



AUSTRALIAN CATHOLIC HISTORICAL SOCIETY INC
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NEWSLETTER

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Reminder for the ACHS Annual General Meeting 1:30pm Sunday 21 May 2017.

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

In addition the presentation of reports, election of officers, etc. one item of business of which due notice has been given is a motion to adopt a revised constitution for the Society. The motion that will be put to the AGM: *"It is moved that the constitution document, as previously circulated, and as revised to meet the recent regulation changes for incorporated associations be adopted."*

The Current ACHS Constitution was adopted at a Special General Meeting in June 2016. However in August 2016, the NSW Dept. of Fair Trading notified the Society of changes to the *Associations Incorporation Act (2009)* and accompanying Regulations. These changes require some amendments to be made to our current constitution.

Membership renewal

If you have not renewed your ACHS membership for 2017 an asterisk was placed on the address label attached to the envelope containing this newsletter. Membership forms are available on the ACHS website.

<http://www.australiancatholichistoricalsociety.com.au/pdfs/2017/ACHS%20membership%20subscription%202017.pdf>

Sydney Meetings: Program for May to August 2017.

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

DATE	TOPIC	SPEAKER
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

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.australiancatholichistoricalsociety.com.au>].

Melbourne meetings: June, September, and November 2017.

June 5, 2:00pm. Speaker: Dr Val Noone. **Topic:** *The 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, 2:00pm. Speaker: Paul Rule. **Topic:** *The Chinese Rites Controversy.*

November 13, 2:00pm. Speaker: Donna Denning will be the presenter. Topic to be finalised.

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

**Sydney Meeting, Sunday 19 February 2017. Presenter: Emeritus Professor Garry Trompf.
Topic: Was the Reformation providential?**

Prof Trompf explored interpretations and perspectives implicit in the topic particularly in relation to “providential”. While not focusing on empirical history and theological history as such, he explored various perspectives and posed a question: “Have we arrived at a better or worse situation to that which existed 500 years ago?” He mentioned St Augustine of Hippo’s thoughts that providence can arise from a fortunate event, or an unfortunate one and there can be a positive providential outcome despite human mistakes.

He then moved to look at the personalities, groups, and issues involved in the Reformation and their association with particular locations: cities, regions, etc. He mentioned that Luther visited Rome in 1510 and saw the wealth and bureaucracy which was in stark contrast to small village communities in German states and elsewhere. He discussed the actions of Tetzels selling of indulgences which possibly triggered Luther to write the 95 Theses and nail these to the door of the Castle Church in Wittenberg, on October 31, 1517, which came to symbolise the start of the Protestant Reformation.

Other Reformation leaders, groups and civil rulers were mentioned along with their actions, motivations and doctrinal differences. Martin Luther believed in the Real Presence of Jesus in the Eucharist. Others including Zwingli and Calvin did not. He raised the

matter of salvation by Grace alone as opposed to the Catholic position of Grace and works. The issue of celibate clergy was rejected by Protestant leaders and the Protestant leaders sought to make the Bible available to all in vernacular languages.

One response of the Catholic Church to the Reformation was calling the Council of Trent, 1554 – 1563, which reformed governance and clarified doctrines and liturgical practices within the Catholic Church.

Prof Trompf suggested that some of the consequences associated with the Reformation included: the withering of traditions, devaluation of ritual and aesthetics, emergence of agnosticism and atheism, divisiveness (sectarianism) among European Christians, the growth of nationalism and consequent conflict between nation states, the separation of Church and State, emergence and growth of Capitalism and the development of the physical sciences. The Indo-European separation of the nobility and common people was also challenged which contributed to the rise of liberal democracies.

Prof Trompf concluded by referring to some of the emerging ecumenical cooperation between Christian Churches in modern times, particularly among Church missionaries. *(Geoff Hogan Editor)*

**Melbourne Chapter Meeting, Tuesday 6 March 2017. Presenter: Matthew Beckman OFM.
Topic: *The Turning Point That Did Not Turn: The Parisian Ban of 1277 on the ‘New Thinking’***

Matthew began by summarizing how the Church, until the time of the universities, was basically Platonic in its philosophy. Aristotle’s writings were not even known to the West. However, they were known to the Jewish and Moslem philosophers. It was contact with them that brought Aristotle’s thought to the West. On paper, Beckman argued, a series of 230 prohibitions derived from the thought of non-Christian writers such as Aristotle and Averroës prohibited by the Bishop of Paris (Tempier) and other European Universities could have derailed scientific and intellectual development in Europe for centuries. These prohibitions issued in the 1270s pulled out the rug from beneath empirical science, experimental research and the philosophical basis that enabled both the Renaissance and Enlightenment. Figures from Thomas Aquinas to Galileo were disciplined for breaching the ban but, even so, this ‘New Philosophy’, as it was known, was widely embraced and adopted even in those institutions

which had chosen to enforce the ban. The Dominicans played a significant role in this. The story of how this came to be has much to say to a contemporary Church confronted with a leadership sometimes making rules about discipline, conduct and training so manifestly out of step with the life and experience of those around them.

The discussion that followed was most lively. Many present found it enlightening to observe how important new knowledge and understandings went forward in spite of bans that would have seemed to stop it from happening. The study of Aristotle was not stopped by the bans; people found a way to continue their study of his philosophy by “going around” the bans. Comparisons were made with some recent bans of the Church on “talking about certain matters” but the conversation goes on. *(Fr Larry Nemer).*

Sydney Meeting, Sunday 19 March 2017. Presenter: Dr Christopher Geraghty
Topic: *The origins of a Christian tradition of misogyny*

Dr Geraghty explored the set of standards that Jesus presented and lived by, and showed how they challenged those of his homeland and elsewhere. He described how this came about and how these forces prevailed to cement one of the pathways into the tradition of misogyny in the wider Christian world.

As a confronting, counter-cultural force, Jesus' treatment of women presented a new and different model of gender relations and leadership, one not usual for its time and for many years after. Dr Geraghty noted that while Jesus freely criticised the Jewish elite, men exercising power and authority and even his male disciples, not one word of complaint was recorded against any woman he encountered. Jesus transgressed the norm by speaking to and touching women in public and the Gospel of this day about the woman at the well exemplifies this (the parable of the Samaritan woman at Jacob's Well). He commissioned Mary Magdalene to deliver a message to his apostle and he acknowledged the woman with the haemorrhage; both actions transgressing expected norms. This new standard of gender equality that Jesus offered lasted for but a short time after his death and resurrection, and anti-feminist stands quickly became the norm again, and were incorporated into this new Christian world.

As conversion success grew, so did a more pragmatic underpinning of the Gospel story grow, one which ensured society was not too discomfited by Jesus' radical message. Recognising the poor and the marginalised, as well as welcoming women into the inner circle was a bridge too far for the more orthodox groups spreading the Word. Competition for authority, influence and supremacy played out not just between Peter and Paul, but also between Peter and Mary Magdalene, according to stories circulating in the

second and third centuries. A male-centred hierarchical leadership model emerged which discounted women and it wasn't until the advent of the Gnostic-Christian Gospel stories that we began to see a variation to this form – one which offered a different paradigm. Some of the slightly more unconventional Gnostics gave Mary Magdalene status and a voice in the story of Jesus. Her gift of prophetic revelation was recognised. She was seen to discomfort Peter and Andrew and challenged their implicit male authority.

Other Gnostic writings however highlight the male-centeredness of the Church and the notion that women could only effectively serve and be liberated if they were more like men – acting and dressing like men – hiding their femaleness. These writings provide insight into the life of the early Church and the competing influences which resulted in shift and turmoil “in a churning theological whirlpool”. Basil of Caesarea in the fourth century reinterpreted this approach, advising his virgins that they had to adopt “a strict code of sexual avoidance – and that meant they had to develop the firm, muscular contours of a man. Walking like a man, speaking as men do, and adopting an unnatural, masculine brusqueness was the only effective way for a virgin to protect herself from unwelcome advances – to suppress her femininity and take on the characteristics of a man”.

Dr Geraghty closed by saying that a sexist view of the world prevailed and was common in the early Church, despite Jesus' example. This view later found expression among Middle-Age theologians as well. For them, membership of Heaven's club was restricted to men.

(Anne Thoeming, Councillor).

Sydney Meeting: Saturday 23 April 2017. Presenter: Dr Patrick Morgan
Topic: *Arthur Calwell and Archbishop Justin Simonds: two parallel careers tragically unfulfilled*

Dr Morgan commenced and completed his detailed exploration of the parallel careers of Arthur Calwell and Archbishop Simonds by acknowledging the very different political and Church cultures that existed in their home states of Victoria and New South Wales respectively. These cultures dominated their lives and the decisions made by and about them. Despite these differences, the historical thread that binds these lives together is woven with disappointment, wasted talent and long periods of waiting. Both were born in the 1890s and finished their careers in 1967. They were highly significant within their respective domains but

despite signs of early brilliance, in the end their lives seemed unfulfilled.

Despite an early and successful career in the Melbourne branch of the Australian Labor Party (ALP), the ambitious Calwell had to wait 20 years before he inherited the safe seat of Melbourne in 1940 joining Curtin's Cabinet in 1943. Dr Morgan noted the behavioural complexity of Calwell with his tendency to be ill-considered and impulsive on minor issues, and slow to respond to major issues. Simonds, in contrast, was the temperamental opposite, being calm and well considered. His academic success provided the local Church with intellectual prowess and earned him a

solid scholarly reputation. But, despite being appointed as coadjutor Archbishop of Melbourne in 1943, with the right to succeed Archbishop Mannix, he had to wait over 20 years for the appointment.

Calwell's waiting time occurred in his mid-life and his career peak came with the handling of the Immigration portfolio. He was a strong supporter of Mannix and was outraged when the Sydney-based Norman Gilroy was instead appointed as Cardinal in 1946 by the Apostolic Delegate Archbishop Giovanni Panico. Calwell was criticised for doing little to limit the power and influence of the Movement although he opposed it, as did Simonds. By the early 1950s, both Calwell and Simonds were deputy leaders of their factionalised organisations but neither had much power. Mannix ensured Simonds had little influence and responsibility (Panico had not consulted Mannix about Simonds' appointment), and Calwell had failed to act in addressing the splintering occurring in the ALP.

Simonds was 73 when Mannix died in 1963, and with poor health and failing eyesight there was little he was able to achieve as Archbishop in the remaining four years of his life. Dr Morgan commented how a rundown archdiocese was handed to a man who was himself run down. Calwell became leader of the Federal ALP in 1960 and in 1964, he was awarded a papal knighthood by Simonds. This perhaps seemed like a consolation prize for a man who lost out on greater public honours having suffered successful electoral defeats at the hands of Menzies before he relinquished the office to Gough Whitlam in 1967.

History is enriched by biographical insights such as this one. It is in looking at individuals and their relationships with each other and the worlds in which they lived that we start to see how experiences and individual decisions are also shaped by forces outside of their own control. (*Anne Thoeming, Councillor*).

Mary Glowrey Museum to open in Melbourne.

A new museum is to be established to celebrate the life and legacy of Dr Sr Mary Glowrey JMJ, the world's first nun-doctor missionary. Mary played a role in founding the Catholic Woman's League and worked as a missionary nun and doctor in India. Mary was declared Servant of God in 2013 and her canonisation cause is under consideration. <http://melbournecatholic.org.au/Melbourne-News/new-museum-to-open-in-melbourne>.

Fr George Connolly

Fr George Connolly who was the well regarded ACHS Chaplain for many years celebrates the 60th Anniversary of his ordination this year. He was ordained on 20 July 1957.

St Anthony's Parish, Clovelly, Centenary Mass: 21 May 2017

St Anthony's Parish was formed in 1917, and St Anthony's Primary School opened in 1918. A Mass to celebrate this centenary will be held at 10.00am on Sunday 21 May. Archbishop Anthony Fisher OP will be the Principal Celebrant. Contact email: centenary@stanthonyclovelly.org.au

Centenary of the appearance of Our Lady at Fatima in Portugal

Between 13 May and 13 October 1917 Lúcia dos Santos and her cousins Jacinta and Francisco Marto had visions of Our Lady at Fatima Portugal. Thus 2017 is the 100th anniversary of the apparitions of Our Lady of Fatima. A number of events will be held to mark this centenary. Archbishop Fisher will be the Principal Celebrant at a Mass at St Mary's Cathedral at 11:30am on Saturday 13 May. Also on 13 May a Liturgy at Our Lady of Lebanon Maronite Co-Cathedral in Harris Park at 9:00am will be followed by a procession at 9:30am to St Patrick's Cathedral in Parramatta where Mass will be celebrated at 11:00am.

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