

INTER-CHURCH AID—CHARITY OR THE FEAR OF THE NEEDY?

By VAUGHAN HINTON, AUSTRALIAN COUNCIL OF CHURCHES STAFF WRITER

FOR many people, appeals for overseas aid are now an all-too-familiar occurrence. Indeed, the poster with its heart-rending picture of the starving African child or the gaunt Indian mother has become so much a part of the daily scene that it is more likely to pass unnoticed than to irritate, thus to move us to plunge into our pockets or wallets for a contribution.

Perhaps I should not remind people of this. But to see Inter-Church Aid as just another appeal is to misunderstand both the nature and the dynamic of ecumenical service.

What is not always understood is that Inter-Church Aid is neither static nor rigid. Ever since its formation after World War II it has been changing as new needs emerged and new ways of meeting needs were discovered.

To ignore this is to miss the most exciting and dynamic aspect of international Christian service today.

What we know is Inter-Church Aid has had its origin after World War II when churches around the world were endeavouring to help the millions of refugees and displaced persons in Europe, through the World Council of Churches, some 60,000 of these people have been brought to Australia in the last 15 years, and tens of thousands more have been resettled in other countries.

This programme of aid quickly spread beyond Europe as churches, indeed, in ecumenical sense, the challenge and the opportunity to encourage and sustain the work of other churches in the area of acute human need.

Churches in Asia, Africa and Latin America were helped to meet the needs on their doorsteps—hunger, disease, illiteracy, ignorance. It is a programme to eradicate these needs that the churches are now so extensively engaged.

It is this worldwide problems of the world have been changed. World Refugee Year, the virtual end of the European refugee problem; but in the parts of the world, social and political turmoil have produced an entirely new and different set of refugee problems.

The number of refugees is now about 12,000,000—more than the population of Australia—but they are in Central Africa, the Middle East, Latin America and Asia.

These new refugees—and there are half a million of them in Viet Nam alone—can not be so easily resettled.

NEW REFUGEES

Which nation is willing to even allow to give citizenship to the refugees from the Indo-Pakistan refugees or from political refugees in Africa?

It was thus therefore to find to re-establish them in their own countries, or in the neighbouring countries to which they have fled.

The Rich v. the Poor? For what then of the Poor? Speaking at a World Inter-Church Consultation in the U.K. last week the Director of Inter-Church Aid in the U.K., Dr Leslie Cook, said:

"It is becoming quite clear that the greatest problem is perhaps all problems—problem of hunger, of social ills, even problems of illiteracy."

It is that the rich nations are getting richer and the poor nations are getting poorer.

"There are now many surveys to show that all the great programmes or development aid, whether carried out by churches or governments or international agencies, are both failing to bridge the gap and falling even to slow up this process."

Some estimate that in 20 years, 80 per cent. of the world's wealth will be in the hands of the western—and mostly white—people, the minority of the world's population. Others say that by 1980 there will be world-

wide famine, of which the recent crisis in India is but the forerunner.

Inter-Church Aid then has had to face the sharpest of questions. Even in our most creative aid to the famine of agricultural scientists, the improvement of medical techniques in the developing nations—are we really only starving off the social revolution that ought to be taking place?

As a practical example, should we be concerned only with the training of persons to grow more and better rice, and the root cause of their hunger and poverty is the inequitable system of land ownership or the massive difference between the market price of the rice and the payment received for it by the tenant farmer?

World Economic Community

Certainly the causes of the world's needs are deep and complicated.

Nevertheless, it is certain that as is the economic and social structures of world society, and in the economic and social structures of the world, the pattern followed by western nations.

Those who are expert in these matters are saying that there is no hope of a solution to human need except in the building of a world economic community in which it will be an accepted responsibility for the economically strong nations to subsidise the economically weak, just as the strong nations subsidise the weak nations of a national economy.

Either all men are citizens of the world, or there is no such thing as a citizen of any one part in its resources, or there is no such thing as a citizen of any one part in its resources.

Men are citizens of the world. The Christian Church has always been to testify to both the equality of all men in the eyes of God and the rights of all.

WORLD EFFORT

It is this that is prolonging any longer that this does not mean dealing with the structures of the world.

To tackle the world could be a world economic community, and not merely a few enthusiasts in each country.

It involves, quite obviously, the churches, having the best possible advice on economic and social matters so that their judgments may be known and their influence felt in the areas of political decision.

It gives practical urgency to the theological conviction that the churches realise that, in spite of their divisions, the world Christian community exists.

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What we lack is the will, not only on the part of governments, but on the part of people and churches. We lack the will to tackle the root causes of the problem—and to pay the price of doing so.

Meaning of Service

Through the years, the churches have sought to understand the meaning of service and compassion.

We have seen that, as Jesus showed a concern for the poor, we need through a spontaneous compassion, so also we have seen the very acts of compassion—the feeding of the sick, the healing of the sick—as heralding the coming of the Kingdom of God.

Dr Cooke points out that these acts are the noblest deeds of men—as "signs" they point to a reality beyond themselves.

They help to bring that reality into the experience of men by the creation of faith and belief. They point to Jesus as the image of God.

Christian service is a sign, to the world, that God is at work in His self-giving, and is kept to be characterised by the seeking out of the noblest deeds of men.

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FACT AND FANCY

"The Times" London, recounts the story told by an ex-president of the Oxford Union about one of its predecessors who was asked whether he had canvassed for the Conservative Party. He was the emphatic answer, "I did was to go around to all my friends and read them the statement of the Conservative Party against canvassing." He became a Conservative.

Though the Congress of the Canterbury Convocations start with prayers in Latin the language of the debate is "with a flourish" the "Times" welcome the "Times" welcome the Bishop of Leicester last week, one of the most distinguished of the Anglican hierarchy, Canon Eric James, said "Goodbye Leicester, square."

There is a strong family association with the Protestant Churches' Cricket competition in Hobart, and there are numerous acts of brotherly playing, while many fathers turn out each week with their sons. The friendship team last season, Moomba Bantams, included four pairs of brothers. This year for the first time the family link is in evidence in the Tasmanian championship, where the Bishop of Brisbane this month. The two team leaders will have their seventies-year-old sons playing with them. Captain Don Livingston has a son on the team, and coming batman-wicket-keeper has a son on the team.

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Australian Council of Churches aid to Indian famine areas becomes

As a result of the famine in the State of Bihar, India, the Australian Council of Churches has made possible by contributions from people in all Australian States. The A.C.C. last month sent an emergency grant of \$67,000 for well-irrigation and fertilizer projects in famine areas.

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BOOK REVIEWS

TRANSLATION FROM THE FRENCH

THE JERUSALEM BIBLE. General editor, Alexandre Jones. Darton, Longman, and Todd, Ltd. 147 & pp. 498 & 5 maps. \$13.75.

SINCE World War II, France has been the scene of some very remarkable ventures in religious publishing, but none has been more remarkable than the publication of the *Bible de Jerusalem* by Editions du Cerf.

The work was prepared under the general supervision of the Dominican Ecole Biblique at Jerusalem, an institute of biblical and archaeological studies which attained world-wide fame under the leadership of the late Père M.J. Lagrange.

The *Bible de Jerusalem* was originally published in forty-three instalments, the first of which appeared in 1949.

A text of the original Hebrew, Aramaic, or Greek was first established (in itself), and then this text was translated into lucid contemporary French.

Three series of notes were provided: a critical introduction to each book or group of books; explanatory footnotes which included textual and translation variants; and a comprehensive series of cross references.

A one-volume edition was published in 1956, and in 1961 a further one-volume edition was published under the general editorship of Fr. Roland de Vaux, O.P., who is perhaps best known to English-speaking readers for his *Archaeology of the Old Testament*.

The work still continues, and revised fascicles have appeared even more recently.

Now Darton, Longman, and Todd have published an English equivalent, *The Jerusalem Bible*, under the general editorship of Fr. Alexander Jones of Christ's College, Liverpool.

The biblical text of this English version is translated, for the most part, from the original languages, though the text established for the *Bible de Jerusalem* has been used as the basis for the interpretation of the *Bible de Jerusalem* largely followed.

Unlike the translators of the N.B. Fr. Jones and his colleagues retained in their translation the idioms of the original.

The fact that their translation was to be supplemented by extensive footnotes, a device which was not available to the N.E.B. translators, was a major factor in making this possible.

The small loss in clarity in the translation is more than adequately compensated for in the notes.

Thus, for example, Mt. xvi. 17 reads, "Simon son of Jonah, you are a happy man. Because it was not flesh and blood that revealed this to you but my Father in heaven."

A footnote explains that the idiom "flesh and blood" indicates man, emphasising his material, limited nature as opposed to that of the spirit world.

The English style of *The Jerusalem Bible* was determined partly by the style of the original biblical writers, insofar as this can be reproduced in English, and partly by a desire to make the Bible into "contemporary English" which can be read by "uneducated" without being too sturdily "modern".

The translation, unlike that of the R.S.V. (these comparisons are inevitable), owes nothing to earlier "classic" translations into English.

As in other modern translations, poetic passages are printed as verse.

One peculiarity of the otherwise clear and readable layout which your reviewer found too irritating was the convention of invariably marking the end of verses with a large 'v'.

The introductions, footnotes, and cross-references are translated from the 1961 edition of the *Bible de Jerusalem*, with some revisions that have appeared in later fascicles.

In addition the text with bold type section headings.

Those above the reader the content of the following section with considerable economy of words and admirable accuracy.

Supplements include an ex-

haustive chronological table, a series of general and informative maps, and an "Index of biblical theologies" which direct the reader to the most important passages relating to the major theological themes of the Bible through the footnotes.

Jones calls "the raw material of the Bible" a "proposed dogmatic system" in a book of more than two thousand pages, and it seems an supererogatory to attempt any assessment of its success and value on what has had to be random reading and checking.

Yet even so it is clear that this is a major achievement, both as a translation and as a source of exposition.

A check of some of the more obvious errors both of translation and of interpretation indicates that neither the translators nor the editors felt themselves obliged to defend demonstrated errors by proposed dogmatic suppositions.

They were concerned to produce a text of biblical scholarship in which considerations of denominational dogma were not allowed to interfere.

To take but one example. Mt. 12 and 23 read: "When John the Baptist came, he did not eat or drink, he was called the Son of Man, and he was called the Son of Man."

The text is not concerned with the period that followed and, taken as it is, does not suggest Mary's perpetual virginity which, however the text elsewhere suppose and which affirms.

A cross-reference to Mt. xii. 46, follows from a comment on the "brothers" of Jesus.

The translation is very clear, and, surprisingly, it is remarkably free from obscurities of vocabulary or syntax.

From a limited experiment, I am told that it is easy to follow the text, which is the classic style of biblical English and does everything to contemporary literary and conversational English.

It demands greater attention and effort to read aloud than reading it is unsurpassed.

Some details of the translation, for example, adopted in the R.S.V. for setting our Old Testament poetry.

As many will find the use of the Hebrew divine name "Yahweh" strange, especially in the Psalms, yet Fr. Jones's comment is hard to answer: "to say Yahweh is to say 'Yahweh is God'."

It is perhaps worth noting that in this Roman Catholic translation the use of the name "Yahweh" is given in a form familiar to most non-Roman Catholics rather than in the Latinised form which other

Roman Catholic translations have retained.

On the other hand, non-Roman Catholic readers will need to consult the table of contents rather more often since most of the books we regard as belonging to the Apocrypha here find a place in the Old Testament canon.

For the additional material, *The Oxford Annotated Bible* book, the only comparable volume known to your reviewer is *The Oxford Annotated Bible*, edited by H. G. May and B. M. Metzger, who use the R.S.V. text.

A BRIEF comparison at once reveals that *The Jerusalem Bible* introductions and notes are considerably fuller and more detailed of the two.

The commentators utilise the resources of modern scholarship to the full; a wide variety of critical views is presented clearly and objectively, the commentators giving his own view modestly and without undue emphasis at.

Nor would it appear from this that the translators of the *Jerusalem Bible* were of Catholic schools who qualified as a source.

In the Old Testament, for example, after a brief description of the historical background of Graf and Wellhausen and an even briefer résumé of the antiquities of the (Jewish) biblical Commission to this hypothesis.

"Introduction to the Pentateuch" goes on to describe succinctly the various hypotheses and approaches to this complex subject.

These base their solution on "which were at first used for the concept of oral traditions, and were subsequently brought together into the group which we have called the 'Pentateuch'."

This conclusion accords with that, for example, of Aage Bentzen in his monumental *Introduction to the Old Testament*.

Other critical problems are handled with similar care and insight are clearly recognised, as are the late date of the *Book of Zechariah* locally, the expository problems of *Hosea* vii, and the host of other critical problems.

The three sections of the book *Isaiah* are clearly recognised, as are the late date of the *Book of Zechariah* locally, the expository problems of *Hosea* vii, and the host of other critical problems.

The comment in the "Introduction to the Prophets" on the first of these is a good example of the approach of the whole.

"Almighty God could, of course, have conveyed the prophet into the distant future, severing him from his own time, transforming his memory and cast of thought. This would mean, however, a duplication of the author's personality and a disregard for his contemporaries."

For John A. Phillips, S.J., writing in November 1956, has this to say about it: "It is a Bible that can be offered with confidence parallel to its scholarly ability competence and user operation of critical methods."

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-J.T.

MILLIONS OF MIGRANTS

NEW PAGES. Immigration and Family Life in Australia.

Edited by Alan Stoller, P. W. Cheshire, Pp. 195, \$3.00.

IN 1964 the Victorian Family Council sponsored a seminar on "Immigration and Family Life in Australia". The report of the findings of the seminar (which included a number of valuable suggestions for enhancing the integration of immigrants) was prepared by Dr Alan Stoller, Chief Clinical Officer of the Mental Health Authority of Victoria.

Dr Stoller has a reputation of world-wide renown in the field of Mental Health. His report on the seminar, "Old Wine in New Bottles" is a pity and vigorous review of many aspects of immigration and forms the first chapter of "New Faces".

The editor is to be congratulated on his choice of co-authors, each of whom makes a notable contribution, and on the skillful presentation of many diverse views which present a fascinating picture of one of the most interesting phenomena of contemporary Australian life.

He describes Australian immigration as this "exciting social experiment" and looks for the time when research and documentation of immigration in Australia will be "of such quality that a fundamental contribution will have been made to a human phenomenon which has been part of man's life since the dawn of time."

Marie Price, Professor Fellow in the Australian National Department of Demography, illustrates his discussion of the population growth by a series of excellent tables and graphs, which analyse into significant patterns the population growth of 3,336,891 people over 16 years.

More than half of this increase was made up of post-war immigrants and their children born in Australia. He warns us that no adequate studies have yet been made, on an Australia-wide basis, of the assimilation of migrant communities, "nor is there any evidence as to the role played by churches in helping migrant adjustment" (p. 25). Here is a challenge to churches to make some thorough investigations.

MR K. KERN, Psychologist with the Department of Demography, discusses "the integration of migrants and pays a tribute to the liberal and imaginative policy of official and voluntary agencies concerned with migrant welfare. Rachelle Buchnevich, psychiatric social worker and Mental Health Education Officer in Victoria, writes of the complementary process of the integration of migrant customs and more into the Australian community.

Immigrant absorption is not merely the adjustment of the immigrant to the existing culture, but it leads to the "emergence of a new social structure."

She comments perceptively on the culinary revolution, the contribution of migrants to industry, the arts, fashion, sport and the suble remoulding of the social outlook and the emergence of new patterns of social behaviour.

Dr Zubrzycki, Professor Fellow in Sociology at the A.N.U., discusses some aspects of migrant adjustment. He refers to the kinds of family migration, the role of the migrant, the search for better opportunities, and the forced migration of refugees.

He discusses some of the conflicts that arise in a family as the family takes on new shapes and the roles of members change. Children pull towards the culture of the host society and parents hold to the old ways.

The importance of family integration and solidarity is indicated. Professor Alford and Dr Tati discuss some detail the profound disturbance felt by the migrant, the experience of breaking of emotional ties with person and values of the past. The last paragraph needs to be understood the deeply felt prejudice of the old inhabitants which inhibits the migrant from settling down new emotional and personal roots in his adopted country.

There is a fascinating report on the experience of the study of patterns of assimilation manifested in family life. It was based on a questionnaire completed by 1300 children in five capital cities, 20% of whom were

children of migrants. This study shows that in important behaviour patterns, migrants assimilate Australian customs year by year until by the seventh year the migrant family is little different from the Australian family. Old Australians and migrants need to view each other not as stereotypes but as persons and individuals.

This book has many good things, which a review can merely mention. Professor Davidson deals with economic and industrial aspects of the migrant family life. Mr Alan Davis estimates the influence of migrants in politics. Professor Mendes da Costa and Professor Bartholomew show some of the complications of the legal status of migrants.

THE special which may be of special interest to pastors is that in which Dr Krutinski of the Mental Health Research Unit of Victoria and Dr Stoller co-operate in a study of family life and mental health. They refer to several investigations of the incidence of mental breakdown in migrants. Certain groups are said to be "at risk". Crime, alcoholism and juvenile delinquency do not seem to occur to a greater degree among migrants, contrary to the prejudice of some people.

However, it is noted that there is a higher degree of depressive states and schizophrenia among married female migrants than in unmarried, while the reverse is true of the general population.

Mr Davis has stated that he will marry "not as an Anglican, but as a Christian."

A RADICAL CHRISTIAN

DISSENT IN A GREAT SOCIETY.

Wynne situation, H.M. Roberts and Winston, N.Y., Pp. 164, \$5.00.

THIS volume follows "My People is the Enemy". In this, the author makes a direct attack on the complacency of the American people.

For a radical Christian, his contributions are relevant to the American situation. The American people are complacent, even if unemployment levels are at 10 per cent.

Great Britain depends her much on the United States. If unemployment levels are at 10 per cent, it is a disaster at one time. A further 10 per cent would shorten the working week to 35 hours (Chapman, p. 40).

Men who as high officials really set out in the war against poverty were (in American parlance) eased out of their positions.

"The law," he says, "has virtually abandoned the poor. The racial crisis is seen as a military problem, not as an issue of civil rights for all citizens. The answer to riots is not more police but the moral complicity of

most citizens in regard to poverty is largely due to the success America (U.S.A.) has achieved in keeping the poor out of sight.

The idea that the poor are morally inferior and that their poverty is their own fault is asserted as a desperate means of illusion for the denial of equal rights in society to Negro citizens and the general population.

But it is a white supremacy that accounts for this. Money is an idol in U.S.A., it becomes the measure of the man's worth and his desires, but it also makes him immortal when he dies.

Despite the situation given now to the war on poverty and civil rights it appears that property institutions are winning against the rights of human beings. The true man in America is the acquiescent man.

Stratford classifies Norman Vincent Pease as the most notorious of Protestant preachers, in that he assumes that religion is a business word because God rewards the man determined to get what he wants.

There are 27 avowedly totalitarian states in the U.S.A. Five people in U.S.A. have burned themselves to death

in protest against the Viet Nam war.

Many Christians are afraid of Church involvement in world affairs. This is the dominant view among the laity. It is not the view of the New Testament Church.

The author sums up his beliefs — "The Christian's spiritual warfare is the spiritual warfare to trust that God's love for this world's existence is redeeming. So Christians must be in this world by grace in all practical matters and decisions."

—J.S.M.

LITURGICAL REVIEW CO-OPERATION

ECUMENICAL PRESS SERVICE

New York, January 30

"Worship," the Roman Catholic liturgical review published in Collegeville, Minnesota, has appointed a Congregational minister and a Russian Orthodox archpriest as associate editors.

Professor Horton Davies of Princeton University and the Very Reverend Alexander Schmemmann of the St Vladimir's Orthodox Theological Seminary will contribute.

PARISH AND PEOPLE QUARTERLY

LITURGY AND LITVY. The quarterly publication of Parish and People.

"It can be said that the

GOOD editorial work hits the reader at once on opening the latest issue (No. 18). The general format of the paper has been improved so that it must be ranked now as one of the best-presented of its kind.

The content of the high level we have come to expect. The editorial deals with Baptismal Disintegration, and is complemented by a large chart illustrating the history of the paper, showing in clear outline the six parts of the Church's liturgical renewal. The Church's liturgical renewal makes this issue a most welcome addition to the series.

Other notes on the translation of 1 Corinthians 11:23 and on the Supper of the Lord in the Experimental Liturgy of the Church of the Province of New Zealand and a number of book reviews — A.W.H.

to piles of the 1962 Prayer Book. To have this expressed so clearly in our own idiom makes one appreciate all the more the quality of Prayer Book revision which is the result of the last official revision.

The content of I.T.M. is well known throughout Victoria and is now becoming more widely recognized. Its director, Laurie Styles, has been invited to contribute to the "Shared Experiences" of the Waga Conference last August, and this is now reproduced in full reading. It is challenging to the many clergy and laity.

Reports from the Waga Conference of 1965, and the new chapel at Monash University, and general notes of the state of the modern church officials, completed an excellent publication.

—A.F.L.

SPECIAL NOTICE

PRAYER BOOK REVISION IN AUSTRALIA

FORMER PRIEST TO MARRY

ANGELICAN NEWS SERVICE

London, January 30

Mr Charles Davis, the theologian who renounced his priesthood and left the Roman Catholic Church, is to marry Miss Florence Henderson, another former Roman Catholic, at an Anglican service, All Saints, Haverhill, Cambridgeshire, on February 10.

Mr Davis has stated that he will marry "not as an Anglican, but as a Christian."

The Report of the Prayer Book Commission appointed by General Synod, together with draft Revised Forms of Service, published by authority of the Standing Committee of the General Synod, has been reprinted, and more than half of this second edition is already sold.

CONTENTS

Report of the Commission

Draft Revised Services:

Morning Prayer The Catechism
Evening Prayer Confirmation
The Litany The Marriage Service
Holy Communion The Burial Service
Baptism of Infants Thanksgiving after
Baptism of older children
persons

New Services:

A Modern Liturgy
Baptism and Confirmation of Adults
Ministry to the Sick
A Suggested Order for a Sunday Liturgy
A List of Prayers and Thanksgivings

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An announcement about printing the separate, individual new revised Forms of Service will be made early next month.

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ZOOLOGIST WRITES ON "TRANSCENDENCE"

THE NEW ZEALAND THEOLOGICAL REVIEW, Volume 2, Number 1, Spring, 1966, pp. 4-24. Published every fourth issue (12x, 30c, ps. for O.Z. correct).

IT is a little surprising to find essays by a Professor of Zoology and a Professor of Zoology in a theological review. Let us hasten to add that the contribution by Professor John Morton, Professor of Zoology at the University of Auckland, is quite the best thing in this number of the review.

Entitled "Transcendence," it is an examination of the doctrine of transcendence in the history of modern science, "the status hater Eternal over against the Nature." To the charge that "you are after all only a biological speaking monkey from a standpoint of committed scientific belief," would reply, "I am neither asking you to accept my scientific authority nor to discount my theistic perspective" only to inspect my logic.

Professor V. J. Chapman, Professor of Botany at the University of Auckland, takes up into deep waters in his essay on "The Nature of Man," a study of the relationship of mind

