

THE UNIVERSITY OF NOTRE DAME AUSTRALIA

THE DREAM RENEWED
THE FIRST THREE YEARS (1988-1991)

by

Edward A. Malloy, C.S.C.
President Emeritus, University of Notre Dame



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PREFACE

In a previous monograph, An Australian Catholic University: The Original Dream: 1945-1954, I recounted from the American perspective the prolonged conversation and subsequent efforts to establish the first private Catholic university in Australian history in Sydney in the period immediately after the conclusion of the Second World War. This discussion involved Cardinal Norman Gilroy, the Archbishop of Sydney, on the Australian side and various representatives of the Congregation of Holy Cross and the University of Notre Dame on the American side. During the course of eight years letters were exchanged, visits were undertaken, reports were written, land was purchased and mutual trust was sustained. Nevertheless, the dream of establishing a Catholic university in Sydney was not realized during the lifetime of Cardinal Gilroy.

There were inhibiting factors on both sides that made the realization of the dream impossible to achieve in that era. With the passage of time, all of the major actors from that original interaction moved on to other responsibilities and eventually died. The memory of their hard work and commitment to the goal was relegated to archival collections and an occasional story passed from one generation to the next.

It was another thirty years before the vision for the establishment of a private Catholic university began to be pursued fully once again. This time the initiative came from the coast opposite from Sydney, from Western Australia. And once again, as the idea percolated, a conversation was begun between the Australian initiators and the University of Notre Dame (UND). In this interaction, all the participants were new (few even knew about the earlier deliberations) but very quickly rapport was established, enthusiasm was generated and plans were drawn up. It seemed as if the improbable dream of the 1940s and 1950s might have a chance to become a reality.

This paper is my personal account of how I and other administrators from the University of Notre Dame got involved in the project, of what the circumstances were in Western Australia that led Peter Tannock and Denis Horgan to propose our engagement, and of how three years of intense labor and negotiations in Perth/

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Fremantle led to the actual establishment of the University of Notre Dame Australia (NDA).

Eventually, when a full history of the University of Notre Dame Australia is written, proper attention can be paid to the complexities and nuances that are an inevitable part of any foundation story. My version is limited by the nature of my (and the University of Notre Dame's involvement) and by the geographical and cultural differences that separate the two institutions. Despite these constraining factors, this brief history is a labor of love. I remain intensely proud of what Notre Dame Australia has already achieved and of the ever growing role it is playing in the Australian context in the service of society and the Church.

Special thanks are due to my assistant, Joan Bradley, to Fr. Peter Jarret, C.S.C., my former executive assistant; to my three undergraduate research assistants, Brendan Ryan, Patrick Coleman and Greg O'Donnell; to Fathers Bill Beauchamp, C.S.C., Bill Miscamble, C.S.C., and Mark Poorman, C.S.C. and to Notre Dame Australia's Vice-Chancellor, Peter Tannock, who read the account and provided helpful commentary.

PART ONE

1988

In the mid-1980s a discussion began to take place in Western Australia about the growing need for properly prepared teachers to serve in the Catholic network of primary and secondary schools. It was felt that the State universities did not have such training as a priority and there was fear that over time the distinctiveness of the mission of these Catholic schools could easily be lost. One alternative would have been to emulate in the western part of the country what was being proposed in the East, that is, a new bureaucratic entity within the state system which would amalgamate preexisting Catholic teacher colleges. In fact, this was how the Catholic University of Australia later came to be. But, it was not clear that this was the best direction to take in the West.

Peter Tannock, who headed the Catholic Education Office of Western Australia, discussed the matter with Archbishop William Foley of Perth and they agreed that Peter should approach Denis Horgan, a Catholic businessman, to inquire about whether he would be willing to support financially the establishment of a private Catholic four-year higher education institution. Peter and Denis had known each other in secondary school and Denis Horgan was open to the general proposal but only if the new institution were expanded to include much more than teacher education. Separately, Denis Horgan had been nurturing the dream for a new type of private university in Western Australia for a number of years.

This initial conversation between Peter and Denis led to the formation of a small Planning Committee, which included the two of them as well as Michael Quinlan, a Catholic physician, and Archbishop Foley himself. This group began to discuss a whole variety of possible options for the future. They even went so far as to have papers produced outlining various models. Eventually, the group developed the plan for a full-blown Catholic university, which would be based on a number of sites in Western Australia, and would include medical and nursing education among other fields.

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With this background in mind, the next step in the evolution of the project was the fortuitous (some would say providential) meeting at a gathering of the Young Presidents Organization in California where Denis Horgan met Jim Hesburgh, the younger brother of Fr. Theodore M. Hesburgh, C.S.C., then President of the University of Notre Dame. Denis shared with Jim Hesburgh some of the conversations that had taken place earlier in Perth and they began to discuss whether the University of Notre Dame might be able to provide some assistance. Then Jim remembered that Fr. Ted, and his long-time colleague Fr. Edmund P. Joyce, C.S.C., Executive Vice-President of Notre Dame would, sometime in February of 1988, be taking a world tour on the QEII after their upcoming retirement and that they would be docking briefly in Fremantle, the port city adjacent to Perth.

When Denis Horgan returned from the meeting in California and passed on the news to the other members of the Planning Committee; they encouraged Denis to try to arrange a get-together with Fathers Hesburgh and Joyce during their stopover in Fremantle. If nothing else, they could at least test out their ideas with two experienced administrators in Catholic higher education.

After the invitation was proffered and accepted, a dinner was arranged on February 23rd at the Horgan's home in Perth. Present were the members of the Planning Committee and their spouses. As reported afterward, a lively conversation ensued and, in the end, all were enthusiastic about the proposal.

Since Peter Tannock and Denis Horgan had the intention to visit various Catholic university campuses in Europe and the United States in the middle of 1988, Fathers Hesburgh and Joyce encouraged them to visit Notre Dame. They assured them that they would arrange a meeting with me and the other members of the new administration.

After the meeting in Perth, Tannock and Horgan were even more committed to pursuing vigorously their options once their trip to Europe and the U.S. was underway. Peter Tannock went to the following locations (and Denis Horgan to many of them): Rome, Paris, Louvain, London, Buckingham and Oxford in Europe, and Boston College, Georgetown, Notre Dame and San Francisco in the United States.

The next to the last stop was the University of Notre Dame, where on May 25-26, 1988, Father Joyce had arranged, in Father Hesburgh's absence, to have the visitors meet with me, Tim O'Meara (Provost), Father Bill Beauchamp, C.S.C., (Executive Vice-President), and Father Dave Tyson, C.S.C. (Vice-President for Student Affairs). I arrived late for the opening lunch because of a prior commitment, but once I met Peter and Denis and got a taste for their grand vision and their innate enthusiasm I was quickly taken by them as people and sensed the ready rapport that Australians and Americans usually feel in each other's company. Later, in talking over the meeting with the other members of my administration, I recognized that

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all of us were attracted by the prospective role that Notre Dame as an institution might be able to play in this new venture.

Looking back on the gathering, I wrote to Denis and Peter on June 2 in the following words,

'It was a great pleasure to have the opportunity to meet with you for lunch during your recent visit to campus. The plans for the development of a Catholic University in Western Australia are quite intriguing. From all that you said it seems clear that there is a real need to be served by such an institution.'

I wanted to propose a possible followup on our conversation, so I continued,

'I would like to take advantage of your invitation to visit Perth on a trip to Australia subsequent to the meeting of the International Federation of Catholic Universities (IFCU) in Jakarta in August. It will provide an opportunity for some of us from the University to have a first hand sense of what is envisaged and the kind of geographical context within which it would take place. All of us who were present at the meeting were excited about the prospect of being of assistance to you on this project. Obviously, it would require further conversations to determine what form of cooperation would be most appropriate. But be assured that this basic idea is attractive to me and I would like to see us be of real help to you if possible.'

On June 4, Denis Horgan wrote back thanking me for our hospitality during their visit and speaking quite optimistically about how we together could 'bring about something very meaningful in this part of the world.'

With the first meeting at the Morris Inn on campus and subsequent exchange of letters, I began my personal involvement in what would be one of the most exciting relationships and activities during my years of service as President of Notre Dame.

I had committed us to visiting Perth for the first time in the summer of 1988. But in an instance of excellent timing, it turned out that Fr. Bill Miscamble, C.S.C., a professor in the history department at UND (and a native Australian from the Brisbane area), was planning to visit his family during the summer vacation of 1988. Out of genuine interest (and I am sure some curiosity), he agreed to visit Perth during his trip and to offer his own assessment of the potential project.

Bill began his analysis with a little background about Peter Tannock and Denis Horgan. Peter had strong academic credentials including study at the University of Western Australia and Johns Hopkins University in the United States. He also had a rich level of experience in education, both back in Western Australia and in Canberra where he had advised the federal government on elementary and secondary education

policy and funding. (His work with both government and church organizations and his familiarity with people in both realms would become a tremendous asset when later he became Vice-Chancellor). Denis Horgan had put together an impressive array of business organizations. It seemed clear to Bill that Peter and Denis were serious, well-respected leaders in the Western Australian community.

Bill Miscamble then moved on to the consideration of some strategic details. For example, one concern about locating a Catholic university in Western Australia was the distance from Brisbane, Sydney, Melbourne and Adelaide, the largest cities in the country. Since Western Australia only had a population of 1.5 million, about 25% of whom were Catholic, the university would need to attract students from outside of the State. On another matter, the conversations that had already been had with the Government and Opposition leaders in Western Australia, as well as the Fremantle City Council, had been promising. The potential siting of the school in renovated wool storage sites in Fremantle would have a certain cachet since Fremantle was a port city and a favorite vacation spot.

The strong support of Archbishop William Foley of Perth was critical on the side of the Church community. There also seemed to be a strong possibility of financial assistance from the Catholic hospitals and from some of the religious orders. The form of academic direction that needed to be taken was still unknown and the faculty and staff needed to be recruited. One pivotal decision revolved around who would be the founding Vice-Chancellor, since Peter Tannock was not eager to assume that role.

Bill Miscamble ended his analysis with a generally positive assessment. He recommended that, on the visit that I and other Notre Dame administrators would make in August, that we pay close attention to the nature of the association between the two institutions including professional advice and technical assistance as well as student and faculty exchanges. It was not clear to him what involvement the Congregation of Holy Cross would be able to have. On the Notre Dame side, there would be some clear advantages to expanding international outreach into Australia.

In retrospect, Bill Miscamble's letter to me was quite prescient. He quickly identified some of the major strengths and weaknesses of the proposed project as well as the crucial role that the University of Notre Dame might possibly play in getting the new university in Western Australia off the ground.

In late June, I wrote to both Bill Miscamble, thanking him for his fine report, and to Peter Tannock, conveying our enthusiasm for our upcoming trip and the first opportunity to visit Perth/Fremantle in person.

A. First Visit

On August 8, 1988, Bill Beauchamp, Tim O'Meara (his wife, Jean and their daughter, Eileen), Dave Tyson and I arrived in Perth. This was the beginning of

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what would become over time a full and enthusiastic commitment to the project of starting a Catholic university in Western Australia. It was also the first exposure to the beauty and wonder of the Australian continent, a recognition that would blossom for me into multiple trips, broad reading and a sense that in this far away place something special was aborning.

All of us had much to learn on our first trip to Western Australia. On our first full day, we did a walking tour of Fremantle, followed by a helicopter flight around the area of Perth. This exposed us to the terrain. Then, we began to meet the people - the representatives of government, leaders from the Catholic community, and a cross-section of the top echelon of both groups.

We split our second day between Fremantle/Perth (where we met with the Mayor and town Manager of Fremantle and had a boat ride from Fremantle up the Swan River to Perth) and Margaret River (which we flew to by helicopter to spend discussion time at the Horgan family's Leeuwin Estate and vineyards). The latter offered us a conducive setting for extensive discussions about the University.

The third day was spent entirely at Leeuwin where we mixed intense discussions with some touring of the local area (the far southwest corner of the country). The next day we made our way back to Fremantle by helicopter (with winds gusting up to 90 m.p.h.). After returning to Perth, we drove over to the Cathedral Rectory for a visit with Archbishop Foley who proceeded to review the status of the conversations about the new University. The Archbishop was a very down to earth and friendly person who quickly put us at ease. We had a frank and open discussion which led to an agreement in principle to move ahead with the project. Afterwards, there was a press conference at the Episcopal residence with all the major newspapers and television stations present. Archbishop Foley, David Parker (representing the State government) and I gave brief speeches describing the basic contours of the proposed institution and where the planning was at the moment. Tim O'Meara, Bill Beauchamp and David Tyson added a few words as well. Then about 30 minutes was devoted to questions from the media.

In light of later events, there were some obvious differences of understanding among the people who spoke at the press conference, as well as among some of the other participants in the preceding deliberations. There was probably nothing that could have been done to forestall this problem since none of the parties involved had ever had to deal previously with the establishment from scratch of a private, church-related institution in the Australian context. The important thing about the press coverage was that now the citizenry knew about the proposed endeavor and had the impression that both the Government and the Church were supportive.

At the conclusion of these activities, all of us proceeded to a banquet room at a downtown hotel where we were joined by other Catholic leaders for a festive luncheon.

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One of the interesting results of both the trip that Peter Tannock and Denis Horgan had made to Notre Dame and of our subsequent journey to Perth was the decision to name the new institution - the University of Notre Dame Australia (NDA). We clearly had no patent rights on the name since (as the French words for 'Our Lady') it was shared with many grade schools, high schools and colleges around the world, not to speak of the famous cathedral in Paris. The representatives of both institutions agreed that there would be no formal or financial responsibility on our part (important to clarify since the shared name might suggest otherwise). On the other hand, we had agreed to provide whatever assistance we could by way of advice and through future student and/or faculty exchanges. It was further decided that Tim O'Meara and I would serve on the Planning Committee which would need to make any concrete decisions within the next six months to a year. Much of this could take place by telephone or mail. The likelihood was that the next time Tim, Bill and I would be back in Perth would be over the upcoming Christmas break.

By the end of our stay the four of us who had come to Perth/Fremantle representing Notre Dame were in agreement about several things. First, there was a need for a private Catholic university. Second, the local community (both Church and civic) was supportive. And third, the time was right. All of us were returning home excited about our visit and inspired by the contagious enthusiasm of Peter, Denis and many others. The four of us agreed, as Notre Dame approached the celebration of its 150th anniversary as a university, that it would be a real thrill to be instrumental in helping to establish another Notre Dame halfway around the globe.

On our way back to the United States, we wanted to stop in Melbourne and Sydney, the two largest cities in the country as well as the most influential. Our goal was both to see them and to meet some of the Church and educational leaders there. In Melbourne, we spent time with Archbishop Thomas Francis Little as well as with Father Paul Garland, who was the Vicar of Higher Education. The Archbishop told us that some Australian Catholics had misgivings about the project in Western Australia (some because they did not want to detract from the Catholic presence in the State university systems; some because they were not sure that the Catholicity of a separate institution could be preserved; and some because they thought that Perth was too isolated from the rest of the country). While in Melbourne, we did the grand tour and also attended an Aussie-rules football game. Our time in Sydney, for a variety of reasons, was totally devoted to touring and enjoying the delights of that great metropolis.

The old adage suggests that 'there is nothing like being there.' That indeed proved to be the case as I mulled over my first-time exposure to Australia and the potential for the establishment of the new university in Perth/Fremantle. From the time that I set foot in Western Australia, I knew that I would give my wholehearted

personal support to this seemingly implausible venture. Since my enthusiasm was shared by the other members of our party, I was also confident that the central leadership group of the University of Notre Dame would also be on board. As Dave Tyson reminded us at the time, 'Any planning guru would judge that the very idea was foolish.' Yet, maybe that was part of the appeal—to overcome the obstacles, to beat the odds. As far as I was concerned, the similarities of language and, to a large extent, of culture and the presence of a core group of committed advocates in Western Australia was more than enough to handle the obvious difficulties and handicaps that the project would operate under.

Parenthetically, there were some impressions about Western Australia and the Perth/Fremantle area that also positively predisposed us. The land mass of Western Australia was three times larger than the state of Texas, but the total population was only 1.5 million people with over one million of these living in the greater Perth metropolitan area. This meant that a kind of pioneer spirit prevailed there. It was the land of entrepreneurs and risk-takers. At the same time, Perth was modern, clean, attractive and relatively crime-free. Education was held in high regard as evidenced by the support for the University of Western Australia and a couple of smaller institutions. Fremantle, the port city for Perth, was connected to the capital by the Swan River, a lovely waterway with well-maintained houses on both banks. But Fremantle also had a certain Bohemian quality about it, as port cities often do. The West End area was full of shops, pubs, and restaurants and became quite lively on the weekends. As the temporary home of the America's Cup yacht race, parts of Fremantle had been extensively renovated and the basic infrastructure had been tended to. This meant that the university would not begin in an undesirable or unsafe location.

B. Further Planning

After our return from our first visit to Australia, those of us at Notre Dame were sent a constant stream of information from NDA as the planning process continued. One bit of news was the national newspaper, *The Australian*, which had a note that said, 'the two most senior administrators of the famous Notre Dame University in the United States have agreed to join a planning committee investigating the establishment of a private Catholic university in Australia' (August 17, 1988). I suppose you could say that this was an early indicator that the relative prestige of UND could provide some instant credibility for NDA even before it began to function as a grantor of degrees. The same kind of general visibility was gained in Western Australia where the Catholic newspaper, *The Catholic Reader*, summed up our visit by saying, 'Father Malloy described the team's talks in Perth as very fruitful.' It went on to quote me as adding that the Australian institution would be linked in a 'friendly, independent relationship' since 'we are not in the business of franchising.'

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In the followup from our visit, in late August I wrote to Peter Tannock (confirming a likely return visit over Christmas vacation) and informed him that Archbishop Little in Melbourne had expressed interest in the project. I also communicated with Archbishop Little thanking him for his hospitality and assuring him of my conviction that a 'new university is viable in the Perth area.' I also followed up with Denis Horgan asserting my judgment that the meeting during our stay had been very productive and Archbishop Foley in a generally positive spirit, ending with the claim, 'there will be many obstacles we will face along the way, but we would be happy to be of whatever assistance we can'. Perhaps the boldest thing I said in all of these letters was in my communique with Archbishop Foley when I asserted, 'I really believe that the proposed structure for the new university is appropriate to 20th century Church life. It provides the best of both lay leadership and preservation of a Catholic identity over time.'

From our distant perch, there was only so much those of us at UND could contribute to the development of the concrete plans for the University. The brunt of it was borne by those in Perth/Fremantle. In August, we received two reports from Fremantle which helped to clarify the latest thinking about the nature and structure of the new university.

(1) 'The Proposal to Establish a Catholic University in Western Australia'

The first part of this report tried to establish a compelling rationale for the new institution. Western Australia had no institution of Catholic higher education and no Catholic seminary. The potential existed for the school to bring great economic and social benefits. Among other things, it could support the development of Catholic intellectual life and for the special training requirements of the Church in key areas like education, health and theology.

With regard to the structure of the institution, the proposal went on to describe the proposed university as an independent, self-governing corporation operating under a Charter approved by the Roman Catholic Archbishop of Perth and the State government. The intention was that it would be governed by a self-perpetuating Board of Trustees. In order for these goals to be achieved, it would require special legislation to be approved by the Western Australian Parliament in order for it to be able to grant degrees and to function as an independent university.

The report also took up the question of the possible location of the university. One option would be a town-style school in Fremantle in facilities that had been renovated for that purpose. The second option would be a campus on a broad acres (suburban) site in outer metropolitan Perth. No matter which location was chosen (or both), the goal would be to have an enrollment of between 3,000 and 4,000 by the year 2000 and 6,500 by the year 2005. It was intended that 2/3 of the students would come from Australia and New Zealand and 1/3 from overseas, especially the

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Asian and Pacific countries. Academic programs might include: agriculture; arts and sciences; business; education; health sciences; law; medicine and theology. By way of pedagogical theory, it was expected that the professional colleges would have close links to professional firms and institutions. In particular, medicine should be based in the Catholic hospitals of Western Australia.

On other important matters, the report said that the governing authority would be an appointed Vice-Chancellor (the equivalent of the American higher education President) who would have the explicit endorsement of the Archbishop of Perth. Support would need to be forthcoming from both the State government and the Church. The State assistance would take the form of: the acquisition of publicly owned land and facilities; exemption from taxes as a not-for-profit entity; and access to research grants, low interest loans and scholarship monies. The Church, for its part, would need to commit personnel and to offer direct funding and scholarship monies. Even if both the government and the Church stepped up on appropriate levels, further funding would need to come from: tuition and residence fees; gifts from individuals and corporations; the sale of services; investments; and eventually from earnings on endowment. As a private institution in a society where higher education had historically been either free or low cost, the new university would offer scholarships, loans and work study opportunities to those students who could not afford to pay the full tuition.

Finally, the report took up the question of the relationship between UND and the new school. It pictured the future bond as a close one, resembling a brother-sister relationship. Advice would be available as well as technical assistance. Furthermore, student and faculty exchanges would be fostered. It was understood that certain members of the leadership group from UND would also serve on the governing board of the new institution. It was hoped that the Holy Cross Congregation would also be present in some way.

(2) 'Catholic University in Western Australia: Major Questions'

This document was intended for the general public and for those who might have objections to the concept. It covered some of the same ground as the first report, but took a different tack.

Contrary to what some may have thought, that a private university was innately elitist, the new university would aim to be accessible to students from different socio-economic brackets by offering scholarships, loans and other forms of support. Because a private university was an inherently expensive project in terms of capital outlays and recurring costs, the effort to maximize income from a variety of sources would be imperative. Even with success in these endeavors, it was unlikely that the new university would break even in its first years of existence.

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Partly to win public support for the project, the report went on to talk about the important role that government would have to play. Although it would be an independent, self-governing entity, it would require legal backing from the State in order to begin operation. It was also critical to receive low interest loans and access to State-owned lands and facilities on satisfactory terms, among other things.

Against those who might think of a Catholic university as a contradiction in terms, it was reaffirmed that it would be a genuine university with the full expectation of academic freedom and an openness to all on the basis of merit. The university would operate under a clearly articulated Christian philosophy and curriculum. The specifically Catholic character would come, among other ways, from the required courses in philosophy and theology, from the provision of high quality pastoral care, from a commitment to train students for professional service in Church institutions, and from the promotion of a volunteer spirit among the student body.

The report ended with the question—why Western Australia? The first and main reason was that there was a clear need for an academic institution of such quality in the State. The preferred location would be in Fremantle, with a second potential campus in Perth.

From August of 1988 until January of 1989, my personal involvement (and that of my colleagues at NDA) in the planning process was always one step removed. We continued to receive a flow of information from Western Australia, but overall, we felt that the details needed to be worked out on the home front, so to speak.

On September 19, 1988, the first official meeting of the NDA Planning Committee took place. One active participant in the early stages was Father John Neill, an Australian Dominican priest who had spent some time at UND on a sabbatical program. (When the new campus opened in Sydney so many years later, he would become the pastor of St. Benedict's parish at the Broadway site.) In October, Denis Horgan and Archbishop Foley visited UND campus (the latter for the first time), attended a football game, and had a chance to see the University when it was in full activity. They were both taken by the worship life, the residence hall tradition and the general enthusiasm of the place. Looming large in both of their minds, as well as the rest of the Planning Committee, was who would be the first Vice-Chancellor. In fact, John Neill had written Tim O'Meara in September inquiring whether it would be possible for UND to release someone for a year or two to serve in that capacity.

In the middle of October, the Planning Committee came forward with a new report titled 'Proposal to Establish the University of Notre Dame Australia.' This drew upon various elements from the previous reports, but it also tried to provide a greater degree of clarity about things that had remained undecided up to that point. It concluded that the preferred date for the commencement of teaching would be February 1991. There were four sites that continued to be of interest: (i) Fremantle; (ii) a broad acres (suburban) location on the fringes of Perth; (iii)

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a campus at Margaret River for the science of wine-making and (iv) the Subiaco area of Perth for medicine and health services. The proposal went on to talk about possible academic programs and the predicted spread of areas from which students might be attracted.

By December, the Planning Committee focused on the question of which sites in Fremantle and elsewhere might warrant a formal request to the government for purchase approval. Possibilities included: the Fremantle Army barracks, the Claremont campus, and the old Margaret River hospital site. Renewed priority was placed on preparing a visionary statement about a central campus on the broad acres site in Perth.

On December 20, 1988, I received a letter from Denis Horgan who made mention of a recent meeting with the Fremantle City Council. Denis and Peter had had two separate meetings with representatives from local Fremantle action groups who were concerned about the potential environmental and historical preservation impact of the proposed campus. In Denis' eyes, Fremantle was not a viable venue on a long-term basis because he thought it would limit the student body to 1,500 (later developments, of course, proved this judgment to be wrong). He saw the undergraduate programs eventually moving to Perth and then Fremantle would become the center of graduate studies. Denis was not worried about what would happen in Fremantle since he felt that the project would rejuvenate the West End of the city and complement the needs of the business and tourism activities. The campus would be built within the confines of the original facades of the historical buildings and would be refurbished according to their distinctive character.

Denis went on in his letter to summarize the nature of the land submission proposal that NDA would make to the government of Western Australia. The University would be seeking only a commitment in principle at that stage. In its ultimate development, as he saw it, NDA would operate from a major residential campus north of the city of Wanneroo in the Alkimos-Ningana area. This major campus would be supported by secondary campuses in the West End of Fremantle and in Subiaco in the vicinity of St. John of God Hospital. A rural campus at Margaret River would be developed for specialist agricultural courses connected to the wine industry. The Alkimos-Ningana site would be the undergraduate area and the major vehicle for financing the University. In his mind, without this source of funds, the project would be at considerable risk. Denis concluded by saying that the Catholic Church was prepared to make a major commitment to purchase the privately owned land in the West End of Fremantle.

By the end of 1988, the Planning Committee had made a lot of progress. The overall reaction to the idea of NDA had been positive. Land had begun to be purchased in Fremantle. The academic contours of the institution were beginning to take shape. Much work remained ahead, but the original idea had begun to take concrete form.

PART TWO

1989

On January 6, 1989, the UND contingent arrived back in Perth/Fremantle to participate in four days of planning meetings with the members of the on-the-scene Planning Committee. On this trip, our group was made up of myself, Bill Beauchamp and Tim O'Meara (accompanied by his daughter Maria). One of the first items on our agenda was the petition to the Western Australia government for a land grant. All of us had agreed that the first site settlement would be in Fremantle. Another matter for discussion was what level of student demand to expect. Here we saw the need for a full marketing survey. Insofar as the general consensus about the planned University was concerned, it was reducible to three main points: 'It must be truly Catholic; it must be an institution of excellence; and it must be Australian.' We all agreed that, once the Vice-Chancellor was appointed, he or she would direct the planning effort. We set a target for finishing the feasibility study by March 31, 1989, and for a public announcement by June of 1989.

In addition to our prolonged board meeting, we also had a chance to interact with some of the clergy from the Archdiocese, with some of the government leaders from both major parties and with some of the Fremantle City Council members.

After leaving Perth, pleased with the progress that had been made in the last six months, we flew to Sydney. While we were there, we had a chance to meet with Cardinal Clancy and some of the other archdiocesan leaders. We also met with Brother Ambrose Payne, the Director of the Catholic College of Advanced Education in Sydney. It was a bit of a balancing act during our time in Sydney since they would have been delighted if we had agreed to assist them in the Eastern part of the country. After I returned to the United States, I brought Archbishop Foley up-to-date on our Sydney interactions. I concluded by telling him that, "Everyone in Sydney spoke favorably of the proposed university in Perth."

During the rest of 1989, our interactions with NDA were relatively infrequent. The Planning Committee in Western Australia was simply too busy with the task

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at hand and we had plenty to attend to at Notre Dame. In late April, we provided hospitality for three people involved with the project (Peter Prindiville, Steven Seward and Michael Rees) who were on a world tour to explore successful models of urban universities. In April, Father John Neill informed us that Archbishop Foley wanted to nominate three (instead of two) members of the Board of Trustees. I was not particularly concerned about this, both because I trusted the Archbishop and because I presumed that he was probably under pressure from one of the constituency groups in the Archdiocese.

In July, *The Australian* newspaper had a headline which read, 'Perth Tycoon to Build First Private Catholic University.' It was around this time that the Planning Committee decided that Denis Horgan's profile with regard to NDA should be reduced, particularly in Perth. Separately, there was also some concern about property speculation in Fremantle.

By the end of 1989, the first issue of the NDA newsletter, *In Principio* appeared. This was a good sign that the reality of the institution was being taken for granted. It announced that the Fremantle City Council had endorsed in principle the establishment of the University within the West End of Fremantle. It assured the readership that the buildings would conform to the existing character and urban structure of the area. The newsletter went on to announce that the target date for the opening of NDA would be 1992.

PART THREE

1990

The best news at the beginning of 1990 was that the government *Gazette* formally proclaimed NDA a legal entity. From this point on, there were no longer discussions of hypothetical possibilities, but a real institution in the making.

The originating Trustees of the new University were: Denis Horgan, Peter Tannock, Michael Quinlan, Archbishop William Foley, Daniel Cardon de Lithbrier, John Ralph, William Hughes, Sr., Columba Howard, Tim O'Meara, Bill Beauchamp, and myself.

One of the central issues in the early stages of the University revolved around who the first Vice-Chancellor would be. The only Australian candidate seemed to be Peter Tannock and he did not want to be considered at the time. So, the question was raised about whether UND could make someone available for a one- or two-year stint in order to help get the institution off the ground. Eventually, a deal was worked out in which David Link, the Dean of the Notre Dame Law School who had visited Fremantle and expressed a willingness to serve, would be granted a two-year sabbatical during which he would continue to be paid by UND. During the first year, he would split time between his deanship at UND and his new responsibilities as Vice-Chancellor of NDA. Then, in July 1991, he would take up residence in Fremantle full time.

From my vantage point, it was always desirable to have a native Australian as Vice-Chancellor. However, in retrospect, it probably turned out for the best since David Link was able to bring the cachet of UND to his new post and, in a sense, to give NDA instant credibility. He was also an articulate spokesperson and advocate and someone who felt passionately about the importance of Catholic higher education. His long-term service as Dean had acquainted him with the complexity of academic administration. Furthermore, he was enthusiastic about assuming the role of Vice-Chancellor.

With the Vice-Chancellor issue settled for the moment, the Board had to deal with the problem of Denis Horgan's changing financial circumstances. One of my suppositions from the start was that Denis Horgan would not only be an enthusiastic advocate of the University and be able to attract benefactions from other members of the Western Australian business community, but that he also would be a major donor himself. This was based on my experience in the United States where private colleges and universities have been absolutely dependent on major gifts from individuals, corporations, governments and foundations in order to fulfill their potential and realize their dreams. Denis did play the role of financial supporter when his company began purchasing property in Fremantle. Unfortunately, before the University could open its doors, Denis Horgan's business suffered a severe setback, at least partially due to the decline in the world market demand for some of the natural resources which his company mined. Within a brief span of time, he was forced to liquidate and eventually ended up with a small portion of his previous holdings, primarily the properties at Margaret River, including the Leeuwin Estate.

In October of 1990, Denis inquired whether UND might be interested in buying the property that his company had purchased in Fremantle as an investment in Notre Dame's endowment fund. These properties were worth between 20-25 million Australian dollars. Bill Beauchamp wrote back on our behalf with a negative answer. First of all, UND was not in a position to consider purchasing these properties since our trustees had decided that we would not directly own land and real estate as part of our investments. Secondly, he reiterated the fundamental point that we had made right from the start of our involvement in the project that we wanted to keep a clear separation, in terms of governance and finance, between the two universities in Indiana and Australia.

In December, I had a meeting on campus with David Link who wanted to discuss his role with NDA which was coming closer to becoming full-time six months hence. In a memo he sent to me before the meeting he asked a number of questions which constituted the heart of our discussion. For example, what did I take to be the special mission of Catholic education? How could we ensure the Catholic character of a university? Was there a special role for a Catholic university president? Was there a real perceived need for NDA? Finally, what should the relationship be between UND and NDA? We talked each of these issues through and I felt that Dave and I were pretty much in agreement about both the possibilities and the challenges that he would face when he became full-time Vice Chancellor in July of 1991.

PART FOUR

1991

As the planning process unfolded, July of 1991 was set as the target date for the inauguration of the new University. That meant that everyone involved in the planning process needed to operate with an even greater sense of urgency.

In the months before the formal inauguration ceremonies in July, there were various meetings in Western Australia that continued to refine the specific details of the project. In January, the Executive Committee, among other things, concerned themselves with: possible relationships with institutions in Indonesia; housing options for international students; and the renovation work on the first two campus buildings in Fremantle. In February, the Board of Governors commissioned David Link to prepare a position paper as part of the public relations campaign to counter some of the negative publicity that had arisen over the question of a property grant by the government. They also agreed to purchase a library collection from an American college that had closed.

In March, we received the news that Archbishop Foley had died. Since he had been so generous in his support of the project, this news could potentially have been devastating. But, fortunately, the support within the archdiocese was sustained during the time before a new archbishop was appointed. It was announced in March that Terry O'Connor had replaced Denis Horgan as Chancellor (or Chair of the Governing Board) and that Peter Tannock was appointed Deputy Chancellor.

When the Executive Committee met in March, Terry O'Connor led the discussion as the newly elected Chancellor. It turned out that, prior to his death, Archbishop Foley had signed a letter to be circulated to all Catholics in the archdiocese encouraging them to support the University. Bishop Healy, acting administrator, had agreed to send the letter out as planned. On a somewhat ominous note, the committee was informed that the auditors from the Western Australian government had raised the question of the financial viability of NDA. With this in mind, it

was thought desirable for the Governors of NDA to provide written pledges to help underwrite the costs and to give the University greater public support.

A. The Inauguration of Notre Dame Australia (July 2, 1991)

I was greatly excited as I set off on my fourth trip to Australia as part of the celebrations of the inaugural events for NDA. The UND contingent included: Tim and Jean O'Meara, Bill Beauchamp, David and Barbara Link and their daughter Karen, and myself. This was not only a momentous occasion for all of us involved for the past three years in trying to bring this project to the first full stage of implementation, but it also began Dave Link's term of service as Vice Chancellor. The Board of Trustees (with responsibilities similar to UND's Board of Fellows) and the Board of Governors (the equivalent of UND's Trustees) had been constituted, land had been purchased and buildings renovated, students had been recruited and faculty and staff hired. Now it was time to demonstrate to the people of the local community that we were ready to go. At earlier times in Church history, such a moment might have taken place with less fanfare and with a reduced level of concern about public relations. But in the 1990s, when such matters had a great degree of importance, everyone connected to NDA wanted to assure that the opening ceremonies were dignified and classy as well as inspirational and compelling.

Some of my thoughts on the passage to Australia revolved around how the venture in Western Australia would add to UND's active and vigorous presence in the international arena. I had indicated in my inaugural address that internationality would be one of my personal priorities. Our goal as an institution was to become better known and more fully immersed in the academic, business, government and Church-related realities of other countries and continents. We already had a number of sites where we had sponsored international study programs for our students. Some of our institutes and centers had an international focus. Now we needed to foster the incorporation of such perspectives into the curriculum and into the research interests of the faculty.

UND in its origins had a strong relationship to France. The Holy Cross Community, even in its earliest days, was willing to take on responsibility for difficult mission works in Asia and Africa, and later in Latin America. My immediate predecessor, Fr. Ted Hesburgh, had been a circumnavigator of the globe, having visited over 130 countries. All of these historical precedents (and my own earlier experiences in Latin America) led me to consider international outreach to be an essential component of a modern university.

By 1989, I was on the Board of The International Federation of Catholic Universities (IFCU) and I had participated (or planned to participate) in assemblies of the International Association of University Presidents (IAUP) and of the International Association of Universities (IAU). But, there was something personal

and special about the dynamic that had been established with the leadership of NDA. First, it was initiated at the local level and would be dependent on Australian resources for its survival. Second, there was a real sense in which UND was a model and source of inspiration. Third, UND had been the fount of new colleges and universities earlier in its history—Stonehill, King's, St. Edward's, and even Notre Dame College in Bangladesh. All of these factors appealed to me.

Our time in Western Australia began with a four-wheel drive tour of the Alkimos-Ningana area in the northern suburbs of Perth. We were impressed with the location and its potential, and almost as much by seeing emus and kangaroos scampering across the property. The name for the area came from a liberty ship in World War II that had run aground on a reef off the coast. The remains of the ship still sat in rusty splendor.

Our discussion of a Perth location for NDA had all been theoretical for me up to that point. I had learned that the Alkimos-Ningana site was a protected area off the coast owned by the State of Western Australia. The master plan for the future of this site included a nature preserve, some residential housing, commercial development and an open beach front with marina. About 250 acres were planned for the university sector. A freeway adjacent to the property and running parallel to the ocean was to be followed in a few years by a commuter rail line.

At this point in the interaction with the government of Western Australia, it was thought that the University would begin in renovated spaces in Fremantle and, eventually, move the undergraduate campus to the Alkimos-Ningana site. The presence of the university was hoped to be an economic incentive that would lead homeowners and business people to purchase the surrounding property, which would then become a source of income for the State government and for the University to be able to pay off its indebtedness. In other words, this particular way of funding the new University would be of interest to the State government primarily because it would increase the tax revenues.

I must admit that those of us from UND had only a sketchy idea how all of this would work. But we were able to offer our opinion that the Alkimos-Ningana property was a feasible site for a residential-based campus that would be constructed from scratch.

July 2, the Day of Inauguration, we began with breakfast at the hotel, followed by a meeting of the Board of Governors. Bill Beauchamp, Tim O'Meara and I were all founding Trustees and thereby Governors as well. The rest of the Governors were all Australians.

At the Governor's meeting it was decided that the first academic unit to be established would be a school of education and it would open in February 1992. Then, in subsequent years, colleges of arts and sciences and business would open. In its first iteration, four renovated buildings in Fremantle would be the heart of the

The Dream Renewed - The First Three Years (1988-1991)

campus. Some concern was expressed at the meeting about issues that could not be avoided, such as, a deficit budget, a small enrollment and the need to establish a reputation. On the positive side, the early efforts at fund-raising had been quite successful, especially from different parts of the Catholic community. It was thought that it would be easier to appeal to the business community once the school was up and running.

The first event in the Inauguration ceremonies was the celebration of Mass at St. Patrick's Church in Fremantle by Bishop Healy (the administrator in the wake of Archbishop Foley's death), accompanied by two other bishops and about seventy priests as well as a full congregation. At the conclusion of the Mass, but still in the church, there was an official proclamation ceremony followed by the signing of a document by all of the trustees. (This was the ecclesiastical equivalent of a formal recognition.) Following Mass, we gathered at an Italian restaurant for lunch.

Later that day, a stately and impressive Inauguration program was held in downtown Perth at the Concert Hall beginning at 7:30 p.m. Dignitaries present included: Francis Berg (Governor of Western Australia), Cardinal Edward Clancy (Archbishop of Sydney) and many other civil, government, education and Church leaders. The evening began with a short recital by the Julian singers. This was followed by the academic procession (we were wearing our UND robes). Formal talks were given by Terry O'Connor, Bishop Healy, Cardinal Clancy, David Link and myself. The evening was full of color and rhetorical eloquence and an implicit deference to the grand tradition of higher education stretching back to the Middle Ages.

Terry O'Connor (as Chancellor) welcomed everyone and presented the Vice Chancellor's medal to David Link, who then said, in his reply, 'As a Catholic university, we will consider the moral questions to be at the core... we have a mission of service to the Church.' In his remarks, Cardinal Clancy said, among other things, that 'the secularization of universities has a lot to do, I believe, with the values... impoverishment of our society today...it is for the Catholic university to fill that vacuum.'

I was invited to deliver what is called the Occasional Address. I tried to focus on the importance of Catholic higher education and the particular role that Catholic institutions could play. I said,

'We, all of us in Catholic education, want to prepare students who are articulate, who can examine a problem and develop hypotheses and possible lines of solution; who can recognize that much of what we face is simply contemporary existence in its complexity. We want to be enclaves of systematic reflection where the most basic values of human existence are important and where we can be agents of care and compassion and concern. We want

to be universities where the life of the Spirit and a reflection about the meaning of human life before God can take place in an open forum. ...A Catholic university is a place where the next generation should learn how to pray, how to think, how to ponder and wonder at the beauty of creation around us, where they can recognize the power of the spoken word, of music and song, to enlighten and to probe the inner mysteries of existence.'

I concluded my remarks with the claim that 'A Catholic university is a beautiful creation of the human spirit.'

Overall, it was a successful and uplifting day for all of us. I said to the UND party how lucky we were in the year 1991 to have a chance to be part of the foundation stages of a new Catholic university.

The next day, I met with Peter Tannock over breakfast. He wanted to debrief me after the visit and to get my honest impressions. I provided as candid a response as I could, but, overall, my reaction was positive. I indicated that I was happy to continue on the Board of Trustees but, barring an important reason, I did not expect to return in person to Western Australia for a couple of years. In the interim, business could be conducted by fax, telephone and e-mail, as it had been since I was last in Western Australia two years ago. I said that Tim O'Meara and Bill Beauchamp would have to determine how often they could return for Board meetings.

With the Inauguration events completed, all that remained was the actual opening of the University itself.

On July 24, 1991, after returning to the States I received a letter from David Link now functioning as Vice Chancellor, in which he indicated that there had been good momentum in the wake of the inaugural ceremonies. He said that they were well underway in developing a clear statement about the mission of the University. In addition Barry Hickey had been consecrated as the new Archbishop of Perth. He indicated that he wanted to have UND undergraduates come to NDA beginning in the Fall of 1992. He was also interested in the possibility of NDA students being able to come to UND sometime during the year. I again heard from David Link by letter on August 16, 1991, and he indicated that he had joined the Western Australian Council of Vice Chancellors as a kind of outreach to the public universities in the area. He also had been speaking at parishes in the archdiocese about the importance of Catholic higher education. He planned to come back to Notre Dame in September along with Tony Ryan, the Dean of Education and Bill Hughes and his wife. Bill Hughes was a Trustee and Governor.

B. Challenges at the Time of Establishment

It was audacious indeed to contemplate the establishment of a new Catholic university in Western Australia in the early part of the 1990s. There had only been

one other private university in Australian history and that was Bond University on the Gold Coast of Queensland which was originally designed to be a for-profit institution with a special emphasis on attracting students from Asia. That university continues to exist, but after the founder's fortunes took a negative turn, it re-described its nature and its constituency. Furthermore, the only example of a Catholic institution in Australian higher education was a branch of the public system which in 1991 brought together in a new kind of amalgamation several small teacher training institutions in the eastern part of the country and was called Australian Catholic University. Neither one of these institutions resembled NDA which was intended to be both private and Catholic. While there were many other similar type institutions in other parts of the world, NDA was one of its kind in Australia right from the moment of its foundation.

On the Australian side, there were a number of challenges to be faced as the new University opened. These included:

(i) Physical and academic infrastructure - beginning as it did in Fremantle, NDA needed to acquire and to renovate pre-existing properties in the West End of this port city. There were never sufficient funds to make a huge investment in property at the beginning, so land and buildings were purchased as money allowed for. The academic infrastructure also had to be built up from scratch. Renovated buildings were to be used for the new library, for the computer facilities, for recreational space, for faculty offices, for classrooms and for other administrative and recreational space.

(ii) Faculty, staff, administration - at the moment in which the school was inaugurated it was necessary both to hire administrators to get the operation off the ground and also to interview and hire the first faculty and staff. This meant that the case had to be made to prospective employees that it was going to be worth the risk of aligning themselves with this new, unproven academic institution. It was also important that people be hired in these roles who would be supportive and sympathetic to the mission of NDA as a Catholic university.

(iii) Recruitment of students - because NDA had no Australian model in terms of the type of institution it was, it required persuasion to convince parents and prospective students that this was the kind of university they would be interested in attending. In the early days some of the expected frills and services were missing and there had to be a pioneer spirit for those who took the risk to be in the opening classes.

(iv) Fund raising - even though some of the initial funds to get the institution off the ground were provided by the Archdiocese of Perth and associated religious communities, it was still necessary to raise additional money both to help purchase property and to subsidize the tuition costs for students and families who were

unaccustomed to paying for higher education. Covering the full fare was considered a significant handicap for the average family.

(v) Making the case for private higher education - the outstanding Australian system of Catholic primary and secondary schools had a distinctive vision of the type of education they provided, but they also received substantial subsidization from the State and Federal governments. Now, for the first time, a private, not-for-profit institution was being established and one of the main arguments was that it would provide a distinctive type of education in a very personal environment. Only after several years had passed would present and previous students be able to evaluate what private higher education was all about from their first-hand experience and to provide anecdotal evidence to encourage future prospective students.

(vi) Distinctive nature of the institution - there were a number of aspects of NDA from its foundation that set it apart. It had lay leadership in the central administration. It had a defined relationship to the Archbishop of Perth and to the Archdiocese in its foundational documents. It wanted to hire for mission at the faculty and staff level and to put into place a curriculum which included required undergraduate courses in philosophy and theology. It touted the presence of campus ministry as an important service in helping to educate the whole person. It established the Edmund Rice Center so that service learning in a spirit of investment in the needs of the community around it could become an established part of an NDA education. Finally, it established a school of theology and an affiliated seminary so that it could serve the needs of the Church in preparing lay and ordained ministers.

(vii) The town/gown relationship - early on concern had been expressed in Fremantle about whether NDA would affect in a negative way the nature of the town, the quality of life in the West End and the value of land. The leadership of the fledgling University needed to be in continual conversation with the leadership of the Fremantle city government, city council and various neighborhood associations. The same was true to a lesser extent with the City of Perth.

(viii) Relationship with public higher education - there was going to be a predictable level of suspicion on behalf of the leadership of public higher education about NDA and what it stood for and whether it would be a threat to both student numbers and to financial support to public education. This became a part of the public debate about the land grant that had been approved by the Parliament of Western Australia.

(ix) Sustaining the relationship with UND - since David Link intended to be Vice Chancellor only for a limited period of time, it was important that, with the passage of time, the leadership of NDA find ways of communicating with and sustaining the interest of the leadership of UND. The undergraduate program in Fremantle for UND students was important in this regard. Another related activity

was to have a regular stream of interested individuals going back and forth between the two institutions. Finally, the presence on the Board of Trustees and Board of Governors of several UND administrators helped to keep the relationship alive and healthy.

(x) Building a reputation - until classes actually began and eventually students began to graduate, NDA was simply an 'about to be realized vision'. It would have to be the graduates themselves who would convince employers, the Church, and other institutions of higher education that NDA was providing a high quality education and that the students who had graduated from there would be worth hiring and/or admitting to various professional and graduate degree programs.

In some ways these challenges were daunting but the goals were realizable as long as everyone at NDA was able to maintain their enthusiasm for the project in the face of the daily tasks of administration. The relatively high level of indebtedness of NDA would give pause to any reasonable person. However, NDA started well and was, in a sense, able to respond to all of these separate challenges with strong leadership and unusually persistent Board support.

There were also challenges to be faced at the University of Notre Dame (UND) in its relationship to Notre Dame Australia (NDA). These issues were not quite as immediate as they were on the home front, but they were still important in their own right. They included:

(i) Presence at Board meetings and other special events - in 1991, I along with Tim O'Meara, Bill Beauchamp and Dave Link (ex-officio) were all Board members. It was our agreement that we would keep in touch by mail, e-mail, telephone and fax as well as we could and attend Board meetings in person at least once every year or two. After the early years in which I traveled to Australia three times within 12 months, I knew that I would not be able to keep that level of direct presence in subsequent years. So Tim O'Meara and Bill Beauchamp, and later, other UND representatives tried to represent us across time even if only one of us could be present on a given trip.

(ii) Integrating NDA programs into international studies - one of the first noteworthy forms of involvement of UND at NDA was the presence of UND undergraduate students from the College of Arts & Letters and the College of Business Administration each academic year. These numbers were a boost to the bottom line at NDA and they also provided an enrichment of the international studies opportunities that UND could make available. One concern at the international studies office was that the programs were in English and that, especially in the early years, they had not yet provided evidence of their academic rigor. While the students were generally quite happy with their time in Australia, (later including their visits to Broome), there was sometimes a level of suspicion by the international

studies administrators back on the campus about the quality of the programs at NDA.

(iii) Broadening the base at UND - it became clear to me early in the project that it would be important to have more than just the original three or four administrators with first-hand experience of NDA. When faculty from Arts & Letters or the Business college could go and teach there, they usually returned as strong supporters and advocates of the importance of the program.

(iv) Fostering NDA visits and exchanges - since one of the ways in which UND could assist NDA was in sharing some of our expertise with the new administration and faculty, it became rather commonplace for individuals from NDA to come to the States to spend time at UND. This was easy enough to facilitate and they provided a regular opportunity for the people from the two institutions to come to know each other in a more personal fashion.

(v) Keeping NDA on the UND agenda - one of my personal problems relative to NDA was not whether I was willing to do anything I could to help it succeed but rather whether I would have enough time on my calendar to pay sufficient attention to what was going on at NDA from year to year. I was traveling extensively all around the world on UND business and it simply was not feasible for me to get to Australia every year. Instead, I tried to keep up with what was going on as best I could but only thought about the daily and monthly challenges and crises at NDA when they were brought to my attention. The same thing was generally true with the other UND administrators who were involved.

C. A Final Thought

In retrospect, I believe that the challenges inherent in starting a new Catholic university were worked out reasonably well both in Australia and in defining the relationship between UND and NDA.

Perhaps it was good that we were not too much involved since it allowed NDA to chart its own path and, in ways appropriate to the Australian cultural context, to deal with the joys and pains that accompany any great endeavor.

APPENDIX I

CAST OF CHARACTERS

Archbishop William Foley - Archbishop of Perth; Instrumental in supporting the proposed University of Notre Dame Australia both in the planning process and with financial funding.

Denis Horgan - Western Australia Catholic business leader. Along with Peter Tannock, one of the two initiators of the NDA project. First Chancellor of NDA.

Peter Tannock - Western Australia Catholic educator. Along with Denis Horgan, one of the two initiators of the NDA project. Became Deputy-Chancellor and after David Link, Vice-Chancellor of NDA.

Michael Quinlan - Western Australian Catholic physician. Member of the original NDA Planning Committee. Later Dean of Medicine in Fremantle.

David Link - Dean of the Law School at UND. While on leave, he served as NDA's first Vice-Chancellor.

Rev. Edward 'Monk' Malloy, C.S.C. - 16th President of UND (1987-2005). Founding member of NDA Board of Trustees and Board of Governors.

Timothy O'Meara - Provost of UND (1978-96). Member of NDA Planning Office. Founding member of Board of Trustees and Board of Governors.

Rev. E. William Beauchamp, C.S.C. - Executive Vice-President of UND (1987-2000). President of the University of Portland (2003-to date). Founding member of the Board of Trustees and Board of Governors at NDA.

Appendix

Rev. David Tyson, C.S.C., - Vice-President of Student Affairs of UND (1985-1990). Later President of the University of Portland (1990-2003).

Terry O'Connor - Western Australia Catholic lawyer. Second Chancellor of NDA.

Rev. Theodore M. Hesburgh, C.S.C. - 15th President of UND (1951-1987).

Rev. Edmund 'Ned' Joyce, C.S.C. - Executive Vice President of UND (1951-1987).

Rev. John Neill, O.P. - Australian Dominican Priest. Member of NDA Planning Committee. Later trustee and governor.

Archbishop Barry Hickey - Archbishop of Perth (1991 -).

APPENDIX II

TIME LINE (1988-91)

Prior to 1988

- Cardinal Norman Thomas Gilroy (Archbishop of Sydney) over the course of almost a decade (1945-1954) explores with the leadership of the Congregation of the Holy Cross and the UND the possibility of Holy Cross establishing and running a Catholic university in Sydney. The two main obstacles on the Australian side are initially the need to obtain a bill of Charter establishing the university from the government of New South Wales and the uncertainty of sources of funding. On the Holy Cross side, in addition to the factor of geographical distance, there is the issue of sufficient personnel for such a venture. In the end, the Charter is not obtained and the Australian bishops focus their attention on government support for the Catholic system of primary and secondary schools.
- Second half of the 1980s - Planning Committee is formed to explore the various options available in Western Australia to support the training of teachers for Catholic primary and secondary schools.
- Denis Horgan in 1987 meets Jim Hesburgh at a business meeting in California. He learns that, after their retirement, Fathers Ted Hesburgh, C.S.C., and Ned Joyce, C.S.C., will be sailing on the QEII and visiting Fremantle.

1988

- February 23, 1988 - Dinner in Perth with Hesburgh, Joyce, Archbishop Foley, the Horgans, the Tannocks and the Quinlans. All are enthusiastic about the proposal.
- 1988 - Midyear exploratory tour by Peter Tannock (and for some of it Denis Horgan) to: Rome, Paris, Louvain, London, Buckingham,

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of the Western Australian government; a celebration of July 4th; a visit to two of Denis Horgan's gold mines in the Outback; a dinner with the leaders of Perth and Fremantle; a press conference; a visit with the Fremantle City Council; a trip to Melbourne where they meet with some of the academic and church leaders; and a trip to Sydney where they meet with Cardinal Clancy and a group of Catholic leaders and later with a group of government, business and academic leaders.

- November 1989 - the Fremantle City Council endorse in principle the establishment of NDA.
- December 1989 - the government of Western Australia passes the enabling legislation for NDA.

1990

- January 26, 1990 - the Government Gazette formally proclaims NDA a legal entity.
- August 31, 1990 - Dean David Link of UND Law School - named Vice-Chancellor of NDA.
- October, 1990 - In an exchange of letters between Denis Horgan and Bill Beauchamp, UND declines offer to purchase Horgan owned properties in Fremantle.
- December, 1990 - some public dissent is expressed about the land grant to NDA from the government of Western Australia.

1991

- February, 1991 - Archbishop William Foley dies.
- March 1, 1991 - Terry O'Connor replaces Denis Horgan as Chancellor. Peter Tannock elected as Deputy Chancellor.
- July 2, 1991 - Inaugural events for NDA. Mass at St. Patrick's Church (Fremantle). Inaugural ceremony (Perth Concert Hall) - included: "Inaugural Address" - Terry O'Connor; keynote address - Cardinal Clancy (Sydney); Occasional Address - Malloy and Vice-Chancellor's address - David Link.
- July 1991 - David Link becomes full-time Vice-Chancellor (on leave from UND).