

AUTHOR'S NOTE

The scope of this booklet has been to record a brief history of Catholicism in the Glenorchy area, the development of the parish since 1956 and to give an overview of the 'structure' of Catholic Community Life in the area. It has not been possible to give due recognition to the individual efforts of sacristans, catechists, musicians, finance assistants, special ministers and all the other groups of people who have toiled 'in the vineyard'. Hopefully, this booklet may evoke the submission to the parish office, of records not at this time available to the parish, anecdotal stories and any other information which could be available to a future social historian who might do justice to the 'full story' of this great parish.

Fully referenced copies of this manuscript are held by the author, the Parish Office and the Catholic Church Archives.

Cecily Verrier

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ACKNOWLEDGMENTS:

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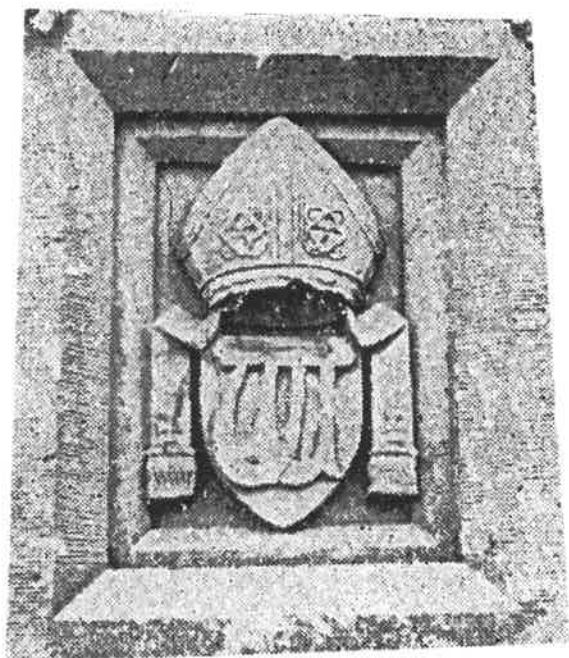
Fr John Wallis

FROM TINY POTATOES: *A Great Parish Grew*



140 Years of St John's Church, Glenorchy

40 Years of St Monica's, Chigwell



*Above: Coat of Arms carved in sandstone. Was a feature of the original St John's Church
Demolished in 1963.*

Front cover: St John the Baptist Church Glenorchy. Opened 1859; demolished 1963.

FOREWORD

It is hard to imagine what the early days of our Parish must have been like. We, of course, catch glimpses in the writings and correspondence of the early settlers, the people and their priests. The hardship they faced in incredibly rugged and isolated places, like Glenorchy was, is evident. The spirit and tenacity of the people are also in evidence as they, together, worked to plant the seeds of faith and to build a community. That tenacity and spirit is still very much part of the life of this modern day Parish. I wonder whether Father John Wallis, when he first invited the Dominican Sisters to join the Parish and be planted amongst the potatoes, used to build this Parish, ever dreamed that his vision for Parish life would develop into the strength of Parish community that we share today. I'm sure that what we have was certainly his hope.

What you will read, thanks to the dream of Mrs Agnes Hogan and the work of Mrs Cecily Verrier and Roberta Puckett is a real testimony to the dreams and hopes of the Catholic people and religious of this great parish. This work is a compilation of all that has gone before us and shows the strength of the foundation of all that will come to be. Enjoy this work as a real history of our faith in the Northern Suburbs.

Yours in Christ

Father Greg Barker PP



The Beginning

Prior to the 1844 arrival of Bishop Willson, in the colony of Van Dieman's Land, the handful of Catholics in the Glenorchy district could only attend Mass by travelling to St Joseph's Church in Hobart Town. Bishop Willson, himself, began celebrating Mass at the Glenorchy Probation Station and soon appointed Father George Hunter to tend the spiritual needs of the people of New Town-Glenorchy, as well as those of the children at the Queen's Orphanage School, situated in the vicinity of the current St John's Park.

Father was energetic and rode long distances on horse-back to minister to the scattered families of this rural outpost of the convict settlement. Growth in the Glenorchy area was such that the Municipality of Glenorchy was declared in 1854. The centre of activity was O'Brien's Bridge. It was here, on the corner of the present Grove Road and the Main Road, that the foundation stone for a church to be dedicated to St John the Baptist was blessed on 25 May 1858. The church was officially blessed and opened by Archbishop Willson in March 1859. The small sandstone building, designed in the Pugin style by architect, Henry Hunter and built at a cost of 800 pounds was to be the centre of Catholic worship in the area for the next century.

1859-1956

The fledgling community was tended by Father George Hunter (relative of the architect) until his death in 1868. One of the more colourful parishioners of the time was the former bushranger, Martin Cash, who after gaining his freedom, bought a small farm at Montrose. A priest once visited Cash to suggest he attend Mass but for his trouble was told by Cash to turn his attention to Mrs Cash who was "...as tidy as a bit of a drunkard as you can find."

Father Hunter was succeeded by Father Hennebrey who oversaw the building of Sacred Heart Church in New Town in 1880 and celebrated Sunday Mass for both communities.

In 1888 the New Town-Glenorchy area was incorporated into the Cathedral Parish. Apart from two years, 1893-95, when under the care of a temporary foundation of Passionist Priests at Moonah, the Cathedral

continued to administer the area, until the formation of the Moonah Parish in 1931 when Glenorchy became the responsibility of this new parish.

During the years of cathedral administration, Monsignor Gilleran was a popular and regular visitor prior to 1920 and the Glenorchy correspondent to the Standard in 1921, wrote kindly of Fathers Roche and Murphy. Father P. J. Lynch had specific responsibility for the area whilst serving at the cathedral in the late 1920s.



Father George Hunter

Father T.J. O'Donnell was the first Parish Priest of the new Moonah Parish and he spent 300 pounds on improvements to the St John's Church grounds and the purchase of new seats, altar, statues, vestments and stations of the cross. The Sacred Heart Fathers assumed responsibility for the parish in 1932. By this time, the Great Depression had its grip on Tasmania and Glenorchy residents were severely affected. It was probably as well that Fr O'Donnell had achieved some upgrades at St John's before the worst of this difficult period made its impact.

A Parish in its Own Right

Following the Depression, and through the years of the Second World War, development in Glenorchy remained largely stagnant with Moonah being the expanding centre of the Municipality. In the post-war boom of the early 1950s, however, growth was phenomenal. In 1953, the Glenorchy Council made representation to the Government that it be declared a city but it took until 1964 for this to happen. Archbishop Young was able to respond more quickly to the population increase and officially set up the Parish of St John's on 5 May 1956. Father John Wallis was appointed Parish Priest and Father Rod Donnelly, his Assistant. The parish extended from Windsor Street in Glenorchy, to Bridgewater and also included Flinders Island, the last mentioned because Father Wallis had been responsible for the island when in Launceston! Father Donnelly's private pilot licence helped in celebration of the monthly Mass on the island.



*Father John Wallis with First Communicants outside St John the Baptist Church
1959*

It was necessary to have five Masses at the little Glenorchy church to accommodate the congregation, now vastly expanded on that of 1859. Mass was celebrated weekly in the Memorial Hall at Claremont and on the first Sunday of the month, in the State School at Collinsvale.

By October of 1956, 12,500 pounds had been borrowed to purchase 11 acres of land in the form of an orchard on Bowden Street, Glenorchy. Also purchased, was a house at 30 Regina Street, which was used as a presbytery, as soon as a contractor who was prepared "to wait for his money" was found to put it into a suitable state for occupation.

Realising that at least 300 Catholic children were attending the state schools in the area and that within two years this number would rise to 500, Father Wallis wrote to the heads of interstate religious congregations, begging for a foundation of nuns to conduct a Catholic school, yet to be built on the land. This land was not allowed to lie fallow while an answer was awaited from the religious heads. Like all parts of the new parish community, it had to be productive! Father Wallis and some men of the parish busily sowed potatoes to sell in aid of establishing the school. Father Wallis wrote in his letter to the religious, "...each time I put a potato in the ground, I said to myself, I am planting

a school." Father Wallis recently recalled that to eleven letters written by him, he received ten replies. The Superior of the Sacre Coeur Sisters sent him a donation of ten pounds and said had she received the letter during the previous week, she could have assisted but was now committed to another foundation. Among the 'letters of regret due to lack of nuns', received by Father was the suggestion from one Mother Superior that he also plant some little nuns with the potatoes!

Mother Philomena, the Superior of the Dominican Sisters, wrote that she did not think she would be able to assist, due to a commitment in the Solomon Islands and in any case, a decision would be up to her Council. Discouraging, though this letter was, it was the most positive response received, so Father Wallis travelled to Sydney within a few days of receiving it. He appeared, unannounced, on the doorstep of the Dominican Convent in Sydney. Mother Philomena greeted him by saying that she thought she had said "No" and Father Wallis said that he had not interpreted her letter that way. He was invited to have a meal for which he was grateful as it was late afternoon and he had not eaten. He then had some discussion with the Council. One of the sisters on the Council had taught Father's sister at school so he began to feel heartened as she showed more interest than others. The sisters agreed to give further consideration to the matter. Father recalled that within a week, he received the reply he had prayed for - the Dominicans would come to Glenorchy.



Presbytery 30 Regina Street

By August, 1957, a planned giving programme was underway to assist in turning the dream of three new churches, a convent and a school into reality. These finance programmes were unknown in Tasmania at this time with fund raising being dependent hitherto on collections (first and second), fairs and similar activities. If this step in faith was going to achieve the dream, the faith had to be backed up with income which would be regular and reliable to allow the accumulating debt to be serviced. The canvas targeted every family in the parish, and there was no apology for the 'hard ask'. The spirit of the appeal was perhaps summed up in the canvas booklet quotations such as : "You can't budget for a sacrifice" ; "Making a sacrifice means going the second mile"; "Can we make a sacrifice of the crumbs from our table?" In keeping with the social scene of the day, the men were clearly 'in charge of' and 'running' the canvas – but - the 'Ladies' also had a part to play! While the men visited each home, seeking and managing the financial response, the ladies managed arrangements for the 'Loyalty' dinner and acted as hostesses at the function!

Amid all this flurry of fund-raising and dreaming of great things to come, Catholic life and worship still centred around the 100 year old church on the Main Road, now totally inadequate for the numbers of regular worshippers. Some special occasions, such as confirmation in 1956 were held outside to accommodate the crowd but when this exercise was repeated for a midnight Christmas Mass, the heavens opened and the worshippers were drenched!



The Ladies also had a Part to Play

Three New Churches and Another New Parish

On Sunday 16 March, 1958, Claremont with an almost completed church in Wyndham Road became a separate parish, dedicated to St Bernard and was given to the pastoral care of the Marist Fathers who had sent Father Michael O'Halloran to be the first Parish Priest. This gave the Glenorchy priests a little more time for the remainder of the flock and so Sunday Mass would now be celebrated in the quickly developing housing area of Chigwell. With no church, Mass would be at the home of Mrs Dillon in Beenak Street. This was to assist those without transport and in consideration of the confines of space in the private home, those with transport were asked to still travel to Glenorchy for Mass.

The church at Chigwell was not far away. A deposit was paid on the block of land at the corner of Allunga Road and Danina Street during the week before Claremont was declared a parish. The total cost of the land was 1250 pounds and Archbishop Young advanced finance so that building of the church could commence without delay. This sense of haste took on a new meaning when the foundations were dug and footings poured without involvement from the parish priest or other Catholic officialdom. The contractors who helped St Monica's Church, Chigwell to such a flying start, had made a mistake and were meant to carry out their work on the block on the next corner of Junee and Danina Streets where the Anglican Church of St Martin was to be built. Regardless of whether this was merely human error or an act of God, the Catholics were not about to complain because their church would now be completed by the end of 1958. The simple vertical board and steel beam structure, designed by Architects, Cooper and Vincent and built by, Andrewarther Brothers, was opened on 21 December 1958. After the official opening, tea and sandwiches were enjoyed at the local state school nearby.

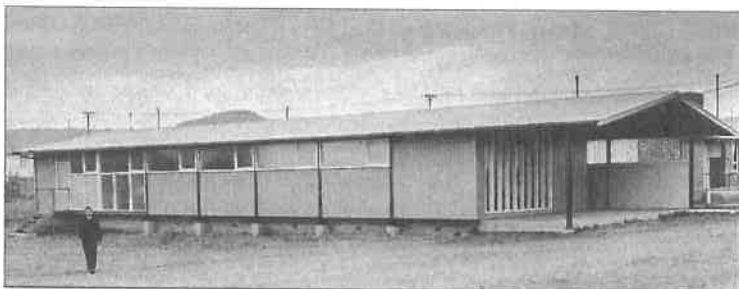
The total cost of land and building was recorded as 5,805 pounds. The deeds to the land on which St Monica's Church stands however, have only recently been retrieved from the State Government Housing Authority by the parish. One explanation of the long delay is that possibly, nothing more than the deposit was ever paid – neither Church, nor the Government authority has any such record. Forty years later, there is no interest from the Government to pursue this matter and again there is no complaint from the parish!

During these years, the Missionary Sisters of Service were active in providing religious instruction for children and preparing them for the reception of the sacraments. They either stayed with families or made a temporary home in the sacristy of a church. One of the sisters when thus 'camping' in the sacristy at St Monica's quipped to the writer that the only people who sleep at a church are the dead and the Missionary Sisters! The sisters were also supported, particularly in the Chigwell area by dedicated lay people, a number of whom, belonged to the Legion of Mary and constantly undertook parish visitation and took religious instruction into the state schools.

Prior to the completion of St Monica's, Maryvale at Collinsvale was used for monthly Mass. This house (opposite the post-office) was also used as accommodation for the Missionary Sisters when they worked in the area. It had been Father Wallis's vision that it could be used as a holiday house for Religious but the required renovations, proved too extensive and the property was subsequently sold.

The concept of a church of the required size at the new Bowden Street site, desperately needed though it was, had to compete with the pressing need for a Catholic School. Father Wallis had no doubt that the school had to take precedence and it is unlikely that parishioners, who were constantly asking the question "When?" in relation to the school, would have disagreed with him. The idea of a hall, that could also be used as a church and chapel for the anticipated school, was born.

The opening of the new church/hall occurred on 21st November 1960. Costing a modest 30,000 pounds to construct, it was a double red brick



St Monica's Chigwell 1958



St John's Church, Bowden Street; 1963

structure, with a centre aisle and two side aisles when set with its new church seats. The architects had been Cooper and Vincent. There was a chapel at right angles and this part of the church was furnished with the seats from the old St John's. At the front of the church were wooden concertina doors which could be closed over to separate the sanctuary from the hall when it was to be used for other purposes, as it frequently was. The hall seats (still in use) were of a light material, and lent themselves to stacking away so that dances, concerts and other social occasions could be held in the very modern hall, complete with a stage at the rear. The internal wall behind the altar, as well as the external wall at the rear of the chapel were completed in sandstone. Popular belief has been that this sandstone was salvaged from the old church. As the old church was not demolished until 1963, this very appealing concept can hardly be accurate. A photo of the interior of the church in the Standard of 25 November 1960, showed the sandstone in place behind the sanctuary. Stone was salvaged from the demolition of the old church, for memorial gates to be built at the Bowden Street site, but the gates did not eventuate. The parquet floor, although labour intensive in the cleaning,

was versatile and attractive. The altar was a plain design with alpha and omega symbols and had been used in St Mary's Cathedral for a short time after the sanctuary in that church was moved to its current central position. A bell tower was constructed and was complete with bell by 1963. Later, in 1967, the Polish Community would donate a bell, modelled on the style and design of the historic Zygmunt bell in Cracow Cathedral but smaller in size, to commemorate 1000 years of Christianity in Poland.



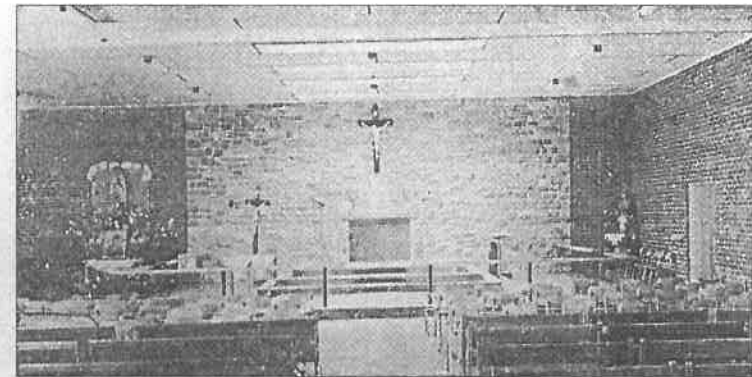
Archbishop Young, assisted by Father Sheedy blesses the bell donated by the Polish Community

The old church was still used for religious instruction for state school children until it was sold and demolished in 1963.

With so much development, including the primary school in its second year, no-one could argue the justification of the theme of the second parish canvas in 1960: "Watch your Parish Grow", unless to suggest that it could have been, "See how your parish grew!" Now the faith had been rewarded – the debt of more than 110,000 pounds just had to be met!

The Dominicans/ The Salesians/ and Parish Schools

When one views the current Catholic Education system, operating as an entity in its own right, not to mention the receipt of government funding

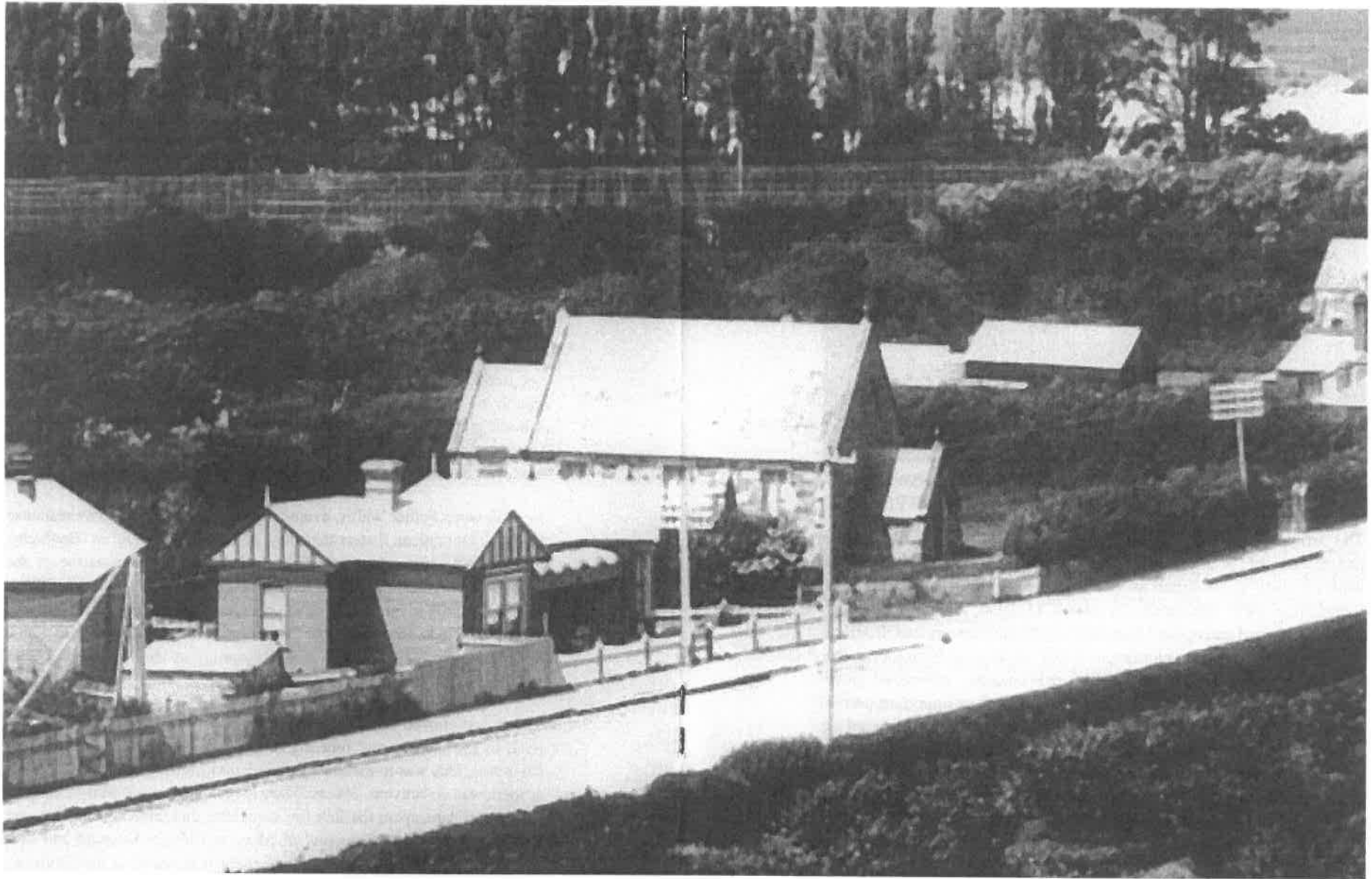


Inside St John's Bowden Street; 1960

(albeit still considered inadequate) it would seem that schools, even geographically located beside parish churches, do not have a significant role in the parish life. This is a fair assumption in to-day's world and the schools are more removed from a position of centrality to the parish by the cosmopolitan nature of their students. At the beginning of this parish, however, the story was very different.

In 1958 when Father Wallis, eventually received an affirmative response from the Dominican Sisters that they would start a school in Glenorchy, there was no government funding, and the diocesan initiative of the Schools' Provident Fund had not yet been established. Father Wallis could only look to the people of the parish to fund the establishment of a school. The debt incurred in the first stage of the primary school which began with grades 1, 2 and 3 at the beginning of the 1959 school year, was the debt of the parish.

The priests moved out of the presbytery at the beginning of 1959 and lived in the sacristy and meeting rooms of St John's and St Monica's Churches. This was to make accommodation for the three pioneer sisters as there was no convent. Sisters, Mary Damian (Prioress) Mary Celestine and Mary Clare, spent the first few days after their arrival on 25 January 1959, with the Little Company of Mary at Calvary Hospital and then lived in the presbytery until their convent was ready in the following September.



St John the Baptist Church, Main Road Glenorchy – early this century



L to R: Dominican Sisters: Ann, Athanasius, Gai, Pat, Margaret, Marie, Thomas, Finbar, Josepha – 1983.

The arrival of the Dominican Sisters was a huge occasion for the parishioners of St John's and they turned out in large numbers to welcome them at the airport as well as at the church where Rosary and Benediction were celebrated. On March 11 1960, Archbishop Young officially blessed and opened both the Holy Name Convent and St John's School, now boasting an enrolment of 201. At the end of this year, the new church/ hall was available for the occasion of school prize distribution. The church/ hall building played another important part in the every day life of the school as the kiosk/meeting room served as school tuck-shop. In 1963 when the old church in Main Road was demolished, a weatherboard structure attached to it was moved to St John's School to become new class-rooms. By this time, the secondary school, known as Holy Name School, had commenced. The Dominican Sisters had made their presence felt and few perhaps realised the sacrifices that they made and how dependent they were on the generosity of the people for their everyday needs.

The presence of the Salesian Priests at the Tolosa Street, St John's Boy's Home or as it was popularly known, 'Boys' Town', preceded the formation of the parish by ten years. The facility had first been staffed by Sacred Heart Missionaries whom Archbishop Barry co-opted to conduct a home for senior orphan boys after purchasing 56 acres of land in 1945. The Salesians arrived in 1946 when the Sacred Heart Missionaries who had been stranded through the war returned to New Guinea. This organisation continued to operate separately from the parish although the Salesian Priests were soon to be visible in supporting the priests working in the parish. In 1956, the opening of the school to day-boys and boarders from the wider community, also developed links with parish families. A name change to Savio College accompanied this major new direction. A closer link developed when the school purchased land in Mill Road near the parish schools and on that site, commenced a primary school for boys.

With the introduction of state aid to non-state schools, the schools were able to gradually manage their own debt and were conducted by independent boards, although, the parish priest had a consultative role. In 1967 the Higher School Certificate students of Savio and Holy Name were sharing classes and by 1971 the classes were totally integrated. During 1972, the parish priest was closely involved with the educationalists and parents in discussions regarding the amalgamation of all the Glenorchy schools and this became a reality in 1973 with the formation of Dominic College. The later development of the Bowden Street site into a campus of Guilford Young College did not have any direct parish involvement.

Consolidation With Father Sheedy

Father Sheedy succeeded Father Wallis as Parish Priest in May 1963 and faced the daunting task of reducing the parish debt of 133,871 Pounds, whilst expanding parish services. Father Medwin had been Assistant Priest since 1959 and this role was taken over by Father Wells, whose appointment coincided with Father Sheedy's. By now, the physical structures were mostly in place, but the need for sporting and recreational facilities to keep the people together was evident. The tennis club was formed and two tennis courts built behind the church. The club took responsibility for fund-raising to build a club house. Repayments on the



Father Sheedy with First Communicants 1964

club house were achieved through numerous fundraising efforts by a very small group of people who in reality, spent more time fund-raising than playing tennis! The parish paid the club \$10 per week for the members of the club to clean the church! Unfortunately, the courts were of an inferior quality, poorly drained and sealed. The cost of maintenance on them became prohibitive and after about ten years the club folded. The club house has since been used for a playgroup.

Fathers Sheedy and Wells were responsible for implementing the changes of Vatican 2 and supporting the people through these times of uncertainty. Their warm rapport with parishioners of all ages was a positive factor in Glenorchy people's ability to adjust. One parishioner of the time expressed it as, "We were like a family. It was as if we had grown up together." Those who were children when the parish was formed were now grown up. The priests were much in demand for weddings and baptisms. The church was packed for nearly every one of the four Sunday Masses. The Christian Family Movement was active. An unusual quirk in the liturgical calendar was the 'Racing Mass' held each

year to mark the opening of the racing season. This colourful celebration had everything but the horse, as a jockey in full silks presented his saddle and a trainer his whip during Mass in a brightly decorated church.

By the late 60s, Glenorchy was the largest parish in the state. When Archbishop Young blessed Holy Name School on 21 August 1966, he described the two priests as being "ten feet tall" and attributed the fine spirit of the parish to them. The parishioners would have been pleased to hear these well deserved words of acknowledgment.

Father Wells left the parish in 1967 and Father Southerwood became Assistant Priest for the next three years after which Fathers Miller and Flynn were attached to the parish.

1970 s and St Monica's Community

The formation of a Parish Council was evidence of the parish response to the Vatican 2 call for lay participation and representatives from St Monica's began to forge more communication with the St John's Community. Soon there were representatives of St John's and St Monica's on the Diocesan Pastoral Council. Other responses to the Vatican Council were the introduction of the order of acolyte to both St John's and St Monica's.

Father Sheedy left the parish in September 1974 and Father Hoare became Parish Priest with Father Punch soon appointed Assistant Priest. St John's developed a charismatic culture over the next six years, and some of the more traditional Catholics had difficulty adjusting to this. Meanwhile many social justice issues were raised and addressed at the Chigwell end of the parish.



Father Hoare with Acolyte, Fred Dobber

Father Punch, like the Assistant Priests before him, was soon administering most of the pastoral care in the Chigwell area. He became concerned at the high unemployment rate and poor social circumstances of not only the parishioners but the community in general. Submissions were soon forwarded to the Archbishop, requesting that a priest be allowed to reside in the Chigwell area and suggesting that the area at the rear of St Monica's Church could be easily turned into accommodation.

In August 1976, permission was given for the priest to live and work full time in the Chigwell area. Many programmes to support unemployed youth and those on probation, as well as outreach programmes to the lonely and isolated members of the Chigwell area, operated out of St Monica's. There was minor modification to the church building with two meeting rooms added to the front in 1977. St Monica's, during this time was a community within the parish and was financially autonomous with its own Pastoral Council and direct representation on the Diocesan Council. Sister Bernadette Murphy O.P began working in the community. The church was a hub of activity every day of the week, with groups working at various skill programs. The sanctuary used to be closed off with a curtain. A shed and an extra meeting room were built behind the church for other activities. There were three Masses every weekend and the liturgy was lively, varied and full of participation by the people.



St Monica's, Chigwell after alterations of 1977. Carvings of Nativity Figures on wall were done by Renee and Libby Rime.

Much of the welfare work was funded by government subsidies and St Monica's Community Inc. was formed to manage this as a separate entity from the Church. In his brief history of St Monica's in 1986, Ron Donnelly wrote: "Rapid development and the welfare type of outreach work both carry dangers for the people involved: the dangers of stress and burnout. St Monica's had its share of both." This was no overstatement and the stress felt by many was evident at a heated extraordinary meeting of the Interim Church Council of St Monica's on 25 May 1981. This meeting was to address the future of the community following the departure of Father Punch from the service of the church. It was agreed to elect a new council. Father Hope had been appointed Parish Priest in the previous October and Father Nichols, Assistant Priest. At this meeting which they both attended, it was evident that only prayer, time and good-will could heal the hurt that many people were feeling.

St Monica's went back under the administration of St John's. For the next twelve months, a Marist Priest, Father Whiting, attached to St Bernard's attended the pastoral needs of the community who responded to his spontaneity and jovial personality. Following Father Whiting's time at Chigwell, the Glenorchy priests resumed pastoral care of the area.

A minor upgrade of the church in 1986 made possible from the sale of the shed and meeting room, no longer used, brought the people together with much love and support from Sr Gai Holst O.P. who had commenced work in the parish in 1984.

Sr Joan Purcell worked among the people of the area from 1988-1995. The influence of these two religious can never be



Father Chris Hope preaching at Mass to celebrate the 25th anniversary of the Parish

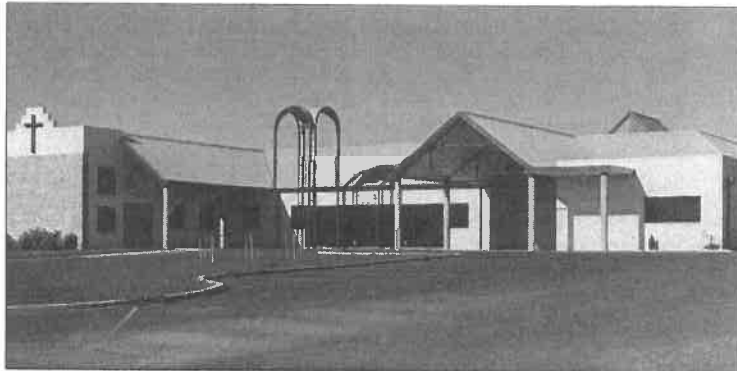
measured. They were true witnesses of the Gospel to people of every walk of life and especially to the broken and those who were hurting.

St John's Church Hall Becomes "Truly a New Church"

In 1986, under the leadership of Father Hope, the parish commissioned architects, Lawrence, H. Howroyd & Associates to develop plans for a major re-development of the church hall which Father Wallis had said in 1957 would suffice "until something more worthy can be built." The estimated cost of \$325,000 was exceeded as the project became more extensive once work commenced and some shortcomings were found in the original construction. The work was carried out by Glenorchy builder, G.E Walters Pty Ltd. In the renovated structure, the external brickwork was painted.

The Christmas Midnight Mass was a special celebration that year in the enlarged church, now making the chapel more inclusive in the body of the congregation, the sanctuary more conducive to modern liturgical worship and an attractive entrance foyer (where the stage had been) closed off from the main body of the church. The bell donated in 1967 by the Polish Community was moved to a new position. Carpeted floors meant no more polishing of the parquetry!

Grounds were landscaped and additional parking made possible on the old tennis courts at the rear of the church.



St John's, Regina Street, after the 1986 Renovations

A focal feature of the sanctuary was a sculptured figure of Christ, Crucified and Risen. The work of sculptor Peter Taylor, it is carved out of 22 pieces of Huon Pine and is attached to the sandstone wall behind the altar, where it challenges worshippers to confront the reality of the sacrifice offered before them on the altar at every Mass.

Three stain-glassed windows, the work of Michael Nunn have been added to the church. The first was soon after the re-development and is above the door between the foyer and church. It has a baptismal theme with symbols of a dove, water and flames. The second was installed near the sacristy. It has a Eucharistic theme, appropriately, in memory of Sr Thomas Wilkinson O.P who had been a much loved parish visitor to the lonely and home-bound. It even has a symbol of Sr Thomas' shoes which parishioners used joke had no soles left on them as she walked the streets of Glenorchy in execution of her mission. The third window, made possible by an anonymous donation, was installed this year as a memorial to the deceased members of St John's Parish. Its theme is the Word with symbols of altar, book cross and candle. All three windows are modelled on the Dolles De Verre style.

The Pope Comes to St John's Parish

Well more or less! Who can forget that day in October 1986 when 30,000 people came to the Elwick Race-course, to celebrate Mass with His Holiness Pope John Paul II. Although the venue considered most



Sanctuary and Chapel of renovated St John's - 1987

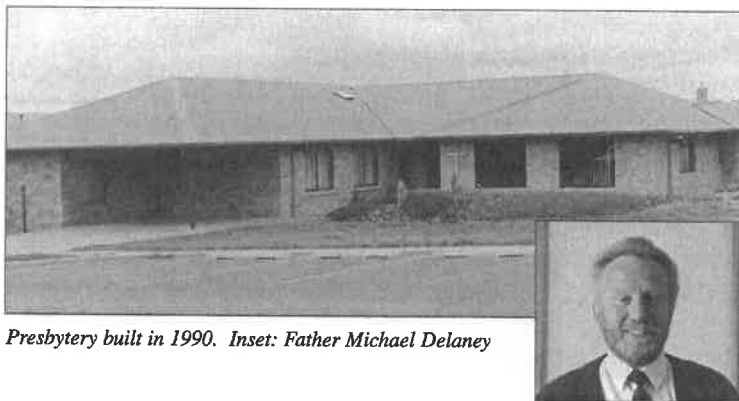
suitable for this historic event, happened to be within three kilometres of St John's, it is actually in the Goodwood-Lutana Parish but we can almost claim a Papal visit!

A New Presbytery at Last

Father Michael Delaney succeeded Father Hope in April 1989 and was confronted with completing the last part of the building programme commenced 30 years earlier – an appropriate residence for the priest and a parish administration centre. The priests had lived in very humble accommodation on the corner of Regina and Bowden Streets. In preparation for improvements, the Parish had purchased the house on the corner of these streets, adjacent to the church car park and diagonally opposite the old presbytery. This house served as a parish centre until a new presbytery was completed beside the church in 1990 at a cost of \$150,000. The cost was offset by the sale of the old presbytery and the parish centre. This modern building comprises, two bedrooms with en-suites, a lounge, dining-room, kitchen and two studies. This living area is separated from the parish office and meeting rooms.

Financial/Pastoral Committees

Since the formation of these committees, the parish has been served well by men and women who have given freely of their expertise to assist the Parish Priest with the balance of temporal and pastoral activities, both of which are necessary to make a vibrant parish. Catechetics, outreach



Presbytery built in 1990. Inset: Father Michael Delaney

programmes, food and bread delivery services to families in need have all been part of the 'caring' role. The large amounts of money expended on buildings and other projects have called for skilled management. The parish has been blessed with the service of those who had the necessary expertise and were generous enough to share it.

Croatian Community

From 1975-81, the Croatian Community was served by Father Tadic who resided in the St John's Presbytery and also participated in the wider parish activities, especially at the Chigwell end of the parish. He celebrated Sunday Mass in Croatian at St John's for his people. After his departure in 1981 to work with Australian Aborigines, the Croatian Community had to wait until 1986 for the appointment of another pastor, Father Hunski, from their homeland. Father Hunski has been able to oversee the building of a church at Granton in Croatian style for the use of this community.

Collinsvale

Maryvale was used for Mass until more people had transport and could travel to Chigwell. During the years of the St Monica's Community activities, closer links were forged with Collinsvale especially when Beres and Adriana Taylor began making their property at Collins Cap available for people who needed to 'drop out' for a while. Parishioners were happy to attend working bees to promote this work. Since then, 'Loculus' has been developed by the Taylors as a place of prayer and provides a peaceful retreat from the pressures of the outside world.

From Renew - to Call to Change - to The Future

By 1990, the parish community had grown and changed from the way it was when formed in 1956. Those who had worked incessantly for the establishment of church, schools and parish facilities were now nearly forty years older – many had gone to their eternal reward. Children of the 60s and 70s had grown and moved away. Not all who stayed viewed the church and Sunday Mass in the same way their parents had. Three Masses at Glenorchy and one at Chigwell more than sufficed to cater for the congregation.

In this climate, Father Delaney rallied the parishioners to respond to Archbishop D'Arcy's 1991 launch of the Renew Programme which brought people together in small groups to discuss issues confronting the church and their own spirituality. This created a sense of 'togetherness' in the struggle to keep the church relevant to our times without diminishing the essential principles. Some Renew Groups continued to meet after the programme ended.

In recent months, an extension of Renew has been the launch of 'Call to Change'. Again, parishioners have met in small groups to discuss the issues facing the church and its members, only this time, participants have been invited to submit the outcomes of their discussions to the Archbishop who has undertaken to respond. Father Greg Barker, appointed Parish Priest in 1995, has led the people to see this as an opportunity to participate in the future of the church. To this end he has encouraged a 'Collaborative Ministry' in all aspects of parish life with many responsibilities delegated to the laity.

Priests of previous eras, whilst administering to the spiritual needs of the flock, have been challenged to develop huge physical resources to enable the seed sown to be nurtured. It would seem that Father Greg's mission might be even more awesome in leading the people to ways not yet seen or known. Bricks and mortar are predictable commodities and their cost can be measured and managed in tangible ways. The Spirit is not like that – nor are people. The history of the Church in Tasmania and here in our own parish has shown us that great things can be achieved if we work together and allow the Spirit to work within us. The celebration of 140 years of Catholic witness in Glenorchy and 40 years at Chigwell coincides with the appointment to the See of Hobart of Archbishop Adrian Doyle. The reality facing him is a diminishing number of priests for the diocese and many parish communities with fewer numbers than in years past.

Whatever, the future holds in regard to parish life, we can be fairly sure from the current key indicators that 'Call to Change' will be just that. Let us pray that we will be equal to the task!

*What lies behind us and what lies before us are tiny matters
compared to what lies within us.*

PARISH PRIESTS OF ST JOHN'S PARISH

Father John Wallis	April 1956 - May 1963
Father Gerard Sheedy	May 1963 - September 1974
Father Laurence Hoare	September 1974 - June 1980
Father Christopher Hope	October 1980 - April 1989
Father Michael Delaney	April 1989 - September 1995
Father Gregory Barker	September 1995 -

ASSISTANT PRIESTS

Father Rodney Donnelly	July 1956 - 1960
Father Joseph Medwin	December 1960 - May 1963
Father John Wallis	May 1963 - May 1964
Father Raymond Wells	May 1963 - August 1967
Father Terry Southerwood	June 1967 - February 1970
Father Hugh Shearer	April 1970 - February 1972
Father James Miller	March 1972 - June 1975
Father Michael Flynn	March 1972 - January 1974
Father Francis Gibson	January 1974 - October 1974
Father Julian Punch	October 1974 - May 1981
Father Brian Nichols	December 1980 - August 1985
Father John McKay	June 1992 - August 1993
Father Ted Cooper (S.D.B)	1988
Father Laurie Whiting (S.M)	1981-82 (Chigwell Ministry)

CROATIAN CHAPLAINS

Father Tvrtko Tadic	August 1975 - January 1981
Father Berislav Hunski	December 1986