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Sv. Nikola Taveliću, moli za nas!

25. OBLJETNICA POSVETE CRKVE



St. Nikola
T A V E L I C

1985-2010

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Matej 11,28

**Come to me,
all you who are weary and burdened**

Matthew 11:28

Sydney, Australija
13. kolovoza 2017

Poštovana gospodo Predsjednice,

Ovu monografiju dajuje Hrvatska katolička zajednica sv. Nikole Tavelića, St Johns Park, u znak iskrene i srdačne zahvalnosti na Vašoj posjeti.

Mir i dobro!

Christina Rosavec

Christina Rosavec



Emil Peros

Emil Peros

Pastoralno Vijeće

MONOGRAFIJA

25. Obljetnica Posvete Crkve i Ustanovljenja

Hrvatskog Katoličkog Centra

„Sv. Nikole Tavelića“ (1985. – 2010.) u St Johns Parku u Australiji

MONOGRAPH

25th Anniversary of the Consecration of the Croatian Catholic Centre

“St. Nikola Tavelić” (1985 – 2010) in St Johns Park ,Australia

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PREDGOVOR

Čežnja u duši ljudi igra – čini se – presudnu ulogu. Znali smo svi mi, hrvatski iseljenici, kvaliteta života u nama i situacija oko nas nije nas učinila zadovoljnima. Čežnja za boljim je zaigrala svoju pra-igu u srcu svakog od nas.

Napustili smo komunistički raj. Razočarao nas je „socijalizam s humanim licem“. Pošli smo dalje nošeni pra-čežnjom za boljim. Našli smo se u zemlji obilja mogućnosti. Australija nas je prihvatile, ugostila i integrirala. Poslodavci su nagradili pravedno plodove naših žuljeva. Materijalno smo postali zbrinuti. Čežnja nas je nosila dalje od sitosti materijalnim dobrima.

Katolici hrvatskog jezika (Hrvati, Poljaci, Ukrajinci, Mađari, Česi, Slovaci, Nijemci...) kod nedjeljnih slavlja svetih misa u Fairfieldu spoznali su – „svi ne stanemo u crkvu sv. Terezije, skoro nas je više vani nego u crkvi“. Čežnja za Bogom, Njegovom riječju, zajedništvom u vjeri – pod istim krovom – rodila je zamisao: što prije skući ovo hrvatsko zajedništvo.

Sami su vjernici pronašli mjesto, sami su sagradili crkvu, sami su tražili biskupe i franjevačke poglavare – nek' sve bude uredno. Jedino su ostali dužnicima Bogu i nikome više. Sagradili su crkvu, centar, kapelicu Majke Božje, Naselje kardinala Stepinca, kuću časnih sestara Klanjateljica Krvi Kristove.

Ne, čežnja čovjeka ne čini taštim niti hvalisavim. Ne mislimo da je naša crkva najljepša, niti najuređenija, niti... Znamo ovo, tu nam je „kutić domovine“. Kada smo umorni od rada i sitosti materijalnim dobrima imamo u sebi neodoljivu potrebu poći putem čežnje. Smjestiti se u „kutku domovine“. Odmoriti dušu.

Zaustaviti snove i uprijeti pogled prema Isusu raspetome i uskrslome, u Hramu njegovu, i u tabernakulu Tijela njegova. Tu miruje srce, a pogled se dotiče raspela i voštanih čavala utisnutih u pashalnu svijeću. Tako se duša napaja Božjim mirom. I Tebe štovani čitaoče ovih redaka pozivam, pođi u crkvu sv. Nikole Tavelića kroz ovu monografiju. Prepoznaj identitet hrvatske duše kroz čežnju koja igra svoje čudne, a ponekad predivne igre i ostvaruje svoje snove ovdje u St John's Parku.

P. Marijan Glamočak, OFM

FOREWORD

It seems that the longing in man's soul can never be disheartened, no matter which circumstances and situations we find ourselves in. All of us Croatian emigrants can remember a time where we knew we were not satisfied with our quality of life and the situations we were faced with. The longing for something better sparked a flame within the heart of each and every one of us.

We left behind the communist "heaven" as we were disappointed with its failed promises including a greater focus on individuals or "socialism with a human face". So we moved on, carried by an intrinsic longing for something better. We found ourselves in Australia, a country of endless opportunities. Australia accepted, welcomed and integrated us into its community. Our employers justly rewarded the fruits of our hard labour. Our material needs were met. However, the longing within us extended beyond just being satisfied with material possessions.

All Croatian Catholics and those who could understand our language (including the Polish, Ukrainians, Hungarians, Czechs, Slovaks and Germans) realised during the celebration of Holy Mass in Fairfield West that "we don't all fit in the church of St Theresa, that there are almost more of us outside than inside the Church". The longing for God, His Word, and the fellowship in faith, gave birth to the idea of gathering the Croatian community under one roof as soon as possible. These new migrants resourcefully undertook the duties of finding a suitable location, building the Church, contacting bishops and Franciscan church leaders and establishing a united and proud community. Everything was done as it should be. They were indebted to God alone. They built the Church, the Centre, the Chapel of Our Lady, the Cardinal Stepinac Village and the convent house to accommodate the Sisters Adorers of the Blood of Christ.

No, man's longing does not make him vain or ostentatious. We do not think our church is the most beautiful, the best equipped, the most profound or the greatest. But we do know that this Church represents a "nook of our homeland". When we are tired of work and of the contentment that material possessions bring, the longing in our souls becomes irresistible. It journeys towards our "nook", settles and allows us to rest. Here, we can stop dreaming and turn our gaze upon the crucified and resurrected Christ, in His Temple, in the tabernacle of His Body. Here the heart is calm and the gaze meets the crucifix and the wax nails pressed into the paschal candle. The soul becomes filled with the peace of Our Lord. I call upon you dear reader to come, through this monograph, on a journey through the history of the Church of St. Nikola Tavelić to recognise the identity of the Croatian soul through the longing that plays its strange and sometimes beautiful games, and fulfils its dreams here in St John's Park.

Fr. Marijan Glamočak, OFM

UVOD

Svaka je svečana obljetnica lijepa prigoda da na trenutak zastanemo i izvan užurbanosti svakodnevnog života na miru pogledamo kratko unatrag kako bismo bolje razumjeli sadašnjost u kojoj jesmo i kako bismo se bolje pripremili za budućnost koja nam neminovno dolazi.

A dvadeset i peta obljetnica od osnutka i posvete Hrvatskog katoličkog centra „Sv. Nikole Tavelića“ u sydneyjskom predgrađu St John's Park u Australiji to svakako jest. Prigoda je da se s ponosom podsjetimo na davne i slavne godine kada su Hrvati zapadnog dijela australskog grada Sydneysa, predvođeni svojim svećenicima, a prožeti istinskom vjerom i neugaslim nacionalnim ponosom, odlučili u St John's Parku sagraditi svoj Hrvatski katolički centar i posvetiti ga svecu hrvatskih nacionalnih korijena Nikoli Taveliću.

Bilo bi uistinu odveć pretenciozno na jednom mjestu kronološki i sveobuhvatno prikazati i objasniti sve događaje i ljudi koji su u njima sudjelovali, pa čemo na temelju dostupnih informacija, sačuvane pisane arhivske građe i dokumenata, fotografija i razgovora sa sudionicima onovremenih zbivanja nastojati, korištenjem povjesno deduktivne metode, prikazati barem one najvažnije momente iz četvrt stoljeća duge povijesti Hrvatskog katoličkog centra „Sv. Nikola Tavelić“ u St John's Parku.

Nakon pogovora kojeg donosi hrvatski svećenik fra Marijan Glamočak, aktualni voditelj Hrvatskog katoličkog centra „Sv. Nikola Tavelić“ u St John's Parku i uvoda u kojem se razlažu razlozi i metode pisanja ove monografije, razmatramo zemljopisno povjesne i etničko migrantske značajke i pitanje potrebe i opravdanosti gradnje jednog takvog centra u zapadnom dijelu australskog grada Sydneysa a potom pratimo životni hod tako utemeljene zajednice s osvrtom na aktualni trenutak i moguće perspektive njegovog daljnog razvijanja.

U zaključku donosimo kratki povijesni presjek s podcrtanim osnovnim značjkama pojedinih razdoblja i korištenjem induktivne metode označavamo njegove buduće temeljne perspektive. Monografiji prethodi kazalo, a na koncu - iskrena zahvala svim sudionicima ovog projekta, brojevno navedene bilješke i abecednim redom nanizani popis korištene literature.

Ovim djelom, koje po svojoj naravi nikako ne može biti sveobuhvatno, želimo ujedno otvoriti vrata i potaknuti daljnja povijesno književna i stručno znanstvena istraživanja raznih aspekata postojanja i djelovanja Hrvatskog katoličkog centra „Sv. Nikola Tavelić“ u St John's Parku u Australiji. – Fra Andrej Matoc.

INTRODUCTION

Each anniversary is a special opportunity for us to pause for a moment and remove ourselves from the hustle and bustle of everyday life. It is a time for us to peacefully reflect on the past so we can better understand our present situation and prepare for the inevitable future through the valuable lessons we have learned.

The 25th anniversary of the founding and consecration of the Croatian Catholic Centre "St. Nikola Tavelić", in the Sydney suburb of St. John's Park, Australia, is certainly one such occasion. It is an opportunity to remember with pride, the glorious years when the Croatians from the western suburbs of Sydney, guided by their priests, and infused with true faith and undying national pride, decided to build their Croatian Catholic Centre and consecrate it to Nikola Tavelic, a saint with Croatian national roots.

It would truly be quite ambitious to chronologically and comprehensively, in one document, present and explain all the events and participants over this 25 year history. Therefore, based on the available information, preserved written archival resources and documents, photographs and conversations with the participants of those events, and by applying historical deductive methods, we will attempt to outline at least some of the most important moments in the history of the Croatian Catholic Centre "St. Nikola Tavelić".

After the foreword given by the current priest in charge of the Croatian Catholic Centre "St. Nikola Tavelić", Fr. Marijan Glamočak, and the introduction in which the reasons for and methods of writing this monograph are explained, a brief outline and history of Australian-Croatian Catholics is presented, and followed by the need and justification for the construction of such a Centre in the western suburbs of Sydney. We will then follow the path of the community founded in this manner with an overview of its current state and possible perspectives for its development in the future.

In conclusion, we present a brief historical cross-section of individual periods focusing on their fundamental features, and by using inductive methods we will offer some perspective on the future of our community. At the end of the monograph is an a sincere word of thanks to all those who participated in this project, notes and an alphabetically arranged bibliography.

This body of work, which due to its nature cannot be all-encompassing, allows us to offer an opportunity and encourage further literary, historical and professional scientific research of the various aspects of the existence and activities of the Croatian Catholic Centre "St. Nikola Tavelić" in St. John's Park, Australia. – Fra Andrej Matoc.

1. Key statistics on Australia's cultural and religious diversity

1.1 Australia's cultural diversity

Australia is a democratic and culturally diverse society. It is a multicultural and multi-faith community with a population of more than 22 million people.



Australia is the world's largest island, and is the only nation which is a continent too. Based on its land area, Australia is the sixth largest country in the world.



It is one of the world's oldest land masses and has been populated by human beings for an estimated 60,000 years. Before the arrival of European settlers, Aboriginal and Torres Strait Islander peoples inhabited most areas of the continent. It was officially settled and founded, with the first European settlement established by Great Britain on 26 January 1788. Australia is a constitutional monarchy, and is part of the Commonwealth of Great Britain.

Australia's population includes approximately 500,000 Aboriginal and Torres Strait Islander peoples¹ and migrants from some 200 countries. In over 60 years of planned post war migration, Australia has welcomed more than 6.5 million migrants, including more than 660,000 refugees. Whilst English is the official language, more than 3 million Australians speak a language other than English at home (2007).²

At the last national Census survey in 2006, the numbers of people born overseas were from North-West Europe (1.4 million), Southern and Eastern Europe (722, 000), South-East Asia (553,000), Oceania (496, 000), North-East Asia (389, 000), Southern and Central Asia (268 000), North Africa and the Middle East (251, 000), Sub-Saharan Africa (192, 000) and the Americas (180 ,000).³

Also from the same data Christianity remains dominant in Australia (64 per cent) or 12.7 million people. Non-Christian religions continue to grow, with the most popular being Buddhism (2%), Islam (2%) and Hinduism (1%).⁴

According to the National Ethnic and Multicultural Broadcasters' Council, there are more than 100 metropolitan and regional stations in Australia broadcasting in some 100 languages and producing approximately 1,700 hours of local programming each week. There are also more than 100 ethnic newspapers in more than 40 languages, including Arabic, Croatian, Chinese, French, German, Greek, Italian, Japanese and Korean.⁵

1.2 The Catholic Church in Australia

There are more than five million Catholics in Australia, who represent nearly 25% of the community, and are the largest single Christian denomination. The Catholic Church in Australia is led by its Cardinal, His Eminence Cardinal George Pell.

The Church in Australia is organised into thirty three dioceses which are based on geographic areas as well as Eastern rites (Melkite, Maronite, Ukrainian) and the Military diocese.

Australian Catholics have a strong presence in education, politics, social justice, charities, social welfare and many other community projects.

1.3 Australian-Croatian Catholics

According to the last national Census study in 2006, Croatia was listed as the number five “major overseas birthplaces of Australian Catholics”. The list includes:

Major birthplaces of Australian Catholics	Catholics
<i>Australia</i>	3,829,531
1. Italy	184,240
2. Great Britain	125,921
3. Philippines	96,572
4. New Zealand	59,622
5. Croatia and other Former Yugoslavia	46,317
6. Ireland	41,662
7. Malta	40,402
8. Poland	39,484
9. Vietnam	35,402
10. India	34,501
11. Germany	31,029
12. Lebanon	29,197
13. Netherlands	26,610
14. Sri Lanka	16,767

Birthplaces with more than 10,000 Catholics

Source of data: Australian Bureau of Statistics - 2006 Census of Population and Housing

According to the same data, Croatian is the fifth most commonly used language at home by Australian Catholics, other than English.

Major languages spoken at home by Australia's Catholics

Language	Catholics
Italian	287,233
Filipino languages	77,348
Arabic	70,100
Spanish	66,234
Croatian	57,797
Vietnamese	55,701
Polish	44,615
Chinese languages	42,859
Maltese	35,085
French	23,398
German	22,583
Portuguese	21,121
Indonesian-Malay languages	13,423
Korean	13,421
Hungarian	13,412
Assyrian	12,459
Dutch	12,044
Oceanic & Papuan languages	12,014

Languages spoken at home by more than 12,000 Catholics

Source of data: Australian Bureau of Statistics - 2006 Census of Population and Housing.

Australian-Croatian Catholics have also built or gather in their own communities in the following Churches across the nation:

Queensland

Cardinal Stepinac, Buranda

Victoria

St Nikola Tavelic, Clifton Hill

St Leopold – Bogdan Mandic, Sunshine

Duha Svetoga, Keysborough

Croatian Catholic Centre, Geelong

New South Wales

Gospa Velikog Hrvatskog Zavjeta, Croatian Catholic Centre, Blacktown
Sv. Nikola Tavelic, Croatian Catholic Centre, St John's Park
Croatian Catholic Centre, Newcastle
Sv. Antun, Croatian Catholic Centre, Summer Hill

South Australia

Hrvatsko Dusobrznistvo Za Juznu Australiju, St Patrick's Church Adelaide

Tasmania

Majke Bozje Kraljice Hrvata, Hobart

Western Australia

Croatian Catholic Centre, Freemantle, St Ann's Church





1.4. Useljavanje Hrvata u Australiju

Prvi hrvatski useljenici, nošeni avanturističkim duhom, stižu tada jedinim morskim putem u Australiju već sredinom 19. stoljeća. Tako je kapetan broda „Jane“, podrijetlom Hrvat, A. Franatovich stigao oko 1850. godine u mjesto Redcastle gdje je mu je pošlo za rukom da prvi pronađe zlato a desetak godina kasnije, oko 1860. godine, pojavljuje se u istom mjestu Hrvat A. Geronevitch kao vlasnik hotela „Hotel svih nacija“ ili „All Nation Hotel“.



St Nikola Tavelic, St Johns Park

Malo kasnije 1872. godine, Hrvat M. Lusich registrira u državi Victoria rudnik „Nova Dalmacija“ ili „New Dalmatia“ a u tom vremenskom periodu u mjestu Mooroopna registrirana je i glasovita vinarija „Excesior Vineyard“ koja je i danas u vlasništvu potomaka hrvatske obitelji Darveniza⁶.

Nakon pojedinačnih i uglavnom avanturističkim duhom nadahnutih pojedinačnih useljavanja Hrvata u Australiju, što se događa sredinom 19. stoljeća, prvi ozbiljniji val useljavanja iz domovine javlja se početkom 20. stoljeća kada znatan broj Hrvata, u potrazi za boljim životom, napušta siromašne posjede u domovini i naseljava prostor australских federalnih država jugozapadne Western Australie, sjevernog Queenslanda i jugoistočnog New South Walesa⁷.

1.4. Immigration of Croatians to Australia – Fr. Andrej Matoc

It has been documented that Croatian immigrants began arriving to Australia as early as the mid 19th century. Carried by an adventurous spirit, several Croatians were part of the first arrivals by sea, including A. Franatovich, the captain of the ship "Jane", which arrived around 1850 in Redcastle, Victoria where he was lucky enough to find gold. Some ten years later, around 1860, A. Geronevitch, another Croat, appears in the same settlement as the owner of the All Nation Hotel. A little later, in 1872, M. Lusich, registered the "New Dalmatia" mine in Victoria. In the same era, in the settlement of Mooroopna in Victoria the now renowned winery "Excelsior Vineyard" was registered. It continues to be owned to the present day by the descendants of the Croatian family Darveniza⁶.

After this series of individual and mostly adventure inspired immigration of Croatians to Australia, the first serious immigration wave from the homeland occurred at the beginning of the 20th century, when a significant number of Croatians, in search of a better life, left their poor homesteads and settled in several areas including Western Australia, Queensland and New South Wales⁷.

Broj hrvatskih useljenika u Australiju nakon toga je neprestano rastao, čemu su osobito pogodovale teške političke i gospodarske prilike u domovini izazvane Prvim svjetskim ratom i svim njegovim posljedicama. Broj se hrvatskih useljenika u Australiju osjetno povećao upravo po svršetku Prvog svjetskog rata a dodatni poticaj ovom procesu bila je i rodbinska povezanost ranijih useljenika s onim koji će po njihovim preporukama postati kasniji useljenici⁸.

U razdoblju između dva svjetska rata sve brojniji hrvatski useljenici počinju značajnije sudjelovati u gospodarskom razvitku Australije. Hrvatski useljenici iz ovog razdoblja bili su uglavnom hrvatskog otočkog i priobalnog podrijetla koji su naselili unutrašnjost Australije. Isprrva su se bavili kopanjem zlata, poljoprivredom i šumarstvom a kasnije su postali veliki zemljoposjednici. Usporedo s gospodarskim rastom, hrvatska useljenička populacija u ovom razdoblju započinje djelotvorno sudjelovati i u australskom društvenom i političkom životu. Hrvati osnivaju svoje organizacije i klubove koji ubrzo postaju središta političke i društvene djelatnosti, pokreću svoje novine i jačaju međusobnu povezanost i organiziranost diljem Australije⁹.

Drugi veći val useljavanja Hrvata u Australiju dogodio se odmah nakon Drugog svjetskog rata i trajao je do sredine sedamdesetih godina 20. stoljeća. Poticaj ovom novom velikom useljeničkom valu Hrvata u Australiju bile su, s jedne strane teške gospodarske i političke posljedice netom svršenog ratnog sukoba i poticaji australske vladine politike koja je u tom vremenu provodila sustavan program naseljavanja Australije s druge strane. Hrvatski useljenici iz ovog razdoblja dolaze iz Slavonije, Like Korduna, Zagorja i Bosne i Hercegovine. Oni uglavnom naseljavaju australske priobalne gradove i zapošljavaju se poglavito u industriji i građevinarstvu a u manjem broju bave se i kopanjem opala, uzgojem duhana i vinogradarstvom. Kasnije postaju vlasnici trgovina, restorana, hotela, motela, brodova i tvornica. Znatno su unaprijedili raniji stupanj međusobne povezanosti i organiziranosti¹⁰.

Treći veći val useljavanja Hrvata u Australiju dogodio se tijekom i po završetku Domovinskog rata, počevši od 1990. godine i trajao je do prvih godina trećeg tisućljeća. Poticaj ovom novom i posljednjem valu useljavanja bile su teške političke i gospodarske okolnosti prouzrokovane posljedicama ratnih zbivanja, rodbinska povezanost između starih i novih useljenika i humanitarni useljenički program australske vlade koji je nastojao pomoći stradalnicima Domovinskog rata.

Following this influx, the number of Croatian immigrants continued to intensify due to the difficult political and economic situation in the homeland caused by World War I and its aftermath⁸.

In the period between the two World Wars, an increasing number of Croatian immigrants began to participate more significantly in the economic development of Australia. The Croatian immigrants from this period came from the Croatian coastline and islands. At first, they were involved in gold digging, agriculture and forestry and then later became substantial landowners. Parallel to its economic growth, the Croatian immigrant population also began to participate more actively in Australian social and political life. Croatians founded their organisations and clubs which quickly became centres of political and social activities. They started up their own newspapers and strengthened their sense of mutual connectivity and the level of social infrastructure throughout Australia⁹.

The second more significant Croatian wave of immigration to Australia occurred immediately after WWII and lasted until the mid 1970's. The impetus for this immigration wave was, on the one hand, the difficult economic and political consequences of the recently ended war conflict, and on the other hand the incentives of the Australian government's new immigration policy for skilled workers, family migration and refugee or humanitarian migration. Croatian immigrants from this period came from Slavonia, Lika, Kordun, Zagorje and Bosnia and Herzegovina. They predominantly settled in Australian coastal towns and were mainly employed in industry and building construction, while a smaller number were involved in opal digging, tobacco and the wine industry. Later they became owners of stores, restaurants, hotels, motels, ships and factories. They significantly increased their earlier level of mutual connectivity and the level of social infrastructure.

The third wave of immigration occurred during and after the end of the Homeland War, beginning in 1990. The impetus for this new and final wave of immigration were difficult political and economic circumstances caused by the consequences of wartime events, family reunions and the humanitarian immigration programme of the Australian government which supported victims of the Homeland War. During this period, they were mainly Croatians originating from Bosnia and Herzegovina and the war torn regions of Croatia.

U tom razdoblju uglavnom u Australiju pristigu Hrvati podrijetlom iz Bosne i Hercegovine i ratom stradalih područja Hrvatske. Naselili su područja na kojima već žive i rade raniji hrvatski useljenici i zahvaljujući upravo vrlo visokom stupnju organiziranosti svojih prethodnika, novo pridošli su se useljenici vrlo brzo i uspješno uklopili u sve segmente života i rada hrvatske dijaspore u Australiji. Zahvaljujući visokom stupnju razvijenosti australskog društva, iznimno brzo su riješili sva najvažnija egzistencijalna pitanja i po razini životnog standarda mnogi su trenutačno na putu prelaska preko ljestvice australskog prosjeka.

Prema nacionalnom popisu stanovništva 2006 broj Australaca koji pokazuju da je njihovo podrijetlo hrvatsko bila 118,046. Ovo uključuje broj varijacija podrijetla: oba roditelja rođena preko oceana, samo jedan roditelj rođen preko oceana a drugi je rođen u Australiji. U popisu 2001. broj Australaca s hrvatskim podrijetlom bila je 105,325.¹⁰

Broj Australaca koji su rođeni u Hrvatskoj porastao je kroz posljednje desetljeće prema popisu od 1996-2006. U 1996. broj Hrvata rođenih u Australiji bila je 46,981 i 13,610 iz Bosne i Hercegovine. Kada su ovi podaci ponovno prikupljeni 2001. brojevi uključuju 51,748 Hrvata i 23,787 iz Bosne i Hercegovine. Ovi su podaci porasli na 50,995 hrvatskih Australaca u 2006. i 24,632 iz Bosne i Hercegovine¹¹.

Hrvati danas u Australiji slove kao pošteni, savjesni i vrijedni radnici. Na različitim područjima društvenog života vrlo su aktivni i dobro organizirani. Postižu zavidne rezultate u gospodarstvu i daju važan doprinos svekolikom razvijenom australskog sporta, posebice nogometu, obrazovanju, kulturi, umjetnosti, političkom, javnog i duhovno religioznog života uopće¹² i¹³.

They settled in the areas in which Croatian immigrants already lived and worked, and owing to the high level of social infrastructure built by their predecessors, the newly arrived immigrants assimilated very quickly and successfully into all aspects of life and work of the Croatian diaspora in Australia. Thanks to the highly developed and structured Australian society, they managed to resolve all their existential issues exceptionally quickly.

According to the 2006 national Census survey, the number of Australians who stated their ancestry was Croatian was 118,046. This includes a number of ancestral variations: both parents born overseas, only one parent born overseas or both parents born in Australia. In the 2001 Census, the number of Australians with Croatian ancestry was 105,325¹⁰.

The number of Australians who were born in Croatia has risen through the last decade of Census data, 1996 – 2006. In 1996 the numbers of Croatian Australians were 46,981 and 13,610 from Bosnia and Herzegovina. When this data was again collated in 2001, the numbers included 51,748 Croatians and 23,787 Bosnia and Herzegovina's. These figures rose to 50,995 Croatian Australians in 2006 and 24,632 from Bosnia and Herzegovina¹¹.

In Australia today, Croatians are known as honest, conscientious and hard working people. They are very active and well organised in various aspects of social life. They are achieving considerable results in business and provide an important contribution to the overall development of modern day Australian: sport - especially soccer, education, culture, art, public, political and spiritual religious life in general¹²

¹³



2. POTREBA I OPRAVDANOST GRADNJE CENTRA U ST JOHN'S PARKU - iz sjećanja tadašnjeg zapisničara MATE SMOLČIĆA

Uvod

Izgradnja crkve sv. Nikola Tavelića započinje kao san i ideja u ranim 1970-im godinama ali na žalost uzima više godina dok konačno ideja postaje ostvarenje. Moj doprinos ovom čudnovatom djelu započinje negdje u 1983. godini. Prošlo je 25 godina i ne može se sve zapamtiti. Vjerojatno postoje video vrpce od izgradnje i nešto privatnog materijala što su pojedinci sačuvali od slikanja prilikom raznih poslova itd. Nije mi poznato što bi se moglo naći ali možda bi se moglo potražiti.

Ne osjećam se sposobnim opisivati rad izgradnje naše crkve bez podrobnijih podataka i zbog moje ljudske slabosti i biranju u mojoj pamćenju onog što je možda samo meni ostalo u sjećanju dok je možda kod drugih bilo kompletno suprotno. Ali moram reći da sam osobno duboko uvjeren da je izgradnja naše crkve u St John's Parku kao i svih naših crkava u Sydneyu i Australiji, bilo jedino moguće zahvaljujući volji Božjoj i slozi hrvatske zajednice. I kada pogledamo na to doba povijesti od 1980 do 1990 vidjeti ćemo velike doživljaje i blagoslov kojeg smo primili kao nacija u domovini i kao iseljeni vjernici. Pamtim dobro ponos naših susjeda iz Wollongonga s njihovim napretkom izgradnje crkve, pamtim radost vjernika Blacktowna kako se je kod njih počelo graditi a i mi u St John's Parku smo isto bili neopisivo uvjereni u uspjeh, složni i ujedinjeni u našem radu.

2.1 Hrvatska zajednica od 1970-1990

Potrebno je spomenuti da je hrvatska zajednica u 1983 godini bila kompletno drugačija nego danas. Hrvati katolici su bili dio 'protu jugoslavenskog' dijela Iseljene hrvatske emigracije (tako se je na nas gledalo od prokomunističke Jugoslavije"). Jugo režim je u to doba bio živ i vrlo aktiv u rušenju ugleda hrvatskog naroda diljem svijeta, pogotovo vjernika katolika, a u Sydneyu su bili posebno aktivni.

2. NEED AND JUSTIFICATION FOR CONSTRUCTION OF THE CENTRE IN ST. JOHN'S PARK – as remembered by the then secretary MATO SMOLČIĆ

Introduction

The construction of the Church of St. Nikola Tavelić began as a dream and an idea in the early 1970's. Unfortunately it took many years for this idea to become a reality. My contribution to this miraculous work began somewhere in 1983. As 25 years have passed since then, it is difficult to remember it all. There are probably video tapes about the construction and some private material that individuals have stored away such as photos of various stages of the construction work, etc. I am not sure what material could be located, but it would be well worth looking into this.

I do not feel competent enough to describe the construction of our Church from a holistic point of view and without having detailed data. This is because of my human disposition and selective memory in only recalling those events that may have had a special meaning to me personally, whereas others may recall different events and experiences of this time. I do have to say, however, that I am personally and deeply convinced that the construction of our Church in St John's Park, as well as all the other Croatian Churches in Sydney and Australia, was only possible through the grace of God and the unity of the Croatian community. Furthermore, when we look back at the period of history from 1980 to 1990, we can see the great events and blessings we have received as a nation in our homeland but also as emigrant parishioners. I remember well the pride of our neighbours from Wollongong with the progress in the construction of their Church. I remember the joy of the parishioners in Blacktown when they started building their Church. All of us in St John's Park were also utterly convinced of our success. We were of one mind and united in our work.

2.1 Croatian community from 1970 to 1990

It is necessary to mention that the Croatian community in 1983 was completely different from today's community. The pro-communist Yugoslavs viewed Croatian Catholics as part of the "anti-Yugoslav" section of the Croatian diaspora. Throughout the world, the Yugoslav regime was very intent on ruining the reputation of the Croatian nation, especially those who were of Catholic persuasion. This regime had a particularly active cohort in Sydney.

U to doba pola naših klubova u Sydneyu su bili hrvatski u smislu želje da Hrvatska postane slobodna i da naša kultura i jezik postanu priznati kao što nam ih je Bog dao, a drugi dio zajednice su bili podupiratelji jugoslavenskog 'bratstva i jedinstva'. Isto je bilo slučaj s tiskom u Sydeyu i s radio programima i medijima. A medije su jedan od najjačih elemenata u svakodnevnom životu jednog naroda i njenih zajednica. Moć informiranja i dezinformiranja je dobro poznata svima nama koji smo napustili opresivne monopolne režime kao što je bio komunistički jugo sistem.

Australski mediji i jugo mediji su u to doba blatili našu zajednicu na jedan vrlo agresivan i namjerno isplaniran način. Spominjem ovu činjenicu pošto bez dobrog upoznavanja tadašnjih okolnosti u našoj zajednici u Sydneyu nije moguće u potpunosti shvatiti što je u stvari značilo graditi 'hrvatsku katoličku crkvu' i što je značilo javno reći mi smo hrvatskog porijekla i vjerujemo u Boga i svoju obitelj i zahvalni smo našoj novoj domovini Australiji na novom životu i želimo ostaviti sliku svoje vjere i kulture za našu zajednicu kao i ostale zajednice od Engleza i Iraca do Poljaka i Talijana. Toliko smo naporno radili na uzdržavanju naše hrvatske baštine, vjere i kulture pošto nas se u to vrijeme uvijek gledalo kao da smo teroristi, nacisti itd.. I čuda su se događala u srcima mnogih naših ljudi i mnogi su našli svoju vjeru i svoj novi put prilikom izgradnje kuće Božje, kuće Hrvata katolika.



At this time, the Croatian community in Sydney was divided. Half of our social clubs in Sydney belonged to Croatians who wanted Croatia to become free and for our culture and language to become officially recognised, which is our God-given right. The other part of the community supported the Yugoslav "brotherhood and unity" doctrine. The same could be said about the newspapers, radio programmes and media in Sydney. And the media is one of the most influential elements in the everyday life of a nation and its community. The power of information and disinformation is well known to all of us who had left behind oppressive, monopolistic regimes such as the old communist Yugoslav system.

At the time, the Australian and Yugoslav media tarnished our community in a very aggressive and intentionally systematic fashion. I mention this because without a complete understanding of the circumstances and struggles of our community in Sydney at the time, it is not possible to completely appreciate what it actually meant to build a "Croatian Catholic Church". Furthermore, the importance of, and what it meant to publicly say that we were of Croatian origin, we believe in God and our family, and that we were grateful for our new home and life in Australia. We only wanted to leave a positive impression of our people, faith and culture so our community would be justly recognised and integrated like the English, Irish, Polish and Italian communities had done. We worked very hard on maintaining our Croatian heritage, faith and culture because at the time we were always viewed as either terrorists or Nazis.



Folklorna grupa

Miracles took place in the hearts of many of our people, with many finding their faith and a new path during the construction of the House of God, the house for Croatian Catholics.

2.2 Želja za svojom lokalnom crkvom

Hrvati katolici područja Fairfield/Liverpool i okolica su godinama tražili od naših svećenika u Sydneu/Summer Hillu da nam odobre sagraditi crkvu u području Fairfielda. Mi jesmo pomogli kupiti crkvu u Summer Hillu ali za nas koji živimo tako daleko od grada potreba je bila da imamo svoju crkvu u našoj okolici a ne da putujemo pola sata autom do crkve u Summer Hillu i tada ne stanemo u nju jer je prepuna. Iznajmljivali smo razne lokalne crkve i prostorije za održavanje sv. misa kao što je bilo jedno vrijeme pri „Kralj Tomislav“ 14 klubu a zatim smo otišli u crkvu sv. Terezije u Fairfield Heights i ona je bila premala. Klub je ponudio darovati dio zemljišta za izgradnju crkve pokraj samog kluba i to nije bilo povoljno. Naša molba za svojom crkvom nije bila prihvaćena dulje vremena, a brojevi iseljenih Hrvata vjernika su rasli i napokon je se kupilo zemljište na Western Highwayu u Blacktownu za izgradnju crkve a općina nije odobrila izgradnju na tom zemljištu jer je to bila industrijska zona. Nama je Blacktown bio kao i Summer Hill u smislu putovanja i ostali smo uporni da želimo i možemo sagraditi svoju crkvu za Hrvate u našoj sredini.

Zahvaljujući zalaganju dobrih ljudi i podrške biskupa Ćirila Kosa kupljeno je zemljište u St John's Parku po organiziranju napornih vjernika na čelu s gospodinom Bernardom Rončevićem, Šimom Trinajstićem, Mijom Marićem, Anđelkom Marunčićem i mnogo drugih. Nije bilo novaca za isplatu ali se je skupilo za depozit svojih \$25,000.00 a ljudi koji su nam prodali zemljište, kada su čuli da je za crkvu Božju nisu tražili veliku cijenu nego su bili radosni da će na njihovoj farmi nastati katolička crkva. To su bili ljudi porijeklom iz Italije i dobri vjernici i prodali su nam zemljište za \$75,000. Naši uporni prvi odbornici su obavijestili fra Tonija Mutnika i fra Josipa Švendu u Summer Hillu da kupujemo zemljište i oni su pomogli isplatiti zemljište a zajednica se je počela organizirati za izgradnju. U to vrijeme stigao je još jedan novi svećenik u Sydney da pomogne s poučavanjem naše djece i nas, a pogotovo na području školstva, to je bio Fr Gracijan Biršić. I konačno smo dobili odobrenje za izgradnju crkve na novo kupljenom zemljištu u St John's Parku.

Vjerujem da je činjenica da su Hrvati iz Wollongonga već počeli izgradnjom njihove crkve pripomoglo našoj nadi u St John's Parku. Postoji niz sjećanja na te dane i na ostvarenje naše želje. Za nas je bilo važno da smo počeli i duboko sve vjerovali i vjerujemo da je Gospodin Bog bio uz dobro djelo kojeg smo započeli.

2.2 Desire for a local Church of our own

For years, the Croatian Catholics from the Fairfield/Liverpool area had been asking our priests in Sydney/Summer Hill to approve the building of a local Church for our growing community. We assisted in the purchase of the Croatian Church in Summer Hill, however for those of us who lived so far from the city, there was a need to have our own Church nearby so that we would not have to drive half an hour by car to Summer Hill and then not be able to fit in as the Church was too full. We were leasing various local Churches and premises to hold Mass. At first the Mass was held in the "Kralj Tomislav" ¹⁴ (King Tomislav) Club and then the Church of St Theresa in Fairfield Heights for a time. But eventually even that Church became too small.

The Club offered to donate part of its land for the construction of a Church adjacent to it but this was not considered suitable. Our request for our own Church had not been accepted for a considerable period of time, whilst the number of Croatian immigrant parishioners grew. Then finally, land was purchased on the Western Highway in Blacktown for the construction of a Church. However, the municipal council declined to give building approval for this land because it was in an industrial zone. For us, Blacktown was the same as Summer Hill in regards to travelling and we remained adamant that we wanted and could build a Church for Croatians in our own area.

Owing to the efforts of a group of respectable and persistent Croatians led their by their faith and with the support of Bishop Ćiril Kos, a block of land was finally purchased in St John's Park. Those particular people deserve a special mention - Mr. Bernard Rončević, Šime Trinajstić, Mijo Marić, Anđelko Marunčić and many others who continued to support their efforts. There wasn't enough money for a straight out purchase but \$25,000 was collected for a deposit. Fortunate for us, upon hearing that this land was to be used for the construction of a Church of God, the landowners did not ask for a higher price, and were overjoyed that a Catholic Church was going to be built on their farm. These were people of good faith, originally from Italy and they sold us the land for \$75,000. The ever persevering members of our first committee notified Fr. Toni Mutnik and Fr. Josip Švenda in Summer Hill that we were buying land. They helped us pay for the land, whilst the community began to organise themselves to work on the construction. At the same time another new priest, Fr. Gracijan Biršić, an expert in education, arrived in Sydney to help guide us in faith and teach our children. Finally we received the building approval for the Church on the newly purchased land in St John's Park.

2.3 Osnivanje odbora za izgradnju crkve

Na području Fairfielda I Liverpoola osnovan je inicijativni odbor za izgradnju crkve nakon što je se uspjelo naći i osigurati zemljište za crkvu. Svi smo se poznavali pošto smo išli na mise u Fairfield i godinama radili u raznim kulturno prosvjetnim ustanovama hrvatske zajednice. Mene je pozvao gospodin Bernard Rončević da dođem u odbor za izgradnju crkve pošto smo se dulje poznavali i sudjelovali u dobrovoljnem radu u našoj lokalnoj zajednici. Bio sam najmlađi član novog odbora s troje male djece i suprugom i živjeli smo u Campbelltownu i radio sam duge sate kao i svi drugi ali opet prihvatio sam se posla kao i svi drugi.



Prvi crkveni odbor

Gospodin Bernard Rončević je bio voditelj izgradnje „Kralj Tomislav“ kluba 1970tih i godinama predsjednik i odbornik istog. U to doba smo svi aktivno radili na proširenju kulturno prosvjetnih stvari svaki na svojem polju interesa. Organizirali smo škole za hrvatski jezik, hrvatsku mladež Kralja Tomislava, folklorne grupe mladež i Lindo, 15 šahovski klub, 14 škola za učenje hrvatskog jezika SOHEŠ (Središnji Odbor Hrvatskih Etničkih Škola), nogometni tim Kralj Tomislav i niz drugih dobrotvornih akcija. Poznavali smo se po našem radu i hrvatska zajednica nas je poznavala jer se nismo bavili s ‘mlaćenjem prazne slame’ nego s uspješnim radom na promoviranju slike naroda i kulture. *Pažljivo se je biralo povjerljive osobe za crkveni odbor iz što više pokrajina da bi uspjeli doći do što većeg utjecaja i broja pomoćnika.*

I believe that the fact that the Croatians from Wollongong had already begun with the construction of their new Church greatly bolstered our hopes in St. John's Park. There is a whole series of memories tied to those days, as well as the realisation of our hopes. For us it was important that we had commenced this work, which we deeply believed, and still continue to believe, that the Lord God was behind this good deed we had started.

2.3 Founding of Church construction committee

After successfully finding and securing the land for the Church, an inaugural Church construction committee was founded in the Fairfield/Liverpool area. We all knew each other because we had been seeing each other at mass at Fairfield for years and worked in various cultural and educational institutions of the Croatian community. I was called by Mr. Bernard Rončević to join the Church construction committee as we had known each other for a long time and participated in voluntary work in our local community. I was the youngest member of the new committee, with three small children and a wife.

We lived in Campbelltown and I worked long hours just like everyone else. Despite this I agreed to join the committee with the same commitment as everyone else.

Mr. Bernard Rončević had been the head of the construction of the "Kralj Tomislav" club in the 1970's and had served as its president and committee member for many years. At the time we were all actively working to expand cultural and educational projects in our fields of interest. We organised the Croatian language schools, the Kralj Tomislav Croatian Youth, the youth folkloric dance group Lindo¹⁵, a chess club, ŠOHEŠ, (Inter-committee of Croatian Ethnic Schools) the Kralj Tomislav Soccer Club and a series of different humanitarian activities. We knew each other through our work and the Croatian community knew us because we weren't involved in "talking for talk's sake". Rather, we were focused on effectively implementing successful initiatives that promote national and cultural unity. *Trustworthy individuals were carefully chosen for the Church committee from as many regions as possible so that they would have the greatest possible influence and number of helpers.*

Prve sjednice za izgradnju crkve smo održavali u klubu Kralj Tomislav. Izabrali smo odbor na čelu s našim predsjednikom Bernardom Rončevićem, dopredsjednikom Šimunom Trinajstićem i s nama ostalima. Gospodin Šime Trinajstić je već nacrtao izgled naše nove crkve i zajedno s Bernardom počeli su ozbiljno raditi na detaljima za izgradnju.

Svi smo dobili svoje zadatke i isplanirali smo način rada za gradnju, za informiranje i promocije, za sakupljanje materijala i novca, za organiziranje dobrovoljnih radnika, za organiziranje kuhanja, čišćenja, i svih potreba za uspjeh našeg sada ostvarivog sna.

2.4 Dobivamo svojeg svećenika i pripremamo se za izgradnju

Molili smo provincijala, o. Rajka Gelemanovića, naših svećenika u Summer Hillu da nam odabere jednog svećenika iz Summer Hilla da bude naš zaduženi svećenik za izgradnju crkve u St John's Parku i dobili našeg novo došlog svećenika fra Gracijana Biršića. On je od samog početka imao vrlo dobro razumijevanje svojeg stada i zajedno smo planirali i rješavali kako, kada, tko, što i slično.

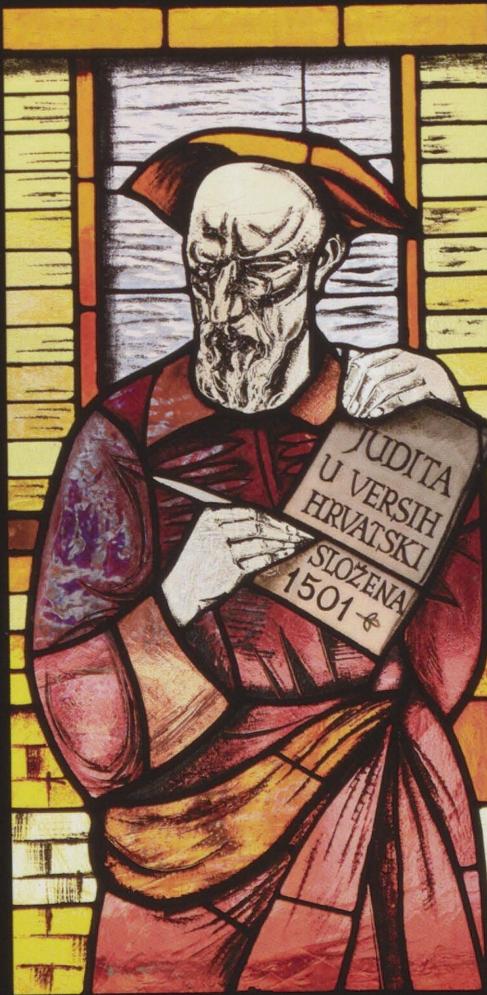
Sjednice smo nastavili redovito održavati u klubu i organizirali smo čišćenje farme i rušenje starih spremišta, plotova i raznog obraslog bilja.

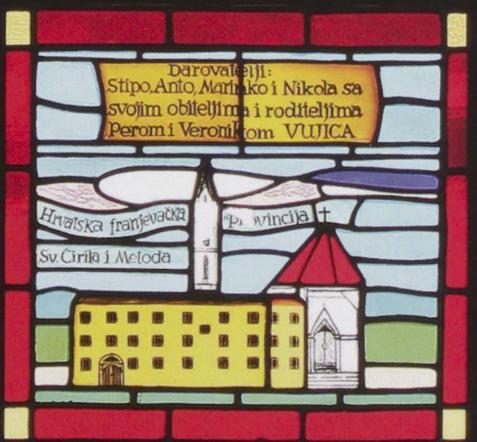
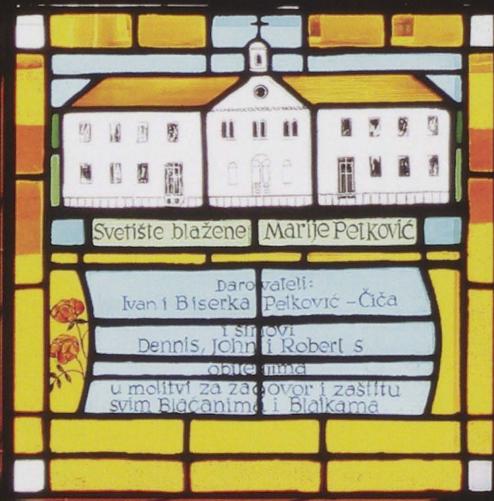
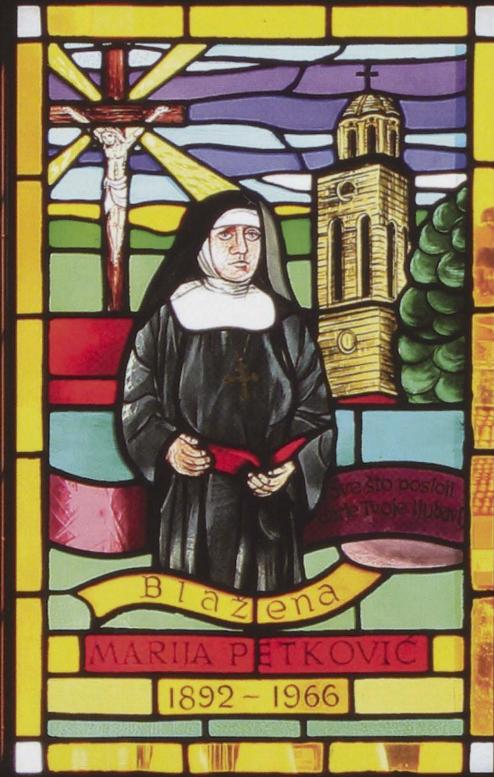
Na dan velikog čišćenja skupio se je lijep broj odbornika i vjernika i to će nam ostati dugo u sjećanju pogotovo kada se sjetimo kako je kamion od Ivana Halara probušio obje gume prilikom čišćenja a garaža nije bila blizu za popravak. Iko Vrdoljak i ja smo kosili travu traktorom, on je vozio a ja sam čistio travu koja se je znala omotati oko osovine i tako u velikoj žurbi nismo se dobro sporazumijevali i moj srednji prst se je slomio tom prilikom i ostao savinut do danas kao moja uspomena na taj dan.

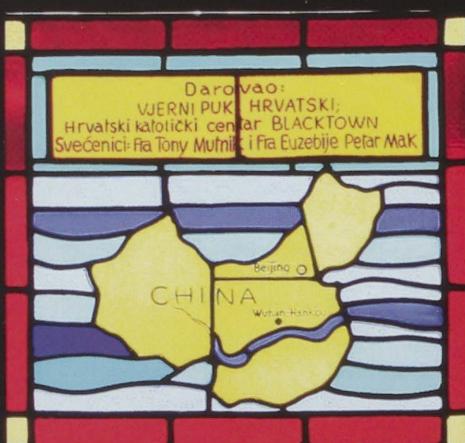
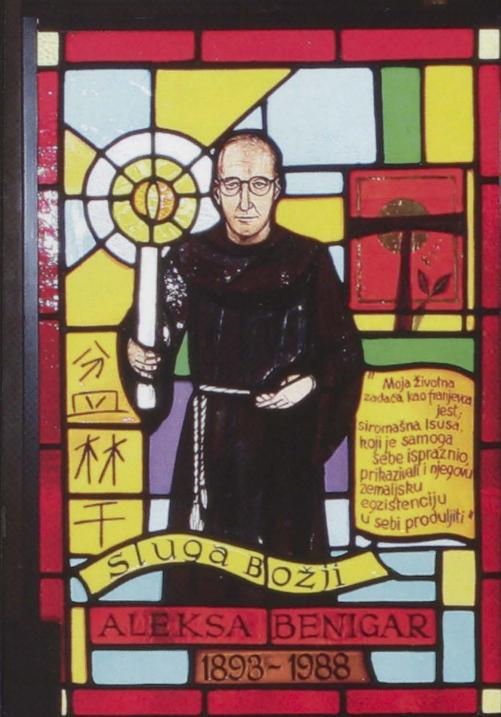
Za mene je bilo vrlo zanimljivo kada smo na jednoj sjednici rješavali kako ćemo nazvati svoju novu crkvu? Najviše prijedloga je bilo da to bude crkva koja će nositi ime našeg kardinala Stepinca. Nismo mogli nazvati našu crkvu po imenu Majke Božje pošto je Wollongong nazvao prvi tu crkvu u čast Majci Božjoj.¹⁶ Fra Gracijan nam je obrazložio da je običaj i praksa nazvati crkvu po imenu svetaca a naš kardinal tada nije bio ni proglašen blaženim. Tako smo izabrali ime prvog sveca u nas Hrvata, sv. Nikolu Tavelića¹⁷ za našu crkvu. Fra Gracijan nas je savjetovao i upućivao u vjeri a mi smo mu puno puta donosili niz pitanja o izgradnji. Dobro smo se slagali i rad je počeo.



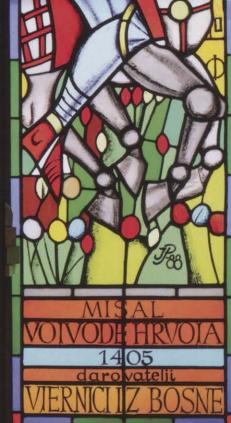
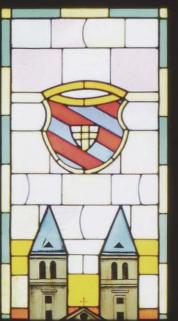
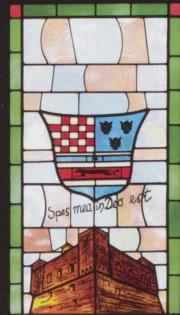
DEO SOLI LAUS, GLORIA ET HONOR













The first meetings for the construction of the Church were held in the Kralj Tomislav Club. We elected a committee which consisted of Bernard Rončević, our president, and Šimun Trinajstić as vice-president. Mr. Trinajstić had already drafted design plans and together with Bernard they began to seriously work on the construction details. Everyone was given their tasks and we crafted plans on how construction would be carried out; how information and promotion of our work would be communicated; how material and money would be collected; how to organise volunteers; and how to ensure that the cooking, cleaning and all that was necessary to achieve our now achievable dream would take place

2.4 We are assigned our own priest and we prepare for construction

We asked Fr. Rajko Gelemanović, the provincial priest in Summer Hill to select one of his priests to overlook the construction of the Church in St John's Park. We were assigned the newly arrived priest Fr. Gracijan Biršić. Right from the very beginning he had a very good understanding of his flock and together we planned and resolved all challenges: how, when, by whom, what and where.

We continued to regularly hold meetings in the Club and we organised clearing of the land and demolition of the old sheds, fences and overgrown shrubs and bushes. On the day of the big clean up, a good number of committee members and parishioners turned up. This event will always remain in our memories, especially when we recall how Ivan Halar's truck got two flat tyres during the clean up and there were no garages open nearby for repairs. Iko Vrdoljak and I mowed the grass with a tractor; he drove and I cleared the grass which at times wrapped itself around the tractor's axel. Given that we were hurrying to get the work done, we misunderstood each other and I ended up breaking my middle finger which has remained bent to this very day and is a reminder of that event.

For me, the meeting in which we deliberated on what to name our Church was very interesting. The majority of suggestions were that the Church should bear the name of our Cardinal Stepinac. We couldn't name our Church after Our Lady because Wollongong had already named their Church in honour of her¹⁶. Fr. Gracijan explained to us that it is the common practice and custom to name Churches after saints and our Cardinal at the time had not yet been proclaimed Blessed. This is how we came to select the name of the first Croatian saint, St Nikola Tavelić¹⁷. Fr. Gracijan advised and directed us in faith, and we often came to him with questions about the construction. We got along very well and the work began.

2.5 Početak radova

Organiziranje radova na planovima, priprema zemljišta za izgradnju, skupljanje novaca i proračun, informiranje zajednice i uključenje iste u svaki dio rada su bili u detalje obrađeni i to u krugu zajedničkog odbora od skoro 30 osoba.

Ako ste ikada bili u nekom odboru onda ćete razumjeti kako je teško doći do zaključka u tako velikom broju ljudi ali kod nas je to nekako išlo, prilično dobro. Bilo je lijepih dana i ne toliko lijepih ali uvijek su bili dani plodnog rada. Ja sam imao dužnost tajnika i vodio sam zapisnik a isto tako svi smo uložili svoje talente za najbolji uspjeh moj talent nije bio vrlo velik na lopati ali sam ipak pokušao kopati, a u organiziranju sam najviše imao uspjeha i zahvalan sam svima u odboru koji su me kao najmlađeg člana ozbiljno primili. Jedna od naših zajedničkih dužnosti je bila podijeliti odbor u nekoliko grupa i svaki smo imali čast platiti iz svojeg džepa za tri vreće luka, pet vreća krumpira, ulja, soli, octa ... za sve naše piknike na zemljištu, na kojima je se skupljala novčana pomoć za izgradnju crkve. Mi smo sada povećali broj piknika na zemljištu da ljudi vide što se radi. Fra Gracijan je prilikom misa upoznavao ljudе što se radi a mi smo isto upotrijebili i lokalni 'hrvatski radi program' za naše oglase. Tako smo 'zrno po zrnu' skupljali novac, ciglu, građu i sve moguće za izgradnju crkve i nije nikom bilo žao toliko darivati.



Blagoslov zemljišta 1984.g

2.5 Commencement of work

The work logistics, planning, preparation of the land for construction, collection of donations, budgeting, information flow to the community and the way in which to include the community at every stage of the work were worked out in detail in the circle of a joint committee of almost 30 people.



Gradnja

If you've ever been part of a committee you can appreciate how difficult it is to make decisions with such a large number of people, however with us this actually worked out quite well. There were good and some not so good days but they all were in the end, fruitful days. I held the post of secretary and kept the minutes, while in a similar vein everyone else invested their talents to achieve the greatest success. My talent for the shovel wasn't too great but I still tried, however it was in organisation that I did my best work and I am very grateful to all those committee members who took me seriously even though I was the youngest. To expedite the work, we divided the committee into a number of subcommittees. We performed small tasks with the same dedication and joy which we exercised when working on the more significant duties. We all had the honour of paying from our own pockets to contribute to the effort. I remember contributing to the purchase of three bags of onions, five bags of potatoes, oil, salt, vinegar, etc. for all our picnics organised on the land, so we could update our community and collect donations. We increased the number of picnics on the land so that people could see what was being done. During Mass, Fr. Gracijan would inform the people of our progress.

Veliki dio nas je bio u slaboj finansijskoj situaciji, nove obitelji, umirovljenici, bolesni ljudi, nezaposleni ... Bilo nas je iz svih ekonomskih slojeva, ali smo svi imali isto ufanje u svoju zajednicu i u naš cilj i taj duh slege i Božjeg nadahnuća se je mogao osjetiti u našem radu. Često se sjetim ponekih zbivanja koje bi danas bilo skoro ne moguće za ponoviti.

2.6 Blagoslov temelja

I došlo je vrijeme blagoslova temelja i dočeka naše prve polnoćke na betonskoj ploči pod nebom punim zvijezda. Savjetovani fra Gracijanovim iskustvom, riješeno je u temelje položiti "riječi" a ne neke posebne predmete toga doba, kao što je to obična praksa. Tekst je priredio fra Gracijan, a pročitao ga je gospodin Trstenjak prije nego su te riječi naših nada i tadašnje povijesti položene u temelje. Blagoslov temelja je vršio naš dobro poznati biskup Iz Hurstvilla preuzvišeni David Cremin koji nas je dobro poznavao i uvijek rado dolazio u našu sredinu. Skupilo se tom prilikom ljudi više nego ikada do tada na toj njivi i ljudi su sada još više pomagali i podržavali naš rad.

I dok smo mi gradili i marljivo vodili računa o svemu i svačemu na poslu i u zajednici dobili smo ugodno iznenadenje jednog dana iz Summer Hilla od naših svećenika. Poslali su nam novčanu pomoć koju su djelomično dodijelili nama i ostalim crkvenim zajednicama u Sydneyu a ta novčana pomoć je došla od prodavanja zemljišta u Tumbi Umbi, koju je odavno kupio naš prvi hrvatski svećenik u Sydneyu fra Roko Romac.¹⁸ Ne mogu se sjetiti koliko je ta svota bila ali nam je u to vrijeme vrlo dobro došla. Želim spomenuti da smo se nadali osigurati za našu crkvu barem jedno zvono, možda od onih dvaju koja su bila u Tumbi Umbi, ali smo bili malo razočarani da nismo uspjeli to dobiti ali ipak ih vidimo i čujemo kad dođemo u Blacktown crkvu.



Blagoslov kamena temeljca 1985.g

We also used the local “Croatian radio program” for our announcements. That is how we, “piece by piece”, collected money, bricks, timber and everything else for the construction of the Church. My impression was that no one minded or resented making these contributions.

The fact is that a good number of us were in less than favourable financial situations. Some had young families, some were pensioners or suffering illnesses, some were even unemployed. There were people from all economic levels but we all had the same faith in our community and in our dream. We also of course had the spirit of unity and thus God’s inspiration could be felt in our work. I often remember certain events and the circumstance and instances in which they occurred at that time. It would be impossible to replicate them today, which is where the beauty of this story lies.

2.6 Blessing of foundation

Then the time came for the blessing of the foundation and our first Midnight Mass on the concrete slab under a star filled sky.

Inspired by Fr. Gracijan, it was decided that we would include a time capsule in the foundation. The common practice is to include some special items from that era, yet Fr Gracijan thought it would be more appropriate and meaningful to include “words” instead. The text was prepared by Fr. Gracijan and read by Mr. Trstenjak just before they were enclosed in the foundation. The blessing of the foundation was given by well known Bishop David Cremin from Hurstville who was our friend and always happily obliged to the requests of our community. On this occasion more people than ever had gathered and after that people started helping and supporting our work more than ever.

And while we were building and diligently keeping track of everything and anything at the building site and in the community, we received a pleasant surprise one day from our priests in Summer Hill. They sent us a donation which came from a sum of money which they had shared with us and other Church communities in Sydney. This money had come from the sale of the land in Tumbi Umbi which had been purchased many years ago by the first Croatian priest in Sydney, Fr. Rok Romac¹⁸. I can’t quite recall the exact amount but I do remember that it came in really handy at the time. I would also like to mention that we had hoped to secure for our Church at least one bell, possibly one of the two that were in Tumbi Umbi To our disappointment we didn’t manage to do so, but we still see and hear them when we come to the Church in Blacktown.

2.7 Izgradnja

Kada je sama gradnja započela s kopanjem temelja u Sydneyu je bio u posjet fra Rajko Gelemanovic, provincijal Franjevačke provincije iz Zagreba. On je zajedno s fra Gracijanom i našim odborom sazvao Božji blagoslov na ovaj naš pothvat Bogu na čast. Bilo je to rano ujutro na samom gradilištu. Bilo je nekako dirljivo stajati na toj praznoj livadi i osjećati toliku neopisivu radost u ovom djelu žrtve, ljubavi i boli. Sjećam se dobro drhtavih ruku pokojnog gospodina Vilima Ševe koje su držale njegov dobro poznati farmerski šešir prilikom molitve. Tu su bili ljudi u radnoj odjeći, nije bilo kravata, dugih govora niti velike ceremonije ali svi smo osjetili Božje nadahnuće i osnaženje naše «tvrdoglave upornosti». Primjetio sam oroštene oči kod mnogih od nas. Posebna molba nam je bila da se nitko ne pozlijedi ili oboli na ovom mjestu, a da rad napreduje. Tako je i bilo.

Poslovi su napredovali brzo i dobro. Kada se je počelo kopati temelje zajednica je shvatila da se radi ozbiljno i pomoć je počela dolaziti u još većem broju. A za kaznu za našu 'tvrdoglavost ili nadahnuće' dobili smo malo vise kiše koju smo crpli iz temelja prilikom tog posla. Još vidimo gospodina Miju Marića i Jerka Ćurkovića dobro obojanih lijepom žutarom – glinom - prilikom pumpanja kišnice iz temeljnih kanala i to ne jedanput nego više puta.

Novca nismo imali mnogo, a uvijek smo potrošili na planirane poslove što se je u međuvremenu skupilo te smo pravili proračun za dolazeće troškove i tražili neki način da se to plati, daruje ili snizi u cijeni.

Marljivo smo pazili na svaki cent. Nismo htjeli posudjivati novac već smo odlučili da će našu crkvu zajednica graditi ne samo svojim novcem nego svojim rukama i darom materijala za izgradnju. I ova odluka je na veliko pomogla izgradnju naše crkve ali i mogućnost izgradnje nove crkve u Blacktownu. Kada su vjernici iz Blactown područja vidjeli da smo mi počeli s radom onda su i oni dobili 'posebno nadahnuće' i kupili su vrlo brzo i oni novo zemljiste pokraj škole na kojem će graditi crkvu.

Jedan od zanimljivih događaja na izgradnji naše crkve je bio neki tajni 'natječaj' u poslu tko će bolje i revnije zidati i tko će svoj zaduženi posao prije dovršiti. Za mene je to izgledalo kao dokaz da nas je Bog poslao sve na njegovu njivu da 'gradimo crkvu'. Dok sada nakon skoro 25 godina i više od tih dana vidimo da smo mi gradili crkvu slično kao i sv. Franjo,¹⁹ Crkva je izgrađivala nas.

2.7 Construction

When the construction began with the digging of the foundation, Fr. Rajko Gelemanović, the provincial from the Franciscan province in Zagreb, was visiting Sydney. Together with Fr. Gracijan he asked for the blessing of this activity carried out in honour of Our Lord. It was early in the morning on the building site. It was somehow touching to be standing on that empty field and feeling such indescribable joy in this work of sacrifice, love and pain. I remember well the trembling hands of the late Mr. Vilim Ševo as he held his well known farmer's hat during the prayer. Standing there were people in work clothes. There were no suits, long speeches or a great ceremony, but we all felt God's presence, inspiration and the strengthening of our "stubborn resolve". I noticed many teary eyes among us. One of our prayers was that no one would be hurt or become ill at that site and for the work to progress well. That is exactly how it was in the end.

Work advanced quickly and in an efficient manner. When the digging of the foundation began, the community realised that serious work was being done and help arrived in greater numbers than ever before. Not even the rain could hold us back, which sometimes came down quite heavily. When it did rain, rainwater had to be pumped from the foundations whilst we were still undertaking work. We can still see Mijo Marić and Jerko Čurković standing there covered in yellow muck from the clay, while pumping out the rainwater from the ditches, which occurred on more than one occasion.

We didn't have a lot of money and we used it very strategically. We always used what had been collected for the planned tasks and tried to be resourceful. We made budgets for known upcoming costs and somehow managed to get by through paying for things we needed, obtaining donations or receiving much appreciated donations. We diligently watched every cent. We didn't want to borrow money. Instead we decided that our Church would be built by our community, not only with its own money but also by its own hands and donations of construction material. This decision not only helped the building of our Church but it also raised the possibility of building a new Church in Blacktown. When the parishioners from the Blacktown area saw that we had begun work then they became inspired, and soon purchased new land near a school to build their own Church.

One of the interesting events during the construction was that there was a secret "competition" at the site to see who was the most diligent and flawless bricklayer, and who would finish their assigned task first. For me it was like a sign that God had sent us to that field to "build a Church". Now almost 25 years later, we have realised that we built our Church just like St Francis built his¹⁹. As much as we built the physical Church, we realised that this Church was actually building us, our faith and our characters.

Bilo je tu niz iznenađenja i lijepih doživljaja prilikom izgradnje i oni su uvedeni u zapisnike. Sjećam se vrlo dobro katolika mađarskog porijekla koji su godinama išli s nama u crkvu na mise na hrvatskom jeziku i to još i danas čine. Oni su redovito donosili lijepu punjenu papriku i hranu našim radnicima na izgradnji, a isto tako smo dobili poklon pečenja i osvježenja i darivali novac zajedno s nama za našu crkvu. Posjetili su nas i susjedi iz naše okolice i počastili su naše radnike i dragovoljce, a to nas je sve lijepo iznenadilo. Na gradilištu se je osjetila neopisiva radost i duhovni mir i odlučnost da svaki nešto pridonese i jedan drugom pomogne.

Bilo je tu iznenađenja gdje su pojedinci poslali svoju mašineriju i radnike za besplatno bojanje i obradu željezne konstrukciju. Stigle su dizalice za dizanje velikih željeznih greda... Za mene je bila posebna radost poći na gradilište i primiti popis dragovoljaca i radnika, te vidjeti kako iz zemlje poput cvijeta raste naša crkva, a upis dragovoljaca za rad raste svakim danom.

Gradili su ljudi i darivali i to velikom većinom oni koji ne vole sjediti u prvoj klupi u crkvi, a istinski rečeno neki nisu niti dolazili redovito u crkvu, ali su dali svoj dar i svoju dužnost održali.

Gledali smo što prije sagraditi sakristiju i stan za fra Gracijana da bi nam mogao što prije doći. Tako smo došli do ideje da će našeg svećenika pratiti članovi naše hrvatske zajednice i to da će pješačiti s njime iz Summer Hilla do naše crkve u St John-s Parku, a mi ćemo ih darivati za njihov trud. I tako je u kasne sate pred večer stigla procesija hodočasnika na čelu s fra Gracijanom i mi smo oduševljeno dočekali dan dolaska našeg pastira u našu crkvu, iako još ne dovršenu koji će od danas ostati za stalno s nama. U crkvi se je sakupio priličan broj vjernika i radnika pred ulazom u crkvu. Tako je fra Gracijana i pratnju je dočekao burni aplauz i začula je se pjesma kao nikada do tada u crkvi. Emocije su bile očevide i ako se pogleda video snimak tog događaja osjetiti ćete tu atmosferu. Pred mnoštvom vjernika je uručen specijalno naručeni veliki ključ fra Gracijanu, simbol njegovog dolaska u svoj i naš dom. Nakon ovog događaja opet se je povećao broj radnika i dobrovoljaca za rad na crkvi i mi smo nastavili s redovitim reklamiranjem i oglašavanjem svih poslova na izgradnji.

Pri samom koncu izgradnje imali smo dovršenu crkvu ali nismo imali novca za klupe i razmišljali smo kako to riješiti. Složili smo se da ćemo predložiti zajednici da svaka obitelj zakupi po jednu klupu, iako su već obitelji platile za svoj dio cigle, željeza, crijeva i ostalih stvari. I dobro se sjećam da smo bili pred ulazom u crkvu jedno poslije podne kada je dolazio jedan gospodin uz još nekoliko ljudi prema našoj crkvi.

Of course, there was a multitude of surprises and wonderful events that happened during construction and they have been entered in the minutes of the meetings. I remember well the Catholics of Hungarian descent, who for years had attended Church and Mass in the Croatian language with us and still do to the present day. They regularly brought stuffed peppers and other food to our workers on the building site. They also brought roast meats and refreshments, and together with us they donated money for our Church. Neighbours from the area also visited us and brought food and drinks for our workers and volunteers which was truly a very pleasant surprise. A palpable indescribable joy and spiritual peace reigned over the building site, as well as a determination for everyone to contribute something and help one another.

There were also surprises where individuals in the construction industry sent their machinery and workers free of charge to paint and finish the steel construction. Cranes for lifting large steel beams also arrived at the site. For me, it was a special joy to go to the building site and receive new lists of volunteers and workers constantly joining. I witnessed our Church and community blossom like a flower from the soil that we were toiling.

The majority of people building and donating were actually the ones who preferred not to sit in the front pews in the Church. Truth be told, some didn't even attend Mass regularly but they still gave donations and fulfilled their duty.

We wanted to build the vestry (the room to house the sacred objects and vestments) and presbytery for Fr. Gracijan first so that he could move in as soon as possible. This is how we came up with the idea for a sponsored walk or pilgrimage by our priest, accompanied by members of the Croatian community. The walk was from the Croatian Church in Summer Hill to our Church in St John's Park. Upon arriving at our building site, we would greet the walkers with gifts for their efforts. So one day late in the afternoon, a procession of pilgrims headed by Fr. Gracijan arrived. Our spiritual shepherd was welcomed with great joy to our not yet completed Church, where from that day on he would be with us permanently. A great crowd of parishioners and workers had gathered before the entrance, so that when Fr. Gracijan and those accompanying him arrived, they were greeted by a huge round of applause and the sound of singing like nothing that had ever been heard before rang out in the Church. Emotions were running high and extremely intense and if you look at the video recordings of this event you can feel this atmosphere. In front of the large congregation Fr. Gracijan was handed a huge specially made key as a symbol of his arrival to his and our home. After this event, the number of workers and volunteers for the work on the Church increased once again and we continued regular advertising and promotion of all construction activities. Towards the very end of the construction we had a completed the Church exterior but we did not have the money for pews and were contemplating how to resolve this issue.

Taj čovjek je rekao da je došao vidjeti kako i što se gradi i u razgovoru s njim i našim graditeljem, Bernardom on je pitao što nam je najveći problem u ovo vrijeme; mi smo mu kazali evo imamo crkvu skoro dovršenu ali ne znamo kako ćemo doći do klupa jer su prilično skupe a zajednica se je već duboko iscrpla. On nam je rekao neka nabavimo klupe i on će ih platiti. To je bio gospodin Nikola Šarić koji će deset godina nakon ovog slučaja opet pomoći u najteže vrijeme proširenja naselja pri crkvi. Isto tako je bio slučaj s prozorima u crkvi bilo ih je puno i lijepi su i veliki. Kada je došlo vrijeme za platiti račun braća Marko, Ivan i Božo Franović su darovali sve prozore za našu crkvu koje nas je na veliko iznenadilo i obradovalo isto kao i susjede u Blacktownu jer i tamo su isto tako pomogli.

Za vrijeme izgradnje trebalo je raditi na promidžbi i informiranju ljudi na redovitoj bazi. Tu smo redovito izvješćivali zajednicu putem hrvatskog radio programa na 2SER FM kojeg je tada vodila Barbara Zacher, dok SBS državni radio nije htio reklamirati hrvatsku zajednicu, niti rad hrvatske zajednice, a i mi nismo htjeli imati posla s njima zbog njihovog stajališta prema nama i našoj vjeri. Taj program je bio za 'Jugoslavene' iako je trebao biti za etničke zajednice a ne političke sisteme, a vjerskog gradiva se osobno ne sjećam da je se čulo na tom programu.

Bilo je vrlo važno poštено i točno upisivati svaku donaciju i pomoći i biti fair prema svim darovateljima. Mi smo uvijek pokušali obavijestiti što više ljudi i uključiti ih u naš rad. Hvala Bogu, to nam je ostalo u praksi sve do današnjeg dana i u izgradnji susjednog Naselja kardinala Stepinca.



Gradnja

We agreed that as much as it was not our preference, we would ask the community for each family to sponsor a pew, even though families had already paid for bricks, steel, roof tiles and everything else. Yet, we did not need to go down this path, as an event that will always be engrained in my memory occurred. I remember it well; one afternoon as we stood at the Church entrance along came a gentleman with some other people. He told us that he had come to see how and what was being built and asked what our biggest problem was at that moment. We told him that here we were with an almost finished Church but we didn't know how we were going to pay for the pews which were quite expensive, and we were reticent to ask our community who had already donated so much. He told us to order the pews and that he would pay for them. This man was Mr. Nikola Šarić, who would once again, ten years after this event, help in the most difficult times during the expansion of the Village next to the Church. The same thing happened with the Church windows of which there were many and which were beautiful and big. When the time came to pay for the windows, to our pleasant surprise and joy, the brothers Marko, Ivan and Božo Franović donated all the windows for our Church. It must be said that the Franović brothers also provided financial assistance for the construction of the Church in Blacktown.



During the construction, some work also needed to be done on the promotion and regular dissemination of information to the community. We regularly kept the community informed through the Croatian radio program on 2SER FM which was run by Barbara Zacher at the time. Unfortunately, national ethnic broadcasters SBS Radio were not forthcoming with their assistance towards our efforts and those of the Croatian community. To be honest, we didn't want to have anything to do with them either because of their attitude towards us and our faith. This program was for the "Yugoslavs" despite its mandate to support ethnic communities, not political systems. Personally I don't remember ever hearing any religious material on this radio program. It was very important to fairly and accurately account for every donation and form of assistance given. We wanted to be fair towards all our donors. We always tried to notify as many people as possible and include them in our work.

Pazeći na svaki cent pobrinuli smo se i za dobre odnose sa susjedima. Na lijevoj strani su nam bili Triglav Klub a na desnoj prazno zemljište obrasio korovom i puno raznovrsnog smeća koje je tamo ostavljeno već godinama. S dovršetkom poslova na izgradnji crkve, počeli smo se brinuti i za uređivanje okoliša i podizanje nove ograde. I tu smo tražili pomoć od susjeda jer dužnost je da svaki vlasnik plati za svoj dio plota, a tu se radilo o velikoj duljini i trošku. Na žalost nismo uspjeli dobiti pomoć za novi plot na desnoj strani pošto je to zemljište bilo vlasništvo NSW vlade i oni nisu obvezani istim zakonom i ne trebaju platiti za svoj dio plota. Ne mireći se s njihovim odgovorom posjetili smo lokalne članove parlamenta sa žalbom, ali bez uspjeha. Međutim saznali jesmo da je pravi vlasnik zemljišta Education Department of NSW i to nam je bilo vrlo važno za budućnost.

Pomirili smo se s sudbinom i postavili smo novi plot na naš trošak. Prilikom pokrivanja crkve pogledali smo na okolicu crkve s krova. Vidjeli smo da se cijelo područje oko crkve izgrađuje. Nove kuće rastu svakim danom. Zemljište je posve planski razdijeljeno i nove ceste se prave. Sve izgleda lijepo i novo a do nas je državni blok zemlje obrastao korovom i pun smeća, ali lijepo ga je vidjeti u cjelini. Tada smo odlučili da kada dovršimo crkvu da probamo zamoliti državu da nam pomogne zakupiti to zemljište za potrebu naše zajednice a mi smo u to vrijeme bili bez staračkog doma. Ma gdje bolje napraviti dom za ostarjele nego pri crkvi. I počeli smo raditi na mogućnosti prisvojenja tog državnog zemljišta



Thank God this has remained the practice up to the present day, and occurred during the construction of the neighbouring Cardinal Stepinac Village. Whilst carefully watching every cent, we also ensured that we maintained good relations with our neighbours. On our left side was the Triglav Club, while on the right side was an empty plot of land which was overgrown with weeds and filled with rubbish which had been left there for years. As we had finished constructing our Church, our next project was building a new fence and landscaping the area. We asked our neighbours for help because it is the obligation of each landowner to pay for his part of the fence. In this case it was a long fence and hence quite a big commitment. Unfortunately, we didn't receive any assistance for the new fence on the right side, as the land was owned by the NSW state government and they were not bound by the same laws and did not need to pay for their part of the fence. Not satisfied with their answer we addressed the local members of parliament with a complaint but to no avail. However we did find out that the real owner of the land was the Education Department of NSW and this was very important for the future.



We reconciled ourselves to our fate and erected the new fence ourselves at our own expense. When tiling the roof we looked down at the entire area surrounding the Church which was all being developed. New houses were coming up every day. The land was completely subdivided and new roads were being built. Everything looked beautiful and new, except for that neglected Government-owned block of land next to us. However, this block of land as a whole was quite attractive. It was then that we decided that when we finish the Church we would ask the State Government to help us lease the land for the needs of our community. At that time we did not have a retirement home. Where better to build a retirement home than next to a Church! And so we began to work on the possibility of leasing that block of land.

2.8 Prvi Božić u St John's Park crkvi

Ova Božićna noć je ostala u dugom sjećanju mojoj maloj djeci, meni, a i mnogima u našoj zajednici. Opet je se radilo i darivalo. Stojeći na velikoj betonskoj ploči pod ogromnim kosturom teškog željeza, svi smo bili iznenađeni kako je to veliko i zamišljeno. Pitali smo se kako će to sve zaista izgledati.

U toj toploj noći skupilo se mnoštvo ljudi pod vedrim nebom opkoljeni kosturom crkve koja niče iz betona. Slušajući one divne stare božićne pjesme, misleći na svoje u domovini i ovdje, kao da se je moglo vidjeti nešto novo, nešto nepoznato i uzbudljivo pod tim nebeskim zvijezdama. Nismo slutili nego smo znali i osjećali Božju prisutnost i moć među nama, među tom šakom vjernika koja će kasnije nastaviti molitvom i radom postizati prav čuda...

2.9 Svečanost posvete i otvorenja naše crkve 17-11-1985.

I zabrali smo dan sv. Nikole Tavelića za posvećenje i otvorenje naše nove crkve. Radili smo marljivo na pozivnoj listi gostiju i programu. Za hrvatsku zajednicu Sydneya ovo je bio veliki događaj i velika radost ali ujedno i velika mogućnost promoviranja 'hrvatske zajednice' kao zajednice koja je vjerna Bogu i marljivo se brine za svoju djecu i svoju budućnost u novoj domovini. Odlučili smo zamoliti samog premijera NSW vlade da nam on otvori novosagrađenu crkvu. U ovom pothvatu su nam pripomogli gospodin Eric Bedford, naš NSW član parlamenta i gospođa Janice Crosio koja je tada bila isto član NSW vlade za Fairfield. I u prvoj posjeti Hrvatskoj zajednici NSW dočekali su Hrvati dan da nas posjeti sam premijer NSW Mr Neville Wran i da otvori našu novu crkvu.



NSW Premier Neville Wran na posveti 1985

2.8 First Christmas in the St. John's Park Church

This Christmas night will forever remain in my memory, the memories of my children and many others in our community. Again the work continued and so did the donations. Standing on the large concrete slab under the huge skeleton of heavy steel, we were all surprised how big and well thought out the structure was. Yet, we still all wondered how it would all look when it was completed.

On this warm night, a multitude of people gathered together under the clear sky surrounded by the skeleton of a Church rising from the concrete. Listening to those beautiful old Christmas songs, thinking about our families in the homeland and here in Australia, it was as if something new could be seen, something unknown and exciting under these heavenly stars. We didn't sense but rather knew and felt God's presence and His power among us, among that group of parishioners who would later continue, through prayer and work, achieve a real miracle.

2.9 Consecration ceremony and opening of our Church on 17 November 1985

We chose the feast day of St Nikola Tavelić for the consecration and official opening of our new Church. We worked diligently on the invitation list and the programme. For the Croatian community in Sydney this was truly a great event and great joy, but also a great opportunity to promote the "Croatian community" as a people that were faithful to God and earnestly went about caring for their children and future in this new homeland. We decided to ask the then Premier of NSW to open our newly built Church. Mr. Eric Bedford, our NSW member of parliament, and Mrs. Janice Crosio who was also a member of the NSW government for Fairfield at the time, helped us in this task. And so finally Croatians were able to see the day when the Premier of NSW, Mr. Neville Wran arrived for his first visit to this new Croatian community and opened our new Church.



NSW Premier Neville Wran na posveti 1985

Ovaj doživljaj smo snimili na video vrpcu ali zbog tolikog mnoštva ljudi na tom našem malom 2.5 jutra zemljištu nije se moglo proći kroz taku veliku gužvu. Dan je bio prilično lijep. Premijer Neville Wran je držao svoj svečani govor s potkrovlja crkve da bi ga što više ljudi čulo i vidjelo. Gosti za gostima govorili su o marljivosti, vjernosti, dobrim djelima, velikom doprinosu, uzoritom građanima... Govore o Hrvatima koje se do tada nije javno čulo.

Pred crkvom je bio postavljen veliki šator za nekoliko tisuća ljudi jer smo se bojali kiše. Nakon javnih govora i posvete oltara i crkve odjeknula je u crkvi i oko crkve naša hrvatska himna 'Čujte puci širom svijeta, oci naši čujte sad, čujte sluge pakla kleta kako Hrvat kliče mlad...' Za neke od nas ovaj dan je bio vrhunac našeg dugo-godišnjeg rada na isticanju posebnosti hrvatskog naroda i naših vrlina. A danas vidim da je taj dan bio početak teškog puta kojim mi kao iseljeni Hrvati moramo proći i biti stup jakosti i potpore jedan drugome u danima na koje smo ponosni.

We recorded this experience on a video tape but due to the great multitude of people on our small 3.5 acres of land it was impossible to move around through such a big crowd. The weather was beautiful and the Premier gave his official speech from the loft of the Church so that as many people as possible could hear and see him. The guests spoke about Croatians using phases and words such as diligence, loyalty, good deeds, great contribution, model citizens and more. Those speeches about Croatians had never to date been publicly heard before.

A large tent that could hold a few thousand people had been erected in front of the Church because we feared it might rain. After the public speeches and consecration of the altar and the Church, our Croatian Catholic anthem echoed throughout and around the Church. "Listen here nations of the world, fathers hear us now, listen all you servants of hell, listen to the young Croat sing..." For some of us, this day was the pinnacle of the many years of our work in trying to exemplify the special qualities of the Croatian nation and our virtues. Today I look back and realise that it was just the beginning of a difficult journey which we, as expatriate Croatians, had to experience and learn from in order to become a true pillar of strength for our community, support one another and to have complete pride in our efforts, knowing that what we were doing was for the greater good.



2.10 Posebni doživljaji pri crkvi u St John's Parku

Godinama smo radili za dobrobit naše zajednice i štitili smo svoju hrvatsku baštinu u domovini i u iseljenoj dijaspori. Moleći se i nadajući se da ćemo jedan dan i mi Hrvati imati svoju domovinu priznatu i poštovanu u svijetu kao neovisnu državu. Ali ni ja se nisam nadao da će taj dan dočekati i tu radost i blagoslov doživjeti. Ali Bog nas nije napustio niti zaboravio. Naša crkva u St John's Parku je postala središnje mjesto i jezgra kulturno prosvjetnih zbivanja Hrvata.

- Izgradnja naselja kardinala Stepinca pokraj crkve pokazuje jedno pravo selo kojem je križ na tornju crkve najviši i pokazuje u djelu onu našu staru misao vodilju - "Bog i Hrvati".
- Najveći događaj u našoj crkvi nakon one prve polnoćke 1985 bili su dani uspostave domovine Hrvatske, pratnja teškog domovinskog rata i čudnovata zbivanja u vjerskom i društvenom smislu kao što su bili obrana Vukovara.²⁰ Naša crkva i prostor pokraj nje je postalo mjesto pomoći domovini u njezinim najradosnijim i najtežim danima. Gledali smo Vukovar, Zadar, Karlovac i ostala mjesta u napadu. Gledali smo patnju ali i veliku slogu i odlučnost naših rođaka u domovini. Ljudi su dolazili iz svih krajeva do naše crkve, tražili su utjehu i nadu ali isto tako nalazili su ovdje mir i snagu za ono - znati sto nam je činiti. Pokušali smo svoj dio što savjesnije učiniti.
- Na samom otvorenju i blagoslovu naše crkve 17-11-1985. bilo je niz državnih i vjerskih ličnosti. Prvi put u povijesti naše zajednice u Australiji sam premijer NSW'a Mr Neville Wran posjetio je Croatian Australian community.
- Prilikom sakupljanja novčanih sredstava za isplatu zemljišta na kojem će se graditi Kardinal Stepinac dom posjetio nas je premijer Barry Unsworth. Prilikom posjete crkvi on je primijetio kako je crkva vrlo prostrana i da ima vrlo impresivan design. On nas je isto prilikom njegova govora na gradilištu naselja iznenadio s novčanom pomoći za izgradnju doma za Australsko hrvatsku zajednicu.
- Dolazak premijera Bob Carra u naselje je postao mali običaj i velika čast za našu zajednicu. Hrvatska zajednica je pozvana u NSW Parliament house na prijem, a premijer nam je postao dragi gost.
- Prvi predsjednik Republike Hrvatske dr. Franjo Tuđman i cijela delegacija nove države posjećuje našu crkvu li starački dom 1995. Šef federalne vlade Australije g. Paul Keating je ustupio ACT 1 državnu limuzinu Australskog Prime ministra za našeg predsjednika. U crkvi nije bilo mjesta za stajati, na zemljištu doma nije bilo mjesta za stajati, tisuće ljudi su došli u svoje naselje, svoju crkvu vidjeti svojeg prvog predsjednika. Staro i mlado je bilo neopisivo radosno.

2.10 Special events in St. John's Park Church

For years we worked for the well being of our community. We protected our Croatian heritage in the homeland and in the expatriated diaspora, praying and hoping that we Croatians too would one day have our own country internationally recognised and respected as an independent nation. However, I must say that even I could not have hoped that I would live to see this day, live to experience this joy and blessing. But God did not abandon or forget us. Our Church in St. John's Park became the focus and the heart of cultural and educational events of Croatians.

- The erected Cardinal Stepinac Village next to the Church symbolises a real little village in which the highest point is the cross on the Church tower, and which puts into practice our old adage – “God and Croatians”.
- The most important events in our Church after that first Midnight Mass in 1985 were the days in which Croatia became independent, following the difficult Homeland War in Croatia and the miraculous religious and social occurrences like the defence of Vukovar. Our Church and the area surrounding it became a place in which to help our homeland during its most joyous and most difficult days. We watched Vukovar, Zadar, Karlovac and other war places attacked during the war.. We watched the suffering but also the great unity and determination of our relatives in the homeland. People from all regions of Croatia came to our Church seeking comfort and hope, and also finding peace and strength. We tried to do our part and support our community as conscientiously as possible.
- There was a whole series of Government and religious dignitaries present at the opening and consecration of our Church on 17 November 1985. For the first time in the history of our community in Australia, any Premier of NSW personally visited the Croatian Australian community.
- During the collection of money to pay for the land on which the Cardinal Stepinac Village would be built we were visited by the then Premier Barry Unsworth. When visiting the Church he commented that it was very spacious and had a very impressive design. On the same occasion, while delivering his speech on the building site of the Village, he surprised us with a donation for the construction of the retirement home for the Australian Croatian community.
- The arrival of the then NSW Premier Bob Carr to the village became a custom and a great honour for our community. The Croatian community was invited to the NSW Parliament House to a reception, and the Premier became our welcome guest.

- Nakon izgradnje njegovališta 6.06.1999. dolazi u posjetu crkvi i naselju sam prime ministar Australije, The honorable John Howard na otvorenje NJEGOVALIŠTA. Tisuće ljudi je došlo proslaviti ovaj dan povijesnog značenja.



- The first President of the Republic of Croatia, Dr. Franjo Tuđman, and the entire delegation of the new Republic visited our Church and the retirement home in 1995. The then Prime Minister of Australia, Mr. Paul Keating, provided Dr. Tuđman with the use of the Commonwealth limousine (ACT 1) reserved for Australian Prime Ministers. There was no standing room in the Church, and there was no standing room on the land of the nursing home, as thousands of people came to their Village, and their Church to see the first president of Croatia. There was indescribable joy among young and old.
- After the construction of the nursing home which was completed on 6 June 1999, the then Prime Minister of Australia, the Honourable John Howard, personally came to visit our Church and open the nursing home. Thousands of people came to celebrate this historic day.

Neither in the 40 plus years which I have spent in Australia nor during the existence of the former Yugoslav federal state, did our Croatian Australian community experience such great things. For this we are grateful to God.

Sadly, after this indescribable joy, we prayed with tears in our eyes in our new Church, singing *God protect Croatia* on the occasion of the Holy Mass commemorating the death of our first president Dr. Franjo Tuđman. We sensed that our history was now being handed over into the hands of other people, unknown to us and we even more unknown to them.

Our Church has been visited many times by guests from Croatian leading clergymen. A particular honour for our Church was a visit by our dear Cardinal Franjo Kuharić, whose speech and words of encouragement touched us deeply and invigorated us in our work.. I believe that the visit took place at the beginning of 1996 after the consecration of our Church. During this time, the first meeting was held to form the third committee for construction of the retirement home, which is now known as the Cardinal Stepinac Village. Unfortunately I was unable to stay at the reception in the honour of the Cardinal and other invited guests given by our nuns, who had built a house across the road from the Church in 1985. I will never forget the blessing I asked of our Cardinal for our work which we were beginning that same night as well as the blessing for our encouragement and persistence. Personally, I was deeply moved by the humility and faith of our late Cardinal Kuharić. In him I felt the work of God and the power and strength of humility.

The blessing of our newly built Nursing Home was also a great experience and on this occasion our newly appointed Croatian Cardinal Josip Bozanić blessed our Home and offered encouragement to all Croatians, both expatriated and living in the Croatian homeland.

Nikada u mojih 40 godina plus u Australiji i u doba bivše jugoslavenske države nije se doživjelo što naša Australsko-hrvatska zajednica doživljava. I mi smo Bogu zahvalni.

Na žalost, poslije te neopisive radosti u suzama smo se molili u našoj novoj crkvi, pjevajući Boze čuvaj Hrvatsku prilikom sv. mise zadušnice za prvog predsjednika naše domovine, dr. Franju Tuđmana. Slutili smo da našu povijest sada preuzimaju u ruke drugi ljudi, nama ne poznati i mi njima još i manje.

Iz crkvenog poglavarstva naše prve domovine Hrvatske našu crkvu je posjetilo mnogo dragih gostiju. Za našu crkvu je posebna čast bila posjeta dragog nam kardinala Franje Kuharića čiji govor u našoj crkvi i njegove riječi ohrabrenja su nas duboko dirnule i okrijepile u našem radu. Bilo je to mislim pocetkom 1986. nakon posvete crkve. Održavala je se prva sjednica za formiranje trećeg odbora za izgradnju staračkog doma koji će biti Naselje kardinala Stepinca. Na žalost nisam mogao ostati na prijemu s kardinalom i pozvanim gostima kod naših časnih sestara, koje su 1985. g. sagradile kuću preko puta od crkve. Nikada neću zaboraviti njegov blagoslov kojeg sam zamolio od njega za naš rad kojeg te noći započinjemo i za naše ohrabrenje i ustrajnost. Osobno sam bio duboko ganut poniznošću i vjerom našeg pokojnog kardinal Kuharića. U njemu sam osjetio djelo Božje i moć i jakost poniznosti.

Blagoslov novo sagrađenog NJEGOVALIŠTA je također bio veliki doživljaj i tom prilikom novi kardinal Hrvata Josip Bozanić blagoslivlja naše NJEGOVALIŠTE i ohrabruje nas sada u danima nove moderne povijesti iseljene i domovinske Hrvatske.

Kardinal i glava katolika Australije dr. George Pell posjećuje našu crkvu 18.02.2008.g. i naš dom u nekoliko navrata i vidljivo je zadovoljan svojim vjernicima hrvatskog porijekla.

Bivši premier republike Hrvatske dr. Ivo Sanader posjetio je našu crkvu i dom kao niz delegacija i zastupnika vlade nove države Hrvatske.

Dolazak našeg drugog svećenika u St John's Park je bio dan velikog očekivanja. Dobili smo novodošlog fra Marijana Glamočaka i po našem tadašnjem običaju i on je hodio od matične naše crkve u Summer Hillu do St John's Parka i s njime je dolazila grupa dobrovoljaca u kolovozu 1987.g. Ovom prilikom smo uspjeli opet prikupiti pomoći za uljepšavanje naše crkve. Fra Marijan ostaje s nama do svojeg povratka u Hrvatsku i ponovo nam se vraća nakon tri godine rada u Hrvatskoj, sada kao zamjenik fra Gracijana. Naša crkva i naš dom postali su mjesto uzorna života jednog dobrog Bogu vjernog i Australiji i Hrvatskoj poslušna državljana.

The Cardinal and the head of the Australian Catholic Church, His Eminence George Pell, visited our Church on 18 February 2008 and our retirement home a number of times and was visibly satisfied with his people of faith from Croatian origin.

The then Prime Minister of the Republic of Croatia, Dr. Ivo Sanader, visited our Church and retirement home, as well as a series of Government delegations and representatives of the new independent Croatian state.



Posjeta kardinalu Bozaniću

The arrival of our second priest to St. John's Park was a day of great expectation. It was the newly arrived Fr. Marijan Glamočak and according to our tradition at the time, he too walked from our parent Church in Summer Hill to St. John's Park in August 1987 and with him came a group of volunteers. On this occasion we were again able to collect funds to update and decorate our Church. Fr. Marijan stayed with us until his return to Croatia. He then returned back to us after three years of but this time as a permanent replacement for Fr. Gracijan. Our Church and our retirement home have become the home for the exemplary life of a good man. A man of faith and a model citizen of both Australia and Croatia.

Naš nekadašnji san i nada sa svojom crkvom je ostvarena ali tek sada vidimo da je Bog s nama gradio nešto veće od svih nas i da je naš život u ovom dobu posebno blagoslovjen.

2.11 Mišlju, riječju, djelom i propustom

Nakon 25 godina od samog otvorenja i prilikom ove velike proslave moram reći da nije uvijek sve išlo kako je trebalo prilikom našeg rada na izgradnji crkve i ja često kažem 'moglo je biti i gore'.

Trebamo priznati da smo mi samo ljudi i da smo često slabi i grješni. **Zato ovom prilikom javno molim svaku osobu koju smo mi kolektivno, ili ja osobno, na bilo koji način uvrijedili ili zanemarili u našem zajedničkom radu na izgradnji naše crkve i nas samih. Molim Vas da nam oprostite naše propuste, naše slabosti, naše oholosti i sva naša nedostojna djela.** 'Tko radi taj i pogriješi' je zrno stare mudrosti ali ne smije postati izgovor za naše namjerne pogriješke. Tijekom prošlih 25 godina oprostili smo se s mnogo naših članova katoličke zajednice i naših najbližih. Poznavali smo se, nismo uvijek dijelili isto mišljenje ali smo bili i jesmo dio od Boga nam dane obitelji. Na veliku žalost često dođe do raznih nezgoda u životu svih nas. Često se kaže i čini nešto što će nas slijediti cijeli život i dalje. To je nešto s čime se nitko od nas ne ponosi niti istinito želi, ali opet u našoj slabosti dogodilo se je.

Molim Vas u ime inicijativnog odbora za izgradnju crkve za oprost i za Vaše razumijevanje. Nemojte dopustiti da nas mržnja dijeli nego se sjetimo onih vrijednosti koje nas ujedinjuju i pokušajmo razumjeti djela i riječi koje su nas udaljile i nadimo mesta u svojim srcima za milost praštanja. - Mato Smolčić

Our one time dream and hope to have our own Church has become a reality but only now do I see that God was building something greater within us and that our life during this time has been especially blessed.

2.11 Thought, word, deed and omission

After 25 years from the opening itself and on the occasion of this great celebration I have to say that things have not always gone according to plan during the construction of our Church but I often say: "it could have been worse".

We must admit that we are only human and that we are often weak and sinful. **That is why I would like to take this opportunity to publicly ask each person we have collectively, or who I have personally, in any way offended or neglected in our joint work on the construction of our Church to please forgive us our omissions, our weaknesses, our pride and all our unworthy deeds.** "He who works makes mistakes" is a wise, old saying but it must not become an excuse for our intentional mistakes. During the past 25 years we have said goodbye to many members of our Catholic community and those dearest to us. We knew each other, we didn't always share the same opinions but we were and still are part of this God's family. Sadly, various accidents happen throughout the lives of all of us. We often say and do things that will stay with us all our lives and beyond. This is something none of us are proud of or truly want, but in our weakness these things still happen.

On behalf of the initial Church construction committee I ask you for your forgiveness and understanding. Please don't allow hate to divide us but rather let us remember those values that unite us. Let us try to understand and learn from the deeds and words that have divided us and let us find room in our hearts for the grace of forgiveness. – Matt Smolčić

3. GRADNJA CRKVE I ODRASTANJE ZAJEDNICE – p. Marijan

3.1 Rađanje zajednice iz duša hrvatskih vjernika

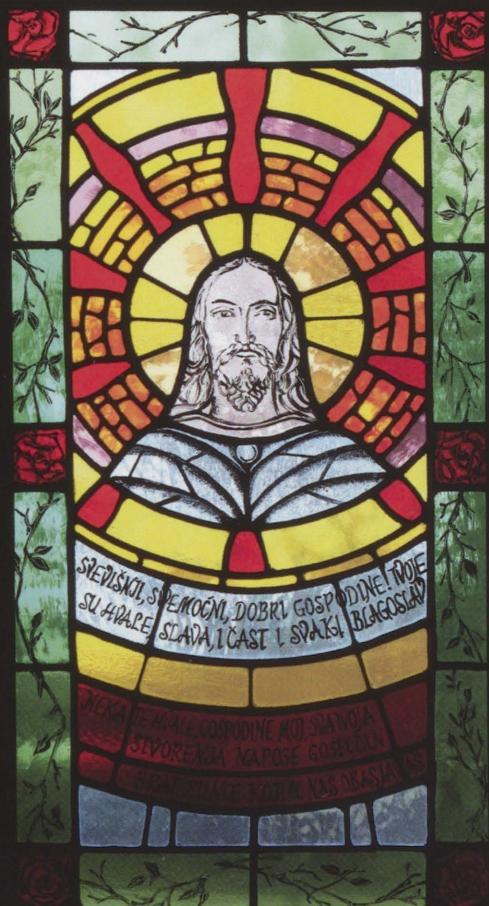
Australija je zemlja snova, čuda i avantura. Takvu su je sanjali i takvom su je doživljavali mnogi Hrvati prispjeli iz Hrvatske, Vojvodine, te Bosne i Hercegovine. Mnogi su Hrvati zastali u dijelovima metropole Sydneya *uz more* te se zaposlili u tvornicama, neki u administraciji raznih kompanija, neki u prosvjeti, zapravo posvuda gdje god je bilo moguće brzo naći posao. Hrvati pak vični obrtima, građevnim poslovima, te poljodjelstvu u uzgoju raznih kultura na «bezbrojnim» farmama naselili su zapadni i jugo-zapadni dio Sydneya.

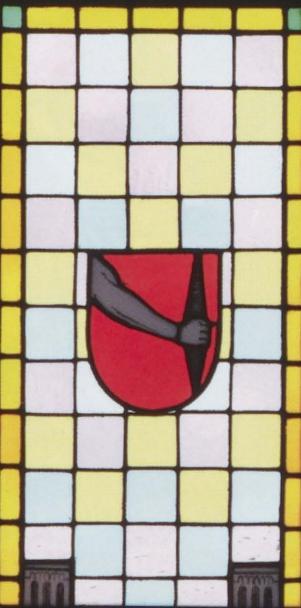
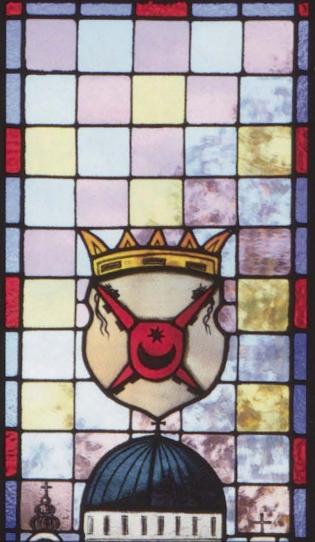
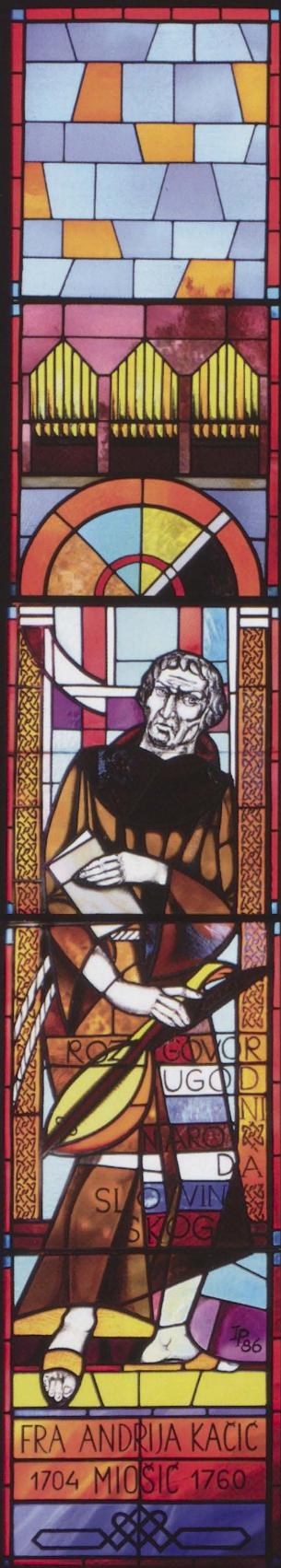
Na području općina Fairfield i Liverpool živi negdje oko 7000 Hrvata. Izgradili su Hrvatski klub Kralj Tomislav, Hrvatski klub Jadran-Hajduk, Istra klub. Na ovom području rastao je i napredovao jedan od najpoznatijih nogometnih klubova Australije imenom CROATIA. Inače su se u klubovima sastajali vrlo rado i često naši sunarodnjaci te bi organizirali tečajeve za hrvatske pjesme i plesove, folklorne nastupe, razna slavlja.

Uglavnom su to Hrvati katolici, koji su željeli imati sv. misu na hrvatskom jeziku. Tako su vjernici iz Nove Bukovice uz klub Kralja Tomislava organizirali i proslavu Velike Gospe. Hrvatski svećenici – franjevci iz Summer Hilla su redovito slavili svete mise u crkvi sv. Terezije, Fairfield West. Gotovo je bilo više ljudi oko crkve, nego li u crkvi, jer je bila mala. Sve češće su vjernici spominjali potrebu gradnje vlastite crkve. U to vrijeme već su organizirane vrlo snažne i djecom brojne Hrvatske etničke škole u općinama Fairfield i Liverpool te su djeca učila čitati i pisati hrvatski jezik, hrvatsku povijest i vjerou nauk. Osobito je bio dragocjen Hrvatsko-Australski socijalni centar kojega je godinama profesionalno vodile: sr.Terezija Kuzmić, Ljubica Puljić a kasnije sr. Anđela Jurinić i Marija Orešković.

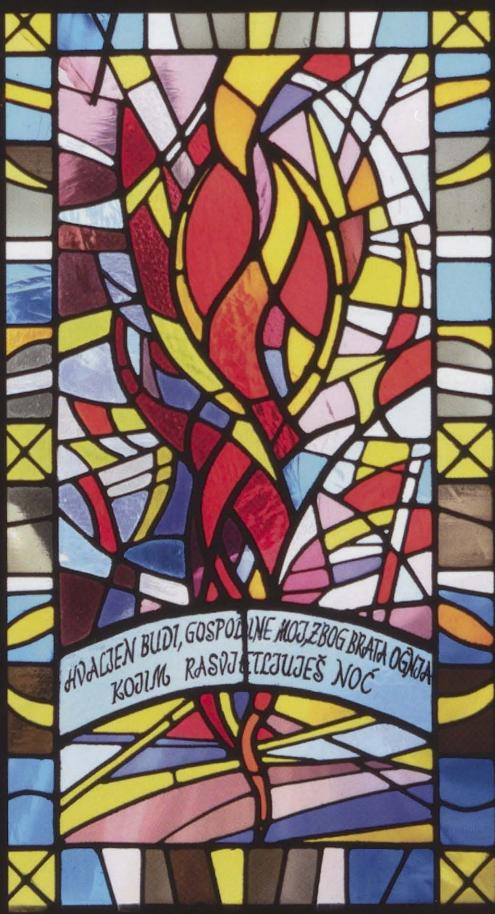
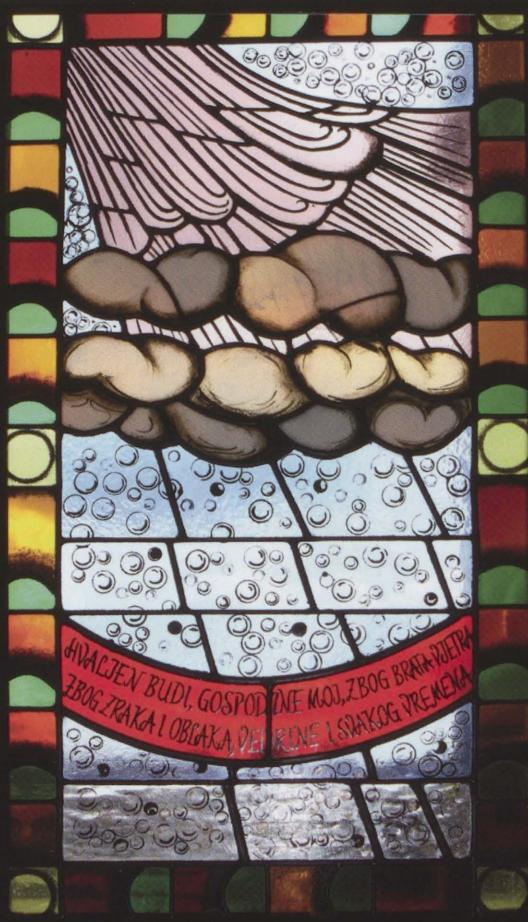
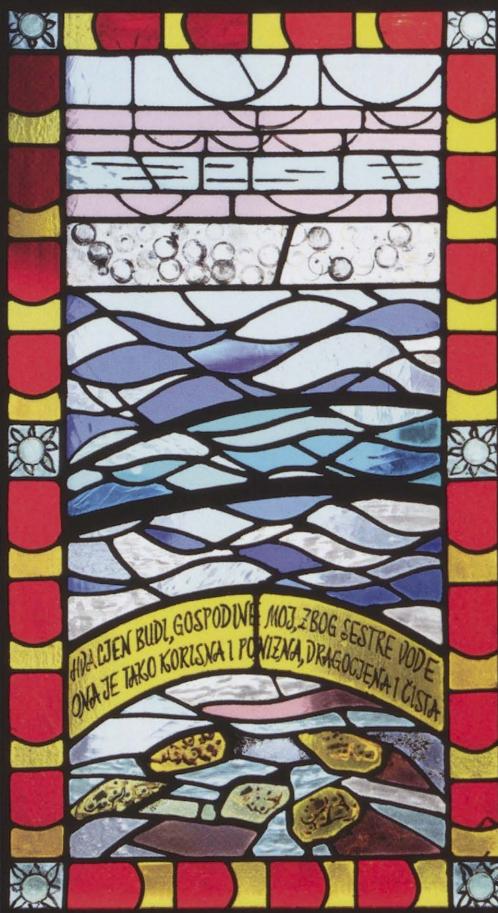
3.2 Djelić zemlje sv. Nikole Tavelića

Hrvatski su biskupi dolazili u pastoralne pohode, razgovarali s vjernicima i otvarali srca za njihove potrebe. Mijo Marić i Šime Trinajstić pišu 5. listopada 1983. jedno pismo kardinalu Kuhariću u Zagreb i to isto pismo upućuju na engleskom jeziku kardinalu Clancy-u u Sydney-u. U pismu spominju kako je crkvica sv. Terezije na The Boulevard u West Fairfieldu-premala za množinu hrvatskih vjernika koji redovito nedjeljom ni u crkvu ne mogu stati. Tražena je veća crkva na prostoru Farifielda i Liverpoola. Jedino vrijeme koji Hrvati mogu dobiti za sv. misu je između 1pm i 5pm. To baš ljudima ne odgovara. Stoga je nužno sagraditi sebi crkvu. U to vrijeme već su vjernici na rubu Fairfieldske općine pronašli zemljište – na koje je pozornost skrenuo Rok Friščić, a koje su hrvatski svećenici Summer Hilla naskoro kupili.









3. CONSTRUCTION OF CHURCH AND MATURING OF THE COMMUNITY

3.1 Birth of community from souls of Croatian congregation

Australia is the land of dreams, wonders and adventures. This is how many Croatians arriving from Croatia, Vojvodina, and Bosnia and Herzegovina dreamt it would be and how they experienced it. Some Croatians settled in parts of the Sydney metropolis, by the sea and got jobs in factories, some in the administration of various companies, some in education, actually any place it was possible to find a job quickly. Some Croatians, on the other hand, skilled in particular trades, construction work and farming, settled in the western and south-eastern parts of Sydney.

In the area of the Municipality of Fairfield and Liverpool there are about 7,000 Croatians. They built the Croatian Club Kralj Tomislav, the Croatian Club Jadran-Hajduk and the Istra Club. In this area, one of the most well-known soccer clubs in Australia, CROATIA, was founded and developed. Croatians readily and often gathered together in these clubs and organised courses teaching Croatian songs and national dances, folkloric performances and various other celebrations.

For the most part, these were Croatian Catholics who wanted to celebrate Holy Mass in the Croatian language. These parishioners from Nova Bukvica together with the Kralj Tomislav Club organised the celebration of the Feast Day of the Assumption. The Croatian priests from the Franciscan order in Summer Hill, regularly celebrated Holy Mass in the Church of St Theresa, Fairfield WeSt There were almost more people outside the Church than in the Church because it was so small. Increasingly the congregation began voicing the need for the construction of our own Church. At this time, there were already numerous, well organised and well attended Croatian ethnic schools in Fairfield and Liverpool, where children learned to read and write Croatian and were taught Croatian history and religious studies. Particularly invaluable was the Croatian-Australian welfare centre which was for many years headed by: Sister Terezija Kuzmić, Ljubica Puljić and later, Sister Anđela Jurinić and Marija Orešković.

3.2 A piece of land for St. Nikola Tavelić

Croatian bishops made many pastoral visits; they spoke with the congregation and opened their hearts to the needs of our people. On 5 October 1983, Mijo Marić and Šime Trinajstić wrote a letter to Cardinal Kuharić in Zagreb. This same letter was forwarded in the English language to Cardinal Clancy in Sydney. In the letter they mentioned that the Church of St Theresa on The Boulevard in West Fairfield was too small for the multitude of Croatian churchgoers who regularly attended Sunday Mass.

Već su i svećenici isplatili cijenu zemljišta od \$75,000. Oblikovao se je inicijativni odbor vjernika s ovog područja za gradnju crkve i tražio je razgovor s biskupom Ćirilom Kosom koji se tada našao u Sydneyu u pastirskom pohodu iseljenih Hrvata. Susret je bio organiziran 2. prosinca 1983. u 9 sati u prostorijama Hrvatske katoličke misije u Summer Hillu. Desetica vjernika predvođena Mijom Marićem i Šimom Trinajstićem došla je na razgovor. Već 30. prosinca 1983. pozitivan odgovor biskupu Kosu daje sydneyjski nadbiskup kardinal Edward Clancy. Mato Smolčić je bio osoba za odnose s javnošću, ujedno i «motor» inicijativnog odbora u to vrijeme za komunikaciju na engleskom jeziku.

Upravo 1984. g. dolazi o. Rajko Gelemanović, provincijal iz Zagreba u kanonsku vizitaciju braće franjevaca u Sydney. Također je razgovarao i s vjernicima, napose inicijativnim crkvenim odborom. Mjesni kapitol bratstva s provincijalom o. Rajkom dogovara dodjelu svećenika fra Gracijana Biršića ovom području. 19. srpnja 1984. Fairfield City Council dao je odobrenje planova za gradnju crkve koje je izradio Šime Trinajstić. Gradnja je počela odmah. Graditelj je bio Bernard Rončević uz pomoć 38 neobično požrtvovnih odbornika. Ante Topić, nekadašnji predsjednik „Croatia“ nogometnog kluba u Sydneyu, svojim je mašinama bušio rupe od četiri i pol do pet metara sve do tvrdog terena za gradnju crkve. Mijo Marić je mjerio dubinu, a inžinjer je željezom kontrolirao tvrdoču terena.

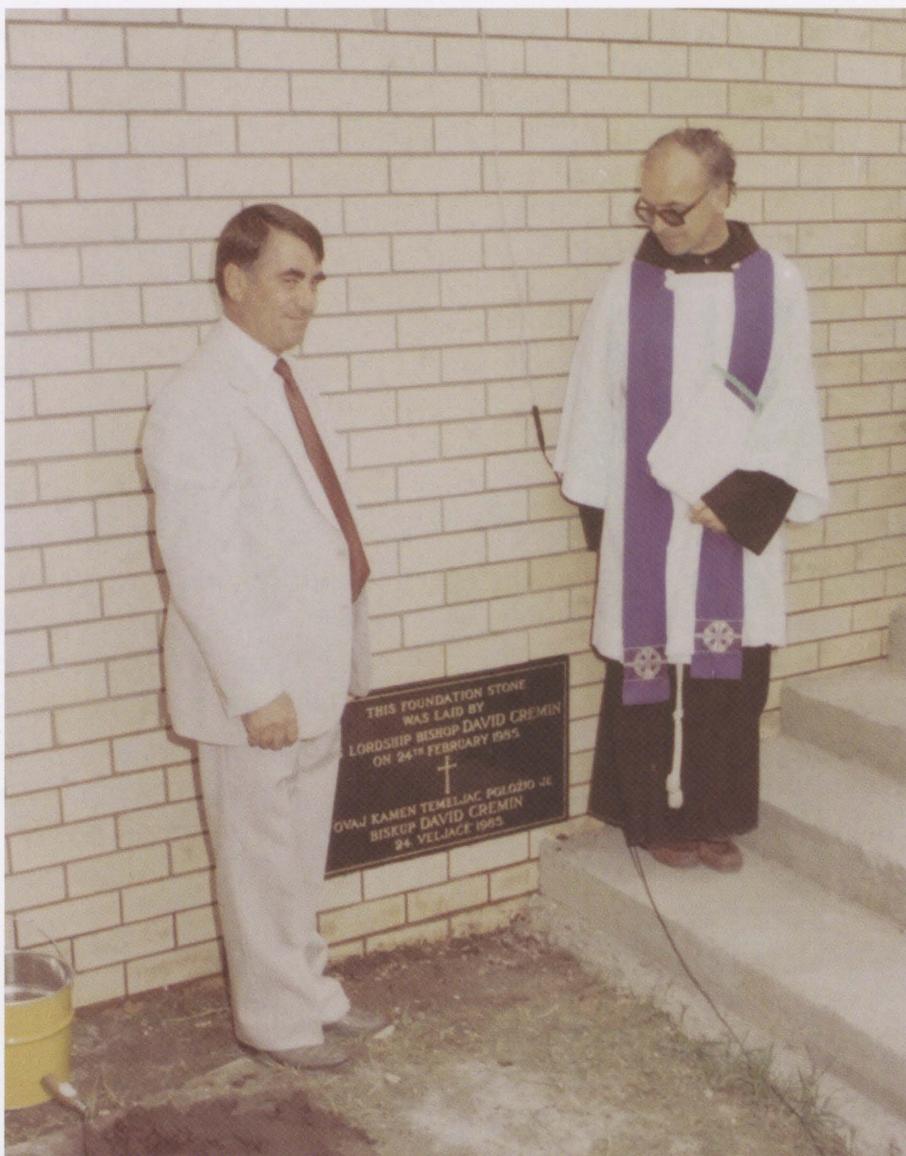


Spomen-ploča temelja



Ugradnja kamena temeljca 1985.g.

A larger Church in the Fairfield and Liverpool area was requested. The only time available for Holy Mass for the Croatian community was between 1pm and 5pm which did not suit the majority of people. It was therefore essential that we built a Church for ourselves. At that time the congregation had already found a piece of land on the outskirts of Fairfield, which was brought to their attention by Rok Friščić and which was soon purchased by the Croatian priests from Summer Hill. The priests paid \$75,000 for the land. An initial committee of parishioners from this area had been formed for the construction of the church and a meeting was requested with Bishop Čiril Kos who was in Sydney at the time for a pastoral visit to the Croatian immigrant community. The meeting was scheduled for 2 December 1983 at 9am at the Croatian Catholic Mission in Summer Hill. Ten parishioners led by Mijo Marić and Šime Trinajstić attended that meeting. By 30 December 1983, Bishop Kos received a positive answer from the Archbishop of Sydney Cardinal Edward Clancy approving the building of a new Church. At the time, Mato Smolčić was the person in charge of public relations, and also the “engine” of the initial committee for public relations with the Australian public.



Graditelj crkve Bernard Rončević i fra Gracijan

Dakle Ante Topić je načinio 28 bušenja unaokolo crkvenog terena, a odbornici su vezivali željezo i zalijevali betonom. Bilo je to kišno vrijeme te su odbornici u tri navrata pumpali vodu i blato iz temelja. Radove su izveli Ante i Ivan Orlović, braća, te odlučili crkvi darovati pola betonske deke, a Bernard Rončević je darovao drugu polovinu. Tako su vjernici slavili Božićnu polnoćku 1984. g. pod otvorenim nebom na mjestu izgradnje nove crkve sa svojim dušobrižnikom. „Iz svježeg betona je bio osjetljiv zadah“ – kaže Mijo Marić. Polnoćka je imala neobičnu Božju moć u dušama vjernika koji su obilno darivali i k tomu marljivo i uporno gradili novo zdanje. Krenulo je oduševljeno. Vjernici su radosno i pouzdano darivali za daljnje korake izgradnje velebnog doma Božjeg.

In 1984, Father Rajko Gelemanović, the provincial from Zagreb, arrived for a canon visitation to his Franciscan brothers in Sydney and he met with the initial Church committee. The local chapter of the brotherhood together with the provincial, Father Rajko, agreed to assign the priest, Fr. Gracijan Biršić, to this area. On 19 July 1984, Fairfield City Council approved the plans for the construction of the Church drafted by Šime Trinajstić. The construction began immediately. Mr. Bernard Rončević acted as the building contractor, with the assistance of 38 selfless committee members. The former president of the "Croatia" soccer club in Sydney, Ante Topić, with his machinery dug holes four and a half to five metres deep, all the way to the rock solid terrain, for the construction of the Church. Mijo Marić measured the depth, while the hardness of the terrain was controlled using steel by an engineer. All up Ante Topić drilled 28 holes, while the committee members bound steel and poured concrete. There was a lot of rain during this time and the committee members had to pump out water and mud from the foundation on three separate occasions. The work was carried out by the brothers Ante and Ivan Orlović who also donated half of the concrete slab, while Bernard Rončević donated the other half. Consequently the congregation celebrated the Christmas Midnight Mass in 1984 under the stars on the foundation of what would be their new Church, with their new pastor. Mijo Marić said "from the fresh concrete there was noticeable breath". The Midnight Mass instilled an unusual feeling of God's power in the souls of the congregation who had given so generously, while at the same time working so diligently and persistently on the new structure. Enthusiasm took root and parishioners joyously and reliably donated funds for the next step of construction of this grand House of the Lord.



Sveta misa u novoj crkvi

3.3 Kamen temeljac novom zdanju

Crkveni je odbor zamolio pomoćnog biskupa Davida Cremina 24. veljače 1985.g. blagosloviti kamen temeljac. Za blagdan Male Gospe, 8. rujna 1985. biskup David Cremin dozvoljava slaviti svete mise u crkvi koja je već pokrivena. Koncem listopada unutrašnjost crkve je već bogoslužno opremljena s dovršenjem još nekoliko neizbjježnih radova. Crkva ima 74 prozora svaki je u tri dijela - penala, a sve ih je poklonila kompanija Bože, Iva i Marka Franovića «Boka Windows». Kasniju ugradnju svih vitraja pratila je ista kompanija «Boka Windows», te je poklonila specijalno rađena stakla kao zaštitu umjetničkih prozora. Radove u mramoru je izveo znalački Boris Laurić. Vjernici su darivali velika crkvena vrata sa svih strana i u među prostorima. Klupe su načinjene iz punog drveta, ukusno oblikovane, a darovao ih je g. Nikola Šarić. Sami su se vjernici javljali za darivanje mramornog oltara, tabernakula, propovjedaonice, svih kipova i liturgijskih predmeta. Sve strujne radove na rasvjeti crkve odlično je izveo Andrija Gurlica. Mato Smolčić je sa svojom djecom sadio obilje cvijeća, grmlja i raslinja na parkiralištu i oko crkve.

U rastu samopouzdanja već je u rujnu 1986. godine Šime Trinajstić u dogovoru sa svećenikom izradio plan izgradnje Hrvatskog katoličkog centra. Planirane su učionice za vjerouauk, crkveni i socijalni ured, knjižnica, svećeničke prostorije.

3.3 Foundation stone of new structure

The Church committee invited Bishop David Cremin to bless the foundation stone on 24 February 1985. On the feast day of the Nativity of Mary, on 8 September 1985, Bishop David Cremin permitted the celebration of Holy Mass in a Church building which now had assembled the roof. Upon the completion of a number of necessary tasks, by the end of October, the interior of the Church was equipped for religious services. The church has 74 three panel windows, which were all donated by "Boka Windows" a company belonging to Božo, Ivo and Marko Franović. These brothers also arranged for the installation of these windows later on, and even donated specially made glass for the protection of the artistic windows. Marble work was carried out expertly by Boris Laurić. Parishioners donated all the large exterior and interior Church doors. The pews were made of tastefully designed solid wood and donated by Mr. Nikola Šarić. Parishioners themselves volunteered to donate the marble altar, tabernacle, pulpit, all the statues and liturgical objects. All the electrical work on the lighting in the church was skilfully carried out by Andrija Gurlica. Mato Smolčić, together with his children, planted an abundance of flowers, bushes and shrubs around the parking lot and the church.

The fact that Mr. Šime Trinajstić together with the priest drafted a plan for construction of the Croatian Catholic Centre as early as September of 1986, illustrates the fervour in which the work was carried out. Classrooms for religious education, a Church and welfare office, a library and clergy rooms were planned.



Ljepota zajedništva u novom zdanju

Teren je bio trasiran već 3. listopada 1986., temelji izliveni 7. listopada 1986., zidovi podignuti 20. veljače 1987., oplatu za betnosku deku darovao je Slavko Franješević, a krovio je dovršeno 23. svibnja 1987. Centar je blagoslovio provincijal, fra Rajko Gelemanović 17. studenoga 1987. g. Radove je izveo g. Bernard Rončević. Sve mramorne površine je uredio g. Boris Laurić. Vrlo snažni klima uređaj je darovao g. Nikola Terkeš. Izgled centra je zdanje «slavonskih ladanja». Spomenimo i kompletan crkveni odbor.

3.4 Jezgra sv. Nikole Tavelića

Voditelj zajednice je bio fra Gracijan Branimir Biršić, a predsjednik odbora Bernard Rončević. Časni i nadasve zasluzni članovi su bili: Jakov Bačić, + Franjo Bartolić, Jerko Bilić, Ratko Bilić, Branko Bošnjak, + Silvio Čohilj, + Ivan Čolaković, Ivan Fizt, Srećko Franković, Rok Friščić, Ivan Frketić, + Ante Gačić, Šime Gašparović, Šime Glavan, Andrija Gurlica, Petar Hudali, + Stjepan Jurlina, + Jozo Kežić, Jure Komadina, Tomo Komadina, Josip Kontrec, Luka Lebić, Mijo Marić, + Ivan Martinović, Anđelko Marunčić, + Ante Orlović, Josip Peranović, Marko Petrić, Marinko Prendja, + Stanko Puljić, Stjepan Repinec, Mato Smolčić, Ivan Vjeko Šimac, Vlado Šimunović, Stjepan Trinajstić, Šime Trinajstić, Ilija Vrdoljak, Milivoj Žderić.



Fra Gracijan, Marko i Božo Franović i Tomo Komadina
Vitraj „Povijesti Hrvata“ Ivana Meštrovića

The terrain was marked out on 3 October 1986, the foundation was laid on the 7 October 1986, and the walls were erected on 20 February 1987. The formwork for the concrete slab was donated by Slavko Franješević, while the roofing was completed on 23 May 1987. The Centre was blessed by the provincial, Fr. Rajko Gelemanović on 17 November 1987. Work was carried out by Bernard Rončević. All the marble surfaces were prepared and set by Mr. Boris Laurić. A very strong air conditioning system was donated by Mr. Nikola Terkeš. The appearance of the centre is that of a "Slavonian estate". Let us also mention the entire church committee.



Užitak blagoslova u novoj crkvi

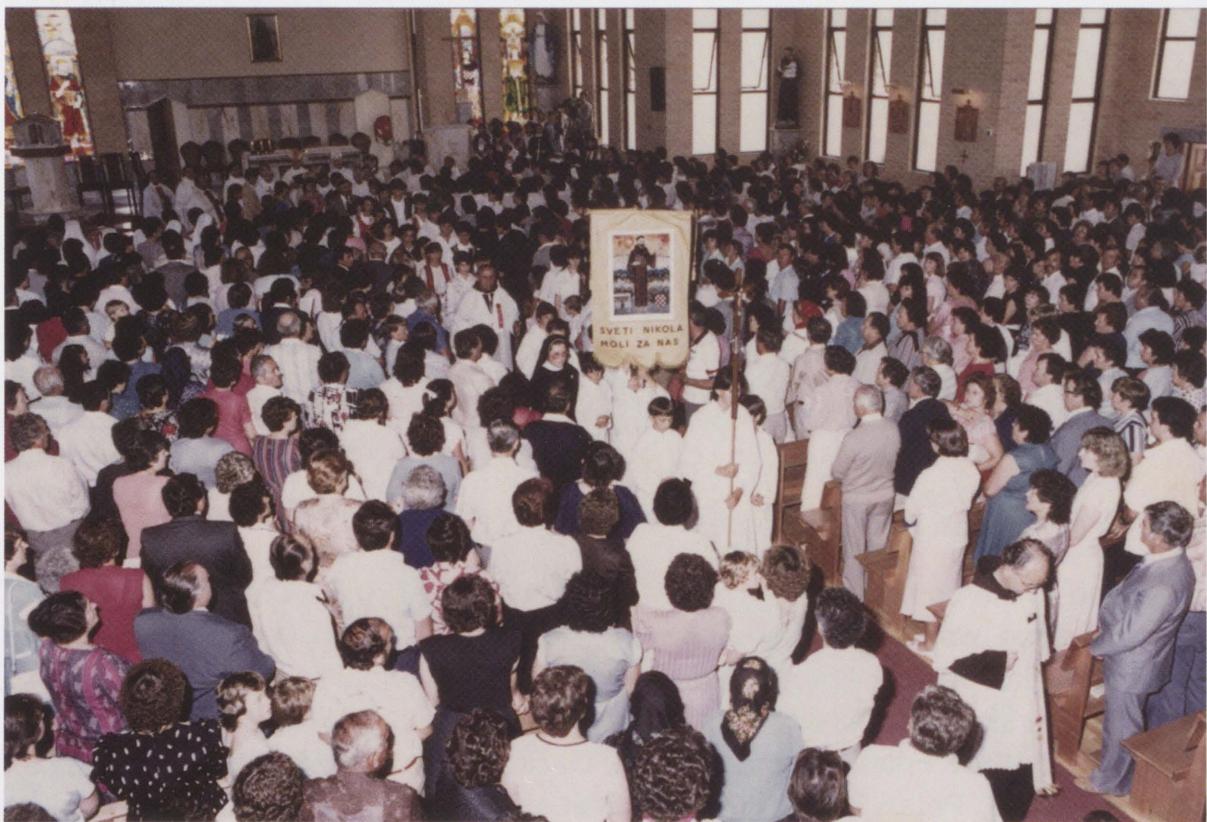
3.4 The core of St. Nikola Tavelić

The head of the community was Fr. Gracijan Branimir Biršić, while the president of the committee was Bernard Rončević. The honourable and above all deserving members were: Jakov Bačić, the late Franjo Bartolić, Jerko Bilić, Ratko Bilić, Branko Bošnjak, the late Silvio Čohilj, the late Ivan Čolaković, Ivan Fitz, Srećko Franković, Rok Friščić, Ivan Frketić, the late Ante Gačić, Šime Gašparović, Šime Glavan, Andrija Gurlica, Petar Hudali, the late Stjepan Jurlina, the late Jozo Kežić, Jure Komadina, Tomo Komadina, Josip Kontrec, Luka Lebić, Mijo Marić, the late Ivan Martinović, Anđelko Marunčić, the late Ante Orlović, Josip Peranović, Marko Petrić, Marinko Prendja, the late Stanko Puljić, Stjepan Repinec, Mato Smolčić, Ivan Vjeko Šimac, Vlado Šimunović, Stjepan Trinajstić, Šime Trinajstić, Ilija Vrdoljak and, Milivoj Žderić.

S odbornicima je vrlo uspješno kontaktirao g. Ivan Polak, inače Slovak, vješt u radu pravljenja vitraja. Načinio je 74 prekrasna vitraja koji crkvi daruju miran i skladan ugođaj. Neprocjenjiva je ljubav vjernika izgradila i crkvu i centar te smo bili i ostali jedino dužnici Božji, bez centa duga ljudima. Upravo se pokazao živi kapital hrvatske zajednice, a to su vješte i vrijedne ruke odličnih obrtnika i nadasve katoličko srce vjernika.

3.5 Posveta crkve sv. Nikole Tavelića

Tako je 17. studenoga 1985. organizirana svetkovina posvete crkve sv. Nikole Tavelića. Crkva je duga 46, a široka 25,50 metara. Posvetu su vodili domovinski biskup Mijo Škvorc i sydneyjski David Cremin. Odazvao se je i Premier New South Walesa Mr. Neville Wran, brojni predstavnici lokalnih građanskih službenika. Slavlje su uzveličali i provincijali iz Zagreba fra Rajko Gelemanović i iz Sarajeva fra Luka Markušić, zatim svećenici franjevci te mjesni kler i naš brat fra Vinko Švogor. Slavlju se slila rijeka oko pet tisuća hrvatskih vjernika. Slavlje je bilo neopisivo lijepo i duboko doživljeno u zajednici. Ponos je hrvatskih katolika rastao tim više što je i crkva „Naše Gospe“ velikog hrvatskog krsnog zavjeta 24. studenoga 1985. bila jednakо svečano posvećena.²¹



Posveta crkve sv. Nikole Tavelića 17. studenoga 1985.g



Motiv s posvete crkve

Mr. Ivan Polak, originally from Slovakia and very skilled in making stained glass windows, established a very successful relationship with the committee members. He created 74 beautiful stained glass panels which give the Church a peaceful and harmonious atmosphere. The immeasurable love of the parishioners built this Church and the Centre, and we were and have remained indebted to God only, without owing a cent to anyone for this project. The live capital of the Croatian community and the skilled and hardworking hands of excellent tradesmen and above all the Catholic heart of the congregation provided everything necessary for the construction.

3.5 Consecration of St. Nikola Tavelić Church

The official celebration of the consecration of the Church of St Nikola Tavelić was organised as early as 17 November 1985. The church was 46 m long and 25.50 metres wide. The consecration was led by Bishops Mijo Škvorc from the homeland and David Cremin from Sydney. The Premier of New South Wales, Mr. Neville Wran, numerous local representatives and civil servants were in attendance. The celebration was honoured by the presence of the provincials, Fr. Rajko Gelemanović from Zagreb and Fr. Luka Markušić from Sarajevo, followed by Franciscan priests and local clergy, and our brother Fr. Vinko Švogor. The celebration was also attended by a crowd of about five thousand Croatian churchgoers. The celebration was indescribably beautiful and deeply experienced by the community. The pride of the Croatian Catholics increased when the Church of Our Lady of the Great Croatian Covenant, was also officially consecrated on 24 November 1985²¹.

Bez sumnje je hrvatska zajednica Sydneysa dobila snažan dokaz za opravak svoje samosvijesti i vrijednosti nakon nemalih teškoća s državnim, a i crkvenim čimbenicima sedamdesetih godina. Fra Gracijan piše kao što stoji na spomen-pločama postavljenim (na hrvatskom i engleskom jeziku) s obje strane glavnih vrata, crkva je zamišljena kao 'kutić Domovine i panteon hrvatskih svetaca'. Da bi to uistinu bila, trebalo je da njezina vanjština budi osjećaj pripadnosti i ponos, a likovno uređenje ponutrice da bude takvo te se vjernici u njoj, i kao katolici i kao Hrvati, osjećaju kao svoji na svome.

U prostrano crkveno parkiralište ulazi se kroz dvoja velika vrata, nalik na utvrđene ulaze, kakvi se mogu vidjeti na vedutama zamaka i dvoraca, pa i na Šenoinim (Branimir) i Kirinovim slikama starog Zagreba.

Crkva je ulaznim vratima okrenuta prema ulici, od koje ju dijeli pedesetak metara parkirališta. Pročelje se crkve s ulice ne vidi. Pogled prema njemu zatvara šest masivnih betonskih stupova raspoređenih u dva reda. Na tim stupovima počiva ploča koja natkriva ulazno stubište i prolaz pred njim. Na prednjem rubu te ploče uzdiže se, mjesto zvonika, golemo bijelo slovo H, iz kojega raste veliki križ. Hrvatski grb, smješten na podnožju križa, govori poput kakva zaštitnoga znaka svakom hrvatskom putniku i namjerniku da je to njegova crkva.



Posveta Oltara

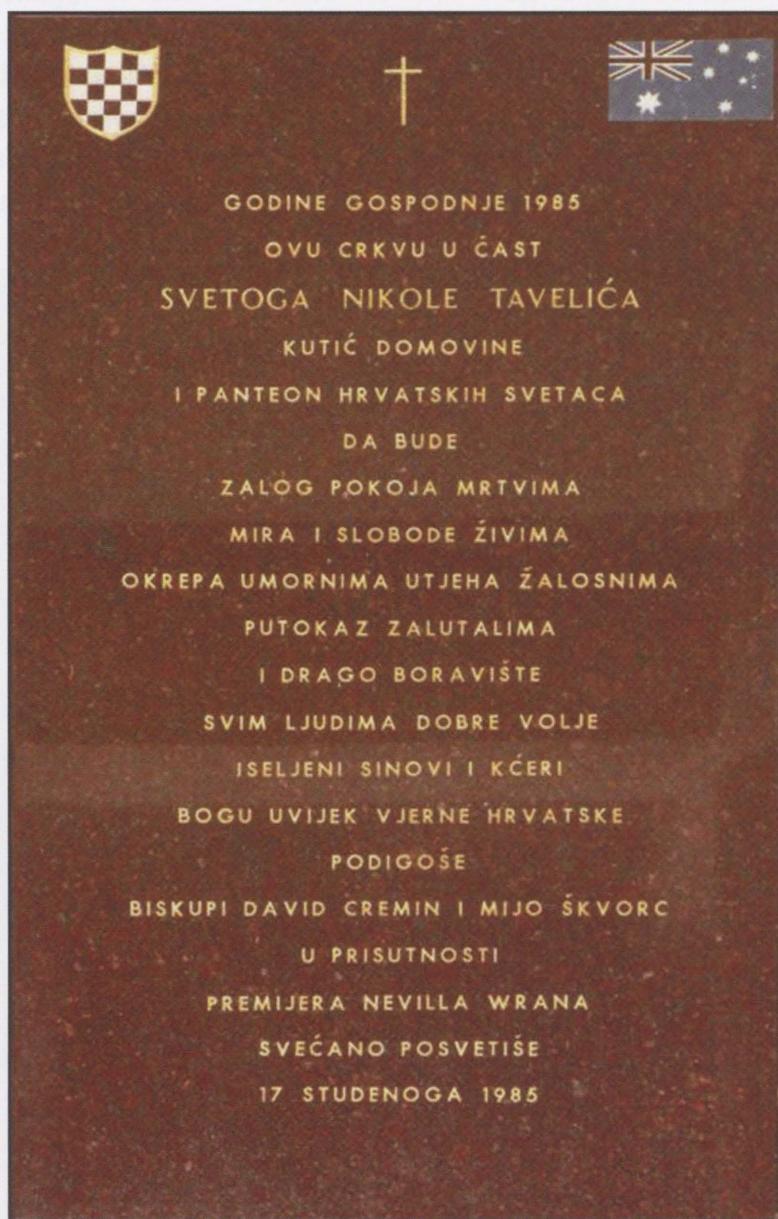
Without a doubt, the Croatian community in Sydney received strong impetus for the renewal of its self confidence and worth after experiencing so many difficulties with the state as well as the Church representatives in the 1970's. Fr. Gracijan wrote: "As it states on the memorial plaques set (in the Croatian and English language) on both sides of the main doors, the Church was envisaged as 'A nook of the homeland and pantheon of Croatian saints'. For it to truly be so, its exterior needed to instil a feeling of belonging and pride, while the artistic design of the interior needed to be such that in it parishioners, both as Catholics and as Croatians, felt like they were truly at home.

The ample church parking lot is accessed through two large gates that look like fortified entrances, like those that can be seen in large-scale paintings of manors and castles, and even on Šenoa's (Branimir) and Kirin's pictures of old Zagreb.

The front doors of the Church face the street, from which they are separated by about fifty metres, an area which is the parking lot. The front façade of the Church cannot be seen from the street. The view of the façade is obscured by six massive concrete pillars divided into two rows. On these pillars rests a slab which covers the entrance stairs and the path in front of them. On the front edge of this slab, instead of a bell tower, there is instead a huge letter H out of which extends a large cross. It is painted white and rises out of the Church. The Croatian coat of arms sitting at the foot of the cross is an identifier letting every Croatian traveller and passer-by know that this is their Church.

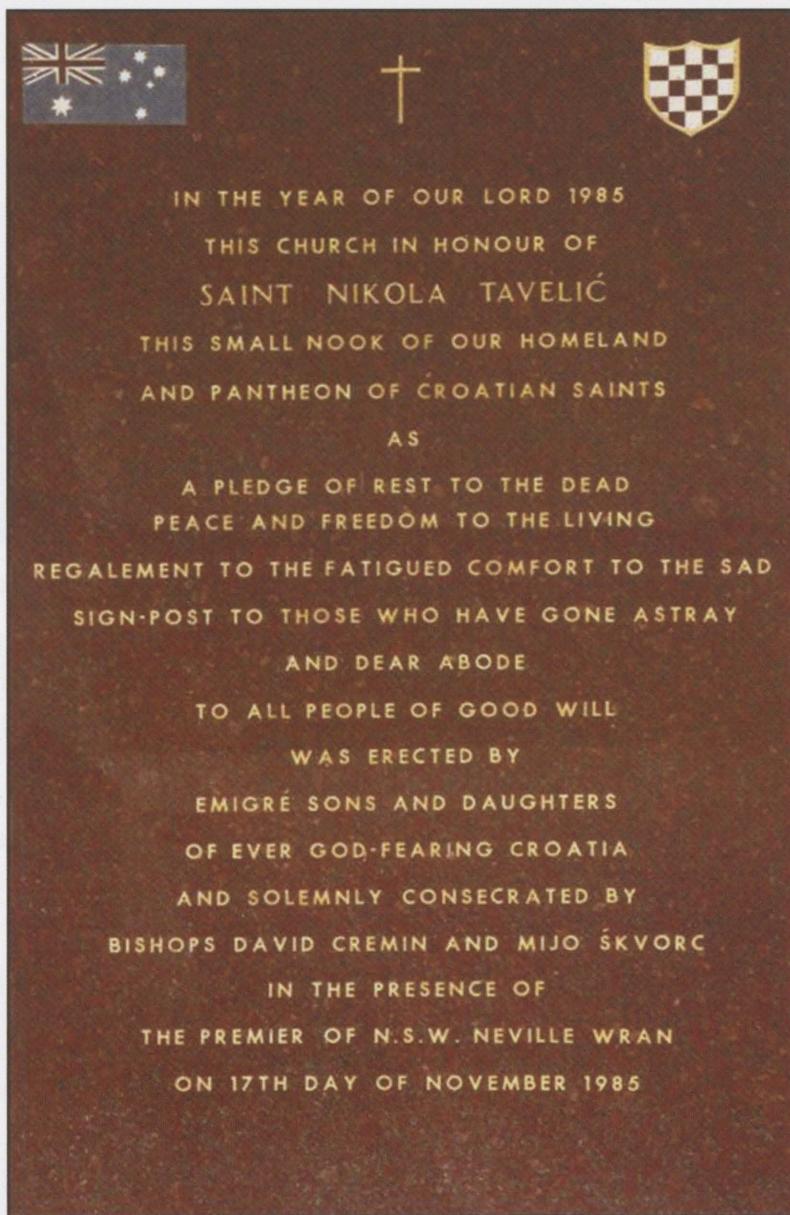
Kroz glavna dvokrilna vrata od hrastovine najprije se ulazi u neveliko predvorje, koje je od crkve odijeljeno masivnim stupom od sivo-plavog mramora i staklenim vratima njemu s jedne i druge strane.²² Pred stupom je u staklenom oblogu replika Meštrovićeve „Povijesti Hrvata“²³, ispod nje velika školjka iz našeg Jadrana i urna s grudama hrvatske zemlje iz različitih krajeva. Na četverim krilima staklenih vrata, koja nas dijele od crkve, naslikane su tehnikom brušenja, siluete crkava koje predstavljaju prostore našega kršćanstva: zagrebačka katedrala,²⁴ franjevačka crkva i samostan u Fojnici²⁵, širokobriješka bazilika²⁶ i kotorska katedrala²⁷.

Ti su naši povijesni prostori do kraja definirani spomenutim mramornim stupom, koji predstavlja pravi grbovnik cjelokupnoga hrvatskoga etničkog prostora, jer su na njem grbovi pokrajina ili glavnih gradova pokrajina našega tisućljetnog bivovanja na prostorima nekadašnje Bijele i Crvene Hrvatske.²⁸



Upon passing through the double entrance doors made of oak, one first enters into an adequate sized lobby which is delineated from the Church by a separate massive pillar of grey-blue marble with glass doors on either side of it²². In front of the pillar, in a glass covering, is a replica of Meštrović' "History of the Croats"²³, underneath which is a large shell from our Adriatic and an urn with soil from various regions of Croatia. On the four-panelled glass doors which separate us from the Church, there are engraved silhouettes of churches representing the regions of Croatian Christianity: the Zagreb Cathedral²⁴, the Franciscan Church and the monastery in Fojnica²⁵, the Široki Brijeg Basilica²⁶ and the Kotor Cathedral²⁷.

These historical regions of ours are fully defined in the aforementioned marble pillar which truly represents a full collection of coats of arms of the complete Croatian ethnic region. It contains all the coat of arms of regions or capital cities of particular regions that signify our one thousand year existence in the one time White and Red Croatia²⁸.



3.6 Hod kroz povijest

Zakoračivši iz predvorja u crkvu, premda nas više od dvadeset metara dijeli od oltara, zastajemo impresionirani velikom oltarskom slikom, „Sveti Nikola Tavelić predvodi Kristu Kralju hrvatske svece i blaženike“. Slika je djelo akademskog kipara i projektanta iz Zagreba Ante Starčevića.²⁹ Izrađena je tehnikom tapiserije od hrvatske vune iz svih krajeva gdje se uzgajaju ovce. Sa Starčevićeve slike pogled se spušta u svetište, kojim dominira oltar.

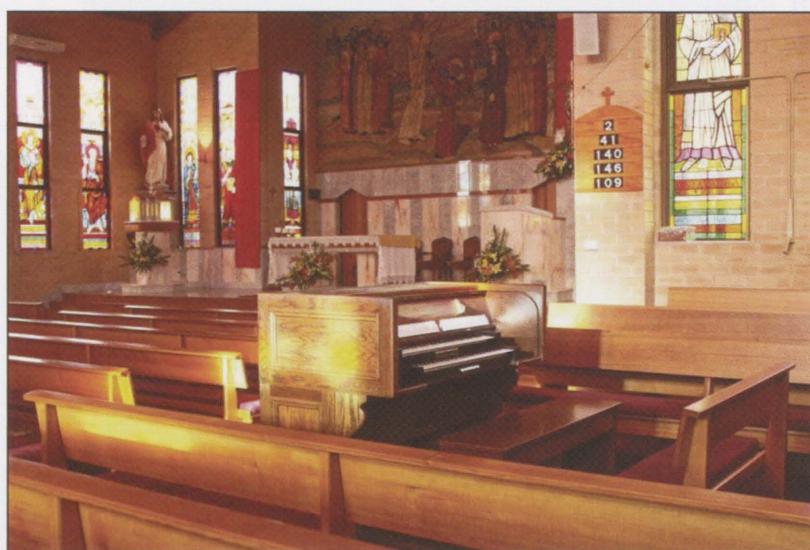


Osim po svojoj bogoslužnoj funkciji, taj je oltar znamenit i po tom što nas simbolički povezuje sa zemaljskom domovinom Isusovom i našom domovinom Hrvatskom. U nj je, naime, prigodom posvete ugrađen kamenčić iz Sveće Zemlje i nekoliko kamenčića iz različitih dijelova Hrvatske.

Na svetohraništu i na propovjedaonici ugravirane su dvije rečenice doslovno preuzete iz hrvatskoga pravotiska; ugravirane su hrvatskom glagoljicom, a u prijevodu glase: „U početku bijaše Riječ“ (na propovjedaonici), odnosno „I Riječ tijelom postade“ (na svetohraništu). S lijeve strane, iza svetohraništa, na vitrajima vidimo lik opata Martina i kneza Višeslava. Vitraji na strani propovjedaonice predstavljaju kneza Branimira i kralja Zvonimira.

3.6 A walk through history

Stepping from the lobby into the Church, more than twenty metres separate us from the altar. We stop, impressed by the large altar tapestry of "Saint Nikola Tavelić leading Croatian saints and the blessed to Christ the King". The painting is the work of Ante Starčević²⁹, academic sculptor and architect from Zagreb. It was created using tapestry techniques and Croatian wool from all sheep breeding regions. From Starčević's painting the eye moves lower and rests upon the shrine which dominates the altar.

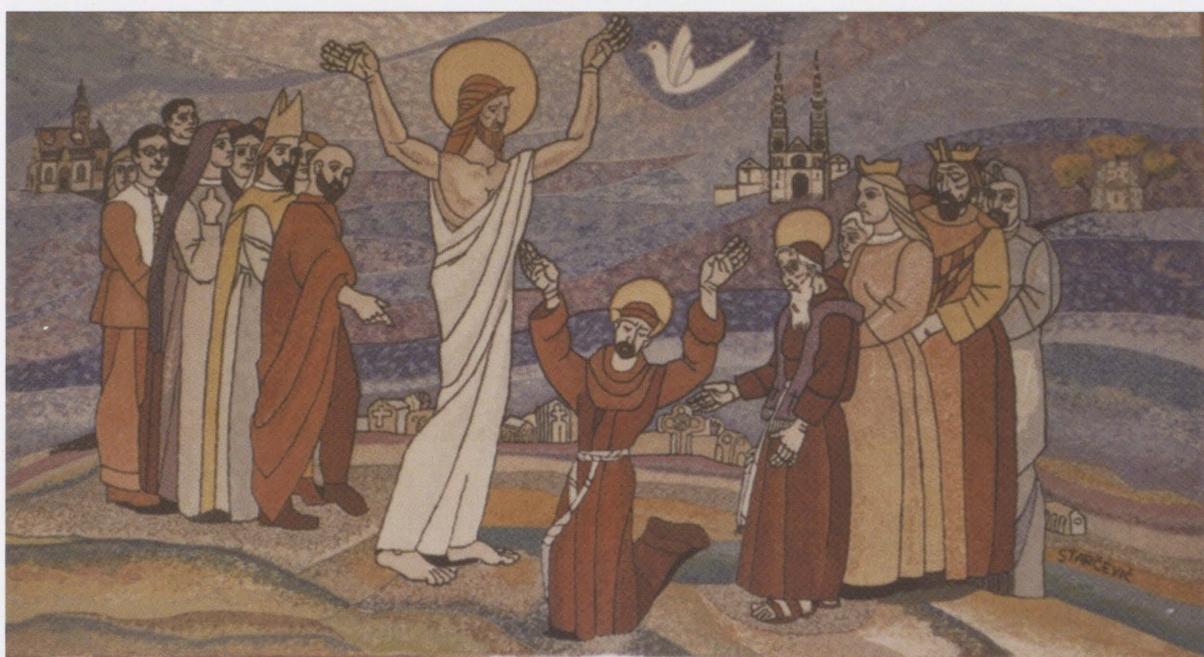


Aside from its liturgical function, this altar is also remarkable because it symbolically connects us with Jesus' worldly home and our Croatian Homeland. Namely, on the occasion of its consecration, a stone from the Holy Land and a few stones from various parts of Croatia were built into it. On the tabernacle and pulpit there are two sentences engraved taken literally from the first Croatian printed book. They are engraved in the Croatian Glagolitic script, which in translation reads: "In the beginning was the Word" (on the pulpit), and "And the Word was made flesh" (on the tabernacle). On the left side, behind the tabernacle, on the stained glass panels we see the image of the Abbot Martin and Prince Višeslav. The stained glass panels on the side of the pulpit represent Prince Branimir and King Zvonimir. These four pictures represent prolific Croatians from the years 641 to 1189. This was the period in time "when we were emerging as a nation and as a Church", but this too, is also our time.

Namely, let us remember that in 1941 when we intended to celebrate the 1300th anniversary of the mission of the Abbot Martin, Višeslav's baptismal font was returned to the homeland through the diligence of Archbishop A. Stepinac. In more recent years we have become aware of the significance of the decision of Prince Branimir and the rule of the "good and honest King Zvonimir"³⁰.

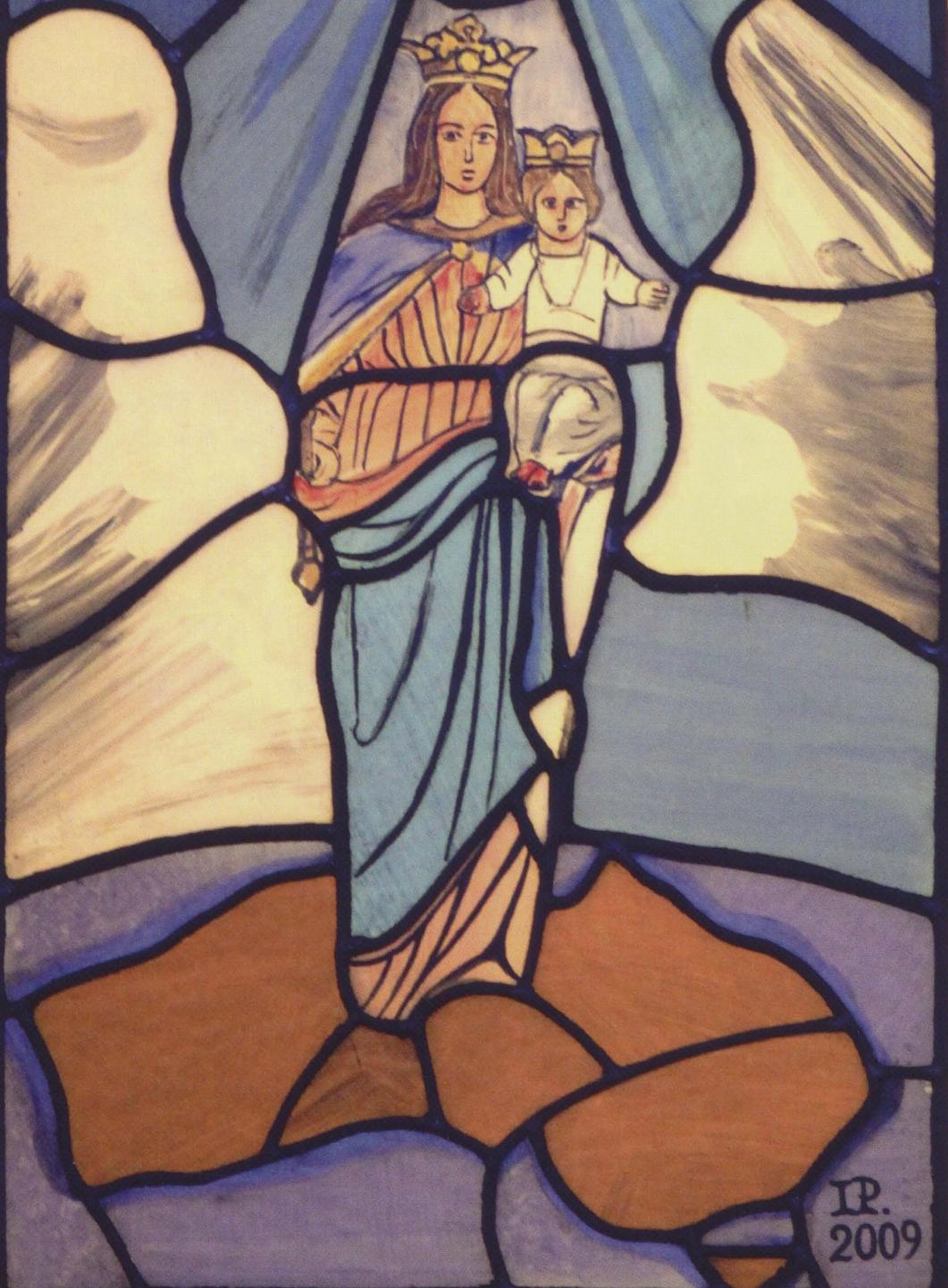
Te četiri slike omeđuju vremenski raspon od 641. do 1189. godine. Dakle, vrijeme „kad smo se kao narod i Crkva rađali“, ali to je i naše doba. Prisjećamo se, naime, da smo 1941. god. namjeravali proslaviti 1300. obljetnicu misije opata Martina, da je tada marom nadbiskupa A. Strepinca Višeslavova krstionica bila vraćena u Domovinu, a posljednjih smo pak godina posvijestili značenje epohalne odluke kneza Branimira i vladavine „dobroga i poštenoga kralja Zvonimira“.³⁰

Na uzdužnim zidovima, koji zatvaraju taj dio crkvene lađe, raspoređeni su vitraji koji predstavljaju ljudske temelje kršćanstva i Crkve. To su prvaci apostolski i četvorica evanđelista: na strani svetohraništa prvi je u nizu apostol Petar, a na zidu njemu nasuprot apostol Pavao; Uz Petra je njegov učenik Marko, a do njega Matej; uz Pavla je njegov suradnik Luka, a kraj njega Ivan.



Poslije tih prozora crkvena se lađa simetrično na svakoj strani proširuje za približno dva metra, odnosno za prostor i među prostor koji zapremaju dva prozora. S promjenom volumena dolazi i novi i drukčiji sadržaj: vitraj prikazuje ličnosti koje su kršćanstvu na našim prostorima utisnule naš, hrvatski pečat. S prozora na lijevom poprečnom zidu gledaju nas: kraljica Jelena „Majka Kraljevstva“ i do nje Hrvoje Vukčić Hrvatinić, s onih pak na desnoj strani: brižljiva opatica Vekenega i „učitelj svete mudrosti“ Marko Marulić.³¹

Za hrvojem na lijevom uzdužnom zidu slijede: kraljica Katarina Kotromanić, kralj Stjepan Tomašević i politička junakinja Mila Gojsalić. Njima nasuprot, na desnom uzdužnom zidu prikazani su: Krsto Frankopan Modruški, Katarina Zrinska i muž joj Petar.



IP.
2009

Pomoćnica kršćana – Zaštitnica Australije

Tvojoj zaštiti i zagovoru se utječu
Milan, Marija, Marko i Martina Orešković



IP.2008

BOGORODICA

Tvoj mjačinski zagovor mole:
Srećko i Violeta Martinović te djeca
Marina, Peđra, Valerio i Silvio



DOBRI PASTIRU,

bdij nad nama i vodi nas, može:
Luka i Marica Pušić, te sin Robert







Stained glass panels, depicting human foundations of Christianity and the Church, are distributed along the longitudinal walls that enclose this part of the church nave. These are the first apostles and four evangelists: on the side of the tabernacle the first in line is the Apostle Peter, and on the wall opposite to him is the Apostle Paul; next to Peter is his disciple Mark, and next to him is Matthew; next to Paul is his disciple Luke and next to him is John.



Beyond these windows the nave expands symmetrically on each side for almost two metres, and then opens to a different area enclosed and by two specific windows. With the change in size, also comes a new and different content: the stained glass panels depict individuals that left a definitive Croatian seal on Christianity in our regions. Looking at us from the left transversal wall are Queen Jelena the "Mother of the Kingdom" and next to her Hrvoje Vukčić Hrvatinić, while on the right side are: the caring nun Vekenega and the "teacher of Holy wisdom" Marko Marulić³¹. After Hrvoje on the left longitudinal wall are Queen Katarina Kotromanić, King Stjepan Tomašević and political hero Mila Gojsalić. Opposite them, on the right longitudinal wall are: Krsto Frankopan Modruški, Katarina Zrinska and her husband Petar.

3.7 „Hodočašće“ kroz Jug Hrvatske

Slijedi daljnje proširenje crkvene lađe. U tom su prostoru na lijevoj strani „Kutić Gospe Sinjske, na desnoj krstionica, a na obje pobočna vrata i po jedna isповjedaonica. U „Kutiću Gospe Sinjske“, koji je sav obložen mramorom, nalazi se na mramornoj ploči Gospina slika³² u izvornoj veličini, uokvirena izvanredno uspјelom imitacijom sinjskog okvira. Tri prozora u „Kutiću“ predstavljaju slavnu povijest Južne Hrvatske, koju su velikim djelom gradili franjevci Provincije Presv. Otkupitelja: fra Filip Grabovac (1698.-1749.) fra Andrija Kačić Miošić (1704.-1760.) i Sluga Božji fra Ante Antić (1893.-1965.).



Gospa sinjska

3.7 “Pilgrimage” through southern Croatia

Following this is a further widening of the nave. In this area on the left side is the “Corner of Our Lady of Sinj”, on the right side the baptismal font, and at each side door there is a confessional. In the “Corner of Our Lady of Sinj”, which is completely covered in marble, there is an actual replica image of Our Lady³², framed with an exceptionally well-executed imitation of the Sinj frame. Three windows in the “Corner” depict the famous history of southern Croatia which was to a great extent built by the Franciscans of the Province of the Most Holy Redeemer: Fr. Filip Grabovac, Fr. Andrija Kačić Miošić and the servant of God Fr. Ante Antić.



Krstionica

Tri vitraja na suprotnoj strani, oni što kružuju krstioniku, čuvaju uspomenu na završne svečanosti jubileja „Trinaest stoljeća kršćanstva u Hrvata“²⁰, odnosno na Euharistijski kongres u zagrebačkoj katedrali i Bistričkom svetištu kojim su ta slavlja završila: jedan predstavlja Zagrebačku stolnicu, na drugom je crna Bistrička Gospa³³, na trećem Bistričko svetište³⁴.

3.8 Zahvalne duše na Sjeveru Hrvatske³⁵

Ponad isповjetaonica je mali vitraj Majka Božja Kamenita, drago stjecište svih prolaznika, uz njega je Totus tuus, Papa Ivan Pavao II. 11. i 12.09.1994. u Hrvatskoj i nadbiskup Franjo kardinal Kuharić, najdostojnije zaključiše veliki jubilej 13. Stoljeća kršćanstva u Hrvata. S ulaza u isповjetaonicu se uzdiže natpis „In te Domine speravi!“ životni moto bl. Alojzija Stepinca koje upućuje na njemu drago svetište „Gospe Remetske, nebeske Ljekarnice“. Potom se, piše fra Gracijan „crkvena lađa suzuje na širinu prethodnoga dijela u kojem su velikani hrvatske povijesti. Prozori u tom dijelu prikazuju zaštitnike nekih hrvatskih biskupija i pokrajina. To su: na lijevoj strani sv. Tripun, zaštitnik Kotorske biskupije, sv. Vlaho, zaštitnik dubrovačke biskupije i sv. Vincenca, zaštitnica Blata na Korčuli, a na desnoj strani: sv. Stošija, patrona Zadarske nadbiskupije, sv. Jeronim, titular crkve u Vlašićima na Pagu, i sv. Juraj zaštitnik Imotske krajine. Četiri prozora na poprečnim zidovima, kojima se zatvara taj dio crkvene lađe prikazuju slijeva nadesno: Matu Miloradića, preporoditelja gradišćanskih Hrvata, Ivana Antunovića, preporoditelja bačkih Hrvata i na desnoj strani fra Didaka Buntića, spasitelja hercegovačke djece, i biskupa Jurja Dobrilu³⁶, preporoditelja istarskih Hrvata.

3.9 Vrijeme nadogradnje

Još valja promotriti suženi dio crkvene lađe, dimenzija poput onoga u kojem su prozorske slike apostolskih prvaka i četvorice evanđelista. U tom je prostoru zdesna soba za majke s malom djecom, nad njim je kor, koji inače ne služi kao pjevalište. To je u svemu deset prozora: po tri na svakom (lijevom i desnom) uzdužnom zidu i po dva na poprečnim zidovima koji zatvaraju taj dio crkvene lađe.

Three stained glass panels on the opposite side, those encircling the baptismal font, contain the memories of the closing ceremony of the official Jubilee "Thirteen Centuries of Christianity of Croats", which took place at the Eucharistic congress in the Zagreb Cathedral and the Marija Bistrica Shrine. The three windows represent the Zagreb seat, the black Bistrica Our Lady³³ and the third is the Bistrica shrine"³⁴ (Fr. Gracijan Biršić, the Croatian Catholic Community of St Nikola Tavelić in St John's Park, excerpt from the Collection of papers KAČIĆ, XXV, pages 684 and 686-687, Split 1993).

3.8 Grateful souls in northern Croatia³⁵

Above the confessional is a small stained glass panel depicting Our Lady of the Stone Gate, a cherished confluence of all passers-by, next to it is Totus tuus (Lat. totally yours), Pope John Paul II, recording his visit to Croatia on 11 and 12 September 1994 and the Archbishop of Zagreb, Cardinal Franjo Kuhar who brought a most dignified closure to the great jubilee of the 13 Centuries of Christianity of Croats. From the entry to the confessional rises the sign "In te Domine speravi!" (O Lord, in Thee have I trusted) which was the life motto of the Blessed Alojzije Stepinac which alludes to the "Our Lady of Remete, the heavenly Healer" shrine so dear to him. "Past that point", so writes Fr. Gracijan, "the nave of the Church narrows to the width of the previous part in which the great men of Croatian history are depicted. The windows in this part depicts patron saints of some Croatian Bishops and regions. On the left side is St Tripun, the patron saint of the Kotor Diocese, St Blaise, the patron saint of the Dubrovnik Diocese and St Vincenza, the patron saint of Blato on Korčula, while on the right side is St Anastasia, the patron saint of the Zadar Archdiocese, St Jerome, for whom the church in Valšići on the Island of Pag was named, and St George the patron saint of the Imotski region. Four windows on the transversal walls which close off this part of the nave depict, from left to right: Mato Miloradić, reformer of the Burgerland Croats, Ivan Antunović, reformer of the Bačka Croats, while on the right side is Fr. Didak Buntić, saviour of Herzegovina children and Bishop Jurja Dobrilo³⁶, reformer of the Istrian Croats.

3.9 Period of additional building

There is still the narrow part of the nave of the Church left to be seen, with dimensions similar to the part which depicts the first Apostles and four evangelists. In this area, to the right, holds the room for mothers with small children. Above this is a large area which was originally intended for the choir, yet it is not used in this capacity. All in all there are ten windows: three on each of the (left and right) longitudinal walls and two on each of the transversal walls which enclose this part of the nave.

Dva prednja prozora na uzdužnim zidovima u svojim su punim dimenzijama (lijevo je sv. Ivan Krstitelj, desno sv. Nikola, biskup), a ostale betonske ploče stropa, odnosno kora, dijeli na dva nejednaka dijela: jedna trećina je u prizemlju crkve, a druge dvije trećine su na koru. Tih osam manjih vitraja uprizoraju neke motive iz Pjesme stvorova, odnosno iz života sv. Franje Asiškoga. U spomenutoj prostoriji za majke i djecu: Sunce, Mjesec i Zvijezde, Vjetar, Zrak i Oblak te propovijed pticama, na suprotnoj strani: Zemlja, Voda, Oganj, Franjo i Vuk (oprštanje).³⁷

Korni prostor uokviruju sadržaju osobito dragi srcima vjernika: Andeo čuvar, Gospa od Rozarija, Majka Tereza od Calcutte, Maria de Mattias, Lucija – djevica i mučenica; Klara Asiška, Padre Pio, Jakov Zadranin, Ilija Prorok, Katarina Aleksandrijska, Alojzije Stepinac – mučenik, Marija Propetoga Petković, Vendelin Vošnjak, Alekса Benigar, Ivan Merz, Roko iz Montpelier, Daniel Prorok, Papa Benedikt XVI. Martin biskup, Monika i Augustin, Gaspar del Bufalo, Majka Božja Fatimska, Mihovil Arkanđeo, Terezija od Djeteta Isusa.

Osobito su uspjela i urađena četiri prozora koje možemo dobro vidjeti samo izvana, zbog kornih klupa u pozadini prozora: Bogojavljenje – 'dođite, poklonimo se!'; Čudo u Kani – „Što god vam rekne, učinite!“; Dođi Duše Sveti, obnovi svoju Crkvu i započni kod nas!“; Franjo, obnovi moju Crkvu – OFM 800. Ispod kora se nalazi crkveni mali „dućan“ s nabožnim predmetima. Tu su vidljiva dva jednostavna i upečatljiva sadržaja: Marija Magdalena susreće Uskrstoga; a uz njega Toma apostol dodiruje ranu prsa Kristovih.

3.10 „Iz crkve se ne vide dva prozora“

To su oni koji se, jedan nasuprot drugome, nalaze u prostoru između oltarne slike i oltara. Onaj na lijevoj strani, koji ima pogled na ambon, predstavlja pisca prve hrvatske gramatike Bartula Kašića(1575.-1650.), dok je na desnome prikazan fra Andeo Zvizdović (1420.-1498.), daleki prethodnik i začetnik ekumenskoga duha u našim stranama.³⁸

Tu zapravo završava crkveni prostor i nastaje prostor sakristije i svećeničkog stana dok još zgrada centra nije bila sagrađena. Osam tro-dijelnih prozora uokviruje završni dio crkvenog zdanja.

The two front windows on the longitudinal walls stand at their full height, (the left one depicts St John the Baptist, and the right one depicts Bishop St Nicholas), while the other windows are divided into two unequal parts by either the other concrete ceiling panels or the choir area.: One third of these windows are on the ground floor of the Church, while the other two thirds are at the level of the choir area. These eight smaller stained glass panels depict some motifs from the Canticle of the Creatures, that is, from the life of St Francis of Assisi. In the aforementioned room for mothers and children: there are depictions of the Sun, the Moon and Stars, Wind, Air and Clouds, and sermon to the birds and, on the other side: Earth, Water, Fire, Francis and the Wolf (forgiveness) ³⁷."

The content surrounding the choir area is particularly dear to the hearts of the congregation: the Guardian Angel, Our Lady of the Rosary, Mother Teresa of Calcutta, Maria de Mattias, Lucy – virgin and martyr; Clara of Assisi, Padre Pio, Jakov of Zadar, Elijah the Prophet, Catherine of Alexandria, Alozije Stepinac – the martyr, the Blessed Mary of Jesus Crucified Petković, Vendelin Vošnjak, Aleksa Benigar, Ivan Merz, St Roch from Montpelier, Daniel the Prophet, Pope Benedict XVI., Bishop Martin, Monica and Augustine, Gaspar del Bufalo, Our Lady of Fatima, the Archangel Michael, Saint Thérèse of the Child Jesus.

Particularly well done are the four windows which can only be seen well from the outside of the due to the choir pews located at the back of the windows: Epiphany – "come, let us bow!; Miracle in Cana – "Whatever He tells you, do it!"; Come Holy Spirit, renew your Church and begin with us!"; Francis, renew my Church – OFM 800. Under the choir area there is a small church "store" with religious items. Here there are two simple and impressive art works visible: the Resurrected Christ appears to Mary Magdalene; and next to this is Thomas the Apostle touching the wound on Christ's chest.

3.10 "Two windows cannot be seen from the church"

They are facing each other in the space between the altar painting and the altar. The one on the left side, which looks onto the ambo, depicts Bartol Kašić, the writer of the first Croatian grammar, while the one of the right depicts Fr. Andeo Zvidzdović, the predecessor and originator of the ecumenical spirit in our region." ³⁸

This is actually where the Church area used to end and the area of the vestry and presbytery began, before the Centre was built. Eight three-panel windows frame the final part of the Church building.

U pečenom staklu su prikazani motivi vrlo dragi srcu vjernika: Naviještenje Gospodnje, Isusovo rođenje, Gospa Kandalora; zatim Uznesenje BDM; Bogorodica, Žalosna Gospa; Marija Pomoćnica kršćana – zaštitnica Australije, Mary MacKillop, Faustina Kowalska; Gabriel arkanđeo, sv. Cecilija, Isusovo krštenje; Isus Dobri Pastir, Isus lomi kruh u Emausu; Isusovo preobraženje; Isusovo umiranje na križu, Uskršnuće i Uzašašće. Svi su ovi motivi jednostavni i neposredno priopćuju poruku svojim sadržajem.

„Treba spomenuti još jedan ukras crkve sv. Nikole Tavelića, a to su kipovi svetaca, koji zacijelo nisu postavljeni na najprikladnija mjesta, jer takvih mjesta predviđenih građevinskim projektom jednostavno nije bilo. Mjesta su za njih 'stvorena' naknadno, na traženje vjernika koji su ih htjeli darovati crkvi 'ex voto' (kao zavjetne darove). Kako se crkvena lađa više puta simetrično proširuje, a potom opet suzuje, crkva ima šest kutova koji su se pokazali prikladnima za postavljanje kipova: Presv. Srca Isusova, Marije Bezgrješne, sv. Franje Asiškoga, sv. Antuna Padovanskoga, sv. Ane i sv. Josipa.³⁹

Crkva sv. Nikole Tavelića izgrađena je prije demokratskih promjena u starome kraju, u vrijeme kad je pohod Hrvatskoj i za naše mirne građane označavao, ako ne opasnost, a ono barem niz neočekivanih neugodnosti. Premda savršeno besprijekorni u očima nove, odnosno druge domovine, mnogi Hrvati jednostavno nisu računali na povratak u staru Domovinu. I zato su htjeli imati, uz brojne društvene domove i klubove, također svoju crkvu, najtoplji kutić Domovine. U nju su uložili mnogo novca, dobrovoljnih radnih sati i obilje svoje nikad nepotrošene ljubavi prema Bogu, Kristovoj Crkvi i našim povijesnim korijenima. Treba vjerovati i živo željeti da će novo doba, koje je nastalo međunarodnim priznanjem hrvatske suverenosti, poslije uspostave mira, biti vrijeme velikoga hrvatskog povratka! Ali mora se vjerovati također da će zacijelo biti i onih koji se, zbog određenih razloga, neće moći vratiti. Za njih i njihovu djecu, ali i na ponos Domovine, te će crkva biti trajan dokaz veličine jednoga pokoljenja tzv. malih hrvatskih ljudi koji su, u vremenu nesklonu i punu protivljenja, svjedočili za svoju Crkvu i svoju Domovinu.⁴⁰

3.11 Kapelica Gospe Trsatske

Izgradnja kapelice bila je u planu iz sasvim praktičnih razloga. Prvi je razlog pučka pobožnost. Naši su vjernici iz Domovine donijeli običaj paljenja zavjetnih svjeća pred slikom ili kipom svetaca, napose Blažene Gospe. Zbog toga smo u crkvi, upravo s tom svrhom, bili uredili „Kutić Gospe Sinjske“. No to se vrlo brzo pokazalo nepraktičnim, jer su od dima svjeća pocrnjeli ne samo okolni zidovi, nego čak crkveni strop koji je visok skoro deset metara. Drugi je praktičan razlog u vezi s liturgijom: kada bogoslužni propisi određuju ili predviđaju mogućnost procesije, onda se govori o „nekom prikladnom mjestu“, čak o „manjoj crkvi“, gdje obredi počinju i odakle procesija polazi.

Motifs very dear to the hearts of the congregation are depicted in the stained glass: the Annunciation, the birth of Jesus, Our Lady of Kandalora; then the Assumption of the Blessed Virgin Mary; Mary the Mother of Jesus, Our Lady of Sorrows; Mary help of Christians – patron saint of Australia, Blessed Mary MacKillop, St Faustina Kowalska; the Archangel Gabriele, St Cecilia, Baptism of the Lord; Jesus the Good Shepherd, Jesus breaking bread in Emmaus; Transfiguration of Jesus; Jesus' death on the Cross, the Resurrection and the Ascension of Jesus. All these motifs are simple and through their content directly convey a message.

There is another embellishment of the Church of St Nikola Tavelić that should be mentioned. They are the statues of saints which have not really been placed in the most appropriate places because such places were not envisaged by the building plans. Upon the request of the parishioners, who wanted to donate the statues to the Church "ex voto" (as votive gifts), places were subsequently "created" for them. As the nave of the Church expands and narrows symmetrically a number of times, the Church has six corners which proved to be suitable for positioning of statues: the Sacred Heart of Jesus, Mary Immaculate, St Francis of Assisi, St Anthony of Padua, St Anne and St Joseph³⁹.

The Church of St Nikola Tavelić was built before the democratic changes in the homeland. This meant that if our parishioners decided to return to Croatia, they would be exposed to vicious campaigns against Croatians, possibly placed in imminent danger, or at a minimum expect a series of unexpected inconveniences. Although we were seen as faultless in the eyes of the new, that is the second homeland, many Croatians simply did not count on ever returning to their old homeland. That is why, along with numerous social halls and clubs, they also wanted their own Church, the warmest nook of the homeland. They invested a lot of money, volunteered hours of work and an abundance of their inexhaustible love for God, Christ's Church and our historical roots in it. One should believe and ardently hope that this new era, following the international recognition of Croatian sovereignty, after the restoration of peace, would be a time of the return of many Croatians to the homeland! However it must also be believed that there will certainly be those who, due to one reason or another, will not be able to return. For them and their children, and the homeland, this Church will be an enduring proof of the greatness of a generation, and of "little" people who, at a time which was not predisposed to them and filled with opposition, stood up for their Church and their homeland⁴⁰.



Gradnja kapelice

Kad je došlo vrijeme da se kapelicom kompletira sakralni prostor našega centra, u Domovini su bile priprave za proslavu sedam-stoljetnoga jubileja svetišta Gospe Trsatske (1291.-1991.) pa je nekako najprirodnije bilo da kapelica bude posvećena Gospi Trsatskoj⁴². Kapelica je izgrađena 1991.godine, kako kaže natpis na pročelju „DOM KRALJICE MIRA 1291.-1991.“

U izgradnju kapelice uključili su se svojim velikodušnim darovima svi naši vjernici. Glavnu su sliku darovali štovatelji Gospe Trsatske s otoka Krkam a vitraje Gospe Olovske⁴³ i Gospe od Škrpjela⁴⁴ zavjetni su dar obitelji Nedjeljka i Anice Dedović s poluotoka Pelješca.

Nasuprot ulaznim vratima je velika slika, zapravo triptih, kojega središnji dio postavlja Gospu Trsatsku; na lijevom dijeli tripticha prikazana je „Majka Kraljevstva“, kraljica Jelena⁴⁵, sa svetištem Gospe od Otoka u rukama, a lijevo je kralj Zvonimir, koji u rukama drži sabat s likom Bogorodice, poznat kao Pralik Gospe od Velikoga hrvatskog zavjeta⁴⁶. I triptih je izведен u tehnici vitraja, ali on ne služi kao prozor, nego je neprestano osvijetljen električnim svjetlom.

3.11 Chapel of Our Lady of Trsat

The construction of the Chapel was planned for completely practical reasons. The first reason was the customs of the people born out of piety. Our parishioners brought with them from the homeland, the tradition of lighting votive candles before icons or statues of saints, especially to Our Lady. To accommodate this need, we set up the “Corner of Our Lady of Sinj” in the Church, however, this very soon proved to be impractical because the surrounding walls and the Church ceiling, which is nearly ten metres high, were blackened with smoke.

The second reason was related to liturgy. When liturgical rules determine or envisage the possibility of a procession, then one speaks of “an appropriate locality”, even a “smaller Church” where rituals begin and from where the procession commences⁴¹.

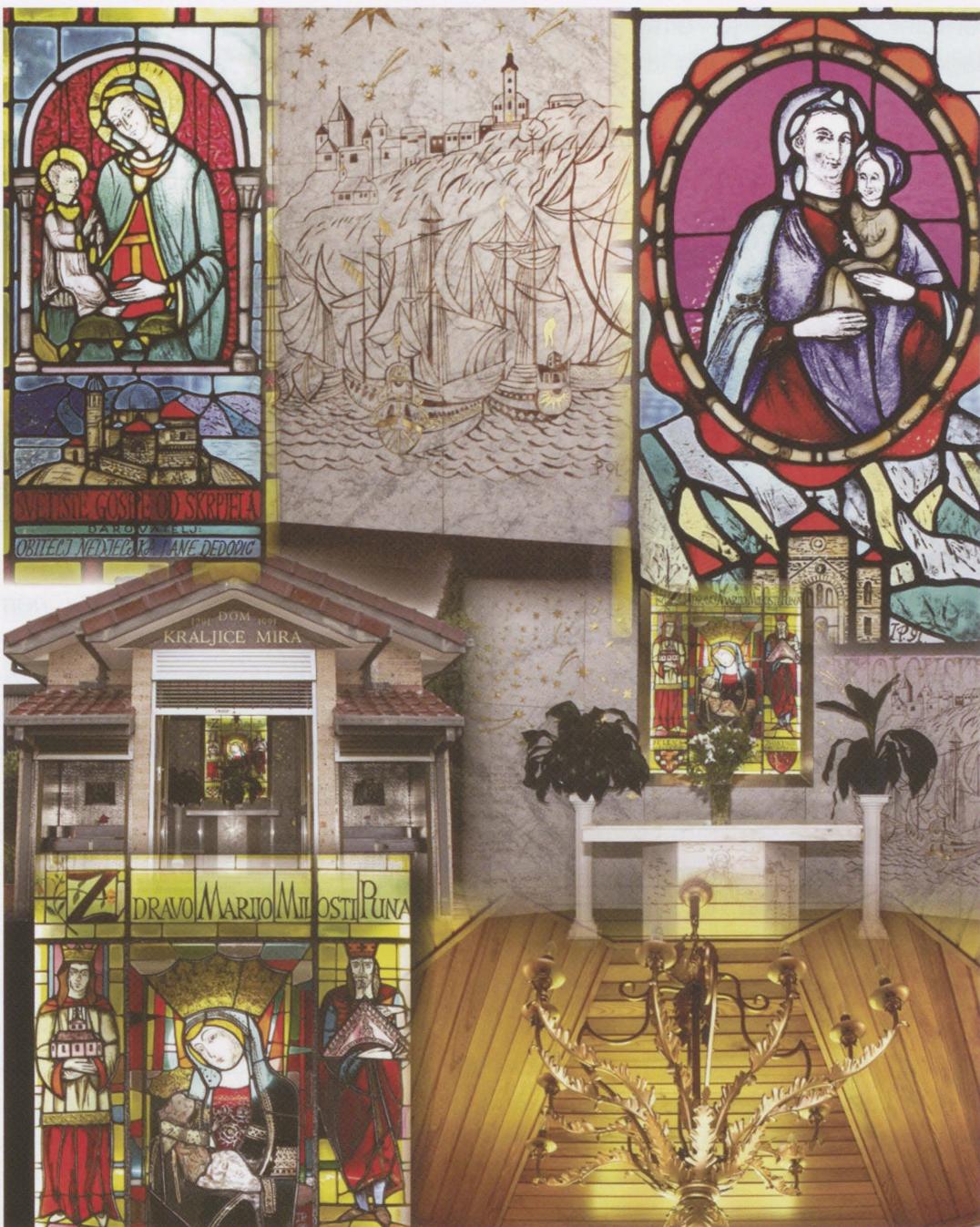
At the time when the construction of the sacral area of our Centre was drawing to a close with the completion of the chapel, in our homeland, preparations were being made for the celebration of the 700th jubilee of the shire of Our Lady of Trsat (1291 – 1991) so it was somehow natural for the chapel to be consecrated to Our Lady of Trsat⁴². The chapel was built in 1991, as stated on the inscription at the front which reads “HOME OF THE QUEEN OF PEACE 1291 – 1991”. All our parishioners participated in the building of the chapel with their generous donations. The main picture was donated by devotees of Our Lady of Trsat from the Island of Krk, while the stained glass panels of Our Lady of Olovo⁴³ and Our Lady of the Rocks⁴⁴ are the votive gifts of the family Nedjeljko and Anica Dedović from the Pelješac peninsula.

Opposite to the entrance is a large painting, actually a triptych, in whose centre is Our Lady of Trsat; its left side depicts the “Mother of the Kingdom”, Queen Jelena⁴⁵, with the shrine of Our Lady of the Island in her hands, while on the right is King Zvonimir who is holding in his hands an image of the Mother of God, known as the iconic image of Our Lady of the Great Croatian Covenant⁴⁶. The triptych was made also using the stained glass technique however it does not serve as a window but rather it is constantly illuminated by an electric light.

The walls of the chapel are covered in grey marble, while the ceiling in cedar. The front part of the chapel – the one with the triptych – is textually and artistically enriched. Engraved in the marble on the left side and painted in brown are the well known verses of the grand poem of Vladimir Nazor⁴⁷ “The Messenger” (“Hail, thee full of joy...”).



Zidovi su kapelice obloženi sivim mramorom, a strop cedrovinom. Prednji zid kapelice – onaj na kojem je triptih – tekstovno je i likovno obogaćen. Na lijevoj strani u mramor uklesani i smeđe obojeni poznati stihovi iz velebne pjesme Vladimira Nazora „Vjesnik“ („Zdravo, ti puna radosti...“)⁴⁷. Desno je uklesana slika koja predstavlja jedrenjake u (riječkoj) luci i Trsat kao „grad na gori“, kojim dominira upravo Gospino svetište. Ponad tih jedrenjaka i grad na gori, iznad triptiha i Nazorovih stihova, širinom cijelog prednjeg zida uklesano je i zlatom obojeno zvjezdano nebo; blistaju pred nama zvijezde koje se, uz silni vatromet, istom odvajaju jedne od drugih, zvijezde repatice, vidimo i Helijev komet i mnoštvo sitnih zvijezda s noćnog neba. Dva vitraja kapelice na dva pokrajina prozora prikazuju dva posebno draga hrvatska marijanska svetišta: onaj slijeva Gospu Olovsku i njezino svetište, a onaj zdesna Gospu od Škrpjela s crkvicom bokokotorskim zaljevom.



Engraved on the right is a picture depicting sailboats in the port of Rijeka and Trsat, as the “town on the hill”, dominated by the Marian Shrine. Above these sailboats and the town on the hill, above the triptych and the Nazor’s verses, along the width of the entire front wall there is an engraving of a gold painted starry sky. Stars shine before us separate from each other accompanied by huge fireworks. We see falling stars, Haley’s comet and a multitude of small stars in the night sky. Two stained glass panels of the chapel on the two side windows depict two especially dear Croatian Marian shrines: the one on the left is of Our Lady of Olovo and her shrine, while on the right is Our Lady of the Rocks with a church in the Bay of Kotor.

Na sredini kapelice je oltar od bijela mramora. Menza počiva na polovici heksagonalnoga stupa: na tri njegove prednje plohe uklesana su tri motiva iz Međugorja. Na stražnjem zidu kapelice, upravo iznad ulaznih vratiju, uklesan je u mramor spomen-tekst koji izražava sadašnju (vrijeme Domovinskog rata) prijelomni trenutak naše povijesti: tjeskobu Domovine izložene barbarskom ratu i nepokolebljivo pouzdanje u našu Gospu, „pobjednicu u svim bojevima Gospodnjim“.⁴⁸ Tekst spomen-ploče u Kapelici Gospe Trsatske:

U ime Božje. Amen.

U vrijeme slavlja sedam-stoljetnog jubileja prijenosa nazaretske kućice na Frankopanski Trsat, godine od rođenja Isusa Krista Kralja mirotvorca 1991. – kad su posljednji barbari, predvođeni sotonom, ocem laži i ubojicom ljudi od početka, namjerili uništiti zemlju i narod Hrvata, što milošću Božjom do danas ostade vjeran savezu mirotvorstva sklopljena u davnini s papom Agatonom – vjernička zajednica sv. Nikole Tavelića u Sydneyu, živi ogranač domovinskim ratom ugrožena Hrvatstva, koje, suočeno s nehajem političara i nemoću diplomacije, jedinstvenije nego ikad isповijeda vjeru u Boga spasitelja i zagovor njegove i naše majke, podiže u čast Kraljici mira i viteškim braniteljima Hrvatske ovo zdanje, zavjetni spomen naših tjeskoba, zalog sigurne nade i trajne zahvalnosti što će ona, najvjernija odvjetnica Hrvatske, štovana upravo u Trsatskoj duhovnosti kao Sveta Mati domovine, Sveta Mati slobode i utvrda mira, satrti glavu zmaju paklenome i našoj domovini, Bogu uvijek vjernoj Hrvatskoj, podariti slobodu i mir u istini, pravdi i ljubavi.

S jedne i druge strane ulaza u kapelicu nalazi se vrlo svrhovito uređen prostor sa svjećama i svjećnjacima, gdje se pale i odlažu zavjetne svijeće. Lijevo i desno od kapelice nalazi se po jedan lampion. Oni se u sutan svakog dana pale i svijetle poput čuvara pridružujući svoje svjetlo „vječnom svjetlu“, koje stalno iznutra obasjava Gospinu sliku. Kroz cijelu godinu lampione okružuje grmlje biranoga cvijeća, koje s posebnom pobožnošću uzgaja „čuvarica kapelice“, vjernica Ana Repinec.⁴⁹

3.12 Prve pastoralne suradnice

Hrvatske časne sestre, Klanjateljice Krvi Kristove, koje su prije više od dvadeset godina došle za svojim sunarodnjacima pod nebo Južnog Križa i više od sedam godina plodno djelovale u Sydneyu, prodale su svoju kuću u gradskoj četvrti Casuli i, u vrijeme dok se još crkva gradila, podigle svoj samostan Srca Isusova, koji je smješten preko puta ulaza u crkveno parkiralište.

In the middle of the Chapel is a white marble altar. The mensa rests in the middle on a hexagonal pillar. The three front surfaces of the pillar have been engraved with three motifs from Međugorje. On the back wall of the Chapel, directly above the entrance door, engraved in the marble memorial plaque there is a text expressing the current (time of the Homeland War) turning point in our history: the angst of the homeland exposed to the barbaric war and the unwavering confidence in Our Lady, “the victor in all battles of the Lord”⁴⁸. The text on the memorial plaque in the Chapel of Our Lady of Trsat reads:

In the name of the Lord. Amen.

At the time of celebration of the 700th jubilee of the transfer of the Nazarethan house to Frankopanski Trsat, in the 1991st year after the birth of Jesus Christ the King of Peace – when the last remaining barbarians, led by Satan, the father of lies and killer of men from the beginning of time, intended to destroy the land and nation of the Croats, which by the grace of God has remained loyal to the peaceful alliance concluded in times long past with Pope Agatho – the religious community St. Nikola Tavelić in Sydney, a living branch of the war endangered Croatia, faced with the neglect of politicians and helplessness of diplomacy, united more than ever in testifying of its faith in God the Saviour and the intercession of his and our Mother, raises in honour of the Queen of Peace and the brave defenders of Croatia this structure, a votive memorial of our angst, a pledge of certain hope and enduring gratitude that She, the most faithful defender of Croatia, worshipped in Trsat’s spirituality as the Holy Mother of the Homeland, Holy Mother of Freedom and Fortress of peace, will quash the head of the infernal serpent and grant our homeland, eternally loyal to the Lord, freedom and peace in truth, justice and love.

On both sides of the entrance to the Chapel there is an area with candles and candleholders, where votive candles are lit and placed. To the left and right of the Chapel there is a lantern on each side. These lanterns are lit at sunset and glow like guardians merging their light with the “eternal light” which constantly illuminates Our Lady’s image inside. Throughout the entire year the lanterns are surrounded by select flowers which are devoutly tended by the “guardian of the Chapel”, the parishioner Ana Repinec⁴⁹.

3.12 First pastoral partners

Croatian Sisters, Adorers of the Blood of Christ, who followed their compatriots to the land under the Southern Cross over twenty years ago, and who worked fruitfully in Sydney for seven years, sold their house in the city’s suburb Casula and, while the Church was still being built, erected their monastery of the Sacred Heart which is located across the road from the entrance to the Church parking lot.

Samostan je blagoslovio i svečano predao sestrama na upotrebu Mijo Škvorc, pomoćni biskup zagrebački. Samostan je prostrana kuća katnica. Na katu su sobe sestara, a u prizemlju je kapelica, prostorija za grupne sastanke koja redovito služi za vježbe crkvenog pjevačkog zbora, gostinska soba, blagovalište i kuhinja.

Umjetničko rješenje kapelice dao je akademski slikar i projektant Ante Starčević iz Zagreba. Posebni pečat kapelici daje golemi vitraj koji zauzima cijeli zid u pozadini oltara. Vitraj se sastoji od četiri dijela. Prvi dio – idući s lijeva nadesno – predstavlja tlocrt Australije, obojen žarkom narančastom bojom koja predstavlja suhoću i žarko sunce toga kontinenta; nad Australijom je obris srca, što predstavlja lančić kakav nose sestre klanjateljice kao znak svoje posvete. Na drugom dijelu prikazan je raspeti Krist i Blažena Djevica Marija pod križem. Na trećem je dijelu prikazana utemeljiteljica Bl. Marija de Mattias. Ona kleči okrenuta prema Raspelu, od kojega je crpila životnu snagu, a iznad nje je Duh Sveti u liku goluba. Na posljednjem dijelu vitraja vide se dječak i djevojčica, koji hrle prema Majci Uteteljiteljici. To je prikaz apostolata zapuštene djece, za koju su se sestre posebno brinule.



Osim u Sydneyu sestre Klanjateljice djeluju i u Adelaidi. U Sydney su došle iz Melbourna 1977. godine i nastanile se u gradskoj četvrti Casula. Saznavši da im se u pastoralnom centru sv. Nikole Tavelića otvara veliko polje apostolata, prodale su kuću u Casuli i sagradile sadašnju kuću, odnosno samostan.⁵⁰



Biskup iz HR, sestre i svecenici 2004

The monastery was blessed and officially handed over to the Sisters for use by Mijo Škvorc, the Auxiliary Bishop of Zagreb. The monastery is a spacious, double storey house. The Sisters' rooms are on the top floor, while on the ground floor there is a Chapel, a room for group meetings which is regularly used for practice by the Church choir, a guest room, a dining room and a kitchen.

The artistic design of the Chapel is the work of the academic artist and architect Ante Starčević from Zagreb. A special feature of the Chapel is a huge stained glass panel which occupies the entire wall behind the altar. The stained glass panel comprises four parts. The first part (left to right) represents an outline of Australia, coloured in bright orange which represents the dryness and bright sun of this continent; above Australia is an outline of a heart which represents the chain which the Sisters Adorers wear as a sign of their consecration. The other part depicts the crucified Christ and the Blessed Virgin Mary under the cross. The third part depicts the founder of the order the Blessed Maria de Mattias. She is kneeling turned towards the Cross from which she drew her life energy, and above her is the Holy Spirit in the shape of a dove. The last part of the stained glass panel depicts a boy and a girl rushing towards the Founding Mother. This is a depiction of the apostolate of the abandoned children that the Sisters took special care of.

Other than in Sydney, the Sisters Adorers are also active in Adelaide. They came to Sydney from Melbourne in 1977 and settled in the city's suburb of Casula. Upon discovering that a large apostolate field was opening up in the pastoral centre St Nikola Tavelić, they sold their house in Casula and built the house they live in today, that is, the convent⁵⁰.

U St John's Parku ima pet hrvatskih sestara. Sve su sestre uključene u pastoralni rad crkve te drže vjeronauk za pravopričesnike i krizmanike, za mladež i odrasle, vode zaručničke pouke, pohađaju obitelji i bolesnike“, a tri sestre rade u Naselju kardinala Stepinca.

3.13 Neobičan dragulj – „Naselje kardinala Stepinca“ - CSV

„U susjedstvu crkve – piše fra Gracijan - sagrađen je dom umirovljenika, odnosno starački dom. Inicijativu za izgradnju doma dali su odbornici koji su vodili izgradnju crkve, odnosno koji su petnaestak godina prije sagradili društveni dom Hrvatski klub „Kralj Tomislav“. To je bilo potkraj 1985.godine, dakle u vrijeme kada su samo rijetki pojedinci mislili na povratak u Domovinu. Odmah se našao lijep broj onih koji su živo zainteresirani da dane svoje mirovine provedu u ozračju hrvatskoga doma i u blizini hrvatske crkve. Na ruku im je išla i vlada Novog Južnog Walesa koja im je prodala zemljište u susjedstvu crkve sv. Nikole Tavelića i priličnom novčanom pomoći sudjelovala u izgradnji.



Pripreme su potrajale nekoliko godina, a radovi su počeli 1989. godine. Radili su najvećim djelom naši ljudi i to dijelom za plaću, a dijelom dobrovoljno.

There are five Croatian Sisters in St John's Park. All the Sisters are involved in the pastoral work of the Church and hold scripture classes for those preparing for their First Communion and Confirmation, youth and adults, engagement courses, and attend to families and the frail, while three of the Sisters work in the Cardinal Stepinac Village.



Cardinal Alojzije Stepinac

Dom nije jedna kuća odnosno zgrada, nego pravo naselje. Na središnju zgradu u kojoj je smještena uprava, kuhinja, blagovalište i velika dvorana za dnevni boravak, nadovezuje se šest kuća u kojima su stanovi. Dvije su vrste stanova: garsonjere za samce (36) i nešto veći stanovi za bračne parove. Svaki se stan sastoji od predsoblja, čajne kuhinje, sobe i vlastitog sanitarnog prostora. Moguće je također da bolje stojeći pretendenti za stanovanje u domu umirovljenika sagrade u naselju vlastitu kuću. To će biti treća vrsta stanova i stanovnika. Starački dom nosi ime po prijatelju siromaha i velikanu novije hrvatske povijesti Slugi Božjem kardinalu Alojziju Stepincu i službeni mu je naslov „Cardinal Stepinac Village“ što znači Naselje „Kardinala Stepinca“. U različitim fazama izgradnje Dom su blagoslovili šibenski biskup Srećko Badurina, jedan dio, a drugi nadbiskup zagrebački kardinal Franjo Kuharić.

Dana 8. rujna 1991. godine bila je potpuno dovršena jedna kuća koja je odmah primila na stan dvije stanovnice. Polako su se dovršavale i ostale kuće te je konačno na blagdan sv. Franje, 4. listopada 1992. Bilo završeno službeno otvorenje i blagoslov Doma u nazočnosti predstavnika australske crkvene i državne vlasti. Dom može primiti 40 stanovnika, od čega su dvije-tri osobe posluga. Sada je u Domu 27 stanovnika.⁵¹



3.13 The Cardinal Stepinac Village (CSV) - an unusual jewel

"In the neighbourhood of the Church" – writes Fr. Gracijan – "a retirement home or a home for the elderly was built. The initiative for the construction of the Village came from the committee members who headed the church construction, that is, those who fifteen years earlier had also built "Kralj Tomislav", the Croatian Social Club". This was at the end of 1985, therefore at the time when only very few ever contemplated returning to the homeland. Immediately there were a good number of individuals who were very excited about spending their retirement years in a Home with the Croatian atmosphere and in the immediate vicinity of a Croatian Church. The government of NSW also worked in their favour by selling them the land next to the Church of St Nikola Tavelić and by contributing considerable funding towards the construction of the Home.

The preparations lasted some years and the work began in 1989. For the most part Croatian people worked on the construction, some for a wage and some as volunteers. The Home is not one house or a building, but rather a real village. The administration, kitchen, dining room and a large hall, acting as a communal lounge room, are located in the central building with six adjoining apartment blocks. There are two types of apartments: single bedrooms for singles (36) and somewhat larger apartments for married couples. Each apartment consists of a hallway, a kitchenette, a room and a bathroom. It is also possible for financially better off individuals, who want to live in the retirement village, to build their own homes here. This arrangement will represent the third type of dwellings and occupants. The retirement home bears the name of the friend of the poor and a great man of recent Croatian history, the Servant of God, Blessed Cardinal Alojzije Stepinac and its official name is the "Cardinal Stepinac Village". The home was blessed during various phases of its construction. One section of the home was blessed by the Bishop of Šibenik, Srećko Badurina, while the other one was blessed by the Archbishop of Zagreb, Cardinal Franjo Kuharić.

On 8 September 1991 one apartment block was fully completed and immediately received its first two residents. Over time the other apartment blocks were also completed and finally on the Feast day of St Francis, 4 October 1992, the official opening and blessing of the Home took place in the presence of the Australian ecclesiastic and state government representatives. The home can accommodate up to 40 residents of which two or three are personnel. The Home now has 27 residents." ⁵¹

3.14 Dinamika izgradnje Naselja kardinala Stepinca - CSV

Upravni odbor Naselja kardinala Stepinca zamolio je umjetnika Ivana Polaka izraditi lik zagrebačkog nadbiskupa Alojzija Stepinca. Umjetničko je djelo odlično uspjelo. Tako je 5. rujna 1993. godine otkrio Franjo kardinal Kuharić kip, u to vrijeme Časnog Sluge Božjeg Alojzija Stepinca, u vrtnom dijelu naselja. Članovi utemeljitelji naselja kao vjerni puk hrvatski je skupio \$64,794 za žrtve rata u Hrvatskoj, Bosni i Hercegovini. Već u prosincu 1993.g. Upravni odbor naselja odlučuje krenuti u izgradnju NJEGOVALIŠTA (Nursing Home). Gospođa Janice Crosio MP pomagala je u travnju 1994.g. svesrdno u lobiranju za njegovalište kardinala Stepinca. U siječnju 1995.g. Upravni odbor naselja je objavilo apel prikupljanja sredstava za gradnju njegovališta. U toj svečanosti sudjelovao je Premier Bob Carr i kao gost izvoditelj programa iz Hrvatske Vice Vukov. U ožujku 1995. Naselje je dobilo od države \$1,217,700 za gradnju njegovališta.

Za Dan hrvatske državnosti 25. lipnja 1995. g. je bio gost hrvatske zajednice Sydney dr. Franjo Tuđman, prvi predsjednik slobodne i suverene, međunarodno priznate Republike Hrvatske. U prisutnosti od oko deset tisuća Hrvata i gostiju predsjednik Tuđman je otkrio kamen temeljac budućeg njegovališta. U rujnu 1995. G. Naselje je pohodio vrhbosanski nadbiskup kardinal Vinko Puljić. Hrvatski katolici sa svih strana su se skupili i darovali \$16,000 za žrtve rata u Bosni i Hercegovini. Upravni se odbor trudio svake godine organizirati „dobrotvornu večeru“ za članove utemeljitelje Naselja kardinala Stepinca. Tako je za počasnog gosta uspio dobiti sydneyskog nadbiskupa kardinala Edwarda Clancy krajem studenoga 1995.g.

Hrvatska mladež je u lipnju 1996.g. organizirala zabavu u korist skupljanja novčanih sredstava za gradnju njegovališta. U „Radiothon“ u korist njegovališta u listopadu 1996. Uključio se i zagrebački nadbiskup kardinal Franjo Kuharić. Te je večeri skupljeno \$80,000 u obećanjima u korist njegovališta. Država je inzistirala da zajednica treba svoj dio novčanih sredstava skupiti pa će onda biti odobren početak gradnje njegovališta. Stoga smo u ožujku 1997.g. ponovno organizirali „Radiothon“ i skupljeno je u obećanjima \$67,120. U lipnju 1997.g. razaslali smo 3,600 pisama hrvatskim obiteljima Sydneya u nadi prikupiti nužnu sumu novca što je država zahtijevala. Upravni odbor je prihvatio projekt s predračunom od \$2,272.800. Tada nam je beskamatno Nikola Šarić posudio \$300,000 što je država odobrila te smo smjeli započeti s gradnjom NJEGOVALIŠTA.

U rujnu 1997. g. je potpisana ugovor s državnim vlastima. U listopadu 1997. Marko Franović je ponudio svoje usluge pri obradi terena na kojemu će biti sagrađeno njegovalište. Bio je predivan sunčan dan, 26. listopada 1997.g. poslije sv. mise krenula je zajednica predvođena Kristovim križem prema novom gradilištu. I prizvano je ime Božje na gradilište i radnike koji će graditi i buduće stanovnike nad kojima će bdjeti ruka Svevišnjega.



3.14 Dynamics of Cardinal Stepinac Village (CSV) construction

The management board of the Cardinal Stepinac Village asked the artist Ivan Polak to create an image of the Archbishop of Zagreb, Cardinal Alojzije Stepinac. The work of art was a resounding success. On 5 September 1993, the statue, of the Honourable Servant of God, Alojzije Stepinac, was revealed by Cardinal Franjo Kuharić in the main garden of the village. On that occasion, the founding members of the Village, together with other loyal Croatians collected \$64,794 for the victims of the war in Croatia and Bosnia and Herzegovina. In December 1993, the management board of the Village decided to begin construction of a Nursing Home. In April 1994, Mrs. Janice Crosio MP assisted whole-heartedly in lobbying for the Cardinal Stepinac Nursing Home. In January 1995, the Management Board of the Village announced an appeal for collection of funds for construction of the Nursing Home. The Premier Bob Carr, as well as the guest performer from Croatian, Vice Vukov, participated in this ceremony. In March 1995, the Village received \$1,217,700 from the government for the construction of the Nursing Home.

Zdanje je raslo, ljudi su bdjeli i molili, a Upravni odbor Naselja kardinala Stepinca imenovao je u kolovozu 1998.g. Ilonu Mellar direktoricom njege njegovališta (DON); Matu Smolčića nadstojnikom izvršne službe (CEO); časnu sestru Terezu Kuzmić upraviteljicom hostela. Spremljeni osobljem i odlučni u postizanju cilja organizirali smo svečanost otvorenja „Njegovališta“.

3.15 Prime Minister The hon. JOHN HOWARD MP u St John's Parku

„Dan hrvatske baštine“ i otvorenje našeg NJEGOVALIŠTA utanačili smo 6. lipnja 1999. Bio je predivan sunčan dan, neobično toplo za to doba godine u Australiji s dnevnom temperaturom od 21 C. Glavni gost govornik je bio Prime Minister John Howard MP, šef federalne vlade. Bio je vidno odlično raspoložen te je s oduševljenjem govorio važnosti i ugradnji doseljenika u cijelovito australsko društvo. Pohvalio je graditelje, divio se cvjetnim tepisima i aranžmanima. Prisutni su bili i ministri NSW vlade, članovi parlamenta, i dakako preko 6,000 Hrvata. Uspjesi nas nisu udrijemali. Željeli smo i postizali više. Svake smo godine organizirali u Naselju kardinala Stepinca i u crkvenoj zajednici sv. Nikole Tavelića skupljanje darova za dobrotvorne svrhe – u čast „Australia Day“.



Prime Minister Australije, John Howard u St Johns Park 1999.g.

U prosincu 1999. započeli smo i s uspjehom akciju prikupljanja novčanih sredstava za gradnju pastoralnog centra sv. Bone u Vukovaru. Skupili smo i poslali \$152,393. Iz godine u godinu rasle su aktivnosti skladnog zajedništva sv. Nikole Tavelića i Naselja kardinala Stepinca. – U crkvi smo oglašavali kao i masovnim medijima da nam je država odobrila gradnju nove zgrade u hostelu za 20 mjesta. Odaziv je bio vrlo dobar. Planovi na vrijeme gotovi, a iskusni graditelj Bernard Rončević je preuzeo posao i dovršio ga u rekordnom vremenu.

On 25 June 1995, the Croatian Statehood Day, the honoured guest of the Croatian community in Sydney was Dr. Franjo Tuđman, the first President of the independent and sovereign, internationally recognised Republic of Croatia. In the presence of about 10,000 Croatians and guests, President Tuđman revealed the corner stone of the future Nursing Home. In September 1995, the Village was visited by the Archbishop of Vrhbosna Cardinal Vinko Puljić. On this occasion, Croatian Catholics from all sides gathered together and collected \$16,000 for the victims of the war in Bosnia and Herzegovina. Every year, the Management Board has made an effort to organise a "charity dinner" for founding members of the Cardinal Stepinac Village. At the end of November 1995, the Archbishop of Sydney, Cardinal Edward Clancy agreed to be their honoured guest.

In June 1996, the Croatian youth group organised a dance to collect funds for the construction of the Nursing Home. The Archbishop of Zagreb, Cardinal Franjo Kuharić, also took part in the "Radiothon" and on that occasion \$80,000 in pledges was collected for the Nursing Home. The government insisted that they would approve the construction of the nursing home only after the community raised its share of the funds. Given its success, in March 1997 we organised another "Radiothon" and collected \$67,120 in pledges. In June 1997 we sent out 3,600 letters to Croatian families in Sydney in the hope of raising the funds required by the government. The management board accepted the estimated value of project to be \$2,272,800. We were still short some \$300,000. Mr. Nikola Šarić lent us that money on an interest free basis. This arrangement was approved by the Government, and we were permitted to commence the construction of the Nursing Home.

In September 1997 an agreement was signed with the Government authorities. In October 1997, Marko Franović offered his services to prepare the land on which the Nursing Home was to be built. On a beautiful sunny day, on 26 October 1997, after Holy Mass, the congregation led by Christ's Cross headed towards the new building site. They prayed for God's blessing on the building site and workers who would build it and the future residents over whom the Almighty would keep watch. The building grew; people kept a vigilant watch and prayed. In August 1998, the management board of the Cardinal Stepinac Village appointed Ms. Ilona Mellar as the Director, and Mato Smolčić as the Chief Executive Officer of the Nursing Home and Sister Tereza Kuzmić as the hostel manager. And so with the executive staff appointed and determined to achieve our goal, we organised the opening ceremony of the Nursing home.

3.15 Prime Minister, The Hon. John Howard MP in St John's Park

We organised the "Croatian Heritage Day" and the opening of our Nursing Home on 6 June 1999. It was a beautiful sunny day, unusually warm for this time of the year in Australia, with a temperature of 21°C. The main guest speaker was the Prime Minister John Howard MP, the head of then federal government.

S liste čekanja pristizali su novi stanovnici u novo zdanje. Slobodnih mjesta više i nije bilo.

U prosincu 2005.g. Upravni odbor odlučuje krenuti u izgradnju Centra aktivnosti u sklopu Naselja kardinala Stepinca. U tom centru treba biti velika dvorana za 200 prisutnika, prikladna kuhinja, 15-20 mjesta za stanovnike naselja koji trebaju manju vrstu njege; te četiri kompletne stana za iznajmljivanje; uz to još prostorije za školovanje na području njege; dnevni smještaj potrebnika; narodni muzej i knjižnicu. Projekt je stajao u proračunu \$5,700.000. Računali smo s tim da ćemo trebati kupiti i unijeti sve potrebne namještaje, sprave, instrumente što svršishodno zahtijeva plan aktivnosti sa stanovnicima.

3.16 Kako smo mogli raditi bez Centra aktivnosti?

Projekt „CENTRA AKTIVNOSTI CSV“ je završen i upotrebi predan svečanim blagoslovom kojeg je izrekao fra Andrej Matoc, voditelj Hrvatskog katoličkog centra u Wollongongu, u nedjelju, 15. studenoga 2009. g. na blagdan sv. Nikole Tavelića u prisutnosti federalnog ministra The hon. Chris Bowen, delegat Prospecta. – Spontano ljudi misle kako je u Domu umirovljenika pred-grobna tišina, mrtvilo zadah smrti. Ništa, baš ništa od svega toga. Naravno je da ima bola i jauka. Naselje kardinala Stepinca objavljuje periodični magazin „NAŠE SELO“ u boji s puno slika i nešto malo, najnužnijeg teksta – s velikim slovima. S osmijehom u licu možete vidjeti naše stanovnike naselja „u radu“ i „u razonodi“, s ljubavlju i maštom pripravljene Dane hrvatske baštine, izložbu cvijeća, „paradu šešira“, maškare, čestitanje rođendana, „tjelovježbe“, crkvene blagdane, svete mise, dnevne molitve i dnevno čitanje evanđelja, školovanje djelatnika, poboljšanje njege, popravci prema sugestijama stanovnika i djelatnika. Osobito vrijedan ton daje dnevna molitva, čitanje Evanđelja, pjevanje duhovnih pjesama, razna razmatranja – a sve to vodi dnevno sr. Regina Šumanović. Bez uveličavanja, naše je Naselje kardinala Stepinca jedno od najboljih u Australiji. Kod nas je teško dobiti mjesto jer se ljudi nerado sele drugamo, a kvaliteta njege je takva da stanovnici dugo, dugo i zdravo žive. Sada ih imamo 144. i djelatnika preko 130. Zaista uživamo blagoslov ovog djelića „hrvatske kolonije“ gdje se hrvatski još uvijek govori, pjeva, jede, šali ... te kršćanski živi i umire. Promatrajući dinamiku života i rada, njege i dnevne brige u Naselje kardinala Stepinca, spontano se pitam, ma kako smo mogli prije biti bez Centra aktivnosti? Ovo zdanje je unijelo posve novu kvalitetu rada i dimenziju radosti kako u dnevnom životu stanovnika, tako i u dnevnom radu djelatnika.

He was in excellent form and spoke with enthusiasm about the importance and assimilation of migrants into overall Australian society. He commended the builders and expressed his admiration of the rugs made of flowers and the floral bouquets. Also present were ministers of the NSW government, members of Parliament, and of course over 6,000 Croatians. Our successes did not make us complacent; we wanted to achieve more. Every year in the Cardinal Stepinac Village and in the church community of St Nikola Tavelić we would organise in honour of "Australia Day" a collection of gifts for humanitarian causes.

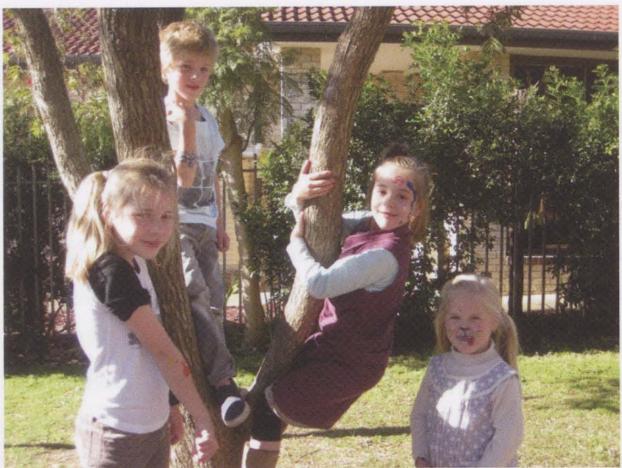
In December of 1999 we began a successful drive to raise funds for the construction of the pastoral centre St Bona in Vukovar. We collected and sent \$152,393. From year to year the activities of the harmonious community St Nikola Tavelić and the Cardinal Stepinac Village grew. In the Church and through mass media we announced that the Government had approved the construction of a new building – a hostel – for 20 residents. The reaction was very positive. The building plans were ready on time and the experienced builder Bernard Rončević took over the job and completed it in record time. New residents from the waiting list moved into the new building. Very soon there were no available places left.

In December 2005, the management board decided to begin construction of an Activity Centre as part of the Cardinal Stepinac Village. The centre needed a big hall to hold about 200 people, a suitable kitchen, 15 to 20 places for residents of the village who needed low level care, four complete apartments for rental, along with additional rooms for nursing education accommodation provision for the daily users of the Centre, a public museum and a library. The estimated cost of the project was \$5,700,000. We calculated that we needed to buy and install all the necessary furniture, equipment, instruments which required an action plan that involved the residents.

3.16 How did we ever manage without the Activity centre?

The project "CSV ACTIVITY CENTRE" was completed and handed over for use with a special blessing given by Fr. Andrej Matoc, the head of the Croatian Catholic Centre in Wollongong, on Sunday 15 November 2009 on the Feast day of St Nikola Tavelić in the presence of the federal minister The Hon. Chris Bowen, the delegate for the member for Prospect.

People assume that a retirement home would be filled with morbid silence; depressing atmosphere; an air of death; but nothing could be further from the truth in the retirement home of the Cardinal Stepinac Village. Of course there are moments filled with pain and tears. The Cardinal Stepinac Village publishes a periodical titled "OUR VILLAGE" in colour with lots of photos and with the least possible text which is printed in big letters.



You can see our residents “at work” and “at leisure” with a smile on their faces, preparing with love and creativity the Croatian Heritage Days, floral exhibitions, “hat parades”, masquerades, celebrating birthdays, “exercising”, celebrating religious holidays, at Holy Mass, during daily prayers and daily reading of scripture, training of workers, improving care, implementing changes made through suggestions of the residents and workers.

A particularly valuable contribution to the atmosphere is provided by daily prayers, reading of the Gospel, singing of spiritual songs, various discussions— and all this is run by Sister Regina Šumanović. Without exaggeration, our Cardinal Stepinac Village is one of the best in Australia. It is difficult to secure a place with us because people reluctantly move anywhere else, and the quality of care is such that our residents live a long, long and healthy life.

Currently we have 144 residents and over 130 workers. We are truly enjoying the blessings of this part of the “Croatian colony” where Croatian is still spoken, sung, and used for joke telling, and where Croatian cuisine is served.... and where we live and die as Christians. Looking at the dynamics of life and work, nurturing and daily care at the Cardinal Stepinac Village, I have to ask myself how we ever managed without the Activity centre for so long. This building has provided a completely new quality of work and a dimension of joy both in the daily life of the residents, as well as that of the workers.

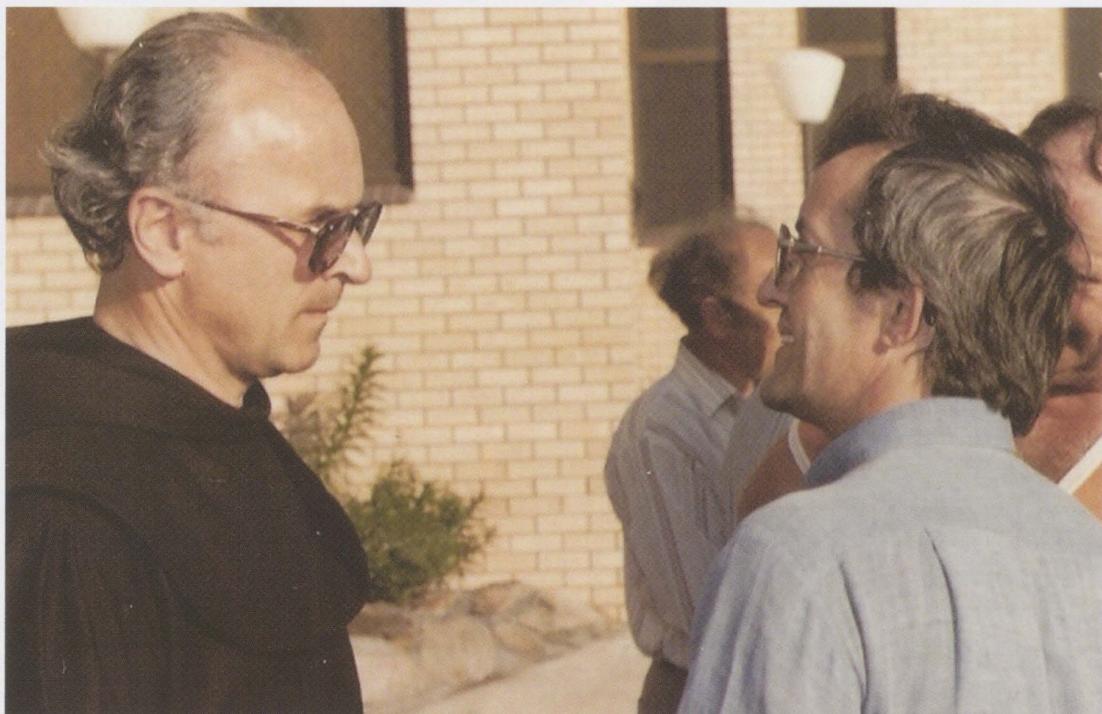
4. PASTORALNA STRUKTURA ZAJEDNICE SV. NIKOLE TAVELIĆA

Uvod

Područje crkvene zajednice sv. Nikole Tavelića se proteže u promjeru od 50 km. Naša statistika stanja duša obuhvaća 6,787 vjernika. Vjerojatno više od 7000 katolika hrvatskog podrijetla živi na ovom području. Najstariji članovi zajednice su došli u Australiju 1920-tih godina kao djeca s roditeljima. Njihova djeca jedva znaju pokoju hrvatsku riječ danas. Jedan iseljenički val je pristigao u ove predjela Sydneya u vrijeme II. svjetskog rata. U vremenu porača dolazi novi i još snažniji val doseljenika. Početkom 1960-tih godina ponovno se sve učestalije doseljavaju Hrvati pretežno iz hrvatskog priobalja, te s otoka i napose s poluotoka Pelješca. Od 1969 - 1973. hrvatski živalj iz Srijema, Slavonije, Hrvatskog Zagorja, Karlovca, Like, Hrvatskog primorja i Istre oblikuje neobično mnoštvo sito komunističkog raja i željno poštenog rada i plodova svojih ruku dospijeva do svih gradova i naselja Australije, tako i do ovih dijelova Sydneya. Blagoslovom kuća obuhvaćamo 1015 obitelji, stanova i farma.

4.1 Pastoralni djelatnici

Neobičnu vrijednost pastoralnom radu pridonosi obitelj časnih sestara Klanjateljica Krvi Kristove koje imaju kuću odmah preko puta crkve.



21 - Fra Gracijan i Fra Marijan

4. PASTORAL STRUCTURE OF ST. NIKOLA TAVELIĆ COMMUNITY

Introduction

The area encompassing the St Nikola Tavelić Church community extends about 50km in diameter. Our statistics on the number of parishioners includes 6,787 people. Approximately 7,000 Catholics of Croatian origin live in this area. The oldest members of the community came to Australia in the 1920's as children with their parents. Their children barely know a word of Croatian today. During the post-war period, a new and even stronger wave of immigrants arrived. At the beginning of the 1960's Croatians primarily from the Croatian coast, islands and especially the Pelješac peninsula began to arrive in greater numbers and frequency. From 1969 to 1973, Croatian people from Srijem, Slavonia, Croatian Zagorje, Karlovac, Lika, the Croatian Littoral and Istria form an unusual gathering who, fed up with the communist regime and longing for honest work and to see the fruits of their own labour, arrive in the cities and settlements of Australia, and so too to these parts of Sydney. When carrying out the ceremony of the blessing of homes, we visit some 1,051 family homes, apartments and farms.

4.1 Pastoral workers

The family of Sisters Adorers of the Blood of Christ who have a house across the road from the church contribute exceptional value to pastoral work.



Uvođenje fra Marijana u službu zajednice, kolovoza 1987.g

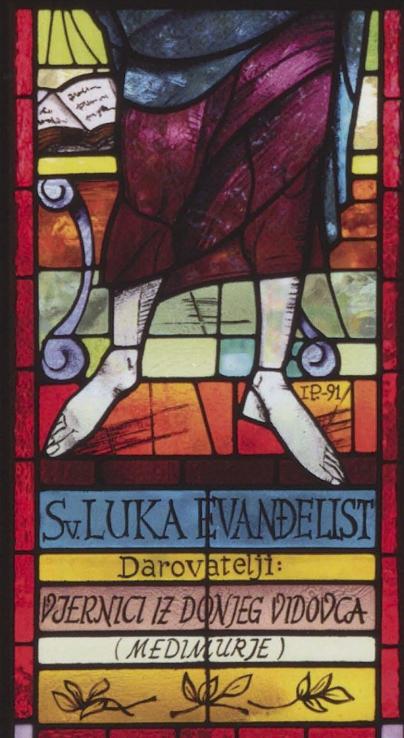
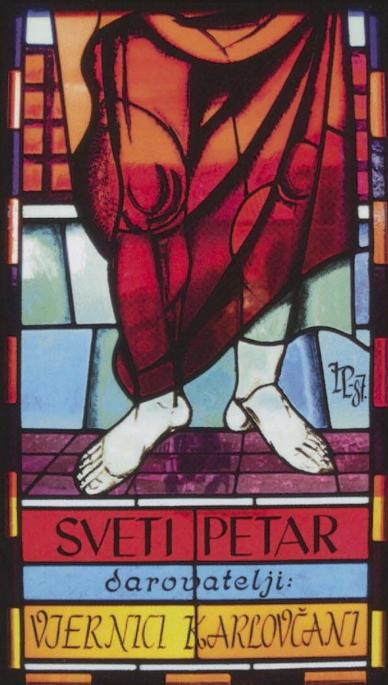
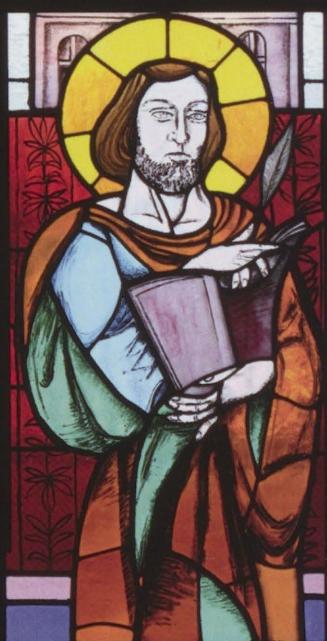
U periodu od 1985. do 2010.g. časne sestre su redovito pripravljale djecu za prvu sv. isповијед, pričest i krizmu. Sr. Terezija Kuzmić je već tada u dogovoru sa svećenicima održavala zaručničke priprave koje su mnogima ostale u sjećanju. Sr. Marija Čosić i fra Marijan su organizirali duhovne obnove za djevojke i mladiće, zatim izlete i igre. Od 1. rujna 1987. fra Marijan pripada službeno zajednici sv. Nikole Tavelića.

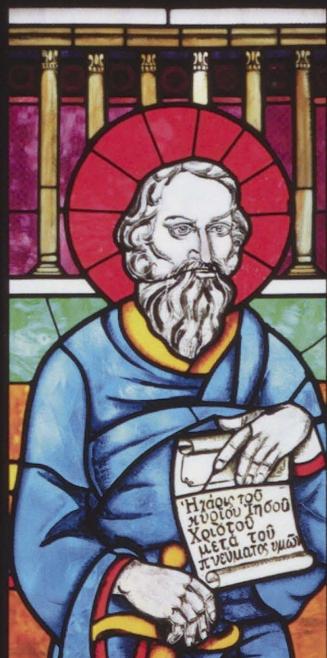
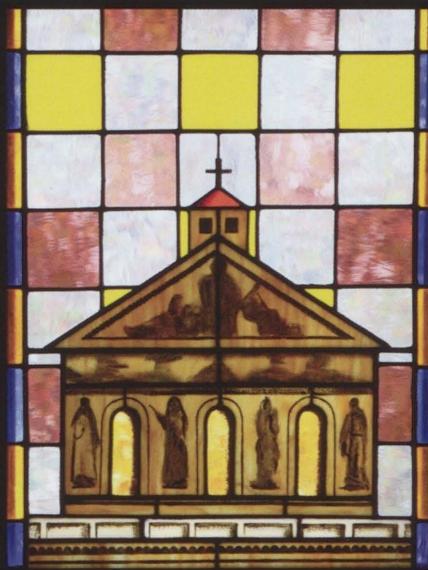
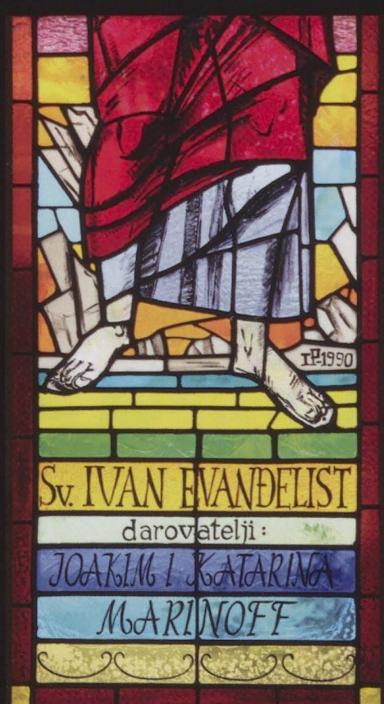


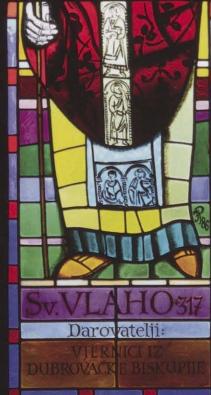
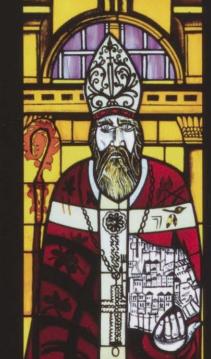
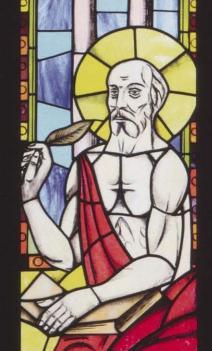
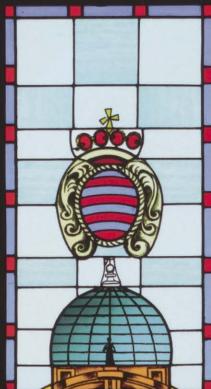
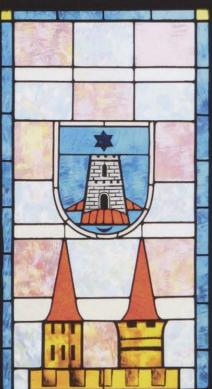
Uvođenje fra Marijana u službu zajednice, kolovoza 1987.g

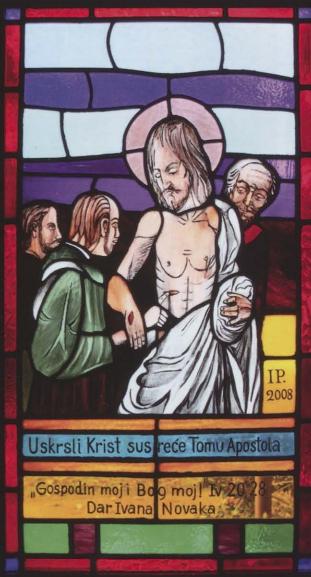
Mnogi su vjernici svojim novčanim darom poduprli svaki kilometar kojeg je fra Marijan iz Summer Hilla do St John's Parka načinio. Tako su vjernici darovali \$34,000 za dovršenje gradnje novog Centra. Potom je krenuo vjeronauk za mlade do 18. godine života svakog četvrtka, a subotom su bili sastanci s mladima od 18. godini pa nadalje. Svakog petka je bila organizirana biblijska tribina koju smo zadržali preko 15 godina. Tijekom tih godina fra Marijan je prikupio adrese članova naše zajednice koji su živjeli po farmama. Nastalo je živo dušobrižništvo u brizi za bolesnike.











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In the period from 1985 to 2010, the Sisters have regularly prepared children for their First Holy Confession, Holy Communion and Confirmation. Even back then Sister Terezija Kuzmić, together with the priests, held engagement courses which have remained a fond memory for many couples. Sister Marija Ćosić and Fr. Marijan organised spiritual retreats for girls and boys, as well as excursions and games. On 1 September 1987, Fr. Marijan was officially assigned to the St Nikola Tavelić community. Many parishioners, through their selfless donations supported each kilometre walked by Fr. Marijan from Summer Hill to St John's Park. Parishioners also donated \$34,000 for the completion of the construction of the new Centre. After this, religious education for young people up to the age of 18 began each Thursday, while on Saturdays there were youth group meetings for young people over the age of 18. Every Friday a bible class was held, a practice which has continued for over 15 years. Throughout these years Fr. Marijan collected the addresses of members of our community living on farms and remote areas so it was possible to provide true spiritual care for the frail.



4.2 Značajne povezanosti s Domovinom

Voditelj centra, fra Gracijan je suorganizirao književne susrete, simpozije, dolazak književnika, umjetnika i novinara iz Hrvatske u Sydney. Živo se razgovaralo, analiziralo i na svim razinama tražilo rješenje na prijelomu vremena od 1987-1991.g jer već se prepoznavala neodrživost komunizma kao vladajuće ideologije. Fra Gracijan je organizirao sa svojim suradnicima SIMPOZIJE 1989. i 1991.g. na kojima su bili prisutni Vlado Gotovac, Stjepan Šešelj, Petar Budak, Stjepan Babić i mnogi drugi. Odaziv vjernika je trebao biti daleko bolji.

Sigurno su govorovi Pape Ivana Pavla II. ali i našeg hrvatskog episkopata doprinijeli tomu da su i jednostavni ljudi osjetili kako im srce gori pri zori novih vremena i izazova. S užitkom smo slušali i misaono u korak pratili kardinala Franju Kuharića u tri navrata, kardinala Vinka Puljića (u rujnu 1995), nadbiskupa Antu Jurića, biskupa Krešimirova grada Srećka Badurinu (u studenome 1989.), biskupa Ćirila Kosa 1983. i 1995; pomoćnog biskupa Miju Škvorca (u studenome 1985.) i druge biskupe i svećenike, te živo ostali povezani s domovinom Hrvatskom, Bosnom i Hercegovinom.

4.3 Bol u srcu zajednice u vrijeme Domovinskog rata

1991.g. nastanak nasilja protiv svega što je katoličko i hrvatsko iznenadilo je svakog u zajednici. Genocidno ponašanje agresora, paljenje čitavih sela i gradova, razaranje crkava i groblja unijelo je u duše vjernika slutnju razorne sotonske mržnje. Osobito smo bolno proživjeli godine Domovinskog rata. Svaki smo dan slušali vijesti, telefonirali, molili, vapili i grizli nokte od muke. Slali smo pakete, novac, pisma, sućuti.

Svaki dan, bez izuzetka mnoštvo je vjernika u obiteljima ili pojedinačno molilo krunicu i litanije Majke Božje Trsatske koje su bile i tiskane za ovu pobožnost. Doslovno smo Bogu vapili po zagovoru Majke Milosti, Gospe Trsatske za spas hrvatskoga naroda koji nikada nije ratovao na tuđim teritorijima da bi sebi pribavio tuđe.

Za nas katolike hrvatske zajednice sv. Nikole Tavelića u St Johns Parku bio je i ostao blagdanom dan 15. siječnja (1991.g.) zbog međunarodnog priznanja Republike Hrvatske slobodnom i suverenom državom kojega sa zahvalnošću Bogu i Crkvi katoličkoj svake godine svetom misom zahvalnicom slavimo.

4.2 Important ties with homeland

The Centre manager, Fr. Gracijan, co-organised literary meetings, symposiums, visits by authors, artists and journalists from Croatia to Sydney. During the defining years of 1987-1991, it became evident that communism as the ruling ideology of our homeland was unsustainable. During these organised meetings and symposiums, lively discussions and analyses took place and attendees sought solutions for issues faced by the people at all levels. Fr. Gracijan, with his associates, organised SYMPOSIUMS in 1989 and 1991 at which Vlado Gotovac, Stjepan Šešelj, Petar Budak, Stjepan Babić and many others were present. Unfortunately, the attendance of parishioners could have been better.

Without a doubt, the speeches of Pope John Paul II as well as those of our Croatian episcopates made the spirit of common people soar as they witnessed the beginning of a new era and new challenges. It is with joy that we listened and followed the words of Cardinal Franjo Kuharić on three occasions; Cardinal Vinko Puljić (in September 1995); Archbishop Ante Jurić; the Bishop of Šibenik; Srečko Badurina (in November 1989); Bishop Ćiril Kos (1983 and 1995); Auxiliary Bishop Mijo Škvorc (November 1985) and other bishops and priests. Through these prolific leaders and their spirit, we remained intrinsically connected with our homeland Croatia and Bosnia and Herzegovina.

4.3 Pain in the hearts of the community during the Homeland War

The onset of violence against everything that was Catholic and Croatian in 1991 surprised everyone in the community. The genocide undertaken by the aggressors, the burning of entire villages and towns, the destruction of Churches and graveyards brought an ominous feeling of a destructive satanic hatred into the souls of our congregation. It was with exceptional pain that we experienced the years of the Homeland War. Every day we listened to the news, telephoned our loved ones, prayed, cried out and bit our nails from angst. We sent packages, money, letters and condolences.

Every day, without exception many parishioners, either individually or with their families prayed the rosary and litany of Our Lady of Trsat which had been specially printed for this devotion. We literally cried out to God through the intercession of the Mother of Mercy, Our Lady of Trsat, for the salvation of the Croatian nation who had never fought on foreign soil to acquire foreign land. For us, Croatians Catholics of the St Nikola Tavelić community in St John's Park, 15 January (1991) became and has remained a national holiday because on this date the Republic of Croatia was recognised as an independent and sovereign country. It is a date which we, with gratitude to God and the Catholic Church, celebrate every year with a Holy Mass of Thanksgiving.

Bio je to povijesni vrutak snage u maštovitom radu za sve stanovnike naše stare Domovine Hrvatske kao i Bosne i Hercegovine. Svi su klubovi i sve organizacije obilježile i zapamtile ulazak Hrvatske u zbor suverenih i priznatih zemalja. Istaknuti želim, Libero Soldatich je pozvao 1992. fra Marijana imati sv. misu u klubu ISTRA na području Leppingtona u znak zajedništva svih krajeva slobodne i suverene Hrvatske. Stoga je u poleđini oltarnog prostora bila izložena velika trobojna simbol zastava s novim zbirom grbova na njoj. Pjevali smo i molili zajedno u jeziku starih Hrvata. Bilo je i ostalo nezaboravno.

4.4 „Hrvatska akcija za život“

U zajednici sv. Nikole Tavelića organizirali smo **Hrvatsku akciju za život**. Odbor je bio odličan! Akcija je i danas pregledna od početka do kraja. **Odbor je pronašao 605-tero kumova** za novčano pomaganje djeci kojih je bilo 10,000 što u Hrvatskoj, što u Bosni i Hercegovini. Zapisnici, pismena izmjena informacija, bankovni odresci su još kompletno sačuvani. Hrvatska akcija za život poslala je iz St Johns Parka \$363,960 hrvatskoj sirotinji. Svaki je centar, Blacktown, Summer Hill i Wollongong na stotine „svojih kumova“ koji su novčano pomagali djecu stradalnika Domovinskog rata. Svi su spomenuti centri surađivali. Osobito dragocjen je bio koordinacijski talent časne sestre Viktorije Tomić, Branka Škibole, Dražene Ivančić i Radoslava Landeke.

Sjećam se iz tog „ratnog vremena“ mladog obrtnika, obiteljskog čovjeka, športski orijentirana, Zdravka Spudića koji je u 4 sata ujutro ustajao, spremio se za posao i klečeći krunicu molio za obranu i slobodu hrvatskog naroda. Hrvatska nije mogla propasti jer je imala molitelje u svim uzrastima i staležima.

U samom tijeku rata mnogi su vjernici obilno darivali za obranu hrvatskog naroda od agresora. Skupljali smo i slali darove za bolnice, za sanitetsku opremu vojnika, za medicinsku opremu apoteka po mnogim mjestima u namjeri da stanovnici sela, zaseoka i gradića mogu doći besplatno do potrebnih lijekova. Mnogi su članovi naše zajednice sv. Nikole Tavelića darivali odjevne predmete, prehrambenu robu, igračke za djecu, školske predmete ... Sve je to trebalo razvrstavati, pakirati, slati ... Išlo je i radilo se srcem i dušom. Bilo je članova naše zajednice koji su kod banaka podigli kredite i slali pomoć u Hrvatsku. U svim našim dobrovornim akcijama su sudjelovali katolici Hrvati, Ukrajinci, Talijani, Mađari, Nijemci, Slovenci, Poljaci, Makedonci i Albanci – koji su bilo živjeli u Hrvatskoj ili u Bosni i Hercegovini, Vojvodini – ili su jednostavno bili obiteljski s Hrvatima povezani. Rane ljudi u Domovini i nas su u duši pržile, bile dnevnom obvezom moliti i raditi za patnički narod.

It was a historical source of strength for all the citizens of our old homeland, Croatia, as well as for Bosnia and Herzegovina.

All the clubs and organisations marked and remembered the entry of Croatia into the association of sovereign and recognised countries of the world. In 1992, Libero Soldatich invited Fr. Marijan to hold a Holy Mass in the ISTRA club in the Leppington area as a sign of fellowship of all the regions of the independent and sovereign Croatia. On this occasion, a large Croatian flag with a new collection of the coat of arms on it was placed behind the altar area. We sang and prayed together in the language of the old Croats. It was and has remained an unforgettable experience.

4.4 “Croatian Action for Life”

In the St Nikola Tavelić community we organised a Croatian Action for Life initiative. The committee was excellent! Even today, the Action is an open book from beginning to end. The **committee found 605 sponsors** to financially assist 10,000 children in Croatia and Bosnia and Herzegovina.

The minutes, written correspondence and bank slips have all been safely kept. The Croatian Action for Life from St Johns Park sent \$363,960 for the poor in Croatia. Each centre - Blacktown, Summer Hill and Wollongong, had hundreds of “their own sponsors” who financially assisted children of those who had fallen in the Homeland War. All the aforementioned Centres worked together. Particularly valuable was the talent for coordination of Sisters Viktorija Tomić, Branko Škibola, Dražena Ivančić and Radoslav Landeka.

During this “time of war”, I remember a young tradesman, who liked sports and who was a family man, the late Zdravko Spudić. He would wake up at 4.00 am in the morning, get ready for work and kneel to pray the rosary for the defence and freedom of the Croatian people. There is no way Croatia could have fallen when it had people from all generations and social backgrounds praying for it.

During the war itself many parishioners gave generous donations for the defence of the Croatian nation against the aggressor. We collected and sent donations for hospitals, for first aid equipment for soldiers and to pharmacies in many localities with the intention of providing the population of villages, rural communities and small towns with free medication. Many members of our St Nikola Tavelić community also donated clothing, foodstuffs, children’s toys, school items All of these needed to be sorted, packaged and sent. People put their heart and soul into this work. There were even people in our community who took out loans to send aid to Croatia. Participating in all our humanitarian activities were Catholics – Croatians, Ukrainians, Italians, Hungarians, Germans, Slovenians, Poles, Macedonians and Albanians – who had lived in Croatia or Bosnia and Herzegovina or Vojvodina – or simply those who were family friends with them.

4.5 Dr. Franjo Tuđman u crkvi sv. Nikole Tavelića

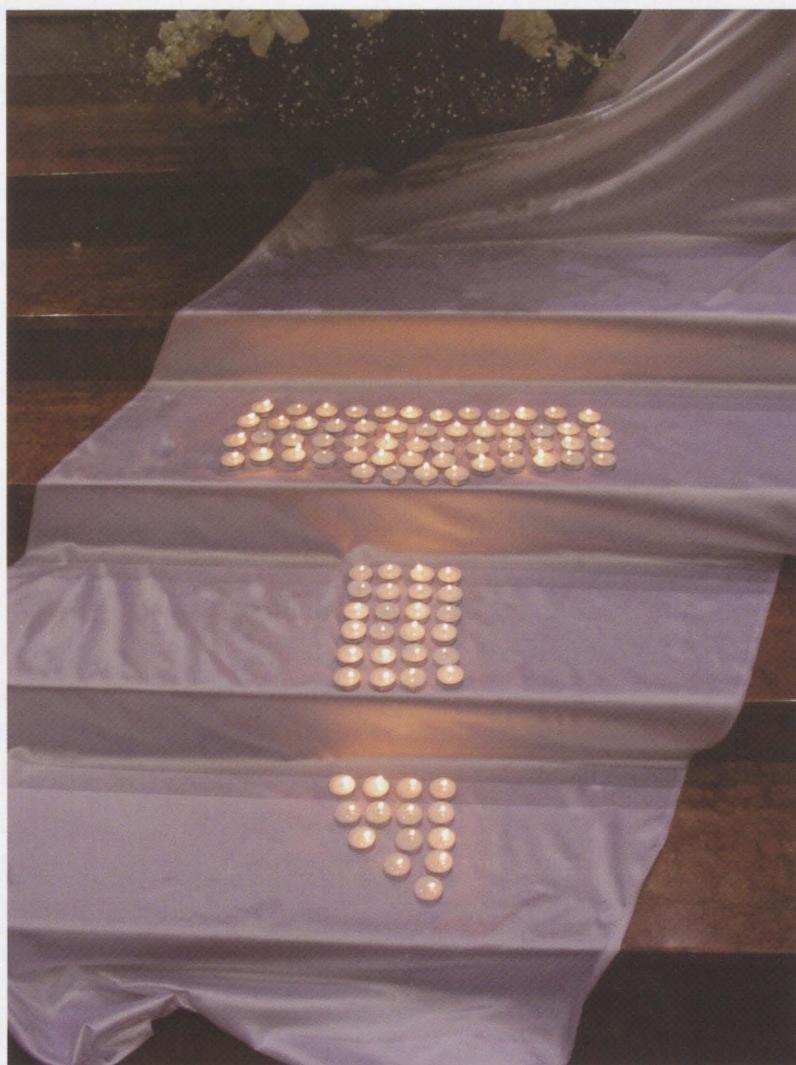
Upravo za Dan hrvatske nezavisnosti, u nedjelju, 25. lipnja 1995. posjetio je prvi hrvatski predsjednik dr. Franjo Tuđman Australiju. Bio je veličanstveno dočekan u zračnoj luci Sydney, kao i u Canberri. U prisutnosti od oko 10,000 Hrvata i australskih građana proslavljen je zajedništvo iseljenih Hrvata s prvim čovjekom Hrvatske u St John's Parku. Sv. Misu je predvodio fra Gracijan, a koncelebrirali su vlč. Marijan Ožura, Vlč Zvonimir Gavranović, fra Frane Stipe Šešelja, fra Mato Mučkalović i fra Mijo Hrman. Ovom zgodom je dr. Franjo Tuđman otkrio kamen temeljac planiranog NJEGOVALIŠTA u sklopu Naselja kardinala Stepinca. Postoje video materijali kompletног slavlja.



The wounds of people in our homeland also burned deep in our soul; it was our daily obligation to pray and work for our suffering nation.

4.5 Dr. Franjo Tuđman in the Church of St. Nikola Tavelić

On 25 June 1995, Croatian Independence Day, the first Croatian president, Dr. Franjo Tuđman, visited Australia. He was greeted by magnificent crowds at the airport in Sydney, as well as in Canberra. The fellowship of émigré Croats and the first man of Croatia was celebrated in the presence of about 10,000 Croats and Australian citizens in St John's Park. Holy Mass was presided over by Fr. Gracijan, and concelebrated by Rev. Marijan Ožura, Rev. Zvonimir Gavranović, Fr. Frane Stipe Šešelja, Fr. Mato Mučkalović and Fr. Mijo Hrman. On this occasion, Dr. Franjo Tuđman revealed the foundation stone of the planned Nursing Home within the complex of the Cardinal Stepinac Village. There is video material of the entire celebration.



4.6 Promjene pastoralnog osoblja 1996.g.

Franjevačka provincija sv. Ćirala i Metoda u Zagrebu je imala novi izbor Uprave 1996.g. koja je prihvatile rezignaciju fra Gracijana i premjestila fra Matu Mučkalovića u Domovinu, a fra Marijana zamolila vratiti se u Australiju, u St John's Park - na što je fra Marijan poslušno pristao dok se ne nađe bolje rješenje. Kupili smo skupi i veliki aparat za umnažanje. Namjera je bila doprijeti do vjernika i zaustaviti se u njihovim domovima. Tako je već mjesec dana poslije promjene osoblja, 5.10.1996. izašao LISTIĆ zajednice s imenom „KRISTU U SUSRET“. Samo to ime LISTIĆA već određuje smjer i smisao namjeravanog puta.

4.7 Hod zajednice u susret budućnosti – „zbijanje redova“

Od početka siječnja 1997.g. započinje gradnja pastoralne strukture kojoj je svrha integrirati i reanimirati zajednicu kroz pastoralno vijeće, odbore, razne grupe interesnih aktivnosti. LISTIĆEM smo pripremali zajednicu kroz dva mjeseca za spoznaju potrebe svjesne suodgovornosti vjernika za pastoral zajednice prema II. Vatikanskom saboru navodeći Lumen gentium, art. 37.⁵²

Potom smo izabrali u crkvi **Radni odbor od 11 članova** (Caroline Banjavčić, Branko Čurjak, Dražena Ivančić, Mladen Ninčević, Ilonka Ojurović, Josip Perica, Mary Puškaš, Tony Sinozić, Marija Šulentić, Mirjana Tomičić, s Viktorija Tomić i Vinko Vunić). Glasovalo je 779 vjernika. Za predsjednika Radnog odbora bio je izabran Josip Perica. Zavladala je zainteresiranost u zajednici.

Svi smo znali:

- Radni će odbor pripremiti potrebnu konstituciju (statute),
- organizirati Opći sabor vjerske zajednice koja će raspraviti i prihvati konstituciju, te
- sve potrebno organizirati za izbor pastoralnog vijeća.
- Izborom i konstituiranjem Pastoralnog vijeća sv. Nikole Tavelića St Johns Park prestaje rad i postojanje prijašnjeg Radnog odbora koji je time ispunio smisao i izvršio svoju zadaću.

Razumjeli smo sugestiju biskupa Johna Heapsa da je „odgovornost doslovno shvaćeno – sposobnost odgovoriti. Su-odgovornost pak je sposobnost zajednice odgovoriti zajedno“⁵³ – što se odnosi na konkretne zahtjeve pastoralnih izazova u zajednici. Od 24. kandidata za izbor Prvog pastoralnog vijeća zajednice izabrali smo 19. slijedećih: Marijan Bekić, Jerko Bilić, Ankica Cindrić, Branko Čurjak, Marko Franulović, Marija Galjer, Nikola Galjer, Zvonko Kovačević, Mladen Ninčević, Ilonka Ojurović, Josip Perica, Željko Perica, Kristina Posavec, Nevenka Rajković, Dubravko Sviličić, Marija Šulentić, Mirjana Tomičić, Ivica Vrdoljak i Vinko Vunić.

4.6 A change in the pastoral staff in 1996

The Franciscan province St Cyril and Method in Zagreb elected a new Board in 1996 that accepted Fr. Gracijan's resignation, transferred Fr. Mato Mučkalović back to the homeland, and asked Fr. Marijan to return back to Australia, to St John's Park – which Fr. Marijan obediently agreed to until a better solution could be found. We purchased an expensive and large photocopier. The intention was to reach parishioners even in their homes. So it was that one month after the change in staff, on 5 October 1996 the newsletter titled "ENCOUNTER CHRIST" was published. The very name of this newsletter determined its orientation and the meaning of its intended path.

4.7 Path of the community into the future – “closing ranks”

The beginning of January 1997 saw the building of a pastoral infrastructure whose purpose was the integration and reanimation of the community through a pastoral council, committees and activities of various interest groups. Through the newsletter we disseminated the relevant information to the community over a two month period so that it could become aware of the need for the conscious co-responsibility of parishioners for the pastoral community according to the II Vatican Council, citing Lumen gentium, art. 37⁵².

Next we elected a Church working committee consisting of 11 members (Caroline Banjavčić, Branko Čurjak, Dražena Ivančić, Mladen Ninčević, Ilonka Ojurović, Josip Perica, Mary Puškaš, Tony Sinozić, Marija Šulentić, Mirjana Tomičić, Viktorija Tomić and Vinko Vunić). A total of 779 parishioners voted. Josip Perica was elected as the president of the working committee. Interest was soon awakened in the community.

We all agreed that the working committee would

- prepare the necessary Constitution;
- organise a General Assembly of the religious community which would discuss and accept the Constitution ;
- organise everything necessary for the election of the pastoral council; and
- cease its function and existence after the General Assembly elected members of the pastoral council and adopted the Constitution

We understood the suggestion of the Bishop John Heaps that “responsibility” is literally understood as – “the capability to respond”⁵³. Co-responsibility, on the other hand, is the capability of the community to respond together” – which refers to specific demands of pastoral challenges in the community.



Radni Odbor (Working Party) 1996-1997



Prvo Pastoralno Vijeće 1997 – 2000,g



Financijski odbor 2003



PV i Financijski odbor sa zagrebačkim nadbiskupom Josipom Bozanićem, studenoga 1998.g.

Glasovalo je 869 vjernika. Naša Konstitucija predviđa da punopravno sudjeluje predstavnica časnih sestara. Tako je časna sestra Illuminata Antolović postala inkorporirani član Pastoralnog vijeća. U zajednici je poraslo očekivanje, radost i spremnost zasukati rukave. Brzo smo se snašli.

I zabrali smo **Financijski odbor** vjernika koji potječu sa svih strana Hrvatske, Bosne i Hercegovine: Šime Glavan, Juraj Frketić, Vinko Vunić, Đuro Lučić, Marko Jezerčić, Ante Planinić, Zvonko Kovačević, Radoslav Landeka, Jerko Bilić, Tomo Komadina i Ivan Penava.

Kako smo birali svake treće godine novo Pastoralno vijeće tako smo i obnavljali Financijski odbor. Tako su bili ili još jesu aktivni u finansijskom odboru: Branko Ćurjak, Srećko Franković, Stelio Legović, Marinko Prendja, Pavao Sladić, Eddy Rumora, Josip Lončar, Ivan Leskur, Milivoj Bošnjak, Šimun Mardešić, Jure Mlinarić, Jure Šulentić, Nikola Podnar, Marinko Šteko, i Nedjeljko Šarić.

Nakon jedanaest godina vođenja preciznog rizničarskog posla Jerko Bilić je zaželio malo odmora i dati šansu drugima okušati se u sređivanju crkvenih financija. Uspjeli smo početkom 1997.g. pridobiti Željka Pericu koji je profesionalni računovođa te je vodio naše financije kroz tri godine. Iz poslovnih i obiteljskih razloga predao je crkvenu kasu Miroslavu Resmanu početkom 2000.g. Kroz svih 25 godina postojanja crkvene zajednice naše su crkvene financije vodili neprestano aktivni članovi izabrani od Pastoralnog vijeća kojemu je odbor polagao račun, kao i Godišnjem općem saboru zajednice.

Ustanovili smo **Odbor caritasa zajednice** (25. kolovoza 1997.g.) koji će se brinuti za bolesnike i siromahe zajednice. Članovi su odbora tada bili, a kasnije i drugi pridošli: Nevenka Rajković, predsjednica, Slavenka Bošnjak, Barka Ferkula, Jaka Gačić, Marija i Nikola Galjer, Danica Kežić, Vikica Mateljan, Kata Vrdoljak, Marija Šulentić, Vera Rendulić, Milka Buterin, Ankica Orlović, Grla Tomašić, Štefica Pinčević, Marija Pivčević, Ana Kršlović, Ane Bautović i Nevenka Veselić

Of the 24 candidates for election to the first community based Pastoral Council, we elected the following 19 people: Marijan Bekić, Jerko Bilić, Ankica Cindrić, Branko Ćurjak, Marko Franulović, Marija Galjer, Nikola Galjer, Zvonko Kovačević, Mladen Ninčević, Ilonka Ojurović, Josip Perica, Željko Perica, Christina Posavec, Nevenka Rajković, Dubravko Sviličić, Marija Šulentić, Mirjana Tomičić, Ivica Vrdoljak and Vinko Vunić. A total of 869 parishioners voted. The Constitution grants one representative of the Croatian nuns a full membership of the Council. This is how Sister Iluminata Antolović was incorporated into the Pastoral Council. In the community, expectations, joy and readiness to roll up our sleeves grew. We quickly found our footing.

We elected a **Finance Committee** comprising parishioners from all parts of Croatia, Bosnia and Herzegovina: Šime Glavan, Juraj Frketić, Vinko Vunić, Đuro Lučić, Marko Jezerčić, Ante Planinić, Zvonko Kovačević, Radoslav Landeka, Jerko Bilić, Tomo Komadina and Ivan Penava.

A new Pastoral Council was elected every three years and so too was the Finance Committee. The following individuals were also active in the Finance Committee throughout the years: Branko Ćurjak, Srećko Franković, Stelio Legović, Marinko Prendja, Pavao Sladić, Eddy Rumora, Josip Lončar, Ivan Leskur, Milivoj Bošnjak, Šimun Mardešić, Jure Mlinarić, Jure Šulentić, Nikola Podnar, Marinko Šteko and Nedjeljko Šarić.

After eleven years of carrying out treasurer's activities Jerko Bilić wanted a reprieve and to give someone else the opportunity to manage the Church finances. In 1997 we managed to convince Željko Perica, who was a professional accountant, to manage our finances for three years. For business and family reasons he handed over the church treasury to Miroslav Resman at the beginning of 2000. Throughout all of 25 years of the existence of the church community, our church finances were constantly managed by active members elected from the Pastoral Council. The committee would render their accounts to the Council and at the Annual General Assembly of the community.

We established a Committee of the Community **Caritas** (25 August 1997) which would take care of the sick and poor members of the community. The following were the initial members of the committee and the others joined later: Nevenka Rajković, president, Slavenka Bošnjak, Barka Ferkula, Jaka Gačić, Marija and Nikola Galjer, Danica Kežić, Vikica Mateljan, Kata Vrdoljak, Marija Šulentić (the current president) Vera Rendulić, Milka Buterin, Ankica Orlović, Grla Tomašić, Štefica Pinčević, Marija Pivčević, Ana Kršlović, Ane Bautović and Nevenka Veselić.

Već smo 18.10.1997.g. sudjelovali (sa 7 članova) na Randwicku na tečaju nadbiskupije „kako nositi i sv. pričest bolesnicima“, a i sami smo se u tome vježbali. Pokušali smo, ali je bio vidan otpor bolesnika da laici, čak i žene, nose sv. pričest. Učinili smo u godini dana 741 posjeta bolesnicima zajedno sa časnom sr. Juditom Baljkas i fra Marijanom. Zajednica vjernika je tada u godini dana darovala siromasima u Hrvatskoj, Bosni i Hercegovini \$70,670. Odbor CARITASA je svojim radom opravdao svoj naslov.

Imali smo potrebu što bolje i svečanije organizirati euharistijska slavlja, pobožnosti kao i utkati razne liturgijske simbole koji sugeriraju značenje. Stoga smo osnovali **Liturgijski odbor** koji će se brinuti i za poslužitelje Riječi Božje (čitače), ministrante, voditelje dječje liturgije kao i dramski prikaz mučeništva sv. Nikole Tavelića. Mirjana Tomičić je neumorna voditeljica odbora koja se brine za njegov stalan rad. U odboru surađuju: Fra Marijan, Adriana Burić, Marijana Barić, Anna Parilo, Kristina Posavec, Mandica Rubčić, Jelena Šuto, Robert Trinajstić i Tanya Zaharija. Naši Poslužitelji Riječi Božje su: Gordana Anić, Marijana Barić, Đuro Bilić, Ivanka Bošnjak, Slavenka Bošnjak, Pavica Bucić-Perić, Adriana Burić, Ankica Cindrić, Sandra Dragičević, Natalie Dražić, Joso Glavan, Katarina Ivančić, Danica Kežić, Marija Kovačević, Ivan Leskur, Katarina Mlikota, Anđelina Ožanić, Blago Perić, Emil br. Pacific Perosh, Zoran dr. Pletikosa, Jelena Poljak, Kristina Posavec, Mandica Rubčić, Sanja Stefanović, Josip Šulentić, Marija Šulentić, Monika Šulentić, Jelena Šuto, Mirjana Tomičić, Ivanka Vujica, Mariela Zaharija, Ilijia Zelić i Štefica Žunić.

Za DJEČJU LITURGIJU se brinu: Maree Banjavčić, Marijana Barić, Ana Ćurković, Angela Franulović, Kristina Kasunić, Antonia Klisović, Suzana Lapić, Anna Parilo, Marija Pešut, Natalie Pletikosa, Manuela Škibola, Marija i Monika Šulentić, Stephanie Vujica i Sanya Vukman.

As early as 18 October 1997, we participated (with seven members) in Randwick at the Archdiocese course on "how to give communion to the frail" and we continued our training on this on our own. We tried to put this into practice, but the resistance of the frail to receive communion from lay people, and on top of this from women, was obvious. In one year we made 741 visits to sick people together with Sister Judita Baljkas and Fr. Marijan. In that year, the parish community donated \$70,670 to the poor in Croatia, Bosnia and Herzegovina. Through its great work the CARITAS committee has justified its title.

We also felt a need to organise Eucharistic celebrations to be more ceremonious and devout. We also wanted to integrate various liturgical symbols which have certain spiritual meanings. Therefore, we set up a **Liturgical Committee** which would take care of organising readings at mass, altar boys, leaders of children's liturgy, as well as dramatic presentations of the martyrdom of St Nikola Tavelić. Mirjana Tomičić is the tireless head of the committee who ensures its continued work. The following also participate in the committee: Fr. Marijan, Adriana Burić, Marijana Barić, Anna Parilo, Christina Posavec, Mandica Rubčić, Jelena Šuto, Robert Trinajstić and Tanya Zaharija. Our readers are: Gordana Anić, Marijana Barić, Đuro Bilić, Ivanka Bošnjak, Slavenka Bošnjak, Pavica Bucić-Perić, Adriana Burić, Ankica Cindrić, Sandra Dragičević, Natalie Dražić, Joso Glavan, Katarina Ivančić, Danica Kežić, Marija Kovačević, Ivan Leskur, Katarina Mlikota, Andjelina Ožanić, Blago Perić, br Emil Pacific Perosh, Dr Zoran Pletikosa, Jelena Poljak, Christina Posavec, Mandica Rubčić, Sanja Stefanović, Josip Šulentić, Marija Šulentić, Monika Šulentić, Jelena Šuto, Mirjana Tomičić, Ivanka Vujica, Mariela Zaharija, Ilija Zelić and Štefica Žunić.

The following individuals are in charge of **Children's Liturgy**: Maree Banjavčić, Marijana Barić, Ana Ćurković, Angela Franulović, Kristina Kasunić, Antonia Klisović, Suzana Lapić, Anna Parilo, Marija Pešut, Natalie Pletikosa, Manuela Škibola, Marija and Monika Šulentić, Stephanie Vujica and Sanya Vukman.



Djeca prave plakate za Uskrs 2001



Cvjetnica 2009



MINISTRANTI su nam dječaci i djevojčice: Renato Jozić, Ivan Faller, Daniel Kasunić, Marina Kovačević, Adrian i Goran Landeka, Hermina Liščević, Ante Marković, Josip Marković, Tamara Mazija, Ivan i Nikolina Milanović, Daniela i Tomas Miletić, Annamaria, Daniela i Elizabeth Mlikota, Ivan Ožanić, Marko i Tina Paulić, Josip i Nikola Perosh, Emanuel i Veronika Poljak, Angelo, Daniel i Dario Puljić, Marko Rubčić, Klara i Marija Šteko, Antonio, Emilia i Marina Sučić, Adrian i Anthony Vaštag, Adrian Vidović i Andrija Zaharija.

U početku redovito se sakupljao zbor mlađih. Zbor kasnije vodi sr. Anđela Jurinić i Allan Novakovich. U zboru mlađih sudjelovali su Ivan Njul i Nikola Vujica. Potom Adriana Burić, uz pomoć Kristine Posavec i Sandre Dragicevich, uvježbava zbor mlađih u kojem su: Adriana Mikulić, Kate Ćurjak, Mihajlo Jonjić, Tanja Jurić, Marina i Ivan Kovačević, Adriana Ladišić, Hermina Liščević, Kristina i Tony Marjanović, Ivana i Lorena Martinović, Tamara Mazija, Anamarija Mlikota, Daniela Mlikota, Elizabeth Mlikota, Diana Petrović, Katarina i Natalie Planinić, Andrea Pletikosa, Igor Pletikosa, Anamarja i Matea Puđa, Kristian i Maria Šteko, Michaela Urnauer-Alilović, Natalie i Andrew Zaharija.

Požurili smo se s **Odborom mlađih** zbog potrebe vjeronauka na njihovoj razini, misa mlađih kao i drugih aktivnosti. U odboru su najprije surađivali Zoran i Irena Mihaljević, Mladen Ninčević, Mirjana Tomičić, Kristina Posavec, Karlo Šiljeg, Ante Mihaljević, Marija Šestan, Katarina Keleković. Kasnije nam se pridružuju Marijana Tičinović, Daniela Pešut, Emil Bošnjak, Josip Šulentić, Sanja Petrović, Adriana Ladišić, Kristina Kasunić, Martina Colić, David Korač, Ana Marinčić, zatim Katarina Ivančić, Andriana Colić, Goran Kajić, Vedran Mimica, Domagoj Šarić, Maree i Doris Banjavčić, Marian Piljić, Marina Piljić, Draženka Mihovilović, Ante Krstičević, Ivka Novokmet, Nicole Mlinarić, Ivan Poleš, Vladimir Marković, Mark Marković, Diana Petrović, Mihovil Jonjić, Tony Marjanović, Kristian Šteko i Renato Krišto. Naši su mlađi sudjelovali i na Zboru mlađih vođa 2008 (Youth Leaders Gathering 08) naše nadbiskupije. Zajednica je i financijski pomagala sudjelovanje mlađih na Svjetskim danima mlađih u Torontu, Kanada; u Koelnu, Njemačka; u Sydneyu (smo finacijski pomogli druge), te se spremamo na Svjetski dan mlađih u Madridu, Španjolska. Također organiziramo redovite duhovne obnove u smislu franjevačke duhovnosti. Naime naš se rad s mlađima koncentrira na Franjevačku mladež (FRAMA) koja organizira Mise mlađih te osobite aktivnosti u našoj zajednici.

Zabrinjavala nas je opasnost otpada vjernika kroz direktne i gotovo nametljivo učestalo vrbovanje raznih sekta. Osjetili smo se odgovornima, što prije organizirati navještaj Riječi Božje za odrasle. Tako smo stekli dobre i radine članove za **Evangelizacijski odbor** kojeg je osnovalo Pastoralno vijeće u listopadu 1998.g.

The altar boys and girls are: Renato Jozić, Ivan Faller, Daniel Kasunić, Marina Kovačević, Adrian and Goran Landeka, Hermina Liščević, Ante Marković, Josip Marković, Tamara Mazija, Ivan and Nikolina Milanović, Daniela and Tomas Miletić, Annamaria, Daniela and Elizabeth Mlikota, Ivan Ožanić, Marko and Tina Paulić, Josip and Nikola Perosh, Emanuel and Veronika Poljak, Angelo, Daniel and Dario Puljić, Marko Rubčić, Klara and Marija Šteko, Antonio, Emilia and Marina Sučić, Adrian and Anthony Vaštag, Adrian Vidović and Andrija Zaharija.

A youth choir gathered regularly in the early days. Later, the choir was led by Sr Angela Jurinic and Allan Novakovich. Ivan Njul and Nikola Vujica participated in the setting up of the **Youth Choir** that we have today. Adriana Burić, assisted by Christina Posavec and Sandra Dragicevich, now trains this choir with the following members: Kate Ćurjak, Mihajlo Jonjić, Tanja Jurić, Marina and Ivan Kovačević, Adriana Ladišić, Hermina Liščević, Kristina and Tony Marjanović, Ivana and Lorena Martinović, Tamara Mazija, Anamarija Mlikota, Daniela Mlikota, Elizabeth Mlikota, Diana Petrović, Katarina and Natalie Planinić, Andrea Pletikosa, Igor Pletikosa, Anamaria and Matea Puđa, Kristian and Maria Šteko, Michaela Urnauer-Alilović, Natalie and Andrew Zaharija. We also hurried with the setting up of a **Youth Committee**. There was a need for religious education at their level, a youth mass, as well as other activities. Initially the committee comprised Zoran and Irena Mihaljević, Mladen Ninčević, Mirjana Tomičić, Christina Posavec, Karlo Šiljeg, Ante Mihaljević, Marija Šestan, Katarina Keleković. They were subsequently joined by: Marijana Tičinović, Daniela Pešut, Emil Bošnjak, Josip Šulentić, Sanja Petrović, Adriana Ladišić, Kristina Kasunić, Martina Colić, David Korač, Ana Marinčić, then Katarina Ivančić, Andriana Colić, Goran Kajić, Vedran Mimica, Domagoj Šarić, Maree and Doris Banjavčić, Marian and Marina Piljić, Draženka Mihovilović, Ante Krstičević, Ivka Novokmet, Nicole Mlinarić, Ivan Poleš, Vladimir and Mark Marković, Diana Petrović, Mihovil Jonjić, Tony Marjanović, Kristian Šteko and Renato Krišto.

Our young people also participated in the 2008 Gathering of Youth Leaders of our archdiocese. The community also financially assisted the youth group in their participation in the World Youth Day in Toronto, Canada and in Cologne, Germany. For the World Youth Day in Sydney we financially helped others. We are currently preparing for the World Youth Day in Madrid, Spain. We also regularly organise spiritual retreats within the meaning of Franciscan spirituality. Namely our work with the young is based on the Franciscan youth (FRAMA) which organises youth Masses and special activities in our community.

We were concerned by the danger of a decline in parishioner numbers through direct and almost intrusively frequent recruitment initiatives by various sects. We felt a responsibility to organise the teaching of the Word of God to adults as soon as possible. This is how we managed to find good and hardworking members for the **Evangelisation Committee** which was founded by the Pastoral Council in October 1998.



Ministranti



Ministranti prepare to process into church



Izlet Ministranata



Proslava blagdana Velike Gospe



Odbor je vodila vrlo uspješnom organiziranošću Marija Šulentić, a surađivali su: Marijana Barić, Dario Komšić, Kathy Kuprešak, Tanya Bulat, Angela Lapić, Boris Šikalo, Jakov Periša, Rosanda Sipina, Željko Šagud i Vic Žuvela i fra Marijan. Organizirali smo niz predavanja odlično posjećenih. Susreti su bili uspješni, a razmjena ideja je bila obilna. Trud se isplatio. U odboru su surađivali ili još surađuju: Branko Poljak, Marija Šulentić, Emil Perosh, fra Marijan, Damir Šuto, Johnny Časni i Joso Glavan.

Od 1997.g. pa do 2000. godine Svetog jubileja imali smo **Odbor JUBILEJA** koji je organizirao i vrednovao djeće radove s ciljem uvrstiti najbolje u kreaciju mozaika na 12 stolova oko crkve u tri kruga po četiri stola. Veronika i Albert Pinčević te Melissa Dedić, unijeli su sve svoje slobodno vrijeme i umjetnički ukus u kreiranju mozaika zajedno s Marijanom Bekićem. Također je umjetnik Marijan Bekić postavio „Pashalno JANJE“ ispred tapiserije u spletu s 12 zraka („koplja“) što nas povezuje s 12 apostola i 12 plemena židovskog naroda. Pashalno JANJE nas okuplja i unosi u našu Pashu s obzirom na novo tisućljeće koje nam Gospodar vremena poklanja.

Često je zajednica sv. Nikole Tavelića organizirala razne piknike, zahvalne ručke, susrete na različitim razinama. Nužno je bilo što prije osnovati poduzetan **Radni odbor** – snalažljiv u „ovom svijetu i vremenu“, namjera je bila Željka Jukić, Matije Šarić, Mirjane Tomičić, Jakova Bošnjaka, Ane Kršlović, Nikole Podnara i fra Marijana. **Radni odbor** se brine za **volontere koji uređuju crkveni okoliš**: Stanko Arbanas, Josip Baljak, Ivan Begonja, Juraj Frketić, Svetko Komadina, Zvonko Kovačević, Josip Kozakiv, Mato Novosel, Martin Ojurović, Nikola Podnar, Milan i Vlado Rendulić, Ante Stojić, i Janko Tomašić.

Crkvu i centar uređuju već godinama, a mnogi su od prvog dana u jednoj od 13 grupa, te u ritmu od dva mjeseca dođu uljepšati crkvu:

Grupa 1: Nada Komadina, Božica Meić, Višnja Novaković, Seka Perica, Ana Radoš, Gordana Srđanović, Zlata Wolf, Branka Vilić;

Grupa 2: Niko i Mirjana Žunić, Katica i Nora Pijaca, Anka Sipina, Mira Šimac, Neda Baraba, Marica Pavišić, Zoran i Marica Livaja;

Grupa 3: Josip i Karmela Hrešć, Neda Nađ, Anka Šutić, Mara Ciber, Grla Tomašić, Ivanka Bošnjak, Ivka Žuža, Fanika Laco;

Grupa 4: Kate i Marija Laurić, Ana Pinčević, Ružica Jandrašec, Dinka Obilinović, Jozo i Lucija Šuća, Jelena Tadić, Nevenka Rajković, Zora Rojnić;

The committee was led very successfully by the capable hands of Marija Šulentić, while the following people also cooperated: Marijana Barić, Dario Komšić, Kathy Kuprešak, Tanya Bulat, Angela Lapić, Boris Šikalo, Jakov Periša, Rosanda Sipina, Željko Šagud and Vic Žuvela and Fr. Marijan. The committee organised a series of lectures which were very well attended. Gatherings were successful, and the exchange of ideas was abundant. The effort really paid off. The following individuals also took part or still take part in the work of the committee: Branko Poljak, Marija Šulentić, Emil Perosh, Fr. Marijan, Damir Šuto, Johnny Časni and Joso Glavan.

From 1997 all the way to 2000 the year of the Holy jubilee, we had a **JUBILEE Committee** which organised and evaluated children's creative work with the aim of incorporating the best mosaic creations into 12 tables around the church in three circles of four tables each. Veronika and Albert Pincevic invested all their free time and artistic talent in creating mosaics together with Marijana Bekić. The artist, Marijan Bekić, also set up the "Passover Lamb" in front of the tapestry intertwined with 12 rays ("spears") which connect us to the 12 Apostles and 12 tribes of the Jewish nation. The Paschal Lamb gathers us together and leads us considering that the Lord of Time has given us the new millennium.

The St Nikola Tavelić community often organised various picnics, thanksgiving luncheons and gatherings at various levels. It became urgent to form a resourceful **Working Committee** which could find its way around in these modern times. The members include Željko Jukić, Matija Šarić, Mirjana Tomičić, Jakov Bošnjak, Ana Kršlović, Nikola Podnara and Fr. Marijan. The Working Committee organises volunteers responsible for the upkeep of the church grounds: Stanko Arbanas, Josip Baljak, Ivan Begonja, Svetko Komadina, Zvonko Kovačević, Josip Kozakiv, Mato Novosel, Martin Ojurović, Nikola Podnar, Milan and Vlado Rendulić, Ante Stojić and Janko Tomašić.

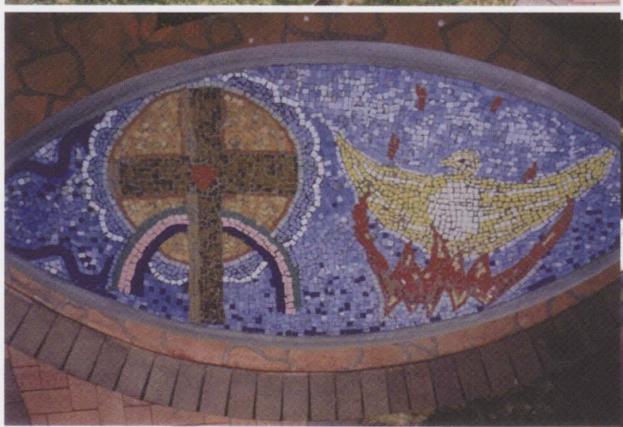
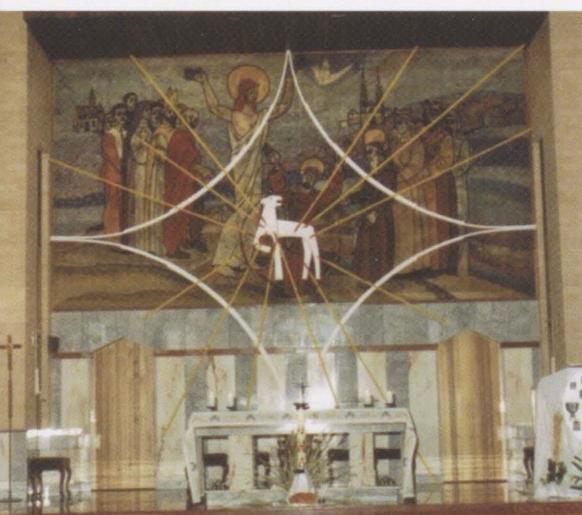
Other volunteers have been taking care of the church and the centre for years, and many of them have been in one of 13 groups from day one. The groups rotate every two months.

Group 1: Nada Komadina, Božica Meić, Višnja Novaković, Seka Perica, Ana Radoš, Gordana Srđanović, Zlata Wolf, Branka Vilić;

Group 2: Niko and Mirjana Žunić, Katica and Nora Pijaca, Anka Sipina, Mira Šimac, Neda Baraba, Marica Pavišić, Zoran and Marica Livaja;

Group 3: Josip and Karmela Hrešć, Neda Nađ, Anka Šutić, Mara Ciber, Grla Tomašić, Ivanka Bošnjak, Ivka Žuža, Fanika Laco;

Group 4: Kate and Marija Laurić, Ana Pinčević, Ružica Jandrašec, Dinka Obilinović, Jozo and Lucija Šuća, Jelena Tadić, Nevenka Rajković, Zora Rojnić;





Priprema za piknik na blagdan sv.Nikole Tavelića 2009.g.

Grupa 5: Mara Terkeš, Neda Petojević, Josefina Gelo, Ana Jakšić, Ljuba Novaković, Marina Kolić, Marica Paviša, Tereza Kraljević, Mara Jukić;

Grupa 6: Marija Galjer, Ana i Dragutin Tomac, Jelica Brčić, Ružica Šteko, Ana Hudjek, Marica Pušić, Ankica Pumer;

Grupa 7: Neda Kršlović, Mira Žderić, Ruzarka Rončević, Ana Žuža, Željka Pavlović, Andja Jonjić, Vinka Peranović, Mara Franjičević;

Grupa 8: Jozefina Guja, Ane Bautović, Marija Novak, Kata Posavec, Marija Prišć, Ljubica Bartolić, Dragica Puljić;

Grupa 9: Nediljka Prendja, Jaka Gačić, Ana Repinec, Matija Šarić, Ljubica Salama, Ana Olić, Dijana Jurišić, Marija Magdalenić, Zlata Batović;

Grupa 10: Anka Pavlović, Tonka Bjažević, Matija Kolanović, Anka Škibola, Veronika Matulj, Ana Kršlović, Marija Kuzmar;

Grupa 11: Marija Vukman, Dragica Ćurković, Anđelka Svalina, Suzana Frleta, Štefica Korman, Katarina i Daniela Mlikota, Dragica Drašković, Ivka Luketić, Maria Marušić:

Grupa 12: Danica Kežić, Mara Barišić, Snježana Blažević, Ana Kasalo, Vera Rendulić, Kata i Iko Vrdoljak, Marica Kontrec, Jakov i Jakica Krajančić, Kata Dornjak, Ane Jezerčić;

Grupa 13: Katica Bošnjak, Danica Brusić, Vera Božić, Mara Jukić, Danica Kontrec, Štefica Korman, Tereza Kraljević, Nada Komadina, Marija Miljak, Dragica Livaja, Ana Orlović, Ankica Pumer, Nada Zaharija. Prošle godine je preminula Biserka Kovačević koja je vodila prvu grupu u brizi za crkvu od samog početka uređivanja crkve. Biserka K. je uzimala redovito slobodan dan od posla kada bi njena grupa bila na redu za čišćenje crkve. Toliko je voljela Boga, njegovu crkvu i ovu crkvenu zajednicu. Neka joj Svevišnji nagradi tu ljubav.

Izvršni odbor je statutom imao svoju određenu zadaću i smisao postojanja: pripremati svake godine Opći sabor zajednice, trogodišnji izbor pastoralnog vijeća, te u hitnim slučajevima žurno reagirati.

Group 5: Mara Terkeš, Neda Petojević, Josefina Gelo, Ana Jakšić, Ljuba Novaković, Marina Kolić, Marica Paviša, Tereza Kraljević, Mara Jukić;

Group 6: Marija Galjer, Ana and Dragutin Tomac, Jelica Brčić, Ružica Šteko, Ana Hudjek, Marica Pušić, Ankica Pumer;

Group 7: Neda Kršlović, Mira Žderić, Ruzarka Rončević, Ana Žuža, Željka Pavlović, Anda Jonjić, Vinka Peranović, Mara Franjičević;

Group 8: Jozefina Guja, Ane Bautović, Marija Novak, Kata Posavec, Marija Prišć, Ljubica Bartolić, Dragica Puljić;

Group 9: Nediljka Prendja, Jaka Gačić, Ana Repinec, Matija Šarić, Ljubica Salama, Ana Olić, Dijana Jurišić, Marija Magdalenić, Zlata Batović;

Group 10: Anka Pavlović, Tonka Bjažević, Matija Kolanović, Anka Škibola, Veronika Matulj, Ana Kršlović, Marija Kuzmar;

Group 11: Marija Vukman, Dragica Ćurković, Andelka Svalina, Suzana Frleta, Štefica Korman, Katarina and Daniela Mlikota, Dragica Drašković, Ivka Luketić, Maria Marušić;

Group 12: Danica Kežić, Mara Barišić, Snježana Blažević, Ana Kasalo, Vera Rendulić, Kata and Iko Vrdoljak, Marica Kontrec, Jakov and Jakica Krajančić, Kata Dornjak, Ane Jezerčić;

Group 13: The late Katica Bošnjak, Danica Brusić, Vera Božić, Mara Jukić, Danica Kontrec, Štefica Korman, Tereza Kraljević, Nada Komadina, Marija Miljak, Dragica Livaja, Ana Orlović, Ankica Pumer, Nada Zaharija.

Last year, Biserka Kovačević, who led Group 1 from the very beginning, passed away. Biserka Kovačević took her duties seriously, even taking a day off from her work when it was her group's turn to clean the Church. That is how much she loved God, His Church and this Church community. We pray the Almighty will reward this love.

According to the Constitution, **the Executive Committee** was responsible to set particular tasks. The first task was to organise an annual general meeting of the community, the second one was to arrange the election of the Pastoral Council; and from time to time to act decisively in emergencies.

4.8 Pastoralno vijeće djeluje kroz odbore i „žive krugove“

Bez sumnje je **su-odgovornost vjernika**⁵⁴ proradila kroz karizme, milosne darove, koje su vjernici već „Pečatom dara Duha Svetoga“ zadobili, ili koje im je Stvoritelj od samog početka darovao, samo im je trebalo pomoći u razrastanju, „rasplamsati milost koja im je darovana“ (2 Tim 1,6).⁵⁵

Ocrtana pastoralna struktura zajednice sv. Nikole Tavelića učvrstila je i razne već postojeće aktivnosti različitih živih krugova. Postali smo bolje organizirani. U tijeku toga vremena tiskali smo za vjernike besplatno naš **LISTIĆ „Kristu ususret“ u 650 komada** svaki weekend, koji puta i više. Od 2008. prevodimo uvodnik na engleski jezik. U tom poslu sudjeluju: Branko Poljak, Dario Komšić, Emil Br. Pacific Perosh, Marija Šulentić, Johnny Časni, Kristina Posavec, Joso i Renata Glavan, Jelena i Damir Šuto.

Krajem 90-tih godina organizirali smo puno dobrotvornih akcija za ponovnu izgradnju razrušenih sela i gradova, obiteljskih ognjišta i života hrvatske sirotinje. Tako smo za novi pastoralni „sv. Bono centar“ u Vukovaru skupili i poslali \$152,393. Član naše zajednice Blago Perić je gotovo neprekidno, sve dok ga osobna bolest nije zaustavila (27.04.10.), organizirao brojne dobrotvorne akcije s ciljem pomoći konkretnim ljudima, obiteljima i pojedincima.

Ideal nam je bio i ostao u Pastoralnom vijeću zajednice imati zastupljene manje - više sve krajeve Hrvatske i Bosne i Hercegovine. Pastoralno vijeće sada ima 11 članova (prema promijjenjenom članku Konstitucije) koje su vjernici glasačkim listićem birali – Gordana Anić, Marijanu Barić, Slavenku Bošnjak, Branka Ćurjaka, Katarinu Ivančić, Milana Oreškovića, Emila Perosha, dr. Zorana Pletikosu, Branka Poljaka, Kristinu Posavec i Mirjanu Tomičić - te predstavnici časnih sestara, sr. Illuminatu Antolović, koju sestre opunomoćuju. Pastoralno vijeće biramo svake treće godine prema Konstituciji koju smo izradili po sugestiji + biskupa Johna Heapsa „Parish Pastoral Councils“.⁵⁶

4.9 Živa i učestala komunikacija s nadbiskupijskim ustanovama

Jedan od najdublje doživljenih susreta s biskupima naše nove domovine Australije je bez sumnje pastoralni pohod dr. George kardinala Pell-a, sydneyjskog nadbiskupa, u nedjelju 18. veljače 2007.g. zajednici sv. Nikole Tavelića. Zajednica je pjevala i molima glasno, sudjelovanje je bilo vrlo dojmljivo, crkva prepuna.

4.8 Pastoral Council acts through committees and “Living circles”

Without a doubt the **co-responsibility of parishioners**⁵⁴ was activated through charisms, gifts of grace that the parishioners had already received through the “Seal of the gift of the Holy Spirit”, or which the Creator gave them from the very beginning. They only needed help to develop it and “to inflame the grace given to them” (2 Tim 1,6).⁵⁵

The outlined pastoral infrastructure of the St Nikola Tavelić community also strengthened the various existing activities of different Living Circles. We became better organised. During this period we also printed our free newsletter **“Encounter Christ” in 650 copies** every weekend, and sometimes more often. Since 2008 we have been translating the introduction into the English language. The following individuals participate in this: Branko Poljak, Dario Komšić, Br?Emil Pacific Perosh, Marija Šulentić, Johnny Časni, Christina Posavec, Joso and Renata Glavan, Jelena and Damir Šuto.

At the end of the 1990's we organised many humanitarian activities for the rebuilding of the devastated villages and towns, family homes and lives of the Croatia's poor. That is how we collected and sent \$152,393 for the new pastoral centre “St Bono Centre” in Vukovar. A member of our community, Blago Perić, continued to organised countless humanitarian activities with the aim of helping specific people, families and individuals until he was taken ill (27.04.2010). Should you mentioned that he died?

The ultimate goal of the Pastoral Council was and has remained to date to have all regions of Croatian and Bosnia and Herzegovina represented. The Pastoral Council currently has 11 members (according to an amended article of the Constitution) voted in by the parishioners – Gordana Anić, Marijana Barić, Slavenka Bošnjak, Branko Ćurjak, Katarina Ivančić, Milan Orešković, Emil Perosh, Dr. Zoran Pletikosa, Branko Poljak, Christina Posavec and Mirjana Tomičić – and a representative of the Sisters, Sister Illuminata Antolović who has been authorised by the Sisters to represent them. The Pastoral Council is elected every three years according to the Constitution which we drafted upon the suggestion of the late Bishop John Heaps “Parish Pastoral Councils”⁵⁶.

4.9 Lively and frequent communication with the archdiocese institutions

One of the most deeply moving experiences involving bishops from our new homeland Australia was without a doubt the pastoral visit to the St Nikola Tavelić community by Cardinal George Pell, the Archbishop of Sydney on Sunday 18 February 2007. The congregation sang and prayed out loud, the participation was truly impressive and the Church was filled to overflowing.

Kardinal Pell je bio vidno – ugodno iznenađen. Tada je na poziv Pastoralnog vijeća ostao s nama na ručku kojeg smo priredili u velikoj učionici. Pastoralni vijećnici su spontano i slobodno ulazili u razgovor s našim nadpastirom. Ugodaj je bio skladnog razumijevanja nadbiskupa i vjernika njegove biskupije koja objedinjuje mnoge etničke zajednice. Vjernici sv. Nikole Tavelića, općenito rečeno, možda najbolje poznaju pomoćnog biskupa Davida Cremina, koji je s nekoliko hrvatskih riječi („Hvaljen Isus i Marija, dragi moji Hrvati!“) pridobio pljesak, osmjeh i radost prisutnih vjernika; zatim biskupa Geoffry Robinsona, biskupa Juliana Porteous-a, biskupa Terry Brady-a.

Pastoralno vijeće sa svojim odborima i živim krugovima organizira naše zajedničko sudjelovanje u TIJELOVSKOJ procesiji kroz Sydney City svake godine. Vjernici ove zajednice jednom godišnje organizirano hodočaste u Sjeverni Sydney u svetište bl. Mary MacKillop. Inače i pojedinci rado osobno ili u obiteljskim krugovima čine devetnice i hodočašća u čast bl. Mary MacKillop, u ožujku u čast sv. Josipu u Newcastle i u Mulgoa krajem ožujka, u kolovozu u čast Kraljici Hrvata u Wollongong, u lipnju u Berrimu.

Zajednica se čak i na razini prve generacije integrira u Katoličku crkvu Australije i doživljava da smo jedno. Druga i treća generacija Hrvata još će intenzivnije i učestalije komunicirati s nadbiskupijskim ustanovama na svim razinama: na liturgijskoj, edukativnoj (na raznim seminarima i tečajevima), na finansijskoj s obzirom na sve apele skupljanja za nadbiskupiju i njene odrednice, te s obzirom na evangelizaciju – rad s bračnim parovima, mladićima i djevojkama, zaručničkim tečajevima, rad s mladima na razini duhovne obnove, hodočašća i meditacija.

4.10 Nosiva snaga Duha iznutra

Svake godine organiziramo **Godišnji opći sabor zajednice** koji može i Konstituciju mijenjati. Pastoralno vijeće kao svaki odbor napose podnose izvještaj prisutnim vjernicima o svome radu.

Postoje također i „**Živi krugovi**“:

- Cenakul Gospinih pobožnika,
- Katolička karizmatska obnova,
- Klanjatelji Krvi Kristove,
- FRAMA = Franjevačka mladež,
- Franjevački svjetovni red (FSR),

Cardinal Pell was visibly and pleasantly surprised. Then upon the invitation of the Pastoral Council he joined us for a luncheon that we had prepared in the large classroom. The Pastoral Council members spontaneously and freely engaged with our Archbishop. The atmosphere was one of harmonious understanding between the Archbishop and the parishioners from his diocese which encompasses many ethnic communities.

The parishioners of St Nikola Tavelić, in general, are best acquainted with former Auxiliary Bishop David Cremin who, with a few Croatian words ("Hvaljen Isus i Marija, dragi moji Hrvati!" – Praise be to Jesus and Mary, my dear Croatians!), received great applause, smiles and joy from the parishioners present; then Bishop Geoffrey Robinson, Bishop Julian Porteous, Bishop Terry Brady.

The Pastoral Council together with its committees and Living Circles organises our joint participation in the Corpus Christi Feast Day procession through the City of Sydney City each year. The parishioners of this community organise an annual pilgrimage to Northern Sydney to the shrine of the Blessed Mary MacKillop. In addition, individually or as families people pray together the Novena and make pilgrimages in honour of the Blessed Mary MacKillop, St Joseph (in March in Newcastle and in Mulgoa), the Queen of the Croats (in Wollongong in August and in Berrima in June).

The community, even the first generation is integrating into the Australian Catholic Church and experience the sense of being part of this larger community. The second and the third generation of Croatians communicate even more intensively and frequently with Archdiocese institutions at all levels including the liturgical, educational (through various seminars and courses) financial, given all the appeals for donations for the archdiocese and its determinants, as well as the evangelical which includes work with married couples, young men and women, engagement courses, youth through spiritual retreats, pilgrimages and meditation.

4.10 Strength of the Spirit within

Every year we organise the **Annual General Meeting of the community** at which the Constitution can be amended. The Pastoral Council, just like any other committee, submits reports about its work to the parishioners in attendance.

We also have "**Living Circles**":

- Cenacle – The Marian Movement of Priests
- Catholic Charismatic Renewal – 'Queen of Peace' prayer group,
- Adorers of the Blood of Christ
- FRAMA = Franciscan youth group
- Secular Franciscan Order (SFO)

- Vokalno-instrumentalni zbor mladih «Anđeli čuvari»,
- Ministranti,
- «Radosna zrela dob»,
- Poslužitelji riječi Božje (čitači),
- Crkveni zbor odraslih «Zbor sv. Cecilije».

Sv. misu subotom navečer i nedjeljom u 8,30 te u 10,30 pohodi više od 1500 vjernika. Inače imamo svaki dan u tjednu sv. mise kod kojih sudjeluje između 40 i 60 vjernika.

Osobito su njegovane pobožnosti

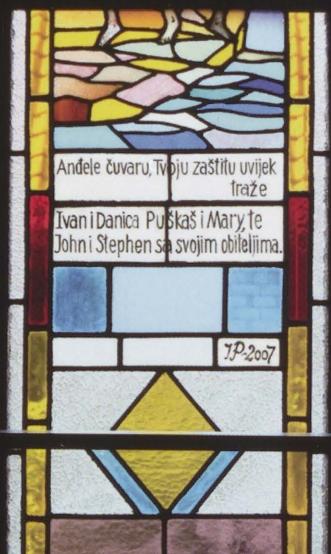
- klanjanja Presvetom Oltarskom sakramenu;
- križnog puta u korizmi;
- čašćenje Božanskog Milosrđa u vazmenom vremenu;
- duhovske devetnice;
- čašćenje Krvi Kristove u srpnju;
- svibanske i listopadske pobožnosti Majci Božjoj, dnevna molitva Gospine krunice i litanije.

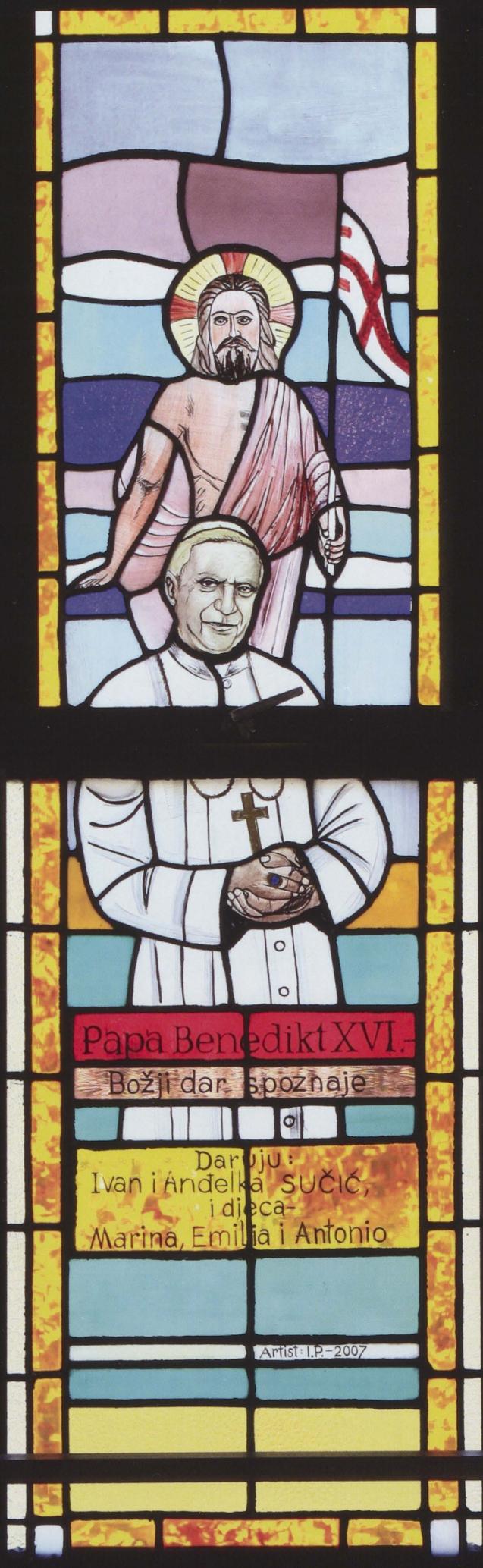
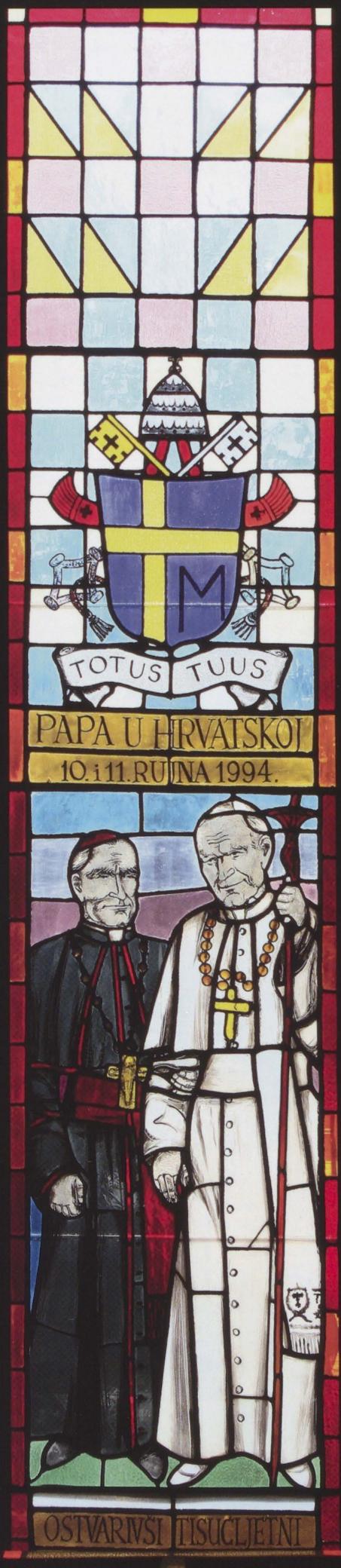
15 godina smo imali redovitu Biblijsku tribinu petkom navečer.



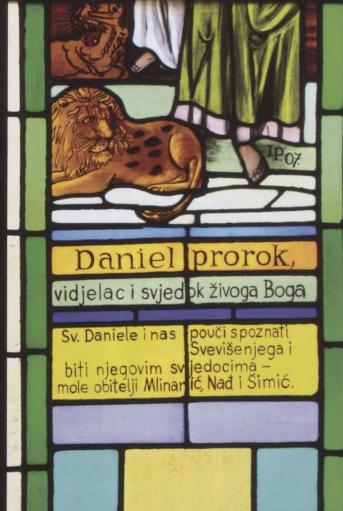
Zbor mladih 1999.g.













- Vocal and instrumental youth choir "Guardian angels",
- Altar boys and girls,
- Seniors Group
- Church readers, and
- Adult church choir "St Cecilia Choir"

The Holy Mass, celebrated on Saturday evenings at 6.00pm, Sunday mornings at 8.30am and at 10.30am, is attended by some 1500 parishioners. Holy Mass is also celebrated every day of the week, with an attendance of between 40 and 60 parishioners.

The following devotions are especially well attended:

- Adoration of Blessed Sacrament;
- Stations of the Cross throughout Lent;
- Divine Mercy devotion during the Easter Vigil;
- Spiritual Novenas;
- Honouring the Blood of Christ in July;
- Devotion to Our Lady during May and October with daily recital prayer of the rosary and litanies.

For 15 years we have had a regular Bible forum on Friday evenings.



Zbor sv. Cecilije je nastao već 1985.g. U počecima je zborom ravnala s. Branka Gabrić. Već 20 godina zborom ravna i orguljama prati s. Iluminata Antolović. Mnogi su članovi zbor od njegova samog nastanka: Mato Aleksić, Adriana Bann, Neda Baraba, Danica Brusić, Adriana Burić, Dario Burić, Milka Buterin, Branko Ćurjak, Katica Franulović, Ivan i Dragica Furda, Ljubica Gović, Tomislav Hrpka, Danica Kežić, Nada Komadina, Ana Kršlović, Neda Kršlović, Slava Lozo, Ana Olić, Sanja Petrović, Vesna Petrović, Nora Pijaca, Marija Pivčević, Nediljka Prendja, Marijan Puljić, Mary Puškaš, Josip Repovac, Ruzarka Rončević, Mira Šimac, Mara Terkeš.

Katolička karizmatska obnova s imenom „Molitvena zajednica Kraljice mira“ postoji u St John's Parku od 1995.g. Usuđujem se reći, njen je ustanovitelj Duh Sveti. Nije to bila namjera svećenika, niti osobitog planskog rada, već iskra u srcu časne sestre Marije Ćosić. Što je na jednom karizmatskom seminaru doživjela to je ponijela sa sobom i okupila one koje joj je Duh Sveti pridružio. Već i prije smo pojedinačno ili u prijateljskim krugovima sudjelovali na karizmatskim susretima, npr. Kada je kod nas u Sydneyu bio + svećenik Emil Tardif u Town Hallu, Sydney City. Marija i Nikola Galjer, Barka Ferkula, Rosanda Sipina, Marija Šulentić, Cvijeta Keleković, zatim mlađići i djevojke, Zoran i Ante Mihaljević, Irena Plivalić, Marija Šestan, Ivanka Pavlović, Ante Pavlović, Katarina Keleković, Mirjana Tomičić, Kristina Posavec i mnogi drugi koji su dolazili srijedom kada god su mogli.

Zaista su mnogi prošli kroz školu „Kraljice mira“ i duhovno se obnavljali. Poslije č.s. Marije Ćosić naše je karizamtike nadahnuto vodio Ante Mihaljević dugi niz godina. Zatim vodstvo preuzima Kristina Posavec, a potom č.s. Tarzicija Medven. Gledano unazad moramo prepoznati tragove Duha Svetoga u dušama kako voditelja, tako i karizmatske jezgre koju sada čine uz č.s. Tarziciju: Marinela Dropulić, Nelica Martinović, Ružica Polić, Rosanda Sipina, Marija Šulentić, Mirjana Tomičić, fra Marijan. Naše su duhovne obnove privukle potrebnike i iz drugih naroda uvijek u nadi da se Duh Sveti u nama nastani te da nas „liječi iznutra i izvana“.

Sigurno je neobično i zanimljivo bilo pratiti nastanak **Franjevačkog svjetovnog reda (FSR)** u St John's Parku. Fr. Carl Schafer, australski franjevac blago i vrlo uljudno je pitao ne bili bilo moguće Franjinom duhovnošću povesti vjernike u smjeru FSR. Fr. Carl je svakog prvog petka dolazio k nama u grupu Franjevačke mladeži već od 2004.g. U nama se oblikovao koncept i sazrela želja započeti s radom na tom području. Započeli smo s najavama u LISTIĆU „Kristu ususret“ početkom 2007.g. Tako smo već 4. ožujka imali prvi susret. Kroz svako-mjesečne susrete pošli smo stopama sv. Franje i sv. Klare, te smo ušli u godinu kušnje prve nedjelje u travnju 2008.

The St Cecilia Choir was founded in 1985. In the beginning the choir was directed by Sister Branka Gabrić. For the last 20 years, the choir has been directed and accompanied on the organ by Sister Illuminata Antolović. Many original members are still with the choir which includes Mato Aleksić, Adriana Bann, Neda Baraba, Danica Brusić, Adriana Burić, Dario Burić, Milka Buterin, Branko Ćurjak, Katica Franulović, Ivan and Dragica Furda, Ljubica Gović, Tomislav Hrpka, Danica Kežić, Nada Komadina, Ana Kršlović, Neda Kršlović, Slava Lozo, Ana Olić, Sanja Petrović, Vesna Petrović, Nora Pijaca, Marija Pivčević, Nediljka Prendja, Marijan Puljić, Mary Puškaš, Josip Repovac, Ruzarka Rončević, Mira Šimac, Mara Terkeš.

The Catholic Charismatic Renewal prayer group titled “Queen of Peace”, has existed in St John’s Park since 1995. I dare say that its founder truly was the Holy Spirit. It was not the result of the intention of the priest, or any particular planned work, rather it was a spark in the heart of Sister Marija Čosić. She brought with her the experiences from one charismatic seminar and gathered those sent to her by the Holy Spirit. We had participated earlier as individuals or with a circle of friends in other charismatic gatherings, for example, with the late Rev. Emil Tardif in Sydney Town Hall. Marija and Nikola Galjer, Barka Ferkula, Rosanda Sipina, Marija Šulentić, Cvijeta Keleković, as well as young men and women: Zoran and Ante Mihaljević, Irena Plivalić, Marija Šestan, Ivanka Pavlović, Ante Pavlović, Katarina Keleković, Mirjana Tomičić, Christina Posavec and many others used to come on Wednesdays whenever they could. So many attended through the school of the “Queen of Peace” and were spiritually renewed. After Sister Marija Čosić, our charismatics were inspirationally led by Ante Mihaljević for many years. Then the leadership was taken over by Christina Posavec, then by Sister Tarzicija Medven.

In retrospect, we can see traces of the Holy Spirit in the souls of both the leaders and in the charismatic core group which now comprises Sister Tarzicija: Marinela Dropulić, Nelica Martinović, Ružica Polić, Rosanda Sipina, Marija Šulentić, Mirjana Tomičić and Fr. Marijan. Our spiritual renewals also attracted souls in need from other nations, always with the hope that the Holy Spirit settles within us and “heals us both inside and out”.

It was unusual and interesting to follow the creation of the **Secular Franciscan Order (SFO)** in St John’s Park. Fr. Carl Schafer, an Australian Franciscan, gently and very politely asked whether it would be possible to lead parishioners through the St Francis’ spirituality towards the SFO. Fr. Carl had been at our Franciscan youth group meeting every Friday night since 2004. The concept and the desire to work in this area formed and matured in us. We began with announcements in the newsletter “Encounter Christ” at the beginning of 2007. By 4 March we had already organised our first meeting. Through monthly gatherings we began following in the footsteps of St Francis and St Clare, and we entered the year of temptation on the first Sunday in April 2008.



Franjevački svjetovni red 2009.

Novicijat je završilo 25-tero kandidata te položili svoje prve jednostavne – jednogodišnje zavjete 5. travnja 2009.g.: Luka Br. Leo Barišić, Ane Sr. Flora Bautović, Milka Sr. Klara Buterin, Jozefina Sr, Josipa Gelo, Josip Br. Maseo Hrešć, Karmela Sr. Brigita Hrešć, Ana Sr. Agata Jakšić, Štefica Sr. Estera Korman, Ana Sr. Kleofina Kršlović, Ana Sr. Antica Lebić, Katica Sr. Marta Mlikota, Ruža Sr. Roza Milković, Ljubica Sr. Margareta Novaković, Emil Br. Pacific Perosh, Biserka Sr. Francisca Petković, Ankica Sr. Edita Pumer, Vera Sr. Veronika Rendulić, Rezika Sr Terezija Resman, Rosanda Sr. Judita Sipina, Zora Sr. Aurora Široki, Mirjana Sr. Rebecca Tomičić, Kata Sr. Monika Vrdoljak, Nada Sr. Jelena Zaharija, Štefica Sr. Hijacinta Žunić, Ana Sr. Bernardica Žuža. Franjina nas je duhovnost hranila i hrabrla te smo Božjom milošću i suradnjom crkvenih vlasti kanonski ustanovljeno bratstvo sv. Nikole Tavelića s datumom 26. studenoga 2009.g. u prisutnosti Fr. Paul Smith-a, provincijala Franjevačke provincije Svetoga Duha u Sydneyu. Obnovili smo svoje zavjete 11. Travnja 2010.g. i primili u novicijat Agatu Sr. Saru Španić i Mirjanu Sr. Jakobinu Petrović. K nama se pridružuje već sada i Darija Mazija. Osobito je ugodno kao braća i sestre biti zajedno. Tako su nas iz Wollongonga brat Jordan Cajna, sestra Mara Špralja te sr. Kata Petričević duhovno pratili i pomagali od ožujka 2007.g. pa sve do sada. Gospodin nam je darovao braću i sestre za uzajamno slavljenje njegova imena.

The novitiate was completed by 25 candidates and they gave their first simple one year vows on 5 April 2009: Luka Br. Leo Barišić, Ane Sr. Flora Bautović, Milka Sr. Klara Buterin, Jozefina Sr. Josipa Gelo, Josip Br. Maseo Hrešć, Karmela Sr. Brigita Hrešć, Ana Sr. Agata Jakšić, Štefica Sr. Ester Korman, Ana Sr. Kleofina Kršlović, Ana Sr. Antica Lebić, Katica Sr. Marta Mlikota, Ruža Sr. Roza Milković, Ljubica Sr. Margareta Novaković, Emil Br. Pacific Perosh, Biserka Sr. Franciska Petković, Ankica Sr. Edita Pumer, Vera Sr. Veronika Rendulić, Rezika Sr Terezija Resman, Rosanda Sr. Judita Sipina, Zora Sr. Aurora Široki, Mirjana Sr. Rebecca Tomičić, Kata Sr. Monika Vrdoljak, Nada Sr. Jelena Zaharija, Štefica Sr. Hijacinta Žunić, Ana Sr. Bernardica Žuža. St Francis's spirituality sustained and encouraged us, and through the Lord's grace and the cooperation of church authority, the Brotherhood of St Nikola Tavelić was canonically established on 26 November 2009 in the presence of Fr. Paul Smith, the provincial of the Franciscan Province of the Holy Spirit in Sydney. We renewed our vows on 11 April 2010 and received into the novitiate Agata Sr. Sara Španić and Mirjana Sr. Jakobina Petrović, and since then Darija Mazija. It is particularly pleasing to spend time together as brothers and sisters. So it is that Br. Jordan Cajna, Sr. Mara Špralja and Sr. Kata Petričević from Wollongong have been following and helping us spiritually from March 2007 up to the present day. The Lord gave us brothers and sisters to mutually celebrate His name.

The religious experiences of LIVING CIRCLES through liturgical celebrations in which lay people optimally participate, feed the yearning to truly and faithfully serve the Lord. It is here that the community experiences its credibility and grounding in the applied Word of God.

4.11 Pastoral workers and partners

Fr. Gracijan Branimir Biršić, professor of the Croatian language, is the builder of the Church and Centre, with the aforementioned church committee which was active until 1996. From 30 August 1987 to 28 April 1993, Fr. Marijan Glamočak participated as chaplain. Then Fr. Mato Mučkalović assumed the chaplain's duties and remained until 1996. In 1996 the Province Board sent Fr. Marijan as agreed to St John's Park until a better solution could be found. Fr. Marijan assumed his duties at the centre on the 1 September 1996. Fr. Michael Nekić arrived as a chaplain in August 2001 and remained until July 2002. Fr. Euzebije Petar Mak arrived at the beginning of August 2006 as a spiritual assistant, as he was also the priest in charge of the Croatian Catholic Centre in Newcastle. The physical wellbeing of the brothers was attended to on a daily basis by Sister Josipa Santro and later Sister Julija Galir. The brothers needed to be looked after to enable them to carry out their duties.

Vjerska iskustva ŽIVIH KRUGOVA kroz liturgijska slavlja u kojima laici optimalno sudjeluju hrane čežnju za Gospodinom, služiti mu iskreno i vjerno. Tu zajednica doživljava svoju vjerodostojnost i ukorijenjenost u primijenjenoj Riječi Božjoj.

4.11 Pastoralni radnici i suradnici

Fra Gracijan Branimir Biršić, profesor hrvatskoga jezika graditelj je crkve i centra sa spomenutim crkvenim odborom koji djeluje do 1996. Od 30. kolovoza 1987. do 28. travnja 1993. surađuje fra Marijan Glamočak kao kapelan. Zatim dolazi fra Mato Mučkalović na kapelansku dužnost te ostaje do 1996. g. Provincijska uprava šalje 1996. fra Marijana u St Johns Park dok ne nađe neko bolje rješenje kako je dogovoren. Fra Marijan preuzima centar 1. rujna 1996. Fra Michael Nekić dolazi za kapelana u kolovozu 2001. te ostaje do srpnja 2002. g. Fra Euzebije Petar Mak dolazi početkom kolovoza 2006. u St Johns Park za duhovnog pomoćnika djelomično stoga, jer on je voditelj Hrvatskog katoličkog centra u Newcastleu. Za tjelesno zdravlje braće brinula se iz dana u dan sr. Josipa Santro i kasnije sr. Julija Galir. Rad zahtijeva zdravu braću.

4.12 Crkveni ured – čvorište komunikacije

U samom Hrvatskom katoličkom centru na odličnom mjestu je smješten crkveni ured, prostorno malen. Ipak dovoljno opremljen za normalan dnevni posao. Matice su vođene bez zaostataka zahvaljujući suradnicima – najprije je to bila sr. Viktorija Tomić, zatim sr. Iluminata Antolović, a sada je tajnica našeg ureda Marija Šulentić. Osim Matice koje su bazična vrijednost ureda, ipak je neodmisivo bitna živa komunikacija s vjernicima i nevjernicima, poslovnim i koji puta usputnim klijentima. Koji puta znamo imati i do 38 dnevnih telefonskih naziva. Svatko nešto treba. Osim matice i telekomunikacije, crkveni ured je kompjutorski opremljen, umnaža LISTIĆ, sve materijale za grupne poslove, Bulletin Frame, pjesme i planove misa mlađih, zatim ured pribire i „pamti“, pohranjuje dokumente. Zajednica sv. Nikole Tavelića zaslužuje prostorno i veći ured i još bolje opremljen prostor.



Svečani ručak poslije Mlade mise fra Josipa Kešine

4.12 Church office – hub of communication

The Church office, although small, is in the perfect location within the Croatian Catholic Centre. It is sufficiently equipped for normal daily functioning. Registers are kept up to date thanks to the helpers – at first it was Sister Viktorija Tomić, then Sister Illuminata Antolović, and now our office secretary Marija Šulentić. Aside from the Registers which are the most important activity of the office, no less important is the lively communication with parishioners and non-believers, business and sometimes accidental clients. Sometimes we have up to 40 telephone calls a day. Everybody needs something. Aside from the Registers and telecommunications, the Church office is equipped with computers, a photocopy machine, all material for group activities, such as copies of the FRAMA Bulletin and song sheets for youth Masses. The office also collects and archives documents. The St Nikola Tavelić community is in a need of a larger and better equipped office.

Pastoralna vijeća od 1997. do 2011. – Pastoral Councils from 1997 till 2011
birana su uvijek od naroda Božjeg u crkvi. Jedino su svećenik fra Marijan Glamočak i
sr. Iluminata ušli u pastoralno vijeće po službi.

1st Pastoral Council / Prvo pastoralno vijeće 1997. – 2000.

1. Vinko Vunić
2. Ankica Cindrić
3. Ilonka Ojurović
4. Marija Šulentić
5. Marko Franulović
6. Nevenka Rajković
7. Dubravko Sviličić
8. Nikola Galjer
9. Marija Galjer
10. Marijan Bekić
11. Mladen Ninčević
12. Josip Perica
13. Željko Perica
14. Jerko Bilić
15. Zvonko Kovačević
16. Tony Sinozić
17. Branko Ćurjak
18. Kristina Posavec
19. Mirjana Tomičić

2nd Pastoral Council / Drugo pastoralno vijeće 2000. – 2003.

1. Robert Trinajstić
2. Josip Lončar
3. Miljenko Piljić
4. Milka Buterin
5. Kristina Posavec
6. Eddy Rumora
7. Mirjana Tomičić
8. Mandica Rubčić
9. Mladen Ninčević
10. Tanya Zaharija
11. Damir Šuto
12. Jelena Šuto
13. Jerko Bilić
14. Marko Franulović
15. Marija Šulentić
16. Kathy Kuprešak
17. Tony Sinozić
18. Adriana Burić
19. Branko Ćurjak
20. Jaka Gačić
21. Angela Lapić

3rd Pastoral Council / Treće pastoralno vijeće 2003. – 2006.

1. Ana Kršlović
2. Kristina Posavec
3. Mandica Rubčić
4. Mirjana Tomičić
5. Daniela Pešut
6. Marijana Tičinović
7. Branko Ćurjak
8. Matija Šarić
9. Karlo Šiljeg
10. Mark Franulović
11. Marija Šulentić
12. Marijana Barić
13. Joso Glavan
14. Sr. Iluminata Antolović

4th Pastoral Council / Četvrto pastoralno vijeće 2006. – 2009.

1. Marijana Barić
2. Stephen Časni
3. Joso Glavan
4. Kristina Kasunić
5. Emil Peroš
6. Branko Poljak
7. Matija Šarić
8. Anita Šulentić
9. Nevenka Veselić
10. Stipo Vujica
11. Veronika Vujica

5th Pastoral Council / Peto Pastoralno vijeće 2009. – 2011.

1. Emil Peroš
2. Branko Poljak
3. Zoran Pletikosa
4. Marijana Barić
5. Gordana Anić
6. Slavenka Bošnjak
7. Katarina Ivančić
8. Branko Ćurjak
9. Kristina Posavec
10. Mirjana Tomičić
11. Milan Orešković

5. AKTUALNI TRENUVAK ŽIVOTA I RADA U CENTRU

Crkva sv. Nikole Tavelića je „drugi kutić Domovine“ gdje se ljudi zaustavljaju dušu odmoriti, u miru uživati trenutak kada te Gospodin licem svojim obasjava u domu svom. Crkva je iznutra njegovana, klupe već jednom ostrugane i ponovno lakirane te su presvučene, klecali obložena darom Josipa i Karme Hrešć, ponutrica crkve zbrinuta klima uređajem (sa 17 tijela), strop je obijeljen u više navrata, oltarni prostor i kipovi crkve su svježim cvijećem urešeni. Na ulazima trojih vrata postoje držaci listića „Kristu ususret“ kojeg svakog weekenda izdajemo, zajednici, i gostima darujemo.

Osobito je zapažena pastoralna suradnja časnih sestara na području katehizacije svih proteklih godina. Časne sestre pripravljaju djecu na sakramente prve isповijedi, pričesti i krizme. Već od 1985.g. zaručnike za vjenčanje pripravlja sr. Terezija Kuzmić. Dok vjeronauk djeci traje, u tom vremenu paralelno sr. Tarzicija Medven približava roditeljima crkvenu nauku o sakramentima, crkvenom učenju i moralu, molitvi i organiziranju svakodnevnog života na dobro djece.



Crkveni Zbor svete Cecilije

5. A MOMENT IN TIME IN LIFE AND WORK OF CENTRE

The Church of St Nikola Tavelić is a “cherished nook of the homeland” where people stop to rest their weary souls, and enjoy in peace a moment when God looks upon you in His home. The interior of the Church is well cared for, the pews have been sanded down, repainted and reupholstered, the kneeling benches have been covered thanks to a donation for Josip and Karmela Hrešć, air-conditioning has been installed in the church (with 17 parts), the ceiling has been painted a number of times, the altar area and statues in the Church have been decorated with fresh flowers. At the three doors which lead into the Church, there are holders for the newsletter “Meeting Christ” which we issue every weekend to the community and guests.



Crkveni Zbor svete Cecilije

Particularly noteworthy has been the pastoral cooperation of the Sisters in the area of catechism throughout the past couple of years. The Sisters prepare children for the sacraments of First Confession, First Communion and Confirmation. Sister Terezija Kuzmić has been preparing engaged couples for marriage since 1985. While children are attending religious education, Sister Tarzicija Medven acquaints parents with Church teachings about sacraments, religious education and morality, prayer and organisation of everyday life for the benefit of the children.

Redovito vježbanje i nastupe crkvenog zbora sv. Cecilije vodi s. Iluminata Antolović. Neobično dojmljivo je pjevanje Muke Kristove na cvjetnicu svake godine. Sr. Margareta Kišić vodi sakristiju i brine se za crkvu. Sr. Marija Čosić, inače dugogodišnja katehistica, je 1995. g. započela vrlo uspješno s molitvenim sastancima Katoličke karizmatske obnove koji su se odlično u zajednicu ukorijenili. Sestra Josipa je godinama rado sudjelovala na karizmatskim susretima, inače je bila dragi gosto-primalac. Sestra Julija se brinula za tjelesno dobro sestara i svećenika. U međuvremenu je blago u Gospodinu preminula.

Iz postojećeg Pastoralnog vijeća te njegovih odbora razvila se živahna djelatnost laika kao volontera na raznim područjima. Od samog početka postojanja zajednice, **Finansijski se odbor** svakog tjedna brine za plaćanje računa, brojenje milostinje, dogovaranje piknika, te odnošenje milostinje na banku.

Caritasov odbor se brine za posjete bolesnicima u zajednici, a napose u našem Naselju kardinala Stepinca. Čak svakodnevno članovi našeg Caritasa pomažu u hranjenju nemoćnih u njegovalištu blaženog Alojzija Stepinca. Vrlo je dragocjena Caritasova organizaciona sposobnost rada s „Radosnom zrelom dobi“ za koju organiziramo sv. mise, hodočašća i izlete.

Liturgijski je odbor pratio liturgiju svake korizmene nedjelje i aranžirao liturgijske simbole za bolje razumijevanje poruke Riječi Božje. Također organizira simbolima bogato slavlje Posljednje večere i pričest za sve vjernike pod obje prilike, Getsemansku uru, liturgiju Velikog petka i napose brižno liturgiju vazmenog bdijenja. Napose je dojmljiva večer pjevanja božićnih pjesama „Carols by Candlelight“ uz izvođenje božićnog igrokaza kojeg već godinama pripravlja Manuela Škibola u suradnji s roditeljima i njihovom dječicom.

Odbor mlađih, već kontinuirano organizira rad s mlađima, sudjelovanje u susretima mlađih na razini nadbiskupije kao i što sudjeluje u Svjetskom danu mlađih i susretu sa Svetim Ocem Papom. 2002.g. je petero mlađih sudjelovalo na Svjetskom danu mlađih u Torontu, Kanadi. Tako je i 2005. g. osmero mlađih pošlo iz naše zajednice u Koeln u Njemačku na susret s papom Benediktom XVI.

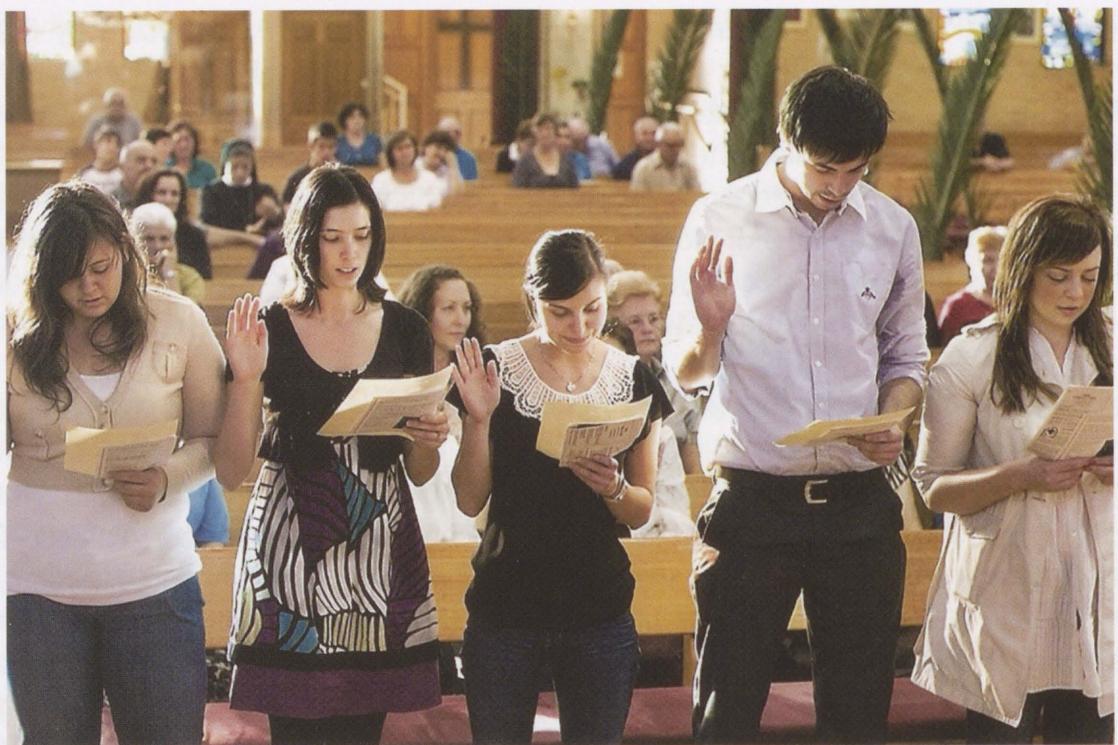
Pripremili smo svojim radom, te pomoći crkvene i svećeničke zajednice puno pokriće putnih troškova. Naša FRAMA (Franjevačka mladež) je vrlo aktivno sudjelovala na Svjetskom danu mlađih u Sydneyu 2008.g. te je i naša nogometna reprezentacija osvojila „Papinski pladanj“ kojeg ljubomorno čuvamo u vitrini našeg Centra.

Regular practice and performances of the St Cecilia Choir are conducted by Sister Iluminata Antolović. Especially touching is the singing of the Passion of Christ on Palm Sunday every year. Sister Margareta Kišić looks after the vestry and the Church. Sister Marija Čosić, otherwise a long-time catechism teacher, began in 1995 a very successful prayer meetings of Catholic Charismatic Renewal which took firm root in our community. Sister Josipa who has happily participated in charismatic gatherings for years was also a great host Sister Julija was a magnificent cook and looked after the welfare of the Sisters and priests. She has since passed away.

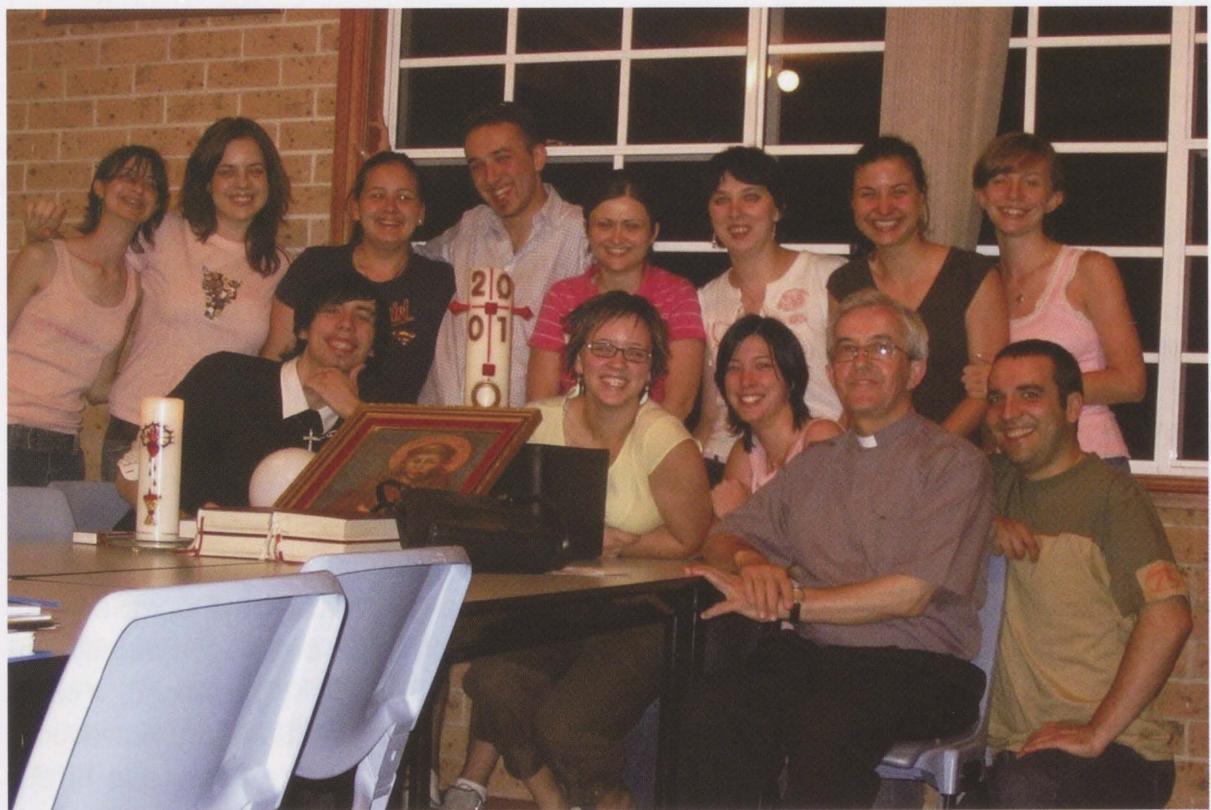
The existing Pastoral Council and its committees have established a number of lay people who are happy to do volunteer work in various areas. From the very beginnings of the community, the **Finance Committee** has looked after the payment of bills, counting and depositing of alms collections and organising picnics. The **Caritas Committee** takes care of visits to the frail in the community and especially in our Cardinal Stepinac Village. Members of the Caritas committee assist on a daily basis with the feeding of the disabled in the nursing home of the Blessed Alojzije Stepinac. The organisational ability of working with those of "the joyous mature age", for whom we organise Holy Mass, pilgrimages and excursions, is very highly appreciated.

The **Liturgical Committee** follows liturgy every Sunday in Lent and arranges liturgical symbols for better understanding of the Word of God. Through the use of a multitude of symbols, it organises the celebration of the Last Supper. It also organises a meditation for Gethsemane hour, on Holy Thursday, stations of the cross, Liturgy on Good Friday, and with great care at the larger celebration of the Easter Vigil. Particularly impressive is the evening on which Christmas songs are sung (Carols by Candlelight) the Christmas pageant is performed. The pageant has been prepared by Manuela Škibola for many years in cooperation with parents and their children.

The **Youth Committee** has been continually working with the young people by participating in youth gatherings at the Archdiocesan level, as well as in the World Youth Day events and the gatherings with the Holy Father. In 2002 five young people participated in the World Youth Day in Toronto, Canada. In 2005, eight young people from our community went to Cologne in Germany to meet with Pope Benedict XVI. Through our work and the help of the church and priest community we managed to cover all their travelling costs. Our FRAMA (Franciscan Youth) participated very actively in the World Youth Day in Sydney in 2008, and our soccer team won the "Papal Platter" that we conscientiously keep in the showcase at our Centre.



FRAMA





Franjevačka Mladež



ojačanje i razvoj vlastitog identiteta. ODS je učinio veliku konzervativnu
vrijednostima i vjerskim obredima. Osim toga, održao je i veliki broj
mladića u kontaktu s vlastitim vjerovanjima i vjerskim obredima.

Osobito je plemenito djelo FRAME što je poslala \$24,000 kao puno novčano pokriće troškova siromašnim FRAMAŠIMA iz Hrvatske (četvero) te iz Bosne i Hercegovine (četvero) koji su k nama došli 2008.g u Sydney. Sada se trudimo prikupiti dovoljno sredstava za naše sudjelovanje na Svjetskom danu mladih 15.08.2011. u MADRIDU, u Španjolskoj.



Walkathon – maratonski hod 1987.g.

FRAMA se okuplja svakog petka navečer na svoje susrete molitve, razgovora, smijeha, pjesme, igre, ali i meditacije, i duhovne obnove ... Također u dogovoru sa zborom mladih «Anđeli čuvari» organizira svake prve subote u mjesecu MISU MLADIH. Fra Tonio Vučemilović je zamjenjujući fra Marijana u nekoliko navrata surađivao s mladima te je pronašao i zboru mladih ime „Anđeli čuvari“.

Oni čuvaju mladenački radosni šarm katolika u misama mladih. FRAMA je našla razgovornu razinu sporazumijevanja i s fra Smiljanom Berišićem koji je vrlo rado viđen u St John's Parku i uvijek nam ispomaže na svim svećeničkim razinama poslova.

Zajednica sv. Nikole Tavelića ima 107 članova koji se brinu za urednost crkve i centra, te jednu grupu muškaraca koji uređuju crkveni okoliš. Tako svake godine **Radni i Liturgijski odbor** dogovore sv. misu i **zahvalni ručak** u prosincu kao ZAHVALNICU za naših više od 250 volontera bez kojih život ove zajednice nije zamisliv. Već imamo bogato iskustvo sa seminarima na **području EVANGELIZACIJE**.



Hrvatska mladež u pratnji fra Marijana na maratonskom hodu od Summer Hilla do St John's Parka (26 km), kolovoz 1987.g.

A particularly noble deed of the FRAMA was the donation of \$24,000 to cover the costs of the visit to Sydney in 2008 by eight disadvantaged FRAMA members: four from Croatia and four from Bosnia and Herzegovina. Currently we are in the process of collecting sufficient funds for our participation in the World Youth Day on 15 August 2011 in Madrid, Spain. FRAMA gathers together every Friday for their meetings of prayer, conversation, laughter, songs, games but also meditation and spiritual renewal. Together with the youth choir "Guardian angels" they also organise the youth Mass every first Saturday in the month. Fr. Tonio Vučemilović, who has stepped in for Fr. Marijan a number of times, actually suggested the name Guardian Angels to the youth choir. They maintain the youthful, joyous charm of Catholics at youth Masses. FRAMA found common language with Fr. Smiljan Berišić who is very welcome in St John's Park and always helps us with all types of priestly duties.

The St Nikola Tavelić community has 107 members who look after the cleanliness of the church and the Centre, and one group of men who look after the church surroundings. Every year, for this reason, the Working and Liturgical Committee organise Holy Mass and thanksgiving luncheon in December as a **THANK YOU** for our 250 volunteers without whom life in this community would be unthinkable. We already have ample experience with seminars in the area of **EVANGELISATION**.



World Youth Day 2008 Soccer Team - Winners of the Papal Plate





CROATIAN CATHOLIC COMMUNITY - AUSTRALIA - LOURDES 6.S.2005

Svake korizme organiziramo u dogovoru sa „Školom evangelizacije“ molitveno radne susrete srijedom navečer u primjeni Radosne vijesti na svoj kršćanski život. U Vazmenom vremenu do Duhova održavamo srijedom seminare „Život u Duhu“.

Pozivali smo mlade bračne parove, te mladiće i djevojke na duhovni seminar na engleskom jeziku “ALPHA PROGRAM”, te «Novi život u Kristu». Don Milivoj Bolobanić je održao peto-dnevni seminar koji je ostao duboko u pamćenju zajednice. Potom smo imali duhovnu obnovu s fra Zvjezdanom Linićem kao pripravu za mladu misu fra Mihaela Nekića. Uspjeli smo dovesti svećenika James Manjackal koji je održao peto-dnevni seminar u našoj crkvi uz odobrenje kardinala dr. George Pell-a, sydneyanskog nadbiskupa. Još i sada vjernici brojnim pismima svjedoče o svojim obraćenjima i lječenjima koja su doživjeli u seminaru «Naš Bog je silan Bog». Upravo poslije Svjetskog dana mladih i odlaska Pape Benedikta XVI. u Rim, kada se sve smirilo u Sydneu tada smo organizirali duhovni seminar s fra Antonom Vučkovićem. Nezaboravne su njegove meditacije o grijehu, ženi grešnici, te o slavlju obraćenja. Upravo je na dan Velike Gospe, 15. kolovoza 2008. fra Euzebije Mak slavio svoju Zlatnu misu, 50. obljetnicu svećeničkog ređenja i služenja, a fra Ante Vučković je propovijedao jedinstveno ukusno i sadržajno.

Pastoralno vijeće sv. Nikole Tavelića je razmatralo rezultate ankete (2009.g.) o obiteljskim međuodnosima i teškoćama, te odlučilo zaposliti na 20 radnih sati jednog pastoralnog suradnika koji ima iskustvo komunikacije s mladim bračnim parovima, kao i onima koji nisu oženjeni niti udati. Smatramo da je nužna intenzivnija briga kako za obitelji, tako i za samce, samice, rastavljene, ponovno vjenčane... Ante Mihaljević je naš izabrani pastoralni suradnik.

Naša je suradnja s NASELJEM KARDINALA STEPINCA stalna pod vidom sv. misa svakog petka u mjesecu. Pred prvi petak u mjesecu svećenik obiđe sve sobe naših štićenika u HOSTELU, a redovito petkom sve bolesnike u NJEGOVALIŠTU. Suradnički organiziramo slavlje blaženog Alojzija Stepinca, Dan hrvatske baštine u svibnju, razne piknike na kojima su prisutni i stanovnici HOSTELA. Inače su naši susjedi iz Naselja kardinala Stepinca rado i redovito prisutni na vjenčanjima, krštenjima, crkvenim slavljima i dakako kod nedjeljnih sv. misa. Svećenici pouzdano kada god je potrebno danju i noću posjećuju teško bolesne po bolnicama i drugim njegovalištima.

Every Lent, together with the “School of Evangelisation” we organise prayer based gatherings on Wednesday nights and discuss the application of the Good News to our daily Christian life. During the Easter Vigil period up to Pentecost we hold the “Life in the Spirit” seminars on Wednesdays.

We have invited young married couples, and young men and young women to spiritual seminars in the English language titled “ALPHA PROGRAM”, and “A new life in Christ”. Don Milivoj Bolobanić held a five-day seminar which left a deep imprint on the community. We had a spiritual retreat with Fr. Zvjezdan Linić in preparation for the first Mass of Fr. Michael Nekić. We succeeded in bringing Rev. James Manjackal who held a five day seminar in our Church with the approval of Cardinal George Pell, the Archbishop of Sydney. Even today many parishioners through letters bear witness to their conversions and healing that they experienced at the seminar “Our God is a great God”. Immediately after the World Youth Day and the departure of Pope Benedict XVI for Rome, after things settled down in Sydney, we organised the spiritual seminar with Fr. Ante Vučković. His meditations about sin, women sinners, and the celebration of conversion are unforgettable. It was on the Feast Day of the Assumption of Mary on 15 August 2008 that Fr. Euzebije Mak celebrated his Golden Mass or 50th anniversary of his ordination and service, and Fr. Ante Vučković provided a unique, tasteful and meaningful sermon.

The Pastoral Council of St Nikola Tavelić reviewed the results of a survey (2009) about family relationships and difficulties, and decided to employ, for 20 hours a week, a pastoral partner who was experienced in communicating with young married couples, as well as those who are not married. We believe that more intensive care is essential for families and singles, bachelors, spinsters, those who are divorced and remarried. Ante Mihaljević is our chosen pastoral partner.

Our cooperation with the CARDINAL STEPINAC VILLAGE is constant through Holy Mass every Friday in the month. Before the first Friday in the month, the priest visits all our residents in the Village, and every Friday he visits the frail in the Nursing Home. Together we organise the celebration for the Blessed Alozije Stepinac, the Croatian Heritage Day in May and various picnics at which all residents of the Village are also present. Our neighbours from the Cardinal Stepinac Village are also regularly present at weddings, christenings, Church celebrations and of course Sunday Holy Mass. The priests visit those who are seriously ill in hospitals and other nursing homes without fail and as required of them.

6. PERSPEKTIVA ZAJEDNICE SV. NIKOLE TAVELIĆA

Naš je centar sv. Nikole Tavelića poput jednog živog stabla koje raste iz sredine sebe, širi se, sazrijeva i redovito donosi plodove. Zasijani smo u ovom australskom tlu koje je neobično životom obdareno čak i u zimskim mjesecu u prirodi uvijek nešto cvjeta. Posve je razumljivo za nas da svake subote imamo kod sv. mise prvo i drugo čitanje na engleskom jeziku. Smatramo nužnim kateheze djece održavati na engleskom i hrvatskom jeziku. Svi s razumijevanjem prihvaćamo slavlje prvih sv. ispovijedi, pričesti kao i samu krizmu na engleskom i nešto malo na hrvatskom jeziku.

Naša FRAMA (franjevačka mladež) moli na hrvatskom jeziku, meditira na engleskom, a diskusije su na oba jezika. Bez sumnje uviđamo da je važno da se članovi našeg Liturgijskog odbora upute na liturgijske seminare koje nadbiskupija organizira. Članovi naše mladeži vrlo rado i frekventno komuniciraju na razini nadbiskupije. Biskupi, kao i mnogi svećenici nadbiskupije osobno poznaju naše mladiće i djevojke, te ih nazivaju telefonom kada nešto osobita trebaju – kao kada je Papa Benedikt XVI. dolazio k nama u Sydeney. Zaista velik broj hrvatske katoličke mladeži je bio na razini nadbiskupije angažiran.

Naši karizmatici (Katoličke karizmatske obnove) posve spontano već godinama sudjeluju na raznim karizmatskim katoličkim susretima koje nadbiskupija organizira. Zanimljivo je vidjeti i doživjeti molitvene susrete karizmatika s referentima laicima, svećenicima ili biskupima, Australcima. Bez nekih okolišanja hrvatski vjernici rado pristupaju referentima, postavljaju pitanja, daju komplimente i posreduju neodoljiv dojam da smo u biti jedno.



Seminar "Život u Duhu"

6. PERSPECTIVES OF THE ST NIKOLA TAVELIC COMMUNITY

The St Nikola Tavelić Centre is like a living tree which emanates from its centre; it expands, matures and regularly bears fruit. We have been planted in this Australian soil which is unusually abundant with life. Even in the winter months there is always something flowering in nature. For us it is completely reasonable that every Saturday at Holy Mass the first and second readings are delivered in the English language. We believe it is necessary to hold catechism classes for children in both the English and Croatian language. All of us accept with understanding the celebrations of First Holy Confession, Holy Communion, as well as Confirmation mainly in the English language with only a small portion in the Croatian language.

Our FRAMA (Franciscan youth) prays in Croatian, meditates in English and uses both languages in discussions. Without a doubt we see that it is important that the members of our Liturgical Committee attend liturgical seminars at the level of the archdiocese. Bishops, as well as many priests of the Archdiocese know our young men and young women personally, and call them on the telephone for special cases – like when Pope Benedict XVI arrived in Sydney. A truly great number of Croatian Catholic Youth were involved at the Archdiocesan level.

Our charismatics (Catholic Charismatic Renewal) for years now have been participating completely spontaneously at the various levels in Charismatic Catholic gatherings organised by the Archdiocese. It is interesting to see and experience prayer gatherings of charismatics with lay people, priests, bishops, and other Australians. Croatian parishioners eagerly approach charismatics without any hesitation, ask questions, give compliments and create an irresistible impression that we are actually one in God.

All Croatian children attend Australian schools. Children spontaneously identify themselves with other children, and through school and home upbringing believe themselves to be true Australians. Later in business life everyone fits in with the employees of their company, office, school ... and parishes that support Catholic schools as one social entity.

Our altar boys and girls participate in our masses as well as in the Australian Catholic Churches. They themselves say that the differences are so small that they do not cause them any significant problems.

We have been organising Carols by Candlelight evenings for 10 years now on the fourth Sunday of Advent. Notwithstanding the incredible beauty of Croatian Christmas carols, more and more frequently we also sing English Christmas carols, and children and parents are happy to participate.

Sva su hrvatska djeca prošla kroz australske škole. Spontano se djeca s drugom djecom poistovjećuju i smatraju kroz školski i domaći odgoj da su pravi pravcati Australci. Kasnije u poslovnom životu svi se uklapaju s djelatnicima svoje kompanije, ureda, škola, ...i župe koja uzdržava katoličke škole u jednu društvenu cjelinu. ***Naši ministranti*** ministiriraju kod nas ali i u australskim katoličkim crkvama. Sami kažu da postoje neke male razlike koje im ne prave nikakve značajne probleme.

Već preko 20 godina imamo pjevanje božićnih pjesama, CAROLS BY CANDLELIGHT, na četvrtu nedjelju došašća. Uz svu ljepotu hrvatskih božićnih pjesama sve više i češće pjevamo i engleske božićne pjesma, a dječica i mladi roditelji vrlo rado sudjeluju. Preko četiri stotine posjetitelja malenih i većih uživa i u božićnom igrokazu te večeri koji je pretežno na engleskom jeziku.



Zbor „Anđeli Čuvari“ sa fra Toniom Vučemilovićem

Naša su vjenčanja sve više na engleskom jeziku ili dvojezično. Smije se reći sve rjeđe su nam vjenčanja samo na hrvatskom jeziku. Čak su nam i **sprovodne svete mise sve češće dvojezične**. Također se zna dogoditi i sve češće će se događati da ćemo i sprovode morati imati na engleskom.

Perspektiva normalnog rasta zajednice i njene razgranatosti vodi u umreženje na svim razinama nadbiskupije. To je odlično i normalno i zbog toga da ne postanemo geto. Na dekanatskoj razini kao i na konferencijama katoličkog nadbiskupijskog klera posve smo razumljivo uključeni i mi svećenici pozajmimo jedni druge po etničkim pripadnostima. Znatan broj Hrvata je vrlo aktivan u nadbiskupskim uredima, u australskim župama i u školama ili su vrsni obrtnici koji su nešto u australskim župama gradili, obnavljali ... Australski župnici Hrvate prepoznaju po vjeri, čestitosti i marljivosti.



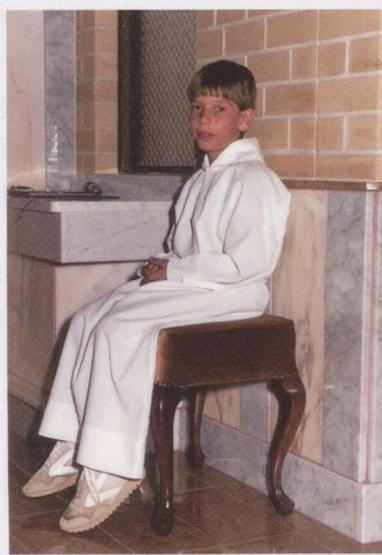
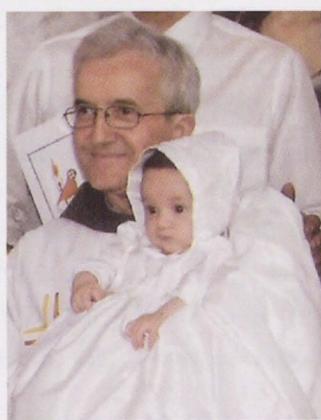
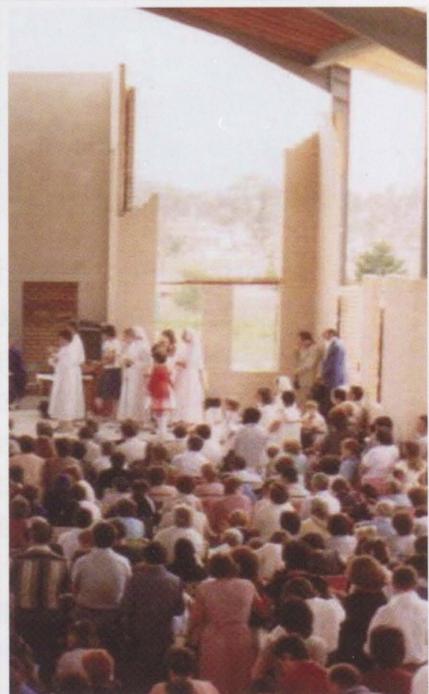
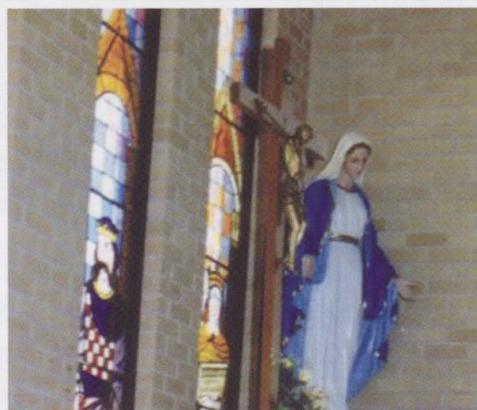
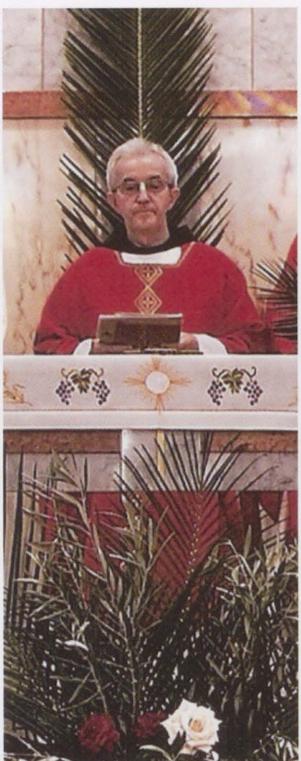
Božićni igrokaz na koncertu „Carols by Candlelight“

Over four hundred visitors, big and small, young and old, also enjoy the Christmas pageant on this night which is for the most part in the English language.

Our weddings ceremonies are increasingly in the English language or they are bilingual. It can be said that only a few weddings are celebrated exclusively in the Croatian language.

Even our **funerals masses** are more frequently bilingual. There have been cases, and there will certainly be more, where even funerals will have to be in the English language.

The perspective of the normal growth of a community and its branching off, leads to networking at all levels of the Archdiocese. This is welcomed and expected or there is a danger of becoming a silo. At a Deanery level, as well as at conferences of the Catholic Archdiocesan clergy, it is completely understandable that we are included and we priests recognise one another according to ethnic affiliations. A significant number of Croatians are very active in the Archdiocese offices, in Australian parishes and in schools or are excellent tradesmen who have built, renovated, or assisted somehow in the support of Australian parishes. Australian parish priests recognise Croatians by their faith, integrity and diligence.



7. DIFFERENCE WHICH DISTINGUISHES CATHOLIC WEDDINGS

The most important difference between the Catholic wedding and other religious wedding is that the priest has the power to forgive sins.



Vjenčanje u crkvi

From the very beginning of the wedding ceremony, the priest has the power to forgive sins. This is the most important difference between the Catholic wedding and other religious weddings. In the Orthodox Church, the priest does not have the power to forgive sins. In the Protestant Church, the priest does not have the power to forgive sins. In the Catholic Church, the priest has the power to forgive sins. This is the most important difference between the Catholic wedding and other religious weddings.

7. NEZANEMARIVE I NEPREŠUĆENE TEŠKOĆE

Jedan australski svećenik spontano jednom reče: „I Hrvata ima ateista!“ Podosta je Hrvata i ateista, te bivših partizana, članova okrutnih partizanskih zločina došlo u Australiju. Njih je jugo-konzulat u Sydneyu hratio ideološki i napose u mržnji prema Katoličkoj crkvi i pripadnosti hrvatskome narodu. Mnogi su iz ove „grupe“ tek nakon Domovinskog rata i međunarodnog priznanja Hrvatske spoznali da su i oni Hrvati, vjerom svojih djedova čak i katolici.

Zaista postoji i drugi ekstrem Hrvata pripadnika oružanih snaga domobrana i ustaša iz vremena NDH koji su došli u Australiju, smjestili se i organizirali svoj život. Među njima ima ljudi vjernika koji spoznaju grijeha i zločine počinjene u Jasenovcu, Staroj Gradišći i u drugim logorima. Na desnoj strani krila Hrvata ima i borbenih protivnika Katoličke crkve i svega što je katoličko. Za njih postoji samo hrvatstvo i ništa drugo. To su već starci i starice na rubu vječnosti.

Zapanjuje nesposobnost uvidjeti zlo koje se činilo za vrijeme NDH i kasnije u komunističkoj tvorevini. Bivši partizani još i danas svrstavaju vođu-diktatora među bezgrješne, a komunizam opravdanim s obzirom na sve zločine počinjene na Bleiburgu i križnim putovima Hrvata sve do Rumunske i Grčke granice. Jedan se bivši partizan ovdje u Sydneyu hvalio svojim sudjelovanjem u ubijanju franjevaca na Širokom Brijegu. Zanimljivo je to što je okorjelost u grijehu kao i „tupost“ prenosiva i nasljedna. Ovi problemi nažalost biološki ne nestaju, nego se prenose.

Oboljenja na stablu zajednice sv. Nikole Tavelića su brojna, kao usahle grane pojedini nam vjernici otpadaju. Neki završavaju u sektama.

„Kazna“ prvoj generaciji iseljenika je bez sumnje to što sada ispaštaju u posljedicama što su svojoj djeci dali sve što je djeci padalo na um u periodu kada su roditelji teško radili, lomili leđa i kosti, ali donosili obilne sume novca. Sada su tim starcima prve generacije – „djeca“ između 40 i 50 godina dobi. A majke starice još uvijek kuhaju, peru, čiste spremaju, a očevi plaćaju sve račune.

7. Difficulties which cannot be overlooked or left unmentioned

One Australian priest spontaneously said "There are Croatian atheists too!" There are quite a few Croatian atheists, and former partisans, perpetrators of cruel partisan crimes who came to Australia. The Yugoslav consulate in Sydney fed them with ideology and above all hatred towards the Catholic Church and affiliation with the Croatian nation. Many from this "group" have become aware only after the Homeland War and the international recognition of Croatia, that they were also Croatian, and according to the religion of their forefathers, Catholic.

There is also another Croatian extreme, members of the armed forces of the Home Guard and Ustaše from the time of the Independent State of Croatia who came to Australia, settled here and organised their life. Among them are some parishioners who are aware of the sins and crimes perpetrated in Jasenovac, Stara Gradiška and other prison camps. On the Croatian political right there are also Croats who are ardent adversaries of the Catholic Church and everything that is Catholic. For them there is only Croatia and nothing else exists. But the majority of these men and women are already old and in the twilight of their lives.

The inability to see the evil carried out during WWII in the Independent State of Croatia and later in the communist regime is utterly shocking. Former partisans, even today, still rank their leader dictator among the infallible. They justify communism despite the insight in all the crimes committed in Bleiburg and the death marches of Croats after the end of WWII all the way to the Romanian and Greek borders. One former partisan, here in Sydney, boasted about his participation in the killing of Franciscans in Široki Brijeg. Tragically, such callousness towards wrongdoings, just like obsession with evil is relentless and hereditary. Unfortunately these problems do not disappear biologically. Instead, they continue to exist in other forms.

There are numerous afflictions on the tree of the St Nikola Tavelić community; like dried up branches, some of our parishioners fall away. Some end up in sects.

The "punishment" of this first generation of émigrés is without a doubt that they are now suffering the consequences of giving their children everything they wanted at a time when they as parents worked very hard, broke their backs and bones but brought home large sums of money. Now these old people of the first generation have "children" between 40 and 50 years of age and the aged mothers are still cooking, washing, cleaning and tidying up, while the aged fathers pay all the bills.

Međutim se sinovi ili kćeri ne žene niti udaju, ako rade plodovi rada nestaju. Ako su i bili oženjeni ili udati, sada su mnogi rastavljeni i postali su bol u srcu roditelja. Vjerojatno je preko 45% rastavljenih brakova. Jedan određeni postotak je ponovno oženjen, neki već po treći put. Postoje i prebrzo ostarjeli muškarci koje su žene odbacile jer su željele biti samohrane majke – što je bilo jedno vrijeme vrlo moderno.

Zanimljiva su i druga oboljenja modernog društva: među nama je sve više mladića i djevojaka koji još nisu opredijeljeni u smislu prihvatanja ili odbijanja isto-spolnosti. Postoje već i lezbijska kao i homoseksualna zajedništva slična braku i pokušaji adoptiranja djece.

Podosta je i psihički oboljelih koji su kroz droge i hedonistički način života prešli na drugu stranu - gdje je dobro sa zlim vrlo gusto pomiješano. – U našem pastoralnom razmišljanju i traženju načina doći do ljudi i ponuditi im Riječ Božju, mislili smo i u svoj pastoralni koncept uključili spomenute članove naše zajednice kojih se mi nismo odrekli niti ih proglašili nepostojećima. Nudimo im razgovore, sakramente, molitvu, meditacije i susrete pod raznim vidovima.

Istinito je i potrebno istaknuti, imamo u drugoj i trećoj generaciji Hvata izgrađenih žena i muškaraca. Mnogi su doživjeli obraćenje, uredili su svoj život prema Bogu i Crkvi, te svojoj rodbini i prijateljima. Imamo i članove hrvatskih katolika koji su vrlo uspješni u poslovima te su postali vrlo bogati. Međutim oni se ne miješaju s običnim smrnicima. Njih redovito nema na nedjeljnim svetim misama.

Sigurno je jedan fenomen, ne tako brojnih mladića i djevojaka koji putuju po Evropi te se žene i udaju u Hrvatskoj i drugim europskim zemljama. Neki od njih iznenađuju svoje roditelje koji su ostali u Australiji, a mladi se sve češće svraćaju u Europu. Čude se svojim roditeljima – kako su mogli napustiti tako lijepu zemlju.

However, their sons or daughters are not getting married; if they work, the fruits of their efforts disappear. If they were married, now many are divorced and have become an arrow in their parent's heart. There are probably over 45% of divorced marriages. A percentage remarried, some even for the third time. There are also men who have aged too quickly and have been rejected by their wives because they wanted to be single mothers, which was very trendy at one time.

The other afflictions of modern society are also interesting; among us there is an increasing number of young men and women who have not yet taken a stance in relation to the acceptance or rejection of same sex sexuality. There are lesbian, as well as homosexual partnerships which mimic marriage and there are attempts by those partnerships to adopt children.

There are also quite a few psychologically ill individuals who have, through drugs and a hedonistic way of life, gone over to the other side – where good and evil are very closely intertwined. In our pastoral musings and searching for a way to reach people and offer them the Word of God, we make sure to include these members of our community whose presence we have never denied or pronounced to be non-existent. We offer these members conversations, sacraments, prayer, meditation and gatherings of various kinds.

It is true and necessary to point out that the second and third generations of Croatians are well adjusted men and women. Many have experienced conversions, turned their life towards God and the Church, and towards their family and friends. We also have members of the Croatian Catholics who are very successful in their business and have become very wealthy. However they do not mix with mere mortals. They are invariably absent from Sunday Mass.

There is certainly the phenomenon of a small number of young men and women who travel through Europe and marry in Croatia and other European countries. Some of them surprise their parents who have remained in Australia. There is an increasing trend of young people visiting Europe. They are often surprised that their parents could have left such a beautiful country.

S prozora sadašnjosti – pogled u budućnost

Nezaboravna je «Lijepa naša»! Često Hrvatsku, Bosnu i Hercegovinu spominju vjernici prve generacije doseljenika. Njihov san je dosanjan. Gledaju svoju djecu i čude im se da tako olako putuju po svijetu i troše novac. S nedoumicom slušaju što im njihova djeca, unuke i unuci pričaju o ljepotama Hrvatske, plodnim šumama i livadama, bistroj i čistoj vodi i zraku Bosne, te krševite Hercegovine. Očito se na horizontu mladih sunce rađa i život je pun izazova i ljepota. Jednostavno život žubori dalje. – p. Marijan Glamočak.

Na spomen ploči na pročelju crkve u spomen trajan uklesano je:

Godine Gospodnje 1985. Ovu crkvu u čast svetog Nikole Tavelića kutić Domovine i panteon hrvatskih svetaca da bude zalog pokoja mrtvima mira i slobode živima okrepa umornima utjeha žalosnima putokaz zalutalima i drago boravište svim ljudima dobre volje iseljeni sinovi i kćeri Bogu uvijek vjerne Hrvatske podigoše biskupi David Cremin i Mijo Škvorc u prisutnosti premijera Nevillea Wrana svečano posvetiše 17 studenoga 1985.

Iz srca i pera fra. Gracijana Branimira Biršić

"Our homeland" is unforgettable! The first generation of emigrant parishioners often mentions Croatia and Bosnia and Herzegovina. Their dream has been realised. They watch their children and are in awe at how they travel so easily around the world and spend money. With dilemma they listen to their children and grandchildren talk about the beauties of Croatia, the fertile forests and fields, bright and clean water and air of Bosnia, and rocky Herzegovina. Obviously the sun is rising on the horizon of the young and life is filled with challenges and beauty. Life simply goes on. – Fr. Marijan Glamočak.



fra Marijan Glamočak i fra Euzebije Mak

Text from the Church's Portal

In the Year of our Lord 1985. This Church in honour of Saint Nikola Tavelić this small nook of our homeland and Pantheon of Croatian Saints given as a pledge of rest to the Dead, Peace and Freedom to the Living, Regalement to the Fatigued, Comfort to the Sad, Sign Post to those who have gone astray and dear Abode to all people of good will was erected by émigré sons and daughters of ever God-fearing Croatia and solemnly consecrated by bishops David Cremin and Mijo Skvorc in the presence of the Premier of NSW Neville Wran on 17 November 1985

From the heart and pen of Fr. Gracijan Branimir Biršić

8. Pastoralna statistika zajednice sv. Nikole Tavelića

Čovjek nije u brojevima i oni ga ne mogu obuhvatiti. Ipak su brojevi eho života, rada, znoja, dogovora i znakovi uslišanih molitava. Nemoguće je brojevno vrednovati sakramentalne susrete sa živim Bogom! Svi su ovi brojevi samo pepeljasti znakovi koji upućuju na vatru Duha Svetoga koja je gorjela u dušama vjernika. Naime, svi su sakramenti «pečeni» u ognju Duha Božje ljubavi koju Otac rasplamsava u srcima našim te nas osposobljava i drugima progovoriti o **NADI koja nas nosi kroz vremena i nezgode te unosi u uvir i smiraj Onoga od kojega smo potekli jer On je naš ALFA i naš OMEGA.**

Godina	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996
Krštenih	54	50	73	62	76	65	87	68	73	75	83
Prvpričešćenih	18	19	14	1326	26	44	20	20	14	12	24
Krizmanih	-	23	30	17	23	22	35	30	31	24	17
Vjenečanih parova.	30	20	29	23	23	25	41	31	27	27	24
Umrlih	13	11	16	23	15	20	12	12	26	33	24
Posj. Bolesnih	111	136	286	390	246	445	379	378	346	346	352
Sv. Pričesti	-	-	34,000	34,000	38,000	38,000	40,000	42,000	46,200	45,500	52,000

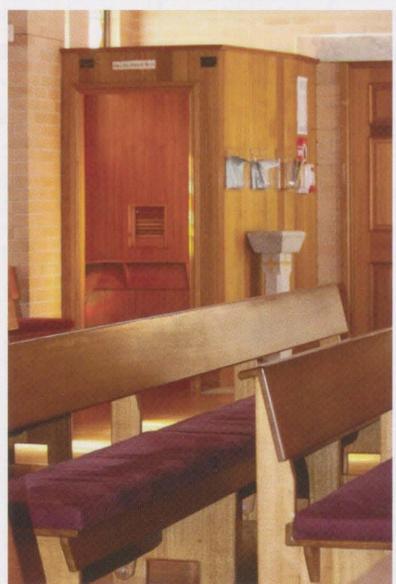
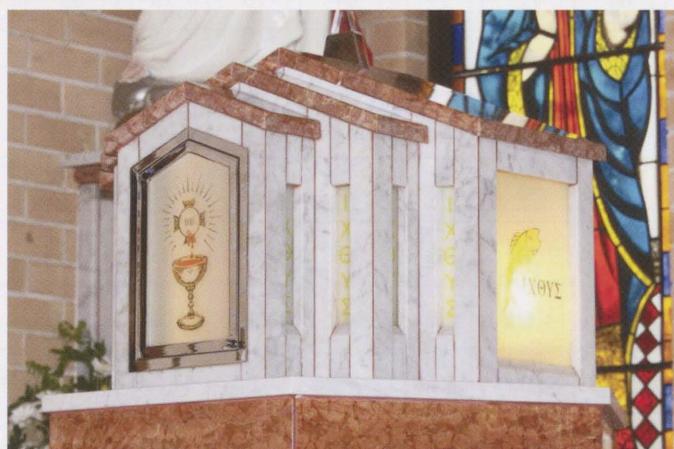
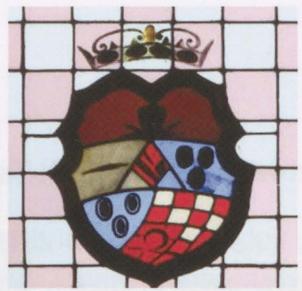
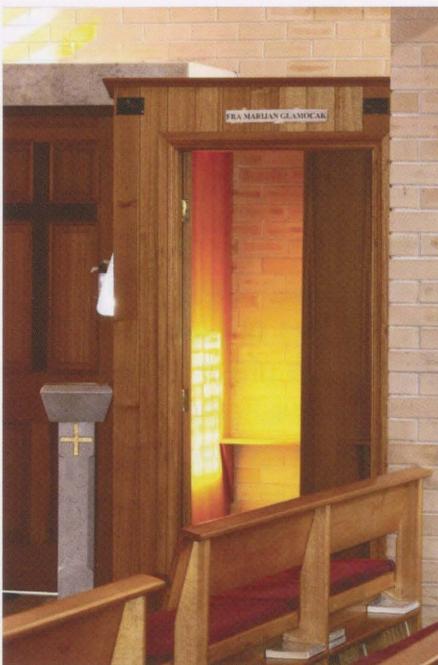
Godina	2009	2008	2007	2006	2005	2004	2003	2002	2001	2000	1999	1998	1997
Krštenih	62	63	78	69	72	77	64	75	75	85	80	54	78
Prvopričes.	28	29	18	28	21	27	23	38	38	34	39	26	25
Krizmanih	19	37	21	26	28	31	29	28	52	34	38	32	37
Vjenčanih	28	32	25	38	33	29	26	33	33	41	38	53	35
Umrlih	57	46	50	40	50	49	43	28	41	29	28	25	30
Pohod bolesnika.	1,504	1,634	1,490	1,370	1,113	1,194	969	720	1,087	1,037	56	1,206	672
Sv.pričest.	63,000	55,000	67,580	65,787	64,600	54,540	52,500	57,800	54,500	53,500	49,500	45,800	45,200
Nedjeljom prisutnih vjernici	1,389	1,517	1,489	1,553	1,522	1,631	1,492,	1619	1,632	-	-	-	-

8. Pastoral statistic of St Nikola Tavelić community

Man is not a number and numbers cannot define him. However, numbers echo life, work, sweat, agreements, and signs of answered prayers. It is impossible to numerically value sacramental encounters with the living God! All these numbers are just symbols made of ash which imply the flames of the Holy Spirit burning in souls of the faithful. All the sacraments are “forged” in the fiery spirit of God’s love which Our Father ignites in our hearts and enables us to speak to others of our hope. This hope has sustained us through the challenging times and mishaps of our lives and which will bring us into the care and peace of the One who has created us because He is our Alpha and Omega.

Year	1986	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996
Baptisms	54	50	73	62	76	65	87	68	73	75	83
1 st Holy Communions	18	19	14	1326	26	44	20	20	14	12	24
Confirmations	-	23	30	17	23	22	35	30	31	24	17
Marriages	30	20	29	23	23	25	41	31	27	27	24
Deaths	13	11	16	23	15	20	12	12	26	33	24
Visits to the sick	111	136	286	390	246	445	379	378	346	346	352
Holy Communions	-	-	34,000	34,000	38,000	38,000	40,000	42,000	46,200	45,500	52,000

Year	2009	2008	2007	2006	2005	2004	2003	2002	2001	2000	1999	1998	1997
Baptisms	62	63	78	69	72	77	64	75	75	85	80	54	78
1 st Holy Communions	28	29	18	28	21	27	23	38	38	34	39	26	25
Confirmations	19	37	21	26	28	31	29	28	52	34	38	32	37
Marriages	28	32	25	38	33	29	26	33	33	41	38	53	35
Deaths	57	46	50	40	50	49	43	28	41	29	28	25	30
Visits to the sick	1,504	1,634	1,490	1,370	1,113	1,194	969	720	1,087	1,037	56	1,206	672
Holy Communions	63,000	55,000	67,580	65,787	64,600	54,540	52,500	57,800	54,500	53,500	49,500	45,800	45,200
Sunday attendances	1,389	1,517	1,489	1,553	1,522	1,631	1,492,	1,619	1,632	-	-	-	-



ST. JOHN'S PARK

Ovo mjesto St. John's Park se zove,
tu Hrvati digli zgrade nove.

Vjerni ljudi tad se okupili,
od općine zemlju otkupili.

Prije nego išta uraditi,
trebalo je zemlju očistiti.
Kad su jedan dio očistili,
prvi piknik tu su pripremili.

Čisti novac što se sakupio,
za izgradnju crkve odredio.
Ozbiljno se ovo prihvatio,
i izgradnji crkve pristupilo.

Tu se radi od škura do škura,
ne pita se koja li je ura.
Cijeli tjedan tu bi se radilo,
a nedjeljom Bogu molilo.

Raznih struka ljudi tu radili,
za materijal novac su davali.
Bilo ljudi što su mnogo dali,
još i danas takvi su ostali

Tko su oni svatko mora znati,
neka njima dragi Bog naplati.
Nikom ovdje ime ne spomeni,
neka natom Bog oprosti meni.

Radovi se privodili kraju,
otvorenju svi se pripremaju.
Iz Hrvatske biskup k nama stiže,
na pročelju spomen ploču diže.

Prednja vrata prvi otvorio,
i iznutra crkvu blagoslovio.
I još jedna crkva u Hrvata,
ne trebamo na tuđinska vrata!

Bog je htio da ovo veliča,
pa nam šalje sv. Niku Tavelića.
Sad to ime ova crvka nosi,
vjernik Hrvat time se ponosi.

Crkva, centar, za piknik kućica, usred vrtu
Gospina kapelica.
I drveće od sunca sklonište,
ispred crkve veliko parkiralište.

A na tome nije sve zastalo,
jos je dosta zemljišta ostalo.

Evo opet piknik i veselje,
gradit će se staračko naselje.

Bog nam šalje budućega sveca,
drugi blagoslov kamena temeljca.
Tu je spomen i njegovoga lica,
danас blaženog Alojzija Stepinca.

Na piknike narod se okuplja,
za izgradnju novac se sakuplja.
Hvale vrijedna pomoć od Hvata,
pa se kuca na vladina vrata.

Tu su naši opet mudri bili,
i za pomoć vladu pridobili.
Sad možemo vlasti reći hvala,
za naš dolar dva je svojih dala.

Još se našlo vjernih prijatelja,
sa pomoći u znak utemeljitelja.
S više strana sada pomoć stiže, staračko se
naselje podiže.

Evo opet zemlja lice mijenja,
došlo vrijeme drugog otvorenja.
Preko puta crkve i centara,
tu je kuća od časnih sestara.

S vjernicima u crkvi se druže,
Krv Kristovoj Bogu vjerno služe.
Evo sada treće gradilište,
za nemoćne brižno njegovalište.

Ne treba se zemlja kupovati,
već je dosta project nacrtati.
Izgradnja se i danas nastavlja, staračko se
naselje obnavlja.

NEKAD BILO ŽBUNJE I KAMENJE, EVO
DANAS KRISTOVO ZNAMENJE.

Josip Ivančić
2003.

DODATAK

1. Summer Hill - Prvi Hrvatski Katolički Centar u Sydneyu

U toku godine 1949./50. iz raznih izbjegličkih logora Austrije i Italije stizali su Hrvati u potrazi slobode i mira. U Australiji su se snovi ispunili, pa tako dolazi prvo do društvenog organiziranja Hrvata na području Sydneya. Ovi Hrvati su se nastanili u užem gradskom predgrađu zvanom Surry Hills, gdje se je smjestila i australiska katolička crkva Sv. Petra, a gdje su Hrvati imali prve društvene funkcije i organizirali se za prvi javni vjerski nastup, Euharistijski kongres.

U to vrijeme nismo imali hrvatskog svećenika, već su Hrvate predvodili slovenski fratri. Australsko Hrvatsko Društvo koje je formirano na 4. veljaču 1951. u australskoj katoličkoj crkvi Svetе Obitelji u predgrađu Maroubra Junction, osjetilo je potrebu jednog hrvatskog svećenika. Prvi potezi su bili učinjeni kada se je Odbor društva povezao s Katoličkim uredom za emigraciju, preko vlč. Eris Tierneya. Jedno kratko vrijeme boravili su u Sydneyu vlč. Mato Štetić, a zatim vlč. Ivan Mihalic.

No tek dolaskom fra Roka Romca, koji je stigao iz Bolivije, oživjela je hrvatska katolička zajednica. Njegovo krsno ime bilo je Stjepan a redovničko Osvald Toth Debeljak.

Jedno vrijeme je australска crkva u Surry Hillsu ispunjavala sve potrebe, a i Hrvatski Dom se je nalazio u blizini crkve. Fra Rok Romac poveo je akciju za kupnju crkve, te uz pomoć vjerske ustanove i hrvatske zajednice dolazi do kupnje crkve u Summer Hillu. Jedno vrijeme na izlazu iz crkvene lađe stajala je jedna drvena ploča na kojoj su bila upisana imena prvih Hrvata darovatelja za otkup crkve. Ova ploča je misteriozno nestala. Hrvati su uplatili preko deset tisuća dolara.

Fra Rok Romac bio je izvanredna osoba. Njegovom zaslugom i zauzimanjem udareni su čvrsti temelji hrvatske katoličke zajednice u Sydneyu pa i dalje. Živio je u franjevačkom samostanu u Waverly, ali je redovito obilazio tadašnju hrvatsku katolički zajednicu.

Njegova knjiga, zapravo mapa grada Sydneya u koju je upisivao imena i adrese svojih vjernika bivala je svakim danom sve to veća. Jednoga dana se odvažio i kupio je posebnu, podebelu knjigu, u koju su bili uvedeni svi vjernici, kako oni koji dolaze u crkvu tako i oni koji su godišnjaci, kako je znao kazati.

SUPPLEMENT

1. Summer Hill –First Croatian Catholic Centre in Sydney

During 1949 and 1950, Croatians arrived from various refugee camps in Austria and Italy in search of freedom and peace. Their dreams came true in Croatia. In Australia, Croatian immigrants used this yearning for the homeland to create the first Croatian social organisation in Sydney, settling in the inner city suburb of Surry Hills which was also the location of the Australian Catholic Church of St Peter. This Church is where the Croatians held their first social functions and prepared for their first public religious appearance, the Eucharistic congress.

At the time we did not have any Croatian priests. Instead the Croatians were led by Slovenian Friars. The Australian Croatian Society which was formed on 4 February 1951 in the Church of the Holy Family in Maroubra Junction felt the need for a Croatian priest. The first moves were made when the Board of the Society contacted the Catholic office for emigration through Rev. Eris Tierney. For a brief period Rev. Mato Štetić and then Rev. Ivan Mihalić were in Sydney.

However it wasn't until the arrival of Fr. Rok Romac from Bolivia, that the Croatian Catholic community came alive. His baptismal name was Stjepan, while his ordained name was Osvald Toth Debeljak.

For a time the Australian Church in Surry Hills fulfilled the needs of the Croatian faithful. It was also handy because the Croatian House was located nearby. Fr. Rok Romac instigated a plan for the purchase of the Church, and with the help of religious institutions and the Croatian community the Summer Hill Church was purchased. At one time outside the Church nave there stood a wooden board with the names of all the Croatians who had donated money for this purchase, approximately \$10,000. This board mysteriously disappeared.

Fr. Rok Romac was an extraordinary person. It is because of him and his tireless efforts that the firm foundations of the Croatian Catholic community in Sydney and Australia were laid. He lived in the Franciscan monastery in Waverly but regularly visited the Croatian Catholic community. His book, actually a map of the City of Sydney in which he wrote the names and addresses of his parishioners, grew thicker and thicker every day. One day he went out and purchased an even bigger book, in which he entered all his parishioners, both those that attended the Church regularly and those who came once a year as he used to say.

Sada se njegova "župa" protezala do Newcastla i dalje na sjeveru, na jugu sve do glavnog grada Canberre, i na zapadu do Bathursta. Neumorno je putovao i obilazio hrvatske obitelji, i tražio crkvu za svoju hrvatsku katoličku zajednicu.

U knjizi "Franjevci među Hrvatima u Sydneyu" piše: Za sydneye dušobrižnike, fra Roka Romca i fra Lambertu Ivančiću, ideja o vlastitom mjestu bogoslužja, o svojevrsnoj središnjici, čak svetištu, bila je misao pratilea kroz godine i njezino ostvarenje ocijenili su kao "rješenje ... dugogodišnjem i mukotrpnom radu".

Prema pisanju lista "Hrvatski dom", lipanj 1969. vlasnici te crkve bili su tzv. kongregacionisti, a cijena je bila 40 tisuća dolara. Crkva je bilo uknjižena u vlasništvo Hrvatske franjevačke provincije sv. Ćirila i Metoda sa sjedištem u Zagrebu. Hrvatska Katolička Crkva Sv.Antuna u Summer Hillu posvećena je na čast sv. Antuna Padovanskog na 15. prosinca 1968. od sydneyjskog kardinala Normana Gilroya. Bila je to neopisiva svečanost i ujedno javno priznanje svima koji su učestvovali u toj akciji.

Pokraj crkve nalazila se je jedna stara zgrada gdje su stanovali naši franjevci. Nezdravi miris ove stare zgrade osjećao se i u crkvenom dvorištu. Konačno, zgrada se ruši, i izgrađuje se primjeran stan ne samo za domaće fratre, već i za one koji bi kasnije dolazili u posjet franjevcima.

Dolaskom novog vala hrvatskih emigranata, franjevci su istraživali mogućnost širenja na nova područja na širokom i prostranom zapadu. No prije toga mora se napisati nekoliko riječi o dvije druge akcije. Naime, sydneyjska nadbiskupija je ponudila fra Roku na raspolaganje jednu zgradu u Queen Street, Woollahra, u elitnom dijelu grada Sydneya. Tu je otvoren Dom za samce, kao i za one koji su bili novodošli u Australiju a nisu imali smještaj. Narod je zgradu nazvao "Dom Svetе Klare", ali je pravo ime bilo Dom bl. Katarine Kosače. Kasnije su Hrvatske časne sestre trebale useliti u ovu zgradu no to se nije ostvarilo, i nadbiskupija je preuzeila zgradu.

Drugi potez bio je izgradnja svetišta u mjestu Tumbi Umbi nedaleko Gosforda. Tu je trebao biti izgrađen Dom hrvatske djece kardinala Alojzija Stepinca. Krenulo se radom, kupljena su zvona (koja se sada nalaze ispred crkve Hrvatskog Velikog Zavjeta u Blacktownu), no akcija se nikada nije dovršila.

Now his "parish" extended to Newcastle and further in the north, to the south all the way to the capital city Canberra, and to Bathurst in the west He tirelessly travelled and visited Croatian families, and continuously asked for a Church for his Croatian Catholic community.

In the book "Franciscans among Croatians in Sydney" it says: "For the Sydney spiritual fathers, Fr. Rok Romac and Fr. Lambert Ivančić, the idea of conducting holy services in their own Church, of having a focal point, of having almost a shrine, was the guiding thought throughout the years. Once this became reality, they assessed its realisation as "a solution to many years of difficult and painful work".

According to an article in the "Hrvatski dom" newspaper of June 1969, the owners of the Church were the so called Congregationists, and the price was \$40,000. The church was registered under the ownership of the Croatian Franciscan Province of St Cyril and Method with their seat in Zagreb. The Croatian Catholic Church of St Anthony in Summer Hill was consecrated in honour of St Anthony of Padua on 15 December 1968 by the Sydney Cardinal Norman Gilroy. This was an indescribable occasion and at the same time public recognition to all who had participated in this project.

Next to the Church was an old building where our Franciscans lived. The unhealthy scent of this old building could be smelt as far as the Church yard. Finally, after some time, the building was torn down and an adequate presbytery was built, not only for the local friars but also for those who would visit the Franciscans at a later date.

Upon the arrival of a new wave of Croatian emigrants, the Franciscans researched the possibility of expanding into new areas in the wide and expansive west. However, before we can delve further into this, a few words must be said about two other projects. Namely, the Archbishop of Sydney offered Fr. Rok the use of a building in Queen Street, Woollahra, an elite part of the City of Sydney. The building was used as a home for single men, as well as for those who were newly arrived in Australia and had no accommodation. The people called it the "Home of Saint Clare" however its real name was the Home of the Blessed Katarina Kosač. Croatian nuns were supposed to have moved into this building later, but this never occurred and the Archdiocese took back the building.

The second move was the building of a shrine in Tumbi Umbi not far from Gosford. The Home of the Croatian Children of Cardinal Alojzije Stepinac was supposed to have been built here. Work began, bells we purchased (which are now located in front of the Church of the Croatian Great Covenant in Blacktown), however the project was never completed.

Fra Rok Romac, dakle Hrvatski Katolički Centar Sv. Antuna u Summer Hillu izdavao je mjesecnik "Dom". U tom glasilu fra Rok je svoje stado izgrađivao, savjetovao, kritizirao, grdio, ali i pohvalio. Kada je bila otvorena prva Hrvatska škola u prostorijama Hrvatskog Doma u Buckingham Street, Surry Hills (1965.), fra Rok je istu blagoslovio i bio je od pomoći tadašnjim učiteljima.

Dakle Hrvatski Katolički Centar u Summer Hillu odigrao je svoju povijesnu ulogu ne samo u radu i djelovanju katoličke zajednice, već i svekolike hrvatske zajednice. Nasljednici fra Roka Romca su sačuvali sve do dana današnjega, kolovoza 2008. uspješno djelovanje Centra. Opća svjetska svečanost pod nazivom "Svjetskog Dana mladih" i dolazak pape Benedikta XVI. u Australiju, te više stotina hodočasnika iz svih krajeva gdje žive Hrvati, bila je kruna slavlja gdje su Franjevci Sydneysa, uz svekoliku pomoć Hrvata i hrvatskih rodoljubnih ustanova, udomili, pozdravili, počastili i s ponosom ispratili hodočasnike svojim matičnim domovima.

Dakle, Hrvatski Katolički Centar Sv. Antuna u Summer Hillu, bio je ne samo učesnik u toj svečanosti, već kroz organiziranu Hrvatsku katoličku mladež bio je neizbrisivi lanac djelovanja na ovim prostorima.

U Summer Hillu djelovali su sljedeći fratri, pokraj fra Roka Romca i fra Lamberta Ivančića, fra Vlado Klement Novak, fra Toni Mutnik, fra Gracijan Biršić, fra Euzebijije Mak, fra Josip Švenda, fra Marijan Glamočak, fra Daroslav Miklaušić, fra Vinko Švogor, fra Mijo Hrmat, fra Franjo Jurinec, fra Tonio Vučemilović. Danas (2008.) u Summer Hillu djeluju: fra Vlado Novak i fra Smiljan Berišić.

Priredio Fabijan Lovoković (djelomično prepisano iz knjige u pripremi pod naslovom "Hrvatske zajednice u Australiji – nastojanja i postignuća").

Through Fr Rok Romac, the Croatian Catholic Centre St Anthony in Summer Hill, issued a monthly newsletter "Dom". In this newsletter Fr. Rok developed, counselled, criticised, chastised but also commended his flock. When the first Croatian school, on the premises of the Croatian House in Buckingham Street, Surry Hills (1965) opened, Fr. Rok blessed it and was a great help to the teachers at the time.

Therefore, the Croatian Catholic Centre in Summer Hill has played a historical role not only in the work and activity of the Catholic community, but rather all of the Croatian communities. The successors of Fr. Rok Romac have continued the successfully activity of the Centre to the present day. The world event titled "World Youth Day" and the arrival of Pope Benedict XVI in Australia, and hundreds of pilgrims from all areas in which Croatians live was the crowning glory where the Franciscans of Sydney, with the help of the Croatians and Croatian patriotic institutions, accommodated, greeted, hosted and with pride said farewell to the pilgrims returning to their own homes.

So, the Croatian Catholic Centre St Anthony in Summer Hill, was not only a participant in this special event, but an essential chain in the activities in this region through the organised Croatian Catholic Youth.

Aside from Fr. Rok Romac and Fr. Lambert Ivančić, the following friars were active in Summer Hill: Fr. Vlado Klement Novak, Fr. Toni Mutnik, Fr. Gracijan Biršić, Fr. Euzebije Mak, Fr. Josip Švenda, Fr. Marijan Glamočak, Fr. Daroslav Miklaušić, Fr. Vinko Švogor, Fr. Mijo Hrmat, Fr. Franjo Jurinec, and Fr. Tonio Vučemilović. Today (2008) Fr. Vlado Novak and Fr. Smiljan Berišić work in Summer Hill.

Prepared by Fabijan Lovoković (partially copied from the book being prepared, titled "The Croatian Community in Australia – endeavours and achievements").

2. Crkva i pastoralni centar Gospe Velikog hrvatskog zavjeta u Blacktownu

Među Hrvatima u Sydneju žive i djeluju od sredine 1957. i hrvatski franjevci kao dušobrižnici hrvatskih katolika. U svome su djelovanju prošli isti put koji je prošla i većina hrvatskih poratnih doseljenika: zajedno s hrvatskim vjernicima najprije su bili više od jednog desetljeće gosti po australskim katoličkim crkvama širom grada, a zatim su kupili staru crkvu u Summer Hillu koju su obnavljali godinama i uz nju podizali pastoralni centar. Konačno su 1985. razgranali svoje djelovanje još u dva nova hrvatska katolička centra. Jedan u Blacktownu, a drugi u St. Johns Parku.

Poslije 1970. sve se više Hrvata selilo na zapad i jugozapad Sydneya. U tom su dijelu grada još fra Rok Romac i fra Lambert Ivančić uspostavili okupljalista hrvatskih katolika u Mt. Druittu i Blacktownu. U tim naseljima mise su bila dvaput mjesečno. Godine 1978. summerhillski franjevci napuštaju ta dva vjernička okupljalista i sabiru vjernike u Doonsideu, naselju koje leži između Blacktowna i Mt. Druitta, i ondje slave misu svake nedjelje. Prije 1985. u Doonsideu se okupljalo više vjernika nego li u kojem drugom okupljalistu izvan Summer Hilla. Dušobrižnici su stoga odlučili tražiti pogodno gradilište u tom dijelu grada da bi podigli crkvu i novi pastoralni centar.

Godine 1980. ukazala se na više mjesta u tom dijelu Sydneya mogućnost kupiti zemljište za gradnju pastoralnog centra. Jedno je bilo na području St. John's Parka u Fairfieldu, dok je drugo bilo u Blacktownu. Kako su summerhillski dušobrižnici u to vrijeme smatrali da je zajednica hrvatskih vjernika u stanju podići samo jedan novi pastoralni centar, odlučili su kupiti zemljište na području Blacktowna, i to na području Eastern Creek, uz samu veliku prometnicu Great Western Highway. Zemljište je bilo zakupljeno 3. travnja, a isplaćeno 15. travnja 1981. god. Već 12. lipnja 1981. ustrojen je crkveni odbor za gradnju novoga pastoralnog centra s predsjednikom Ivicom Radačićem, zamjenikom Jerkom Čurkovićem i blagajnikom Ivanom Biličićem. Ostali članovi odbora su bili: Maks Bukovac, Nevenko Krnčević, Jozo Prusac, Ivo Kamber, Ivan Bajac, Slavko Hrženjak, Drago Klinskić i Mate Džaja. Zemljište je kupljeno za 196.500 dolara, a idejni plan je predviđao da ondje valja podići: prostranu crkvu, školsku zgradu, dvoranu za vjernička okupljanja, stan za svećenika, starački dom i ostale prateće objekte i parkiralište. To su summerhillski franjevci 3. svibnja 1981. priopćili hrvatskim vjernicima posebnim letkom odlučivši također mjesечnim biltenom izvješćivati vjernike o napredovanju izgradnje.

2. Church and pastoral centre of Our Lady of the Great Croatian Covenant in Blacktown

The Croatian Franciscans, in their role as spiritual fathers to the Croatian Catholics, have lived and worked among the Croatians in Sydney since the middle of 1957. In their activities they have traversed the same path as the majority of Croatian post-war emigrants. For more than a decade they, together with their Croatian parishioners, were guests in Australian Catholic churches throughout the city, and then they purchased the old church in Summer Hill which they renovated over the years and built a pastoral centre next to it. Finally in 1985 they expanded their activities to cover two new Croatian Catholic Centres – one in Blacktown, and the other in St. John's Park.

After 1970 an increasing number of Croatians moved to the west and southwest of Sydney. In this part of town, Fr. Rok Romac and Fr. Lambert Ivančić set up a gathering place for Croatian Catholics in Mt. Druitt and one in Blacktown. Mass was held twice a month in these locations. In 1978, the Summer Hill Franciscans abandoned these two gathering places and moved to Doonside, a settlement that lies between Blacktown and Mt. Druitt, where they celebrated Sunday mass. Before 1985, more parishioners gathered in Doonside than in any other gathering place outside Summer Hill. The friars, therefore, decided to look for a favourable building site in this part of town to build a church and a new pastoral centre.

During 1980 many opportunities to purchase of land for presented themselves in various locations. One of these locations was St. John's Park in Fairfield, while the other was in Blacktown. Given that the Summer Hill friars believed that the Croatian community would only be able to build one new pastoral centre at that time, they decided to purchase the land in the Blacktown area near Eastern Creek, right next to the main thoroughfare, the Great Western Highway. A deposit was paid for the land on the 3 April and fully paid on 15 April 1981. On 12 June 1981 a church committee for the construction of the new pastoral centre was instituted, and headed by Ivica Radačić, President, Jerko Čurković, deputy and Ivan Biličić, treasurer. The other members of the committee were: Maks Bukovac, Nevenko Krnčević, Jozo Prusac, Ivo Kamber, Ivan Bajac, Slavko Hrženjak, Drago Klinskić and Mate Džaja. The land was purchased for \$196,500 and the design plan envisaged the following: a spacious church, a school building, a hall for parishioners' gatherings, a presbytery, a retirement home and other associated facilities as well as a parking lot. This is what the Summer Hill Franciscans announced to their parishioners on 3 May 1981 via their leaflet. A decision was also made at the time to keep the parishioners informed about the progress on the construction through a monthly bulletin.

Gradsko poglavarstvo najprije je odgađalo dati dopuštenje za izgradnju novoga pastoralnog centra, jer gradska skupština još nije bila odlučila hoće li to zemljiste biti u sastavu industrijske zone ili zone slobodne izgradnje. Kad je načelnik Blacktowna 16. srpnja 1981. dao nadu da će zemljiste biti u zoni stambene izgradnje, organizirao je hrvatski katolički centar u Summer Hillu skupljanje potpisa u prilog takvom rješenju i uručio molbu s više od 1.500 potpisa gradonačelniku Johnu Aquillini. Ipak je konačni odgovor bio negativan, što je zaustavilo sydneye dušobrižnike u ostvarivanju njihove namjere, ali ih nije navelo da od nje i odustanu. Briga za pronalaženje gradilišta i podizanje novog pastoralnog centra bila je povjerena fra Josipu Švendi, kojega je u međuvremenu upravno vijeće Hrvatske franjevačke provincije u Zagrebu izabralo za voditelja pastoralnog centra i franjevačkog predstojnika u Summer Hillu. Zemljiste u Eastern Creeku je početkom 1985. prodano za svotu od 525.000 dolara.

Novo zemljiste našli su sydneyski dušobrižnici početkom 1984. u Blacktownu, a 23. ožujka 1984. su isplatili njegovu cijenu koja je iznosila 300 000 dolara. Nakon što su razmotrene ponude građevinskih poduzetnika, prihvaćena je ona koju je dala građevinska tvrtka McNamara pa je 24. siječnja 1985. s njom potписан ugovor o gradnji novog pastoralnog centra u Blacktownu. Građevinski sklop je obuhvaćao crkvu i stan za svećenike te parkiralište, a troškovi su iznosili 1.478.690 dolara. O svemu tome dušobrižnici su posebnim pismom obavijestili vjernike, u veljači 1985. nakon sto su na Svjećnicu, 2. veljače te godine započeli radovi. Također su dušobrižnici bili odlučili, i to na prijedlog fra Tonija Mutnika, da će nova crkva biti posvećena Gospi Velikog hrvatskog zavjeta, pa su objavili riječi kardinala Kuharića koji je zaželio da to bude "zavjetno svetište svih Hrvata koji žive u Australiji, nova Marija Bistrica". Među summerhillskim franjevcima je tada vladalo uvjerenje da će novi pastoralni centar u Blacktownu "postati središnje mjesto za sve hrvatske katolike Sydneya".

Započete radove je 25. kolovoza 1985. blagoslovio blacktownski biskup mons. Bede Heather a tada su se već sasvim jasno nazirali oblici nove crkve. Crkva je bila završena za 9 mjeseci, a njezinu posvetu su zajednički obavili 24. studenoga 1985. biskup Heather i zagrebački pomoćni biskup mons. Mijo Škvorc. A u ime australskih vlasti otvorenje novog pastoralnog centra je tom zgodom obavio Ron Mullock, zamjenik premijera savezne države New South Wales.

The local councils at first delayed issuing approval for the construction of the new pastoral centre as it had not yet decided whether this land was to be part of an industrial zone or a free planning zone. When the head of the Blacktown Municipal Council on 16 July 1981 offered hope that the land would be zoned as residential, the Croatian Catholic Centre in Summer Hill organised a petition in support of this proposal. More than 1,500 signatures were collected and the petition was handed over to the then Mayor John Aquillina. Unfortunately, the final decision was negative, which stopped the Sydney spiritual fathers from achieving their intentions; however it did not cause them to give up. The task of finding land and building a new pastoral centre was entrusted to Fr. Josip Švend, who in the meantime had been elected by the Administrative Council of the Croatian Franciscan Province in Zagreb as the head of the pastoral centre and the Franciscan principal in Summer Hill. The land in Eastern Creek was sold for \$525,000 at the beginning of 1985.

A new piece of land was found by the Sydney friars at the beginning of 1984 in Blacktown, and on 23 March 1984 it was purchased for the amount of \$300,000. After the building tenders had been reviewed, the one submitted by McNamara Construction Company was accepted, and on 24 January 1985 a contract for the construction of the new pastoral centre in Blacktown was signed. The complex encompassed the church, presbytery, and a parking lot, and the cost was projected at \$1,478,690. The friars notified the parishioners about everything through a special letter in February 1985, after which, on 2 February of the same year, work commenced. The friars also decided, at the suggestion of Fr. Toni Mutnik, that the new church would be consecrated to Our Lady of the Great Croatian Covenant, and they published the words of Cardinal Kuharić who hoped that this would be the "votive shrine of all Croatians living in Australia, a new Marija Bistrica (a Marian shrine in Croatia)". At the time the Summer Hill friars believed that the new pastoral centre in Blacktown would "become the central gathering place for all Croatian Catholics in Sydney".

The beginning of the works was blessed on 25 August 1985 by the Blacktown Bishop Mons. Bede Heather, and even then one could clearly see the outlines of the new church. The church was completed in nine months, and Bishop Heather and Auxiliary Bishop of Zagreb, Mijo Škvorc, jointly conducted its consecration on 24 November 1985. The opening of the new pastoral centre, on this occasion, was conducted by Ron Mullock, the Deputy Premier of New South Wales on behalf of the Australian government.

Nova crkva ima oblik kružnog isječka. Polukružni zid je u staklu, kako bi i izvan crkve bio slobodan pogled na oltar. Svetište crkve, tj. oltar, svetohranište i ambon, smješteni su u proširenom uglu isječka. Na zidu tog svetišta je veliki drveni križ. Ispod križa, a lijevo od oltara je niša s Pralikom Gospe Velikog hrvatskog zavjeta. U zidu s desne strane oltara je svetohranište. Taj lik Gospe Velikog hrvatskog zavjeta ostavio je 1980. kardinal Kuharić u crkvi u Summer Hillu "kao trajnu uspomenu na svoj posjet i znak povezanosti između naših iseljenika u Australiji i Crkve u Hrvatskoj".

Ispred Gospina lika je ambon za čitače, a s druge strane oltara ambon za svećenika. Na zidu svetišta, s desne strane oltara je slika koja prikazuje krštenje Hrvata. Ispod slike je krstionica koja ima oblik krstionice hrvatskog kneza Visešlava. Na zidu pak, s lijeve strane oltara je slika hrvatskih bogougodnika. To su: sveci Nikola Tavelić i Leopold Mandić, blaženici: Augustin Kažotić, Marko Križevčanin i Katarina Kotromanić, te velikani duha: kraljica Jelena, sluga Božji Petar Barbarić i kardinal Alojzije Stepinac. Ispod te slike, uz električne orgulje, je mjesto za crkveni zbor. U zidu crkve s te lijeve strane oltara su tri ispovjedaonice u posebnim prostorijama. Sakristija je na ulazu u crkvu, tj. u pokružnom dijelu crkve. Sjedišta u crkvi razdijeljena su u šest blokova, usmjerena su prema oltaru, u svemu ima oko 600 sjedećih mjesta. Kako ima u crkvi još 400 stajačih mjesta, a vani pod nadkrivenim dijelom crkve, uza zid od stakla ima još mjesta za 500 ljudi, pod krov se može smjestiti 1500 ljudi i sudjelovati u bogoslužnim slavljima. Pod crkve se spušta prema oltaru. Crkvu ukrašuju i kipovi svetaca: Majke Božje, sv. Antuna i sv. Franje, sv. Ivana Krstitelja, sv. Josipa, te sv. Petra i Pavla kao i u reljefu izrađene postaje križnog puta. Kipove, glavni križ i križni put izradio je kipar i rezbar Engelbert Picol-Ruiz, umjetnik švicarskog podrijetla. Slike pak pokrštenja Hrvata i hrvatskih duhovnih velikana su djelo Renisa Zuestersa, slikara latvijskog podrijetla. Pred crkvenim ulazom je također toranj u koji su smještена zvona koja je prije 1970. bio pribavio iz Austrije fra Rok Romac i postavio ih na crkvenom zemljištu u Tumbi Umbi.

U istom sklopu sa crkvom, i to vezano uz svetište crkve, podignute su jednostavne i skromne prostorije pastoralnog ureda i svećenički stan.

Na ulazu pak u crkveno zemljište, i to s lijeve strane ulaza u crkvu, iznikla je 1991. samostalna građevina, velika zgrada pastoralnog i školskog centra. Pristup u zgradu je sa strane crkve: stepenice vode u otvoreni nadsvođeni ulaz i zatim u predvorje iz kojeg se pristupa u tri školska razreda, knjižnicu, uredske sobe te veliku dvoranu s kuhinjom i pripadnim sanitarnim prostorijama.

The church has the shape of a circular wedge. It has a glazed wall in the shape of a semicircle so that one can see the altar from the outside. The church shrine, i.e. the altar, tabernacle and ambon, are located on the widened corner of the wedge. On the wall of the shrine is a large wooden cross. Under the cross, and left of the altar is an iconic image of Our Lady of the Great Croatian Covenant. In the wall to the right of the altar is the tabernacle. This image of Our Lady of the Great Croatian Covenant was left in 1980 by Cardinal Kuharić in the church in Summer Hill "as a permanent memento of his visit and a sign of the connection between our emigrants in Australia and the Church in Croatia".

In front of Our Lady's image is an ambon for readers, while on the other side of the altar is the ambon for priests. Underneath the picture is the baptismal font which is shaped in the same manner as the baptismal font of the Croatian Prince Višeslav. On the wall, to the left of the altar is a picture of the Croatian saints. They are: the saints Nikola Tavelić and Leopold Mandić, the blessed: Augustin Kažotić, Marko Križevčanin and Katarina Kotromanić. This also includes great spiritual men and women: Queen Jelena, the servant of God, Petar Barbarić and Cardinal Alojzije Stepinac. Under these pictures, by the electric organ is the area allocated to the church choir. Situated near the wall of the church, on the left side of the altar are three confessionals. The vestry is at the entrance to the church, i.e. in the semicircular part of the church. The seating in the church is divided into six blocks orientated towards the altar, and in all there are 600 seats. As there is standing room for a further 400 people in the church, and outside under the covered part of the church by the glass wall, there is room for further 500 people. In total, some 1500 people can participate in services. The floor of the church slopes towards the altar. The church is decorated by statues of the saints: Our Lady, St. Anthony and St. Francis, John the Baptist, St. Joseph, and St. Peter and St. Paul, as well as carvings of the Stations of the Cross. The statues, main Cross and the Stations of the Cross are the work of the sculptor Engelbert Picol-Ruiz, an artist of a Swiss origin. The pictures of the baptism of the Croats and the Croatian spiritual greats are the work of Renis Zuesters, an artist of Latvian origin. In front of the entrance to the church there is a bell tower which contains the bells that purchased from Austria in 1970 by Fr. Rok Romac and set on the church land in Tumbi Umbi.

In the same church complex and connected to the church shrine, are the simple and humble premises of the pastoral office and presbytery.

Looking at the church grounds, on the left hand side of the church doors, a fully detached building was erected in 1991 which is the pastoral and school centre. Access to the building is from the side of the church. Stairs lead into an open arched entrance and then into the lobby from which there is access to three classrooms, a library, offices and a large hall with a kitchen and toilet facilities.

Dvoranu je akademski slikar Ivan Rogina ukrasio brojnim slikama s motivima gradova, značajnih građevina, te prirodnih ljepota Hrvatske. Taj građevinski sklop uz veliku dvoranu ima i dvije manje dvorane u visokom prizemlju. Novi je građevni sklop blagoslovio 24. studenoga 1991. blacktownski biskup Bede Heather, a otvorio ga je na posebnoj prigodnoj svečanosti 12. rujna 1993. kardinal Franjo Kuharić.

S desne strane pristupnog asfaltiranog ulaza u kompleks centra je veliko parkiralište za 288 automobila, a na asfaltirano parkiralište nastavlja se park koji seže daleko iza crkvenih zgrada. U tom parku crkveni odbor priređuje piknike vodeći skrb ne samo o kulinarskoj ponudi nego također o nastupima pjevača, svirača te folklornih grupa i plesača.

Crkvom i pastoralnim centrom u Blacktownu upravlja fra Toni Mutnik, ureditelj crkve i graditelj novog pastoralnog i školskog centra. Uz njega cijelo vrijeme kao dušobrižnik djeluje fra Euzebije Mak, koji ujedno vodi i hrvatski katolički centar u Newcastleu. Godine 2006. fra Euzebije odlazi u St. John's Park, a na njegovo mjesto iz Hrvatske dolazi fra Zvonimir Križanović, 2009.g. pred Božić dolaze fra Josip Kešina i fra Davor Holi. Ovime je Hrvatski katolički centar u Blacktownu optimalno zbrinut pastoralnim osobljem koje je mlado i poletno.

Fra Tony Mutnik

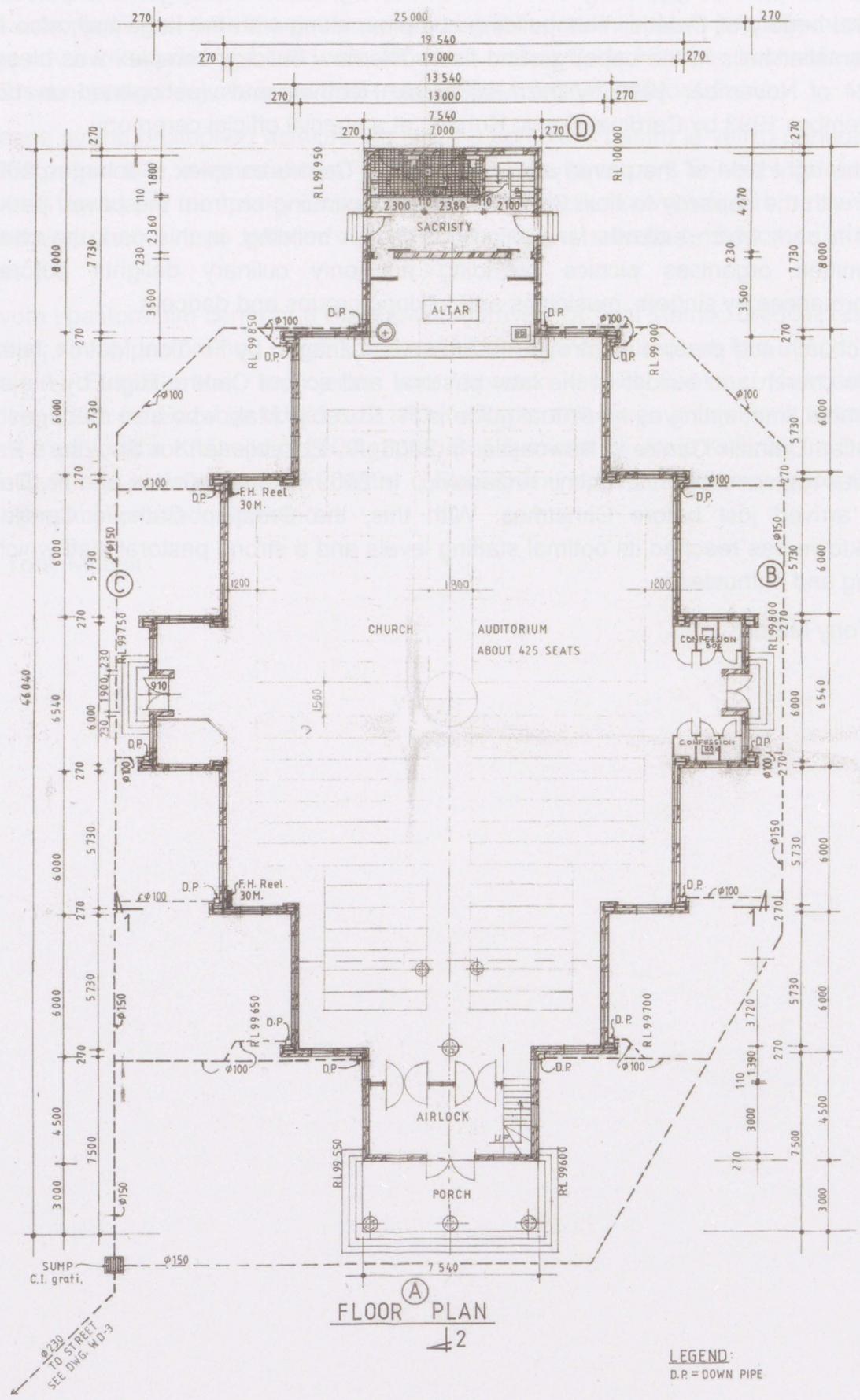
The hall has been decorated by the academy trained artist Ivan Rogina with numerous pictures depicting motifs of towns, significant buildings, and places of natural beauty of Croatia. This building complex, along with the large hall, also has two smaller halls in the upper ground floor. The new building complex was blessed on 24 of November 1991 by the Msg. Bede Heather, and was opened on 12 of September 1993 by Cardinal Franjo Kuharić at a special official ceremony.

On the right side of the paved entrance into the Centre complex is a large parking area with the capacity to hold 288 cars, while continuing on from the paved parking lot is a park which extends far behind the church building. In this park the church committee organises picnics providing not only culinary delights but also performances by singers, musicians and folkloric groups and dancers.

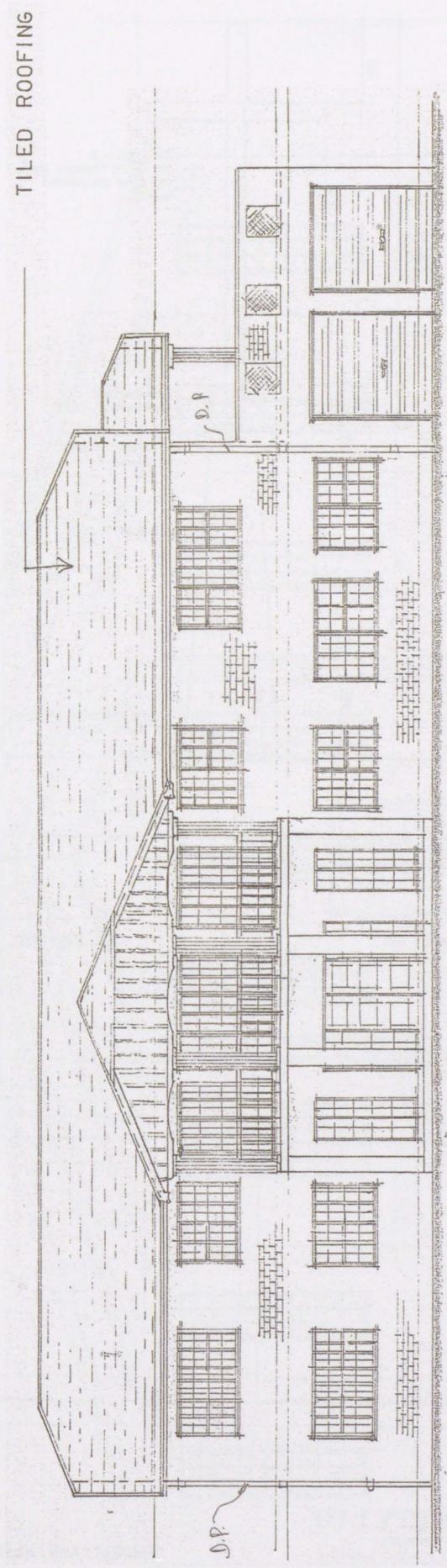
The church and pastoral centre in Blacktown is managed by Fr. Toni Mutnik, keeper of the church and builder of the new pastoral and school Centre. Right by his side the entire time, acting as a spiritual guide is Fr. Euzebije Mak, who also manages the Croatian Catholic Centre in Newcastle. In 2006, Fr. Euzebije left for St. John's Park. He was replaced by Fr. Zvonimir Križanović. In 2009 Fr. Josip Kešina and Fr. Davor Holi arrived just before Christmas. With this, the Croatian Catholic Centre in Blacktown has reached its optimal staffing levels and a strong pastoral staff which is young and enthusiastic.

Fr. Tony Mutnik

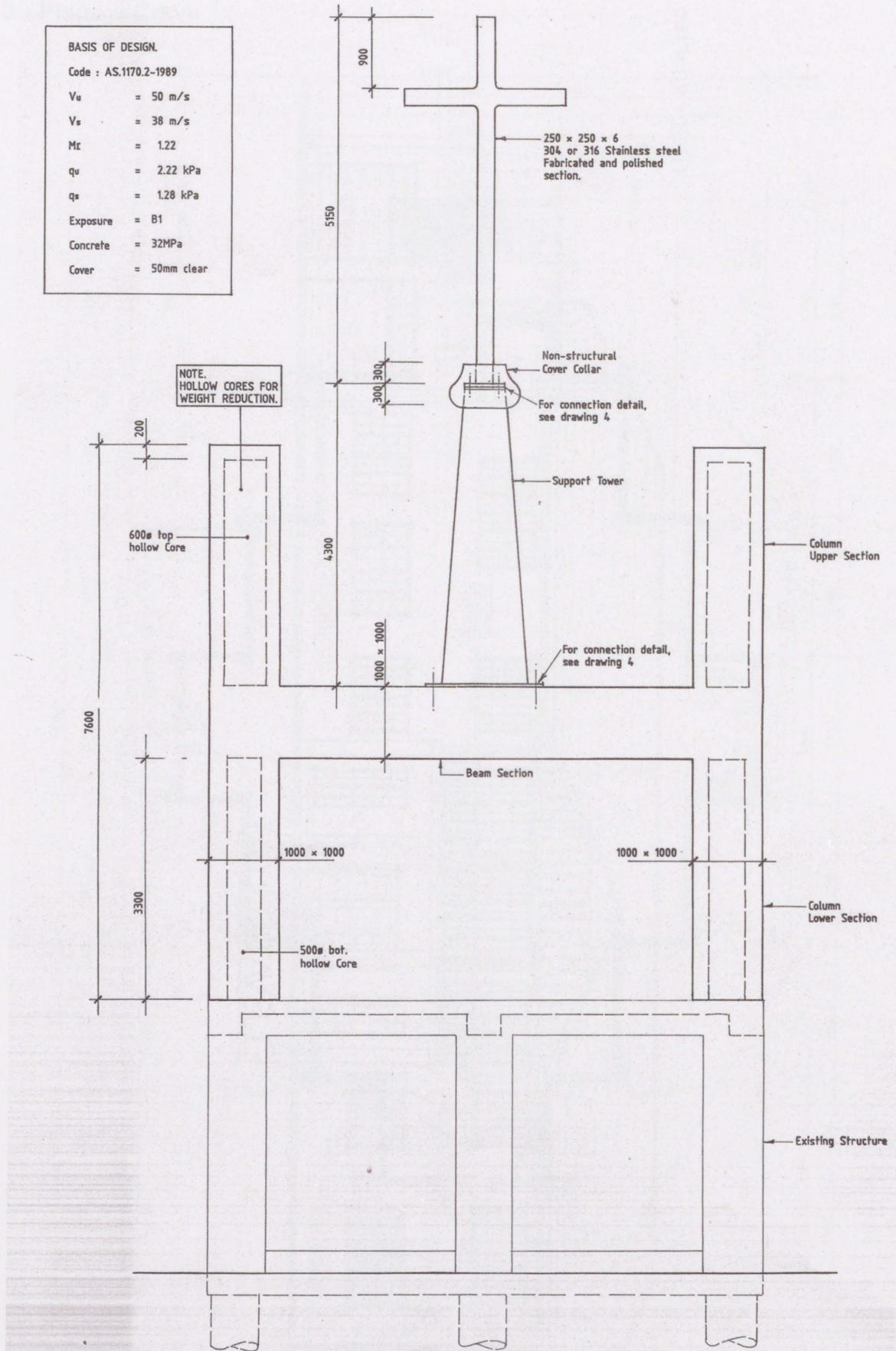
3. Planovi Crkve



ELEVATION A



BASIS OF DESIGN.	
Code :	AS.1170.2-1989
V_u	= 50 m/s
V_s	= 38 m/s
M_c	= 1.22
q_u	= 2.22 kPa
q_s	= 1.28 kPa
Exposure	= B1
Concrete	= 32 MPa
Cover	= 50mm clear

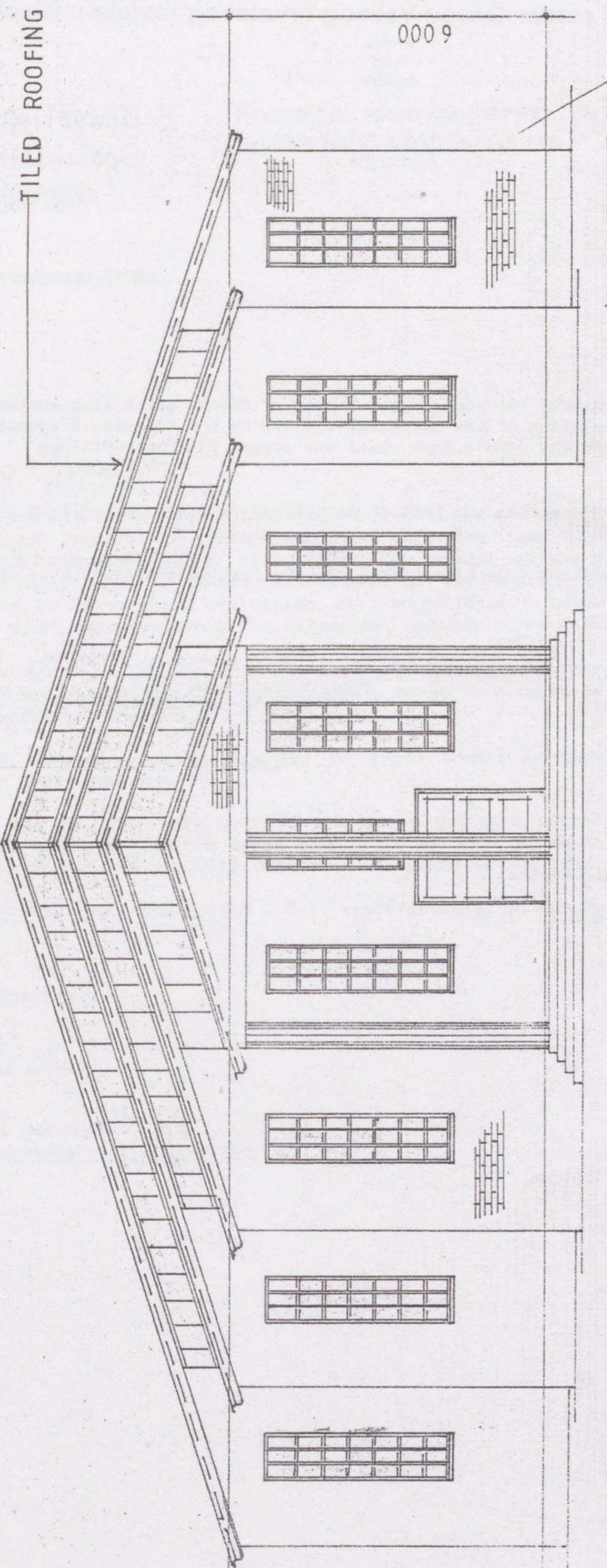


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PO Box 378, Carlingford NSW 2118

GFRNFRAI ARRANGEMENT & SIZING

ELEVATION A



4. Crkva i pastoralni centar Gospe Velikog hrvatskog zavjeta u Blacktownu



St. Mary's Cathedral,
Sydney, N.S.W.
Australia 2000.

30th December, 1983.

Your Excellency,

I am grateful for your recent letter of thanks which also enclosed an English translation of the agreement concerning the Croatian Projects at Eastern Creek and St. John's Park which was signed at Summer Hill on 2nd December.

I am pleased that you feel an acceptable solution was able to be reached.

Reciprocating your kind wishes for the festive season,

I remain,

Yours sincerely in Christ,

ARCHBISHOP OF SYDNEY.

His Excellency,
Msgr. Ciril Kos,
Bishop,
Croatian Catholic Centre,
P.O. Box 105,
SUMMER HILL. N.S.W. 2130



FRANCISCAN PROVINCIAL OFFICE
47 VICTORIA STREET, WAVERLEY, N.S.W. 2024
AUSTRALIA

TEL: (02) 389 5955
ISD: 61 2 389 5955

TELEGRAPHIC ADDRESS:
FRAMINOR, SYDNEY, N.S.W.

3rd December, 1984

Dear Joseph:

As you are aware, our buildings and properties are now covered by Catholic Church Insurances. This has been effective from 31st October, 1984, to 31st October, 1985. The Company is drawing up the various policies, and will have a representative call on each of our houses insured to make an up-to-date evaluation of the building. He will be available to speak with you about the valuation, and any other insurance aspects.

The Province is also covered for Public Liability, Burglary and Theft, Voluntary Workers' Personal Accident, Money in Transit or in the Association's premises.

The Company is also checking to avoid double insurance where Diocese and Order are involved.

It may be that only some of the above policies pertain to you. This will be clear when the final assessment is made. Then an itemised account will be sent to you with copies of the policies involved.

May I ask you to help the C.C.I. representative in his valuations.

Fraternally,

Dan

Fr. Dan Neylon, OFM
Secretary of the Province



CROATIAN CATHOLIC CENTRE

15 Prospect Rd., P.O.Box 105

SUMMER HILL, 2180.SYDNEY

Ph. 798-5220

2. prosinca 1983.

Dne 2. prosinca 1983. u 9 sati prije podne održan je u prostorijama Hrvatske katoličke misije u Summer Hillu sastanak na kojem su sudjelovali:

Msgr. Ciril KOS, biskup đakovački,

Msgr. Vladimir Stanković, ravnatelj hrvatske inozemne pastve,

O. Josip Švenda, voditelj Hrvatske katoličke misije u Sydneyu,

O. Toni Mutnik, duhovni pomoćnik u istoj Misiji,

Desetorica hrvatskih vjernika iz Fairfielda, Liverpoola i okolnih gradskih četvrti koje predvode g. Mijo Marić iz Fairfielda i g. Šime Tri-najstić iz Edensor Parka.

Sastanak je sazvan na želju i molbu navedenih hrvatskih vjernika, a predmet razgovora bile su pastoralne prilike među Hrvatima toga dijela Sydneya, s posebnim naglaskom na potrebi izgradnje hrvatske crkve na nedavno kupljenom zemljištu u St John's Parku.

Na tom je sastanku usvojeno slijedeće

UTANACENJE

(1) Utvrđuje se činjenicu da je australska crkva sv. Terezije u West Fairfieldu (Ugao Stella St i The Boulevarde), u kojoj hrvatski svećenici iz Misije u Summer Hillu služe nedjeljnu sv. misu u 11,15 sati, premašena da primi brojne hrvatske vjernike, pa se nameće potreba što hitnije izgradnje vlastite hrvatske crkve u koju bi dolazili vjernici iz Fairfielda, Liverpoola i ostalih obližnjih dijelova grada Sydneya.

(2) Pohvaljuje se inicijativa hrvatskih svećenika i vjernika zahvaljujući kojoj je kupljeno zemljište u St John's Parku koje vrlo dobro odgovara za smještaj hrvatske crkve.

(3) Izražava se zahvalnost svim hrvatskim vjernicima koji su u tu svrhu već dali svoj doprinos u novcu, a očekuje se i od ostalih da se pridruže akciji skupljanja novčanih doprinosa za buduću crkvu u St John's Parku, kad hrvatski svećenici pozovu vjernike na tu akciju.

(4) Svi sudionici sastanka su se složili u tome da započeta akcija u vezi s izgradnjom novog Hrvatskog katoličkog centra u Eastern Creeku mora biti u interesu svih hrvatskih vjernika cijelog Sydneyja, pa će svi u toj akciji sudjelovati bilo novčanim prilozima bilo radom kad izgradnja započne. Zato budući centar u Eastern Creek ima prednost pred ostalim inicijativama.

(5) Svi su se složili u tome da najprije treba započeti s radovima u Eastern Creeku, čim se dobije potrebno dopuštenje od nadležnih gradskih vlasti.

(6) Kad hrvatski svećenici službeno objave da je rečeno dopuštenje dobiveno te se može započeti s izgradnjom centra u Eastern Creeku, u istom će se oglasu kod svih svetih misa dati vjernicima na znanje da će se u dogledno vrijeme pristupiti izgradnji hrvatske crkve na zemljištu u St John's Parku.

(7) S izgradnjom crkve u St John's Parku neće se čekati dok budu potpuno izgrađeni svi predviđeni objekti Centra u Eastern Creeku, nego će se s radovima u St John's Parku započeti onda kad uznapreduju radovi u Eastern Creeku (kad se dođe do krova).

(8) Ukoliko do sredine godine 1984. nadležne gradske vlasti ne izdaju službeno dopuštenje za početak izgradnje predviđenih objekata u Eastern Creeku, neće se čekati dok ta dozvola ne dođe, nego će se odmah pristupiti izgradnji crkve u St John's Parku.

(9) Zaključeno je da će hrvatski svećenici kod mjesnog nadbiskupa Edwarda Clancya i kod biskupa nadležnih za to područje poduzeti potrebne korake za dobivanje crkvene dozvole za izgradnju hrvatske crkve u St John's Parku, kao što je to već prije bilo učinjeno kod kardinala Freemana za Centar u Eastern Creeku.

(10) Da bi se riješio problem premašena prostora u crkvi sv. Terezije u West Fairfieldu, zaključeno je da se uz nedjeljnu misu u 11,15 sati uvede i subotna večernja hrvatska misa u 6 sati navečer koja vrijedi kao nedjeljna. Svećenici će se pobrinuti da se dobije potrebno dopuštenje za tu misu s kojom treba započeti najkasnije od Nove godine 1984.

(11) Na kraju sastanka koji je bio održan u prijateljskoj atmosferi, svi su prisutni potvrdili potrebu jedinstva među svim hrvatskim vjernicima Sydneya, pa u toj perspektivi sloge i jedinstva treba pristupiti izgradnji zajedničkog Hrvatskog katoličkog centra u Eastern Creeku i hrvatske crkve u St John's Parku.

Za točnost gornjih zaključaka jamče:

+ Ćiril Kos,
(Msgr. Ćiril Kos, biskup)

J. Švenda
(O. Josip Švenda)

Vladimir Stanković
(Msgr. Vladimir Stanković)

T. Mutnik
(O. Toni Mutnik)

Archbishop of Sydney
The Most Rev. Edward Bede Clancy

St. Mary's Cathedral
St. Mary's - College St.

S Y D N E Y, 2000

MIJO MARIC
3 Weston St., FAIRFIELD, N.S.W. 2165
SYDNEY (tel. 727-8643)

SIMA TRINAJSTIC
Lot 3 Kalang Rd., EDENSOR PARK, N.S.W. 2176
SYDNEY (tel. 610-2633)

5th October 1983.

Your Grace,

The Croatian community of the Fairfield & Liverpool areas come to You with a problem that we are now in. In the hope that You will assist us if at all possible.

Our Sunday Mass is held in St. Theresa's church - Crn. Stella St. and The Boulevarde, West Fairfield. It is a very small church and far too small for our needs.

For a number of years we have been seeking ways to solve this problem but so far we have not come to any solution.

Our priests the Franciscans from Summer Hill have tried to find a larger church in the vicinity but with no success other than from 1 - 5 pm Sunday afternoon. This is not suitable to us as an ongoing arrangement we have come to the conclusion that the best solution for our problem would be for us to build a church at our own expense, as we have built our own homes and clubs.

We have formed a committee of forty members all of whom are keen to work on the problem. Our aim being to enable our scattered families to at least on Sundays come and pray together.

When our committee was first formed we had informed Fr. Tony Mutnik (acting superior) about our plan. At first he had told us that it will be impossible to commence this project as the Eastern Creek church had not even been began. This was not satisfactory to us, and so we invited Fr. Tony to a meeting - during which he gave us the verbal approval to go ahead. This we did.

We searched for a suitable block and made arrangements to purchase it. Once more we informed Fr. Tony Mutnik about this. Then once more he told us that it has no sense to continue and then the day after he rang one committee member that he had been to see the block of land and that both its price and position are most suitable. To prevent the risk of losing this block he suggested that the Croatian Catholic Centre at Summer Hill should purchase the land on behalf of the Croatian people living in Fairfield & Liverpool. As it would take longer for the land to be bought from collections.

A few days after two members of the committee together with Fr. Mutnik looked at newer churches around Sydney so that they could get some ideas as to what would be most appropriate for us. Plans were being drawn up, and our enthusiasm began to grow.

Since then the block of land had been purchased and now we have been told that the building of the church cannot commence before the completion of the Eastern Creek church.

One of our members had enquired at the Blacktown City Council when could the building of the church commence. To our surprise we discovered that the land is in the "green belt area" and that it could take from one to seven years before the "green belt" ban would be lifted.

If we are to wait for the completion of this Eastern Creek church it will take far too long. Not only that but for the ten - fifteen thousand Croatians living in the Fairfield-Liverpool areas the Eastern Creek church will be too far away for regular use.

The land had been purchased - permission for the building can be obtained with no problem - people are both willing to contribute with free labour and donations. In fact we can begin immediately.

Your Grace our needs are at the peak now in ten to fifteen years time we will have other needs. We would like to bring to Your attention the fact that our people have come from the communist Yugoslavia with a minimum knowledge of their faith - from the country where we were forbidden to go to church.

Because of this it is of vital importance for us to have our mass in the Croatian language.

Your Grace, the representatives of the Croatian Catholics of the Fairfield - Liverpool areas ask for Your help in this matter.

Our prime aim is to have a church large enough to seat the people on the ordinary Sundays of the year - Feast days are exceptional.

It is impossible to solve this problem on our own and because of this we ask Your assistance.

Sincerely Yours

MIJO MARIC

SIMA TRINAJSTIC

KARDINAL FRANJO KUHARIĆ

Kaptol 31

Z A G R E B

MIJO MARIĆ

3 Weston St., FAIRFIELD, N.S.W. 2165
SYDNEY (tel. 727-8643)

SIMA TRINAJSTIĆ

Lot 3 Kalang Rd., EDENSOR PARK, N.S.W. 2176
SYDNEY (tel. 610-2633)

5. listopada 1983.

Vaša Uzoritosti!

Mi hrvatska zajednica Fairfield-a i Liverpool-a obraćamo se Vama sa ovim pismom u kojem Vas želimo ukratko obavijestiti o našem problemu, odnosno potrebama.

Svake nedjelje imamo Sv. Misu u crkvi Sv. Terezije (Stela St. - The Boulevarde, W.FAIRFIELD) u 11.15 prije podne. Žao nam je da niste imali priliku vidjeti tu crkvu kad ste bili ovđe. To je jako mala i za nas pretjesna crkva. Već smo nekoliko godina pokušavali riješiti ovaj problem ali bez uspjeha. Naši svećenici su pokušavali pronaći veću crkvu u kojoj bi mi mogli imati nedjeljnju Sv. Misu. Jedino slobodno vrijeme je bilo izmedju jedan i pet poslije podne, a to nam ne odgovara kao stalni raspored.

To nas je dovelo do zaključka da si u ovoj sredini sagradimo crkvu, kao što smo bili u mogućnosti sagraditi sebi kuće i domove. Izabrali smo oko četrdeset članova koji će o tome voditi brigu. Želja nam je da naše razbacane obitelji barem nedjeljom imaju gdje doći da zajednički slavimo Euharistiju.

Kad smo došli do ovog zaključka i osnovali odbor, o svemu smo obavijestili Fr. Toni Mutnika. U početku nam je rekao da je ovo nemoguće započeti prije nego se sagradi crkva u Eastern Creak. Nakon kratkog vremena pozvali smo ga na sastanak na kojem nam je dao obećanje i nadu da je ovo ipak moguće ostvariti. Našli smo odgovarajuću zemlju te o istoj obavijestili Fr. Toni Mutnika. On nam je rekao da nema smisla ići naprijed, a drugi dan je nazvao jednog od članova i rekao mu da je išao vidjeti tu zemlju te da cijena i pozicija jako dobro odgovaraju. (Cijena zemlje \$ 75.000). Odbor je sakupio \$ 18,000 a Fr. Toni se je bojao da nećemo biti u mogućnosti na vrijeme skupiti potrebnu svotu novca, te je predložio da Hrvatski Katolički Centar Summer Hill otplatiti tu zemlju tako da nebi propala. Još veću nadu smo dobili kad su dva člana sa Fr. Tonijem išli razgledati novije crkve u Sydney-u da bi dobili ideju. Planovi su se crtali a narod se sve više veselio. Hrvatski Katolički Centar Summer Hill je isplatio tu zemlju a onda nam je bilo rečeno da se crkva nemože graditi dok se ne završi ona u Eastern Creak. Jedan član našeg odbora raspitao se je na ošćini Blacktown kad bi se ta crkva mogla započeti. Na naše iznenadjenje saznali smo da je to "green belt area" - za sada nije dozvoljena gradnja, a to bi moglo uzeti od tri do sedam godina da se tek dobije dozvola za gradnju. To znači da bi se gradnja crkve za Fairfield - Liverpool mogla započeti tek nakon 12 - 15 godina. Ne samo da je to predugo čekati nego je ujedno i predaleko ono zemljiste u Eastern Creak na kojem bi se trebala izgraditi crkva.

V u Fairfieldu

Zemljište je kupljeno, dozvola za građnu se može bez problema i čekanja dobiti a narod je voljan besplatno raditi i novčano pomagati. U stvari mogli bi započeti odmah. Naša potreba za veću crkvu je očita sada a nakon dugogodišnjeg čekanja može nam biti nepotrebna.

Da se donekle sačuva vjera u našem narodu potrebno je da nam se omogući da sami svoj problem riješimo.

Ne tražimo novčanu, a niti bilo kakvu drugu pomoć osim dozvole od crkvenih vlasti da započnemo sa građnjom.

Ovu istu molbu smo uložili kod mjesnog Nadbiskupa i sada čekamo odgovor.

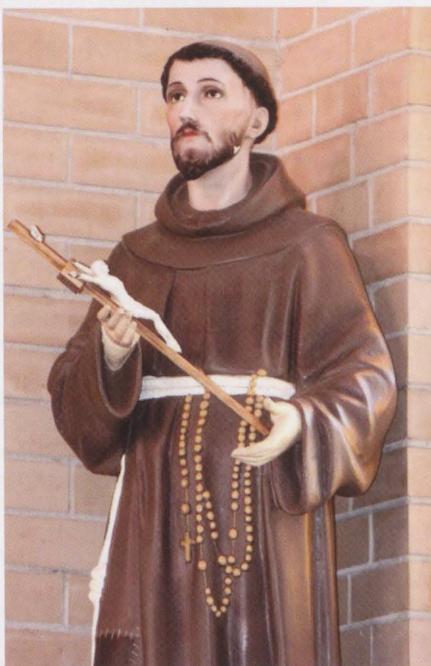
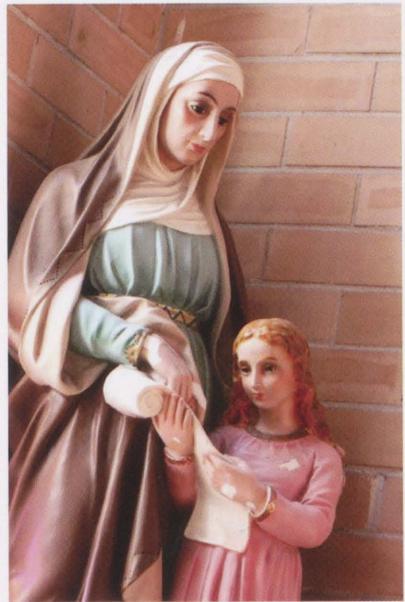
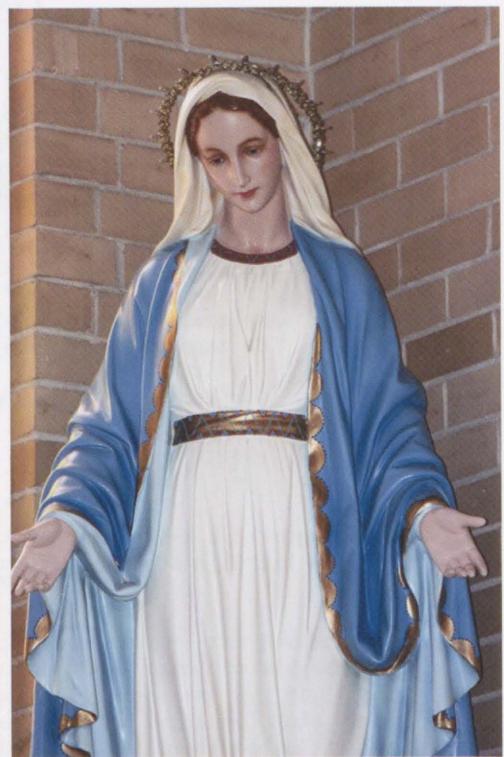
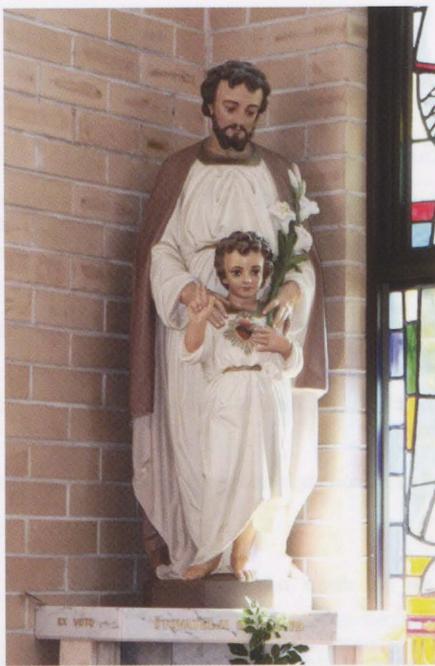
Nadamo se da ćete nas razumjeti i pomoći nam, ako je to moguće.

Primite naše najsrdačnije pozdrave i želje.

Odani u Kristu, u ime odbora

MIJO MARIĆ

SIMA TRINAJSTIĆ



Mr. F. A. Elliott.

17th June, 1985.

As you may be aware it is not always easy to obtain permission for our Church superiors to travel overseas as often as they find it necessary.

Due to this problem we are hoping to officially consecrate our Church in November, 1985 with the Councils permission. At that time we are having our Church leaders on a visit to Australia and we are lucky enough to have them available to consecrate our Church.

If there are any reasons why the Council may feel that the Church may not be consecrated at that time, please inform us urgently, as we have to invite the official guests from the Council, State and Federal Governments and the Church leaders of this our new home.

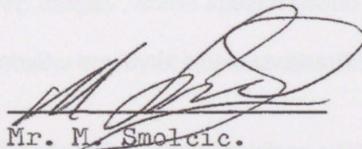
We trust that you will view this matter with compassion and understanding, we remain,

Sincerely Yours,

Fr G Birsic

Fr. G. Birsic, OFM.

Priest in Charge


Mr. M. Smolcic.

Secretary of the Church Committee

Bilješke

1 Australian Bureau of Statistics (ABS) www.abs.gov.au

2 Department of Foreign Affairs and Trading www.dfat.gov.au

3 Department of Foreign Affairs and Trading www.dfat.gov.au

4 Usp. isto

5 Usp. isto

6 Refer, Čizmić, Ivan, "Cardinal Kuharić with the Croatian diaspora in Australia and New Zealand", Kršćanska sadašnjost and Glas koncila, Zagreb, 2003, pg. 25.

7 Usp. isto

8 Usp. isto

9 Usp. istop, str. 9 – 10

10 Australian Bureau of Statistics, 2006 Census of Population and Housing, "Ancestry by country of birth of parents for time series" www.abs.gov.au

11 Australian Bureau of Statistics, 2006 Census of Population and Housing, "Country of birth of person by sex for time series" www.abs.gov.au

12 Refer, Čizmić, Ivan, isto, str. 11 – 24

13 Refer, Škvorc, Boris, "Australian Croats: Myths and reality", Hrvatska matica iseljenika, Zagreb, 2005. str. 26

14 Prema hrvatskom kralju Tomislavu (910-928) iz dinastije Trpimirovića, simbol hrvatske nacionalne svijesti (Hrvatski leksikon, 1997: 574)

15 Usp. LINDO – kolo, poskočica, hrv. narodni ples na području Dubrovačke Republike (Hrvatski Leksikon, 1997:23)

16 Tadić, Ivo, Wollongong, Zagreb, 2007, str. 49

17 Ćuk, Ivon „Zapis obitelji našega sveca“, Zagreb, 1971, str. 49-52.

18 Hoško, Emanuel, Franjevci medju Hrvatima u Sydneyu : Povijest dušobrižništva 1957-1994, Sydney, 1996, str. 11-27.

19 Suvremena katolička enciklopedija, LAUS, Split 1998: 298

20 Dimenzije zločina počinjenih u Vukovaru 1991. godine, 1995: 5-207

21 Hoško, Emanuel, 1996:50-53

22 Biršić, Gracijan, ZBORNIK KAČIĆ, god. XXV, Hrvatska katolička zajednica sv. Nikole Tavelića u St Johns Parku, Split, 1993, str.682-695.

23 Ivan Meštrović, hrvatski kipar i arhitekt (Vrpolje u Slavoniji, 15. 8.1883. –South Bend, SAD, 16.1.1962.). Skulptura „Povijest Hrvata“, koja prikazuje straicu izboranog lica, pogleda u daljinu s rupcem na glavi kakav nose udovice u Dalmatinskoj zagori, dovršena je 1932. Godine. Danas se nalazi ispred Pravnog fakulteta u Zagreb / Enciklopedija Hrvatske umjetnosti, Leksikografski zavod „Miroslav Krleža“, Zagreb, 1995, str. 565-566.

24 Zagrebačka katedrala, izgrađena u 13 stoljeću. Iz tog razdoblja do danas je sačuvan poligonalno dio svetište (1267.-1287.). Oštećenje od potresa koje je zadesio Zagreb 1880 godine, zahtijevalo je restauraciju koja je izvedena u neogotičkom stilu (Hermann Bolle)kakav se zadržao do danas (Crkve u Hrvatskoj 1996:183).

Notes

1 Australian Bureau of Statistics (ABS) www.abs.gov.au

2 Department of Foreign Affairs and Trading www.dfat.gov.au

3 Department of Foreign Affairs and Trading www.dfat.gov.au

4 As above

5 As above

6 Refer, Čizmić, Ivan, "Cardinal Kuharić with the Croatian diaspora in Australia and New Zealand", Kršćanska sadašnjost and Glas koncila, Zagreb, 2003, pg. 25.

7 Refer, above.

8 Refer, above.

9 Refer, above, pg. 9 – 10

10 Australian Bureau of Statistics, 2006 Census of Population and Housing, "Ancestry by country of birth of parents for time series" www.abs.gov.au

11 Australian Bureau of Statistics, 2006 Census of Population and Housing, "Country of birth of person by sex for time series" www.abs.gov.au

12 Refer, Čizmić, Ivan, cited work, pg. 11 – 24

13 Refer, Škvorc, Boris, "Australian Croats: Myths and reality", Hrvatska Matica Iseljenika, Zagreb, 2005, pg. 26

14 Named after King Tomislav (910-928) from the Trpimirovic dynasty, the symbol of Croatian national awareness (Hrvatski leksikon, 1997:574)

15 Compare Lindo – Croatian national dance from the region of the Dubrovnik Republic (Hrvatski Leksikon, 1997:23)

16 Tadić, Ivo, "Wollongong", Zagreb 2007. Pg.49

17 Ćuk, Ivon "Zapis obitelji našeg sveca" Zagreb, 1971, pp. 49-52

18 Hoško, Emanuel, Franciscans among Croatians in Sydney, History of Pastoral care 1957-1994, Sydney, 1996, pp. 11-27

19 The Modern Catholic Encyclopedia, The Liturgical Press, LAUS, Split 1998:298

20 Proportions of atrocities done in Vukovar 1991, Zagreb, 1995:pp. 5-207

21Refer, Hoško, Emanuel, cited work, pp. 50-53

22 Biršić, Gracijan, "Anthology Kačić" XXV, Croatian Catholic Community St. Nikola Tavelić at St. Johns Park, Split, 1993. Pp.682-695

23 Ivan Mestrovic, Croatian sculptor and architect (Vrpolje, Slavonia, 15 August 1883 – South Bend, USA 16 January 1962). The sculpture "History of the Croats" depicts a woman with a wrinkled face, looking into distance and wearing a scarf such as the one worn by the widows in the Croatian Zagora .Completed in 1932. It is located today outside the Faculty of Law in Zagreb/Enciklopedija Hrvatske Umjetnosti, Leksikografski zavod "Miroslav Krleža", Zagreb, 1995: 565

25 Crkva i samostan u Fojnicama; crkva i samostan u Bosni izgrađeni u 14. stoljeću.

26 Bazilika i samostan Široki Brijeg. Temelji za samostan i baziliku položeni su 1846 godine. Bazilika je rađena u kasnoromaničkom stilu s dva zvonika na pročelju, dovršena je 1938 godine.

27 U Kotoru je prvu crkvu u čast sv. Tripuna podigao kotorski građanin Andrea Saracenis početkom IX. stoljeća. To je vrijeme kada u Zadar dolaze moći sv. Stošije, u Rovinj sv. Eufemije, a u Veneciju sv. Zaharije. Ovim prenosima svetih moćiju Bizant je želio da značajne centre istočno-jadranske obale, koji su često puta samo nominalno priznavali njegovu vlast, što čvršće politički veže za Carigrad. Pošto je prvobitna crkva bila skromnih dimenzija, a kult mučenika Tripuna sve više jačao 1124. godine, pristupilo se izgradnji nove crkve.

28 Biršić, Gracijan, ZBORNIK KAČIĆ, isto 1993:684).

29 Ante Starčević, kipar, slikar i grafičar (Zagreb, 28.8.1933.-2007.) / Hrvatski leksikon isto, II. svezak, str. 470.

30 Biršić, Gracijan, ZBORNIK KAČIĆ, isto, 1993:686

31 Marko Marulić (Split, 18. kolovoza 1450. - Split, 5. siječnja 1524.) hrvatski je književnik i kršćanski humanist, otac hrvatske književnosti. Judita (napisana 1501., objavljena 1521.), u versi haruacchi slozhena., religiozni je ep na hrvatskome jeziku i čakavskome narječju, nadahnut starozavjetnom junakinjom Juditom, onodobnim zbivanjima (osmanlijski prodor u hrvatske zemlje), a istodobno je i tumač kršćanskog svjetonazora/ Hrvatski leksikon II. svezak, isto, str. 73.

32 Sinjska Gospa najprije se nalazila u Sinju, i kad je Sinj pao u turske ruke (1536.), fratri su je ponijeli sa sobom u Ramu, gdje je ostala sve do 1687. godine. Bježeći ponovo pred turskom najezdom prema Cetinskoj krajini i moru, 1691. fratri je prenose u Sinj i тамо ostaje. Nakon slavne pobjede 1715. godine koju pripisaše zagovoru Majke Božje, vojnički časnici skupiše među sobom oko 80 cekina i dadoše skovati zlatnu krunu s križem kojom će okititi Marijinu sliku. Tom krunom svečano je okrunjena 22. rujna 1716. godine i konačno je 1721. godine prenesena u novu crkvu u kojoj se i danas nalazi.(Crkve u Hrvatskoj 1996:79)

33 Bistrička Gospa: Zavjetni kip Majke Božje Bistričke datira se na kraj 15. stoljeća, a pripada nizu crnih Madona, premda je pri restauraciji otkriveno da njezina tamna boja nije izvorna. Kip je najprije bio smješten u kapeli na Vinskому vrhu, a onda 1545. godine zakopan u župnoj crkvi u Mariji Bistrici i otkiven 1588. godine; ponovo zaboravljen i zazidan, pronađen je drugi puta 1685. godine. Selidba kipa, njegovo skrivanje, budila su vjeru u njegovu čudotvornu moć. Bistrička Gospa bila je tješiteljica kršćana za vrijeme turskih opasnosti, pomoćnica u prvom i Drugom svjetskom ratu, i u domovinskom ratu (Enciklopedija Hrvatske Umjetnosti 1995:542)

34 Bistričko svetište. - Crkva se spominje u prvoj polovici 14. Stoljeća, kompleks je pregradio 1878.-1883. Godine Hermann Bolle u duhu romaničkog historicizma (Enciklopedija Hrvatske Umjetnosti 1995:542).

35 Trinaest stoljeća kršćanstva u Hrvata / NEK 1984, Zagreb : Središnji odbor za pripravu Nacionalnog euharistijskog kongresa, 1986, str.208.

36 Biršić, isto 1993:687.

37 Biršić, isto, 1993:687.

38 Biršić, isto, 1993:688.

39 Biršić, isto, 1993:688.

40 Biršić, isto, 1993:688.

41 Biršić, isto, 1993:689.

42 Gospa Trsatska, jedno od najstarijih marijanskih prošteništa u Hrvatskoj, nalazi se na brdu Trsat iznad grada Rijeke. Prema predaji anđeli su 1291. donijeli Gospinu kućiču na Trsat da bi je tri godine kasnije prenijeli u Loreto u Italiji gdje se i danas nalazi. Prema dokumentima iz samostanskog arhiva 1367. papa Urban V (1362-1370), navodno kao utjehu, šalje na Trsat sliku Majke Božje koja se u Rimu štovala kao čudotvorna. Pored crkve u 15.

24 The Zagreb Cathedral built in the 13th Century. A part of a shrine dating back to the period between 1267 and 1287 is incorporated into the Cathedral. The damage caused by the 1880 earthquake in Zagreb, was repaired in the neo-Gothic style (Herman Bolle) which has been maintained until the present day (Crkve u Hrvatskoj 1996:183)

25 Church and monastery in Fojnica built in Bosnia in the 14th Century

26 The foundations for the basilica and the monastery Široki Brijeg were laid in 1864. The basilica was built in the post-romanticism style with two belfries at the front. It was finished in 1938.

27 The first church in the honour of St Tripun in Kotor was erected by Andrea Saracenis, a citizen of Kotar, at the beginning of the 19th Century. This the era which sees the holy power of St Stosija in Zadar, St Eufemije in Rovinj and St Zaharija in Venice. These important centres of the eastern Adriatic coast recognised the Byzantium rule only nominally.

By the transfer of these holy powers, Byzantium wanted to strengthen their ties with Constantinople. The original church was of humble size, and because the cult of Tripun, the martyr was growing, 1124 saw the building of a new bigger church.

28 Refer, Biršić, Gracijan, cited work, pp. 682-695

29 Ante Starcevic, sculptor, painter and graphic designer (Zagreb, 28 August 1933 – 2007) (Hrvatski leksikon 1997:470

30 Refer, Biršić, Gracijan, cited work, pg. 686

31 Marko Marulić Split, 18 August 1450 – split 5 January 1524) is a Croatian writer and a Christian humanitarian, the father of Croatian literature. Book of Judith (written in 1501 and published in 152) in the hruacchi sozhena verse, is a religious epic written in the Croatian language and Čakavian dialect, was inspired by the heroin Judith from the Old Testament, the events of the time (the expansion of the Ottoman Empire into the Croatian territory, while at the same time interpreting the then Christian views of the world (Hrvatski leksikon, 1996:73)

32 At first it was located in Sinj, but when the Ottoman Empire occupied Sinj (1536), the monks removed it to Rama where it stayed until 1687. Again escaping from the expansion of the Ottoman Empire into Cetinska Krajina and the sea, the monks carried the image in 1691 to Sinj where it has remained to present day. After the glorious victory in 1715 which the Croatian military officers dedicated to Our Lady, they collected some 80 gold coins and commissioned a gold crown with a cross to decorate the image of Our Lady. The coronation took place on 22 September 1716 and in 1721 it was finally transferred to the new church where it remains to present day (Crkve u Hrvatskoj 1996:79).

33 The votive statue of Our Lady of Bistrica dates back to the end of the 15th Century and belongs to a range of other black Madonnas, although it was discovered during restoration that her original colour was not black. The statue was at first located in the Vinksi Dol shrine, and then in 1545 buried in the Marija Bistrica parish church. It was discovered in 1588 and again forgotten and buried. It was found for the second time in 1685. The frequent shifting and concealing of the stature evoked faith in its powers to create miracles. Our Lady of Bistrica was a comforting figure to the Christians during the threats by the Ottoman Empire, and a helper during WWI and WWII as well as in the Homeland War. (Enciklopedija Hrvatske Umjetnosti 1995:542)

34 The church is mentioned in the first half of the 14th Century, and the complex was partitioned 1878-1883 Herman Bolle in the historic style of romanticism (Enciklopedija Hrvatske Umjetnosti 1995:542)

35 Thirteen centuries of Christianity Croatians, NEK 1984, Zagreb, Head Committee for the preparation of the National Eucharistic Congress, 1986, pg.208

36 Refer, Biršić, Gracijan, cited work, pg. 687

37 Refer, Biršić, Gracijan, cited work, pg. 687

38 Refer, Biršić, Gracijan, cited work, pg. 688

stoljeću gradi se i franjevački samostan (Gabrijel Đurak, Marijo Majko našeg Trsata, Zagreb, 1967, str.4-7., Crkve u Hrvatskoj, 1996:133).

43 Gospa od Olova - 50 km od Sarajeva, crkva i svetište ubraja se u najstarija marijanska svetišta na Balkanu. Prvi podatak koji ukazuju na to da je olovska crkva narodno svetište jest zabilježen u dubrovačkom ljetopisu 1545 godine. Za vrijeme osmanlijskog osvajanja crkva i samostan nisu stradali. Vjernici su se okupljali pred slikom Majke Božje, pred kojom su se dešavala čudesna ozdravljenja (Ešegović 2003)

44 Crkva Gospe od Škrpjela izgrađena je 1 630. godine na umjetnom otoku ispred Perasta u Kotarskoj biskupiji. Legenda kaze da su peraski ribari nakon brodoloma pronašli ikonu Bogorodice s Isusom i zavjetovali se da će na tom mjestu podići crkvu, posvećenu Bogorodici, zaštitnici pomoraca i ribara.

45 Jelena hrv. kraljica, (?-976), supruga kralja Krešimira II. U pamćenju Hrvata – „Jelena dobra“ (Hrvatski leksikon, I. svezak, isto, str. 540.)

46 Papa blagoslovila pralik Gospe Velikog zavjeta (Branimirova godina : od Rima do Nina, Nadbiskupski ordinariat, Zadar, 1980, str.87.)

47 Vladimir Nazor (Postira, 30. svibnja 1876. – Zagreb, 19. lipnja 1949.), hrvatski političar, pjesnik, prozaist i prevoditelj. Prvi predsjednik Narodne Republike Hrvatske. Vjesnik – „Zdravo, ti puna radosti“ (Hrvatski leksikon, II. svezak, isto, str.167.)

48 Usp. Jeruzalemska Biblija, KS, isto, str. 1399 – Mt 5,14

49 Biršić, isto, 1993: 690.

50 Biršić, isto, 1993: 691.

51 Biršić, isto 1993: 692.

52 Usp. Dokumenti II. vat. koncila, KS, Zagreb 1970. Svjetlo naroda, str. 149

53 Heaps, John. Župna pastoralna vijeća: Su-odgovornost i vodstvo . Newtown, New South Wales: E. J. Dwyer (Australia), 1993:65. Str. 35

54 Usp. Dokumenti II. vat. koncila, isto, str.151-152

55 Usp. Jeruzalemska Biblija, KS, isto, str. 1699

56 Heaps, Johns, isto, str. 37

39 Refer, Biršić, Gracijan, cited work, pg. 688

40 Refer, Biršić, Gracijan, cited work, pg. 688

41 Refer, Biršić, Gracijan, cited work, pg. 689

42 Our Lady of Trsat is one of the oldest Marian pilgrimages in Croatia. It is located on the Trsat Hill above the city of Rijeka. According to the popular belief, the angels carried the Lady's shrine to Trsat and then three years later to Loreto in Italy where it has remained to the present day. According to the monastery archives, the Pope Urban V (1362-1370) sent to Trsat as consolation an image of Our Lady which was revered to have miraculous powers. A Franciscan monastery was built in the 15th Century next to the church. (Đurak, 1967:4-7, Crkve u Hrvatskoj, 1996:133)

43 Located 50km from Sarajevo, the church and the shrine are one of the oldest Marian shrines on the Balkans. The first record which indicates that the Olovo church is a public shrine is found in 1545 in the Dubrovnik chronicle. Neither the church nor the monastery sustained any damage during the Ottoman invasion. The faithful used to gather in front of the image, where miraculous healings took place (Ešegović 2003).

44 The church of Our Lady of Škrpjela, was erected in 1630 on the man made island of Perast in the Kotar archdioceses. According to the legend, Perast fisherman found the icon of Our Lady with Jesus after a shipwreck and vowed to erect at that spot a church dedicated to Our Lady, the guardian of seafarers and fishermen.

45 Jelena, Croatian queen (?-976), mother of King Krešimir II. According to the memory of Croatians – Jelena the Good (Hrvatski leksikon, Part 1:540).

46 The Pope's blessing the image of Our Lady of the Great Covenant (The Year of Branimir – from Rome to Nin, 1980:87)

47 Vladimir Nazor (Postira, 30 May 1876 – Zagreb, 19 June, 1949), Croatian politician, a poet, fiction writer and translator. The first President of the National Republic of Croatia. Vjesnik – "Zdravo ti puna radosti" (Hrvatski leksikon, 1996:167)

48 Refer, Jerusalem Bible, KS, cited, Zagreb 1994, pg. 1399 – Mt 5:14

49 Refer, Biršić, Gracijan, cited work, pg. 690

50 Refer, Biršić, Gracijan, cited work, pg. 691

51 Refer, Biršić, Gracijan, cited work, pg. 692

52 Refer, Documents of II. Vatican Council, Zagreb 1970, KS pg.149 – Lumen Gentium

53 Heaps, John, Parish Pastoral Council: Co-responsibility and Leadership, Newtown, New South Wales: E.J. Dwyer Australia, 1994:35.

54 Refer, Documents of II. Vatican Council, Zagreb 1970, KS pp. 151-152 – Lumen Gentium

55 Refer, Jerusalem Bible, KS, cited, Zagreb 1994, pg. 1699 – 2 Ti 1,6

56 Refer, Heaps, John, cited work, pg. 37

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25. www.siroki.com/samostan/samostan.htm
26. www.kotorskabiskupija.net/index.php?option=com_content&task=view&id=41&Itemid=58

Zahvala

Sebe su svojim intelektualnim darovima, marom i ljubavlju u ovu MONOGRAFIJU ugradili: fra Andrej Matoc, Mato Smolčić, Anita Šulentić, fra Euzebije Mak, fra Ivo Tadić, Kristina Posavec, Pastoralno vijeće zajednice kao i Financijski odbor, te Marinko Tomić, Elizabeta Gal Jurić, Irena Šmit, Marija Šulentić, Željko Dragović, Marijan Dragović, Denis Ivaneža, Ivan Polak, Dr. Katarina Nina Simnočić, Vinko Bezić, te mnogi vjernici koji su svoje fotografije stavili na raspolaganje. Onaj koji u skrovitosti vidi (Mt 6,4) rosom nebeskom i zemaljskom nagradio svakog namjernog pomoćnika.

Recenzija Katarine Nine Simončić

Ovo književno-povijesno djelo nastalo je povodom 25. obljetnice posvete hrvatskog katoličkog centra "Sv. Nikola Tavelića" u St. John's Parku u Australiji. Ono predstavlja literarni trag bogatog vjerskog i kulturnog života katolika te zajednice. Do sada nije postojalo ovako opsežno djelo posvećeno centru, već su se mogle pronaći osnovne informacije u obliku skripte ili ponekog članka u stručnim časopisima. Kronološki slijed događaja koji su doveli do izgradnje crkve i samog naselja, svjedoče o želji za ujedinjavanjem katolika na prostoru gdje će se Božja riječ njegovati, dok će se hrvatska kulturna baština prenositi na mlađe naraštaje. U promišljen urbanistički plan utkana su umjetnička djela koja tematski i simbolički ukazuju na vrhunce kulturnih, vjerskih i povijesnih događaja iz prošlosti Domovine.

Stručan opis temelji se na povijesno deduktivnoj metodi, **prikupljeni su podaci iz** sačuvane arhivske građe, korespondencije, dokumenti, računi, obiteljske fotografije, fotografije iz *Franjevačkog arhiva* i arhiva *Hrvatskog katoličkog centra*, novinski članci, te razgovori sa sudionicima tadašnjih zbivanja. Opisi su jasni, bez pretjeranih stručnih izraza, koji nerijetko zamagljuju bitna svojstva testova i opisa.

Knjiga sadrži predgovor, sedam cjelina, te dodatak. Autor prve cjeline je Fra Andrej Matoc, drugi sudionik tadašnjih zbivanja Mate Smolčić, a od ostalih, Pater Marijan Glamočak. Dodatak su priredili Fabijan Lovoković i Fra Tony Mutnik.

Monografija se sastoji od sljedećih cjelina:

1. Zemljopisno - povijesne i etničko-migrantske značajke Australije
2. Potrebe i opravdanost gradnje centra u St. John's Parku
3. Gradnja crkve i odrastanje zajednice
4. Pastoralna struktura zajednice Sv. Nikole Tavelića
5. Aktualni trenutak života i rada u centru
6. Perspektiva zajednice Sv. Nikola Tavelića
7. Nezanemarive i neprešućene teškoće

Dodatak:

1. Summer Hill - Prvi Hrvatski katolički centar u Sydneyu
2. Crkva i pastoralni centar Gospe Velikog hrvatskog zavjeta u Blacktownu

U predgovoru saznajemo o prvim okupljanjima katolika, danas pripadnika zajednice sv. Nikola Tavelića, koji su vlastitim snagama, strpljivošću i postojanošću izborili mjesto izgradnje crkve.

U prvoj cjelini *Zemljopisno - povijesne i etničko-migrantske značajke Australije* autor opisuje australski kontinent, njegove zemljopisne, povijesne značajke, klimatske uvjete, te piše o prvim doseljenicima. U drugom dijelu prve cjeline saznajemo o autohtonom stanovništvu, njihovoj kulturi, te o prvim europskim doseljenicima. U

trećem dijelu prve cjeline autor detaljno opisuje useljavanje Hrvata, čiju migraciju prati u tri vala. Prvi val smješta od sredine 19. stoljeća, do razdoblja između dva svjetska rata, te kao razlog navodi teške političke i gospodarske uvjete u Hrvatskoj. Drugi val smješta nakon drugog svjetskog rata do sredine sedamdesetih godina dvadesetog stoljeća, a kao razlog, osim teške gospodarske situacije u Hrvatskoj, navodi i poticajni program sustavnog naseljavanja od strane australske vlade. Treći značajni val bilježi nakon Domovinskog rata, počevši od 1990. do prvih godina novog tisućljeća, potaknut humanitarnim useljeničkim programom australske vlade.

U drugoj cjelini *Potrebe i opravdanost gradnje centra u St. John's Parku* autor je tadašnji najmlađi član Odbora za izgradnju crkve, tajnik Mate Smolčić. Zahvaljujući sjećanju sudionika svih aktivnosti, zabilježene su mnoge usporedne životne situacije i priče koje su oplemenile kronološki slijed događaja, te stvorile jasniju predodžbu o ozračju u kojem je građena crkva. Saznajemo da se ideja za izgradnju javlja već oko 1970. godine u trenutku snažne medijske propagande "jugo-režima". Autor donosi podatke o razlozima za izgradnju crkve na mjestu na kojem je danas, počecima inicijative, te organiziranosti zajednice koja je imala tada školu za hrvatski jezik, folklorne grupe za mladež, šahovski klub, nogometni tim, te brojne dobrotvorne akcije. O dolasku svećenika fra Gracijana Biršića, kasnije Fra Marijana Glamočaka, blagoslovu temelja, te svečanom otvaranju 1985. godine.

U trećoj cjelini *Gradnja crkve i odrastanje zajednice* saznajemo o sudionicima, donatorima, posjetima osobama iz političkog i vjerskog vrha. Povijesnim pregledom izgradnje, opisan je urbanistički plan, početak rada blagoslovom temelja u veljači 1985. godine, te završetkom u rujnu, dok je 17. studenog 1985. na svetkovinu Sv. Nikole Tavelića, crkva posvećena. Uz opsežni pregled umjetničkih dijela, autor ukazuje da se pri izgradnji centra nije promišljalo samo o zidnoj plohi... koja omeđuje prostor..., nego i o sadržaju. Likovnu umjetnost sačinjava središnja tapiserija, rađena po slici Ante Starčevića „Sveti Nikola Tavelić predvodi Kristu Kralju hrvatske svece i blaženike“, te vitraji koji tematski predstavljaju ljudske temelje kršćanstva i Crkve.

Crkva je dio naselja kardinala Stepinca u kojem radi preko 130 djelatnika, te obuhvaća starački dom (1992.), te njegovalište (1999.), *Centar aktivnosti* (2009.) s velikom dvoranom, kuhinjom, raznim prostorijama, pučkim muzejom i knjižnicom. Naselje objavljuje periodični magazin u boji "Naše Selo". Autor dalje navodi ulogu pet hrvatskih časnih sestara, *Klanjateljica Krvi Kristove*, opisujući njihov dolazak smještaj i rad.

Autor navodi mnogobrojne akcije prikupljanja sredstava za pomoć Hrvatskoj, te Bosni i Hercegovine za vrijeme domovinskog rata i nakon njega. Ističe jedinstvo katolika zajednice u skupljanju pomoći, u kojoj su sudjelovali Hrvati, Ukrajinci, Talijani, Mađari, Nijemci, Slovenci, Poljaci, Makedonci i Albanci.

U četvrtoj cjelini naslova *Pastoralna struktura zajednice Sv. Nikole Tavelića*, autor navodi statističke podatke o veličini zajednice i broju vjernika. Donosi imena svećenika i časnih sestara koje su obilježili centar. Od 1997. godine započinje izgradnja pastoralne strukture, koja se sastoji od *Pastoralnog vijeća* (19 članova), *Finansijskog odbora*, *Odbor caritasa zajednice*, *Liturgijskog odbora*, *Odbora mladih*, *Evangelizacijskog odbora*, *Odbor JUBILEJA*, te *Radnog odbora-volontere*, koji uređuju crkveni okoliš.

Autor navodi aktivnosti zajednice koja se očituje kroz rad *Cenakul Gospinih pobožnika*, *Katolička karizmatska obnova*, *Klanjatelji Krvi Kristove*, *Frame - Franjevačka mladež* (2004.), *Franjevački svjetovni red* (FSR), *Vokalno-instrumentalni zbor mladih Andjeli čuvari*, *Ministranti*, *Radosna zrela dob*, *Poslužitelji riječi Božje* (čitači), crkveni zbor odraslih *Zbor sv. Ceciliye* (1985.).

Unutar zajednice izlazi listić *Kristu ususret* u 650 komada, dok se svake godine organizira *Godišnji opći sabor zajednice*.

Peta cjelina donosi *Aktualni trenutak života i rada u centru*, u kojoj autor ističe dobru organizaciju oko uređenja okoliša, te donosi raspored misa. Spominje održane molitveno-radne susrete, duhovne seminare na engleskom jeziku *Alpha Program*, petodnevni seminar Don Milivoja Bolobanića, duhovnu obnovu fra Zvjezdana Linića, petodnevni seminar *Naš Bog je silan* Bog svećenika Jamesa Manjackala, duhovni seminar fra Ante Vučkovića, što ukazuje na bogat duhovni program centra.

Šesta cjelina posvećena je *perspektivama zajednice sv. Nikola Tavelića*. Autor navodi uspješnost postepene asimilacije u australsko društvo prihvaćanjem engleskog jezika, uspješnim dvojezičnim održavanjem obreda. Što je rezultat normalnog rasta zajednice i njene razgranatosti koja vodi u umreženju na svim razinama nadbiskupije. No autor ističe da su unutar australskog društva Hrvati prepoznati po vjeri, čestitosti i marljivosti.

U sedmoj cjelini autor analizira *Nezanemarive i neprešućene teškoće*, ukazujući na priličan broj ateista među Hrvatima u Australiji, političkih ekstremi, protivnika katoličke crkve, na problem rastave kao odgovora *modernog doba*, djece koja se ne osamostaljuju, na problem lezbijskih i homoseksualnih zajednica, psihičko oboljelih. Odgovor na poteškoće današnjeg doba, zajednica pokušava riješiti kroz razgovor, sakramente, molitvu, meditacije i susrete pod raznim vidovima. Cjelina završava pastoralnom statistikom krštenih, prvo pričesnika, krizmanika, vjenčanih, umrlih u razdoblju od 1986. godine do 2009., čime je jasno prikazana veličina zajednice.

U dodatku donesene su osnovna svojstva dvaju centara, **prvog Hrvatskog Katoličkog Centra u Sydneyu, Summer Hill i u Blacktownu, gdje je smještena** crkva i pastoralni centar Gospe od Velikog hrvatskog zavjeta, koja su obilježila i pomogla u stvaranju centra Sv. Nikole Tavelića.

Knjiga ima ukupno 61 stranicu pisanog teksta te bogati slikovni materijal, koji vrlo jasno i zorno prikazuju ono što se u samom sadržaju obrađuje. Sastoje se od fotografija centra, umjetničkih dijela, obiteljskih fotografija, nacrta, urbanističkih planova. Na kraju teksta nalazi se popis literature iz koje se može jasno vidjeti stručnost područja koje ova knjiga objedinjuje. Knjiga je tiskana dvojezično na hrvatskom jeziku i engleskom u nakladi od 2 500 primjeraka.

Veliki značaj ove knjige leži upravo u objedinjavanju skupljene građe, te svih događaja koji su uvjetovali izgradnji hrvatsko katoličkog centra "Sv. Nikola Tavelić", osim toga donesen je detaljan opis svih prostornih jedinica ujedinjenih u centar, navedeni su sudionici, donatori, volonteri, opisan je sam rad centra, te primjenom induktivne metode označene smjernice centra za budućnost. O umjetničkom doprinosu zdanja iščitavamo gledajući fotografije koje vjerno prate tekst.

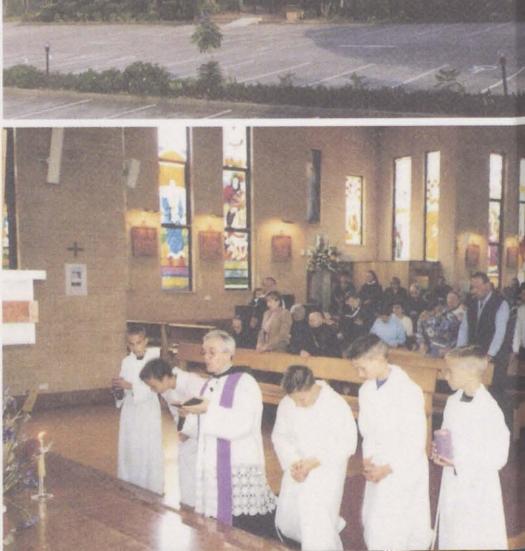
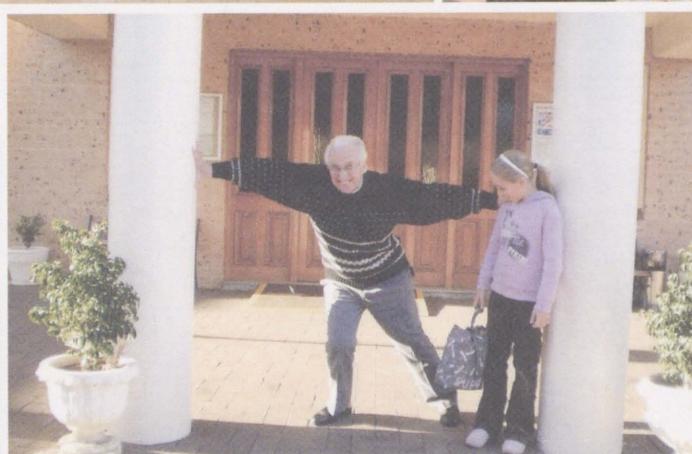
Svojom jasnoćom, jednostavnosću i kvalitetnim opisom, ova će knjiga sigurno doprinijeti poznавању bogate hrvatske kulture koja se njeguje i ostavlja u nasljeđe novim naraštajima ne samo u Australiji nego i šire. Složit će se s autorom uvoda, da je *djelo temelj za daljnja književno-povijesna i stručno-znanstvena istraživanja* radova koje će ovaj centar u budućnosti još oblikovati.

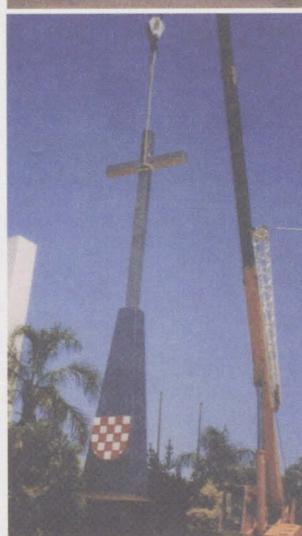
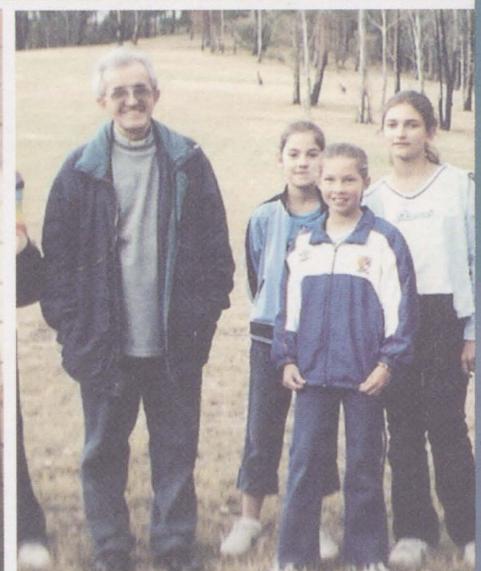
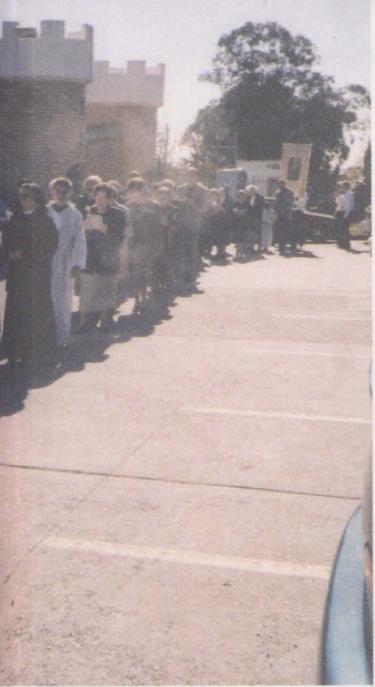
Čestitam povodom obljetnice i zahvaljujem, što ste u dalekoj Australiji svojim radom i djelima, na ponos hrvatskom narodu u Domovini!

Dr.sc.Katarina Nina Simoncic,
Povjesničarka umjetnosti i etnolog

D 08-06-2021

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NACIONALNA I SVEUČILIŠNA
KNJIŽNICA U ZAGREBU

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HRVATSKI KATOLIČKI CENTAR - CROATIAN CATHOLIC CENTRE

1985 - 2010



ST NIKOLA TAVELIC, ST JOHNS PARK
SYDNEY, AUSTRALIA

NACIONALNA I SVEUČILIŠNA KNJIŽNICA ZAGREB



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