

*This inter-redefines both terms of "compassionate intelligence." Much current intellectual action lacks long-term sense, is long-term evil.

FRIENDSHIP (Greek, *philia*, *philotes*, *philemosyne*, *prospheileia*--and a dozen others, including *zenia*, which includes hospitality, sharing the same guestroom, and overcoming generational differences among and beyond those now living, even bringing the strange into familiarity). Ancient emphasizeers of friendship: Pythagoreans, Essenes, Epicureans, Christians, Gnostics, Stoics, Hellen-ic/-istic Mysteries--though the early Christians used the friendship model, they preferred the family model (as Qumran and the H. Mysteries, "brother/sister") and the guild model, "co-workers"; but Jesus/disciples constitute an *agape*-honoring circle of friendship. ...As for Hebrew's two roots for friendship, both occur in a passage crucial for both Judaism and Christianity, viz., Lev.19.18, OT's locus classicus on neighbor-love. לחב, the root for 'neighbor,' is symbiotic, the mutual advantage in the Greek *philia*--as shepherd/sheep: feed,graze; shepherd;nourish;lead,guide,teach. אנח, the root here for "love," the weight is more on the lover than on either the relationship or the beloved (in Greek, more on *eros* than on either *philia* or *agape*); desire,be willing;follow,pursue;be faithful;teach;associate,keep company with;be a companion,friend;(and more in modern than in biblical Hebrew)pay attention to,occupy oneself with....As for Latin, I thought *amicitia* and then surprised myself by opening the Lat.dictionary exactly at that p.! As we'd expect of the Romans, they used the word (and cognates) extensively in socio-structures (as we still use *amicus curiae* in court language; and for intra-state and international relations). Metaphorically, their cloak was a "friend"; and (Pliny) an elm and the vine embracing it were "friends."...In Stoicism and Sinism (esp. Taoism), friendship was used as metaphor for the relation between (1) opposites and (2) humanity/world(esp.nature).

1. The lexical display in the intro to this thinksheet was not vain display! The thinksheet's heart is the use of the human experience of the friend to illumine the people/earth relationship. If you need a friend (and there's no adequate substitute), you must be friendly (and there's no evading this requirement). Our culture has made us so *isolat-o/-a* (Ital. for the overindividuated and thus isolated "individual" man/woman) that counselors are alert to ask the disturbed, "Do you have a friend?" My sardonic definition of a friend is one whom, on a regular basis, you want to waste time with. Being together is the point--not being together to or for or &. Friendship is not work but leisure, self-contained though patient of such motives as "to celebrate friendship," "to honor life itself," "to glorify God." But friendship does have implications, applications, consequences: on the core of the God/Abraham friendship are woven these strands: faith-trust, God-pleasing (so, God-acceptance as "righteous"), historical influence (descendants chosen as God's people, "Israel my servant"--which finds this parallel in Jesus-vine, disciples-branches, God-gardener, Jn.15.1-17, "love one another" and "you are my friends if you do what I command you"), salvation--as a nourishing Bible-study, distribute this core and these strands on the horizontal, then find them in these scriptures and record them on the vertical: Gn.15.6; 2Chron.20.7; Is.41.8; Hab.2.4; Ro.1.17 and 4.3; Gal.3.11; He.10.38; Jas.2.23. (In Jewish/Christian argumentation, both sides have centered on the God/Abraham friendship--but Christians have stressed its "faith"-trust and Jews its "faithfulness"-action-deeds-works.)

2. The thinksheet's title says that our species is symbiotic with the rest of the biosphere: treat the earth friendly, and it'll be friendly to us; abuse the earth and it will become hostile, a hostile environment (as it has been becoming, of late logarithmically, in these past six millenia). My revised formula for friendship: with God and the biosphere, including humanity. My revised formula for justice: action motivated by the goal, optimal-homeostatic humanity/earth symbiosis.* Prerequisite: Better religion/science friendship. See Lewis Thomas 8Mar84 NYInst.for the Humanities lecture, "A New Agenda for Science." ^{over}

* This is our #1 problem--not rich/poor, nukes, racism, sexism, classism, or any other factor. Resistance to this fact derives from the problem's seeming unmanageability. Imperialism is, to date, the only real effort to transcend tribal etatism.

3. In light of the above, we need to expand the war against "anthropocentrism." In the past, the attacks have been from (1) theology, which saw anthropocentrism as a Luciferian-Promethean effort to recenter reality, i.e., as a challenge to theocentrism; and from (2) astro-science, which saw anthropocentrism as the human side of Ptolemaic geocentrism. The attack now being mounted is from (3) bioscience, which sees anthropocentrism as bad news to much of the biosphere and to humanity itself. Lewis' stupendous lecture deals only with attack #3. (It appeared full-page in many newspapers, including 27May84 CAPE COD TIMES.)

4. Biblical theologians have much fresh work to do. Here's a start: Friendship with the Gn.3 snake spread unfriendship, unfriendliness, hostility--for that friendship betrayed Adam and Eve's friendship with the God of the Garden, and the betrayal spread ("All things betray thee that betrayest Me," in Francis Thompson's "The Hound of Heaven"). The Edenic optimal-homostatic humanity/earth symbiosis was severely damaged, how severely we are increasingly discovering as we face worsening ravages in deforestation, crop-flood-weather soil depletion, soil-water-air pollution, unrecoverable loss of mineral and fossil resources, and unviable demographic distribution....Our polymorphic mythos of a sag ("history") between the Golden Garden (Eden) and the Golden Age (Shalom to Come, the Messianic Banquet, the Kingdom of God) is richly suggestive of ways of making sense of the curious and anguishing fact that nature-and-history seem both for and against humanity--God's face has both a bright and a dark side--we face both promise and threat, both reward and punishment, both prosperity and defeat (including ultimate hot-or-cold cessation of life on this planet), Eros and Thanatos. (Side-note: Where is "revelation" in all this? Partly in the gift of these very materials for feeling-thinking-praying-loving-hoping/"acting justly, keeping covenant, and walking humbly with God" (Mic.6.8)). ...On the struggle to preserve "God-is-good" monotheism by containing the dark side within it, see Theo. Gaster's brilliant article on "Satan," pp.224-8, IDB, IV. Kaleidoscopically (and as ephemerally and brilliantly as in a kaleidoscope), the ancient Near East's myths of evil fall together gradually toward the last book in the Christian canon. Here's my weave of the scores of reff.: God subdues, before creation, the primordial dragon, and casts his rival, the upstart angel, out of heaven (who falls to earth and there rules for the interim, viz., "history"--appearing to A&E as the snake). God captures and imprisons the upstart (through martyrs, supremely Jesus), who temporarily breaks loose but is finally confounded and permanently defeated.

5. This from Thomas: Of the 4½ billion humans, we Americans are in the "lucky third" (1½ billion): what can we do to bring the other 2/3rds into the 21st c.? The obligation to try is both moral (intra-species defense) and political (self-defense, as otherwise the 2/3rds will get us, at least--through TV--in our conscience and therefore our own moral-social stability). Like termites and honeybees, we are "genetically programmed for social living," but "in the invention of nation-states* we began to endanger our place in nature by the implicit violation of all rules of social interliving" (supremely, in war). Our swarming, rapping the earth, is making us all dirt-poor; and, in add., some are dirt poor (a complex of poverty, malnutrition, mismanagement, disease--this last being most open to solving, which would help solve over-polupation with deforestation and other attendant problems, so humanity would be no longer the #1 enemy of the ecosystems). Our #1 health-enemy is human feces, and plumbers have been more important than doctors in improving health. Great improvements in ag and housing are now possible, but politically improbable: present politics is short-term, and all our global problems demand long-term solutions.