



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

NEWSLETTER

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

Vol..XXXI, No. 2. May 2018

Annual General Meeting: Sunday 15 April 2018

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 printed copies of the audited accounts. She spoke briefly about some of the expenses and that income had exceeded expenditure, due largely to an increase in donations.

Election of Council: The following people had been nominated and seconded and were each elected unopposed.

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

Secretary: Helen Scanlon **Treasurer:** Lesley Hughes.

Councillors: Janice Garaty, Damian Gleeson, Geoff Hogan, Anne Thoeming.

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

Other Business: There were no items of business for which due notice had been given.

Australian Catholic Historical Society Inc. Program for May to July 2018

This information is correct as at 24 April 2018, but changes can occur.

Sydney Meetings.

DATE	TOPIC	SPEAKER
May 20	<i>Humanae vitae</i> after 50 years: a retrospective panel	Professor Carole Cusack: Professor of Religious Studies, University of Sydney; Dr Bernadette Tobin AO: Director: Plunkett Centre for Ethics, Australian Catholic University and St Vincent's Hospital, Sydney; The Hon. Deirdre Grusovin AM: Formerly: MLC and MLA (NSW) and Cabinet Minister.
June 17	In search of Cardinal Gilroy	Br Dr John Luttrell fms (Life-member: ACHS) Catholic Institute of Sydney and Broken Bay Institute.
July 15	<i>Humanae vitae</i> : The beginning of the end of Tridentine Clericalism?	Emeritus Professor Desmond Cahill: Department of Intercultural Studies, RMIT University

Location, time and contact: Sunday afternoons at 2.00pm (unless otherwise stated) in the Crypt of St Patrick's at Church Hill [Grosvenor Street], The Rocks. Admission is free and does not require membership of ACHS, but a donation is welcome. **Enquiries to: Dr John Carmody**, President ACHS: john.carmody@sydney.edu.au

Further information: ACHS website. [<http://www.australiancatholichistoricalsociety.com.au>].

Date Change for Christmas Mass and Lunch

The date previously advised for the ACHS Christmas Mass and Lunch has been changed. The new date is Saturday 15 December. The other details remain unchanged. Location: MacKillop Centre North Sydney. Mass 12:00pm, Lunch 12:30pm. Speaker and cost to be advised.

Melbourne Meetings 2018

Monday 4 June. Speaker: Graeme Pender. Topic: The contribution Bishop Charles Henry Davis (coadjutor to Archbishop John Bede Polding) made to the early Catholic Church in Australia, 1848-1854"

Monday 3 September. Speaker Max Vodola. Topic: James Alipius Goold: A Baroque Bishop in Colonial Australia

Monday 12 November. Speaker and topic TBA

Location and Times: Seminar Room of Dorish Maru College, Box Hill. 2:00 to 3:30pm.
Contact Fr Larry Nemer email: nemerlarry@gmail.com

Sydney Meeting, Sunday 18 February 2018.

Presenter: Emeritus Professor Fr Edmund Campion.

Topic: Archdeacon John McEncroe: An Architect of the Australian Church

McEncroe was born in 1794 in County Tipperary, Ireland and after spending some time in America, came to Australia in 1832 as a government chaplain at the behest of John Hubert Plunkett the NSW Solicitor-General. Prior work as a priest in America and Ireland meant that McEncroe was already a seasoned pastoral priest with experience of what was needed in a fluid missionary church. As chaplain, he attended 75 hangings in his first three years and this experience influenced both his work with convicts and his desire to change the system. Soon after his arrival, McEncroe saw the need in Australia for a Bishop to care for the needs of the increasingly large number of Catholics, many of whom never saw a priest. Some three years later, the English Benedictine and Irish sympathiser Bede Polding, was appointed to this role. Polding had a dream of an all-Benedictine church – the whole continent being missionised by monks travelling the land with sacramental necessities in a pack on their backs, as in Dark Ages Europe.

Polding and McEncroe fundamentally differed in their vision and strategy for Catholics in Australia. McEncroe's racier persona was well regarded among

those who increasingly resented the English presence of the Benedictines. Appointed as Archdeacon, his concern for the poor, advocacy of worker rights as well as his lived experience with and work among convicts and others in needs aligned with this population. However, conflict later ensued with Polding particularly over McEncroe's involvement with *The Freeman's Journal* and the editorial criticism made by the journal of the Benedictines, which McEncroe did not support. Despite their differences, Polding and McEncroe were friends and Polding worked with McEncroe to help overcome his addiction to alcohol.

McEncroe's successful petition to Rome for increased numbers of Irish secular priests for ministry and to help in the expansion of schools was an acknowledgement of a failed Benedictine strategy, led by Polding, which Cardinal Moran later noted was not successful in either recruiting sufficient priests to Australia or in establishing a viable seminary for the training of local priests. McEncroe's success in encouraging a mass migration of Irish priests had a lasting impact on the development of the Church and he is seen as an architect of the Church in Australia. (*Anne Thoeming*)

Sydney Meeting, Sunday 18 March 2018.

Presenter: Br Dr Kelvin Canavan fms: Executive Director Emeritus Catholic Schools, Archdiocese of Sydney

Topic: *The development of a System of Catholic schools in Greater Sydney and the emergence of the Catholic Education Offices*

This year 2018 is the 50th anniversary of the reintroduction of government funding to Catholic schools in NSW. The 1968 student grants were the first since 1882. The key theme of this talk was how financial assistance to Catholic schools permanently changed the structure, organisation and face of Catholic schooling, but not the mission.

The NSW Colonial government paid the salaries of approved teachers in Catholic and other Church schools until the Public Instruction Act of 1880 ceased funding for all Church schools. Most of the teachers in Catholic schools were subsequently reassigned to public schools. Religious Sisters, Brothers and Priests were "found" in Europe (Ireland and France in particular) and Australia and for the next eighty years, Catholic schools continued with these pioneering Religious women and men with support from a small band of lay teachers.

Until 1973 Catholic schools, parish primary and regional secondary were stand alone, relatively independent and all principals were Religious. The

payment of lay teachers' salaries was a continuing struggle. Principals and Parish Priests negotiated "salaries" or in-kind payment with individual teachers. The initial per capita grants of \$6 per student in non-government primary schools in NSW, were made in the first half of 1968. The grants increased annually and reached \$75 in 1973-1974. At the secondary level initial grants (means-tested scholarship/allowances) were paid to parents of eligible students in NSW non-government schools in 1963-1964. These were progressively phased out as a prelude to paying allowances direct to schools. Federal government direct per capita student grants commenced in 1970: \$35 for primary and \$50 for secondary and from 1972 raised to \$50 and \$68 respectively.

The Schools in Australia report, May 1973, was the game changer. The report was explicit "the Schools Commission should not be involved in the detailed operation of schools and school systems" (14.9). The Catholic Education Commission in each State readily accepted a request to distribute Federal recurrent grants

to Catholic schools “for the purposes intended” (13.19). This was the equivalent to delegating responsibilities from a government department in Canberra to Catholic education authorities across Australia.

The Federal budget allocation to Catholic systemic schools in Australia for 1973-1974 was \$63m. Overnight fledgling Catholic Education Commissions and Catholic Education Offices (CEO) had to engage staff to manage and deliver to schools a plethora of new well-funded programs. Sufficient infrastructure was quickly put in place to start assessing available funds, providing new programs, as well as satisfying the accountability requirements of the Commonwealth.

During the early days of financial assistance, the Greater Sydney CEO also emerged as the employer of lay principals and subsequently of teachers and support staff. Within the decade 1965-1975 the scaffolding for

a System of schools had emerged. The seeds for the development of high quality Catholic School Systems were germinating fast. There was no turning back.

The movement to coordinate Parish and Regional schools, begun in 1965, continued inexorably and by 1985 the Archdiocese of Sydney had a highly centralised System of 264 Parish and Regional schools, educating 110,688 students. In 1985 Archdiocesan authorities were responsible for the distribution to these schools of student grants from governments exceeding \$A 152 million, up from zero in 1967.

In December 1986 new dioceses of Broken Bay and Parramatta were established and the three diocesan CEOs operated independently from December 1986.

(Br Kelvin Canavan fms)

Melbourne Chapter Meeting: Monday 5 March 2018.

Presenter: Katharine Massam **Topic:** *Responses by Catholic women religious to the experience of migration*

Katharine started by saying that her paper is still very much a “work in progress” and would be presented in a few weeks’ time in Ireland. The paper explored the long history of responses by Catholic women religious to the experience of migration. She began by pointing out that, over the long history of the Church women were involved in serving migrants in a variety of ways, but especially through their monasteries and she gave instances of involvement in the 16th and 17th centuries.

Katharine traced some of the movements of European religious to work with migrant communities in the 18th and 19th century Catholic diaspora (many of her examples coming from Australian history), the significance of relationships built across ethnic and racial divisions within a ‘universalising’ Catholic culture (she again had stories to show some of the subtle ways in which the religious congregations did this), and the shift from strictly institutional responses

to those prompted by individual and collective reflection on experience (examples of Sisters in Australia working with the migrants). The relative weight of ‘action’ and ‘contemplation’ in the lives of Catholic sisters has a history as long as religious life itself, she said. Migration offers a window onto the complex challenges of both ‘being’ and ‘doing’ the Gospel that congregations have confronted diversely over time.

The group was very positive in their remarks to Katharine. Many shared anecdotes that they themselves had come across with regards to her topic. There was a discussion about the impact of the YCW/YCS method of: see – judge – act on the women joining the Sisters after Vatican II. It was suggested that the topic might be too broad and that perhaps a sharper focus was needed for the paper. The discussion was very lively.

(Fr Nemer, SVD).

Sydney Meeting, Sunday 15 April 2018.

Presenters: **Stephen Crittenden:** *Formerly:* Presenter, *The Religion Report* [ABC Radio]; **Ms Maha Melhem:** *Formerly:* Director Policy & Legal, NSW Children’s Guardian; Senior Lawyer, Australian Law Reform Commission; **Anna Tydd:** *Formerly:* Solicitor acting for the Dublin Archdiocese [Murphy Inquiry].

Topic: The Royal Commission into Institutional Responses to Child Sexual Abuse: Findings, implications, recommendations, future directions. *Reflections from three senior members of the staff of the Royal Commission.*

About 100 members and visitors attended this presentation which is impossible to adequately summarise. The presenters tried to cover four and a half years of commission hearings and conclusions.

Stephen Crittenden gave many statistics. He went on to make the point that the church has had a problem with child abuse from the earliest times (child slaves were early victims). The Spanish Inquisition records cases of priests soliciting children during confession. In

Australia, there are records of abuse back to mid-19th century. Archbishop Polding removed 33 priests, both for drunkenness and paedophilia. Moving offending priests from parish to parish was happening very early. The excommunication of Mary MacKillop was mentioned and linked to the sisters reporting a priest suspected of molesting children.

Anna Tydd also provided extensive statistical data including the numbers and percentages of abuse claims

from the 201 different Catholic authorities, various religious orders, both male and female and diocesan. Of the approximate 4500 claims, 41% were from religious brothers and 38% from diocesan offenders. Victims typically make a claim 30 years after the abuse had occurred so it is difficult to know the current situation.

Maha Melhem explained the difference between mandatory reporting (an obligation imposed on an individual to report possible harm to child protection authority), and reportable conduct, (an obligation imposed on an organisation to report a claim made against an individual to the ombudsman).

Why was the abuse happening? The Church claims that Canon law was above state law, and also bishops strove to protect the church's reputation. There are multiple factors both individual and systemic including the patriarchal nature of the church, clericalism and seminary education.

The Commission recognised that there are weak governance structures in both top and middle management of the Church, inadequate training given to bishops and that Canon law was complex,

cumbersome and confusing. Recommendations included the use of synods at all levels.

The seal of the confessional was discussed. One point made was that there is tension in the church's position between the importance of the seal and the wellbeing of children. Recommendation 16.26 is that the Holy See be asked to clarify whether information received from a child during the sacrament of reconciliation that they have been sexually abused is covered by the seal of confession, and whether a confessing abuser can and should be refused absolution until they report to civil authorities. It was noted that confession originally was a public act and the penance was known. With the development of private confession, public recognition went and the victim was forgotten. The issue of freedom of religion was mentioned but there is a case that it is not absolute, particularly if it causes harm.

A very interesting Q&A session followed which included clarifications and comments, but after more than two hours the speakers were thanked for their excellent presentation. *(Helen Scanlon)*

Biographical Dictionary of Australian Catholic Educators (BDACE)

Expressions of interest from potential writers of biographies and potential Editorial Board members.

Members of the Australian Catholic Historical Society are invited to submit expressions of interest to be included as writers for biographies and/or considered as members of an Interim Editorial Board of the BDACE. The initial focus of the BDACE is on Catholic schooling and those who have made a noteworthy and/or representative contribution.

Further Information: Anne Benjamin, anne.benjamin@acu.edu.au; Seamus O'Grady, Seamus.OGrady@cecns.w.catholic.edu.au

State Library of NSW: The Australian History Religious Fellowship

The Australian Religious History Fellowship was established in 2010. The specific focus of the Fellowship is for the study and research of any aspect of Australian religious history of any faith. It is understood that the successful fellow will more than likely need to consult archives and records outside the Library. However, it is expected that the fellow will use the Library's resources to a significant degree.

New Applications Open: 9am, Monday 21 May 2018 and close at 11.59pm, Sunday 16 July.

Further information. email at scholarship@sl.nsw.gov.au

Website: <http://www.sl.nsw.gov.au/fellowships/australian-religious-history-fellowship>

Br John Luttrell was interviewed on ABC Radio about Cardinal Gilroy.

This is link to the ABC "Podcast" of John Luttrell being interviewed by Noel Debien on the ABC Radio program The Spirit of Things about his biography of Cardinal Gilroy.

<http://www.abc.net.au/radionational/programs/spiritofthings/anzac-day-special/9674996>

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

All correspondence for the newsletter to: PO Box A621, Sydney South, NSW 1235. © 2012 Australian Catholic Historical Society. Apart from any fair dealing for the purpose of private study, research, criticism or review as permitted under the Copyright Act, 1968, no part may be reproduced without written permission from the Secretary. <http://www.australiancatholichistoricalsociety.com.au>.