

# SKANDALON

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"SKANDALON"

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EDITOR'S PREFACE - Paul Tillich, who is certainly one of the western world's best known and most influential theologians, was to have spoken at the State University of New York at Albany this coming Sunday afternoon. With this in mind Skandalon decided to launch its first issue of the new year with several articles dealing with his thought. Word has now come that Professor Tillich will not be with us due to a heart attack. (Once before he was to have spoken at Albany State but had to cancel out because of health reasons. Is there something about Albany we don't know?) Since the articles are worthwhile in and of themselves, we carry them nonetheless and commend them and him to your consideration.

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## PAUL TILLICH ON THE DEATH OF GOD

by James G. Ward

One of the great cries heard among students in our colleges and universities is the emphatic, "God is dead!" For Paul Tillich this is an almost senseless statement, for it would violate the very definition of the concept of God. Tillich equates God with being or the ground of being; without God there is no being, no existence. Paul Tillich does not, as other theologians, say that God is a being, but rather that God is being. This is not a pantheistic philosophy, but an answer to the metaphysical question. This is only one step in Paul Tillich's stairway to Christianity. Because of his brand of liberal Christianity, Tillich is almost a heretic in some Christian circles. Tillich does not really mix with the self-satisfied suburban church that is prevalent in our society. Tillich's appeal is not to the orthodox, complacent Christian, but to the person who is still looking for the answers.

The central point of Tillich's religious outlook seems to be summed up in the first sentence of the first volume of his Systematic Theology, "Theology, as a function of the Christian church, must serve the needs of the church." Very often, in Christian practice, the converse seems to be true, the church serves the needs of the theology. According to Tillich, the Church's main task is serving the needs of today, not venerating the happenings of an age long past. Theology must speak to man in connection with the present situation, not speak from a situation of the past. For those who follow a theology that speaks only from a situation of the past, maybe their God is dead. To Tillich, God is very much alive; being is alive.

When speaking of the Bible, Tillich sees two inseparable sides to this book. It is both "divine self-manifestation" and the way this divine self-manifestation has been received by men. Tillich disagrees with what is known as "fundamentalistic" Christianity because he claims that this branch of Christianity has ignored this latter facet of the Bible altogether.

Paul Tillich, as I have already stated, defines God as being. This, Tillich says, makes God infinite. A God who is a being, no matter how many superlatives are attached to his name, is finite; he is governed by all the classifications of finitude. He may be called the highest, greatest, supreme, or most perfect being, but this still, in no way, implies infinity. This only elevates God above all others, but leaves him finite. God as being-itself cannot be finite, here is the infinite God. How can "being" possibly be finite? Then, we cannot refer to God as being the "essence of life" because he supersedes all essence. This concept of God as being, Tillich places in the category of "ontology." He says that ontology is the center of all philosophy, the quest for what is being, what is God.

This is only a brief introduction to the theology of Paul Tillich. His numerous writings or Tillich in person can quench those who thirst for more. Biblical Religion and the Search for Ultimate Reality, The Religious Situation, and Systematic Theology are a few of his more familiar works. Tillich is not difficult to read, but is even more rewarding in person. Many of his written works are merely records of his numerous lectures. Tillich gains much in personal contact; Tillich has much to offer. If you are looking for an ivory-tower intellectual, you will not enjoy Paul Tillich. If you are, on the other hand, seeking a man with a vibrant message, look here.

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THE GREEK-UTOPIA

Greek Views of Greek Life  
Assembled by Brenda McQueen and Sandy Thomson

A freshman at college finds himself faced with many questions deeper than he has ever come in contact with before. He asks himself what he wants from the future; what life means to him; what he expects to gain from his college experience. Eventually he must decide whether a vital part of his life here should be devoted to Greek life. In this issue we would like to present the views of several Greeks on the meaning of sorority and fraternity affiliation:

"This year modern dorms have replaced most of the old houses where State Greeks conducted their meetings, held their open houses, practiced for the Christmas sing, built their homecoming floats, and carried on many aspects of sorority and fraternity life.

However, the "newness" of Greek residences has not changed the old traditions. Greeks are still holding open houses and building floats despite rather cramped conditions. The old spirit has not been lost, and new ideas are being formed to keep up with the growing university community.

One of these new ideas concerning Greeks on campus is that of the formation of new sororities and fraternities at Albany. Plans are still in the talking stage, but with the increased enrollment it seems that some action must be taken to make more sorority and fraternity affiliation possible. All Greeks hope to work together this year, more than ever before, in order to aid in the initiation of new sororities and fraternities. Therefore, the coming year might well be 'The Year of the Greek' at State."

"The Greek on this campus leads a life of many facets as do most other students of the university. However, the Greek life is also unique in that it is a "select" group on campus. As I gaze out of my "glass house" at the world I find that I look at it in the view of a person who belongs here. I am among friends who have accepted me, and will continue to be close friends in the distant future. I find the life enjoyable in most senses, disappointing in some, but wholesome in all."

"The 'Greek life' offers many opportunities for self-discovery and service. It is a composite of the larger university community, in which basic associations can be made, and from which more universal associations can be created. It is, in the most basic sense, a more tangible means through which a person can "come to grips" with society on a large scale. It is not, as many think, a closed circle of friends, but an ever-widening one.

The 'Greek life' offers to one a group of friends, and equals, close enough that you can discuss, without fear, pertinent issues, and distant enough that you can be an individual.

Social Greek organizations are, like all else in life, give and take. It is through organizations like this that one learns to get along with other people of differing viewpoints. Through the society, one is able to serve, through community projects organized within the society, the entire university and, in a broader sense, mankind. There are social functions, but social functions planned and carried out by the individuals within the group.

In conclusion, the Greek life is one way of becoming relevant to society, through association with and working for, a more tangible part of the intangible whole. It is one important way of developing into a complete, mature, and responsible person."

"It is difficult to generalize from one point of view and even more difficult to step outside of one's environment. However, this article may be better for it."

Generally, the person who is a member of a fraternity or sorority is an active person--both socially and "extra-curricularly." Members of fraternal organizations tend to be active within their groups as well as in school-wide activities, such as student government, various clubs, and yes, even in honoraries.

The Greek may be in search of prestige, an easy social life, friendship, a feeling of belonging, or whatever else one may be looking for. Whatever being a Greek means for each individual, he or she does lead a unique sort of existence on this campus. A strong "we-feeling" develops concomitantly with deep and lasting friendships. Living and interacting on a daily basis with one's close friends adds something to a person's stay on this campus which may very well be difficult to achieve otherwise. Even a "beer party" can be more fun when it is with your brothers or sisters.

This article is not a spiel for fraternities and sororities; if it was it would have been written differently. It has been, however, an attempt to point to some of the aspects of Greek life on this campus."



GREEKS, cont'd.

"There are many meanings to Greek life. It means a place to call home-- a place where you know you will always find someone who is close to you. It means friends--someone to talk to when you are lonely; someone to go shopping or down to dinner with. It is a helping hand when you are in trouble; someone to laugh with when you are happy. All this is priceless in a University that has become so inhuman.

On the other hand, sorority life is not a Utopia; it is not an end in itself. I think life would be very barren if a Greek were to give up outside contacts for the sake of the Greek group; I feel that probably I would leave my sorority before I would give up my outside commitments and activities that form an important part of my life here. I do not mean by this that I care nothing for sorority life. Rather I think college life should be a time for many commitments, and the benefits of outside commitments should be made a part of the sorority commitment and sorority ideals carried over into all the contacts of life.

EDITOR'S COMMENT - The purpose of this paper is to provide a common ground for seeing both sides of an argument. Having presented the Greek viewpoint, we would appreciate articles stating the independent viewpoint.

END

D I A L O G U E S

Discussion groups for students interested in relating Christian thought to modern life.

Wednesday, 8 p.m., "The New Life," with Professor Thomson Littlefield and the Rev. William Small.

Thursday, 9 p.m., "The Secular City," with Professor David Heal and the Rev. Frank Snow.

Meet at the Flag Room, Dutch Quad. ALL WELCOME.

SKANDALON '65-'66

Skandalon is a bi-weekly journal of news and opinion, published by Campus Christian Council, and is now in its fourth year. This year's Skandalon has, at present, a small and neophyte staff which consists of four students: Sandy Thomson, Brenda McQueen, James Ward, and Steven Brockhouse.

In this, our first issue, Skandalon has chosen to concern itself primarily with two questions. The first of these is the theology of Paul Tillich. Tillich, always a controversial figure, is one of today's leading liberal thinkers among Protestant theologians. By discussing Tillich's theology we hope to introduce him to many readers and stimulate their thinking on religion. (As mentioned in the Editor's Preface on page one, Tillich was to speak here on Sunday. The sad news he will not reached us only yesterday.)

Our second topic is a university issue: fraternities and sororities. So far this year little has been said in defense of these organizations and since Skandalon feels all sides should be allowed to express their opinions, members of fraternities and sororities of SUNYA have been asked to speak for themselves.

Both students and faculty are invited to contribute to Skandalon. Articles, poems, "letters to the editor," etc., can be sent to one of the above-named staff members via student mail or left at the Campus Ministry Office, 501 State Street.

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THE GOLDEN EYE - A Coffee House for Students and Faculty

Friday, October 15, "Berkeley, the Issues"

A discussion relating events at the University of California at Berkeley to life at the State University of New York at Albany.

With a faculty-student panel including Vice President for Student Affairs, Clifton Thorne, Professor Morris Berger, Mr. William Gross, and Mr. Harold Lynne, with Professor John Rosenbach as moderator.