.[9]

Similar kinds of concerns are being expressed in *St. Peter's-in-the-Bronx,* where efforts are being made (both through and apart from the conventional structure) to provide ways to a sense of *relationship between the varied people's,* one to another and group to group. The effort has involved a wide range of factors and concerns, built mainly around developing

---

[9]Rolf E. Aaseng, "A House for 10 Children," *The Lutheran Standard* (Vol. 8, June 25, 1968, No. 13), 2ff. For copy of this article see appendix II, of this paper.

a family relationship for the congregation and all related people (P.T.A. members, school children, neighboring residents and various friends of the congregation. The covenant idea from *Community of Christ* has been tried as a small part of building interrelationships. The distributive model of organization (as noted back in chapter 4) has been applied with great success and is currently welding the group together.

Certain things are sought after, as they are demanded by the force of the Gospel at *St. Peter's* as elsewhere. Frequently they are hindered by the rigidity of polity and structure. They are:

1) a strong *awareness of one's neighbor'*

2) a bond of *work and fellowship* with all around who are "in Christ";

3) real evidence of the *unity* of the Church, with out either a long wait on change in structure and polity or an artificial kind of unity structure; and

4) the ability to *adapt to needs* in a given situation or neighborhood or society or world, relating to the new basic unit of society, urban life, or whatever the form of the process that contemporary life involves.

All of the organizational structures of present day Christian denominations are being held in question and being challenged (and in many instances changed or upset) today.

Movements to merger (as with the Consultation on Church Union), chaotic throes of *aggiornamento* (as in the Roman fellowship), and struggling for existence are but a few of the signs of what's happening. But our concern here is to see that, being aware of all that, *there can be change of a positive nature which will both express the dynamic character of God and his people* struggling to advance to fulfillment and *enable the flexibility and creativity necessary* to embody those advances.

THE PLANNING-TOGETHER-PROCESS

In a considerable way Gustafson looks at this process in his book, *Treasure in Earthen Vessels*,[10] as he develops the picture of the social relationships inherent in the Church's make-up and in his depiction of the flow of past to present to future in her consciousness. Also, in another place he develops a similar picture while deploring the competitiveness that develops between congregations and denominations.[11]

He attempts to describe the Church as an historical, human community.[12] The naturalness of the Christian community

---

[10]James Gustafson, *Treasure in Earthen Vessels* (New York: 1968).

[11]James Gustafson, "Two Requisites for the American Church: Moral Discourse and Instituional Power," *The Future of the American Church*, Philip J. Hefner, ed. (Philadelphia: Fortress Press, 1968).

is very significant and must not be ignored as it has been. And whatever formulation exists, care must be taken that all the duplication (e.g., church extension programs, finances, etc.) coming from competitiveness, etc., must be eliminated. Gustafson draws parallels between the "natural-organic" on the one hand and the "associational-convenanted" community on the other, to explain the character of the Church. The two are marked as indispensable to each other, although they are markedly different as internal and external functional relationships. It is in this framework that both backsliding and advance to fulfillment of the Gospel takes place.

Various kinds of experiments and efforts that we have mentioned earlier seek to be aware of this human, natural character of holy Church. The contemporary field of theological and religious literature is full of material oriented in this direction, as note in the recent *New York Times Book Review* summary of the same.[13]

In our concern here to "let polity serve" we may note several points. Any attempt to impose a single, fixed form on

---

[12]Gustafson, *Treasure*.

[13]*The New York Times Book Review, Religious Book Supplement*, March 16, 1969, section 7, 25-48.

the life of the Church is going to lead it astray. There must be both dependence upon God's moving-part in the process, and clear awareness of our human nature in the process. Those structures and forms which do exist, as part of the process of creative advance, contradictory and/or incompatible though they sometimes may seem, must not just merge or constrict themselves in some ways to fit together, but must rather seek ways of working and planning together, developing common goals, coordinating program, learning together from the rest of society about the process all are involved in (for God is surely "out there" that the Church must identify him and his actions), and growing in oneness of purpose. In these terms singleness of structure and form need never develop, but only complementary and supplementary structures able to adapt to needs and circumstances as they become aware of same. One kind of illustration of this is the current concern in most areas of public life for community control. This provides the flexibility, the chance for creativity, and the adaptability to what really "is" in the current part of the process of life.

But unlike the community control issue, where spacial relationships are at a premium, church structures can be both complementary and supplementary, including many working together in the same territory, on the same "turf."

There is obviously much more we could explore in regard to

church order, many more new ideas, many more cautions, and a a lot of basic principles. But the concern here, in this chapter, is to make a statement about a new attitude and a new freedom needed. The whole idea of primary concern for national, regional, and local church groupings to sit down and carefully plan together, with an understanding of what's really happening "out there," is one definite aspect of that statement. But, *a new attitude which will make that really possible* is the more important aspect. That new attitude must include both a committment to the discipline of planning together, and to forgetting about always trying to "merge" everybody into new structures. This then, becomes a kind of *new committment to our present denominational structure*, or some approximation thereof.

What is here being suggested then is a committment to a loose multiple structure, based upon a committment to new ethical norms and standards and an awareness of the process relationship with God (and of course, the resultant Mission outlook). With this in mind everything can begin to fall in place, worship, programming, and all the forms of "identification and demonstration of the Kingdom." Some of this is already underway. But proper development and ordering of the many specifics cannot adequately take place until there first develops the necessary committments.

Chapter 8: Synopsis and Concluding Summary.

We have seen a picture of God involved with his universe in flux, in a dynamic relationship, as the two move conversely to each other in respect to their process. Of course, we must be clear about the fact that God *is not the process solely and per se*. God is involved in the process as he transcends his apartness from the world. He is both "something other" than the world and the process and a real, integral part of our existence, the process, as our companion. Certain clarification is necessary at this point, re-emphasizing key matters, and then those items need to be related specifically to the identificatory and demonstrative features of what has been said.

A. CLARIFICATIONS

Our key principle is that of *creativity*. God, as something "wholly other" is reliable and consistently to be characterized by his love. Such love, Christian love, is expressed as a concept of creative advance into novelty, toward fulfillment of the good that God envisions, in a relationship of unity, harmony, and constant dynamic advance. We are greatly limited in what we can say about God apart from this existence and outside of our process. For the purposes of this paper, and as something of real significance to the process of which we are part, it would be both fruitless and unnecessary.

As a result, in the process we have (as our base with which to work) an awareness of *God as man's companion, passing into our world according to the gradation of relevance to the various concrescent occasions.* This concept or awareness is important to the majority of Christians and must be expressed in real and practical ways in terms of their experience. It is true that there is a certain abstractness to the process view of God, but it has its foundations in given situations. In the past, and particularly throughout the Bible, there has been a considerable emphasis given to "anthropomorphizing" God. There is, of course, a wide range of imagery and concepts expressed in the Scriptures which we have not attempted to consider in detail but which relate to the particular experiences and the peculiar circumstances of God's People throughout time. There is little doubt that we could learn much from a closer scrutiny of the Biblical view of God, but that is not our particular concern here. Here the concern is for a contemporary view of God, in our part and form and stage of the process. We (generically for contemporary mankind) may run the risk of seeing God only as the situational, the cultural, the experiential, it is true. But this is a major part of the task of the Church in identification and demonstration, as we shall see.

This paper has sought to lay the foundation, set the tone, and define the process such that all aspects of mankind's life

(particularly the Christian's) can be regulated by a plan, progressivelike and processlike, according to the specifics of given situations and societies, according to specific coordinates.

But that raises an important question, as to whether it is possible to have such a thing for the church at large. Is it not that such a plan is in itself a contradiction of the dynamic ongoing process? Here is where we must see clearly that the idea of a "Master Plan" (as it has been used in this paper) is a committment to basic policy and to a process, and *not rigid adherence to a specific model*. This is a point where many people tend to misunderstand, positing the value of planning as limited to specific, local situations (such as a congregation). And this tendancy is the primary reason that this paper has not sought to illustrate the process more in terms of a specific congregation (as valid as the planning process is for just such a situation).

In the past such policy has existed (although not always 100% consistent) in terms of the *immutable* concept of God, and with an idea of rigid adherence to Law and Grace and the whole interpretation of *Mark 16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."* Today we normally refer to those who take this in the extreme, who are given to the more rigid expressions of this "policy,"

as "fundamentalists." But the policy still adheres, keeping the Christian religion basically apart from society, except as it seeks to either (or both) promote the *status quo*, or deny the process.

This same kind of thing shows up with such concepts as "Jesus Christ, the same yesterday, today and tomorrow." Where the static and the immutable show up, such as in frequent allusions to this quote, clear distinction is not being made between God in his "wholly other" being and God as he transcends all that to become our companion. Obviously Jesus, as the Scriptures attest, grew up. He was not identical as a baby with the real and physical creature who suffered and died upon the Cross. And yet he was the same. But the process must be taken into consideration. As the pre-existent *Logos* continuing on into the future we can affirm his consistency and reliability (in terms of love, etc.), but we must not be mis-guided to forgetting that he became our partner, a part of the process. And that makes a sizeable difference in our whole outlook and expression of "religion."

Policy can, and must, be more specific in more specific situations. For establishment of policy and delineation of goals, coupled with an orderly and disciplined process of putting such into effect in real situations, is what has real importance and impact. While there are varieties of so-called

"planning processes" (and most of the variations are basically sound), the understanding of planning expressed here is that of the contemporary professional city planners. This is well expressed in the little booklet by Norton (as noted previously and reproduced in the appendix of this paper), *The Planning Process* relating planning to the specific congregational or other jurisdictional unit (e.g., diocese, etc.).

The Church, it is true, must dimension her relationships by the contexts in which she finds herself, *but she must do so with transcendant consciousness of the whole of the organism, the colony of the Kingdom that God has established in Jesus Christ, clarifying in specific terms each area of concern about the whole juxtaposition and relationship.*

Included in the concept of planning is an awareness of a comprehensive range of factors (e.g., physical planning for housing must also take into account a whole range of social factors and effects, etc.) and an adaptability in specific instances. The unity of the Church can be well expressed in the "churches" with their diversity if they are committed to a common process and a common policy (even though it may be common only in the more general terms), to live and work and grow independently.

B. THE SPECIFICS OF IDENTIFICATION AND DEMONSTRATION

Worship is a unique factor in which the living stream

character of life and of the Church can be expressed while at the same time preparing men to work at making the whole relationship in process visible. Worship is the conveyor of content, and, as such, the protector of man's theology as well as his motivator. As noted, worship must retain basic structure to maintain continuity. Worship can be a useful illustration of planning. Policy is set at several levels (basic structure by "the church at large", adaptability and relevance by the specific group worshipping, etc.), in-puts are made by everyone involved, evaluation is made on the basis of varied reactions, and it takes place with additional imputs and feedback, under constant revision within the policies laid out. It may appear radically different from one worshipping community to another, and yet it will be basically the same, insofar as structure, theological principles, and process are concerned.

Church order is to serve the function and place of the Church in the process. In other words, it must not impose a false construct on God's People, but rather should provide the framework for coordinating the various insights, functions, and facets involved in planning to do various things together. Agreement on the specifics of the particular planning process formulations to be used in necessary by the denominations, jurisdictional units, or church groups involved is necessary, but is relatively easier than agreement on doctrinal matters.

An example of a model of this type, with church groups planning together, is that of the *Consultation of Church Union*, drawing together and coordinating several major denominations in the U.S.A. today. But, there is a more progressive understanding among those involved in that effort today than there probably can be once a finalized unified structure becomes a reality. Perhaps the present phase of the process should be maintained without finalization over a long extended period. The major change that this whole concept makes upon Church Order is more in terms of attitude than of substantive structure. That is to say, acceptance of the diverse, multiple structural situation that we currently have (coordinaing it and making it work),

We have thought about the job that the Church is given in Mission: both in identification of God and the signs of his working, his creative advances into novelty and fulfillment in his world, and in demonstrating in the colony, by way of the cell group life, the radical changes to which the fulfillment leads. This is the point where the local cell group must set itself to the task (perhaps best with a representative group as a planning committee) to beginning to go through the discipline and process on a continuing basis. The chart back on page 72 illustrates this set up. Then there can be a distinct effort to identify God's workings, to identify

needs and concerns, and then to propose a full range of efforts and programming to solve the problem or need or to speak to the concern.

In similar fashion, ethics and the whole decision-making process takes on a new look, because this has to do with the heart of the matter in terms of "action" in the process. The working of the love of God is seen and identified and acted upon in the given situation. Now the love of God, and his love expressed through people, becomes the dominant factor in determination of every specific decision. Now, with the new understanding of love (as creative advance into novelty and fulfillment), every decision (no matter how dis-related it may seem) has an imminent purpose.

All of these factors of the Church change in light of process theology, both because of new purpose and role given them, and because of their re-orientation toward the world and what is happening in it. The practice of ministry will, as a result, take on a new outlook since it will be to lead and direct the new concern for mission. This new concern for mission loses its concern for being patronizing. It now becomes identification and demonstration, i.e., discovering God's workings in the world and relating to them, and living out in the sharing process the creative concern of love as demonstration. This calls for all kinds of involvements, sharing and

helping people rejoice in life, participation and self-sacrifice to seek justice for people, exercise of whatever power is available to us for the creative accomplishment of the Kingdom.

The essential point is that with the planning process the Church at every level can more directly identify the tasks which it must pursue in the process of living and give priority to pursuing those tasks. Coupled with the commissioning feast, with responsible and purposive ordering of our decision-making, and a committment to good stewardship of not only what we have but where we are, the planning process can enable the most meaningful and effective expression of God's saving and loving purposes.

Many of the "things" referred to are already happening in society. Many Christians (and others) are moving in the right directions. True enough, it all seems chaotic, but there is the primary need for ordering it all. This the process program makes proposal to do.

None of this calls for any radical changes from what has long been inherent in the Church's message, but only a new committment to where we are now in the process with God. Perhaps much of this is expressed by a statement seen on a wall poster recently: "To celebrate is to explain who we are and to say YES!"

BIBLIOGRAPHY

Books

A Community Looking Forward. Future Development Committee, Transfiguration Lutheran Church, 74 West 126th Street: New York, 1966.

Adam, Karl. *The Spirit of Catholicism.* Doubleday, Image Books: Garden City, New York, 1954.

An Order of Worship. Forward Movement Publications, for the Executive Committee of the Consultation on Church Union: Cincinnati, 1969.

Arndt, Elmer J. F. *The Font and The Table.* Ecumenical Studies in Worship No. 16. Lutterworth: London, 1967.

Asension, Felix. S.J. *Yahweh y su Pueblo.* "Analecta Gregoriana," LVIII, Series Facultatio Theologicae, Sectio A(n.8). Romae: Apud Aedes Universitatis Gregorianae, 1953.

Aulen, Gustav. *The Fatih of the Christian Church.* Translation by E. H. Wahlstrom and G. E. Arden. Muhlenberg: Philadelphia, 1948.

Barth, Karl. *Church Dogmatics.* Edinburgh: T. & T. Clark, 1961.

Barth, Karl. *Dogmatics in Outline.* Translation by G. T. Thompson. Harper and Row: New York, 1959.

Blau, Peter. *Bureaucracy in Modern Society.* Random House: New York, 1956.

Bonhoeffer, Dietrich. *Ethics.* Translation by N. H. Smith. Edited by E. Bethge. MacMillan: New York, 1955.

Brilioth, Yngve. *Eucharistic Faith and Practice.* S. P. C. K.: London, 1956.

CAP, A Demonstration in Neighborhood Self Help. Community Service Society of New York, 1967.

de Chardin, Pierre Teilhard. *The Divine Milieu, An Essay on the Interior Life.* Harper and Row: New York, Evanston, and London, 1960.

de Chardin, Pierre Teilhard. *The Phenomenon of Man.* Translation by Bernard Wall. Introduction by Julian Huxley. Harper and Row: New York, Evanston, and London, 1959.

Cullmann, Oscar. *Christ and Time.* Translation by Floyd V. Filson. S.C.M. Press: London, 1962.

Cullmann, Oscar. *Early Christian Worship.* "Studies in Biblical Theology" No. 10. S.C.M. Press: London, 1953.

Dabielou, Jean. S.J. *The Bible and the Liturgy.* University of Notre Dame Press: Notre Dame, Indiana, 1956.

Dix, Dom Gregory. *The Shape of the Liturgy.* Dacre Press: Westminster, 1945.

Eichrodt, Walther. *Theologie des Alten Testaments.* I, *Gott und Volk.* II, *Gott und Welt.* III, *Gott und Mensch.* Ehrenfried Klotz Verlag: Stuttgart, 1957, 1961.

Eissfeldt, Otto. *Einleitung in Das Alte Testament.* 2. völlig neubearbeitete Auflage. Verlag J. C. B. Mohr: Tübingen, 1956.

Fuchs, Ernst. *Studies of the Historical Jesus.* "Studies in Biblical Theology" No. 42. S. C. M. Press, 1964.

Fletcher, Joseph. *Moral Responsibility, Situation Ethics At Work.* Westminster Press: Philadelphia, 1967.

Fletcher, Joseph. *Situation Ethics, The New Morality.* Westminster Press, 1966, Philadelphia.

Gilkey, Langdom. *Maker of Heaven and Earth.* Doubleday and Co.: Garden City, New York, 1959.

Greenwood, Elma. *How Churches Fight Poverty.* Friendship Press: New York, 1967.

Greer, Scott. *The Emerging City.* The Free Press: New York, 1962.

Gustafson, James. *Treasure in Earthen Vessels.* Abingdon: New York, 1968.

Haar, Charles M. *Land Use Planning.* Little, Brown and Co.: Boston and Toronto, 1959.

Halvorson, L. W. *The Church In A Diverse Society.* Augsburg: Minneapolis, 1964.

Harrington, Michael. *The Other America.* Penguin Books: Baltimore, 1962.

Hartshorne, Charles. *The Divine Relativity.* Yale University Press, New Haven, 1948.

Hefner, Hugh H. *The Playboy Philosophy*. HMH Publishing Co.: Chicago, 1963, 1964, 1965, 1966, 1967.

Hefner, Philip. editor. *The Future of the American Church*. Fortress Press: Philadelphia, 1968.

Hoekendjik, J.C. *The Church Inside Out*. Westminster Press: Philadelphia, 1966.

Hoffer, Eric. *The Ordeal of Change*. Harper and Row: N.Y., 1963.

Hoover, Robert C, and Perry, Everett L. *Church and City Planning*. Survey Guide 2, Bureau of Research and Survey. N. C. C. C. U. S. A., 1955.

Hutchins, Robert Maynard. editor, and others. *Great Books of the Western World*, XIX, *The Summa Theologica of St. Thomas Aquinas*. Encyclopaedia Britannica: Chicago, London, and Toronto, 1952.

Huxley, Aldous. *The Doors of Perception and Heaven and Hell*. Harper Colophon Books: New York, 1963.

Huxley, Julian. *Essays of a Humanist*. Harper and Row: New York and Evanston, 1964.

Kerner, Otto, and others. *Report of the National Advisory Commission on Civil Disorders*. Bantam Books: New York, 1968.

Kilmartin, Edward J. S.J. *The Eucharist in the Primitive Church*. Prentice-Hall: Englewood Cliffs, N.J., 1964.

Kloetzli, Walter, and Hillman, Arthur. *Urban Church Planning*. Muhlenberg Press: Philadelphia, 1958.

Krikorian, Yervant. *Naturalism and the Human Spirit*. Columbia University Press: New York, 1944.

Küng, Hans. *Structures of the Church*. Thomas Nelson and Sons: New York, 1964.

Lilley, Robert D., and others. *Governor's Commission on Civil Disorders*. Newark Sunday News, 1968.

Lynch, Kevin. *The Image of The City*. M.I.T. Press: Cambridge, Mass.; 1960.

Martineau, James. *Types of Ethical Theory*. Claredon Press: Oxford, 1898.

McLelland, Joseph C., and others. *Ethics and Ethos, Summaries and Comment*. World Alliance of Reformed Churches: N.Y., 1966.

McLuhan, Marshall. *The Medium is the Massage*. Bantam Books: New York, London, Toronto, 1967.

McLuhan, Marshall. *Understanding Media: The Extensions of Man*. McGraw-Hill: New York, 1965.

McGiffert, Arthur Cushman. *A History of Christian Thought*, I, *Early and Eastern*, II, *The West From Tertullian to Erasmus*. Chas. Scribner's Sons: New York and London, 1932, 1933.

Mueller, J. T. *Christian Dogmatics*. Concordia Publishing House: St. Louis, 1924.

Myrdal, Gunnar. *Beyond the Welfare State*. Yale University Press: New Haven, 1960.

Netzer, Dick, Kaminsky, Ralph, and Strauss, Katherine W. *Public Services in Older Cities*. Regional Plan Association: New York, May 1968.

Norton, Perry L. *The Planning Process*. Executive Council of the Episcopal Church: New York, no date.

Nygren, Anders. *Agape and Eros*. Translation by Philip S. Watson. S. P. C. K.; London, 1953.

von Oppen, Dietrich. *Das Personale Zeitalter: Formen und Grundlagen gesellschaftlichen Lebens im 20. Jahrhundert*. Verlagsgemeinschaft Burckhardthaus und Kreuz-Verlag: Sutttgart, 1960.

Pelikan, Jaroslav. *The Riddle of Roman Catholocism*. Abingdon Press: New York and Nashville, 1959.

Pike, James A. *You and The New Morality*. Harper and Row: New York, 1967.

von Rad, Gerhard. *Theologie Des Alten Testaments*. I, *Die Theologie der geschichtlichen Ueberlieferungen Israels*, II, *Die Theologie der prophetishen Ueberlieferungen Israels*. Chr. Kaiser Verlag: München, 1958.

Ramsey, Paul. *Basic Christian Ethics*. Charles Scribner's Sons: New York, 1950.

Ramsey, Paul. *Deeds and Rules in Christian Ethics*. Oliver and Boyd: Edinburgh, 1965.

Riesman, David, with Glazer, Nathan, and Denney, Reuel. *The Lonely Crowd, A Study of the Changing American Character.* Doubleday and Co.: Garden City, New York, 1953.

Robinson, James M. *A New Quest of the Historical Jesus.* "Studies in Biblical Theology" No. 25. S. C. M. Press: London, 1959.

Robinson, John A. T. *Christian Morals Today.* Westminster Press: Philadelphia, 1964.

Rowley, H.H. *The Faith of Israel, Aspects of Old Testament Thought.* Westminster Press: Philadelphia, 1956.

Seeberg, Reinhold. *Textbook of the History of Doctrines.* Translation by Charles E. Hay. Baker Book House: Grand Rapids, Mich., 1952.

Smith, T. R. editor. *Poetica Erotica.* Personal Books: New York, 1921.

Stamm, Johann Jakob. *The Ten Commandments in Recent Research.* "Studies in Biblical Theology" No. 2, 2nd series. Translation by Maurice Edward Andrew. S. C. M. Press Ltd.: Mondon, 1967.

Starr, Roger. *The Living End.* Goward-McCann: New York, 1966.

Theobald, Robert, and others. *Crisis in America: Hope Through Action.* Friendship Press: New York, 1968.

Theobald, Robert. *Free Men and Free Markets.* Anchor Books: Garden City, New York, 1965.

Thorne, Charles. *Bronx Lutheran Study.* 3 Volumes. Dept. of Church Planning and Research, Protestant Council: New York, April 1968.

The Unity of the Church. Augustana Press: Rock Island, Ill., 1957.

Unwin, J. D. *Hopousia or The Sexual and Economic Foundations of a New Society.* Oskar Piest: New York, 1940.

Vahanian, Gabriel. *The Death of God: The Culture of our Post-Christian Era.* George Braziller: New York, 1961.

Van Dusen, Henry P. "God," *Handbook of Christian Theology.* Meridian Books: New York, 1958.

Verghese, Paul. *The Joy of Freedom: Eastern Worship and Modern Man.* Ecumenical Studies in Worship, No. 17. Lutterworth Press: London, 1967.

Vriesen, Th.C. *An Outline of Old Testament Theology.* Translated by S. Neuijen. Basil Blackwell: Oxford, 1958.

Webber, George W. *God's Colony in Man's World.* Abingdon: New York, 1960.

Whitehead, Alfred North. *Process and Reality.* Harper Torchbooks: New York, 1960.

Whitehead, Alfred North. *Religion in the Making.* MacMillan Co.: New York, 1926.

Williams, Daniel Day. *The Spirit and the Forms of Love.* Harper and Row: New York and Evanston, 1968.

Winward, S. F. *The Reformation of Our Worship.* John Knox Press: Richmond, Va., 1965.

Wright, G. Ernest. *God Who Acts, Biblical Theology as Recital.* "Studies in Biblical Theology" No. 8. S. C. M. Press: London, 1952.

Magazines, Periodicals, and Journals

Dialog, A Journal of Theology. James H. Burtness, editor. Minneapolis, Minn.

Event, Issue and Viewpoints for Laymen. James Solheim, editor. The American Lutheran Church Men: Minneapolis, Minn.

Fortune magazine. January, 1968.

Journal of the American Institute of Planning.

Journal of Housing.

The Lutheran Standard.

Newsweek.

New York magazine.

New York Times magazine and Book Review.

Pratt Planning Papers. Pratt Institute, Brooklyn.

Planning, 1967. American Society of Planning Occicials, Chicago.

Regional Plan Association News. New York, 1968-9.

Renewal magazine.

Una Sancta. a quarterly edited in the interest of the Church's renewal in liturgy, unity, and social responsibility. R. J. Neuhaus, editor. Brooklyn, N.Y.

THE APPENDICES FOLLOW ON THE NEXT SEVERAL PAGES.

I, AN ARTICLE REPRODUCED ON THE EFFORT IN WASHINGTON, D.C. THE COMMUNITY OF CHRIST, REFERRED TO IN CHAPTER 7.

II, AN ARTICLE FROM EVENT INCLUDED FOR ITS FINE SUMMARY SIGNIFICANCE OF MCLUHANISM AS IT RELATED TO CHAPTER 1.

III, REPRODUCTION OF A BOOKLET BY PERRY NORTON, PROVIDING GOOD, SOUND BACKGROUND INFORMATION ON THE PLANNING PROCESS.

THESE ITEMS WERE INCLUDED BECAUSE OF THEIR LIMITED ACCESSIBILITY AND THEIR IMPORTANCE IN TERMS OF THE PAPER.

A House for 10

by ROLF E. AASENG

"It's a minor miracle!"

Ruth Schumm didn't hide her enthusiasm as she greeted members of the Community of Christ who were gathered in the basement of an apartment building in Washington, D.C., for a Saturday evening fellowship meal.

Really, she declared, the miracle was more than "minor": she had finally located a house for sale that would be suitable for a family with 10 children.

Finding good homes and helping families to buy them and get settled in them has become a full-time job for Miss Schumm. Formerly a secretary for high government officials, she is now the unsalaried president of Home Buyers, Inc. This is the way she has chosen to carry out her Christian commitment as a member of the Community of Christ.

The purpose of Home Buyers is to help low income families with inadequate housing to own their own homes. The organization buys a house that seems suitable for a family on its waiting list, then rents the house to them, usually for no more than they were paying for poor housing before. After some years, when payments have covered the amount of the down payment and other costs assumed by Home Buyers, title can be transferred to the family.

While the family is renting the house, volunteers from Home Buyers are ready to assist, as desired, with advice on how to establish credit, how to maintain a property, good budgeting, and other problems of home ownership. When Miss Schumm called one family to see if a furnace was working properly, she was told, "Nobody ever asked us before if we were warm enough."

Leadership for Home Buyers has come from the Community of Christ, but many others are involved as well. The original incorporators were a task force on housing called together by Lutheran Social Services. Operating funds, often loaned to Home Buyers at 5% interest, come from many individuals and groups. Recently teenagers from suburban congregations helped clean up a house that needed extensive repairs before being lived in.

Prospective buyers come from all parts of Washington. They are recommended by congregations and other agencies as persons who would especially benefit from home ownership. Far from letting the houses deteriorate, the new home owners—there have been

"Speaking the truth in love"

The Lutheran Standard®

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis, Minn., 55415. Manufactured in the U.S.A.

June 25, 1968 *Volume 8 Number 13*

Cover picture: Franklin Clark Fry (1900-1968)

Children

six so far—have been diligent in upkeep. One owner said, "Now I have something to work for." Another family stayed in the basement for some time so as not to mar the newly refinished upstairs.

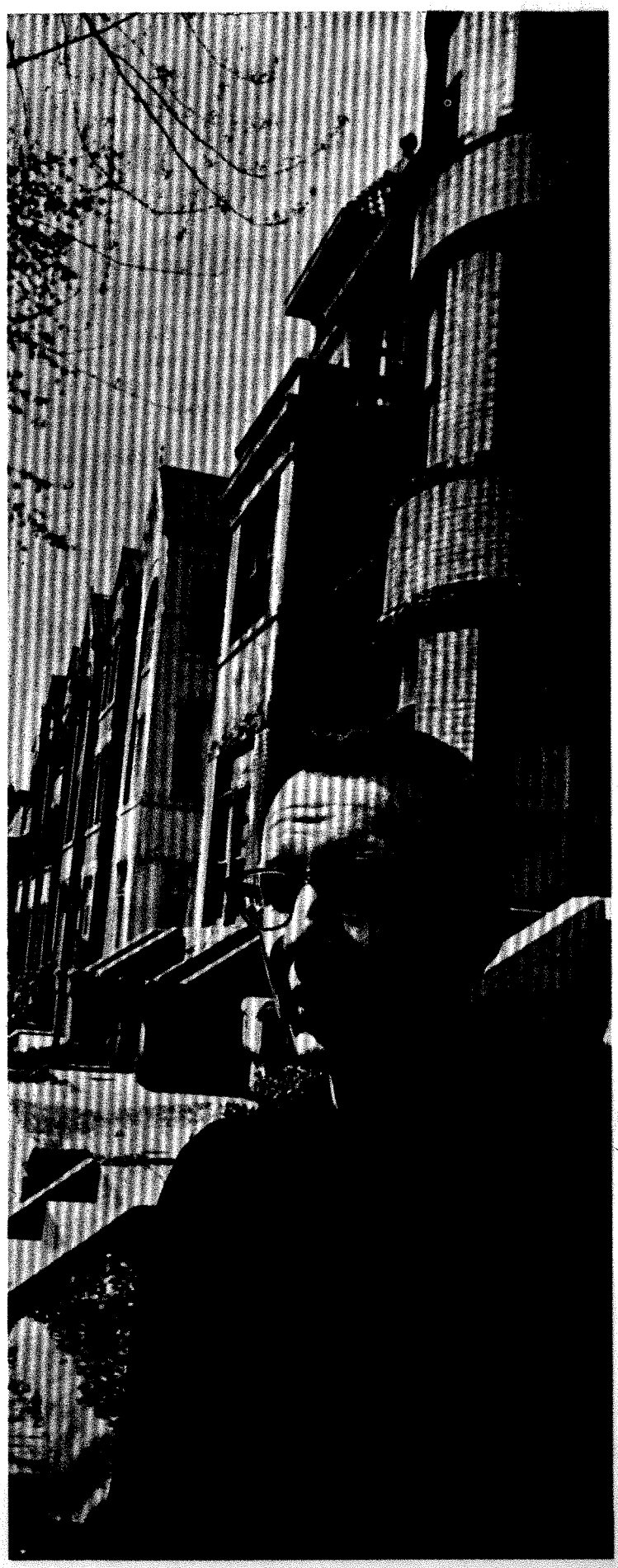
Most of these families never dreamed they could ever buy their own home. One family, with five children, lived in two rooms; the mother had been hospitalized for rat bites. Another family sometimes spent up to $100 a month for heat because the building was so poor. Miss Schumm speaks with appreciation of being able to help in a way that will change a whole life. One mother referring to encounters with landlords who don't approve of large families, said, "You'll never know how it'll feel not to have to lie when someone says, 'Are all these your children?' "

Home Buyers illustrates the nature and purpose of the Community of Christ. Aside from worship and education, the Community of Christ as such sponsors few activities. Rather it encourages its members to take an active part in existing organizations or to initiate new projects to serve the community. Home Buyers itself is an outgrowth of another such project. Lincoln Civic Referral was organized some time ago, using Community facilities, to provide information regarding welfare and civic services and to help families in need to make the right contacts. It soon became clear that inadequate housing was one of the most pressing problems, and the organization of Home Buyers eventually followed.

The Community's first area of ministry was with neighborhood children by means of a club for model airplane builders. Later it publicized Operation Headstart, which led to the formation of a mother's club which still meets. For the fourth season the Community of Christ is sponsoring, with other churches of the area, an eight-week summer program for children. It has begun a program in which about 40 tutors, from all over the metropolitan area, meet regularly with children in need of special educational help on a one-to-one basis.

Another project, known as For Love of Children, is an attempt to find homes for children now living in an orphanage, or to rehabilitate the families they come from. Community members have also been involved in the Poor People's March, and in a Presbyterian sponsored coffee house.

Some members of the Community have begun the Sign of Jonah, a neighborhood book store. It makes



Pastor Schramm stands in front of his house on 21st St. N.W., Washington. The block is typical of those in the Community of Christ neighborhood. Bruce Roberts photo

available Christian art and literature, and encourages local artists by providing them an outlet. No less important, it provides a place where people from the area can come and talk and get acquainted.

This is how the Community of Christ grows, by personal contacts in everyday situations. "The first form of witness is by your presence," says Pastor John Schramm. Worship services are not advertised; they are regarded primarily as gatherings of those who are committed in order to celebrate, rather than as occasions for evangelization. A passerby would have difficulty even identifying the basement room where services are held. There is no door-to-door visitation; no canvass of the area.

The Community of Christ began about three years ago with four members: Pastor and Mrs. Schramm and Mr. and Mrs. Robert Keating, who moved into the area in order to become a part of this ministry. Instead of trying to recruit the fifth and sixth members, they attempted to serve the community. This is still the approach; members are told to become a part of the neighborhood. People become interested when they discover you're not there to change their lives but to share yours, says Pastor Schramm.

The Community of Christ tries to evade the trap that many congregations fall into, he goes on. Most congregations in order to train their members to minister, find it necessary to build facilities. But too often paying for the facilities takes the major part of their effort for many years.

The Community has no building. "You don't have to have a building to be the church," Pastor Schramm observes. This eliminates expenditures of several hundred thousand dollars, doesn't tie the activity down to only one corner of the neighborhood, enables the group to get down more quickly to their real ministry, and brings people for more valid reasons—not because they see a church building but because they meet someone from the church.

Pastor Schramm makes no claim that the program of the Community should be tried in every congregation. We can't package a program, he says; it has to fit the neighborhood, and "you don't have our neighborhood elsewhere." He also dislikes to call it an experimental or pilot project; it's not to be perfected so it can be done somewhere else, he points out; it is being done here now.

However, he also says that the church must recognize the necessity of serving the kind of neighborhood in which the Community of Christ is located. It is a mixed area. Within a few blocks are people on welfare and others paying $700 a month for apartments; the parish borders George Washington University and includes a variety of businesses; there are embassies and art galleries, as well as hippies; several races are represented. Only about 5% of the people have a relationship to the church. The majority are young adults living in apartments and rooming houses.

Persons become a part of the Community of Christ by signing one or more "disciplines." These are a series of promises by which individuals may indicate how they want to express their faith. They include

LEFT: The "shared word" is given by Pat Patterson at a Sunday morning service. Members regularly participate in services. L.S. Photo

BELOW: Ruth Schumm spends a lot of time at her telephone, tracing leads on possible housing for families in need. L.S. Photo

At each service, every person present gives and receives a blessing, by name, with the words, "The peace of God is yours this day." Bruce Roberts Photo

such items as regular prayer, worship, and study, financial support, acceptance of all people, and work on community projects. There is also room for a personal statement of commitment. These range from being available for baby sitting to educating people about the war, to being less critical.

The promises are for six months, then they are renewed as each individual wants. Occasionally statements are added or changed.

The Community of Christ is a member congregation of the ALC's Eastern District and is subsidized by the Division of American Missions. It also includes members of other denominations. The group has become too large to meet at one time in the basement room. So two services are held on Sunday mornings, with church school classes in between. Another service is held in a home on Friday evening, with a potluck meal following.

Communion is celebrated at each service, and the members take part in various ways: Scripture reading, short talks, discussion of the sermon. The members have prepared their liturgical forms to express their common life in keeping with the circumstances. The *Service Book and Hymnal* may be used, or hymns may be folk tunes sung to guitar accompaniment.

Fellowship is an important element of the Community. This has become more difficult to maintain as the group grows in size, so there seems to be a trend toward smaller groupings, according to location or interest, within the larger Community. The Community of Christ numbers some over 40 members now. The number is not impressive, compared to many congregations. But their concern is not in terms of growth or financial records, but rather in giving a faithful response to human need. Pastor Schramm agrees with the Rev. Gordon Cosby of the Church of the Saviour in Washington, who says about 70 members is all one pastor can serve when he seriously tries to enable them to minister to today's world.

This approach doesn't claim to have all the answers. But it does seem to reach some people who are ready to wash their hands of the church. "I'm trying it once more," said one visitor to the group; "this is my final fling at Christianity." Those who have joined use such terms as reality, openness, joy when telling why they are members.

Perhaps they come for many reasons, as in any congregation. But in the Community of Christ the church is present to minister to an often neglected segment of the population, and to enable them to serve their fellowmen. ◆◆◆

Contents

event

Issues and Viewpoints for Laymen

Volume 9
Number 3

Published monthly by the American Lutheran Church Men, 422 S. Fifth St., Minneapolis, Minn. 55415, and printed by Augsburg Publishing House. Subscription rates: $2.00 per year. Address subscriptions to Event, 426 S. Fifth St., Minneapolis, Minn. 55415. Second class postage paid at Minneapolis, Minn.

in the event

Notes from the Editor

Of all the explosions of change man has been experiencing in these last few decades perhaps none is so dramatic and potentially confusing as the explosive developments in our use of the mass media.

No longer must we wait weeks or even months for news from another part of the world. Communications satellites and television have made us participants in these events, whether student riots in Paris or the Olympic games. No longer do we depend on the mail for news from family members or business associates. Now we dial direct on the telephone. Motion pictures transport us instantly into realms of fantasy and imagination. Our electronic age has created a whole new environment, as media prophet Marshall McLuhan points out—we are a "global village."

The Christian message was at first an oral one, the story being passed on by word of mouth. The witness was then translated into the written word, resulting in the formation of our New Testament. The influence of electronic media, however, raises some interesting questions in the church's attempt to communicate this message in our time.

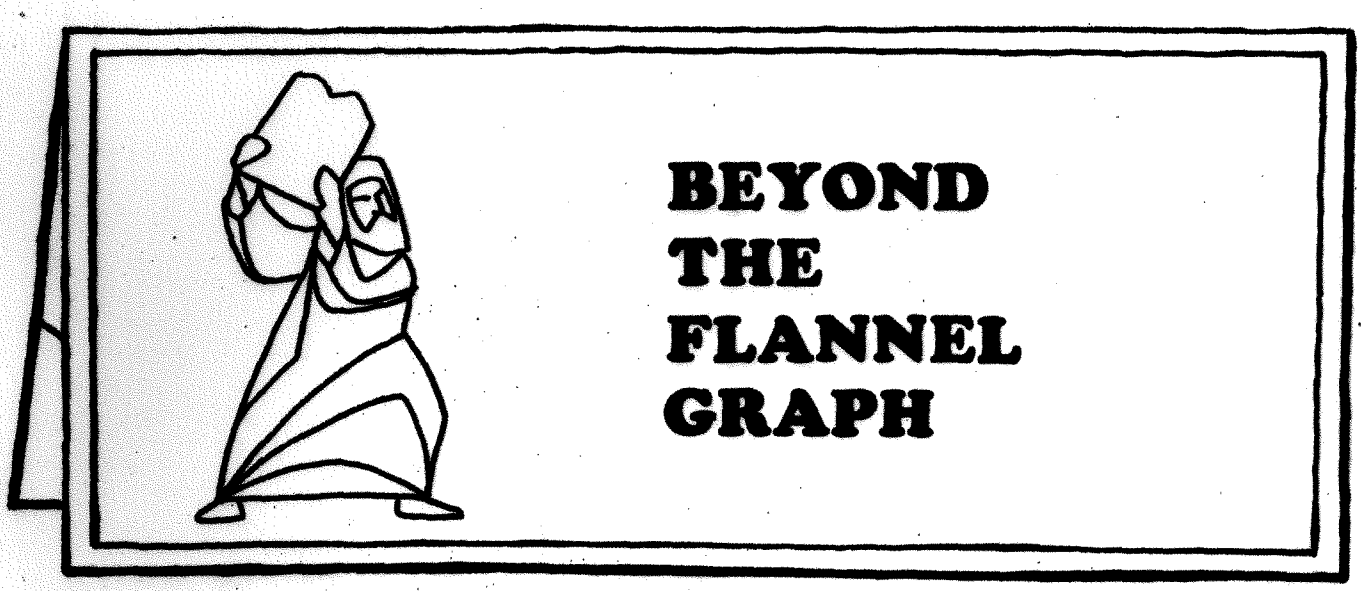
It doesn't take much observation to discover that we still depend almost exclusively on the written word in relating the message of God's love. The church has made very little imaginative use of film and television. Compared with what the media professionals are doing, the wasteland of Sunday morning religious television and the hopelessly "preachy" films the church puts out are almost worse than nothing at all. Of all the institutions in society who are in the business of trying to influence people perhaps no one shows less creative use of the media than the Christian Church.

For example, our children take movies and television for granted and are significantly if not dangerously influenced by what they see and hear. They get their heroes from the secular media, they memorize television commercials before they know their alphabet, they spend almost as much time with the media as they do in school. Doesn't this raise some highly relevant questions about how we teach them the Christian message?

The church has a great deal to learn from its environment, if it can ever forget its antagonism to everything regarded as "secular." This seems especially true in the field of communication. If we persist in our use of non-involvement forms for getting our message across we may find that by the year 2000 no one will understand what it is we are trying to say—we will have lost the younger generation forever to the magic screen world of adventure and fantasy and imagination. It would be almost ironic, wouldn't it, if the most important and dramatic "happening" in the history of mankind gathered dust on the library shelf of a deserted 19th century church building, while less important gospels vied for the hearts and minds of man?

JES

Art on cover and pages 14, 18-19, 28 by Corita Kent



Mass Media and the Christian Message

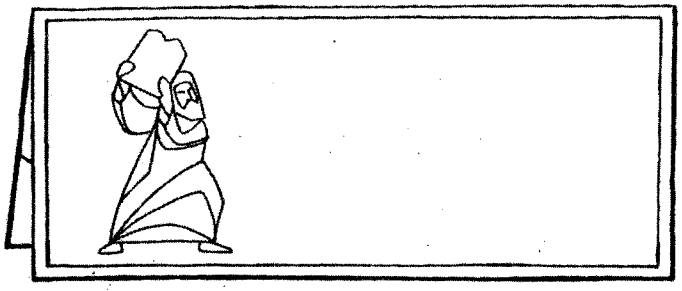
Bruce E. Gronbeck

The twentieth century has seen many revolutions—in medicine, in aerodynamics, in urban affairs, in colonial policy, in nuclear physics, in ecumenicalism, in ideological dispute—but undoubtedly among the great revolutions must be placed the *electronic revolution*. That bugaboo of the suburban parent, "New Math," in combination with the transistor and the photoelectric cell, has thrust this civilization into the Computer Age. Amazingly enormous portions of your life lay punched up on computer tapes capable of printing you out in micro-seconds if necessary. Post World War II America has spent its time storing more and more information in less and less space. Data processing makes knowing an instantaneous process.

Indeed, *instantaneousness* may well be the touchstone of this society. "Instantly" has been attached to mashed potatoes, mixed drinks, sporting event replays, debit-and-credit records, global annihilation, race riot reporting, hotel reservations, spot remover, hallucinatory drugs, and the arts. One firm is even advertising "instant life" —a handful of "miracle" crystals which will burst into hundreds of sea creatures before your very eyes. Instantaneousness, five-minute "in-depth" feature stories, the whole ball of wax at once—the Computer Age has put knowledge just around the next magnetic tape.

The results of this electronic revolution are varied, but among the most important is the fact that we now live in a society dominated by a *multi-media approach to communication*. As technology has increased the number and kind of products on the market and has provided higher wages for more consumers, the marketer has used every means possible to reach into your billfold. Radio and television advertising has taken on new "hard-sell" and "soft-sell" formats; billboards threaten you on every highway; neon lights flash "The Lowest Prices in Town"; junk mail triples your postman's daily burden; flyers are slipped under your windshield wipers at the super market; bull horns offer you the best fruit in the county; small aircraft trail banners pushing the Shrine Circus; young boys bring broadsides announcing tomorrow's shirt sale; marquees assure you of a good seat; telethons ask you to contribute to your *alma mater;* short films demand that you vote against daylight savings time; bumper stickers devulge everything from personal philosophies to spectacular views of the Grand Canyon. Then the bills come. You begin to feel that life is a window envelope.

Electronic processing, instantaneousness, continuous communication—this is the America of 1969. And meanwhile, the Church "sells" its message to kids in Sunday school with a few beautiful pictures of Jesus talking to children, and oh yes, flannel graph Bible stories.



It is a matter of the greatest urgency that our educational institutions realize that we now have civil war among these environments created by media other than the printed word. The classroom is now in a vital struggle for survival with the immensely persuasive 'outside' world created by new informational media. Education must shift from instruction, from imposing of stencils, to discovery —to probing and exploration and to the recognition of the language of forms.

Marshall McLuhan and Quentin Fiore
The Medium Is the Massage

Nearly every major magazine in the country within the last three years has carried an article concerning the prophesies and propositions of Marshall McLuhan, Toronto Director of the Center for Culture and Technology. In prose that borders poetry on one side and nonsense on the other, in illustrations that survey everything from African tribesmen to discotheques and computers, McLuhan has offered to modern man an explanation of the Electronic Age. He has attempted to explain the Generation Gap, the move toward "involvement" in all human activity, the disorientation visible in contemporary life, and even such phenomena as the death of baseball through his analysis of mass- and more personalized media of communication.

He bases most of his ideas on at least four fundamental assumptions:

1. *Man takes in "information" through all of his senses.* Man learns through his eyes, his ears, his tactile sense, his nose. These senses allow the data-outside-your-brain to come into the central nervous system and become a part of your memory bank. The mind, in turn, puts such sense-data into some kind of configuration we call "an idea."

2. *These ideas are affected by the "ratio" or balance among the senses.* Man normally uses one or a combination of his senses when taking in information, and the specific "balance" among his senses determines how the "idea" takes shape in his mind. Thus, because primitive man used all of his senses, he saw his world all-at-once, in patterns, as a totality. As the alphabet and later print came into being, however, man began to order his information linearly—i.e. he recorded information one bit at a time, in a sequence. Ideas therefore became structured in terms of logic—for the eye. With the advent of the Electronic Age, the age of film and television and computers, man returned to a condition approaching primitivism (but on a global scale), wherein all of the senses are bombarded simultaneously with stimuli.

3. *Various media of communication "extend" man's senses.* Parallel to Assumption Two is another, wherein McLuhan suggests that the various media "extend" the physiological data receptors. Thus, the pen is an extension of touch; the telephone is an extension of the voice; film and television are extensions of the eyes; even clothing is an extension—of skin. (For example, the beads of a hippie, the collar of the minister, the uniform of a policeman, the new habit of a nun—each of these tells you something different about each person.) Each medium allows man to "express" himself to larger and larger audiences. But, says "the Oracle of the Pop Generation":

4. *The medium of information-exchange also essentially controls the knowledge gained in any exchange.* Because each medium of communication both selects from among the senses and extends man beyond his own physiology, a given medium will determine what kind and how much information is taken in by the mind. For example, during the Civil War, most Americans knew of Lincoln only by his words printed in newspapers; Lincoln was seen as a lofty thinker and a beautiful prose-writer. Warren Harding (and most successfully, FDR) could communicate through both the printed and the spoken word, for they had radio, which could send the nuances of voice to their publics. John F. Kennedy, in contrast, through the power of television could use his youthful vigor *in toto,* could strike both the eye and the ear as his audience read, heard, and saw him offer the New Frontier. Totality of impact, fullness of communication—these resulted. This is why McLuhan can utter that famous epigram, "The Medium is the Message." The medium controls both the *amount* and the *configuration* of information, of ideas, of knowledge itself.

"You see, Dad, Professor McLuhan says the environment that man creates becomes his medium for defining his role in it. The invention of type created linear, or sequential, thought, separating thought from action. Now, with TV and folk singing, thought and action are closer and social involvement is greater. We again live in a village. Get it?"

These four ideas perhaps form the core of McLuhanese. From them, he and his many admirers (John M. Culkin, Edmund Carpenter, H. J. Chaytor, along with the graphics man, Quentin Fiore, among others) spin out implications at will. Some of them relevant to our discussion are:

a. Some media are *"hot," some, "cool."* That is, when taking in information through some media (e.g. a photograph), the receiver simply sits back and enjoys, while when exposing himself to others (e.g. a cartoon), he must fill in visual spaces. Print is for McLuhan "hot," while television is "cool," as is the telephone and even human speech (where one fills in acoustical space). As McLuhan himself says in *Understanding Media* (p. 23):

> Hot media are, therefore, low in participation, and cool media are high in participation or completion by the audience. Naturally, therefore, a hot medium like radio has very different effects on the user from a cool medium like the telephone. . . . Any hot medium allows of less participation than a cool one, as a lecture makes for less participation than a seminar, and a book for less than dialogue.

If this is true, then a corollary follows:

b. *Because we live in an age dominated by "cool" media—the teach-in, television, group therapy, the telephone, "think tanks," teenage dances, see-through clothing, field trips, and flashing images in films—it follows that we are an involvement-participatory-oriented society.* That is particularly true of our youth, who have been raised with more television and less lectures than their parents. The era of "experimental" films and LSD is here. One notes that "experimental" films were made at the turn of the century, but went largely unnoticed; further, drugs have been around for years without hitting our children hard. Perhaps they have come to the fore now only because our younger population is *educated to demand* participatory films and the experience of psychic exploration. The story-line film of boy-meets-girl-have-problems-but-end-up-happy and Aristotelian logic of this-and-that-therefore-thus represent "linear culture"; people now seek to live a "mosaic" life of instantaneous totality.

c. *Finally, then, school room education must adapt itself to the young person's environment in order to save that child.* As McLuhan intimates in the quotation which opened this section, the child reads little when acquiring most of his education for life. His is the world of television, of trips to the zoo, of swimming lessons, of games that bang or need molding or ask him to run a plastic "computer"—a world of experiencing. Starting with the magic of cartoons and *Lassie,* he soon progresses to Walter Cronkite, youth-oriented specials by Jacques Cousteau or National Geographic, three or four "Charlie Brown" programs a year, and Bernstein's *Young People's Concerts.* Nearly smothered by "current events," the average nine-year-old probably knows more about the space program, emerging nations, leaders in national government, and turbine cars than his parents. Given this kind of background, if the school does not provide similar involvement for the student, he drops out.

Many grade- and high-schools are trying to adapt their programs to fit the child's educational experiences outside of the classroom. These schools are saturating the youth with specialized teachers (rather than the traditional schoolmarm), overhead projections of their lessons, paints and clay, closed-circuit television programs about his musical heritage and life in Equatorial Africa, write-your-own-book exercises, stereophonic music, field trips, telephone calls to Santa. In some special cases, grade school children are even making 8mm movies! Again, in the words of McLuhan *(Explorations in Communication),* "Today we're just beginning to realize that the new media aren't just mechanical gimmicks for creating worlds of illusion, but new languages with new and unique powers of expression." Socrates' "Know thyself" has been turned into a "Know thyself and thy neighbor and thy surroundings and thy hidden creative impulses."

All of this is not simply a case of pandering to a spoiled kid, of sugar-coating education; it is reaching

him through the perceptual and experiential machinery built into him by society.

Enter the Church, with beautiful pictures of Jesus talking to children and with flannel graph Bible stories.

So far, of course I have overstated the indictment of non-adaptation; for that matter, McLuhanism's analysis of today's problems and the Electronic Revolution is most controversial, with as many prosecutors as defense attorneys. But even a cursory view of the Church's communications history should show that the "new languages" may not be making as much impact on the Church as they could *because of the nature of the Christian message itself.*

Christianity probably first came into the intellectual world of the Roman Empire as a simple narrative. Jesus was born, lived, ministered, sacrificed himself, died, rose again, and ascended into Heaven. But with the conversion of Paul, and Paul's desire to explain and—more importantly—to defend the Christians' interpretation of The Event, the Christian "message" soon became propositional. As one reads his epistles to the Romans and to the various churches of Asia, one is impressed with Paul's ability to argue: He sets out propositions to be proved. He marshalls evidence from Greek philosophy, from facts about conversions, from the Old Testament (i.e. an accepted authority), and from certain aspects of general human life. In McLuhanism's terms, Paul made Christianity a *linear message,* a set of beliefs carefully ordered, defined, circumscribed.

With the coming of the Reformation, the world saw supreme interest in theology and in dispute. Catechisms for children, continuous pamphlet wars, defense speeches by martyrs about to be burned for a set of beliefs (propositions), attempts to codify Church doctrine in such documents as the *Augsburg Confession,* the English *Book of Common Prayer,* Clavin's *Institutes of the Christian Religion*—all of this tended to cement the Christian message into a squarish block of logical ideas. If Paul had been the first to make the Christian message "linear," the grand disputes that followed the Reformation and Counter-Reformation locked strings of ideas into a Christian "holy of holies"—to be visited only at the risk of strangling one's self on a maze of intricately interlaced propositions.

But the Christian message has remained pretty much frozen (perhaps because we are still disputing among ourselves). While the whole world of intellectual thought has tried to come to grips with its bits of Revealed Truth, Christianity has held generally to its "yes-but" stance of the Reformation. *In a world of the non-linear, the mosaic, the Christian message has clung to its linear heritage.*

Therefore, because educational methods have changed, because society as a whole has reoriented itself radically, because the new media (at least in part) have drastically altered man's methods of perception and even his patterns of knowledge, and because the Church has become a bastion of propositionalism in a war being fought with non-propositional armaments, we ask: What can the Church do? Where could (even should) it go in its quest for self-justification and relevance—and more importantly—for its overriding job of holding its youth?

First of all, let me say that I do not think it needs to throw away the core of its message. Even the "God is Dead" theologian usually does not doubt the efficacy of the bundles of narratives that make Christ a central figure in man's life. He instead normally attacks the group of inferences—or philosophical propositions—that has grown up around the gospels. No, the core of Christianity is viable and even vibrant. Only the medium sorely needs modification.

In the second place, then, what sorts of adjustments in media can be made? This is a question that many Churches have put to themselves in their search for relevance and revival. Here, I shall only be concerned with certain "mass media"—print, radio, television, film. While some interesting work has been carried out through discussion materials (e.g. *Blessed to Be a*

Blessing), posters (e.g. Mary Corita), neon signs (e.g. the Angelus Temple of the now deceased Aimee McPherson), and even graffitti (e.g. the wonderful "God is Dead, Signed Nietzsche, Nietzsche is Dead, Signed God"), etc., I will confine myself to those media in which great experimentation has taken place and through which the Church can reach larger and larger audiences. I will not attempt to summarize everything done, but present only representative examples.

PRINT. The Church has been in the printing business since Johannes Gutenburg first set up the Bible in movable type at the middle of the fifteenth century. Its fare traditionally has included Bibles, defenses of Church doctrine, study and devotional materials, hymn books, convention material, and calendars.

One of the first ideas that comes to mind is the illustration of Church literature—especially that intended for young people. Comic books still make up a goodly segment of a child's printed fare, and every four- or five-year-old demands that Daddy read the evening funnies aloud. While the Church has made advances in illustration, more could be done. Witness the popularity of *The Gospel According to Peanuts*. A simple technique—combining a series of cartoons with a simple, discursive text—has made this book more widely read than any Sunday School book or catechism reader. By minimizing the "adult" medium (strings of words) and maximizing a "child" medium (ink drawings) the book shows the potential of such an avenue of communication. Printed cartoons approximate "instantaneousness" and are "involving"; the reader must "fill in" the situation and its "message." To be sure, the Church press has done much in this area (probably because the medium of print is part of its heritage), but more surely is desirable.

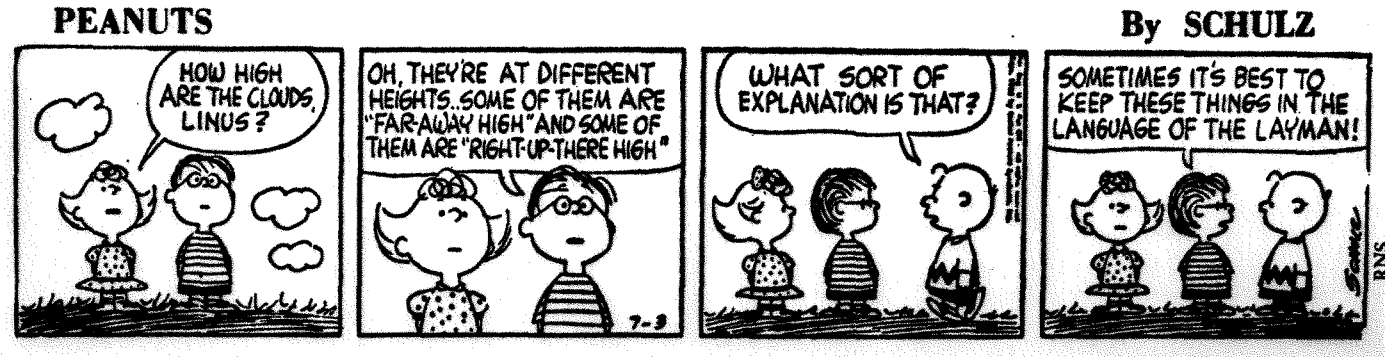
A second suggestion seems in order. Traditionally, most discussion-type of material coming out of the religious press has been almost exclusively "Bible-" or "churchy-oriented." Expositions of scripture, the lives of saintly figures, deliberations on accepted dogma—these have dominated Church press. Only one book printed by the Lutheran press to my knowledge has attempted to capture a series of situations where the good guy does not win, where the decision between two courses of action involves no clear-cut "right" or "wrong," where the pettiness and meanness of some so-called Christians is aired.

Too often, perhaps, the Church simply censors "bad" literature on one hand without explaining to its youth why thus-and-so is to be condemned and on the other without admitting to itself that kids are going to form impressions of such material from other sources if the Church does not help. The child whose environment tells him to steal should be met with more the "Thou shalt not steal or you'll burn in hell." He should have available from the Church frank discussions of the social pressures, the pecuniary motive, and the physical and psychological ramifications of theft. Such material could degenerate into mere psychoanalysis or dogmatism, yes, but it need not in the hands of competent authors. Contemporary novels are filled with "ambiguity," demanding that the reader weigh alternatives, make his own decisions, get involved. Why not church literature?

In sum, the Church press can move mightily, I think. While we may be moving out of a print culture, the new formats and innovation in material can leave that press with a major share in saving young people.

RADIO. Because the FCC pressures radio stations to carry "public service" material, and because religious programming is considered "public service," the Church's second most popular medium has been radio. Sunday morning services, Sunday noon with the Mormon Tabernacle Choir, Sunday afternoon panel discussions, and Sunday evening revivalism (along with "Religion in Action" and "The Lutheran Hour") have filled the air waves with "the voice of God."

To be sure, broadcast church services are considered utilitarian means of reaching shut-ins and the unchurched (maybe), and will continue their courses. But even in such a conventionalized industry as radio broadcasting, innovation is possible. One of the most outstanding examples of experimentation is the "commercials" designed by Stan Freberg for the United Presbyterian Church. The UPC's Division of Radio Television approached Freberg in 1962 to do a trial set of one-minute radio spots, in an attempt to reach the



youth of the country. Freberg started with a series of three "commercials," run in test cities (Detroit and St. Louis). One of the dialogues runs as follows:

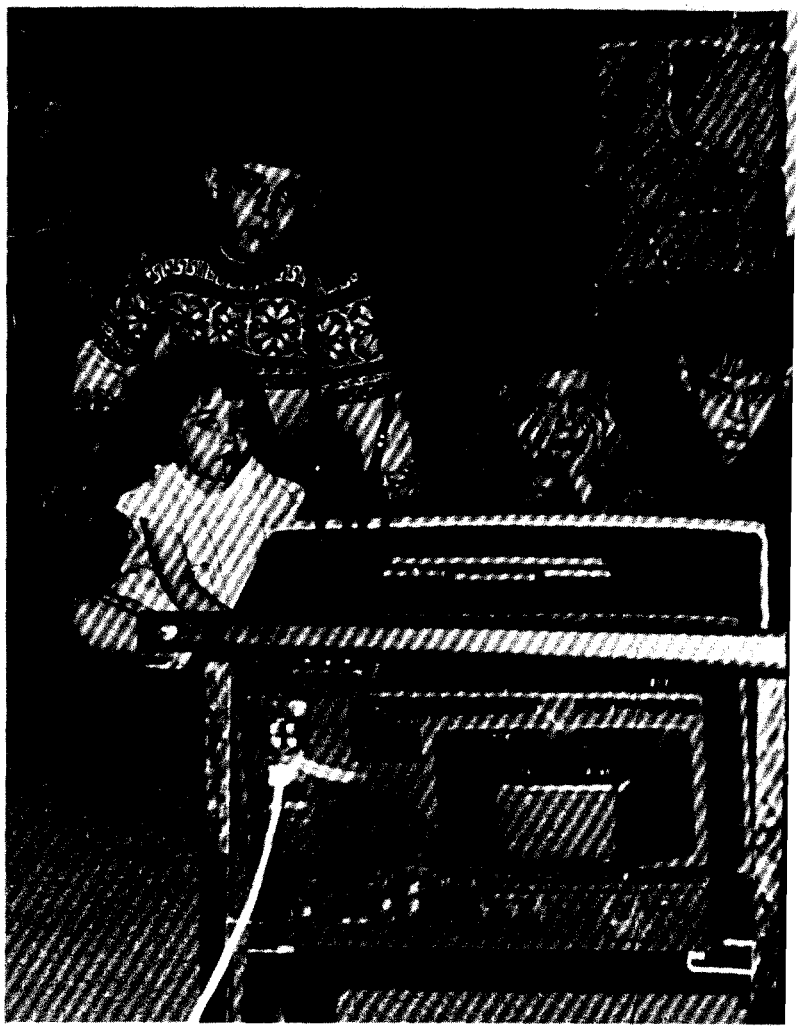
MAN: Look, I'm quite self-sufficient . . . I made myself what I am, thank you.
GUY: But don't you think all of us, occasionally, could use a little divine . . . uh . . .
MAN: (AHEM) Gee, I've got to run . . . here's my card anyhow . . . I'm a vice president now . . .
GUY: Well good . . .
MAN: Yes indeed.
GUY: But your name . . . it's just penciled in here . . .
MAN: (AHEM) Well, there's a big turnover in personnel. You know how it is.
GUY: Umm, hmm. Well, that just about how it is in life, isn't it?
MAN: Pardon?
GUY: We're all just penciled in.
MUSIC (Song):
Where'd you, get the idea,
You could make it by yourself?
Doesn't it get a lit-tle lonely, sometimes,
Out on that limb . . . without Him . . .
It's a great life but it could be greater,
Why try and go it alone,
The blessings you lose may be your own.

Notice that the word "God" or "Jesus" or "church" is not used. The appeal is simple—to the lonely person being pressured by the harshness of life. The humor is light, as is the "message" itself; in McLuhan's terms, it is "cool," demanding that the receiver fill in the rest.

According to research done by the Market-Opinion Research Company of Detroit, during the test period 1,557,442 people heard the spots; 89% found them "interesting," 71% found them "helpful." 86% found them "in good taste," 62%, "amusing," and 75% wondered "about living with God." And amazingly, 99% of the listeners remembered the stories accurately. Finally, what made the Detroit Council of Churches most elated, 29% said they stopped and thought about church, 38% talked about them, and 29% were deeply affected.

These "commercials"—and parallel adventures have been sponsored by the Lutheran Laymen's League—they are just one apparently effective manner in which the Church can move on radio. Their light humor, their underplay of strict dogma, their use of teenage vernacular, their "soft sell" of religion—all of this made them contemporary, effective, "now." The tag-song even provides kids with a tune to hum and a lyric to chant.

While many people balk at the idea of packaging God in the merchandiser's wrapper, the Christian message can be "cool" if handled right. Radio still offers the message an experimental medium.



Steven Gottry

TELEVISION. Because television is newer than radio as a mass medium, two characteristics stand out: 1) It does appear more adaptable than radio. It has responded more readily to the Church's demand for experimentation. 2) And, remembering that TV offers the potentiality for total impact, for all-at-onceness, for the use of both eye and ear, its possible usefulness in communicating the Christian message appears almost limitless. So innovation in religious television broadcasting has taken place.

As a teenager, I remember seeing *Davy Jones' Locker,* wherein a Lutheran puppeteer and his inanimate friends fought gently against evil characters and less gently told their listeners about Jesus and being good. Here, the child's medium—puppets—was superimposed upon Church doctrine. Today, less "preachy" in orientation and more sophisticated in its conceptions of mouthpieces, *Davey and Goliath* (a boy and a talking dog) is carried on many stations.

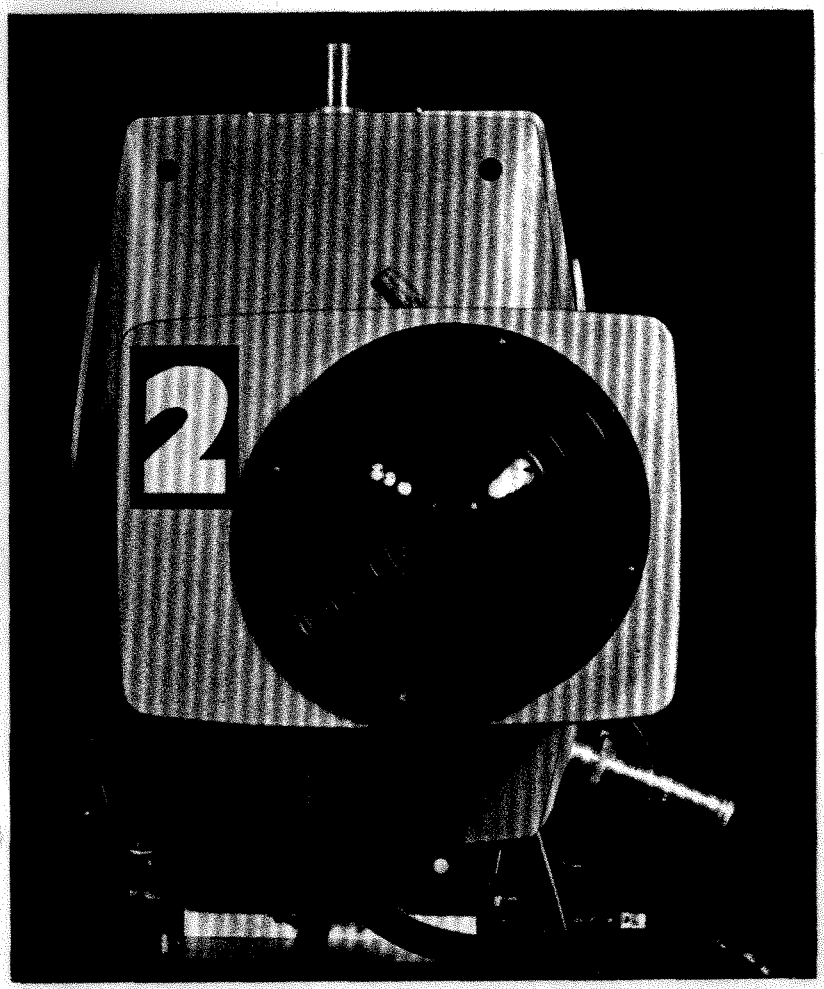
Here we see the Lutheran Church's answer to Saturday morning cartoons. The plasticene animation resembles "normal" cartoon characters; the situations dealt with are the everyday experiences of a child, but as exciting in their own ways as *The Herculoids, Top Cat, George of the Jungle,* etc. While I do not know the results of any marketing research, I do have the testi-

mony of a colleague of mine. "My kid prefers the damned thing to any of the other Sunday morning cartoons. Amazing!"

The story-centered, soft-sell, child-environment-oriented cartoon can reach many more kids than a flannel graph. While cartoons cost comparatively enormous amounts of money—as indeed does television programming generally—they appear to be extremely effective in reaching out. Indeed, which among your younger children has not learned something about human relations and the centrality of the Christian message from *A Charlie Brown Christmas* on national TV? Which among them has not been taught the nature of faith from *A Charlie Brown Halloween?* The leap from the "Great Pumpkin" to the "Great King of Kings" is in reality but a short step.

So far, I have talked only about TV and the child. For the more mature young adult, television can bring the Christian message in alternate forms. An established Sunday TV show, *The Catholic Hour,* has recently changed both its title (to *Guidelines*) and its format. Less preaching, less good-man-gets-into-trouble-but-triumphs stories. More social orientation, more you-have-got-some-difficult-problems discussions, more filmed reports of Christians involved.

And while we are mentioning the Catholics, if you have an opportunity look in on a "folk-mass" sometime. The urge for parishioner-involvement, the integration into a service of "modern" music (and even rock groups), the simplification of old rituals are all present. Now, Lutherans may pride themselves justifiably on music, but our televised services simply do not compare with the contemporaneity of the "folk-mass." To be sure, many (especially older) Catholics prefer a regular mass, and the Catholic Church carefully provides them. But for the young adult, there is a service stressing relevancy and involvement through media he grew up with. And all of this is televised, to reach the normally unreachable.

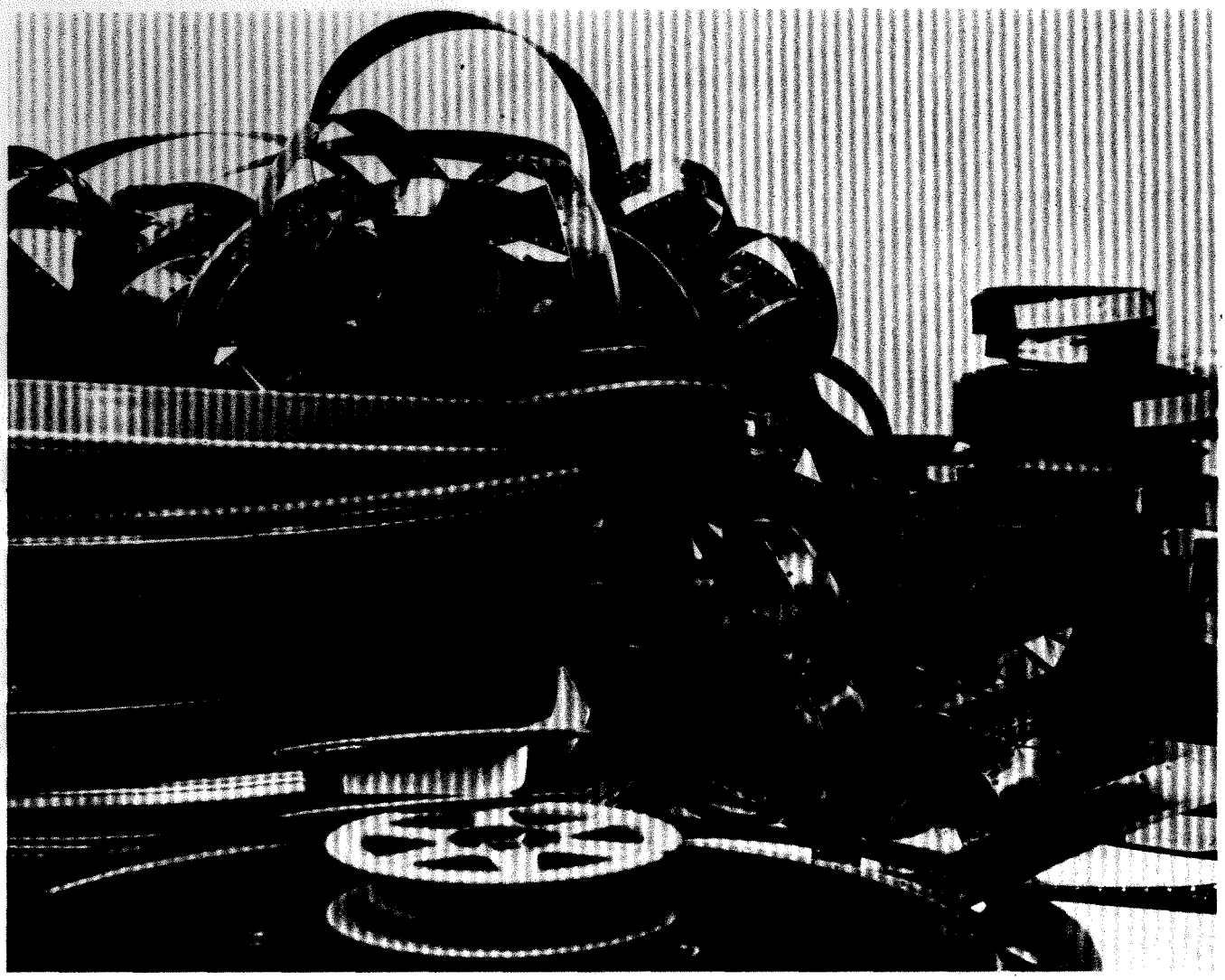


Steven Gottry

Finally, a sort of short TV "commercial" is being aired in the Detroit area (sponsor not indicated). It depicts in cartoon form a so-called Christian rancher who sends his cowhands to church "because it's good for 'em," but who then hangs a poor neighbor for stealing a cow. While I think this particular attempt at TV "advertising" fails to make its point cleverly, clearly, and creatively, it nevertheless does show that television offers the Church varied forms for the Christian message. The instantaneousness of the cartoon medium is disarming but thought-provoking if handled expertly.

The child's cartoon, the adult's discussion of social problems (with full illustration), the presentation of new forms of Christian expression, and even commercials for God work well on television. Some of this may be jarring to many, but if the Church is still carrying out Christ's dictum of preaching to "the furthestmost corners of the earth," then its ministry must spend money to foster TV experimentalism.

FILM. Older than TV, yet only recently subject to popularized adventures into uncharted aesthetic regions, film must be included in any list of the Church's mass media. While TV does engage in both out-of-doors shooting and close-up work, the film editor can alternate and interweave from peculiar angles all sorts of shots. Further, he can almost literally slow down, speed up, reverse or even destroy time. And, through the use of flashbacks, of superimposed images, of rapid cuts from scene to scene and back again, of geometrical shapes and colored blocks, etc., he can capture the stream of consciousness, of thinking itself. (One only need see one of Hollywood's latest adventure films, *Bullitt,* to see space used beautifully in a chase scene that makes you dizzy and in filming angles that give you claustrophobia, to see time slowed down for thinking and speeded up for acting, and to "see" a detective "think" through a crime via flashbacks and projections.) Better than print, film is our principal medium for reproducing mental habits—and thus ideation and thought themselves. Instantaneousness, ambiguity, and involvement are contemporary film's strengths.



Steven Gottry

In other words, film is a fantastically moldable medium capable of treating complex phenomena. It can be used presentationally—i.e. to tell a story—and representationally—i.e. to stand in the place of thought, projected behavior, and feeling. The Church generally has emphasized its presentational qualities. Thus for example, the average Sunday schooler during the year can see a movie depicting the life of Luther or a kinescope of an episode from *This is The Life*. Or, he may be exposed to one of the Moody Institute's half-hour films on the wonder of plant growth or the deafeningness of utter silence and loneliness produced in a sound-proof laboratory. Such filmic adventures, however, do not really use film's full potential as a medium for the Christian message. Two other uses (at least) could be tried.

For one thing, the Church should not be afraid to show some of the more seamy or bizarre public movies. (The kids, especially the older ones, are going to see them anyway.) Here in Ann Arbor, Michigan, the First Methodist Church last fall brought in a film expert, who talked about contemporary movies in terms of techniques, story lines, treatment of morality, and the like. The MYFers (Methodist Youth Fellowship) were encouraged to go to such movies, not simply for the sensationalism, but with the eye of the critic—the movie critic and the social critic. This expert's purpose was to make the MYFer an informed, objective observer of today's movie. He tried to force them to treat such material almost clinically. They were asked to understand, to explain—not to condemn. (One certainly might hope that the educated, informed child would reject some of the moral standards visible, but if he is asked to condemn outright with only the admonition that they are "wrong," he probably will reject only the Church.)

The question is not, I think, one of exposing maturing children to the gutters of life; it is one of guaranteeing that the sewage is seen from a socially aware Church and not by the child in his "natural" environment. Rot is before the child in current events and on television and even through the movies he sneaks off to see. The Church, therefore, must deal with it straightforwardly and within its walls or risk cutting off from its message most young people.

A second way in which the Church can use film is to delve into its representational qualities. Let the child make a movie on church time! This has been done already. Father John M. Culkin, S.J., of Fordham University, has experimented with grade-schooler films. He arms an eleven-year-old with an inexpensive 8mm camera and says "Make a movie, kid." The child does. He looks at a flower, he shoots a ghetto a few blocks away, he photographs a short incident on the playground, he hovers over a stained glass window pane by pane, or he films shapes and still pictures in an attempt to show how he feels about some abstract concept such as "love." (Last year, NBC's *Today* program screened several of these "movies.")

What is important about all of this is the fact that the Church here is encouraging that child to see, to wonder, to analyze, to express; the child is given one of the "new languages"—film—and asked to "talk." Once he talked, the Church could talk back. Father Culkin and his associates could ask: "Does the intricacy of that flower tell you anything about God?" "Does the filth of the ghetto say something about your friends who live there?" "Does the playground fight tell you something about tolerance?" "I think I know what you feel 'love' is; now let me tell you about the Church's conception." Film can open a fruitful dialogue between the Church and the child better than a hundred Sunday School books.

The use of film both as a presentational and as a representational medium may well be the Church's most exciting channel for communication. Throwing away the book of propositions (at least for a while) and replacing it with a most potent language—the eye of a lens—can translate the Christian message into a digestable form. The Church could teach through a "total," "instantaneous," "now" medium, and the child could answer in kind. The ambiguity of film, to be sure, softens the traditional absoluteness of Christian propositions; but it simultaneously makes that message more participatory.

By presenting life for Christian comment, and by allowing the child to represent the workings of his own mind, a new concreteness and relevance could be engendered within the Church. The parish and its parishioners could speak to each other in a "new language" of the Electronic Age.

Throughout this essay, I think my point has been simple: *The Church of the Twentieth Century must translate its message into the new languages of the mass media if it is to survive, if it is to hold its youth.* As a corollary, I have argued that the Church probably has to embark on a mission of putting Christ back into the community as a whole, by uniting the content of the new media with the content of the Christian message. While the Church certainly has pushed for social relevance—as witness *EVENT Magazine*—it probably has done too little with the new media per se.

To be sure, my accusations perhaps have been too strong, and McLuhanism's analysis of contemporary society and media may be farfetched at points, but I think neither of these facts obliterates the thrust of this article. Neither the exaggerations of Gronbeck nor the obfuscations of McLuhan can destroy the undeniable fact that Church dogma has stood comparatively still while the rest of knowledge has turned itself inside-out. Nor do the respective hyperboles negate the observation that man has held God captive in propositions while the world has become a global village, a planet of total experience, of total sensation, of near manic involvement.

The suggestions for possible uses of the media made herein only scratch the surface. As man explores his mind and the relationships between his mind and the media through it is fed data, many more, creative, exciting ways will be found to offer up the Christian message. If the same ingenuity that went into flannelgraph Bible stories is put to work on using the media for mass communication; if the creativity that marks some of the Bible study literature seizes upon radio and television formats, upon printed and filmed human experience, the Church may yet have a message for the young—in their own languages.

As has been emphasized throughout, such ventures into the world of communication are not simply a matter of playing with or performing for kids. It is a matter of reforming the Christian message, not of relinquishing it.

Can the Christian message depend on flannel graphs? ■

Prof. Gronbeck is a Lecturer in Speech, University of Michigan, where he teaches the history and theory of communication.

THE PLANNING PROCESS

by Perry L. Norton

PERRY L. NORTON, AIP (American Institute of Planners), is Professor of Urban Planning in the Graduate School of Public Administration at New York University. He has been associated with the urban planning movement in the Church since 1956 and has been related formally with the Executive Council of the Episcopal Church, in a consultative capacity, since 1960. He is the author of **Church and Metropolis,** published by Seabury Press, and of **Search** and **The Relevant Church,** published by the National Council of Churches.

INTRODUCTION

THE PURPOSE of this report is to present "planning" as a usable tool for the work of the Church at the diocesan level. We will begin with a quick review of the rationale for planning and a fairly detailed description of the planning process as an instrument for policy formation.

We will consider the roles and responsibilities of the people involved in planning, chiefly the professional planner and the Planning Committee. We will examine the nature of the planning agenda and will look at some of the hazards that may be encountered if planning is not properly administered. We will suggest some of the things which must be taken into account in getting the planning process started, and will conclude with a brief discussion of resources available in planning.

The material in this report incorporates much of the thinking and the work in planning which has been taking place in the Pilot Dioceses.

THE
PLANNING
PROCESS

The Rationale for Planning

NOT SO VERY long ago life was simpler. There were fewer people and they were spread farther apart. In 1860 the total population of our country was just slightly over thirty million. One hundred years later, in 1960, the population had soared to one hundred and eighty million, a sixfold increase. In 1860, 75 per cent of the total population lived on farms and in small villages. In 1960, this situation was reversed, with 75 per cent now living in metropolitan areas.

We ordinarily describe this phenomenal growth as the "population explosion." But the word "implosion" is useful, too. For while we have grown in gross total, we have *concentrated* that growth into vast urban areas called "metropolitan." And today even the word metropolitan seems inadequate for the vast urban areas that stretch for hundreds of miles and encompass many metropolitan areas. Now we talk about a "megalopolis."

A major and almost overwhelming consequence of the transition from the village era to the contemporary urban scene is that we have become more accountable for our decisions. What we do *will* affect others.

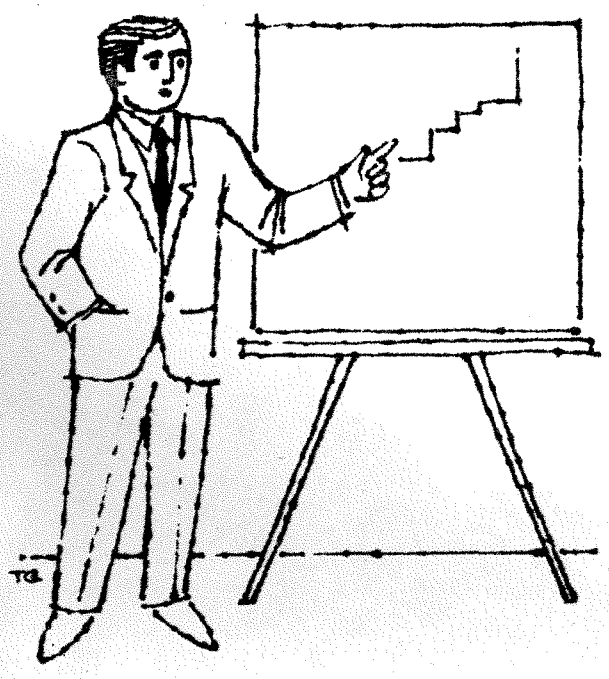
This simple fact is the essence of the transition. We are not independent, autonomous little islands—not we as individuals, nor we as residents of politically defined core cities or suburban towns. We cannot afford the luxury of casual, self-serving decision making. We must be deliberate, precise and constantly mindful of the impact of our decisions upon the common life which we share with all other people in these vast and interdependent regions. This is what planning is all about. **A purpose of planning is to give a comprehensive framework to the process of decision making.**

Today, with so many changes swirling round and about, we are under great pressure to make the "right" decision. Despite all the talk about the abundance of our resources the fact is that we have to be very careful about the deployment of those resources and about the priorities we set for their use. A careless, hasty decision made today can set in motion a program which may be obsolete before the first appropriation is made. And this, too, is what planning is all about. **A purpose of planning is to give a disciplined framework to the process of decision making.**

Finally, we are concerned with change itself, the pace of it and its pervasiveness. It is commonly said that the only thing we can be sure of these days is that things will change. The perception of this causes us to look down the road as far as we are able, to project the events of today into the future, to try to understand what today's technology portends for tomorrow's style of living. This, also, is what planning is about. **A purpose of planning is to assess the relationship between today's goals and the machinery which has been set up to reach those goals.**

The rationale for planning, then, has three parts: (1) to provide a comprehensive framework for decision making so that one part may properly relate to all others and to the whole; (2) to provide a disciplined framework for decision making so that we may proceed with precision and with due regard to priorities; (3) to provide a projective framework for decision making so that there may be a better relationship between what we want to do with our world and the systems we use to accomplish this.

Steps in the Planning Process



DEFINING PROBLEMS AND GOALS

WE START WITH the recognition of a problem, a concern, a sense of mission, an "irritant" demanding attention and resolution. To the extent of our resources we probe the depths of this problem to determine and to postulate its most basic cause. From our probing we find a need for specific information and data.

On this basis we make our survey. We are not interested in a random collection of statistics. We know, partially at least, why we are collecting data. In collecting, we make every effort to assemble the work of other groups who may have compiled vital information in the general area of our concern. Immediately the question of discipline is apparent. Without it, we could easily content ourselves with a perpetual merry-go-round of data collection and recording. In fact, the amateur frequently falls into this trap, much to the dismay and disheartenment of those who are expecting much from the planning operation. The professional, on the other hand, is quite mindful of the pitfalls. He restricts himself to a selection of the most fruitful lines of investigation.

For many people this stage is seen as the beginning and the end of planning. They equate planning with survey. The mistake is not in semantics so much as it is in the fact that data assembled by a planning unit is often turned over to another committee or individual for interpretation.

Based on experience and the advice of others, we have researched certain problem areas which were assumed to be pertinent to the problems which stimulated that activity and now have on hand a large amount of undigested data. Once we have established our check points to make certain that the data will be kept up to date, our next pl... task is diagnosis. We must analyze our data to determine what meaning it might have for us and to see what new insights it offers to our understanding of the problems on hand.

Diagnosis can be a trap for the unwary. Data does not automatically fall into a meaningful pattern. It takes a certain amount of skill to know how to interpret raw data. There must be a clearly defined relationship between the collection and interpretation phases of the total process, otherwise vital insights into initial premises and preliminary feedback will have been lost for future work.

After diagnosis comes prognosis, by which we mean the projection of present trends as a means of predicting events most likely to result. It is important for us to under-

stand that some of our concerns are related to problems which may be growing in intensity while other problems are, in fact, diminishing as a result of the ministration of programs already in effect. The prognosis phase of the work helps to identify the direction in which things are moving and the pace of change. Our understanding of this has much to say about the determination of policy and priorities.

All of this—the survey, the diagnosis, and the prognosis—is by way of providing an in-depth definition of our concern, of the issue, or the problem. This is the kind of work provided by the planning office and the results of this work are fed to the decision-making body for its determination as to whether the concern is one which should be pursued.

Once the areas of concern have been determined by the decision makers (or policy-making body) they can then establish their long-range goals with respect to those concerns. Tentative statements are drafted and with these as "working papers" the planning office then prepares a study which provides a preliminary interpretation of such goals in the light of existing realities. In this phase a more thorough examination is made of other programs in the community which seem to be working toward the same goals, and this would include both Church and secular programs. Keeping in mind the operational potential of our own organization, we can determine whether these goals are ultimately attainable.

FORGING POLICY

OUR NEXT TASK is converting long-range goals into short-range objectives. We are now beginning to approach the idea of program. It should be obvious that different routes can be taken in order to reach goals. These routes, or alternatives, must reflect in very real ways the capacities of our organization for assembling and deploying resources which can effectively deal with the objectives. It is the task of the planning body to prepare studies on several alternatives which will reflect different levels of resource commitment.

The decision-making body then considers these alternatives and decides which alternative seems to afford the most fruitful possibility. It will, of course, take into consideration what might be termed the "state of readiness" of the institution to proceed in the selected direction.

Having opted for an alternative (or some combination of factors from the several alternatives which they had before them), the decision makers then produce a statement of policy which clearly declares the intent to proceed and which incorporates the major elements of the selected alternative. The planning office then proceeds to develop a *detailed* action program which will be required to implement that policy. This will include very specific information concerning the tasks which must be performed, the financial resources required, the necessary people-skills, the timing and phasing of the work.

When completed, this plan is packaged and presented to the decision makers who are now fully armed with the kind of rationale and commitment which assures that whatever specific action is taken will be done purposefully and in the light of reasonably anticipated results and consequences. If and when the decision makers decide to proceed (and they must make this final determination) we move to the effectuation stage of the process.

FEEDBACK AND REVIEW

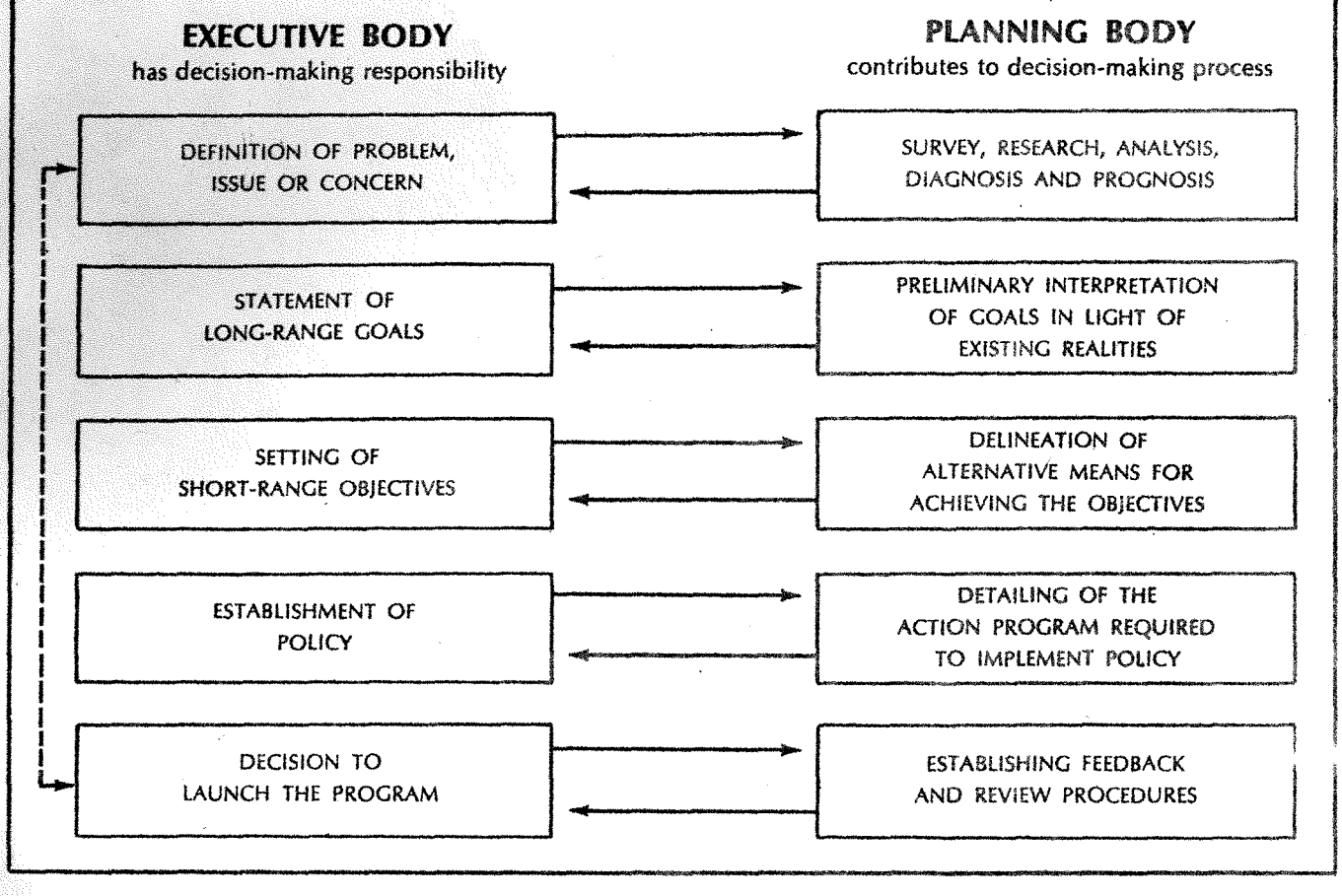
THERE IS STILL another very important phase of the total process. It is called feedback and review. When we have finally taken some form of specific action, we have done so on the basis of projections and anticipations. We have, to be sure, made these projections and allowed ourselves the anticipations on the most secure base we could discover or build. But still it has been speculative. Now we must allow the results of the action taken to feed back through the process in order to test the validity of our assumptions, our techniques of survey, our skill at diagnosis and prognosis, and most importantly, the appropriateness of our goals and policies. Feedback is the test. It is a severe discipline. We might not want to subject ourselves to it, in fact, because it may reveal more weaknesses than we would care to discover. And here again, is an example of the importance of discipline to the total planning process.*

It is this critical step of feedback and review which cements the continuity of the process. Through it, we discover the areas of related concerns which escaped our attention in the existence (or the critical absence) of active policies and commitments which earlier we might have thought to be operative. Then we document what we have learned from the previous cycle in order that our activities in the succeeding round will be that much more ac
Feedback and review makes it quite clear that planning is a *process* and not a linear system of steps to be taken toward the production of a plan.

Finally, we would emphasize a point made obvious in the preceding discussion. Planning is not a devious scheme to take over the decision-making responsibilities from those who have been duly elected or appointed thereto. **It is designed as an aid.** Because of the complexities of today's world, because of our increasing interdependence, because of the pace of change—both social and technological—it is necessary that duly installed executives, boards, and commissions be provided with such a tool. Without it their decisions will lack the edge of precision.

* See *The Evaluation Process* by Dr. Charles V. Willie, a companion volume in the *Patterns for Action* series.

A DIAGRAM OF THE PLANNING PROCESS



Planning Personnel

THE PROFESSIONAL PLANNER

WHO IS THE planner? Is there really such an animal? Can't *anyone* perform this function so long as he has been given the label and placed on the payroll?

The fact is that since the turn of the century there has been an identifiable breed of professional called a planner. It is true that those who have been so identified have been known primarily as city planners. But through the years, as city planning evolved from its architectural origins into a profession which focusses on policy formation, on process, and on the interrelationships between functions, the techniques and skills of these professional planners have become increasingly transportable. While the generic idea of a city planner is still with us, there are people with that kind of academic background and experience who have migrated to virtually every known agency and institution, both private and public.

There are city planners with the U.S. Department of Housing and Urban Development, the Department of Agriculture, the Public Health Service, and the Department of Commerce. They may be found working with school boards of large cities, with private corporations such as General Electric, Goodyear, and Alcoa. They work with the foundations, with private development corporations, and with state departments of commerce. This migration is in recognition of the fact that people with this particular background have special contributions to make to the life and work of all kinds of institutions in our society.

What *are* these special contributions? To begin with, there are at least two work characteristics of the planner which commend themselves to the work of an institution.

First, we have the planner's concern for process. This is certainly not to imply that the planner is the only one with a concern for process. People with administrative responsibilities, people who are called upon for responsible decision making, also recognize the need for process, and discipline. The difficulty is that they themselves are so enmeshed in their own executive responsibilities that they usually cannot afford the time to concentrate on the process itself. They need someone to function precisely as "caretaker" of that process and, of course, they need someone who both understands and is committed to this process. Learning to work within this kind of discipline is something that comes out of the training and the experience of the professional planner.

Second, we have the planner's concern for interrelationships. The planner knows that every function of society (or every department within the structure of an institution) is related to all other functions—that it both affects and is affected by these other functions. Again, of course, the planner is not the only one who knows this. But it is an important part of his training and experience to develop and utilize peripheral vision to such a degree that he can anticipate those junctures in the development of the process where there must be effective communication between sectors. Without this we find people working in needless conflict and often at cross purposes.

There is another dimension to the work of the planner which is not so much a work characteristic as it is a basic orientation. The planner grasps the big picture and looks toward the long-range future. He is concerned not only with the goals toward which we are working but also with the programs we need in order to reach those goals.

While the planner is not the only one concerned with goals, very often he *is* the only one who is concerned with forging the tools to reach those goals. This is so because, in the main, those who have been lifted to positions of authority in communities and institutions have a large measure of responsibility to maintain the *existing* machinery. The introduction of new tools, new departments, new programs, new methods for deploying resources, is inevitably a threat to the existing structure. The planner, therefore, finds that he operates in the twilight zone between the natural inclination of the managers of an institution to maintain the daily order of business and his own conflicting urge to adjust to the needs of a society caught in the throes of rapid social and technological change. Not many people are personally oriented to work in this kind of tension-filled environment, but the planner is. This ethos of change is a fundamental characteristic of his training and work.

We have then the concern (1) **for process,** and (2) **for the relationships between essential parts of the whole.** We have (3) **an orientation toward the long-range picture,** and (4) **an ability to work in the inevitable field of tension found in institutions** which must somehow balance the "maintenance" function against the necessity to change if it would continue to meet the needs and conditions of contemporary society.

Is this supply of trained and experienced planners available to the Church? In a word, yes. At present, they are available principally in a consultative capacity. But many professional planners working in some of the more traditional fields have approached this writer and indicated an interest in working for the Church full-time in a staff capacity. And in this connection it is interesting to note that there are many ordained clergymen presently working for urban planning degrees. New York University has four and inquiries have been received from several others.

It should be quite evident, however, that merely turning out an adequate supply of people to meet the anticipated demand is not in itself an assurance that the planning function will be adequately performed, no matter how well trained the planners may be. It is equally and critically important that legislators, boards of directors, department heads, and agency managers be willing to make use of planning. If they are not; if they see planning as something which threatens rather than serves them, they are not likely to allow it to function. A better understanding of the planning process as it has been outlined here might help to dispel any such anxieties. It may also be useful to look at some of those others who might also be involved in the planning process.

THE PLANNING COMMITTEE

ANY PERSON performing a specialized function within an institution needs a referrent body—a group of people who will meet with him on a regular basis to give him advice and to respond to him. The planner needs his Planning Committee.

Such a committee will insist that the planner stick to the core job of planning, and even upon occasion remind the planner of this. The committee members should, moreover, take care that miscellaneous and extra assignments

don't multiply to such an extent that the planner's main job is relegated to his spare time.

The committee will help the planner interpret data accumulated from surveys. It will help him develop models for alternative courses of action. And, very importantly, it will help him communicate. It is easy for the specialist to get lost in the jargon of his speciality. The committee will be able to simulate, to some measure, the likely response of the primary authority to which the planning work is directed. This pre-testing, as it were, is of immeasurable value in the preparation of the material.

Who should be a member of this committee?

At the very beginning, let us say who should *not* be a member. It could be fatal to the operation if the Planning Committee were to be made up of persons "representing" the various divisions of the organization. And yet, the first thought that comes to mind when one thinks, for example, of a Diocesan Planning Committee, is that this should include persons from such groups as Christian Education, Christian Social Relations, Church Extension and Development, or the Laymen's Division.

In saying that these units should not be "represented" on the Planning Committee, we most certainly are not implying that they should not be *involved* in the planning process. It would indeed be unwise for the planner not to be in close communication with the executives of these groups. But having such organizations "represented" on the Planning Committee as the basis for determining the membership of the committee would cause its deliberations to focus on *who* is doing what, *who* can do what, and *who* is authorized to do what, rather than on *what* are our basic concerns, *how* are we meeting them, and *what* alternatives are available to us.

There is still another caution about appointments to this committee. If the Planning Committee is not considered to be "representative" then it is apt to be thought of as composed of people who are somehow "related" to planning—such as architects, engineers, real estate and development specialists, and perhaps a lawyer with an interest in zoning.

Two things should be said about this. As we have tried to describe the planning function we have stressed the idea that planning is much more related to policy formation and decision making than it is to specific needs which involve the use of land and buildings. Architects, engineers, and real estate people deal principally with physical things: with land, roads, and buildings. Practitioners in these fields may also be good process men, but if they are, it is because of background and personality factors which have little to do with their academic training or their typical work experience.

The kind of people needed on a Planning Committee are those who are capable of working and thinking within the discipline of a process. They must be capable of receiving new ideas; they must be imaginative; and, most of all, they must have a kind of patience and perseverance not easily come by in an action-oriented society such as ours. Most of us today are impatient. If we see a problem we are inclined to think immediately of solutions—of action. We are notoriously impatient with people who just talk.

There is no simple way of identifying the kind of people we are talking about. If the reader's own thinking at this point has turned to seeking "handles" or "labels" by which to identify such people, this only demonstrates precisely the point we have been making. The only practical solution we can suggest is that the person or persons with the authority to appoint such a committee allow a period of at least six months to pass before making any final decisions. During this time, many people may be assessed through informal and non-directive conversations. If the purposes discussed herein are kept in mind, it is entirely possible that in those six months certain people will have sorted themselves out as potential candidates for this kind of appointment. Above all, be cautious about naming the "action man"—especially one who so advertises himself. Such a person certainly has a place, but not on the Planning Committee.

Since the planner himself should have a hand in nominating some of the candidates, it would be preferable that he be already on the job. While the search for a planner is on, this duty may very well be assigned to a committee. But, this should be an *ad hoc* committee put together for that one purpose alone.

Finally, it needs to be pointed out that continuity is very important for the proper functioning of the Planning Committee. Assuming a committee of six, appointments should be made in such a way that four of the six members will work together for at least two years. Second term appointments might be appropriate, but we would recommend that "no third term" be written into the bylaws at the outset. Any committee whose membership stabilizes tends to stabilize its thinking; and, for a Planning Committee with the constant responsibility of taking a fresh look, a self-perpetuating membership could be most unfortunate.

There is, then, a two-fold qualification for people chosen to serve on the Planning Committee: (1) such people should understand process and have the patience to accept its discipline; and (2) they should not be encumbered in their thinking by the existing patterns through which the purposes of the institution are being served.

We have cautioned against a *pro forma* appointment based upon representation of the divisions, or upon the presumption that certain occupational titles are logical sources of personnel for this committee. We would conclude by saying that these cautions should not prevent the appointment of someone who is, for example, already identified with the Department of Christian Social Relations. He, or she, may in fact be totally suited according to the positive criteria we have set forth.

A PROFESSIONAL ADVISORY PANEL

BEYOND THE OFFICIAL Planning Committee, which is appointed by the top-level authority of the institution, the planner should be free, and, in fact, encouraged to, develop a *professional* referrent group of people with whom he can share his working problems in a candid and confidential manner. The sharing would *not*, of course, reveal that which should not be revealed in terms of internal confidences and program content. It would be a sharing in terms of process and techniques.

Such a group would be concerned with, and would advise the planner on, organizational and communication techniques. It would assist him, for instance, in devising new ways of utilizing electronic data processing techniques and would suggest possibilities of game theories, testing techniques for the articulation of goals, and means for extracting learnings.

These are important functions, and the planner should have a realistic opportunity to avail himself of them. The authorities should therefore understand and sympathize with the need for these resources, and provide a budget allowance sufficient to pay for the time of people who have the appropriate skills.

THE USE OF PROFESSIONAL CONTACTS

WITH RESPECT TO the planner it is important to understand that we are talking about a professional activity and about a professional person—a man whose identity is as much related to his fellow professionals as it is with his specific place of employment. Such a person will, in all probability, be a member of the American Institute of Planners (AIP) and the American Society of Planning Officials (ASPO), these being the two major professional planning associations in the United States. It is important that the planner working for the Church be able to participate fully in the activities of these associations. His budget should allow for his attendance at the annual meetings of both AIP and ASPO, and for his participation in the committee work—particularly of the AIP, which has a fairly elaborate committee structure.

This is important for two reasons:

(1) the institution itself becomes a part of the planning dialogue through the presence of its planner at such affairs;

(2) the planner gains new insights into the practice of the profession which, in turn, heightens his capacity to serve more effectively.

The Planning Agenda

AN ONGOING PROCESS

THE ESSENTIAL PURPOSE of the planning function is to provide a guide mechanism for the orderly and systematic procedure from the articulation of a concern to some act which seeks to serve or resolve that concern. We outlined earlier the process of planning and the order of the steps to be taken in pursuit of the process. The Planning Agenda is simply an administrative means of keeping track of the items of concern which are placed before the Planning Committee.

As we have indicated, the planning process can be seen, in part, as beginning with the preliminary identification of a concern, an issue or an irritant. This is then brought before the Planning Committee. As quickly as is feasible, this concern is processed through the survey-diagnosis-

prognosis stage and is fed back to the authority as a detailed and elaborate definition of that concern. From this point forward it will stay on the agenda through the launching of some action designed to meet the concern, and then into review and evaluation. It may also be "stopped" at any one of several points en route.

For example, on the basis of the detailed description, the decision-making authority may determine that what was initially understood to be a problem isn't one after all. In this case the item is set aside, the material is duly recorded and filed for future reference. On the other hand, it may be determined that the new concern ("new" because of additional information now available) is significantly different from that which was originally supposed to be the case. In this situation the restated concern will either be subjected to another survey, or it will move into the next phase, the purpose of which is to develop goals, objectives, and alternatives.

At this point it is essential that we understand that **the planning operation does not begin only with new concerns or emerging needs.** To allow this would be to deny the basic relationship of planning to the authority of the institution, which most certainly is not concerned only with *new* issues or *new* problems. It is entirely possible, for example, that there has been some articulation of long-range goals to meet problems or issues which have already been identified. For these the planner would not go back to the beginning. He would take these goals, put them on the Planning Agenda in the appropriate slot of the overall process, and then work to develop some models or alternatives by which the goals might be met. It is also possible that at the time a planning program is launched there will have been some policy declarations which have not yet been converted into program activities. The planner would work with these policy declarations to develop an action program.

It is inevitable that there will be programs already in operation. These, too, will be placed on the agenda and it would be the responsibility of the planner to prepare some meaningful devices by which the learnings of these programs could be extracted. As has previously been discussed, these learnings become an essential part of the new definitions of the conditions and concerns for people and community which give meaning to the work.

The important thing about the Planning Agenda is that everything is accounted for. The deliberations of a sometimes endless variety of committees, consultations, and conferences are placed in a timetable perspective.

Hazards in the Planning Operation

AS WITH ANY human endeavor, it is possible for a planning operation to get bogged down, to lose sight of its main role, to become stalled on just one aspect of the entire planning process. There are three fairly common obstacles to the planning operation and it is well to be aware of them.

The first, and most usual problem occurs when the planning function is confused with research. We have already pointed out that it is necessary, at one stage of the decision-making process, to carry out the steps of survey, diagnosis, and prognosis, in order fully to explore the partially recognized problems or issues confronting the institution. This activity is of a research character. It is entirely possible that the planner himself will possess some research skills and that he may engage in a fair amount of this work on his own schedule. The danger of which he and the institution must be aware, however, is that the

work of the planning office might so concentrate on this function that there would be little time left for proper attention to other functions which are essential to the effective operation of planning.

The planning office could very easily become *the* data repository, thus giving the false impression that research was its major function. And, since the analysis phase of the process requires that the assembled data be worked over in some detail, it may very easily happen that this would be the only time and the only place within the life of the institution where *serious* attention is paid to annual reports, financial reports, community and parish surveys, and the like—ergo, the image of the planner as the researcher and the one called upon to answer a thousand and one research questions.

This is not to say that the planning office ought to sit on data as though it were classified or restricted material. Such an attitude could create serious friction. This warning is raised only so that the planner, the Planning Committee and the authority of the institution may be aware of this pitfall and so find useful ways to prevent the situation from getting out of hand.

Second, since planning is almost by definition seen as something new or something different, it would follow that people with ideas which they consider to be new or different would be inclined to bring these to the attention of the planner and the Planning Committee. It happens frequently that these people have had such ideas on their minds for quite some time. They may have tried to bring them to the attention of the institution on many occasions, and often without much success. This is so because most executives are overwhelmed simply by the management of the institution whose life has been placed in their charge; and their ears, therefore, are not especially sympathetic to new ideas for new programs.

The ideas that come before the Planning Committee may well be related to genuine and urgent concerns. They *should*, in fact, come to the Planning Committee and they should go on the Planning Agenda. The hazard here is that there could be such a heavy flow of urgent problems that the planner and the Planning Committee might become bogged down dealing with these and nothing else.

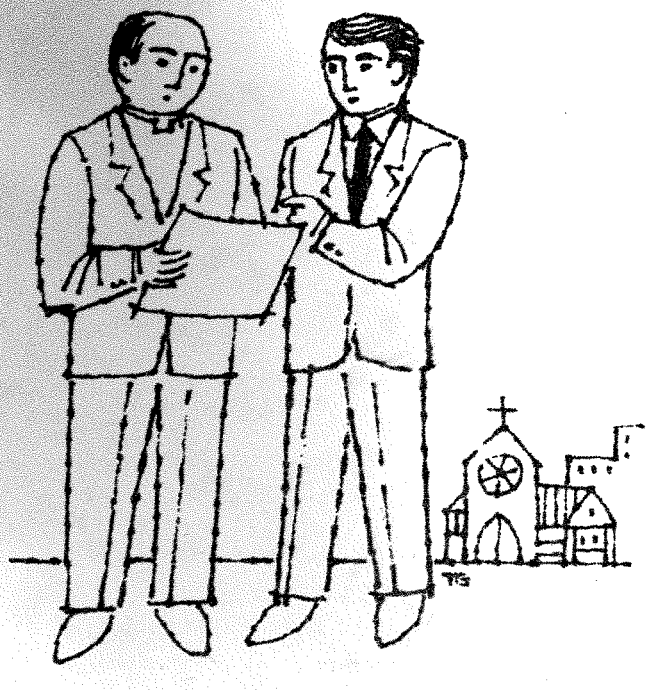
Here is where the close working relationship between the Planning Committee and the policy-making authority is critical. The responsibility for deciding whether an issue, a problem, a need, a concern is an item which should be pursued, belongs with the authority of the institution. For example, let us assume that during the past thirty days the Planning Committee has received a dozen proposals (most new ideas come in the form of program proposals). The first planning task is not to determine which of the proposals are worth considering. The first task is to organize and define these proposals in readable form and to pass this package on to the duly constituted decision-making authority. Of course, the Planning Committee may also make recommendations concerning suitability and priority, but the point to be emphasized is that these are recommendations only, and not decisions. The authority of the institution will decide which of the proposals should be defined in depth as the next step in the planning process, and will establish priorities for the work.

A third hazard we will illustrate here occurs when the planning function is assigned programmatic responsibilities within the life of the institution. It often happens that the Planning Committee is administratively related to church extension work, for example. In such an instance, the bulk of its work might be devoted to problems of site selection and the collection and analysis of demographic and community development data.

Again, this is not to say that such activities are outside the purview of the planning function. The point being made is simply that these activities should not be the exclusive assignment of the planning function. Within the structure of the whole institution there should be a Church Extension Committee, and the planning office might well provide some staff assistance for such a committee.

Note here that when the planning operation reaches the point of getting involved in questions related to site selection and the building of new churches, it is in effect carrying out policy—and this is just one aspect of the whole planning process. If, therefore, the planning body were to be totally caught up in such work, it would be exceedingly difficult for it to devote the time necessary to the other phases of the process.

Planning in a Diocese



GETTING THE PROCESS STARTED

IF WHAT WE have described so far does not seem relevant and constructive, it would be pointless to go on to the problems of getting the process started. There is, however, sufficient evidence to suggest that the planning process does make sense to many people. The ideas which have been here set forth have been under serious consideration in the Church for a decade. The concept of the planning process was an integral part of the well-known Metabagdad Conferences. It has been built into the activities of the Joint Urban Program of the Executive Council of the Episcopal Church and has been successfully tested in the work of the Pilot Dioceses. As a result, there are many people who feel quite strongly that this is a valid procedure which should be built into the life of the diocese.

But just believing it to be a good idea will not bring it to pass. In this part of our report, therefore, it might be useful to discuss some of the problems which have been reported to us by people who have been working diligently to establish the process.

First, it is almost axiomatic, given the nature of the Episcopal Church, that **unless the Bishop of the diocese is convinced of the validity of this approach, it is quite unlikely that anything significant will materialize.** If there is a clergyman, or a lay person, or several of each, or even a committee which has been discussing or thinking about a formalized planning process, it goes almost without saying that the Bishop should always be a part of these conversations, otherwise the idea will remain in the talking phase.

Second, **planning cannot function unless it is related to a clearly discernible and duly constituted top-level decision-making unit within the institutional structure.** Canonically, the body with legislative authority in the diocese is the Diocesan Convention (or Convocation of the Missionary District) and the responsibility for administration is normally delegated to a body known variously as Diocesan Council, Executive Council, or Bishop and Council. It is this latter group to which we refer when we talk about the "body" to which the planning function should relate. This is constitutional, but it is not always clearly discernible. Even though the authority exists, not all such bodies choose to exercise it. In such situations it is difficult, if not impossible, for planning to function effectively. A Planning Committee would become simply another committee vying with a host of other committees and boards through an intricate maze of attention-seeking coalitions. Those

who are interested in establishing planning, therefore, might have a prior task—that of pointing out the need of clearly delineating the top-level decision-making responsibility.

In a succinct apologia for the establishment of the planning process addressed to the 1966 Convention of the Diocese of Southern Ohio, the Rt. Rev. Roger W. Blanchard said:

> *Over the years I have sought to distribute the decision-making power over a larger number of persons and groups. It is obvious that the greater the diffusion of the decision-making power the greater is the possibility of blurred lines of responsibility—of authority and of accountability. This leads to confusion and insecurity. So, instead of achieving a democratic organization through greater participation, we can reap chaos. The direction which we will propose will, I believe, provide us with the necessary corrective for a genuinely democratic process.*

Third, **there is a problem of definition of terms.** "Planning" is not a new word. It is not new in the American vernacular; it is not new in the literature of the Church. Speaking before the Committee on Planning and Program for Appalachia South, Inc., in April 1966, the Rev. W. Francis Allison discussed planning in these words:

> *Planning is not new to any of us. We all engage in some kind of planning every day of our lives. We engage in planning if we are going on a trip, even to the store. Much of our planning is done by ourselves, based on our own experience and needs. As a rule we do not give too much thought to it as a process. Planning requires the making of decisions. Hopefully our decisions are made on the basis of experience, needs, data, and goals to be achieved. When we are thinking in terms of an individual we can possibly go through these steps very quickly. However, when several people are engaged in planning . . . then we must give more attention to the process.*

Father Allison puts his finger right on the point. When we are engaged in planning in behalf of the life of an institution, we are doing something quite different than when we are making decisions for ourselves. And this is the new meaning which has been breathed into the word "planning." We have pulled apart what we, as individuals, have done unself-consciously and articulated it as a conscious and deliberate process.

When we are talking about instituting planning, therefore, it becomes essential that these distinctions in meaning be made clear. If they are not, then communication becomes extraordinarily difficult.

Fourth, **there is a problem of discipline and precision.** If process is to have meaning, we must be almost aggressive in our insistence upon discipline and precision. This sort of mood is not easily come by in the life of the Church. It seems almost too businesslike. And yet if we are to be fully responsible in the manner in which we deploy our resources, we must be precise. We must define problems carefully, we must spell out our objectives, we must examine alternatives and be quite clear as to our reasons for taking one route and not another. This problem is especially acute in the formative period. We are talking about a disciplined process; we are talking about very sensitive lines of communication; we are talking about authority, responsibility, and accountability. We cannot be careless or vague with our terms.

We certainly do not mean by this that those who opt for planning (and those who later may be charged with the management of such an enterprise) should ride roughshod over people and their sensibilities. If precision can't be handled with grace, it is better left alone. We *do* mean that in the case of planning, precision has an urgent meaning.

Fifth, **there is a problem of identifying policy.** Any diocese is engaged in many activities; it operates many programs. As we have talked about the planning process here, activities and programs follow the articulation of policy. Practically speaking, however, we would be hard put if we were suddenly asked to reveal a system of policy statements upon which our present programs and activities are based. Recalling again the earlier discussion about the process itself, it will be remembered that the Planning Agenda is as much concerned with the feedback and review of existing programs as it is with new needs. An effective review of programs can be accomplished only by having some information before us as to the purposes and goals of these programs when they first were instituted (or when subjected to the last major revision).

Finally, **there is the problem of training.** People who are going to work within a planning environment must have some experience working at process. This can be accomplished through a laboratory or workshop experience in which the process is simulated. Any diocese which intends to establish the planning process should make early arrangements for a series of workshops. The sooner the people of the diocese personally understand what is being proposed, the more accurate and informed will be the decision to proceed.

In a memorandum to his Bishop, the Rev. Charles Wilson, one of the Coordinators in the Pilot Diocese Program, contributed some insights which would help the planning processes get under way:

> *In launching the planning program I have felt that there was not yet any . . . deep conviction that it was necessary, or any great hopes evidenced for it in the Church generally. I felt that it was something I was pushing for; it was vaguely seen as O.K. and even progressive, but only tentatively or conditionally accepted. I assumed, therefore, that it would be necessary quickly to prove its value to many people if it*