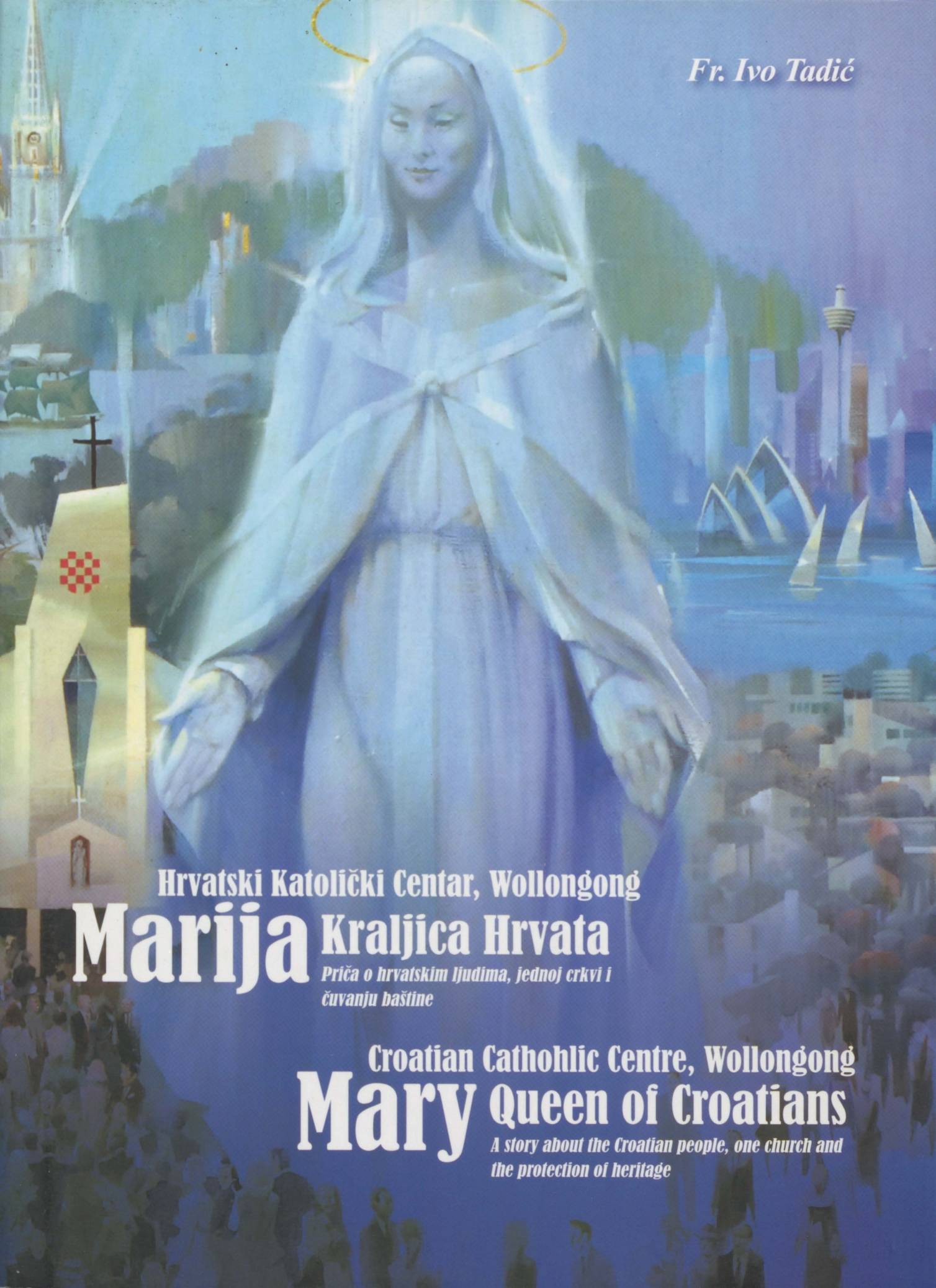

Fr. Ivo Tadić

Hrvatski Katolički Centar, Wollongong

Marija Kraljica Hrvata

Priča o hrvatskim ljudima, jednoj crkvi i čuvanju baštine

Croatian Cathohlic Centre, Wollongong

Mary Queen of Croatians

A story about the Croatian people, one church and the protection of heritage

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NACIONALNA I SVEUČILIŠNA KNJIŽNICA
ZAGREB

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"Naš oslonac je u ljubavi prema slobodi koju nam je
usadio Bog. Naša obrana je u duhu koji cijeni slobodu
kao naslijeđe svih ljudi, u svim zemljama, posvuda."

Abraham Lincoln (1809–1865)

"Our reliance is love of liberty which God has planted in our bosoms. Our defense is in the preservation of the spirit which prizes liberty as a heritage of all men, in all lands, everywhere."

Abraham Lincoln (1809–1865)

"O lijepa, o draga, o slatka slobodo,
dar, u kom sva blaga višnji nam Bog je dô;
uzroče istini od naše sve slave..."

Ivan Gundulić (1589–1638)

"Oh beautiful, oh dear, oh sweet freedom,
the gift, in which all riches almighty God has placed;
the reason for truth of all our glory..."

Ivan Gundulić (1589–1638)

UVOD

Pitanje koje se postavlja na samom početku odnosi se vrlo vjerojatno na motiv pisanja ovakve knjige. Zašto ja, svećenik i dušobrižnik, pišem knjigu o katoličkom centru u kojem živim i radim, o ovom marijanskom svetištu, o ovim ljudima i o prvoj izgrađenoj hrvatskoj katoličkoj crkvi u Australiji? Zašto pišem o Wollongongu? Zašto navodim riječi biskupa i provincijala, zašto prebirem po rukopisnoj ostavštini fra Stipe Šešelje i pred čitatelja donosim ovaj dvojezični tekst?

Pitanja je mnogo, ali još je više razloga zbog kojih povijest ove crkve i događaji oko nje trebaju i moraju biti zabilježiti. Prije svega, radi se o neizbrisivu tragu koji je ostavila jedna zajednica hrvatskih radnika u dalekom prostoru Australije, izvan velikih gradskih središta, u mjestu za koje je vjero jatno malo tko od njih čuo prije nego su doplovili ili doletjeli na ovaj kontinent. Ni sam nisam znao kamo idem, kad su me iz dekanata uputili ovamo. Čak ni na internetu nisam mogao naći podatke o Wollongongu jer sam, ne znajući, krivo upisivao ime grada. Ali znajući da tamo ima Hrvata katolika, ipak sam bez dvoumljenja pristao poći na put u nepoznato.

U tom je dakle gradu jedna mala zajednica ostavila trag koji bi trebao služiti kao primjer mnogim drugima.

INTRODUCTION

The purpose of writing this text is based on many questions, such as "why should I, a priest and curator of souls, write a book about the Catholic Centre in which I live and work, about this Marian shrine, about the first Croatian Catholic church built in Australia? Why should I write about Wollongong? Why should I cite the words of the Bishop and Provincial? Why should I sort through Fr. Stipe Šešelja's handwritten records and relay it to the readers?" There are many reasons why the history of this particular church, including the events behind its establishment, need to be told and documented.

This text deals with a specific Croatian community of Australia, namely the Wollongong Croatian society of Illawarra NSW. It is a place where few people would have heard or known before migrating to the area or continent. For example, it even affected me personally when my Dean recommended a post in the area, as I had no idea where I was going. As a matter of fact, I could not find any relevant information (on the internet) in regards to the city of Wollongong, simply due to name misspelling. However, knowing that there were Croatian Catholics in Australia, I courageously agreed to undertake the mission into the unknown.

Svoju ljubav prema katoličkoj vjeri i hrvatskim korijenima ovi su ljudi okrunili izgradnjom crkve posvećene Kraljici Hrvata, crkve koja svjedoči ne samo o njima i njihovoj vjeri, nego i odricanju na koje su, zajedno sa svojim svećenicima, bili spremni kako bi sljedećim naraštajima ostavili svjedočanstvo i spomen o sebi i svojoj vjeri.

Ova je priča istodobno i zahvala ljudima koji su sudjelovali u izgradnji crkve, svima onima koji su na bilo koji način pomogli i doprinijeli da se zajednica u Wollongongu održi na ponos Hrvatima u Australiji, ali i Domovini iz koje su ovdje došli, bilo da se radi o Hrvatskoj ili Bosni i Hercegovini. Ovaj zapis prije svega želi sačuvati pamćenje o jednoj povijesnoj epizodi. Jednog dana, kad nas više ne bude, kad ovdje budu živjele druge neke generacije, ova će knjiga biti spomen na jedan narod i jednu Crkvu, na svakog od pojedinaca koji su vjerovali u nešto veće od sebe ne žaleći za to dati svoje vrijeme, svoj trud i svoje srce.

Osim toga, ova priča želi poslužiti i kao poticaj mladima da cijene djelo svojih roditelja i djedova, da na nj budu ponosni te da i sami – koliko god je to moguće – sačuvaju svoju vjeru i narodnost, živeći u slozi, uvjereni da se samo zajedno mogu oduprijeti kolektivnoj anonimnosti i zaboravu. Ako ovaj dvojezični zapis kod budućih naraštaja doista postigne

Meanwhile, in Wollongong NSW Australia, a small Croatian community, along with its priests, already left their mark. That is, the Croatian community of Wollongong raised their church and dedicated it to the "Mary Queen of Croats", a symbolic representation of their Catholic faith and ancestry. Their parish priests also documented the sacrifices its commune had to endure in order to establish their church and bestow it to its upcoming generations along with its memoirs and faith.

This text is an expression of thanks to all those who kindly participated in the building of the church, including its subsequent promotion and upholding, and its reputation with respect to other Croatians in Australia, including Croatians of Croatia and Bosnia-Herzegovina proper.

This book is also a memento to the future inheritors of the church as to how their pioneering predecessors of Illawarra district raised their beloved church. How individuals pursued their communal goals for the common good (i.e. faith, solidarity, commune and community needs). How individuals and groups without any restraints voluntarily strived to achieve their communal outcome.

This text is also an impetus to young people to value the deeds of their parents and grandparents, to be

takav uspjeh, onda će svaki redak ovdje ispisan biti vrijedan truda.

Napokon, ono što želim istaknuti i ostaviti kao zapis u vremenu koje neminovno prolazi jest priča o ljudima, njihovoj predanosti višem cilju i uvjerenju da samo s vjerom u Boga ljudi dobivaju onu dodatnu snagu i preživljavaju daleko od doma – katkada teško, ali ipak – ne gubeći se kao rakova djeca, nego ostajući zajedno. Slaganje cigle na ciglu ovih odvažnih ljudi prije dvadesetak godina odraz je želje da se budućim naraštajima ostavi svjedočanstvo o vlastitoj vjeri i bratskom zajedništvu. Stoga, neka i ova knjiga bude radostan doprinos tome davno započetom djelu.

proud of them, so they can preserve, as much as possible, their faith and ethnicity, live in harmony, and in the belief that only together can collective outcomes be achieved.

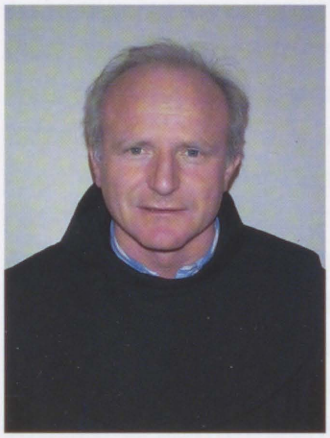
Finally, I would like to emphasise that this is not only a story of some determined Croatian commune of Australia that raised its regional church, but as a reminder of a greater purpose; faith in God, which gives added strength necessary for survival in a distant land, despite difficulties. It is also a bestowment of Christian faith and brotherly co-operation to their future successors. For that reason, let this book be a complementary addition to their purpose.

PRVI DIO PAX ET BONUM PART ONE

DVA PISMA: PROVINCIJALOVO I BISKUPOVO

TWO LETTERS: FROM THE PROVINCIAL AND FROM THE BISHOP

Pismo fra Mije Džolana, provincijala Bosne Srebrene



Fr. Mijo Džolan, provincijal provincije Bosne Srebrene

Provincial of the province of Bosna Srebrena

Poznati politički, gospdarski i humanitarni scenarij čupa i odvodi već stoljećima Hrvate iz prirodnog ambijenta domovine i zavičaja. Hrvatske katoličke misije diljem svijeta nastale su kao izraz duhovne brige Crkve prema svojim iseljenim sinovima i kćerima. Vremenom će ovi centri postati nositeljima i ambijentom svestrane komunikacije iskustava, ideja, pomoći i svih vrijednosti s kojima se jedan narod može identificirati. Ovu ulogu naših misija čini osobito važnom činjenica da smo jedan najraseljenijih naroda svijeta.

Motivi odlazaka iz hrvatskih zavičaja Hrvatske i Bosne i Hercegovine širokog su raspona: od onih malobrojnih, koji su izraz zdravog istraživačkog nemirnog duha Korčulanina Marka Pola, do onih koji su čin izbora između

A letter from Fr. Mijo Džolan, Franciscan Provincial of Bosnia

For centuries well known political, economic and humanitarian scenarios have uprooted and taken Croatians away from the natural setting of their native country and homeland. The Croatian Catholic missions throughout the world arose as an expression of spiritual concern on behalf of the Church, toward its immigrant sons and daughters. With time these Centres will become the bearers and settings of universal communication of experiences, ideas, aid and all values with which one nation identifies itself. The role of our missions is made especially important by the fact that we are one of the world's most displaced nations.

The motives behind the migration from Croatian lands and the lands of Bosnia-Herzegovina are wide-ranging: from those few and far between that are an expression of a healthy, searching, restless soul of the Korčula born Marco Polo, to the ones which were the act of choice between life in a dictatorship, deprived of one's rights, and life in countries with Western democracies, where freedom is lived as an unquestionable starting-point.

života u diktaturi i obespravljenosti ili života u zemljama zapadne demokracije gdje se sloboda doživljavala neupitno polazište.

Masovni odlasci Hrvata iz svojih zavičaja nisu imali karakter prirodnih migracijskih kretanja i uglavnom imaju predznak bijega od gospodarskih, društvenih i političkih nedaća. Oni su se uglavnom događali bez pozdrava i poljupca najdražih, bez blagoslova i ispraćaja, više kao bijeg u dugogodišnju neizvjesnost, nostalgiju i unutarnju borbu između ljubavi i mržnje.

Činjenica je da nitko ne može ostaviti zavičaj bez posljedica duboke ranjenosti, kao što zatečena sloboda u novim sredinama ne može ugušiti san o slobodi vlastitog zavičaja i naroda. Štoviše, iskustvo slobode pojačava čežnju za njom.

Današnja kritička i utemeljena promišljanja o ulozi hrvatskih katoličkih misija daju naslutiti kakvu su tešku i osjetljivu zadaću obavili ovi centri i mnogi veliki ljudi u očuvanju zdravog duha u svom narodu, koji će s tim zdravljem očuvati i temeljne pojmove slobode, pravednosti, uljudbe.

Oni su pri tome koristili sve one vrijednosti koje su okupljale, ozdravljale, premošćivale suprotnosti među braćom i sestrama, te istodobno uporno pokazivali da se kao katolički narod krećemo u duhovnim koordi-

The massive migration of Croatians from their homelands did not have the character of natural migration patterns and is essentially a symbol of the flight from economic, social and political adversities. It occurred mainly without goodbyes and kisses from their loved ones, without a blessing and an escort, and was more an escape into long-term uncertainty, nostalgia and an internal struggle between love and hate.

It is a fact that no one can leave their homeland without the consequences of susceptibility to deep wounds, just as the encounter of freedom in new environments cannot extinguish the dream of freedom in one's homeland and people. Moreover, it is that experience of freedom that increases the desire for it.

Today's critical and established considerations on the role of Croatian Catholic missions give a clue as to the type of difficult and sensitive duties these Centres and many well-known people have carried out in safeguarding the well-being of the spirit of their own people, who will in turn, being healthy, preserve the basic ideas of freedom, justice and culture.

That is why they have used all those values which gathered, restored the health of and bridged the differences between brothers and sisters, and at the same time, have

natama demokracije i humanizma, da posjedujemo zdravu demokratsku i kulturnu tradiciju, da smo kao razmjerno malen narod dali velik doprinos duhovnosti, kulturi i znanosti čovječanstva.

Na tisuće mjesta diljem svijeta iseljeni Hrvati su svojim kulturnim djelatnostima, kulturnim društvima i zajednicama, osobnim svjedočenjem pojedinca uporno uspijevali demantirati nepovoljne informacije i objede koje su ih stizale u njihova nova odredišta kroz dirigirano pisane enciklopedije, režimsku propagandu i često radikalno provociranje po Hrvate štetnih postupka.

Sav taj duhovni napor sazrio je u pojam sveopćeg hrvatskog pomirenja.

Razmjere i dalekosežnost toga događaja, koji duhovno jest trajan proces, moguće je razumjeti tek kad se zaustavimo na činjenici da je naš hrvatski narod bio žrtvom dviju totalitarnih ideologija 20. stoljeća te kao takav i sam tragično podijeljen.

Uvijek je bilo teško oslobađati se jedne ideologije, a ne upasti u drugu.

Današnji duhovni, politički i društveni trenutak hrvatskog naroda ponovno se ne može cjelovito promišljati bez iseljeništva i katoličkih hrvatskih centara. Dogodile su se, međutim, korjenite povoljne i nepovoljne političke i društvene promjene

stubbornly shown that as a Catholic people, we are moving within the spiritual co-ordinates of democracy and humanism, that we possess a healthy democratic and cultural tradition, and that we have, even as a relatively small nation, contributed greatly to the spiritual, cultural and educational knowledge of humankind.

In thousands of places around the world, Croatian migrants have stubbornly succeeded in denying adverse information about them and false accusations directed through written encyclopaedias, regime-backed propaganda and the often radical provocation of detrimental behaviour targeted against them in their new destinations, and they have succeeded through their cultural activities, cultural clubs and communities, and through the personal testimonies of individuals.

This constant spiritual struggle grew into the idea of universal Croatian reconciliation.

It is only possible to understand the magnitude and far-reaching consequences of that experience, which is a spiritually on-going process, only when we stop and look at the fact that our Croatian nation was a victim of two twentieth century totalitarian ideologies, and as such has itself become tragically divided.

koje traže novo definiranje uloge hrvatskih katoličkih centara.

U načelu, u ovim centrima hrvatskog iseljeništva trebale bi se u novim okolnostima prepoznati nove šanse za nepromijenjenu osnovnu temu: zavičaj i sloboda.

Hrvatska katolička misija i centar Wollongong u povodu svoje 20. obljetnice nudi nam dirljivu priču o misiji i njezinom osnutku, priču koja i ovim primjerom potvrđuje središnju ulogu naših misija u očuvanju duha, zdravlja, kulture i zajedništva Hrvata.

Monografija o misiji Wollongong ponudit će nam dragocjene podatke o relativno mladoj zajednici, čiji prvi članovi pristižu u Wollongong nakon 2. svjetskog rata. Knjiga je stilom bliska memoarskoj i ljetopisnoj građi. Gradnja Centra ovdje je skoro metaforički i simbolički stavljena kao ispit zrelosti i snage hrvatske zajednice, koja se mora dokazivati pred sobom i pred novom sredinom koja joj pristupa s neznanjem i nepovjerenjem.

Koliko li je Hrvata iskusilo gorčinu anegdote zabilježene u ovoj knjizi o australskom vlasniku tvornice koji bi htio vidjeti to 'čudovište' Hrvata, dok se kao takav ne predstavi njegov najbolji radnik!

I ovdje se Crkva u Hrvata pokazuje kao vjerna pratiteljica svoga na-

It has always been difficult to free oneself from one ideology without falling into another.

Today's spiritual, political and social character of the Croatian people again cannot be totally considered without immigrants and Croatian Catholic Centres. Radical favourable and unfavourable political and social changes have occurred in the meantime, demanding a new definition of the role of Croatian Catholic Centres.

Primarily, in these Centres of Croatian migrants, in these new circumstances, it is necessary to recognise new opportunities for the basic unaltered theme: homeland and freedom.

The Croatian Catholic Mission and the Wollongong Centre, on the occasion of their twentieth anniversary, offer us a moving story of the mission and its inception, a story which, even with this example, confirms the central role of our missions in the preservation of the spirit, health, culture and co-operation of Croatians.

The monograph of the Wollongong mission will offer us valuable information about a relatively young community, whose first members arrived in Wollongong after World War II. The book is written in a style which closely resembles memoirs and chronicles. The construction of the Centre is presented here, almost metaphori-

roda: još prije službenog osnivanja misije, franjevci fra Rok Romac i fra Euzebije Petar Mak, članovi Ćirilometodske provincije iz Zagreba, povremeno pastoralno služe vjernike u Wollongongu iz Sydneya. Ključnu ulogu u osnivanju i izgradnji Hrvatskog katoličkog centra svakako ima franjevac trećoredac fra Frane Stipan Šešelja, koji je 21 godinu svoga života, od 1972. do 1993. godine, uložio u njegov nastanak i život.

Ova monografija bavi se prvenstveno nastankom centra u Wollongongu, a ključ njegova nastanka jest zapravo pobjeda simboličkih snaga u ovoj zajednici Hrvata, tj. onih snaga koje su se uz sve poteškoće kadre okupiti oko dobra. Fra Frane je očigledno u život ove zajednice unio entuzijazam. On je ponajprije osobno pogođen sudbinom naroda te nošen vizijom i odlučnošću da zajednicu Hrvata ne organizira kao geto, već da te ljude afirmira kao ljude Crkve, duha, kulture i čestitosti.

Taj rad uvijek mora biti temeljit, dugoročan: za Hrvate, koje nova sredina susreće s predrasudama, neizmjerno je važno da budu u mjesnoj Crkvi i zajednici afirmirani kao čestiti građani. Suradnja s mjesnom Crkvom i gradskom upravom Wollongonga pokazuju se plodonosnima.

Kao kruna suradnje može se simbolično uzeti dozvola biskupa

cally and symbolically, as a test of maturity and strength of the Croatian community, which constantly has to prove itself to itself and to its new milieu, which approaches it with ignorance and distrust.

How many Croatians have experienced the bitter anecdote noted in this book, of the Australian factory owner who wanted to see that Croatian 'miracle', until his best worker shows himself to be such!

Even here the Croatian Church has shown itself a trusted friend of its people: before the official establishment of the mission, the Franciscan priests, Fr. Roko Romac and Fr. Euzebije Petar Mak from Sydney, members of the Cyril-Methodius Province of Zagreb, periodically served the pastoral needs of the faithful in Wollongong. But undoubtedly the key role in the establishment and construction of the Croatian Catholic Centre belongs to the Franciscan priest, Fr. Frane Stipe Šešelja, who had put 21 years of his life, from 1972 to 1993, into its inception and life.

This monograph mainly deals with the origin of the Wollongong Catholic Centre, and the key to its success is in fact a victory for the symbolic powers of this community of Croatians, that is, those powers that, in spite of all difficulties, are capable of gathering around goodness. Fr. Frane evidently brought enthusiasm

NACIONALNA I SVEUČILIŠNA
KNJIŽNICA / ZAGREB

Wollongonga E. W. Murraya da crkva dobije naziv Marija Kraljica Hrvata, te njegovo sudjelovanje zajedno s biskupom Ćirilom Kosom na posveti crkve i otvaranju Centra 29. listopada 1983. Ovim je hrvatska zajednica u Wollongongu, uz solidarnost braće i sestara iz Canberre, Sydneya i Newcastlea, položila ispit izgradnje centra i crkve, prve na australskom tlu, rađene po njihovu ukusu i mjeri.

Nove izazove i nove zadaće, koje će pred Hrvatsku katoličku misiju staviti agresija na domovinu Hrvatsku i Bosnu i Hercegovinu, ona će velikodušno ispuniti.

Kada su franjevci Bosne Srebrene s fra Dragom Prgometom (1993) i fra Ivom Tadićem (2002) preuzeli vođenje Hrvatske katoličke misije Wollongong, preuzeli su i njezin blagoslov, zadaće i poteškoće.

Osnovna tema svih naših misija pa i Wollongonga ostala je tema zavičaja i domovine. Monografija i 20. obljetnica Hrvatskog katoličkog centra prigoda su za zahvalnost i promišljanje nove uloge naših centara glede sadržaja okupljanja Hrvata.

Slikovito se može reći da danas Hrvati o svom zavičaju mogu misliti kao što su Izraelci mogli misliti o Obećanoj zemlji nakon što se Crveno more zatvorilo nad faraonovom vojskom. Teško je naći primjereniju usporedbu, ako se želi obuhvatiti kako

into the life of this community. He was, first of all, personally affected by the fate of the people and had the vision and decisiveness not to organise the community into a ghetto, but rather to affirm them as people of the Church, spirit, culture and honour.

That work has to constantly be thorough and long-lasting: for Croatians, whose new milieu meets them with prejudices, it is immeasurably important to be part of the local Church and community, and be affirmed as honest citizens. Co-operation with the local Church and the Wollongong City Council has born fruit.

One can symbolically take the permission granted by the bishop of Wollongong, E. W. Murray, for the church to be named Mary Queen of Croats, as well as his participation, together with Bishop Ćiril Kos, at the consecration of the church and the opening of the Catholic Centre on 29 October 1983, as the crowning glory of co-operation. Through this deed, the Croatian community of Wollongong, with the support of their brothers and sisters from Canberra, Sydney and Newcastle, passed the test of constructing the Centre and the church, the first of its type on Australian soil, built according to their tastes and measures.

The Croatian Catholic mission will have wholeheartedly met the new challenges and duties, placed on it because

Karta provincije Bosne Srebrene

Map of the province of Bosna Srebrena

nove mogućnosti tako i nove dileme hrvatskog iseljeništva.

Nama se nažalost u trenutku velikih očekivanja dogodio novi val iseljavanja, osobito iz Bosne i Hercegovine, a grupa sebičnih pojedinaca kompromitirala je ideju i san o masovnom povratku Hrvata u svoj najljepši zavičaj. Svijet se u međuvremenu našao u procesu silnih i stalnih promjena. One nisu jednoznačne. Pokazuju se dvije tendencije, koje traže plodno susretište: nitko više ne može živjeti izvan cjeline svijeta, dok se s druge strane svaka posebnost osobna, etnička i kulturna vrednuje

of aggression against the homelands of Croatia and Bosnia-Herzegovina,

When the Bosnian Franciscan Order, with Fr. Drago Prgomet (1993) and Fr. Ivo Tadić (2002), took over the leadership of the Croatian Catholic mission in Wollongong, they also took over its blessings, duties and difficulties.

The fundamental theme of all our missions, including Wollongong, has been the theme of homeland and country of origin. This monograph and the twentieth anniversary of the Croatian Catholic Centre are opportunities for giving thanks and rethinking the new roles of our Centres regarding the substance of the gatherings of Croatians.

It can be figuratively said that Croatians today view their homeland much like the ancient Israelites viewed the promised land when the Red Sea closed behind Pharaoh's army. It is difficult to find an exemplary comparison, if one is willing to be inclusive of new opportunities and new dilemma affecting Croatian migrants.

Unfortunately, at the time of highest expectations, we have experienced a new wave of immigration, especially from Bosnia-Herzegovina, and a group of selfish individuals has compromised the idea and the dream of a massive return of Croatians to

kao preduvjet ljudske slobode. Imperativ života i slobode sve više se prepoznaje kao evanđeoski zahtjev uspostave svjetskog etosa u korist najmanjih.

Uzvišena zadaća naših misija mogla bi se opisati kao navještaj kršćanske vizije svijeta. Ona afirmira čovjeka i njegove odnose otkrivajući kako osobnu dobrotu ne može nadomjestiti nijedna, ne znam kako savršena, ljudska struktura i organizacija.

Ona otkriva također temeljnu ulogu čovjekovih najdubljih veza za doživljaj i iskustvo prihvaćenosti, sigurnosti i smisla. Prirodno mjesto tih najdubljih veza jest zavičaj. Vjernički pristup pitanju zavičaja uklanja gorčinu negativnog iskustva, koje razara sve dok ne bude pobijeđena ljubavlju, uklanja blokadu i skepsu da je sizifovskom besmisli obilježena ljubav prema malenom, pojedinačnom zavičaju u eri nadmoći globalnoga.

Kako su hrvatski centri poput Wollongonga osobnom dobrotom ljudi kroz dugi niz godina svjedočili nadu da se mnogi događaji povijesti mogu po biblijskoj matrici sukoba Davida i Golijata okrenuti u korist malenih, tako njihova zadaća, iako u bitno izmijenjenim odnosima, ostaje slična: afirmirati čovjeka i sve veze od kojih je on sazdan. To u našem slučaju znači: prepoznati nit ljubavi koja je ljude različitih sudbina i iskustava uvezivala u

their beautiful homeland. The world has found itself, in the meantime, in the process of powerful and continuous changes. These are not unambiguous. Two tendencies are being displayed, which are looking for fertile ground: no one can live any longer outside the whole world, while on the other hand, an individual's special qualities, ethnic and cultural, are valued as prerequisites of human freedom. It is increasingly recognised that the imperative of life and freedom is the evangelical request for the re-establishment of a world ethos for the benefit of the common man.

The lofty duties of our missions could be described as a proclamation of the Christian vision of the world. It affirms man and his relationships, disclosing the fact that personal goodness cannot be replaced by any, no matter how civilised, human structure and organisation.

It also discloses the fundamental role of man's deepest connections for adventure and the experience of acceptance, security and meaning. The natural place for those deepest connections is the homeland. The congregational approach on the question of the homeland eliminates the bitterness of negative experiences, which destroys all until love overcomes. It eliminates the blockade and doubt with Sisyphus' absurdity of love noted towards the common, individual homeland in a globally dominated era.

jednu hrvatsku obitelj, te naučiti i na primjeru nastanka i rada Hrvatskog katoličkog centra u Wollongongu da je ljubav jedina kadra trajno objedinjavati u smislenu i radosnu cjelinu.

Neka vas Gospodin blagoslovi tako da nikad ne uzmanjka ove niti, jer ona je jedina kadra pokrenuti čovjeka prema bliskim i dalekim obalama ljudi i zavičaja.

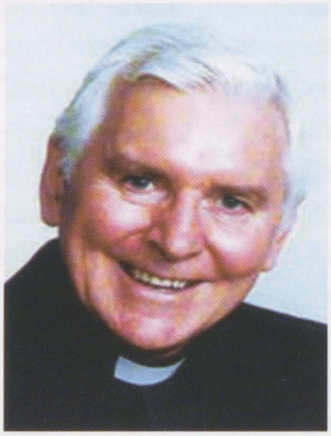
Fra Mijo Džolan, provincijal

Croatian Centres, such as Wollongong, through the personal goodness of the people, for a long time have born witness to the hope that many historical events can be likened to the biblical matrix of the fight between David and Goliath, changed for the benefit of the common man, so their duties stay the same, although essentially changed: to affirm man and all the connections from which he is constituted. In our case, this means recognising the thread of love which has weaved people of different fates and experiences into one Croatian family, and to teach, at the time of inception and work of the Croatian Catholic Centre in Wollongong, that love is the only thing capable of always uniting all into one meaningful and happy whole.

May the Lord bless you so that these threads never wear out, as it is the only tie that is capable of moving man toward the near and far shores of people and the homeland.

Fr. Mijo Džolan, provincial

Poruka biskupa Petera Inghama



Most Rev Peter Ingham
wollongongški biskup
Bishop of Wollongong

Drago mi je što vam se mogu pridružiti prigodom vaše proslave dvadesete obljetnice otvorenja Hrvatske crkve u Wollongongu 1983. (prve Hrvatske katoličke crkve sagrađene u Australiji) pod zaštitom Majke Božje – Marije Kraljice Hrvata.

Kao biskup wollongonški s ljubavlju u zagrljaj primam hrvatsku katoličku zajednicu u biskupiju (dijacezu). Upućujem poseban pozdrav fra Ivi Tadiću, vašemu dušobrižniku, a preko njega i njegovim prethodnicima, fra Dragi Prgometu i fra Stipi Šešelju (koji je 1972. godine postao prvim stalnim hrvatskim svećenikom u Illawarri).

Otac Šešelja je konačno poveo vas, hrvatsku zajednicu, ne bez poteškoća i problema, da steknete svoju vlastitu crkvu: godine 1976. utemeljena je prva crkva u Rosemont ulici, u zapadnom Wollongongu, a 1983. godine u četvrti Figtree sagrađeni su crkva 'Marija, Kraljica Hrvata', župni dvor i centar. To je bilo divno odavanje počasti vjeri, hrabrosti, predanosti i velikodušnosti hrvatske zajednice koja je dala veliki doprinos lokalnoj višekulturnoj zajednici. Kao u

A message from Bishop Peter Ingham

I am pleased to be associated with you as you celebrate the twentieth anniversary of the opening of the Croatian church in Wollongong in 1983 (the first Croatian Catholic Church built in Australia) under the patronage of the Holy Mother of God, Mary Queen of Croats.

As Bishop of Wollongong, I embrace with affection the Croatian Catholic Community in the Diocese. I offer a special greeting to Fr. Ivo Tadic, your Pastor, and through him, to his predecessors Fr. Drago Prgomet and Fr. Stjepan Šešelja (who in 1972 became the first resident Croatian priest in the Illawarra).

Fr. Šešelja eventually led you, the Croatian Community, not without some difficulty, to acquire your own place of worship: in 1976 the first church was founded in Rosemont Street, West Wollongong; and in 1983 the "Mary Queen of Croats" church, presbytery and centre was built at Figtree. It was a wonderful tribute to the faith, courage, dedication and generosity of the Croatian Community, who have made a great contribution to the local multicultural community. Like all immigrants and refugees, resettlement has been challenging, but your determination has brought wonderful results.

I am aware that since recovering independence 13 years ago, the terrible war and its painful consequences still mark your people – this after the religious persecution in Yugoslavia

svih doseljenika i prognanika, preseljavanje je predstavljalo složen i problematičan proces, ali vaša odlučnost i predanost donijele su sjajne rezultate.

Poznato mi je da od obnove neovisnosti prije 13 godina strašan rat i njegove bolne posljedice još uvijek proganjaju vaš narod – i to poslije vjerskog progona u Jugoslaviji pod Titovim komunizmom – stoga mi molimo za vjerski i građanski napredak u Hrvatskoj.

Kao vaš biskup, želim iskazati počast drevnim kršćanskim korijenima u vašoj Domovini, natopljenoj krvlju bezbrojnih mučenika. U nizu stoljeća i svjedoka vjere ističe se napose 20. stoljeće s poznatim herojskim likom blaženoga kardinala Alojzija Stepinca, koji se čvrsto nosio s ateističkom komunističkom agresijom, a u novije vrijeme beatificirani su sestra Marija Petković i mladi Ivan Merz.

Spomen na te hrabre svjedoke vjere u Crkvi, kojih smo mi svjesni, mora nas potaknuti na razmišljanje i radosnu zahvalnost Crkvi u Hrvata koja je – u teškim vremenima, dok je vaš narod ljubomorno čuvao svoju vjernost Evanđelju Isusa Krista – dala mnogo takvih likova.

Kršćanstvo je neizmjerno doprinijelo razvoju Hrvatske kroz stoljeća. Življenje kršćanske vjere i dalje će poticati hrvatski narod i sve nas da u budućnosti činimo još više dobra.

S engleskoga preveo
Luka Budak, prof.

under Tito's communism – and we pray for Croatia's faith and civil progress.

As your Bishop, I am able to honour the ancient Christian roots of your homeland, steeped in the blood of countless martyrs. In successive centuries the same witness to the faith reaches to the twentieth century, with the beatification of well-known heroic figure Cardinal Aloysius Stepinac, who stood firm against atheistic communist aggression, and the more recent beatification of Sister Marija Petkovic and the young Ivan Mertz.

The memory of these courageous witnesses to the faith of the Church we all hold, should make us reflect with joy and gratitude on the Church in Croatia which produced such people, and many like them, in those difficult times in which your people jealously preserved their faithfulness to the Gospel of Jesus Christ.

Christianity contributed greatly to Croatia's development down through the centuries. Living the faith will continue to help Croatian people and all of us to make a difference for good for the future.

Petar Preradović: *Putnik*

Bože mili, kud sam zašo!
Noć me stigla u tuđinu,
Ne znam puta, ne znam staze,
Svud gô kamen noge gaze,
Trudne noge po pustinu!

Još noćišta nijesam našo!
Sjever brije s snježnog brda,
A tuđincu siromaku,
Još je veći mrak u mraku,
Još je tvrđa zemlja tvrda!

(...)

Al oči mu uzdignute
Okrenu se, oj onamo,
Gdje od drage domovine
Svako jutro sunce sine,
Tamo željom hiti, tamo!

"Tebi opet duša diše,
Tebi opet srce bije;
Domovino, majko sreće,
K tebi opet sin se kreće,
Od radosti suze lije!

Primi opet svoje dijete,
Dovijeka će tvoje biti,
Ljubit tebe svako doba,
U tvom polju daj mu groba,
Tvojim cvijećem grob mu kiti!"

Petar Preradović: *The Traveller*

Dear Lord, where have I come to!
The night has caught me in foreign parts,
I don't know the road, I don't know the pathway,
Everywhere I step on stones,
Weary steps in the dessert!

I haven't found anywhere to sleep yet!
The north wind is bitterly blowing from the snowy hill,
And to the foreigner, pauper,
The dark of the night is even darker,
The hard ground is even harder!

(...)

But his eyes are turned upward,
He has turned, hey, over in that direction,
Where in the dear homeland,
Every morning the sun rises,
There he yearns to go, there!

"Your soul is breathing again,
Your heart is beating again;
My homeland, mother luck,
Towards you your son is turning again,
He sheds tears of happiness!

"Take your child again,
He will be yours till the end of time,
He will love you always,
In your field prepare him a grave,
With your flowers decorate his grave!"

Tijekom pedesetih i šezdesetih godina u Australiju se putuje brodom. Tako su mnogi Hrvati otputovali u daleku zemlju brodovima Rose Khul (gore) i Roma (dolje). Putovanje brodom bilo je vrlo naporno i dugotrajno, često i do mjesec dana

Immigrant ships of the 1950's and 1960's. Many Croatian arrived with such ships as the Rose Khul (above) and Roma (below).

During the 50's and 60's, Australia was most accessible by boat. Many Croatians journeyed to this far land on the Rose Kuhl (above) and Roma (below). Traveling on the sea was very difficult and long, often takting up to one month

DRUGI DIO PAX ET BONUM PART TWO

ISELJAVANJE HRVATA – ODREDIŠTE – WOLLONGONG

MIGRATION OF CROATIANS – DESTINATION – WOLLONGONG

HRVATI KAO ISELJENIČKI NAROD

Osobe koje napuštaju svoj rodni kraj i domovinu sa sobom ipak nose svoj način mišljenja, vlastiti jezik, kulturu i religiju. Sve to sačinjava duhovnu baštinu tradicije, misli i kulture. O toj i takvoj baštini treba voditi računa. Ne smije se zapustiti materinji jezik doseljenika ni vjera predaka, pomoću kojih se izražava vlastiti duhovni život.

Iseljavanje zbog nužde lomi osjećaje, identitet i stvara rane koje su često neizlječive. To je iskustvo patnje.

No, iseljavanje može biti i izbor te predstavljati ili se pak pretvoriti u prigodu za ekonomski i kulturni rast pojedinca, obitelji kao i zainteresirane zemlje. Iseljavanje može biti sredstvo za zahvat u procese globalizacije koji traju, te pripomoći da se oni ne odnose samo na novac i tržište, da ne budu vođeni samo ekonomskom racionalnošću, nego i racionalnošću ljudskoga rasta.

Apostolska konstitucija Exsul Familia iz 1952. godine započinje ovim riječima: "Crkva, prisiljena svojom ljubavlju prema dušama i nestrpljiva u ispunjavanju zadaća sveopćega spasenjskog poslanja, nije okasnila u

CROATIANS AS A MIGRATING PEOPLE

People who leave their country of birth and homeland take with them their way of thinking, their own language, culture and religion. All that forms a part of the spiritual heritage of traditions, thought and culture. One needs to take care of this type of heritage. The mother language of the migrants must not be neglected, nor the faith of their forefathers, through which they express their own spiritual life.

Immigrating due to necessity tears apart feelings, identity, and often creates incurable wounds. That is the experience of suffering.

Immigration, however, can be a choice and can represent an opportunity for the economic and cultural development of the individual and the family, as well as the country involved. Immigration can be a tool grasped in the on-going processes of globalisation, and can aid in ensuring that globalisation doesn't only reflect money and markets, is not just driven by economic rationalism, but also by the rationalism of the growth of people.

The apostolic encyclical Exsul Familia of 1952 begins with the following words: "The Church, forced by its love of souls and impatient to fulfil

Hrvatski svećenik u Austriji 1957. god. ispraća grupu Hrvata u Australiju

A Croatian priest farewells a group of Croatian immigrants destined for Australia, 1957, Austria

preuzimanju duhovne skrbi i za hodočasnike, strance, prognane i sve selioce".

Aspekt na kojemu Crkva oduvijek najviše inzistira jest općenito poštivanje kulture, osobito jezika selilaca, ponajprije u pastoralnoj praksi. Poslušajmo, kao primjer, ovo upozorenje IV. Lateranskog sabora iz 1215. godine koje prijeti čak i ekskomunikacijom: "Budući da na mnogo mjesta u istome gradu i biskupiji živi pomiješano stanovništvo različitih jezika koje ispovijeda istu vjeru, no s različitim običajima i obredima, oštro naređujemo da se biskupi takvih gradova pobrinu za prikladne služitelje za slavlje božanske službe prema različitim obredima i narječjima, te za prikladnu izgradnju tih jezgri riječju i primjerom".

Činjenicu da su Hrvati iseljenički narod nije potrebno posebno naglaša-

its duties as ambassador for universal redemption, was not late in taking over the spiritual care of pilgrims, foreigners, refugees and all migrants."

The aspect that the Church has always insisted on the most is the overall respect of culture, especially the language of migrants, first and foremost in pastoral practice. Let us heed, as an example, this warning from the IV Lateran conference from 1215, which even warns of excommunication: "Considering the fact that in many places in the same city and the same diocese live, mixed together, citizens of different languages but who profess the same religious beliefs, with different traditions and rituals, we strongly command that bishops of those areas provide for suitable attendants, the right to celebrate God's service according to the varied rites and dialects, and for the suitable growth of those essential parts through word and example."

It is not necessary to highlight separately, nor is it necessary to explain, the fact that Croatians are a migrating people. That is clear to anyone who has followed the history and political processes of the lives of the Croatian people, even minimally, in the last one hundred or more years. How many times can one hear the never scientifically verified fact that there are as many Croatians living inside Croatia as there are in other counties! That is why there are many

vati niti objašnjavati. To je jasno svakome tko je imalo pratio povijest i političke procese u životu hrvatskog naroda u posljednjih stotinu i više godina. Koliko se puta može čuti znanstveno nikada dokraja provjerena činjenica da Hrvata ima jednako u iseljeništvu koliko i u samoj Hrvatskoj! Stoga su mnogi skloni vjerovati da je Hrvatica i Hrvata u svijetu zapravo dvostruko više nego stanovnika današnje Hrvatske, a da ih s onima u prekomorskim zemljama ukupno ima gotovo deset milijuna.

Pri izricanju takvih tvrdnji treba međutim biti oprezan, čega smo mi u hrvatskim katoličkim misijama itekako svjesni. Naime, jedno je kad govorimo o hrvatskom korpusu, ljudima koji svojom baštinom, čvrstoćom vjere i ljubavlju prema domovini koju su napustili još uvijek izravno pripadaju hrvatskom narodu, a posve drugo kad u Wollongongu, New Yorku ili Malmöu pronađemo neku izgubljenu ovcu, za koju – ili kojeg – po prezimenu, pripadnosti Katoličkoj crkvi ili prezimenu bake doznajemo da ima određene veze s Hrvatima.

Jedan od najvećih problema s kojima se kao svećenici u iseljeništvu susrećemo upravo je činjenica prijelaza s hrvatskoga na engleski jezik, a onda i iz okvira hrvatske u okvir većinske australske ili američke kulture. Tako je međutim to bilo i u prošlosti, a sve što katoličke misije, škole i sveučilišta mogu zapravo je

who tend to believe that there are twice as many Croatian men and women in the world than there are inhabitants in today's Croatia, and that, together with overseas numbers, there are a total of over ten million Croatians.

One needs to be very careful, though, before voicing such statements, about which we in the Croatian Catholic missions are particularly aware. Namely, it is one thing to talk about the Croatian core community, the people who, through their heritage, firm faith and love toward the homeland they left behind, still directly belong to the Croatian people; but it is totally different when we find 'lost sheep' in Wollongong, New York or Malmoa, about whom we find a clear connection with Croatians through their name, their membership in the Catholic Church or the surname of their grandmothers.

One of the biggest problems with which we, as priests in migrating countries, face is the fact of transition from the Croatian to the English language, and then transition from the context of the Croatian culture to the wider context of the Australian or American culture. That was the case also in the past, and all that Catholic missions, schools and universities can do is try to slow down this process of the loss of national identity – as much as possible – and the preservation of consciousness of belonging to two

pokušaj usporavanja tog procesa odnarođivanja – koliko je moguće – i očuvanja svijesti o pripadnosti dvjema baštinama i dvama kulturnim korpusima kod pripadnika drugog ili trećeg naraštaja.

Prvi Hrvati napuštaju domovinu dok se ona još nalazila u okviru Austrougarskog carstva. Oni, većinom iz južnog priobalnog područja Hrvatske i Međimurja, iseljavaju najprije u Amerike (Sjevernu i Južnu), a onda i Novi Zeland, Australiju, te na kraju u razne europske zemlje. Prvi val iseljavanja iz hrvatskih krajeva bilježi se 1870-ih godina. U tom razdoblju teška života na hrvatskim otocima i priobalju, u Australiju dolazi relativno malo ljudi, većinom muškaraca. Više ih odlazi na Novi Zeland, gdje postaju pionirima novozelandskog vinogradarstva. Idući val iseljavanja bilježi se nakon Prvog svjetskog rata. Tu već možemo govoriti o organiziranju hrvatske emigracije, ali i o poznatim podacima vezanima uz gubitak jezika i često grupiranju u društva koja nose južnoslavenske nazive.

Kada pak govorimo o većini danas poznatih hrvatskih doseljenika u Australiju, uglavnom mislimo na veliku skupinu ljudi koji su Hrvatsku napustili kao izbjeglice nakon završetka Drugog svjetskog rata, te onih koji su, proganjani od jugoslavenskoga komunističkog režima, bježali u razdoblju od 1945. do 1960-ih godina.

heritages, two cultural bodies, amongst the members of the second and third generation.

The first Croatians left their homeland while Croatia was still part of the Austro-Hungarian Empire. Originating mainly from the coastal areas of Croatia and from Međimurje in the north, they migrated first to America (North and South), and then to New Zealand, Australia and, finally, to other European countries. The first wave of immigration from Croatian lands is recorded in the 1870s. That time frame, characterised by difficult living conditions on Croatian islands and the coastline, sees relatively few people migrating to Australia, mainly men. More go to New Zealand where they become pioneers in the New Zealand wine industry. The next wave of immigration is noted after World War I. We can now clearly mention the organisation of Croatian migrants, and of known information tied to the loss of language and the more frequent grouping of people into clubs that have south Slavic names.

When we talk, however, about today's well-known Croatian migrants to Australia, in the main we think of the large number of people who left Croatia as refugees at the end of the Second World War, and of those who, persecuted by the Yugoslav Communist regime, fled during the period from 1945 to the 1960s.

Grupa Hrvata na jednom željezničkom kolodvoru u Njemačkoj 1958. godine pred polazak u Australiju

A group of Croatians await their departure to Australia at a train station in Germany, 1958

Grupa Hrvata u izbjegličkom logoru u Trstu – Italija, 1962.

A group of Croatians at the Refugee Centre in Trieste, Italy, 1962

Nakon Drugog svjetskog rata u Australiju dolaze i hrvatski katolički svećenici; kasnije njihov dolazak postaje organiziran, a njegova svrha jasno određena, no o tome više u središnjem dijelu ove knjige. Ovdje treba istaknuti da poslijeratna emigracija dolazi u Australiju u tri velika vala: prvi nastaje poslije Drugog svjetskog rata, a nastavlja se tijekom pedesetih i ranih šezdesetih. Drugi veći val doseljavanja bilježi se ranih sedamdesetih godina prošlog stoljeća. O njemu se može reći da predstavlja kombinaciju iseljavanja iz političkih i gospodarskih razloga. Mnogi ljudi su nakon sloma Hrvatskog proljeća, odnosno pokušaja Hrvata da se

After World War II, Croatian Catholic priests arrived in Australia; later their arrival becomes organised, and their purpose clearly defined, but more about that in the middle section of this book. What needs to be stressed here is that post-war migration occurred in three large waves: the first began after World War II and continued into the 1950s and 1960s. The second large wave of migration is noted in the early 1970s. It can be said that it represents a combination of political and economic factors. After the failure of the Croatian Spring, that is, the attempt by Croatians to break away from Belgrade's stranglehold in 1971, many people came to Australia mainly for political reasons, but at the same time many emigrate from Yugoslavia to Australia in search of a better life, owing to political changes in Yugoslavia at that time and the opportunity to legally leave their homeland.

Obitelj Vučko (1961), kao i mnoge druge mlade obitelji, pobjegavši iz bivše komunističke Jugoslavije, brodom putuje u daleku Australiju u nadi da će pronaći bolji i ljepši život za sebe i svoju djecu

The Family Vučko, like many young families, fled the ex-communist state of Yugoslavia and traveled by boat to the far Australia in the hope of finding a better life for themselves and their children

The third large wave of migration to Australia is noted at the beginning of the 1990s, that is, between 1991 and 1996. The majority of Croatian migrants who arrived in Australia at that time came from war-torn areas of Croatia and Bosnia-Herzegovina. The aggression of the Yugoslav People's Army and the Ser-

istrgnu iz zagrljaja Beograda (1971), došli u Australiju uglavnom iz političkih razloga, ali jednako tako, mijenjanjem političkih prilika u ondašnjoj Jugoslaviji i omogućavanjem legalnog napuštanja Domovine, mnogi ljudi sele iz ondašnje Jugoslavije u Australiju u potrazi za boljim životom.

Treći veliki val doseljavanja u Australiju bilježi se početkom devedesetih godina prošlog stoljeća, točnije između 1991. i 1996. Većina hrvatskih useljenika koji u tom razdoblju dolaze u Australiju stiže iz ratom zahvaćenih krajeva Hrvatske, a onda i Bosne i Hercegovine. Agresija Jugoslavenske narodne armije i srpskog političkog vrha te napad Srbije i Crne Gore na Hrvatsku i Bosnu i Hercegovinu stvorili su kolone izbjeglica. Mnogi od njih dolaze izravno u Australiju, ali zamjetan ih stiže na ovaj kontinent preko trećih zemalja, uglavnom Njemačke, Švedske ili drugih koje su im pružile privremeno utočište.

Hrvati iz Hrvatske i Bosne i Hercegovine stižu u Australiju i izvan spomenutih iseljeničkih valova – tijekom šezdesetih i osamdesetih godina prošlog stoljeća – kao što je to bio slučaj i prije razdoblja u kojem je zabilježen dolazak većih skupina. Tako tijekom osamdesetih godina u Australiju dolazi stanovit broj ljudi od struke, inženjera, matematičara i slično. Postotak školovanih ljudi od ukupnog broja prve generacije hrvat-

bian political hierarchy, followed by the attacks of Serbia and Montenegro on Croatia and Bosnia-Herzegovina, created colonies of refugees. Many of them came directly to Australia, but quite a significant number arrived on this continent via third countries, mainly Germany, Sweden and other countries who gave them temporary asylum.

Croatians from Croatia and Bosnia-Herzegovina also arrived in Australia outside of these mentioned migration periods – during the 1960s and 1980s – as was also the case before the period in which the arrival of large groups is noted. That is why, during the 1980s, a certain number of professional people, such as engineers, mathematicians and the like, arrived in Australia. The percentage of educated people from the total of the first generation of Croatian migrants to Australia in the last fifty years is very minimal.

Today one can discuss the marked number of second and third generation Australian Croatians, or even of Australians of Croatian background. According to statistics from the 2001 census, the majority of these people are still younger than thirty years of age, and the largest group is between 14 and 24 years of age. The number of migrants from Croatia dropped at the beginning of the twenty-first century, so the structure of Australian Croatians is also

skih doseljenika u Australiju u posljednjih pedesetak godina ostao je vrlo malen.

Danas već možemo govoriti o zamjetnom broju pripadnika druge i treće generacije australskih Hrvata ili čak Australaca hrvatskog podrijetla. Prema podacima iz Popisa stanovništva iz 2001. godine, većina pripadnika generacije još uvijek je mlađa od trideset godina, a najveća je skupina u dobi od 14 i 24 godine. Broj doseljenika iz Hrvatske početkom 21. stoljeća opada, tako da se mijenja i struktura australskih Hrvata. Prva je generacija sve starija, pa se prema tome mijenjaju i potrebe zajednice: sve su potrebniji domovi umirovljenika, a pastoralna briga drugačija nego prije dvadeset ili trideset godina, kada je većina doseljenika prve generacije, koji su se okupljali u okviru zajednice, bila u naponu snage.

Australski Hrvati, okupljeni u zajednicu, učinili su mnogo za sebe i za buduće naraštaje. Oni su u prvom redu sačuvali svijest o svom podrijetlu i manje-više ga prenijeli na drugi naraštaj. Naravno, stvari su se i navike u drugoj generaciji promijenile, ali osnovna ideja o pripadnosti ostala je živa. Hrvati su u Australiji od 1960-ih do 2000-ih osnovali i izgradili niz društvenih, sportskih, obrazovnih i vjerskih institucija i objekata. Kako se ovdje radi o knjizi o jednom takvom vjerskom objektu i zajednici koja se oko njega okupila, bilo bi nepravedno

changing. The first generation is getting older, so the needs of the communities change accordingly: more retirement homes are necessary, and pastoral care has changed from twenty or thirty years ago, when the majority of first generation migrants that used to gather within the community were in full physical strength.

Australian Croatians, gathered into a community, achieved much for themselves and for future generations. Primarily, they preserved the consciousness of their heritage and more or less transferred it to the second generation. Of course, things and habits changed in the second generation, but the basic idea of affiliation has remained alive. Croatians in Australia, from 1960 to 2000, established and built a range of social, sporting, educational and religious institutions and objects. As this book deals with one such religious object and the community that gathered around it, it would be unfair to mention some and be silent about others. It is important to state, however, that Croatians have built and mainly bought – and sometimes even rented – church objects in almost all larger Australian cities, from Perth and Hobart to Brisbane and Adelaide, not wanting to name them all. Almost every large Australian city also has at least one soccer club which was called or is still called Croatia today, even though in today's multicultural Australia one is not allowed to call clubs by the names of

jedne spomenuti, a ostale prešutjeti. Važno je međutim reći da su Hrvati većinom izgradili ili kupili – katkad i unajmili – crkvene objekte u gotovo svim većim australskim gradovima, od Pertha i Hobarta do Brisbanea i Adelaidea, da ne nabrajam dalje. Gotovo svaki veći grad u Australiji ima također barem jedan nogometni klub koji se zvao ili se još uvijek zove Croatia, premda u današnjoj multikulturnoj Australiji nije više dopušteno nazivati klubove imenima drugih država, pa su imena mnogih promijenjena. Osim toga, u gotovo svakom gradu u Australiji postoji barem jedan hrvatski društveni klub. U tome prednjači Sydney s čak sedam klubova koji imaju vlastite prostorije, zemljište i članstvo. U nekim drugim gradovima, npr. u Melbourneu, društveni su klubovi više vezani uz katoličke centre.

Posebno je važno pitanje škola i školovanja. U nekim gradovima osnovne subotnje škole vezane su uz katoličke centre, a u drugima rade samostalno, uz potporu centara. Hrvatski se jezik uči kao jedan od redovnih predmeta u australskim srednjim školama, ali u okviru nastave koja se odvija subotom, za učenike iz više različitih škola. Uz to, na Sveučilištu Macquarie postoji i trogodišnji studij hrvatskog jezika koji je dopisnim i elektronskim putem dostupan studentima iz čitave Australije. Osnovana je posebna Zaklada zajednice kojoj je svrha održavanje toga studija.

other countries, so the names of many clubs have been changed. Besides that, in almost every city in Australia there exists at least one Croatian social club. Sydney is the leader with seven clubs, all of which have their own premises, lands and membership. In some other cities, such as in Melbourne, for example, Croatian social clubs are tied more to Catholic Centres.

The issue of schools and education is especially important. In some cities the primary school Saturday Schools are tied to Catholic Centres, and in others they work independently with the support of the Centres. Croatian is studied as one of the regular subjects in Australian secondary schools, but within the framework of classes held on Saturdays for students from different schools. Added to this is the existence of the three year study of Croatian language at Macquarie University, which is available by correspondence and electronically for students throughout Australia. A separate Foundation has been established whose aim is to provide continued support for this course of study.

Many Australian Croatians did not join any of the aforementioned institutions existing in the community. Perhaps they preserve their ties to the Croatian heritage through attending Croatian Catholic churches, through the reading of Croatian papers (there are three weekly papers in Australia)

Mnogi australski Hrvati nisu pristupili nijednoj od postojećih i gore spomenutih ustanova zajednice. Oni svoju vezu s hrvatskim podrijetlom eventualno održavaju odlaskom u hrvatsku katoličku crkvu, čitanjem hrvatskih novina (u Australiji postoje tri tjednika na hrvatskom jeziku) ili slušanjem hrvatskih australskih radio programa (državni SBS i nekoliko privatnih, odnosno programa zajednice). Katkad ne postoji ni taj minimum veze s domovinom, što onda dovodi do gubljenja baštine i hrvatstva već u drugom naraštaju.

Na kraju ovog kratkog pregleda doseljavanja i strukture australske hrvatske zajednice ostaje nam postaviti dva pitanja. Prvo se odnosi na razloge iseljavanja iz Hrvatske i doseljavanja u Australiju? Drugo je još složenije, a odnosi se na posljedice tog iseljavanja za Hrvate koji su ostali u Hrvatskoj i Bosni i Hercegovini, te za one koji su Hrvatsku zauvijek ili privremeno napustili.

Odgovor na prvo pitanje nameće se sam po sebi. Hrvati su vrijedan i radišan narod – u Australiji su to zacijelo i dokazali – što je očito napose na primjeru male zajednice kakva je ova u Wollongongu. Važno im je da mogu slobodno živjeti i osigurati pristojan život za svoju obitelj i zajednicu te slobodno prakticirati svoju vjeru i družiti se. Tijekom povijesti to im često nije bilo moguće, pa je to jedan od glavnih razloga iseljavanja. Ipak,

or by listening to Australian Croatian radio programs (the government run SBS radio station and some private ones, that is, community programs). Sometimes not even that minimum connection with their homeland exists, which results in the loss of heritage and Croatian nationality already within the second generation.

At the end of this short review of migration and the structure of Australian Croatian communities, we are left with two questions. The first refers to the reasons for emigrating from Croatia and migrating to Australia. The second is even more succinct, and refers to the consequences of this immigration for Croatians who remained in Croatia and Bosnia-Herzegovina, and for those who have left Croatia forever or temporarily.

The answer to the first question is self-explanatory. Croatians are diligent and hard-working people – they have certainly shown that to be true in Australia – which is self-evident in the example of small communities, such as this one in Wollongong. It is important for them to live freely and to ensure a respectable lifestyle for their families and community, and to freely practice their religion and socialise. Often throughout history this was not possible for them, so that is one of the main reasons for emigrating. However, despite the fact that, as they say, they are at the end of the world, Croatians continue to love and

Jedna od naših osnovnih zadaća je čuvanje hrvatskog jezika među generacijama koje dolaze. Hrvatski katolički centar u Wollongongu kroz cijelo je vrijeme svoga postojanja nastojao, s više ili manje uspjeha, u svojim prostorijama osigurati uvjete za učenje hrvatskoga jezika

One of the most fundamental problems is how to preserve the Croatian language in the next generations. The Croatian Catholic Centre in Wollongong has throughout its history always attempted to assure the teaching of the Croatian language within its grounds, with varying degrees of success

unatoč tome što su takoreći na kraju svijeta, Hrvati i dalje vole i cijene svoju domovinu: o njoj često govore i pišu te pomažu razne humanitarne i druge akcije za domovinske projekte. Osim toga, pomažu i lokalnu zajednicu, i to da bi ih drugi bolje shvatili i prihvatili, ali i zbog svijesti da su nositelji ne samo hrvatske kulture, nego i kulture zemlje u kojoj žive.

Posljedice iseljavanja za Hrvatsku i Bosnu i Hercegovinu svakako su demografske i očituju se kao smanjivanje broja Hrvata u Domovini. Pozitivnu stranu ovog pitanja čini mogućnost povezivanja s domovinskim Hrvatima, zajedničko ulaganje i rad na unaprjeđenju i moderniziranju života u Hrvatskoj i dijelovima Bosne i Hercegovine gdje žive Hrvati.

S druge strane, ovdje u Australiji; te su posljedice složenije. U Australiju je većinom dolazio običan puk, radnici, što se najbolje vidi po primjeru Wollongonga. Oni su ovdje donijeli svoje radne navike i stečene vrijednosti, obiteljske, katoličke i narodne. S jedne su ih strane ugrađivali u sredinu u kojoj su živjeli i pridonosili razvoju Australije kao zemlje. S druge pak strane odvajali su dio sebe za svoju zajednicu, zdušno se zalažući da sačuvaju svoj jezik, zajedništvo i vjeru. U tom procesu došlo je naravno do mnogih razočaranja. U mnogim su se slučajevima mladi ljudi već u drugoj generaciji odvojili od zajednice, izgubili su tečnost u izražavanju, a

hold their homeland in high esteem: they often talk about her and write, they often help various humanitarian and other actions for projects held in their homeland. At the same time, they help the local community as well, and do that so that others will better understand them and accept them; but also because of the knowledge that they are the bearers of not only Croatian culture, but of the culture of the country in which they live.

The consequences of immigration for Croatia and Bosnia-Herzegovina are, of course, demographic and are evidenced in the population of Croatians falling in their homeland. The positive side of this question allows for the possibility of ties with Croatians in the homeland, joint investment and work on developing the improvement and modernisation of life in Croatia and those areas of Bosnia-Herzegovina where Croatians live.

Here in Australia those consequences are a little more complex. The majority of migrants were simple people, workers, which is best reflected in the Wollongong example. They brought with them here their work habits, achieved successes, families, Catholic and national identity. On the one hand, they built themselves into the environment in which they lived and contributed to the growth of Australia as a country. On the other hand, they separated a part of themselves for their community,

mnogi su posve zanemarili prenošenje jezika na unuke. To je teško i bolno za stariju generaciju, ali i za narod u cjelini, napose kad se radi o tako malom narodu kojega – već je rečeno – polovina živi izvan domovine.

Jedan dio iseljene Hrvatske pripada mozaiku useljeničke i multikulturne Australije. Evo što o tome misli Katolička crkva:

Izazov useljeništva upravo je u stvaranju multikulturnog društva kako bi se spriječilo nastajanje diskriminacijskih i rasističkih stavova, te u davanju prednosti kulturi snošljivosti i uzajamnoga poštivanja. Multikulturnost, koja je itekako zastupljena u Australiji, rezultat je susreta različitih kultura koji pretpostavlja stalno i promišljeno djelovanje na području informacija, analize, razmišljanja i uspoređivanja.

Multikulturno društvo rezultat je dijaloga kultura koje, bez obzira na svojstvene razlike, priznaju zajednički prinos ljudskom iskustvu, zajednički napor univerzalizacije pojedinačnog iskustva, zajedničku želju da se opće vrijednosti stave iznad moći određene države ili društvene skupine.

Takvom dijalogu plodan doprinos pružaju religije ukoliko su izraz univerzalnosti, bratstva i solidarnosti, koji su iznad specifičnih razlika vjerovanja i bogoštovlja. Religije su jak lijek protiv svakog etnocentričnog

wholeheartedly doing their best to preserve their language, shared experience and faith. In that process, many disappointments happened. In many instances young people from the second generation have already separated themselves from the community; they lost the continuity of expressing themselves, and many have simply neglected to teach their grandchildren their language. This is difficult and causes a lot of pain for the older generation, but also for the nation as a whole, especially when it is about such a small nation of which – as already stated – half live outside of the homeland.

One part of the migrant Croatians belong to the mosaic of migrant and multicultural Australia. Here is what the Catholic church thinks about this:

The challenge for immigrants is precisely the creation of multicultural societies in order to stop the occurrence of discriminatory and racist viewpoints, in the giving of privilege to the culture of tolerance and mutual respect. Multiculturalism, which is definitely represented in Australia, is the result of a meeting of different cultures which favours a constant and deliberate activity in the area of information, analysis, reflection and comparison.

A multicultural society is the result of dialogues between cultures

nazadovanja, svake rasističke zakržljalosti, a to je upravo protivno onome što podupiru oni koji u ime religije ubijaju i vlastitu braću.

Multikulturno društvo, kakvo je australsko, zasigurno računa s mladima. Oni su protagonisti dubokih promjena koje se upravo događaju. O njihovoj sposobnosti orijentacije u pluralnosti poruka, ne gubeći iz vida vrijednost osobe, ovisi sreća društva u budućnosti. Oni imaju veliku odgovornost i ne smije ih se ostaviti same.

Nadam se da će ova knjiga pokazati pozitivne strane obiju teza izrečenih u ovom pregledu. S jedne strane će čitateljima na hrvatskom postati jasno da veza s domovinom Hrvatskom kod ovih ljudi nikad nije bila izgubljena. Ona je učvršćivana preko katoličkih misija i zajedničkih akcija poput ove koja je u središtu priče koju vam pokušavam ispričati. S druge pak strane, čitateljima na engleskom australski će Hrvati vjerojatno postati bliži. Svojim nastojanjem da se ugrade u nešto veće od samih sebe oni su zaslužili mjesto u povijesti obaju naroda, australskog i hrvatskog. A hoće li njihovi potomci sačuvati svijest da pripadaju o svome dvostrukom podrijetlu, pokazat će vrijeme. Kad jednoga dana neki od njih uzmu u ruke ovu knjigu, možda ih upravo ovi redci potaknu da obnove svijest o svome podrijetlu, da obnove ili otpočetka nauče jezik, da posjete Domovinu svojih djedova, ali i da odu do

which, regardless of their individual differences, acknowledge joint contribution to human experiences, joint efforts in the universality of individual experiences, a common wish that the general values are placed above the power of certain countries or social groups.

Fruitful contributions to that dialogue are offered by religions, if they are an expression of universality, brotherhood and solidarity, which are above specific differences of beliefs and religious observances. Religions are a strong medicine against every ethnocentric decline, every racist stunted growth, and is in fact against that which is supported by those who in the name of religion kill their own brothers.

Multicultural societies, such as Australia, will, of course, take young people into consideration. They are the protagonists of deep changes which are already happening. The future happiness of society depends on their abilities to orient themselves in the plurality of messages, not letting out of their sight the value of individuals. They have a huge responsibility and cannot be allowed to be left alone.

I hope that this book will show positive sides of both theses stated in this review. On the one hand, it will provide Croatian readers with the fact that ties to the homeland have never been lost. They have been strength-

Hrvatske katoličke misije u Wollongongu i uvjere se u odanost i iskrenost vjere svojih predaka, bilo da ih smatramo Hrvatima ili Australcima.

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ened through Catholic missions and joint actions, such as this one, which is the centre of the story I am trying to tell. On the other hand, though, to English readers Australian Croatians will surely become close. With their efforts in building something bigger than themselves, they have earned a place in the history of both nations, Australian and Croatian. But only time will tell whether their descendants will preserve the knowledge that they belong to two heritages. When one day, one of them picks up this book, maybe even these lines will initiate in them a desire to renew the consciousness of their heritage, to relearn or learn from scratch the language, to they visit the homeland of their grandparents, and to also go to the Croatian Catholic mission in Wollongong and prove to themselves the devotedness and sincerity of the faith of their forefathers, whether we consider them Croatians or Australians.

Hrvatska folklorna grupa u Wollongongu iz 1965. godine
Croatian folkloric group in Wollongong, 1965

Njegovanjem folklora u iseljeništvu čuva se baština zemlje porijekla
The cultivation of folklore outside Croatia is seen as a way of protecting cultural heritage

WOLLONGONG – JEDNO OD ODREDIŠTA HRVATSKOG ISELJAVANJA

Wollongong je grad u pokrajini Illawarra u Novom Južnom Walesu (New South Wales). Naselje je osnovano 1816. godine, a 1843. postalo je gradom. Poslije Sydneya i Newcastlea danas je to treći po veličini grad u najmnogoljudnijoj državi u Australiji. Smješten je u njezinu istočnom dijelu, uz Tihi ocean (Tasmansko more), osamdesetak kilometra južno od Sydneya, najprivlačnijeg i najvećeg australskog grada, s kojim je spojen modernim prometnicama, autocestom i željezničkom prugom. Kako ovdašnji stanovnici udaljenost mjere uglavnom vremenskim odrednicama, obično se kaže da je Wollongong od Sydneya udaljen nešto više od sat vremena vožnje.

Ime Wollongong na lokalnom aboridžinskom dijalektu znači šum vala. Posebna je zanimljivost da je grad 1859. dobio prvu gradsku upravu u Australiji. Od 1942. godine ima službeno i status grada, a 1947. šire gradsko područje proglašeno je jedinstvenim urbanim područjem pod imenom City of Wollongong. Taj se urbani konglomerat prostire obalom u dužini od 48 kilometara i zauzima 715 km^2. Šire gradsko područje poznato je kao središe mliječne i industrije teških strojeva te crne i obojene metalurgije.

WOLLONGONG – A DESTINATION FOR CROATIAN MIGRATION

Wollongong is a city in the Illawarra region of New South Wales. The settlement was established in 1816, and became a city in 1843. Today it is the third largest city in Australia's most populated state, after Sydney and Newcastle. It is situated on the country's eastern coast, along the Pacific Ocean (Tasman Sea), some eighty kilometres south of Sydney, the most attractive and largest city in Australia, and is connected to it by modern roadways, freeways and railway lines. Since locals measure distance mainly through temporal terms of reference, it is often said that Wollongong is a little over an hour away by car from Sydney.

The name Wollongong in the local aboriginal language means, sound of the waves breaking. An interesting fact about the city is that in 1859 it formed Australia's first local council. It received the status of a city in 1942, and since 1947 the wider surrounding area was declared a unique urban region, as the City of Wollongong. This urban conglomerate stretches down the coastline for 48 kilometres and has and area of 715 km^2. The wider city area is known as a centre for milk production and heavy machinery, as well as for its

Arctic Ocean
NUNAVUT
GREENLAND
(DEN.)
RUSSIA
ALASKA
CANADA
YUKON TERR.
B.C.
MAN.
QUE.
SASK.
ONT.
MONT.
UNITED STATES
North America
Europe
KAZAKHSTAN
MONGOLIA
CHINA
IRAN
Asia
LIBYA
SAUDI ARABIA
INDIA
NIGER
SUDAN
Arabian Sea
Caribbean Sea
MARSHALL ISLANDS
CONGO (DRC)
Africa
INDONESIA
BRAZIL
South America
Atlantic Ocean
Australia
AUSTRALIA
Wollongong
Pacific Ocean
Indian Ocean
Weddell Sea
Antarctica

Kupang
Arafura Sea
Alotau
Solomon Sea
Darwin
Nhulunbuy
Timor Sea
Birdum
Cairns
Coral Sea
Newcastle Waters
Townsville
NORTHERN
TERRITORY
Tanami
Roebourne
Mount Isa
Mackay
Kournac
Barrow Creek
Alice Springs
QUEENSLAND
Rockhampton
Haasts Bluff
Bundaberg
Pacific
Denham
Peak Hill
WESTERN
AUSTRALIA
AUSTRALIA
Innamincka
Toowoomba
Brisbane
Kalgoorlie-Boulder
SOUTH
AUSTRALIA
Perth
NEW SOUTH
WALES
Sydney
Adelaide
Canberra
Wollongong
VIC.
Bendigo
Ballarat
Melbourne
Tasman Sea
TAS.

Lijevo gore:
Položaj Wollongonga na karti svijeta

Above left:
Location of Wollongong in relation to the World

Lijevo dolje:
Položaj Wollongonga na karti Australije

Bottom Left:
Location of Wollongong in relation of Australia

Gore:
Položaj Wollongonga u odnosu na Sydney

Above:
Location of Wollongong in relation to Sydney

Dolje: *Pogled na grad Wollongong iz zraka*

Below: *Birds-eye view of Wollongong*

Pogled na željezaru u kojoj se zapošljavala većina Hrvata pristiglih u Wollongong

Wiew of the Steelworks in which a majority of Croatians in Wollongong were employees

U sklopu grada su naselja Bulli, Mt Keira, Mt Kembla i druga, bogata kvalitetnim rudama, od kojih se veći dio izvozi. Ti su rudnici nakon Drugog svjetskog rata privukli mnoštvo doseljenika koji su se zapošljavali u željezarama i sličnim industrijskim objektima.

Grad je istodobno i privlačno turističko mjesto s mnoštvom plaža i zanimljivih prirodnih znamenitosti, a sa svih strana okružen je lijepim i pitomim krajolikom. S morske strane je omeđen nizom prekrasnih pješčanih plaža i vidikovaca, a ističu se dvije: North Beach i South Wollongong City Beach. Sjeverno od grada je cio niz plaža pogodnih za surfanje, od Austinmera do Sandon Pointa i Sharkes plaža, koje se pretapaju jedna u drugu, prekidane tek povremeno hridinama s vidikovcima. Osim plaža i vidikovaca, okolica Wollongonga iša-

black and coloured metallurgy. Within the city surrounds are the suburbs of Bulli, Mt Keira, Mt Kembla and others, rich in quality mines, from which the majority of products are exported. It was those mines that had attracted many migrants who found employment in the steelworks, and other similar industries, following World War II.

At the same time, the city is also a tourist attraction with its numerous beaches and interesting natural sights, surrounded on all sides by beautiful and gentle landscapes. On the coastal side, it is bound by numerous sandy beaches and lookouts, two of which are particularly prominent: North Beach and South Wollongong City Beach. North of the city are a range of surfing beaches, from Austinmer to Sandon Point and Sharke's Beach, blending into one

Pogled na naselje Figtree, u kojem se nalazi Hrvatski katolički centar

View of Figtree, in which the Croatian Catholic Centre is situated

rana je atraktivnim brdskim stazama koje vode do vlažnih šuma. Područje oko grada okruženo je brdovitim krajem nazvanim Illawarra Escarpment, a s južne strane pruža se Illawarra jezero. Na tom području nalaze se i pričuve pitke vode kao što su Avon, Cordeaux i Cataract. Uz izvore su vrlo lijepo uređeni prostori za odmor i rekreaciju te šetališta.

Okolica grada i Illawarra Escarpmenta isprepletena je mnoštvom šumskih planinarskih putova, načičkanih vidikovcima. Krasan pogled na

another, only interrupted now and then by cliffs with lookouts. Apart from the beaches and the lookouts, the surrounding area of Wollongong is speckled with attractive hilly walking tracks leading to rainforests. The area around the city is surrounded by hills known as the Illawarra Escarpment and Illawarra Lake stretches down on its southern side. In this area, one can also find reservoirs for drinking water, like Avon, Cordeaux and Cataract. There are beautifully arranged areas for rest and relaxation, as well as walking tracks alongside these reservoirs.

The city surrounds and the Illawarra Escarpment are interwoven

Pogled na crkvu i centar iz zraka

View of the Church and Centre from the sky

grad pruža se s Mt Kembla i Mt Keira, planina koje se prostiru neposredno iza grada, kao i s Bulli Scenic Lookouta, koji se uzdiže neposredno pored Princess Highwaya na izlazu prema Sydneyu. U središtu grada je mnoštvo trgovina i restorana, a Wollongong je jedini grad na istočnoj australskoj obali koji ima dva svjetionika. Oni su istodobno turistička i estetska atrakcija.

Lučki dio grada nalazi se uz samo središte Wollongonga, a u njemu je i veliko ribarsko područje koje se prostire sve do Belmore Basina. Uz plaže u okolici grada, svega petnaestak minuta vožnje prema Sydneyu, nalazi se nacionalni park, a u predivnoj prirodi moguće je također spaziti mnoge lokalne životinje. Prosječna temperatura ljeti se kreće od 18 do 25 °C, a zimi od 10 do 17.

Uz razna prirodna bogatstva Wollongong ima mnogo muzeja i umjetničkih galerija. Tu su City Gallery i Illawarra Museum (gdje se može doznati sve o povijesti mjesta) te niz lijepih objekata raznih kulturnih zajednica, podrijetlom s raznih strana svijeta, od Indonezije i Tajvana, do Hrvatske i Italije, a u središtu grada posebice se ističe sveučilišni centar – Wollongong University.

Prema popisu pučanstva iz 2002. godine grad ima oko 250.000 stanovnika. Hrvatska zajednica počela se tu formirati koncem pedesetih i

with many hilly, forest walking tracks, dotted with lookouts. Both Mt Kembla and Mt Keira, mountains spreading directly behind the city, offer magnificent views of the city, as does the Bulli Scenic Lookout, which rises directly alongside the Princess Highway on the exit to Sydney. The centre of the city is full of many shops and restaurants, and Wollongong is the only city on the Australian eastern coast that has two lighthouses. They are both tourist attractions, and exhibit aesthetic appeal as well.

The city harbour is situated right in the centre of the city, and contains a large fishing area which stretches all the way to Belmore Basin. Along with the surrounding beaches, situated only fifteen minutes drive toward Sydney, is a national park, where it is possible to spot many local animals within the spectacular scenery. Average summer temperatures range between 18 to 25° C, and in winter from 10 to 17.

Besides the many natural resources Wollongong also has numerous museums and art galleries. City Gallery and the Illawarra Museum (where one can learn about the history of the area) are situated here, as well as a range of beautiful objects belonging to different cultural communities, who come from all corners of the world, from Indonesia and Taiwan, Croatia and Italy, while in the

početkom šezdesetih godina 20. stoljeća, kada su Hrvati u Wollongong počeli dolazili u većem broju, a manji broj ih je onamo izbjegao nakon Drugog svjetskog rata. Glavni razlog dolaska u ovaj grad bila je željezara – i inače teška industrija – u kojoj su se doseljenici zapošljavali. Odatle se vidi da je u Wollongong uglavnom dolazio hrvatski radnički puk, vrijedni ljudi u potrazi za poslom, odlučni marljivo raditi i zarađivati da bi im djeca imala bolji život. Oni koji su htjeli više, išli su dalje, pa su mnogi od njih u gradu ostali samo privremeno. Ipak se može slobodno reći da se tijekom šezdesetih u Wollongongu formirala čvrsta hrvatska zajednica, za što treba prije svega zahvaliti dolasku hrvatskih svećenika, dušobrižnika, koji su ovdje boravili prvo povremeno, a onda i stalno. Slijedila je kupnja prvog crkvenog objekta, a onda izgradnja velebnog projekta crkve Marije kraljice Hrvata s Hrvatskim katoličkim centrom. Taj je centar osmislio i ostvario fra Stipe Šešelja sa svojim hrvatskim vjernicima i rodoljubima; održao ga je i dalje razvijao fra Drago Prgomet, a danas to pokušavam uz Božju pomoć i ja.

Na širem području Wollongonga danas živi 3-4 tisuće Hrvata – oko 1,5 posto stanovništva ovog područja – što doprinosi njegovu multikulturnoj raznolikosti i bogatstvu. Priča o Wollongongu i Hrvatima koji su ondje sagradili prvu hrvatsku crkvu u Australiji ne bi bila moguća da ovaj grad

centre of the city the University of Wollongong is particularly prominent.

According to the 2002 census, the city has approximately 350,000 residents. The Croatian community began to form there in the twentieth century, at the end of the 1950s and early 1960s, when Croatians began to arrive in Wollongong in larger numbers. A smaller number of them had fled there after the end of World War II. The main reason for coming to this city was the steelworks – usually heavy industry – in which the new arrivals found employment. It is evident from this that Croatians arriving in Wollongong were mainly unskilled labour, loyal people searching for work, deciding to work diligently and earn a living so that their children could have better lives. Those who wanted something more went further afield, so many of them stayed in the city temporarily. It can be freely stated, however, that a strong Croatian community began to form during the 1960s, for which one must primarily thank the arrival of Croatian priests, pastoral carers who stayed here temporarily at first, and then permanently. The purchase of the first religious object followed, and not long after, the construction of the magnificent project of the Church of Our Lady, Mary Queen of Croats, together with the Croatian Catholic Centre. Fr. Stipe Šešelja was the one who gave meaning to the idea and realised it, together with his Croa-

nije takav kakav jest: višekulturan i tolerantan. Grad koji je pružio mogućnost svima, a posebno onima koji su marljivo i predano radili, danas je dom i Hrvatima. Često je taj dom daleko od doma u zemlji iz koje su otišli i koje se s nostalgijom sjećaju, ali oni su Wollongong svejedno zavoljeli i smatraju ga svojim zavičajem te predano rade za njegovo dobro, kao i za dobro zajednice kojoj baštinom i podrijetlom pripadaju. Mnogi koji su u Wollongongu ostavili pola svoga života, nakon što ga na kraće ili duže vrijeme napuste, na povratku – gledajući ga s Mount Ousleyja – znaju reći da se osjećaju kao da dolaze u svoj rodni kraj.

tian patriots and congregation; it was maintained and further extended by Fr. Drago Prgomet, and today, with God's help, I try to do the same.

Today, three to four thousand Croatians live in the greater area of Wollongong – around 1.5 percent of the population of this area – which contributes to its multicultural diversity and wealth. The story of Wollongong and the Croatians who built the first Croatian church in Australia would not have been possible had this city not been what it is: multicultural and tolerant. The city, which has offered opportunities to all, especially those who worked diligently and with dedication, is the home of Croatians today. Often this home is far away from the homes which they left and which they remember with nostalgia; nevertheless, they have fallen in love with Wollongong and consider it their home and work tirelessly for its good, as well as for the good of the community to which they belong, owing to their cultural heritage and their origin. Many of those who have given half their lives to Wollongong, once they leave it for a shorter or longer period of time, on their return have been known to say – as they look down from Mt Ousley – that they feel as if they have returned to their native land.

Antun Gustav Matoš: ***Iseljenik***

Na dalek evo krećem put
Spram tužnih tuđih strana,
Od bola puca moja grud,
U srcu pišti rana:
Oj zbogom, kućo, drago selo, zbogom,
Ja ostah samac, sam sa mojim
Bogom.

Sa grunta mog me tjera dug
Za porez i lihvara,
Zaplijeniše mi već i plug,
Dok čopori Mađara
Ko nekad Turci ono malo grabe
Što ostade od doklaćenog Švabe.

Tek nebo, more, magla, dim –
Ah, osto doma da sam!
Al živjet doma nemam s čim,
Na svomu prosjak ja sam,
Jer rodna zemlja sinu je tuđina,
A Hrvatska je strancu domovina!
(...)

Antun Gustav Matoš: ***The Migrant***

I begin a long journey now,
Toward sad, foreign parts,
My breast splits apart from the pain,
The wound in my heart seeps:
Oh goodbye, my home, my dear village, goodbye,
I remain a solitary person, alone with my God.

Debt is pushing me out of my land,
For the taxes and the usurers,
They have already confiscated my plough,
While a pack of Hungarians
As once did the Turks, grab what little is left
What little is left from the drifting German.

Only the sky, the sea, the fog, the smoke –
Oh, if only I had stayed at home!
But I have nothing to live on at home,
On my own property I am a beggar,
Because the homeland is a stranger to her own son,
And Croatia is home to the foreigner!
(...)

PASTORAL RADNIŠTVA: SVEĆENICI IZ SYDNEYA PREPOZNAJU POTREBE PUKA U WOLLONGONGU

Već je rečeno da prvi Hrvati dolaze u Wollongong odmah nakon Drugog svjetskog rata. Oni su bježali preko kopnene i morske granice, većinom prema Italiji i Austriji. Neko su vrijeme mnogi od tih ljudi provodili u

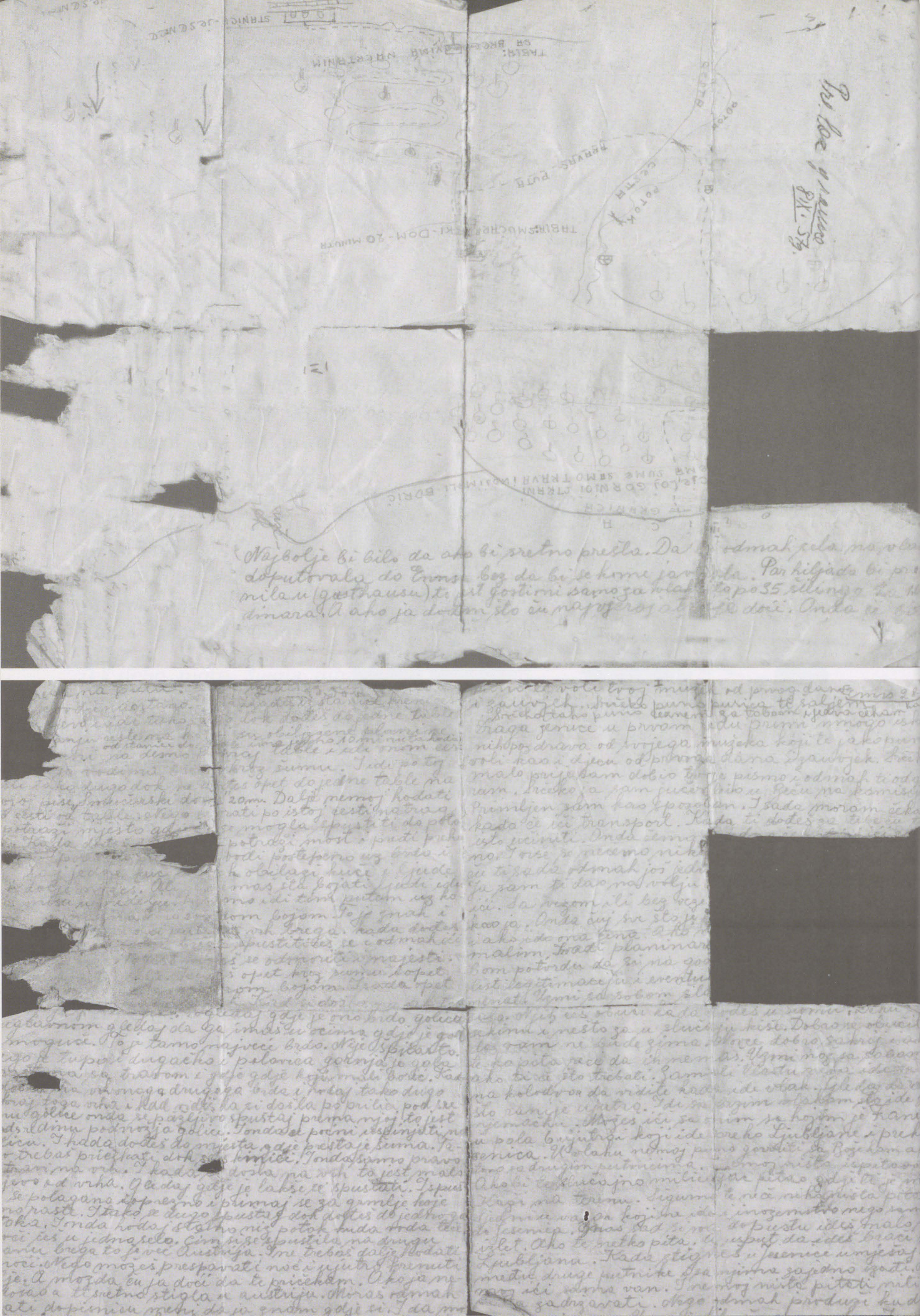
PASTORAL CARE: SYDNEY PRIESTS RECOGNISE THE NEEDS OF THE PEOPLE IN WOLLONGONG

It has already been stated that the first Croatians arrived in Wollongong immediately after World War II. They fled across land and sea borders, mainly towards Italy and Austria. Many of these people spent some of that time in refugee camps, where they received visas to travel to third countries, mainly Canada and Australia. There are many well-known stories among people who made many attempts to escape, desperately endeavouring to rid themselves of the pressure of communism and the dictatorship of Belgrade. We mention some of these stories in this book, so as to show, based on the fates of the experiences of individuals, how often historical episodes chronicle collective fates of the people and often leave the individual unknown.

S jednog vjenčanja u izbjegličkom logoru u Italiji 1962. godine

Taken at a wedding in an italian refugee centre, 1962

In the memoirs of his life and work in Wollongong, Fr. Stipe Še-



Najbolje bi bilo da ako bi sretno prešla. Da [illegible] odmah pela na vla[illegible]
doputovala do Ennsa bez da bi se kome javila. Par hiljada bi pr[illegible]
nila u (gasthausu) to jest gostioni samo za vlak [illegible] po 35 šilinga [illegible]
dinara. A ako ja dođem što ću najprije [illegible] doći. Onda će [illegible]

[illegible] gdje je ono brdo golica
[illegible] gledaj da ga imaš u očima gdje je god
moguće. To je tamo najveće brdo. Nije špicasto.
[illegible] je tupo i dugačko i polovica gornja je gola
[illegible] sa travom i gdje gdje koji mali borić. Kad
[illegible] na vrh moga drugoga brda i hodaj tako dugo
[illegible] toga vrha i kad odlučiš da si došla po prilici pod sre[illegible]
[illegible] golice onda se pažljivo spuštaj prema njoj to jest
[illegible] podnožja golice. Tonda se počni uspinjati na
[illegible]. I kada dođeš do mjesta gdje prestaje šuma. [illegible]
[illegible] trebaš pričekati dok [illegible]. Tonda samo pravo
[illegible] na vrh. I kada [illegible] došla na vrh to jest malo
[illegible] od vrha. Gledaj gdje je lakše se spuštati. I spuš[illegible]
se polagano i oprezno i primaj se za grmlje koje
[illegible] raste. I tako se dugo spuštaj dok dođeš do jednog
[illegible]. Tonda hodaj stalno niz potok kuda voda te[illegible]
[illegible] ćeš u jedno selo. Čim si se spustila na drugu
[illegible] brega to je već Austrija. I ne trebaš dalje hodati
[illegible]. Nego možeš prespavati noć i ujutro krenuti
[illegible]. A možda ću ja doći da te pričekam. Ako ja ne
[illegible] a ti sretno stigla u austriju. Moraš odmah
[illegible] dopisnicu meni da ja znam gdje si. I da m[illegible]

[illegible] Dobro je obuci
[illegible] vam ne bude zima. Može dobro [illegible]
[illegible] Uzmi nož sa sobom
ako ti će što trebati. Samo [illegible]
na kolodvor da vidite kada ide vlak. Gledaj da [illegible]
što ranije ujutro. Idi s [illegible] vlakom [illegible]
[illegible]. Možeš ići sa [illegible] sa kojim je [illegible]
u pola 6 ujutro koji ide preko Ljubljane i prek[illegible]
[illegible]senica. U vlaku nemoj puno govoriti sa Božekom a
[illegible] sa drugim putnicima. [illegible] nemoj ništa ispitavo[illegible]
Ako bi te slučajno miličajac pitao gdje ti je m[illegible]
[illegible] na terenu. Sigurno te neće niko ništa pit[illegible]
[illegible] koji ne ide u inozemstvo nego sam[illegible]
[illegible] Jesenica. [illegible] dopustu ideš malo
izlet. Ako te netko pita [illegible] usput da ideš [illegible]
Ljubljana. Kada stigneš u Jesenice umješaj
među druge putnike [illegible] sa njima zajedno izađi
[illegible] ići sama van. I nemoj ništa pitati mili[illegible]
[illegible] zadržavati. Nego odmah produži kud[illegible]

Prvi objed u izbjegličkom logoru u Austriji 1957.godine. Obitelj Majpruz još uvijek čuva tanjure od tog objeda.

First meal in refugee centre in 1957, Austria. The Majpruz Family bewares to this day the plates used at that meal

Tanjuri iz kojih se objedovalo prvi puta u logoru u Austriji 1957. godine – čuvaju se za uspomenu

The plates used for that first meal in the detention centre in Austria, 1957 – still a keepsake

Prijeći preko granice iz komunističke Jugoslavije nije bilo nimalo lako. Mnogi su bili uhićeni i zbog toga zatvarani. Neki su uspijevali prijeći granicu tek poslije nekoliko pokušaja, dok su drugi čak izgubili i živote. Mnogi su pak imali sreće da prijeđu granicu iz prvog pokušaja. Za tako hrabar pothvat većina je izbjeglica imala dobro razrađen plan i detaljno iscrtane karte s dobrim objašnjenjima kuda se i kako treba kretati. Takve su karte bile strogo čuvane. Slučajeva je mnogo, a za njihov detaljan opis trebala bi nam čitava knjiga. Jednu takvu kartu posjedovala je i Dragica Majpruz, čiju priču u slici ovdje navodimo kao primjer. Ona ju je dobila 1957. godine kao osamnaestogodišnjakinja od svoje majke. Tu kartu čuva do danas, premda je dotrajala i poderana (slike lijevo)

Crossing the borders of Communist Yugoslavia was no easy task. Many were captured and jailed in the process of doing so. Some were successful after many attempts, while some even lost their lives. For the lucky few, their first attempt at crossing the border was successful. For such a daring feat, many had well thought out plans and detailed maps with explicit explanations of where and how to move. Such maps were kept very guarded. The stories behind these maps are many, and a whole book would need to be written in order to do them justice. One such story is that of Dragica Majpruz, who inherited the map when she was 18 in 1957 as a gift from her mother. To this day she still has the map, even though it has aged and ripped in places (pictured left)

izbjegličkim logorima, odnosno kampovima, gdje su dobivali vize za odlazak u treće zemlje, uglavnom Kanadu ili Australiju. Poznate su priče o ljudima koji su po nekoliko puta pokušavali pobjeći preko granice, očajnički nastojeći riješiti se pritiska komunizma i diktature iz Beograda.

U svojim uspomenama na život i rad u Wollongongu fra Stipe Šešelja bilježi da se u idućem razdoblju, dakle između 1960. i 1970. godine, Hrvati masovno iseljavaju na sve strane svijeta, pa tako i u Australiju. Nešto manje doseljenika dolazi tijekom 1970-ih i 1980-ih, a onda ponovo više 1990-ih. No krenimo redom. Iz izbjegličkih logora po Europi prvi poslijeratni doseljenici u Australiju putuju uglavnom brodom, a to putovanje znalo je potrajati i 6-7 tjedana. U Australiji novodošle doseljenike smještaju u prihvatne kampove gdje ostaju neko vrijeme. Jedan od najpoznatijih tih kampova bio je onaj u Bonegillai, pokraj Aubiryja na granici Novog Južnog Walesa i Victorije. Iz knjige Ilije Šutala doznajemo da je tri četvrtine današnjih australskih Hrvata došlo u ovu zemlju prije 1981. godine, a da je u sklopu Displaced Persons Sheme (Prihvat raseljenih osoba) u Australiju između 1947. i 1954. godine došlo preko 170 tisuća osoba. Među njima je bilo više od 10 tisuća Hrvata, što znači da su Hrvati bili peta najveća useljenička skupina, odmah iza Poljaka, Letonaca, Ukrajinaca i Mađara. Najviše Hrvata

šelja notes that in the next period, that is, between 1960 and 1970, Croatians emigrate in massive numbers to all corners of the world, and so to Australia as well. A lesser number of migrants arrive during the 1970s and 1980s, and then again more in the 1990s. But let us begin at the beginning. From the refugees camps throughout Europe the first visitors to Australia travel mainly by ship, and that trip was known to take up to six or seven weeks. The newly arrived migrants were placed in Migrant Hostels where they stayed for some time. One of the best known of those camps was the one in Bonegilla, near Albury, on the border between New South Wales and Victoria.

From the book written by Ilija Šutalo we learn that three quarters of today's Croatians arrived in this country before 1981, and that within the Displaced Persons Scheme between 1947 and 1954 over 170,000 people arrived in Australia. There were over 10,000 Croatians among these, which means that Croatians were the fifth largest migrant group, right behind the Poles, Latvians, Ukrainians and Hungarians. The largest number of Croatians arrive in Australia between 1960 and 1970, when Yugoslavia softened its migration laws and opened its borders. During the first few years of post-war immigration, anyone who had someone in Australia stayed with them, and the people they came to helped them find work and accommo-

u Australiju dolazi između 1960. i 1970. godine, kad je Jugoslavija ublažila iseljeničke propise i otvorila granice. Prvih godina poslijeratnog doseljavanja, svi koji imaju nekog svoga u Australiji idu k njima, a osobe kod kojih su došli pomažu im pronaći posao i smještaj. Tko pak nema nikog svoga, čeka da mu državne službe ponude neki posao. Kako većina tih useljenika ne poznaje ni osnove engleskog jezika, uglavnom rade na teškim fizičkim poslovima. Tako su mnogi bili poslani u željezare u Wayali, Newcastleu i Wollongongu. Puno je takvih ljudi prošlo kroz Wollongong ili se u njemu zadržalo. Kako su vremenom napredovali u znanju engleskoga, napredovali su i na poslu, bilježi u svojim zapisima fra Stipe Šešelja prema kazivanju većeg broja starijih doseljenika. Tako su neki došli do predradničkih pozicija, a neki i do vrlo visokih položaja. Neki drugi, nastavljajući svoja lutanja, odlaze iz Wollongonga na sječu šećerne trske u sjeverni dio Queenslanda, ili pak kreću u Coomau, gdje je u okviru velikog projekta Snowy Mountains Scheme mnogo Hrvata radilo na jednom od najvećih državnih projekata: izgradnji vodenih brana za osiguravanje električne energije i pričuva vode. Neki od tih useljenika i dandanas bave se traženjem poludragog kamena i opala. Za mog nedavnog posjeta poznatom središtu kopača opala – zove se Coober Pady, grad pod zemljom – mnogi tamošnji Hrvati u razgovoru su mi se pohvalili kako je

dation. Those who had no one of their own waited until the government services offered them some kind of job. Since the majority of those migrants did not know even basic English, they ended up chiefly working heavy physical jobs. That is why many were sent to the steelworks in Whyalla, Newcastle and Wollongong. Many of those people travelled through Wollongong, while others stayed. With time their knowledge of English increased, and they succeeded in work as well, notes Fr. Stipe Šešelja, according to stories from the majority of older migrants. Some of them worked their way into positions as foremen, and others into quite high positions. Some others, continuing with their wanderings, left Wollongong to cut sugar cane in north Queensland, or else go to Cooma, where a large number of Croatians worked within the wider project on the Snowy Mountains Scheme, one of the Australian government's biggest projects: the construction of water dams to ensure electric energy and water reserves. Some of those migrants even today continue to work in the mines in search of semi-precious stones and opals. On my recent visit to the well-known opal mining centre – called Coober Pedy, the underground city – many Croatians living there boasted to me in discussion that Wollongong was actually the first Australian city in which they lived. It is important to highlight that the first post-war migration wave consisted mainly of bachelors.

upravo Wollongong bio prvi australski grad u kojem su živjeli. Svakako valja istaknuti da su prvi poslijeratni doseljenički val činili uglavnom samci.

Tijekom pedesetih godina, u prvom razdoblju povijesti hrvatske zajednice u Wollongongu, razvija se koncepcija hrvatske političke emigracije. Prvi doseljenici se udružuju i politički djeluju, što postaje jednim od glavnih ciljeva zajednice: sudjeluju u prosvjedima i demonstracijama u Wollongongu i širom Australije nastojeći Australcima dokazati da Hrvatska nije dragovoljno postala sastavnim dijelom Jugoslavije, nego je okupirana i Hrvati u Jugoslaviji progonjeni. Tu prvu političku emigraciju, koja se dijeli u tri struje, zanimljivo je prikazao fra Stipe Šešelja. Najprije, tu je riječ o osnivanju i radu Hrvatskog oslobodilačkog pokreta, a postoje i druge političke udruge: Ujedinjeni Hrvati Wollongonga i Hrvatska mladež. Takva situacija ostaje neko vrijeme, a zaoštrava se ranih sedamdesetih godina prošlog stoljeća, kada jugoslavenska tajna služba UDBA uspijeva do vrhunca dovesti protuhrvatsko raspoloženje kod ondašnje Laburističke stranke, tako da dolazi do progona Hrvata. Jugoslavenska protuhrvatska promidžba uspjela je Hrvate diljem svijeta prikazati kao ubojice i genocidne tipove, spremne činiti najveća zla, i to ne samo u Jugoslaviji iz koje su pobjegli, nego i po cijelom svijetu.

The growth of the concept of the Croatian political migrant occurred in the 1950s, during the first period of the history of the Croatian community in Wollongong. The first migrants grouped together and became politically active, and this became of their main objectives: they participate in protests and demonstrations in Wollongong and throughout Australia, endeavouring to show Australians that Croatia did not voluntarily become an integral part of Yugoslavia, rather it was occupied and Croatians in Yugoslavia were persecuted. Fr. Stipe Šešelja describes these first political migrants, divided into three streams, in an interesting way. First, the story is about the formation and work of the Croatian Freedom Movement. Other political associations existed as well: the United Croatians of Wollongong and Croatian Youth. That situation existed for quite some time, and it intensifies in the early 1970s, when the Yugoslav Secret Service UDBA succeeds, at the highest levels, in conducting anti-Croatian sentiment in the Labor Party at the time, resulting in the persecution of Croatians. The Yugoslav anti-Croatian propaganda succeeded in portraying Croatians throughout the world as murderers and genocidal types, ready to perform the worst evil, not just in Yugoslavia, but throughout the world.

It was exactly at that time, as Fr. Stipe notes, that all Croatian priests in Australia met in Melbourne and

Upravo u to vrijeme, kako bilježi fra Stipe, sastali su se svi hrvatski svećenici iz Australije i na sastanku u Melbourneu potpisali zajedničku peticiju australskoj Vladi zahtijevajući od nje da promijeni svoj stav prema Hrvatima i prestane ih bez dokaza i razloga optuživati i progoniti.

Prije nego progovorimo o vjerskom životu prvih hrvatskih doseljenika nakon Drugog svjetskog rata, treba reći nekoliko riječi o športskim, folklornim i drugim aktivnostima koje su se razvijale od samog početka okupljanja hrvatske zajednice, a pokazuju da politička borba nije bila njezina jedina aktivnost.

Hrvati u Wollongongu, većinom mladi ljudi kojima šport uopće nije stran, redovito su odlazili na nogometne utakmice u Sydney, gdje je već postojao hrvatski nogometni klub Croatia. Od onih koji su u to vrijeme bili aktivni doznajemo da su i wollongonški Hrvati šezdesetih godina osnovali vlastiti nogometni klub, koji se također zvao Croatia. Pojedini igrači, da bi mogli igrati, ponekad su morali izostati s posla pa su ostali članovi kluba iz solidarnosti skupljali novac da im nadoknade dnevnicu. Od svog osnivanja, a napose nakon izgradnje novog Centra, klub je pod okriljem Centra i s njim je usko povezan. Danas djeluje pod imenom South Coast United, a kroz svoju povijest postizao je zapažene uspjehe u okviru lokalne lige.

signed a joint petition to the Australian Government, requesting that it change its stance toward Croatians and stop accusing and persecuting them repeatedly without evidence or reason.

Before we talk about the religious lives of the first post-World War II migrants, a few words need to be said about the sporting, folkloric and other activities developed from the beginning, when Croatian community members began gathering, which show that the political battle was not the community's sole activity.

Croatians in Wollongong, mainly young people to whom sport was not foreign at all, regularly travelled to Sydney to soccer games, where the Croatian soccer club Croatia already existed. From those active at the time we learn that Croatians in Wollongong in the 1960s established their own soccer club, which was also called Croatia. Individual players often had to miss work in order to be able to play, so the other members of the club, through a show of solidarity, would raise money to compensate their daily wages. From its inception, and in particular after the construction of the new Centre, the club is under the patronage of the Centre and is closely aligned with it. Today it functions under the name of South Coast United, and throughout its history has reached noticeable successes within the local league.

Pogleda na hrvatsko nogometno igralište u Illawarri – Kembla Grange
View of the Croatian Soccer Fields in the Illawarra – Kembla Grange

Koncem 1960-ih godina na postaji 2WL osniva se i hrvatski radioprogram za Wollongong. Fra Stipe Šešelja bilježi da ga najprije vodi Jure Marić, a nakon nekoliko godina preuzima ga g. Roko Radočaj. Na tom radio programu u to vrijeme fra Euzebije Mak uređuje vjersku emisiju pod nazivom Hrvatski franjevački radio.

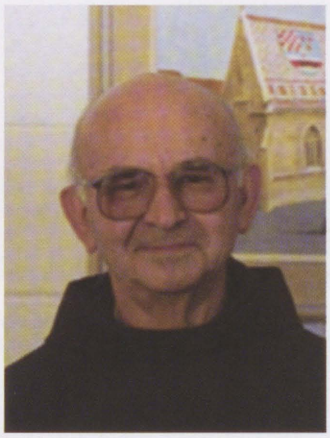
Fr. Rok Romac (Osvald Toth) O.F.M.

I upravo nas je ta emisija dovela do središnjeg dijela ovog poglavlja, odnosno do priče o pastoralu hrvatskog puka u Wollongongu. Naime, kako su se Hrvati selili po cijelom svijetu, tako je i Katolička crkva za njima slala svoje svećenike, tako da danas hrvatskih svećenika ima po svijetu gdje god ima i Hrvata – čak nekoliko stotina. U početku nije bilo tako: među Hrvate u Wollongongu katolički su svećenici dolazili tek povremeno. U Novi Južni Wales iz Hrvatske prvi dolaze franjevci Provincije sv. Ćirila i Metoda iz Zagreba. Uz pomoć zajednice oni u Sydneyu kupuju crkvu u Summer Hillu, koju imenuju crkvom sv. Antuna. Iz tog središta, uviđajući potrebe Hrvata u Wollongongu, odlaze k njima redovito i služe im svetu misu, dijele sakramente – krštenje, ispovijed, pričest, ženidbu – obilaze

At the end of the 1960s, a Croatian radio program for Wollongong was established on the radio station 2WL. Fr. Stipe Šešelja notes that it was first managed by Jure Marić, and was taken over by Roko Radočaj a few years later. At that time Fr. Euzebije Mak edited a religious broadcast titled Croatian Franciscan Radio on that radio program.

It is in fact that broadcast that has brought us to the central part of this chapter, that is, to the story of the pastoral care of the Croatian people in Wollongong. Namely, as Croatians settled in all parts of the world, so the Catholic Church sent their priests to follow them, so that today there are Catholic priests wherever there are Croatians – as many as a few hundred. It wasn't like that at the beginning: Catholic priests would visit Croatians in Wollongong intermittently. The first priests in New South Wales came from the Franciscan province of Sts Cyril and Methodius from Zagreb. With the help of the community, they purchased a church in Summer Hill, Sydney, which they name the church of St Anthony. Recognising the needs of Croatians in Wollongong, they travel to the community regularly from that Centre, serve mass for them, give them the sacraments – baptism, reconciliation, communion, marriage – visit the ill, hold catechism and bury the dead. At first the community would gather in the Wollongong Cathedral, then in

bolesnike, drže vjeronauk i pokapaju mrtve. Isprva se zajednica okupljala u wollongonškoj katedrali, zatim u Warrawongu i Lake Heightsu, a službu Božju obavljao je fra Rok Romac. Svake treće ili četvrte nedjelje, nakon svete mise u Sydneyu, dolazio je služiti svetu misu u Warrawongu.



Fr. Euzebije Petar Mak O.F.M.

Krajem 1968. godine u Sydney dolazi fra Euzebije Petar Mak. Njegov je životni put vrlo zanimljiv. Rođen je 9. veljače 1932. u Varaždinu, u Hrvatskoj, a roditelji su mu Viktor i Marija r. Bogdan. Nakon osnovne škole pohađao je Franjevačku klasičnu gimnaziju (1943-1945), a u rodnom gradu završio je realnu gimnaziju (1945-1951). Stupanjem u novicijat 31. kolovoza 1951. u Vukovaru postao je član Hrvatske franjevačke provincije sv. Ćirila i Metoda. Služio je i vojni rok (1952-1953), a nakon studija teologije na Bogoslovnom fakultetu u Zagrebu (1953-1959) zaređen je za svećenika. Svećeničku službu započeo je kao kapelan i vjeroučitelj u Iloku (1959-1967). Želeći poći u misije u Katangu, spremao za misijski rad u Slavonskom Brodu (1967-1968), ali su ga političke promjene u toj afričkoj zemlji preus-

Warrawong and Lake Heights, and God's service was carried out by Fr. Roko Romac. Every third or fourth Sunday, after serving mass in Sydney, he would travel down to Warrawong to serve mass.

At the end of 1968, Fr. Euzebije Petar Mak arrived in Sydney. His life journey is very interesting. He was born on 9 February 1932 in Varaždin, Croatia, and his parents are Viktor and Marija (nee Bogdan). Upon completing primary school he studied at the Franciscan Classical High School (1943-1945), and completed the Natural High School in his home town (1945-1951). With his entry into the novitiate on 31 August 1951 in Vukovar, he became a member of the Franciscan province of Sts Cyril and Methodius. He even completed military service (1952-1953). Upon the completion of his theological studies at the Theology Faculty in Zagreb (1953-1959) he was ordained as a priest. He began his divine service as chaplain and clergyman in Ilok (1959-1967). He prepared himself in Slavonski Brod (1967-1968) for missionary in Catanga, but political changes taking place in that African country changed his direction to Australia, to Sydney, where he arrived, via Rome, on 21 December 1968. Carrying out his religious duties among Croatians in Sydney and Canberra from 1969 to 1972, he served Croatian migrants in Wollongong as well. Throughout this time he lived in hostels in Wollongong

mjerile u Australiju, u Sydney, gdje je preko Rima stigao 21. prosinca 1968. Vršeći svećeničku službu za hrvatske iseljenike u Sydneyu i Canberri od 1969. do 1972. godine služi i hrvatskim iseljenicima u Wollongongu. Kroz to vrijeme stanovao je u hostelima u Wollongongu, a svetu misu služio na raznim mjestima, već prema prilikama: u crkvama u Warrawongu, Lake Heightsu, Unanderri, u katedrali u Wollongongu i crkvi sv. Ivana Vianeya u Fairy Meadowu. Jedno vrijeme vodio je vjersku emisiju hrvatskog programa na radiopostaji Wollongong. Dolazio je svake druge nedjelje sve dok hrvatska zajednica u Wollongongu početkom veljače 1972. nije dobila vlastitog svećenika – fra Stipu Šešelju Od tada je zajednica imala sv. misu svake nedjelje.

Nakon što su godine 1985. u Sydneyu uspostavljena tri hrvatska katolička centra (uz onaj prvi u Summer Hillu osnovani su i centri u St Johnes Parku i Blacktownu), fra Euzebije je dodijeljen centru u Blacktownu, gdje boravi i djeluje od 1986. U međuvremenu i dalje revno služi hrvatskoj zajednici u Newcastleu, gdje je još 1969. uredio pastoralni centar. Cijelo vrijeme svoga boravka u Sydneyu neumorno radi na razgranatoj pastoralnoj aktivnosti skupljajući vjernike Hrvate po raznim četvrtima toga višemilijunskog grada.

Tijekom spomenutog razdoblja fra Euzebije zajedno s fra Rokom

and served Holy Mass in various places, as opportunity allowed: in the churches in Warrawong, Lake Heights, Unanderra, in the Wollongong Cathedral and the church of St John Vianney in Fairy Meadow. At one time he was the editor of a Croatian religious broadcast on a Wollongong radio station. He came every second Sunday right up to the time that the Croatian community in Wollongong received its very own priest at the beginning of February in 1972 – Fr. Stipe Šešelja. From then on the community held mass every Sunday.

After 1985, when Sydney had three Croatian Catholic Centres (with the first one in Summer Hill, others were established in St John's Park and Blacktown), Fr. Euzebije is given the Blacktown parish, where he has lived and worked since 1986. In the meantime, he continued to regularly serve the Croatian community of Newcastle, where he organised a pastoral centre as early as 1969. All his time living in Sydney has been spent tirelessly working on extended pastoral activities, bringing together the Croatian congregation from all corners of that city of millions of people.

During the time mentioned above, Fr. Euzebije, together with Fr. Roko Romac, travelled every second Sunday to Wollongong and served mass in Warrawong and Fairy Meadow, right up to December 1969. From the beginning of 1970 till the

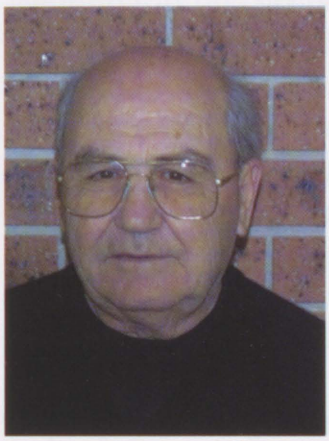
Romcem dolazi svake druge nedjelje u Wollongong i služi svetu misu u Warrawongu i Fairy Meadowu, sve do prosinca 1969. Od početka 1970. do kraja veljače 1972. svake druge nedjelje služi svetu misu u crkvi sv. Josipa u Lake Heightsu u devet sati prijepodne, a u katedrali u Wollongongu poslije podne.

Odatle je očito kako je Katolička crkva u Hrvata vrlo rano prepoznala duhovne potrebe prvih doseljenika u Wollongongu. Kako je vrijeme odmicalo, te su potrebe postajale sve očitije i sve veće. Od početne skupine hrvatskih samačkih doseljenika i politički usmjerenih organizacija hrvatski puk koji se nastanio u Wollongongu stvorio je živu zajednicu s obiteljskim ozračjem, koja je žeđala za vlastitim dušobrižnikom. Ta je potreba isprva utažena dolascima fra Roka Romca, a zatim dolaskom fra Euzebija Maka koji je svake druge nedjelje držao po dvije mise na području Wollongonga. Kako se potreba za svećenikom sve jasnije očitovala u cjelokupnom života zajednice, Hrvati s područja South Coasta, odnosno Illawarre (sa središtem u Wollongongu), napokon su početkom veljače 1972. dobili svog stalnog duhovnog pastira. Od tada pa do dana današnjeg Crkva u Hrvata u tom dijelu svijeta preko svojih svećenika stalno brine za one koji su joj povjereni.

end of February 1972, on every second Sunday he served mass at the church of St Joseph in Lake Heights at 9am and in the Wollongong Cathedral in the afternoon.

It is evident from this that the Croatian Catholic Church very early on recognised the spiritual needs of the first Croatian migrants in Wollongong. As time passed, those needs became clearer and bigger. From the beginning, as a group of Croatian bachelor migrants and politically minded organisations, the Croatian people who settled in Wollongong created a living community with family values which thirsted after a priest of their own. That need was first met by the visits from Fr. Roko Romac, then by visits from Fr. Euzebije Mak who served two masses in the Wollongong area every second Sunday. As the need for a priest in the entire life of the community became clearer, the Croatians in the south coast region, that is, the Illawarra (with Wollongong as its centre), finally received their own permanent pastoral shepherd at the beginning of February 1972. The Croatian Church has continued, from that day until today, in that part of the world, to continuously care for all those who have been entrusted to them.

SA STALNIM SVEĆENIKOM – DO POČETKA GRADNJE SVETIŠTA SV. MARIJE KRALJICE HRVATA



Fr. Frane Stipe Šešelja O.F.M.

Fra Frane Stipe Šešelja prvi je stalni hrvatski svećenik u Wollongongu. Njegovu biografiju iščitavamo iz njegovih vlastitih bilježaka. Rođen je 26. prosinca 1931. u Zaglavu na Dugom Otoku, nedaleko Zadra. Osnovnu školu završio je u rodnom selu, a gimnaziju je pohađao u Zadru, Zagrebu i Splitu. Nakon IV. razreda gimnazije, u samostanu franjevaca trećoredaca glagoljaša na Školjiću kod Zadra na blagdan sv. Bonaventure 14. srpnja 1949. oblači franjevački habit i započinje novicijat uzimajući novo ime – fra Frane. Nakon godinu dana kušnje, 19. srpnja 1950. polaže prve franjevačke zavjete te nastavlja Gimnaziju u splitskom sjemeništu. Dana 4. listopada 1952. iz VIII. razreda gimnazije pozvan je u ondašnju jugoslavensku vojsku. Prvo je u Puli proveo tri mjeseca, a onda tri mjeseca u Divuljama kod Splita, gdje je 31. ožujka 1953. uhićen i odveden u splitski vojni zatvor Gripe. Prvih 40 dana

WITH A PERMANENT PRIEST – UP TO THE BEGINNING OF CONSTRUCTION OF THE CENTRE

Fr. Frane Stipe Šešelja was the first permanent Croatian priest in Wollongong. His biography, presented here, is taken from his own notes. He was born 26 December 1931 in Zaglava on Dugi Otok, near Zadar, in the centre of the Kornati archipelago. He completed primary school in his village and went to high school in Zadar, Zagreb and Split. After the fourth year of high school, he donned the Franciscan habit in the Franciscan Third Order monastery on Školjić near Zadar, on the feast of St Bonaventure, 14 July 1949, and began his new novitiate, taking on the name of Frane. After a year of probation he took the first Franciscan pledge on 19 July 1950, and continued to go to high school in the Split seminary.

On 4 October Fr. Šešelja began military service in the Yugoslav Army, in the eighth year of high school. The first three months of military service were spent in Pula, followed by three moths in Divulje near Split, where he is arrested on 31 March 1953 and taken to the Split military prison 'Gripe'. For the first 40 days of internment, he lived in a cell three metres long and one meter and a half wide, and then in greater isolation – due to

zatočeništva živi u samici tri metra dugoj i metar i pol širokoj, a onda – zbog razgovora s robijašima iz susjedne ćelije dok su šetali uz njegovu – u još većoj izolaciji, na betonu, s daskom kao ležajem. U predvečerje prije suđenja dolazi mu u ćeliju upravitelj zatvora nudeći mu da će – ako potpiše da se neće vratiti u sjemenište – dobiti svjedodžbu o završenoj gimnaziji i stipendiju za studij o državnom trošku na kojem god hoće fakultetu. Odbivši tu ponudu, u rujnu iste godine osuđen je na splitskom vojnom sudu na 3 godine i 6 mjeseci zatvora, i to za neprijateljsku propagandu i otkrivanje vojne tajne, a vrhovni vojni sud u Beogradu povisuje mu kaznu na pet godina strogog zatvora i godinu dana gubitka svih građanskih prava. Kaznu izdržava do 1956. u Lepoglavi, a zatim u Staroj Gradiški. Nakon izdržane robije izlazi na slobodu i započinje studij teologije na zagrebačkom bogoslovnom fakultetu, ali nakon godinu dana, u listopadu 1959. godine, odlazi na dosluženje vojnog roka na Kosovo, u Prištinu, gdje ostaje do ožujka 1961. Nakon toga nastavlja studij bogoslovlja u Zagrebu, a za svećenika ga je 7. veljače 1965. u Zagrebu zaredio tadašnji pomoćni biskup zagrebački – kasnije nadbiskup i kardinal – Franjo Kuharić.

U rujnu 1965. odlazi za župnika u Kotare kod Samobora, gdje ostaje do 1968, kada postaje gvardijanom na Školjiću. Godine 1969. traži putovnicu

conversations held with other inmates while walking up and down in their cells near his – on a concrete floor with a wooden board for a bed. On the evening before his trial, he is visited in his cell by the prison warden who offers him – if he signs that he will not return to the seminary – a high school diploma, indicating completion of high school, and a scholarship to study at any university he wishes, paid for by the government. In turning down this offer, he is sentenced by the Split military court to three years and six months imprisonment, for promoting enemy propaganda and disclosing military secrets. The military high court in Belgrade increased the prison sentence to five years, and is deprived the privileges of a citizen for one year. He served his sentence until 1956 in Lepoglava, and then in Stara Gradiška. On completion of his sentence he is free and begins theological studies at the Zagreb Faculty of Theology, but after a year, in October 1959, he leaves to serve out the rest of his military service in Kosovo, Priština, where he stays until March 1961. He continued with his theological studies in Zagreb on completion of military service and he is ordained as a priest on 7 February 1965, in Zagreb, by the then assistant bishop of Zagreb – later archbishop and cardinal – Franjo Kuharić.

In September 1965, he left to work as a priest in Kotare near Samobor, where he stays until 1968, when

kako bi u Australiji mogao posjetiti roditelje i braću. Prva molba mu je odbijena, a nakon što ju je ponovio, poslije dvogodišnjeg čekanja dobiva putovnicu i australsku vizu. U međuvremenu dvije godine obnaša službu ekonoma i ispovjednika sjemeništaraca u sjemeništu franjevačkih trećoredaca u Odri kod Zagreba, a na molbu don Ante Bakovića tri mjeseca je radio i kao kapelan na hrvatskoj župi Janjevo na Kosovu.

Nakon toga, na molbu msgr. Vladimira Stankovića, tada generalnog tajnika za hrvatsku inozemnu pastvu, poslan je od svojih redovničkih poglavara iz Zagreba u Australiju, odnosno za stalnog svećenika u Wollongongu. U Australiju stiže 30. prosinca 1971, a prva dva mjeseca živi kod svojih roditelja u Canberri. Zatim do konca veljače 1972. svake nedjelje dolazi u Wollongong slaviti svetu misu za Hrvate South Coasta. U Wollongong ga dovoze i odvoze braća ili rođaci iz Canberrae. U Lake Heightsu, u crkvi sv. Josipa slavi misu u 9 ujutro, a u crkvi sv. Marije (katedrali) u Wollongongu u 16,15 sati. Istog se dana vraća u Canberru, gdje pohađa tromjesečni tečaj engleskog jezika.

Iz navedenog se vidi da se u početku fra Stipanova boravka u Australiji svete mise slave na istim mjestima i u istim terminima kao i u vrijeme kad je zajednicu vodio fra Euzebije Mak, uz razliku što se sada

he is appointed as the Prior of the monastery in Školjić. In 1969 he applied for a passport to visit his parents and brothers in Australia. His first request is denied, and after waiting for two years and reapplying he received his passport and Australian visa. In the meantime, he spent these two years serving as manager and confessor to seminarians in the Franciscan Third Order seminary in Odra, near Zagreb. During that time, he also worked for three months as a chaplain in the parish of Janjevo in Kosovo, to fulfil the request of Don Ante Baković.

At the request of Monsignor Vladimir Stanković, at the time the General Secretary for Croatian churches overseas, and on behalf of his monastic leaders in Zagreb, he is sent to Australia, that is, as a permanent resident priest in Wollongong. He arrives in Australia on 30 December 1971, and for the first two months lives with his parents in Canberra. Until the end of February 1972, he travels every Sunday to Wollongong to serve mass for South Coast Croatians. He is driven to and from Wollongong by his brothers or cousins from Canberra. He served mass at 9am in Lake Heights, in the church of St Joseph and in St Mary's Cathedral in Wollongong at 4:15pm. On the same day he would return to Canberra, where he is enrolled in a three month English language course.

slave svake nedjelje. Uskoro je fra Stipan posve preselio u Wollongong, o čemu čitamo u njegovim bilješkama.

U Wollongong fra Stipan za stalno dolazi 20. svibnja 1972. Na stan ga prima prvi wollongoški biskup msgr. Thomas McCabe. Nakon pet mjeseci prima ga na stan u Unanderri (Iola Avenue) g. Jordan Čajna, tada samac. Kod njega fra Stipan besplatno stanuje i hrani se punih devet mjeseci, za što i ovdje najiskrenije zahvaljuje.

Godine 1973. fra Stipan Šešelja uz pomoć svojih roditelja i braće iz Canberre podiže kredit od 15 tisuća dolara i tim novcem kupuje drvenu kuću u Corrimalu St. u Wollongongu. Već tada osniva i drži hrvatsku subotnju školu i vjeronauk za djecu na hrvatskom jeziku, a preuzima i emisiju Hrvatski franjevački radio u Wollongongu koju je započeo fra Euzebije Petar Mak.

Fra Stipan je odmah po dolasku u Wollongong počeo sanjati ideju hrvatskog centra u Wollongongu, gdje bi se mogli okupljati svi Hrvati. On je ubrzo nakon dolaska u Australiju uvidio kako svi hrvatski katolički centri u Australiji sedamdesetih godina imaju ili svoju crkvu, ili svoju dvoranu. Istina, ti su centri svi bili veći od Wollongonga i imali su brojnije zajednice, ali Hrvati područja South Coasta (šire okolice Wollongonga) jedini nisu imali nikakvoga svog pros-

It is obvious from the above that, from the outset of Fr. Stipe's residence in Australia, holy mass was celebrated in the same places and at the same times as when Fr. Euzebeije Mak led the community, with the difference being that now they were held every Sunday. Not long after, Fr. Stipe moved to Wollongong, and we continue now from his notes.

Fr. Stipe arrived permanently in Wollongong on 20 May 1972. He found lodgings with Wollongong's first bishop, Monsignor Thomas McCabe. Five months later, he found lodgings in Unanderra (Iola Avenue) with Mr Jordan Čajna, at that time a bachelor. Fr. Stipe lives and eats with him without charge for a full nine months, for which he expresses utmost gratitude.

In 1973 Fr. Stipe Šešelja, with the help of his parents and brothers in Canberra, took out a $15,000 credit loan and bought a wooden house in Corrimal St, Wollongong. Even then he established and ran the Croatian Saturday School and catechism for children, in Croatian, and assumed the running of Croatian Franciscan Radio in Wollongong begun by Fr. Euzebije Petar Mak.

From the moment of his arrival in Wollongong, Fr. Stipe began to dream about the idea of a Croatian Catholic Centre in Wollongong, where all Croatians could meet. Not long

tora gdje bi mogli na hrvatskom jeziku slaviti Boga i njegovati svoju kulturnu i nacionalnu baštinu. Već u svibnju 1972. ideja fra Stipana Šešelje počinje se ostvarivati. Tada je naime održan prva radna sjednica, a već na drugoj, održanoj 10. lipnja, određeno je ime i svrha Centra. Centar se radno naziva Hrvatski katolički centar, a svrha mu je sljedeća:

–okupljanje svih Hrvata na području South Coast Illawarre;

–služit će za duhovne i kulturne potrebe Hrvata;

–kad bude moguće, gradit će se škola i knjižnica.

–Osnovat će se fond za socijalnu pomoć potrebnim Hrvatima u Wollongongu, a prema mogućnostima i za pomoć ostalim Hrvatima u emigraciji i u domovini Hrvatskoj.

O članstvu se kaže sljedeće:

–Član Centra može biti svatko tko je prijatelj Hrvata.

–Član Hrvatskog katoličkog centra ne može biti nitko tko protuhrvatski radi. Ako bi takav na bilo koji način postao član Hrvatskog katoličkog centra (zbog nebudnosti ostalih članova Centra) ili član odbora, pa i predsjednik odbora, treba ga odmah izbaciti iz članstva Centra na prvoj (izvanrednoj) sjednici. Dakle, ne treba čekati redoviti godišnji Sabor na kojem se biraju i mijenjaju članovi Centra i odbora.

–Sabor donosi konačnu odluku.

after his arrival in Australia he witnessed how all the Croatian Catholic Centres in Australia in the 1970s have either their own church or their own hall. It is true that those centres were larger than Wollongong and had more members, but South Coast Croatians (from the wider surrounding area of Wollongong) were the only ones who did not have their own space where they could celebrate their faith in God in their own language, nurture their own culture and national heritage. Fr. Stipe Šešelja's idea begins to materialise in May 1972. The first working meeting was held at that time, and on the second meeting, held on 10 June, the name and the aim of the Centre were decided. The Centre would be officially called The Croatian Catholic Centre, and it had the following aims:

–to gather all Croatians in the South Coast/Illawarra region;

–to serve the religious and cultural needs of Croatians;

–when possible, a school and a library will be built;

–a fund for social work will be established, to provide help to Croatians in Wollongong and, if possible, to provide aid to other immigrant Croatians as well as those in their homeland.

Regarding membership:

–anyone who is a friend of Croatians can be a member of the Centre;

Na istom je sastanku zaključeno da će odbor imati predsjednika i dopredsjednika, tajnika i blagajnika sa zamjenicima; oni čine Upravni odbor. Postoji i Nadzorni odbor, a čine ga tri člana: predsjednik Nadzornog odbora i dva člana.

Cilj i svrha rada bila je prikupljanje sredstava za izgradnju Centra. U tom je razdoblju trebalo pronaći odgovarajuće zemljište, gdje bi se mogle zadovoljiti sve potrebe Centra. U prvom je odboru određeno i što bi trebalo graditi u okviru Centra: crkvu, dvoranu, stan za svećenika i parkiralište. Jedan od zadataka bio je i popisivanje hrvatskih obitelji u Wollongongu i izračunavanje koliko bi svaka obitelj trebala doprinijeti da se prikupi odgovarajuća svota, te određivanje roka u kojem bi se ta sredstava prikupila. U drugoj etapi ponovio bi se isti postupak, a s prikupljenim novcem najprije bi se izgradila dvorana, koja bi istodobno mogla služiti i kao crkva i kao društveni prostor.

Već u lipnju iste godine svećenik je, pod nazivom Hrvatski katolički centar, sastavio odbor i počeo prikupljati novac za gradnju ili kupnju objekta. Uskoro su po gradskim predgrađima izabrani povjerenici koji su u svojoj sredini bili zaduženi za prikupljanje novca. U to je vrijeme politička situacija u Hrvatskoj bila dosta složena (Hrvatsko proljeće), što se odrazilo i na iseljenu Hrvatsku, pa tako i na zajednicu u Wollongongu.

–anyone who works against the Croatians cannot be a member of the Croatian Catholic Centre. If such a person should become a member of the Croatian Catholic Centre (due to the non-vigilance of other Centre members) or a member of the Board, even a president, they must be removed from membership to the Centre at the first (extraordinary) meeting. Therefore, it is not necessary to wait for the regular annual general meeting in which members of the Centre and the Management Committee are chosen and changed.

–the constitutive assembly makes the final decision.

At that same meeting, it was decided that the Board would consist of a president, vice president, secretary, treasurer and their substitutes. This would constitute the Management Committee. There would also be a Supervisory Board made up of three members: the president of the Supervisory Board and two members.

The aim and purpose of the work undertaken was the collection of funds to build a Centre. At that time, it was necessary to find appropriate land where all the requirements of the Centre would be met. Also decided at the first meeting was the make-up of the Centre: a church, a hall, a presbytery and a parking lot. One of the tasks was to conduct a census of Croatian families in Wollongong, and to then calculate how much

Ljudi su se podijelili u mišljenju. Neki su držali da je potrebnije skupljati novac i slati ga u Domovinu, dok su drugi smatrali važnijom izgradnju zajedničkih prostorija Centra. Da ne bi došlo do nepremostivih podjela u zajednici, odustalo se od prvotne ideje prikupljanja sredstava za izgradnju Centra.

Godine 1974. ponovo se osjetilo da zajednici doista trebaju centar i crkva. Stoga fra Stipe, odlučivši oživjeti staru ideju, na nagovor Radoslava Džide, Pavla Šiljega, Gilberta Vidaića i dr. Branka Marinovića osniva novi odbor. Ponovno se radi na ideji kupnje ili izgradnje centra, a u tu svrhu priređuju se zabave, piknici i slične aktivnosti.

Uskoro jedne novine donose oglas da se prodaje drvena zgrada anglikanske crkve na adresi 38. Rosemont Street u West Wollongongu. Cijena je bila 31.000 AUD. Svećenik je predložio da se ta crkvica kupi, ali nitko od odbornika isprva nije bio siguran da jedna mala zajednica, kao ona hrvatska u Wollongongu, ima snage u tako malo vremena skupiti toliko novca. Kad je svećenik rekao da će on prodati svoju kuću, koja je po prilici iste cijene, i sam kupiti crkvu, odbor se složio da je kupe svi zajedno, pa je crkva konačno kupljena 12. ožujka 1976. – nešto više od četiri godine nakon dolaska stalnog hrvatskog dušobrižnika u Wollongong. Ubrzo nakon toga, 20. ožujka 1976, održana

each family would need to contribute financially to collect the required amount. A time frame for the collection of funds would also be stipulated. In the second phase, the same process would be followed, but with the collected money. The hall would be built first, and would simultaneously serve as a church and a space for social gatherings.

In June of that same year, under the name of the Croatian Catholic Centre, the priest had established a committee and begun to collect money to build or purchase the required object. Shortly thereafter, representatives from different suburbs were elected to begin collecting money. During that period the political situation in Croatia was quite complex (the time of the Croatian Spring), which was reflected in émigré Croatian communities, including the community in Wollongong. People were divided in their opinions. Some were of the opinion that it was more important to collect money and send it overseas to their homeland, while others considered it more important to build the Centre premises. In order to avoid an unbridgeable division within the community, the original idea of collecting funds for the construction of the Centre was withdrawn.

In 1974 it was again felt that the community really needed a centre and church. That is why Fr. Stipe, de-

Bishop William Murray passes through a guard of honour of Croatian children in national dress after blessing and opening the new Croatian Centre in Wollongong. *The Catholic Weekly*, September 23, 1976

ILLAWARRA MERCURY 25 YEARS AGO

August 16, 1976

Wollongong's new Croatian Catholic Cultural Centre, which opened on the weekend, will be used for folk dancing, language classes and church services.

The $30,000 centre in Rosemont St will be a focal point for the area's 360 Croatian families.

Najtiražnija katolička tiskovina u Australiji (The Catholic Weekly) kao i najtiražnije lokalne novine (Illawarra Mercury) sjećaju se 2001. godine događaja otvaranja i blagoslova Hrvatskog katoličkog centra u Wollongongu, koji se zbio prije 25 godina (1976)

The most prolific Australian newspaper (The Catholic Weekly) along with the most prolific local newspaper (Illawarra Mercury) in 2001, 25 years later, remember the opening and blessing of the Croatian Catholic centre in Wollongong (1976)

ciding to resurrect the old idea and persuaded by Radoslav Džida, Pavle Šiljeg, Gilbert Vidaić and dr. Branko Marinović, formed a new committee. They again worked on the idea of purchasing or constructing a Centre, and in order to achieve this aim, dances, picnics and other similar functions were held.

Before long, one Australian paper advertised the sale of a wooden Anglican Church building at 38 Rosemont Street, West Wollongong. The price was $31,000. The priest suggested that this church be purchased, but no one in the committee was certain as to whether such a small community, as the Croatian one in Wollongong, had the strength to collect that much money in such a short amount of time. When the priest stated that he would sell his own house, which was about the same price, and buy the church on his own, the committee agreed that it be bought by everyone, and so the church was eventually purchased on 12 March 1976 – some four years after the arrival of the permanent pastoral carer to Wollongong. The first meeting of the General Assembly was held shortly thereafter, on 20

Prva sveta pričest u staroj crkvi u Rosemont streetu u West Wollongong

First Holy Communion at the old church in Rosemont street, West Wollongong

je prva sjednica Općeg sabora u Hrvatskom katoličkom i kulturnom centru West Wollongong, a potom je pozvan i biskup Wollongonga msgr. W. E. Murray, koji je blagoslovio Hrvatski katolički i kulturni centar pod nazivom "Marija kraljica Hrvata".

Odmah se počinje s kulturnim djelatnostima kojima je svrha očuvanje hrvatske baštine pa se 1975. osniva i folklorna grupa Zagreb, koju Hrvati od srca prihvaćaju i uključuju se u njezin rad. Uskoro grupu preuzimaju ljudi koji se žele aktivno posvetiti tome poslu. Za folklor je u to vrijeme vladalo toliko zanimanje da je nedugo zatim – 1976. godine – osnovana i druga folklorna skupina pod nazivom Zrinski. Grupe su cijelo vri-

March 1976, at the Croatian Catholic and Cultural Centre, West Wollongong. Monsignor W. E. Murray, bishop of Wollongong, was subsequently invited, and blessed the Croatian Catholic and Cultural Centre, named "Mary Queen of Croats."

From the outset, the Centre began work on cultural activities, whose aim was the preservation of the Croatian culture. Thus 1975 saw the formation of the folkloric group Zagreb, which Croatians took to their hearts and participate in its work. Shortly thereafter, the management of the group was taken over by people who actively wanted to dedicate themselves to that type of work. Folkloric ensembles were so popular at that time that, before long, another folkloric group was formed in 1976, called Zrinski. Both groups were quite active and very successful in their work during this period. Upon completion of the new Centre, the two folkloric groups merged into one, which has continued to use the premises provided by the new Centre. More will be said about that later.

jeme bile dosta aktivne i uspješne u svome radu. Nakon dovršetka izgradnje novoga Centra folklorne skupine su se spojile u jednu koja cijelo vrijeme koristi prostorije novoga Centra, o čemu će kasnije biti više riječi.

U razdoblju od 1976. do 1981. godine, u tzv. starom centru vođena je živahna aktivnost, uz određeni broj problema koji prate život svake zajednice. U to vrijeme jedna struja u odboru Centra željela je da upravitelj Centra ne bude nužno svećenik, nego da ga biraju članovi Centra, što je po mom mišljenju napredna ideja, ali u nekim drugim uvjetimai drugom mjestu, npr. u australskim župama ili onima u Njemačkoj ili Austriji. Tome se usprotivila i wollongonška biskupija koja je preko svoga biskupa dala do znanja fra Stipanu da Hrvatski katolički i kulturni centar ne može biti samostlna hrvatska župa ni samostalna hrvatska Crkva, nego da su svi hrvatski katolici u Wollongongu sastavni dio biskupije Wollongong. Bilo je problema čak i s imenom centra, kojim je kasnije nazvana i nova hrvatska crkva. Naime, prema fra Stipanovu svjedočenju, wollongonški biskup nerado je prihvatio ime centra i crkve Marija kraljica Hrvata. Najprije je svećeniku rekao da se radi o separatizmu:

"Nije Marija kraljica samo Hrvata", rekao je biskup. Svećenik mu je odgovorio da Marija sigurno nije samo kraljica Hrvata, ali jest i Hrvata

In the period from 1976 to 1981, lively functions were held in the so called 'old' Centre, and a specific number of problems were also encountered, as in every community. At the time, one section of the Centre committee did not want the centre manager to be only a priest which, in my opinion, is a forward thinking idea, but under other conditions such as those found, for example, in Australian parishes or in Germany or Austria. The Wollongong Archdiocese was against this as well, and, through the bishop of Wollongong, made it known to Fr. Stipe, that the Croatian Catholic and Cultural Centre could not be an independent Croatian parish, nor an independent Croatian church, but that all Croatian Catholics in Wollongong were an integral part of the Wollongong diocese. There was also a problem with the name of the centre, which the new Croatian Church also carried. That is to say, according to Fr. Stipe's eyewitness report, the bishop of Wollongong reluctantly accepted the name of the Centre and the church as Mary Queen of Croats. At first he told the priest that it was a question of separatism:

"Mary is not just the Queen of Croats," the bishop said. The priest responded by saying that Mary certainly was not just the Queen of Croats, but since she was also the Queen of Croats, Croatians could call her their queen. There is a hymn in the Croatian Church Hymnal – very dear to Croatians – Zdravo Djevo, Kraljice Hrvata

Fra Stipe Šešelja ispred prve hrvatske katoličke crkve u Wollongongu, u Rosemont Streetu

Fr. Stipe Seselja in front of the first Croatian Catholic Chuch in Wollongong – Rosemont Street

– pa je zato mogu zvati svojom kraljicom. U hrvatskoj crkvenoj pjesmarici ima pjesma – Hrvatima veoma draga – Zdravo Djevo, Kraljice Hrvata. Svećenik mu je onda rekao kako u njegovoj katedrali u Wollongongu ima oslikan prozor s Marijinim likom, ispod kojeg piše: Mary Queen of Polonia, koji su Poljaci dali naslikati za vrijeme krize u Poljskoj... Dalje ga je biskup pitao postoji li igdje crkva s takvim imenom – "Marija kraljica Hrvata". Svećenik mu je odgovorio da postoji na Zagrebačkoj gori, na Sljemenu, iznad Zagreba. I biskup je konačno pristao na takvo ime.

Iz ovoga se vidi koliko je problem predstavljanja hrvatskog nacionalnog

(Hail Virgin, Queen of Croats). The priest told the bishop that in his own Cathedral there is a window with Mary's image on it, under which is written: Mary Queen of Polonia, which the Poles had commissioned at the time of the crisis in Poland. The bishop then questioned him further, asking if there was a church anywhere with that name – "Mary Queen of Croats"? The priest replied that there was a church in the Zagreb mountains, on Sljeme, above Zagreb itself. The Bishop then finally agreed to the name.

From this it is evident as to just how widespread the problem of the representation of Croatian national

identiteta u inozemstvu bio prisutan čak i u okviru katoličke crkvene hijerarhije koja je prihvaćala katolike u svoje okrilje, ali se istodobno nije usuđivala otvoreno podržavati ideju hrvatstva i prisutnost nacionalnog imena u službenom kontekstu. Tako je moćna ruka jugoslavenske promidžbe neizravno djelovala čak i na mišljenje crkvenih krugova vezano uz slobodu izražavanja imena našeg naroda i nacionalnog identiteta. Hvala Bogu, vrlo brzo se situacija promijenila u pozitivnom smjeru, a danas je potpuno pozitivna!

Već početkom 1979. godine na sjednicama Upravnog odbora Hrvatskoga katoličkog i kulturnog centra Marija kraljica Hrvata govori se o potrebi proširenja centra, ili mogućoj izgradnji novog centra. Nešto kasnije, 1. travnja 1979, gospodi Nikoli Galoviću i Franji Šušnji povjereno je da naprave plan dogradnje centra. Istodobno je razmatrana i mogućnost kupnje novog zemljišta. Takvo stanje neizvjesnosti i traženja potrajalo je gotovo dvije godine, a onda je konačno kupljeno zemljište u predgrađu Figtree, na sadašnjoj adresi Centra, 7-9 Bellevue Road, široko 45 metara i dugo 113 metara. Od tog trenutka započinje i središnji dio naše priče, onaj o izgradnji prve posvećene hrvatske crkve u Australiji koju su Hrvati gradili za sebe.

identity in overseas countries was, even within the framework of the Catholic Church hierarchy, which had accepted Catholics under its wing, but at the same time did not dare to openly support the idea of the Croatian identity and the acceptance of the national name in an official capacity. In this way, the powerful hand of the Yugoslav propaganda machine acted indirectly even upon the opinion of church circles, in relation to freedom of expression of the name of our people and national identity. Thank God, this situation changed very quickly for the better, and today is completely positive!

Discussion on the need to expand the Centre, or the possible construction of a new Centre, was held at the beginning of 1979, at the meeting of the Management Committee of the Catholic and Cultural Centre. Not long thereafter, on 1 April 1979, Nikola Galović and Franjo Šušnja were given the responsibility of planning extensions to the Centre. At the same time, the possibility of purchasing new land was also considered. The state of uncertainty and searching lasted almost two years, and finally land was purchased in the suburb of Figtree, at the current address of the Centre, 7-9 Bellevue Road, 45m wide and 113m long. From that moment, the second part of our story begins, dealing with the first ever consecrated Croatian church in Australia, which the Croatians built for themselves.

Tomislav Antunović:
Sinko, tugo moja

Sinko, tugo moja, kako ti je u tujoj zem'ji,
Kako ti je prez domaje,
Prez rojene zem'je, prez svoga svita,
Kako ti je prez matere, rojeno moje?

Kak'e su tamo zore,
Kak'a jutra, kak'i dnivi, tamo na kraj svita?
Je li zora rumeno rumena,
I jutra ka naša o' mlika?

Kak'a je voda i jima li izvori,
A da vrutak ne prisa'ne,
I 'rašće raja li i tamo žirom,
Jesu li livade kan i u nas, sijane?

Jima li ovac, kokoš, kezmički,
Je li zem'ja škrta, jo li tusta,
Jima li trave, kuruze? Jima li kamena?
Čula san da jima putno gore i da je gusta.

Zvoni li zdravomarija u rano jutro,
I poštijedu li se meju sobon 'judi,
Je li u crikvu greš, jesi i nji'ov jezik naučija?
Je li ti za domajon srce žudi?

Ima li justva i jima li 'ljubavi?
Iša si, sinko, a ča bi ti bilo da si tu sta?
Za tu zem'ju nima straja, ne će ostat
Ka naša, tugo moja, ka naša pusta.

Tomislav Antunović:
My son, my sorrow

My son, my sorrow, what is it like in a foreign land,
What is it like without your homeland,
Without the country of your birth, without your people,
What is it like without your mother, my flesh?

What is the dawn like there,
What are the mornings like, the days, there at the end of the world?
Is the dawn red hued,
And the mornings fresh like ours?

What is the water like and are there springs,
And does the spring dry up,
And do the oak trees bear acorns,
Are the fields like ours, sown?

Are there sheep, chickens, piglets,
Is the ground barren, is it fertile,
Is there grass, corn? Are there rocks?
I have heard that there are many mountains and that it is densely forested.

Do the bells of the Angelus toll in the morning,
And do the people respect each other,
Do you go to church, have you learnt their language?
Is your heart aching for your homeland?

Is there humanity and is there love?
You left, my son, but what would have happened had you stayed?
There's no fear for that country, it will never be
Like ours, my sorrow, desolate like ours.

TREĆI DIO PAX ET BONUM PART THREE

HRVATI WOLLONGONGA GRADE SVOJU CRKVU

WOLLONGONG CROATIANS BUILD THEIR OWN CHURCH

POČETAK GRADNJE

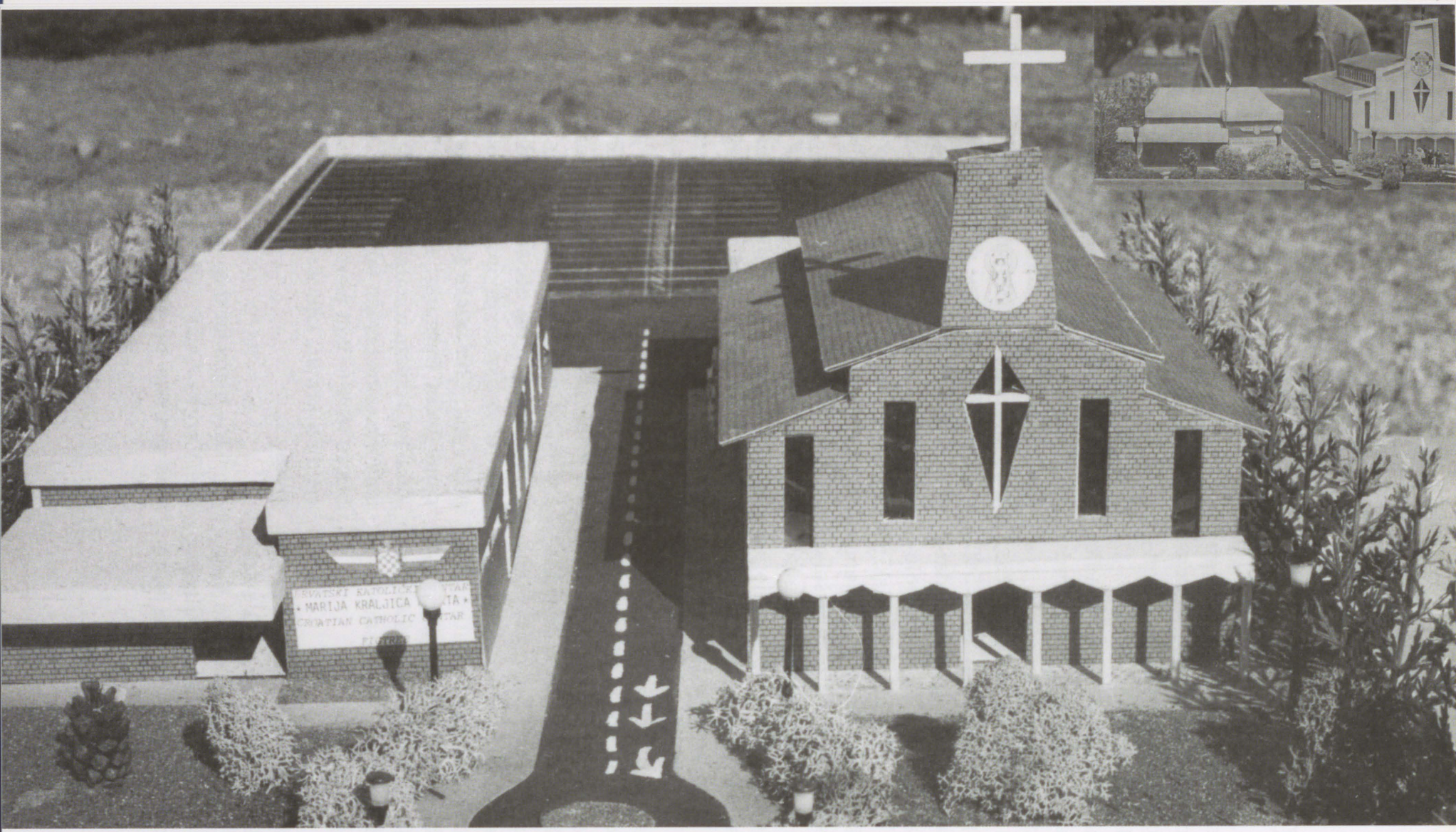
Početkom 1981. godine stara crkvica u West Wollongongu prodana je libanonskoj zajednici za 70.000 AUD. U međuvremenu je Odbor Centra radio na tome da se prikupe dodatna sredstva. Tim novcem kupljeno je zemljište u Figtreeju za 112.000 AUD, a skice i planovi plaćeni su 5.500 AUD. Zahvaljujući prikupljanju dodatnih sredstava, ostalo je na raspolaganju još oko 25.000 australskih dolara. Još i prije nego je kupljeno zemljište, svećenik fra Stipan Šešelja radio je na planovima za novi Centar, a nakon što je kupljeno, pristupio je izradi makete koja je predana arhitektu. Ta je maketa bila na njegovu stolu dok je pravio planove. Od tog se idejnog plana s dozvolom općine ponekad odstupalo, ali je većinom poštivano takvo idejno rješenje. Prije početka gradnje svećenik se dao u potragu za ciglom, želeći osigurati odgovarajuću boju i vrstu. Tako je za crkvu nabavljena cigla iz Bathursta, izvana grublja, kremaste boje, a iznutra iste boje, ali glatka, a za dvoranu cigla iz Bowrale, crveno-smeđa i glatka s obje strane.

Nakon dobivanja dozvole od općine prešlo se na pripreme za gradnju Centra. Ispočetka se mislilo kako za gradnju crkve treba zadužiti registriranu građevinsku tvrtku pa je fra

THE START OF CONSTRUCTION

At the beginning of 1981, the old church in West Wollongong was sold to the Lebanese community for $70,000. In the meantime, the Centre Management Committee worked on collecting additional funds. With that money they purchased land in Figtree for $112,000, and the drawings and plans cost $5,500. It is thanks to the collection of additional funds that $25,000 was left available. Even before the purchase of the land, Fr. Stipe Šešelja worked on the plans for a new Centre, and upon its purchase he agreed to have an architect build a scale model. That scale model was on his desk the whole time he was making plans. Sometimes one deviated from that original plan, with the permission of the council, but that original idea was mostly respected. Before the construction of the church, the priest took it upon himself to find the bricks, to ensure appropriate colour and type. The bricks for the church came from Bathurst, rough on the outside, a cream colour, and on the inside the same colour, but smooth. The bricks for the hall were from Bowral, reddish brown and smooth on both sides.

The plans for the construction of the Centre began after permission was granted by the council. It was



Kroz cijelo vrijeme izgradnje crkve i Centra na fra Stipinom stolu je stajala maketa koju je on sam izradio. On ju je pozorno promatrao, što mu je davalo snage da ustraje na dovršetku izgradnje stvarnog projekta

Throughout the whole duration of the construction of the church and centre, a model, which he himself built, was ever present on Fr. Stipe's desk. He would often observe this model, which gave him the strength he needed to see the project through to the end

Stipe ponudio nekolicini građevinara iz Wollongonga da preuzmu izgradnju Centra, ali samo formalno u obliku raspoređivanja poslova dobrovoljcima koji će crkvu i dvoranu graditi bez nadoknade. Nijedan od građevinara nije prihvatio ovu ponudu uz crkvenu naknadu od 500 dolara tjedno. Glavna je prepreka tome bila činjenica da je na banci za gradnju bilo svega 25.000 AUD, tako da je među građevinskim profesionalcima vladao skepticizam. Međutim, kako se uskoro doznalo da za početak gradnje nije nužno imati licenciranog građevinara, za voditelja gradnje dobrovoljno se javio g. Ivo Dragić, koji je već imao iskustva u struci, prihvaćajući besplatno voditi izgradnju Centra i crkve. Gradnja Centra isključivo dobrovoljnim radom nije bila lagan posao. G. Dragić i fra Stipan često su morali i više od sat vremena telefonirati kako bi osigurali dovoljan broj radnika za idući dan.

Sav novac kojim se gradio Centar dolazio je od dobrovoljnih priloga. Uglavnom se radi o prilozima Hrvata iz Wollongonga, ali pomagali su i Hrvati iz susjednih gradova, odnosno iz Canberre, Sydneya i Newcastlea. Novca u banci nije bilo dovoljno, pa je svećenik svake nedjelje na misama molio ljude da daju koliko mogu. Fra Stipan se u svojim bilješkama sjeća da je na misama redovito čitano tko je i koliko tijekom proteklog tjedna darovao za Centar. Za skupljanje priloga nije bilo posebnog ureda, tajnice ni riznićara, nego je fra Stipan

thought at the beginning that one needed a registered building firm to build the church, so Fr. Stipe offered a number of builders in Wollongong to take over construction works, but only in the formal sense, that is, in delegating jobs to volunteers who would build the church and hall without payment. None of the builders accepted this offer, even with an additional offer of $500 a week from the church. The main obstacle to this was the fact that there was only $25,000 available in the bank for the construction of the church, so there was a great deal of scepticism among the building professionals. In the meantime, once it was ascertained that it was not necessary to have a licensed builder to begin construction, Ivo Dragić, who already had some experience in the building industry, volunteered to manage the construction of the church and the Centre without payment. The construction of the Centre, mainly from voluntary labour, was not an easy job. Mr Dragić and Fr. Stipe would often spend more than an hour a day phoning people in order to ensure that there were enough workers for the next day.

All the money used to build the Centre was raised from donations. In the main, contributions came form Wollongong Croatians, but help was also given by Croatians from the neighbouring cities of Canberra, Sydney and Newcastle. There was not enough money in the bank, so the

sve obavljao sam. Često bi ga netko susreo u trgovini ili negdje na putu i dao mu 50 ili 100 dolara za Centar; kad bi došao kući, morao se prisjećati tko mu je to dao, a nedjeljom bi, čitajući s oltara imena darovatelja kroz minuli tjedan, tražio da mu se jave darovatelji koje nije spomenuo. Sve se radilo dobrovoljno. Na gradilištu je svakodnevno radilo barem desetak radnika, a često ih je bilo i 30, pa i 40. Hrvati katolici žrtvovali su se koliko su mogli. Mnogi koji su radili noćnu smjenu u željezari, ujutro nakon završena teškog posla ne bi išli kući, nego ravno u Centar i cio dan radili na izgradnji crkve i dvorane. U to vrijeme Centar im nije mogao osigurati čak ni hranu, nego su sami davali po 2 dolara za pivo i kruh, a meso za pečenje darivao je g. Pavao Šiljeg. Neki od dobrovoljaca radili su po cijeli dan. Bilo je i onih koji nisu mogli fizički raditi, ali su zato znali radnicima donijeti i dijeliti piće, malo razgovarati s njima, bodriti ih i oraspoložiti. Kao i u svakoj zajedničkoj akciji, bilo je i onih koji se ni u kojem smislu nisu željeli uključiti.

Prvi posao sastojao se u krčenju zemljišta. Gradilište je naime bilo obraslo grmljem i dračem. Sve je to trebalo iskrčiti i ukloniti mnogo stabala, sjeća se fra Stipan. Osim toga, po sredini zemljišta tekao je potok: trebalo ga je očistiti, postaviti betonske cijevi, nasuti zemljom i poravnati. Građevinski radovi započeti su kopanjem temelja za crkvu. Bilo je tu

priest had to ask at the end of every Sunday mass for people to contribute as much as they could. In his memoirs, Fr. Stipe recalls that he used to regularly read out at every mass who donated and how much was donated during the week for the construction of the Centre. There was no separate office for the collection of donations, so Fr. Stipe noted the acknowledgements on his own. Often he would be met in the shops or out on the road, and was given $50 or $100 for the Centre; when he came home, he would have to remind himself who gave the money to him, and on Sunday, while reading the names of the donations given during the week, he would ask for those whom he had forgotten to mention to contact him.

Everything was voluntary. At least ten workers a day would work on the construction site, and there were often 30 and even 40. Croatian Catholics sacrificed as much as they possibly could. Many of those who worked night shifts at the Steelworks would not go home in the morning after a heavy working shift, but would go straight to the Centre to work all day on the building of the church and the hall. At that time, the Centre could not even organise for the workers to be fed. They themselves offer $2 each for beer and bread, and the roasted meat was donated by Pavao Šiljeg. Some of the volunteers worked all day. There were those who were unable to work physically, but were

i mnogo zanimljivih anegdota koje same po sebi najbolje govore o volji i snazi hrvatskog čovjeka u dijaspori. Tako se fra Stipan sjeća kako su radnici-dobrovoljci dugo čekali naručeni bager za kopanje crkvenih temelja, ali bager nije dolazio, pa su radnici, nakon što im je nestalo strpljenja, odlučili temelje iskopati ručno. Do večeri su iskopani kompletni temelji za crkvu i svećenički stan, dimenzija 35 x 15 metara.

Već prije započinjanja radova odlučeno je da se usporedno grade crkva i dvorana. Glavni je razlog bio u tome da se zadovolje obje struje u zajednici. Naime, jedni su bili više za crkvu, a drugi su smatrali da je važnija dvorana. S obzirom da je novac pritjecao od tjedna do tjedna, postojala je opasnost da u slučaju gradnje samo jednog objekta ona skupina koja je željela da se izgradi drugi ne bi htjela novčano ili radom pomoći u istoj mjeri. Upravo iz tog razloga – piše fra Stipan – bilo je vrlo važno obje zgrade graditi istodobno.

Premda su temelji iskopani u jednom danu, njihovo dovršavanje ipak nije išlo glatko, što je izgledalo kao da se iskušava volja i predanost vjernika-graditelja. Dok su se izlijevali temelji za dvoranu, započela je takva kiša da je ubrzo preplavila sve iskope za temelje. I premda su iznajmljene crpke kojima se voda crpila što je brže bilo moguće, kiša je bila jača. Poslušalo se arhitektov savjet da se

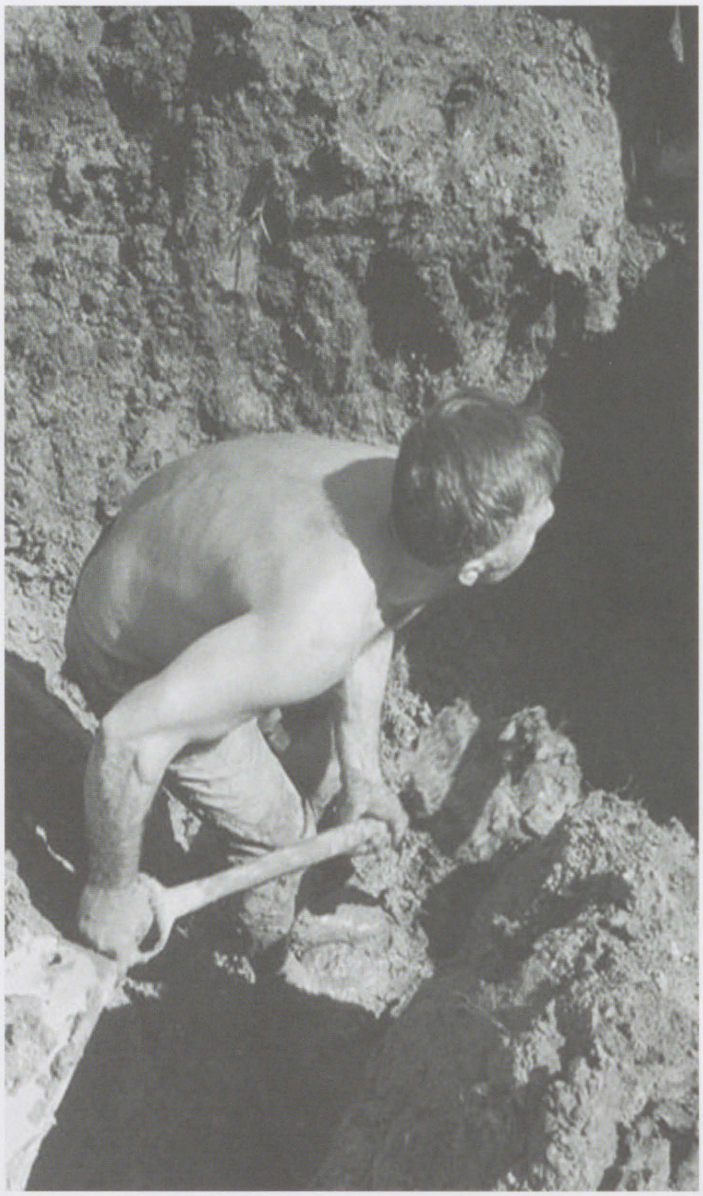
known to bring and distribute drinks to the workers, talk to them a while, encourage them and put them in a good mood. As in all joint actions, there were also those who had no wish whatsoever to participate in any way in the construction.

The first task entailed clearing the land. Namely, the block of land was overgrown with bush and brambles. All that needed clearing, and many trees needed to be cut down, Fr. Stipe remembers. Added to this, there was a creek that ran right through the middle of the land: it had to be cleared, concrete pipes had to be fitted, then the land had to be filled with earth and levelled. Construction work began with the digging of the foundations for the church. There were many interesting ancedotes which, on their own, testify best to the will and the strength of Croatians in the diaspora. Fr. Stipe remembers how the volunteer workers would wait for a long time for the ordered backhoe loader to arrive to dig the foundations for the church, but the backhoe never came. So the workers, after their patience had worn out, decided to dig the foundations by hand. By nightfall, the complete dimensions, 35m x 15m for the church and presbytery, were dug.

Even before the start of construction, it was decided that the church and the hall would be built at the same time. The main reason for

Odmah poslije kupnje zemljišta prešlo se na čišćenje (gore lijevo) i kopanje temelja za crkvu i dvoranu. Kao što se vidi na ovim fotografijama, temelji su iskopani ručno. Radnici su bili nestrpljivi i nisu mogli čekati strojeve, nego su zasukali rukave i bacili se na posao

Directly following the purchase of the land, it was cleared (pictured above left), ready for the digging of foundations. As these photos evidence, the foundations were dug by hand. The workers were impatient and could wait no longer for the backhoes, so they rolled up their sleeves and threw themselves into the work



Jedan od radnika izbacuje iz temelja zemlju koja se obrušila poslije obilnih kiša. Kad se nešto radi iz ljubavi, nije teško prihvatiti se ni ovakva posla

A worker digging out soil which has fallen into the foundations during heavy rains. When something is done out of love, its not hard to do jobs, even ones like these

this was to placate both factions of the community. In the main, there were those who felt the church was more important, and others who believed that the hall was more important. With regard to the fact that money was coming in on a weekly basis, the danger was there that, in the event of the construction of just one object, the faction that wanted the other object built would not contribute financially or with voluntary labour to the same extent. It was owing to that – writes Fr. Stipe – that it was important to construct both buildings at the same time.

Even though the foundations were dug in one day, their completion did not go smoothly, which tried the will and devotion of the faithful builders. While the foundations of the hall were being poured, heavy rain started, so heavy that all the dug out foundations were flooded. And even though the hired pumps were pumping water out as quickly as possible, the rain was stronger. The advice from the architect was followed, and all work was stopped until the rain ceased. Not long thereafter work continued. Not even Fr. Stipe was immune to the mishaps. Right after the foundations were poured, when the wall of the building was about 10cm high, he had a mishap:

prestane s radom i nastavi kad kiše stanu. Ubrzo nakon toga posao je nastavljen. Na nezgode nije bio imun ni fra Stipan. Odmah po izlijevanju temelja, kad je zid zgrade bio visok svega deset centimetara, dogodila mu se nezgoda: pokazujući gradilište kolegi franjevcu fra Mati Boniću koji mu je došao u posjet, fra Stipan je povrijedio nogu, tako da je završio u gipsu i nekoliko tjedana nije mogao ne samo voditi gradnju, nego ni služiti misu, ali ni to nije usporilo gradnju.

Crkva i dvorana imaju ispod cigle željeznu konstrukciju koja nosi i osigurava stabilnost objekata. Sve željezo za konstrukciju na crkvi napravila su u Bathurstu braća fra Mate Bonića, hrvatskog svećenika u Canberri, Leo i Tonči Bonić iz tvrtke Bonic Construction Bathurst. Materijal su osigurali po nabavnoj cijeni, a rad i dopremu materijala iz Bathursta, s udaljenosti od preko 250 kilometara, kao i postavljanje konstrukcije na temelje crkve, obavili su o svom trošku. Na tome je ušteđeno preko 40 tisuća AUD. Sva željezna konstrukcija za crkvu postavljena je za jedan dan, i to nedjeljom, jer nijednog drugog dana nisu mogli u Bathurstu dobiti slobodan tegljač za prijevoz.

Ovo je samo jedan – doduše najveći – od mnogih primjera pomoći ljudi tijekom izgradnje crkve. Tijekom procesa izgradnje mnogo je materijala za Centar i crkvu došlo po nabavnoj cijeni, bilo iz željezare u kojoj su radili mnogi Hrvati, ili s drugih mjesta.

while showing the construction site to his colleague, Fr. Mate Bonić, who came to visit him, Fr. Stipe injured his leg. He ended up in a plaster cast. So for a few weeks not only could he not supervise the construction of the buildings; he could not serve mass either. But not even that slowed down the construction work.

The church and the hall have a steel construction under the bricks, which supports and ensures the stability of both objects. All the steel for the construction was made in Bathurst by the brothers of Fr. Mato Bonić, a Croatian priest from Canberra, Leo and Tonči Bonić from the firm 'Bonic Construction Bathurst'. They purchased the materials at cost price, and they themselves paid for transport costs, a distance of 250km, as well as the cost of the installation of the materials on the foundations of the church. Approximately $40,000 was saved in this way. All the steel materials were laid in one day, and that day, being a Sunday, was the only free day they could get for the tractor trailer from Bathurst.

This is just one – however, the biggest – example of the help people provided in the construction of the church. During the whole construction process, many materials for the Centre and the church were purchased at cost price, whether from the Steelworks, where many Croatians worked, or from other places.

BLAGOSLOV TEMELJA

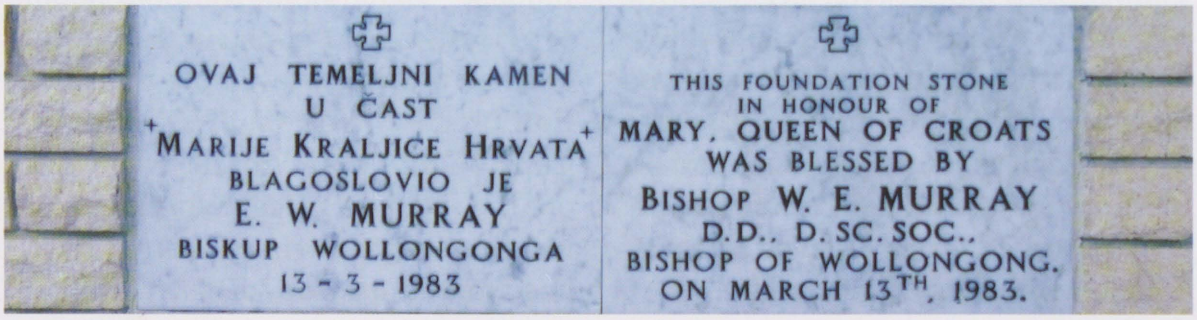
Biskup Wollongonga W. E. Murray 13. ožujka 1982. godine blagoslovio je temeljni kamen za hrvatsku katoličku crkvu Marija kraljica Hrvata u Figtreeju. Misno slavlje predvodio je sam msgr. Murray, a u koncelebraciji su uz voditelja Centra fra Stipan Šešelja sudjelovali fr. Clement Hill iz biskupije, koji je zamjenjivao fra Stipana dok je imao nogu u gipsu, fra Toni Mutnik iz Blacktowna (Sydney) i fra Mato Bonić iz Canberre. Bili su tu i gradonačelnik Wollongonga g. Frank Arkel i odvjetnik Carol Hansson. Fra Stipan nas u svojim bilješkama upozorava da i danas na ulazu u crkvu s lijeve strane stoji natpis na mramornoj ploči, hrvatski i engleski:

OVAJ TEMELJNI KAMEN U
ČAST
MARIJE KRALJICE HRVATA
BLAGOSLOVIO JE
E. W. MURRAY
BISKUP WOLLONGONGA
13-3-1983.

BLESSING OF THE FOUNDATIONS

The Bishop of Wollongong, W. E. Murray, blessed the foundation stone of the Croatian Catholic Church, Mary Queen of Croats, in Figtree on 13 March 1982. The celebratory mass was also served by Monsignor Murray, and as part of the co-celebratory group, led by Fr. Stipe Šešelja, also present were Fr. Clement Hill from the diocese, who replaced Fr. Stipe while his leg was in plaster, Fr. Toni Mutnik from Blacktown (Sydney) and Fr. Mato Bonić from Canberra. The Mayor of Wollongong, Mr Frank Arkel, and solicitor Carol Hansson were also present. In his notes, Fr. Stipe draws attention to the fact that, even today, at the entrance to the church, on the left hand side, is a plaque on a marble stone, written in both English and Croatian:

THIS FOUNDATION STONE
IN HONOUR OF
MARY QUEEN OF CROATS
WAS BLESSED BY
BISHOP W. E. MURRAY
D.D.. D.SC.SOC.,
BISHOP OF WOLLONGONG.
ON MARCH 13TH 1983.



Ovom velikom misnom slavlju prisustvovao je velik broj vjernika Wollongonga i okolice. Fra Stipan Šešelja se prisjeća:

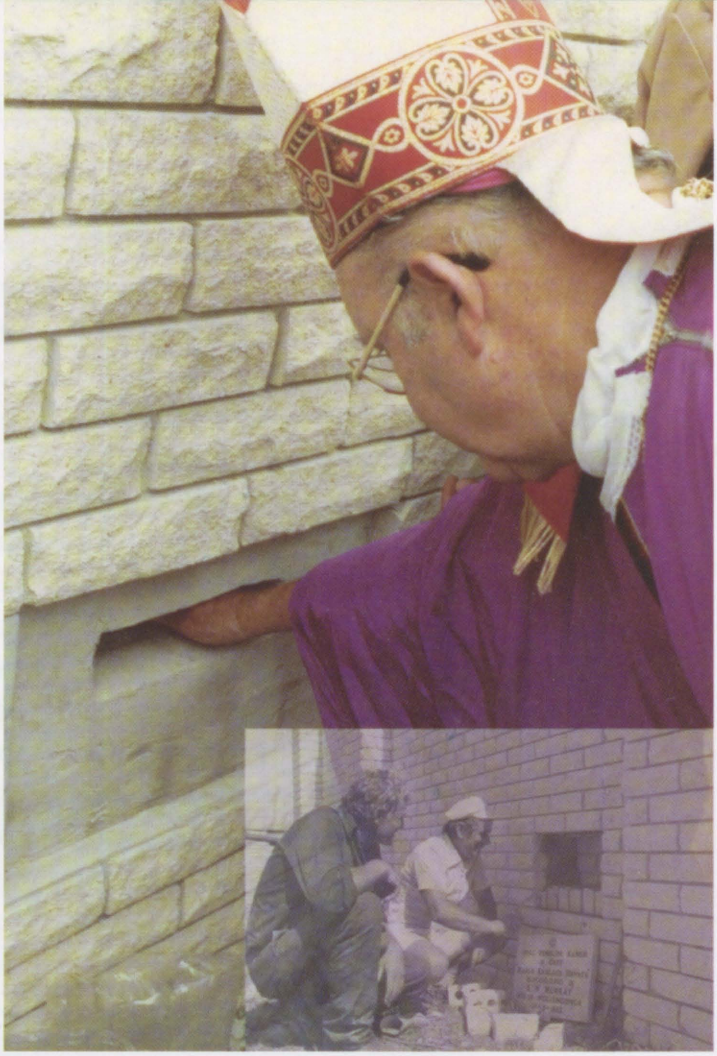
"Za taj dan imali smo piknik sa šatorom. Došlo je puno ljudi na blagoslov temeljnog kamena i na piknik. Ručak smo dijelili bez naplaćivanja hrane i pića. Ljudi su davali dobrovoljne priloge u košare. Imali smo puno veći prihod nego na ijednom pikniku kad se hrana naplaćivala. Od toga dana – rečeno nam je na općini – bili smo oslobođeni poreza."

A large number of Croatians from Wollongong and the surrounding area participated in the missal celebration. Fr. Stipe Šešelja remembers:

"We had a picnic on that day, with a tent. Many people came for the blessing of the foundation stone and for the picnic. We distributed free food and drink for lunch. People left donations in baskets. We had earned more money than at any other picnic before that, where we charged for food and drink. From that day on – so we were told by the council – we were exempt from paying taxes."

Najviše novca za otplatu zemljišta i troškova izgradnje dobilo se organiziranem obiteljskih ručkova. Fotografija prikazuje scenu s besplatnog ručka pod šatorom u povodu blagoslvoa temelja. Tom prigodom se prikupilo najviše sredstva za gradnju. Po tome se vidi da su Hrvati u Australiji zadržali duh svoga naroda u davanju dobrovoljnih priloga za izgradnju i održavanje svojih crkava

The majority of the money needed to pay off expenses was raised through the organization of family lunches. This photograph shows a scene from one of these free lunches, held under a tent for the blessing of the foundations. On this occasion, the highest amount of money was raised for the building expenses. Through this its easy to see that Croatians in Australia have retained the spirit of their nation in their generosity in donations for the construction and maintenance of their churches



IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT. AMEN.

ANNO DOMINI 1983.
WITH THE CHURCH FOUNDED BY JESUS CHRIST COURAGEOUSLY GOVERNED BY THE POPE FROM WHITE CROATIA, JOHN PAUL II; WITH FRANJO CARDINAL KUHARIĆ, ARCHBISHOP OF THE CAPITAL OF CROATIA,ZAGREB; WITH HIS EMINENCE JAMES CARDINAL FREEMAN, METROPOLITAN OF SYDNEY; WITH BISHOP WILLIAM E. MURRAY, BISHOP OF WOLLONGONG; WITH FATHER STJEPAN FRANE ŠEŠELJA, A PRIEST OF THE THIRD ORDER REGULAR OF ST. FRANCIS OF ASSISI, THE CROATIAN CHAPLAIN IN WOLLONGONG;

THE CATHOLIC CROATIANS OF WOLLONGONG THROUGH THEIR DONATIONS AND VOLUNTARY WORK HAVE BUILT AT FIGTREE THIS CROATIAN CENTRE, WITH THE CHURCH OF THE HOLY VIRGIN MARY, QUEEN OF CROATS, THE COMMUNITY HALL, AND PRIEST'S HOME, AS A SYMBOL OF THEIR FIDELITY TO GOD AND THEIR THIRTEEN CENTURIES OF CHRISTIAN HISTORY, AS A REMEDY TO THEIR HOMESICKNESS; TO THE GLORY OF GOD, TO THE HONOUR OF THEIR HOMELAND AND FOR THEIR SPIRITUAL AND TEMPORAL WELFARE AND THAT OF THEIR CHILDREN.

BISHOP WILLIAM E. MURRAY, BISHOP OF WOLLONGONG, BLESSED AND LAID THIS FOUNDATION STONE ON THE DAY OF THE THIRTEENTH OF MARCH 1983.

WOLLONGONG, NEW SOUTH WALES, AUSTRALIA

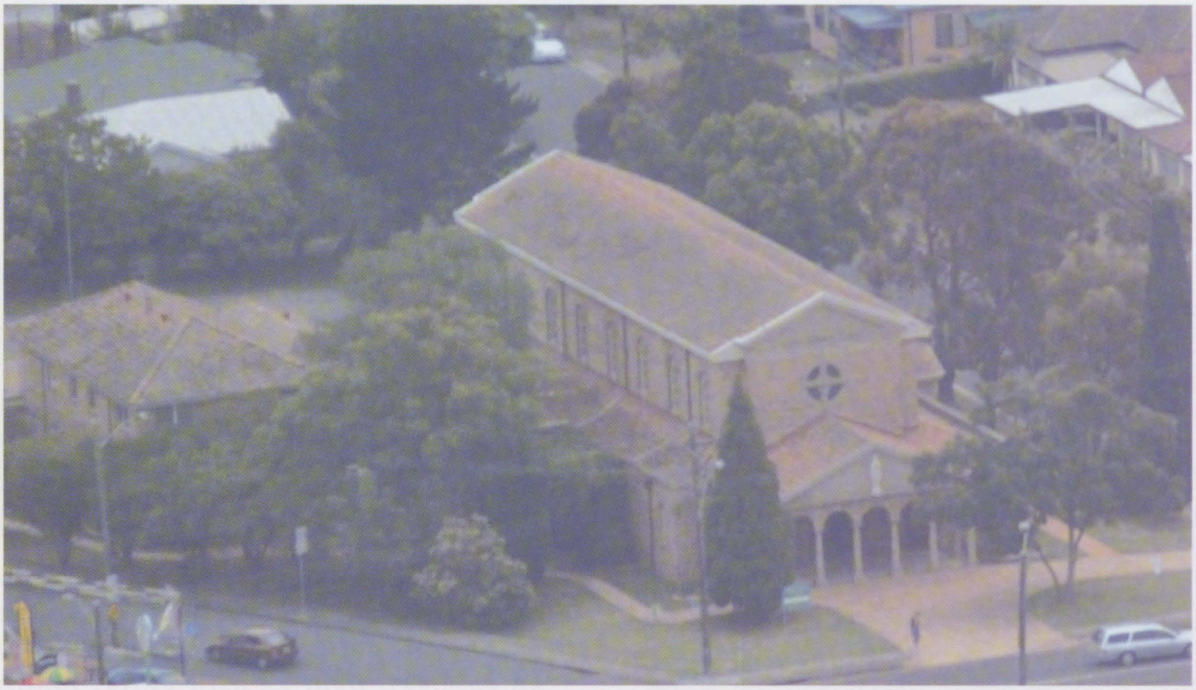
Detalj s blagoslova temelja nove crkve
Memento from the blessing of the foundations of the new church

Temelje crkve blagoslovio je biskup W. E. Murray. Tom prilikom se na mjestu buduće crkve okupio velik broj ponosnih Hrvata koji su započeli ovaj za njih veliki podhvat

The foundations of the church were blessed by bishop W. E Murray. On this occasion, on the site of the future church, a very large number of proud Croatians gathered, who started this grand project

Dok se gradio Centar, svi vjerski obredi i sakramenti odražavali su se u susjednoj župi Unanderri, u crkvi Bezgrešnog Začeća. Zanimljivo je spomenuti da upravo na području te župe živi na jednom mjestu najveća skupina hrvatskih obitelji – preko stotinu obitelji. Mnogi se i danas sjećaju toga vremena i zahvalni su toj župi i ondašnjem župniku Leu Stevensu, a mnoge hrvatske obitelji, i danas aktivne u toj župi, upisuju djecu u katoličku školu koja se nalazi u sklopu spomenute crkve.

While the Centre was being built, all religious celebrations, rites and sacraments were carried out at the neighbouring parish of Unanderra, at the Church of the Immaculate Conception. It is interesting to note that it is in fact in this parish that the largest number of Croatian families live – over one hundred families. Many of them remember those times and are thankful to the parish and the priest at the time, Fr. Leo Stevens; and many Croatian families, still active in that parish today, enrol their children in the Catholic school which is part of that church.



Crkva Bezgrešnog Začeća u Unanderri, u kojoj su se održavali svi obredi za vrijeme gradnje nove crkve

The church of the Immaculate Conception in Unanderra in which religious services were held during the construction of the church

Prva sveta pričest u crkvi Bezgrešnog Začeća u Unanderri.
U ovoj je se crkvi održavala sveta misa kao i svi drugi sakrametni za vrijeme gradnje nove crkve u Figtreeju

The church of the Immaculate Conception in Unanderra in which religious services were held during the construction of the new church in Figtree

DOVRŠETAK RADOVA I OTVARANJE CENTRA

Na opće čuđenje skeptika, svi radovi na Centru i crkvi bili su uglavnom dovršeni do 28. listopada 1983. Sagrađena je crkva duga 25, široka 15 i visoka 7 metara. U produžetku crkve je na drugom katu stan za svećenika, dugačak 15 i širok 10 metara, s pet spavaćih soba, od kojih tri s tušem, umivaonikom i zahodom.

Ispod stana na prvom katu nalazi se mala dvorana za sastanke, dimenzija 15 x 7 metara. Na istom katu s jedne strane crkve nalazi se jedna prostorija za župni ured, a s druge sakristija.

U prizemlju ispod male dvorane je prostorija za rekreaciju, duga 11 i široka 7 metara, a uz nju dva muška i dva ženska zahoda. U produžetku – ispod oltara, sakristije i župnog ureda – nalazi se pet manjih prostorija sa spremištem, koje su dovršene 2003. godine.

Uz samu crkvu, položena paralelno, istodobno je sagrađena dvorana. Odijeljena je od crkve kolnikom širokim osam metara. Duga je 36, a široka 15 metara. Ima 300 sjedećih mjesta. U dnu dvorane s jedne strane nalazi se kuhinja, a s druge je 5 ženskih i 3 muška zahoda. Dvorana je

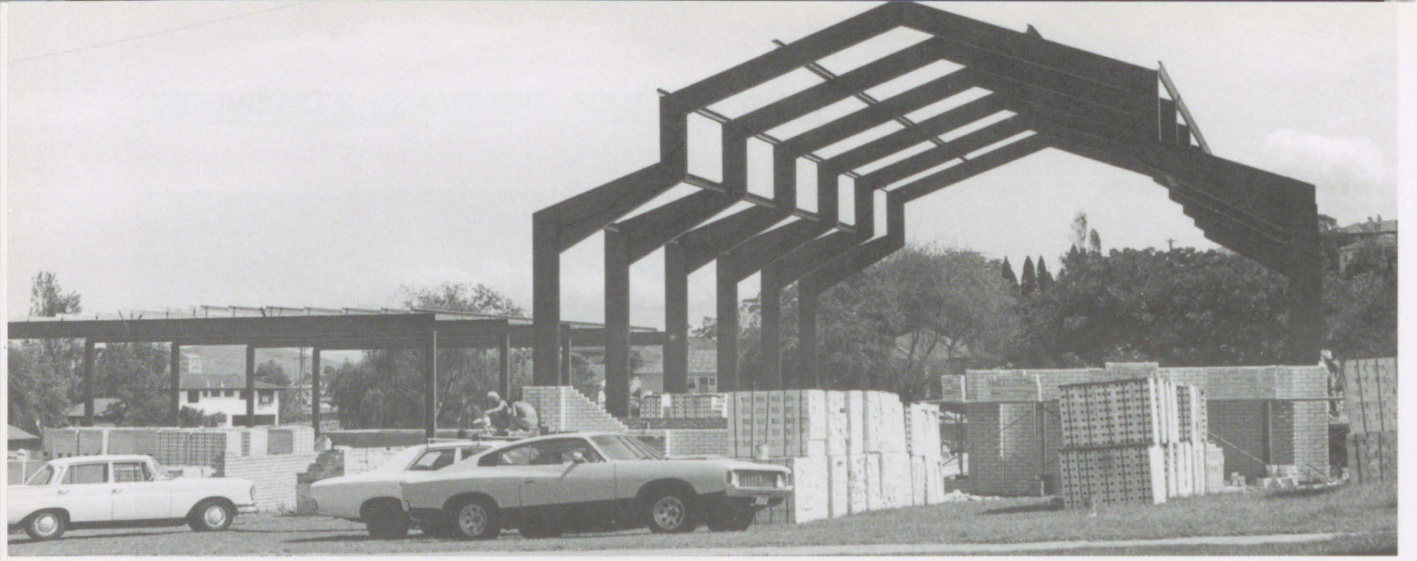
COMPLETION OF WORKS AND THE OPENING OF THE CENTRE

To the general amazement of the sceptics, all work on the Centre and the church was completed, in the main, by 28 October 1983. The church was built 25m long, 15m wide and 7m high. At the extension behind the church, on the second floor, is the presbytery, 15m long and 10m wide, with 5 bedrooms, three of which have a shower, wash-basin and toilet.

Under the presbytery, on the ground floor, is a small hall, for meetings, with the dimensions 15m x 7m. On the same floor, on one side of the church, is the parish office and on the other side is the vestry.

On the ground floor, under the small hall is a recreation room, 11m long and 7m wide, and near it there are two male and two female toilets. In extensions completed in 2003, under the altar, the vestry and the parish office are five smaller rooms with storerooms.

Alongside the church, parallel to it and built at the same time, is the hall. It is separated from the church by a footpath 8m wide. It is 36m long and 15m wide. It can hold 300 seated places. At the end of the hall, on one side, is the kitchen, and on the other



Crkva i dvorana u svojoj osnovi imaju masivnu željeznu konstrukciju. I premda dobrovoljci koji su radili na postavljanju konstrukcije nisu bili profesionalci, hrabro su se upustili u dovršavanje projekta ne bojeći se ozljeda. Tijekom gradnje doista nitko nije bio ozlijeđen, iako je, sudeći prema fotografijama, bilo dosta opasnih situacija. Kad bi se danas gradilo, takvo nešto ne bi bilo dopušteno i bilo bi strogo kažnjivo iz sigurnosnih razloga. To je vidljivo iz niza fotografija na stranicama 99-102.

The church and the centre in their core have a massive steel construction. Even though the volunteers who worked on the assembly of this construction weren't professionals, they bravely threw themselves into the job, without fear of injury. During construction, nobody was injured, even though there were many dangerous conditions,as evidenced by the photographs found on pages 99-102. If this church was to be built in these times, such incidences would not be permitted and would even be punished, for obvious reasons

višenamjenska i može se koristiti za sastanke, priredbe, zabave i vjenčanja. Osim za Hrvate katolike koji su okupljeni oko Centra, dvoranu mogu koristiti i druge zajednice. Iza crkve i dvorane nalazi se u dvorištu parkiralište za 60 automobila.

Crkva je posvećena i Centar otvoren 29. listopada 1983. Tom je prilikom iz Hrvatske u Wollongong došao đakovački biskup msgr. Ćiril Kos. On je zajedno s wollongonškim biskupom posvetio crkvu Mariji kraljici Hrvata.

side are 5 female and 3 male toilets. The hall is a multipurpose hall and can be used for meetings, presentations, dances and weddings. Apart from Croatian Catholics, who gather at the Centre, the hall can also be used by other communities. Behind the church and the hall is a parking lot for 60 cars.

The church was consecrated and the Centre opened on 29 October 1983. The bishop of Đakovo, Monsignor Ćiril Kos, was there from Croatia on this occasion. Together with the Wollongong bishop, they blessed the church of Mary Queen of Croats.

Važno je napomenuti da su u menzu oltara položene moći svetog Leopolda Bogdana Mandića i rimskih prvomučenika. Moći sv. Leopolda donio je sa sobom biskup Ćiril Kos, koji je, kako objašnjava fra Stipan, neposredno prije dolaska u Australiju bio nazočan na kanonizaciji sv. Leo-

It is important to state that the relics of St Leopold Bogdan Mandić and the first Roman martyrs have been placed inside the space of the altar. St Leopold's relics were brought here by bishop Ćiril Kos, who, as Fr. Stipe explains, was present at the canonisation of St Leopold in Rome,

Fr. Bernardinus a Senis
Causarum Servorum Dei Ord. Fr. Min. S. Franc. Cap.
Postulator Generalis

Universis has Litteras inspecturis fidem facimus ac testamur, Nos ex authenticis locis accepisse ac legitime recognovisse particulam ex carne B. Leopoldi Mandić a Castronovo Conf. O. F. M. Capuccinorum eamque reverenter collocasse in theca metallica formae rotundae crystallo clausa, filo serico interius colligata, et sigillo Nostro parvo in cera rubra hispanica signata.

In quorum fidem has Litteras, manu Nostra subscriptas sigilloque Nostro maiori munitas, ipsa cum theca fideliter servandas, remisimus.

Datum Romae, ex Curia Generali

Die 5 mensis 4 an. 1981

Fr. Bernardinus a Senis
Postulator Generalis

POSTULATOR GENERALIS O. F. M. CAP.

Gratis ubique. Reg. N.

Biskup Ćiril Kos iz Hrvatske, msgr. Vladimir Stanković iz Rima i biskup William Murray iz Wollongonga nazoče posvećenju nove hrvatske katoličke crkve posvećene Mariji kraljici Hrvata, u subotu 29.10.1983. u Bellvue Road, Figtree. Tijekom svečanosti u oltar su stavljene moći hrvatskoga sveca Leopolda Mandića

Bishop Ciril Kos from Croatia, Msgr Vladimir Stankovic from Rome and Bishop William Murray from Wollongong were present at the blessing of the new Croatian Catholic Church, dedicated to Mary, Queen of the Croats, Saturday, 29.10.1983, Bellevue rd, Figtree. During the celebration, the relics of the Croatian saint Leopold Mandić were placed inside the altar

Crkva i dvorana izgrađene su u godinu dana, a istodobno svi su dugovi otplaćeni prije otvaranja crkve, o čemu svjedoči i članak iz novina Illawarra Mercury od 27. listopada 1983. godine pod naslovom: "Crkva od milijun dolara otvorena bez duga"

The Church and Centre were built in one year, while all debts were repaid before the opening of the church, which is documented by a story in the Illawarra Mercury, 27.10.1983. under the headline: " $1 million Church Opens in the Black"

$1 MILLION CHURCH OPENS IN THE BLACK

A new Church complex worth in the region of $1 million will be debt free at its dedication and blessing next Saturday.

The Croatian Catholic Church, to be named after Mary Queen of the Cross, has been built by volunteers among its 300-strong congregation on a site at Bellevue Rd, Figtree.

Much of the materials were donated, and at least one of the volunteer builders gave up two annual holidays to work on the complex and another took long service leave to do so.

The church includes a presbytery for the priest, Father Stjepan Seselja, rooms for language classes and a library.

A hall built separate from the church will seat 500 people and will be used for social gatherings, weddings, folklore meetings and soccer club meetings.

Bishop of Djakovo, Croatia, Dr Cyril Kos and Bishop of Wollongong Dr William Murray will bless and dedicate the buildings next Saturday during the 11 am Mass.

Director of Croatian Migrant Priests Monsignor Vlidimir Stankovic also will come to Wollongong for the ceremonies and the celebrations which will follow.

Another Croatian priest Fr Ante Gabric, who has been working with Mother Theresa in India, hopes to fly to Australia to attend the ceremonies and conduct several days of spiritual preparation.

Fr Seselja and one of the volunteer builders Mr Gilbert Vidaic said yesterday about 2000 people from many parts of Australia would attend, including groups from Sydney and Canberra, dancing groups and an orchestra.

The Croatian Catholic Church bought its first building in Rosemont St, Wollongong. It sold this in 1981 for $70,000 and paid $118,000 for the Figtree land.

The new buildings, started late last year, will double the accommodation.

● Mr Ivan Dragic, who gave up all his spare time to supervise the building of the Church of Mary Queen of the Cross pictured outside the near-completed building yesterday.

Detalj s posvete novosagrađene crkve, pred ulaznim vratima u crkvu

Memento from the opening of the new church, at the front doors of the church

polda u Rimu. Moći u oltaru komadić su kosti podlaktice sv. Leopolda.

Misno slavlje s homilijom predvodio je biskup msgr. Ćiril Kos. U asistenciji su uz biskupa msgra E. W. Murraya bili fra Frane S. Šešelja, upravitelj Centra, msgr. Vladimir Stanković, ravnatelj hrvatske inozemne pastve, fra Vlatko Badurina, provincijal franjevaca trećoredaca iz Zagreba, te svećenici koji su u to vrijeme službovali u Sydneyu i Canberri: fra Mato Bonić iz Canberre, fra Euzebije P. Mak iz Blacktowna te fra Gracijan Biršić i fra Josip Švenda iz Summer Hilla. Uz navedene svećenike proslavi posvete crkve nazočili su dr. fra Izak Špralja, profesor crkvene glazbe iz Zagreba, i misionar u Indiji o. Ante Gabrić. Nakon svečanosti u crkvi veselje je u novoj dvorani trajalo do kasno navečer, a nastupile su dvije folklorne skupine: Zagreb iz Wollongonga i Hrvatska folklorna grupa iz Canberre.

Marija kraljica Hrvata u Wollongongu prva je posvećena hrvatska crkva u Australiji koju su Hrvati gradili sami za sebe, te je upravo u tome i najveći značaj ovog događaja.

before his trip to Australia. The relics in the altar contain a fragment of bone from the forearm of St Leopold.

Monsignor Ćiril Kos presided over the celebratory mass as well as the homily. Those assisting in the mass included: Monsignor E. W. Murray, Fr. Frane S. Šešelja, Centre Manager, Monsignor Vladimir Stanković, Director of Croatian overseas churches, Fr. Vlatko Badurina, the Franciscan Third Order Provincial from Zagreb, and other priests serving in Sydney and Canberra at the time, Fr. Mato Bonić from Canberra, Fr. Euzebije P. Mak from Blacktown, Fr. Gracijan Biršić and Fr. Josip Švenda from Summer Hill. Along with the already named priests, attending the celebrations to bless the church were Fr. Izak Špralja, professor of church music in Zagreb, and missionary in India Fr. Ante Gabrić. After the religious celebrations, the merry-making continued in the hall until the late hours, and two folkloric groups performed: Zagreb from Wollongong and the Croatian Folkloric Group from Canberra.

Mary Queen of Croats in Wollongong is the first consecrated Croatian church in Australia which Croatians have built for themselves, and that is the most important characteristic of this event.

Unutrašnjost novosagrađene hrvatske katoličke crkve u Wollongongu
Interior of the newly constructed Croatian Catholic Church in Wollongong

ČETVRTI DIO PAX ET BONUM PART FOUR

HRVATSKI KATOLIČKI CENTAR OD 1983. GODINE U SLUŽBI HRVATSKOJ ZAJEDNICI WOLLONGONGA I AUSTRALIJE

THE CROATIAN CATHOLIC CENTRE FROM 1983 SERVING THE CROATIAN COMMUNITY IN WOLLONGONG AND AUSTRALIA

PRVIH DESET GODINA

Od prvih dana gradnje Centra i crkve ova su dva objekta i ustanove počeli ispunjavati ulogu koja im je namijenjena i zadovoljavati obje skupine wollongonških Hrvata: one koji su smatrali da je važnije bilo prvo izgraditi crkvu, ali i one koji su mislili da prvo treba izgraditi društvene prostorije Centra pa tek onda crkvu. Upravo u tome se čini da i jest mudrost odluke da se zajednica pomuči više i radi teže, a da istodobno, 1983. godine, dobije i crkvu i društvene prostorije Centra.

Sam je Centar, objašnjava fra Stipan Šešelja, sagrađen u prvom redu kao duhovno okupljalište Hrvata u Wollongongu. Njegova je svrha da australski Hrvati koji žive u Wollongongu i okolici sa svojim svećenikom na tom mjestu prije svega mogu obavljati sve vjerske obrede na svom hrvatskom jeziku: svake nedjelje ovdje se okupljaju obitelji na svetu misu, a u novoj crkvi krstit će se na hrvatskom jeziku djeca, dolaziti na vjeronauk, primati prvu pričest, ispovijed, krizmu, vjenčanja, a tu se služe i mise za pokojne. U samom Centru stanuje svećenik koji je na raspolaganju vjernicima i svim Hrvatima Wollongonga dvadeset i četiri sata dnevno.

Uz crkvu, naravno, funkcionira i Centar sa svojim prostorijama i aktivnostima. Mjesto je gdje se Hrvati

THE FIRST TEN YEARS

From the first days of construction of the Centre and the church, these two objects began to fulfil their roles and satisfy both fractions of the Wollongong Croatians: those who thought that it more important for the church to be built first, and those who felt that it was more important to build community premises for the Centre first and then the church. It seems that there was wisdom in the decision made to build both at the same time, in order that the community put in more effort and work harder to get both a church and community premises completed by 1983.

The Centre itself, explains Fr. Stipe Šešelja, was initially built as a spiritual gathering place for Croatians in Wollongong. Its aim was to provide a place where Australian Croatians, living in Wollongong and the surrounding area, could gather with their priest to perform all religious rites in their Croatian language: every Sunday families would gather here to celebrate holy mass, newly born children would be baptised in the new church in Croatian, attended catechism, received Holy Communion, Reconciliation, Confirmation, were married, and requiem masses would also be held. The priest resides in that same Centre, and is available to the faithful and all Croatians in Wollongong 24 hours a day.

okupljaju na zabave, razne dobrotvorne priredbe za pomoć Domovini i hrvatskoj zajednici u Australiji, ali i za događaje kao što su vjenčanja, gostovanje folklornih skupina, pjevača iz Hrvatske, umjetničke izložbe i druge sadržaje zanimljive ovdašnjim Hrvatima. Zamišljeno je da Centar može osigurati prostor za ispunjavanje slobodnog vremena jednako mlađima i starijima, mladeži i umirovljenicima: svi oni ovdje imaju priliku okupiti se, odigrati partiju biljara, pročitati hrvatske novine ili se jednostavno družiti u društvu Hrvata.

U Centru se svakog tjedna održava škola hrvatskog jezika, a folklorna skupina ima svoje redovite probe. Tijekom prvih deset godina postojanja Centra mladi su se barem jednom tjedno nalazili na druženju, a od društvenih igara i razonode tu su biljar, šah, kartanje i boćanje.

U prvih deset godina života Centra službu Božju obavlja isti svećenik koji je Centar zamislio kao maketu i s dobrovoljcima, Hrvatima Wollongonga, vodio njegovu izgradnju: fra Frane Stipan Šešelja. On je vodio Centar sve do kolovoza 1990, kad se morao podvrgnuti operaciji srca, pa umjesto njega u siječnju 1991. godine dolazi fra Siniša Mikulan. Nakon oporavka fra Stipan ponovno nastavlja sam raditi u Centru. Unatoč bolesti tek u rujnu 1993. dobiva zamjenu, kada vođenje Centra preuzima fra Drago Prgomet, član Franjevačke pro-

The Centre, with its rooms and many activities, works together with the church. It is a place where Croatians gather for dances and numerous charitable performances designed to provide aid to the homeland and the Croatian community in Australia. But it is also employed for events such as weddings, guest performances from folkloric groups, singers from Croatia, art exhibitions and other activities which are deemed worthwhile by Croatians living here. It was envisioned that the Centre would ensure a place for both the younger and the older generations alike, youth and retirees: all of them have the opportunity to gather here, play a game of billiards, read Croatian papers or just socialise in the company of other Croatians.

Croatian school is held every week at the Centre, and the folkloric group also holds regular rehearsals. During the first ten years of the life of the Centre, young people used to gather at least once a week to socialise, and as far as the social games and leisure activities are concerned, there is billiards, chess, card games and 'bocce' bowls.

Services to God were conducted for the first ten years of the life of the Centre by the same priest who conceived the scale model and who led its construction, Fr. Frane Stipe Šešelja, together with volunteer workers, Wollongong Croatians. He

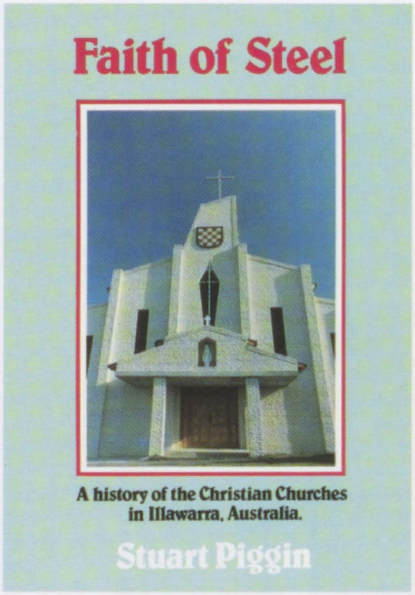
Detalj s prvog krštenja koje je obavljeno u novoj crkvi
Memento from the first baptism held in the new church

vincije Bosne Srebrene. Fra Stipan se tada vraća u domovinu.

U tri godine od početka Domovinskog rata – od 1990. do 1993. – kroz Centar je putem zabava i piknika pod vodstvom HDZ-a za pomoć domovini Hrvatskoj prikupljeno oko milijun australskih dolara. Pritom je važno istaknuti da hrvatsku zajednicu Wollongonga čini najviše petstotinjak hrvatskih obitelji. Tijekom Domovinskog rata, a i kasnije, u vrijeme stradanja Hrvata u Bosni i Hercegovini te progona junaka Domovinskog rata od strane nekih međunarodnih institucija, pokazalo se da je Centar itekako važna ustanova i sigurno mjesto za razne akcije prikupljanja i pružanja pomoći, a pogotovo za međusobno

ran the Centre up to 1990, when he had to submit to a heart operation. Fr. Siniša Mikulan arrived to assume priestly duties in January 1991. After his recovery, Fr. Stipe again resumed the management of the Centre. Despite his ill health, it is not until 1993 that his replacement, Fr. Drago Prgomet, arrived to take over, a member of the Franciscan province of Bosnia. Fr. Stipe then returned to his homeland.

Over one million Australian dollars was collected at the Centre, in three years from the beginning of the 1991-95 Croatian Homeland War, through the efforts of the Croatian Democratic Community, which worked to provide aid to Croatia by



Naslovnica knjige "Faith of Steel" (Vjera poput čelika, Povijest kršćanskih crkava u Illawarri, Australija) autora Stuarta Piggina, objavljene 1984. godine u izdanju Sveučilišta u Wollongongu

"Faith of Steel" written by Stuart Piggin in 1984, published by the University of Wollongong

druženje i razmjenjivanje mišljenja kako lokalnih australskih Hrvata, tako i njihovih gostiju iz drugih dijelova Australije i domovine Hrvatske, te Bosne i Hercegovine.

Iz svega toga vidi se prava veličina fra Stipanove mudre odluke, povjerenja u narod koji je dobro poznavao i pouzdanja u Božju providnost, što je unatoč nedostatnim novčanim sredstvima i nevelikom broju hrvatskih katoličkih obitelji ipak odlučio da se istodobno počne graditi i crkva i dvorana.

holding dances and picnics. It is important to highlight that, at this time, the Croatian community in Wollongong is made up of a maximum of five hundred Croatian families. During and after the Homeland War, when Croatians in Bosnia-Herzegovina were experienced great suffering, and when the heroes of the Homeland War were being persecuted by some international institutions, the Centre has shown itself to be an extremely important establishment and a safe haven for conducting various activities aimed at collecting and providing aid. It was particularly important as a place for mutual socialising and exchange of opinions for local Australian Croatians, but also for their guests from other areas of Australia, Croatia and Bosnia-Herzegovina.

One can discern from this the real importance of Fr. Stipe's wise decision to build both the church and the hall at the same time, his faith in the people, whom he knew well, and his trust in God's providence, in spite of the fact that there were not enough funds and only a small number of Croatian Catholic families.

OD DOLASKA FRA DRAGE PRGOMETA DO 20. OBLJETNICE HRVATSKOGA KATOLIČKOG CENTRA

Fr. Drago Prgomet O.F.M.

Fra Drago Prgomet nastavlja rad u Hrvatskom katoličkom centru Wolongong, nakon što je fra Stipan Šešelja na tom mjestu proveo punih 20 godina. Fra Drago dolazi u Wollongong iz Canberre, gdje je služio tri godine kao duhovni pomoćnik u tamošnjoj Hrvatskoj katoličkoj misiji.

Fra Drago Prgomet rođen je 19. kolovoza 1937. u Žeravcu kod Dervente, u Bosni i Hercegovini. Roditelji su mu Mijo i Marija r. Duspara. Osnovnu školu pohađao je u rodnom mjestu, a malu maturu položio 1953. u Zagrebu. Pohađao je Franjevačku klasičnu gimnaziju u Visokom od 1953. do 1958, a studij teologije u Sarajevu od 1958. do 1963. Svečane svećeničke zavjete položio je 8. srpnja 1960. u Sarajevu, a za svećenika je zaređen 15. srpnja 1962. u Fojnici. Nakon služenja vojnog roka, od 1964. do 1968. godine obavlja dužnost kapelana u Breškama kod Tuzle.

FROM FR. DRAGO PRGOMET'S ARRIVAL TO THE 20TH ANNIVERSARY OF THE CROATIAN CATHOLIC CENTRE

Fr. Drago Prgomet continued his work at the Croatian Catholic Centre in Wollongong after Fr. Stipe Šešelja spent a total of 20 years there. Fr. Drago arrived in Wollongong from Canberra, where he served three years as spiritual aid at the local Catholic mission.

Fr. Drago Prgomet was born on 19 August 1937 in Žeravac near Derventa, in Bosnia-Herzegovina. His parents are Mijo and Marija (nee Duspara). He went to primary school in the village he was born in, and completed his School Certificate in 1953 in Zagreb. He then attended the Franciscan Classical High School in Visoko from 1953 to 1958, and his theological studies in Sarajevo lasted from 1958 to 1963. He took his solemn vows on 8 July 1960 in Sarajevo, and was ordained a priest on 15 July 1962 in Fojnica. Upon completion of his military service, from 1964 to 1968, he served as a chaplain in Breške near Tuzla. In 1974 he served as the parish priest in Ulice near Brčko, and from 1974 to 1977 he was the parish priest in Gornja Dubica near Odžak (Bosnia-Herzegovina).

Fr. Drago arrived in Australia in 1977 to help Fr. Mate Bonić in Can-

Potom, do 1974. župnik je u Ulicama kod Brčkog, a od 1974. do 1977. župnik je u Gornjoj Dubici kod Odžaka (BiH).

Godine 1977. fra Drago dolazi u Australiju za pomoćnika fra Mati Boniću u Canberru, gdje ostaje do 1979. Tada odlazi u Brisbane, gdje sve do 1990. vodi tamošnji Hrvatski katolički centar. Potom tri godine (1990-1993) radi u Canberri kao duhovni pomoćnik u hrvatskoj zajednici.

Postavši voditeljem Hrvatskog katoličkog centra u Wollongongu u rujnu 1993, za vrijeme Domovinskog rata u Hrvatskoj, fra Drago nasljeđuje fra Franu Stipana Šešelju koji, nakon 20 godina, zbog bolesti više nije mogao obavljati tu službu. Fra Drago u Wollongongu ostaje punih devet godina – sve do 2002.

Godine koje je fra Drago proveo u Wollongongu vrlo su važne za Centar, jer u to vrijeme u Hrvatskoj još uvijek nije završen Domovinski rat, a jednu trećinu zemlje pod okupacijom drže srpski pobunjenici i tzv. JNA. Istodobno, rat bukti i u susjednoj Bosni i Hercegovini, a Hrvati su u tom ratu najugroženiji. Osim toga, u Wollongongu gotovo svatko iz hrvatske zajednice ima nekog svoga ili u Hrvatskoj, ili u Bosni i Hercegovini. Zato je uloga hrvatskog svećenika u Australiji u to vrijeme posebno važna i osjetljiva. S druge strane, tijekom fra Dragina službovanja u Australiju, pa i

berra, where he stayed until 1979. He then departed for Brisbane, where he ran the local Croatian Catholic Centre until 1990. Following this, he spent three years (1990-1993) working in Canberra as a spiritual aid in the local Croatian community.

In becoming the manager of the Croatian Catholic Centre in Wollongong in September 1993, during the time of the Croatian Homeland War, Fr. Drago takes over from Fr. Stipe Šešelja, who, after 20 years at the helm, could no longer continue his service due to ill health. Fr. Drago stayed in Wollongong a total of nine years – right up to 2002.

The years that Fr. Drago spent in Wollongong are very important for the Centre, as that was the time in Croatia when the Homeland War was still being fought, and a third of the country was occupied by Serbian rebels from the so-called Yugoslav National Army (JNA). At the same time, war broke out in Bosnia-Herzegovina, and Croatians in that war are the most endangered. Added to this is the fact that almost everyone in the Croatian community in Wollongong has family members either in Croatia or Bosnia-Herzegovina. That is why the role of a Croatian priest at that time is particularly important and delicate. During Fr. Drago's service in Australia, including Wollongong, a large number of refugees arrived from Bosnia-Herzegovina, some of whom had at

Tijekom trajanja Domovinskog rata i agresije srpskih snaga na Hrvatsku i Bosnu i Hercegovinu crkva Marija kraljica Hrvata i Centar također su bili mete srpskog iživljavanja, što se vidi iz ovih fotografija

During the Homeland war and aggression of Serbian forces on Croatia and Bosnia and Hercegovina, the church of Mary, Queen of Croats and centre were targets of Serbian derision, which is confirmed by these photographs

u Wollongong, dolazi veći broj izbjeglica iz Bosne i Hercegovine, od kojih su neki prvo boravili u Njemačkoj, a u Australiji se od sredine devedesetih trajno nastanjuju.

O svome dolasku u Wollongong fra Drago kaže: "U usporedbi s drugim zajednicama u Australiji, Wollongong ima relativno malu hrvatsku zajednicu, što odmah znači određenu nesigurnost u odnosu na veće zajednice, kao što je bila ona u Brisbanu ili Canberri, gdje sam prije službovao."

Njegovi prvi dojmovi po dolasku bili su vrlo pozitivni. Centar u koji je došao, za razliku od većine drugih u Australiji, bio je među prvima u kojima je riješeno pravno i imovinsko

first fled to Germany and then continued to settle in Australia since the mid 1990s.

About his arrival in Wollongong, Fr. Drago states the following: "In comparison to other communities in Australia, Wollongong has a relatively small Croatian community, which automatically means, in relation to larger communities such as those in Brisbane or Canberra, where I served before, specific insecurities."

His first impressions on arrival were very positive. The Centre to which he came, as opposed to the majority of the others in Australia, was the first in which property and other assets were sorted out legally. The Centre Trust is the diocese, that is, the local Church. There is also an addendum to the contract, which states that should the Centre be closed or sold under certain conditions, all the monies from the sale would go to meet the needs of the Croatian community.

In assuming responsibility over the running of the community, Fr. Drago did not undertake any major changes, but continued with the usual practices and life of the Centre. He worked together with the people who

stanje. Trust Centra je biskupija, odnosno mjesna Crkva, a postoji i aneks ugovora, prema kojem bi, ako bi u određenim uvjetima došlo do zatvaranja i prodaje Centra, novac od prodaje išao za potrebe hrvatske zajednice.

Preuzevši vođenje zajednice, fra Drago ne poduzima nikakve veće promjene, nego nastavlja uobičajenu praksu rada i života Centra. Surađuje s ljudima koji su bili okosnica izgradnje Centra i rada tijekom fra Stipina vođenja Centra. Kao što smo već spomenuli, njegov dolazak se zbio upravo u vremenu ratnih zbivanja u domovini, što se odrazilo i na život u hrvatskoj zajednici u Australiji, pa tako i Wollongongu. Na sve strane se pomagalo, a u tome je posebnu ulogu odigrala organizacija Hrvatske demokratske zajednice. Ogranak te zajednice u Wollongongu vrlo aktivno je radio na pružanju svekolike pomoći za domovinu. Centar se sa svojim prostorijama u potpunosti uključio u sve aktivnosti koje su se u to vrijeme odvijale u zajednici i fra Drago je s ponosom uvijek izlazio u susret svim potrebama koje su ljudi tražili kako bi se što bolje organizirali. Nakon svega, danas se sa sigurnošću može utvrditi da je u pružanju pomoći Domovini Centar odigrao važnu ulogu sa svojom logistikom, odnosno pojedincima koji su te projekte organizirali ili se u njih uključivali. Fra Drago svjedoči da je bilo čak i slučajeva da su ljudi znali posuđivati novac kako bi sudjelovali u

were the backbone in the Centre's construction during Fr. Stipe's time. As already mentioned, his arrival coincided with events surrounding the war in the homeland, which were reflected in the lives of the Croatian community in Australia, and so too in Wollongong. Aid was provided for from all sides, and the Croatian Democratic Union played a huge role in this. The Wollongong branch was extremely active in providing all types of aid to the homeland. The Centre, with all its rooms, participated completely in all activities carried out at the time in the community, and Fr. Drago would proudly meet all needs requested, in order to be as well organised as possible. After all, today it can be stated with certainty that when it came to providing aid to the homeland, the Centre played a vital role though its logistics, that is, through individuals who organised projects or participated in them. Fr. Drago bears witness to the fact that there were occasions when individuals actually borrowed money in order to provide aid. Apart from financial aid, other supplies were also collected, including clothing, medicine and so on.

Fr. Drago regularly continued to carry out his priestly duties during his stay at the Centre, and the Centre continued to function as a religious, cultural and entertainment institution. During that period, more specifically on 27 September 1997, a fire broke out in the parish offices on the second

pomoći. Osim novčane pomoći skupljane su i razne potrepštine, odjeća, lijekovi itd.

Tijekom svog boravka u Centru, fra Drago je redovito obavljao sve svećeničke dužnosti, a Centar je dalje funkcionirao kao, religiozna, kulturnu i zabavna institucija. U to vrijeme, točnije 27. rujna 1997, u crkvenom uredu na drugom katu izbio je požar, u kojem su izgorjele neke knjige, ormari, tepisi i namještaj. Jedini nenadoknadivi gubitak jest što je izgorio dio matice krizmanih.

Fra Drago svjedoči da je to bilo njegovo prvo suočenje sa smrću. Vatrogasci su stigli blagovremeno, a on se sretno spasio skokom s terase, iako ni taj pothvat nije bio bez rizika. Čim su vatrogasci ugasili požar, u pomoć su priskočile vrijedne ruke iz zajednice: žene su čistile prostorije, a muškarci obavljali teže poslove. Tako je na primjer vrijedni električar Mirko Kalfić, koji je kasnije poginuo u prometnoj nesreći, vrativši se kući s posla, radio cijelu noć kako bi sutradan, u nedjelju, crkva imala struje i kako bi se mogla služiti sveta misa. Nakon prepiske s osiguravajućim društvom, na koncu je osiguranje ipak podmirilo štetu od ovog požara, koji je izazvan kvarom na električnoj grijalici.

Osim toga, neke prostorije u Centru su proširene ili renovirane, a jedan od najzanimljivijih događaja za

floor, in which some books, wardrobes, carpets and furniture were damaged. The only irretrievable loss was the fact that a part of the Confirmation Register was burnt.

Fr. Drago bears witness to the fact that this was his first ever brush with death. The fire fighters arrived in time, and he thankfully saved himself by jumping from the terrace, yet even that undertaking was not without risk. As soon as the fire fighters put out the flames, diligent hands from the community stepped in to help: the women cleaned the rooms, and the men carried out the heavy physical work. Mirko Kalfić, a hardworking electrician on his way home from work, who later died in a car accident, stopped and worked all night in order to ensure electricity for the next day, a Sunday, so that the church would have power for the service of holy mass. After numerous correspondences with the insurance company, the damages from this fire were finally paid out. A faulty electrical heater was the cause of the fire.

Other than this, some of the rooms at the Centre have been extended or renovated, and one of the most interesting events in the community must surely be the building of the bowls playing ground in the church yard in 1998.

Interesting events always occur in the particular type of work which

Okupljanje ljudi iz hrvatske zajednice koji se redovito tjedno rekreiraju igrajući boće

Gathering of people from the Croatian community, who regularly meet during the week and play boules

Druženje umirovljenika u crkvenoj dvorani
Gathering of pensioners in the church hall

zajednicu vjerojatno je izgradnja boćarskog terena u crkvenom dvorištu 1998. godine.

U specifičnom radu kakav je onaj u iseljenoj zajednici, uvijek postoje neki zanimljivi događaji, a takvih je kod fra Drage bilo podosta jer ih zna otkriti, a vedre je naravi. Uvijek se rado sjeća događaja oko jednog vjenčanja kad je mlada kasnila punih devedeset minuta. Ništa posebno da mlada nije bila upravo iz susjedne ulice. Isprva je situacija bila napeta, a onda je fra Drago na sebi svojstven način u toj situaciji otkrio humor i ublažio nelagodu, tako da su se na koncu svatovi čak i dobro zabavili.

deals with immigrant communities, and Fr. Drago experienced many of these. He had a knack for uncovering them, being of a jovial character. He eagerly remembers an event surrounding a wedding where the bride was over ninety minutes late. Nothing out of the ordinary about that, except for the fact that the bride lived in the neighbouring street. At first the situation was quite tense, but then Fr. Drago, in his own distinctive way, found humour in that event and soothed the atmosphere of awkwardness. So that in the end the wedding was enjoyed by all.

Fr. Drago had a very good relationship with the faithful and the

Mladi australski Hrvati nastavljaju tradiciju svojih roditelja i rado se vjenčavaju u crkvi koju su sagradili njihovi roditelji, unatoč tome što mnogi od njih svete mise ne posjećuju redovito

Young Australian Croatians continue the traditions of their parents and gladly marry in the church built by their parents, even if many of them don't attend weekly masses regularly

Fra Drago je cijelo vrijeme svoga boravka u Wollongongu imao dobre odnose kako s vjernicima i župljanima, tako i s trojicom biskupa koji su se kroz to vrijeme upravljali biskupijom. Uvijek je lijepo surađivao i sa svećenicima iz Sydneya, franjevcima Hrvatske provincije sv. Ćirila i Metoda, koji su mu bili spremni u slučaju potrebe uvijek priskočiti u pomoć.

Slušajući njegove savjete i mišljenja o tome kako dalje usmjeravati rad u ovoj misiji, uočio sam da ističe kako se treba prilagoditi činjeničnom stanju te svoj pastoralni i društveni rad usmjeriti prema starijim osobama jer oni su okosnica ove hrvatske katoličke zajednice. Istodobno, treba biti otvoren prema svima koji trebaju pomoć bilo koje vrste, a koju svećenik u ovim uvjetima može pružiti.

Zanimljivo je spomenuti da je tijekom devedesetih godina u Wollongongu dosta novorođene djece kršteno u Katoličkoj crkvi: ukupno je u tih deset godina kršteno 132 djece hrvatskog podrijetla, a kroz dvadeset godina za koje se u Centru vodila statistika ukupno je kršteno 471 dijete. Ni vjenčanja nije bilo malo: od početka 1972. do 2. studenog 2003. godine, kada je službeno obilježena dvadeseta obljetnica Centra, pred hrvatskim svećenikom brak su sklopila ukupno 152 para. Za umrle župljane imamo podatke tek od 1983.

parishioners, as well as with the three bishops who were in charge of the diocese during his whole period of residence in Wollongong. He always collaborated willingly with priests from Sydney, Franciscans from the Croatian province of Sts Cyril and Methodius, who were always ready to come to his aid, should it be necessary.

In listening to his advice and thoughts on the future directions for this mission, I observed that he stressed how important it is to adapt to the existing circumstances and to focus my pastoral and social work on the elder members, for they are the backbone of this Catholic community. At the same time, one must also be accessible to all those who need help in all different ways, which a priest in these circumstances can provide.

It is worthwhile mentioning that, during the 1990s in Wollongong, a large number of new borns were baptised in the Catholic church: in ten years, a total of 132 children of Croatian heritage, and in the last twenty years, since statistics have been kept at the Centre, 471 children were baptised. There were also a large number of weddings held: from the beginning of 1972 till 2 November 2003, when the twentieth anniversary of the Centre was officially celebrated, 152 couples entered into marriage before a Croatian priest. We have statistics for deceased parishioners only from

Prema tim zapisima u župi je pokopano 116 župljana. Crkvene knjige daju nam za razdoblje od 1972. do 2006. ovakvu sliku stanja:

1983. According to those entries, 116 parishioners have been buried. Church records illustrate the situation from 1972 to 2006:

Godina Year	*Kršteni* / Baptised			*Krizmani* / Confirmed			*Vjenčani* Married	*Umrli* / Deaths		
	M/M	*Ž/F*	*Total*	*M/M*	*Ž/F*	*Total*		*M/M*	*Ž/F*	*Total*
1972	13	12	**25**				**5**			
1973	15	13	**28**				**8**			
1974	22	9	**31**				**5**			
1975	15	11	**26**				**8**			
1976	11	15	**26**				**6**			
1977	9	10	**19**	9	19	**28**	**1**			
1978	5	5	**10**				**3**			
1979	5	11	**16**				**2**			
1980	7	4	**11**	11	20	**31**	**4**			
1981	8	9	**17**				**5**			
1982	10	4	**14**				**6**			
1983	3	6	**9**	17	16	**33**	**7**	1		**1**
1984	10	5	**15**				**8**	1	1	**2**
1985	6	6	**12**	9	9	**18**	**5**		2	**2**
1986	7	6	**13**				**4**	2		**2**
1987	9	4	**13**				**11**	2	4	**6**
1988	4	5	**9**	13	13	**26**	**6**			
1989	3	4	**7**				**3**	4	2	**6**
1990	5	5	**10**				**9**	2	1	**3**
1991	10	5	**15**				**4**	7		**7**
1992	4	5	**9**	9	7	**16**	**3**	6	3	**9**
1993	4	7	**11**				**1**	5	1	**6**
1994	4	2	**6**				**4**	9	2	**11**
1995	9	6	**15**	7	8	**15**	**5**	5	3	**8**
1996	6	8	**14**				**5**	3	5	**8**
1997	8	10	**18**				**8**	2	2	**4**
1998	8	5	**14**	4	6	**10**	**2**	5	3	**8**
1999	6	10	**16**				**3**	10		**10**
2000	6	6	**12**				**3**	2	4	**6**
2001	8	4	**12**	4	5	**9**	**6**	2	5	**7**
2002	10	5	**15**				**4**	6	2	**8**
2003	6	25	**11**				**2**	4	2	**6**
2004	5	7	**12**	12	6	**18**	**7**	6	4	**10**
2005	2	7	**9**				**0**	5	5	**10**
2006	5	1	**6**				**2**	9	8	**17**
Total	**264**	**234**	**498**	**83**	**103**	**186**	**161**	**95**	**58**	**153**
%	**53**	**47**	**100**	**45**	**55**	**100**	**100**	**62**	**38**	**100**

Uz ovu statistiku primljenih sakramenata u hrvatskoj katoličkoj crkvi u Wollongongu zanimljivo je pogledati i podatke o državi rođenja, biskupiji krštenja (promatrano na uzorku od 1050 osoba) i godini dolaska u Australiju (promatrano na uzroku od 648 osoba).

Along with these statistics of sacraments, it is interesting to note the country of birth, diocese of baptism (estimated to include 1050 people), and year of arrival in Australia (estimated to include 648 people).

Država rođenja Country of birth

Država Country	*Broj rođenih* Number of births	%
Hrvatska Croatia	444	42,3
Australija Australia	396	37,7
Bosna i Hercegovina Bosnia & Herzegovina	168	16,0
Ostale Others	42	4,0
Ukupno **Total**	**1050**	**100**

Biskupija krštenja Diocese of Baptism

Biskupija / Diocese	*Broj* / Number	%
Wollongong	355	33,8
Sarajevska	115	11,0
Zagrebačka	103	9,8
Zadarska	94	9,0
Gospićko-senjska	56	5,3
Požeška	49	4,7
Đakovačka	31	3,0
Sydney	31	3,0
Splitsko-makarska	31	3,0
Mostarsko-duvanska	28	2,7
Banjalučka	25	2,4
Varaždinska	22	2,1
Porečko-pulska	20	1,9
Šibenska	13	1,2
Riječka	12	1,1
Krčka	9	0,9
Canberra	5	0,5
Melbourne	4	0,4
Dubrovačka	2	0,2
Hvarska	2	0,2
Newcastle	1	0,1
Ostalo	42	9,5
Ukupno / **Total**	**1050**	**100**

Godina Dolazka u Australiju - Year of Arrival in Australia

God. / Yr.	*Br.* / No.	%
1949	3	0,5
1950	4	0,6
1951	2	0,3
1952	3	0,5
1954	1	0,2
1955	1	0,2
1956	7	1,1
1957	7	1,1
1958	48	7,4
1959	45	6,9
1060	34	5,2
1961	30	4,6
1962	27	4,2
1963	24	3,7
1964	17	2,6
1965	15	2,3
1966	16	2,5
1967	21	3,2
1968	22	3,4
1969	75	11,6
1970	57	8,8
1971	25	3,9
1972	8	1,2
1973	6	0,9
1974	5	0,8
1975	5	0,8
1976	1	0,2
1977	4	0,6
1978	4	0,6
1979	1	0,2
1980	3	0,5
1981	9	1,4
1982	2	0,3
1983	3	0,5
1984	1	0,2
1985	1	0,2
1986	3	0,5
1987	7	1,1
1988	2	0,3
1989	1	0,8
1990	2	2,2
1992	5	0,8
1993	14	2,2
1994	13	2,0
1995	20	3,1
1996	9	1,4
1997	1	0,2
1998	10	1,5
1999	17	2,6
2000	1	0,2
2001	1	0,2
2003	5	0,8
Ukupno / **Total**	**648**	**100**

DVADESETA OBLJETNICA CENTRA I PITANJE ZA BUDUĆNOST: KAKO DALJE?

Fra Drago Prgomet ostao je upravitelj Hrvatskog katoličkog centra u Wollongongu do 2002. godine, kada sam ga na toj dužnosti ja zamijenio. Otkad se nalazim u Australiji, najčešće pitanje – uz ono uobičajeno: kako to da si odlučio postati svećenik?, što je ovdje u Australiji mnogima neshvatljivo – jest i upit: kako to da si došao u Australiju? Iskreno govoreći, slučajno.

THE 20TH ANNIVERSARY OF THE CENTRE AND A QUESTION FOR THE FUTURE: HOW TO CONTINUE?

Fr. Drago Prgomet stayed as the manager of the Croatian Catholic Centre until 2002, when I relieved him of that responsibility. Since my residence in Australia, the most common question posed to me – other than the usual one: How did you decide to become a priest?, which is often difficult for many in Australia to understand – is: How did you come to Australia? To speak truthfully, by accident.

S proslave 40. godišnjice svećeništva fra Drage Prgometa i ujedno njegova oproštaja od misije u Wollongongu

Taken from the celebrations of Fr. Drago Prgomet's 40th anniversary of priesthood and his farewell from the Wollongong Mission

Svećenik fra Vjeko Tomić, koji je dvije godine boravio u Canberri, po povratku u Bosnu bio je od našeg starješinstva zadužen da pokuša naći nekoga tko bi pošao u Australiju, jer se nitko nije javio da bi dobrovoljno zamijenio fra Dragu Prgometa koji je iz zdravstvenih razloga tražio zamjenu. Budući da sam fra Vjeku dobro poznavao, savjetovao mi je da se prijavim za odlazak u Australiju. Do tada nikad nisam o nečemu takvom razmišljao pa ni njegovu sugestiju nisam prihvatio. Tada me pozvao da iz Busovače, gdje sam bio na službi, dođem u samostan Kraljevu Sutjesku, gdje je on bio na službi, da mi pokaže neke videokasete o Australiji. Jedne sam večeri otišao, ali više zbog druženja i ugodnog razgovora, nego da bih doista gledao te kasete. Nakon nekoliko dana fra Vjeko me nazvao i rekao da se javim provincijalu. Kad sam ga nazvao, rekao mi je kako je čuo da ja želim ići u Australiju. Zatečen time, odgovorio sam da ću o tome razmisliti. U razgovoru o tome s nekim starijim svećenicima, većinom su mi govorili: "Da sam u tvojim godinama, ja bih tu ponudu sigurno prihvatio". Na koncu, rekao sam provincijalu da prihvaćam ako se Uprava s time slaže. Jedini strah koji sam u sebi osjećao bio je strah od nepoznavanja engleskog jezika. Provincijal me ispratio riječima: "Šaljemo te kao ovcu među vukove!" Ta mi se rečenica duboko urezala u pamćenje.

A odgovor na drugo pitanje – zašto sam postao svećenik – preširok

Fr. Vjeko Tomić, who lived in Canberra for two years, upon his return to Bosnia our head office overseas, was given the task of finding someone who would be willing to go to Australia, as no one had volunteered to replace Fr. Drago Prgomet, who had requested a replacement due to health reasons. Since I knew Fr. Vjeko quite well, he advised me to volunteer to come to Australia. I did not even dream about this, so I did not accept his suggestion. He then called me to the monastery in Kraljeva Sutjeska, where he was serving, from Busovača, where I was serving, to show me video tapes of Australia. I visited him one night, more out of a need to socialise and carry out a pleasant conversation than to really watch his videos. A few days later Fr. Vjeko called me and asked me to contact the Provincial. When I called him he told me that he had heard that I wanted to go to Australia. Confronted by that statement, I told him that I would think about it. In discussions held with older priests, the majority of them told me: "If I was as young as you, I would certainly accept the offer." Finally, I told the Provincial that I would accept the offer, if the Board agreed to it. The only fear I felt was the fear of not knowing the English language. The Provincial said goodbye to me with the following words: "We're sending you there like a sheep among wolves!" That sentence etched a deep cut in my memory.

je za objašnjavanje u ovakvoj knjizi. Osim toga, na takvo pitanje nema jednostavnog i izravnog odgovora.

Zanimljivo je pak nešto drugo. Takvo pitanje na prvi pogled daje osjetiti razliku između vjernika u domovini i ovdje u Australiji. Naime, takvo se pitanje u domovini gotovo nikada ne postavlja, jer ondje se vjernici svakodnevno susreću sa svećenicima, i starima i mladima, pa je sasvim uobičajeno da se netko opredijelio za svećenički poziv, dok je u Australiji sasvim drukčije. Puno puta čuo sam komentar: "Kako to, tako mlad, a svećenik?"

Donosim ovdje nekoliko podataka iz svoje biografije:

Fr. Ivo Tadić O.F.M.

Fra Ivo Tadić rođen je 8. rujna 1971. u Jaklićima, općina Rama (Bosna i Hercegovina). Osnovnu školu završio je u rodnom mjestu 1986. Te godine obitelj mu seli u Zaprešić kod Zagreba, a on se upisuje na Franjevačku klasičnu gimnaziju u Visokom kod Sarajeva. Maturira 1990. godine, oblači redovničko odijelo i postaje članom Franjevačke provincije Bosne Srebrene te započinje godinu

The answer to the other question – why did I become a priest – is too long to explain in this type of book. Besides, there is no simple and direct answer to this question.

Something else is quite interesting here. At first glance, that question allows one to see the difference between the congregation in the homeland and the congregation in Australia. That is to say, this type of question is never asked in the homeland, because the congregation there has a lot of everyday contact with priests, young and old, so it is quite normal for someone to decide to answer the call to become a priest, while it is totally different in Australia. I have often heard the comment, "Why, so young, and a priest?"

I'm adding some information from my own biography here:

Fr. Ivo Tadić was born on 8 September 1971, in Jaklići, in the municipality of Rama (Bosnia-Herzegovina). He completed primary school in the place of his birth in 1986. In that year, his family move to Zaprešić near Zagreb, and he enrols himself in the Franciscan Classical High School in Visoko near Sarajevo. He graduates in 1990, dons the religious habit, becomes a member of the Franciscan province of Bosnia and begins his probationary year in Sarajevo. He completes his military service in Mostar in 1990-1991, where he returns to Sara-

kušnje u Sarajevu. Vojni rok služi 1990-1991. u Mostaru i ponovo se vraća u Sarajevo, u novicijat. Zatim se upisuje se na franjevački teološki fakultet u Sarajevu, ali zbog ratnih okolnosti 1992. godine fakultet seli u Samobor pokraj Zagreba, gdje ostaje do 1997. godine, kad se ponovo vraća u Sarajevo. Tu je 1998. diplomirao, a za svećenika je zaređen u sarajevskoj katedrali 29. lipnja 1998. Svećeničku službu obavljao je kao kapelan i vjeroučitelj u Tuzli od 1998. do 2000, a zatim u Busovači do 2001. Odatle ga uprava Provincije šalje u Australiju, i to u Wollongong, kako bi zamijenio tamošnjeg upravitelja misije fra Dragu Prgometa. Od godine 2002. vrši dužnost upravitelja Hrvatskog katoličkog centra u Wollongongu.

Nakon ovih biografskih podataka, iznio bih nekoliko svojih misli o Hrvatima katolicima u ovoj Misiji i Centru. Da bi se moj dolazak u Australiju i Wollongong ostvario, moralo se proći kroz službenu proceduru dobivanja vize i ostalih potrebnih dokumenata. Fra Drago je tu odigrao veliku ulogu jer je praktično sve odradio i cijelo me vrijeme upućivao što mi je činiti iduće. Njegova želja je bila da svakako dođem prije najvećeg blagdana u ovoj misiji – proslave Velike Gospe. Nakon dobivanja vize, nastojeći doći na vrijeme, uspio sam osigurati zrakoplovnu kartu da točno na taj dan sletim u Sydney. Međutim, zrakoplov je kasnio puna tri sata. Fra Drago je organizirao vjernike koji su

jevo, to the novitiate. Subsequently, he enrols in the Franciscan Theological Faculty in Sarajevo, but due to the circumstances of war, the Faculty moves to Samobor, near Zagreb, in 1992, where he stays until 1997, after which he again returns to Sarajevo. He graduates there in 1998 and is ordained a priest in Sarajevo cathedral on 29 June 1998. His service as a chaplain and catechist instructor was conducted in Tuzla from 1998 to 2000, and then in Busovača until 2001. The Provincial Board sends him from there to Australia, to Wollongong, in order for him to replace the manager of the local mission, Fr. Drago Prgomet. He has been performing the duties of a manager of the Croatian Catholic Centre in Wollongong since 2002.

After this biographical data, I would like to express some of my own thoughts about Croatian Catholics in this mission and Centre. In order for my arrival in Australia to be realised, formal procedures had to be followed in getting a visa and other necessary documents. Fr. Drago played a huge role here, as he practically did everything and advised me the whole time about my every move and decision. His wish was that I should arrive before the biggest celebration in this mission – the Feast of the Assumption of the Blessed Virgin Mary. Upon receiving my visa, I succeeded in getting a plane ticket so that I would arrive in Sydney on that feast day.

me trebali dočekati u zračnoj luci. Kad smo došli u Wollongong, već su pristizali hodočasnici iz svih krajeva Novog Južnog Walesa. Čovjek zadužen na ulazu u crkveno dvorište rekao nam je kako unutra pušta samo autobuse. Kad su domaćini odgovorili da oni voze novog svećenika, on se zagledao u nas i rekao kako ne vidi nikakvog svećenika. Tek nakon što sam se javio i objasnio tko sam, pustio nas je u dvorište. Tu sam se po prvi put susreo i upoznao s fra Dragom. Odmah poslije kratke okrepe otišao sam među vjernike, a potom sudjelovao na svetoj misi. Kako nisam spavao par dana, bio sam toliko umoran da mi se za vrijeme mise glava cijelo vrijeme padala, što mi neki vjernici i danas u šali spomiju prisjećajući se toga dana.

Odmah po dolasku osjećao sam se kao u nekoj župi u domovini. Lijepo su me primili i vjernici i fra Drago. Budući da sam već od rane mladosti navikao biti odsutan od obitelji, uopće nisam osjetio da sam daleko od kuće. Odmah sam počeo živjeti ustaljenim životom, obavljajući svoje dužnosti i upoznajući ljude i mjesto. Tek nakon nekog vremena stvorio se u meni osjećaj udaljenosti i svijesti da se radi o sredini drugačijoj od one u domovini.

Nakon što me fra Drago kroz godinu dana uvodio u problematiku i posao misijskog rada, uprava Provincije odlučila je ponuditi mi vođenje misije u Wollongongu, na što sam i pristao. U isto vrijeme kad i ja u Wol-

However, the plane was three hours late. Fr. Drago had organised members of the congregation to meet me at the airport. When we arrived in Wollongong, pilgrims from all areas of New South Wales were already arriving. The man charged with controlling entry into the church grounds told us that he only allowed buses into the grounds. When he was told by the hosts that they were driving the new priest, he looked at us and said that he could not see any priest in the car. Only after I had made myself known and explained who I was, did he allow us into the grounds. That was the first time I met Fr. Drago. After a short refreshment, I went to meet members of the congregation and then participate in the celebration of holy mass. As I had not slept for a few days, I was so tired that during mass my head would occasionally drop, which some members of the congregation often mention to me jokingly even now, when they remember that day.

Right at the beginning of my arrival I felt as if I were in a parish in my homeland. Both the congregation and Fr. Drago greeted me favourably. Since I became used to being away from family, from early on in my life, I did not feel at all as if I was far away from home. I began to live an established life straight away, carrying out my duties and getting to know the people and the place. Only after some time did I begin to experience a feeling of remoteness and a knowledge

longong, u Canberru je došao fra Anto Šimunović, a tamošnji Centar vodio je fra Tvrtko Gujić koji je nakon godinu dana odlučio otići natrag u Domovinu. Fra Drago je tada otišao u Canberru za duhovnog pomoćnika fra Anti, jer je tamošnja hrvatska zajednica dvostruko veća od ove u Wollongongu, pa su dva svećenika potrebnija.

Misiju sam preuzeo 15. srpnja 2002. godine, a na isti dan fra Drago je slavio četrdesetu obljetnicu svoga misništva. Toga dana organizirali veliku proslavu njegove obljetnice i odlaska iz Wollongonga nakon devet godina službe, a odazvao se velik broj vjernika. Uistinu, vjernici su ga ispratili dostojanstveno.

Od toga dana ostao sam sâm i po prvi puta se suočio s odgovornošću vođenja jedne župe, odnosno u ovom slučaju misijske zajednice. Od samog početka želio sam zadržati ustaljeni ritam života i rada zajednice. Već sam se upoznao sa zajednicom, njezinim poteškoćama, prošlošću i potrebama, a u razgovoru s pojedincima došao sam do zaključka da bismo trebali svečano obilježiti dvadesetu obljetnicu ovoga Centra, istodobno i obljetnicu prve sagrađene hrvatske crkve u Australiji koju su sami za sebe izgradili australski Hrvati katolici. Tako je i ideja nastanka ove knjige nastala tijekom priprema i organiziranja proslave dvadesete obljetnice Centra.

that this is a different environment to the one in my homeland.

At the end of the first year, in which Fr. Drago led me through the problems and the work required in this mission, the Provincial Board decided to offer me the management of the mission in Wollongong, which I accepted. At the same time that I arrived in Wollongong, Fr. Anto Šimunović arrived in Canberra. The Centre in Canberra was managed by Fr. Tvrtko Gujić, who had decided, after one year, to return back to his homeland. Fr. Drago then left for Canberra as a spiritual aid to Fr. Ante. Since the Croatian community in Canberra is twice as large as that of Wollongong, there was a need for two priests.

I took control of the mission on 15 July 2002, and on the same day Fr. Drago celebrated 40 years of service as a priest. On that day, a large celebration was organised to commemorate his service and his departure from Wollongong after nine years of service, attended by many members of the congregation. Indeed, the congregation said goodbye to him in a noble fashion.

From that day on, I was alone, and for the first time I was confronted with the responsibility of leading a parish, that is, a missionary community. From the beginning I wanted to maintain the established rhythm of life and work in the community. I had already become familiar with the co-

Dvadeseti rođendan Centra proslavljen sv. misom na Dušni dan, 2. studenog 2003. u 17 sati. Taj je dan određen jer smo htjeli da misno slavlje predvodi mjesni biskup, a jedino je tada bio slobodan. Kako je bio Dušni dan, svetu misu namijenili smo za sve Hrvate koji su, živeći daleko od Domovine, dali svoje živote za njezinu slobodu. S pravom možemo reći da je to bio jedan veliki događaj, a ova knjiga njegov je sastavni dio, iako iz opravdanih razloga izlazi naknadno.

U pripremama za taj događaj sudjelovalo je dosta pojedinaca, a bilo je i mnogo posla. Ovom prilikom

mmunity, its difficulties, history and needs, and in discussions with individual members concluded that we should mark the twentieth anniversary of this Centre, as well as the anniversary of the first Croatian church built in Australia, that is, that Australian Croatian Catholics had built for themselves, in such a solemn manner. The idea for this book then arose during the preparation and organisation stages of the celebration of the twentieth anniversary of this Centre.

The twentieth anniversary of the Centre was celebrated with a mass on All Souls Day on the 2 November 2003 at 5pm. That day was chosen be-

Detalj iz crkve s proslave 20. obljetnice izgradnje Cetnra
Memento from the 20th anniversary of the Centre

svima koji su u tome sudjelovali i pomagali, u ime Centra i svoje osobno ime najljepše zahvaljujem.

Proslava se sastojala iz tri dijela, svete mise u crkvi Marije kraljice Hrvata, svečane večere i igrokaza u dvorani. Svetu misu predvodio je wollongonški biskup Peter Ingham, a koncelebrirali su vlč. Luka Pranjić, predstavnik hrvatskih svećenika iz Zapadne i Južne Australije te Victorije i Tasmanije, fra Drago Prgomet i fra Anto Šimunović iz Canberre, fra Toni Mutnik i fra Marijan Glamočak, predstavnici hrvatskih svećenika iz Sydneya, te fra Tomislav Trogrlić i fra Mato Martić, gosti iz hrvatskih katoličkih misija u Njemačkoj u posjetu našoj zajednici.

Na proslavi su bili nazočni i predstavnici svih hrvatskih diplomatsko-konzularnih predstavništava u Australiji, predvođeni veleposlanikom dr. Mladenom Iblerom sa suprugom. Vrijedi naglasiti da su se tom prilikom predstavnici hrvatske diplomacije u Australiji po prvi našli svi na jednom mjestu, u jednoj hrvatskoj zajednici. Proslavi se pridružio i gradonačelnik Wollongonga g. Alex Darling. Ovom prilikom u ime Centra zahvaljujem svima koji su se odazvali i uveličali ovu veliku proslavu jedne male zajednice.

Osim ideje ove knjige, u povodu proslave dvadesete obljetnice rodila se i ideja o slici pod nazivom Marija

cause we wanted the local bishop to participate, and that was the only day that he was free. Since it was All Souls Day, the mass was dedicated to all Croatians who had, living so far away from their homeland, given their lives for its freedom. With good reason, we can state that that was an extremely important event, and this book is an integral part of it, even though, due to legitimate reasons, it is being issued at a later date.

Many individuals participated in the preparation of this event, and there was a lot of work to be done. I take this opportunity to sincerely thank all those people who participated and who helped, on behalf of the Centre and on behalf of myself.

The celebration consisted of three sections, the holy mass in the church of Mary Queen of Croats, a celebratory dinner and a play presented in the hall. The holy mass was celebrated by the bishop of Wollongong, Peter Ingham. The co-celebrants were Rev. Luka Pranjić, representative of Croatian priests from Western Australia, South Australia, Victoria and Tasmania, Fr. Drago Prgomet and Fr. Anto Šimunović from Canberra, Fr. Toni Mutnik and Fr. Marijan Glamočak, representatives of Croatian priests in Sydney, Fr. Tomislav Trogrlić and Fr. Mato Martić, visitors from the Croatian Catholic Missions in Germany, who were visiting our community at that time.

Charles Billich, autor slike na naslovnici, jedan od najpoznatijih australskih slikara današnjice

Charles Billich, painter of the picture on the front cover. One of the most recognized Australian painters of our time

kraljica Hrvata, koju je naslikao g. Charles Billich, jedan od najpoznatijih australskih slikara hrvatskog podrijetla, i sam nazočan na proslavi.

Evo kako on sam objašnjava nastanak slike "Marija kraljica Hrvata":

Sveta Marija, kraljica Hrvata naslov je moje slike kojom želim pokazati poseban odnos Hrvata prema Djevici Mariji.

Hrvati su oduvijek bili pobožni ljudi, bedem katoličke vjere u Europi, glasnici kršćanstva i misionari po cijelom svijetu. Svakako, nisu zaslužili tri velike katastrofe koje su im se dogodile u 20. stoljeću, ali možda je to bila Božja volja – da ih pouči i ojača.

Prva je katastrofa bila nesretno ujedinjenje Hrvatske s Kraljevinom

Representatives from all the Croatian diplomatic-consular corps were present at the celebrations, headed by Ambassador Dr. Mladen Ibler and his wife. It is worthwhile to highlight that this was the first time all the representatives of the Croatian diplomatic corps in Australia met in the same place, amidst a single Croatian community. The mayor of Wollongong, Mr Alex Darling, also attended the celebrations. I take this opportunity, on behalf of the centre, to sincerely thank all those who responded and enhanced, with their attendance, the huge celebration of this small community.

In addition to the idea of this book to commemorate the twentieth anniversary, an idea for a painting was also born, titled Mary Queen of Croats, painted by Charles Billich, one of the most prominent Australian painters of Croatian heritage, himself present at the celebrations.

This is how he himself explains the creation of the painting "St Mary, Queen of Croatians":

St Mary Queen of Crotians, this is the title of my paintings that has attempted to portray the special relationship that Croatians have with the Virgin Mary.

The Croatians have always been a very devout people, the frontier of Catholicism in Europe, messengers of

Slika s naslovnice, "Marija kraljica Hrvata" autora Charlesa Billicha, napravljena povodom dvadesete obljetnice izgradnje Centra
This painting, named "Mary, Queen of Croatians" by Charles Billich, was made in celebration of the 20th anniversary of the church

Srbijom nakon I. svjetskog rata, a diktirale su ga strane sile, pobjednice u tom ratu. Druga katastrofa bila je još gora: nakon pokušaja ostvarenja slobode kroz 4 godine, slobodu su Hrvatima ponovo ponovno oduzele iste strane sile, pobjednice II. svjetskog rata, odlučivši predati Hrvate u ruke divljački zlog imperija Staljinova Sovjetskog Saveza i njegova slijepog pristaše Tita, maršala Jugoslavije, ropske države. Tito je bio ludi Antikrist: ubijao je i proganjao svećenstvo, plijenio crkvena imanja. Hapsio je milijune Hrvata i ubio ih 1.250.000, popevši

Christianity and missionaries the world over.

They certainly didn't deserve the three major catastrophies that had befallen them in the twentieth century, but maybe that was God's will – to temper them and make them stronger.

The first catastrophy was the abusive annexation of Croatia to the Serbian Monarchy after WWI, dictated by the foreign powers which won that war. The second catastrophy was worse. After having tasted freedom for

se time na 9. mjesto liste 10 najgorih genocidnih manijaka 20. stoljeća, odmah iza Pola Pota! Čudo je da su se Hrvati konačno oslobodili iz te monstruozne federacije.

Ali taj čin je prouzrokovao treću katastrofu. Kao Titov nasljednik, srpski supernacionalist Milošević nije bio spreman pustiti Hrvatsku nego ju je napao s namjerom da je vrati natrag u odvratni zagrljaj Jugoslavije. Iste one sile koje su već dvaput poslale Hrvate u ropstvo gledale su ovo čitave tri godine prije nego su odlučile umiješati se i uništiti Miloševića te konačno Hrvatima priznati pravo na opstanak.

Val za valom, Hrvati su bježali pred tim trima katastrofama. Da nisu, Hrvatska bi danas brojala više od 8 milijuna stanovnika, a ima ih samo 4,3 milijuna! Hrvati su rasuti cijelim svijetom: od SAD-a do Južne Afrike; od Argentine do Australije; od Švedske do Njemačke. Oni su većinom svi uzorni građani, snažni graditelji crkava i zajednica. Vjeruju u solidarnost kroz Crkvu. Sve ono što je Hrvatska izgubila, to je svijet dobio na vrijednosti.

Hrvati koji su se doselili u Wollongong disidenti su izbjegli pred ovim trima katastrofama. Moja slika govori o njima i o Majci Božjoj: Ona ih je potaknula i vodila u stvaranju prekrasnog hrama vjere; dala im je snagu da se žrtvuju i postaju darežljivi; nadahnula ih je da prošire djelokrug

a short four years, that freedom was taken away from the Croatians by the same foreign powers that won WWII! Those powers saw fit to relegate the Croatians to the heathen evil empire of Stalin's Soviet Union and their henchman Marshal Tito of Yugoslavia, a vassal state. Tito was a crazed anti-Christ. He killed and persecuted the clergy and confiscated the goods of the Church. He imprisoned millions of Croatians and killed 1.250.000, making him 9th on the ladder of the ten worse genocidal maniacs of the 20th century, right after Pol Pot! It was a miracle that the Croatians finally freed themselves from that ill-thought federation.

But that caused the third catastrophy. Tito's successor, super-nationalist Serbian Milosevich wasn't ready to let go and assaulted Croatia in order to bring it back into the unsavoury fold of Yugoslavia. This attempt was watched for three whole years by the same powers that had twice already allowed the enslavement of the Croatians, before they decided to intervene, destroy Milosevich and finally recognize Croatia's right to exist.

Waves upon waves of Croatian people fled from the three catastrophies. Had it not been for these, the population of Croatia would be over 8 million. But there are only 4.3 left! The Croatians are disseminated throughout the world: from USA to South Africa; from Argentina to Australia; from Swe-

Crkve i istodobno prihvate vrlo ambiciozne okvire društvenih aktivnosti kroz sport i kulturu; bila je Ona koja je obogatila duhovne horizonte, pobožnost i darežljivost Hrvata koji su došli sa svih strana da budu u Njezinoj blizini.

Kušao sam prikazati događaje i poteškoće na koje su naši emigranti naišli uputivši se na dugi put u nepoznato i uspijevajući se, u nesigurnim okolnostima, naseliti i prilagoditi novom načinu života. Ilustrirajući razdoblja u razvoja gradnje ove crkve, iskazujem im svoje poštovanje za sav teški rad i vještinu koju su upotrijebili u izgradnji ove jedinstvene i izuzetne građevine.

Koliko je god velika (120cm x 183cm), ova slika još je uvijek premalena da izrazi tako ogroman sadržaj. Zbog toga je moje slikovito prikazivanje većinom simbolično.

Gornji simbol je zagrebačka katedrala. To je ishodišna točka svih Hrvata, iako su svi istodobno vrlo duboko vezani uz svoje župne crkve. Slika, ulje na platnu, kuša pokazati dramatični odlazak emigranata iz svojih rodnih mjesta. Odlazak u emigraciju zrakoplovom relativno je nov fenomen: većina emigranata morala je pretrpjeti 4-6 tjedana morske plovidbe u teškim uvjetima, osobito u periodu između dva svjetska rata. Ponekad su bili jednostavno ostavljeni bez dovoljno opskrbe za preživden to Germany. They are nearly all exemplary citizens, strong Church and community builders. They believe in solidarity through the Church. Croatia's loss is the world's gain.

The Croatians who came to Wollongong are dissenters and refugees from all three catastrophies.

My painting is about them as it is about Our Lady. But it is She who inspired them and guided in the creation of a beautiful temple of worship. It is she who gave them the strength to sacrifice and give generously. It is She who gave them the enlightenment to extend the scope of the Church to also embrace very ambitious concepts of community activities, such as sport and culture. It is she who has enriched the spiritual perceptions and the devotion and altruism of the Croatians who come from far and wide to be in Her presence.

I have attempted to portray the train of events and the hardships encountered by our migrants who went on a long journey into the unknown, finding precarious conditions and coping with settling and adapting. I pay homage to all the hard work and the skills employed in the building of this unique and outstanding Church by illustrating the building stages.

The painting, large as it is (120cm x 183cm) is far too small to express such an immense concept. Therefore its imagery is predominantly symbolic.

ljavanja, ali opstali su zahvaljujući svojoj vjeri i izdržljivosti. Poznam njihovu upornost jer sam i sam bio jedan od onih emigranata koji su doplovili u Australiju 1956. godine na brodu Toscana, starom talijanskom brodu, koji je odmah poslije te plovidbe bačen u otpad! Brzo sam postao nastavnikom engleskog jezika, većinom hrvatskim emigrantima na brodu, a osjećao sam čast što sam mogao pripomoći u njihovoj asimilaciji u njihovoj novoj domovini.

Hrvati su slavni graditelji, a u ovom projektu pokazali su svoju solidarnost i nesebičnost. Nadam se da sam stvorio sliku koja predstavlja ljubav Hrvata prema Gospi i blagoslovu koja im Ona dijeli!

I hvala Ti, Marijo, moja Majko, za inspiraciju i vodstvo u stvaranju ove moje skromne slike!

Moja zahvala ide i prof. Luki Budaku, autoru i organizatoru prikazivanja igrokaza Djedova priča ili priča s djedom, koji je izveden toga dana na priredbi u dvorani Centra. Tim igrokazom autor je pokušao prikazati svakodnevicu jedne prosječne hrvatske obitelji u Australiji koncem 20. i početkom 21. stoljeća. U kući jedne hrvatske iseljeničke obitelji u Wollongongu vodi se razgovor između djeda i unučadi, kakav se često može čuti u obiteljima gdje stariji ne znaju dobro engleski, a najmlađi slabo govore hrvatski, pa se onda razgovor odvija

The top symbol is the Zagreb Cathedral. It's the reference point for all Croatians, even though they are attached very deeply to their Parish Churches as well. The painting, which is oil on canvas, tries to point at the dramatic distancing of the migrants from their birthplace. Air transport as a means of migrating is relatively recent. Most migrants had to endure 4 to 6 long weeks of sea passage in harsh conditions, especially in the period between the two world wars. At times they were virtually dumped without adequate provisions for their survival. But they did, sustained by their faith and toughness. I know their tenacity. I was one of those migrants who came to Australia in 1956 on board the "Toscana", an old Italian ship on its last trip before scrapping! I was soon appointed teacher of English to predominantly Croatian migrants on board and felt privileged for being of help in facilitating their assimilation in their new land.

Croatians are great builders, and with this project they showed their solidarity and selflessness. I hope I have created an image that represents the affection of the Croatians for Our Lady and the Blessing she bestows on them!

And Thank You, my Lady Mary, for the inspiration and guidance in creating my humble image!"

Detalj s igrokaza "Djedova priča ili priča s djedom"
Memento from the play "granddad's story" or "talking with granddad"

uz dosta poteškoća. Jedni pritom govore hrvatski, a drugi engleski, ali se većinom razumiju. U predstavi su sudjelovali Ante Pranjić, Klara Zubonja i David Stojić.

Na misi i proslavi okupio se velik broj vjernika kako iz Wollongonga, tako i iz drugih mjesta. Veoma je važno da smo u prigodi ove proslave uspjeli organizirati i dolazak ekipe Hrvatske radiotelevizije na čelu s g. Zvonkom Božinovićem koji uređuje emisiju Glas domovine, a došao je u pratnji svoga snimatelja. Sama proslava i drugi detalji iz života hrvatske zajednice u Wollongongu prikazani su u programu HRT-a u više navrata. G. Božinoviću i HRT-u na

My thanks also go to prof. Luka Budak, author and organiser of the play performed on the day in the Centre hall, Grandfather's Story or Stories with Grandfather. The author tried to portray in that play everyday life of an average Croatian family in Australia at the end of the twentieth and the beginning of the twenty-first century. In the home of one migrant family in Wollongong, a conversation is being held between a grandfather an his grandchildren, as can often be heard in families where the elderly do not know English very well, and the younger ones does not speak Croatian very well. So the conversation is carried out with a great deal of difficulty. In this case, some speak Croatian and

THE CROATIAN CATHOLIC CENTRE

Na dvadesetom rođendanu Centra bili su nazočni predstavnici svih diplomatskih misija u Australiji, kao i gradonačelnik Wollongonga g. Alex Darling. Fotografije na str. 140 i 141 dočaravaju dio atmosfere s te proslave

On the 20th anniversary, many diplomats from various Australian missions were present. The Lord Mayor of Wollongong, Mr Alex Darling, was also present. The pictures on p.140 and 141 exude a part of the atmosphere of the festivities

Dvanaestočlani odbor, koji je vodio izgradnju Centra, fra Drago Prgomet, wollongonški biskup Peter Ingham, hrvatski veleposlanik dr. Mladen Ibler i fra Ivo Tadić

12 members of the Board who supervised the construction of the Centre, Fr. Drago Prgomet, Bishop Peter Ingham of Wollongong, Croatian Ambassador Dr. Mladen Ibler and Fr. Ivo Tadić

tome iskreno zahvaljujem. Također, treba istaknuti da se posredstvom Hrvatskog narodnog radija iz Sydneya ovaj događaj (svetu misu i igrokaz) mogao izravno pratiti i na Hrvatskom katoličkom radiju u domovini.

Ova proslava 20. obljetnice Centra, što u ovoj mladoj zemlji nije mala stvar, bila je dobra prigoda da se ljudi malo prisjete vremena kad su zdušno radili oko izgradnje zajednice i zajedničke budućnosti u novoj domovini. Za tu prigodu za istim stolom okupili su se članovi odbora koji su radili s fra

others English, yet in the main, they manage to understand each other. Ante Pranjić, Klara Zubonja and David Stojić participated in the play.

A large number of the faithful from Wollongong, as well as from other places, gathered at the mass and the celebrations afterward. It is really important to note that, on the occasion of this celebration, we were successful in organising the arrival of a team from Croatian Radio and Television (HRT), headed by Mr Zvonko Božinović, who is the editor of the program

Stipom, ali i svi ostali koji su na ovaj ili onaj način sudjelovali u izgradnji i osiguravanju funkcioniranja hrvatske zajednice u Wollongongu i okolnim gradovima. Dani pripreme za proslavu i sama proslava protekli su u sjećanjima i razgovorima o prošlim vremenima, ali i s osjećajem zabrinutosti za budućnost zajednice i sudbine hrvatskoga katoličkog puka kako u Wollongongu, tako i u čitavoj Australiji, pa i drugdje u iseljeništvu.

Ivica Karamatić uručuje dar wollongonškom biskupu Peteru Inghamu

Ivica Karamatić presents Wollongong's Bishop Peter Ingham with a gift

Voice of the Homeland. He was accompanied by his cameraman. The celebration, as well as other details of the life of the Croatian community in Wollongong, were shown several times on Croatian television. I extend my sincere thanks to Mr. Božinović and HRT. It must also be stated that, through the help of the Croatian National Radio from Sydney, this event (the holy mass and the play) could be heard directly on Croatian Catholic Radio in the homeland.

The twentieth anniversary of this Centre, no small feat in this young country, provided a good opportunity for people to remember a time when they wholeheartedly worked on building a community and a united future in their new homeland. This opportunity gathered to the same table members of the committee who worked with Fr. Stipe, as well as all others who had, in whatever way, contributed to the construction of the Centre and ensured the functioning of the Croatian community in Wollongong and surrounding cities. The days spent organising the celebration, and the celebration itself, passed by in remembrances and conversations about times past, but also with a feeling of concern for the future of the community and the fate of the Croatian Catholic people in Wollongong, the rest of Australia, and elsewhere around the world.

This celebration was held in the first year of my work at the Centre.

Ova proslava održala se već u prvoj godini moga rada u Centru. Tako se i u praktičnom smislu postavilo pitanje kako dalje. Mnogi su priželjkivali da dolazak novog mladog svećenika inicira veće promjene i značajne događaje. Gledajući na situaciju, smatrao sam da samo trebam nastaviti započeti rad svojih prethodnika koji je uistinu bio dobronamjeran prema svima. Želio sam sačuvati sve što je učinjeno i na tome graditi. Budući da je već prošlo dvadeset godina, što je za objekte dosta vremena, a s obzirom da su danas potrebe vjernika drukčije nego pred dvadeset godina, trebalo je pokušati adaptirati objekte kako bi zadovoljili novim, modernim potrebama zajednice. Tako sam u sklopu mogućnosti započeo dopunsko uređivanje prostorija u kojima se redovito dva dana u tjednu okupljaju članovi zajednice, a sve kako bi se u prostorijama centra osjećali što ugodnije i da bi se išlo u korak s vremenom. Danas se u prostorijama na velikom ekranu preko satelita može pratiti program HRT-a ili Hrvatskog radija, a za članove su osigurani i prostori za društvene igre.

Za vrijeme proslave dosta se razgovaralo i o tome kako dalje usmjeriti rad Centra te kako mu osigurati budućnost, odnosno kako na mlađe generacije prenijeti privrženost kulturi roditelja i ljubav prema zajednici kojoj pripadaju, jer iz dana u dan osjeća se sve veće udaljavanje mlađih naraštaja od onoga što su im roditelji započeli i

That is why a practical question was posed – where to now? There were many who wished that the arrival of a new, young priest would initiate bigger changes and important events. While viewing the situation, however, I believed that I had to continue the work begun by my predecessors, which was truly well meaning for all. I wanted to maintain all that had been done and build on it. Since twenty years have passed, which is a long time for any building, and keeping in mind that today the needs of the congregation are different to twenty years ago, it was necessary to try and adapt the buildings so that they would satisfy new, modern community needs. In this way, as soon as it was possible, I began additional reovations to rooms used twice a week by community members, so that they would feel more comfortable in the Centre premises, and be in step with time. Currently, in these rooms, one can watch Croatian television programs and listen to Croatian radio, and members have also been assured of space for social games.

During the time of the celebration, many discussions were held on how to further direct the work of the Centre and how to assure its future, that is, how to pass onto the younger generations loyalty to the culture of their parents and love towards the community to which they belong, because every day one senses more and more the distancing of the younger

ostvarili kao zajedničko dobro. Zato je ova proslava osim obilježavanja već napravljenog u središtu imala i misao o tome kako dalje, a to je i jedna od središnjih misli ove knjige. Njezin je cilj s jedne strane da se zapiše sve što se dogodilo i što će na taj način ostati zapamćeno za buduće naraštaje, ali njezina svrha bit će potpuno ispunjena tek ako nas sve skupa potakne na razmišljanje o budućnosti.

Noseći u srcu sve radosti i tuge zajednice koju vodim kao svećenik i Hrvat, rijetko kad zaspim a da prije toga ne razmišljam što će uistinu dugoročno ostati od ovoga što su Hrvati katolici dosad uspjeli postići i održati izvan domovine, kako duhovno tako i materijalno. Naravno, kao svećeniku više me brine pitanje opstanka katoličke vjere kod potomaka Hrvata katolika u iseljeništvu, a prije svega u Wollongongu gdje živim i radim. Uistinu, potomci australskih Hrvata krštavaju svoju djecu u katoličkim, a prvenstveno hrvatskim crkvama, gdje većinom i sklapaju brakove. Istodobno, oni u mnogim slučajevima zanemaruju druge sakramente bez kojih katolička vjera ne može opstati i tako se udaljavaju od vjere svojih roditelja. Zna se dogoditi da traže krstiti dijete ili prihvatiti krsno kumstvo obećavši prije krštenja da će to dijete odgajati u katoličkom duhu, dovoditi ga u crkvu i katoličku zajednicu, a već sutradan isti ti ljudi nađu se u crkvenom dvorištu za vrijeme mise, ali ne ulaze u crkvu i ne

generations from that which their parents had begun and created as a common good. That is why this celebration, in addition to commemorating what was already created, at its heart had the idea of how to go on, and that is one of the central ideas of this book. On the one side, its aim is to catalogue all that happened and what should be remembered by future generations, but its aim will be totally fulfilled only when all of us have been inspired by it, to think about the future.

Carrying in my heart all the happiness and sadness of the community I lead as their priest and as a Croatian, I rarely fall asleep without thinking about what will really remain long-term of what Croatian Catholics have achieved so far and continued to maintain outside of their homeland, spiritually as well as materially. Of course, as a priest I am more concerned about the question of the survival of the Catholic faith amongst the descendants of Croatian Catholics in the diaspora, first and foremost in Wollongong, where I live and work. It is true that descendants of Australian Croatians baptise their children in Catholic, mainly Croatian, churches, and they mainly get married in those churches as well. At the same time, in many cases they neglect other sacraments without which the Catholic faith cannot survive, and in that way become estranged from the faith of their parents. It has been known to

sudjeluju u misnom slavlju. Bojim se da ta djeca koju su krstili neće upoznati katoličku vjeru ni Isusa Krista u čije su se ime krstili. Bojim se da će možda njihov odgovor jednog dana biti sličan odgovoru jedne djevojke, koja mi – na moje pitanje kojoj religiji pripada – reče da ne pripada nijednoj, a na pitanje koje su joj vjere roditelji, odgovori da nije sigurna, ali da misli kako su kršćani. To je dakle rezultat ovakvog pristupa Katoličkoj crkvi kod mlađih generacija. No, s obzirom na činjenicu da mladi ipak traže i žele krstiti djecu, postoji nada da će se ipak vratiti na ono što su primili od svojih roditelja. Mislim da ta nada nosi i potiče katoličke svećenike da ustraju u svome pozivu i radu. Hvala Bogu, još se može susresti dosta naših obitelji koje uistinu odgajaju svoju djecu u katoličkom duhu, možda ne uvijek u hrvatskoj crkvi, ali uvijek u tom duhu. Volio bih kad bi ova knjiga i ostalima poslužila kao poticaj da barem malo razmisle o svojim korijenima i vrijednostima koje su naslijedili od svojih predaka.

Stavljajući težište na vjeru, kao Hrvatu mi je također veoma stalo da se što duže u obiteljima tradicijske odlike i vrijednosti hrvatskog naroda, koje su australski Hrvati dosad tako uspješno i s ljubavlju čuvali, ostvarivali i prenosili na svoju djecu. Svi smo svjesni da se u iseljeništvu gube mnoge odlike nacionalne pripadnosti, neke brže a neke sporije. Ohrabrujuća je činjenica da danas imamo svoju

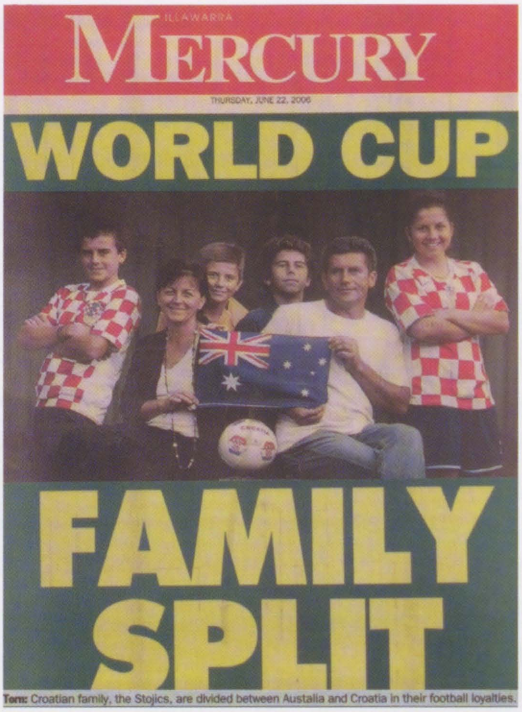
happen that they ask their child to be baptised, or that they accept being God-parents, promising before the baptism that they will bring up that child in the Catholic spirit, bring them to church and the Catholic community. The next day those same people can be found outside in the church grounds during mass, but do not enter the church, nor do they participate in the celebration of the mass. I am afraid that those children they baptised will not get to know the Catholic faith nor Jesus Christ, in whose name they were baptised. I am afraid that their answer one day will be similar to the answer provided by one young lady who told me – when I asked her what religion she belongs to – that she did not belong to any religion, and on the question of what religion her parents are she answered that she was not sure, but she thought they were Christians. That is the result of that sort of attitude to the Catholic church in the younger generations. However, taking into consideration the fact that the young ask for and want to baptise their children, hope exists that they will once again return to that which they received from their parents. I believe it is that hope that carries and encourages Catholic priests to persevere in their calling and work. Thank God, one can still meet many of our people who truthfully bring up their children in the Catholic faith, maybe not always in the Croatian church, but always in that spirit. I would like it if this book could serve as an impetus to

matičnu državu koja je iz dana u dan sve prisutnija u svijetu te postaje zanimljiva mladim ljudima hrvatskog podrijetla. Ta prisutnost ogleda se i u tome da Hrvatska podupire studij hrvatskog jezika izvan domovine, sve do Australije, dok s druge strane postaje sve zanimljivija i turistički privlačnija svima, pa tako i mladima hrvatskog podrijetla. Iz godine u godinu sve više mladih posjećuje Hrvatsku, a čak i oni koji to ne mogu oduševljeni su zemljom i njezinim uspjesima, koji se ogledaju napose na sportskim terenima. Tako širom Australije možemo vidjeti djecu kako u školu idu u hrvatskim sportskim dresovima. Prigodom nastupa hrvatskih sportaša na međunarodnim natjecanjima mnogi mladi ljudi, od kojih neki znaju tek tu i tamo pokoju riječ hrvatskog, zdušno navijaju za reprezentativce Hrvatske, a često im nije teško putovati s kraja na kraj svijeta kako bi im dali svoju podršku jer u sebi imaju duboko usađenu svijest o svome identitetu, podrijetlu i baštini. I to je jedan pokazatelj koji nam daje nadu u očuvanje nacionalne svijesti, makar daleko od doma.

Zanimljiv je primjer Svjetskog prvenstva u nogometu koje se održava istodobno s dovršavanjem ove knjige (2006. godine). Ono je u nedoumicu dovelo mnoge australske Hrvate druge i treće generacije jer su se u istoj skupini našle reprezentacije Australije i Hrvatske. Za koga navijati, pitaju se mladi australski Hrvati koji

others to think even a little bit about their roots and the values they received from their predecessors.

Placing emphasis on faith, as a Croatian I am also very concerned that families maintain, for as long as possible, the traditional characteristics and values of the Croatian people, which Australian Croatians have till now, successfully and with love, safeguarded, realised and passed onto their children. We are all aware that in emigrant communities many characteristics identifying membership to a particular nationality are lost, some more quickly than others. It is encouraging, then, that today we have our own mother country, which is more presentable on a daily basis to the rest of the world, and has become more interesting to young people of Croatian heritage. That presentation is reflected in the fact that Croatia supports the study of the Croatian language outside of the homeland, all the way to Australia, while on the other hand it is becoming more interesting and more attractive as a tourist destination to all, and in this way to the youth of Croatian heritage. Every year, more and more young people visit Croatia, and even those who are unable to do that are enraptured with the country and its successes, which are more often reflected in the sporting arena. Throughout Australia we can see children who go to school wearing Croatian sporting outfits. With the opportunity for Croatian


ILLAWARRA MERCURY
THURSDAY, JUNE 22, 2006
WORLD CUP
FAMILY SPLIT
Torn: Croatian family, the Stojics, are divided between Austalia and Croatia in their football loyalties.

Da je nogomet dao doprinos promicanju hrvatskog imena u Australiji i drugdje u svijetu, dokazuje i ovaj članak iz Illawarra Mercuryja pod naslovom: "Nogometna groznica podijelila hrvatsku obitelj". Prema članku, obitelj Stojić podijeljena je na navijače hrvatske i australske reprezentacije pred susret dviju reprezentacija na Svjetskom prvenstvu u Njemačkoj 2006. Upravo je ova utakmica pokazala da hrvatski iseljenici svojom domovinom osjećaju i Australiju i Hrvatsku

That football (soccer) has helped promote the Croatian community in Australia and elsewhere in the world is evidenced by this story from the Illawarra Mercury, headlined "A football family feud leaves house divided". According to the story, the Stojic family is divided into Croatian and Australian supporters in the moments before the two countries clash in the 2006 World cup in Germany. This match demonstrated that Croatian emigrants feel as though both Croatia and Australia are their homelands

sportspeople to perform in international competitions, many young people, some of whom only know a word of Croatian here and there, wholeheartedly support Croatian representative teams; and often it is not a hardship for them to travel from the end of the world to show their support, as they have within themselves a deeply embedded awareness of their identity, heritage and culture. That is also one sign that gives us hope in maintaining national consciousness, even though we are far away from our homeland.

An interesting example is the World Cup soccer competition occurring at the same time as the completion of this book (2006). It has made many second and third generation Australian Croatians undecided when the Australian and Croatian representative teams found themselves in the same group. Young Australian Croatians who have never been to Croatia, nor have ever had direct ties to it, ask themselves who they will support; yet they have deep ties to Croatia and Croatians, through their parents, their upbringing and their attachment to the Croatian Catholic church. They come to the conclusion, then, that Croatia is just as important a country to them as is the country in which they were born, raised and which gave them everything. I believe that this feeling of belonging to the Croatian people and culture will never die in them.

Mnogi australski Hrvati bili su spremni putovati na Svjetsko prvenstvo u Njemačku, gdje su podržavali obje reprezentacije, australsku i hrvatsku. To se vidi i po njihovim neobičnim dresovima

Many Croatian Australians were ready to travel to the World cup in Germany, where they supported both the Australian and Croatian sides. This is particularly evident in the original soccer jerseys worn

nisu nikad bili u Hrvatskoj niti s njom imaju izravne veze, ali su preko roditelja, svog odgoja i privrženosti hrvatskoj katoličkoj zajednici duboko vezani uz Hrvatsku i Hrvate. Tako dolaze do uvida da im je Hrvatska jednako važna kao i zemlja u kojoj su rođeni, odrasli i koja im je sve dala. Vjerujem da kod njih taj osjećaj pripadnosti hrvatskome narodu i kulturi neće nikad iščeznuti.

Osim nacionalnog ponosa moju zabrinutost u tom smislu ublažavaju i susreti s obiteljima u kojima se ka-

Besides this reflection of national pride, my worries are soothed when meeting families in which the Croatian Catholic spirit has been particularly maintained, and there are – thank God! – many of them. All this gives an encompassing meaning to the activities of the Croatian immigrant congregation, within which the late Cardinal Franjo Kuharić was particularly active, and to the sacrifice and work of Croatian immigrant priests throughout the whole period of migration from Croatia and Bosnia-Herzegovina.

tolički i hrvatski duh izrazito sačuvao, a takvih – hvala Bogu! – ima, i to ne mali broj. Sve ovo daje zaokruženi smisao aktivnostima hrvatske inozemne pastve, u sklopu koje je posebno bio aktivan pokojni kardinal Franjo Kuharić, te žrtvi i radu hrvatskih svećenika u iseljeništvu kroz sve vrijeme od početaka iseljavanja hrvatskog puka iz Hrvatske i Bosne i Hercegovine.

I ova crkva predstavlja jedan malen, ali važan doprinos opstanku katoličke vjere, hrvatstva, izgradnji zemlje u koju su Hrvati došli i njihova uklapanja u život Australije koja im pruža mogućnost da dostojanstveno žive čuvajući svoju vjeru, kulturu i baštinu.

This church also represents one small, but important, contribution to the survival of the Catholic faith, the Croatian identity, in the development of the country in which Croatians settled and fitted into Australian life, offering them the opportunity to live with dignity, while maintaining their religion, their culture and their heritage.

Translated into English by
Valerija Skender
BA Dip Ed. MEd

Wollongong

Hrvatski katolički Centar Wollongong u slikama kroz zadnjih nekoliko godina

The Croatian Catholic Centre in the last few years in pictures

Procesija s Gospinim kipom na proslavi Velike Gospe

Procession with a statue of Mary on the celebrations of the Assumption of the Virgin Mary

Sveta misa na proslavi Velike Gospe

Holy mass for the celebration of the Assumption of the Virgin Mary

Na proslavi Velike Gospe, koja se u Wollongongu tradicionalno slavi subotom prije same svetkovine, veći broj vjernika i hodočasnika ne može stati u crkvu, nego svetu misu prati ispred crkve

Celebration of the Assumption of the Virgin Mary is traditionally celebrated in Wollongong on the Saturday before the Solemnity itself. The majority of believers, pilgrims, cannot fit into the church building itself, so that they follow the mass on the lawns in front of it

Poslije svete mise na proslavi Velike Gospe mnogi vjernici i hodočasnici ostaju na zajedničkom ručku u crkvenim prostorijama
After the Holy Mass for the Assumption of the Virgin Mary, many believers and pilgrims stay for the lunch held in church grounds

Vrijedne domaćice pripremanju jedan od mnogobrojnih ručkova koji se poslužuju u crkvenoj dvorani
Hardworking ladies preparing one of the many lunches held in the centre.

Akcija čišćenja stolica iz crkrvene dvorane
Working-bee to clean the chairs from the Center's hall

U crkvenoj se dvorani često puta odvijaju humanitarne zabave. Detalj s jedne takve zabave

In the church's adjoining hall humanitarian fundraisers are often held. Memento from one such fundraiser

Sveti Nikola dijeli darove nazočnoj djeci

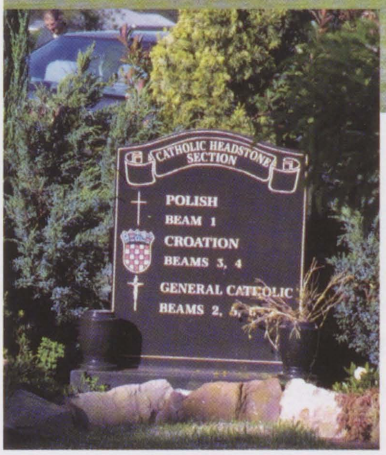
St. Nicholas giving gifts to present children

Detalj s večeri folkora i tamburice u crkvenoj dvorani
Memento from a night of Folklore and Tamburica in the church hall

Hrvatska folklona grupa u Wollongongu
The Croatian Folkloric Group of Wollongong

Ansambl narodnih plesova i pjesama Hrvatske LADO u pojsjetu Hrvatskom katoličkom Centru u Wollongongu

Folk Dance Ensemble of Croatia, LADO, visiting the Croatian Catholic Centre in Wollongong



Hrvatski dio groblja na mjesnom groblju Lakeside Mamorial Park

Croatian section of the local cemetary, Lakeside Memorial Park

Uskrsni piknik na hrvatskom športskom terenu u Kembla Grangeu
Easter picnic on the Croatian sports fields at Kembla Grange

A gdje je lopta?
Detalj s utakmice između žena i muževa, održane na uskrsni piknik na hrvatskom športskom igralištu 2003.

But where is the ball?
Memento from the Husbands and Wives match held at the Easter picnic on the Croatian sports fields, 2003

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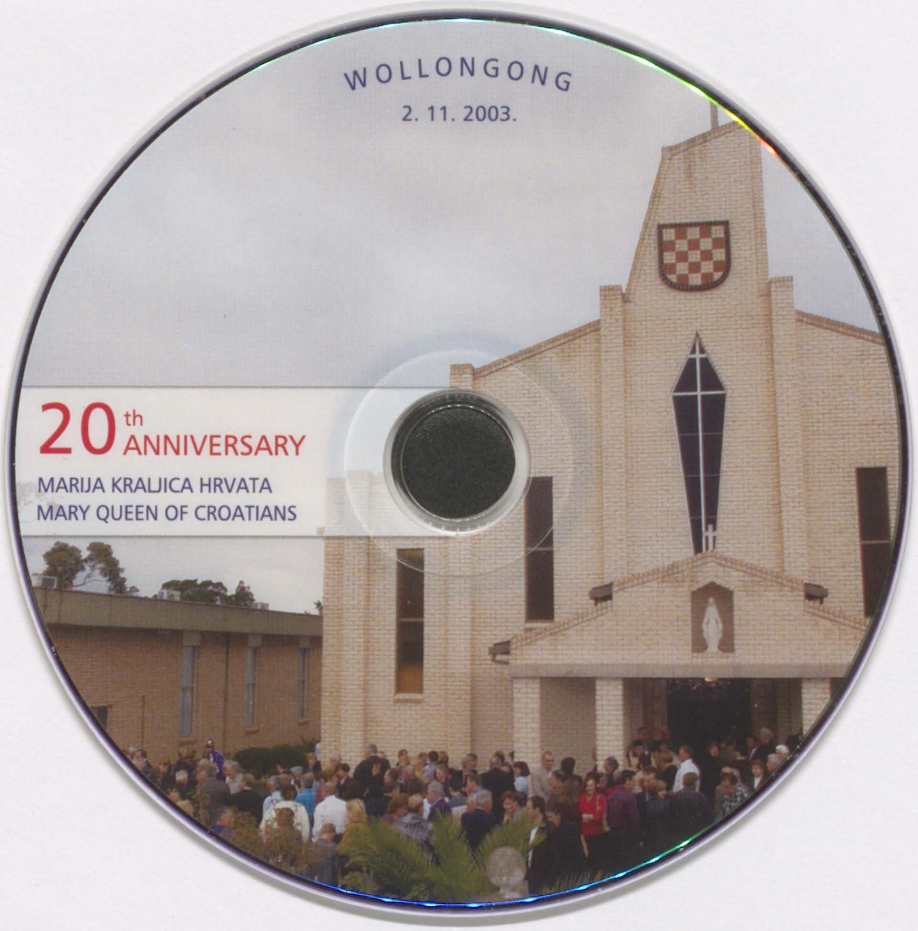
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MARY QUEEN OF CROATIANS

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