



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

NEWSLETTER

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NOTICE OF THE 2017 ANNUAL GENERAL MEETING OF THE ACHS

1.30 PM ON SUNDAY, 21 MAY, 2017.

Crypt Hall of St Patrick's at Church Hill [Grosvenor Street], The Rocks.

The Agenda:

Minutes of 2016 Annual General Meeting

President's Report

Treasurer's Report

Election of Office Bearers for 2017

Items of business and motions of which due notice had been given.

Agenda items must reach the Secretary at the ACHS PO Box by Monday 24 April 2017. Currently there is one item of business. Amendments to the ACHS Constitution to reflect recent changes to regulations for incorporated associations.

NOMINATIONS REQUESTED FOR COUNCILLORS FOR 2017

All positions on the Council are declared vacant at the AGM. Positions: President, Vice Presidents (2), Secretary, Treasurer, Councillors (up to 7). Please consider nominating. Nomination forms must be completed and mailed to: SECRETARY ACHS, P.O. Box A621, Sydney South, NSW, 1235. These need to arrive by Friday 24 April 2017. A blank nomination form is enclosed in the envelope with this Newsletter.

Following the AGM at approx. 2:00pm Geraldine Doogue will give her presentation.

Australian Catholic Historical Society Inc. Program for 2017

This information is correct as at 20 February 2017, but changes can occur.

Sydney Meetings.

DATE	TOPIC	SPEAKER
February 19	<i>Was the Reformation providential?</i> [2017 is the 500 th anniversary of the formal beginning of the Reformation.]	Emeritus Professor Garry Trompf. Department of Studies in Religion University of Sydney
March 19	<i>The origins of a Christian tradition of misogyny</i>	Dr Christopher Geraghty (Sydney). Author and retired NSW Judge.
April 23	<i>Arthur Calwell and Archbishop Justin Simonds: two parallel careers tragically unfulfilled.</i>	Dr Patrick Morgan, Historian and author (Victoria).
May 21 1:30 pm start for this meeting	1:30pm Annual General Meeting 2:00pm Presentation: <i>Questions of identity in 21st century Australia: growing up tribal, moving beyond and then re-considering.</i>	Presentation Ms Geraldine Doogue. Journalist and ABC presenter
June 18	<i>The meaning of "reform": the contest of Erasmus and Luther on free will.</i>	Dr Damian Grace. Department of Government and International Relations, University of Sydney
July 16	<i>The field of bioethics: one insider's take!</i>	Dr Bernadette Tobin. Director: Plunkett Centre Australian Catholic University and St Vincent's Hospital, Sydney

August 20	<i>Where is their sanctuary?</i>	Mgr John Usher. Former Director of <i>Centacare</i> and Archdiocesan Chancellor
September 17	<i>The story of the Church in a vanishing land.</i>	Sr Helen Simpson OLSH. ACHS Chaplain
October 15	<i>Gods of the State: Religion, politics and dissent.</i>	Dr Peter Slezak. School of Humanities & Languages, University of NSW
November 19	<i>"The Show": Another Side of Santamaria's Movement</i>	Mr Mark Aarons. Author, former ABC investigative Reporter and NSW ministerial advisor <i>with</i> Mr John Grenville Former Federal Secretary of the Federated Clerks' Union
December 9	12:00pm Annual Mass and Christmas Lunch	MacKillop Centre North Sydney.

Location, time and contact: Sunday afternoons at 2.00pm (unless otherwise stated) in the Crypt of St Patrick's at Church Hill [Grosvenor Street], The Rocks. Admission is free and does not require membership of ACHS, but a donation is welcome. **Enquiries to: Dr John Carmody**, President ACHS [john.carmody@sydney.edu.au]
Further information see: ACHS website. [<http://www.australiancatholichistoricalociety.com.au>].

Melbourne meetings for March and June 2017.

March 6, 2:00pm: Matthew Beckman. Provisional title: *The Turning Point That Did Not Turn: The Parisian Ban of 1277 on the 'New Thinking'*.

June 5, 2:00pm. Val Noone will address the significant influence of Dorothy Day (the founder of The Catholic Worker Movement in the United States) on Australian Catholicism, especially the impact of her three-week visit to Australia in August 1970.

September 4 and November 13, 2:00pm. Speakers and topics have not been finalized.

Location: Seminar Room at Dorish Maru College, Yarra Theological Union, 100 Albion Road, Box Hill.

Contact for Melbourne meetings: Dr Larry Nemer. nemerlarry@gmail.com

ACHS JAMES MACGINLEY AWARD

The judges of the James MacGinley Award for 2016 have decided the Award would not be conferred. The society thanks the judges for their valued contribution.

2017 Membership subscriptions are now due.

If you do renew your membership by 30 April 2017 your membership of the Society will lapse. A membership form was included with the November 2016 ACHS Newsletter. Membership forms may also be downloaded from the ACHS website. If you are in doubt about your membership status, please email: secretaryachs@gmail.com or write to: The Secretary ACHS, PO Box A621 Sydney South, NSW, 1235. Subscription rates for 2017 are: Individual \$50, Individual Overseas \$50, Full Time Student \$25, Family \$50 (this covers family members at the one address in Australia), Institutional \$60 (one congregation, school, library etc. at the one address in Australia)

President's Report

Whatever has been happening in the wider world, the past year has been a fruitful one for ACHS. We continued to have good and spirited attendances at our monthly meetings in the congenial Crypt of St Patrick's Church Hill (where the two Parish Priests, Frs Ray Chapman and Michael Whelan, have made us sincerely welcome); we held an invigorating and important conference about Australian missionary activities on the North Sydney Campus of the Australian Catholic University (and were generously supported by the enthusiasm of the Vice-Chancellor, Professor Greg Craven); and we produced another really fine issue of the ACHS Journal (for which we are all in debt to the outstanding contribution of Professor James Franklin). And this year we are commemorating the Reformation, an enormous event

in European history (indeed, in world history) if ever there were one such historical cataclysm.

It is, though, worth remembering that history is the recollection of and reflection on things which have happened. In other words, we are all living through and contributing to history, by everything that we do. Historians may view contemporary events differently from ourselves, but we are, nonetheless, seeing history, before our eyes, every day (no matter how shambolic we may find quotidian living).

So, if I were to pick a few recent Catholic events which will be seen as "historical", I might suggest two. The first was the confrontation between Pope Francis and the Anglophone gentry who controlled the Knights of Malta. Morris West, if he were still alive, would have

made a great novel from that saga! Significantly, the Pope emerged as the victor – but it remains a “watch this space” matter. The second is the current Australian Royal Commission into child sexual abuse in institutions, which is probably the most important such investigation of my life-time. I have recently been attending its “wrap-up” sessions in Sydney and have been impressed by its deliberation, its courtesy and its thoroughness. I have seen witnesses who have ranged from the enormously impressive, through some who seemed pompous (even vacuous and lacking in

reflectiveness), to others who were truly embarrassing. The audiences have been fascinating, too: many of them have been victims of this appalling abuse.

History is rarely comforting but, if the membership of the Catholic Church takes the Commission’s eventual reports seriously, then the entire community (in Australia and beyond) will benefit. Perhaps, just this once, we will learn from our own history
(*Jack Carmody President*)

Melbourne Chapter Meeting, Tuesday 5 November 2016. Presenter: Jane Kelly.

Topic: *Letter to the Nuncio: A story consigned to silence*

The tentative title was *Letter to the Nuncio: A story consigned to silence*. Her presentation, which was enhanced by many photos, focused on the history of the Loreto Sisters in Australia after the death of Mother Mary Gonzaga. Her successor was Mother Stanislaus Mulhall, the former director of novices. She, like Mother Mary Gonzaga, had schooled the province in the history and heritage of Mary Ward.

(*Ursula Lyons ibvm to Provincial Council, 26th May 1969*). Mother Teresa O’Sullivan’s term of office came to an end in 1937, but because of the war was not able to return to Ireland until the 1940s.

When Stanislaus died unexpectedly in 1923, an Irishwoman, Teresa Gertrude O’Sullivan, who was 43 at the time and unknown to the Province, was appointed by the General Council in Rathfarnham in December of that year. She came with a very particular mandate. In the words of one chronicler, invited in 1969 by the then Provincial Council to offer an account of what transpired under her period of leadership in the 1920s, the writer (then in her nineties) offered an account of this troubling period in the province history. She said that it was announced in 1924 that the Mother General would come to Australia for an official visit, accompanied by the newly appointed Provincial. She goes on: *They reached Perth at the end of March, 1924, held Visitation in Perth, came on to Adelaide; held Visitation there. The plan of campaign was definite. Mother M. Gonzaga’s spirit was to be eradicated, [as was] all allegiance to Mary Ward...*

For the members of the province this style of leadership was to become a challenge to their sense of themselves as belonging not only to Loreto, emanating from Ireland, but also as being part of a much wider group of Mary-Ward-women world-wide. The paper presented the response of many in this community of ibvm women in Australia, schooled in obedience on the one hand to a group who wanted to do away with Mary Ward’s part in the founding of the Institute, and on the other, called to be true to the loved heritage coming from Mary Ward.

The discussion was lively and wide-ranging, covering such topics as the nationalism in Ireland after the Easter uprising in 1916, the commitment of the Irish Group not to acknowledge Mary Ward as the Founder of the Institute, the lack of freedom to discuss this issue among the Mothers/Sisters in Ireland, the possible role of the Apostolic Delegate Panico at this time, and the “troubling times” for the Loreto Sisters. The group encouraged Jane to get the paper published.

(*Fr Larry Nemer*).

Sydney Meeting, Sunday 20 November 2016. Presenter: Assoc. Dr Catherine Curtis

Topic: *Thomas More’s Utopia: war and peace in early sixteenth century political and religious thought.*

Dr Curtis quoted from an epitaph Thomas More composed for himself a month following his resignation as Lord Chancellor. He had sent a copy to his friend Erasmus. In it he mentioned his ambassadorial roles, including his involvement with the treaty of Cambri signed in 1529. Some years earlier, in a letter to Bishop Fisher, More had indicated his reluctance to enter royal service, but did so out of duty. Erasmus said of him “no one was ever more ambitious of being admitted into a court than he was anxious to escape it”. There are indications that More may have consented to enter royal service because of the potential to procure peace though the collective

security initiatives of treaties. Dr Curtis mentioned a number of treaties negotiated from about 1517 including the Universal Peace Treaty of 1518. Those involved in the negotiations and the associated processes and influences were also mentioned. She also pointed out that at this time Reformation leaders were gaining influence and the Ottomans were advancing towards Vienna. Henry VIII sought to annul his marriage to Catherine and moved to reject Papal authority over the Church in England.

Brief mention was made of the works of a number of scholars who have written on Thomas More and their

interpretations of More's personality, actions and thoughts.

Dr Curtis moved to discuss *Utopia*, published in 1516, and suggested that "*Utopia* is a profound reflection all about place, about borders, about the struggle over territory both in Europe and between European powers for the New World". She explored details and themes present in *Utopia* including: treaties, governance, property, social relationships, justice and war to name a few. One of the themes in Book 1 is a view of European diplomatic activity through the eyes of Hythloday. A related aspect was the scandalous conduct of foreign affairs across Europe at this time. In Book 2 Hythloday recounts that Utopians only go to war for 'just' reasons: to protect their own lands; to repel invasions of the territory of their friends; and to liberate an oppressed people from tyranny and servitude. They placed little faith in treaties, "Men are more firmly bound by *benevolentia*" than pacts, by their souls rather than words", but they would not break truces even when provoked. Both men and woman were to engage in military exercises so that they could fight if absolutely necessary and thus eliminate the need for a standing army. The utopians

refrained from harming the territory or crops of their enemy, and did not plunder captured cities. To any enemy who had recommended surrender, they gave a share of any seized property.

In concluding Dr Curtis asked: "What was the outcome of Universal and Perpetual Peace of 1518?" She pointed out that it had begun to unravel by 1521. More had been involved in some of the protracted and often secret negotiations. Dr Curtis suggested that it is unclear if this was a genuine attempt to achieve peace or a means of securing for Henry, via Wolsey, the best conditions for a new Anglo-imperial alliance which would result in a joint attack on France in 1523. Dr Curtis finished by stating that "More cannot have been pleased to see the Universal and Perpetual Peace Treaty subverted; one which bore his own signature".

During the Q&A session various topics were clarified. One was that treaties were between rulers rather than states; that an exchange of correspondence between envoys and rulers could take five days, and that rulers were not always completely satisfied with what envoys had negotiated in their name. (*Geoff Hogan Editor*)

Saturday 3 December 2016. ACHS Annual Mass and Christmas Lunch

The ACHS Annual Christmas Mass and lunch was held at Mary MacKillop Centre Mount Street North Sydney on Saturday 3 December. The Mass was celebrated by Fr Michael Whelan, Fr George Connolly and Fr Michael O'Sullivan. The homily was preached by Fr Whelan.

The after-lunch speaker was Richard Connolly who composed many hymns in conjunction with James McAuley and also the Play School theme: *There's A Bear in There*. Richard's presentation was an interesting reflection on growing up and attending infants and primary school in Guildford, then an outer

suburb in the west of Sydney. This was in the early 1930s during the Great Depression. He mentioned the nuns who taught him, including playing the piano.

Some of the recollections included: many students not wearing shoes to school - particularly on rainy days, the many open fields in the area including one adjacent to the Connolly home where the cows of many neighbours grazed. Fr Harrington was the Parish Priest and on Sundays there were only three cars parked outside the old wooden building used as the church.

(*Geoff Hogan Editor*) .

ACHS Archives

Unfortunately the Society no longer has access to what was the O'Brien Room in the Crypt of St Mary's Cathedral in Sydney in which the ACHS archives were located. As a result some items were disposed of and the items retained are currently in temporary storage in a number of locations and not easily accessible.

Parish Centenaries in 2017

Arncliffe (now incorporated in the parish of St Mary MacKillop Rockdale City / Arncliffe), St Patrick's Bondi, St Anthony of Padua Clovelly, St Michael's Baulkham Hills. St Benedict's Kangaroo Point East Brisbane.

Postal address The Secretary ACHS PO Box A621 Sydney South, NSW, 1235	Enquiries may also be directed to: secretaryachs@gmail.com Website: http://australiancatholichistoricalsociety.com.au/
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