



25 Years Remembered

ST. CLEMENT'S

1963 – 1988

LEO MORISON

AUTHOR'S NOTE:

This is an oral history of the first 25 years of the parish of St. Clement of Rome, Bulleen.

While factual evidence is often presented most of the information is in the form of what people remembered and as such may be subject to some error. However the main threads of the story were so often repeated by different individuals and frequently were part of my own memories that the essential elements could not be doubted. Where possible I have let people tell their own story without interference but on occasions have had to intervene for the sake of clarity.

I express my gratitude to all those who contributed in any way and especially to my brother Bruce who read the manuscript several times and suggested ways of improvement. There will be many people who could have contributed a wealth of additional information had they been given the opportunity. I hope they will understand the limits that time dictates and pardon the omission. They could always put their memories on paper and send them to the Parish Priest who could file them for future chroniclers.

LEO MORISON.
October, 1988

Chapter 1

Dreamtime to 1962

FROM THE ABORIGINAL DREAM TIME

Bar-wool and Morang of the Woiwuring People were continuing the work that had been attempted by Mo-yarra. They were cutting a channel with their stone axes to drain the waters of the Moorool. When they reached the flat lands near Warringal they rested and the waters formed another moorool. After they had rested they cut the channel through the hard rocky lands to the bay and the country of the Woiwuring people became free of water." There is a horseshoe bend in the Yarra River just north of the Banksia Street bridge, that almost encloses a small patch of rich alluvial river flats where the Wurundjeri People had a favourite camp site. Discarded stone implements and markings on some of the trees bear witness to the aborigines long association with the areas now known as Banksia and Warringal parks.

"I DON'T THINK BULLEEN HAD MANY PEOPLE AT ALL, UNTIL YOU CAME." (S)

J & W Wood were the first Europeans to cross the Yarra River and settle on the river flats in Bulleen in 1838. Some of the fruit trees and other European plants they established are still growing there today and at least one old pear tree still bears fruit. In 1841 F.W.Unwin bought 5120 acres between Koonung Creek and Templestowe for \$4 per acre. This included most of the area of present day Bulleen. He seems to have been more interested in speculation than farming and within three years had sold off most of the land to smaller farmers.

There were experiments in orchards and market gardens and the first wheat exported from Victoria was grown in Bulleen, but mostly there were open paddocks and grazing and dairy farms. One dairy farm survived in Bulleen Rd. up into the 1970's. Melbourne's great suburban sprawl reached the area in the 1950's. One by one the farms were subdivided into suburban building allotments and sold. Between 1950 and 1960 the population of the municipality rose from 4,500 to 16,500 and by 1970 had risen to 64,000.

"THERE HAD BEEN A LONG TRADITION OF VERY FAITHFUL CATHOLIC FAMILIES IN TEMPLESTOWE." (S)

Catholics were among the very first settlers in Templestowe and many of them established long Catholic family traditions in the area. The Finns of the Upper Yarra Hotel and the Sheahans of the Templestowe Hotel, the Fitzsimons family and the Mangans to mention but a few. The late Ted Sheahan used to tell the story of Catholic families travelling from Templestowe to Sunday Mass at Heidelberg. The ladies in their bonnets and ribbons, the children in their Sunday best with father at the reins would set out on a Sunday morning in their jinkers and gigs along Templestowe Road. Occasionally two or more families might meet up along the way and before long the dignity of the Sunday going to Mass procession would disappear in a merry race to the Banksia St. Bridge. With hair and ribbons flying they galloped their horses to that old gum tree which still stands in front of the service station on the corner of Manningham Rd. and Bridge St.

"THERE WERE NO CATHOLIC FAMILIES TO SPEAK OF AT ALL IN THE DONCASTER AREA AND BULLEEN DID NOT GO BACK A LONG WAY" (S)

There were not so many Catholics among the early settlers of either Bulleen or Doncaster. In the 1950's when the farms of Bulleen were being subdivided into home sites young Catholic families were among those who began to move into the area.

Among the first of these must have been the Lynch family. Frank Lynch had bought land in Thompson's Rd. in January 1947 from an earth moving contractor named Gibbs and in 1955 he built his home there and took up residence in January 1956.

He remembered that two other Catholic families Mr. and Mrs Norm Matthews and the Claringbold family, were already living in Thompson's Rd. when they arrived.

"There were more Catholic families down towards the Bulleen Rd. area such as the Wise family, the Sacri family, the Laming family, a Mr.McCarty who owned the news agent milk bar opposite Banksia Park. In Dumossa Ave. was the Herbert family whose daughter Mary is now a teacher aide at St.Clement's. So there were quite a few families and eventually the O'Mearas and the Sextons, the Meehans and the Morisons came and it suddenly took off." (L)

Orchards gave way to rough streets gouged out by bulldozers and covered with crushed blue metal. On weekends auctioneers' tents would appear on a new subdivision and building blocks were knocked down to the highest bidder.

"One day my husband and I went out for a drive. We were living in a small flat in Hawthorn. We had one child. We drove along trying to find our way to Warrandyte. We were fairly new to Melbourne and not sure of the way. Near Heidelberg we crossed the river and went out along Manningham Rd.

At the top of a hill we saw a big tent and a fairly large number of cars parked nearby. There was a sign which said, "LAND SALE TODAY". We stopped and went in.

There was a plan of a new subdivision pinned to a board just inside the door and the auctioneer was already selling off the blocks. We went out and looked at the land.

There were some lovely views of the city but the roads were only roughly graded tracks covered with crushed blue metal. There was no sewerage, no facilities at all except electricity and water and no houses.

Open paddocks stretched from where we stood down to the Koonung Creek and across to the Yarra. We went back into the tent and made a nervous bid. The auctioneer knocked a sale down to us at 550 pounds.

We built a small house there in Harold St. and took up residence in the first week of December 1957.

There was a small butcher shop on Thompson's Rd. where the Esso service station now stands and the SOLO petrol station building was there on the other side of the road. There was no telephone, no doctor, no school . . . the nearest mail delivery was along Thompson's Road and we had to put a letter box up on the corner.

The nearest church was in Heidelberg but we attended Mass in the Church school at St. Bede's, North Balwyn, with Fr. Broderick. Later on our first child began school there in a class of 80 children." (SM)

Though the area developed very quickly there were two or three years in the late 50s and early 60s when Bulleen still retained some of its former rural character.

"All around us was kind of paddocks. In Robert St. there was an Italian who had a cow and it used to come down here grazing. The man next door was always going crook about it eating his shrubs. There was a dairy farm over on Bulleen Rd. and sometimes if you happened to strike milking time you would have to stop to let the cows cross the road." (PW)

"There was no water. The nearest main was at the corner of Lincoln Dr. and Thompson's Rd. and I had to run a pipe something like seven hundred feet to get water when we had this house built in 1955." (FL)

"It was like the country, in the middle of the country. We had no trees. I remember my father planted some pine trees at the back of the yard. The roads weren't made and there were great crevasses in the middle of the road in the winter time. I remember the houses being built around us, the skeletons of the houses coming up and as a child I played with my dog Curley in the houses that were being built. I remember getting all dressed up to walk to the Thompsons Rd. shops and the huge ditches either side of the road."(LO)

"The streets were not made and had deep gutters with all the wastes, dish washing , flushing down the gutters. It was quite some time before we saw streets made. Even Manningham Rd. was just a track." (MM)

"MAYBE THERE IS SOMETHING ABOUT BEGINNINGS THAT MAKES IT EASIER. SOMETIMES THERE ARE THINGS THAT BECOME DIFFICULT, AS THINGS GET MORE DEVELOPED, THAT AREN'T THERE TO BE DIFFICULT IN THE BEGINNING."

Bulleen residents were mostly young couples with young children and Catholic families tended to return to old parishes or go to neighbouring churches for Sunday Mass.

"At that time we didn't belong to any parish. We didn't know who we belonged to. Sometimes we attended Mass at St.John's Heidelberg and sometimes in North Balwyn at St.Bede's" (LL)

In 1960 Fr.John Spillane was appointed Parish Priest of the new parish of Saints Peter and Paul in East Doncaster and his area of responsibility included Bulleen. His letter of appointment was short and to the point with two postscripts.

St. Patrick's Cathedral,
Melbourne
23rd January, 1960.

My dear Father Spillane,

You are hereby appointed to the charge of the parish of DONCASTER and you will kindly take up duty there on Saturday next.

I am,
Sincerely yours,
(Signed L.Moran)
For ARCHBISHOP OF MELBOURNE

The new parish will embrace the districts of Bulleen, Doncaster Templestowe, formerly part of the parish of Heidelberg, and East Doncaster and part of North Blackburn, formerly in the parish of Blackburn.

Rev. P. Ryan, P.P., will be pleased to arrange for you to reside at Blackburn for the time being.

"It was in Archbishop Mannix's time and my appointment notice to Doncaster East was signed by Monsignor Laurie Moran because the Archbishop was ill. Originally Fr. Ryan gave me residence over in St. Thomas' in Blackburn and I stayed there for two years.

Somewhere about January in 1962 I went to the house alongside the church in Beverley St. East Doncaster.

Some of that parish that I was given in 1960 related to Heidelberg, some parts related to North Balwyn and a few related to Box Hill. It was a question of trying to bring together this whole area and give it some sense of identity, even though it wasn't going to remain one parish for very long. There was East Doncaster and Templestowe and there was this new area of Bulleen that had nothing, no sense of identity and we had to get something going.

So the way I worked it out was, I gave a day to each part; I had a day off and then I had a day to prepare for Sunday, the coming weekend. So that's how I started. I went to Templestowe on the day for instruction in the state school. We had a little school beginning in East Doncaster with 30 children and I suppose I spent a bit more than one day there.

In Bulleen I'd set out and knock on doors. I remember trooping about in gum boots. There was no other way. It was a very wet season that 1960" (S)

"The very first family he called on in this whole are was the O'Meara family in Derrick Ave." (FL)

Pat Ward remembered Fr.Spillane calling at his home, "One day Fr.Spillane knocked on the door and spoke to my mother in law. He asked if we were Catholics. He was knocking on all the doors. He came in and rested himself and told them how he was taking his cut lunch and a drink all round the place with him while he was looking for Catholic families in the area to let them know what the plans were for a new parish.

I remember how delighted Fay was that we had been visited by a priest and that we were going to establish a parish. We were very excited. At the time we were not familiar with the area and we were trying to visualise where the church would be and where the school would be." (PW)

"THEY HAD A LITTLE ENGLISH." (S)

As he moved about the area Fr. Spillane found there were Italian families living in Bulleen, especially in the area near the brick works. "I found it a joy making contact with the Italian families who had come out from North Italy to work in the brick industry in Bulleen. It was perhaps my first effort in that way and it stood me in good stead. Bulleen helped me a lot!

There were a significant number of Italian families especially in the area north of Manningham Rd. They had a little English but not always a great deal. It seemed to me that there was a need to reach to them and in reaching to them I found a beautiful response.

It was something that grew and helped me with East Doncaster and I suppose led me on to West Brunswick. It was the brick works that brought that group of people there. Mrs Stella helped. I could speak to her and get her to translate. Someone who could help you like that was very valuable. I very deeply trusted her on that score. On other scores I trusted many others, but Pat Stella was good." (S)

Chapter 2

St. Penguins and St. Clements

"MY FATHER HAS AN AREA YOU COULD USE." (M)

It was to be more than a year before a parish centre would be established but through the generosity of a Catholic business man a Mass centre was provided.

One day as Fr. Spillane was walking around the streets of Bulleen he met a man.

"I think it was Michael Murphy, no...I'm not sure which of the sons it was now, and he said, "My father's got a great big area which you could use for Mass." I said I'd come and talk. It was a laundry down near the drive in theatre. That would have been about June so all that year, 1960, from June on through 61 and until about December in 62, we said Mass there in the Penguin laundry. First one Mass then two a Sunday. We set out and we cadged some pews from Williamstown." (S)

"Cadge" might have been the right word though there were many people anxious to help and one of the first working bees went to Williamstown to get the pews.

"I think we got the pews from Fr. Spillane's old parish at Williamstown where his mother and father were still living at the time. We went down there with Barny Herbert who had a semi trailer and we loaded these pews on the back of the semi one Saturday morning and brought them back. I'm pretty certain we carried them up into the laundry and used them there." (MM)

Other things were needed to get the Mass centre started.. Things the little community could not yet provide for themselves but which were essential for Mass.

"We managed to get a church together with different things we needed, the vestments and the vessels. I remember I went over to Fr Duggan who at this time was Parish Priest in Kew and he asked me to come over to see him. I went over and after we'd had a talk he took me to his sacristy. He opened his safe and said, "Take this, this and this." They were beautiful sacred vessels and they all went to Bulleen. Many, many blessings were given to the people starting up that parish. That was about 6 months after I got the appointment and you know I tried to get a place for Doncaster and I even tried to get an orchard house for St. Gregory's but I couldn't achieve it twice. God only let me do that once and He let me do it for Bulleen and it got started."

"KNOWN AFFECTIONATELY AS SAINT PENGUIN'S"

Father Spillane celebrated Bulleen's first Mass in the large sorting room on the upper floor of the penguin laundry in Bulleen Rd. on 17th June 1960. This room was to be the church until December 1962 and became known affectionately as St. Penguins. Each Sunday morning the cars would arrive in the laundry yard and the young families would climb the outside steps up to the Mass centre.

It was only a small community and members got to know each other quickly, often forming friendships that have lasted through the years since.

Holy Mass in Bulleen

As from this coming Sunday, Holy Mass will be offered for the people of Bulleen in the Penguin Laundry each Sunday at 9.30 a.m.

The Laundry is in Bulleen Road, one hundred yards to left of the Heidelberg end of Manningham Road.

Notice of Mass in Penguin Laundry



Fr. Spillane celebrating the first Mass at St. Penguin's



The Congregation posing after the first Mass



Fr. Spillane and Altar Boys. Note the wooden steps.

"In those days we didn't have a car and we used to walk down Manningham Rd. Eventually we got to know the Sextons who lived up on the top of Manningham Rd. They used to pick us up every Sunday on the way to church. It became a matter of them calling around eventually and picking us up at home. We've been pretty friendly with them ever since." (MM)

Margaret Crowe remembers the effort it took to climb those wooden stairs each week with a couple of youngsters in hand and another expected soon. Many other young mothers struggled up those steps with their babies for the next 18 months. Baptisms were conducted at the laundry but as this was part of the parish of Saints Peter and Paul all records are kept there. The Register of Baptisms shows that 7 babies with a Bulleen address were baptised in the first six months of 1960 and from the establishment of the mass centre in June, 15 babies with Bulleen addresses were baptised. The present writer can remember the baptism of his elder son Gerard in October 1960 in the upstairs room of the Penguin laundry.

Anne Meehan was baptised there in the same period. "My eldest child Anne was born in 1960 and was baptised in the laundry and Tony was baptised there too. I'm pretty certain they would have been group baptisms." (MM)

"One of our children Mary Anne was baptised at St.Penguin's in December 1961 in the tin dish. Richard Fanning was baptised on the same day." (LL)

It was quite a bare sort of a room without floor covering and without lining and tended to be a pretty noisy place when the little community arrived for Mass.

"There wasn't much furniture in there and voices echoed right throughout the top of the laundry." (PC)

Fr. Spillane's patience was sometimes tested by noisy children.

"I remember Fr. Spillane got very angry once with a noisy child, when we had Mass at the Penguins." (PW)

"HE WOULD SIT AT THE TABLE THERE AND LOOK OUT OF THE WINDOW AT THE HILLS." (PW)

Confessions were sometimes held before Mass on Sunday and sometimes on a Saturday afternoon.

"My wife and I drove down to confession and he said to my wife, "You're the first person to go to Confession." and I went second." (FL)

The changes that would soon alter dramatically so many practices of the church had not yet begun and for many the innovations forced upon the little community by dint of circumstances were often strange and sometimes uncomfortable.

"I remember confessions there. You would go up and it was just one big room. Confessions would be on, it was Saturday afternoon, and you just kneel there and he would sit at the table there and look out of the window at the hills. I always thought that he adopted a very nice passive role. I mean it wasn't easy, it was more like a confrontation.

We were used to the confessional box where you had privacy but there it was quite difficult where you had the big open room and you could see who it was and he could see who it was. But he was very compassionate." (PW)

If there was a group waiting to go to confession Fr. Spillane would sometimes hear confessions outside in an effort to afford the penitent some little privacy. But this arrangement was far from comfortable on cold days.

"We would have confessions at the laundry and often I had to sit out in the cold and the people would come out to me. In those days face to face was not an equal option so sometimes I would sit near a window and always be looking away from the people. That was the way for anonymity." (S)

"WE USED TO PICK UP THE PRIEST FROM THE BLESSED SACRAMENT FATHERS." (B)

Fr.Spillane's Sundays must have been extremely busy trying to provide masses for the people in all the dispersed parts of his parish. The number of Catholics in the area grew so rapidly that soon he was forced to seek help. The Blessed Sacrament Fathers were already saying one Sunday Mass at Templestowe and they undertook to say a second Mass at Bulleen.

"We used to have a roster to pick up the priests who helped out with Mass at St. Penguins. The priest used to wait at the footbridge behind the Templestowe pub. We would pick them up and at different times and after Mass take them home for breakfast before we took them back to the footbridge to drop them off to walk back to the monastery." (LB)

"BULLEEN GOT UNDER WAY WITH A GOOD DEAL OF LAY RESPONSIBILITY. IT WAS BEAUTIFULLY AND WARMLY ACCEPTED AND WAS A SIGN OF WHAT THE CHURCH IS BECOME." (S)

That group of Catholic people attending Mass at the laundry developed an esprit de corps that was reflected in the friendships that were formed and in the willingness to accept responsibility for the tasks that had to be done.

" Bulleen got under way with a good deal of lay responsibility. It was beautifully and warmly accepted and was a sign of what the church is become. I couldn't come sometimes on a Sunday. The men got the church ready and the ladies helped too. They counted the money. They went and brought the priest. They drove him down to Murphy's, and gave him breakfast afterwards and drove him home. That all went on each Sunday and the same happened at East Doncaster. Those three years were really a great start to a parish having its own sense of doing its own part and fitting together." (S)

Prior to 1960 Monsignor Moran, who was the Vicar General of the Archdiocese at that time, purchased five acres of land in Bulleen and about eleven acres in West Doncaster. It was thought that some of the land in West Doncaster could be sold off at some time in the future to help with parish finances.

The Bulleen property was located on a hill at the corner of Manningham Rd. and what was then called Balwyn Rd. The site was on steeply sloping land with a fairly narrow frontage to Manningham Rd. and a long boundary running up the hill along Balwyn Rd. The western boundary bordered on property owned by the Clifton Brick Works and was generally considered part of the brick quarry that lay near Bulleen Rd. along the western section of present day Rocklea Rd. In many ways it was a difficult site for a school but it allowed the church to be built on a hill in the Catholic tradition.

In 1961 Fr.Spillane called a meeting of the people attending mass at St.Penguin's to discuss finances relating to the establishment of a parish centre on the site already purchased. It was not easy to borrow money and the Cathedral required evidence of the small community's ability to service any loan. The meeting which was attended by about thirty people was chaired by Bill McCarty from the newsagents and the minutes were taken by Mick Meehan. For several hours they discussed ways to establish a regular weekly contribution from parishioners. The idea of tithing was suggested and rejected. A "Wells" type campaign was considered but it was deemed too soon to start such a scheme. In the end it was decided to implement an envelope system. In February 1961 Fr.Spillane wrote to parishioners.

Catholic Mass Centre
C/O Penguin Laundry, Bulleen Road, BULLEEN.
17th February, 1961.

Dear Parishioner,

At a recent meeting of the Catholic people of Bulleen it was felt that there was an urgent need for a Church-School. In this district there are more than 260 families and 220 children five years and under. The Cathedral has purchased land for a Parish Centre in Manningham Road, just opposite Derreck Avenue. To borrow the money needed to build school-rooms we must be able to show the Cathedral our weekly income is sufficient to pay our way. That means we must be able to pay interest on the money borrowed and gradually repay the capital. Teacher's salaries and running costs must also be provided for. The method decided upon to give a regular income, is to give each wage earner a set of envelopes. These envelopes will be brought each Sunday as your gift to God in the Mass. I want to give you a picture of the finance of the parish. The first collection will continue as at present for the support of the Bishop, the Parish Priest and the Priests who come each week to help us. The new issue of envelopes will be the second collection. This will be the money for the building up of the parish. It will not be in addition to a second collection. No other requests will be made for the parish except that when the school operates modest weekly school money will be asked of those who have children at school. When the Archbishop requests special collections for various needs of the Church we must comply. We remember we are a parish in a world-wide Church. This explanation is an introduction to the men of the parish who will call to give you a set of envelopes. Each wage-earner is asked to be generous to the point of sacrifice in his or her weekly gifts. If a weekly average of ten shillings were achieved our weekly income would be over 100 pounds. The system will operate from the first Sunday in March. It will be confidential. The identity of those contributing will not be known. Receipts will be issued. I urge each of my people to great generosity to build a new Catholic centre for our worship of God, our growth in God's life, and the Catholic upbringing of our children.

I am,
Yours sincerely,
JOHN SPILLANE, Parish Priest.

This campaign was only partially successful bringing in less than 50 pounds per week and six months later Fr.Spillane wrote a second letter to parishioners. It was to be hand delivered by the men of St.Penguin's who were to conduct a census, distribute the newly printed envelopes and at the same time seek a financial commitment from each Catholic family in the area.

Catholic Church,
Beverley Street, E. Doncaster. 14.8.61

Dear Parishioner,

I am sending one of your fellow parishioners to visit you and give you weekly envelopes for the parish for the next three months. I ask for your co-operation in the method of finance we have adopted in the parish.

After five months we have a credit of 1000 pounds. Plans are in preparation for a Church-School. We are waiting for the money to become available to build.

Out of every three families in the parish - one has been regular in his gifts- one has given something occasionally - one has done nothing.

Our future depends very much on those who are not giving or giving just occasionally. I want you to realise how important is each wage earner and how valuable every gift- even the smallest.

The collector will ask your help in making a list of the children in the parish and their ages. I know you will give him your co-operation.

Yours sincerely,

John Spillane

This second campaign resulted in the Cathedral giving permission to Bulleen to seek a building loan. A total of 27,000 pounds was needed to erect the first wing of the church-school. The School's Provident Fund and the State Savings Bank agreed to lend the money and the building program commenced. Des Smith prepared a master plan and Harold Hilbert began the excavations.

"FR.SPILLANE DECIDED THAT WE WOULD HAVE A BLESSING DAY UP THERE ON THE LAND." (MM)



It is customary to bless the site before the erection of a church, though when the site of the new church school in Bulleen was to be blessed Fr.Spillane adopted an innovation that was new to the small crowd of about thirteen people who gathered on the hill. Attended by altar boys Fr.Spillane blessed the land and then solemnly buried a small crucifix at about the spot where the church now stands.

"I think that Fr. Ryan of Blackburn is the one to whom we probably can attribute the burying of a crucifix. He did that and I think I followed what he did. We planted a cross on the site before the work began." (S)

Though that little congregation remembers the ceremony quite clearly they do not have a clear recollection of who else attended and the social gatherings that marked such occasions in the future were not yet part of the parish fabric.

"At the end I think we just all went home. We were still strangers with each other." (PW)

"I THOUGHT WE'D TAKE A LINE OF POPES." (S)

Though some parishioners remember a meeting at which possible names for the new parish were proposed,

"One was the Church of the Precious Blood. Thank goodness they didn't select that" (LL)

Fr.Spillane actually chose the name.

"Fr.Ryan had named churches after the apostles and as it was my privilege to name two churches I thought we'd take a line of popes. The idea was to try to get new names rather than repeat existing patrons; to spread the patronage in new parishes in the diocese with new saints if we could.

The first pope after Peter that we knew something definite about was Clement, through his two epistles. I also tried to get a feast that you could have when there would not be holidays for the school children.

I was privileged, even though I didn't do very much, to name St.Gregory's too. And that's how it was done to get a line of popes." (S)

"I GOT THE CHURCH SCHOOL BUILT IN DECEMBER." (S)

Before making any move on the new church-school Fr.Spillane decided to look at some other new parish schools. One weekend he picked up Michael and Bev Meehan and took them on a tour looking at schools.

"He wanted to go out and look at the Doveton school because that was the parish he had expected to be given and it was a fairly recent school at the time. There were a couple of other schools we visited and tried to get an idea of what certain features were before any drawings were made. When we first drafted the plans for the new school the structure was done on the basis that it was going to be a two story school eventually. Des Smith was the architect." (MM)

"I was determined that this work would be all well thought out before it started. That you would know where you were going right to the end. I was very grateful to Des Smith for the master plan and to Harold Hilbert who did so much earth moving before we even started. I thought that one of the most costly aspects of East Doncaster was the constant extension of toilets as the school grew, so I tried to incorporate a double set of toilets at the very beginning for Bulleen. It was very costly but I hope it helped you.

Actually I got the church school built in December and I only had about 6 weeks before the parish divided." (S)

Fr.Spillane had a parish about the size of Wales. He realised that it was becoming impossible for him to service the entire area and at the end of 1962 he approached Monsignor Moran.

"I went to Fr. Moran and I said, 'I can't do it any more!' He was always very good to me. He sent me a Parish Priest to share the load twice in my time. Fr. Fraser was the first (for Bulleen) and Fr.Mullally was the second for St.Gregory's.

Fr. Fraser lived with me for two years 1963 and 64 until he built the presbytery in Bulleen. We were neighbouring priests then until 1971 when I went to West Brunswick.

It's good for me to underline that Bulleen got its immediate start from East Doncaster. It got its earlier start from Heidelberg and North Balwyn with Fr. Broderick but I often think of what East Doncaster gave in that first time from 1960 to 1962."

"WE WERE GIVEN A HALL OVER AT ST. JOHN'S IN HEIDELBERG." (FL)

For more than one hundred years St. John's Catholic Church in Heidelberg serviced an enormous area which included Bulleen. This continued right up to the time of Fr. Spillane's appointment as Parish Priest of Doncaster in 1960. It was natural then for the fledgling community to turn to its parent parish for help and through the generosity of Fr. Payne and the parishioners of St. John's, St. Clement's school was able to get started in 1962.

"Fr. Payne was very good to Bulleen. He gave us two classrooms and during 1962 the school got started in the hall and a room at St. John's." (S)

Some of the men from Bulleen went across to Heidelberg to get the rooms ready for the start of school. This was one of the first working bees associated with St. Clement's. No one was in charge and there was some confusion to begin but then somebody showed a little leadership and the work got under way. Pat Ward and Bill Bartlett started painting the classroom while Frank Lynch, Des O'Meara and Doug Sexton began work on the hall. Others lent a hand tidying up. That little group foreshadowed a highly organised and efficient work force that was to be marshalled from the parents and parishioners of St. Clement's in the years that followed.

Twenty six years after that working bee one of the children who moved into those classrooms in 1961 remembered one as a big dark room with very high ceilings while the other was, "...full of sunshine with lots of pretty things around"

"THE MERCY ORDER GAVE US A NUN, SR. MARQUITA." (S)

Right opposite the church and school in Cape St. is the Mercy Convent and "Our Lady's College." Both of the original teachers at St. Clement's had a previous association with "Our Lady's." Miss Arter was an Infant Teacher there in the days when it took in Primary children. As a Novice Sr. Marquita did part of her teacher training under the supervision of Miss Arter at Our Lady's. After completing her training Sr. Marquita spent some time teaching in Tasmania then came periods at Brunswick and Ascot Vale. She also spent time lecturing student teachers at Mercy College. She was teaching at Ascot Vale when she received her appointment to Bulleen.

"I was sent a letter from the superior at Ascot Vale who was also one of our councillors, explaining to me that I was going to Heidelberg to start off a new school. I think Fr. Spillane had been out to our Provincial of the time to ask her if she could spare a nun to go out there.

I met Fr. Spillane when I went to Heidelberg to open the school in 1961. Probably it was during the Christmas holidays before the school opened. I remember the first time I met him at the convent at Heidelberg. He came across to see me and then we went into the chapel and said a prayer. There was something special about that moment.

It was the first time I had been a principal. It was a challenge and I think it was part of what I had entered (the convent) for, to do what was asked of me. My motto was, 'Thy Will Be done,' so when I was asked to go out there it was where God was calling me and I put myself wholly into the job." (SMS)

"THOSE CHILDREN GOT A GREAT START" (S)

In 1962 schools resembled more the 1940s than the 1980s. Curriculum was well defined by the Education Department, corporal punishment was an accepted aid to discipline, classes of 40 and 50 children were common and Head Teachers of Catholic Primary Schools carried a full teaching load as well as looking after all the administrative tasks of the school.



Sr. Marquita and Miss Arter taking assembly. St. Clement's at St. John's. 1962.



We all lined up.

"For the first year we were in the supper room at St. John's. There were seventy four children in Prep. One and Two. The supper room was beside the other school. It wasn't built as a classroom. It was modified and adapted for a classroom." (SMS)

"We were in the supper rooms. We were taught by Sr. Marquita. She had a composite one and two and I was in grade one. There was a prep. grade taken by Miss Arter. It was a split level classroom, maybe it was a stage with some of the desks on the stage and others not. The grade one was on the stage and the grade twos were down below." (LO)

The shared campus gave rise to some special difficulties in supervision especially in the yard at recess periods. There was no school uniform and for the first few days the teachers had a problem recognising their pupils apart from the St. John's children. Then there was the matter of cleaning up... who was responsible for what]

"There used to be some difficulties at lunch time supervision, sorting out whose children were whose. Were they St. John's children's papers, or were they our children's papers" (SMS)

The answer seemed to be a complete separation of the two schools.....different assemblies, different play areas.



Play time.

"In the morning we had to wait until the kids at St. John's had lined up and the principal had talked to them and they had had their prayer. We would line up along the fence and make rude noises at the kids while they were lined up. We had our assemblies after St. John's so that they could have it in peace but we often disrupted them. It was odd having a school so close, being sort of part of a school and yet not part of the school. We had a small playing area just around the hall. It was all bitumen no grass. It was like one big school only we were segregated. We were all very curious about what happened in the other school." (LO)



1st Row: Stephen Jones, Michael Crowe, Paul Gierck, Barry Langley, Mark Phelan, Lawrence Frycker.
 2nd Row: Paul Petti, Paul Hallpike, Peter Pova, John Voitiin, Adrian Bond, Anthony Cincotta, Paul Reghenzani, Michael Stephens.
 3rd Row: Shirley Holman, Jennifer Slattery, Johanne Haysing, Joyce Patching, Maryanne Columb, Anne Conan, Madeleine Day, Decuna Pegoraro.
 4th Row: Marie Lakan, Flavia Cornak, Annette Spaggiari, Karyn Anderson, Antonietta Carata, Susan Lynch, Louise Carew, Bronwyn Davey.



Back Row: Stephen Patroni, Peter Laming, Angelo Cerato, Gregory Frittolani, Brian Holman, Dean Phelan, Michael Cowan, Scott Morris, Christopher Williams, Anthony Beghenzani, Walter Cerato, Glenn Forge.
 2nd Row: Colin Kelly, Ronald Taylor, Stephen Uniacke, Alan Dunn, Michael Quinlan, John Stephens, Trevor Blainey, Silvano Sialla, Rocco Carafa.
 3rd Row: Andrew Herbert, Carmella Nicholas, Marianne Patching, Katrina Kincade, Robyn Cesnik, Bertilla Erle, Carol Black, Christopher Langley.
 Front Row: Anna Pariocco, Sarah Buttfield, Mary Anne Davey, Karen Patroni, Kerry Phelan, Karen Howse, Rosemary Quinlan, Eliana Pergreffi, Lorraine Warren, Elizabeth Morison. Absent: Christopher Lynch, Michael Bird.

Families with cars usually dropped their children off at school.

"That was Michael's first school. At age 4 he started school in Prep at St. Clement's at St. John's." (MC)
"I used to take Michael to school on my way to work. He used to catch a bus home. Sometimes if I couldn't take him for some reason someone dropped him off." (PC)

In the normal course of events this was a very satisfactory arrangement but sometimes things did not happen as planned.

"One day Paul dropped him off at school. It happened to be a Holy Day of Obligation a holiday. I think it was Ascension Thursday. Michael goes into his school and there's nobody there except the caretaker. Of course he discovers there's no school on that day. Now at age 5 he walked from Heidelberg back to Bulleen, along Bulleen Rd. down Thompson's Rd. He had his bus fare with him and he stopped off at the milk bar and brought an icy pole and hid behind the gate so I wouldn't see him eating this. I'll never forget that, the way he walked all that way home by himself." (MC)

Public transport had its limitations.....

"There was a bus service but the children had to cross Manningham Rd. when they got off the bus because I don't think it came up Thompson's Rd. at that time, not the bus they caught. They were all very little and the parents worried about it." (FL)

Fr. Spillane and Helen Dunn and some of the other parents formed a car pool and drew up a roster to transport some of the children backwards and forwards each day.

"When I think back what you could do at that time of your life.....I used to say Mass of a morning in Beverly St. I'd pick up a teacher, who came down from Boronia, from the train at Blackburn, then I used to ferry some of the preps across the Yarra. In 1962 there had been a flood and we used to have this talk. I'd say, 'Do you think we'll get wet today with the river' and they'd say after a long pause, 'No I don't think today.' or, 'Yes I think we will.' The imagination of little children is wonderful.....then I'd come back to take a breath. That was done for the whole year in 1962." (S)

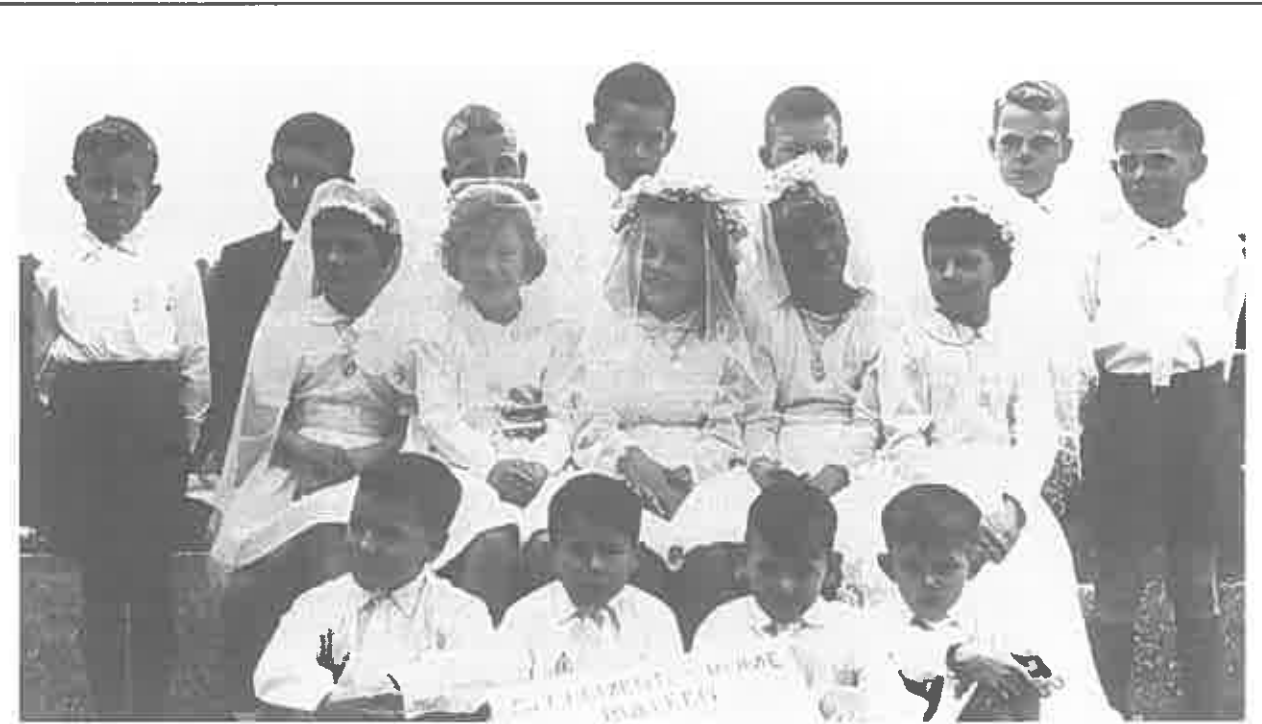
The children had their maths and their reading and their writing and their prayers. They were also encouraged to help the work of the Church in practical ways.

"Sr.Marquita would walk between the desks with a tray of holy things like rosary beads, and little cards with prayers and Our Lady of Perpetual Succour or a saint, and she would sell them for the missions. That was the highlight of our day, Sr.Marquita walking down the aisle with those little treasures for sale. Sometimes kids would get into trouble because they would pinch them as she went past." (LO)

Like any children in any classroom they sometimes misbehaved and like every teacher in every classroom Sr.Marquita sometimes had to raise her voice.

"One day, I think it must have been something to do with Education Week, I remember getting children's work ready, something for the parents, they were coming in the afternoon. Probably I think there was a time set for the parents to come. I think the children were supposed to be working in their seats and some of them weren't. I got very cross with them and I started scolding them. All of a sudden I realised that the parents were on the other side of the door taking it all in. Very quickly I adapted my tone." (SMS)

Grade Two is the traditional time for the making of First Communions and this first year of St.Clement's school was not to be different. On 21st October 1962, eleven boys and five girls were the first group of St.Clement's children to make their First Holy Communion and they were the only group to do this at the Penguin Laundry.



The First Holy Communion group, 1962.

The girls wore white dresses with little veils and flowers and the boys were done up in their best. They received their First Holy Communion in a group and afterwards posed for photographs then shared a Communion Breakfast.

It was a period of inconvenience and making do with what was available. It was a time of young families struggling to get established. For some it was a time of considerable hardship and sacrifice. Yet, in retrospect, the beginnings of St.Clement's of Rome Parish in Bulleen was a very special time indeed. It was a unique beginning among many unique beginnings. St.Penguin's, and that first year of St.Clement's School at St.John's, will always be remembered with affection by those who shared in it.

"It was a good year and the school somehow established itself." (SMS)

THE NEW CHURCH SCHOOL OF ST.CLEMENT OF ROME BULLEEN DEC. 1962

During the latter part of 1962 the new church-school was being built at Bulleen. The week before the official opening the following notice appeared in a local newspaper.

CATHOLIC CHURCH AND SCHOOL OPENS IN BULLEEN.

ST.CLEMENT'S CATHOLIC CHURCH-SCHOOL, BUILT ON AN ELEVATED FIVE-ACRE SITE AT THE CORNER OF MANNINGHAM ROAD AND BALWYN ROAD, BULLEEN, WILL BE BLESSED BY ARCHBISHOP TWEEDY AT 3 PM. NEXT SUNDAY AFTERNOON.

THE FIRST MASSES TO BE OFFERED IN THE NEW CHURCH WILL BE ON CHRISTMAS MORNING AT 8AM. AND 10AM.

The building comprises three classrooms, a chapel and service rooms, and cost 27,000 pounds apart from extensive earth works. The money was lent by the Catholic Schools Provident Fund (12,000 pounds) and the State Savings Bank (15,000 pounds).

Already 120 children have been enrolled at the school for 1963.

More classrooms will be added to meet the needs of the Catholic people when funds are available, and it is intended to eventually build a permanent church.

MARTYR

The parish priest, Rev.Fr.J.J.Spillane, who started working in Bulleen early in 1960, when he conducted a house to house survey, said the patron of the parish, St.Clement of Rome, was the third successor of St.Peter, and died a martyr in the last decade of the first century.

The first mass was said in Bulleen on 17th June, 1960, in an upstairs room belonging to Murphy's Penguin Laundry.

"I wish to pay high tribute to the Murphy family, who have been hosts to the Catholics for two-and-a-half years", said Fr.Spillane.

"As the first mass was offered by Christ Himself in an upstairs room in Jerusalem, it was appropriate that an upstairs room should have been used here at Bulleen".

NEIGHBOURS HELPED

Until now neighbouring parishes have provided education for Bulleen Catholic children. Sincere thanks were due to Fr.Broderick and St.Bede's school, North Balwyn, and Fr.Payne and St.John's school, Heidelberg. St.Clement's school started at the beginning of 1962. Although the building was still in the planning stage, the school began in rooms lent for the purpose at St.John's Heidelberg.

"This arrangement of a school without a building, being 'fathered' by a neighbouring parish is thought to be a 'first' in Catholic education", said Fr.Spillane.

PROSPERED

The school had prospered in the devoted care of the Sisters of Mercy and their helpers.

As well as those mentioned already, thanks for the achievement of this first step on the way to meeting the needs of Bulleen's Catholic people must go to the parishioners who had helped in every way possible: the priests from the Blessed Sacrament Monastery, Templestowe, and the Carmelite Monastery, Donvale, who helped him on Sundays; the architects of the building Smith and Treacy, and the builders A.J.Collins Pty.Ltd.

"All Bulleen residents and other interested persons are most welcome to attend the blessing of the new building", Father Spillane concluded.

On 23rd December 1962 a large crowd of parishioners and visitors gathered for the official opening and blessing by Archbishop Tweedy. The following report appeared in the Advocate.

ST.CLEMENT'S CHURCH-SCHOOL, BULLEEN, BLESSED BY DR. TWEEDY

AT THE BLESSING AND OPENING OF ST.CLEMENT'S CHURCH SCHOOL, BULLEEN, ON SUNDAY 23RD DECEMBER, THE REV.FR.J.SPILLANE, P.P., THANKING MR. AND MRS. J.MURPHY AND MEMBERS OF THEIR FAMILY, FOR HAVING MADE AVAILABLE PORTION OF THEIR PREMISES, THE PENGUIN LAUNDRY, FOR SUNDAY MASS OVER THE PAST TWO AND A HALF YEARS, SAID IT WAS A REMINDER OF BEGINNINGS OF CATHOLIC LIFE AT SYDNEY WHEN THE IRISH PRIESTS GATHERED THE PEOPLE IN PRIVATE HOMES FOR THEIR SUNDAY RELIGIOUS DUTIES; IT WAS ALSO A REMINDER OF THE OFFERING OF THE FIRST EUCHARIST IN THE UPPER ROOM AT JERUSALEM.

Bulleen is part of the parish of Doncaster, which was established in 1960 in charge of Fr.Spillane. The brick church-school, comprising chapel, three classrooms and service rooms, has been built on a five acre site at the corner of Manningham and Balwyn Roads. The construction cost 27,000 pounds, apart from extensive earthworks. The schools Provident Fund lent 12,000 pounds and the State Savings Bank 15,000 pounds. One hundred and twenty children have been enrolled at the school for 1963. Additional classrooms will be built to keep pace with the expanding area when funds are available and eventually a permanent church will be erected.

In the blessing ceremony His Grace Archbishop Tweedy was assisted by the Rev. Fr.K.Broderick, P.P (North Balwyn), and B.Payne, P.P. (Heidelberg), in whose parishes school accommodation has been provided for Bulleen children up to the present.

VISITORS WELCOMED.

Mr. J. Carman was chairman for the speech-making.

Fr.Spillane welcomed Archbishop; Tweedy, the visiting priests, Marist Brothers, Sisters of Mercy, Sisters of Our Lady of Sion, Mr.W.R.Garrett, M.L.C., and Mr.G.O.Reid, M.L.A., and Mrs. Reid, Cr.S.S.Swilk, President of the Shire of Doncaster and Templestowe, and Mrs.Swilk, visitors and parishioners. Among the priests was the Rev.Fr.Shortis, O.Carm., Dip.Ed., Headmaster of Whitefriars College, Donvale.

Fr.Spillane acknowledged the friendliness and cooperation of the Shire Councillors and the Council's officers, particularly the Shire Secretary, Mr.Thompson. The church-school was an expression of the skill and dedication of such Catholic men as Mr.Des Smith, of the firm of Messrs Smith and Treacy (Architects), and the builder Mr. Collins of A.J.Collins Pty.Ltd. He thanked the tradesmen who had worked on the erection of the church-school, and the painstaking foreman, "who says his only Australian name is..... the gesture of many non-Catholics who had come to share in the joy occasioned by the opening of the church-school. Fr.Spillane said he was very happy to have present his mother and his father. He thanked the Carmelite and Blessed Sacrament Fathers who had helped in the parish since it was erected.

The Rev.Fr.J.Cassidy, P.P. (Williamstown), urged the people to continue to make sacrifices so that the full benefits of Catholic education could be achieved.

Fr.Spillane had a very large parish and in a short time he had accomplished much, Archbishop Tweedy said. "You should be very proud of your new building," His Grace continued. The church is the house of God, and it is your church also. You have helped to build it and it is going to be a tremendous help to you and your children. Go out of your way to pay God a visit in the church. It will bring many blessings." His Grace paid tribute to the Sisters of Mercy who will be teaching in the new school.

Cr.Swilk said he was one of the first to take up residence in the district, to which he had come in 1954. "At a time when we are faced with many troubles, tolerance is very important," he added. "An exemplar of tolerance is Pope John."

After describing the occasion as historic, Mr.Reid referred to "the very great contribution the Catholic community is making to education in the State." The new school represented the sacrificial efforts of the Bulleen parishioners, he said.

A comprehensive vote of thanks was moved by Mr.R.Window.

Everyone present was given a prayer card in honour of St.Clement, Pope and Martyr. Afternoon tea was served at the Penguin Laundry.

PRAYER OF THE FEAST DAY OF ST.CLEMENT. NOVEMBER 23RD.

ETERNAL SHEPHERD, LOOK GRACIOUSLY UPON YOUR FLOCK AND THROUGH BLESSED CLEMENT, YOUR MARTYR AND SUPREME PONTIFF, WHOM YOU DID APPOINT PASTOR OF THE UNIVERSAL CHURCH, KEEP IT UNDER YOUR CONTINUAL PROTECTION. THROUGH CHRIST OUR LORD. AMEN (Imprimatur+ L.P.Moran. V.G. 30-11-1962

" That was a very special time. I remember going up to the opening. My parents and my brother came out too. They were interested in anything that I was doing. It was kind of part of their lives too. There was still the mud around and we were walking over the clay soil. There was something very special about that opening then. It was kind of precious or sacred. I remember that whole afternoon." (SMS)

"I think my mother showed something of the interest and understanding of a mother for her children. When she died in 1971 she had in her prayer book two or three of the little holy cards that I had printed for the time of the blessing and opening of the first school at Bulleen by Bishop Tweedy. I think it was a mother's vision that this was what her son had achieved with God's help. She saw it as a first beginning." (S)

The first Masses were celebrated in the new building at 8am and 10am on Christmas day 1962.

Fr.Spillane's parish was divided a few weeks later and in January 1963 Fr.John Fraser was appointed Parish Priest of the new parish of Bulleen-Templestowe.



The Entrance to the new Church-School. 1962



The Little Chapel

Chapter 3

A New & Independent Parish

THE NEW PARISH OF SAINT CLEMENT OF ROME, BULLEEN.

When Fr. Fraser arrived at St. Clement's in January 1963 there were about 250 Catholic families living in the parish. The new three roomed church-school was to open in February with 120 children and three teachers. There was no presbytery and he had to live outside the parish for two years. It was not the most convenient arrangement for him or his parishioners.

"When I arrived at Bulleen there was no presbytery. Father Spillane, who then resided at East Doncaster took me in and I lived there for two years. St. Clement's parish at the time was made up of two units Bulleen and Templestowe. I had to travel four miles to get there and home again in the afternoon and back again in the evening and home again at night and back again after tea. So I was travelling quite a lot. It was very inconvenient and not good for the people to be four miles away particularly if you were wanted in an emergency." (F)

He was a great organiser and rallied support through personal contact and many meetings. Each weekend the school had to be converted into a church for Sunday Masses. The three classrooms had to be emptied of desks and blackboards, the folding doors between the rooms opened up to form a large hall and the pews from the laundry and additional chairs moved in. The pews were very big, heavy, cumbersome things, that did not fit the space available in the new building. A working bee was organised to cut the end off each pew and shorten it by two or three feet. Though this operation made them fit the space, it did not seem to reduce their weight much and the effort of lifting and moving them tested the strength of many a good man's back.

The men were organised into teams with a captain appointed to ensure the team members attendance and to oversee the seat shifting operation.

"I was a team captain. I had about 8 or 9 fellows. On Friday nights we used to stack up all the school desks and cart the pews in from out in the passage way and place them in the first two classrooms. It gradually grew to the three with a chapel. On Sunday after the last Mass we carted them out again and put the desks back again. That was still going on in 69. I was one of the lucky ones I had a good team. Some of the other fellows didn't have such good teams. Kevin Samble was my vice captain I remember. There was Tony Paton who now lives in Warrnambool, Norm Mathews I think, Paul Crowe and Bill Bartlett. We got to see one another more often than we would have otherwise." (LB)

It was a heavy chore that came around every couple of months. The team for next week would be announced at Mass and on Thursday night there would be a telephone call from the team captain reminding his team members of their duty. It was not a task that could be avoided easily. The work had to be done no matter how few the workers and there was considerable pressure to be there. Fr. Fraser was nearly always present and did his share of the heavy work.

"As it was a church school in the beginning we had to shift everything on a Friday night and change it from a school into a church. Then after the last mass on a Sunday we'd change it back from a church into a school. That went on for 8 years and I vowed and declared that I would never go through that again if I were sent to a new place. I would never have men doing that very labourious work. I think I would always start off with a church. The men were very good we had teams and they'd come each Friday night and we'd lug those enormous pews around." (F)

The work may have been labourious but the seat shifting teams introduced people to each other and were a great way for newcomers to be introduced and to become part of the parish family quickly. It is remembered as being a very important part of the life of the parish at that time. When the parish finances came under review the seat shifting teams became the basis for the "Sacrificial Giving Campaigns" which began in 1964. The first campaign was preceded by the raffle of a car. The following notice was read out at Mass on Sunday 1-12-1963: "At 8 pm next Friday night there will be an open air concert at St. Clement's. A most enjoyable program will be presented by the famous Services Commemoration Choir. If you wish you may view and listen to the concert from your car. After the entertainment the raffle for the holden will be drawn."

"I remember the drawing of our one and only car raffle. Rod Barnett was the auditor of the car raffle. He was on the platform to supervise the drawing and whose name should be drawn out but Rod Barnett. I forget how much money was raised (ticket sales grossed \$7608) and how much money it cost but I remember that drawing. I think everybody remembers that drawing.

That raffle was the beginning and we went from there to the Sacrificial Giving campaign. Basil Blake came out from the Cathedral to talk to us and instigate it. I hadn't seen that sort of activity in the church before. The publicity and so forth was something completely new to me." (MM)

An Appeal Committee was formed with an Executive consisting of Mr.E.Sheahan / Chairman, Mr.J.Carman / Vice-Chairman, Mr.M.Meehan- Teams Chairman for Bulleen, Mr.R.Window / Teams Chairman for Templestowe and Mr.L.Cowan / Public Relations Officer.

The school had opened with 130 children in its first year and by the second year this figure had more than doubled. In his introduction to the campaign Fr.Fraser stated,"Each year for some time to come , we will have to build so that we will be able to meet the pressing needs of Catholic education."

The immediate needs of the parish for 1964 were, ".... three new classrooms....and..... a Presbytery." For 1965 the needs were three more classrooms and for 1966 another three classrooms. The notion of a church for St.Clement's was too remote to mention but the idea of providing clubrooms and parish sporting facilities 'for the hundreds of teenagers of the near future' was seen as essential. In view of the parish finances of the time it was indeed an ambitious program. The average weekly income was 97 pounds while the average weekly expenditure was 92 pounds. The parish debt for Bulleen was 42,400 pounds and for Templestowe 22,300 pounds. Over the next three years of the Sacrificial Offering Campaign it was expected that an additional 50,000 pounds would be spent on building programs in Bulleen.

The men of the parish were formed into twenty teams with the task of visiting every Catholic household and seeking sacrificial pledges. The ladies formed a Hostess Committee of 100 members with Mrs Nell Mathews as President and Mrs M.Oliver as Vice President. They visited every Catholic home in the parish inviting everyone to the dinner.

After a long period of intensive preparation the 1964 / 67 Sacrificial Giving Campaign was launched at a big dinner held at the Heidelberg Town Hall. A campaign booklet was distributed. Speeches were made by the Chairman and other members of the Executive and towards the end of the dinner pledges were sought from everybody in attendance.

Over the next few weeks the teams went to work. The parish was divided into campaign districts and each team was allocated an area. It was to be a hard sell operation for everyone. "They would ask me how much they should put in and I'd tell them, "Put as much in as hurts you and then put in a little extra. I can't tell you how much but that's a rule of the thumb if you want it straight." (LB)

More than 19% of the children at the school were of Italian origin and a special appeal was made to the Italian members of the parish to contribute to the campaign. "Quanto generosa dovrebbe essere la nostra risposta in questa campagna della "Donazione di Sacrificio." (1)

Eventually the pledging was over and when the results were tallied up the average weekly receipts jumped from 97 pounds to over 200 pounds per week. In May 1965 Archbishop Simonds officially opened three new classrooms and blessed the new presbytery.

"The people were most generous in every way. I didn't find the finances a hassle at all. The people knew it was to their advantage. They were very cooperative and worked together. They were very good living people. They understood that education was very important for their children. As we were new there was a great spirit in the school and amongst the people. One thing in those days that stands out in my mind is the kindness and generosity of the people. We were all just starting out. I was trying to run a parish. All the people there were comparatively new, and although they had fairly good jobs, they were starting out no doubt, with debts of their own." (F)

Fr. Fraser had the knack of finding the right people for the task and was able to push projects through to their conclusion. As each building went up an effort was made to beautify the grounds and Paul Crowe was often co-opted to take charge.

"I remember trying to get trees of any size to plant in those early sixties. We used to have working bees on Saturdays. Ted Healey used to use a front end loader and help with a lot of excavation. A lot of those trees are still there. At that time 1966, I was working at the State Schools Nursery. We wanted to put in trees to screen off the neighbours on the west side of the school and on the northern boundary. The initial work was done through me supplying the trees and through working bees being held regularly over a number of years. We didn't sit down and do a master plan, I simply put a stake in and said, "Put a plant there, and there.' and then we'd get people with a pick and shovel and crowbar to dig holes and put them in. So it was an ad hoc sort of thing, without any master plan really being conceived. We'd look at it the week before and roughly sketch out what was needed and bring the plants and have them all ready for the working bee. The Parish bought the plants . Fr. Fraser was a great one for developing the facilities. He used to use whatever resources he had within the community. At the time I was perhaps the only person that had access to fairly cheap plants. In those days there were few nurseries. Not as it is today. Trees and shrubs were pretty hard to purchase at reasonable rates. Later I was responsible for the planting around the Presbytery too." (PC)

Fr.Fraser was very proud of the parish centre as it developed and took a keen interest in the school.

"Fr. Fraser was a person who knew what he wanted and was very methodical. I found that you knew what he expected and you could relate to that. He was a tremendous leader in the parish. He was demanding in many ways but he was also very supportive and I always knew that if there was something wrong I would always have his support. There were many times when it was simply because of his support that I was able to go on when things got really tough as they do in the running of any school." (SMS)

He taught Religion in the school on a regular basis and often his sense of theatre would lead him to dramatic expositions.

"He would teach the crucifixion in graphic detail. He would actually put himself up against the blackboard and show us where the nails went in "BANG, BANG, BANG' and then talk about the crown of thorns and exactly how the thorns went in and where they went in and the blood pouring down and all girls were nearly feeling sick and the boys were loving every minute of it. He was good because there was a sense of drama about the way he taught religion. I remember his smile and his laugh. He would ask us questions all the time about our faith and sometimes some of the answers we gave were silly and he'd laugh heartily. Sometimes I would wonder what he was laughing at because I'd think the answers were quite good. Other times it made us feel that we wanted to laugh with him." (LO)

He was intensely interested in football and often attended VFL matches with some of the men from the parish. His enthusiasm for the sport spilled over into the school and he became coach of the school side.

"Every week during the winter months he'd take the boys out to football and he was almost one of those army style coaches. If they would lose God help them for losing. Some days even if they won he would be cross because they hadn't won by more than they had. He just couldn't understand if they didn't win. They just had to win. There used to be a kind of informal weekly games with neighbouring schools like West Heidelberg, St.John's, Alphington, Catholic schools about the area." (SMS)

When first Confession and First Communion times came around Fr.Fraser took a personal hand in preparing the children.

"I tried to give them something solid and I have often heard since that they used to say to their parents, 'That's what Fr.Fraser taught us.' I still teach in the schools." (F)

"At First Communion time the children would be trained to absolute precision for walking up the aisle. Father would hear the readers read. They'd be practising day after day. When they came to First Communion, people would be amazed at how well they would read and how well they would walk in the church. Little did they know what went on behind the scenes in getting them ready." (SMS)

He was insistent that standards be kept up in all aspects. Children had to wear the correct uniform, the yard had to be clean and tidy and the children's behaviour had to be exemplary.



The school yard about 1964.

"Father was very particular about the tidiness of the school yard and we seemed to be forever making sure there were no papers left lying about. I used to say, "I'll be getting up out of my grave to pick up papers." One day it was worse than papers left lying about. One of the boys had carved his initials in a newly laid piece of concrete. Fr.Fraser's wrath was more than equal to the crime and having identified the culprit, went to see the boys parents. By that time I decided it was time for a little refreshment for the teachers who were witness to the aftermath of the crime and myself — so we went to get some chocolate biscuits from the canteen. I was just returning with the biscuits to the staffroom when who should come around the corner but Fr.Fraser — back for a more detailed investigation into the initials in the concrete and not, fortunately for us, into the contents of the brown paper bag thrust behind my back. Eventually we had our cup of tea and a biscuit. I remember feeling sorry for the culprit but by that time his fate was beyond our control. I prayed his parents would be able to maintain some of their Christian sentiments. They did." (SMS)

Young children were part of every aspect of parish life. At Mass they were often more numerous than the adults.

"Mass on Sunday was quite an interesting experience. I remember saying, I think it was to you Leo, after one Good Friday, "Well how do you think the ceremony went?" and you said, "The children enjoyed themselves once they got to know one another." They were in seats and on seats and behind seats. One day I counted the number of youngsters at mass and there were three hundred little children in that congregation. The noise was very great. One day I had some visitors and they came to see me after the mass, "Wasn't the noise terrible?" they said. "What noise?" I replied. I was quite used to it. It was like living next to a railway line, you got used to it! There was one little fellow, I suppose he's a married man now, who seemed to take a liking to me. He was about three and when I used to come out to say mass he'd stand on the seat and shout at the top of his voice, "FR.FRASER, FR.FRASER, FR.FRASER!" I can't remember who it was now. One Sunday I was on my way down to help at communion and I met a young father hauling his daughter out of church heading for the toilets and as they got near the door he said, "Compulsive!" Kids haven't changed" (F)

Chapter 4

Parish Organisations

Parish priests had always had their group of trusted parishioners whose advice was sought in particular matters or when some special or professional expertise was required and there was always a band of willing helpers who could be called upon to do a task or meet a special need. After Vatican II the Church sought to involve the laity in parish affairs in a more formal way and Parish Pastoral Councils began to be formed. At a meeting of St.Clement's Finance Committee on 14th April 1969, Fr.Fraser read a circular from Archbishop Cardinal Knox calling for the establishment of a Parish Council at St Clement's before 21st December 69. Much discussion followed this announcement but it was not until the next meeting in May that the committee was able to come to an agreement regarding the composition of the new council. It was proposed that the Parish Council should consist of representatives of each of the parish groups and elected representatives of parishioners.

A sub-committee was formed to draw up the constitution which states that the Parish Council will consist of:

- The Parish Priest and his assistant.
- The Head Teacher of St. Clement's School.
- The Brother Superior of Marcellin College, Bulleen.
- Seven representatives elected by parishioners.
- One representative from each approved organisation.
- The parish accountant.

Nominations were sought for members of the first Parish Council and the following members were appointed.

PRESIDENT	MR.W.FITZGERALD
DEPUTY	MR.B.LAMBERT
SECRETARY	MRS.V.PURCELL
REPRESENTATIVES	MR.L.MAGREE
	MRS.I.COWAN
	MR.D.SAUNDERS
	MISS.C.SHEAHAN
CANTEEN CMTEE	MRS.J.LEVINGS
SACRIFICIAL OFFERING	MR.W.WENTWORTH
EDUCATION BOARD	MR.J.KEAN
Y.C.W	MR.J.FEENEY
PARISH ACCOUNTANT	MR.M.MEEHAN
MARCELLIN COLLEGE	BRO.LEO
ST.CLEMENT'S SCHOOL	SR.MARQUITA
PARISH PRIEST	FR.FRASER
ASSISTANT	FR.B.DILLON



The new presbytery.

From February 1969 onwards the Parish Council met each month in the presbytery. Michael Meehan was a foundation member of the Council.

"I think Bill Fitzgerald might have been the first president of the Parish Council. I was on it when it was formed, as parish accountant. The finance sub-committee was born out of the sacrificial giving campaign with the team captains forming the committee. They formed this committee to follow up the pledges that got behind and chase up new ones." (MM)

Judy Levings was also a foundation member,

"In those days I don't think Father was in favour of mothers clubs as such and it was all tuck shop committee and the social committee and there were representatives from all those organisations on the Parish Council." (JL)

Later her husband Ralph was elected.

"Brian Lambert was president of the parish council when I was a member. I was there when Peter Bonser was there. I might not have been on the original Parish Council but I was there soon after it started. St. Kevin's was talked about quite a lot at that time and then there was the road and the church and the buying of the block of land at the back. The moving of the seats and the counting of the money, St. Vincent De Paul.... it was all part of the business." (RL)

Those Parish Council meetings are remembered as pretty lively affairs. Opinions were expressed frankly and positions were often defended with vigor. Sometimes the business of high finance and building programs gave way to more mundane issues which were pursued with the same energy.

"I remember one particular instance I challenged Fr. Fraser about the school because I had had a few complaints about the kids having to sit out in the hot sun to eat their lunch. That was denied by Fr. Fraser fairly strongly. I was backed up at that meeting by Tony Peyton who said, "No That IS the case" The meeting went on and nothing further was said or done. It was finished... done... over Some time later Fr. Fraser casually said to me, "Oh you get away with murder" or words to that effect. I said, 'Come on what have I ever got away with? What have I ever done?' He said, "Where do the kids eat their lunch these days?" I said, 'I wouldn't know' He said, "They eat their lunch in school." That was basically as a result of that meeting. I think that's a true indication of what the man was. He stood up for his charges but then didn't leave the matter. He would look into it, once it was raised. He was very strong in jumping in and having his word to find sometimes that he was wrong later on. But he'd be ready to correct that if it was wrong." (MM)

"THERE WAS A MAJELLAN CLUB" (F)

The first meeting of the Majellan Club was held on 26th April 1968. The meeting was opened by Fr Fraser who introduced Mrs Marie Britton, President of the Templestowe Club. She gave a short talk about Majellan Clubs and then conducted elections for the first office bearers. Mrs Val Purcell was elected President and Mrs Bev Meehan was elected secretary.

The minutes of the Majellan meeting dated 24th March 1970 show that 200 mothers attended the meeting to hear Constable Westwood speak on "Drugs in the Modern Society." That meeting was held at Marcellin College but normally meetings were hosted by members of the group in their own homes and attendance was usually around 25. The meetings always opened with a prayer followed by a gospel discussion. There would be a guest speaker and often some form of charitable task would be planned or would form the subject of a report. Guest speakers included Dr. Philomena Joshua, Miss Geraldine Dillon — TV cook show personality and sister of Fr. Brendan Dillon, Fr Brosnan — Prison Chaplain, Fr Stinson CSSR -Editor of the Majellan Magazine, Mrs Green -Doncaster ' Templestowe Historical Society, to mention but a few.

Margaret Crowe was a member from the beginning. "Fr. Fraser started a Majellan group which was a great thing. We were all young and we all had littlies. Once a month we'd meet in one another's homes and have a talk. He'd give a talk to the mothers and we'd have a cup of tea and that was it. There was a bonding sort of a feeling about it. The Majellan Group in the parish, apart from meetings and cups of tea, carried out some wonderful charitable duties. For instance if you were confined to bed they would come in on a roster basis I presume and take care of you, your small children and do the house work as well. I thought that was marvellous having been one of the beneficiaries of their help."

Judy Levings could remember those early meetings. "I was involved with the Majellan Club when it started. Brenda Barker, Tricia Atherton, Fay Ward, Noleen Bolger, Bev Meehan, Joan O'Meara and all those other ladies and we used to go round to different houses and then it grew and we used to go to one of the rooms in the school." (JL)

The ladies of the Majellan Club celebrated the end of 1968, the first year of meetings, by going out to see "The Odd Couple" and then on to supper afterwards. This was the beginning of a tradition that has survived to the present day. Once a year the Majellan Club still meets for a night out.

"THERE WAS A CREDIT CO-OPERATIVE"

Some of the men had a YCW background and experiencing the struggle of paying off mortgages and raising a family they began St. Clement's credit co-operative. Each Sunday after Mass the directors conducted the business of the cooperative in one of the classrooms. Members would queue up to the different tables to make deposits and withdrawals and to present their household bills for payment.

"In those days we were all struggling to meet our house repayments and educate the kids and one of the things the credit co-op did was made us budget. It was marvellous that budget. Especially when we had school fees to pay and things like that." "They showed us how to budget allowing I think, a ten percent contingency on it as well and then we just took our bills up there and they were paid. We were members of that for a number of years. That was one of the good things. One of the best things ever which happened up here!" (PC)

"AND A ST. VINCENT DE PAUL CHAPTER STARTED UP." (FL)

"In Fr. Fraser's time a St. Vincent De Paul conference was formed at St. Clement's.

Presidents:	1. Joe Orders	Secretaries..	.1. Michael O'Brien
	2. John Woods		2. Peter Cody
	3. John Brown		
1988	4. Charlie Stroud	Treasurer..	Des O'Meara

Frank Lynch has always had a close association with the society. "As we had little to do in Bulleen we took on visitation in Carlton and Fitzroy. We organised holidays for families from these areas at the S.V.D.P Holiday home at Warrnambool. We took our turn serving meals at Oznam House. We obtained toys from the Sun Toy Fund, food from St.Clement's parishioners and made up Christmas hampers to give to our Fitzroy and Carlton families. We also took on visitation of new families in our parish and visited any families who had suffered a bereavement. We also took on the pleasant task of going to the Heidelberg Repatriation Hospital on Sundays to take wheel-chair patients to mass. After a period of years, for reasons unknown to me, our conference ceased to exist but unofficially some of us continued in a low key way but not in Carlton or Fitzroy. Thanks to John Brown we started up again and John became our third president. Tony Carroll would often ask John for help and at other times would make us aware of a need in our parish. Charlie Stroud became our fourth president. Our membership includes or has included Joe Orders, John Woods, John Brown, Charlie Stroud, Michael O'Brien, Peter Cody, Des O'Meara, Kevin Flew, Jack Kennedy Ted Healy, Ern Atherton, Sally Thompson, Jane Healy Christine Cullen, Noel Paine, Pam Paine, Mary Felstead, Bruce Morison, Ken Cotterill, Vincent Bolger, Ted Purcell, Frank Lynch.

Every month we send \$30.00 to India to our twin conferences. Our visitation can be social, to share a cup of tea and have a chat with a lonely person. When we visit people or families we put ourselves in their place and look at them as our friends."

"THERE WAS AN ALTAR SOCIETY."

Soon after his arrival Fr.Fraser asked some of the ladies to form an altar society to look after the little chapel and the ladies of the parish were formed into teams to clean and polish the floors each week.

"The ladies decorated the church school each week. It was all very make shift. But it was done properly and showed the people had the faith. The mass there was said with the priest facing the altar with his back to the people. There were no carpets. The floors were polished wood. The floors always had a shine in spite of it being half school half church." (F) Carmel Pocock recalled her early involvement with the altar society. "There was an altar society then with about ten people involved. Mrs Wentworth was the leader of the altar society. We had a day each to set up the altar for the priests for mass. My day was Thursday. We started off in the little chapel at the end of the school building and then at the church. We looked after the linen, kept it washed and cleaned.

We did the flowers, arranged them every Friday afternoon and watered them and tided up any that might have died. We'd put out the chalice and wines for mass. We'd do the general preparation for mass. We used to do it about five o'clock in the afternoon and then lock the sacristy and it would be ready for the priest when he came to say mass in the morning. I still do that." (CP)

It was during these years that the changes stemming from the Second Vatican Council began to take place in the churches. The changes were introduced gradually into the Mass. English began to replace Latin. At first only a few of the responses were changed; "DOMINUS VOBISCUM" became "THE LORD BE WITH YOU" and "ET CUM SPIRITU TUO" became "AND ALSO WITH YOU", but then the momentum increased until the whole was in English and new thinking and practice began to replace the old and familiar. It was a time of extraordinary change and sometimes painful readjustment for all members of the church.

Fr.Dillon was a seminarian when the post Vatican II changes were being implemented. "The dialogue Masses were introduced as some of the first changes coming out of Vatican II. They happened while I was in the seminary and when I came out the whole Mass was in English. The Council was held in the early sixties. It finished in 65 and then gradually things were put into operation. When I arrived at Bulleen we had that little altar and the priest faced the people. We had drapes across the front and they were in the colours of the day and we used to hook them up and there was a red one etc which we would change each day." (BD)

"WE ALL WORKED TOGETHER." (NW)

There was a tuck shop at the school from the very early times and the mothers worked a voluntary roster.

"I was on the committee of the tuck shop for ten years. Not from the very beginning that would have been Fay O'Toole and Dot Bird and Margaret Bond. I was the secretary for a while. I would take the kids to the tuck shop and I'd take their toys and they'd play in a corner while we served the children their lunches. Ralph used to think that I lived at the tuck shop. If we ran out of things someone would have a car and would go and get bread. We never had the Village handy and would have to go to the Bulleen Rd. milk bar or somewhere like that to get the extra bread or milk. They tried to sell the health bars and different things." (JL)

"I was in charge of the tuck shop for one year. I did all the buying and everything. That would have been about 1970 to 1975. They were good times. We all worked together. We would mix warm milk in with the butter to make it spread easier and go further. Mostly they were sandwiches and bread rolls. The pies came in a bit later. We sold a lot of sweets in those times too. We would never see a child hungry but if a child came two or three days in a row saying he had lost his lunch bag we would query it then with the teacher." (NW)

Fr.Brendan Dillon was St.Clement's first curate. It was his first appointment after ordination. Both he and Fr.Fraser were old boys of 'De La Salle' and had met each other on several occasions prior to his appointment. He recalled his first day in Bulleen.

"I went to Bulleen in January 1967. It was my first appointment after ordination. I was ordained in July 66 then spent the next six months back at the seminary in Glen Waverly, it's a police academy now, then to Bulleen.

I remember that afternoon when I arrived. It was a hot afternoon in January. I didn't have a car at that stage and I think my brother John drove me there. The only people I knew there apart from Fr. Fraser was Greg and Frances Dunlop and I think I made a bee line for them or perhaps I met them at Mass but I met them very quickly and gradually I started to meet a lot of people."

Part of Fr.Dillon's duties included hearing Saturday night Confessions in St.Kevin's little old wooded church in Templestowe. Like Fr.Spillane before him, he sometimes found himself sitting in the dark waiting.

"I remember one night in the Atkinson St. hut as I used to call it. I would go across there on a Saturday and sit and wait and someone would always come to confession. People would always come. There was no evening mass and you would sit there and say your office maybe and say the rosary. But they always came."

It was winter, quiet, drafty and cold. Fr Dillon was alone in the church.

"I heard a strange sort of a sound. I hadn't heard one like it before"

He felt something moving about him and brushing against him; not exactly touching him but coming close to his face and his hair. His heart pounded.

"I put on the light and..... I found a bat. The first time and last time in my life I had ever seen a bat was in the confessional at Templestowe I had no idea how big a bat was and maybe this was a baby bat but it was flying around and he was missing me..... but it was a confined space... and..... I used to think that bats were pretty big but that one was not. It gave me a fright I couldn't work out what it was".

CHRISTIAN FAMILY MOVEMENT.

Fr.Dillon first came into contact with the Christian Family Movement while he was in the seminary and was very impressed with what he saw. "When I was still in the seminary we were allowed to go out to different things to see what was operating in the dioceses and I had been introduced to the Christian Family Movement which Fr.Frank Murphy, who is now at Broadmeadows, was chaplain to and was an instigator. I was very impressed. It was for married couples and I think they used to baby sit for one another. So when I came to Bulleen I suggested to Fr.Fraser that we might have it there and he gave me a chance to do it. He was wrapped in the idea of the Christian Family Movement and said he'd take a group himself because it worked better with two groups who could then baby sit for each

other. It was run on YCW lines, a Gospel discussion and then a discussion on aspects of rearing families from a value point of view. I still think it was one of the best things that we ever did. It would still be valuable today. There was Brian ' Lois Perry, Brian Atherton, Brian Marret who had had YCW experience and they helped me to get it started and we built up two groups with eight couples in each group. They were still in operation when I left at the end of 69." (BD)

John Pocock remembered his first contact with the CFA. "We weren't here for very long when we were invited to join a Christian Family Movement Group which met every fortnight, every second Wednesday. There were two other groups in the parish as well as the one we belonged to.

I remember we had a break up party at the end of the second year. We had a home mass here and all the people came from all the groups. After the home mass we had a dance We moved the furniture out of the room where we have parquetry on the floor and someone brought along some tapes with dance music on them and people danced there until they had to go home and relieve their baby sitters. I've never seen a group of people sort of enjoy themselves so much at a dance as that group did." (JP) Carmel Pocock was hostess to those parties. "There were about four years when we had the party here. Fr.Hassel had his group and Fr.Fraser had his and we combined here for the Christmas break up." (CP)

"The Christian Family Movement is still in existence but not in this parish," said John. "I think the thing that kept it going in the early days was the drive of the Parish Priest. He invited us to join a group and also the curate was very active in it too. (JP)

The Best of the Modern Churches

THE NEW CHURCH. "BULLEEN IS THE BEST OF THE MODERN CHURCHES....." (LE)

The site for the church had been reserved from the beginning but it was not until September 1968 that any real discussion began concerning actually starting to build a church. The first estimates had previously forced the Finance Committee to the conclusion that it was not practical to consider building at that stage, however on the 2/9/68 a decision was made that Fr.Fraser, Joe Bounader and Michael Meehan should meet with Mr Homes from the ES'A Bank at Templestowe to discuss the possibility of raising finance for the church. It was suggested that the parishioners might form a cooperative as the security for a loan. The committee was confident that funds would become available and they directed Mr.D.Smith, of the firm of Smith ' Tracey, Architects, to make some preliminary plans and estimates.

The meeting with Mr.Homes led to a meeting with the Regional Manager of the ES'A Bank on 14th October 68 which resulted in the offer of a loan of \$140,000 at 6.5% per annum. At this stage the average weekly contributions from the Sacrificial Giving Campaign was \$673. More than enough to meet the potential interest bill of \$175 per week with a capital redemption of about \$150 per week. Joe Bounader however recommended caution and suggested that the parish should concentrate on building up its bank credit.

By April 1969 the church building account stood at \$5,000. With the parish building account boasting another \$10,000 and the average income from pledges standing at \$688 per week the Finance Committee agreed that Fr.Fraser should make a formal application to the bank for a loan and that the architect be requested to draw plans for a new church to be commenced in 1970.

There had been difficulties with Balwyn Rd. previously, but now, the problems associated with drainage for the new church, made it imperative that some decision be made regarding the status of the road and the provision of data regarding levels. The Doncaster ' Templestowe engineer's department stated that it was unable to supply the information. The assistance of local councillors Montgomery and Douglas was sought and after they had visited the site in May a meeting with the shire engineers was arranged. Again it was reported that the Council could do nothing. Balwyn Rd. would not be made in the foreseeable future and consequently no road levels were available. The local councillors were contacted again and accompanied by the Mayor they visited the proposed site and the school. In July it was reported that the Council had agreed to construct a drain in Balwyn Rd. and to grade the road surface. However after the work was completed it was discovered that the drain was unsatisfactory and the work had to be done again.

It was envisaged that Balwyn Rd. would be the main access route to the church and the committee now sought to have it properly made. It was recommended that Fr.Fraser seek a meeting with the Premier, Mr.Hamer to enlist his support. However there is no evidence that such a meeting ever took place and Balwyn Rd. was to remain as it was for some years to come.

In July members of the committee had been invited to look at church designs in other parishes and the architects, Smith and Tracey, attended the September meeting to discuss the plans for the church. Completed plans were presented in May 1970 and construction work began early in 1971

Bill Wentworth was a member of the Finance Committee at that time and was appointed 'Committees Representative' on the Parish Council. "When I first came onto the council we were planning to build the church. The plan of the church was submitted and put up for discussion at different times. Smith and Tracey were the architects. The plan was prepared by them. I think we did participate maybe about facades or entrances or floor. I don't think there was any discussion about changing the plan or the outline of the church. There may have been different styles submitted before this particular one was chosen but there again I'm not positive about that." (W)

The church was designed to seat the congregation as close as possible to the altar. The whole structure seems to rest upon two concrete piers that rise from the sanctuary floor to form a most distinctive spire. Inside they carry two massive concrete beams which radiate towards the front of the building and support the tiled roof. Clinker bricks are used for both interior and exterior walls with stained glass panels highlighting the doorways and taking up most of the front walls. The cost of the building was \$150,000.

In the planning stages, not everything about the new church had met with unanimous approval but the completed work justified Fr.Fraser's enthusiasm. "The clinker bricks used in the church were used because that was the very "in" material to be used in those days. It was pointed out to me that it used to be that you'd throw those sort of bricks away. The church was unusual in design, functional and devotional. The response of the people there in donations to that church were really outstanding. There is a magnificent sculpture of Our Lady Of Perpetual Succour in the church which was donated. It was a very valuable addition to the church. It is far more valuable than I think most parishioners understand. We built a lady chapel which was to be used later on as a choir chapel. We have a first class relic of St. Clement that was verified and is set in the wall in a gold reliquary. The tabernacle is unusual in design. The sanctuary is an island and round about it we had the Stations of the Cross because Our Lord died on the cross offering himself in sacrifice and that is exactly what we are doing in the mass; we are offering Our Lord in sacrifice. It may not look very big but it is a very large building. It will seat something like 900 people with most of them very close to the altar." (F)

The relic of St.Clement was prepared for display by Judy Levings. "I had the honour to mount the relic of St.Clement onto a piece of my red velvet and put it in the little monstrance that's now in the repository in the wall of the church. Father gave me the privilege of touching it and mounting it and there it is today." (JL)

The official opening of the church took place at 10 am on Sunday, 17th July 1972. The dedication ceremony was performed by the Archbishop of Melbourne, Cardinal J.R.Knox. It was a very big and important affair that began with a procession from the presbytery to the church of the clergy, the altar boys and a large choir.

Fr.Fraser was very proud of the choir. "The opening day! Well we kept a great secret. We were determined that the secret would be something that the people would remember. The altar servers of course were trained for the occasion.



A Choir of boy sopranos.

Cardinal Knox was the one who consecrated the church and he was preceded into the church (this was the secret) by a choir of boy sopranos in scarlet robes. That was the first time that they had ever been heard in that church. I was extremely proud of them that day because of the way they had behaved during their preparation and because their singing on the day was superb.

I don't know what happened to all those boys. I suppose they're all married men by now. The church was packed, absolutely jam packed full. In those days the ceremony was quite long compared with what it is today and it was quite difficult to get around the church for the various parts of the consecration. Fr.George Maher was there. Fr.Spillane, Fr.Dillon, Fr.Hassel, and Monsignor Rebeschini who was the Cardinal's secretary at the time. He is the parish priest now. The windows were a feature and the place looks magnificent at night.



Cardinal Knox blessing the Entrance.

For the consecration in addition to the walls inside being anointed, the cardinal anointed the walls outside where the two gold crosses are beside the main entrance. It is certainly a credit to the people that they could put up a church of that magnitude and beauty in such a short time."(JF)

NEWCOMERS.

Frank Fusca arrived in Bulleen on the day the new church was opened in 1972. He approached Fr.Fraser to enrol his children at the school.

"I met Fr.Fraser and when I asked him about the children to start school — my first one Tina was the oldest — he said, 'I haven't got much room for the moment!' then he said, 'Alright come in and give me the name of your daughter.' So Tina started in Prep. and they all followed."

Frank soon found that there was already a large Italian community in Bulleen. He saw that the older members tended to be isolated through differences in language and culture and together with Frank

Longhi, Georgio Ballieri, Gulgo Romanine and Rossi Mingone, he established the Italian Catholic Federation in Bulleen.

"The Italian Catholic Federation! That's an organisation that's been going for 25 years and here in Bulleen for 10 years. We got the Italian Mass through the Federation. The Federation started in All Saints in Fitzroy 25 years ago and since then it is in a lot of parishes. We try to organise for the immigrant — the old people — like if I have my parents here -they arrived 30, 40, 50 years of age — you couldn't expect them really to learn English properly. It's difficult for the middle aged and the old people....not for the young. The Italian Catholic Federation welcomes people into the community. The Italian community has become a really big community in Bulleen because they came from all over the place to live here. We were quite a few even in 1972 and I remember then that 70% of the new houses the Italians built. We followed one another. You see whoever immigrates to Australia, even if you haven't got it to start with, you become ambitious and people who used to live in Fitzroy, they went to Preston, and from Preston they came to Bulleen. So, the Italians, they follow one another, that's all." (FF)

GOODBYE SISTER MARQUITA.

At the end of 1972 Sister Marquita left St.Clements. She had opened the school with 74 pupils in grades 1 ' 2 and at the time of her leaving the school had a total enrolment of 700 children.

She recalled her feelings on leaving the parish school. "The classes in 1972 would have been much bigger than they are now. I think they were probably up to 40 in some classes. When we started off the classes were comparatively small but as the school grew the classes got bigger. I don't think we were down to having 30 in a class then, that stipulation was something that came in after the Schools Commission was established. We started with 2 teachers and ended with about 24 teachers.



St. Clement's staff members.

It was a privilege working with those parents there. I really felt it was a cooperative effort because when we went there there was nothing, just the ground. In the first year the buildings and everything were started. It wasn't something that one person could do alone, there was a tremendous amount of cooperation. The parents were incredible. The sacrifices they made

When I left, the school principalship was handed over from the Sisters of Mercy to a lay principal. It was one of the first four schools that we did hand over. I felt that very much. I felt that I had worked hard to build up that school and I felt a great loss in leaving." (SMS)

"THE SCHOOL DEFINITELY CHANGED WHEN TONY CARROLL CAME." (LL)

Mr Tony Carroll was the new principal. He had just recently returned to Australia after many years in teaching and Education Administration in New Guinea. He was appointed by Fr.Fraser and commenced at the beginning of 1973.

"I was teaching in New Guinea before I came here. I became a headmaster and Deputy Principal of a technical college, then I was made an Acting Temporary Inspector of Schools then I was confirmed in that position and my last five years in New Guinea I was District Superintendent of Education. I was in New Guinea for 12 years. My eldest children were all born in New Guinea. I returned to Australia when my children reached secondary level in their education. The opportunity to come to St. Clement's arose and I took it. I came direct from New Guinea to this job." (TC)

Laurie Lynch was a teacher at St.Clement's and remembers the arrival of the new Principal. "He came in and organised things, like inservices, more within the school than outside. We conducted our own inservices. Sometimes someone on the staff conducted the inservice or we brought someone into the school. We didn't go out so much. When Sr.Marquita was there I can remember going over to Bulleen Primary for inservices, for example in science which was very big at that time in the early seventies late sixties. You'd think they had just discovered science. Early on when Tony was there we had an open classroom. A couple of the staff wanted to try it. He let them try it for one year then stopped it. It wasn't what the parents wanted and the numbers were too large, two teachers and 88 children. It wasn't really successful. It was just too difficult.

Selecting staff was really Tony's forte. He was really good at it. The staff at St.Clement's is something that people really comment on..... how well they get on together and how harmonious they are there. No matter how talented they were if they wouldn't fit in he wouldn't consider hiring them. They had to be people who would work well with others and that's pretty important when you consider that at every level there's three classes." (LL)

Tony Carroll recalled that first year as the new principal. "When I first came here Fr. Fraser was the PP and I had just short of one year with him. He regularly visited the school and had a great influence. He would take classes particularly for those children preparing for the sacraments. I saw him as a very strong man. Very direct and of great conviction. You were left in no doubt as to the way he felt. He was a builder too. When I came, there were about 620 to 640 children at the school. Over the next couple of years the school grew to 730. We were bursting at the seams." (TC)

THE YOUTH DANCES.

As the children of the parish grew into teenagers the social committee, Brenda and Maureen Clifton, Maureen Bounader, Val Purcell and Joan Munday started a youth dance. Approaches were made to Templestowe Technical School, Our Lady's Heidelberg, Marcellin, Sienna and Balwyn High School to ascertain the numbers that might be interested in attending. It was decided that the young people between the ages of 15 and 17 who wished to attend should be enrolled. Subsequently a list was drawn up. A membership card was issued and only those young people holding cards were to be admitted to the dances. The management and organisation remained in the hands of a group of parents from St. Clement's. Mr. Jack Munday organised some well-known bands and the whole enterprise got away to a good start. The mothers and the fathers attended to supervise the entrance, sell drinks and generally keep an eye on things. For quite a time all went well. The dance became very popular and the numbers grew. Members brought friends. Soon there were strangers from as far afield as Ringwood and Broadmeadows seeking to get in without a card. Older youth turned up, sometimes the worse for drink, and the fathers had their time cut out to maintain control. The police began to make courtesy patrols at the request of the organisers but the popularity of the dances was to be their undoing.

Judy Leving often acted as doorkeeper. "Sometimes we would have unfortunate experiences with alcohol and even though we felt their bags for any bottles because of the crowd they'd want to go outside to cool off and they used to have it planted in trees. We tried to have ten or twelve of the fathers police the dance so that we could keep it running. We used to sell soft drinks inside but it was always the minority that was there that spoiled it for the majority. It had become a baby sitting thing too. If mum and dad wanted to go out of a Saturday night they'd send the 14 year-old around to the dance. Then the 18 and 19 year-olds would come too and there would always be problems after ten o'clock after the hotels closed and drink and so on. It was sad one night we had a girl and not being experienced and the drugs were sort of creeping into things and we didn't know what was wrong with her but she looked horribly sick, starry eyed and I was saying, "I think she's either drunk or she's been drugged." Anyway we ended up calling the police because we didn't know what to do. She couldn't tell us where she lived or where her parents were or anything. They lady policeman came and took her home."

"The dances came to an end one Christmas when the committee decided that what had once been a pleasure had become a worry and the slog." (BM)

Chapter 6

Eucharistic Congress

"PEOPLE CAME FROM ALL OVER THE WORLD TO THE EUCHARISTIC CONGRESS IN 1973." (WW)

In 1973 the Archdioceses of Melbourne was host to the Eucharistic Congress. The people of Melbourne were asked to act as hosts for international and interstate visitors and if possible offer them accommodation.

The Wentworth Family had some of these visitors stay with them as house guests. "The people of the parish participated in the spirit of the congress. Many homes were opened up for international or interstate visitors. In our particular case we had two visitors at home. One was a Monsignor Di Primero from Texas and we laughed from the time he hit here until the time he left. It was a memorable occasion for us. We also had Cardinal Rugambwa's secretary who was a Canadian Brother. They had a special welcome for the Cardinal outside the school one night, there near the stone wall where you come up to the second level. Another Bishop stayed with the Pockocks. The Cardinal came to see us before he went back to Tanzania. People came from all over the world to the Congress. There were black bishops here interspersed in the parish community with different people." (WW)

Fr.Fraser's house guest was Cardinal Rugambwa from Tanzania. The parish became the focal point for several formal and informal receptions for the Cardinal. "We gave an outdoor reception for Cardinal Rugambwa of Tanzania," Fr.Fraser recalled. "We had the Bishop of Tanzania, his secretary and a number of other Bishops all staying in Bulleen."



Reception after Mass to Cardinal Rugambura, February 1973.

(Left to Right): Brian Lambert, President, Parish Council; Rev. J. Fraser (P.P.); The Cardinal, Ray Murphy (in background, security); Mayor W. Davey; Mayoress Maureen Davey; J. Thomson, Town Clerk.

The Cardinal made a lasting impression on Fr.Fraser. "The Cardinal is a most gracious man. Every time he appeared people gathered outside the church to see him. There was always a security guard near him. He was not allowed into the grounds until the place had been thoroughly searched. There was some anxiety at that time about the attendance of the black bishops and cardinals because there could have been people who would want to stir up trouble and Cardinal Rugambwa was guarded the whole time. I have a habit of getting up very early in the morning and one morning when I got up and put the light on the police were at the door within thirty seconds to see that everything was alright."

Fr.Fraser remembered the humanness of his guest. "Amongst the functions we had at Bulleen was a reception given to the Cardinal for all religious in the district. That involved not only Bulleen but the whole district. The reception was at the presbytery on an extremely hot night and everyone was in light summer clothes. I went to the Cardinal's room to bring him down to introduce the people to him and he was dressed up in all his robes. I looked at him and I said, 'Really Your Eminence it's very hot out there, do you have to wear all those robes?' and he said, 'Well if I don't what will the people think?' 'They will be delighted if you don't have the discomfort of wearing all those official robes' 'Wait a minute' he said and closed the door and then he came out dressed as the rest of us in sports clothes and very relaxed." (F)

Fr.Fraser's years at St.Clement's were filled with celebrations and social occasions. There was always a new building to open or a dinner dance or parish ball to organise, or a picnic to attend. There were prize days at the school with crowds sitting in the yard in the summer heat..... "We used to have end of the year presentations in the yard at St.Clement's for the school children. We'd be sitting out in the hot sun and they'd be given little certificates for their good work."(JL)and there were film nights that sometimes didn't quite turn out as planned. On one occasion Fr.Fraser invited a group of the Altar Society ladies to a film night at the drive in theatre. He had seen the film advertised on the bill board as he drove past the theatre and decided it would be an admirable end of the year outing for this small group of parish workers. He told them it was a new 'WESTERN' and although they weren't all that keen on westerns they accepted the invitation in the same generous spirit in which it was made. It was Father's 'shout' and he selected a good position so that the entire party had a good view of the screen. The film started and soon it was apparent that the title had been misleading and the film was not a good, old fashioned, wholesome western. Fr.Fraser's embarrassment was beyond measure, he apologised profusely and told the ladies not to look, then he started his car and conducted the group out of the theatre. The title of the film was 'Midnight Cowboy.'

In 1972 the parishioners of St.Clement's Bulleen celebrated the 25th anniversary of Fr.Fraser's ordination to the priesthood. This celebration took the form of a formal dinner at a hotel in Bulleen called The Sentimental Bloke. A very large crowd filled the venue to overcrowding. During the course of the evening there were speeches and gifts were presented. Included was a cheque which the parishioners intended he should use for a world trip. Fr. Fraser indicated that he would use the money for the purpose intended at the earliest convenience. In September 1973 he left the parish to take up duty as Dean to Bishop Kelly in the parish of Mentone. He continued in this role until the bishops death 12 years later. It was during this time that he travelled overseas.

He went to Europe and to Asia. At the time of writing this chronicle he was able to recount many experiences and impressions. He was astonished at the size of the crowds he saw in St.Peter's Square and was privileged to be present at a canonisation ceremony. In Asia he witnessed a level of poverty among the people that still caused him anguish as he recounted it.

He has invested his funds wisely and did not use the entire amount on that first trip so that later he was able to make a second journey, to the Americas. He travelled up the Amazon, was caught in a revolution and experienced an exciting and dangerous escape across a remote boarder and away to safety.

He went alone. He said, "It's the only way to travel!" Clearly he had enjoyed his trips and it was a pleasure to realise that the gift the parishioners had made had been so successful.

A Different Approach

"FR. EGAN WAS A PHILOSOPHICAL PERSON." (ML)

Fr. Leonard Egan was ordained in 1944. After several appointments to different parishes about Melbourne he became Parish Priest at Yarraville where he ministered for 10 years before accepting the appointment as Parish Priest of St. Clement's in 1973.

It was the first time he could remember being given a choice. "It was the first time I ever had a choice in anything and I chose to go to Bulleen. I wanted to go somewhere where there was fresh air. I thought I'd go somewhere where there was no noise." (LE)

He took up the appointment in September and like any new appointee began to assess the situation. "I suppose when you go into a new place things strike you. There was a very good church. The best in Melbourne. The school was just sort of half way through its development. The parish was growing very fast. Ten new families a month. There were twelve hundred families when I arrived and when I left there would have been nearly two thousand." (LE)

Though he did not set out with a formal plan of action some things struck him as requiring immediate attention. "The first thing that was done.....fortunately the schoolrooms were very large, 24' by 30,' and we needed more rooms so I called in Andy Richardson, the builder, and he had a look at the place and without any trouble at all he was able to move all the walls in that school and he reduced the rooms to 24' by 24' and we got four or five extra rooms. He did it in two weeks during the school holidays. Then we added on four new rooms with the help of the School's Commission. We got a grant for that. It was down the bottom level facing the school yard not facing Manningham Rd. There were four new rooms there. Then there was more need for room and fortunately we got a lot of encouragement from the Catholic Education Office. They advised us on what we should do and how we should do it and when we should do it and they recommended us to the School's Commission. We got a lot of cooperation. A lady came out and went over the place. She was there a long time. She went all over the place and made suggestions and drew up plans and so on. She went into it very thoroughly. Then we were recommended to the Schools commission. The whole lot was to cost \$540,000 or \$570,000 and we got a grant of \$120,000 from the school's commission which was not a high proportion. We got a much higher proportion for the four rooms we put on earlier. Anyway we got \$120,000 which meant that we borrowed \$450,000 from the bank, paid over 20 years I think. We were paying off I think \$2000 a month.

It was no problem borrowing the money. I don't know why it was so easy. It was the year, the season. Next year it would have been difficult perhaps. We were very well received by our local ANZ bank at Templestowe. So we went ahead and we built the new building down behind the presbytery and we made a lot of alterations to the old school as well. They put in a new teacher's room. They put in rooms for copying; put in a library; put in other rooms upstairs. General purpose rooms they called them. That was the final bit of building done." (LE)

The situation on the top of the hill was not ideal for a school. Sections had to be excavated for play grounds and the whole area was narrow and restrictive. As the enrolment at the school grew it was obvious that the site just wasn't big enough. The problem began to become more urgent in the minds of both Fr. Egan and the Principal Mr. Tony Carroll and their thoughts began to focus on that strip of land running along the eastern boundary known as Balwyn Rd. This strip of pot holed winter mud and summer dust had been the subject of a parish deputation to the City Council in 1969. Cars arriving at the school were sometimes bogged and on one occasion an axle had been broken as a car bounced into a formidable rut in the road. The parish had sought to have the road declared a public highway and to have it sealed and curbed. In a letter to Messrs. W. Carew, Hardman & Co., (the parish solicitors) dated 10th. November 1969, Mr. J. W. Thompson (The Town Clerk) advised that the road was considered to be a private street and that the council was taking no action to have it created a public highway. He added that abutting on the eastern alignment was a 15ft. wide right of way laid out on Lincoln Estate Subdivision. Little action was taken over the years apart from occasional grading and spreading of metal on the surface of the road and eventually a narrow section beside the school was sealed.



The proposed Balwyn Road extension.

Tony Carroll's office was located at this end of the school building. "I used to look out there each day and see this great 100 ft. wide strip of land there, of no value really at all. I enquired and was told that it was going to be the proposed Balwyn Rd. extension. When I went for a drive and had a look around the place I couldn't see how it could happen because you had the Koonung Creek which would have to be bridged, and there were no plans to do that. In speaking to the Country Roads Board and other instrumentalities they said they had no plans to go ahead and in fact I found that the land wasn't owned by any statutory body at all. It had been sold by Templestowe Brick Works as part of the parcel of land which became the Yarraleen Estate. The people who developed that estate were called Levenhall Pty Ltd and when I checked further they were basically just a subsidiary company of Under Development Writing Corp. who had their headquarters in Sydney. I rang them and asked if they would be prepared to dispose of the land in our favour and were quite generous and said they would at a very reasonable figure. In talking the matter over with Fr. Egan who was the Parish Priest at the time, it was decided that we would acquire the land." (TC)

Fr. Egan was quick to see the potential of the additional land. "The school area was very small for the number of children. It was a difficult place to build a school on the hill. We got that extra land and with some trouble we were able to develop it and add extra room to the school. Extra room for the parking of cars which was important for Mass. That turned out very well. There was a bit of difficulty with one section of the Board of Works but on the whole we were well received by most authorities. The local council supported us very much. In the end all permits were granted and everything was completed." (LE)

In fact Fr. Egan's 'BIT OF DIFFICULTY' was remembered by others as a major problem.

Tony Carroll recalled the sequence of events as a very trying period indeed. "The varying governing bodies such as the Doncaster Templestowe City Council, the Board of Works in particular were a bit angry that they had been pre-empted. The land had been sitting there for years and if they had wanted to acquire it it would have been a very easy process. The fact that we went ahead quietly and acquired the land was not received very well at all. We incorporated the development of that land into a rebuilding program we had at the school. It was fenced because it was our property in fact. It was landscaped. It was surfaced. Then everything seemed to go wrong. We had everything on paper and we thought we had the permission of the MMBW to do these things. There were some agitators in the local area who worked on various instrumentalities and they were determined that we had broken the law and were going to put things back the way they were. After many, many years and many, many

meetings with a lot of people, the council, and the Board of Works we finally, after being threatened with prosecution and all sorts of terrible things; we were given the final approval some years after the whole thing had been completed. Now it no longer exists as Balwyn Rd. at all. In fact it has been renamed Egan Drive after Fr.Egan who showed great fortitude against all adversity and odds in carrying on with the idea of making this piece of land part of the church property." (TC)

Another piece of land was added to the site during Fr.Egan's time. It provided access to the church from Summit Drive. "There were two blocks behind the church. I was told I should have bought the two. I don't know why I didn't buy two. We would have paid for it eventually. The price went up \$10,000 in a year. We bought that other block for \$27,500. I thought the other block was a bit of a luxury because I only wanted to get an entrance at the back there for the people. So that pathway cost \$27,500." (LE)



The extended playground as it is today.

AN ITALIAN MASS.

Most of the families moving into the parish at this time were Italian Fr.Egan said, "Eventually, I suppose, about 55% of the people were Italians. That's about 1100 Italian families when I left. About a year after I arrived the Italian Mass started. One of the Italians, Ugo Romani, or a group of them, approached me and asked if they could have an Italian Mass. It was a case of adding on another Mass and altering the times of Masses. I think there were three masses of a morning. They might have been 7.30 and 9 and 10.30, or something like that. There were many Italians and some were going elsewhere to mass. The first Italian Mass we had there were 800 people there. They found the priest. They found the religious order that would cater for Bulleen. We had to alter the masses so we put on four masses and I gave them the 11 o'clock mass. That was my arrangement. It suited most of them and didn't suit a few. It was a bit late for some that were interested in cooking. Anyway it was always very well patronised. There was always 700 there and it served the district too. People came from Doncaster and North Balwyn and Templestowe. It brought about a good community spirit in the place.

I thought that newcomers needed some help from their own people. I used to visit them but I thought that something more than that was needed. So I thought that the Italian people already established would go out and make those others welcome and introduce them to things and so on. They did some very good things for the elderly. That was a very good feature. In fact they set an example to other places around Melbourne."

The Italian community at St.Clement's blossomed with the beginning of the Italian Mass. Frank Fusca had been installed as a Special Minister of the Eucharist and when the Italian Mass started Fr.Egan asked him to act in this capacity at that Mass. This led to other involvement and responsibilities for Frank who found himself being involved more and more in the social welfare of the Italian community.

"In Bulleen we got a very good nice Mass on Sunday and a lot of other things but we work very hard and spend a lot of our time going to meet somebody who is sick, or welcome somebody who doesn't speak English, or organise a few things to get them together so they know one another. Otherwise you live in a house here just like a jail; you don't go out; you don't talk to somebody; you are afraid to ask what nationality you are; you are afraid you can't speak the same language. We really work for the community.

The name Federation is from when the Scalabrini Fathers first came to Australia, they already had some in America. Always they worked for people who had left the country and they bring them back to Mass. When you come to a country like Australia there is so much to do; you work, husband and wife during the week and then, house keeping to be done and work on the home, painting fixing things up. They were too busy for religion. I ask, "Why don't you go to Mass any more?" and they say, "I can't understand!"

Well I don't think it was an excuse, it was a true story. I mean we have to be honest. If you don't understand the language you've got no feeling for the Mass and that's why we thought that through the Scalabrini and other Fathers we want to build up a Mass through Fr.Egan.

We asked Fr.Egan first and he understood. He realised there was a large community at that time that really wanted to go back to the church and the religion and to follow again. The only way to do that was to have a Mass in Italian and because we have been always directed by the Scalabrians we asked them how about if we can start to do this if the Parish Priest will agree.

I remember I think it was Fr.Vito the very first one and then they follow on. Now we've got Fr.Luciano but if he is not available somebody else will come. Sometimes Monsignor Rebeschini says the Mass also but usually the other priest comes." (FF)

"I ENJOY BEING PROVOCATIVE" (LE)

Fr. Egan was the harbinger of change. Vatican II had given rise to countless innovations at all levels of the church. Everything that had gone before was being scrutinised and remodelled for the Church in the Modern World. Authority and tradition were under challenge and confusion replaced certitude in the minds of many of the faithful. Catholics were being asked to think and accept responsibility for their own consciences, to be aware of the needs of others, and to welcome the Ecumenical Movement.

Fr.Egan tried to stimulate thinking.

His sermons were often controversial and always provocative. "I enjoy being provocative but mainly for myself. It is a good mental exercise. It uses the mind. I wouldn't shock people for shocking sake. People think I might, that I do that, but I don't. I take a bit of care to give it out in drips and drabs." (LE)

He conducted Adult Education classes which began with enthusiasm and then trailed off. "In the beginning there was support for the adult education that I started but in the end there wasn't much interest and I think that's just because people had had a fair amount of new stuff hurled at them and

that was sufficient for the time being. Numbers dropped off. People got a fair amount of stuff, for good or ill, on Sunday. There was a bit of topping up needed I suppose, but people didn't come for the topping up. I didn't have any more adult education classes but if I had got second wind, I'd have started again." (LE)

His dry wit spiced his weekly newsletters. Unfortunately none have been found to include as a sample in this chronicle, but the following comment by Fr.Egan gives some insight into his approach to the task of writing them.

"I wish I didn't have to write newsletters. They're a nuisance. But if I've got to write them I try to give value for money. I've got to make it into an interesting pastime or I throw up altogether. I'm sick of them but I'll keep on doing them" (LE)

PARISH COUNCIL & COMMITTEES.

The Council and other parish groups were well established when Fr.Egan arrived and they continued during the early years of his term, but then one by one, they ceased to function and in Fr.Egan's words, "The Parish Council just faded away. I didn't feel the need for it much. I thought that I was carrying it. Whereas in a sense it should have been carrying me. Same with the Education Board. So one year I just didn't call another meeting and nobody minded.... to my knowledge. Things went on reasonably well. I visited the people. I cut the lawns, started Mass on time, prepared sermons and I think they got value for money. I was fairly content with what I was doing for them and I dare say most of them were content with what I was doing. I found very often with Parish Councils that unless your talking about bricks and mortar all the time it's hard to make up an agenda. I suppose they should be concerned about parish things generally and not just bricks and mortar. They should be concerned about visitation. They should be concerned about the liturgy. They should be concerned about the school of course. They should be concerned about adult education. I think a lot of these things can't be done unless the priest is pushing all the time. For me that became a bit of a burden." (LE)

For those who knew him well Fr.Egan's relationships with councils and committees was perfectly normal given the man he was. In the beginning Dr.Max Lay found the Education Board Meetings difficult. "Fr.Egan was a philosophical person. Fr.Fraser the exact opposite, he was an administrative type of person. You could probably put them together to make a whole. Because of the sort of person he was Fr.Egan didn't really want administrative support he wanted human support.



The last of the School Buildings to be erected.

I don't think Fr.Egan understood anything about committees or organisations. He grew up in a thinking, philosophical environment and for that sort of person democracy is irrelevant. If nine people vote for something and one person against it — as long as and that person was intellectually right — that was more important, therefore he didn't see boards and parish councils as ways of reaching democratic consensus. They were ways in which people could share opinions and talk about interesting things and hopefully as a result of that would come out feeling that we understood what had to be done. And so there were subjects that were talked about and others that were not talked about. It was difficult for some of us who spent our working day in an organisational role to accommodate to that style. But once you understood the sort of person he was then he was a good sort of person to be with. You certainly had to operate differently and committees were different to any other committees I have worked with." (ML)

Not everybody had this same insight and there was division and bitterness among some parishioners over the loss of clubs and social organisations as well as the failure of the Parish Council and the Education Board. There were those who found Fr.Egan's approach far too radical and left St.Clement's for a more compatible parish. Some left, others came. On Sunday the church was filled. Mixed with parishioners were visitors from other parishes who came to hear his sermon and to share in the innovations he introduced into the liturgy. For many the ideas they heard each Sunday were fresh and new and exciting. They stimulated discussion and argument. For others they were anathema. There seemed to be no middle ground. Yet for those who understood there was little conflict. There were even those who found Fr.Egan rather conservative in some matters.

As Chairman of the Education Board and later as President of the Parish Council Dr.Max Lay worked closely with Fr Egan. "Fr.Egan tended to open up intellectual ideas to us but he wasn't all that willing to share in the changes in the liturgy and a group of us used to prompt him now and again. He would never agree to anything in a committee meeting but one day we would go to Mass and there the liturgy would be changed. That was the way you had to work with Fr.Egan just gently talk around things and often he would just do it. You would never out vote him. He changed and maybe he only wanted to move slowly. Fr.Michael Elligate was a showman. We went from having to prompt changes to the other extreme of full razz-a-ma-tazz. I think he probably thought that he was fortunate in that there was a group of people here who would support a modern approach to the liturgy."

RELIGIOUS EDUCATION COORDINATOR.

At a meeting of the Education Board on 14h July 1976 Mr.Brian Marrett, the representative of the catechists, had suggested that a full time Religious Education Coordinator was needed in the parish and that approaches should be made to the Religious Orders of nuns and brothers and to lay men and women to see if a suitable person was available. The Board thought that the cost of employing a coordinator would be too great and the suggestion was shelved.

Fr.Egan was away on holidays at this time and when he returned the matter was raised again. He thought it would be quite difficult to find the right person and expressed a doubt that a full time RE Coordinator was really needed. The idea must have taken root however, for in October he reported to the meeting that there was a good chance of getting a 25 year old seminarian to work in the parish as R.E. Coordinator. This was Bro.Peter Confeggi who was going to defer his studies for a year.

Brother Peter Confeggi OFM took up duty as R.E. Coordinator in February 1977. He remained at St.Clement's all that year and in 1978 he completed his studies and was ordained.

Fr.Wilson also arrived in 1972 as a replacement for Fr.Saleeba who had left to take up his own parish.

Fr Elligate arrived in the parish in 1978 the same year that Mr.Brian Kelty took up duty as full time Religious Education Coordinator. Fr.Elligate had a great appeal for the young people. His masses were always innovative. The music, or the drama; the dance or photographic slides; his homilies based on the antics of cartoon characters like "Peanuts"; his use of poetry; his "with it" presentation and donning of vestments on the steps of the altar, were different and captured the imagination of the youth of the parish and often that of their parents too. His 'Youth Masses' were always crowded.

One morning Fr.Egan arrived at the church to find that thieves had broken in during the night and stolen the safe containing the sacred vessels and the parish keys. "The safe was not fixed to the floor which must have been an oversight. They smashed in the front door of the church where all that lovely glass is, pulled up the bolts, came in, then smashed through the sacristy door and wheeled the safe out on a trolley down the back of the church there where that vacant block is. It was a bit of a shock to the system. We never got it back. There were chalices, and foolishly, I had all the keys in it

too. That was a bad move. I had to get a man from Heidelberg to come and open up everything that could be opened. He even opened the tabernacle. We had to get a new set of keys of course. I never got another safe. Doesn't matter if things are stolen so long as they don't do any damage. There were lots of thefts from the school. Every school suffers like that. Luckily nobody ever broke into the presbytery. Some priests won't open their churches during the day because of theft and vandalism. Stealing microphones is a very popular pastime. I came out one night when there was vandalism going on. There was a policeman visiting nearby and he came into the school property. I heard him yelling so I went over cautiously. I don't think he did anything with them. He let them go of course. They were children. Then he said to me, "You should have security lights all around that place." So we put some lights around the school but even security lights are not sufficient. The vandalism always went on." (LE)

The vandalism was not restricted to breaking and stealing. On one occasion eggs were broken and deposited in strategic places about the church. An empty egg carton was left at the scene and from this it was surmised that 12 eggs had been used for the prank. One by one they were located. There was an egg in the Holy Water Font, and one in the baptismal Font and another here and another there but the twelfth egg could not be found. Some time later when Fr.Egan was preparing for Mass he took up the chalice and there, inside, was the missing egg, now smelly and quite unpleasant. Regarding this incident the Parish Priest's comments were not reported and consequently are lost to posterity.

Fr.Egan seemed to be a shy man, uncomfortable with strangers and reluctant in social gatherings. It took time to establish any sort of rapport. Yet he was constantly visiting homes in the parish. Every day he could be seen walking along the streets, often wearing a bright red jumper, calling at the homes of his parishioners.

"I visited everybody. Eighteen months it took me to get around them all and then I'd start again. I started visitation in my first week at Bulleen and I was still doing it when I left."

For all but the last three of his eleven years at Bulleen Fr.Egan had been assisted by a curate.

"The last curate was a big chap, Fr.Scarlet. He was there for only a few months. I was on my own for the last two or three years. Before that I always had a curate. The first one was Fr. Lane. The second one was Fr.Saliba. Fr.Wilson was there for a year. He followed Fr.Saliba and then Fr.Eligate came for four years. Fr.Saliba was there for two years."

Fr.Egan left St.Clement's in 1985 to take up the duties of parish priest at Ivanhoe. He had been at St.Clement's for more than eleven years.

"When you leave a parish it's like the last confession. You don't remember what happened. You just go on to the next confession or the next parish and start again. You don't hanker after the past. I remember some things....of course I remember everything. I've got a very good memory but I don't live in the past. I enjoyed my time in Bulleen very much and I think I did something for the place. I suppose I introduced the post Vatican Church to them. We used to get big crowds and they had to be catered for. You couldn't have seven hundred people there to ten o'clock mass without trying to do something for them." (LE)

He avoided big occasions and never had an official anything. Bishops came to the parish for Confirmation ceremonies but were rarely at St.Clement's otherwise. He never made the grand entrance into the church but always came in quietly from the side aisle. He encouraged people to think about the place of religion in their lives. He presented them with new ideas and challenged them to make decisions for themselves. He was different from the traditional Catholic Priest of pre Vatican II. His sermons were different. He preached with a challenge to tradition and authority that startled and dismayed many of his listeners. He engendered fierce loyalty and hot dispute.

Tony Carroll described him as, 'a remarkable man.' "He was a man of strong and great conviction. He was gentle. He carried out a tremendous visitation program in the parish. Everybody knew him. He made all of us think. He saw it as necessary that we be encouraged to think positively about the state and place of religion in our lives He was also a builder of course. In a very gentle fashion he would organise people. He was very capable. He would often in service the teaching staff by giving them sessions where various aspects of the church and theology were discussed. He was excellent from that point of view. He was a tremendous support to me and the teachers as a whole. He was quite a remarkable man. He has made a great impact on me." (TC)

To Frank Lynch Fr.Egan was the man for the season, "Whereas Fr.Fraser at the time was perhaps what we needed, a great organiser and a very good administrator who enthused everyone about building

up a parish, we were fortunate to have Fr.Egan for the next ten or eleven years to help us come to terms with Vatican II." (FL)

There is a story Fr.Egan once wrote for the newsletter that indicates something of the man. While visiting in another suburb his car was stolen. He reported the matter to the police who said they would do their best. After several days the car had not been recovered. Fr.Egan returned to the scene of the crime and using that point as the centre commenced to walk around the streets of the neighbourhood in ever widening circles. However unlikely it may seem, eventually he came across his car, parked quietly at the kerb, as if patiently waiting for him to come and take it home. Without any ado he got in and drove off. Apart from a packet of cigarettes left on the seat there was no evidence of the car's fickle sojourn with a stranger.

If memory is without fault Fr.Egan's closing comment was "I think the car was glad to see me!"

Fr.Leonard Egan was different. His impact on St.Clement's lingers still.

Chapter 8

A Changing Community

THE MONSIGNOR.

Monsignor Rebeschini became Parish Priest of St.Clement of Rome, Parish, Bulleen in December 1985. He was born in Wonthaggi and after starting school with the Sisters of St.Joseph the family moved and for a short time he attended the State School at Selby before moving to Carlton and finishing primary school at St.George's. He must have been a bright lad as he entered the scholarship classes at St.Coleman's Christian Brother's Central School in Fitzroy. From there he went to St.Joseph's North Melbourne and did his final year at St.Kevin's Toorak. He went straight from school to the seminary at Werribee completing his studies at Propaganda College in Rome where he was ordained in 1957. He remained in Rome for a further period of study returning to Australia in 1961 to become assistant priest in Thornbury. Postings followed at Geelong and North Brunswick. In 1968 he was appointed secretary to Cardinal Knox and spent the next 6 years at St.Patrick's Cathedral and the following 9 years in Rome.

"In Rome we lived just outside the Vatican in extraterritorial territory in the sense that police couldn't come into the building without authorisation. It was like an embassy standing but we didn't live in the Vatican at any time. The years in Rome were very interesting. Life in the parish is pretty exciting and I don't know if it was more exciting over there. We were lucky because being from Melbourne and the Cardinal being so well known we averaged about three visitors per day for all the time we were there. That made it very interesting and added another flavour to the life. The work there was mostly desk work. It wasn't exactly what I had been ordained for."

When Cardinal Knox died in 1983 Monsignor Rebeschini returned to Australia to the parish of North Reservoir before becoming Parish Priest of Bulleen in 1985.

As the Cardinal's secretary he had visited St.Clement's at the time of the opening of the new church which was consecrated by the Cardinal in 1972, but he really had no knowledge of the parish before he arrived.

"When I arrived my first impression was feeling really lost because every other parish I'd been in there was always somebody else, there was a continuity. There were always more than one priest involved but here Fr.Egan left and I came in. The housekeeper went with him and there was no one to turn to. No one to say, "This is so and so and this is such and such." I felt absolutely lost. Really it was quite an awesome experience."

Pat Ward must have been one of the first parishioners to call on the services of the new Parish Priest. His first meeting with the Monsignor was on the occasion of a family crisis.

"Our eldest son told us the boys had been in a terrible accident. We had to ring Canberra and my brother in law in England and Leicester Hospital. One of the boys was in a very serious condition. That was the weekend that Fr.Egan and Fr.Rebeschini changed over. The next morning I went up to the church and went in to see Monsignor. I introduced myself and told him what had happened and asked him to remember the boys. That was my first meeting with him. He was very kind and kept in touch. The Monsignor was very helpful."

The Monsignor remembered his early impressions of St.Clement's. "I was struck by the size of the parish, the number of families in it and how difficult it was to get to know them. I thought the church was beautiful, a marvellously big church. I was very grateful that the school was so adequate. The new building had just been finished before I arrived. There was no question of having to go through all the trauma of architects and plans and permits for buildings that priests sometimes have to face.

There was a very strong Italian community who gave a little party from me the first Sunday I was here. There were about two or three hundred of them down there in the new school and they put on cakes and biscuits and a bit of drink and so on. They were a very merry crowd, very well organised.

Fr. Egan had told me that there about two thousand Catholic families. That's really a very big parish in anybody's language. An average would be about a thousand to fifteen hundred families about Melbourne. In a sense the parish is very compact. The church is almost in the middle and it extends almost equally in all directions. We've got a tremendous amount of parkland that's within parish boundaries and the only other parts where there are no houses are the Bulleen Village, the Boral Brickworks and Marcellin and the sports ovals over there. Apart from that it's mainly residential. It's fairly big. I can't remember a parish where there are so many streets. There are so many short streets."

Fr.Shorten was appointed assistant Priest at St.Clement's at the same time as The Monsignor was appointed Parish Priest. About a year after taking up the appointment however, Fr.Shorten went on holidays and the monsignor seized the opportunity to make some alterations to the presbytery.

"Fr.Jim went away on three months long service leave to Ireland, about a year after I arrived here. I decided that it was really the only chance we'd have of doing anything to the presbytery. It's an awful thing having workers around when you've got two or three people living in a place. It becomes quite impossible. I was here on my own and I was the only one who had to put up with any inconvenience.

I thought it wasn't very satisfactory that the assistant priest had only a small room as a bedroom study and that the toilet and bathroom were across the corridor. The house is open. That's the way it's built. It means every time he goes to have a shower or to the toilet anyone in the house can see him. Anyone in the kitchen can see him. In the morning he's got to run the gauntlet sort of thing.

The house was built with a funny little angle in it and the roof was going in all directions and I thought that if we could just fill out that angle and make it a very simple shape it would enlarge that room and we could put in a very nice bathroom and toilet and shower, an ensuite. So that's what we did.

I only did it because I found Bill Wentworth. I wouldn't have just hired any builder to do it. I found out that Bill was a builder who had retired fairly recently. When I asked him would he be able to manage the project he said he would so I said go ahead. In fact he did it for a marvellously cheap amount."

There were to be quite a few jobs that the retired builder was to supervise in the next couple of years but the alterations to the presbytery were the first and Bill called on some friends to help.

"When the Monsignor came he observed the necessity for putting an ensuite in for the curate. That was one of the first jobs the Monsignor did here. He approached me and with the help of Ralph Levings we planned it out, had the thing drawn up. We took the gable off and straightened the whole lot up. We did it as economically as we could."

Ralph Levings was also a builder and it fell to him to organise the carpenters. He remembered it clearly.

"We extended the presbytery. Bill Wentworth was doing the brick work and got it all organised for The Monsignor and he asked me to do the carpentry on it. Three months previous Bill says, "You better get ready with your carpenters because we need them to do the presbytery." So I teed up the carpenters three months previous to the job starting. Everything was alright and I rang them up at different times, "Yes no worries Ralph. Just let's know when you're ready and we will get going." they said. Well the time came and Bill was ready to go. "Got to be there Friday Ralph" I ring up the carpenters, "Ar, you've caught us at a bad time. We can't do it." After three months teeing them up! So who's going to do it? Bill says, "Well it's gotta be started Friday Ralph and that's the finish of it Someone's gotta do it. Get someone to do it" Anyhow there was only one bloke left and that was myself and my son and another friend of ours to do it. So on the Thursday night it poured rain and I rang Bill, "Are we going to open the roof or not Bill?" and he said, "We're going to do it Friday Ralph be there." I said, "Well I'm going to Mass Friday morning. I'll see you then." It stopped raining at about 7 o'clock Friday morning. The sky was grey and overcast and it threatened and it sprinkled at about 5 past 7. I was worried the whole way through. Monsignor Rebeschini was saying his prayers. Bill Wentworth was saying his prayers. We got going and we opened the roof up probably about 10 o'clock and we worked on it all day. We pitched the new roof and covered it up with tarpaulins and it poured rain at 25 to 5. So someone was looking after us that day because it would have been ruined if it had rained while we had that roof off." (RL.)



We pitched the new roof.

There was another quite major job that was done on the presbytery and again The Monsignor called on the talents of Bill Wentworth.

"You could barely get under the house and Bill said, "Well that's a waste, why don't we just dig the dirt out?" Then we found that the foundations weren't very deep and he said, "That's no problem just make them deeper." and so we took the dirt out. We had to replace a number of the stumps with longer stumps and now we have a very good storage area down there.

A lot of water had come into the lower part of the building through the walls and the only way to get rid of it was to clear all the dirt from the walls and then water proof them. So there was an enormous amount of work to be done. I remember there were about 7 or 8 blokes and we had to get about two or three cubic metres of cement into that very restricted area, so we fashioned a flue out of old tin and we'd tip the cement into it and it would sort of slide down to the next area. We were labouring to get this cement in. Bill who is always open to new ideas said, "Oh,look, Pat's just arrived we'll send him to get a hoe." So Pat nicked off. We had enough money between us. So away went Pat to buy this old fashioned hoe. He got a real beaut big one and that was marvellous because that way we didn't have to grab stuff in a shovel and try to turn around. We could just drop the hoe and then pull it and that saved our bacon. We just pulled the cement along this trough we had prepared. It all had to go along the wall and then as it got to the other end Bill would say, "We need more... keep it coming That's enough for here" and we did it all with this hoe. It was a real life saver. That was the most extraordinary job I've ever seen." (MR)

What was extraordinary to the Monsignor was quite ordinary to Bill Wentworth. He reported it as a fairly routine job.

"By the nature of the land where the presbytery is, the subterranean water from the hill would flood under the house. The basement was very damp and the mustiness was going right through the house so we opened it up with a walk in door on the drive side and we carted out a lot of dirt which we put down in the hollow where the lemon tree is. We dug about six feet down into the ground beside the meeting room walls and we found all the agricultural drains blocked up with clay and the water just laying there making the whole place damp. So we went right down below the foundations with a concrete apron and got the water out into the drains. We rendered the walls, put in yards and yards of screening against the wall and water proofing. It really works well now. We dug it all out with the pick and shovel and barrowed the whole thing out. We had a lot of working bees with blokes going over there and doing the work. The Monsignor was down there with a shovel and his little yellow hat plodding around in the wet concrete." BW

The Monsignor next turned his attention to the garden much of which had become overgrown and some of the trees and shrubs were tending to be woody and less attractive. The ivy around the Church was threatening to work its way under the tiles and invade the inside of the church. Again Bill Wentworth and a team of volunteers were recruited.

"The Monsignor likes to work in the garden. We're pulling down all the ivy from the church walls. It was growing into the roof and lifting the tiles. We just cut it and let it lay on the walls for about 12 months before we pulled it off. We've taken some trees down around the back of the church where some people were making a nuisance of themselves." (WW)

When the church was built a large marble sign with the words 'ST.CLEMENTS' written upon it was erected on that part of the front lawn nearest to the road. However with the acquisition of the road by the church and its consequent conversion to play area and car park the sign tended to be missed by anyone not familiar with the parish. People often called into the presbytery to enquire if this was St.Clement's Church. The Monsignor thought that a better location for the sign would be adjacent to the church to one side of the entrance the marble sign was a job that nearly defeated the little working bee.

"I thought eight men should be able to shift just about anything. We got some good pieces of pipe... slipped them underneath the block and said, "Right Let's lift" It didn't move. We could lift one end but we couldn't really move it. Previously Tom Morison had come up with his truck. If he hadn't come we'd have been stuck. Tom got the idea of using the truck, so he backed it right up as close as he could and then we lifted one end and he backed the truck under it. Once the end was on the truck we were able to shove it up with all of us pushing.



The sign in its new position.

I don't know how they got it off because I had to go to hear confessions then and they managed to get it off but we couldn't move it from there. There was no way. Eventually we asked Kevin Shine and he was very kind. He came up with his little Bob Cat and in 5 minutes he lifted it up with a chain and moved it over where we wanted and dropped it on the foundation we'd prepared. He did that and wouldn't accept anything for it. Eight days later exactly he had a stroke and died. Which was very sad."

The Parish Council had been defunct for a number of years and the Monsignor immediately set about reforming this pastoral group.

"I re-established the Parish Pastoral Council as soon as I could after I got here. I think that's a very, very good means of helping contact between priest and parishioners. It gives people another way of approaching me. They can get the message across without coming to me which is very helpful for a lot of people. Quite apart from the fact that there is only one of me and there are at least 21 pastoral councillors.

It gives people a say in things. It means I've got a sounding board. I can go to them and say, 'This is what I'm thinking of doing.' or, 'This problem has come up. What do you think?' and I can get views from people who are obviously interested and many of them with considerable experience of the parish so I regard it as a very useful thing.

I think the experience of the past three years has shown that. I don't think anything really has been done in the parish that they didn't know of in advance, didn't suggest didn't share in or didn't approve. I found them very good.

The parish council has been involved in the institution of the Parish Calendar, which is delivered to each family in the parish every year whether they're practical or not, the involvement of the parishioners in preparing that, then delivering it which is a considerable job and we get 50 or 60 people involved in that in November-December." MR

There had been a vital catechetical program in the parish in years past with lay people like June Kearney organising and others like Brian Marret, Joan Haussegger, Antonette Carrafa, Sandra Marshall and Jennifer Morison conducting the programs but this too had lapsed and the Monsignor set about building a new catechetical program for the children not attending St.Clement's school to help them prepare for First Communion and for Confirmation.

The Renew programs saw a youth group led by Christine Lansbury formed but this did not continue for later programs. There is nothing organised in the parish specifically for the youth except within the Italian Federation which has had an effective Italian Youth Group for some time. The problems of trying to compete at an entertainment level are too great. It would seem that the resources of the commercial world cannot be matched and any competition attempt by the parish is guaranteed to fail. There are thoughts of forming youth groups based on spiritual development rather than sport or entertainment but the success of these ideas will depend on people, especially young people, being available to undertake training and give leadership.

Many parishioners together with all those visitors who had come to Bulleen each Sunday for his sermons followed Fr.Egan to Ivanhoe. From bursting at the seams the church suddenly had plenty of room.

The Italian Mass continues with a large congregation but for the other masses it seemed that the parish was in decline. The school continues to have large enrolments of children but this is not reflected in attendances at Sunday Mass.

The great mobility afforded by the family car enables people to travel to other parish churches and to other pastors in search of a spiritual direction that meets their particular needs.

Priests are different, think differently and have different personalities. Their approaches appeal to different people. This diversity is one of the great blessings in the Church. It is certain that over the past few years there has been a lot of movement both in and out of the St.Clement's.

The composition of the parish is continually changing. Most of the new families coming in are Italian but there are other nationalities now forming significant minorities. There are about 41 Chinese families in the parish and smaller numbers of other nationalities. Many of the older people who formed the first parish group and whose children have grown up and left home are selling up and moving out.

St Clement's is no longer that small tight community of young Catholic families who struggled along the muddy streets of Bulleen to attend Mass in the make shift chapel in the Penguin laundry. Those young parents are now becoming the old people of the parish. The fruits of their efforts can be seen in the buildings and grounds of the church and school which have served them and their families for a quarter of a century and which will serve many generations to come. Though things have changed and will inevitably continue to change, perhaps the beginnings will be remembered, by future parishioners of St.Clement's, as affectionately as they were recalled for this chronicle.

These 25 years have been remarkable for the changes and development that have occurred. The Bulleen area has gone from country orchards to booming city. The Church has undergone a revolution that none would have thought possible 25 years ago.

In looking back Fr.Spillane recalled an incident that highlights these astonishing changes. "I can remember back in 1961 standing on Doncaster Rd..... a little bit east of where the present city offices are ... talking to some prominent person, looking out to the north across that whole valley which was undeveloped. He said there would never be any development of course on this side of Doncaster Rd. because sewerage is impossible. I have often thought of that pontifical statement by a person of authority when people say about all kinds of things, "This can't be done!" In one man's short lifetime what can't be done has become a fact." (JS)



The best of the modern churches.



Seating for 900.

Initial.	Name.	Position.	Date.
S	FR. JOHN SPILLANE	PARISH PRIEST ST.PETER ' PAUL PARISH EAST DONCASTER.	1963
SM	SHIRLEY MORISON	PARISHIONER ST.CLEMENT'S	1957
PW	PAT WARD	PARISHIONER	1957
FL	FRANK LYNCH	PARISHIONER	1956
LO	LISA OWEN	GR.1.ST.CLEMENT'S	1962
MM	MICHAEL MEEHAN	PARISHIONER. PARISH ACCOUNTANT.	
LL	LAURIE LYNCH	PARISHIONER. TEACHER.	1956
LB	LEO BOND	PARISHIONER	
SMS	SISTER MARY STAINSBURY	(SISTER MARQUITA) PRINCIPAL ST.CLEMENT'S	1962 1972
MC	MARGARET CROWE	PARISHIONER	
PC	PAUL CROWE	PARISHIONER	
F	FR.JOHN FRASER	FIRST PARISH PRIEST ST.CLEMENT'S	1963-73
1	SACRIFICIAL GIVING BOOKLET		1964
JL	JUDY LEVINGS	PARISHIONER	
RL	RALPH LEVINGS	PARISHIONER	
CP	CARMEL POCOCK	PARISHIONER	
BD	FR.BRENDAN DILLON	FIRST CURATE	1967
NW	NELL WENTWORTH	PARISHIONER, TUCK SHOP, ALTAR SOCIETY	
LE	FR.LEONARD EGAN	PARISH PRIEST	1973-85
WW	BILL WENTWORTH	PARISHIONER. MEMBER PARISH COUNCIL	
FF	FRANK FUSCA	PARISHIONER. ITALIAN FED.	
TC	TONY CARROLL	PRINCIPAL ST. CLEMENT'S	1973-87
ML	DR.MAX LAY	PARISHIONER. EDUCATION BOARD PARISH COUNCIL.	
MR	MONSIGNOR REBESCHINI	PARISH PRIEST	1985-88
BM	BRIAN MAHER	PARISHIONER	