Preface

It is a privilege to edit this work honouring the contributions of my colleague and friend Vic Hayes. I wish to thank all those who have written articles for this volume as a testimony to their appreciation and respect for the work of Vic over the years. I especially appreciate the way they have focused their research on the broad theme of Multiculturalism and Religion in Australia. Those of you familiar with volumes of this kind will realise that sustaining a consistent theme is extremely difficult for academics.

By focusing on this theme, taking into account theoretical considerations, particular traditions and social systems, it is hoped that this volume will make a contribution to our understanding of multiculturalism in Australia and especially its religious dimensions. While most of the relevant areas were covered in this book, it is unfortunate that several articles could not be completed due to illness and similar unforeseen factors.

We are very grateful to those who supported this volume financially including the Charles Strong Memorial Trust and the Australian Association for the Study of Religions. The Charles Strong Trust has been a major promoter of the study of religion in Australia for more than 30 years. The articles by Max Charlesworth, Robert Crotty and Vic Hayes are, in fact, Charles Strong Trust lectures for the years 1990 and 1991.

My personal thanks go to Margaret Bolton, my research assistant, who transformed the articles submitted into a consistent volume. My thanks also to Religion Studies staff at the University of South Australia who assisted in the planning and editing of the volume in various ways. I also want to acknowledge the generosity of the University of South Australia who provided research monies to fund the salary of our research assistant in connection with this project.

Norman Habel
January 1992
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I have worked with Victor Hayes as a friend and a colleague since 1975, soon after he returned from America to live again in Australia. It gives me great pleasure, therefore, to edit this volume honouring Vic as one of the outstanding leaders in Religion Studies in Australia. I am delighted also to pen this opening tribute which represents the sentiment of a wide range of scholars with whom I have spoken about Vic’s contribution to Religion Studies in this country and beyond.

I remember vividly those heady days in 1975 and 1976 when our plan to launch the Australian Association for the Study of Religion was being formed. Vic was one of the founding members of the Association and influenced greatly the direction we took. He was responsible for the precise formulation of the Association constitution and has served as the publications editor of the Association from its very inception to this day - a 16 year record which few associations can match.

Vic has been pivotal in promoting and implementing the decision to publish one or more books a year for our members rather than produce a scholarly journal. A series of fine publications, which have the possibility of continuing sales, meant that the Association has always been solvent. This state of affairs is very largely due to the dedication of Vic in the generation, selection and promotion of texts which have already served the Australian market well and enabled a steady income.

As an editor Vic is painstaking and exceedingly patient. Each contributor is treated with due respect and each volume prepared in a way which serves the Association rather than Vic’s own ambitions. These publications are a reflection of Vic’s commitment to promoting Religion Studies as a vital discipline in Australia and their success is due to both his own scholarship and his distinctive ability to enhance the scholarship of others. Vic’s selflessness in this context is rare and should not be forgotten. All Australian scholars of Religion owe Vic a great debt of gratitude.

The many volumes Vic has edited in person or whose publication he has supervised are listed in his curriculum vitae. Among these, volumes like *Towards a Theology in the Australian Context, Identity Issues in World Religions,* and *Aboriginal Australians and Christian Missions* by Swain and
Rose are noteworthy examples of the range of his expertise. Glowing comments by scholars like Colin Brown of the University of Canterbury highlight the gratitude which New Zealand academics in Religion Studies feel towards Vic. The Association provides them with another arena for scholarly debate. One significant volume from New Zealand written under Vic’s editorial guidance is the study of Maori Religion by James Irwin.

International recognition of Vic’s scholarship and contribution to Religion Studies is evident in the invitations he has received to lecture in the USA. Especially significant was his appointment as Visiting Scholar in the History of Religions at Harvard Divinity School in 1982-83.

Vic is a philosopher-theologian with a sharp analytical mind. His studies in the philosophy of religion are testimony to his acute intellect and critical faith. As an academic Vic has demonstrated a remarkable capacity to accommodate to changing circumstances and make Religion Studies a valuable liberal studies offering for a wide range of students. His high reputation among humanities, education and nursing students is testimony to his capacity to develop both critical skills and social awareness in his students. Vic is well known for enabling his classes to feel the existential force of his subject.

Vic is for so many of us a true colleague, a compassionate friend and a great gift to the religious community. For the members of the AASR, however, Vic is much more. Without break since 1975 Vic has promoted, supported and nurtured the Association in spite of heavy teaching responsibilities and periodic ill health. As general editor, Vic, more than any others, I believe, is the person responsible for the stability, character and strength of the AASR today.

Over the years one of Vic’s special areas of interest has been religious pluralism. This interest is illustrated by his Charles Strong Memorial Trust Lecture on Faithful Syncretism included in this volume. It is appropriate then, that this volume should be entitled Religion and Multiculturalism in Australia.

We wish Vic Hayes well in his future academic ventures and we thank him sincerely for his superb contribution to Religion Studies in Australia.

Norman C. Habel
University of South Australia
Victor C. Hayes - Curriculum Vitae

Birth: 15 January 1927


Marital Status: Married to Marjorie Fulton L.Th., B.A., M.A.
Three children: Vicki 1952, Helen 1958, Christine 1960

Ordination: 1952 Methodist Church of Australasia
1960-73 Transferred to United Church of Christ, USA
1973- Transferred to (Methodist, then) Uniting Church in Australia

Present Position: Senior Lecturer, Religion Studies, at Flinders University of South Australia, (Sturt Campus), Bedford Park.

Education: 1949 L.Th. Melbourne College of Divinity
1952 B.A. Sydney University
1955 B.D. (magna cum laude) Union Theological Seminary, New York
1956 S.T.M. Union Theological Seminary, New York
1970 Ph.D. Columbia University, New York

Theses: 1949 B.D. "The Metaphysical Presuppositions of Logical Positivism"
1952 S.T.M. "The Contribution of Bultmann and Cassirer to an Understanding of Myth and Symbol"
Prizes, Scholarships, Special Appointments

College Homiletics Prize (Best Preacher award) 1950
Dodge Fellowship, Union Seminary, New York, 1955-56
Research Grant, Union Seminary, New York, 1965
Visiting Scholar, Centre for the Study of World Religions, Harvard, 1982-83
Exchange Professor, Trenton State College, Trenton NJ. U.S.A. 1986
Research Associate, Philosophy Dept., University of California, Berkeley, Summer 1990
Visiting Scholar, Cambridge University, Michaelmas, 1990

Memberships in Professional Organisations

American Academy of Religion
American Philosophical Association
Australian and New Zealand Society for Theological Studies
Australian Association for the Study of Religions (Co-founder and Publications Editor)

Positions Held

Australia
1942-45 Assistant Chemist, Ingot Metals (Brass and Gun Metal Foundry), Sydney, NSW
1946 Student Minister, Central Methodist Mission, Sydney, NSW
1947 Minister, North West Mission, NSW
1948-50 Student (Arts and Theology), Sydney, NSW
1951-54 Minister, Methodist Parishes, NSW

The United States
1954-57 Graduate Student, Union Theological Seminary & Columbia University, New York
1954-55 Pastor, St John's Methodist Church, Jersey City, NJ
1956-57 Director of Christian Education, Fort Schuyler Presbyterian Church, NY
Victor C. Hayes - Curriculum Vitae

1957-61 Associate professor, philosophy and religion, Hood College, Frederick, MD. Concurrently Interim Pastorates for the United Church of Christ in MD and VA and Instructor in Philosophy, University of Virginia, Arlington VA (1958, 59)

1961-66 Minister of United Church of Christ in Richmond and Newport News, VA

1966-73 Associate Professor, Philosophy and Religion, Defiance College, Ohio. Concurrently Interim Pastorates for UCC and Methodists in NW Ohio and Lecturer in Christian Ministries, Winebrenner Theological Seminary, Ohio

1972 Visiting Professor in Philosophy, Christopher Newport College of the College of William and Mary, Newport News, VA

Australia

1973-74 Associate Minister (Education), Central Methodist Mission, Sydney

1974-(89) Lecturer and Snr Lecturer, Religion Studies, South Australian College of Advanced Education

1974-77 Tutor in Ethics, Adult Ed. Dept. (External Studies), Sydney University

1985- Visiting Professor (Philosophy and Religion), Trenton State College, Trenton, NJ., USA

1991- Senior Lecturer, Flinders University


1977 (Editor and Introduction) Australian Essays in World Religions, Adelaide: AASR.

1979 (Editor and Introduction) Toward Theology in an Australian Context, Adelaide: AASR.

1980 (Editor and Introduction) Religious Experience in World Religions, Adelaide: AASR.
1985  *AASR in Profile: A Tenth Anniversary Report on the Australian Association for the Study of Religions*, Adelaide: AASR.


**1976-1989 General Editor of all AASR Publications**

From the founding of the Association (1976), fifteen titles have been published (20,000 volumes). In addition to the above they include:


1984 *An Introduction to Maori Religion*, by James Irwin.

1985 *Interpreting Aboriginal Religion*, by Tony Swain.

1988 *Aboriginal Australians and Christian Missions*, edited by Tony Swain and Deborah Rose (40 contributors).

**Publications: Articles and Reviews**


1957  "Australian Ministers in the USA" in The Methodist, 29 June 1957.


1960  Review of Kenneth Morgan's Islam, the Straight Path, in Religious Education (USA), Jan-Feb 1960.

1963  "The Quiet Revolution - the Civil Rights Crisis in American Churches" in The Methodist, 17 August 1963


1966  "Season for Trivia" in Youth, 18(3).


1974  "Beyond Eschatological Verification" in Interchange, 16:221-228.
1974 Four "Facing the Week" talks on Australian Broadcasting Commission Radio. (Broadcast 29/30 September, 6/7, 13/14, 20/21 October) (Scripts).


1978 "Ministerial Education as an Interfaith Venture" in The Central Times, 2 March.


1983 "Concerning Girls and Women at the Roman Catholic Altar" in News Commentary, Australian Broadcasting Commission, 8 June. (Script).


**Texts**


**Papers Given at Professional Society Meetings:**

**1971-88**

1971 "Must 'Mystery' in Religion Remain Mysterious?" at American Academy of Religion Meeting (Mid West), Chicago, USA.

1973 "Transformations in Contemporary Religious Thought" (a series) at NSW Mid-West Theological Society Conference, Bathurst, NSW, Australia.

1973 "New Images of Man and the Quest for a Human Future" at NSW State Ministers' Seminar, United Theological College, Sydney, Australia.

1973 "The Problem of the Meaning of Life in Contemporary Perspective" at NSW State Ministers' Seminar, United Theological College, Sydney, Australia.

1973 "The Place of Religion Studies in Higher Education" at a Seminar of the Education Research Unit of the School of Social Research, Australian National University, Canberra, Australia.

1974 "Polysymbolic Religiosity: the Emergence of a Third Form of Religious Consciousness" at the ANZSTS Annual Conference, Melbourne.

1975 "Preparing Teachers to Teach Religious Education in Public Schools", Adelaide University Seminar.


1980 "God - Plural, Protean or Projection?" at Fifth National Conference of the Australian Association for the Study of Religions, Australian National University.


1983 "No God but Gods" at a Colloquium at the Center for the Study of Religions, Harvard University, Cambridge, MA., USA.
1983 "A New Agenda for Philosophy of Religion" at Eighth National Conference of the Australian Association for the Study of Religions, University of Queensland.

1984 "What makes the World Go Round? The Notion of Causality in Religion" at the New Ecumenical Research Association Fourth International Conference on "God, the Contemporary Discussion", Seoul, South Korea.

1986 "Three Healing Gods" at the New ERA Fifth International Conference on "God, the Contemporary Discussion", San Diego, USA.


Public Lecture Series

1987 "Other Images of Jesus" (6 Lectures), Scots Church, Adelaide.

1988 "A New Look at the Ten Commandments" (6 Lectures), Scots Church, Adelaide.