



# Symposium Disputatio

E-Newsletter of the Fellowship of Catholic Scholars Australia

AMDG

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To join the Fellowship  
of Catholic Scholars  
(FCS) Australia visit

[www.fcsaustralia.org](http://www.fcsaustralia.org)

#### Co-Convenor

Dr Catherine Althaus  
c/- Margaret O'Reilly  
Polding Centre  
133 Liverpool St  
Sydney NSW 2000

[calthaus@bigpond.net.au](mailto:calthaus@bigpond.net.au)

#### Newsletter contributions

Catherine Althaus  
[calthaus@bigpond.net.au](mailto:calthaus@bigpond.net.au)



Welcome to 2007 and some new beginnings for the Australian Chapter of the Fellowship!

In my new role as Co-Convenor, I'd like firstly to thank Dr Michael Casey for his unstinting work in supporting the Fellowship during his time as Co-Convenor. We are sad to see his departure in this role but look forward to having him part of the active membership of the Fellowship as we move into this new year.

A number of events and issues are worth mentioning.

Already we have pending applications for 10 new members for the Fellowship and confirmation of their applications should occur shortly. We look forward to welcoming this band of fresh blood into our membership ranks!

#### From the Co-Convenor

You'll recall Michael's note in the last edition of SD outlining the situation in relation to membership status between the USA and Australian Chapters of the Fellowship. On a recent trip to the States, I visited the current president of the US Fellowship, Dean Bernard Dobranski. We are currently progressing administrative arrangements to ensure smooth updating of databases so that Australian members are recognised in the US system. This will enable publications, renewals and new membership applications can be negotiated with efficiency and ensure the best outcome for Australian members so that your membership benefits are upheld.

I will keep you up to date with developments as they occur and would like to thank you for your patience in this matter.

The Fellowship is planning a conference for 21 April 2007 and a call for papers is included in this newsletter. Please consider submitting a paper for this conference and attending the event. The scheduled location is Campion College in Toongabbie, Sydney. There will be plenty of opportunities to meet old and new friends and to see some fresh faces contributing to academic activities featuring a Catholic focus.

**"Grant that we may be one flock and one shepherd. Do not allow your net to be torn, help us to be servants of unity."**

*Benedict XVI*

## Catholic Identity in Catholic Higher Education

**The Rev'd Dr John I Fleming**  
*President Campion College*  
11 October 2005

The Catholic Church has always been a broad Church containing a range of different approaches to spirituality and to learning. The great religious orders such as the Benedictines, the Dominicans, the Franciscans and the Jesuits have all made enduring contributions to the development of the spiritual life within the Catholic context, as well as to the intellectual life of the Church.

The coherence of all these approaches, together with the many other movements within the Church, is achieved through fidelity to the authentic teaching of the Pope and the Bishops. When individuals or movements distance themselves from Catholic Faith, doctrinal and moral, then both coherence and diversity are distorted since each relies on the other for their authentic meaning. A Catholic University strives always to maintain and encourage that legitimate diversity of tendencies which support the coherence of the rich Catholic tradition.

*(continued p. 3)*

I look forward to working with you during the coming year and will value the contribution and enthusiasm of all members in their participation of events and FCS activities. Most importantly, I look forward to meeting more of you in person at the 2007 conference!

*Catherine Althaus*

*CO-CONVENOR*

# Member Activities



## **The Fellowship of Catholic Scholars (Australia) and the Newman Society of the University of Queensland together with Connor Court Publishing hosted a book launch of *The Heart of James McAuley* by Peter Coleman**

The event took place at Duchesne College, the University of Queensland on 5 October and was chaired by Dr Catherine Althaus with the book launched by Reverend Father Gregory Jordan SJ.

Below is a copy of the text of Peter Coleman's speech delivered at the launch:

### **HOW THE DUNCES DID A JOB ON JIM (Peter Coleman)**

James McAuley (1917-1976) was a great poet, editor, critic and man of politics. But one of the first things that struck you about Jim was his sense of fun.

As a Sydney student in the 1930's he was one of the originators of the student revues.

In the early years of the War he largely wrote a famous anti-war revue at the communist New Theatre, "I'd Rather Be Left." Some of its songs are remembered to this day. "There'll always be a Menzies/ While there's a BHP". Another, very McAuleyesque one is: "The rich man gets a Buick/ He gives it to his wife./ The poor man gets a lemon./ He can suck it all his life./ No kiddin'. He can suck it all his life."

Soon after that success he contrived the literary hoax of the century, the amazing spoof of the *avant-garde*—Ern Malley. Only a great humorist could have written those poems. How can you help laughing as you read Ern's preposterous nonsense?

*Princess, you lived in Princess St.,  
Where the urchins pick their nose in the sun  
With the left hand.*

Another of Jim's stunts that deserves to be better celebrated was his project of setting up Poets Anonymous, modelled on Alcoholics Anonymous. It would help the clapped-out poet who has nothing to say but who just can't beat the Demon Verse. Every day he reaches for the pencil, no matter what pain his addiction inflicts on family or friends. But at a meeting of Poets Anonymous, he will hear fellow sufferers, who have conquered the habit, stand up and confess frankly: "I am a poet. One small lyric is too much for me, and one endless epic is not enough. I used to write sonnets, two, three or even four a day. Then odes, then epics. Then I found Poets Anonymous...". Jim said he was having talks with Treasurer Bill McMahan about giving grants to poets who undertake not to write a word for the period of the grant. That might help them give up the addiction.

Still, it is Jim McAuley the poet I want to talk about today. When I began writing *The Heart of James McAuley*, Jim had only recently died – in October 1976. His legend was fresh in memory and he was widely and deeply honoured. My contribution to the obsequies then was to bring out a memorial issue of *Quadrant*. Looking back on it now – the March 1977 number – it confirms the general goodwill towards Jim at that time. It begins with a tribute by his friend, the poet A.D.Hope:

*Standing on this late promontory of time,  
I match our spirits, the laggard and the swift:  
Though we shared much beside the gift of rhyme,  
Yours was the surer gift.*

It ends with a note by Douglas Stewart, another poet and literary editor, on the Requiem Mass held for McAuley at St John's College at the University of Sydney. "How well the Catholic Church can do these things!" Stewart wrote. No Catholic himself, and perhaps more humanist than Christian, he was, he reminded his

readers, something of a connoisseur of literary funerals: he had attended the services for Hugh McCrae, Mary Gilmore, Kenneth Slessor, Norman Lindsay and many others. McAuley's was, he said, the most beautiful service, the most perfectly in keeping of them all. This was because McAuley's poems – read by Ron Haddrick and Peter Steele – and his hymns pervaded the whole event. Between these tributes – Hope's and Stewart's – were the heart-felt homages of other poets, old New Guinea hands, political collaborators, friends and critics.

All that was barely thirty years ago. But – and this is the point – what an extraordinary transformation a New Dunciad has wreaked on McAuley's reputation in those few years! They did a job on Jim.

Today it is the received view among most OzLit scholars that he is a poor poet, of reactionary politics, and of bad character: no calumny is too gross but someone will pass it on. He is, they tell us, deservedly forgotten – while at the same time they produce a library of books and articles that keep his memory vibrantly alive.

Why these bitter attacks? Where do they come from? The answer to the first question – why? – is easy. In the 1940's McAuley reinvented himself. He reconsidered his view of poetry, summed up in the Ern Malley hoax. He rediscovered Christ. He was reborn. See his marvellous "Celebration of Divine Love":

*Out of the bowed darkness a voice sings,  
'If I forget thee, O Jerusalem...'  
He listens; and his heart stands still.*

He also abandoned his anarchism, the antinomianism of his early poem "The Blue Horses" with its contempt for the "the refuse and the greasy tins of this slum-culture". He looked now to the Labor Party, the Labor Right and its anti-Stalinism.

It was this reinvention of himself, his root-and-branch conversion, that fascinated me and led me to probe his intellectual and spiritual biography.

It also gives us the answers to that second question: where his critics and

calumniators come from. Who are they? One squad is the modernists and postmodernists still seeking revenge for the enormous success of the Ern Malley hoax – played on them by Jim McAuley and Harold Stewart. Having licked their wounds since 1944, they now pretend that Ern's forced rhetoric, absurd bathos and banal ideas are not only advanced high art but McAuley's (and Harold Stewart's) best work. They republish or anthologise it and sponsor magazines devoted to its genius. The hoax can be read at several levels. It is the great joke. It is also McAuley's own farewell to the obscurantist poetry he himself used to write. At another level still – and this is a lasting achievement – Ern's story, as told in the poems and in the letters of his sister Ethel, is one of the great creations of Australian fiction: the tragic-comic tale of the dying, despairing bohemian poet nursed by his loving sister as he coughs out his last masterwork, sixteen spasms of gibberish. The modernists miss all these readings.

A second cohort of campaigners against McAuley has been the liberal humanists, the freethinkers of Australian Orthodoxy. McAuley not only found Christ, worse still, he wrote poems about it. As Les Murray warned us all, the non-god of Australian atheism is a jealous absence, and the unbelievers will smite the Christian faithful, hip and thigh.

They may tolerate Buddhism or Islam or any superstition from astrology to scientology to the Da Vinci code ... but not the faith of our fathers.

When McAuley, for example, published his *Letter to John Dryden* with its appeal, *deep in the heart's abyss*, to the ground-plan of the Christian mystery, the godless were furious. Some remained unforgiving. Jack Lindsay, Amy Witting and A.D.Hope ridiculed him in song and ballad. His old collaborator, Harold Stewart, the other half of Ern Malley, called him a "Popish pomposity." Max Harris alerted *Quadrant* readers to the tell-tale detail that McAuley was rumoured to contribute to a Jesuit journal.

A third and vociferous cohort of the New Dunciad is political. All his polemics – from New Guinea to school education – provoked controversy. But the most furious critics of all have been the Left, enraged that McAuley's anti-Stalinism and anti-Communism turned out to be right all along. He was one of the very few Australian writers who engaged with the great theme of his age – the totalitarian temptation that gave the world Auschwitz and the Gulag. At every stage of his life from youthful anarchist to ALP pamphleteer to DLP cold warrior to self-styled "friend of the Liberal party", he left behind poetry and polemic of permanent value.

In his last public statement, a sort of dying declaration, he was able to say: *I am now fortunate enough to be able to say that never in my life have I been an advocate or an apologist for movements or regimes that trample systematically on liberal principles and human rights and are essentially based on murder and lies. I have never defended the misdeeds of any terrorist organization or dictatorial regime of any complexion. I have never been a retailer of propaganda made in Moscow or Peking or Hanoi or any other centre devoted to the subversion of free countries like Australia. I have never blurred the distinction between free and unfree systems or exalted an unfree system above ours. I have never denied that offensive action by a totalitarian power is aggression; I have never stigmatized defensive action by the victims as provocation.*

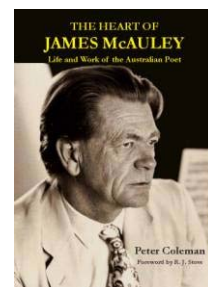
In writing *The Heart of James McAuley*, I set out to do justice to all aspects of Jim's work – his poetry, his politics, his religion: the whole man. I am grateful that Connor Court Publishing decided to republish it after some 26 years. My hope is that it will do a little to combat the dunces who have done a job on Jim.

But I do not want to close on too combative a note. It is time for reconciliation.... time for Jim's partisans to recognize that he was sometimes too dogmatic, even abrasive... time for Jim's critics to acknowledge his greatness.

So let me end with a story from an eyewitness (me) of the first meeting of those old combatants, Jim and Max Harris, many years after the Ern Malley hoax but while the passions, rage, and hatred it had aroused still reverberated (remember Sid Nolan's venomous painting of Jim).

The meeting was in the old *Quadrant* office. Each of them had been putting out feelers to the other. Jim plainly had respect for Max as a critic. What would be the point of hoaxing a fool? Still, the tension was tangible as we waited. Finally Max strolled in, large as life in bow-tie and cane, looking like Bunyip Bluegum in *The Magic Pudding*. Jim looked a bit like Rumpus Bumpus the Poet.

Max stood in the middle of the office, silent. Work stopped. Jim looked up. Each caught the other's eye. Jim nodded "Hullo Max". Max nodded "Hullo Jim"...and they settled down to discuss the article Jim had asked Max to write for *Quadrant* on the achievement of Max's magazine *Angry Penguins*. Each recognized the other's integrity. There's a lesson there for all of us.



## ***Catholic Identity in Catholic Higher Education (continued)***

Humility before the Gospel and the Church ensures that the balance between diversity and coherence is maintained, so that staff and students may come to that full knowledge of the love of God which has been disclosed to us in Christ Jesus our Lord.

Since truth is indivisible Catholics approach the truths of the Gospel and the truths which come from natural reason and the natural sciences with equanimity, knowing that a fearless commitment to the truth can never bring us undone.

# Funding opportunities

TOPIC	SPONSOR	FUNDING TITLE	SYNOPSIS	DUE	CONTACT URL
Australian	Australian and New Zealand College of Anaesthetists	Simulation/Education Grants Program, Project Grants funding and Academic Enhancement Grants	Funding to support research in the fields of medical simulation and education and funding for research projects	01/03/07	<a href="http://www.anzca.edu.au/education/research/grantdocs/SEG-Guide-2008.pdf">http://www.anzca.edu.au/education/research/grantdocs/SEG-Guide-2008.pdf</a> <a href="http://www.anzca.edu.au/education/research/grantdocs/AEG-Guide-2007.pdf">http://www.anzca.edu.au/education/research/grantdocs/AEG-Guide-2007.pdf</a>
	University of Western Australia	Postdoctoral Research Fellowships	Fellowships are normally awarded to accomplished researchers who have held a Ph.D. for no more than five years. Appointment is for three years (full-time) or four years (75 percent research/25 percent teaching). This year up to three new fellowships will be available	30/03/07	<a href="http://www.research.uwa.edu.au/welcome/research_services/research_grants/funding_funding/funding_op">http://www.research.uwa.edu.au/welcome/research_services/research_grants/funding_funding/funding_op</a>
	National Heart Foundation	Post-Doctoral Research Fellowships	Fellowships to Australian citizens or permanent residents tenable in Australia for a period of up to two years. They may be full or part-time. The salary for the Fellow is \$60,343 pa if full time, plus a \$1,000 yearly travel allowance	18/05/07	<a href="http://www.heartfoundation.com.au/downloads/res_NHFA_2007%20Postdoc%20Fellowship%20Instructions_1106">http://www.heartfoundation.com.au/downloads/res_NHFA_2007%20Postdoc%20Fellowship%20Instructions_1106</a>
	Royal Australian College of General Practitioners	Multiple funding opportunities	Funding available in relation to: Cardiovascular Research Grants in General Practice CONROD Research Fellowship Family Medical Care, Education and Research Grants Vicki Kotsirilos Integrative Medicine Grant APHCRI Indigenous Health Award PWH Grieve Memorial Award	8/05/07	<a href="http://www.racgp.org.au">http://www.racgp.org.au</a>
	Australian Orthopaedic Association	Research Fellowship	Sponsor provides a fellowship to promote research into clinical orthopaedics and basic science relevant to the practice of orthopaedics	30/06/07	<a href="http://www.aoa.org.au/fellowships.asp">http://www.aoa.org.au/fellowships.asp</a>
	Victorian Law Foundation	Grant Program	Sponsor funds and generates innovative projects. Each year the sponsor awards more than \$500,000 in cash grants and more again of in-kind support. The sponsor offers grants to innovative projects that work towards: improving community understanding of the law and legal system in Victoria; improving community access to the justice system; and creating a better and more responsive justice system	21/03/07	<a href="http://www.victorialaw.org.au/general_grants.asp">http://www.victorialaw.org.au/general_grants.asp</a>
	Bradman Foundation	Bradman Scholarship	One Scholarship each year tenable at any Australian University. The Scholarship is granted for the maximum period of three years, and the applicant will receive an allowance of \$5,000 a year, which is designed to assist with accommodation and academic expenses for the term of the Scholarship. The Bradman Scholar is expected to be a full-time student	28/02/07	<a href="http://www.bradman.org.au/">http://www.bradman.org.au/</a>
	Seafood Services Australia	Seafood Industry Development Fund	Support to improve the Australian seafood industry's profitability, international competitiveness and social resilience. Applications will be accepted for projects of up to \$30,000	1/05/07 1/08/07	<a href="http://www.seafood.net.au/files/SIDF%20Guide%20to%20Applicants%20July%202006.pdf">http://www.seafood.net.au/files/SIDF%20Guide%20to%20Applicants%20July%202006.pdf</a>
Overseas	Medieval Academy of America	Multiple funding opportunities	Dissertation Grants John Leyerle-Cara Prize for Dissertation Research Travel Grants	Multiple dates	<a href="http://www.medievalacademy.org">http://www.medievalacademy.org</a>
	Endowment for Biblical Research	Not indicated	Support provided for scholarly research on the Bible. Types of research sponsored has included translation projects, publication of periodicals and books, preservation of documents, and public lectures by scholars on biblical topics	01/03/07 01/09/07	-
	British Academy	Special Funds--Elizabeth Barker Fund	Intended to support studies in recent European history, particularly the history of Central and Eastern Europe. Grants may be made to support individual, collective or institutional projects (including conferences). Grants may be made for individual, or collaborative projects (including conferences) and may support British scholars, or scholars from other European countries	15/04/07 15/08/07	<a href="http://www.britac.ac.uk/funding/guide/intl/ebf.html">http://www.britac.ac.uk/funding/guide/intl/ebf.html</a>
	Center for Philosophy of Religion at the University of Notre Dame	Frederick J. Crosson Fellowship	\$40,000 stipend to a scholar who would benefit from a year at the Center, for example, foreign scholars or those outside the field of philosophy	17/01/07	<a href="http://www.nd.edu/~cprelig/fellowship.html">http://www.nd.edu/~cprelig/fellowship.html</a>
	Lady Davis Fellowship Trust	Graduate Student Fellowships	Fellowships of nine to twelve months are provided to graduate students to study at either the Hebrew University or the Technion, in Israel	28/02/07	<a href="http://ldft.huji.ac.il/upload/info/infoHU.html">http://ldft.huji.ac.il/upload/info/infoHU.html</a>
	Centre for Studies in Religion & Society	Non-Stipendiary Visiting Fellowships	Each year the sponsor offers up to five fellowships for scholars from anywhere in the world wishing to make a research visit to the Centre during part or all of their sabbatical or release time	31/01/07	<a href="http://web.uvic.ca/csrs/programs/visiting.php">http://web.uvic.ca/csrs/programs/visiting.php</a>
	Humboldt (Alexander von) Foundation	Humboldt Research Fellowships	Offered on a world-wide competitive basis. Scholars from all nations and all academic disciplines may apply. Approximately 500 research fellowships available per annum. Applicants should have doctorate or comparable academic degree	Any time	<a href="http://www.avh.de/en/programme/stip_aus/stp.htm">http://www.avh.de/en/programme/stip_aus/stp.htm</a>

## Call for Papers

2007 Conference for the Fellowship of Catholic Scholars Australia

### Faith and the Disciplines: the State of Play

This upcoming conference for the Australian Chapter of the Fellowship of Catholic Scholars seeks to inquire on the current status of impact, if any, of religious faith on the various forms of academic disciplinary research and education. It is hoped this conference will present an opportunity for scholars of faith to jointly share and examine the extent to which religion and faith is structuring contemporary research agendas, public affairs discourse and various disciplinary endeavours in the shared quest for knowledge and wisdom.

As religion takes on a more prominent place in the media and public policies of countries around the globe, the Fellowship encourages scholars to explore and clarify the possible trajectories, promises and dangers in their own fields of interest and expertise.

The theme should be interpreted broadly and should encompass as wide a variety of disciplines as possible. All scholars in the social sciences, mathematics, literature and the creative arts, politics, law, biological and physical sciences, just to name a few, are invited to make submissions. The organisers of this conference particularly encourage up-and-coming and early career researchers to present insights into this contentious subject of debate.

Given the tenor of the topic and in keeping with the tradition of its liberal arts foundations, the conference will be held at **Campion College, Toongabbie, Sydney**.

(For directions on how to get to the campus see: <http://www.campion.org.au/campion/campus.shtml>)

The conference date is scheduled for **21 April 2007**.

Please submit proposals of up to 500 words to:

Dr. Catherine Althaus

[c.althaus@griffith.edu.au](mailto:c.althaus@griffith.edu.au), [Catherine.Althaus@anu.edu.au](mailto:Catherine.Althaus@anu.edu.au)

The closing date for proposals is: 25 March.

Successful submissions will be notified by email, so inclusion of contact details with submission proposals is essential.

Registration fee: \$40 (\$20 students) includes morning/afternoon teas and lunch.

A **Conference Dinner** will be held on the Saturday night with details to be announced closer to the event.

A **Conference Mass** to be celebrated by Reverend John Fleming will also be celebrated in the Campion College Chapel as part of the event.

The primary functions of FCS Australia are:

- to provide the means and opportunity for fellowship and support among like-minded scholars. The main vehicle for this is the annual FCS Australia Conference.
- to study and clarify challenges to the credibility of the faith and evangelisation. FCS Australia is at the service of the Church in our country, and works to explain and defend the Magisterium, especially as it has been elaborated by Pope John Paul II, to all.
- to disseminate its work to the Church's hierarchy and to its own members. All members are welcome to contribute to the FCS Quarterly (produced by the US chapter), and to take part in the annual conference.

## Prayer

### Consecration to Mary, Seat of Wisdom

O Mary, Seat of Wisdom, so many persons of common intellect have made through your intercession admirable progress in their studies.

I hereby choose You as guardian and patron of my studies. I humbly ask You to obtain for me the grace of the Holy Spirit, so that from now on I can understand more quickly, retain more readily, and express myself more fluently.

May the example of my life serve to honor You and your Son, Jesus.

Amen.

## Faith, Reason and the University: Memories and Reflections

*Papal Lecture, Aula Magna of the University of Regensburg, 12 September 2006*

It is a moving experience for me to be back again in the university and to be able once again to give a lecture at this podium... That was in 1959, in the days of the old university made up of ordinary professors... There was a lively exchange with historians, philosophers, philologists and, naturally, between the two theological faculties. Once a semester there was a *dies academicus*, when professors from every faculty appeared before the students of the entire university, making possible a genuine experience of *universitas* - something that you too, Magnificent Rector, just mentioned - the experience, in other words, of the fact that despite our specializations which at times make it difficult to communicate with each other, we made up a whole, working in everything on the basis of a single rationality with its various aspects and sharing responsibility for the right use of reason - this reality became a lived experience... This profound sense of coherence within the universe of reason was not troubled, even when it was once reported that a colleague had said there was something odd about our university: it had two faculties devoted to something that did not exist: God. That even in the face of such radical scepticism it is still necessary and reasonable to raise the question of God through the use of reason, and to do so in the context of the tradition of the Christian faith: this, within the university as a whole, was accepted without question... It is to this great *logos*, to this breadth of reason, that we invite our partners in the dialogue of cultures. To rediscover it constantly is the great task of the university.

## St Catherine of Alexandria



**Her reputation for learning and wisdom led to her patronage of anyone associated with wisdom or teaching**

*Memorial: 25 November*

*Patron of educators, librarians, philosophers, preachers, scholars, schoolchildren, students, teachers, theologians, secretaries*

## The *Disputatio* in History

The most important of the academic exercises was the disputation. This was of two kinds: the *d. ordinaria* and *d. de quodlibet*.

The ordinary disputation took place every week and lasted from morning till noon, or till evening according to the number of participants. On the day set apart for this purposes the lectures and other exercises were suspended, so that all the masters, bachelors, and scholars might be present at the disputation.

One of the masters (*disputans*) announced, in the form of question or thesis, the subject of the debate; other masters (*opponentes*) presented arguments against the thesis; answers to the arguments were given by two or three bachelors (*respondentes*) appointed for the occasion.

The number of arguments was fixed by statute or was fixed by the dean of the faculty whose duty it was to preside. Throughout the disputation the syllogistic form was employed.

*Catholic Encyclopedia* <http://www.newadvent.org/cathen/>