

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

## NEWSLETTER

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

Vol..XXXIII, No. 3 November 2020

### Deferred 2020 Annual General Meeting: Sunday 18 October 2020

**President's Report:** Dr Carmody spoke briefly to his written report of which copies were available. He thanked all for the support he had received.

**Treasurer's report.** Dr Hughes had supplied a report on the audited accounts.

**Election of Council:** The following members were nominated, seconded and were elected unopposed.

**President:** Dr John Carmody. **Vice Presidents:** Prof. James Franklin, Mr Howard Murray

**Secretary:** Mrs Helen Scanlon **Treasurer:** Dr Lesley Hughes. **Councillors:** Dr Janice Garaty, Mr Geoff Hogan, Assoc Prof Anne Power, Mrs Anne Thoeming, Ms Christine Riley.

**ACHS Chaplain:** Sr Helen Simpson continues as Chaplain and is ex officio on Council.

### Next Sydney Meeting: Sunday 17 November 2020

**Speakers:** Mr Ronald Perry, Founding Director (ICS) and Psychologist, Dr Alison Turner, Second Director (ICS) and Counselling Psychologist; My Bryan Gray, Consultant Psychologist and long-term lecturer (ICS).

**Topic:** *A quiet revolution in Australia: bringing home a practical response to "Vatican II". Celebrating the life and achievement of the Institute of Counselling in Sydney.*

**Date.** Sunday 15 November 2020: **Time:** 2:00 to about 4:00pm.

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

**Contact:** Dr John Carmody, President ACHS: john.carmody@sydney.edu.au

**\*NOTE:** This is a change from the original presentation that was planned for this day.

### ACHS 2020 Christmas Mass and Lunch

This has been cancelled due to the restrictions and risks associated with the COVID-19 pandemic. Also the facilities at the MacKillop Centre, where we traditionally hold this event, is not available this year.

### Australian Catholic Historical Society Inc. Program for February to May 2021

*This information is correct as at 22 October 2020, but changes may occur.*

DATE	TOPIC	SPEAKER
21 February	<i>Les Murray's sacramental poetics</i> † <b>Les A Murray: 1938-2019</b>	<b>Dr Stephen McInerney</b> Poet and Executive Officer The Ramsay Centre for Western Civilisation (Sydney).
21 March <b>*1:30 pm</b> <b>start.</b>	<b>*1:30pm Annual General Meeting</b> <b>2:00pm Presentation:</b> The Intimate Frontier: Aboriginal and settler interactions in the colonial Hunter Valley	<b>Dr Mark Dunn</b> Freelance historian <i>and</i> author of <i>The Convict Valley.</i>
18 April	<i>"Answering the call": Sydney's Irish Catholic doctors in the Great War</i>	<b>Honorary Assoc. Professor Paul Lancaster</b> Menzies Centre for Health Policy, University of Sydney
16 May	<i>The Catholic clergy – prisoners of history</i>	<b>Fr John Crothers</b> Formerly PP Penhurst and Peakhurst and author of <i>The Clergy Club.</i>

**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: jjcarmody@gmail.com

**Link to ACHS website:** ACHS website. [<http://www.australiancatholichistoricalsociety.com.au>].

### ACHS Melbourne Chapter meetings

These are held at the: Yarra Theological Union Study Centre, Classroom 1. 29 Albion Street Box Hill, but the Covid-19 restrictions in Melbourne has caused to meetings to be cancelled. Members will be advised when meetings resume.

**Contact:** Matthew Beckmann, OFM. Email: mbeckmann@franciscans.org.au

### ACHS Membership 2021

ACHS membership year is from 1 April to 31 March in the following year. If a member's fee is not received by 1 July membership will cease. Membership forms will be included in the envelope with the February 2021 ACHS newsletter.

## NOTICE OF THE 2021 ANNUAL GENERAL MEETING OF THE ACHS

1.30 PM ON SUNDAY, 21 March, 2021

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

### The Agenda:

- Minutes of 2020 Annual General Meeting
- President's Report
- Treasurer's Report
- Election of Office Bearers for 2021
- Items of business and motions of which due notice had been given.

Agenda items must reach the Secretary by 28 February 2020.

**Register your intention to attend** via email giving your name and contact details: ACHSmeetings@gmail.com

### NOMINATIONS REQUESTED FOR COUNCILLORS

All positions on the Council are declared vacant at the AGM. Positions: President, Vice Presidents (2), Secretary, Treasurer, Councillors (up to 7). Nominations must be in writing, signed by the nominee, nominator and seconder who must be financial members of the ACHS and received by the secretary prior to the meeting.

**The Council urgently seeks new members, particularly a Newsletter and eNews editor.**

### Report of Sydney Meeting, Sunday 16 August 2020

**Presenter:** Emeritus Professor Paul Crittenden, formerly Professor of Philosophy and Dean of Arts, University of Sydney

**Topic:** *David Coffey-Theologian of Spirit*

Dr Carmody introduced both the presenter and the topic and outlined David Coffey's reputation as a theologian.

Paul Crittenden first gave an overview of David's background. In 1958 David was ordained a priest. He received the Doctor of Sacred Theology from The Catholic Institute of Sydney (CIS) in 1960, and was appointed to the faculty in 1962. From 1964 to 1966 he undertook theological studies with Michael Schmaus and Karl Rahner at the University of Munich. He returned to CIS in 1967, serving as Dean of the Faculty from 1970 to 1975, then President from 1976 to 1981. In 1975 he became a founder of the Australian Catholic Theological Association, and served as the Association's President. In 1991 David took up a position at University of St. Louis in the USA and in 1995 was appointed to the Presidential Chair at Marquette University. His theological interests go to the very heart of the Christian faith: The Holy Spirit, Christology, the doctrine of the Trinity. David's first book **Grace: The Gift of the Holy Spirit** (1979, revised 2011) explored the Trinity, and the relationships of the three persons as seen historically. His correspondence with Karl Rahner was significant in the development of some theological issues.

Paul explained two views of Christology. Logos Christology based on the Gospel of John "The Word became flesh and dwelt among us" - God becoming Man. The other, proposed by Cyril and the Alexandrian Christians, was that humanity was elevated to divinity, reading from the synoptic gospels, particularly Luke Ch 1, vs 21-38. This is termed Spirit Christology. David brought these two ideas together. Paul also mentioned that at The Council at Nicaea (325) where "we believe in the Holy Spirit" was acknowledged. Then at the 1<sup>st</sup> Council of

Constantinople (381), The Spirit, "who proceeds from the Father" was added to the Creed. St Augustine argued for the Spirit to proceed from the Father **and** the Son, the double procession "**ex Patre Filioque**". This was finally accepted by the Roman Church in 1014 and contributed to the subsequent split between the Eastern and Western churches.

Paul then spoke about the spirit of Christ as entelechy (as directive principle). In Jesus Christ the Holy Spirit as entelechy is completed and perfected as outpouring spirit. All are affected by the Spirit of Christ as entelechy guiding them to salvation.

The question of David's orthodoxy was challenged by some of his students after he published an article on the Resurrection. His book and the article were sent to Rome and after two years of correspondence with the Holy Office David was advised that there would be no further investigation.

David's work was always grounded in scripture, but is also scholastic and constructive in seeking ways to reconcile differences. His interests were wide ranging.

One questioner asked if lack of bishops' education in Theology and different languages could have led to problems in Councils. Paul stated that Greek had been the language of philosophy and reason, and the Greeks learnt Latin because it was in the Roman empire. But the Romans, including most bishops, knew little or no Greek.

Another question was about the Theology of Resurrection. Paul outlined aspects of this and David's contribution to this issue. *(Helen Scanlon ACHS Secretary)*

### Report of Sydney Meeting, Sunday 20 September 2020

**Presenter:** Dr Janice Garaty, ACHS Councillor and historian. (Author of *Providence Provides: Brigidine Sisters in the New South Wales Province*). **Topic:** *The "Spanish Flu" and its impacts on Catholic Church activities.*

Dr. Garaty opened her talk by contextualising the Australian experience of "Spanish Flu" the common name given to the pneumonic influenza waging its own medical war around the world in the period 1918-1920. She then went on to discuss the effect of quarantine arrangements on the life of the Church, and the effect of the flu on Catholic hospitals, schools, and other communities.

Catholic priests in quarantine were able to minister to Catholics similarly located, but in Sydney, Archbishop Kelly applied to the government for the appointment of a Catholic chaplain who could visit the North Head quarantine station. The government's refusal in early December 1918 coincided with the death of nurse Annie Egan who had earlier called for a priest as none were in quarantine, and it wasn't until nearly a week later, following further protest action from Archbishop Kelly, that chaplains were finally able to visit the station.

At Lewisham Hospital, established by the Little Company of Mary, 52 nuns caught the virus and six died of it. St Vincent's Hospital Sydney, run by the Sisters of Charity, recorded in its Annual Report for 1919 that at least **356 cases of influenza had been treated of which 256 recovered and 63 died.**

Children were as likely to get the Spanish Flu as others, and local schools, churches and parish halls remained closed and masks declared mandatory. Sydney's St Benedict's parish recorded 101 deaths, including 24 children below the age of 10 in 1919. Masses were not offered in the city or suburban churches, although permission was initially given to hold open-air ceremonies wherever Parish open spaces were available.

Catholic orphanages were badly affected. The Parramatta Sisters of Mercy's St Michael's Children's Centre at Baulkham Hills on Sydney's outskirts had 192 boys and the epidemic caused the death of 11 of the boys in 1919. St Vincent's Boys Home in South Melbourne show 176 of the 200 boys there contracted the disease but fortunately "none lost their lives".

There were financial impacts as well, with all fundraising activities cancelled. Despite pleas for economic relief, little was provided by the Government due to the nature of the employment arrangements, or lack thereof, within Church run schools. Religious community incomes suffered with the school closures, and there were continuous pleas for Catholic parents to pay fees even though the schools were closed.

(Anne Thoeming Councillor)

### Report of Sydney Meeting, Sunday 18 October 2020.

**Presenter:** Dr Meredith Lake. ABC Radio National (Religion Department). Winner: NSW Premier's Australian History Prize (2019) for *The Bible in Australia: a cultural history.*

**Topic:** *Under the skin? The contested history of the Bible in Australia*

The alert and impressive young historian, Dr Meredith Lake (whose book *The History of the Bible in Australia* has won a glittering array of awards and prizes), gave a most engaging presentation on October 18: "Under the skin? The contested history of the Bible in Australia".

After unselfconsciously describing herself as a church-going Sydney Anglican (with all that – rightly or wrongly – implies), she began with admiring references to an article, "Bible reading and related mental furniture" (*Australian Cultural History*, 1992, 11, 16-27) by that great Catholic historian of Australia and Ireland, Patrick O'Farrell, who had written that typically quirky and insightful paper with great reluctance, beginning, "For a Roman Catholic to dilate on Bible reading is, of course, scandalous: I am not what is known as a 'Bible Christian' and my generic relationship to the Book is held in suspicion by those who are." That, in a sense, laid out the map of Dr Lake's historical territory and she reinforced that intellectual claim by the easy way in which (to substantiate an argument or to make a point) she was able – far more easily and unselfconsciously than almost any Catholic could – to lard her address with apposite quotations from both the "Old" and the "New"

Testaments. In passing, in this respect, she alluded both to the difference that language (and translation) can make to "meaning" or "timbre" of the Bible, and to differences about which books the different Confessions allow as authentic components of that "Bible".

Taking justified pride in the ground-breaking character of her fine (and readable) book, she alluded to many gaps in our local knowledge; for example: which (if any) gospels do Australians prefer (Mark or Matthew, for instance). Later, in the discussion period, that question prompted Gerard Windsor to wonder whether (at least for the "older" generation of pre-Conciliar Australian Catholics) this might actually be John, on account of our years of exposure to his text in the "Last Gospel" at Mass.

Dr Lake alluded to some statistics which O'Farrell had cited: "According to a 1960 Gallup Poll," he wrote, "nine out of ten Australians have a Bible in their homes" **but** "39 per-cent of owners had not read their Bible for at least a year." As she wistfully (but realistically) observed, those figures have greatly diminished since then (as, for example, had Protestant children's attendance at Sunday School in South Australia, from 90% half a century or so ago).

After a panoramic view of various ways in which the Bible has influenced Australian life, language and thinking, she concluded by drawing attention to the powerful influence of Christianity – from the earliest colonial years – on the reading, oratory and singing of indigenous Australians, Noel Pearson and Patrick Dodson coming immediately to mind.

The time for questions and discussion ran about twice as long as usual with many ideas and recollections of the intellectually formidable audience illuminating and complementing what Dr Lake had said. At the same time, the entirety of the proceedings illustrated not only the differences but also the similarities of the influence and usage of the Bible which characterise Christian (and, to a degree, non-Christian) Australia.

*(John Carmody President)*

### ACHS Inaugural Meeting 26 November 1940

The Catholic Press (5 December 1940) reported on “the inaugural meeting of the Australian Catholic Historical Society”. This was held on Tuesday 26 November at St John’s College in the University of Sydney. Presiding was Right Rev Monsignor T Phelan. The report listed those present. A most impressive list which included Very Rev. Dr. Eris O'Brien, Rev. Dr. T. Veech and Mr. (later Sir) Justice McTiernan (High Court).

Phelan, P.P., Vicar-General; Vice-Presidents (2), Rev. Dr. Eris O'Brien, Mr. J. F. Hennessy, K.G.C.S.G.; Hon. Secretary. Mr B. J. McGrath, B.A., B.Sc.; Hon. Treasurer, Dr. C. A. de Monchaux; Hon. Research Secretary, Rev. J. J. McGovern; Councillors (5), Very Rev. John C. Thompson, CM., Rev. Brother Gerard, Rev. Dr. T. McN. Veech, D.Hist., Miss K. Wall, Mr. F. Loughlin.

Rev. Father John C. Thompson, CM. Rector of St. John's College welcomed those present, Dr. Eris O'Brien then delivered the inaugural address which was entitled *'The Scope of an Australian Catholic Historical Society'*.

A motion for vote of thanks to the President, the Rector of St. John's College, and to Rev. Dr. Eris O'Brien, was moved by Mr. Justice McTiernan, supported by Rev. Father J. J. McGovern and was carried by acclamation. It was announced that the first meeting of the committee would be held at St. John's College on Tuesday, 10<sup>th</sup> December at 8 p.m., and that the first ordinary meeting of the society for 1941 would be held at St. John's College on the evening of Thursday, January 30, 1941, at 8 pm.

Mr. J. F. Hennessy proposed the motion which brought the society into existence. This was seconded by Dr. C. A. de Monchaux and supported by Dr. Harold Norrie. The motion was unanimously carried and nominations were called for the various executive positions. The first council of the society, which is under the patronage of the Most Rev. Norman T. Gilroy, D.D. (Archbishop of Sydney), was: President, Right Rev. Monsignor T.

#### Link to source:

<https://trove.nla.gov.au/newspaper/article/106423175>

### Some Anniversaries in 2021

#### 500 years ago 1521

- Martin Luther is excommunicated and the Diet of Worms meets.

#### 200 years ago 1821

- The foundation stone of the first St Mary’s Chapel in Sydney is laid by Gov. Macquarie and blessed by Fr Therry.

#### 150 years ago 1871

- Mary MacKillop was excommunicated by Bishop Sheil of Adelaide. This was lifted in the following year. Mary died in 1909 and was Canonised on 17 October 2010.
- Completion of St. Patrick’s Cathedral, Ballarat

#### 100 years ago 1921

- Blessing and opening of St Patrick’s Church Bunbury which became the Cathedral when Bunbury Diocese was established in 1954
- Eileen O’Connor, the “Little Mother” of Our Lady’s Nurses for the Poor, died.
- The Anglo-Irish Treaty was signed. This marked the end for the Irish War of Independence. Ireland was partitioned with the South receiving dominion status.

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