

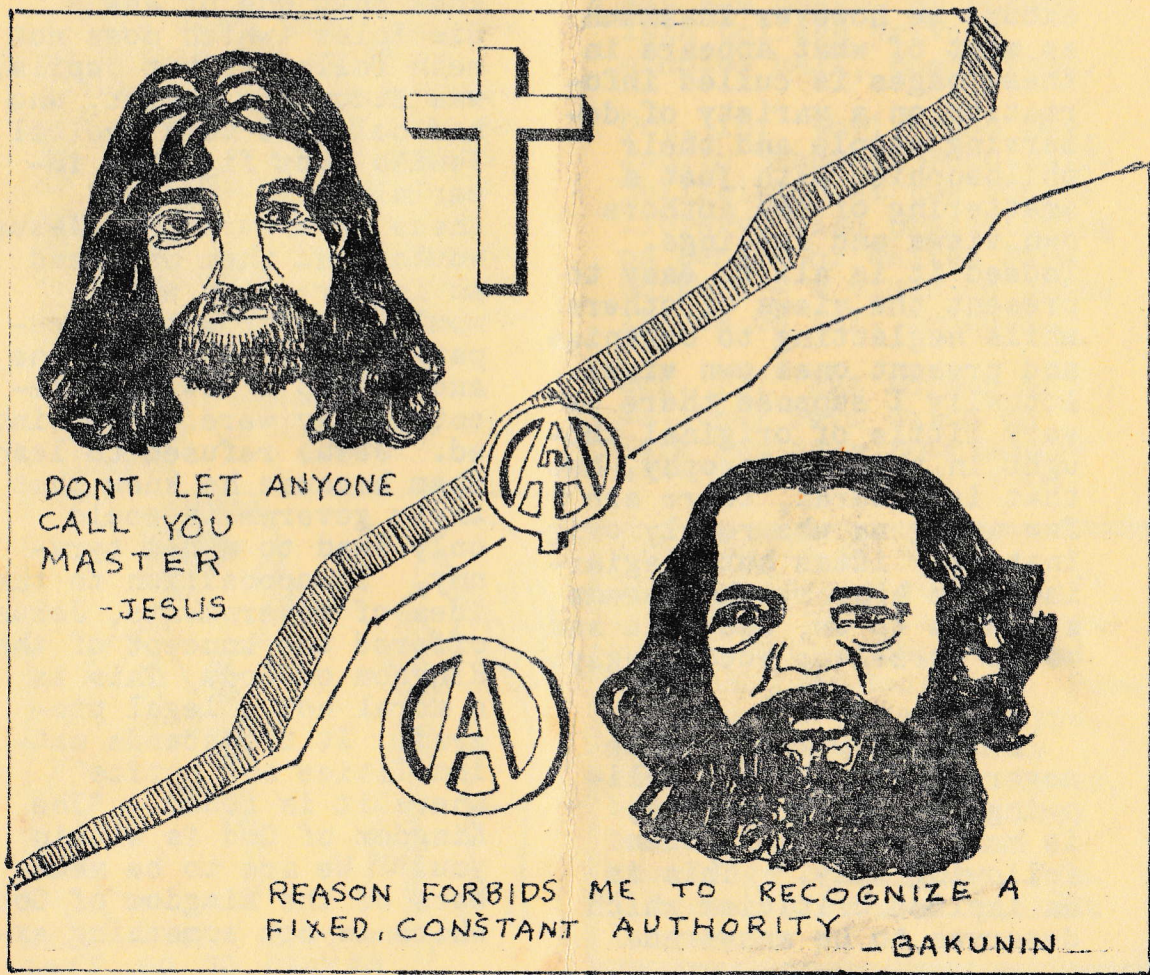
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THE

DIGGER

AND CHRISTIAN ANARCHIST

OCT '87 FOR A CHRISTIAN COMMONWEALTH No 21



DONT LET ANYONE
 CALL YOU
 MASTER
 -JESUS

REASON FORBIDS ME TO RECOGNIZE A
 FIXED, CONSTANT AUTHORITY - BAKUNIN

Synthesis

A shamelessly personal article in which the editor attempts to collect his scattered thoughts and present them to his friends and critics.

A daunting exercise and one which many for various reasons would hesitate to undertake. The reader may excuse me however inasmuch as most of what appears in these pages is culled information on a variety of deserving people and their philosophies with just a smattering of the authors own views and feelings. Indeed it is all too easy to present the views of others while neglecting to organize and present ones own views. Actually I suppose there is very little of original thought in this philosophy, but that is natural, there are few among us who really originate any ideas but plagiarize from history what seems suitable to us, and mold and model ourselves accordingly.

A friend writes, "I've never understood how following one leader (Jesus) is more anarchistic than following many." This is an implied criticism which deserves to be answered.

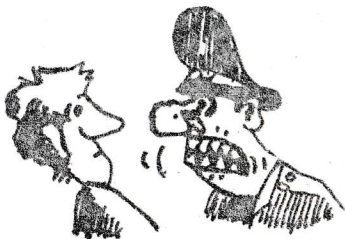
I should first say that Jesus is not my or anyones leader. Jesus does not lead, he points. Perhaps one of the oddest things about the life of Jesus is that he refused to lead. Time and again in the gospels, people come to him for answers, asking him to lead them, and repeatedly (and infuriatingly) he says "What do you think?" Anyone ought to know that one of Jesus disciples (which does not mean followers but pupils) was Simon the zealot, who had belonged to a radical Jewish sect fighting imperial Rome. Many of these were sure that Jesus would lead them and head an insurrection which would overthrow the occupation army of the Romans and set up a new government. They were disappointed. Jesus refused to lead them because he knew that their government would only lead to a new tyranny. In opposition to the idea of governments, Jesus offered the concept of the Kingdom of God. This is a moral not a legal program. It transcends nationalities and notice where it is found - "The Kingdom of God is within you!" We are to be members of the Kingdom of God which is not something ex-

ternal, not something written down, but something which we feel inside.

Sounds like Jesus wants us to follow our own conscience don't it, sounds like we are inherently able to tell right from wrong and ought to do that which is right, sounds pretty anarchistic right?

Time and again Jesus speaks to our own experience - "You can tell the weather by the signs, you can tell a tree by its fruit etc. Jesus puts the ball in our court, the responsibility is ours, if we follow his teachings and his lifestyle which are eternal and within us we are following our own best selves. Following anyone or anything else, even Goldman or textbook anarchism won't do. That is true Christianity and that is true anarchism. There is no contradiction.

Kenny



Authority

When they rejected external authority, the Quakers were convinced that they were placing squarely upon the individual the responsibility for his own life to an extent that was impossible under authoritarian rule. For one thing they argued, no external authority was ever adequate; it could not prepare a man to meet all the difficulties of life, nor make his decisions for him in the trivial turns and twists of commonplace experience. No man can go through the day with a book of rules, or the injunction of the confessional, and find in them guidance for all his perplexities. And though this is not, in fact, the way that a religious authority works, there is some ground for the argument that dependence on authority tends toward legalism, literalism in the following of rules. It was this danger which Jesus saw in the Jewish practice, and it is a danger which besets any religious regulation. What is in the rules must be faithfully followed, but the rest becomes of no great importance.

from Friends Face Reality
by Harold Loukes

CHARITY: FOR AND AGAINST

Charity, - in various forms in one or other of its multiplied disguises, seems to be the only panacea which occurs to the Great... One party advocates a more liberal poor law; another, shorter hours of labour to be enforced by law. In the view of some, allotments are the one thing needfull; while Young England suggests alms giving in the magnificent and haughty style of the feudal ages; and Lord Ashley commits his latest solecism in getting up a society for the protection of Distressed Needlewomen. The same vulgar, shallow, aristocratic error runs through all. Everyone thinks of RELIEVING, no one of REMOVING, the mischief. The prevailing idea evidently is... TO GIVE BENEFITS TO AN INFERIOR, not to do JUSTICE TO A FELLOW MAN.

A Mr. Walter in the
Westminster Review
1860.

Your argument, as applied to my parishoners, is this: Because in that county they have scanty wages, therefore they should have no alms; because these labourers of Morwenstow are

restricted by the law from any relief from the rate (taxes) therefore they shall have no charity from the church; because they have little, therefore they shall have no more. You insinuate that I, a Christian minister, think eight shillings a week sufficient for six persons during a winters week, as though I were desirous to limit the resources of my poor parishoners to that sum. May God forgive you your miserable supposition! I have all my life sincerely, and not to serve any party purpose,

been an advocate of the cause of the poor. I for many long years, have honestly, and not to promote any political ends, denounced the unholy and cruel enactments of the new poor law.

Hawker may be accused of having connived at a monstrous compact by which the higher orders bought the humble obedience of the lower with a dole, but there is no doubt that he spoke in a spirit of compassion. He was propping up an evil system of social subordination by palliating its worst rigours. But it is surely too much to expect Hawker to have let his people starve in the hope of thereby contributing

to the advent of some socialist utopia such as William Morris was later to envisage.

from Hawker of Morwenstow: Portrait of a Victorian Eccentric

God is Canadian and Voted for Alex Calder

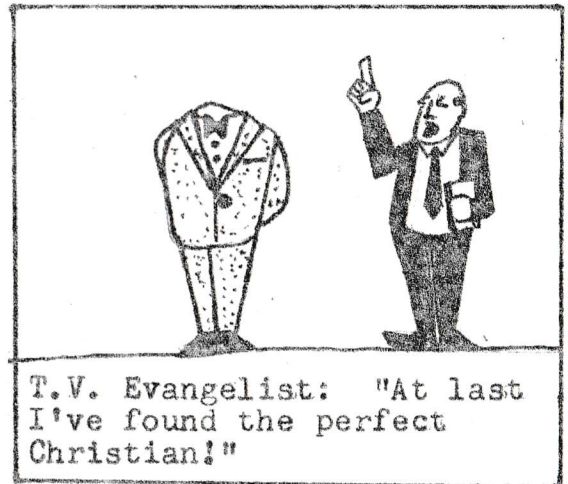
So the Liberals won. They aren't the NDP, but they are experienced in our political field. They don't frighten me half as much as the Family Coalition.

Alex Calder and his moralist we-know-what's-best-for-you party failed to triumph, much to everyone's luck. This "God is on our side" attitude has no place at Queen's Park. Anti-abortionists? Please! If outlawed, abortion would go back to happening (quite fatally) in factories and back alleys. Though something I could not do personally, abortion does happen and I have no right or desire to interfere. I can't change that, and neither can Alex Calder.

Dr. Calder holds an equally naive view of homosexuality. I can't see groups of people saying "Oh, we better not be gay anymore." Lives made miserable because of what is none of Calder's business.

I do confess, however, to respecting anyone who remains so blind in today's system. Mankind must move on, and a return to what our society calls "moral values" is, if not impossible, highly unlikely. Politics is no place for ethics.

Shalex



T.V. Evangelist: "At last I've found the perfect Christian!"

The God of money forces us to turn our backs on the God of Christianity, because people want a God who turns his back on them, instead of the true God - therefore many criticize the church. They kill every movement that tries to destroy false idols and give us the true God.

Oscar Romero

50%

I've been thinking of the two thieves who were executed along with Jesus. This is the story in our terms. One of them turned to Jesus and said "Hey if you are really the son of God big shot, why don't you get down off that cross and take us with you?" The other thief looked over to the first and said "You idiot you don't have the brains to see what is happening even now. We are both criminals, we knew all along that this could happen to us and according to the law we are getting what's coming to us, but this man has been framed he did nothing to deserve this. He's innocent!" Then he said to Jesus, "Remember me when you come into your Kingdom." It's absolutely typical of Jesus that even in his dying he did not waste time saying to the first man "Go to hell you big mouth.", but made the effort to turn to the second thief and say all he could say, to give all he could give with his dying breath, a ray of hope. Something to make dying a tiny bit more bearable, "Believe

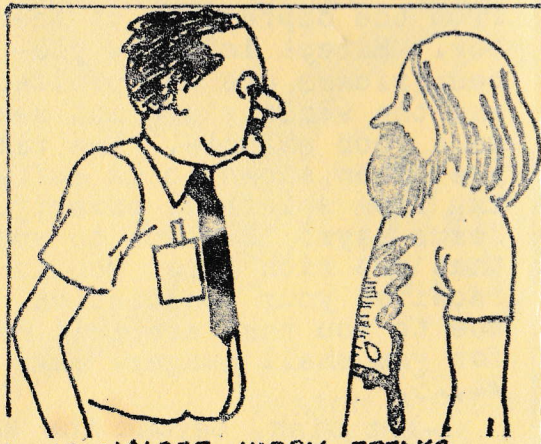
it, you and I will sit down to supper tonight in Heaven." How typically Jesus. How typically human nature that of two men, one should be a shallow, wise cracking fool, and one should be a thoughtful, caring person.

I've been thinking that we are all thieves. Not that we live by crime or steal money, but that none of us really lives up to our potential, we steal much more than money, we steal time from our loved ones, we steal time from the things we really should be doing, and we even sometimes steal another persons most precious things, integrity and individuality. "Oh Tom, yes he's a fine fellow but he has so many shortcomings." And yet for all that, God, or the universe, or the cosmic intelligence, whatever you want to call it, (Jesus called it Father, a beautiful personal tribute to Joseph) wont hold it against us if we just do this. Recognize that sense of being, apologize for being less than we know we can be, and in doing this do it because a strange man called Jesus said it would be a good thing to do. That's all. That and keep on trying. Simple. Lovely.

Kenny

In America alone there are about 2,000 diferent types of religions. Some carry their rights out in large ornate buildings costing many millions of dollars, others sit on the side of a hill with legs crossed and hands held outward, some handle snakes, others drink poison, still others keep one day above another, others drink a little wine and smoke a little weed, some believe in having two or three wives, others are homosexual, and the list goes on. As far as I am concerned no matter how radical it seems they have as much right as any large church in Washington, D.C. where the Congressmen and senators go to worship.

Kirby J. Hensley
founder of Universal Life
Church



LONG HAURED HIPPI FREAKS
CAN'T GO TO HEAVEN !!

COMING EVENTS:

Oct. 5: Rodney Bobiwash,
Contemporary Voyage -
Historical References
at Peter Robinson lecture
hall, check for time.

Oct. 13: Ernie Regher,
Militarism and Hunger,
Public library, check
time

Oct. 14: Pat Adams, on
Aid and Hunger at Champ-
lain College private
dinning hall, check time.

Oct. 16: World Food Day,
Judith Stamp on Food Self-
Sufficiency at the Public
library, also presentation
on behalf of United Farm
Workers - a video on pest-
icides on Cal. produce.

Oct. 15: Pat Morgan of
National Farm Union on
Farm Day care, PETER ROBINSON
SENIOR COMMON ROOM 8 P.M.

JOB PROFILE OF JESUS

Skilled Carpenter, 5' 11",
170 lbs. Well tanned, pow-
erful build. Experienced
hiker and outdoorsman. Per-
suasive, no nonsense type,
good speaker. Supports
equality and womens rights,
believes in fair dealing,
but no pushover. Good
knowledge of history. Fam-
iliar with several ancient
languages.

Vegan Corner

MEXICAN FRIED RICE

3/4 cups cooked brown rice
1/2 cups fresh corn or
frozen

2-3 fresh tomatoes, cubed
2 scallions or onions
diced,

butter, peanut or salad oil
for sauteing

1/2 tsp. paprika, salt, cay-
enne pepper and soy sauce -
(tamari)

In a 2 quart cast iron
skillet saute first 4 ing.
in oil or butter, until rice
and veggies are browned.
Add seasonings and serve.

VARIATIONS:

1. Add chopped green and red (not hot) pepper.
2. Add 1 clove of chopped garlic.
3. Add 1/2 - 1 tsp. chili powder. Yields 6 servings.

I'd like to hear from you.
write me at Digger C/A,
642 George St. N., Peter-
borough, Ont. Can. Send
short writings or clipp-
ings. Visit the Digger
Christian Resource Centre
at 231 Hunter St. W. Peter-
borough. Love Kenny

ONE WAY

but....



NO WAY
TO THE OLD WAY!

For the most part, the Bible sees the cause of poverty being greed, war, deceit, and oppression of the masses by the rich. Jesus' statement that the poor will always be with us is no denial of this. Poverty is not a natural part of the world but the result of the sin of oppression and injustice by those in power.

The Bible is prejudiced against the rich and for the poor. To a large extent wealth is seen as coming from the oppression of the poor. Except in a few places, riches are not praised and the wealthy are not seen as a good example. The rich are often shown to be suffering from spiritual poverty. Jesus says: But woe to you that are rich, for you have received your consolation. Woe to you that are full now, for you shall hunger. Luke 6: 24, 25.

-Art Gish, Beyond the Rat
Race.