

CONTENTS

EDITORIAL	2
REBORN - ENDURING THE FLAMES	3
Frank Brennan SJ	
CUMULATIVE INDEX	21
LUMKO WORKSHOPS IN NORTHERN TERRITORY	28
Martin Wilson MSC	
REVIEW NOTE	32
"REQUIESCAM"	34
Leo MacDougall MSC	
FROM THE SECRETARY'S DESK	34
LIST OF NELEN YUBU SUBSCRIBERS	35

EDITORIAL

THIS ISSUE has reference to two important events, our national bicentenary and Lumko workshops. There is a difference of scale, but each has its own importance. For church people within the Aboriginal scene in the northern part of Australia the Lumko workshops could, paradoxically, have a much greater practical importance!

Frank Brennan's AICC address warns us that a lot of the recent (Federal) government pronouncements about treaties and compacts are so much rhetoric and window-dressing. It comes as a surprise to the (legal) layman to learn that the government enacted a statute as late as 1987 which formally contradicts the tenor of the suggested "compact".

The church is being reborn on a world scale by the resurrection of the small Christian communities idea, as it was at the start. One practical program is being developed by the Lumko Missiological Institute in South Africa. After 'South Africa' I wanted to write: "of all places!" But after all, the church does seem to develop best where the going is not easy: where people are oppressed, and in frontier, i.e. "mission", situations. Our June Lumko workshops in Darwin look like being important events for the Aboriginal church. The number of participants is not settled at the time of writing but, in addition to people from the Territory, we look like having some twenty from Queensland and the Kimberleys.

People often ask us about our distribution. We have taken this occasion to include a list. Our subscribers are remarkably faithful, and for this we thank them sincerely. Few cancel, and there is a steady trickle of new subscribers. Periodically we weed out those who are seriously in arrears, but we have to be careful. Sometimes people who owed a lot and we expected to cancel, have paid up and kept on going. Earlier we tried to avoid the formality and bother of renewal notices, but people do expect them and appreciate being reminded.

Martin Wilson msc
Editor

REBORN - ENDURING THE FLAMES

Frank Brennan sj

1: Celebrating 1988

ON THIS DAY two hundred years ago Aboriginals still enjoyed uninterrupted occupancy of the entire Australian continent. There were no foreign settlers to disturb ceremonies or stories told around the campfires shedding light on the darkness throughout the land. January 25 marked the bicentenary of the last day of this 40,000-year phase of human history in this land. Commemoration on that day should include a remembrance of all that thrived here before white settlement and of all that died, lost meaning or purpose, or changed during these last two hundred years. Such commemoration does not require a large budget or a prolonged national advertising campaign. Small local ceremonies featuring the Aboriginal flag, a didgeridoo and a minute's silence will be eloquent testimony of all that we faithfully remember. Hopefully the Aboriginal flag will fly from church buildings and other public buildings on that day.

The arrival of the tall ships through the heads of Sydney Harbour the following day ought to remind us that January 26 is not the bicentenary of the foundation of the Australian nation. None of us will be alive for that bicentenary which occurs on January 1, 2101. The tall ships of yesteryear carried 1,030 convicts and minders. They were setting up a prison, not a nation. However, their arrival was to herald the assertion of British sovereignty over the eastern half of the Australian land mass - an assertion made realisable in later years by settlement out from Sydney Cove by enterprising pastoralists and other free settlers who were granted land freely by British authorities having no regard for the property rights of the Aboriginals who were nonetheless deemed to be British subjects.

Fr Frank Brennan sj, who is Adviser to the Australian Catholic Bishops on Aboriginal affairs, gave this address at the 15th Annual Conference of the Aboriginal and Islander Catholic Council (AICC), Toowoomba on 6 January 1988.

It was to be another 41 years before the British claimed the whole of the Australian mainland, another 91 years before the Torres Strait Islands were claimed; and another 113 years before Australia was to be constituted a nation by the federation of six British colonies. So for those of us privileged to live outside Sydney, the question: "What are we actually able to celebrate?" is a vexed question whether or not we happen to be Aboriginal. For example, the people of South Australia celebrated their 150th Anniversary in 1986, two years later they are expected to turn their calendars forward to eastern standard time and celebrate a bicentenary.

Yet, it is not just the careful advertising and calendar of planned cultural and sporting events which has created an expectancy about making "it great in '88". The events at Sydney Cove 200 years ago sparked off enormous changes to life for all Australians thereafter. Phillip's landing and proclamation is the great caesura in human history in this land. It is the event which marked the greatest change by human action to human life in this part of the world. Many convicts eventually earned their freedom; some free settlers amassed fortunes they could never have obtained "back home"; and many Aborigines died, whole tribes being dispossessed and exterminated. Fifty years ago, WEH Stanner wrote:

The disappearance of the tribes is not commonly regarded as a present and continuing tragedy, but (for some curious reason) rather as something which took place a long time ago, in the very early days, and so is no longer a real complication. Nor is it accepted, save by a few people, as a matter for self-reproach. On the contrary. The 150th Anniversary of Australia's foundation [sic!] was celebrated with only the bleakest and most unimaginative reference to the stricken native people for whom it was also, in its way, an anniversary.¹

It remains to be seen how bleak and unimaginative our politicians and others are in their references to you, the Aborigines, in their celebratory utterances over cocktails as the flotilla sails by.

We do not have to live in a perfect society before we can celebrate. But in celebrating, we must call to mind the ambiguity of the re-enactment of the tall ships and the two sides of what it signifies for the various groups in our society who are said to be

"Living Together". For my part I will be happy and privileged to join the March for Justice, Freedom and Hope on that day.

For Australian Christians one of the great things to result from British settlement was the proclamation of the Gospel in this land. There is more to be done as the Pope reminded you a year ago:

And the Church in Australia will not be fully the church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.²

February 3 will mark the bicentenary of the first recorded act of public Christian worship in this land. On that Sunday in 1788 the all-white male congregation led by Reverend Richard Johnson prayed Psalm 116, verse 12: "How can I repay the Lord for his goodness to me?" After months in their tall ships, with none of the back-up and communications available to the bicentenary fleet, they had much to recall. This year we might attempt to pay our vows to the Lord in the presence of all his people (Ps 116:14), the women no longer being held off-shore and the Aboriginals no longer completely off-stage. In paying our vows, we are blessed that some who have been dispossessed and suffered tragedy during the last 200 years want to offer forgiveness and reconciliation; also we are blessed that some who have profited by this dispossession and tragedy have committed themselves to reparation and renewed attempts at understanding. This fruitful activity of the Spirit ought to be celebrated. An ecumenical celebration with our Anglican brethren on Ash Wednesday would be appropriate, February 17 being the bicentenary of the first Anglican Eucharist celebrated in this land. Our themes of forgiveness and reconciliation could take on a more social dimension in Lent 1988.

Though any Aboriginal born before 1967 has lived in Australia without full citizenship rights, there is cause to celebrate the achievements of Aboriginals in urban society. Birthday parties for Aboriginals celebrating their 21st birthdays on May 27, 1988 could focus on this day being a 21st birthday for all Aboriginals, the day on which the non-Aboriginal Australian people voted overwhelmingly to ensure that Aboriginals received full citizenship rights, and protection and rights accorded by Commonwealth law as well as laws of the States.

2: The Hawke Government's Foundations for the Future

In the latest statement from the Commonwealth Government outlining proposals for the exercise of its 1967 constitutional powers there is the claim that the proposals entitled "Foundations for the Future" are "of great historic importance for all Australians" being "the most far-reaching and innovative reform in Aboriginal affairs since the Commonwealth became involved at the national level two decades ago." ³ I hope Mr Hand is right and I wish him well but a few unsavoury facts have to be presented to put this grossly belated statement of intent in a correct context.

Replacing Mr Holding with Mr Hand as Minister for Aboriginal Affairs, the Prime Minister Mr Hawke was able to put behind him all the false expectations arising from promises of National Land Rights. In a crushing indictment of the approach of the Hawke Government before his own appointment as Minister, Mr Hand said:

Now anywhere I've been since I've been Minister, I have not made one single promise to anybody, and I will not make a promise that I'm not able to deliver. So that's the new process - no promises. And the interesting thing about that, after every meeting where it's said, people are virtually saying: 'That's a relief. You haven't wandered in here and promised us the world. We know that as soon as you get up and go on that track it's all bull'."⁴

On the very last day the House of Representatives sat before 1988, Mr Hand outlined to Parliament the "Foundations for the Future." Most public attention has focussed on the preamble of the proposed legislation which will acknowledge that "the people whose descendants are now known as the Aboriginal and Torres Strait Islander peoples of Australia were the prior occupiers and original owners of this land."⁵ Even if the Government remains firm in its resolve, this preamble will not appear on the statute books until after January 26, 1988. To its everlasting shame the only preamble of significance in our law on that day will be the preamble introduced by the Government less than a year ago, stating that the Commonwealth does not acknowledge "the occupation of Victoria by the Aboriginal people before the arrival of

the Europeans", nor "the importance to the Aboriginal people and to the wider community of the Aboriginal culture and heritage."⁶

How could our Parliament make such an insulting statement so recently? The preamble which contains very high-sounding rhetoric of matters acknowledged by the Government of Victoria was presented to the Hawke Government for enactment. Embarrassed into action by a State Labour Government, the Hawke Cabinet, upon receipt of advice from the Attorney General's Department, agreed to the legislation provided that it was stated that the Commonwealth did not acknowledge any of the matters acknowledged by the Victorians. How can a Government act in this way and turn around six months later stating its willingness to acknowledge all this and more? If good faith is to be demonstrated, it is imperative that the Commonwealth undertake to repeal the offending sentences in the preambles of the Aboriginal Land (Lake Condah and Framlingham Forest) Act 1987 and the Aboriginal and Torres Strait Islander Heritage Protection Amendment Act 1987.

If these provisions are not amended, it will be clear that the trade-off for the high-sounding acknowledgement in the proposed new preamble will be the legally questionable assertion that Aboriginals and Torres Strait Islanders now "have no recognised rights over [their land] than those granted by the Crown."⁷ Early in 1988 the High Court is expected to hear argument on this very question in relation to the Torres Strait Islanders.⁸ It seems that the Commonwealth is anxious to deny the prospect of any system of traditional native title being still recognised by the common law. The matter has been judged by Queensland's constitutional advisers as to be so open to question as to require the passage of the Queensland Coast Islands Declaratory Act 1985 which states that upon the Torres Strait Islands being annexed in 1879, they "were vested in the Crown in right of Queensland freed from all other rights."⁹ In the case of Aboriginals the High Court recently indicated that there may be a need to argue the matter in that Court for the first time in the history of the federation.¹⁰

Much of the proposed new preamble is a modified and shortened version of Mr Holding's Resolution of December 8, 1983 which was never brought on for debate.¹¹

Instead of "conquest," "subjugation" and "settlement", there is now reference to "occupation," "no recognised rights" and "lasting and equitable agreement." Perhaps the more restrained rhetoric is designed to enhance the appeal of the preamble to other political parties. But the Government made no response to the suggestion that

there be a bipartisan resolution of the Parliament acknowledging these matters. There is little evidence of the search for a bipartisan approach, though to his credit Mr Hand spoke of it before his appointment as Minister. I suspect the more austere wording is the result of further consultation with the Attorney General's Department.

In the same week Mr Hand announced his proposed preamble stating "the firm objective of the people of Australia that policies and programs be maintained and developed...that will overcome the economic and social disadvantages of the Aboriginal and Torres Strait Islander peoples, entitle them to the enjoyment of their culture and recognition of their traditional laws wherever practicable" and that "it is appropriate to establish measures...that are consistent with the aims of self-determination and self-management."¹² Senator Richardson reconfirmed the Government's intention to include half the Yarrabah land in the World Heritage Listing. The Government ignored the strong objections of the Yarrabah Council¹³ and the Aboriginal Co-ordinating Council.¹⁴

Like the Attorney-General's Department, the Department of the Environment gives little, if any, weight to Aboriginal self-determination and self-management in its priorities. Publishing the proposed boundary of the World Heritage Listing, the Department stated its policy: "While some small areas of freehold and leasehold land have been included, most privately owned rainforest has been excluded."¹⁵ The map used land tenures current as at June 30, 1985. The whole of Yarrabah was shown as "Other Crown Land". Yarrabah had actually received an estate in fee simple held in trust for the community under a deed of grant in trust in October 1986. The mistake was brought to the Commonwealth's attention. The stated policy (without need for any reference to Aboriginal self-determination or self-management) ought to have resulted in the exclusion of the Yarrabah area. The Commonwealth anxious to avoid any wholesale change to the boundary or any apparent concessions to Aboriginals over against hostile timber millers claimed that the Yarrabah privately owned rainforest was the only such rainforest worth preserving, and thus its solitary inclusion. Whatever the merits of this argument, here is a decision of another Commonwealth Department - in the same week that Mr Hand makes his statement - which shows that the spirit of the preamble finds no reflection in the policy priorities of the Commonwealth Government. If the preamble is to have any effect for the people of Yarrabah, they ought at least have unfettered title to their land

freed from the constraint of another level of bureaucracy determining or restricting their land use. After all, they are the only private landholder in the area who has maintained their pristine rainforest. If they are not to be entrusted to maintain it in the future, talk of self-management and self-determination is trite.

The Yarrabah example highlights just how far down the list of priorities come self-management and -determination. The situation is not like 1976 when Yarrabah was seeking land rights from the Commonwealth. Nor is it like 1986 when it was seeking a guarantee from the Commonwealth that any shortfall by Queensland in the delivery of land title would be made right by the Commonwealth. As in those earlier cases, the Commonwealth has not given an inch. This time they did not even have to risk any conflict with the State Government but simply call off the dogs of one of their federal agencies - but to no avail.

Mr Hand's speech to Parliament makes it clear that the Commonwealth does not want to step on State toes. National land rights is obviously well buried. He does issue a hollow threat which would not get past first base with the Attorney-General's Department. Espousing the virtues of inalienable freehold in the Northern Territory he says, "Elsewhere in Australia, however, much land that is designated as Aboriginal land is not held with the same security of tenure. Legislation could be changed, or leases terminated or not renewed."¹⁶

The Northern Territory is not a State and its lands came firmly under the control of the Commonwealth for some time. Thus in the Territory there is a Commonwealth statute which precludes the Territory Parliament from interfering with the tenure of Aboriginal land. Everyone knows that the Commonwealth has no intention of attempting legislation to preclude the State Parliaments from altering the tenure of Aboriginal land in their States. This being so, Aboriginal land in the States can be rendered secure only to the extent that it cannot be resumed or reduced except by Act of Parliament. This has occurred in Queensland. All Aboriginal land, including that in the Northern Territory, could be made more secure if the Commonwealth legislated to prohibit resumption of land by the Commonwealth Executive for public purposes without parliamentary approval. If committed to this issue the Hawke Government should legislate for an Aboriginal Lands Trust. This Trust would exist only to hold title to any Aboriginal land which has been resumed by a State Government without parliamentary approval. Title would vest automatically upon resumption and the matter of compensation would be referred to the

NELEN YUBU

courts. Such a simple statute would render all Aboriginal land throughout Australia secure and backed by the constitutional guarantee of acquisition on just terms.

The administrative reforms proposed by Mr Hand, especially the Aboriginal and Torres Strait Islander Commission, should provide the basis for more meaningful self-determination, provided Aboriginal groups regard themselves as getting a fair hearing from the councils further up the hierarchy. But the timing of the announcement and the terms of the announcement leave one with the suspicion that the changes will be more apparent than real. After all, the "decentralisation of administration will be closely modelled on the existing Regional Office structure of DAA"; "The Commonwealth will ensure" that it exercises its powers and functions "in such a way as would not diminish the responsibility of State and Territory Governments"; there will be "a general relationship between the Minister and the Commission akin to that between a Minister and a Department"; the state-wide zone councils "will not engage staff or undertake any financial activities"; "the AEDC could be described as a...Corporation similar to the Australian Industry Development Corporation".¹⁷ There is more than a touch of the Canberra look-alike package to all of this. For example, what will the Queensland Zone Council be able to do in formulating proposals for Queensland Aboriginals and in providing advice to the Queensland Government? After all, it will not have any staff to do these things. What about the existing Aboriginal Co-Ordinating Council? Will it lose its Commonwealth funding and find itself in competition with a higher profile, more broadly based zone council which just happens to have no staff?

I do not wish to suggest that Mr Hand has given no foundations for the future. I hope and think he has. But he is a member of a Government which has a bad track record delivering promises in this area. Suspicion is engendered when one reads: "The Commonwealth blazed the trail with the Aboriginal Land Rights (Northern Territory) Act 1976, and the Parliament earlier this year enacted some important changes to that Act."¹⁸ The important changes reflected a government policy decision that the Fraser Government blazed too big a trail and that there was a need to trim back the rights of Aboriginals vis-à-vis miners. The land councils were left to contain the damage, and within the year the changes are to be hailed as important additions to a blazed trail.

If only there were less rhetoric and more action. The people of Yallambee and other fringe camps around Queensland are now into their sixth year of a Hawke Government which speaks constantly of their dispossession and the continuing co-operation with State Governments attempting to overcome the problem. For all that is contained in Mr Hand's statement there is still no prospect of the Commonwealth acquiring compulsorily one square inch of land from any defaulting State government. In the area of land rights, it is as if the 1967 referendum never happened. Having degraded the currency of preambles in May 1987, the Hawke Government has abandoned the avenues of constitutional reform and parliamentary resolutions to append a preamble to a Bill which will simply unsay what they said six months ago. The tragedy is that as a public relations exercise they might just get away with it. Parliament does not sit again until the tall ships have come and gone.

As well as consulting about the new Aboriginal Commission and its acceptability as a replacement of the NAC (which it presumably will be), Mr Hand is going to consult during 1988 about a compact or treaty. Any such consultation is a good thing provided it does not leave people with the impression that the Government would consider a treaty creating rights which would be enforceable before international tribunals. Despite the Prime Minister's sloppy utterance on the subject in September, the Government knows that any compact would take years to finalise and would be a statement of principles agreed to by the Commonwealth Government and representatives of the Aboriginal and Islander population.

If the Government had been more consistent and disciplined in its approach to these matters, the Opposition would have had to respond in a more consistent and co-operative fashion. Responding to sloppy promises of the world, the Opposition has hardened its line with the result that the acknowledgement of prior Aboriginal ownership and occupancy is now seen to be a party political matter. After the Noonkanbah controversy, Senator Fred Chaney and Mr Ian Viner published **An Accommodation of Interests** which stated: "In this arena at least, there has been no divisive political argument on the justice of Aboriginal claims nor of the prior ownership of Aborigines - not only of land in the Northern Territory but of the whole of Australia before British settlement in 1788."¹⁹ Then in 1981 Senator Baume, Minister for Aboriginal Affairs, told Parliament: "The Government is prepared to acknowledge prior occupation of Australia by Aboriginals."²⁰

3: A Compact of Understanding

Looking past 1988, now is the time to start the hard work on a compact of understanding between government and Aboriginal representatives. It will be worthless unless it enjoys bipartisan support. The process will be just as important as the outcome. And make no mistake, it will take years. The Constitutional Commission received a report last year that "no agreement apparently exists between the Commonwealth and the Australian Aboriginal community on the desirability of the compact concept...[A] greater indication of support for the general concept of a compact needs to be evidenced (without necessarily negotiating all its terms) before it becomes desirable to seek an amendment of the Constitution for this purpose."²² Perhaps our first centenary of nationhood in 2001 would be a realistic target date.

The Opposition parties are going very cold on the whole idea of a compact, and the Government's loose talk about a treaty has allowed them to distance themselves from their earlier commitments when they were in government. When the NAC first floated the idea of a treaty, the Prime Minister, Fr Fraser, said he was willing to discuss the concept with them. In November 1979 Senator Chaney, Minister for Aboriginal Affairs, issued a statement that the Government was willing "to join any discussions as the proposal moves forward."²³ In March 1980 the Prime Minister welcomed the NAC initiative and then a year later the new Minister Senator Baume set out the "general basis upon which the Government is prepared to pursue the Makarrata concept."²⁴ He told Parliament that "the Government has indicated a position from which it will negotiate." The Liberal-Country Party Government was prepared to acknowledge Aboriginal prior occupation of Australia, wanted the States to be involved in the negotiations, and would agree only to an approach which specified that Aboriginals and non-Aboriginals were now part of one nation. The Government said that it could not "legitimately negotiate anything which might be regarded as a 'treaty', implying as it does an internationally recognised agreement between two nations."

Instead of talking up the compact idea again as something akin to an international style treaty, the Hawke Government ought capitalise on the earlier commitment of the Opposition parties and seek bipartisan support for a process of education and persuasion to convince Australians of the need for a constitutional referendum to

provide for the negotiation of an agreement. If there be no bipartisan support and no general community acceptance of the concept, it will achieve little and have no lasting impact on race relations in this country.

The Pope's recent remarks to the Canadian native peoples give further detail to the "just and mutually recognised agreements" of which he spoke at Alice Springs as the precondition for "the establishment of a new society for Aboriginal people." In Canada he said:

I am aware that the major Aboriginal organisations...have engaged in high level talks with the Prime Minister and Premiers regarding ways of protecting and enhancing the rights of Aboriginal peoples of Canada in the Constitution of this great country.

Once again I affirm your right to a "just and equitable measure of self-governing" along with a land base and adequate resources necessary for developing a viable economy for present and future generations."²⁵

We can hope for reconciliation in 1988 only to the extent that we are committed to recognition of the rights and entitlements of all citizens, especially those who have suffered most through the clash of cultures on the frontiers in this land during the last 200 years. We must act to transform the Hawke Government's belated statement of intent from a last minute attempt to clean up the backyard before the party to a blessed opportunity to include all citizens, especially those who have belonged here for 200 bicentenaries, in the celebration of nation beyond the glitter of 1988.

4: Recent Queensland Happenings

Here in Queensland the new Ahern Government will have to act on the outstanding matters of mining rights and country reserves. The standoff and the scandal of the Yallambees and Mantakas cannot go on, even if the Commonwealth Government refuses to apply direct or indirect pressure on the State Government.²⁶ Though much has changed for the better in Queensland law and social policy since the Commonwealth Games in 1982, the recent debate in Parliament on the Cultural

Record (Landscapes Queensland and Queensland Estate) Bill showed that the Aboriginal Co-ordinating Council is yet to be taken seriously in their deliberations and Government is still immune to the heartfelt cries of Aboriginals and Islanders for recognition of their culture and heritage which is not simply the property of all Queenslanders. While the Co-ordinating Council had resolved that "The overall legislation is in bad taste to Aboriginal people and is totally rejected in its present form,"²⁷ Mr Katter was able to tell Parliament that "as far as the Government is concerned, its record reads that it has total agreement from the ACC except on the issue of the word 'Aboriginal'. I sympathise with that council. I give it every assurance that Aborigines will most certainly be looked after in the new Bill."²⁸

Though the Bill contains a string of special provisions relating to indigenous heritage, the Government said that it did not want to name indigenous people and their heritage as Aboriginal and Islander because "the Queensland Government...is trying to have everyone in Australia accepted as Queenslanders and as Australians." When the Opposition proceeded with a list of amendments designed to bring the Bill into line with the particular and documented objections of the ACC, Mr Katter finally told Parliament in Committee, responding to Mr Paul Braddy, the Opposition spokesman: "The Government agrees totally with what the honourable Member has said. It fully intends to move in the direction that has been outlined by the honourable Member. I am quite happy, on behalf of the Government, to give assurances to the honourable Member that all of the principles embodied in his two pages of foreshadowed amendments will be implemented in a relatively short time by regulation of administrative fiat. It may be possible to have these principles incorporated in the legislation at a later time."

All the Opposition did was to set out what the ACC had been submitting to the Government for months. Hopefully, such legislative farces will be avoided in the future.

5. Being Reborn

Whatever the antics of our politicians, we have the power to lay foundations for the future in 1988, with new heart and a bold vision for Australia. Politicians are the last people to give the lead in race relations, especially when their own vision is restricted by the

NELEN YUBU

findings of opinion polls. We need new heart to make room in our society for those on the fringes, especially those who face total despair in dark cells in custody. Proud proclamation rather than silent shame of Aboriginal identity is a sign of hope that Aboriginals are finding some place in the new Australia. We all need to share in that emerging pride and to bear responsibility for the continuing shame.

As the Pope said at Alice Springs: "You have endured the flames, and you still have the power to be reborn." Having just spent the Christmas period with the Nauiyu Nambiyu community at Daly River, I can see that the time for this rebirth has come. My hope and prayer for us all in 1988 is summed up by Miriam Rose Ungunmerr-Baumann, who shared her Christmas with us all through her art and word this year:

In the approaching bicentenary year may this Christmas celebration be a reminder to all of us Aboriginal people that we have much in common with the One who began life in a cave; that the life he came to give is there to help us become our true selves, despite the tragedies of our more recent 200 years of history.

May this life, shared in this country by people of so many cultures, bring a diverse and rich unity among all. May that life in unity grow ever more abundantly."²⁹

On the evening of January 25, let's stand under the flag of black, red and gold representing the skin of Aboriginal identity, the ochre and blood of our land and the golden hope which can be embraced by all who belong in this land. We will remember the 40,000 years that went before; we will commemorate the 200 years just past; and we will celebrate anew the hope of belonging forever.

* * * * *

Yallambee Developments Since 1987 AICC Conference

6 January 1987: Mr Katter guaranteed the building of ten new houses and community facilities.

20 January 1987: One of the existing houses burnt down, no replacement.

NELEN YUBU

During 1987 Mr Katter has not answered one letter from the Yallambee and Orana Park Aboriginal Corporation. He has not met with the people at Yallambee since May 1985. There has been no building commenced or title granted, despite all he promised at last year's AICC Conference. The Yallambee people have read of proposed developments in the press.

The Commonwealth continues to do nothing as Mr Holding saw "that the soundest solution would involve the support and co-operation of the Queensland Government" (12 September 1987). He said he had written to Mr Katter about the matter "on many occasions" and that "no reply appears to have been received at this stage". (3 March 1987 and attachment).

On 27 October 1987 Mr Perkins submitted the Annual Report of DAA for 1986-7 which states in relation to Queensland "One of the major unresolved land questions relates to what are commonly known as 'country reserves'...The State Government's intention in relation to these lands is unclear but indications are that some form of tenure will be negotiated."

On 10 December 1987 Mr Hand told Parliament "There are many however, who remain dispossessed in their own land, and we shall continue to pursue policies, wherever possible in co-operation with State and Territory Governments, aimed at overcoming this problem."

On 5 January 1988 I met with the people at Yallambee and they are still waiting, and waiting, and writing another round of letters to State and Federal ministers who have given up even answering their letters.

* * * * *

FOOTNOTES

1. WEH Stanner, *White Man Got No Dreaming* ANU Press, Canberra, 1979, p4.
2. Pope John Paul II in Alice Springs, DAA, Canberra, 1986, p.7.
3. G Hand, *Foundations for the Future*, AGPS, Canberra, 1987, pl.
4. *The Age*, 15 October 1987.
5. *Foundations*, p.10.
6. Preamble, *Aboriginal and Torres Strait Islander Heritage Protection Amendment Act*, 1987.
7. *Foundations* p.10.

8. Mabo v Queensland & Commonwealth.
9. Queensland Coast Islands Declaratory Act 1985, s.3.
10. Northern Land Council v Commonwealth of Australia, High Court of Australia, 21 October 1987.
11. C Holding, Aboriginal Paat: Australia's Future, AGPS, 1984, p.1. and G Hand, Foundations, p.10.
12. Foundations p.10.
13. Letter of LC Fourmile, Chairman Yarrabah Community Council to Senator Richardson, Minister for the Environment, 5 October 1987. The Council Chairman wrote to Senator Richardson saying: "We love our land. We are not going to spoil it. We fought the Queensland Government for years to get land rights. Your Government did not give us any land rights. Now that Queensland has given us some, you are wanting to take our lands just one year after we got our title.
"We cannot see anything in your proposal that would help us or our people. We will continue to look after our land. We have no intention of wholesale logging of our forest. We ask you to respect our land rights and not to single us out. If most privately owned rainforest is to be excluded, Aboriginal rainforest should not be included against our wishes, especially when we have a proven record for preserving our heritage.
"We are happy to meet with you at any time."
14. Letter of Roy Gray, Chairman, Aboriginal Co-Ordinating Council, to Senator Richardson, Minister for the Environment, 2 September 1987.
15. "Have Your Say Now", Department of the Arts, Sport, the Environment, Tourism, and Territories.
16. Foundations, p.6.
17. Foundations, pp. 3,11,19,20.
18. Foundations, p.5.
19. F Chaney & I Viner, An Accommodation of Interests, 1980, p.4.
cf. Senator Chaney's remark on 18 December 1987: "The other matter to which I wish to refer in the attachment (of Foundations for the Future) is the reference to the original owners of this land. I simply say in passing that the Opposition has already recorded its concern at the apparently careless use of these words in the attachment." 1987 CPD 3445 (Senate).
20. 1981 CPD 713 (Senate); 25 March 1981.
21. The text of this resolution was presented to politicians in October 1987.
22. Constitutional Commission, Advisory Committee on the Institution of Powers, Report, ACPS 1987, p.117.

NELEN YUBU

23. Two Hundred Years Later. Senate Committee on Constitutional and Legal Affairs AGPS, Canberra, 1983, p.15.
24. ibid. p.17.
25. L'Osservatore Romano, 20 September 1987.
26. See Appendix.
27. Resolution of Aboriginal Co-ordinating Council, July 1987. See also letter by Mr Roy Gray, Chairman, to Department of Community Services, 17 September 1987.
28. Quotations from Queensland Hansard, 19 November 1987.
29. Catholic Leader, 27 December 1987.

* * * * *

ERRATUM

In issue 34 the title of Fr Dan O'Donovan's article did not contain the very vital "?" It should have read: **TWO WAYS ?** It is shown correctly in the loose sheet on the same subject enclosed with this issue of Nelen Yubu.

* * * * *

SUBSCRIBERS LIST:

continued from page 36.

Fr A Clark, Subiaco.
St John of God Convent, Subiaco.
Fr KP Ryan cfc, Clontarf, Bentley.
Fr B Evison, Sth Perth.
Christian Brothers Provincialate, Como.
Fr E Wehrmaker sac, Rossmoyne.
Fr Agatha lsp, Kalgoorlie.
Fr R Hevern sac, Tardun.
Fr G Christoph sac, Tardun.
Fr D Tolboom mhm, Mt Magnet.
St Cecilia's School, Port Hedland.
Fr V Brown, La Grange, Broome.
Nulungu Boys College, Broome.
St John of God Convent, Broome.
Bishop J Jobst, Broome.
Nulungu Girls College, Broome.
Fr P Rhatigan, CEO, Broome.

Fr K McKelson sac, La Grange, Broome.
Fr F Huegel, Beagle Bay Mission.
Fr J Klep, Broome.
Fr C Ahern, Turkey Creek, Wyndham.
St Joseph's Convent, Wyndham.
Fr B McCoy sj, Mirrilingki, Wyndham.
Fr Veronica, Turkey Creek.
Fr N Butcher, Argyle Diamond Mine.
St Joseph's Convent, Kununurra.
Fr. D O'Donovan, Fitzroy Crossing.
Fr A Boland rsj, Halls Creek.
Canossian Sisters, Halls Creek.
Fr W Kriener sac, Halls Creek.
Fr AR Peile sac, Gugadja, Halls Creek.
J Pujajangka Piyirn Schl, Lake Gregory.
Fr L Scollen fsc, Balgo Hills.
Convent of Mercy, Balgo, Halls Creek.

* * * * *

CUMULATIVE INDEX

To Issue No. 34, Autumn 1988

- AHERN rsj, Sr Clare
 A Religious Contract with the Kundat Djaru
 Community 24(1985):3-8
 New Hope on the Pentecost Road 25(1986):17-24
 The Chaae and the Kundat Djaru 26(1986):3-13
 A Kimberley Response to Eugene Stockton 29(1986/7):1-11
- ALVAREZ cjm, Fr Alvaro Botero
 Liturgy and Indigenous Cultural Values
 (Tom Luby msc, translator) 9(1981):12-25
- BARKER, fmm, Sr Pamela
 Aboriginal Apostolate Programme: Conclusions from
 the Programme in the Northern Territory 27(1986):13-16
 Country Town Ministry Seminar 27(1986):30-32
- BARR msc, Fr Kevin
 Papers and Addresses on Evangelization; Methods
 of Evangelization; Consultation on Christian
 Communities; Culture 3(1979):5-17
- BELL, Mr Neil
 Race Relations in Northern Australia 19(1984):16-23
- BIRD, Dr Deborah Rose
 Consciousness and Responsibility in an
 Australian Aboriginal Religion 23(1985):3-15
- BOLAND, Dr Tom
 Australian Missions 5(1980):3-21
- BRENNAN aj, Fr Frank
 Succeeding in a White Society 23(1985):20-29
 Land Rights in 1985 And Beyond(+Append.I & II) 26(1986):14-28,34-36
 Land Rights: Shadows of the Past and Light of
 the Future 31(1987):24-36
- BRENNAN msc, Fr T
 Land Rights in the Northern Territory 8(1981):34-36
- BRYCE, Frank
 Record of Missionary Work: Br J Pye msc 32(1987):21-26
- BUTLER, Canon Barry
 Notes on Church Growth Conference
 (Honolulu, June 1983) 18(1984):7-19
- CARRINGTON, Revd Don
 Jesus' Dreaming 20(1984):3-45
- CLARKE, Revd Bernard A
 Social Implications of Funding Aboriginal Groups 13(1982):14-22
- CONNOLLY msc, Fr Cyril J
 Retreat at Port Keats with the Kardu Numida 2(1979):17-19
- DJINIYINI GONDARRA, Revd Terry
 Aboriginal Christianity: based on indigenous
 theology 18(1984):31-36

NELEN YUBU

Overcoming the Captivities of the Western Church Context	25(1985):11-16
The Pentecost Experience in Arnhem Land Churches in 1979	28(1986):3-12
DODSON, Mr P Unity	8(1981):11
EDWARDS, Bill AIAS Biennial Meeting	29(1986/7):29-34
EVANS, Mr Ted The Mechanics of Change	12(1982):3-11
EVERINGHAM, Mr Paul Address of the Chief Minister	3(1979):39-43
FLETCHER msc, Fr Frank Image of Jesus in Australian Culture	17(1983):3-10
FORD, Mr Martin The Political Climate within which We Work	3(1979):44
HARGRAVE, Susanne, Which Wineskins? Aboriginal Ritual Symbols in Christian Worship	31(1987):11-23
HASSALL, Mr George Report of Eighth Annual Conference AICC	8(1981):17-22
HERBERT pbvm, Sr G Urban Mission	20(1984):50-52
HOWLEY msc, Br J A Homeland Movements - Report of Churchill Fellowship Travel and Study	2(1979):9-13
HUEGEL, Fr Francis sac Response to Fr Stockton from Beagle Bay	29(1986/7):12-18
JOHNSON, Revd Murray Report: Orientation Course 1983	17(1983):20-27
JOHNSON, Sister Sally Some Aspects of the Tiwi Concept of Health	4(1980):39-50
JONES, Mrs Mary The History of Sacred and Biblically-inspired Dance in Australia	6(1980):3-18
JORDAN, Elizabeth rsm Reflections on Christian Leadership	30(1987):16-22
KARDU NUMIDA ELDERS, Developments Plans for Waderr (Port Keats)	4(1980):14-16
KELLY, Mr Denis Bilingual Education Does Not Necessarily Lead to Cultural Disintegration	1(1978):5-7
KENNEDY, Fr Ted 'Called to be Powerless'	28(1986):19-28
KEOGH fsc, Br A Historical Geography - Agriculture on the Daly 1911-1920s	2(1979):13-14
KIRBY, Justice M D Recognition of Aboriginal Law: Historical Background	8(1981):3-10

KLEINSCHAEFFER rsm, Sr Colleen Fresh Shoots on the Mulan Tree	23(1985):16-19
KNIGHT, Fr James svd A Comment on Eugene D Stockton's Missiology	29(1986/7):19-25
KUNUTH-MONKS, Mrs Rose Church and Culture	12(1982):22-25
LAPOINTE, Fr Eugene omi Christian Revelation in Relation to Other Religions and Human Culture	33(1987/8):5-20
LEARY msc, Fr John [Daly River Leadership Training Centre Courses:] Tiwi Courses I & II	1(1978):12-20
Daly River Catechical Course Report	4(1980):7-9
Daly River Course Report	8(1981):23
Daly River Course Report - Santa Teresa	10(1981):24-25
Evangelization versus Development	3(1979):26-30
Dr Stenner, Anthropologist. An Appreciation	10(1981):3-5
LESKE, Revd Percy E An Indigenous Church in Aboriginal Society	16(1983):2-35
LUBY msc, Fr Tom Liturgy and Indigenous Cultural Values (Alvarez)	9(1981):12-25
MCCOY sj, Fr Brian P Townsville 1979-1984: Some Reflections	22(1985):18-23
The Cross-Cultural Challenge	32(1987):3-20
MCGOWAN fdnac, Sr Mary [Daly River Leadership Training Centre Courses:] Nadiri Course	1(1978):20-22
Daly River Centre	3(1979):31-36
Daly River Centre Catechetical Course Report	4(1980):9-10
Daly River Centre - Excerpt from Sr M McGowan's letter	5(1980):35
Daly River Centre Course Reports: Aboriginal Health Workers; Turkey Creek; Santa Teresa	6(1980):19-25
Daly River Centre Reports: Beagle Bay; Red Hill; Health Inservice	8(1981):23-29
Daly River Centre Report - Kununurra	9(1981):26-28
Daly River Centre Report - Santa Teresa	10(1981):24-25
MCKELSON sac, Fr Kevin Notes for Staff on La Grange Mission: Kinship	7(1981):3-17
McMASTER cssr, Fr Noel Broome Assembly of Religious, May 1980	6(1980):26-27
Better With...or Without?	11(1982):23-29
Mythos and Logos in Aboriginal/Christian Encounter	14(1982):3-21
A Note on the Theology of Religions	15(1983):20-26
McMILLAN, Mr P Noonkanbah: The Reports, Statements and Documents	7(1981):18-31
McVEIGH fms, Br Leo Sharing - An Aboriginal Custom Being Abused?	12(1982):26-27

NELEN YUBU

MALONE rscj, Sr Colleen Broome Church Assembly	21(1985):34-35
MARRAR, Miss Frances My Trip to Yirrkala: Report on Aboriginal Women's Conference	1(1978):7
MEANEY msc, Fr Adrian S Northern Territory Legislative Assembly, Inquiry into Welfare Needs	4(1980):17-28
MITCHELL fmm, Sr K Reflections on Palm Island	15(1983):16-19
MOIR-BUSSY fdnsc, Sr Ann Status of Aboriginal Women vis-a-vis Status of Aboriginal Men	10(1981):17-23
Christian Ministries and Implications for a Local Aboriginal Church	21(1985):13-23
MORIARTY rscj, Sr Betty A Long Walkabout	20(1984):46-49
MOSTOWIK msc, Fr Claude Aboriginal Land Rights and Australian Christians	13(1982):23-27
NAILON, Sr Brigida scb Education from Down Under	31(1987):37-38
NICHOLS, Revd Anthony Towards Indigenous Christian Worship and Ministry	18(1984):13-16
O'DONOVAN, Fr Dan Open Letter to Author of 'New, Old and Timeless'	4(1980):1-6
Continued Discussion of Transcendence etc.	7(1981):32-39
The Inter-Religious Dialogue	11(1982):3-22
Excerpt from Letter.	14(1982):34-35
"House of Bread"	17(1983):18-19
'Make Signs of Peace': Reflections on Pastoral Workshop	18(1984):41-47
Aboriginal Wisdom	21(1985):3-4
The Mouth of Wandjina	22(1985):12-17
"The Tomb"	22(1985):39
"Galalang's Tree"	24(1985):9
A Family-Church	25(1985):3
A Resurrection Story	26(1986):29-33
Letter to the Editor	28(1986):29
The Pope in Alice Springs	30(1987):6-15
"Refusal of the Scrub Trees"	30(1987):29-30
"Sydney Cove 1788"	33(1987/88):3-4
Marie Minga: Theologian in Paint	34(1988):3-12
Two Ways	34(1988):21-27
O'SULLIVAN ssp, Sr Delores The Cherbourg Tribe	24(1985):10-17
The Cherbourg Tribe	27(1986):3-12

- PEILE sac, Fr Anthony R
Towards a Proper and Understanding Health-Care
Delivery to the Aborigines 10(1981):28-29
- PERDJERT, Deacon Boniface
Record of Interview for 'Internazionali
Diakonatszentrum' (Freiburg) 1(1978):8-11
- READ fms, Br Cletus
Submission on Aboriginal Teacher Education 4(1980):32-38
Reflections on the Apostolate Among
Aborigines in the Territory 21(1985):6-12
- REYNOLDS fdnsc, Sr Robyn
Aranda Literacy Programme: Santa Teresa 2(1979):1-4
Poem 4(1980):11-13
- SISTERS OF ST JOSEPH,
Aboriginal Involvement Seminar: Notes 1(1978):28-29
- SMITH, Fr Doug msc
Aboriginal Apostolate Retreat: Reflections 27(1986):17-19
- SMITH, Naomi and BOLAND, Anne raj
Easter Ceremonies at Yaruman 30(1987):3-5
- STREET, Mr Chester
Port Keats: A Happy Community? 6(1980):28-31
Towards a Murrinh-Patha Defined Need for
Repentance 12(1982):30-36
Topical Cultural Considerstions 19(1984):12-15
- STOCKTON, Dr Eugene
Black and White: A Conflict of Economic
Perspectives in Australia 11(1982):30-36
Aboriginal Revival 19(1984):3-11
"Call My People" (Port Keats, May 1984) 21(1985):24-33
Mulinthin's Dream 22(1985):3-11
Nomadic Ministry 24(1985):18-24
The Plight of Catholic Missions in Australia 27(1986):20-28
A Reply to the Response 29(1986/7):26-28, 37-38
Nation-wide Aspirations of Aboriginal Catholics 30(1987):23-28
- THERESE-MARIE fdnsc, Sr
Father Richard Docherty msc, sm: Investiture in
the Order of Australia 1(1978):29-30
- THOMPSON, Revd. David
Key Elements in the Renewal of Aboriginal Churches 31(1987):3-10
Aboriginal Christianity in the North 32(1987):27-34
- TONKIN, Miss M E
Application of (Geertz) Definition of Religion
to the Basic Features of Australian Aboriginal
Religion (Murinbats) 9(1981):3-11
- TIWI HEALTH WORKERS,
National Aboriginal Health Worker Conference:
Report 1(1978):27-28
- UNGUNMERR, Mrs Miriam-Rose
Teaching (And Being Taught) 9(1981):35-38
Autobiographical Reflections 28(1986):13-18

NELEN YUBU

WARNER, Revd Keith The Seeking God	18(1984):37-40
WILLIAMS, Archbishop [Cardinal] T S The Church in a Multi-Cultural Society	10(1981):6-16
WILSON msc, Dr Martin J Pilot Edition	(1978):1-6
Nungumanj: Father in Heaven	1(1978):23-27
Fr Richard Docherty msc	2(1979):4-8
The Dynamics of Contact	3(1979):20-25
Localisation of Christianity in Aboriginal Australia	5(1980):23-24
Reply to Fr Dan O'Donovan's Letter	5(1980):36-38
YTU Course AS 107: Australian Aboriginal Religion	6(1980):32-36
Rejoinder to Fr Dan O'Donovan's Discussion of Transcendence etc.	7(1981):36-39
Observations on Aboriginal Customary Law - Recognition?	8(1981):112-16
Nelen Yubu Missiological Unit and Nungalinya College	8(1981):30-33
Community Government at Hooker Creek	9(1981):29-34
Priests in Aboriginal Ministry: Cunnamulla Meeting	10(1981):26-27
Northern Territory: Diocese and Missions. A Chronicle	12(1982):28-39
Aboriginal Religion and Christianity: Ideological Symbolism, Ritual Sacramentalism	13(1982):3-13
Evangelisation of Aboriginal People in the Northern Territory	13(1982):28-37
Pastoral Workshop - Initiation: Aboriginal and Christian	14(1982):22-23
Observed Values in Aboriginal Society	15(1983):27-37
Northern Territory Catholic Missionaries Council	17(1983):11-17
Report: Nelen Yubu Pastoral Workshop 1983	18(1984):3-12
New Ministries	18(1984):20-29
Survey of MSC Province on Aboriginal Situation	22(1985):24-38
Lumko Missiological Institute	33(1987/88):21-34
WOOD mac, Fr Peter "Home"	5(1980):22

Reviews and Notes*

Aboriginal Apostolate Programme	17(1983):30
AASR, AAS, SAANZ, AHA August 1982 Conferences	13(1982):37-40
'AFER', No, 100 - Inculturation	8(1981):37-40
BARR msc, Kevin - 'Not To Destroy But to Fulfil'	6(1980):39
BERN, John - Ideology and Domination: Toward a Reconstruction of Australian Aboriginal Social Formation	5(1980):40

BONIVENTO, Cesare - The Nature of Evangelization according to 'Evangelii Nuntiandi' - OMNIS TERRA, No. 109	5(1980):40
BRENNAN sj, F et al. (n.d.) 'Finding Common Ground'	23(1985):31-32 5(1980):40-41
CAPELL, A - 'From Men to Gods and Back Again'	23(1985):30-31
CHARLESWORTH, Max et al. (1984) - 'Religion in Aboriginal Australia: an anthology'	6(1980):37-38 6(1980):40
CHRISTIE, M F - 'Aboriginals in Colonial Victoria, 1835-86'	10(1981):30-33
Churches' Task Force on Aboriginal Land Rights	24(1985):27-29
COMBLIN, Joa - 'The Meaning of Mission'	25(1985):25
FROM THE SECRETARY'S DESK (K. Calvert)	26(1986):37-38
ditto	27(1986):29
ditto	28(1986):30-31
ditto	29(1986/7):35-36
ditto	30(1987):31-32
ditto	31(1987):36 & 39-40
ditto	32(1987):35-36
ditto	33(1987/88):35-36
ditto	34(1988):28
HENNELLY, Alfred T - 'Theologies in Conflict' etc.	4(1980):41-44
MELEN YUBU NEWS AND NOTES	2(1979):20-22
O'DONOVAN, Fr Daniel - 'The Well' (K. Calvert) An Appeal	8(1981):37 17(1983):28-29
OMNIS TERRA, No. 103 - 'Australis: Pacific Mission' etc.	5(1980):44-45
PEILE sac, A (1985) - 'The concept of wind, breath and soul amongst the Aborigines of the Australian Desert'	24(1985):25
SCHULZ, Marlene - 'Group Media and Community- building'	5(1980):41
STANNER, WEH - 'White Man Got No Dreaming'	7(1981):40-41
MOL, Hans (1982) - 'The Firm and the Formless: Religion and Identity in Aboriginal Australia'	19(1984):24-26
SWAIN, Tony (1985) - 'Interpreting Aboriginal Religion: an historical account'	23(1985):33 23(1985):33
WALTER psm, G (1928/82) - 'Australia: Land, People, Mission'	18(1984):48
WILSON msc, MJ - 'New, Old and Timeless' Nungalinga/NYMU Orientation Course	6(1980):39 15(1983):38-39
Survey of MSC Province on Aboriginal Situation	22(1985):24-38
PICT	24(1985):26

* Except where the reviewer or source is indicated in brackets after the title, all the reviews and notes have been written by M J Wilson.

PASTORAL NOTICE:

LUMKO WORKSHOPS IN NORTHERN TERRITORY

M J Wilson msc

IN **NELEN YUBU** no. 34 I gave an account of a presentation of the Lumko vision and methods to the bishop and clergy of Darwin diocese in late January. Since then we have moved a bit further down the track. For one thing, Sr Delores O'Sullivan SSPS has become available to help in facilitating the introduction of the programs. She brings with her years of experience at Cherbourg, the background of an EAPI course and some use of Lumko materials while she spent 1987 at Garden Point where the then pastor, Fr John Fallon msc, had a complete Lumko kit.

Further, organisation of a couple of seminars or workshops with a Lumko Missiological Institute staff member, Anselm Prior ofm, has started to take shape.

Anselm Prior OFM

Anselm L Prior is an English Franciscan who left England for South Africa in 1968. For six years he worked in a Zulu-speaking parish. He was diocesan co-ordinator of religious education for ten years and has been involved with Lumko Missiological Institute since the middle '70s. He is now Head of the Department of Pastoral Ministry.

After the usual studies for the priesthood he gained a Diploma in Religious Education at Gaba Pastoral Institute, East Africa, a B.Theol. and a Bachelor in Missiology with honours at the University of South Africa, and a Certificate in Human Relations and a Masters in Pastoral Studies from Loyola University in Chicago.

At the Lumko International Course which I did in October last year Anselm was the main organiser and the facilitator for the whole month. He was going to pass through Australia this year after some work in Indonesia and on his way to New Zealand. We have been able to trap him for a while as he passes through. In fact the Indonesian event has been postponed. Anselm is due to arrive in Darwin via Perth, 3.50 pm Sunday 19 June. He will fly on to Sydney on the morning of Saturday 2 July. He will be presenting matter in Sydney at

Turrumurra (amongst other places, apparently - contact, Sr Anna Conway RSM, Castle Hill), and in Melbourne at the National Pastoral Institute (contact Sr Sonia Wagner, Director). He goes on to New Zealand to conduct a fortnight's workshop.

Plans for Seminars/Workshops with Anselm Prior

As a result of discussions with an extended "Lumko Committee" at the "Ranch" (the MSC residence in Darwin) on Tuesday 29 March and of letters and phone calls, the setup of the **Lumko Workshops** is as follows (at the time of writing):

LUMKO WORKSHOP I: "The Shape of the Church: Starting Small"

Time and Place

Darwin; (probably "Ranch", 11 Banksia St, Nightcliff, Darwin.)
Monday morning 20 June - Friday evening 24 June.

The reasoning is that Darwin provides more accommodation facilities than Daly River, so a larger group can attend. The workshops must finish before 2 July because of retreats etc. and Anselm's further commitments down south.

Topic

General introduction to the Lumko vision, method and materials, especially:

- * SCCs - Small Christian Communities
- * functions of ministry in such communities, in a context of "non-dominating leadership".

Participants

- * NT urban and town parishes
- * NT Aboriginal "mission" parishes
- * Pastoral teams engaged in Aboriginal ministry in North Queensland and Kimberleys.

While one could expect that pastoral teams from such places as the Turkey Creek and Broome spirituality centres in the Kimberleys and from Mt Isa and Townsville (Wontulp-Bi-Buya) in Northern Queensland would be interested in the Lumko visions, and while we would like to

NELEN YUBU

make them feel welcome, we have to be mindful of our limitations in terms of accommodation etc. At this stage we have invited expressions of interest from these people so as to be able to see what we can do when we have a clearer picture of the numbers involved.

Special Features

- a) The first day, Monday 20 June, will also function as a Clergy Conference day: the main item on the agenda being a meeting with Anselm Prior.
- b) There will be an evening session open to the interested public from Darwin parishes one evening during the week.

LUMKO II: "Lumko, SCCs and Aboriginal Communities:

Time and Place

Monday morning 27 June - Friday evening 1 July. (Anselm leaves Darwin 7.30 am 2 July).

Originally it had been thought to hold this week at the Daly River Centre, in view especially of its specialisation on the Aboriginal aspect of the church. However, accommodation there has 25 as its limit. In view of possible attendance from North Queensland and the Kimberleys, that would not be adequate as the NT itself would immediately take up 29 places, already four over the stated limit! So, it might be better to hold the second week also in Darwin. The decision can be made later when the actual numbers have been ascertained.

Topic

Consideration of the relationship of the Lumko vision to Australian Aboriginal communities, and of adaptation of the Lumko pastoral materials and aids.

Participants

Pastors and Pastoral Team members:

- * from NT Aboriginal communities, "mission" and town - making sure that there would be at least one Aboriginal person from each of the pastoral centres.
- * Possibly some pastors and pastoral team members from Kimberleys and N. Queensland (cf. supra).

Special Features

- a) It is assumed that participants will already have some familiarity with the Lumko method, e.g. by attending the first workshop.
- b) It is desired to end with a public Mass in Darwin, e.g. Friday 1 July, even if the second week were held at Daly River.

It must be stressed that the workshops are for people engaged in pastoral ministry, to begin training them as facilitators of the Lumko programs. Action with people at the grass-roots level takes place back home, on location, under the guidance of the facilitators trained and orientated in such workshops. The leaders and ministers who will emerge will take part in future workshops...!

Facilitators' Visits to Missions

At the moment Sr Delores O'Sullivan SSpS and myself are recognised as the diocesan facilitators of the Lumko program. Our projected method of operation was discussed in the Lumko Committee meeting and looks like being thus:

1. We meet with the pastor and his assistants, to be briefed:
 - on the local situation: groups already operating; general preparedness of the people in relevant respects (e.g. are they conducting or looking for prayer groups, bible discussion groups, ministry to one another, more involvement in the local church...)
 - on persons who would be considered members of the local pastoral team (e.g. Religious, Special Ministers of the Eucharist) or would be "pastorally involved people" (e.g. community workers, teachers, nurses etc.)
2. A meeting with the pastor and the "pastorally involved people", in order to:
 - present the Lumko vision.
 - to discuss the aims, ways and means of:
 - a) getting some gospel sharing ("Seven Steps") groups going.
 - b) offering further ministerial formation, e.g. to Special Ministers of Eucharist, Readers etc.
 - c) informing the people at large and getting them involved.

* * * * *

REVIEW NOTE

W H Edwards: **An Introduction to Aboriginal Societies.** Social Science Press, Wentworth Falls (NSW), 1988. 121pp.+ viii. ISBN 0 949218 65 0. Retail price: \$16.95.

-- (edit.) **Traditional Aboriginal Society: a reader.** The Macmillan Co. of Australia, South Melbourne, Crows Nest; 1987. 292 pp. + xii. ISBN 0 333 43034 4 & 0 333 43033 6 (paperback). Retail price: \$24.95.

Secondary school teachers preparing a course of studies on Aboriginal society and culture will welcome the appearance of Bill Edwards' Introduction. In the handy compass of 121 pages he has compressed an up-to-date and competent summary of the principal features of Aboriginal society. He has used an important dynamic in Aboriginal society to organise his material: relationship. Each chapter endeavours to show how Aboriginal people relate: to the past (Chs 1 & 2, prehistory and 'The Dreaming'); to the environment (economics); to others (Chs 4 & 5, social and political organization); to the unseen (Ch. 6, religion); by signs and languages (Ch.7); through art (Ch.8); and to change (Ch.9).

An important feature of the Introduction is that it presents real Aboriginal societies, not idealised, timeless, anthropological models. While it gives a competent summary of the archaeological findings that have recently caused a total re-writing of Aboriginal prehistory, it really focuses on contemporary Aboriginal people. This aspect of the work is made patently evident by the illustrations, many of which are based on photographs made by the author himself. Bill Edwards combines in an unusual way academic interest in Aboriginal society with personal experience of and with Aboriginal people in a non-academic setting. For years he was superintendent of the Methodist mission at Ernabella in South Australia. Of more recent times he has been Director of the Aboriginal Studies unit in the Underdale campus of the SACAE, which provides courses for Aborigines themselves.

Obviously a book of this size can only cover Aboriginal society in a general way. Wisely, he has used particular societies, especially the Pitjantjatjara whom he knows particularly well, to give a real dimension to his descriptions. The book provides a good framework in

relation to which a student seeking further more detailed information on particular topics or societies could orientate himself. The book envisages as its main readership (p.vii) students "at the upper secondary and first year College and University levels." Each chapter concludes with suggested individual and class activities.

The book is bound in a serviceable way. The print is clear, though it does present itself rather massively, typeset as it is in two columns like an encyclopedia - undoubtedly in an endeavour to take fullest advantage of the available space and to keep its costs within student reach. The proof-reading could have been improved, as there are a number of typographical errors, one of which at least (on p.4) will cause some trouble to teachers!

Though published earlier, the Reader can be seen as a companion volume. It arose out of the needs of students doing courses at the SACAE Aboriginal Studies and Teacher Education Centre: over half of them can be external students, often working in remote areas. The papers were selected to illustrate the main themes of social life, with some care to represent the major geographical areas. Besides carrying the overview type of papers, which are always useful (like his own on 'leadership' and the Australian Law Reform Commission's on traditional society and the 'law'), the Reader also introduces students to writers who are particularly influential in modern Australian anthropology: besides the inestimable W E H Stanner, there are Meggitt, Hamilton, Sutton, Myers, Hiatt, Bell, Bird Rose, Kolig, Sackett, Morphy, Chase, Harris, Yengoyam. **Nelen Yubu** is gratified to see that one of the papers was first published in its pages, that of Deborah Bird Rose. Concentrating as it does on the social dimension, the Reader complements the anthology on religion collected by Charlesworth et al. in 1984 (and reviewed in **Nelen Yubu** No.23).

We congratulate and thank Bill Edwards for his work.

* * * * *

— MJW

REQUIESCAM...

Fr Leo McDougall msc

In my dream
I have glimpsed the gleaming shoreline which is heaven
I have seen the shining glory of the Lord
In my dream

And I'm sure I'll never now know peace in all its fullness
Till I reach the gleaming shoreline which is heaven
Enfolded in the shining glory of the Lord.

Fr Leo McDougall msc wrote this poem in his diary just before he died. After returning from hospital knowing that his case was hopeless, he wrote it on the page of the diary that turned out to be his burial day. (From the panegyric by Fr J F McMahon msc.)

* * * * *

FROM THE SECRETARY'S DESK. . .

TO EMPLOY THAT trite and rather weak expression, "owing to circumstances beyond my control", I must offer an excuse and apology for the absence of my column in this issue. I won't bore you with the shattering details, but I have been darting about the country on errands of mercy, short sharp surfing breaks, family illness and grandmotherly chores! That is, apart from the usual deadline panic which always confronts me when publication time draws near. And although I have heard from many good NYMU friends, it is impossible to do justice to them in the column at this moment. But next time!

However, I have often been asked to print the list of our subscribers, so I am putting that in this issue in lieu of my usual vaporings. I hope it will prove of interest to those who wish to know who else is reading Nelen Yubu.

Secretary Keren

NELEN YUBU SUBSCRIBERS

Sr J Delaney, Sedos, Rome.
Superior General MSC, Rome.
Fr H Boon, Mechelen, Belgium.
PMV: Asia Section, Brussels, Belgium.
Fr TJP O'Farrell, London, UK.
Prof. A Walls, Edinburgh, Scotland.
Institut Missio, Aachen, West Germany.
Miss F Calvert, Berlin, West Germany.
Dr J May, Dublin, Ireland.
Prof. DJ Bosch, Pretoria, Sth Africa.
Fr K Barr msc, Suva, Fiji.
Fr J Knight svd, Kowloon, Hong Kong.
Fr H Muda svd, Indonesia.
Mikioro Fukyoki, Nagoya, Japan.
EAP Institute, Manila, Philippines.
Catholic Church Ladava, Alotau, PNG.
De Boismenu Seminary, Boroko, PNG.
Fr L Wearden msc, Kokopo, PNG.
Melanesian Institute, Goroka, PNG.
Fr V Carroll msc, Kokopo, PNG
Fr F Mordeunt msc, Kokopo, PNG.
MATS, Lae, PNG.
Fr T Russell svd, Wewak, PNG.

New South Wales:

Sr P Barker fmm, Sydney.
CCJP, Sydney.
UAICC, Sydney.
PMAS, Sydney.
ABC Religious Radio, Sydney.
Prov. Superior fmm, Double Bay.
Fr G Doody msc, Kensington.
St Paul's Seminary, Kensington.
Fr JF McMahon msc, Kensington.
Sr B Moriarty rscj, Kensington.
MSC Monastery, Kensington.
QLSH Provincialate, Kensington.
Fr EJ Fallon msc, Coogee.
MSC Tread House, Coogee.
NCRC, Leichhardt.
Mrs R Manchester, CEO, Leichhardt.
Moore Theological College, Newtown.
Fr C Mostowik msc, Navarre, Drummoynes.
St Joseph's Generalate, North Sydney.

NCMC Resource Centre, Turramurra.
Veech Library, Manly.
PALMS, Croydon Park.
Sr C Oldfield, Miranda.
Miss B McNamara, Merriwa.
Fr R Perrett, Sth Tamworth.
Mrs B Gearin, Tamworth.
Fr B Flood, West Tamworth.
Mrs M Franklin, Armidale.
Ursuline Sisters, Armidale.
Br C Bosco, Moree.
Fr R Gleeson, Moree.
Sr Veronica Ryan, Moree.
Fr B Bell, Mungindi.
St Clare's Monastery, Stroud.
Fr S Nolan, Kempsey.
Br S Morelli, Kempsey.
St Joseph Cowpers Homes, Grafton.
Mr G Moore, Bellambi.
Dr & Mrs D Morgan, Batemans Bay.
Novitiate, Douglas Park.
Fr E Stockton, Mt Druitt.
Mrs V Miller, Tregear.
Mrs P. Knight, Kurmond.
Miss M Breen, Wentworth Falls.
Mrs K Calvert, Leura.
Sr M Gibbons, Dubbo.
St Joseph's Convent, Walgett.
Aboriginal Mission, Wilcannia.
Convent of Mercy, Bourke.
St Ignatius School, Bourke.

Australian Capital Territory:
National Library, Canberra.
Dr DB Rose, Canberra.
AIAS, Canberra.
Zadok Centre, Barton.
Daramarlan College, Dickson.
Miss HF McDonald, O'Connor.

Victoria:
Ecumenical Mission, Melbourne.
Work.Group on Abl Matters, Melbourne.
Sr P. Tiernan rscj, Braybrook.
SVD Missionaries, Box Hill.

NELEN YUBU

St Columban's Mission, Nth Essendon.
Br GE O'Brien, Warrnambool.
Whitley College, Parkville.
Fr M Raper sj, Parkville.
Sr A Howard, Rosanna.
Fr W Daniel sj, Hawthorn.
YTU, Box Hill.
Br P Hawes, Melvern.
Sr J McGowan, Glen Waverley.
Prov. Superior sdb, Oakleigh.
Prof. M. Charlesworth, Deakin Uni.
Revd. K Cole, Bendigo.
Sr B Nailon, Mooroopna.
Revd. J. Whitbourn, Montrose.
Dr H Deakin, Mt Eliza.

Queensland:

UCA, Brisbane.
Sr KM Clancy rec, Nundah.
Sr K McPadden raj, Banyo.
Sr D O'Sullivan ssp, Aspley.
Miss MT Wilson, Mitchelton.
Sr K Burke rsm, Ashgrove.
Fr K Duivenvoorden, Mours.
Rev. R Strelan, Sherwood.
Fr G Hefferan, West End.
Fr N McMaster cssr, West End.
Downlands College, Toowoomba.
Fr P Dorfield, Cunnamulla.
Holy Spirit Sisters, Murgon.
Fr M Hayes, AICC, Rockhampton.
Sr M Scanlon rsm, Woorabinda.
FMM Sisters, Sth Townsville.
Bishop R Benjamin, Townsville.
A/Prof. N Loos, James Cook Uni.
St Mary's Convent, Palm Island.
St Joseph's Convent, Cloncurry.
Fr T Lyons, Mt Isa.
Sisters FMM, Mt Isa.
Sr E Jordan rsm, Cairns.
Revd. PI Freier, Kowanyama.
Bishop A Hall-Matthews, Thursday Is.
Fr R Cameron osa, Mareeba.
Fr K Duivenvoorden, Moura.
South Australia:
Sr V Dirmman rsm, Adelaide.
Mr Mark Poss, NCC, Adelaide.
Srs of St Joseph, Hindmarsh.
Revd. W Edwards, SACAE, Underdale.
SACAE Library, Underdale.

Mr P Finnane, Nth Plympton.
Mr P McArdle, Nth Brighton.
Sr M Roberts, Norwood.
Mrs M McCormack, Whyalla.

Northern Territory:

Mr N Bell, Alice Springs.
C. Aust. Land Council, Alice Springs.
Fr P Hoy msc, Alice Springs.
Sisters FMM, Alice Springs.
Marist Brothers, Alice Springs.
Little Srs of Jesus, Alice Springs.
Catholic Church, Santa Teresa.
Marist Brothers, Santa Teresa.
Fr L de Souza, Tennant Creek.
Sisters FDNCS, Katherine.
SIL, Berrimah.
Revd. Canon B Butler, Winnellie.
NT Library Service, Winnellie.
Bishop C Wood, Winnellie.
Mr J Ayre, Fannie Bay, Darwin.
Angurugu Council, Groote Eylandt.
Christian Brothers, Bathurst Island.
Catholic Church, Bathurst Island.
St Therese's School, Bathurst Island.
St Joseph's Convent, Melville Island.
Fr J A Fallon msc, Daly River.
Christian Brothers, Port Keats.
MSC Staff, Port Keats.
Principal, School, Port Keats.
Sisters FDNCS, Port Keats.
Mr C Street, Port Keats.
Principal, Nungalinya, Casuarina.
Library, Nungalinya, Casuarina.
Revd. DA Thompson, Nungalinya.
Library, Dwn. Inst. Tech., Casuarina.
Bishop E Collins msc, Darwin.
Br A Howley msc, Darwin.
DAA, Darwin.
Mr C McDonald, Darwin.
St John's College, Darwin.
MSC Staff, The Ranch, Darwin.
Regional Superior FDNCS, Darwin.
Mr & Mrs C le Gras, Jabiru.
S A Doyle, Port Keats.
Western Australia:
Pastoral Team, Abl Apostolste, Perth.
Fr K Turner cssr, Nth Perth.
Sr B Daly rsm, Nth Perth.
Sr P Doyle, Subiaco.

continued on page 20

I can see no reason why our federal parliamentarians should not pass unanimously a resolution in the presence of the Queen on May 9 at the opening of the new Parliament House, stating:

The Queen, and the Senate and the House of Representatives of the Commonwealth of Australia **acknowledge that:**

- Australia was occupied by Aboriginals and Torres Strait Islanders who had settled for thousands of years before British settlement at Sydney Cove on January 26, 1788.
- Aboriginals and Torres Strait Islanders were denied legal recognition of their land rights upon acquisition of their traditional lands by the British Crown.
- Aboriginals and Torres Strait Islanders were denied full citizenship rights of the Commonwealth of Australia prior to May 27, 1967.

And affirm:

- The importance of Aboriginal and Torres Strait Islander culture and heritage.
- The entitlement of Aboriginals and Torres Strait Islanders to self-management and self-determination subject to the Constitution and the laws of the Commonwealth of Australia.

And consider it desirable that the Commonwealth negotiate the terms of a compact with Aboriginal and Torres Strait Islander citizens providing recognition of their special place in the Commonwealth of Australia.²¹

Meanwhile, on January 26 we are all left to content ourselves with the thought that the Hawke Government may in the future introduce a preamble to Parliament negating what it placed on the statute books in 1987. This will be a salutary reminder that a just and proper settlement was not a high priority in all the preparations for making it great in '88. It has been a very sloppy performance by the Hawke Government. But then there has been little pressure on them to do any better, the attitude being: "She'll be right, mate. Let bygones be bygones. And let the tall ships come. Should be a great spectacle out there on the water."

23 January 1987: People wrote to Mr Katter.

2 April 1987: People wrote again to Mr Katter asking that the Minister meet with them on his next visit to Mt Isa.

3 April 1987: Mr Holding wrote to the people saying he understood the people's desire to remain at Yallambee and said "I have written on many occasions to Mr Katter in an effort to secure the Queensland Government's agreement to an appropriate form of tenure over the land."

21 April 1987: Mr Katter's secretary writes: "Mr Katter would be happy to visit Yallambee as soon as his schedule permits him to do so, and I will be in touch with you in ample time to allow you to notify your members."

1 May 1987: People write to Mr Katter: "We are looking forward to your visit with us, which we hope will be very soon."

6 August 1987: Mr Katter reported in the press "I am very surprised that work I had commissioned four months ago at the reserve has not been started...But if we receive co-operation from the Federal Government and the people on the reserve we might be able to complete the houses this year." Mr Katter was visiting Mt Isa; he made no contact with the people.

11 September 1987: Mr Katter's secretary writes: "Mr Katter will be in contact with you shortly."

26 October 1987: People write to Mr Katter: "There have been many letters written to you, the dates of these letters go back as far as 20th March 1984. The latest one early September 1987 and still no definite word from you...When you and I spoke to each other at the Co-ordinating Council Meeting in Cairns in early July 1987, you had given us quite good and hopeful words to keep us going for a while longer, but sad to say, words are not going to keep the rain off our bodies when the next wet season comes. Or keep people from scurrying under the little cottages for shelter. So could you please let us know when building will begin and what is happening about the tenure to the land of Yallambee."

30 October 1987: Mr Katter's secretary writes "Mr Katter will be in contact with you shortly."

21 December 1987: A press report that four new houses will be built at Yallambee Reserve in the new year.

* * * * *