

Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures

Volume 30

Series Editors

Editor-in-Chief

Purushottama Bilimoria, The University of Melbourne, Australia
University of California, Berkeley, CA, USA

Co-Editors

Andrew B. Irvine, Maryville College, Maryville, TN, USA
Christian Coseru, College of Charleston, Charleston, SC, USA

Associate Editors

Jay Garfield, The University of Melbourne, Melbourne, Australia

Editorial Assistants

Sherah Bloor, Harvard University, Cambridge, MA, USA
Amy Rayner, The University of Melbourne, Melbourne, Australia
Peter Yih Jiun Wong, The University of Melbourne, Melbourne, Australia

Editorial Board

Balbinder Bhogal, Hofstra University, Hempstead, USA
Christopher Chapple, Loyola Marymount University, Los Angeles, USA
Vrinda Dalmiya, University of Hawaii at Manoa, Honolulu, USA
Gavin Flood, Oxford University, Oxford, UK
Jessica Frazier, University of Kent, Canterbury, UK
Kathleen Higgins, University of Texas at Austin, Austin, USA
Patrick Hutchings, Deakin University, The University of Melbourne, Parkville, Australia
Morny Joy, University of Calgary, Calgary, Canada
Carool Kersten, King's College London, London, UK
Richard King, University of Kent, Canterbury, UK
Arvind-Pal Maandair, University of Michigan, Ann Arbor, USA
Rekha Nath, University of Alabama, Tuscaloosa, USA
Parimal Patil, Harvard University, Cambridge, USA
Laurie Patton, Duke University, Durham, USA
Stephen Phillips, The University of Texas at Austin, Austin, USA
Joseph Prabhu, California State University, Los Angeles, USA
Anupama Rao, Columbia University, New York, USA
Anand J. Vaidya, San Jose State University, San Jose, USA

The Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures focuses on the broader aspects of philosophy and traditional intellectual patterns of religion and cultures. The series encompasses global traditions, and critical treatments that draw from cognate disciplines, inclusive of feminist, postmodern, and postcolonial approaches. By global traditions we mean religions and cultures that go from Asia to the Middle East to Africa and the Americas, including indigenous traditions in places such as Oceania. Of course this does not leave out good and suitable work in Western traditions where the analytical or conceptual treatment engages Continental (European) or Cross-cultural traditions in addition to the Judeo-Christian tradition. The book series invites innovative scholarship that takes up newer challenges and makes original contributions to the field of knowledge in areas that have hitherto not received such dedicated treatment. For example, rather than rehearsing the same old Ontological Argument in the conventional way, the series would be interested in innovative ways of conceiving the erstwhile concerns while also bringing new sets of questions and responses, methodologically also from more imaginative and critical sources of thinking. Work going on in the forefront of the frontiers of science and religion beaconing a well-nuanced philosophical response that may even extend its boundaries beyond the confines of this debate in the West – e.g. from the perspective of the ‘Third World’ and the impact of this interface (or clash) on other cultures, their economy, sociality, and ecological challenges facing them – will be highly valued by readers of this series. All books to be published in this Series will be fully peer-reviewed before final acceptance.

More information about this series at <http://www.springer.com/series/8880>

Peter Wong • Sherah Bloor
Patrick Hutchings • Purushottama Bilimoria
Editors

Considering Religions, Rights and Bioethics: For Max Charlesworth

 Springer

Editors

Peter Wong
China Studies Research Centre
Latrobe University
Melbourne, VIC, Australia

Sherah Bloor
Committee on the Study of Religion
Harvard University
Cambridge, MA, USA

Patrick Hutchings
SHAPS
The University of Melbourne
Melbourne, VIC, Australia

Purushottama Bilimoria
School of Historical and Philosophical
Studies
University of Melbourne
Melbourne, Australia

Graduate Theological Union and
University of California
Berkeley, CA, USA

ISSN 2211-1107

ISSN 2211-1115 (electronic)

Sophia Studies in Cross-cultural Philosophy of Traditions and Cultures

ISBN 978-3-030-18147-5

ISBN 978-3-030-18148-2 (eBook)

<https://doi.org/10.1007/978-3-030-18148-2>

© Springer Nature Switzerland AG 2019

This work is subject to copyright. All rights are reserved by the Publisher, whether the whole or part of the material is concerned, specifically the rights of translation, reprinting, reuse of illustrations, recitation, broadcasting, reproduction on microfilms or in any other physical way, and transmission or information storage and retrieval, electronic adaptation, computer software, or by similar or dissimilar methodology now known or hereafter developed.

The use of general descriptive names, registered names, trademarks, service marks, etc. in this publication does not imply, even in the absence of a specific statement, that such names are exempt from the relevant protective laws and regulations and therefore free for general use.

The publisher, the authors, and the editors are safe to assume that the advice and information in this book are believed to be true and accurate at the date of publication. Neither the publisher nor the authors or the editors give a warranty, express or implied, with respect to the material contained herein or for any errors or omissions that may have been made. The publisher remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

This Springer imprint is published by the registered company Springer Nature Switzerland AG.
The registered company address is: Gewerbestrasse 11, 6330 Cham, Switzerland



Max Charlesworth by Lewis Miller (courtesy of the Charlesworth family)

Introduction: Maxwell John Charlesworth AO FAHA, 1925–2014

Max Charlesworth, co-founder of *Sophia* with Graeme E. de Graaff in 1962, was Foundation Dean of Humanities at Deakin University from 1975 until 1980, when Weston Bate took over. Max was then Professor of Philosophy, Chair of the Professorial Board, and from time to time Acting Vice-Chancellor. He retired in 1990. Deakin in some ways resembled the Open University (OU) in the United Kingdom, being both a distance education and an open access institution. Like the OU, it had course teams writing the textbooks. This was managed without too much friction. Less than at the OUI gather. Max himself could sum up complex issues and write them up, plainly. Someone whom I know was on the Secretariat assisting Parliamentary Committees which sat to discuss various pressing issues. Max sent an invited submission to the committee on *Dying with Dignity*. The memorandum was clear, exhaustive, and elegantly concise: ‘even the pollies could understand it!’ The matter was controversial: Max’s paper was at once incisive and so neatly put as not to offend persons unlikely to be of his opinion.

In controversy, Max was always polite, never at all shrill, but often ironic.

Max Charlesworth was a public intellectual, widely – and deeply – read, and a prolific author. He gave the Australian Broadcasting Corporation’s Boyer Lectures – very prestigious – in 1989 on *Life, Death, Genes and Ethics*. Max was constantly being called on to give lectures: many of which were published, sometimes in pamphlet form, and sometimes in collections of essays. The public intellectual life was mirrored in the courses which Max devised for Deakin.

Charlesworth became interested in problems in Medical Ethics, ‘getting up’ a lot of technical information. There was no Deakin course on this. No doubt there would have been, but Deakin had no Medical School at that stage.

How Did Deakin Get to Be and to Be so Deakin?

Deakin was founded, in response to a local demand for a regional university, by the amalgamation of two already existing institutions: the Gordon Institute of Technology in downtown Geelong and a Teachers' Training College. 'The Gordon' had a small Humanities Department which merged into Humanities Deakin. I was delighted on first arriving in 1978 at the Waurin Ponds Campus – tiresomely inaccessible – to find that Deakin had an elegant necktie, blue (somewhere between Oxford and Cambridge blue) with little shields each with a Greek capital *delta* on it, in gold. I congratulated Max on this, but he said that the credit was due to Francis West, Dean of the *School of Social Sciences* and a classical scholar. The Gordon and the Training College came to be Deakin at the sharp point of the aspiring, Δ . The lecturers at Deakin, newcomers and the people from the older institutions, aspired too. We got on remarkably well, all in all, though the Education people tended rather to go on as before. The – new – Δ style was interdisciplinary, and this was not quite suitable for them.

Why Interdisciplinary?

The old boundaries between the 'subjects' to which people of Charlesworth's – and my – generation were accustomed were often there simply because they were convenient. By the end of the twentieth century, some of the fences were falling down. In the 'Information Age', there are flows and countercurrents of ideas: 'things fall apart', but *pace* Yeats, in a benign way, at least sometimes.

The key to the choice of mildly melding courses at Deakin lies in the width of Max's own interests. In addition, his PhD was from Louvain – as Gilbert Ryle once remarked to me – 'always a crossroads for ideas' – and Max was accustomed to the French *genre* of *haute vulgarisation*, defined in the *Micro Robert* dictionary as *le fait d'adapter un ensemble de connaissances ... de manière à les rendre accessibles à un lecteur non spécialiste*. In Deakin English something like, 'give them an introduction from which they can go on to the harder stuff'. What was needed in the special circumstances of Deakin – its open access – was (a) neat introductions to topics and (b) good 'maps' forward. Everything we wrote courses on had somehow to start from (a) and encourage the going forward from (a). By and large we managed this. Deakin had a ration of very able undergraduates. Some students who looked unpromising turned out to be outstanding. Even the less able came away with widened horizons. And Deakin graduates found employment rather easily, despite coming from a very new university.

In the Beginning

Not being a foundation appointment myself, I do not know how the key topics for the first ‘subjects’ were negotiated. I moved from a ‘Sandstone’ to a very experimental Deakin in 1978, attracted by its novelty and promised excitement. By the time I got there, the course books – many of them – had already been written and published by the Deakin University Press. I recall Max was driving me somewhere soon after I joined Deakin. He was going to address some important meeting or others for an hour, leaving me in his car with *Images of Man*. This proved to involve existentialism and the notion of alienation, seen from both a Marxist viewpoint and from an Existentialist one. ‘All’, as Max used to say, ‘...sound of wind and limb’. It was very like a course on Sartre and Camus that I had taught elsewhere.

I was delighted to find that there was a course, led by Professor Weston Bate and Renata Howe, on *Australian Studies*. This was historical and geographical – ‘Regionalism’ – and involved some urbanology. As a ‘foreigner’ (born in New Zealand), I found this interesting and illuminating. I eventually contributed something on Australian Art, and from the undergraduate essays, of which I graded some, it was obvious that ‘OzStuds’ was very much to the taste of the students and of real use. With 1988 on its way, Australian nationalism needed to be addressed. And that without jingoism. Aboriginal religion was written into another course, so the invaders of the continent were not left entirely in spiritual possession of it.

This other course was something called *Religious Experience*. It was one on which, although I had never had such an experience, I taught. It raised such questions as: ‘If I had a religious experience, would this be empirical proof of the existence of God?’; ‘If I had such an experience, would it come in a culturally-determined form?’; ‘Christ for Christians, Shiva or Kali for Hindus?’; and so on. Otto’s *The Idea of the Holy*, William James’ *Varieties of Religious Experience* and the *Bhagavad Gītā* were on the reading list. And in Purushottama Bilimoria, we had someone who could read and explain Sanskrit texts. Nevertheless the introduction to the *Gītā* came in the form of an Indian comic book written for Indian children. The study guide and essays were not comic book responses. Max had a serious interest in Aboriginal Studies and much on Aboriginal Religions featured in the course. Doctrinal controversies were left to one side, prudently. If someone had claimed to have a religious experience, Thomas Merton or Carlos Castañeda, they were on the same *empirical* footing. And so treated. There was another course based on a thesis that the *content*, not just the financing etc of science was socially constructed. With this, I agreed to differ.

In addition to lectures, for those on campus, course books, and essays, we had, especially for off-campus students, weekend schools which were usually with important speakers from outside Deakin. I remember some Buddhist priests, a Rabbi, and the Catholic mystic Brother David Steindl-Rast. Purushottama introduced some Hindu luminaries and notably Dom Bede Griffiths, a celebrated expert

on Indian religion and culture, of whom a good story is told. In Rome as a tourist, he was summoned to an audience with the Pope: ‘What do you do in India?’ ‘Oh, study Sanskrit, chant a bit with locals in temples; have *agapaic* meals with religious chaps, and so on.’ ‘But what about the Conversion of the heathen?’ ‘Oh, my dear, it goes on all the time, to and fro y’know, back and forth.’ The reply of His Holiness nobody knows. Dom Bede was a very posh Englishman, the last man I heard pronounce the name of the subcontinent, ‘Ínjā’. The ‘to and fro, back and forth’ Max would have found most congenial as we all found Dom Bede.

Deakin was a ‘continuous assessment’ place, and one read rather a lot of essays. The policy was right: with open access, one needed to teach, in one’s comments on the essays, both the subject and how to do an essay. Some students already wrote well, many needed help and some quite a lot.

Max Charlesworth and Religion

In 1936 *The Catholic Worker* had been founded by Kevin Kelly, Frank Maher and Bob Santamaria. Santamaria was eventually to become Max’s *bête noir*. Max became involved in the paper in the 1940s and in the 1950s contributed from overseas. In the 1960s–1970s, he began attending editorial meetings to uphold the views of the left. Tony Coady joined Max on *The Catholic Worker* in 1971 and stayed until the paper folded in 1975. Santamaria – something of a zealot – gained the ear of the formidable Archbishop Daniel Mannix (1864–1963). Santamaria had not ill-founded fears that the communists were set to take over certain trade unions. He played very successfully on these fears with unfortunate consequences.

Santamaria was also something of a social conservative. The Labour Party split into the old Labour and the new Democratic Labour Party (DLP). This was a *retardataire* institution which kept Labour, the traditional party of Irish – and other – Catholics, out of office for a long time. Coming from a working social democratic country, New Zealand, I smelt mothballs each time I met a member of the DLP.

Max was a man of the – moderate – left in matters of religion and of politics, as his list of publications (see Appendix) testifies. A late book, *A Democratic Church: Reforming the Values and Institutions of the Catholic Church* (2008), addresses the role of Catholicism in an open and largely secular, multicultural society. And it reminds bureaucrats of the Catholic Church of the spirit of the Second Vatican Council (1962–1965) whose reforms and findings they had tended to wrap piously in pure linen napkins and religiously conserve in the cedar drawers of their sacristies.

In *The Catholic Worker* days, Max had been bidden to the palace of Archbishop Mannix. What transpired, Max didn’t say, but he said that he still remembered faded wallpaper and the smell of dust and old men. Max did recall one of Mannix’s *apparatchiks* telling him, ‘What is in *The Worker* is not always in accord with the Mind

of His Grace'. Max wondered, 'Is this Mind a separate or separable entity from the Archbishop?' But he told me that, at the time, he forbore to voice the point.

In 1970 Max was appointed to the Secretariat for Dialogue with Non-Believers, directly by the Vatican: this partly through the good offices of Don Miano who had a post there and had been one of Max's PhD supervisors at Louvain. Max had the tact, knowledge and empathy for such a job. Nevertheless, the local DLP-slanted hierarchy was scandalised at this endorsement of Max by the Vatican.

Though a left-of-centre thinker, Max was no pious follower of the then current ideology, 'the opium of the intelligentsia'. He recalled that he had friends in Paris who were Maoists and who drove Jaguar motorcars. I recall the irony in his voice and on his face as he told me this. When amused he had an oddly shark-like grin.

In hospital with TB, 1950–1952, Max did not re-read *The Magic Mountain*, instead a many-volumed history – in French – of the Catholic Church. He remarked, 'A very demystifying exercise indeed'.

I recall an Australian broadcasting service programme on which notable persons were asked about their favourite poets. Max's choice was wide. And I remember his reading Virgil, in Latin, in a very stylish way.

Max Charlesworth was very much a man of parts. In his retirement he told me that he had given away all of his books on Sanskrit. 'I think I'm too old to learn it now, but it has always been one of my projects.' When the ANU – or perhaps Canberra University – lost its lecturer in Ancient Philosophy, they flew him up from Melbourne twice a week to fill in. If – though busy – he could take this on, then why not Sanskrit?

The End of an Era for Deakin

Max and I co-wrote the course *Understanding Art*: two approaches ending up in an Aristotelian middle way – the way of virtue itself. In my time at Deakin, more courses were written, but the funding promised by the federal government to enable us to rewrite every 5 years never came through. The so-called university reforms blocked it. I stuck pins in a doll representing the then Minister for Education. It did not work.

Max and I in our retirements were supposed to write together a book on aesthetics. Like lots of good things, it didn't happen.

As an experiment, Deakin Humanities worked, and like any university in the late twentieth century and early twenty-first century, Deakin has now changed. New knowledge and new trends have to be caught before they whizz on by. Deakin is now much larger, and I suspect more like a standard Australian university than it was in my time there. But it was exciting to be there at the Big Bang!

When Max retired from Deakin in 1990, it felt as though some *petit fonctionnaire* had come in and switched off the lights. We had lost a man of *la plus grande distinction*.

* * *

I owe Max and his wife Stephanie a deep debt of gratitude for the forbearance and support which they gave me in an existential crisis in my own life.

* * *

Sophia, one of Max's best ideas, was originally run from the boot of his car and set up by a local printer. Max was the sole referee. It still flourishes, very much an international journal, published by Springer, Dordrecht, the house which issues the present volume. *Sophia* gets lots of interesting submissions, many canvassed by Purushottama Bilimoria, *Sophia*'s indefatigable Editor-at-large, now at two universities in California: University of California (UC), Berkeley, and Graduate Theological Union. He is also an inveterate conference goer. All papers sent in to *Sophia* are duly refereed. Max would be pleased at the mix of philosophical, theological and religious dispositions of the people involved in getting the regular and the special issues of *Sophia* up and running. Of the current editorial team, two are from the Indian traditions, one is a Vatican II Catholic, and one is a student of contemporary religions and of medieval mysticism, and there is a Confucian-Zen practitioner: very 'Catholic', in the original, non-sectarian sense as it should be. Max himself was too Catholic for 'the Mind of the Archbishop'.

Two issues of *Sophia* have already honoured Max Charlesworth, the 1995 100th – Max having handed over his editorship to new incumbents; the second tribute issue was published in 2012. A few chapters of the present volume are drawn from the 2012 *Sophia*.

Preparation of this memorial volume began in early 2017. A few of us from *Sophia*, Purushottama Bilimoria, Patrick Hutchings, Peter Wong and Sherah Bloor, met in a Melbourne café, and the idea of putting together a collection of papers in memory of Max was raised. A list of possible persons to approach were drawn up – mostly those who have had association with Max or have written on topics to do with Max's various interests and involvements. Later, the Charlesworth family were also consulted about the project and their resounding support received.

Although Max Charlesworth was an influential writer – and person – there was no 'School of Max': he ran no line that people would inherit, stick to and propagate, no *école Max*. The essays in this volume are various – as various as the points of view of their authors. If any reader is looking for a unity – even a thematic one – his expectations shall not be met. That is just the way it falls out. We remember Max but in different ways.

The volume is divided into four parts that are broadly to do with different aspects of Max's life and thought. Part I of this volume consists of contributions from those who have had a close personal association with Max. **Doug Kirsner**, who is a former student and colleague of Max, provides a comprehensive review of Max's intellectual contributions across a number of areas that reflect his involvement in academia, the Roman Catholic Church and significant public debates, especially in the field of bioethics. Kirsner offers insights into Max's intellectual life through exploring Max's publications, interviews and an unpublished memoir by Max.

Hilary Charlesworth recounts the experience of living with her father, the philosopher, which includes a richly detailed and intimate description of Max's earlier life that complements Kirsner's account. It both pays tribute to Max the father and provides personal context to Max the intellectual. **Alexander Linger** honours Max, his grandfather, by reflecting upon the nature of memory amidst his reminiscence of Max. Linger challenges certain accounts of memory understood as strictly personal, which he finds to be inadequate to describing his memory of Max, memory formed as a result of belonging to a family which include the memories of other members of the family. Linger posits his memory of Max is broader and richer than that conceived as episodic and direct. And finally, there are some remarks by the Reverend **Michael Elligate** on Max from his perspective as the Parish Priest of St Carthage's, Melbourne. St Carthage's is the home of Melbourne University's Catholic Chaplaincy. While pithy, this contribution reminds the reader to consider the extent to which Max's interests were motivated by his religious faith.

The chapters in Part II reflect Max's intellectual engagement to do with ethical issues within the liberal society, particularly in the field of bioethics. **Loane Skene** begins with an examination of the legacy of Max's book, *Bioethics in a Liberal Society*, in the area of human cloning and embryo research. More specifically, Skene is interested in exploring Max's contribution to decision-making in a liberal society in cases of controversial issues with divergent opinions within the community: How can public policies be formulated when there is no consensus in the community about what constitute its core values? The subsequent piece by **Jeff Malpas** acknowledges and critically reflects upon Max's development of contemporary bioethical thinking particularly to do with dying. Malpas questions whether the principle of autonomy and the notion of asserting control over one's life are adequate in addressing the issues which one faces at the end of life. For Malpas, the distinction of autonomy as a procedural principle renders it in effect an extreme expression of liberalism. **Tony Coady**'s article on the ethical thoughts of Bonhoeffer pays tribute to Max's significant contribution to the relations between religion, morality and politics. Coady focuses on Bonhoeffer's book *Ethics* and considers how the work raises question about the nature and significance of ethics. Moreover, it has implications for the notion of a Christian ethic. Crucially for Coady, doubts about an ethics that is uniquely Christian have to do with understanding the difference between morality and moralism, a distinction that finds support in Bonhoeffer's writings. This is followed by **Morny Joy**'s paper, delivered in 2015 at the Inaugural Max Charlesworth Memorial Lecture, at the Burwood campus of Deakin University. Her reflections on Paul Ricoeur and Hannah Arendt, whose writings emphasise the significance of paying attention to the world and the need to engage with it, reflect well Max's own concerns. Joy's paper covers many aspects of the continuity and discontinuity between the thoughts of Arendt and Ricoeur; discussions include Arendt's 'natality' and Ricoeur 'narrative self' and 'dialogical construction of the self'.

Part III celebrates the life of Max the philosopher. The first chapter reprints an article by **Max Charlesworth** that was published in *Sophia* in 1962. In this paper Max defends the cogency of Anselm's ontological argument and argues that it is deserving of attention. We note that this was subsequently followed by the publication of Max's translation of Anselm's *Proslogion* 3 years later. The next chapter is

by **Richard Campbell** who writes on further developments of studies in Anselm's ontological argument and offers an innovative reading of the *Proslogion*, one which requires a re-evaluation of the logic of Anselm's argument. For Campbell, this involves, among other things, clarifying the premise to his so-called ontological argument. In the final analysis, Campbell concludes that Anselm's proof of the existence of God is not an ontological argument but in fact a cosmological argument. **Maurita Harney**'s contribution on the concept of "intentionality" highlights a theme that recalls Max's interest in continental and medieval philosophy. Harney defends a view of intentionality as embodied and rejects Cartesian dualism which renders intentionality purely subjective. This understanding of intentionality is articulated in the early philosophy of Merleau-Ponty. The paper further maintains that even in Merleau-Ponty's later development on the ontology of the flesh, the notion of intentionality can be retained; this view Harney sought to justify by tracing the history of the notion of intention from Aristotle to Ibn Sīnā (Avicenna) and Ibn Rushd (Averroës). Intentionality thus understood restores the idea of nature as living, creative and evolving. **Patrick Hutchings** in his chapter argues that David Hume's idea that one cannot deduce an 'ought' from an 'is' is mistaken. Contrary to Hume's idea that morality is purely a matter of sentiment, Hutchings insists that reason is needed to articulate the many and particular premises that allow one to deduce particular values from particular facts. The heroine of Samuel Richardson's novel *Pamela* (1740) acts on *principle*: principles equal the *maxims* which Kant's categorical imperative censors. Kant's *Groundwork* of 1785 sinks Hume's insistence on the primacy of passion. If Hume in his essay of 1740 had read *Pamela* of 1740, he might have thought again. Pamela gets the point before Kant. Nevertheless, Kant's 'act only on that maxim that you could will to become a universal law' is complicated by different forms of life. Even the categorical imperative is not absolutely universal. Reason is needed all the more, but there is no easy solution. This section is rounded off by **Purushottama Bilimoria**, who highlights 'nothingness' as the preeminent notion in Eastern philosophical thought; it is celebrated by Buddhism, the instigating idea in the development of different branches of Indian philosophy, and a fundamental imagery in Chinese Daoism. Rather than Leibniz's question, 'Why is there something rather than nothing?', the Eastern tradition offers the reassurance that radical Nothingness ought not be feared: it may even have therapeutic value in the Wittgensteinian sense.

Part IV features papers on the topic of religion and religious diversity. **Constant Mews**' contribution on the songlines of Australian Aboriginals and medieval Ireland highlights a further theme that was an abiding interest of Max – religiousness in the Australian Aboriginal tradition(s). Mews sketches the phenomenon of songline in one section of Aboriginal Australia and provides a description of the use of chants and other oral traditions in medieval Ireland. While admitting that there are many points of difference between the two, Mews raises the possibility of similarity between the two through their respective commitments to the natural world and form records of a form of cultural code that is different from the written text. Next, **Graham Oppy** critically examines Max's account of the philosophy of religion in his work *Philosophy and Religion: From Plato to Postmodernism*. Oppy maintains

that despite Max’s attempt at a comprehensive account of how philosophy relates to religion, there are serious drawbacks to his descriptions of the different relationships between philosophy, religion and philosophy of religion. For Oppy, given the diversity of religious worldviews, the philosophy of religion is concerned with borderline questions for which there are no agreed-upon methods of solution, so the project of philosophy of religion needs to include articulation, comparison and assessment of worldviews both religious and non-religious; it cannot confine itself to the concerns of the Abrahamic faiths. **Paul Rule** is concerned with the difference and tension between ‘religion’ as a universal truth and the pluralism of ‘religions’ as a modern human condition and how it might be reconciled. Rule begins his paper by considering Max’s claim that the problem of religious diversity remains unsolved and his assertion that dialogue between believers of different religious traditions are absolutely necessary. In exploring Max’s work *Religious Inventions: Four Essays*, Rule highlights and discusses the viability of Max’s proposal of a credo for the religious believer as a way of promoting inter-religious dialogue. Finally, **Peter Wong** examines the viability of Max’s strategy to enable ‘ecumenism’ among the various religious traditions of the world. For mutual acceptance or appreciation to be possible, could religious values be recognised across different religions? How can the adherent of a tradition come to appreciate another tradition as valuable? Furthermore, how can adherent of a theistic tradition come to accept the religious nature of another tradition that is not expressed in terms of belief or faith? Wong offers a description of the non-theistic Confucian tradition as a case study. He then concludes the paper by considering how someone from within a Confucian tradition could come to terms with other different and incompatible religious systems in the world.

Patrick Hutchings
(Presently an Editor of *Sophia*
and
Sometime Reader in Humanities,
at Deakin University)

Appendix Timeline of Max Charlesworth’s life and a list of his most important publications from the Order of Service at his Requiem Mass at Newman College Chapel, Melbourne, 9 June 2014. So large was Max’s circle of friends and colleagues that there was – in the very large chapel – standing room only for latecomers.

Max Charlesworth: A Brief Timeline

- | | |
|-------------------------|--|
| 30 December 1925 | Born in Numurkah in Victoria, younger son of William and Mabel Charlesworth. |
| 1943 | Law at the University of Melbourne. Transfer to BA. |
| 1948 | MA in Philosophy, the University of Melbourne. |

- 1950** Marriage to Stephanie Armstrong.
- 1950–1952** In Gresswell T.B. Sanatorium.
- 1953–1955** Studied at the University of Louvain, Belgium.
- 1955** Awarded PhD (*avec la plus grande distinction*).
- 1956** Lecturership in Philosophy, at the University of Auckland.
- 1959** Appointed lecturer in the Philosophy Department, the University of Melbourne.
- 1948–1965** Played a major role in the publication *The Catholic Worker*.
- 1962** Co-established with Graeme de Graaff *Sophia: A Journal for Discussion in Philosophical Theology* (later to be variously known as *Sophia: A Journal for Philosophical Theology and Cross-cultural Philosophy of Religion*; *Sophia: International Journal for Philosophy of Religion, Metaphysical Theology and Ethics*; and currently, *Sophia: International Journal of Philosophy and Traditions*).
- 1963–1964** Nuffield Fellow, Courtauld Institute.
- 1968–1969** Visiting Professor, University of Notre Dame, Indiana, USA.
- 1970** Appointed to Secretariat for Non-Believers, following Vatican II.
- 1972** Visiting Professor, Katholieke Universiteit Leuven, Belgium.
- 1974–1975** Chairman, Department of Philosophy, the University of Melbourne.
- 1975** Founding Dean of Humanities, Deakin University.
- 1980** Visiting Professor, *Maison des Sciences de L'Homme*, Paris.
- 1987–1980** Chairperson, Advisory Committee, Centre of Human Bioethics.
- 1991** Awarded the medal of an Officer of the Order of Australia.
- 1992–1994** Director, National Institute for Law, Ethics and Public Affairs, Griffith University.
- 2006** Visiting Professor Bioethics, Katholieke Universiteit, Leuven, Belgium.
- 2 June 2014** Died peacefully at home.

Significant Publications

- Philosophy and Linguistic Analysis*, Duquesne University Press, 1959.
- St Anselm's 'Proslogion'*, Oxford, Clarendon Press, 1965.
- Philosophy of Religion: The Historic Approaches*, Herder and Herder, 1972.
- Church, State and Conscience*, University of Queensland Press, 1973.
- The Problem of Religious Language*, Prentice Hall, 1974.
- The Existentialists and Jean Paul Sartre*, University of Queensland Press, 1975.
- Science, non-science and Pseudo science*, ABC Science Show lectures, Deakin University Press, 1982.
- The Aboriginal Land Rights Movement*, Deakin University Press, 1983.
- Religion in Aboriginal Australia: An Anthology*, Charlesworth, M. Morphy, H. Bell, D. Maddox, K. (eds), University of Queensland Press, 1984.

- Religious Worlds*, Hill of Content Publishing, 1985.
Life Among the Scientists, Charlesworth, M. Farrell, L. Stokes, T. Turnbull, D.,
 Oxford University Press, 1989.
Life, Death, Genes and Ethics (1989 Boyer Lectures), ABC Books, 1989.
Aristotle: The Etic of Happiness, Deakin University Press, 1991.
Bioethics in a Liberal Society, Cambridge University Press, 1993.
Religious Inventions: Four Essays, Cambridge University Press, 1997.
Religious Business: Essays on Australian Aboriginal Spirituality, Cambridge
 University Press, 1998.
Thinking about God: From Plato to Postmodernism, One World, 2002.
Aboriginal Religions in Australia: An Anthology of Recent Writings, Charlesworth,
 M. Dussart, F. Morphy, H. (eds) Ashgate, 2005.
Philosophy for Beginners, University of Queensland Press, 2007.
*A Democratic Church: Reforming the Values and Institutions of the Catholic
 Church*, John Garratt Publishing, 2008.

Note

Max Charlesworth's Grandson Alexander Linger has compiled an archive of Max's work which is available on the Deakin University online archives collection. This digital version is made possible through the work of Antony Catrice and his colleague David Tredinnick from Deakin's Information and Records Services. Max's archive can be accessed in <https://www.deakin.edu.au/library/aotw>. (Click 'Search Now' to go to a search page, and in the form displayed type in 'DUS1' in the box 'Series Number', then click 'Search' button on the bottom of the form. Locate 'Max Charlesworth papers 1957–2013' in the window below. To access individual boxes, click on the plus in the expand column. Click on the plus symbol to locate items within those boxes. Where items are digitised they can be accessed by clicking on the PDF or other file type in the Download column.)

University of Melbourne
 Melbourne, Australia

Patrick Hutchings

Contents

Introduction: Maxwell John Charlesworth AO FAHA, 1925–2014	vii
which includes a brief timeline and significant publications, Patrick Hutchings	

Part I Remembering Max

1 Emeritus Professor Max Charlesworth AO (30 December, 1925–2 June, 2014): A Philosopher in the World	3
Douglas Kirsner	
2 Living with a Philosopher	13
Hilary Charlesworth	
3 Remembering Babo	23
Alexander Linger	
4 Max Charlesworth: A Parish Priest Reflects	37
Michael Elligate	

Part II Love of the World

5 Community Consultation in a Liberal Society	41
Loane Skene	
6 Dying in a Liberal Society	51
Jeff Malpas	
7 Moralism and Anti-moralism: Aspects of Bonhoeffer’s Christian Ethic	63
C. A. J. Coady	

8 Love and Affirmation of the World: Inaugural Max Charlesworth Memorial Lecture, Deakin University, Melbourne, 2015 81
Morny Joy

Part III Life of the Mind

9 St. Anselm’s Argument 105
M. J. Charlesworth

10 That Anselm’s God Exists and Gaunilo’s Island Does Not 115
Richard Campbell

11 Intentionality – Evolution of a Concept 139
Maurita Harney

12 ‘Is and Ought’: Yet Again 155
Patrick Hutchings

13 Why Is There Nothing Rather Than Something? An Essay in the Comparative Metaphysic of Nonbeing 175
Purushottama Bilimoria

Part IV Between Religion and Religions

14 Songlines, Sacred Texts and Cultural Code: Between Australia and Early Medieval Ireland 201
Constant J. Mews

15 Charlesworth on Philosophy and Religion 219
Graham Oppy

16 Religion and Religions 233
Paul Rule

17 A Perspective on Religious Diversity 241
Peter Wong