

## NATIONAL ISSUES CONCERN OF BISHOP'S CHARGE

### FOREIGN AID "MISERLINESS" NOT EVEN REALISTIC

"We must be concerned for poverty and injustice wherever they are to be found. We must seek for peaceful co-existence with peoples of all nations," said the Bishop of Grafton, the Right Reverend R. G. Arthur, last Monday morning, October 17.

The bishop was delivering his Charge to synod, during which he discussed some issues of national concern.

"An inexcusable failure on the part of Australia, as a responsible nation in South East Asia, is the miserliness of our present contributions to 'foreign aid'," he said.

It was generally agreed that countries such as ours should be giving at least one per cent in foreign aid. We were giving little more than 0.6 per cent.

"Most of this was spent on the Territory of Papua and New Guinea."

The contribution for the near starvation and desperation of much of South East Asia was little more than 0.2 per cent.

He asked what was the more sensible and realistic, let alone humanitarian, course to follow? To let your neighbours go on in poverty and desperation that Communism promises to get rid of or to do all that we can to help them get up on their own feet economically, so that we can trade with them rather than depend on aid against them?

I deeply regret the national selfishness and short-sightedness expressed in a recent utterance of our Deputy Prime Minister at the House in the Daily Examiner of October 4: "This rich and desirable country will be the best to defend and if we have to fight to defend it, I don't want us fighting in Queensland or Darwin or Western Australia — but as far away from us as we can get. And that, as a mischief is the explanation of why we are fighting in Vietnam today."

"So we are in Viet Nam not at all for the sake of the Viet Nam, but so that we can continue rich and desirable, the envy of less happy brethren who must be kept in their place by force of arm."

"Do we imagine that we can contain Communism merely by fighting in Vietnam and in the process, unfortunately, killing and maiming thousands of persons who couldn't care less who governs them, provided only they are to be left in peace, with enough to live on?"

#### ECONOMIC AID

"My point here is not the pitying or wrongness of our being in Viet Nam but the folly of our thinking that our spending tends mainly on what can be done here on force of arm. If we could spend in foreign aid the equivalent of say, half of what we usually spend in defence we would be securing the future of our country as well as we continue as we are, giving in economic aid to South East Asia (other than Papua-New Guinea) about one-twentieth of what we spend each year on alcohol for ourselves."

"I come finally to the question, the terrible question, that is in all our minds — of Viet Nam."

"I remind you that one of our young ladies, Therese, was serving as a chaplain there with the Australian Army. I met young men from the Northern Irish who were in the Army or the Air Force there."

"I commend the efforts being

made to supply our men in Viet Nam with what we speak of as comfort and to show our concern with them and for them in their very difficult assignment there.

"At the same time, we must recognize and respect the sincere differences of opinion that exist in Australia concerning the military presence in Viet Nam. It is such weight of numbers, of the U.S. and her allies.

"Do we realize that the American bomb leads dropped on Viet Nam this year will pass the U.S. tonnage dropped in the entire Pacific during World War II or the tonnage used through three years of the Korean War?"

"According to Mr. McNamara, the U.S. Defence Secretary, between 6 and 70,000 tons of bombs will have been dropped on Viet Nam this year."

#### HONEST DISSENT

"We cannot imagine the magnitude of human suffering and misery caused by all this, especially as it is not specially ally military installations that are the object of this bombing, but countless villages."

"You and I have our own convictions as to whether all this represents the lesser of two evils, the alternative being to let the National Liberation Front (which

now is mainly Communist) take over in South Viet Nam."

"What I do ask for, especially with a national election coming up, is that we recognize and respect the right of honest dissent from whatever may be the official view of the Government or the Opposition.

"One of the remarkable facts about the United States today is that freedom of discussion concerning American policy in Viet Nam continues as much as ever."

"Some well-respected Senators (Continued on Page 11)

## THE PRIMATE PREACHES AT LAUNCESTON CELEBRATIONS

FROM A CORRESPONDENT

Launceston, October 17 — The Primate, the Most Reverend P. N. W. Strong, Archbishop of Brisbane, emphasised the need for the interpretation of the Christian Gospel as relevant to these times when preaching at Holy Trinity Church here on October 17.

His Grace had been invited as guest preacher at the services to commemorate the 125th anniversary of the setting of the foundation stone of the primate's first parish church.

The Archbishop called on Christians not to be contented

too much in the past but in the present and future.

"We are to be as St. Peter said, a lively people. Living stones united in Him."

"Many people are today interpreting the Christian religion, they want to touch it and believe only what is in their little mind."

"However there is a need to grapple with the nature of the Christian faith," His Grace said.

He reaffirmed the need to be aware of fifth column activities, emphasised in his recent address to General Synod.

"There are those within the Christian Church who would be bringing down the Christian faith and morals proclaiming a new faith."

And with it they would banish faith. This is evident both within the Church and without, he said.

#### ETERNAL GOSPEL

"Certainly we have to interpret the Christian Gospel into modern terms but it is not a changing Gospel, it is the eternal Gospel," His Grace stressed.

The Reverend Anthony McDougal, Rector of Holy Trinity parish, celebrated the Song Eucharist, the major thanksgiving service.

The Bishop of Tasmania, the Right Reverend R. E. Davies, gave the absolution and blessing.

On his arrival, two days before, the Primate was greeted a civic reception at the Town Hall.

The Mayor of Launceston, Ald. C. G. Pryor, represented

the City at the Eucharist. Other dignitaries also attended, representing Church and State.

The foundation stone of the first parish church was laid in 1841 by the Commandant, Launceston, Major Edward St. Maur, representing Lieutenant-Governor Sir John Franklin.

The ground was consecrated by William Grant Brownlie, Bishop of Australia.

The church was dedicated and opened on December 27, 1842, and consecrated on St. Mark's Day, 1850.

"However, the building shows signs of deterioration and in 1888 was declared unsafe."

#### FINE BUILDING

In 1890, the city architect, Alex North, was engaged to draw plans of the magnificent structure, which is the parish church today.

The foundation stone was set on February 9, 1899 by Charles Kent, Esq., M.L.C.

Mr. D. J. Chambers, a granddaughter of Charles Kent, attended the recent celebration.

Eleven priests have ministered to the parish. Theodor Bruce McCull who spent his youth as the parsonage and later was Rector from 1951-1953 is now Bishop of Warrumbungle.

Another young man of the parish, the Right Reverend E. C. Muschamp, is Bishop of Kalgoorlie. His father, the late Canon E. G. Muschamp, was Rector from 1923-1942.

## DEAN OF SYDNEY APPOINTED

The Archbishop of Sydney, the Most Reverend M. L. Lonne, has appointed Canon A. W. Morton to be Dean of Sydney.

Canon Morton is Rector of St. John's, Darlinghurst. He is expected to take up his new appointment in February.

The Archbishop announced the appointment after names had been submitted to him from a nominations committee appointed by the Cathedral Chapter.

Canon Morton is well-known in Sydney for his many activities, not least the special services held at St. John's and the building of the new Community Centre which will cater for the needs of the changing population of King's Cross.

His other interests include the Bible Society and the South Australian Ministry Society, a member of the Chapter of St. Andrew's Cathedral and Rural Dean of East Sydney.

He left yesterday, October 19, to attend the World Congress on Evangelism to be held in West Berlin from October 26 to November 4.

## Canon A. W. Morton

He is a member of the Standing Committee of the Synod of Diocese of Sydney, a member of the Chapter of St. Andrew's Cathedral and Rural Dean of East Sydney.

He holds the degrees of M.A. from the University of New Zealand and D. Phil. from the University of Oxford.

He left yesterday, October 19, to attend the World Congress on Evangelism to be held in West Berlin from October 26 to November 4.



—Launceston "Examiner" picture. The Primate, the Most Reverend P. N. W. Strong, at Launceston airport on October 7. His Grace was in Launceston for the celebration commemorating the 125th anniversary of the setting of the foundation stone of Holy Trinity Church. The Rector of the parish, the Reverend Anthony McDougal, stands on the left.



—Launceston "Examiner" picture. The Primate, the Most Reverend P. N. W. Strong, is seen entering Holy Trinity Church, Launceston, for the Song Eucharist commemorating the 125th anniversary of the setting of the foundation stone. His chaplain is the Reverend L. J. Brown.



# SYMPOSIUM ON ROMAN CATHOLIC DIOCESES' CENTENARY CELEBRATIONS

FROM OUR OWN CORRESPONDENT

One of the largest gatherings ever assembled in Bathurst Civic Hall took part in a symposium on **Christian Unity on Thursday evening, October 6.**

The symposium was an important feature of the centenary celebrations of the **Roman Catholic Diocese of Bathurst.**

The Bishop of Bathurst, the Right Reverend E. B. K. T. Muldoon of Sydney, Bishop F. Groby of Brisbane, Bishop Deane of New Zealand (all Roman Catholics), and the Rector of St. James' King Street, Sydney, the Reverend F. L. Cutrona, who was the A.C.C. observer at the Vatican Council II, were present.

The body of the hall was packed, and there were many people in the galleries.

Included in the audience were clergymen of various denominations.

After opening the symposium, Bishop Leslie led the gathering in the Lord's Prayer.

At the conclusion the Roman Catholic Bishop of Bathurst, the Most Reverend E. B. K. T. Muldoon, thanked the speakers.

He said he thought Australian ecclesiastical history had been made that evening. He concluded with a prayer.

Bishop Muldoon said that expressions of Christian unity—things which have in ten or twenty years would have been impossible.

He said, however, that for centuries the longing for reunion had been left over as a dream or illusion.

He said he was very glad to be present with achieving degrees of success and failure—mostly failure.

The Bishop said the movement for national confessions had been gathering momentum for more than twenty years.

The coming of Pope John marked the end of one era and the beginning of another.

"This other is characterised by initiative, enthusiasm and calculated risk."

"However, while we thank God for men of great courage like Pope John, Archbishop Ramsey, Archbishop Sheen and others like them, let us not forget the progress Christians of the past who prayed and struggled for Christian unity."

**VAGUE TOLERANCE**  
Bishop Goady said that among Christians generally there was an attitude of tolerance and goodwill, but in many cases it was quiet tolerance and was a danger that unbelief, and some clergymen, too, perhaps, will consider that tolerance in doctrine and practice, the source of so much evil in the world of the past, are really to be looked upon as of great importance," he said.

Most people, however, knew that true unity could not be attained in this way, and were "driving themselves into the difficulties and differences can be discussed intelligently."

One way of helping to promote unity would be to change terminology, habits or practices which caused irritation or exasperation.

Bishop Goady said it often happened that Christians of many different faiths who separated Christians were left to one side of the street, many petty irritants given prominence.

"We have many more common prayer by Christians."

"In a world where millions are dying, where millions have never heard of Christ, can we afford to be so fastidious? Let us Redeemer and not do all that is in our power to strengthen

our witness before a troubled and yet largely indifferent world."

The Reverend F. L. Cutrona said that all the Roman Catholic churches were doing a tremendous amount of stock-taking and re-assessment of traditional attitudes and structures.

Evidence of this re-shaping of contemporary mission was seen everywhere in Europe and America.

Similar trends were now following here, particularly in the Diocese of Bathurst.

The Vatican Council had made a spectacular contribution to Church unity; it had been one of the really great events of this century.

As an Anglican, he said, he valued the Catholic tradition in his Church and strove to maintain this.

He said four areas of the decisions of the Vatican Council were most significant for inter-denominational encounter.

They were the development of conciliar forms of government, the renewed desire for ecumenical dialogue with people of other beliefs, and a renewed emphasis on the Scriptures.

**FOUR AREAS**  
Mr Cutrona said particular significance in the Vatican Council's clarification of the collegiate role of Bishops and of conciliar forms of church government.

An episcopal synod had been set up in Rome and moves were being made to give more responsibility to national conferences of bishops.

These developments were in line with contrary to common teaching regarding the Papal primacy.

Liturgical reforms, particularly the Mass in the vernacular, had moved far for greater understanding with other Christians.

Bishop Delargy, who spoke for "The Eucharist, the Perfect Band of Unity," said the Vatican Council had not resulted in any changes in the Mass, but there had been a revolution in attitude.

He said the Council had taught them to appreciate what they had in common with other Christians.

"We cannot yet celebrate a common Eucharist; we can, however, share a spiritual unity."

The great challenge which confronted all Christians was met by speculating on theologians, but we can do without doing violence to our opinions, but by looking to what we have in common."

The Christian year ended there began with it.

It was a hope that we have allowed the positive and clear simplicity of the Eucharist to be relegated to the penumbra of Christian Theology, so that the Eucharist, however, it may be interpreted—is rarely heard around."

"The answer to Apocalyptic extremities is surely not this, but that we should be simple."

"Because we believe that Jesus Christ is the Son of God, we Christians no less than Communists believe that history has taken us up an extraordinary path of a pilgrimage during the Christmas year under the auspices of Mount Wellington, returning after the ending of the present hymn to the city for the celebration

Bathurst, October 17

He said that he had been delighted to learn that an Anglican Church in the Modern World was using one of its texts—"The Church in the Modern World" as a major credo of the Vatican Council.

## ADVENT PILGRIMAGE TO INCLUDE ALL CHURCHES

FROM A CORRESPONDENT

An Advent pilgrimage, in which all Christian churches will take part, has been organised by the Pastor of the Hobart Baptist Tabernacle, the Reverend A. Stockman.

It has been welcomed by the Roman Catholic Archbishop, the Anglican Bishop, the Greek Orthodox Church, and the Protestant churches, including the Pentecostals, Apostolics and Gospel Halls.

The pilgrimage will start at midnight on Monday and end at dawn on the Second Sunday of Advent.

Pilgrims will fast and carry a cross.

The joint pilgrimage will be followed by separate Eucharists in city churches after which various commissions will break-fast together in various church buildings.

(The Second Sunday in Advent has been chosen as the first Sunday coincides with the Federal Elections.)

The joint pilgrimage is closely bound up with the Church's teaching during the Advent season.

Participants are warned, however, that the theology of the pilgrimage must remain free of theological speculations.

They are also warned against treating the pilgrimage as a worldly amusement of a worldly institution trying to increase membership.

There was a tendency to forget the theological purpose. Advent was intended to serve in the city churches, and Pastor Stockman says in an explanatory letter to Hobart churches.

"Coming as it does just prior to Christmas, it is tended to become the season of premature celebration, but it is a quality quite different from its original and primitive purpose."

**CHRISTIAN HOPE**  
For ten days when Christians often refer to that they have no distinctive view of history, or daily life, non-Christian view, there is need for a same re-emphasis on the theological implications of the Biblical concept of Christian Hope, for which the Advent season was designed in the day when the Christian year ended there began with it.

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Part of the large gathering unable to enter the Church of Christ the King at Hillson on October 3 when it was dedicated by the Bishop of Riverina, the Right Reverend J. B. R. Griffith.

"It is to be a pilgrimage! Study has shown us how deeply embedded is the pilgrim tradition in all branches of the Christian Church. We are the pilgrim people of God."

"What use is made of the didactic aspects of this exercise is in the hands of each Church that participates; but that at least will not need understanding, that such a venture successfully executed would provide a unique opportunity for a common Christian witness to this city, and at the same time make its mark on those who participate."

## FOUR SIMULTANEOUS MISSIONS HELD IN DIOCESE OF DUNBURY

FROM OUR OWN CORRESPONDENT

Teaching missions were held simultaneously in the Diocese of Dunbury during the week of October 9 to 15.

The missions took place in the four parishes of Busselton-Albany, Manly and Narrogin—one parish in each of the four rural dioceses.

The Missions were the Bishop of Kalgoorlie, the Rev. Archdeacon Hart (at Busselton), the Reverend A. C. Holland (at Narrogin) and Fr. Lawrence Eyers, S.S.M., (at Manly).

In keeping with the concept of a teaching mission, the missionary team tended to centre around the theme of the sacramental teaching of the Church to Baptism, one to Confirmation and one to the Eucharist, and these sacraments actually took place during the mission as a visible demonstration of its plans.

**PLANS CHANGED**  
The original intention was to hold a teaching mission in every parish in the diocese, and a committee has been working since 1963 with this end in view.

For the first two years, this committee met under the leadership of Mr. Mervyn Menzies, then Archbishop of Perth, and Bishop and Diocesan Missionary, who relinquished his appointment at the end of last year.

It was found, however, that the original aim was not practicable, and the committee decided to concentrate all the available resources on the mission in the four major parishes, with the hope that similar missions will

## VANDALS MAR FETE

FROM OUR OWN CORRESPONDENT

Melbourne, October 17  
Disasters almost overwhelmed the efforts made over a long period by the Anglican Diocese of Melbourne to mark the annual fete of the Diocesan Mission to Streets and Lanes.

It was arranged for Saturday, October 15, to take place in the parish hall at St. Mark's, Fitzroy. Ladies spent most of Friday evening, decorating, and stocking stalls; and left at 5.30 p.m., well satisfied that everything was in order for a successful fete.

When some of them returned at 7 p.m., to complete the finishing touches, they found the hall a shambles.

Intruders had broken in, and proceeded to demolish the stalls, throw the stock about in the hall with best poles and jump. Fortunately, they had been disturbed, and the damage was not irreparable.

Volunteers came forward, and a cleaning party was formed in order again, whilst stall holders re-stocked their stalls with the undamaged goods.

It was hard work, and frustrating, but they made a success of the fete. Customers found everything in order the next day.

**APPOINTMENT TO SUVA**  
The Reverend John Garrett, a former general secretary of the Anglican Diocese of Canberra and director of the W.C.C. In-ternational Department in Canberra from 1954 to 1960, has been appointed to the post of Canon, Theological College, Suva, Fiji Islands.

Mr. Garrett is at present Principal of Camden College, the Anglican boarding school in Sydney. He will take up his duties in Suva in January of next year's study leave overseas, next day.

He is also a member of the Anglican Diocese of Canberra, and has been a member of the Anglican Diocese of Suva, Fiji Islands.

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## LORD CASEY OPENS NUFFIELD VILLAGE

The Nuffield Village, which houses some 290 elderly people, was officially opened by the Governor-General, Lord Casey, on October 8.

The Nuffield Village was made possible largely by an initial grant of \$200,000 from the Nuffield Foundation in London, which was supplemented by funds from founder donors which together with the Commonwealth grant under the Aged Persons Act drew nearly one million dollars.

The total cost of this new village which stands on a hill adjacent to Mervin Menzies Village in Castle Hill is \$1,000,000.

The village affords a variety of accommodation including self-contained units for couples which are virtually small homes, and hostel accommodation consisting of five communities of 30 people each.

The five major buildings of the village are placed in a landscaped garden setting with

rolling lanes, and what will become an intensively developed area of 200 acres with superb floral displays in years to come.

The warm, sunny afternoon made the conditions perfect for approximately 2000 people who attended.

The National Youth Orchestra, the British Motor Corporation entertained guests and invited to Mervin Menzies Village in Castle Hill is \$1,000,000.

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# ONE WOMAN'S CONCERN HAS HELD UP 395 CHILDREN

**QUESTION:** How did the scheme originate?

**ANSWER:** The scheme originated when I wrote to the Bishop of Hong Kong enquiring if it could help feed a child for \$A1 per week.

On learning, through his office, that a child had been educated as well as fed for this amount, and that he needed clothing for at least 300 children, I sought and received permission from Archbishop Grough to work through the Anglican Church in Australia for this aid.

**Q:** How is the scheme progressing?

**A:** From one child helped and \$A4 sent in September 1962, the scheme has progressed to 395 children helped and \$A1,501 per month sent in September 1966 with a total of \$A48,350 being sent since its inception.

**Q:** What are the ideals of the scheme?

**A:** Freedom from hunger, freedom from illiteracy, and to show Christian love to our neighbours.

**Q:** What type of food is provided for the children?

**A:** Fresh beans and milk for a playtime snack and a good, well-balanced hot meal at mid-day.

**Q:** What type of education is provided for the children?

**A:** The children are educated at "Chu Yan" Primary School, Tsuen Wan, in the New Territories of Hong Kong, receiving education under the control of the British Government's education standard in Hong Kong.

**Q:** What happens when their primary education is completed?

**A:** On going to insurmountable difficulties, very few of our children have a chance of education beyond primary school. The three main reasons are: firstly, competition to middle school equal to our high school is very intense because of the exploding population;

secondly, the fees are excessive because of the parents for the five year course; thirdly, the parents need the earnings of the children to help the family survive, many children having to commence work at 12 years of age for this reason.

**Q:** Can you help many more children at the "Chu Yan" school?

**A:** No. We have exceeded our original aim of 70 and 370 children as the school can assist in this way, as the \$A1 per week subscription ALL goes to the child concerned.

The clerical work involved is done by a very small staff and with much voluntary work on the part of Miss Tang Po Chiu, the Headmistress.

**Q:** What clerical work is necessary?

**A:** All sponsors provide a case history, details about the children and also a photograph of the child they sponsor. These all have to be completed. Also we encourage sponsors to write to the children. These letters are read to them in class.

The replies of the children are written in Chinese and a typed translation into English is given by the staff before sending the letter to Australia.

This personal touch means a lot to both sponsor and child, so we try to sell worth continuing, although in the future we may be able to do this only be sent once a month.

Children when they leave school will have reason to be replaced and the sponsor notified.

Then at Christmas, a card of greeting and a newsletter of the school will be sent to each sponsor from Hong Kong. To some people these things may seem unnecessary, but we feel they are most important, as they help keep the sponsor's interest and it is much better to have 370 children

Four years ago a Sydney woman, Mrs Irene Crump of Harbord, concerned about the plight of undernourished and hungry children in Hong Kong, decided to do something about it. Her scheme, outlined in this interview, has grown amazingly: 395 children are now being sponsored from Sydney and \$A4,835 has been sent to Hong Kong for the children's education and meals. Mrs Crump is the Principal of a Pre-School Kindergarten and the mother of four children, aged 11 to 20 years. She has recently returned from her first visit to the "Chu Yan" School, Tsuen Wan, in the New Territories.

are. The majority are gradually being housed in resettlement blocks. The Government is building flats at night, providing this means a room, providing so much more per person than very limited communal toilet, bathing and washing facilities.

These rooms are very hot in the summer and it is not unusual to see little children in the street at midnight, because it is too hot to sleep.

Many are also living in squatters' huts on the hillside, filthy dwellings far from anything that can provide meagre shelter from old buildings.

Many live on the streets in three slimy dwellings, and many more on old junks and sampans in the harbour, until they escape from mainland China.

Q: Do many people cease sponsorship?  
A: No. The wonderful side to this work in Australia has been the continual support and constant help to the children, especially from the early sponsors, escape from mainland China.

Q: How much work is involved for you in Australia and is it done on a voluntary basis?  
A: A considerable amount of work is involved for me as I have the sole task of running the school, and chairing the work of a committee (formed for that purpose) for the children.

Q: What does the future hold for the children?  
A: Tsuen Wan, where they live, is a new village only a few years ago.

Q: Are you helping by removing tops of mountains and using the soil thus gained to rebuild the surrounding area?  
A: Yes, the Government has reclaimed the settlement blocks on the hill and given the reclaimed area over to industrial development.

Q: How do electronic and plastic factories provide much employment?  
A: The factories were 20 to 12 hour shifts daily, seven days a week.

Q: How do the industry and capacity for hard work of these people is staggering by our standards and it is not unusual to see mothers of five babies doing hard manual labour to help feed their children.

Q: Can you help many more children at the "Chu Yan" school?  
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On the tiny island of Taipa, in the mouth of the Pearl River, 173 acres of marshland is being reclaimed to resettle many refugees.

Chinese manufacturers in Hong Kong have promised to set up textile factories on the island. Portuguese authorities have plans to build modern resettlement blocks and some of the land will be set aside to grow food.

Q: How long a period does a person have to sponsor a child?

**A:** Any length of time he wishes, the committee only asks for three months notice of termination, so that a replacement can be found.

Q: How should fees be paid?  
A: At least quarterly, \$13 each quarter, half-yearly and yearly subscriptions are also very gratefully received as they lessen work for me.

Q: To whom do you send subscriptions?

**A:** Subscriptions are sent to Mrs Crump, 120 Lincoln Street, Harbord, N.S.W., when you are enrolled as a sponsor. Postal cheques and Hong Kong bank cheques are both acceptable and should be made out to "The Cheung Kong Children's Sponsorship Scheme".

Q: If the whole subscription goes to the child concerned, how does the scheme obtain money for expenses?

**A:** The bank interest received by the school subscriptions each year averages around \$100. This is used to cover the cost of a committee (formed for that purpose) for the children.

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## STUDENT SENIOR BIBLE

### O.T. APOCRYPHA

By WINIFRED M. MERRITT

#### 18. I AND II MACCABEES.

(Study No. 1. Hellenism)

The word Hellenism is used very freely in a literary sense, and it is important that we should understand exactly what the term implies. After the death of Alexander the Great in 323 B.C., a period of great turmoil followed, during which his leading generals fought amongst themselves to divide up to secure some portion of his dismembered empire for themselves. Alexander's ideal had been to create a world empire which should be a political unity, the component parts of which should be welded together by the unifying influence of Greek culture.

One of the most potent motives whereby this was achieved was by the founding of cities on the Greek model and the peopling of these with Greeks; and in the case of already existing cities by forcing them to adopt the pattern of the Greek city-state, that is, the city was to be governed by a council elected annually by the people, instead of by an earlier senate which consisted of representatives of the aristocracy.

The successors of Alexander continued his policy, and a great part of the East was soon peopled with centres from which Hellenic culture, language and customs radiated. Just as the cities surrounded by a network of Greek cities could not be influenced by the Greek spirit, and we find that early in the second century B.C. both the leaders and a large section of the Jewish people were eager to welcome Greek customs.

#### HELLENISM

In I Maccabees 1:11-15, it is written: "In those days came there forth out of Israel great numbers of the law and persuaded many, saying: 'Let us go and make a covenant with the Gentiles that are around about us; for the saying is, we will be as they: for we shall be safe in their eyes. And certain of our people were for to do as they said, and went to the king, and he gave them licence to do so; and the ordinances of the Gentiles. And they built a place of worship in Jerusalem according to the laws of the Gentiles, and the foresk of the law, and joined themselves to the Gentiles and sold themselves to do evil.'"

The Jews who were attracted by Hellenism did not abandon their religion in the belief that they were being offered a more enlightened faith, but because the externals of Greek civilization fascinated them, and they came to accept Greek customs as state political considerations. It is worth their while to spite the Greek environment, notwithstanding the influence of the Greek language. Greek way of thought and customs, the bare tenets of Jewish religion remained untransformed.

At this time was to come when the two opposing schools of Jewish thought were to meet in collision, and when it came the conflict was one between religion and education. Schools on the Greek model had been established in Jerusalem itself before 200 B.C., and it was somewhere in this period that the "Preacher" of Ecclesiastes declared concerning the state of affairs: "Of the making of many books there is no end, and much study is a weariness of the flesh." We face today a most fascinating situation.

If Maccabees is an abridgement of a five-volume history of Hellenistic Jewish Israel of Cyrene. The main purpose of the epistomist was to promote the observance of the Feast of the Dedication and Nicomachus Day. He not only abbreviates the story but re-wrote it in a theoretical form introducing a strong mischievous element in his hands it became there. As a kind of religious melodrama in the critical and extravagant style cultivated by many of the literary men of Alexandria at the second century B.C.

"Workers' Welfare" It trying to work out a realistic offically between firms and workers. The DM has been working for two hours which may employ 7,000 are there every morning. Many, too many of the "left-wing" organisations of gangsters who also act as "middle-men" in the sale of drugs and fat rick-off from the day's wage. The workers are delighted to see the DM in office.

The number of "poor" is relatively small. What does "poverty" mean? The DM does not allow the Christian Church in Japan to carry out free Protestant welfare services.

Some clergymen and several parishes have carried to go further, but most charitable churches because of church, not charity, no theology and no welfare work have not reached here. The people are nameless, anonymous, critics and newspaper-reporters asked me what I wanted. Kamakazi did

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# PRESENTS KAMIGAKI

By SISTER ELIZABETH STROHM, OSAKA, JAPAN

hours she makes some days as well as the DM. She lives with five men and had a child from each. With 10 children one is not married either.

One daughter, now 17, must be having a child with the current man and the smaller one is 10, without schooling, and she stopped the authorities, but where there are still human beings in them whom one can and must help.

I was asked to take a note of working mothers into a day nursery. This was the beginning of the movement, however, prefer to come directly to me — not through the authorities. Then I thought of getting the mothers of this quarter to help with their children. They were willing enough but unreliable. For when our children sleep at home, often alone at work.

People did not see me as the teacher or supervisor but with an apron and shopping basket. We went to the market when we looked for "something nice for the children."

Apron and shopping basket in this country not exactly the sign of great learning or great deposit; and some are anyway of the same sort. The apron and shopping basket are not suitable for me, because I am not even married! So what does she want?

First of all, I wanted just to

me what I wanted. Kamakazi did

be here, everything else will surely come. And though I did, again and again.

First we had to buy a house. I had 18 months to work, and holidays — there are no Sundays here.

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## AS IT HAPPENS

Monday

Today's sermon was broadcast. After I arrived home, I had to go to the DM. I had had the physical department, and I was going to "nourish" and the felt modern society provided little to nourish her children to her Housing Commission area. It was a wife there who covered the phone, and an hour later she was still there.

A trained marriage guidance counsellor the soon found that the woman wanted to do was talk — and if in the process she unburdened herself to a sympathetic listener. I guess my sermon did entirely fall on unresponsive ears.

#### Monday

I had quoted Beatrice Webb, the early Socialist, in yesterday's sermon. George Bernard Shaw once said: "I was basically unconcerned with people's situation as a piece of paper, eiphers to be counted, but I was concerned that her approach was external and analytic, nevertheless I felt her a divorcee.

A rich woman, she spent her private income a life-time of strenuous intellectual effort, and I think she was a good correspondent who signed himself as a research student, was "captured" by sentences of an illustration, yet seemed unworldly in the drift of the argument itself.

#### Tuesday

How often we complain about our TV fare. Films shown not once, or twice, but many times. Unusable material slotted at bad times for no reason. I have seen it do us no harm but to turn a head down or leave the room.

How often we complain about our TV fare. Films shown not once, or twice, but many times. Unusable material slotted at bad times for no reason. I have seen it do us no harm but to turn a head down or leave the room.

#### Wednesday

Among his other claims to

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