

SKANDALON

WHAT NEXT FOR ALBANY STATERS

Having been extremely concerned and at times totally immersed in the civil rights movement, it has not always been possible to look outside the movement and count the watchers and the concerned. It has at times, I'm afraid, seemed unimportant to me that so few students at so many crucial times, have taken advantage of the opportunity to join in protest marches, engage in discussions, or even just converse with their friends concerning this most crucial issue.

I must admit I have at times been amazed by student interest at State, but usually not for long. When the Freedom singers were here last Spring, I was amazed and touched by the student turnout. That is until I realized that their motivation in attending was just to hear another hootenany, not any interest in the civil rights movement.

Most of the important meetings and discussions here at State pass unnoticed and unmentioned except by the concerned few. It has occurred to me that for us the greatest challenge of the civil rights movement lies not far away in Birmingham, Alabama but within ourselves and the university of which we are supposedly a part. The greatest enemy of the Negro is not Jim Crow, Governor Wallace, or the southern white segregationist but indifference on the part of you and me.

When so many of us can ignore or even worse, simply dismiss the bombing of a church and the subsequent death of six children as just another incident, I'm afraid for my black brother. When someone can dismiss the death of those six children as just another T. V. broadcast that will go away in a few days and ignore the anguish of those children's parents as something time will take care of, I cannot conceive of what is ahead for the Negro. Something inside me wants to stand up and scream.

Student indifference is so prevalent here that it almost seems an institutional defect. This may be an exaggeration but think again. Who or what has the greatest influence on the incoming freshman? Certainly not the concerned few who are usually regarded by the student body as "beat", "red", or "different". Certainly not the big brother, the frosh counselor or his successor, rivalry. It is the student body that is responsible for this heritage of indifference, whether it knows it or not.

Wherever we turn, we find this slow, parasitic, almost congenital disease, indifference, crippling the minds of the many. Whether in student publications, student social life and activities, academics, or campus religious life (or the unfortunate lack of it), we encounter our old friend.

Dr. Paul Wheeler, in an article published last year in "Skandalon", stated that "only the posture of indifference is immoral". With this we must agree. We, not only as Christians, but as members of the human race, have a moral obligation we can no longer ignore. Solemn words, all-embracing love and grave truths are not enough. Sometimes they may even hurt rather than help the cause. We cannot simply talk this problem away.

The greatest challenge for us lies within this university. Our enemies are indifference and ignorance. Our weapon is truth. The brutal nature of this immoral system and the mounting tensions about to explode in the faces of the sleeping indifferents are what must be told. We can no longer sit quietly and watch our black brothers floating face down in the river of hate. We must stand up and stop this now, praying that it is not yet too late.

Clifford J. Rugg

THE VATICAN COUNCIL: A PROTESTANT RESPONSE

Pope John XXIII convoked the Vatican Council because, he said, the Church needed "fresh air." His opening address to the Council a year ago and, most movingly, his last words in June made it clear that he hoped to let in gales all Christians could breathe in common and so feel their oneness. Non-Catholic Christians whose hearts warmed in response to the inclusiveness of Pope John's concern can rejoice that Paul VI proves his true successor not alone in title but in endeavor.

Last Sunday Pope Paul opened the second session of the Council. The proceedings received detailed coverage in the American Press (see the New York Times, (Continued on Page 2)

("The Vatican Council. . .", continued from Page 1) Sept. 30), and about one third of the 64-minute homily was printed. Attentive reading of the reportorial accounts affords perspective for the excerpted passages of the address, and the Protestant reader can hardly fail to be excited, challenged and humbled.

No one should expect "popular democracy" in the state proceedings of the Catholic hierarchy: thrones, crowns, processions are as integral to papal ceremony as to British coronations. In such a context Pope Paul may well have intended by the marked simplicity of his conduct to dramatize the humble openness his words affirm. Tourists in St. Peter's square complained that the procession was so short they could barely glimpse the Pope. Inside the basilica he walked rather than being carried the vast length of the nave to the papal throne. He chose to wear the bishop's mitre, thus identifying himself with the pastoral clergy, rather than the triple tiara that marks his uniqueness.

The Pope's address chiefly concerned the nature of the Church, the topic of this Council session. To a Protestant it may seem at first neither surprising nor encouraging that such dogma as papal primacy and infallibility were, in passing, affirmed. But I suggest that such references to such an audience--overwhelmingly Catholic and clerical--are in fact significant: they seem in effect to be a reassurance called for by the breadth and fervor of the Pope's overtures to the "separated brethren"--not only "the other Christians" but even all monotheists.

Given the fact that the Church, by Catholic definition, is the hierarchy (not, as for Protestants, the total lay membership), it is significant that Pope Paul envisages a broadening downward through the lower ranks of clergy of "effective and responsible collaboration" with the "apostolic (i.e. papal) office." Further, his projected first encyclical will presumably deal with the lay apostolate. Protestants willing to wrestle with the implications of their commitment to "the priesthood of all believers" may yet find common ground here with their Catholic brothers.

In directly addressing the non-Catholic observers present (double the number of a year ago), the Pope made at least four specific and potentially momentous points. He acknowledged their valid Christian identity and hence the fact of ultimate real unity and the scandal of temporal dividedness. While affirming one valid faith and sacramental expression thereof, he allowed for the widest possible variety of manner and expression. He acknowledged with "reverence...the true religious patrimony we share in common, which has been preserved and in part even well developed among our separated brethren." And in deploring the separation he said "If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon, too, of our brethren who feel themselves to have been injured by us." He admitted also with candid realism the weight and complexity of issues that prolong the division and balanced the urgency of the desired reconciliation with the need for long patience.

The words on paper are impressive. The Pope's tone and manner evidently made them the more so. Rank and file Protestants may well echo the sentiments of one of their official observers at St. Peter's: "We are being taken seriously." One could wish it were superfluous to add: God grant Protestants the integrity and courage to take this moment of Christian encounter equally seriously.

Dr. Frances L. Colby

MOROCCO AND THE WINDS OF CHANGE

Morocco is a fascinating country but unfortunately little about it is known in our own nation. At the present time, however, the soul of every Moroccan is greatly agitated because a new way of life is beginning to replace the old familiar ways. Most Moroccans reject this new way.

Morocco is in many ways, by American standards, backward. Most fields are plowed with a horse or a mule. Wheat is threshed as horses stamp the fresh-cut grain and the farmer tosses the grain into the air, permitting the chaff to blow away. The chief means of transportation is by animal--donkey, mule, horse or camel. Most articles of clothing, metalware, pottery, wood and leather are hand-made.

We must remember that "backward" is a relative term. Most Moroccans know no other way of life, and if they have had experience through the French with our "modern way of life," they have rejected it. Even now after the French have gone, most farmers will not accept tractors. They put their faith in the way that has worked for centuries for their ancestors. No amount of logical persuasion or demonstration can shake them from this attitude.

From this situation we can readily suspect that the Moroccan culture is firmly grounded in a tradition which prevents the introduction of change in a modern sense. This tradition is in turn founded in the geography and

religion of the nation. The country has few natural resources, other than its fertile soil, so that it has primarily been an agricultural land. Great urban centers have never developed, as they did in Europe. The climate is generally quite hot in the summer, so that the way of life is what Americans would call slow, unprecise, and inefficient. (I would suspect that the Arabic translations of these words would carry quite different connotations.) To this is added the Islamic religion, the basis of the judiciary system and the basis of the language. Most of the people accept the religious tenets of Islam without a second thought. The culture is patriarchal in that the head of the family is the

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(Morocco. . .", continued from Page 2)

absolute ruler of that family. The spirit of the entire culture serves to confound any attempts to change.

Pictures of cities such as Rabat, Tangiers, and Casablanca are somewhat misleading if applied to the whole of Morocco. These cities were built by the French for the French. They are what most Americans would call modern. However, these cities, along with the excellent systems of French-built roads and railroads are not tangible evidence that Morocco is becoming more modern. These examples must be viewed within the entire context of the Moroccan situation.

A great struggle is going on in Morocco. Those few who are educated have decided that Morocco must catch up with the rest of the world. The culture of the country will resist this change. Each step forward is painful and difficult, but it is imperative that Morocco change if she is to take her place among the growing nations of today's world.

David Simington

(Note: Mrs. Simington was in Morocco this summer under the Experiment in International Living.)

FOR THE LIFE OF THE MIND

Two study groups, sponsored by Campus Christian Council, begin this week. One will focus on "Paul's Letter to Romans: the First Great Work of Christian Theology". Under the leadership of the Rev. Graeme Veitch, Assistant Minister at Madison Avenue Presbyterian Church and a recent graduate of the University of Edinburgh and Princeton Theological Seminary, the group will explore the thought of Paul, the most influential and powerful theologian of the early church. The first meeting will be on Tuesday, October 8, at 7:00 p.m. in Brubacher.

Another group, led by the Rev. Frank Snow, Campus Minister, will discuss "The Life of Faith in It's Contemporary Setting" beginning with John Robinson's controversial book, "Honest to God", and including works by theologians such as Tillich and Niebuhr and writers such as Auden and Eliot. This group will meet for the first time on Wednesday, October 9, at 7:00 p.m. in Brubacher.

All students are invited to join either group. If interested, be on hand on the night mentioned or contact Mr. Snow at 166 Central Avenue (HE 6-9275).

A CHANCE FOR ACTION

Students from State are invited to take part in a "Language Arts Program" which is set up to help children from an inner-city neighborhood of Albany known as Arbor Hill develop greater skill in reading, pronunciation, comprehension and the like. Two one-hour sessions are held each week--namely, on Wednesdays and Thursdays at 3:45 p.m.--with the first session scheduled for October 16 and 17.

While sponsored by Campus Christian Council, this is not a "religious program". Rather, it represents an attempt on the part of State students to be of help to these children, drawing on the skills they have as students. Furthermore, it provides students an opportunity to cross racial and social barriers, meeting people as human beings instead of strangers.

If you are free at one of these hours and would be interested in learning more about the program, contact Gary Luczak, 122 South Lake Avenue (465-0771) or Nancy Keith, 19 South Lake Avenue (HO 2-9336).

A LETTER TO THE EDITOR AND READERS OF "SKANDALON"

An article which was written for your last issue on the subject of racial discrimination, aroused both my interest and exasperation. The interest was for the author's viewpoint, and the exasperation both for him and his fellow integrationists and for the rest of the Christians, Jews, and others of the U.S. who refuse to do anything about this miscarriage of justice but say how terrible it is that it exists. In response to this article, I would like to tell the author about what happened in my parish church on one Sunday, and quote from a statement made by the leaders of my church.

I returned to Albany and to All Saints Cathedral on the Sunday after the bombing in Birmingham. As a sermon we had two minutes of silent prayer for the children who were killed and a meditation on our duty as Christians to resolve the great injustice being done to all who deprived of their freedom. The suggestion of silence was made by several bishops of the Church, including Bishop Pike, and was passed on by Bishop Brown both to his own priests and to the other clergy of the area.

Now for the statement, made at the Anglican Congress in Toronto:

"God has called us to AFFIRM THE UNITY OF THE HUMAN RACE. Segregation and other forms of discrimination are sin. We voice our deep concern and compassion for all who suffer on account of their race, color, or creed. We pledge our active (underlining is mine) support for all those who in various parts of the world are witnessing for Christ by their courageous stand against discrimination and segregation. We are ashamed that barriers of race should still persist in the life of the Church."

As Christians, Episcopalians and other members of the Anglican Church are bound to agree with and try to carry out the affirmations made in this message. As Christians, we call upon you, also Christians, or Jews, to follow us--even better, to lead us in this attempt to break down the "barriers of race" in our country. It is most

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CALENDAR OF EVENTS

Tuesday, Oct. 8, 7:00 p.m., Brubacher
First session of a study group on "Paul's Letter to the Romans: the First Great Work of Christian Theology".

Wednesday, Oct. 9, 12:15 p.m.
Chapel Service for State University Students and Faculty; held at the Unitarian Church at Washington and Robin; with the Rev. Frank Snow.

Wednesday, Oct. 9, 7:00 p.m., Brubacher
First session of a study group on "The Life of Faith in It's Contemporary Setting".

Tuesday, Oct. 15, 7:00 p.m., Brubacher
Study Group on "Paul's Letter to the Romans".

Wednesday, Oct. 16
12:15 p.m. Chapel Service at the Unitarian Church
3:45 p.m. Language Arts Program at Temple Baptist Church
7:00 p.m. Study Group on the "Life of Faith in It's Contemporary Setting"

Thursday, Oct. 17, 3:45 p.m.
Language Arts Program at Temple Church

"Skandalon" is a bi-weekly journal of news and opinion published by Campus Christian Council. It welcomes contributions dealing with a wide range of political, cultural and theological issues, whether in the form of articles, essays, poems or fiction. To submit material, or for further information, please contact the Editor or any member of the Council, or mail your contribution or question to "Skandalon", 166 Central Avenue.

Campus Christian Council itself is a group of students and faculty concerned "to relate the Christian faith to the life of the academic community and provide opportunities for study, worship and action with an ecumenical Christian perspective." Members of the Council, which presently includes David Simington, Clifford Rugg, Guy McBride, Nancy Keith, Linda Clawson, Dr. Kendall Birr, and the Rev. Frank Snow would appreciate suggestions as to programs and activities you would like to see on campus.

Editor: Clifford J. Rugg

(A Letter to the Editor. .cont. from p. 3) certainly not a time for you to sit and commiserate with us. As the Episcopal Church, we can do so little because of our size; but as Christians, as a part of the Christian Church, fighting to overcome this injustice, we can do so much.

Linda Delfs

A BOOK REVIEW

The Last Temptation of Christ by Nikos Kazantzakis is a fictionalized, psychoanalytic portrait of Christ, the man.

Immediately, one is struck by the awful incongruousness of the author's seemingly blasphemous conception of Christ's life as a youth. Jesus is portrayed as a maker of crosses--a Jewish turncoat and coward, in league with the Romans. Quickly, however, we are brought, by the sensitivity of Kazantzakis's writing, to see the Christ, not as a feeble, cowardly weakling, but as a man caught in the gruesome toils of his own magnificent revolt against God.

Throughout the novel, the author carries through his theme of Christ as a man, subject to all the doubts, fears, and sufferings of mortal men, and bearing the almost impossible responsibility of a divine mission. If it is Kazantzakis's intention to make us identify with Jesus, he succeeds. For the sufferings of Christ as he faces the mockery and denial of his own people; or his fear and self-doubt as he comes to terms both with God and the reality of God's mission for him; or his last struggle upon the cross itself to accept the realities of his existence: all these sufferings we can easily recognize in ourselves.

Kazantzakis, however, does not always manage to maintain a realistic, or even a convincing, conception of Christ. Too easily he explains away the minor miracles, such as the walking on the waters (merely a dream of Peter, perhaps?) or Jesus's forecast of the betrayal by Judas (a pre-arranged conspiracy?), yet he seems to accept, without questioning, such incidents as the raising of Lazarus. There is poignancy to Christ's questioning of Peter, as to the nature of his own identity; there is even a touch of pathos in his fear and uncomprehending terror as the tomb of Lazarus opens by his command, but not by his desire or will. But one finds in Kazantzakis's personification of the spectre of the cross that follows Christ on his journey (and leads him into Jerusalem) not pathos, but bathos.

Even in his success in making us identify our own sufferings with that of the Christ, Kazantzakis fails. For the identification is too easy. One suspects that he is not really describing the conflict between Jesus and God, but, rather, the conflict that he himself experienced with religion. In the fact that his life seems to have been patterned in such a fashion--first a straying away to seek solace in Buddhism, then an eventual return to the folds of Christianity--one can find confirmation of this suspicion.

However revelatory Kazantzakis's conceptions about Jesus might be of himself, or of we ourselves, they are not sufficient to convincingly explain (or explain away) Christ, Son of God and, fortunately, Christ the man remains as elusive to our imaginations as ever.

Guy McBride