



## 2009 MACGINLEY AWARD PRESENTED

**A**t the June meeting, the President, Howard Murray, presented the above award to Sister Margaret Ghosn for her paper on the history of the Maronite Sisters in Australia, which was based on her PhD thesis. Sister Margaret

expressed her appreciation to the Society for the award and for its support of younger Catholic historians like herself. Sister also thanked Brother John Luttrell for encouraging her to submit a paper for consideration.

## LECTURE PROGRAMME - JULY-DECEMBER 2010

Unless otherwise stated, all meetings are held at St. Mary's Cathedral College Hall and commence at 2.30 p.m.

Date	Speaker and Topic
15 August	Brian Croke and Crichton Smith: " <i>Extending the Historical Perspective on Australian Catholic Education</i> " <b>(NB Change of speaker and topic.)</b>
12 September Saturday	Fr Peter Blayney: " <i>Catholic Bush Walking Club</i> " Excursion: Sisters of Charity of Australia Congregational Archives,
9 October	Rockwall Crescent, Potts Point, 2010. <b>(See location instructions below.)</b>
14 November	Sr. Christine Burke, ibvm: " <i>The Loreto Sisters</i> "
11 December	Christmas Luncheon: <i>Guest Speaker, Dr. John Carmody. (Topic to be announced.)</i>

## EXCURSION TO THE SISTERS OF CHARITY OF AUSTRALIA CONGREGATIONAL ARCHIVES AND CHAPEL 9 OCTOBER 2010

**Location:** The Archives and Chapel are located on the campus of St. Vincent's College, Rockwall Crescent, Potts Point. The entrance to the site is through the College Gates at the end of Rockwall Crescent.

**Nearest Street Intersection:** Corner of Macleay Street and Rockwall Crescent.

**Public Transport: Trains** from Central and Town Hall Stations to Kings Cross Station. Take the **311 Bus (ca. 1.47 or 2.17 p.m.)** from the stop at the Darlinghurst Road Station Exit and alight at the corner of Macleay Street and Rockwall Crescent, which is just past a large Woolworths Store on the corner. Walk to the College Gates at the end of the Crescent.

**Access:** There is limited parking on the site (approximately 16-18 places)

Announce at the security microphone that you belong to the Catholic Historical Society and request entry.

**Programme:** If you arrive early, soon after 2 p.m., you may wish to walk down to the grotto on the right hand side as you enter. If you walk down near the basketball court, you will see a view across to the city.

The session will begin at 2.30 p.m. with a brief introduction to the history of the place. Members will then break into two groups, one to visit the Chapel and the other to view the Archives display. The groups will then change places. The visit will end after afternoon tea.

## THANK YOU TO OUR PAST VOLUNTEERS

On behalf of the Society's Members, the Council would like to formally express our sincere appreciation to the following past Presidents and Councillors for their significant contributions to the Society over the years:

**Brother John Luttrell, FMS** (*Past President, Councillor, Journal Editor*)

**Dr. Damian Gleeson** (*Past President and Councillor*)

**Dr. Perry McIntyre** (*Councillor, Secretary*)

**Ms. Margaret Zucker** (*Councillor*)

**Ms. Denise Corrigan** (*Councillor and Newsletter Editor*)

# St. Mary's Lights Up For Macquarie

**A**s part of the celebration of the Bicentenary of Governor Lachlan Macquarie's arrival in New South Wales in 1810, a series of spectacular visual/audio historical displays were projected on to the surviving colonial buildings in Macquarie Street, Sydney – "Macquarie Visions" (27 May-20 June). The displays brilliantly depicted the significant contributions made to early Australia by Governor Macquarie and his wife, Elizabeth, during Macquarie's term of office (1810-1822).

Of great significance to Australia's Catholic community is the inclusion of St. Mary's Cathedral as one of the "architectural stages", on which the visual/audio depiction of the Macquarie story was presented. Brilliant lights and stars were projected on to the front façade of the Cathedral, simulating the bonfires and sky rockets, which illuminated Sydney town to celebrate the Macquaries' arrival in the colony. The "Macquarie Visions" displays continued to shine on the Cathedral until the amazing finale.

Governor Macquarie has been acknowledged as a visionary who looked beyond the penal colony he found in New South Wales towards a free, civilized and humane society. He implemented a remarkable programme of public building projects, including roads, churches and hospitals and he adopted a rather enlightened, liberal approach to the emancipists in the colony. Unfortunately, his administration was criticized by the Bigge Commission of Enquiry (1819-1821) into the state of the colony and many of his initiatives were later reversed.

Catholic places of worship were not included in Macquarie's ambitious building programme. Indeed, during most of his term of office, there was little freedom of religion for Catholics. The first authorized mass in Australia was celebrated in 1803 by a prisoner priest, Father Dixon, but after the 1804 Castle Hill rebellion, Father Dixon's permission was withdrawn and no further masses were allowed. In fact, in 1818 Governor Macquarie deported the unauthorized priest, Father Jeremiah O'Flynn, who had ignored that prohibition. In 1820

Australia's first Government accredited Catholic priests, Fathers John Therry and Philip Conolly, arrived and Father Therry petitioned the colonial government for a site for a Catholic chapel. In 1821 Governor Macquarie laid the foundation stone of the first authorized Catholic place of worship in the colony - St. Mary's Chapel – a seminal event in Australian Catholic history. That first chapel was not opened until 1833 and was burned down in 1865. From its ashes, and those of a later temporary cathedral building on the site, emerged the first stage of the present St. Mary's Cathedral, which played such a prominent role throughout this year's spectacular celebration.

*Patricia Jacobsen, ACHS Councillor*



*Image courtesy of David Clare*

May 2010 Lecture

# The History of Police Chaplaincy

**F**ather Jim Boland, the first police Chaplain to be appointed in New South Wales in 1974, presented an extremely interesting account of the evolution of the Police Chaplaincy since that time. From three part-time Chaplains in 1974, there are now five full-time Chaplains and 105 other part-time clergy who are designated Chaplains to the police. These now include Jewish, Muslim and Buddhist Chaplains, as well as representatives of all the recognised Christian denominations. This ecumenical nature of the Chaplaincy was particularly evident prior to the Sydney Olympics in 2000, when the Chaplains organised prayer rooms for the many different faith communities of the athletes attending the Games.

Father Boland pointed out that, prior to the appointment of Chaplains, police officers received no professional assistance after encountering traumatic disasters and horrific crimes and facing moral dangers and temptations. There were no debriefing sessions, no psychiatrists or psychologists and many resorted to excess drinking. In the early 1970s, as a young priest in the Cabramatta parish working with youth, e.g., running dances for the Catholic Youth Organization, Father Boland came to rely on the local police to keep out gatecrashers. As a result of the friendships formed at that time, he was asked to become the Chaplain of the Catholic Police Guild of St Christopher. As Guild Chaplain, he said the monthly Mass and his presence among the police encouraged them to share their problems with him as a listener.

Following a 1974 study of chaplaincy in the USA, Father recommended the structure used in New York as the preferred model. The Police Commissioner, Mervyn Wood, persuaded Cardinal James Freeman to appoint Father Boland as Chaplain to the NSW police and two other part-time Chaplains, all of whom had responsibility for the whole of New South Wales. The Chaplains' role is independent of the police and they are paid stipends by their denominations, but the Police Department fully recompenses the church authority for the cost of the Chaplaincy service. For protocol reasons, Chaplains are given officer status. When dealing with a police officer, rank is not an issue.

In 1986 Father Boland was relieved of parish work, his role changed from part-time to full-time and he was issued with a uniform. The uniform was used for the first time during the visit of Pope John Paul II, in order to more effectively assist the police with security and order.

Father Boland gave examples of disasters and horrific crime scenes, each of which required his presence at the scene to co-ordinate the clergy's response and to support traumatized police. He stressed that the focus of the Chaplaincy is the spiritual welfare of all active and retired police, their families and police personnel. Father Boland referred to other assistance provided to police officers and their families, such as officiating at baptisms, marriages and funerals. Father made particular reference to pre-marriage counselling for police couples, whose marriages may be affected because of the stressful nature of police work. He has blessed new police stations and graduates at passing-out parades, as well as addressing Police Academy trainees.

Father Boland pointed out that there are three senior Chaplains now who are involved in administration and organisation and two other full-time Chaplains, one at the Police Academy, where a chapel has been built. When asked about his own support after attending natural disasters and supported the other police, Father Boland said that the three senior Chaplains always make a point of debriefing one another.

*Helen Scanlon, ACHS Councillor*

## **Tasmanian Catholic History**

Father Terry Southerwood has advised that he has published his 28<sup>th</sup> book:

***Priceless Heritage – The Catholic Community in Tasmania 1772-2010***

The book is 700 pages in length and is available at a cost of \$20 plus \$10 postage from:

Father W.T. Southerwood

P.O. Box 80

St. Leonards, Tasmania, 7250

Ph. 030 63391655



## June 2010 Lecture

# John Joseph Cahill – NSW Premier 1952-1959

**M**r. Peter Golding, the author of *The Old Smoothie: John Joseph Cahill* (2009), presented an extremely interesting account of the life and times of John Joseph Cahill. Beginning with the impressive lying-in state in St. Mary's Cathedral on 23 October, 1959, Mr. Golding treated the career of John Joseph Cahill as emblematic of an earlier political era, where ideals were sincere and passionately held. This may have been the answer to the question with which Mr. Golding began about why there was such an outpouring of grief at the Premier's death and why Cardinal Gilroy was so affected.

The talk was framed within a tour of the Sydney places that had associations with Cahill: his father's first home in Australia in Redfern; his own first place of employment (and dismissal) – the Eveleigh railway workshops; and his modest family home when married (Marrickville). A parallel with Mr. Jack McEwen, the Presbyterian Federal Country

Party member and Prime Minister for 23 days, contrasted Cahill, another son of an Irish-born miner, the strongly Catholic, State Labor Premier for seven years and State member for thirty-one.

Cahill's journey from Redfern to Marrickville and Macquarie Street encompassed strikes, dealing with World War II rationing and defences, public works, transport, water resources, advocacy of the Snowy River scheme, restructuring municipal government and struggling to keep the Labor Party united.

Cahill's legacy is varied, including cleaning up Circular Quay and enabling the iconic Opera House to be built. His motivation was the belief that ordinary people have a God-given right to share in the best things of life. Mr. Golding's talk reminded us of our debt of gratitude to this great Premier of New South Wales.

*Sr. Moira O'Sullivan, RSC, ACHS Councillor*

## July 2010 Lecture

# Chaplaincy in the Defence Services

**M**onsignor Gregory Flynn, part-time principal chaplain to the Army (and also Waterloo Parish Priest), surveyed the association of the Catholic Church and army chaplaincy from the time of the Peninsular War to the present. Among our earliest priests, Fathers Conolly, Therry and Geoghegan had been army chaplains before coming to Australia, while the name of Father Patrick Smith is linked with Eureka. Monsignor Doyle described the many wars in which chaplains served, such as the Maori wars, the Sudan, the Boer War, World Wars I and II and more recent campaigns. A main obstacle facing Catholics as chaplains was the anti-Catholic section of the Coronation oath, which lasted until the accession of George V in 1910 when some barriers went down, so that chaplains were also assigned to army training schools, like Duntroon. Prejudice meant, however, a long delay in assigning navy chaplains.

The other aspect of Monsignor's presentation was to associate Sydney landmarks with their strategic positioning for military purposes. This threw new light on the background of places such as Victoria Barracks, Chowder Bay, North Head and Fort Denison.

Budget constraints and other reasons, such as lack of interest from some bishops, mean that Catholic chaplains are a minority, though about 30% of the soldiers are Catholic. The result is that Catholics are at times buried by ministers of other denominations in order to satisfy relatives' instructions that the army chaplain be the one to officiate.

Mons. Doyle recommended Tom Johnstone's, *The Cross of Anzac*, Church Archivist's Press Qld. 2003, copies of which he brought for sale, as a follow-up to his absorbing talk.

*Sr. Moira O'Sullivan, RSC, ACHS Councillor*