



AUSTRALIAN CATHOLIC HISTORICAL SOCIETY INC
(UNDER THE PATRONAGE OF THE ARCHBISHOP OF SYDNEY)

NEWSLETTER

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ACHS CONSTITUTION

The ACHS Constitution adopted at the Special General Meeting of the Society held on Sunday 19 June, 2016 was submitted to the NSW Department of Fair Trading as is legally required. The Society has been advised that the Department has registered that document and it is now the constitution of the ACHS. However The Department of Fair Trading has recently changed some regulations which will require a few minor amendments which will be proposed to the Society at the 2017 AGM

Australian Catholic Historical Society Program for the remainder of 2016.

(These details are correct as at 26 October 2016, but may change owing to unforeseen circumstances).

Date	Topic	Speaker
November 20	<i>Thomas More's Utopia: war and peace in early sixteenth century political and religious thought.</i>	Dr Catherine Curtis. Honorary Senior Research Fellow School of Political Science and International Studies. University of Queensland
December 3 (Saturday)	Annual Mass and Christmas Lunch at Mary MacKillop Centre Mount Street North Sydney. Mass: 12:00pm. Lunch: 12:30pm	Cost \$50. A booking form is enclosed with this newsletter. Speaker: Richard Connolly (Composer of many hymns and the 'Play School' theme)

The monthly meetings are held at 2:00 pm on Sundays, in the Crypt Hall of St Patrick's at Church Hill [Grosvenor Street], The Rocks. Enquiries: Dr John Carmody, President ACHS: john.carmody@sydney.edu.au

Membership renewal for 2017

Membership renewals for 2017 are now due. There are currently four categories of membership: Individual \$50, Family \$50, Institutional \$60 and Full Time Student \$25. Membership renewal / subscription forms are included with this Newsletter.

THE PROGRAM for 2017

Sydney meetings. As usual, the monthly meetings will be held in the Crypt Hall of St Patrick's at Church Hill [Grosvenor Street], The Rocks. The Council decided that we should begin our program in February. Because Easter is late in 2017, and Easter Sunday falls on the 3rd Sunday, the April meeting will be delayed until 23 April. Speakers and topics for the remaining months are being arranged. The AGM will be held (at 1.30pm) immediately before the May meeting in Sydney (May 21). The contact for Sydney meetings: Dr John Carmody: john.carmody@sydney.edu.au

February 19: Emeritus Professor Garry Trompf (Sydney), Department of Studies in Religion, University of Sydney. Topic title has not been finalised.

March 19: Dr Christopher Geraghty (Sydney), Author and retired NSW Judge; his title is: *The origins of a Christian tradition of misogyny*

April 23: Dr Patrick Morgan, Historian and author (Victoria); his title is: *Arthur Calwell and Archbishop Justin Simonds: two parallel careers tragically unfulfilled.*

Melbourne meetings. The dates proposed are: 6 March, 5 June, 4 Sept and 13 November. The location for the Melbourne meetings is the Seminar Room at Dorish Maru College, Yarra Theological Union, 100 Albion Road, Box Hill. The contact for Melbourne meetings: Dr Larry Nemer. nemerlarry@gmail.com

Appointment of a chaplain for the ACHS: Sr Helen Simpson.

In opening the ACHS conference on 24 September, the President, Dr John Carmody, announced the appointment of Sr Helen Simpson as Chaplain of the ACHS. Dr Carmody outlined a range of issues considered and discussions held on appointing a Chaplain to succeed Fr George Connolly who retired at the end of 2015 having been an

active and excellent ACHS Chaplain for many years. He also mentioned many of the qualities, qualifications and experiences of Sr Helen. A more extensive report on this was included in a recent ACHS newsemail. Dr Carmody also thanked the previous Chaplain Fr George Connolly and acknowledged his many years of faithful service as the Society's Chaplain.

Sydney Meeting Sunday 21 August 2016

Mr Harry Stephens, Architect and formerly Senior Lecturer (Architecture) University of NSW spoke on the topic *Divine Light: the primary determinant of the configuration and adornment of church buildings.*

In introducing Mr Stephens Dr Carmody spoke of Mr Stephens' experience and expertise on Church architecture and his membership of the Australian Catholic Bishops' National Liturgical Architecture & Art Board. The Board's role is to advise the bishops on matters pertaining to architecture and art in Catholic liturgical worship.

Mr Stephens began by stating that his presentation would be based on a paper he presented in Melbourne recently titled "*God is in the Detail*". His presentation contained many detailed projected images. To summarise the points he made in a few hundred words is impossible. The following outlines some of the points and themes he mentioned.

Mr Stephens said Sacred architecture has but one means of assisting us to connect with our Creator, the utterly indispensable and fundamental Sacred Science of Symbolism which is founded on the reality that the physical world is no more than a phantom through which the Divine Light of its Creator passes as if through a haze; that the whole of existence is nothing but a pale reflection of this Divine Light flowing from the Eye of God and upon which it is totally dependent. He cited Jacob's ladder as an example: Jacob saw in his dream a ladder joining heaven and earth 'and there were angels of God going up it and coming down'. The ladder is none other than the pillar or tree at the centre of the world, the Axis Mundi, the means whereby man may communicate with God. The angels 'going up and coming down' are a reminder that it is a two-way communication. They are the stuff of the Divine Light. He suggested that the Christ's words "I am the way the truth and the light" are central to the physical arrangement of the church building.

These points were taken up in discussing and illustrating a number of geometrical relationships and images (points, lines, circle, radius, orientation and

others) which are fundamental to sacred architecture. He spoke of the role of the church window as the means whereby the light of the outside is made worthy of entering the sacred precinct. He made particular reference to stained glass windows and mentioned the symbolism associated with different colours: blue is associated with Mary and wisdom, red with love and the blood of martyrs, yellow with the Holy Spirit and joy, green with hope and new life; and purple with royalty. He also linked the purity of single coloured elements of stained glass windows with the monotonies in Gregorian chant.

Mr Stephens discussed and illustrated actual architectural examples including: features of buildings such as elements in the geometric alignment of Mont Saint-Michel, the layout of church buildings and the East-West longitudinal orientation of many churches. He also discussed and illustrated accessing light in Gothic churches and the stained glass windows in Chartres Cathedral and Sainte Chapelle. One point Mr Stephens made was that what we refer to as Rose Windows in Gothic cathedrals is possibly a misinterpretation. He said that these circular windows were always intended as representations of the Wheel of Creation and that the reason we refer to them as 'rose' windows is probably due to an error in early transcription of the Latin word 'rota' as 'rosa'.

Following his presentation there was an interesting Q&A session. Topics raised included the link between the symbolism in music and the symbolism in architecture, the contrast between the longitudinal orientation of Western Church building and the more circular orientation of Eastern Church buildings, the absence of the traditional East-West orientation in some important Sydney Catholic churches and church design in the third millennium including the use of electrical lighting. (Geoff Hogan Editor)

Melbourne Chapter meeting 5 September 2016.

Claire Renkin spoke on: "Mary Ward (1585-1645) *The Painted Life: a visual source for the formation of institutional memory and identity*"

Claire Renkin and Angela Slattery summarized the early life of Mary Ward (1585-1645), a Yorkshire-born woman, and described her religious upbringing and of the religious experience she had that led to the establishment of an institute of religious women known in the 17th century as the English Ladies which spread

across the European continent. The Jesuits played an important role in Mary's spiritual development but later on they became adversaries of her followers. The religious institute, founded by Mary Ward, was suppressed and condemned by Rome and for 300 years (1609-1909). Thereafter her followers were forbidden

to name Mary Ward as foundress. Today the two congregations which claim her as their foundress, the Congregation Jesu and the IBVM, work in various ministries throughout the world. *The Painted Life*, a 50 painting cycle housed in Germany, serves as a historical source for interpreting the early history of the Institute. Claire and Angela chose just some of these paintings to illustrate how this history was recovered

and told. *The Painted Life* poses a nearly unique case where visual evidence supplies a window into experiences that could not be written about.

A lively discussion followed the presentation about the religious situation in England at that time, how the stories were communicated, and how the paintings were done. (*Larry Nemer*)

ACHS Conference 23 and 24 September 2016.

The ACHS conference was held on Saturday 24 September 2016 at the North Sydney Campus of the Australian Catholic University with a welcoming event on the evening of Friday 23 September at St John's College within Sydney University. The conference theme was: *To and from the Antipodes: Catholic missionaries over two centuries*.

Coincidentally St John's College, the venue for the welcoming event, was where the first meetings of the Society were held over seventy five years ago. At the welcoming event Prof Franklin, Vice President of the Society and a Fellow and member of the Council of St John's College, spoke on the history of the College.

On Saturday the Conference proceeded in the James Carroll Centre at the Australian Catholic University North Sydney. The session was opened by Dr Carmody who introduced Sr Helen Simpson as the new ACHS Chaplain. Sr Helen then led us in opening prayers.

Dr Ennio Mantovani SVD gave the Keynote Address which examined his experiences as a missionary in Papua New Guinea and how he was enriched by the people to whom he ministered. This set a very positive tone for the diverse range of speakers and participants at the conference, including many from interstate and overseas.

Many participants provided positive feedback mentioning the diversity and quality of the speakers and topics and that the presentations were very informative. Mention was also made about how well the day was planned and flowed and the excellent interaction both formally during the sessions and informally during the morning and afternoon tea and lunch breaks. Some of the participants and presenters were relatively young and included a number of students undertaking post graduate studies. One participant remarked on what was possibly an important outcome of the conference in that it alerted people to the fact that "Yes we (the ACHS and those interested in Catholic Church history) are here and will continue to be. Well done to all".

The conference concluded with Mass in St Mary MacKillop Chapel. The celebrant was Fr Brian Lucas, an ACHS member who also delivered a paper during the conference. His homily was based on the reading from St Luke's Gospel about a rich man and Lazarus the beggar. In the homily Fr Lucas mentioned Cardinal Newman's *Dream of Gerontius* and suggested that as a recessional hymn we sing Newman's *Firmly I Believe and Truly*, which we did with gusto. One participant noted "these tunes and words have become so firmly imprinted on our memories". (*Geoff Hogan Editor*)

Sydney Meeting: 16 October 2016

Dr Jeff Kildea (Adjunct Professor UNSW) spoke on *Killing Conscription: the Easter Rising and Irish Catholic attitudes to the conscription debates in Australia, 1916-1917*

In October 1916 and again December 1917, during the First World War, the Australian government conducted plebiscites seeking approval to introduce military conscription for overseas service. On both occasions the result was "NO".

The Irish Catholic community was blamed for the loss, even though Catholics were only 22 per cent of voters. Prime Minister William Morris Hughes was a leading critic of what he claimed was an Irish Catholic plot aimed at England. Sections of the Catholic community, including some Catholic newspapers, had actively promoted the "No" case by linking it to the Easter Rising in Ireland and Britain's treatment of the Irish Rebels. But most relied on local reasons.

Dr Kildea explored a number of aspects of the referendum including their legal status, the arguments for and against, the individuals and groups who supported and opposed conscription and the criticisms they levelled at their opponents.

In looking more closely at the issues, the positions of Catholics and Protestants were not as rigidly divergent as some have suggested. Many Catholics supported conscription. These included Archbishop Clune in Perth and Archbishop Kelly in Sydney. Archbishop Mannix originally coadjutor and later Archbishop of Melbourne spoke against conscription. Many prominent Catholic laymen also expressed views on

both sides of the issue. The Apostolic Delegate Archbishop Cerretti issued a statement pointing out that conscription was not an issue of faith or morals upon which the Church could direct its members.

Dr Kildea mentioned research which indicated that while the majority of Catholics in Australia may have voted against conscription they were influenced more by their working-class background and other local factors than by events in Ireland or their religious adherence. An example of this was Terry Metherll's finding in his PhD thesis. *"If anything emerges clearly concerning the 'Roman Catholic vote' in the referenda it is that Catholics voted along lines of class and economic interest rather than religion. when Catholics rose above the working class they adopted the values and prejudices of their higher station"*. Another was by Labor historian Denis Murphy: *"Clearly there was no simple correlation between Catholicism, Protestantism and conscription, though it would be foolish not to accept that the Easter rebellion had some effect on how a large number of Catholics voted. What was important for Australian politics was*

that conscriptionists accepted that there was a link between Irish Catholicism and the defeat of conscription".

In his concluding statements Dr Kildea suggested the *"The myth of a monolithic Catholic community led by Archbishop Mannix being the cause of the defeat of conscription gained currency, because it suited both sides. It enabled Hughes and anti-Catholic bigots to blame the 'disloyal' Irish Catholics And it suited Catholic activiststo ..claim there was solidarity among Catholics which translated into a 'Catholic vote'.* He also pointed out that *"The Irish Catholic community in Australia, on the whole, supported the war effort, enlisting in proportion to their numbers in the population"*.

An interesting Q&A session followed. In answer to one question Dr Kildea suggested that Hughes was an Australian nationalist who believed that victory for the British Empire and defeat of Germany was essential for Australia's security. (Geoff Hogan Editor)

The Diocese of Maitland Newcastle Sentinel archives goes digital

From 1931 until 1968, The Sentinel recorded the news of the Diocese of Maitland Newcastle, reporting monthly on the Catholic and Secular communities, along with international news and editorial content. From 1 October these materials became available online, through the National Library's Trove digital database. Trove enables free access to a myriad of Australian resources including newspapers, journals, pictures, diaries, maps, music, sound and videos, books, websites and Government gazettes. This initiative was a part of the Diocese's sesquicentenary celebrations and suggested by Frances Dunn. Weblink: <http://trove.nla.gov.au/version/6442142>

Events that will be recalled in 2017

- On 31 October 1517 Martin Luther nailed 95 theses to the Castle Church in Wittenberg, Germany which is regarded by many as the start of the Reformation. 2017 marks in 500th anniversary this event.
- Between 13 May and 13 October 1917 Our Lady appeared to Lúcia dos Santos and her cousins Jacinta and Francisco Marto on several occasions in Fatima Portugal. Thus 2017 is the 100th anniversary of the apparitions of Our Lady of Fatima.
- In 1917 James Duhig was appointed as Archbishop of Brisbane and Daniel Mannix became Archbishop of Melbourne.
- On 27 May 1917 Pope Benedict XV promulgated the Code of Canon Law. This was the first official comprehensive codification of canon law.
- Revolutions in Russia in 1917 overthrow the Tsar in February. Later in 1917 Communist rule begins under Lenin and Russia withdraws from World War 1.

Christmas Greeting

The Councillors of the ACHS thank members and those who have contributed to the Society in 2016 for their support and involvement. We look forward to your continued membership and support of the Society and wish you, your families and colleagues a happy and holy Christmas and that God will bless you in 2017.

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