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Contributors -- Quaker Religious Thought, no. 11

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question is: has God made the difference, through one supreme, unique act of triumph in Christ? Certainly, as Stephen Cary implies, God will "use other instruments" besides Jesus "to achieve his mighty purposes," as he has used St. Francis, Bonhoeffer, Gandhi, and many others. But was Jesus simply an instrument of God's purpose; or did God himself enter human history 'in person', in the flesh, in Christ? There is, I agree, a mystery here, which our finite minds cannot resolve; but the question will not let us alone; in the end we have to make our 'leap of faith,' one way or the other.

In another sense, Christian commitment can make an important difference, by providing a distinctive understanding of the nature of the forces at work in society and in history. In this regard, Stephen Cary feels that I failed to spell out clearly a "comprehensive theory of change." Perhaps so. What I wrote about the triumph of God and the exousia was intended as the beginning of such a theory; an article of moderate length could hardly do more. In relating the mighty acts of God more clearly and fully to the nature of social change through a renewed Church, the next step would be to spell out what it means to be a "people of God" and what is involved in the covenant relationship. Walther Eichrodt's Theology of the Old Testament would be an excellent resource for such a task.

Contributors

T. Vail Palmer's lead article in this issue was presented at the Barnesville Conference of the Quaker Theological Discussion Group in July 1963. For several years Vail Palmer has been an active member of the Quaker Theological Discussion Group. A member and recorded minister in Philadelphia Yearly Meeting of Friends, he is now a candidate for the Ph. D. degree in the field of Ethics and Society at the Divinity School of the University of Chicago. He is a graduate of George School, the University of Pennsylvania, and had one year of study at Oberlin Graduate School of Theology. He has served as pastor of Gonic Meeting, New England Yearly Meeting, as administrative assistant for the Central Committee for Conscientious Objectors in Philadelphia, and as accountant and assistant to the executive secretary in regional offices of the American Friends Service Committee. His wife, R. Candida Palmer, is a member of the Steering Committee of the Quaker Theological Discussion Group.

Stephen G. Cary served as a much-valued consultant at the 1963 conference on Christian Commitment and Quaker Social Concern held at Barnesville. He is currently Associate Executive Secretary of the American Friends Service Committee. He has been associated with AFSC since 1946, when he became European Commissioner in charge of relief operations and then Secretary of the American Section. He has been editor or project chairman of three major AFSC pamphlets: The United States and the Soviet Union, 1949, Steps to Peace — A Quaker View of Foreign Policy, 1951, and Speak Truth to Power — A Quaker Search for an Alternative to Violence, 1955. He served four years as a conscientious objector in Civilian Public Service during World War II, and visited Russia in June, 1955, as one of a Quaker good-will team of six persons.

Stephen B. Ross serves as pastor of Azusa Friends Church, Azusa, California, California Yearly Meeting. He is the son of Milo Ross, president of George Fox College, Newberg, Oregon. Stephen Ross received his A. B. degree from that institution and his B. D. from Nazarene Theological Seminary. He has served pastorates in Oregon, Kansas and Rocky Mountain Yearly Meetings. He is a frequent contributor to Concern, the quarterly journal of the Association of Evangelical Friends.

Eric S. Tucker brings a British Quaker viewpoint from his broad experience in London Yearly Meeting, especially his seventeen years as Administrative Secretary of the Friends Peace Committee. He has been a member of the Quaker team at the United Nations, has visited the United States on another occasion, and was a member of the seven-man team from the historic peace organizations of Great Britain to visit the Soviet Union in 1958. In the course of that visit he participated in an 80-minute interview with Premier Khrushchev. Eric Tucker has also served for several years as Quaker representative on the European Continuation Committee of the Historic Peace Churches.