EDITORIAL

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When Joan Baez on her recent concert tour spoke on Q & A, then chose to sing (2015) *God is God* (Earle, 2008), her mindfulness stimulated reflection on her life and career (Brown, 2009). In 1963, when Baez performed with Dylan his composition *With God on Our Side* (Baez, n.d.a), I was, it seems, living in a parallel universe. I do not recall the lyrics having the profound impact on me they did when I re-read them in my current context. While expressing disillusionment with the right to explain and justify war (that still sounds familiar)—one verse states

> *Through many dark hour*
> *I've been thinkin' about this*
> *That Jesus Christ*
> *Was betrayed by a kiss*
> *But I can't think for you*
> *You'll have to decide*
> *Whether Judas Iscariot*
> *Had God on his side*

Subsequent to the restatement of historical fact, and significant acknowledgements—I can't think for you, You'll have to decide—comes the poignant question, 'Did Judas Iscariot have God by his side?' What an effective stimulus for discussion!

The folk singer Baez, performed at the event and on the same platform, as Martin Luther King when he enunciated his 1963 speech, 'I have a dream…', and has been a social activist throughout life. 'If people have to put labels on me, I'd prefer the first label to be human being, the second label to be pacifist, and the third to be folk singer.'

But, why sing *God is God* on national television? Could it be an influencing testimony from this 74 year old? A statement of certainties and uncertainties; expressing ambivalence to the ambiguities of life, yet a foundational certainty. The lyrics affirm a God who intervenes—in prophecy, miracles, sustaining nature, gracious acceptance, instilling purpose, yet leaving space for faith in uncertainty.

> *Maybe someone's watching and wondering what I got.*
> *Maybe this is why I'm here on Earth, and maybe not.*

The lyrics certainly negate common social philosophical assertions–God is not me (individualism), and God is not us (social norms of collectives – capitalism or socialism).

While Baez has not lived a 'puritan' life, her Quaker background pervades her songs and living. The potential and opportunity in another day to get it right, 'a little light … [to] shine and rage against the night.'

Standish joins the 'rage' in this issue seeing a combative 'pilgrim's progress' embodied in his, and his children's experience of education within a Christian school event. Fischer addresses the 'loneliness' of children and adolescents appealing to authoritative entities in the community to form safe places. Jones suggests resolution of conflict strategies, Nierinckx explores controlling anxiety, while Cochrane seeks to develop autonomy and self-care for diabetics. Williams and Morey ask—will sufficient teachers accept the challenge to be inspired leaders as many baby boomers retire. Rogers seeks an understanding of Science and Religion.

A Bob Dylan benediction for educators might be that each will remain *Forever Young* (Baez, n.d.b), inspiring and fostering in others the idealism and enthusiasm of the 'good news' that provides hope and purpose.

> *"The potential and opportunity in another day to get it right, 'a little light ... [to] shine and rage against the night.'"*

References

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