



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

NEWSLETTER

ISSN 1837- 4123 (print) ISSN 1837- 4131 (Online)

Vol..XXVI, No. 2. May 2013

The following members were elected to the ACHS Council at the AGM held on 17 March 2013.

- President: Dr John Carmody
- Vice Presidents: Prof James Franklin, Mr Geoff Hogan OAM.
- Secretary: Mr Anthony Restuccia.
- Treasurer: Ms Helen Scanlon.
- Councillors: Dr Michael Belcher, Dr Janice Garaty, Mr Howard Murray,
Br Alan Bradstreet, Mr Tom Byrnes.

Fr. George Connolly continues as Chaplain and is appointed by the Archbishop of Sydney.

Proposal reported at the AGM.

The President Dr John Carmody has been in contact with a number of ACHS members who are keen to form a “Chapter” of ACHS in Melbourne. Dr Carmody also mentioned the need to increase membership of younger people in the Society. He has some things in mind regarding this. I think that he would welcome any suggestions and contacts.

Pope Benedict XVI and Pope Francis

Since the last Newsletter Pope Benedict XVI relinquished his position. Subsequently Cardinal Jorge Mario Bergoglio became Pope Francis. The retirement of a Pope and the election of the first Pope from the New World are historic events. We note the comments of Father Brian Lucas, the general secretary of the Australian Bishops Conference and ACHS member: “Pope Francis was known for his humility and showed no signs of triumphalism when he appeared overawed and with a smile, on the balcony of St Peter’s in Rome”. We join with Catholics throughout the world and people of good will in praying for Pope Francis as he takes up the challenges of his ministry and also pray for Pope Emeritus Benedict XVI in his retirement.

Australian Catholic Historical Society: Program May, June and July 2013.

A full program for 2013 was published in the November 2012 Newsletter.

(These details are correct as at 1 May 2013, but may change due to unforeseen circumstances).

Date	Topic	Speaker
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]. Previously: University of Newcastle; Diocesan Pastoral Support Unit, Diocese of Maitland-Newcastle; Executive Producer ABC Radio, Newcastle.

These meetings are held at 2:30 pm on Sundays, in the Crypt Hall of St Patrick's at Church Hill [Grosvenor Street], The Rocks. There is abundant bus transport along George and York Street. Railway stations are Circular Quay and Wynyard. The Circular Quay ferry terminal is nearby. Enquiries may be directed to: Dr John Carmody, President ACHS: john.carmody@sydney.edu.au

2013 James MacGinley Award

Those connected with universities and degree awarding colleges, or with students, are asked to encourage students to submit an entry for the 2013 James MacGinley Award. Further information is on the ACHS website.

Presidential message

The eminent American historian, John W. O'Malley, whose recent short account of Vatican II was positively referred to by Professor Crittenden in his paper to ACHS last year, has just published a new book on the Council of Trent. It is extraordinarily illuminating, especially about its politics which were simply inextricable from its planning and operations.

But why should that surprise us? That often disparaged word comes from classical Greek: polis -- a city or a state; and polites -- a citizen. That's the "trouble" with history; it's the people; history and politics would be so uncomplicated without them!

In this case it was not just the intertwining of ecclesial and secular politics (virtually impossible to untangle, as they then were), it was also the calibre of the leaders involved: men like the redoubtable "Holy Roman Emperor", Charles V; his French rival, Francis I; Henry VIII in England; and the several Popes involved who, corrupt though they were in several respects, were also astute rulers of the Papal States as well as of the Church. We tend to forget that those Kings and Princes were, at their own consecrations, enjoined to protect the Holy Catholic Church just as we forget that what we, in English, simplistically call the "Holy Roman Empire" was really called the "Holy Roman Empire of the German Nation". And that joint responsibility weighed heavily on Charles because, especially with Dr Martin Luther, those "German Lands" -- we cannot meaningfully talk about Germany -- were crucial in the Reformation.

Another part of the politics was the centuries-old tension, within the Church, between the Popes (and their Curia) who were determined to centralise authority in Rome, and the many Councils which sought to assert their own primacy. Given these complexities and rivalries, it was a wonder that "Trent" happened at all (not to mention that its three sessions were spread from 1545 until 1563).

The proceedings were fraught to an extent that makes our contemporary politics seem mild by comparison. Not only were bishops in attendance (the number was variable, though never more than modest), but also theologians (sometimes greatly outnumbering the bishops), the all-powerful legates of the Pope (who, crucially, controlled the agenda) and the envoys of the various Kings and Princes: they all kept their "masters" as well informed as communications permitted in the 16th century. And masters they were: the Pope, for example, paid the travelling and residential expenses of many of the Italian bishops and they, in turn, certainly did not "bite the hand that fed them".

Of course, Trent did not impede the Reformation. For a start, because of political shilly-shallying, it was held too late. And its documents were, for similar reasons, too often inward-looking and self-justifying. Even so, the Vatican was astonishingly defensive and secretive about its work: Pius IV, in "confirming" its decrees, forbade printing commentary about them, an embargo which was not lifted until Leo XIII in the 1880s.

Among the many surprises for me in O'Malley's discussion of the outcomes of the Council, its effects on education seemed the most important. One of its concerns was the improvement in priestly education but that could not realistically occur until schools were also improved. O'Malley described the "widespread war on ignorance that animated both Protestants and Catholics in the sixteenth century" and "the founding....by religious orders of an unprecedented number of primary and, equivalently, secondary schools".

The lesson of Trent: what happened at the Council is that politics is rarely futile. Discussion and conversation are amongst our most important human activities.

John Carmody ACHS President

Monsignor Meany, the *Catholic Weekly* and 2SM. Sunday 17 March.

On St Patrick's Day, Sunday 17 March about 50 members and visitors met in our new venue, the Crypt at St Patrick's Church Hill for the AGM and to listen to an address by Professor Bridget Griffen-Foley on Monsignor James Meany. Prof Griffen-Foley covered many aspects of the life, works and times of Monsignor Meany. Many individuals of note and significant initiatives were also mentioned. Professor Griffen-Foley has conducted research and has published works in the area of media history and is the Director for Media History at Macquarie University.

Fr. Meany arrived in Sydney from Ireland in 1904: 25 years old and recently ordained. By 1910 he was Diocesan Inspector of Schools. In 1919 he became parish priest at Drummoyne, where he served and was held in high regard until his death in 1953. His achievements there were considerable and included building the parish Church; opened in 1921.

He attended the Eucharistic Congress in Chicago in 1926 and became the secretary of the organising committee for the 1928 Sydney Eucharistic Congress. At about that time he led the Sydney Catholic Church

into utilising radio broadcasting. In doing so he had to overcome wariness and hostility, within sections of the Church, to this. Professor Griffen-Foley gave details of this venture and of the individuals involved including Dr Rumble and his "Question Box" session. While supportive of Dr Rumble's program and its success, he did have some concerns in relations to Rumble's apparently supportive comments of Mussolini.

Meany became a Monsignor in 1929, but preferred to be known as 'Father'. He discharged many administrative roles in the service of the church: Chancellor of the Archdiocese from 1937 to 1944, a Diocesan Consultor, President of St Michael's Golf Club in Little Bay on its formation in 1939, chaplain of the Catholic Club, attended screenings at the Commonwealth Film Censor's Office, represented Catholic schools on the National Fitness Council and many others.

Meany's media interests extended beyond radio. In 1935 he was appointed a director of the Catholic Press. In 1942 he oversaw the amalgamation of the Catholic Press with the Freeman's Journal to create the Catholic Weekly, the official organ of the Sydney diocese, recruiting James Kelleher as editor.

Prof Griffen-Foley mentioned many of the issues and individuals Meany encountered and had to manage including a request, in about 1950, by Cardinal Gilroy to conduct a secret investigation into the activities of the Catholic Social Studies Movement.

Mannix, Irish Catholics and Britishness: the problem of British 'loyalty' and 'identity'. 14 April 2013.

Neville Meaney, who presented this talk, has conducted research on international history, especially the way in which ideology, culture and geopolitics have interacted to shape the changing character of Australia's relations with the world. He has taught and has been associated with many Australians prominent in the areas of foreign policy and history and is an honorary associate professor in the Department of History at the University of Sydney. He has also published many books and articles and is frequently a guest speaker.

Prof Meaney explored the nature of Britishness as a defining aspect of Australian identity in the period leading up to World War I. He also touched upon this in the context of Ireland and the Home Rule issue.

Loyalty to the Empire and Crown were important elements of this. While there may have been some elements that we may now see as being somewhat uniquely Australian, these did not over-ride the elements of Britishness. He illustrated this by pointing to many statements by political leaders and others, including religious leaders.

In Ireland there was movement towards home rule and the dominant position was self-government within the

Meany's health was failing and in 1951 his doctor advised him to take a six-month break, but he remained on the boards of 2SM and the Catholic Weekly.

As the introduction of television approached, the Catholic hierarchy of New South Wales proposed the formation of a central body to represent Catholic thought in the field of broadcasting. These deliberations coincided with significant changes at 2SM. On 23 June 1953, the day after a board meeting, Meany died suddenly. Bishop Muldoon was with him in his office and administered the last rites.

Meany's requiem mass, celebrated by Cardinal Gilroy, was held at St Mark's Drummoyne and was broadcast on 2SM. Just a few weeks earlier, he had opened a new parish school. He was survived by a sister in Bellevue Hill, and a brother in England

Monsignor James Meany had played a key role in pioneering and developing religious broadcasting in Australia. The commercial station he founded, and ran for 25 years, was the only Catholic station to be found anywhere in Australia. He had also presided over the creation of the Catholic Weekly, which remains the newspaper of the Sydney archdiocese. The Sydney Archdiocese sold 2SM in 1992.

(A fuller report by Dr Carmody of Prof. Griffen-Foley's talk was published in the Catholic Weekly – 21 April, 2013, page 23).

Geoff Hogan (Editor)

Empire under the British Crown. This process was stalled with the outbreak of WWI. Many in Ireland seemed to go along with the deferment and many Irishmen, Catholic and Protestant, enlisted to fight.

Statements and actions of Australian Catholic Bishops at this time, who were overwhelmingly Irish, seemed to align with these general sentiments of loyalty in the context of Britishness. Prof Meaney cited examples: Archbishop Kelly of Sydney, for example, appeared on platforms at recruiting meetings saying he was proud of the way Irishmen had rallied to the British flag.

Mannix, who arrived in Melbourne as coadjutor archbishop in 1913, seemed to conform to that pattern. While in Ireland he did not seem to be associated with nationalist activity. In fact he had hosted Royal visits to Maynooth: Edward VII in 1903 and George V in 1911.

Professor Meaney asked rhetorically "What changed"? The answer was the Sinn Féin Rebellion in Ireland during Easter Week 1916 and the brutal and arbitrary British reaction to it. This brought nationalist and republican sentiments to the forefront of Irish politics. In December 1918, for example, Sinn Féin won 73 Irish seats of the 105 in the 1918 General Election for the

British Parliament, on a policy Irish independence. In Australia the then Labour Prime Minister Hughes had moved to introduce conscription. These two factors alienated many Australian Irish Catholics and Mannix assumed a leading role. Sectarian sentiments increased, and the Labour Party split with Catholics becoming proportionately more dominant within it.

Prof Meaney went on to discuss aspects of this change and the continuing acrimony including the expulsion, in 1920, of Hugh Mahon from the Commonwealth Parliament for criticising British rule in Ireland. Mahon is still the only member to have been expelled from the

Commonwealth Parliament. Prof Meaney also referred to Mannix's links with De Valera and moves to have Mannix deported. Reference was also made to statements made by Mannix which related to the threat that Japan, a WWI ally, posed to Australian security. In retrospect these were somewhat prophetic.

An interesting question time followed. One theme to emerge was the change to this sense of Britishness, the emergence of an Australian sense of identity and the reduction of sectarianism from the 1960's.

Geoff Hogan (Editor)

Anniversaries

100 Years ago.

Dr Mannix arrived in Melbourne as Coadjutor Archbishop on 23 March 1913. A Conference on 'Daniel Mannix: His Legacy' was recently held in Melbourne to mark the 100th anniversary of Mannix's arrival. A report on this conference is given on the following website: <http://www.cam.org.au/News-and-Events/News-and-Events/Melbourne-News/Article/14591/Archbishop-Daniel-Mannix-His-legacy>

Our Lady's Nurses for the Poor was founded in Sydney by Eileen O'Connor, and Father Edward McGrath MSC. The Nurses began their ministry to the sick poor in their own homes on 15 April 1913. They had a number of benefactors, notably Father Edward Gell and his sister, Frances, who donated a house in Coogee. A biography of Eileen, written by John Hosie, was published in 2004: *The Life of Eileen O'Connor* (Sydney: St Paul's).

The NSW branch of the Catholic Women's Association was founded by Esther Cannon and endorsed by Archbishop Kelly in 2013. The name was later changed to the Catholic Women's League. The Catholic Women's League was the topic of an address to the Society by Peggy McEntee OAM in August 2007.

50 years ago

On April 11 1963 Pope John XXIII issued his encyclical PACEM IN TERRIS in which reminded "all men of good will" that "Peace on Earth - which man throughout the ages has so longed for and sought after- can never be established, never guaranteed, except by the diligent observance of the divinely established order". Pope John XXIII died on June 3 1963 and was succeeded on June 21 by Cardinal Montini, who as Paul VI continued with the Second Vatican Council.

In May, 1963, the Holy Office (now the Congregation for the Doctrine of Faith) lifted the prohibition forbidding Catholics to choose cremation.

On the 28th of August, 1963, Martin Luther King Jr. delivered his "I have a dream speech" on the steps of the Lincoln Memorial in Washington.

Obituaries

Bishop William Murray, Emeritus Bishop of Wollongong, died on Sunday 21 April 2013. Bishop Murray was Bishop of Wollongong between 1975 and 1996 and served as a priest in Sydney prior to that. RIP. (A fuller obituary is located on: <http://dow.org.au/news/news-and-media/item/emeritus-bishop-of-wollongong-dies>)

Bishop Joseph O'Connell, Auxiliary Bishop Emeritus of Melbourne, died on 27 April 2013. He was ordained a priest in 1957 and served as a bishop from 1976 to 2006. RIP. (Further information is located on: <http://www.cathnews.com/article.aspx?aid=35978>)

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