



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

NEWSLETTER

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

Vol..XXVII, No. 4. November 2014

Appointment of the ninth Archbishop of Sydney.

The Most Reverend Anthony Fisher OP will be installed as the ninth Archbishop of Sydney on Wednesday 12 November. He has asked for all Catholics and other people of good will to pray for him “that he might be a good shepherd after the heart of Jesus Christ”. The ACHS congratulates Archbishop Fisher on his appointment. As Archbishop of Sydney he is the ACHS Patron and the President Dr Carmody will request a meeting with him to confirm the arrangement and brief him on the Society.

Australian Catholic Historical Society functions for the remainder of 2014.

Date	Topic, Time and Location	Speaker
November 16	<i>A funny way to go to Rome: a seminarian on a troopship in 1946.</i> 2:30pm. Crypt of St Patrick’s Church, Grosvenor Street, The Rocks	Richard Connolly. Composer and former Head, ABC Radio Drama and Features.
December 6 (Saturday)	11:30 am Mass. Mary MacKillop Memorial Chapel. 7 Mount St, North Sydney, NSW 12:00 Noon. Christmas Lunch. Mary MacKillop Centre North Sydney. Cost \$50. Booking is required. Form is included with this newsletter.	Mass Celebrant: ACHS Chaplain, Fr George Connolly. After Lunch Speaker: Noel Debien. ABC producer: The Religion Report and Sunday Night with John Cleary.

ACHS Sydney Program for March, April and May 2015.

(The full program for 2015 will be published in the February 2015 Newsletter)

Date	Topic	Speaker
March 15 2:00 pm start for this meeting.	The Annual General Meeting followed by a presentation: <i>The Aboriginal Catholic Ministry: the urban apostolate.</i>	Dr Eugene Stockton. Philosopher, theologian, priest, archaeologist and author.
April 19	<i>The many faces of religious persecution in Asia.</i>	Fr Michael Kelly SJ. Executive Director: Union of Catholic Asian News, Bangkok
May 17	<i>The Australian Bishops and National Media: conflicts and missed opportunities</i>	Fr Brian Lucas. General Secretary: Australian Bishops’ Conference, Canberra.

Meetings are held at 2.30pm, in the Crypt Hall of St Patrick’s at Church Hill [Grosvenor Street], The Rocks. Enquiries: secretaryachs@gmail.com or Dr John Carmody, President ACHS john.carmody@sydney.edu.au

ACHS Melbourne Chapter Program for 2015.

Date	Topic	Speaker
2 March	Father Con Reis and the Movement’s attempted take-over of the Catholic Immigration Office, Melbourne, 1950-53	Dr. Val Noone
1 June	TBA	Dr. Donna Denning
7 September	TBA	Dr. P. Price
2 November	The impact of WWI on the Catholic Church in Australia	TBA

Meetings are held at 2:00 pm in the Seminar Room, Dorish Maru College, Yarra Theological Union, 100 Albion Road, Box Hill, Victoria. Enquiries: Dr Larry Nemer phone: (03)8892 2603 or email: nemerlarry@gmail.com.

NOTICE FOR THE 2015 ACHS ANNUAL GENERAL MEETING

DATE and TIME: Sunday, 19 March, 2015. 2.00 PM.

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

All positions on the Council are declared vacant at the AGM and you are encouraged to nominate for a position to help the Society to continue to achieve its goals. If you are interested in assisting in this or any other way, please contact ACHS President Dr John Carmody by writing to: SECRETARY ACHS, P.O. Box A621, Sydney South, NSW, 1235, NSW or email Dr Carmody: john.carmody@sydney.edu.au

Membership subscriptions for 2015 due by 1 January 2015.

Individual	\$45	Family: all persons at the one address in Australia.	\$50
Student.	\$25	Institutional: a congregation, school, library, etc. at the one address in Australia	\$50
Overseas	\$50		

A membership form is included with this newsletter. If a form is not included you have paid for 2015. If you have any questions about membership of your membership status, please contact Helen Scanlon by email or post at the addresses given at the end of this newsletter.

ACHS 75th Anniversary proposed project: expressions of interest.

The ACHS seeks expressions of interest from suitably qualified persons to produce a history of the Society to celebrate its 75 years of existence. Enquiries and replies to Dr Lesley Hughes at lesleyhughes@live.com.au; closing date 10 December 2014. A small secure space to be used as temporary accommodation for an historian working with documentary materials belonging to the Society as part of this 75th history project is also being sought. The space needs to be accessible and suitable as a research and writing area. If you can help, please contact a member of the society's executive or email an offer to: secretaryachs@gmail.com

Presentation by Dr Janice Garaty, Sunday 17 August 2014.

The Carlow Connection: The contribution of Irish seminarians in 19th century Australia.

Dr Janice Garaty, an independent scholar, author and ACHS Councillor gave a detailed and interesting presentation on the contributions and impact on the Australian Catholic Church of priests trained at Carlow College, a lay college and seminary 85 kms south of Dublin founded in 1793.

Janice described the conditions of Irish Catholics under the Penal Laws which existed in Ireland, Britain and British colonies, particularly the restrictions on Catholics being involved in educational activities either as students or teachers. Slowly the Penal Laws were relaxed and Daniel Delany, a priest and later a bishop, along with his Bishop established a college at Carlow. Janice mentioned several other aspects of the situation in Ireland, particularly after the 1798 rebellion, that impacted on Carlow College and those involved with it. Bishop Delany went on to establish the Brigidine Sisters and the Patrician Brothers.

Janice moved on to describe the situation in NSW during the early decades of white settlement and mentioned Fr John Therry, a Carlow graduate, one of the first Catholic priests allowed to function officially in NSW. She pointed out the significance of Fr Therry and the work he did, indicating that much has been written on him. She mentioned the work of several other Carlow graduates including Fr Tim McCarthy and his contacts with bushrangers and the layman Peter Lalor of the Eureka Rebellion. Some of the Carlow priests went on to become bishops in Australia,

including John Dunne the first Bishop of Wilcannia. Janice also gave an account of some young Australians sent to Carlow College to train as priests.

Another famous Carlow graduate was Cardinal Cullen of Dublin who attended as a boarder before going to Rome to study for the priesthood. Cullen's connections with the Australian Church were immense as many of his relatives or proteges became bishops in Australia. His nephew, Patrick Francis Moran, Australia's first Cardinal, did not attend Carlow College but had an active interest in that diocese in which he was born. Moran presided at the dedication of the college's chapel in 1888.

Janice quoted from the Carlow College historian, John McEvoy: "*Carlow College students were imbued with a great sense of their institution's history. Students preparing for foreign missions knew they would follow in the footsteps of pioneer missionaries. Frequent visits of bishops and priests from foreign dioceses gave the students a heightened sense of belonging to a global church*".

In concluding Janice pointed out that: "*We should not underestimate their contribution to the development of the Catholic Church in Australasia. Pioneers, adventurers, men of courage, sometimes foolishly headstrong; they are certainly memorable*".

(Geoff Hogan Editor)

**Presentation by Dr Brian Croke: Executive Director Catholic Education Commission of NSW.
Sunday 21 September 2014. The 1962 Goulburn "Schools Strike"- reality and myth**

Dr Brian Croke the Executive Director of the Catholic Education Commission of NSW spoke to a large meeting on what has been called the Goulburn "School Strike" which started on 16 July 1962. Brian outlined the context of the period, the issues confronting Catholic schools generally, the general State Aid issue and the politics involved, the specific issues and personalities in Goulburn, the "Strike", its aftermath and subsequent reflections. From the information Brian presented the reality and myths associated with the 1962 Goulburn school strike emerged.

Brian outlined the attitudes and actions of various political parties in relation to the State Aid issue. He mentioned some of the key people involved including Bishop Cullinane, the Auxiliary to Archbishop O'Brien. Bishop Cullinane played a significant role, but Archbishop Eris O'Brien was somewhat reticent, almost calling the action off before it started. Leading local government and state political figures from both sides of politics who were parents were also key players including John Mullen, Arthur Rolfe, and Ernie McDermott from the Labor Party and Brian Keating from the Liberal Party.

Examples of press reports and editorial criticism of the Goulburn action were shown as well as comments from leaders of other churches. Brian also mentioned the concerns of other Catholic bishops with the possible and actual backlash. A number of photographs of students and parents marching to be enrolled in local government schools were shown and also a then and

now photo of the iconic toilet block which was used as a trigger for the strike. A number of initiatives which resulted in specific funding for non-government schools were outlined including the Federal funding of Science blocks and negotiations in NSW led by Cardinal Freeman and Archbishop Carroll.

The myth is that the Goulburn Strike actually forced governments to provide immediate financial assistance (State Aid) to Catholic schools whereas the Menzies' Government's science laboratory grants from 1964 stemmed from earlier concerns about the teaching of science. The reality is that it was a one-off, disconnected and somewhat amateurish action. Other more targeted and subtle negotiations and initiatives actually resulted in secure long-term government financial assistance to non-government schools. While there was an initial sectarian backlash, the "Strike" did demonstrate the anger of the Catholic community in what they saw as an injustice and there are some indications that patterns of political allegiances changed in the aftermath.

Brian made the point that while the Goulburn School strike held an historical status in the minds of some, little had been written on it other than a short book by Bishop Cullinane, a chapter by Michael Hogan, an article by John Warhurst related to his 2012 address to the ACHS published in the Eureka Street Magazine and the article Brian will write for the ACHS Journal. *(Geoff Hogan Editor)*

Presentation by Emeritus Professor Clive Kessler: School of Sociology, UNSW. 16 November 2014 *Children of Abraham: Jews, Christians and Muslims in history -- one another's.*

Prof. Kessler gave a detailed, challenging and thoughtful presentation. He first described the linked historical origins of these three and contrasting faiths, not just doctrinally, but also socially and politically. Included in this was the self-understanding which these three Abrahamic faith communities formed of themselves and in their relations to the organization of sovereign state power.

He then mentioned several encounters among the communities of "the children of Abraham" including their antagonistic encounter in the Crusades; their mutual accommodation in the rich cultural symbiosis of Andalus [Spain]; the Inquisition which followed the collapse of civilizational accommodation; the encounter between late Christian Europe and the Ottoman Empire; the European Enlightenment and the emergence of "post-Christian Christendom"; the Jewish experience of the European Enlightenment in promises

of liberalism and social acceptance; the Islamic world's experience of European Enlightenment in the form of economic, technical and military superiority and of political domination; Zionism as a radical Jewish reaction against European nationalist exclusion; the Muslim response, in Arab nationalism, to European domination; the collapse of the Ottoman Empire and the clash between rival Zionist and Palestinian nationalisms in a "Land of Two Peoples"; Nazi antihumanist exterminism; "fundamentalist" reactions against the post-Enlightenment modernist agenda, including nationalist solutions to questions of politics and identity, in movements of religious reassertion; competing claims and rival "sanctities" in Israel/Palestine and Jerusalem today.

The question of the "birth-order" of the three Abrahamic "faith-communities" and its implications were then examined. Prof Kessler suggested that Islam

sees itself as the culmination of the one single faith of Abrahamic monotheism. The two earlier forms, Judaism and Christianity, it holds, are limited in their original scope and, compounding this limitation, their original revelations have been corrupted by imperfect human custodianship, preservation and transmission. Islam, by contrast is doubly perfect: its founding revelation was complete, comprehensive and final, not provisional and truncated; and the Quranic text has been preserved and handed down by Muslims without taint, distortion or corruption. The implication of this position is that, while Judaism and Christianity may have had some partial or contingent religious validity, they are now merely surviving relics of the earlier spiritual history of humankind (the age of jahiliyya, or benighted pre-Islamic ignorance).

Prof Kessler suggested that unless the pejorative dismissal of Judaism and Christianity that is inherent

within the religious self-understanding of the Muslim majority is effectively challenged and placed publicly on the defensive by the Islamic “modernists”, that demeaning of the two preceding Abrahamic faiths and their adherents will remain an underlying obstacle to the full inclusion and wholehearted participation of many Muslims within modern liberal-democratic and religiously “pluralist” societies such as Australia. Thus the problem of overcoming Muslim “marginalization” in our societies is fundamentally not social or political in nature but religious. The rest of us are bystanders and we await an intellectual revolution among our Muslim fellow citizens. It may be a long wait. But, then, all of the Abrahamic religions counsel patience and urge us to take, in some generosity of spirit, the longer-term view. *(This is a summary of notes provided by Prof Kessler).*

**ACHS Melbourne Chapter Presentation by Rev. Dr. Christopher Shorrocks OFM Conv
Monday 1 September 2014. Pere Claude-Francois Joseph Receveur OFM Conv. (1757-1788).**

Chris pointed out how we can identify Pere Receveur as a Cordelier, a member of the Order of Friars Minor Conventual, assigned to the Grand Couvent in Paris and who was to accompany La Perouse on his around the world expedition which arrived in Botany Bay in January, 1788.

Receveur was a renowned botanist, geologist, meteorologist, chemist, physicist, astronomer and philologist and also served as chaplain aboard the French ship, L'Astrolabe. He died on 17th February, 1788 and is buried at La Perouse, NSW. He is the second European and the first Catholic priest to be

buried in the newly established colony of New South Wales. There is a strong possibility that Pere Receveur OFM Conv. or the other chaplain Abbe Mongez were the first to celebrate a Catholic Mass in Australia in late January, or early February, 1788.

Following the presentation there was a very lively discussion of the sources that were available on this topic, the remarkable learning that these early French Friars had, the French “ownership” of the land and care for the grave of Fr. Receveur, and the yearly celebration of the Mass at his grave. *(Larry Nemer).*

Death of Cardinal Clancy.

Cardinal Edward Clancy, a former Patron of the ACHS, died on 3 August 2014 aged 90. Cardinal Clancy was Archbishop of Sydney between 1983 and 2001. He served as a priest in many Sydney parishes and taught at both St Columba’s and St Patrick’s Seminaries. He was an auxiliary bishop in Sydney and Archbishop of Canberra and Goulburn. He was a Companion in the Order of Australia. Pope Francis expressed “gratitude for his years of episcopal ministry and his wise pastoral leadership of the Archdiocese of Sydney as seen in his concern for the needs of the poor, his support for Catholic education and his broad ecumenical and civic vision.” RIP

Death of Sister Mary Teresa Kneipp OSU

Sister Mary Teresa Kneipp OSU died on 26 August 2014. She was an active member of the ACHS, a councillor from 1994 to 2005 and vice president from 2001 to 2005. In the 1998 ACHS Journal there is an article she wrote: 'Australian Catholics and the Spanish Civil War'. RIP

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

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.