that some present-day theory is in conflict with the way people really are. In any case, much more study needs to be done. Robert Sommer, a psychologist at the University of California, Davis, in his book Personal Space, argues that for every building built, a fee should be allocated to evaluate the building one year after its completion. This would reveal its good and strong points, and would be of value to architects in future building. The same procedure would be of tremendous value for buildings for worship. My observations in this article should show that some current theories of worship and its environment are at least questionable.

The Guild for Religious Architecture acknowledges its ecumenical nature and fully realizes the various theological bases present. It would seem superfluous, therefore, to ask that this diversity of theological perspectives be kept in mind when we discuss the worship situation. Yet it seems to me that such a distinction is terribly important to a congregation and its architect when they decide to build. The plans ultimately acknowledged its ecumenical nature, but the humanization process can just as easily weaken the spiritual dimension of religion. The famed dictum, "lex orandi, lex credendi" (as the church prays, so does it believe) should be kept in mind. Ritual and symbols are the language through which diverse peoples are united in a communion of faith to express their common belief in God and to praise Him. When you tamper with this language, you tamper with the beliefs expressed by their special language. When the building for worship involves a changing of the ritual expression of belief, then it has truly affected the belief itself. Consequently, it is necessary that the architect fully appreciate the theological perspective of the community for whom he designs. We might note that in the Roman Catholic Church the emphasis upon public worship and the de-emphasis of devotion to the Blessed Sacrament has had an obvious effect upon the depth of belief in the Real Presence of Christ in the Sacrament. This has come about in America because many churches which had the Blessed Sacrament centered in the church, have now relegated the Sacrament to a side altar or to a private chapel. Those entering the church today are not always sure where the Sacrament is, and they become confused. They do not know whether they should genuflect out of reverence, or presume that it is elsewhere. Younger people coming to worship where the Sacrament has been placed in a private chapel are not aware that the private chapel is there, and they are not as inclined to make private visits, nor sense a need to, such as their parents had. We see, therefore, that a change in the customary place for reservation of the Eucharist has caused confusion among Catholics, young and old, and it can affect actual belief in the Real Presence.

The "Spring '75" issue of FAITH & FORM carries an article by Peter Smith on Post Religious churches. He offers a different theological perspective. He says, "By now it should be clear that I take my stand with Dietrich Bonhoeffer, who believe that Christ came to admit the post religious age. . . . Christ was the ultimate secular man . . . in his life style there was no division between the sacred and the secular. . . . It follows that a community which claims to follow Christ should express itself through architecture which is as secular and as sacred as schools and shopping centers." "A church style implies a stylized outlook, which is incompat­ible with an emergency faith, living to optimize the passing minute." "The Church . . . needs symbols, but it needs new ones; many of the traditional symbols have become case-hardened, no longer conveying the mind to a reality above and beyond themselves." Peter Smith has used his understanding of Bonhoeffer to evolve his own architectural ideology. I would not advocate Smith's architectural ideology should I wish to build a worship environment for Roman Catholics. Moreover, I question the validity of his statements. The pilgrim church, living the constant uncertainty of this moment of life, sounds too much like the party line of those who advocate . . .
vocate the notion that the confusion of modern life and its uncertainty are the norm, and that one should not seek any stable existence. This more as an expression of despair in a difficult situation and this rationalizing of one's way of situation instead of facing it. What proof do we have that the symbols of faith are dead? A gratuitous statement does not make it so. And if the symbol is 'passive', what is the value which the symbols expressed? If we are to create new symbols, they should be expressive of the faith value of the old symbol. How do we go about making new symbols? Rituals and symbols to be effective have to transcend the fads of the moment. Remember the early 60's and all the new ideas that seemed to be the salvation of religion. Many of them are already passé. It was during those times that vigilant lights were almost viciously removed from our churches as having no value. It was not long, however, until candles appeared in college dorms and communes. The young had discovered the mystical value of candlelight. But the church was still very busily discarding this ancient symbol as being of no value. We really must be cautious about the removing of symbols. I agree that some may still have served their useful, but when do we know that they have? What is the insecurity of Christ of which Peter Smith speaks? Just how secular was Christ? Our Lord as society was not preached, not himself, but his heavenly Father. Is that a hardly secular statement. Christ did not seek human glory or comfort but only the glory of his heavenly Father. That is hardly being secular. The argument that Christ made no distinction between sacred and profane is highly questionable. I agree that Christ used the ordinary things of life, but if we take the dictionary definition of sacred as that which is "set apart", then Christ is making a distinction between the sacred and the profane. Before Christ entered into public life, he went into the desert to fast and pray. He set himself apart. At the time of the Last Supper, the Passover meal, he ordered his disciples to go to an upper room and prepare things. He did not eat among the people, nor in a restaurant, but in an upper room, a place set apart. At Gethsemane, Christ did not pray among the sleeping apostles, but as St. Luke tells us, he "went up into a mountain apart, and there he prayed." He once again set himself apart. In these important prayer moments of Christ's life, he did set himself apart from others. Give our modern secularized world, it seems evident that Christ lived the distinction between sacred and profane more clearly than any other. Although he has spoken of the distinction. How do we interpret the words of Peter, "You are a royal and holy priesthood, a People set apart"? It should be apparent that different theological perspectives will affect how we think.

One last thought in this regard. Peter Smith, in the above mentioned article, discusses the sanctuary, the sacred zone, and the balchino. He says: "Not only do these devices conspire to establish the myth of locational holiness, they also confer 'ex officio' sacrality on all who are permitted to perform liturgical acts within the 'holy place.' So the hierarchical convention in the modern structure is deliberately reinforced. For Smith the hierarchical character of the liturgical convention is to be emphasized. A building designed to blur the hierarchical nature of worship would be out of order. To the religious sensibilities of many, Conrad Antonson, O.P., Roman Catholic liturgist at Domini- can College in San Ramon's "Rationalism in Church Planning" shows that the symbols of Christ are sacred and therefore should still be used. The church should find new symbols which will contradict what that particular community believes.
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