

# Serving Faithfully



Newsletter of the Catholic Diocese of the Australian Military Services  
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The end of the year often brings postings to those in the ADF. A number of our chaplains are on the move. We also farewell Mgr Glynn Murphy OAM and Deacon Leo Orreal.

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The recognition of Moral Injury is becoming increasingly relevant so as to understand and treat the effects of service on current and former members of the ADF.

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The Ordinariate's four representatives at the recent Fifth Plenary Council provide an insight into their active participation through online meetings in the first week in October. Read also about the 1964 visit of Pope Paul VI to Jerusalem—the first papal visit to the Holy City.

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Drawing on the writing of the late Archbishop Eris O'Brien, the story is told of 80 Irish convicts in the late 18th century who were shuffled between Ireland and Newfoundland, to disappear into history. This leads to a description of the scholarship and national and international influence of Archbishop Eris O'Brien.

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Perhaps little known to Australians is the heroic story of four US World War II chaplains—Catholic, Dutch Reformed Church, Methodist and Reform Judaism. They sacrificed their lives for their men and demonstrated an ecumenical approach long before it was fashionable.

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The 14th century St Mary's Basilica in Krakow, Poland contains many beautiful works of art which were removed by the Nazis, but returned after the war. The article concludes with an interesting anecdote.



To all our chaplains, thank you most sincerely for your continuing support to members of the ADF and families of all faiths. Your presence on land, air and sea is both valuable and necessary. We hope that after a restful leave those on posting enjoy new challenges and quickly settle into their roles.

During the year, Archbishop Christopher Prowse, our Apostolic Administrator, has had several Zoom meetings with our Chaplains, including during our annual chaplains' retreat.

The Archbishop's spiritual and pastoral care has been very much appreciated.



*Archbishop Christopher Prowse  
in conversation with chaplains*

## Unknown HMAS Sydney II Sailor Identified



*Able Seaman Thomas  
Welsby Clark*

Thomas Welsby Clark was born in the Brisbane suburb of New Farm, Queensland on 28 January 1920. He was educated at Slade School in Warwick, Queensland but also spent time working on the family properties and their Brisbane oyster leases. He was an excellent swimmer and a keen yachtsman.

After leaving school he became an accountant in Brisbane and in March 1939 enlisted in the Militia as a private in the Queensland Cameron Highlanders. In August 1940 he joined the Royal Australian Naval Reserve and was posted to the anti-submarine training school, HMAS *Rushcutter*, in Sydney. On completion of his training he served as an ordinary seaman in the anti-submarine training ship HMAS *St Giles* based in Sydney Harbour. Thomas was promoted to acting able seaman in July 1941 before completing a short period of training at HMAS *Cerberus* in Victoria, during July–August 1941.

He then joined the light cruiser HMAS *Sydney II* in August 1941, which at that time was tasked with conducting patrol and escort work on the Australia station. The *Sydney* sank on 19 November 1941 following an intense battle with the disguised German merchant raider HSK *Kormoran*, about 222 km west of Steep Point, WA. The loss of *Sydney*'s 645 crew accounted for more than a third of the Royal Australian Navy's casualties during World War II. Able Seaman Clark is believed to be the only sailor to have made it to a life raft after the ship went down. However, he tragically died at sea in the life raft and his remains were found near Rocky Point on Christmas Island nearly three months later.

The body was clad in blue overalls bleached almost white by the sun and exposure to the elements. With Japanese occupation imminent, the body was buried in the Old European Cemetery with military honours in an unmarked grave. In 2006 the unknown sailor's remains were located and repatriated to mainland Australia.

Solving this World War II case involved specialists in DNA analysis, forensic pathology and dentistry, ballistics, anthropology, archaeology and naval history. The Office of Australian War Graves has agreed that next year Tom's grave in Geraldton War Cemetery will be marked by a new headstone bearing his name.

He will be 'unknown' no longer.



*A shrapnel-damaged Carley Float  
lifeboat from HMAS Sydney II on display  
at the Australian War Memorial*

## Serving Faithfully

is a newsletter of the Catholic Diocese of the Australian Military Services.

It is published quarterly by the Catholic Military Ordinariate of Australia.

The Diocese comprises members of the Australian Defence Force and their families, wherever they may be serving.

Its people are scattered widely across Australia and overseas.

*Serving Faithfully* aims to be a means of sharing events and experiences from across the whole Diocese.

Articles are welcome to be submitted for publication to

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*Any opinions expressed in this newsletter are not necessarily those of the Catholic Ordinariate of the Australian Military Services*



# What is happening with our Chaplains?

As with so many of us, it has been a very disruptive year due to the on-going pandemic and the various lockdowns across the Australian States. It has presented substantial challenges at many levels and called for resilience and innovation; and this has been the reality for our chaplains.

Whether our Chaplains have been at sea, or engaged in various exercises such as Talisman Sabre, on deployments, in recruit training schools or in support of their military units, it has been a year of challenge but considerable success. All have given of their best—their service has been outstanding.

As with so many people, they too have missed the physical company of family and friends and it is hoped that all will have a change for a good break over this Christmas and New Year and be reunited with family.

As we come to the end of 2021, several Chaplains are preparing for new postings commencing this December into January 2022. The following postings are occurring.

## 2022 Navy Chaplains' Postings:

**Fr Paul Stuart RAN**, recently returned from a Middle East deployment, is posted as the incoming Director of Fleet Chaplaincy, Headquarters Sydney. Congratulations to Paul as he is advanced to Division 4 Senior Chaplain (with honorary promotion to Captain).

**Fr Giles Atherton RAN**, posted from fleet duties in the West to the Royal Australian Naval College (RANC) HMAS *Creswell*, Jervis Bay and supporting Catholic ministry at neighbouring HMAS *Albatross*, Nowra NSW.

**Fr Martin Monaghan RAN** is leaving HMAS *Creswell* to take up a posting to the RAN Recruit School in HMAS *Cerberus* VIC.

**Deacon Graham Swan RAN** remains as Chaplain to the warship HMAS *Supply* based at Fleet Base East, Sydney.

**Chaplain Nigel Porter RAN**, our first full time Pastoral Associate Lay Chaplain in Navy, is posted to HMAS *Stirling* with a possibility of a sea posting to a warship based at Fleet Base West, WA.

## 2022 Army Chaplains' Postings:

There are few movements for our full-time Army Chaplains for 2022.

We welcome **Fr Thomas Zaranski** of the Archdiocese of Brisbane to full-time Army Chaplaincy in January 2022.

**Fr Damian Styles CSM** and **Chaplain Anthony Doyle** remain in location in Canberra; **Fr Brendan Quirk** at Kapooka; **Chaplain Cesar Lopez** at Adelaide; **Fr Joel Vergara** at Darwin with **Deacon Garth Mayger**; **Fr Xiang Feng** with **Chaplain Joe Moloney** at Townsville; and **Deacon Brenton Fry** at Oakley QLD.

## 2022 Air Force Postings:

**Fr Raphael Abboud**, a priest of the Maronite Eparchy, is posted from RAAF Base Amberley to RAAF Base Williamtown in January 2022.

**Fr Gabriel Ezenwa**, a priest of the Diocese of Lismore, is posted from RAAF Base Williamtown to RAAF Base Amberley in January 2022.

**Deacon Kevin O'Sullivan** is currently in the final stages of a deployment and is expected to return to RAAF Base East Sale unless a new posting in 2022 is announced.

## Reserve Chaplains:

To our Reserve Chaplains across the country, we acknowledge and express deep gratitude for their dedication and steadfast pastoral care.

**Navy:** **Fr Paul Raj RAN** and **Fr Thi Lam RAN** Perth and **Fr Anthony Crook RAN** in Sydney.

**Army:** **Fr Mark Sexton** Adelaide, **Fr Kene Onwukwe** Sydney, **Deacon Mick Flew** Sydney, **Deacon Peter Devenish-Mearns** Brisbane and **Fr Damien Ellis** NSW (awaiting posting).

**Air Force:** **Deacon Paul Russell** Perth, **Fr Joel Wallace** Wagga Wagga and **Fr Gayan Thamel** and **Rohan Curnow** Richmond NSW.

## FAREWELLS

Two Army Chaplains towards the end of 2021 are departing Army Chaplaincy. The Military Diocese expresses deep appreciation for their ministries and service to Army over many years.

## Monsignor Glynn Murphy OAM

Glynn has been a priest for over 38 years serving in the Diocese of Ballarat and in the military Diocese. He first joined the Military Diocese in 1986 as a Reserve Chaplain and in 1997 he commenced full-time service with Army Chaplaincy. In this time, he has served in a variety of postings from Townsville to Royal Military College, to Brisbane and Canungra, to Puckapunyal, to Joint Operations Command, Bungendore, to Special Operations Command and in Canberra as Director General Chaplaincy-Army and Principal Chaplain-Catholic.

Over these years, he has been deployed multiple times to East Timor, Iraq, Afghanistan, Persian Gulf and with Humanitarian deployments.

Glynn's significant service has been characterised by selfless dedication; there is no mediocrity in his service, and he gives wholeheartedly to whomever he serves as a military priest. His care for the most vulnerable and powerless members and families is acknowledged: many have experienced his caring, compassion and selflessness. Glynn is known as a bit of a larrikin, he has always enjoyed good camaraderie in Army life and all that goes with it. He can be larger than life!

Over more than a decade, Glynn has served the Military Bishop and Chancery as Judicial Vicar and Episcopal Vicar-Army. This position of Episcopal Vicar has continued into his reserve ministry after leaving full-time Chaplaincy on returning to the Diocese of Ballarat and being appointed as Parish Priest of the parishes of Horsham, Warracknabeal and surrounding areas. This area has now been established as one parish known as the Parish of St. Paul VI Wimmera-Mallee VIC.

We thank Glynn for his outstanding service and wish him every blessing and happiness in his continuing priestly service. He will always be a valued friend of the Military Ordinariate.

## Deacon Leo Orreal

Leo enlisted in the Australian Army in 1983 and served as a soldier in Infantry and in Military Police. He was promoted to Warrant Officer 1<sup>st</sup> Class. He saw service with the 1<sup>st</sup> Military Police Battalion in Iraq.

Leo discerned a vocation to the Permanent Diaconate in the course of his Army Service and was ordained to the Diaconate on 7 November 2009. In total, Leo has contributed 38 years of Army service, 12 of these years as a Military Chaplain.

Known for his total commitment, he has given enormous amounts of his time to others and has extended himself selflessly, often to his health and personal detriment. Leo has demonstrated repeatedly his love for his vocation and commitment to his family. We thank Paula for sustaining him both in marriage and in his diaconal vocation. This has been a team effort. His service is very much appreciated and we will miss him as part of Ordinariate fraternity.

He previously reflected, 'Our children are our universe and we are so very blessed to have such a wonderful family. The highlight of my service has been marrying the girl of my dreams and raising a wonderful family, and being found worthy by the Grace of God to serve the soldiers of the ADF as a Catholic Chaplain.'



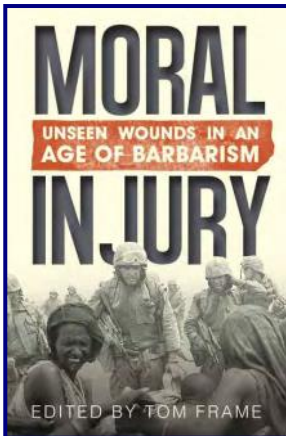
We wish Leo and Paula, with family, every blessing and happiness for the future and thank him enormously for his contribution both to Army and to the Church. Leo intends to serve in the Archdiocese of Brisbane into the future.

*Deacon Leo Orreal and Paula Orreal*



# Book Review: Moral Injury

Chaplain Darren Cronshaw



Physical wounds are visible and can usually be treated. Other wounds impact the psyche and soul. These 'unseen wounds' can be more difficult to identify and understand, their treatment is often more complex and longer-term, and their pain may take months or years to emerge. What is recently labelled 'moral injury' is not new to soldiering. Soldiers throughout history have been put in situations where they act in ways that are inconsistent with their moral values, or witness such actions. But the dilemmas of contemporary warfare arguably make these resulting interior moral wounds more prevalent.

Professor Tom Frame brings his background as a Naval Officer and Anglican Bishop to the Defence Force to edit *Moral Injury*. He invites together the contributions of 18 military officers, historians, ethicists, chaplains and psychologists. Chapters begin with historical perspectives from the experience of 'shell shock' and atrocity propaganda from WWI. Notably, for example, in WWI soldiers had a slow boat home to decompress, but today a flight gets them home much more suddenly.

Among the most insightful and raw chapters are the personal perspectives of, firstly, LTGEN Mark Evans AO DSC discussing the command responsibility of safeguarding physical and mental but also moral wellbeing in morally ambiguous circumstances. It includes the most inspiring sentence of the book, quoting a soldier in East Timor taking a morally courageous stand and thus declaring 'Not on my watch. Not this time' (p.58). Secondly, an officer unpacks moral complexity and guilt-laden second-guessing around a mass casualty event they feel they could have avoided. Thirdly, Chaplain Haydn Swinbourn reflects on their experience of brutality in Bali, Baghdad and Timor Leste and a self-admitted resulting vocational hollowness. Although a chaplain may have unique resilience resources they can also be fragile and need their own healing.

Another section delves into philosophical/ethical perspectives, including the complexities of anti-terror and counter-insurgency, different therapeutic and philosophical approaches to moral injury, the place of self-forgiveness and spiritual cleansing, and the distinction of moral trauma verses moral degradation (as when a soldier should feel troubled but does not).

Although moral injury is not just about psychology, a fourth section helps practitioners to learn from psychological perspectives. These include debated definitions of moral injury, differentiating it from Post-Traumatic Stress Disorder, recognizing the influences of inhumanity, injustice and moral culpability, and psychologists who themselves point towards the need for spiritual interventions alongside psychologically-informed therapy.

The most comprehensive chapter is the first of the practical perspectives offered by Rob Sutherland 'Is moral injury the answer?' As a chaplain he draws attention to the need for attentiveness to worldview and meaning making and resources for dealing with guilt, betrayal and abuse. He unpacks challenging historical and contemporary experiences of moral injury, including responding to the soldier who said to him, 'Padre, I'm seeing my psychiatrist and psychologist and doctor, I'm taking all the pills they give me and I'm doing their programs, why do I still want to kill myself?' (p.191) The second practical chapter is from another chaplain, who is also an ethicist, Nikki Coleman. She advocates for inviting the contribution of ethicists and chaplains alongside psychologists, reintegrating holistic

treatment including ritual and ceremonies, and utilizing local church support alongside other support services.

The volume concludes with two religious perspectives – first from Sarah Gibson who presents chaplains as subject matter experts of the inner life, and moral injury as a state of the heart and spirit – not just a mental health issue. Finally, Tom Frame explains how Christian morality shapes soldiers whether or not they are people of faith, and underlines the importance of character training and asking the existential questions around 'what is it all for?'

I appreciated three distinctive strengths that make this book stand out as a valuable resource amongst the growing literature on moral injury. Firstly, there is a lot of conversation about moral injury in North American and other contexts, but this is a uniquely Australian contribution by and about Australian military members and those who support them. Secondly, there is a whole broad discussion spanning a number of years about the definition of moral injury, whereas this book focuses more on understanding the experience and pointing towards effective treatment methods. Thirdly, most literature is psychology-dominated, but this collaborative work appeals for and models a multi-disciplinary approach, including paying attention to the reality of spiritual wounds.

The gathering where these chapters were presented and the resulting edited book were one of the initial steps in a larger-scale developing research project into moral injury that Tom Frame was catalysing. More work is needed in developing and evaluating models for holistic support including the unique contribution of chaplains. *Moral Injury: Unseen Wounds in an Age of Barbarism* is foundational reading for all chaplains and other military professionals interested in understanding and healing moral injury, or even better, helping prepare to avoid it in the first place.

*Chaplain Darren Cronshaw is an ordained Baptist pastor serving at Auburn Baptist Church and teaching as Professor of Missional Leadership and Head of Research with Australian College of Ministries (Sydney College of Divinity), and is a part-time chaplain.*

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*Moral Injury: Unseen Wounds in an Age of Barbarism Edited by Tom Frame. Sydney: UNSW Press, 2015*



*Professor Tom Frame, the editor of Moral Injury, graduated from the RAN Naval College in 1983. He resigned from the Navy in 1992 to train for the Anglican ministry and was ordained as an Anglican Priest in 1993. In 2001 he was consecrated as the first full-time Anglican bishop to the ADF. He is an author, co-author or editor of over 50 books.*

## A Gift in Your Will

Making a gift to the Catholic Military Ordinariate is a meaningful way to fund the education of future priests and deacons and to support our clergy in providing spiritual guidance to our service men and women and their families.

To make a bequest, you should consult your solicitor or trustee company. It may be sufficient to make an addition or amendment to an existing will by adding a codicil.

A useful website for more information is: [includecharity.com.au](http://includecharity.com.au)



## Update on the First Assembly of the Fifth Plenary Council of the Church in Australia



Major Gavin  
Keating DSC, CSC

The first assembly of the Fifth Plenary Council was held online over the period 3-10 October. The last Plenary Council in Australia was held in 1937, so it had been a long time between drinks! A lot has changed in the world, in Australia and in the Catholic Church in the interim so the experience was always going to be interesting. The Military Ordinariate was represented by Monsignors Peter O'Keefe, Glynn Murphy and Stuart Hall and myself. My personal feeling was that it was a great privilege and a great education to have the opportunity to participate in a gathering that drew over 300 members, advisers, support staff and observers from across Australia and further afield. If nothing else this virtual gathering demonstrated the great diversity that exists in the contemporary Catholic Church in Australia.

There can be no doubt that the orchestration of a week-long series of meetings in the online domain was a technological triumph. This technical success was a tribute to the facilitators and the support staff. While most agreed that virtual meetings were not as good as face-to-face contact they were still able to connect people despite the restrictions imposed by the pandemic.

The basic format for most of the days of the assembly was opening prayer, a morning plenary attended by all members and then small-group discussions in afternoon. The morning session included a review of the previous day's minutes, reports back from the small-group discussions and individual 'interventions'. These interventions allowed members to make spoken and written contributions on any subject they felt called upon to represent. The submissions were wide-ranging and often very heartfelt. Of particular interest to the Military Ordinariate was Bishop of Geraldton Michael Morrissey's intervention, who mentioned his service as an Army chaplain at Kapooka and the great satisfaction that this gave to him.

Each of the small groups was assigned one, or in some cases, two of the questions included in the Council's agenda for discernment. Members were able to nominate areas of particular interest to them before the assembly began, but this still resulted in the formation of groups where most of the members were unknown to one another. This awkwardness was largely overcome through the overwhelming spirit of goodwill that existed and through some expert facilitation. It did, however, take one or two sessions for the groups to 'warm up' and get into the 'discernment flow.' The small-group discussions generally began with a period of scriptural reflection and discussion about the individual and group responses to these reflections. By the last working day of the assembly each group was required to submit a short summary report covering their deliberations during the week.

The Thursday session of the Council broke with the general routine and focussed on the agenda questions concerning how the Church in Australia may better meet the needs of society's most vulnerable people and heal the wounds of abuse publicised by the Royal Commission. This was a particularly sombre and thought-provoking day for many.

In a general sense the feelings of hope and anticipation were most characteristic of the variety of emotions that emerged during the first assembly. The small-group discussions were undoubtedly fruitful but some felt that they tended to cover the same ground highlighted by the thousands of submissions made during the listening phase of the preparatory period. Even the most positive and enthusiastic Council member could not deny there is still plenty of work to be completed before the Second Assembly, particularly if it is to result in the 'concrete proposals' for a more missionary Church in Australia envisaged by the Council's mission statement:

***As children of God, disciples of Jesus Christ and guided by the Holy Spirit, the Members of the Fifth Plenary Council of Australia are called to develop concrete proposals to create a more missionary, Christ-centred Church in Australia at this time.***

At this point it remains somewhat unclear how the issues highlighted during the first assembly will be refined before the second assembly convenes in Sydney in July 2022. There is an expectation, however, that the issues will be developed to the point where voting can occur on concrete outcomes. An added layer of complexity is the concurrent preparations for the Church in Australia's contributions to Pope Francis's 'Synod on Synodality,' which will culminate in 2023. It is likely that there will be a significant overlap between many of the issues raised by the Plenary Council and those addressed at the Synod.

The report on the full proceedings of the first assembly is now being considered by the Australian Catholic Bishops Conference and should be publicly released shortly. Undoubtedly there is still much work to be done and many miles to be covered!



Monsignor Stuart  
Hall

When the Australian Bishops decided to call the Plenary Council, they would never have imagined that the 1st assembly would be conducted via the internet! As a member of the Council I was somewhat surprised how 'smoothly' the daily activities went. Yes we had our technical difficulties at Ames, and members were occasionally reminded that 'they were on mute', but overall the depth of spiritual discussion between members was richly inspiring with wisdom and insight.

Certainly the Holy Spirit was present, as the members gathered in small groups to discern a particular question. The group that I found myself in was asked, 'How might we become a more contemplative people, committing more deeply to prayer as a way of life, and celebrating the liturgy of the Church as an encounter with Christ who sends us out to "make disciples of all nations".'

This group shared a sense in being challenged as 'Church' to be like Jesus, who loved with a compassionate, human heart. A contemplative people's prayer is never selfish or for us alone, but rather it nourishes relationships with others, committing us to encounter Christ in prayer that becomes a way of life found in various liturgical expressions and in spontaneous prayer.

A contemplative people is challenged in inviting others to have a personal experience with God. This enables us to have an appreciation that Christ sends us out to 'make disciples of all nations', and we become nourished for service because we become Spirit driven in listening to the gentle movement of God.

I look forward to the second assembly, where the Plenary Council members can gather in person.



Mgr Peter O'Keefe  
AM

Gavin Keating, as the Military Diocese's lay member to the Plenary, has provided an excellent backdrop and account of the proceedings of the First Assembly. If I can respond to my overall experience:

- I was caught up in a wonderful experience of Church immersed powerfully in the Holy Spirit. My best experience of Church for ages!
- This was an inclusive experience across the 300 members representing a very wide diversity of faith expressions, cultures and experience of life.
- We were immersed into this diversity – Indigenous Catholics and Eastern Rites of the Church to name two.

*Continued page 5*

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- We were introduced to discipline and practice of deep spiritual listening and attentiveness, not only listening and responding to what was happening in each one of us, what the Lord was asking of us individually, but also what we were hearing from one another and the group large or small.
- This deep listening engendered a profound respect and value for each other. The richness of each other was profound even when we got a bit lost as the day went on!
- There was an honesty and vulnerability in allowing the Spirit to lead us!
- The Holy Spirit moved members to proclaim their love for and commitment to the Church. This was a rich experience.
- While a few members passionately spoke to their own agendas, there was a respectful listening and this did not result in argument or disrespect, but was part of the week's discourse.
- The bishops with the clergy representatives listened intently, humbly and respectfully to the lay participants; they were not dominant, allowing a freedom for what was being said and how the course of the week progressed.
- I believe this plenary experience significantly propelled the presence and voices of the laity within our Church to the point that this will bring inevitable change in terms of culture.
- The billion-dollar question of course is how the Spirit moves in powerful action and mission beyond this committed plenary group, out beyond the 10 per cent who regularly fill the pews, and out to those Catholics who have lost connectedness with the Church for one reason or another. We are part of this plan!
- Overall, the first session of the Plenary was a marvellous faith experience and immersion into the rich tapestry of the Church in this Australia. I am very thankful to the organisers who faced an

immense challenge with the virtual community of over 300 people. If faith is contagious, I certainly experienced this readily at this first session. It was a gift! A very tiring one at times with 100 per cent virtual participation—the patience of everyone was extraordinary. THANK YOU.



Mgr Glynn Murphy  
OAM

**Process:** The Plenary Council sessions were held very inclusively and with great detail, thanks to excellent preparation by the planners using a 'Teams' on-line program for all participants. This included public 'general sessions' to begin each day.

**Topic:** My sub-group for topic discussions covered what I believe was a central and overarching topic: 'How might we better form leaders for mission – adults, children and families, couples and single people?'

**Outcomes:** Discussion outcomes produced practical themes and a positive outlook for reforming and re-energising many facets of leadership in faith mission – from the focus on Jesus, faith and Gospel in our schools; to support for young married couples building a life of faith in the home; and many other concerns of our times.

**Into 2022:** All members of the Plenary Council look forward to gathering personally in 2022 instead of on-line. Many more conversations, nuances and connections are made by such personal interaction in important discernment meetings – true as much for our Church communities as any other organisations.

**Hope and Grace:** The Holy Spirit was very evident over the days, in the faithful hope and graceful, but focused, discussions that formed the 2021 sessions of the Plenary Council. Christ's parables may well liken the experience to nourishing and 'dressing' the vines, in preparation for a good vintage. May the 'new wine' of the Australian Plenary Council enhance the Table of the Lord.

### A Papal Pilgrim in the Holy Land

That the two great Christian religions, the Catholics and the Orthodox - the Latins and the Greeks – are divided continues to sadden many of their followers around the world. When the great Pope John XXIII summoned his Vatican Council to renew the Church and advance ecumenical reconciliation, its closing session in December 1963 highlighted the latter aim. The then Pope, Paul VI, stunned the Council Fathers by announcing his intention to journey as a pilgrim to the Holy Land there to meet and pray with Patriarch Athenagoras of the Greek Orthodox Church over Christ's Tomb. He had written in his own hand a letter to the Patriarch advising of his plan and his determination to re-establish harmony among Christians. Two days later, the Patriarch similarly surprised his Orthodox community by expressing his wish to kneel with the Pope at Golgotha and the Tomb.

The Church of the Holy Sepulchre, erected on the very spot where Jesus Christ was crucified and rose from the dead is unique, the only church in the world where six of the most ancient Christian denominations worship side by side, despite not being in full communion as in times long past. There are three religious communities termed Majors involved, the Greek Orthodox, Roman Catholic and Armenian Orthodox churches and these have certain rights there while the Minor communities, the Coptic, Ethiopian and Syrian Orthodox churches enjoy lesser rights. These rights derive from an old agreement termed "The Status Quo". While the Greek Orthodox community was headed by its Patriarch of Jerusalem and the Armenian Orthodox by its Patriarch, leadership of the Roman Catholic community was shared by a Latin Patriarch and a *custos* or Franciscan Custody of the Holy Places, both appointed by the Holy See.

The short notice of Pope Paul's proposed visit raised complex issues that all these authorities had now to resolve. In 1964 Eastern Jerusalem was within the Kingdom of Jordan, which was responsible for the safety of the incessant stream of pilgrims but in this case also for this auspicious visit. This taxed the abilities of the Jordanian authorities. Pope Paul arrived after Epiphany 1964, surprisingly the first Pope since Peter to visit the Holy Land and on his arrival at the entrance to the Old City, the Damascus Gate, the tumultuous crowd of locals and visitors got completely out of control and none of the waiting dignitaries was able to greet him formally as planned. Despite the difficulties and the unruly but welcoming crowds, Paul with tears in his eyes was able to pray in the Church. That evening as previously



*Pope Paul VI is greeted by a cheering crowd in Jerusalem's Old City on 4 January 1964. Despite the city's central role in Christianity, Paul VI was the first pope to visit Jerusalem.*

agreed, he exchanged reciprocal visits with the Greek and Armenian Orthodox Patriarchs, thanking them for their cooperation on his pilgrimage and equally on the restorations recently concluded in this most sacred Church.

The next day, unannounced and unscheduled, Pope Paul returned to the Holy Sepulchre as a private pilgrim. Passersby were astonished to see the slight figure of the Pope, in his white soutane and zucchetto, walking alone through the Old City to the Church of the Holy Sepulchre where on his knees before the Tomb, he was left alone with his thoughts and prayers. Days later on the Mount of Olives before the world's media, he met and embraced Patriarch Athenagoras, the first time pope and patriarch had met since the Council of Florence in 1439.

While Athenagoras's wish for the two to kneel together at Golgotha could not be realised, as a result of this pilgrimage the two later set aside the mutual excommunications of the Patriarchs of Rome and Constantinople of 1054. Regrettably, division continues and full communion is yet to be restored.

*Much of the foregoing is recounted in the book 'Saving the Holy Sepulchre', sub-titled 'How Rival Christians Came Together to Rescue Their Holiest Shrine' by Raymond Cohen, the Chaim Weizmann Professor of International Relations at the Hebrew University of Jerusalem, published by Oxford University Press in 2008.*

*Article by GPCAPT John Pratt KCHS (Ret'd)*



## An Unresolved Banishment

In the days of our parents, any Australian would bridle at an ill-mannered visitor alluding in a deprecating way to our Nation's convict origins. Today, however, a response to such dated taunts would more likely be a humorous one. Britain's transportation era, that brought a selection of its criminals and dissidents to Australia, spanned several centuries and much has been written on the subject. The Australian historian and Prelate Dr Eris O'Brien in 1937 produced a noted study of this infamous convict transportation system and the commencement of its application to Australia. It earned him his doctorate. He describes how the system was initiated around 1614 when convicts from British gaols sentenced to death for crimes were instead shipped across the seas to the Colony of Virginia and later to other colonial destinations.

A major problem arose in 1776 when her North American colonies declared their independence and refused, henceforth, to accept Britain's social rejects. However, although firm evidence is lacking, it seems that traffic in Irish convicts continued sporadically, even after that year, Ireland then having its own Parliament in Dublin. It is an aspect of the transportation of some Irish convicts that Dr O'Brien recounts as 'one of the few really Gilbertian situations that occurred in the long and sordid history of Transportation'. The following is taken from his account.

In 1789, long after America's Independence Declaration, a ship properly fitted out under contract to carry convicts to America sailed for Newfoundland carrying eighty Irish convicts under warrant from the Lord Lieutenant of Ireland. The ship arrived at St John's, Newfoundland in July and its cargo of eighty unfortunate Irishmen were so unwelcome to the inhabitants that they were promptly cast into gaol by the Governor, Admiral Milbanke. There they stayed until October, when Milbanke, finding that as they had committed no offence against the laws of Newfoundland he had no legal right to keep them in prison, released them and sent them back to England. In November the eighty arrived at Portsmouth, where they found that the English Government did not want them any more than Dublin Castle or Admiral Milbanke.

One astute school of thought posited that the convicts should be tried for having returned from transportation before the expiry of their sentences, but this was rejected on the ground that a jury might acquit them and release them upon English society to resume their interrupted depredations.

The Lord Chancellor and the judges of the King's Bench accordingly decided to ship them back to Ireland. The Irish Government, however, was grimly resolved that its eighty black sheep should not return to their fatherland, and sent out a revenue cruiser with an agent on board who was to bribe the captain of the transport not to put into an Irish port. A heated correspondence ensued that culminated in the English Government prevailing on the Irish Government to take them back and forget the insult implied in an Irish Act of Parliament being overridden by the Governor of Newfoundland, Newfoundland being neither a colony nor a plantation but a fishing station!

The eighty unhappy subjects of this interlude, six of whom were said to be boys under fourteen and some even under twelve, arrived back in Dublin on 21 January 1790 and, recounts, Eris O'Brien, forthwith disappeared from history!

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Eris Michael O'Brien was born in Condobolin NSW in 1895. He was baptised Erisford (allegedly after the racehorse, Eridsforde) Norman and called Eris; his adopted second name 'Michael' was both his confirmation name and that of the saint whose feast fell on his birthday.

Eris attended Sydney primary schools at Camperdown and Chatswood, then studied at St Aloysius' College, Milsons Point. After training at St Columba's Seminary, Springwood and St Patrick's College, Manly, he was ordained priest on 30 November 1918.

Fr O'Brien served in parishes at Haymarket, Waterloo, Rose Bay, Hurstville and Bankstown. He lectured in Australian history at his old colleges (St Patrick's and St Columba's) and in 1922 published *The Life and Letters of Archpriest John Joseph Therry*, also titled: *The Dawn of Catholicism in Australia*; and in 1928 the story of Fr Jeremiah O'Flynn (who arrived in Sydney in 1817 without approval to practise as a priest. As a result of subsequent clashes he had with

the Colonial Office in 1820 the British Government allowed Catholic missionaries to come to Australia.)

In 1934 he studied at Louvain in Belgium and was awarded a PhD that was published by Sheed & Ward London under the title *The Foundation of Australia (1786-1800)*, subtitled *A study in English Criminal Practice and Penal Colonisation in the Eighteenth Century*. In 1936 he was awarded an MA from the University of Dublin. His other publications included the two volume *Foundation of Catholicism in Australia* published by Angus & Robertson, Sydney in 1922.

On return to Australia he undertook parish duties at Bankstown and later at Neutral Bay and also held the post of diocesan director of Catholic Action, the lay social apostolate. He lectured part-time in Australian history at the University of Sydney and gave courses at the Australian School of Pacific Administration.

On 6 April 1948 Fr O'Brien was consecrated auxiliary bishop to Cardinal Gilroy. Bishop O'Brien was a member of the Australian delegation to the third session (1948) of the United Nations General Assembly in Paris and to the fifth session (1950) at Lake Success, New York State where he sat on the committee dealing with human rights.

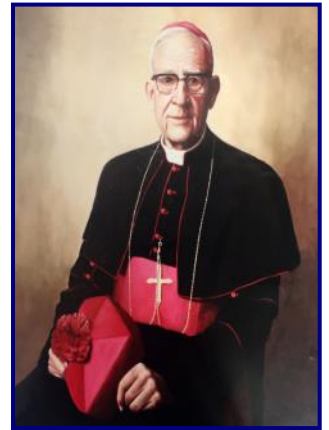
In January 1951 he was made an auxiliary archbishop in the archdiocese of Sydney and in November 1953 he was appointed Archbishop of Canberra and Goulburn. He was enthroned twice on 28 December, first at the cathedral of St Peter and St Paul, Goulburn, and later at St Christopher's Pro-Cathedral, Canberra. In 1955 Archbishop O'Brien moved to Canberra and designated St Christopher's as the co-cathedral for the archdiocese. During his term the number of Catholic parishes in the Australian Capital Territory increased from one to ten, placing strain on finances and personnel.

After lobbying for assistance, he accepted the Federal Government's offer in 1956 to subsidise interest on money borrowed to build or extend church secondary schools in the ACT. Pressures on the New South Wales Catholic school system led to the 'Goulburn School Strike' in 1962, during which his Auxiliary, Bishop Cullinane, and a lay committee closed Catholic schools in that city. The schools reopened after five days, but the incident accelerated action to provide state aid for all church schools.

With Cardinal Gilroy, the Archbishop travelled to the Republic of Vietnam (South Vietnam) in 1955. He was an active member of the Social Science Research Council of Australia, the Council of Canberra University College, and the Canberra and District Historical Society. In 1957 he was appointed Companion of the Order of St Michael and St George. He was a fellow of the Royal Geographical and the Royal Historical societies, London and of the Royal Australian Historical Society. Archbishop O'Brien composed church music, translated French, co-founded the Australian Catholic Historical Society and participated in the Second Vatican Council.

Increasing mental and physical frailty obliged him to resign his see in 1967. Shifting to Sydney, he lived at St Patrick's College, Manly, and later with his sister Beryl at Crows Nest. He died on 28 February 1974 at the St John of God Hospital, Richmond, and was buried in the crypt of St Christopher's Cathedral, Canberra.

Archbishop Guilford Young of Hobart wrote of Archbishop O'Brien's achievements: 'When we, as a Catholic community, did not have any standing in the world of scholarship ... you made the break through ... You showed ... that the Australian priest valued culture and was not a mere pragmatist'.



Archbishop Eris O'Brien

*Biography of Archbishop O'Brien drawn from article by Elizabeth Johnston in the Australian Dictionary of Biography, Vol 15, 2000*

# A Story Worth Telling

**D**orchester is a small town in Wisconsin USA and its name commemorates an act of heroism involving a group of military chaplains in the dark days of WW II. Earlier, the town had given its name to the SS *Dorchester*, a passenger ship drafted into the US war effort in 1942, when the Axis states of Germany, Italy and Japan were at the height of their powers. From coping with 314 tourist passengers in its peacetime role, the ship now transported 900 US troops to UK via Greenland as the US Army Transport Ship *Dorchester*. It had completed five such convoys successfully before departing New York on its sixth in February 1943. The troops were not all told their destination.

Off Newfoundland about 100 miles from Greenland on a cold, moonless and starless night, just after midnight, the ship was struck low down by a torpedo, from German submarine U-223, that exploded the ship's boiler when power, steam and electric power ceased immediately. This prevented any warning being given to crew and passengers, including the firing of flares to warn other ships in the convoy of the U-boat's presence. Although troops had been instructed to sleep in their life belts, many of those lower in the ship did not do so because of the heat from the boilers. Those who rushed on deck following the order to abandon ship met icy temperatures and were to find the water was even colder, with falling snow piling on the glassy surface. The ship sank in 18 minutes; 672 perished.

Four military chaplains were among the Army complement — all relatively new and holding the rank of first lieutenant. They had all met at the Army Chaplains School at Harvard University: these were Father John Washington, a Catholic priest, Reverend Clark Poling, a Dutch Reformed Church Minister, Reverend George Fox, a Methodist Minister and Reform Rabbi Alexander Goode, a Jewish chaplain. Three had served as leaders in the Boy Scouts of America.

Fr Washington was born in Newark New Jersey in 1908. He graduated from college in 1931 and entered the Immaculate Conception Seminary in New Jersey and was ordained in 1935. He served in various parishes over the next six years before being appointed as a chaplain following the attack on Pearl Harbour and was appointed to 76 Infantry Division in Maryland.

Rev Poling was born in 1910 in Columbus, Ohio. He studied at Yale University's Divinity School in Connecticut and, following graduation in 1936, he was ordained in the Reformed Church in America, serving in Connecticut and New York. His father, who was a World War I chaplain told him that chaplains risk and give their lives. With that knowledge he was appointed in 1942 to the 131<sup>st</sup> Quartermaster Truck Regiment in Mississippi.

Rev Fox was born in 1900 in Lewistown, Pennsylvania. At age 17 he lied about his age and joined the Ambulance Corps. As a Medical Corps assistant he was highly decorated for bravery and was awarded the Silver Star, Purple Heart and French *Croix de Guerre*. He began a religious career in 1923 and in 1934 was ordained a Methodist minister following

attendance at various universities. In 1942, he volunteered to serve as an Army chaplain and was assigned to the 411th Coast Artillery Battalion.

Reform Rabbi Goode was born in Brooklyn, New York in 1911. He graduated from the Hebrew Union College in 1937 and subsequently received a PhD from the John Hopkins University in Maryland in 1940. He originally applied to become a Navy chaplain in January 1941, but was not accepted. After the attack on Pearl Harbour he was appointed as a chaplain in 1942 and assigned to the 333<sup>rd</sup> Fighter Squadron in North Carolina.

All four chaplains met at the Army Chaplains School at Harvard University, where they prepared for assignments in the European theatre. In October 1942 they met again at Camp Myles Standish in Taunton, Massachusetts before being deployed on the *Dorchester*.

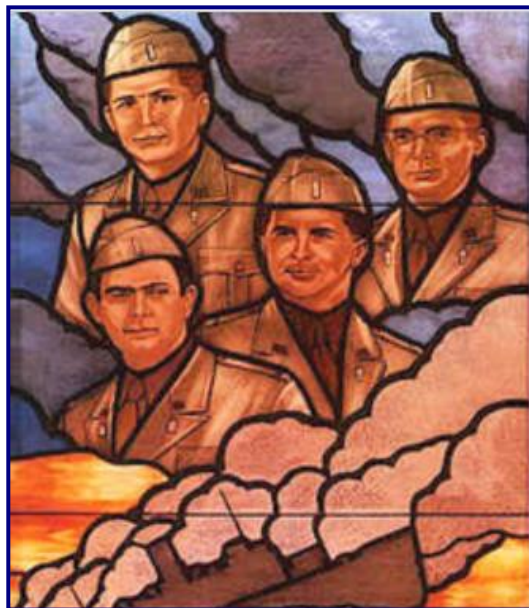
Survivors of the *Dorchester* told a luminous account of the conduct of these four chaplains after the order to abandon ship had been given. They calmed the panic and distributed life belts until the inadequate supply ran out. Then to a man, they calmly removed theirs and gave them to the men. They helped as many as they could into the lifeboats and 'then linked arms, saying prayers and singing hymns'. Survivors reported hearing different languages mixed in those prayers including Jewish prayers in Hebrew and Catholic prayers in Latin.

'They were last seen as the ship rolled on its side, hands together in prayer, heads bowed, praying together each in his own way as the ship went down', survivors reported. One of those who survived said that in 1943, 'Catholics didn't talk to Protestants, let alone either of them talking to a Jew. These men were many, many years ahead of their time.' Today they are hailed as **The Four Dorchester Chaplains**, their example a perfect one of brotherhood. Their memorial in the small town whose name was shared with that tragic ship is a testament to that poignant event. There are other memorials around the US including one within the Pentagon.

All four chaplains were awarded the Distinguished Service Cross and the Purple Heart and received national acclaim for their courage and self-sacrifice. A chapel in their honour was dedicated in February 1951 by President Truman at Grace Baptist Church of Philadelphia. The Four Chaplains' Medal was established by act of Congress in July 1960, and was presented posthumously to their next of kin by Secretary of the Army at Fort Myer, Virginia, in 1961.



*Four Chaplains Stamp, 1948*



*Four Chaplains Stained Glass Window, US Pentagon*

## Donations

The sources of income for the Military Diocese are very limited, and have reduced significantly during the past year:

- ◆ All dioceses and parishes have been affected by the closure of churches as a result of COVID-19 restrictions. As a result, some generous donations previously received from other dioceses have not been possible.
- ◆ The Knights of the Southern Cross undertake annual fundraising to support the education and continuing development of Chaplains and Deacons at their annual conference, but that was cancelled last year.
- ◆ Our chaplains continue to donate selflessly a proportion of their salary.
- ◆ We have received continuing donations from supporters, but these are about half of normal expectations.

If you would like to support the Military Diocese with tax-deductable donations you can make a direct bank transfer to the Armed Services Catholic Diocese BSB: 062 786 ACCOUNT No: 18662.

Would you please contact the Chancery on 02 6248 0511 or email [sec@cmoa.org.au](mailto:sec@cmoa.org.au) so that a receipt can be provided.



## A Sacred Masterpiece

Poland's capital is Warsaw and although the Catholic nation is richly endowed with beautiful churches, there is one in the city of Krakow known as the nation's most famous: it is the Basilica of the Virgin Mary that stands on the city's central Grand Square, the largest plaza of medieval Europe and one of the world's finest.

The treasure house of the Basilica is rich in objects of art



*Saint Mary's Basilica adjoining the main square in Krakow was built in the 14th century. In 1978 it became a UNESCO World Heritage Site*

including hundreds of masterly embroidered ancient vestments. But it is its gilded and polychromed carved altar piece triptych, nearly 9.2m by 12.2m in size, commissioned and carved some five hundred years ago by the German master craftsman Veit Stoss that commands most attention.

The central theme of the work shows the death of the Virgin Mary, kneeling in prayer surrounded by the twelve apostles while above, Christ receives her soul into Heaven.

The recent history of this treasure is a saga indeed. The rise of Hitler's Third Reich in the 1930s cast ominous shadows over her neighbours. The Poles, fearing eventual plunder, removed the triptych altar piece, floated it down the Vistula River and secured it with other treasures in the vaults of the Cathedral of Sandomierz 160 km north-east of Krakow.

Hitler's armies blitzkrieged into Poland in 1939 with a ferocity reserved especially for this neighbour. This sacred work was on the Nazi list to be stolen and removed to Germany and within weeks was among the trainloads of plunder heading west.

As the Allied armies swept towards Berlin in 1944, they discovered enormous caches of these stolen treasures and special Allied teams of experts, termed Monuments Officers, were charged with the almost impossible task of returning the loot to their rightful owners. It was 1946 before the Veit Stoss altar piece could be returned to Krakow, but the handover was soured by the gracelessness of the then Polish Communist administration.

Some years later, the former Monuments Officer who had returned the treasure in 1946 again visited Krakow where he met his apologetic Polish opposite number. The Pole took him to the Basilica of the Virgin Mary, where the beautiful altar piece had been reinstalled following its years of hazardous travels.



*Detail of Descent of the Holy Spirit*

After Mass, they repaired together with the priest to a nearby workers' restaurant for lunch. There, when the visitor was introduced and his part in the return of the treasure explained to the crowd by the priest, he was cheered and feted as a hero.



*The altar piece was carved between 1477 and 1489 by Veit Stoss. It is 13m high and 11m wide when the panels of the triptych are fully opened. The figures, up to 2.7m high, were each carved from a linden tree trunk. The main panel in the photo above shows the Dormition (death) of Mary in the presence of the 12 Apostles. The upper central part illustrates the Assumption of the Madonna. At the very top, outside the main frame, the coronation of Mary is shown, flanked by figures of Saint Stanislaus and Saint Adalbert of Prague. The side panels show the six scenes of the Joys of Mary. When closed the panels show 12 scenes of the life of Jesus and Mary.*

The charming priest, who was his host, was Father Karol Wojtyla, later to become Pope John Paul II. The day after his ordination he offered his first mass as a priest in the crypt of the cathedral on 2 November 1946.

*Article by GPCAPT John Pratt KCHS (Ret'd)*



*Detail of Assumption of Mary*