

# ΣΚΑΝΔΑΛΟΝ

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SKANDALON

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## EDITORIAL:

It is traditional for a publication such as Skandalon to begin the academic year with a statement of its purposes, philosophy, and function. Last fall Skandalon did not do this, because, we are sure, the staff did not really know what the journal was or where it was going. Through the year Skandalon made many significant gains. For the first time in its distinguished lifetime, the journal became the cooperative effort of many, not just one or two dedicated people. Skandalon achieved a reputation as an independent Christian voice in the University community. In an age where conformity of one sort or another and anti- or non-religious thought prevails, independence and Christian commitment are two significant concepts. Skandalon continued its high level of distribution among the faculty. We think this says something for our journal. Skandalon distributed more copies than ever before in the past, showing that concerned and alert students are finding a needed stimulus in the journal. But, the year 1966 has been left behind and we are already involved in another academic year. What hopes and aspirations do we have for Skandalon in the year 1966-1967? They are many and we cannot hope to attain them all alone. A tired and overworked staff finished publication in May, but much the same group is rested and enthusiastic about another year of Skandalon. But, we need help to realize our goals and deepest wishes. We need friends, staff members, and readers. Skandalon is a Christian forum for opinion. We publish responsible articles of pertinence and interest written from almost any point of view. We dedicate our journalistic endeavors to the free expression of thought. At times, though, we do adopt editorial opinions on certain issues. As responsible Christians and members of a larger community, this we are compelled by our own consciences to do. This, by no means, excludes other expressions of opinion. We would like to see Skandalon go beyond what it has already done to become a resounding and strong voice in Christian and University community alike. We would like to see articles on religious, social, political, and University subjects filling our desks. We would like to see our readership increase tenfold. In short, potential is a word we know much about. We hope that this year both you and we make a few significant gains in helping Skandalon realize its potential.

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## BLACK POWER

by Richard Mack

One hears a great deal about "Black Power" these days via all news media. It seems to be the latest in a seemingly endless stream of angles which have been discovered in the current drive of the American Negro for his civil rights. The purpose of this series of articles is to examine this new turn in the drive and to report its beneficial and distracting aspects. Many influential persons have condemned "Black Power," while many have come to the support of the concept. The purpose of this series is neither to condemn nor to issue acceptance, but to examine and analyze reporting the findings objectively.

The "Black Power" movement has recently gained the official support of many of the more prominent Negro leaders, among them Dr. Martin Luther King and James Meredith. This support and the blatant announcement by men of prominence that the system of government of the United States was set up to foster white supremacy and that a system which does that must not be allowed to exist has stirred up much reaction to the entire Civil Rights Movement by the majority of the white population of our nation. The feeling which has reached the author is one that the great leaders of non-violent agitation have abandoned their cause in favor of groups pledged to violence and to the black takeover of power in America. The white person seems to fear not equal rights for the Negro but that the Negro will go beyond equality to dominance. Whether or not this feeling is justified will be examined in a later article; the fact that this feeling does exist and is to a certain degree detracting from the support, both morally and financially, of some of the major civil rights organizations is a problem which must be understood in understanding the position of this concept in the current civil rights movement.

The Negro masses feel themselves justified in holding to this concept for a number of reasons. They feel that they have been held back for such a long period of time that their present progress should result in the position of dominance

which they have learned to abhor through the years. They feel that they should return to the white population some of the suffering, pathos, and oppression which until now has been thrust upon them. They feel that the whites owe them "reparations" for the years, indeed centuries, which they have dwelt in the depths of the American society. The relatively rapid progress which has been made in the past year or two has spurred them on to greater goals--the goals of dominance and superiority.

A major question concerning the "Black Power" concept is, "Has this concept hurt the chances of the Negro for further strides toward civil rights?" Certainly no ruling group, if one can honestly call the whites the "ruling group" in America, wishes to give up their position of superiority. It would appear easier for such a group to accept equality of others than to place the noose of subjection around their own necks. Could this then be the reason for the dramatic fall-off of white support of Negro civil rights groups? Has the Negro movement been hurt by the diminishing of this white support? Many white people have demonstrated their desire to insure the Negro the position of equality which each person deserves in our society, but they have balked when the Negro has announced his desire to supplant white supremacy with black supremacy. The "Black Power" demand for the position of supremacy which has been denied them has turned numbers of former civil rights supporters against their cause, and has made it more difficult for the Negro to achieve true equality, much less than a supremacy based on anything short of weapons.

The mass violence which has taken place in Chicago, Cleveland, New York, and other of America's large cities has forecast a disturbing picture of the racial situation in this nation. Not only are masses of discontented Negroes going beyond demonstration to the point of physical destruction, but groups of whites, tired of being demonstrated and rioted against, are fighting back, are rioting and demonstrating in return. The most obvious outcome of this violence and counter-violence is racial war. Is "Black Power" a goal which is important enough to be fought violently for? Is white supremacy a goal or a status quo which is worth defending violently? Is equality of the races, the goals of so many organizations in the past, the true goal of our nation's people? Or, are we split into two groups so radically different that only superiority of one group will suffice as the answer to the most trying problem of our times?

These questions are the prime examples of those suggested by the the bringing forth of the "Black Power" concept. In succeeding issues of Skandalon these questions and their ramifications will be examined.

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CREATED IN GOD'S IMAGE

by James Ward

One often wonders just what it means to be a Christian, especially in this, what has been called the post-Christian age. We do find Christians of all traditions expounding on the meaning of the Christian life. A Christian is probably many things, just as Scripture outlines many rules of conduct and a multitude of guidelines for living the "good life." This is one answer, but many of these rules and guidelines are anachronisms when taken in the literal sense and present little that is concrete for the modern Christian when considered in a more general way. But, the Christian Holy Scripture does give us guidelines to follow. They may not be evident at first glance, but taking all of Scripture as a totality and considering each word in the context of the whole Bible, we can find these guidelines. The fact that they are stated as generalities enhances their appeal to the contemporary Christian because it adds to their universality for all situations and for all ages.

In the first chapter of the book of Genesis there reads a phrase, "So God created man in his own image." This is not a highly explicit phrase and through the centuries much controversy has arisen to its exact interpretation. Far too often this phrase has been interpreted either as a phrase standing by itself or has been interpreted only in the context of Genesis or the Pentateuch. Although this may be a beginning of its understanding, as Christian we must consider this in the light of the entire Scripture, in the light of He who came to fulfill the law and the prophets. This great phrase does not, of course, specify in what way man was made in God's image. The early Jew was not all sure of what God was like. In fact, the writers of Genesis in one place refer to God by the name "Elohim," a name that means only "the holy one." His image, then, was open to the broadest speculation. It takes generations of close relationship between man and Yahweh before the Hebrew arrives at any real conceptualization of God's attributes. It is Jesus who says that no one can know God except through Him. Here is a statement that implies that the Christian can never conceive of the image of God except if he knows the Christ.

The significant word in our phrase is "created." Man is created in God's image. This in no way says that man is now in God's image. Certainly in the Adamic fall from innocence man became, in many ways, less like God. A gulf was created in the Fall that man has been striving ever since to bridge. Man departed

from the image of God to the image of man. To overcome this estrangement, man must try to again attain the image of God.

We are still left with the question of the nature of God's image. Man can probably never know the exact nature of His image. The history of Man's relationship with his God has taught us something about God's image. The Christian God is creative. It is He who created the heavens and the earth; it is He who created man and all the creatures of the earth. All creation, according to Genesis, is the result of the Word of God. The very first of God's people saw that God brought order from chaos, that God was creative. God is a loving Being. This is especially seen through his Son Jesus Christ. In fact, many of us probably remember the traditional Sunday school statement that "God is love." St. Paul certainly stressed love in his letters to the early Church. God is also redeeming and forgiving. His Son came among men to save them from sin. The Christian God always has been a redeeming rather than vengeful God.

Man, created in the image of God, must strive to be all these things also. To overcome his estrangement from God, man must try to be more God-like. The Christian should be creative. The Christian doing cancer research, the Christian engaged in social work, the Christian mother and wife are all doing their daily activities for a reason, to create order from chaos. All are being creative. This means that Christianity is not just believing something, but doing something, being involved in the world. Man must love. Christ commands us to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . (and) love thy neighbor as thyself." Christ also instructs us to love one another as He has loved us. Love is the centrality of the Christian message. Man must also be forgiving. If a man errs against me and is truly penitent, then I should be forgiving of this man. This is not forgetting that he erred against me, but loving and caring as if the person never erred. Man, created in the image of God, should be creative, loving, and redeeming. Man in relation to man should be as God in relation to man.

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### THE CHURCH OF THE UNIVERSITY COMMUNITY

by Benjamin Sharpe

The bright light in the Christian world today is the ecumenical movement. On college campuses across the country the ecumenical movement has found a place for experimentation. At SUNYA the expression of this movement is the Church of the University Community, an ecumenical protestant group made up of both faculty and students.

Since its founding, the Church of the University Community (CUC) has been defined as "all students and faculty who see themselves as part of the People of God within this University." The purpose of the CUC is to relate the Christian faith to the daily life of the University by study, worship, and service.

The center of activity for the CUC is Chapel House, a large house on a hill overlooking the campus near the physical education building. Most of the meetings and services are held at Chapel House which is also the office of the campus ministers: The Reverend Frank Snow and the Reverend William Small.

A council of nine students is elected each semester from among the members of the Church of the University Community to plan and coordinate activities. Called the Council of the Church of the University Community (CCUC), it is headed by a chairman, secretary, and treasurer. The council meets every Friday at 4:30 p.m. at Chapel House to talk over new ideas and to plan for coming events. Their meetings are always open to all interested people.

Worship services are held for the CUC every Sunday at Chapel House. The 10 a.m. service is based along traditional lines with a service of Communion. The 7 p.m. service is experimental, trying folk and contemporary music. Students read lessons and lead in prayers at both services. Preaching is shared by the campus ministers and faculty.

Of the activities sponsored by the CUC, the Golden Eye is one of the most popular. It is a Friday night coffee house for students and faculty. Last year it had folksinging, play readings, jazz concerts, and discussions on everything from "Albany Politics" to the "Future of Marriage." The Golden Eye meets at 820 Madison Avenue, not far from the Alumni Quad from nine to midnight.

enfade is the newest addition. Its purpose is to bring together the Christian community in a weekly discussion of the Church's stand in life and to interpret the faith today, especially in the light of contemporary social trends. enfade will meet at Chapel House on Thursday evenings.

Skandalon, a bi-weekly journal, is also sponsored by the CUC. It prints news and opinions on all subjects.

Albany is a typical city offering much opportunity for urban work. In the past, teach-ins, painting projects, tutoring projects and other activities have been held. This year there are plans to continue these projects from past years and to experiment with new ones such as the Ecumenical Weekend at Dippikill on the weekend of October 7, 8, and 9.

If you are interested in attending services or in participating in any of the activities, you are invited to do so.

THE INDIVIDUAL IN SOCIETY: A SEARCH FOR IDENTITY

by Everyman

"Who am I? They mock me, these lonely questions of mine.  
Whoever I am, Thou knowest, O God, I am thine!"  
-Dietrich Bonhoeffer

"And an old priest said, Speak to us of Religion.  
And he said:  
Have I spoken this day of aught else?  
Is not religion all deeds and all reflection,  
And that which is neither deed nor reflection, but a  
wonder and a surprise ever springing in the soul, even  
while the hands hew the stone or tend the loom?  
Who can separate his faith from his actions, or his  
belief from occupations?"

-Kahlil Gibran

Who am I? I am a creature, a human being, who walks the face of this earth and participates in the activities of the earth. I am of the world and in the world. I cannot divorce myself from the world. I am heart, soul, and mind; I am flesh and spirit. I cannot separate one from the others. I am a totality. I exist as a totality. Above all, I am not an abstraction called man; I am an individual.

I am an individual who has a religion. My gods are those things that I hold above all others, those things that have the most value to me. These I must venerate. I do not always know what I hold highest. This I must find out.

I have vocation. I do not mean occupation, but hopes, goals, and aspirations that I must realize. Oft times I do not know the exact nature of my vocation. At times my vocation seems confused or shallow. I must find my vocation and create order out of the confusion.

This is who I am, but what am I to do?

Once I have found vocation, some sense of direction and meaningfulness; once I have discovered my gods, I must work towards bringing myself closer to them. I must realize my hopes and my aspirations. Because I am of the world and in the world, I must concentrate my efforts here. I must never forget that I am in the world and that I must participate in the activities of the world in order to realize my goals. Anything less is compromising my entire existence. Anything less is negation of myself.

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James Ward, Editor and Religious Affairs  
Richard Mack, Associate Editor and Political Affairs  
Sandra Thomson, The Arts

Skandalon is published every second Thursday with offices at Chapel House. Contributions in the form of essays, poetry, fiction, etc., are welcomed and may be addressed to the editor at 1201 Stuyvesant Tower or left at Chapel House.

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"Death is the  
supreme festival on the  
road to freedom."  
D.B.