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NEWSLETTER

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Remaining items on the 2013 Program

Saturday December 8 12:00 pm	Christmas Lunch. Mary MacKillop Place, Mount St. North Sydney.	Ken Healey, an accomplished speaker who has also been a writer, broadcaster and lecturer at NIDA.
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Australian Catholic Historical Society: Program of Colloquia for 2013

Date	Topic	Speaker
March 17 (St Patrick's Day)	The Annual General Meeting and Monsignor Meany, the <i>Catholic Weekly</i> and 2SM	Professor Bridget Griffen-Foley. Department of Modern History, Politics and International Relations, Macquarie University.
April 21	Mannix, Irish Catholics and Britishness: the problem of British 'loyalty' and 'identity' from the Conscription Crisis to the end of the Anglo-Irish war.	Assoc. Professor Neville Meaney. Department of History, Sydney University
May 19	"Left-footer" linguists: the contribution of Catholic clergy to the documentation of Australian languages.	Dr Michael Walsh. Department of Linguistics, Sydney University.
June 16	Emotion in the letters of the twelfth-century lovers, Heloise and Abelard.	Dr Jennifer Carpenter. Faculty of Arts & Sciences, Australian Catholic University, Sydney
July 21	Catholic pioneers of the Maitland region between 1800 and 1830: a pre-Institutional Church community.	Dr Michael Belcher [ACHS Councillor] <i>Previously:</i> University of Newcastle; Diocesan Pastoral Support Unit, Diocese of Maitland-Newcastle; Executive Producer ABC Radio, Newcastle.
August 18	Spying for the Holy Office: a Sydney story	Emeritus Professor Fr Edmund Campion. <i>Latterly:</i> Catholic Institute of Sydney.
September 15	'You just did your best, that's all, and hoped for the best.' The Sisters of Mercy and Catholic education in far Western NSW.	Dr Megan Brock RSJ. Sisters of St Joseph, Lochinvar, Consultant psychologist
October 20	"Captains of the soul": chaplains in the Australian Army, 1913–2013	Dr Michael Gladwin. School of Theology, Charles Sturt University [Canberra]
November 17	The Passing of the English Christendom and the future of the Anglican Communion	Rev. Dr Bruce Kaye. Editor: <i>The Journal of Anglican Studies</i>
December 7 (Saturday)	<i>Christmas Lunch</i>	Speaker to be confirmed

The colloquia are held on Sunday afternoons, at 2.30pm, in the Crypt Hall of St Patrick's at Church Hill [Grosvenor Street], The Rocks. Note that this is a new location. There is abundant bus transport along George and York Streets; the nearest railway stations are Circular Quay and Wynyard; and the Circular Quay ferry terminal is only a short walk away.

Reporting on religion. Sunday 12 AUGUST, 2012

Alan Gill spoke of his experiences in reporting on religious affairs. Alan commenced his career in journalism in England. While working with local newspapers, he was advised to keep in regular contact with the vicars as they knew what was happening.

Alan came to Australia in February 1971 and worked with the Sydney Morning Herald for 23 years. He was not originally allocated to reporting on religious matters, but it was a role which developed and evolved.

Alan recalled many of the events and issues he had reported on including Papal visits and a Billy Graham Crusade. He mentioned many people he had spoken with from diverse religious backgrounds and provided a few anecdotes associated with these. When he asked Mother Teresa of Calcutta a question, she replied: "I

am only a simple nun". He mentioned Rev Alan Walker's friendship with many Catholic leaders including Bishop Heather. He interviewed Ian Paisley, Archbishop Marcel Lefebvre and many others, including Catholic and Anglican bishops and other religious leaders.

Alan indicated that he was not pressured to adopt a particular stance or push a particular line in relation to the articles he wrote for the Herald, although he indicated that the Herald tended to adopt a less sensationalist line than some of its rival tabloids.

Alan is considering organising his recollections with a view to publishing them in a book.

Protestants, Catholics and Vatican II: The dying gasps of sectarianism? Sunday 9 September, 2012

Dr Benjamin Edwards, an ordained Anglican minister in Molong who teaches Church History at St Mark's National Theological Centre Canberra, explored sectarian tension and points of ecumenical engagement in Australia in the period leading up to Vatican II. He pointed to post-Vatican II easing of sectarianism from mainstream Australian religious culture, but accepted its continuing presence albeit at the fringes.

Some of the pre-Vatican II themes explored were: Protestant solidarity and self-image; institutional rivalry, theological suspicion and distrust evident in political arenas such as the issue of state aid for church schools. Protestants often worked together to oppose perceived Catholic aggrandisement or influence. Catholics were crusading against Communism and there was a focus on Marian devotion. The latter created discomfort with many Protestants as did the perceived flexing of Catholic political muscle.

There was liturgical segregation. Rules discouraging Catholics attending Protestant services and entering mixed marriages also caused considerable pain in many families and then in the wide community. Sectarianism was a painful feature of family and community life.

Some limited outreaches for cooperation were evident. In the 1949 Social Justice Statement, the Australian Catholic bishops urged Christians to 'co-operate for education', arguing that 'too long have the enemies of God triumphed because of divisions among Christians'. Another was in 1951 when then heads of the Anglican and other major Protestant churches as well as the entire Australian Catholic hierarchy endorsed the 'Call to the People of Australia'.

Pope John XXIII's announcement that a Vatican Council would be convened in 1962 aroused great expectations of ecumenical breakthrough. A major shift away from sectarian distrust and segregation towards ecumenical rapprochement became apparent. In anticipation of an ecumenical breakthrough, Catholic and Protestant ecumenical enthusiasts commenced informal ecumenical engagements both prior to and during the Council. However a divergence of Protestant attitudes to ecumenism emerged at this time. Conservative evangelicalism, as embodied by Sydney Anglicanism, the Baptist Union and elements of the Presbyterian Church, were hostile to ecumenical engagement with Catholicism.

However Pope John XXIII had excited the Catholic world with the spirit of *aggiornamento*. *Unitatis Redintegratio*, had a profound impact on ecumenism throughout the Christian world. It declared that 'the restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council.' Throughout Australia many Christians took up the new ecumenical opportunities afforded by Vatican II and significant ecumenical achievements were made.

The growth of ecumenical rapprochement in Australian religious culture, linked in with the decline of sectarianism in broader society: old barriers were crumbling. However Dr Edwards pointed to a challenge for contemporary Christians is not to take this for granted for the pain of sectarian division was all too real for many Australians and he gave an account of an individual story, not untypical, which illustrated some of the points he had made.

Dr Edwards has published a book related to this topic: *WASPS, Tykes and Ecumaniacs: Aspects of Australian*

Sectarianism (Acorn, Melbourne: 2008).

Good Shepherds, Sisters of Charity and the sectarian gaze: writing a history of Catholic philanthropy. Sunday October 14 2012

Assoc. Professor Anne O'Brien, School of History and Philosophy, UNSW presented a thought-provoking presentation covering Catholic philanthropy from the early settlers until 1970s. Prof. O'Brien said that the original meaning of the word philanthropy concerned humane sensibility, the love of humanity, but now tends to mean donation of large sums of money.

In that period there were four different ways of understanding and working for the betterment of humanity and the social order. The first was to manage the individual. Charity organisations were formed to work with women (the Magdalene laundry 1858-1970), the Sisters who worked with leprosy sufferers, aboriginal missions. The career of Social Worker was established, and a number of organisations existed to intervene in society and work to change individuals.

The second was the idea that poverty was inevitable, the poor will always be with you and there is thus a need to give basic help with food, rent etc. Much poverty was sanctified by the church and those who helped were seen as holy. There was sectarian rivalry about charity givers: the Catholic writers claimed that Catholics were good at providing charity, but Protestants were not. This opinion was strongly

contradicted by Protestant writers and the Benevolent Society in Melbourne would not have Catholics involved with it.

The third was to reform the socio-economic environment. Philanthropic groups were active in temperance, housing, aboriginal rights, the Old Age Pension League, Ragged Schools 1850s, etc. Chaplains gave evidence in 1860s and 1870s of low wages, and later about the need for child endowment. In 1917 the Catholic Women's Social Guild printed a paper on "Equal Pay for Women" but there was no support from Trade Unions. The Guild fought for better wages for women working in the tobacco factories. The Grey Sisters "the Company of Our Lady of the Blessed Sacrament" was founded in 1930. These women went into working women's homes and did housework, and had a holiday home.

The fourth strand Prof O'Brien spoke of was the work to seek compensation for aboriginal people. From the existence of missions and the Aboriginal Protection Society (1870) we have moved to the great work of Fr Ted Kennedy and Mum Shirl, Sr Marnie Kennedy and others.

(Helen Scanlon)

2012: AN IMPORTANT YEAR FOR THE ARCHDIOCESE OF CANBERRA AND GOULBURN

In 1862 the territory beyond Goulburn had increased in population, and Archbishop Polding of Sydney was under pressure from the Irish clergy and the settlers to create a new diocese. Finally, in November 1862, under advice from the Archbishop, the Sacred Congregation for the Propagation of the Faith announced the establishment of a new Diocese of Goulburn, its boundaries defined as the territory south of the Lachlan River to the Murray River, and to the west of those rivers.

The first bishop appointed was Patrick Geoghegan, then Bishop of Adelaide, but he died in Dublin from surgery for throat cancer before taking up the appointment. Several nominees for Goulburn and also the new Armidale dioceses declined the offer, but the Irish born pastor of Berrima NSW, William Lanigan (1820-1900) accepted office and was consecrated as bishop of Goulburn on 9 June 1867.

On 13 March 1913 the federal government named the small settlement of Canberra as the site for the new national capital. It was served as part of the parish of Queanbeyan. Canberra ultimately became a parish of

the Goulburn diocese in 1928, with Rev Patrick Haydon as the pastor.

On 5 February 1948 the Sacred Congregation for the Propagation of the Faith announced that the See of the Diocese of Goulburn was transferred to the city of Canberra, the diocese itself to be known as Canberra and Goulburn, removed from the jurisdiction of the Archbishop of Sydney, raised to the rank and dignity of an Archiepiscopal church, and immediately subject to the Apostolic See. The incumbent bishop of the diocese, Terence Bernard McGuire (1881-1957), the first Australian born priest raised to the episcopacy (born in Moree NSW), becoming the first Archbishop of the new Archdiocese. He retired in August 1953, and was replaced by Archbishop Eris Norman Michael O'Brien (1895-1974), also Australian born (Condobolin NSW), who retired in November 1966.

A book to celebrate the 150th anniversary of the diocese has been published. Fr Brian Maher (ed): *Sesquicentenary 1862-2010 Diocese of Goulburn 1862-1948, Archdiocese of Canberra and Goulburn 1948-2012: collected documents and clergy directory.*

Available from the Catholic Bookshop, Favier House, Cooyong St, Braddon ACT 2612, tel: 02 6201 9888. Cost \$25, postage extra.

A message from Fr Tim Cahill in Blayney

The Bathurst Diocese will celebrate its 150th anniversary in 2015, which will also be the 200th anniversary of the proclamation of Bathurst as a settlement by Governor Lachlan Macquarie. A restoration appeal has been launched for the cathedral, which celebrated its 150th in 2011. Originally it was a parish & deanery church of the Sydney Archdiocese. Major celebrations are being planned, in conjunction with a Renewal of the spiritual life of the diocese.

The original 'mother church' for Blayney, Carcoar, was established as a parish of the Sydney Archdiocese in 1847. It contains a small, historic and unique pipe organ. It is a relic of Carcoar's more important days

and needs restoration although is still used regularly. It has links to two notables in Australian church music.

The organist for many years was Sr Dominica Newman rsm, the aunt of (Fr) Tony Newman, the compiler of the Living Parish Hymn Book - he is understood to have played it on at least one occasion. The family of his colleague, Australian composer & hymn-writer Richard Connolly, whose brother is the ACHS Chaplain Fr George Connolly, still care for the church. Their grandfather was Police Magistrate in Carcoar from the 1880s.

As we move into 2013 we recall and note some historical events

In 313 the Edict of Milan was issued in which Emperor Constantine permitted freedom of religious practice for Christians in the Roman Empire, thus ending imperial persecution of Christians.

In 1813 Gregory Blaxland, William Lawson and William Wentworth succeed in crossing the Blue Mountains.

In 1913, Lady Denman, wife of then Governor-General, stood upon the newly laid Foundation Stones and announced the name of the new Australian capital: Canberra. Also in 1913 the Diocese of Perth became the Archdiocese of Perth.

2013 ACHS membership renewals are due on January 1

In 2012 the ACHS Council decided to return to a one year only membership subscription system.

Membership subscription forms are being sent with this newsletter. If the address label has a green mark on it: a form has not been included as you are already financial for 2013 or receive a courtesy copy.

If you receive a renewal form and believe you have already paid in advance, please contact Helen Scanlon by mail to the address given at the end of this newsletter or by an email to: secretaryachs@gmail.com

Please supply up-to-date information on the form for our membership records and postage.

This year we started a new service by providing members with information on changes to our program and other information that may be of interest by email.

If you have not received one of these emails we do not have your email address, a correct email address or you have asked not to receive these emails.

Membership subscription rates for 2013

- Individual \$40
- Family \$45: this covers all persons at the one address in Australia.
- Institutional \$50: one congregation, school, library etc. at the one address in Australia.
- Overseas \$55.

Recent publication on St Benedict's Church

Mills, Lyn: *Australia's oldest consecrated Catholic church: St Benedict's, Broadway*. For further information email Lyn Mills at lynmills3@gmail.com or phone St Benedict's parish office (02) 8204 4378. Purchases will aid much needed conservation work on St Benedict's.

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