

## **PAPER III**

### **THE CHURCH IN BRISBANE BEFORE AND AFTER VATICAN II**

This address seeks to discuss themes in the history of Catholic Brisbane. There have been Catholics in Brisbane since its time as a penal settlement (since 1824) though it was not until May 1843 that the first recorded public Mass was celebrated by Archbishop Polding OSB. Then came the first resident priests including Fr James Hanly. Even before the arrival of the first bishop, James Quinn, in May 1861, the theme of Brisbane being a Missionary diocese was being established. Brisbane would formally remain as such from the time of its constitution in 1859 until the early years of the episcopate of the fifth bishop, Francis Roberts Rush, on the conclusion of the Liturgical Year 1975-76, 27 November<sup>1</sup>. Already we can note three closely interwoven themes which will be highly significant in the first four episcopates at least (to 1973, the conclusion of that of Archbishop Patrick Mary O'Donnell): a Missionary diocese, a (close) connection to Ireland and the relationship with the Roman Congregation of Propaganda Fide.

It seems to me that from the late 1970s the flavour of the Brisbane Archdiocese (or the particular or local church of Brisbane) changed noticeably. This address considers the diocese until the conclusion of the Rush episcopate late in 1991. My starting point by considering bishops and episcopates does not mean that they are the only important identities in the diocese; the life of the Catholic man and woman, family and worker often seems (very) remote from the activity of the hierarchy, even of the clergy and religious. However, no Catholic can remain impervious to the hierarchical aspect of the Church and in Brisbane it seems that the attitudes and approach of the diocesan bishop both shape the Church and leave their impression on church life. This is particularly true of some episcopates more than others. Quinn and James Duhig were important figures in the Church and State, particularly Duhig; Francis Rush, I think, has shaped the Church in Brisbane and Queensland in the immediate post-conciliar era<sup>2</sup>. Robert

Dunne and Patrick O'Donnell seem to have been more reticent publicly, though Dunne, a fine pastor in his better days, seems to have built quietly on Quinn's foundation. O'Donnell's contribution as Archbishop has been underrated because of his hesitation, his lengthy and largely undistinguished but dutiful co-adjutorship<sup>3</sup> and his desire not to promote himself. (O'Donnell on his retirement admitted that he had made mistakes)<sup>4</sup>.

Yet of the first five bishops, James Duhig with his forty-eight years and three months' episcopate - the longest in Australia - towers over them. This has been the subject of a masterful biography by Rev. Dr T.P. Boland and I wish to note three significant features about Duhig.

- (1) His vision - Never a sacristy bishop, Duhig claimed to model himself on Cardinal Moran (1884-1911). Duhig sought to spread the influence of Catholicism in all aspects of society. This is the secret of his episcopate. His last Christmas message of 1964, delivered falteringly, spoke of the need of the world he knew and the state and the city he loved, for Christ. His work in Church and State, his cultivation of public position and personages, his building of schools and his interest in the arts and education were to this end. His crowning work for the redevelopment of Brisbane city was to have been the Holy Name Cathedral, which O'Donnell decided against pursuing. This is why Duhig fostered Catholic societies, such as the Children of Mary.
- (2) His pastoral strategy - In December 1994, Dr Boland addressed us on the Duhig pastorate in Ipswich (1897-1904). This is a vignette of his episcopate in Rockhampton and Brisbane. Duhig's engaging personality, charm, and interest in people and his availability for all - Catholic or otherwise, are the basis on which he knew the people of the diocese<sup>5</sup>. This is how he helped many with employment during the depression. He was the Good Shepherd.
- (3) His diplomacy - This was one of his greatest gifts. Duhig didn't win every battle here or in Rome (some prelates of the curia disapproved of him), He was able to put the good of the Church generally over partisan interests. This is shown particularly in his handling of the very damaging division of the 1950s - 1960s in the Australian Labor Party and the Santamaria faction<sup>6</sup>.

When Duhig died in April 1965, the then provincial city of Brisbane saluted its most noble citizen. The character of the Church, though more Australian - O'Donnell's attempts to celebrate St. Patrick's Day were an example of his hibernianism, not that of the Church in Brisbane in general - had remained as one

of a 'frontier' nature, -expanding in its buildings, continuously in an effort to meet the needs of a rapidly growing city.

When I addressed this society in 1991, I likened the Duhig and O'Donnell episcopates. This is quite true, but I would prefer now to look at the O'Donnell episcopate in relation to its successor, Francis Roberts Rush.

Before doing this, I wish to comment in summary form on some notable personalities who have graced Catholic Brisbane.

Joseph Augustine Canali (1842-1915), priest, member of the Papal army of Pis IX, and architect, must have been one of the greatest priests to serve this diocese. For over forty years he was chaplain to the Royal Brisbane Hospital as well as being active in parish work. By any standard, Canali is one of the great pastors of Brisbane. His work at the R.B.H. as chaplain for forty years earned him respect by all, Catholic and non-Catholic alike. Canali himself was interested in education and being well educated served both at St James's School as headmaster and also at Quinn's minor seminary, St Killian's, on 'College Hill', South Brisbane. It is surprising that no biographical work was done on him until that of our member, Fr Patrick Tynan, published in 1992<sup>7</sup>.

Two members of the clergy who are worthy of note in this century are Monsignori John English and Cornelius Roberts<sup>8</sup>. John English was one of the finest orators Brisbane and Australia have seen. A scholar with wide interests, he served as Rector of St Leo's University College in the late 20s-30s when it was situated on the site of the Holy Spirit Hospital, Wickham Terrace. He was administrator of St Stephen's for a short period and then pastor of St Agatha's Clayfield until his death at the Easter Vigil, Sunday, 1968<sup>9</sup>.

John English is worthy of a study solely devoted to him. It is hard for us to realise the intellectual aridity of Brisbane in the early part of the 20th century. By and large, most people had only primary education and priests generally did not continue their studies beyond the seminary. Intellectual life of any type was the property of a small elite, and theology was confined to a small number of priests who had the opportunity to study overseas. English and others suffered this 'tyranny of distance'<sup>10</sup>.

Cornelius Roberts, second Rector of Banyo Seminary, professor at St Patrick's Manly and later parish priest of Hendra, was one of the finest theologians Australia has produced. Roberts spent in all forty-eight years in seminaries (including his own time as a student at Manly and Rome). He professed dogmatic

theology at Manly and Banyo, as well as other philosophical subjects and took a keen interest in shaping the gardens and grounds of Banyo Seminary. At that time seminary education was largely derived from Latin manuals, but Dr Roberts was able to go beyond these to patristic and other sources. Roberts' time as Rector of Banyo Seminary (1954-64) was one of rigour; he seemed to have a rigid approach to matters of discipline. This must be seen in the light of the desire of the Church to produce worthy priests - in the nineteenth century there had been complaints about the roughness of priests from Ireland in the colonies; the obvious way to maintain standards was to have a rule which allowed violations to be detected and offenders to be reprimanded and if necessary, dismissed. Being a man-made system error would occur because of human limitations; as the early 1960s progressed, some staff members were concerned at Cornelius' increasing autocracy and the fact that the forthcoming Vatican Council made little impression on him<sup>11</sup>. Bishops H. Ryan and F. Rush were dissatisfied with his approach and thus he left the rectorship in January 1954<sup>12</sup>. As pastor of Hendra he appeared as a benign grandfather who firmly warned his people of the licence of the immediate post-conciliar period<sup>13</sup>.

Finally I wish to consider an eminent journalist whose influence in Brisbane was large, because for over twenty years (1959-1981) he edited *The Catholic Leader*. Brian Doyle came from Sydney where he had been assistant to James Kelleher, the first editor of the newly found amalgam, *The Catholic Weekly* <sup>14</sup>. Brian Doyle in the conciliar and immediate post-conciliar period, made *The Catholic Leader* a source of comment and information for the Church in Brisbane and beyond. The Church in Australia was not well prepared for the Council generally speaking; it was insular, its bishops were largely Propaganda trained who were well versed in Romanita but not in a great deal of contemporary thought, and a mere five-seven years earlier they had been divided amongst themselves by the Movement into Santamarian and episcopal groups. But the world and the Church were changing. Duhig, it seems, after he realised that he could not attend the Council, took little interest in it, but sounded a note of warning about its possible effects. He would see only a little of the attempts to implement the Council with the beginnings of the vernacular in the Mass from July, 1964. That would be the setting for the O'Donnell and the Rush episcopates. Duhig's funeral procession closed an era - by the time of O'Donnell's death in 1980 and Rush's resignation on 3 December 1991, very significant changes in attitude as well as practice, had occurred in Brisbane and the Catholic world.

In December 1991, I discovered some aspects of O'Donnell's episcopate and before continuing and developing this discussion, may I address a few general concerns<sup>15</sup>.

Firstly a note of caution. Apart from the question of recency since the Council of 1962-65, there are naturally questions of interpretation. Beware of generalisations - the conciliar and post-conciliar period is one of diversity and fluidity and it contrasts noticeably with the relative stability of the pre-conciliar period.

Note also the diversity and the rise of special interest groups in the Church and community such as the groups espousing equality, of which in the 1970s and 80s (increasingly in the 80s) feminism in its various forms is an outstanding example. Note that much material is persuasive or ideological in its content<sup>16</sup>. Thus the perspective of the writer is of importance in understanding their works.

What then was the Council about? It seems that it is simply to bring Christ to the modern world, as is depicted in its opening message<sup>17</sup>. The Council examines many aspects of the Church's life taking as its guidelines John XXIII's term 'aggiornamento!' which means both a renewal and an updating. The great documents of the Council are the two on the Church, the Dogmatic and Pastoral Constitutions. The basis of the Council's teaching is the tradition of the Church which has been developed through the growth of scholarship in its various fields for over a century before, e.g. Liturgical scholarship, Patristic Scholarship and Biblical Scholarship. If there is one omission in the Council's programme it is that it seems to have a non-systemic philosophical basis. The Council did not endorse explicitly the prevailing neo-scholastic revival which had begun the century earlier at the great universities such as Louvain, but called more generally for a revival of a personal philosophy concerning 'man, the world and God'<sup>18</sup>. This is an important point because one's philosophical outlook will shape one's approach to theology and scripture.

The conciliar and post-conciliar period through the O'Donnell and Rush episcopates, is one of rapid social and cultural change. These changes in attitude, in technological advances, such as computerisation, in the way in which people related to life through the effect of the media, particularly television advertising and music for young people, effected conduct on the post-conciliar age. The Council or the bishops could not adequately deal with each of them for bishops had an enormous burden of administrative work in the large metropolitan diocese such as Brisbane.

In Australia and the West generally, we see the rising tide of secularism (that is the view that religious practice or belief is a private matter distinct from State or external control) in the period. In practice, in all Christian Churches, from the 1960s there is a decline in the number of practising adherents, and also

the rise of certain sects which will become known as fundamentalists (e.g Christian Outreach Centres). In addition, the emphasis on human rights lead many to see their conscience in opposition to authority in Church and state.

The episcopate of P.M. O'Donnell was discussed in this society in December 1991<sup>19</sup>. His episcopate looks forward through new structures such as the Senate of Priests, a continuing interest in the Lay-Apostolate, with the formation of the Catholic Lay-Apostolate Commission, (Duhig's favourite Children of Mary seem not to have survived his episcopate), the formation of the Liturgical and Ecumenical Commissions and the noteworthy decision not to proceed with the construction of the Holy Name Cathedral and to use the proceeds from its sale to refurbish St Stephen's<sup>20</sup>. In general, people influential in the latter part of the Duhig episcopate, continued, though one needs to note the influence of Fr. Francis H. Douglas, Secretary to Duhig from 1956 and then Chancellor of the diocese from 1965 until his illness and death (September 1984), and that of Dr Owen Oxenham, Administrator of the Cathedral from 1965-1976. He advised O'Donnell on his appointments of clergy<sup>21</sup>.

O'Donnell's episcopate coincided with the unrest of the late 1960s concerning Vietnam, and the beginning of humanist approach to morality as shown by early moves towards abortion on demand (as a right) and the continuation of secular movements in society. Thirty years later it is interesting to note how innocuously the secularisation of Sunday began with Sunday sport, until by the late 1980s the moves were made for Sunday trading in shops.

In December 1971, at the time of Bishop Kennedy's translation to Armidale, O'Donnell was asked to stay in office beyond his seventy-fifth birthday. Over a year would elapse before the appointment in Consistory on 5 March 1973 of Bishop Francis Roberts Rush, seventh bishop of Rockhampton from 1961, to Brisbane.

The Rush episcopate is critical in the understanding of the Church in Brisbane in the immediate post-conciliar period. He was almost a newcomer to Brisbane, was Roman trained from Propaganda Fide, being ordained there in 1939, and had served in pastoral positions in the Townsville diocese, being appointed pastor of Ingham in 1957. At his installation, Rush would claim Bishop Hugh E. Ryan, second bishop of Townsville (1938-67) as his mentor<sup>22</sup>. The new Archbishop came to Brisbane with a reputation as one of the foremost exponents of the Second Vatican Council. Frank Rush was one of those bishops who had used the conciliar meetings to upgrade his theological knowledge. He had been interested in the lay apostolate, but in keeping with the majority of Australian bishops, had not spoken at the Council and did not serve on any of the Conciliar Commissions<sup>23</sup>.

Essentially it seems Rush is a priest formed in the 1930s in Rome. His zeal for his priestly duties earned him respect; Vatican II was the great event of his episcopate. As bishop of Rockhampton, he had tried to implement the Council and had travelled on episcopal duties around the country. Rush generally attended the consecration and funerals of bishops throughout Australia.

The key to the Rush episcopate seems to be found in two related statements; Rush not infrequently recalled Pius XI's statement at the time of Munich (1938) that 'Catholic Action' simply means 'Catholic Life' and that it was his desire to see every member of the Archdiocese 'an apostle'<sup>24</sup>. For Rush these ideas were fused in the Parish Pastoral Councils and the Archdiocesan Pastoral Council. These councils were supposed I think to be vehicles of apostolic formation of the laity in union with their pastor. Thus the Archdiocesan Pastoral Council which first met in March 1974 for a weekend at the Holy Spirit Hall, New Farm and then about two or three times a year after that, was seen largely as a body to form the parish and other delegates in various apostolic tasks<sup>25</sup>. A secretariat was established; in due course however some parish councils saw themselves as a democratic body to influence parish policy. As the episcopate continued, the locus of authority 'moved' in this direction, from the hierarchy and the clergy to the body of the people. This movement relates to theological views promoted in these years, such as those of the ministry of all the baptised within the Church. In its practice this would lead to a wide range of parish ministries and liturgical ministries and changed the relation of the pastor to parishioners.

Francis Rush departed from the long-standing practice of the diocese in that apart from special days, he did not celebrate Mass each Sunday in his Cathedral; he chose to visit parishes and celebrate Mass with them<sup>26</sup>. From the year 1974 onwards, he delegated the faculty to administer the Sacrament of Confirmation to parish priests; he did a proportion of them along with his auxiliaries, Bishops John Gerry (appointed 5 June 1975) and Eugene James Cuskelly MSC (appointed 17 May 1982).

Similarly although prelates of the Roman curia had expressed reservations, the Third (or general) Rite of Penance (Reconciliation) became common in the diocese, particularly around Christmas and Easter<sup>27</sup>. Since the late 1960s, the number of penitents attending this sacrament has declined in most parishes, an exception to this being St. Stephen's Cathedral (until its closure in July 1988 for restoration). James Duhig and Henry Kennedy regularly administered the Sacrament in the Cathedral. It could therefore be said that for many Catholics the Third Rite had become the normal manner of receiving this sacrament.

Francis Rush promoted ecumenism in the diocese. He was on cordial terms with the mainline Christian denominations, though he expressed concern at the report of the "Royal Commission for Human Relations" of 1977 which had Anglican Archbishop, the Rt Rev. Felix Arnott as one of its commissioners. This commission together with the Family Law Act of 1975 was one of the main vehicles for removing the Judeo-Christian ethic from the main stream of public life in Australia and substituting largely one of liberal humanism<sup>28</sup>. Rush knew Arnott's successor as Archbishop and subsequently Anglican Primate, John Grindrod from Rockhampton and the two were on friendly terms<sup>29</sup>. He was interested in the Uniting Church formed in June 1977, and no doubt the invitation to preach at the commencement Service of Queensland Churches Together on the first Sunday of Advent 1991, his last engagement outside the Catholic Church, was a tribute to his commitment<sup>30</sup>.

The Aboriginal Apostolate was also one which interested him and the Australian Episcopal Conference generally. Frs Leo Wright and Gerard Heffernan served as chaplains to Aborigines and Rush ordained Fr Frank Brennan SJ, an advisor to the bishops' Conference on Aboriginal matters, in St Stephen's on 14 December 1985 in a ceremony attended by several bishops and the head of the Anglican diocese and the Moderator of the Queensland Synod of the uniting Church<sup>31</sup>.

Now for a short excursus: The Rush episcopate saw the decline and virtual cessation of the Corpus Christi Procession in Brisbane, which James Duhig had commenced at Nudgee College in 1913 and later transferred to the Brisbane Exhibition Grounds from 1950 - 1980<sup>32</sup>. The attendance began to fall because of the withdrawal of many school students, and other Sunday activities, and after discussion by the Priests' Senate, the celebration became a Deanery one. In the Brisbane North Deanery the last celebration was in 1987, lead by Bishop Gerry; the Cathedral celebrated the feast specially until 1991 with the Archbishop attending. By the end of his episcopate the celebration of the feast in a special way apart from Mass was virtually extinct. The reasons relate not only to convenience but also to the theology of the Eucharist, held by some clergy and many religious educators. (A similar procession established by the first P.P. of Coolangatta, Fr Leo Carlton, also ceased - Carlton had a long association with the Brisbane procession, having been an acolyte in 1913, and then the M.C. in later years until his retirement to Sydney in January 1973).

Francis Rush faced at least two areas of major concern in his administration. There was, in keeping with other places, a serious decline in the numbers offering for the priesthood and religious life as the 1970s continued. This meant in a growing



diocese an ageing and numerically declining clergy. O'Donnell had appointed a vocation director to encourage and monitor candidates or enquiries. Rush continued this but increased the function of the priest so that he became involved in the assessment of the suitability of candidates. The increased standards of admission meant that fewer candidates were admitted to seminaries. As the years went by reticence about endorsement of some of the practices adopted by Banyo Seminary increased in the diocese. When Rush retired the number of students in seminaries had declined very noticeably<sup>33</sup>.

Added to this were the number of priests who left the practice of the priesthood. The overall effect was the decline of confidence in the priesthood as the 1980s progressed.

An area I would suggest of marked concern was in Catholic education. The growth of population meant a continuing demand for schooling. The overall decline in the number of religious available or willing to teach or work in schools meant that lay men and women had to take much greater, if not complete responsibility. The difficulty was that some of these were teachers with little feeling for the Catholic faith, but had been engaged to teach Religious Education. As a result, it can be said that Catholic schools of the 1970s-80s became less a witness of the faith of the Church<sup>34</sup>.

In the O'Donnell episcopate, a Commission had been established to review Catholic education in the diocese; this led to the establishment of the Catholic Education Office which assumed responsibility for some new schools and some previously operated by religious congregations (e.g. Clairvaux-MacKillop - Upper Mt Gravatt - a combination of two schools operated by the Christian Brothers and the Josephites).

However it must be noted that changes in attitude by families and students in schools have also contributed to this situation. By the 1980s many Catholic families were not regular Mass attenders and many students were involved in the pursuit of material gain. No group is so vulnerable to the pressures of mass advertising and the inconsistencies of adult conduct as teenagers<sup>35</sup>.

The refurbishment of St Stephen's Cathedral was undertaken by the Rush episcopate. After the sale of the Holy Name site in 1986, the work commenced from September 21 1987 and finished December 1989. The 'restored' Cathedral has been the subject of some ambivalence. After reading the Aquinas Memorial Lecture of 1989, delivered by Fr Frank Moynihan Adm, I am unclear as to the aspects of the restoration<sup>36</sup>. Almost everyone I have spoken to has commented on

the austerity of the building, particularly the nave and transepts. I wonder how the 'new spring' or birth which Father alludes to at the conclusion of the lecture can be seen in the building which is largely without warmth. Why also are not the historical plaques formerly in it, considered part of the ongoing life of the diocese?

In the 1980s, the question of pastoral planning was addressed by the archdiocese. Bishop Cuskelly MSC headed this with groups of advisors (known as task forces). Bishop Cuskelly was an academic and an administrator (he had never served as a parish priest); he borrowed extensively from certain sections of the USA, such as Milwaukee, as he knew its archbishop, Robert Weakland OSB<sup>37</sup>. From the late 1970s parishes were or usually amalgamated. Masses were less frequently celebrated, especially on weekdays. The task force from at least 1988 sent out documents for discussion but it would seem that discussion on the issues leading to 'rationalisation' was not encouraged. The situation had been developing for many years yet it was being addressed very late. (Suggestions that clergy were to be sought overseas were not endorsed. Reasons of culture and ideology may be noted in this attitude).

Frank Rush served as President of the Australian Conference of Catholic Bishops (formerly the Australian Episcopal Conference) from 1983-1986. In that office he attempted to address on a national basis, the growing level of secularism in the community, but he and the bishops in the short term had little success. In Nov.-Dec., 1985 he attended the Extraordinary Synod of Bishops to review the effects of Vatican II after twenty years.

Other issues which should be noted are the growth of the Charismatic Movement from May 1970, under the sponsorship Fr Vince Hobbs of Bardonia, which from 1975 led to the formation of the Emmanuel Covenant Community, which is community based.

A distinct movement following the dissent after Paul VI's encyclical *Humanae Vitae* (July 1968) was Catholics United for the Faith under the guidance of George Cook. This was derived from an American organisation of the same name.

We must pass over other issues such as the growth of the diocesan Curia which was slender in the Duhig administration, grew slowly in O'Donnell's, but significantly in this episcopate with the enlarged Marriage Tribunal, Catholic Education Centre, which opened at Dutton Park in June 1988, and the Catholic Centre of Edward Street, adjoining St Stephen's from 1976.

The relationship between the local Church and Rome during this episcopate would be worthy of further investigation. In general it would seem that enthusiasm for the administration of John Paul II and his Curia was ambivalent as the episcopate progressed. Rush, however always spoke graciously of the bond between the Church and Rome, such as represented by the Papal Nuncio.<sup>38</sup>

Francis Roberts Rush served in one of the more difficult episcopates. The more one reads in this area the more enigmatic many issues become. Rush was one of the best pulpit orators of his era and one needs to balance the rhetoric of the episcopate with what occurred. The episcopate may well have been hampered by the views of some of the figures in the Curia of the diocese<sup>39</sup>.

I suggested that there had been a significant change in the diocese since Vatican II, but there is a certain enigmaticism in defining it (to this point). Commitment amongst the faithful grew in many cases. Yet the clerical and religious aspect of the Church generally seemed to be in decline. Emphasis on the local Church at times seemed to be in tension with the Church Universal, particularly in Pope John Paul II's pontificate. For the first time, the ordinary Catholic could obtain theological education to a tertiary level, but overall the practice of the faith declined. The term 'Mission' as used in the diocesan Assembly of August and October 1989 and later in the office of 'Church Life and Mission' has a different connotation from that of the nineteenth and early twentieth centuries<sup>40</sup>. I will conclude with one comment on the understanding of the Church as the servant of the world as given in Vatican II's Pastoral Constitution, Gaudium et Spes. It seems to have been interpreted by not a few so liberally that it has become difficult in some Catholic institutions to detect the difference between the spirit of the world and that of Christ.

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## ENDNOTES

- 1 From this date the administration passed to other Roman Congregations such as that of Bishops, from Propaganda Fide. However the legal effects would have been few because of the role of custom in interpreting the law.
- 2 Comment of Fr F.X. Lourigan, St.. Cecilia's Church, Hamilton, 15 December 1991.
- 3 Archbishop P.M. O'Donnell and notable Archbishop J.D. Simmonds in Melbourne (1942- 63) belong to an era of lengthy coadjutorships. The institution of a retirement age for bishops in 1966 at age 75 meant that coadjutorships were shorter 'ipso facto'.
- 4 At his public farewell and welcome to his successor at the Festival Hall on the night of 29 May 1973. (Recollections of *The Catholic Leader* Report of the function).
- 5 Stories circulate about Duhig's winning manner. I recall being told by a woman of how Duhig captivated a group of people in a lift in Wickham Terrace, Brisbane with his conversation.
- 6 Duhig had the customary relationship of an Irish born bishop with his clergy. When he advised one priest of complaints he held about him, the priest responded by indicating that he had received many complaints about Duhig. (Fr V.J Rowan to the author, January 1987).
- 7 *The Apostle of Brisbane*, biography of Fr Augustine Canali DLD, CE, (1841-1915) (Church Archivists' Press, 1992). Please refer to Fr Tynan's address in this volume, third of the Occasional Papers, and the letter in *The Catholic Leader*, August 1990 by P. Martin. SS Peter & Paul's Church Bulimba is a memorial to Canali and the pre-refurbished St.. Stephen's Cathedral had a plaque to Canali near the front door on the side wall (Epistle side). St.. Killian's is now the site of St.. Laurence's College, South Brisbane, from 1915.
- 8 John English b. 1897 in Ireland, ordained All Hallows College June 1922. Cornelius Roberts b. 1900 Brisbane, ordained Rome March 1924, died 25 Dec.1986.
- 9 In October 1933, John English preached at the consecration in St.. Mary's Cathedral Perth of fellow collegian, Redmond Prendiville, as coadjutor Archbishop of Perth.
- 10 The phrase is appropriated from G. Blainey, an Australian historian. The author recalls when his interest in Catholic theology became kindled, the priest he consulted quoted textbook Latin answers which he had memorised over forty years earlier.

- 11 Dr T.P. Boland to the author, 25 January 1995.
- 12 For a reference to Bishop Ryan's part, see J. Maguire: *Prologue: A History of the Catholic Church as seen from Townsville, 1863-1983*. (Toowoomba, Church Archivists' Press, 1990) p. 212.
- Dr T.P. Boland/author, regarding the attitudes of these bishops.
- 13 Each year Mgr Roberts preached a series of June sermons concerning the Catholic faith. The author occasionally attended Our Lady Help of Christians' Church during these years. I endorse the comment of a fellow worshipper (M.J. Martin), "He instructs his people."
- 14 James M. Kelleher, Papal Knight (1908-10 August 1962), editor of *The Catholic Weekly* from its foundation in 1942, as a merger of *The Freeman's Journal* and the *Catholic Press*. On his sudden death, he was buried from St. Mary's Cathedral where Cardinal Gilroy attended the funeral.
- 15 *Proceedings of the Brisbane Catholic Historical Society Vol.3, 1992*, pp 78-86.
- 16 See for example particularly Vol 2 of Naomi Turner CSB, *Catholics in Australia: A Social History*, (Melbourne, Collins Dove, Vols 1,2, 1992).
- 17 This theme is expressed in its opening message, 20 October 1962 (W. Abbott SJ, *The Documents of Vatican II*, London, Geoffrey Chapman, 1967, pp 3-7.
- 18 Vatican II, Decree on Priestly Formation, "optatum totius", 28 October 1965, par. 15. C.W. Abbott SJ, *The Documents of Vatican II* p. 450.
- For a discussion of "aggiornamento" see Peter Hebblethwaite, *John XXIII, Pope of the Council*, (London, Geoffrey Chapman 1984. Index p. 535).
- 19 cf. n. 15 above.
- 20 The Queensland Parliament passed the Holy Name Cathedral Act of 1969 to facilitate this decision.
- 21 Fr O.K. Oxenham to the author 1987. Bishop H.J. Kennedy, the private secretary to O'Donnell's 'classmate', Cardinal N.T.Gilroy, was auxiliary bishop from 14 September 1967 to 9 December 1971, when he was translated to Armidale (installed 3 February 1972).
- 22 Address at his installation in St Stephen's Cathedral 29 May 1973.
- 23 Bishop T.V. Cahill of Cairns was the only Queensland bishop to speak at the Council (on the Decree on Bishops). Rush's friend, Guilford C. Young of Hobart, spoke on the Liturgy. The most frequent Australian speaker was Bishop Thomas Muldoon, Auxiliary Bishop of Sydney, formerly of St Patrick's College Manly. In all only about five or six Australian bishops spoke, including a Council President, Cardinal N.T. Gilroy (Sydney).

- 24 Comment at the conclusion of the Mass of the Holy Oils St Stephen's Cathedral 10 April 1990 (in the context of the 25th anniversary of J. Duhig's death).
- 25 F. Rush urged all pastors to form a Pastoral Council. Not all did. In O'Donnell's episcopate the growth of Parish Councils was slow. F. Rush celebrated from the early 1980s a special Mass in St Stephen's Cathedral each February to inaugurate the Parish Councils and also meet with their President at his residence, 'Wynberg'. During the Mass a special candle was presented to each Council. However, the response to these Councils was often piecemeal and the Diocesan Pastoral Council was an 'unwieldy' body, to use the phrase of Dr Oxenham. (Dr Oxenham recalled that the Archbishop did not like comments of this type).
- 26 Thus he sought as *The 1983 Code of Canon Law* requires that he visit each parish every five years. The two auxiliaries also visited parishes on Sundays. However, the attitude of the pastor may well have influenced the frequency of these visits.
- 27 Cardinal J.R. Knox, formerly Archbishop of Melbourne (1967-74) and Prefect of the Vatican Congregation dealing with these matters for some years, took a rigorous attitude to the use of the Third Rite. However when he ceased to hold this office, a less rigorous one was adopted (subject to *The Code of Canon Law 1983*). Fr T.P. Boland to the author.
- John Paul II comments on this rite in the post-synodal exhortation of December 30 1984. At the 1983 Synod an Australian delegate, Bishop B.J. Wallace (Rockhampton) noted circumstances which favoured its use.
- 28 The Family Law Act of 1975 introduced 'no fault' divorce into Australian law after a period of separation of the spouses. The Family Law Court came into operation from 1976.
- 29 He issued a statement of congregations when J. Grindrod was elected Primate of the Anglican Church of Australia in April 1982 (acting Primate from 31 January 1982).
- 30 This body formally commenced on 1 January 1992; Mrs E. Harrington of the Catholic Diocesan Ecumenical Commission chaired the interim committee. Bishop E.J. Cuskelly MSC was its first president from 1992-94.
- 31 Fr S. Astile SJ was also ordained then. The bishops of Rockhampton and Townsville and the auxiliary bishops took part.
- 32 In 1979 the celebration at the Brisbane Exhibition Grounds consisted of a concelebrated Mass with the Archbishop as the principal con-celebrant. Previously it had been comprised of a Eucharistic procession, concluding with Benediction of the Blessed Sacrament. This procession was organised by the Holy Name Society and Fr V.J. Kiely PP replaced Mgr Carlton as the Master

- of Ceremonies. Music was provided by the ETA Concert Band and in 1950 to the early 1960s the procession was broadcast 'live' by 4BK. Queensland Railways provided special trains to and from the grounds. Archbishop Duhig's estimates of the crowds were too high; numbers declined in the 1970s.
- 33 The Archbishop was aware of this reticence for he spoke indirectly about it at the diaconal ordinations at Our Lady Help of Christians' Hendra on 29 June 1984, and also at the Presbyterial (priestly) ones on 29 November 1991 in the Cathedral (his final ordination). At the ordination at St.. Agatha's Church, Clayfield, in September 1988 of Rev. S. Douglas OMI, he referred in passing to the near "despair" felt in certain quarters about obtaining suitable candidates. The highest number of clerical students at Banyo seminary was 136 in 1967.
- 34 The withdrawal of religious was fairly rapid and can be traced to the last years of the O'Donnell episcopate. Dr O.K. Oxenham raised the question of affinity to the Church of trainee teachers at McAuley college, whilst on the Catholic Education Council (to 1976 - Dr Oxenham to the author c. 1988).
- M. Flynn FMS has studied Catholic schools (primarily in NSW/ACT) since 1975 and has published three studies on this. For his evaluation of "Staff as sponsors of the Faith Development of the Young", refer to his *Catholic Schools and the Communication of Faith* (St.. Paul Pub. June 1979) p. 198.
- 35 M. Flynn's 1979 work (cf n.34 ) is a comprehensive review of the goals and challenges of Catholic schooling and the broader concept of education. It makes the important though often blurred distinction between faith and religion, ch 2, pp 33-46. We should note the growth of the subject, 'The Study of Religion' in Catholic schools in Years 11-12 as an alternative to the teaching of the Catholic Faith. (Study of Religion is generally comprised of the study of religion as a human activity and includes Christianity as one religion amongst many).
- 36 This lecture was delivered on 2 November 1989 (text available from the ANU Library, Mitchelton). The proposed restoration was the subject of a small public meeting in the Cathedral in February 1987, convened by Fr Moynihan and attended by the Diocesan secretary, Mr D. Flynn. Some Catholics were unhappy about aspects of these plans and approached the administration in person or by petition. Concerns included the place of Eucharistic reservation.
- 37 Bishop Cuskelly MSC visited the USA in 1987 and 1991. In 1987 he saw the former president of the Conference of Catholic Bishops (emeritus) Bishop Malone of Youngstown, Ohio, and in 1991 he was reported to be the guest of Archbishop R. Weakland OSB. See his report : "3 months in the USA" in reference to task force documents from 1991. The earlier closure of a parish seems to be Our Lady of the Assumption, Norman Park, about 1977/78.

- 38 Mgrs C. Paro, L. Barbarito and F. Brambilla served as Apostolic Delegates and from 1973 as Papal Nuncios, in the Rush episcopate. (Barbarito became Dean of the Diplomatic Corps in early 1985 and Rush, as President of the Episcopal Conference, hosted a reception for him on his translation to Gt Britain in 1986). The Roman delegate attended the consecration of both auxiliary bishops in July 1975 and 1982. The ambivalence reached its peak in July-Sept 1987, concerning the investigation by the Congregation for the Doctrine of the Faith into some responses of Fr W. J. O'Shea PP in the "Question Box" in *The Catholic Leader*. (See statement of September 1987 in *The Leader*).
- 39 The problem of the unity of the diocese showed increasing tension as the episcopate progressed. In Catholic education, in Liturgical matters and on social issues, factions developed. We should note the "Association of Catholic Parents" and (regrettably) that the schism of Archbishop Marcel Lefebvre had supporters in Brisbane. Indeed a so-called 'traditional' church operated in the Archdiocese and Mgr Lefebvre (RIP) visited the city in December 1985.
- 40 The Diocesan Assembly of August and October 1989 was preceded by a week long Priests' Assembly in July, 1983. In many parishes from Monday-Friday, laymen and lay-women were delegated by the pastor to lead Liturgies of the Word and distribute Holy Communion. They used a manual edited by Fr T. Ehlich. Liturgies of this type became not uncommon during the 1980s when a priest or deacon was not present.