

SKANDALON

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"SKANDALON"

October 7, 1964

THE CHURCH THAT IS

"Where the Spirit of the Lord is, there is the one true Church, apostolic and universal, whose holy faith let us now reverently and sincerely declare." So runs the invitation, familiar to many Protestant congregations, to recite creed or affirmation.

Christians, humbly acknowledging that the presence of the Holy Spirit is the free gift of God's grace, yet rejoice in Christ's promise to be ever with His followers. The Church defined by the Spirit is wherever Christ's men and women find themselves: not just Sunday morning in the building on the corner or among the ranking clergy of the denomination, but in factory, office, commuter train--or university. In loyalty or betrayal, dormant or aware, heroic or dilettante, the Church exists and is under her Lord's judgment perpetually in the midst of the world. She declares her faith implicitly and continuously in every act of individual love and forbearance, every quiet individual obedience to Christ's new commandment that His followers love as He loved. This perpetual testimony of the scattered church is what Bonhoeffer and others have called the secret witness. But the church is more than an aggregate number of individuals. The New Testament calls it a "body" whose "members," no mere statistics, are related and involved as a man's hand and foot in common sickness or health. Hence the secret witness, whose effect in the world no man can calculate, is not enough for the health of the church itself. The scattered must be gathered, the body must know itself; and in the weekly celebration of Christ's victorious Lordship, the church makes its public and corporate declaration of faith.

A Bold Truth

What does all this mean to a university standing in the midst of a city full of churches, all hospitably open to its students and personnel? Simply this: for most students and, in varying degree, for many faculty, the University is a life, a world: not just "where I go to school" or "where I work," but where--and how--I live, my society, the defining term of my environment. It makes sense to talk of the "church within the shop"; and various experiments have in fact drawn the church, the body, into conscious identity in the places where men work. But it makes far more sense that the church which exists within the University should know itself, for the mutual strengthening of its members and the obedient proclamation of its Lord. In a society where every genuine point of view, every honest commitment is entitled to expression and a hearing, the Christian Church is in serious default if it fails to say "I am here." "I am here" is not "I go downtown," or "Here I come," or "Let me in." A Sunday morning exodus to various local parishes may bring meaningful experience to numerous individuals--for there, too, is the Spirit of the Lord. But the University community itself is left without the witness of the gathered church. Nor can any institution outside the University, however ardent its concern, "organize" a university church, or impose one, or press the University for recognition. The church within the University quite simply is, because Christian people are within the University.

"Accordingly, for us..."

A number of us believe the time has come for this church to know itself, for the ministry of Word and Sacrament to gather and make vital a parish too long unrecognized. Our denominations separate some of us at some points; we must be tender of each other's integrity, and the brokenness of the body, within this community no less than in the world at large, is our sorrow and our judgment, to be openly and humbly borne. But the gulfs that divide us are neither so numerous nor so wide or deep that we cannot, by God's grace, speak with each other and together celebrate what God has done in Christ for all men.

To this end a student and faculty committee working with the Campus Minister for nearly a calendar year now has been exploring together questions ranging from liturgical practice to transportation and facilities. Soon now regular services of Word and Sacrament will be announced for the gathering of the Church of the University Community. Any Christian student, faculty member, administrator, or employee of the university already "belongs" to this church. Many who are permanent residents of the local area will not wish to sever present parish ties and should not do so: they are nonetheless fellow members with us and always wished and welcome among us. Many students go to church in Albany, feeling that they "get something from it," but having only casual church ties at home and neither

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"belonging" nor sure they wish to do so here. We warmly invite all such to try how much they will find in the experience of worshipping together with other members of the community among whom they live and work. The Church makes confession and intercession for the world, in the University as elsewhere. It goes from its gathered worship to its scattered service in the world, and its doors swing open to all and any in the world who wish part in its life.

-Frances Colby-

BECKET

Hal Wallis's Becket enjoys the success of the universal appeal that we find in Shakespearian tragedy. Becket maintains a satisfactory level of sophistication while its simplicity provides an enjoyable experience for the most pedestrian mentality. Richard Burton shares the foreground with Peter O'Toole, Henry II. We might question which actor enjoys the more prominent role although the screen play focuses upon the legendary biography of England's twelfth century martyr prelate. The drama begins with Henry's act of penance for Becket's murder. We see Becket's life through Henry's memories at his tomb. There is a twofold purpose in this means of presentation: first, it stirs an interest in the story to follow and second, it is perhaps the most expedient means of convincing the audience that Becket's later drastic change in ethical outlook is plausible.

Every scene, every incident, has one primary objective: to explore further into the complex personality of Becket. First he is the unprincipled Saxon favorite of William the Conqueror's grandson. He is the king's companion in every activity from council meetings to wenching. He lives only to serve his king although he sympathizes with the plight of his undertrodden Saxon brothers. Perhaps his sympathy for the Saxon lot saves him from appearing as sub-human in sentiment. Certainly his denial of any respect for honor, sustained by his reluctant denial of any claim on Gwendolyn's affection, bothers one's concept of human nature. For all his previous churlishness, Becket aligns himself with the "honour of God" once he is installed as Archbishop of Canterbury. Those who critically examine this abrupt conversion must respect the combination of superior acting, directing, and writing which stays doubt in the mind of the viewer.

At the onset, before Becket's biography begins, Henry speculates (at Becket's tomb) that Gwendolyn's death was the cause of Becket's separation of sympathies with the king. Undeniably, Henry's cynically possessive demand for her companionship helped Becket realize that he must develop a sense of honour. Henry's comment makes us watch for Gwendolyn as the story unfolds. First we wonder if it is the wench the king and Becket visit at the beginning of Becket's autobiography. Then we wonder if perhaps she is the Saxon peasant girl in the hut where Becket and Henry find shelter from the rain during a hunt. Obviously our anticipation stimulated by Henry's comment to the dead archbishop, places the necessary stress of importance upon Becket's affection for Gwendolyn, an affection he tries to stifle, but which comes back to haunt him after her subsequent suicide.

Gwendolyn's suicide occurs long before Becket's determination to develop a sense of honour. An immediate incident is necessary at the time of this change if we are to be convinced. Becket's prayer of resolution provides the assurance that his ethical change is sincere. It is the combination of these two motives which make us certain that such a rapid reverse in outlook is possible. The effect is strengthened when his monk assistant, overhearing the prayer, expresses his astonishment, and Becket intimates his own surprise. We do not doubt the sincerity of such an apparent individual religious experience. Finally, the installation of Becket as archbishop stresses the strength of his motivation.

From Becket's prayer, the plot is set, but the film maintains the responsible portrayal that it has given thus far. Becket must mature in his new attitude. Henry's character must be revealed in greater detail. Becket's interview with Louis VII, King of France, and his audience with the Pope both help focus international interest in the conflict between church and state. Henry and Becket, although scrupulously developed as individual characters, personify the struggle between the church and the king for civil authority. Our sympathy and understanding for both sides of the argument comes through our identification with the cause of Becket and the understandable predicament of the king. But the two audiences bring flaws in the production to our attention. Although Louis VII is perhaps the altogether overly egotistical but cunning stereotype of a Frenchman, the Pope and his advisers are unrealistically effeminate and Italian in demeanor. These mistakes in portrayal focus our attention upon the most unpalatable stereotype, the Bishop of London. Always donned in his purple hood, sporting a pair of John L. Lewis eyebrows, he cannot be anything but a villain. Perhaps the use of such obvious stereotypes is justifiable in the first two instances because the audiences are short. But one begins to wonder

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about the reality of the Bishop of London. His immediate opposition to Becket as Chancellor, his signal hold out against Becket's right to be archbishop, and his confession of jealousy are convincing enough. We wonder why it is necessary for him to be always robed in sinister garb; why he must protest so openly. But perhaps this is asking for perfection when the total effect is neither ruinous or really damaging to the merit of production.

Finally, some consideration must be given to the scene of plot resolution at Henry's temporary court in France. Here we find impact of incident canonizing dialogue. This scene, which occurs after Henry's reconciliation with Becket on the French shore, confirms beyond our doubt that Henry's insecure dependence upon the stronger Becket can lead to emotional instability. Frustration helps him leap the hurdles of love for Becket and sound statesmanship. This flaw in the king's personality results in the prelate's untimely execution. Becket does not enjoy the solitary role of many tragic heroes, for we must also sympathize with Henry's human failings..

Because anyone can appreciate the struggle between church and state as well as the personality clash, Becket is appreciable by all. The student of English history as well as the person out for an evening of entertainment will respect this production. Its effectiveness is not destroyed if one does not catch every hint of historical or psychological significance, but they are always present for those who wish to look for them.

-Frederick Chambers-

SPEAK OUT

(The following article is not representative of the views held by this paper or the members of Campus Christian Council; we print it in the interests of academic freedom, because we feel the issues raised are important and in the hope that discussion may be stimulated by it. We welcome letters and articles in response.)

"ON EXTREMISM"
by J. Roger Lee

The election of 1964 has been conceived in an air of deceit. An emotional charge has been leveled by those who would avoid rational debate of the substantive issues - the charge of extremism.

This is a highly effective technique being employed, the use of an undefined term. The plan is simple. It consists of saying that a man is some one thing and then not saying what the particular thing is. The ambiguity of the undefined term permits it to imply a variety of characteristics. Some of the characteristics may be totally innocent and totally applicable to the person charged. But the other characteristics which may indeed be evil are not ascribable to the charged individual even though the same statement implies that they are. It is an effective and seemingly valid smear technique. It is made even more effective when the term is indeed undefinable and has any imagined referent in the world of private emotions as opposed to objective reality.

In today's political context, the undefinable term is "extreme" and its variations (e. g., "extreme left," "extremism," "extremist groups"). The implication that the "anti-extremists" want to spread is that extreme is bad.

Now, "extreme" is a quantitative word, and as such has no qualitative implications. Extreme can neither be good nor bad in and of itself; is is only an extreme or an extreme good that can be good or bad. Since the words "good" and "bad" have emotional connotations, perhaps it would be best to use another example. By the same token that one cannot say that extreme is good or bad, no one would be foolish enough to argue that "extreme is bright." One could make no statement about the brightness of an extreme until one knew that of which it was an extreme (i. e., extreme light would be bright; extreme darkness would not). The point of all this is that qualitative considerations of quantitative terms are possible only if one has first answered the question: quantity of what?

Even if there were some inherent qualitative implications in the word "extreme" (which there are not), to say that one is extreme in the quantitative sense would not imply that the person in question is extreme in the qualitative sense. For example, no one would argue that since a person was a Red in the Cincinnati-Red-Baseball-Team meaning of the term it followed that he was a Red in the Communist-Party-Member sense of the term.

Barry Goldwater has been labeled an extremist, and the emotional implication is that he is evil. The implication, however, is invalid. Certainly, of all the feasible candidates for the office of the presidency, Senator Goldwater was the furthest to the right as that term is used in contemporary American politics. Furthermore, if one can measure units of "rightness," he is, quantitatively speaking, an extreme rightist in comparison to the other major candidates. In

NATURE OF FAITH, continued

I wish to live deliberately, to front only the essential facts of life, and see if I could not learn what they had to teach, and not when I come to die, discover I had not lived. I did not wish to practise resignation unless it is quite necessary. I wanted to live deep and suck all the marrow out of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, why then to get the whole and genuine meanness of it, and publish its meanness to the world; or, if it were sublime, to know it by experience . . ." (Walden, p. 81)

To find the ultimate concern in life and to seek real meaning and purpose in life, man must experience this awareness and take account of himself. He must express himself through developing his potentials and not losing himself within society. Man must assert himself, project his individuality, and, as Frederick Nietzsche implores, "Live dangerously." His life should not be determined by his culture through his own benign attitude, thus sinking into a state of lethargy, but rather he must assert his individuality. However, man must not neglect social good, but, instead, he must incorporate it within his own good to achieve ultimate happiness.

A Formula for Life

Representation by a "chemical" equation expressing the relationship stated above gives us:

$$\text{human potential} + \text{faith} \xrightarrow[\text{environment}]{\text{time}} \text{self-fulfillment} + \text{happiness}$$

Developing the human potential through faith as a state of being ultimately concerned leads to self-fulfillment and happiness as a by-product. Time and environment act as catalysts. Happiness is evolved, since life is basically good.

Religion as a Mechanism of Faith

One can hardly discuss the concept of faith without discussing its relation to religion. Religion is a constellation of ideas, beliefs, and practices designed to serve functions for the individual. First, it gives him a satisfactory sense of relationship to his environment and, secondly, it provides him with a sense of meaning and purpose in life. Religion, therefore, according to our concept of faith, is the mechanism by which man seeks his ultimate fulfillment. There are many religions and the one into which man is born is a "historical accident." (Kierkegaard) However, for one's religion to become significant and fruitful to him, he must deliberate his decision of faith to find a real and genuine meaning in life. He must become aware of himself as a thinking being, and discover his relation to his world. What religion he will choose, if he chooses one, George Santayana calls a "free, centered act of his personality." The nature of his religion cannot be judged true or false, but better or worse, depending on its effect upon him as a reflective individual.

-Arthur Coles-

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AN AFRICAN ON CHRISTIANITY IN AFRICA

"Africa has cause to be grateful to the missionaries who first went to that land of adventure and riches." Many people have debated this statement. Some have said the missionaries went to Africa with the motive of making way for the white man's domination and exploitation. Others make the accusation softer by saying that the missionaries went to introduce Western culture and particularly to civilize the people. These and other accusations are just opinions, some of which can be found to be valid.

Whether or not the missionaries had any motive other than that of Christianizing the Africans, there are clear results that have been born by their work. As soon as the missionaries landed in the continent of Africa, they started learning the languages and culture of the people. To their surprise they found that Africans were neither Christians nor Atheists! The Africans believed in God Almighty long before the white man's "invasion." The missionaries who did not agree with the way the Africans talked to or worshipped God, decided to preach against some of the cultural elements which were integrated to the African way of life. For example, where an African had to give a sacrifice of some animal or some other type of offering to an idol which was not God in itself but was used as a symbol just like we see crosses in churches today, the missionaries would preach for the destruction of these idols. Where the missionary found people performing some of the inspiring African dances, he preached against the dances and told the people they would go to hell if they did not leave those types of dancing and become Christians. Where the missionaries found people drinking they had a cause to make a change by telling the people that if they drank they would have their part in the lake of fire where there would be wailing and gnashing of teeth unceasingly. Where an African was found snuffing or puffing out tobacco

AN AFRICAN ON CHRISTIANITY IN AFRICA, continued

smoke, he was told that he was defiling the temple of God which he was told was his body. These and other warnings were made day-to-day sermons until in some parts of Africa, the African type of dancing became "sin," drinking, smoking, and many other detailed activities were labelled sinful. As a consequence, in some parts of Africa today there is very little of African culture left.

It is only when one travels out of Africa that one realizes that the missionaries have been unnecessarily holy in Africa. In fact, I have found that it is easier to be a Christian in England or the United States, because in these countries nobody interferes with one's private life. One can smoke, drink, dance, and still be accepted as a church member. It is more interesting to see even some of the ministers in these countries do smoke, drink and dance. Some dances, surprisingly enough, are sponsored by churches.

On the Other Hand

It would be unfair to present only one side of the effects of religion in Africa. I must also mention in support of my opening sentence that there is alot of good that the missionaries have done in the continent of Africa: the modern education that Africa has grasped and is still pursuing was first introduced by missionaries. (The missionaries were so dedicated, indeed, that sometimes they had to pay the parents of their students in order to get their consent to teach the children.) It is due to the missionaries that we had our first students go to college abroad, and this fact greatly contributes to our establishing colleges in Africa; it is due to missionary work that we have such a high standard of morals; it is due to missionary work that we have churches filled with "true" Christians who are devoted to the work of evangelizing the whole continent; it is through a missionary that an African has learned to live with people of different creed, race, and colour. This does not mean that the missionaries did this alone; the doctors, teachers, the government, and what have you, had a great deal to contribute to the making of the present Africa.

In conclusion, I must say there are many changes taking place in this age of enlightenment in Africa. In some churches today, they do not see why when one is being baptized one should be given a new name which must be foreign--which to make matters worse does not even have to be Christian--like "Hudson," "Johnson," and "Janet." People no longer regard priests as holier than other church members. Young people no longer find it hard to marry from another sect of faith. I could list the number of changes that are taking place, but this is enough to show the transition to making the multifarious religious cults into one common way of faith, and a better way of unifying the efforts of the people in pursuit of greater things.

- Paul F. Salmon-Kenya -

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CALENDAR OF EVENTS:

- Sunday, Oct. 11, 4:00 p.m.
Faculty Reception for Foreign Students at William Rowley's, Altamont.
- Friday, Oct. 16, 1:25 p.m.
Open Meeting to discuss proposed "Church of the University Community" (see article, p. 1). All interested in being a part or learning more about it are urged to be on hand. Draper 146.
- Friday-Sunday, October 16-18
Conference on "Sex and the Human Predicament" at Lisle, N. Y. For further information see CCC bulletin board, lower Draper, near Bookstore.
- Wednesday, Oct. 21
Next issue of "Skandalon" out.

OFFICE HOURS

The Reverend Frank Snow, Campus Minister, has an office at 501 State Street (just around the corner from the University Library). This office is usually open:
Monday 11:15-12:15; 1:30-4:30
Tuesday 11:15-4:30
Wednesday 11:15-12:15; 2:30-4:30
Thursday 11:15-12:15; 2:30-4:30
Friday 11:15-1:30; 2:30-4:30

Other hours can be arranged by appointment. Phone 436-9275.

Skandalon is the biweekly journal of Campus Christian Council. Articles, poems, essays, drawings, or short stories are welcome. Welcome also are written responses to articles published in Skandalon. Anyone interested in submitting his or her work should contact Guy McBride, Editor, via Student Mail or at 500 Hamilton Street (489-4162), or leave materials at the office of the Campus Minister, 501 State Street.

A CHANCE TO THINK

Two study groups are ready to go. One is to be held by Mr. David Heal of the Division of Social Sciences, using C. S. Lewis' Mere Christianity. The group will discuss, without particular denominational emphasis and in an open and straightforward manner, basic Christian beliefs concerning Man and God. If interested, see Mr. Heal or better yet, be at Brubacher at 7:00 p.m. on Thursday, October 8.

The other group, to be led by Mr. Snow, Campus Minister, is on Contemporary Christian Thought. Here the emphasis will be on some of the questions being debated today--questions of the sort raised by Bishop John Robinson in his controversial tract for the times, "Honest to God." The group will read and discuss such men as Tillich, Stringfellow, and Bonhoeffer. If interested, see Mr. Snow or be on hand Wednesday, October 14, 7:00 p.m., at Brubacher.