



AUSTRALIAN CATHOLIC HISTORICAL SOCIETY INC
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NEWSLETTER

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Christmas Greeting

The Councilors of the ACHS thank members and those who have contributed to the Society in 2018 for their support and involvement. We look forward to your continued membership and support and wish you, your families and colleagues a happy and holy Christmas and that God will bless you in 2019. The Council also encourages members to promote the Society and invite friends, colleagues and others to attend our functions and to join the Society.

Fr George Connolly RIP

Fr George Connolly, who was the ACHS Chaplain for many years, died on 6 August 2018. A Pontifical Mass of Christian Burial for Father Connolly was conducted on Friday 17 August 2018 in the Church of St Anthony of Padua Clovelly. The Principal Celebrant was Archbishop Anthony Fisher OP.

ACHS November 2018 Meeting Sydney.

Date and time: Sunday 18 November 2018. 2:00pm

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

Speaker: Dr Charmaine Robson: 2017 Australian Religious Fellow of the State Library of NSW

Topic: *In Paradise, under the sun: Francis McGarry and the rewards of missionary work in 1930s' Alice Springs*

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

ACHS Melbourne Chapter November 2018 Meeting

Date and time: Monday, 12 November 2018. 2:00pm.

Location: Seminar Room. Dorish Maru College Box Hill.

Speaker: Rev. Dr. Chris Dowd, OP

Topic: *Monsignor George Talbot, an Anglo-Irish convert clergyman and advisor to Pope Pius IX, and his influence on Church affairs in Australia.*

Note: The November meeting will be extended by about 30 minutes to celebrate the five years of the Chapter's existence and to farewell Fr Larry who will be moving to Sydney.

Contact Fr Larry Nemer email: nemerlarry@gmail.com

ACHS 2018 Annual Christmas Mass and Lunch.

Date and time: Saturday 15 December 2018. Mass 12:00pm. Lunch 12:30 pm

Location: Mary MacKillop Centre Mount Street North Sydney.

Speaker: Howard Murray **Topic:** *Annulment: A Catholic Divorce?*

Cost \$55. A booking form is enclosed with this newsletter.

RSVP: 26 November 2018.

Further information: Email secretaryachs@gmail.com

Sydney Meetings February to April 2019

* **Note** 24 March and 28 April are the fourth Sundays of the month not the third Sunday when we usually meet

| DATE | TOPIC | SPEAKER |
|-------------|--|--|
| 17 February | <i>Laudato Si'</i> : a case for action or wasted opportunity? | Professor Neil Ormerod FACTA Institute for Religion and Critical Inquiry, Faculty of Theology and Philosophy, Australian Catholic University. |
| *24 March | 1:30pm Annual General Meeting 2:00pm Presentation. Continuity and Change: Contexts and Meanings in some Spanish Liturgical Chant Manuscripts in the Rare Books Collection of Fisher Library | Dr Jane Morlet Hardie FAHA Medieval and Early Modern Centre University of Sydney. Formerly: Sydney Conservatorium of Music. |
| *28 April | St Michael the Archangel, Wollombi: the Church that moved and was paid for three times. | Gael Winnick Co-author (with Alison Plumber) of the history of St Michael's Church. |

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 see: ACHS website: <http://www.australiancatholichistoricalsociety.com.au>.

Note re ACHS Melbourne Chapter in 2019

ACHS Melbourne Chapter Meetings will be held at the Yarra Theological Union Study Centre (98 Albion Road, Box Hill.). Parking is available. Dates for 2019 meetings are: 4 March, 3 June, 2 September and 11 November
Matthew Beckmann, OFM will coordinate the meetings. Email address: mbeckmann@franciscans.org.au

ACHS 2019 Membership subscriptions

These are due on 1 January 2019. If they are not paid by 1 May Membership ceases and you would need to reapply for membership. A membership renewal forms is included in the envelope with this Newsletter.

Report on ACHS Sydney Meeting: Sunday 19 August 2018.

Speaker: Senator Susan Ryan AO: Formerly: Federal Government Minister and Age and Disability Discrimination Commissioner. **Topic:** *Catholic Social Justice and parliamentary politics.*

Susan Ryan spoke of her Brigidine Convent education, where she developed strong ethical principles. Good students helped those less able. Money was collected for starving African babies. There was no discrimination. She also mentioned having been on a bonded teachers scholarship, but because she had married, was not eligible to be employed in a Government school and had to pay the bond associated with the scholarship. She found a teaching position at St Patrick's Girls School at Church Hill where Germaine Greer had recently taught. Later she was employed by Fr Roger Pryke as a distribution officer for the Living Parish Hymn Books. Susan joined the Labor Party in 1970, was elected as a Senator for the ACT in 1975 and became a Minister in the Hawke Government.

Susan spoke of the lack of trust expressed in politicians. While most elected representatives are honest, dedicated and hardworking she named some current politicians and their activities that have diminished public trust.

For Susan there was a synchronicity between her Irish Catholic moral formation and the social democratic philosophy of Labor. As Minister of Education she believed that funding of non-government schools was justified, but should be based on need. The Coalition assert that parental choice should be the basis of allocation. She also wanted to retain the Whitlam policy of no tuition fees for students who qualified for a university place. Sadly, the Labor Cabinet decided that a student contribution did not undermine the concept of fairness. Student fees have grown and make tertiary study for those from poorer backgrounds very difficult.

Some policies of the Hawke Government raised issues of social responsibility. By removing tariffs, many traditional manufacturing businesses were lost, along with associated

blue-collar jobs for men and women. To compensate there were a raft of publicly funded retraining programs. A compulsory superannuation scheme was introduced to support workers in retirement. To balance loss of wages growth, an Accord with the unions was implemented which increased education funding, welfare payments, child care and the universal health insurance system, Medicare.

Restructuring for long term benefit for all despite short term costs to many required strong leadership and a strong moral basis to sustain policy makers through periods of community hostility and media misrepresentation. The responsibility to inform the electorate required much travel and meetings with the public and those affected by the changes. Personal abuse often followed, together with antisocial behavior and violence.

Susan mentioned that most members of parliament work seven days a week, often tired and overburdened with diverse tasks, away from home but committed to duty. One minister's indulgent use of travel allowances should not negate this.

She mentioned the issue of off-shore detention and she suggested that it is indefensible, does not meet any social justice test and should not be tolerated in a democracy committed to fairness.

A diverse range of interesting questions followed. Topics included: religious faith and morals, lobbying, developing character judgement, prurient interest in private lives, money given to Cambodia for refugee resettlement, environment versus energy prices, and, her work as Commissioner for Antidiscrimination. *(Helen Scanlon)*

Report on ACHS Melbourne Chapter Meeting: Monday 3 September 2018.

Topic: *James Alipius Goold, OSA (1812-1886), first Bishop of Melbourne (1847-1886)*

Max Vodola summarised the life of James Goold. Jaynie Anderson spoke about his cultural contributions to Melbourne through the building of the Cathedral and many other churches in Victoria and the paintings he collected for the churches and his residences.

Goold was born in Cork, taught by Augustinians and at 18 entered the Augustinian novitiate. After profession he travelled to Rome to continue his formation there and in Perugia. Following his ordination in 1835 he returned to Rome where he met William Ullathorne and was

persuaded by him to volunteer for Australia. Goold's Superiors approved. He arrived in Sydney in 1838 and was dispatched by Polding to the Campbelltown district where he worked for ten years. In early 1847 Cardinal Franson of Propaganda Fide decided to erect the diocese of Melbourne. James Goold was one of four names proposed. Polding described him as prudent and zealous although subject to a certain 'impatience of character'. Goold was consecrated in Sydney on 6 August 1848 and was enthroned in his cathedral church of St Francis on 8 October 1848. His diocese effectively consisted of three priests and two churches, one in Melbourne, one in Geelong and a small chapel in Portland. His pastoral visitations were extensive. He came to know his diocese intimately until the creation of the dioceses of Ballarat and Sandhurst in 1874 and Sale in 1887, the year after Goold's death. In 1853, Governor Charles La Trobe appointed Goold to the council of the newly established University of Melbourne. He made significant donations to the university. While his personal library was relatively small, its quality and range are of particular interest. During his five years in Italy Goold developed a taste for Baroque art and liberally sprinkled his purchases on visits to Rome around the diocese. With the gold rush, the colony was awash with cash and Melbourne had moved from being a small provincial town to an international metropolis. Goold wanted a cathedral to match this status. With the arrival of the architect William Wardell to Melbourne, Goold instructed Dean John Fitzpatrick to approach him with plans for a cathedral. What Wardell recommended

was both majestic, breath-taking in its scope and vision. Goold ploughed ahead with the stunning design of St Patrick's Cathedral. Goold played his part in the extraordinary transformation of colonial Melbourne and Victoria. He stands out as a founding father, cathedral builder and cultural patron.

Art Historian Dr. Jaynie Anderson spoke about the cultural contribution Goold made to Melbourne. She said that he was regarded as extravagant in his building programs, for St. Patrick's was the largest cathedral built in the nineteenth century, only rivalled in size and magnificence by St. Patrick's Cathedral in New York. He demonstrated his artistic taste by purchasing a neo-gothic French chalice and paten for his ordination as bishop (which are now in Victorian and Albert Museum in London). Probably his most significant purchase was the original painting of Jacques Stella's *Jesus found in the temple by his parents* as an altarpiece for the Cathedral. Anderson gave us an appreciation of this piece of artwork and of the richness it brought to the Cathedral. She also described some of the other paintings he had purchased.

In the discussion that followed mention was made of how Goold's contribution to the diocese and cultural life of Melbourne was eventually overshadowed by his successors, Carr and Mannix, who proved to be more charismatic personalities than was Goold.

(Fr Larry Nemer SVD)

Report on ACHS Sydney Meeting: Sunday 2 September 2018.

Topic: *Reflections on the major conference, "Health and integrity in Church and Ministry"*

Speakers: Noel Debieu (ABC Religion Department) and John Carmody (ACHS President)

John and Noel reported on a recent ecumenical conference held in Melbourne (August 27 – 29) which focused on rebuilding and renewal after the Royal Commission into Institutional Responses to Child Sexual Abuse. Most Christian churches were represented at a high level, including bishops. There were some Catholics in leadership positions, but no Catholic bishops. Two notable presenters were Professor Robert Orsi from USA, and Professor Rik Torfs, a canon and civil lawyer from Leuven University in Belgium. Prof. Torfs mentioned the need to establish a church governance tribunal, headed by lay persons. Currently, he suggested, bishops are largely outside canon law in regards to investigation.

The first keynote speaker was Professor Desmond Cahill OAM, senior consultant on the Catholic Church to the Royal Commission. He outlined the main findings of the Commission and stated the current problems that need to be faced by the church were governance, clericalism, priest shortage, the role of women and lay men. Susan Pascoe AM was the keynote speaker on Tuesday morning. Her topic was Church Governance and Leadership. She discussed the exemption held by religious institutions, freeing them from regulation by the Australian Charities and Not-for-profits Commission. They have no need to report financial matters to a regulator, to meet governance

standards, to be accountable to their "members" or to assure conduct of their "responsible persons",

There was discussion of celibacy. Garthe Blake SC, Chair of the Anglican Church's Royal Commission working group, mentioned that Morpeth and Crayforth were in High Church Anglican dioceses and were the worst centres for sexual assault of young boys, but Anglican clergy are not bound by celibacy. He suggested clericalism, not celibacy, is the problem.

People who had been abused told their stories and there were some highly charged emotions that erupted from time to time. Dr Megan Brock RSJ from Lochinvar spoke on her work with sisters who had suffered sexual abuse. Noel mentioned media reports about the conference and the Catholic Bishops response to the Royal Commission including the emphasis on the Bishops stance on confession, when in fact the Bishops had accepted 98% of recommendations of the Royal Commission.

Noel and John spoke of the importance of this conference and the many comments from a very informed audience. A few themes emerged including the need for more canon lawyers to understand state (Civil) law, the need for life-long care for the abused and the need to reinstate the third rite of reconciliation.

(Helen Scanlon)

ACHS Sydney meeting: Sunday 21 October 2018.

Presenter: Fr Peter McMurrich sm: Vicar Provincial and Archivist Marist Fathers' Australian Province.

Topic: *Their Eminences, an éminence grise, and ruffled feathers: the sometimes rocky voyage of St Patrick's, Church Hill, within the Archdiocese of Sydney*

Father Peter McMurrich is Vicar Provincial and Archivist Marist Fathers' Australian Province. He has published a number of works about the Marist Fathers in Australia. His most recent book *The harmonising influence of religion: St Patrick's, Church Hill, 1840 to the present* was published in 2011. This highly engaging talk on the history of St Patrick's was a story of benevolence and dedication, intrigue and political power. It spoke to the challenges Australia has faced as an immigrant nation, where battlelines were sometimes drawn between different communities over forms of religious practice. This story was also about the influence of strong personalities in the history of St Patrick's.

St Patrick's recently celebrated the 200th anniversary of as a site of Catholic religious practice. The Church itself was built on land previously owned by Irish convict William Davis and where Fr Jeremiah Flynn celebrated Mass in Davis' house. It took over three years to build and opened in March 1844. Fr John McEncroe (see May Newsletter) was appointed Parish Priest in 1861 and was assisted by the French order of Marist Fathers which had arrived in Sydney in 1845. On his deathbed, McEncroe requested Archbishop Polding to place the Parish under the care of the Marist Fathers. This was agreed, and the Parish has remained under Marist care since 1868. The French Marists had responsibility until 1926 when it then shifted to the more closely located New Zealand Province. Fr Daniel Hurley was the first non-French Marist priest and continued the Marist sacramental commitment to eucharist and confession which saw up to 13 Masses on Sunday, six Masses on weekdays and continuous confessional opportunities from 8am until 8pm each day.

The history of the Church was not plain sailing and three particular episodes of tension between the Parish and the Archdiocese illustrate the challenges faced by the Marists. Attempts were made by the Archdiocese in 1874 to sub divide the largely residential Parish and reduce the influence of the Marists. These attempts ultimately failed but they generated significant conflict between the Parish and the Archdiocese over a short three-year period. Some

secular clergy disliked the presence of orders like the Marists and were influential in administrative decisions undertaken by the Archdiocese about the running of parishes. Relations were restored but in 1904, conflict emerged again in the form of a dispute between Monsignor Denis O'Haran, the private secretary to Cardinal Moran, and the activities of Fr Peter Piquet. Fr Piquet was a popular confessor and much in demand for the celebration of marriages and baptisms. The combination of his zeal, popularity and insatiable activity saw him administering sacraments in other parishes without approval, and O'Haran pursued Piquet about this disregard of convention with the same vigour that Piquet pursued his administration of the sacraments. Fr McMurrich surmised that the conflict between the two priests may well have signified a different approach to ministry: a legalistic and strict approach as opposed to the benevolent and tolerant thinking of the French Marists.

The final episode occurring some fifty or so years later represented the internal conflict faced by the Australian Church when the Democratic Labour Party (DLP) split from the Labor Party, and the influence of Cardinal Gilroy. In early 1959 Father John Bettridge, an 'exuberant and theologically progressive Marist', was a supporter of James McAuley and gave him a speaking platform at his newly formed St Patrick's Information Centre. McAuley was an outspoken critic of Cardinal Gilroy for his failure to support the DLP, implying that Gilroy was soft on communists because of his policy of encouraging Catholics to remain in the Labor Party. Gilroy wrote to the Marist provincial to complain about Bettridge's association with McAuley and a decision was made to transfer Bettridge to New Caledonia.

September 2018 marked 150 years of association between St Patrick's and the Marist Order. Despite these and other difficulties, and as history will attest, they have made a unique contribution to the life of the Church in Sydney.

(Anne Thoeming).

Some Centenaries in 2019

Sydney: All Hallows Parish Five Dock; St Joseph Parish Belmore, Knights of the Southern Cross; First church building at Eastwood opened as a Mass centre, but as a part of Epping Parish. Brisbane: Our Lady of Peace Church Kumbia, a Mass centre in Kingaroy Parish.

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