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## EDITORIAL

THE LUMKO WORKSHOPS announced in previous issues of **Nelen Yubu** were held in Darwin towards the end of June. This number carries a summary account of them. It also presents the Lumko vision of church in the form of a paper prepared originally for an American journal by Anselm Prior ofm, who is head of the Pastoral Ministry Department at Lumko Missiological Institute and was the principal input person at the Darwin workshops. For those especially who were present at the workshops this paper serves as a useful summary.

Also on the Lumko workshops there are some observations by David Thompson who is in charge of the Theological Education by Extension section at Nungalinya College. We hope that follow-up reports will be coming regularly from people who were at the workshops and are now working at implementing some of the ideas.

NCRCS PICT (Pastoral Investigation of Contemporary Trends) will probably have been published by Collins Dove before this issue of **Nelen Yubu** appears, including my own contribution on **Ministry Amongst Aboriginal People: missiological overview of Catholic Church in Australia**. I have pulled out a lot of dates from it for the sake of one of the courses I am presenting at the moment at YTU. People might find the chronology a useful summary of important events. For this reason we include it.

Chevalier Bookshop has agreed to market NYMU productions. **Worms' Australian Aboriginal Religions** is almost sold out, but copies of Peter Malone's informative **In Black and White and Colour** are available (\$9.95).

If people want to write to the **Nelen Yubu** editor, unless they happen to know exactly where I am, it would be best if they used the NYMU Secretary's address, i.e. 4/17 Jersey Ave, Leura, NSW 2780 - even though our pre-printed inside front cover might give a Kensington or Jabiru address.

Martin Wilson msc  
Editor  
Croydon, Vic.

## ENABLING LEADERSHIP

Anselm Prior ofm

### Introduction

The church in South Africa is coming under increasingly closer scrutiny as the present church-state confrontation enters a new and critical stage. Approximately four-fifths of the Catholic Church's members are denied basic human rights. International pressure is building up on the Afrikaaner government. Internally the requests for normality are becoming demands, and ever more brutal repression is used to preserve the elite's privileges. To what extent can we validly engage in pastoral renewal? Have we not a primary obligation to engage in the struggle for freedom? This was put to me bluntly at a recent conference of laity. Speaking for most of the delegates one woman said, "The only issue of relevance to us is the struggle for freedom." In South Africa the church has chosen a particular path for pastoral renewal. It is concerned with ecclesial leadership and it is providing a model for the kind of leadership which the country is in need of. Thus, pastoral renewal is fulfilling the double task of the church to evangelise both itself and society. In this essay I shall look at five models of church leadership which we see in operation today, showing how our understanding of church (that is, our theology) has evolved as our practical adaptation to the situation has changed. I shall then mention some aspects of leadership training which we regard as important, before making some final remarks about the importance of team ministry.

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Anselm Prior ofm is head of the Pastoral Department of Lumko Missiological Institute (South Africa). This paper is going to appear later in a Loyola University Press (Chicago, USA) publication.

### Model 1: A Providing Church

The theology of priesthood that was inculcated into most priests during their seminary days is based on an Old Testament concept of mediator. The pastor is the mediator between God and the people; they come to him in order to find out the way to God. In practice, this has meant that he is the dispenser of sacraments and organiser of parish activity. He makes all decisions from whether to give absolution to a sinner or not, to whether the parish should have a fete this year. In this model of church, the active laity belong to sodalities and act as "the extended arm of the priest" to use a phrase of Pope Pius XII. Through them the priest's work is increased and he can achieve more. Some have entitled this the "gas station church". The laity drive in on Sundays to receive their fuel for the week and move back into real life. I used to think this a mere caricature till a man approached me one week and asked for two hosts for communion as he had "a particularly heavy week coming up!"

### Model 2: The Parish Council Church

One of the more immediate changes following the Second Vatican Council was the introduction of parish councils. This came about because of the Council's emphasis on all the baptised as the People of God. The laity were exhorted to take their rightful place in the church. Their very baptism gave them a right to full membership and an active role in the mission of the church to the world.

This initiative fitted in well with the African concept of church. For example, in Zulu there are two words for church: **isonto** refers to the building and **ibandla** stands for a concept almost identical to **gahal** and **ecclesia**; it is the people gathered together, the elders sitting under the tree to decide the affairs for the village. Introducing parish councils was a move towards indigenising the church in a local culture.

Yet the change was not as momentous as it is often made out to be. In this model the priest is still the authority figure, the ultimate decider of policy and action. In his absence, the parish councillors of village churches often themselves become authority figures. They model themselves on the clerical leadership they know, rather than on the traditional African type of group leadership. The

change of leadership from priest to parish council can sometimes be more like changing from a monarchy to an oligarchy!

### **Model 3: The Task-Group Church**

A further development of church life follows on logically from the previous stage. The parish council members are engaged in organising parish life. Because of the absence of a priest they find themselves dealing with every kind of activity and problem. The more they take on, the more there is to be done. The parish is alive, with many believers engaged in a variety of tasks. Often this is done haphazardly. For example, Siphon, a member of a Zulu parish outside Ladysmith, had been visiting a nearby village and was preparing a few families for entry into the church. When his company moved him to another part of the country there was no one to continue his work. In many parishes those who were fulfilling important tasks were not trained. Research among people who had been visited while sick, revealed an assortment of inadequate responses to their situation. The infirm were told by their visitors that God was punishing them and that they should accept the pain as God's will. Some overheard their parish visitors talking about their imminent death and how they were beyond help!

The year 1975 saw the inauguration of a large-scale training program under the inspiration of Lumko Missiological Institute. Programs were written, used and re-written before becoming part of the present series of thirty training manuals and kits. These deal with the areas of creating an awareness of community, the relation between the christian faith and social concern, the building of small christian communities, the adult catechumenate's role in community building, the spiritual formation of community leaders, and the training of ministers in particular skills.

The training materials produced by Lumko were taken up with great enthusiasm and they have become the backbone of leadership training in the country. Training has filled an important gap; people are busy everywhere doing so much. Instead of satisfying the needs of the situation, this reality has in fact led to further questioning. Parish leaders began to ask questions about themselves, their work and even the nature of the church itself. Once the reality of non-ordained leadership was accepted, people began to ask

what lay people could **not** do. The dearth of clergy in the parishes, far from leading to empty churches and passively-provided laity waiting for the next visit of the priest, has in fact led to parish communities being more alive than ever.

#### **Model 4: An Awakening Church**

Parish lay leadership was attempting to come to terms with the reality that **they**, usually with few resources, are responsible for their own life of faith. The priest is not around. In this situation they asked themselves: "What decisions can we make without the priest?" "Are we the church only when the priest is present?" These questions often were not asked so blatantly, but they were behind the struggles of congregations to build themselves up, organise their liturgies, care for the sick, bury the dead, catechise the young, initiate newcomers and repair the building. The parish councillors alone could not deal with all these areas of concern. A new structure was needed and had to be developed. As Mr Mazibuko in a Durban parish put it, "we want our priest, but he has too much to do. We can't sit and wait for him..."

The question at issue was that of leadership. What does it mean to be an ecclesial leader? Need one be ordained? What is one's role in the community? How should leadership be manifested practically? The depth of reflection required to take such questions seriously has led many parishes to take a step backwards. They prefer to keep at the level of a task-group church where many are busy and things get done. Else they fall back on the parish-council church and a type of autocratic leadership which is allowing the majority to remain passive and is leaving the structure as it was. None of these moves is a solution, for the awakening church is in crisis, and like the person in an adolescent or mid-life crisis, the only way forward is through a death to the present and an openness to an unknown future. The questions that community ministers are asking themselves are challenging the style of church leadership as we know it, as well as the structure of church life itself. No wonder that some clergy are pulling back from the progress made so far by insisting more than ever on the organising function of the priest.

The necessity for education into a new vision of church is to be seen in this context. All too often changes made in the parish

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serve to preserve the **status quo** instead of opening up new and creative possibilities for ministry. For example, if a parish Sister, or a fulltime catechist, takes a priest's place and does all the tasks the priest was doing, then the concept of church has remained as static as ever. The parish has merely moved from one provider to another. The passive laity are still regarded as "receivers", and the active ones as "helpers". Of the 7,000 or more christian communities in South Africa, only one in ten has a resident priest. The rest have to put up with an ordained visitor who in no way fulfils the role envisaged for him by the teaching and law of the church. Many regard this as a temporary situation, which will last only while there is a shortage of priests. Perhaps it is time we realised that the chronic shortage of ordained men may be the opportunity God has given us to re-assess our theology and practice of ministry. Lay people are actually moving in on the priest's territory and fulfilling the tasks once reserved to him alone. If this continues to happen in an unreflected way, these new ministers could create for themselves a new class of privileged leaders who will share in the present power structure. "The rest" will be kept in their place while the new "clerical" cast takes unto itself the charisms of all.

Another possibility is for these new ministers to begin to live a new type of shared leadership which will lead to a re-casting of ministry in the church, with a consequent change in our theology of the church to back it up.

### **Model 5: A Communion of Communities**

The nearer a parish represents a providing church, the more prominent will be the leader. As a parish moves from that model towards a community-oriented one the role of the leader changes from having to do things for others to enabling all to take their rightful place. It is in this way that the leaders truly become ministers. They look to the members and help them discover and use their God-given talents. The ministers step further back as the believers come forward to make more use of their charisms. They know that until all these gifts are being fully utilised on behalf of the community the church cannot be fully the Body of Christ.

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The pattern of church that is evolving in South Africa is that of a communion of communities. These communities meet together in the central building on Sundays to break the bread of the Eucharist. The foundation for this, however, is their weekly meetings usually on a week-day evening, when they break the Word. They most often use the seven-step method (which was designed in South Africa and is now used worldwide), although from time to time they use other methods which more directly link the gospel with the problems of their lives.

This gospel sharing has to be carefully distinguished from bible study. Through sharing, believers use the scriptures for the purpose for which they were written - in the words they discover the Word Himself and receive Him into their lives. As St John put it, through the written word they find life.

These communities are the basic structure of the church. Here faith is found and nourished. In their homes christians meet and come to know each other. All receive a welcome, even those who would feel embarrassed to appear in the church on Sunday. In the local community they take care of the sick, the poor, the old and the lonely. They look to the catechesis of the small children. They participate in local feasts and help out in community welfare projects. Leadership of the meetings is shared, being passed from one to another at consecutive gatherings. This is one significant way in which leadership is exercised as service and not domination. In each small community we see the church in microcosm.

The weekly gatherings of the communities on Sundays maintain their essential link with the wider church. This link is essential for three reasons. Firstly, any small group can become insular. Meeting the other communities on Sundays helps them remain aware of the church's catholicity, and of their role within the life of the universal church. Secondly, there are many tasks which cannot be tackled at the local level only, and need the resources of the wider church, for example: the youth, adult catechesis, marriage preparation and trade union activity. Thirdly, because present church discipline limits the number of available priests, the Eucharist may not be celebrated in the local communities; they gather for this in the central church.

In one parish in the Orange Free State, I witnessed the gathering of twelve such communities in the local church school for the celebration of Pentecost. Each small community takes it in turn



to prepare the liturgy. They usually present the gospel in dramatic form, linking it to some problem known to them all. On this particular Sunday hundreds left their tumble-down shacks (poverty and the prohibition of the local Afrikaaner council prevent them from bettering their physical conditions) and crammed into the school hall to be reminded that, despite the overwhelming odds against them in nearly every sphere of life, they are empowered by the Spirit and that, made free in this Spirit they will be free indeed. The enthusiastic participation of the whole assembly, along with the smell of burning paraffin from their "Pentecost fires" which they had lit round the altar, convinced me that this really was a "communion of communities" and that indeed the Lord is risen and lives among them.

After the two-hour celebration I met with the priest and the twentyfour animators of the small communities. I wanted to know what the weekday gatherings meant to them. Said one old man, "Since attending these meetings I have found new life. Without gospel sharing I wouldn't feel I was a Catholic anymore." An unmarried mother volunteered, "The support I have received during these hard times has taught me what it means to say that the church is the Body of Christ." The matron of the local hospital admitted, "The weekly gospel sharing has had an effect on my life. I have noticed how I argue less with people now and am more patient with them."

### **An Enabling Leadership**

Life in the providing church is straightforward. Everyone knows one's place and nothing happens outside the direction of the priest. A church with many (ideally all) believers exercising their charisms is a different story. Many people with differing gifts enjoyed in a wide variety of service, within as well as beyond the boundaries of the christian church, may seem bewildering. There is a danger that, in order to co-ordinate this hive of activity, the priest may invoke once more a providing model of leadership by means of which all the ministries find their justification in his controlling influence. This situation exists in those parishes where the priest and people still see the role of the laity as a helping one. The logical conclusion of such a mentality is, "If there were enough priests we would not need you laity doing all this." In contrast, the theology

of church which has arisen from our experience of full involvement in ministry could be expressed thus, "Until **everyone** is using the charism they have received from God, the church cannot be fully alive." The task of the ordained minister is not to control but, in company with a pastoral team, to discover the existence of the Spirit's gifts and help co-ordinate their exercise for the good of the community and the world.

### Areas of Training

Training of community leaders is the key to a developed local church and we shall now turn to this important component of church leadership. There are four main areas on which training needs to concentrate: 1) the spiritual life, 2) awareness and attitudes, 3) skills and 4) information and knowledge. Often ministry training is limited to the third and fourth areas only. How to fulfil one's tasks and increase one's knowledge is essential. But so also is a deep commitment to the christian life which requires a life of prayer and a gradual maturing in the faith, which in turn is realised in a high moral life. With this goes an attitude of responsibility towards the community one is animating as well as towards the social conditions of the world.

### Local Training

There is much debate in our country as to whether training should take place in the parishes or on a diocesan basis, that is, in a central place. The latter has the advantage of being more professional, of a higher standard and more uniform. The trainee ministers gain a wider perspective of church.

On the other hand, we have noticed that this kind of training has often left trainees with a superiority complex. Their training has been theoretical and not in touch with their local needs. Most importantly, the local priests and other fulltime ministers have not been involved. In local training the fulltime pastoral workers are fully involved and grow alongside the trainee ministers. A bond of unity is built and team ministry is more likely.

We emphasise the latter, but realise the importance of more central training too. The best situation would seem to be a combination of the two. For example, in the diocese of Kroonstad the community ministers are engaged in ongoing training on a weekly basis with the fulltime parish personnel. Three times a year the ministers meet on a regional basis for training by diocesan personnel.

### Methodology

Training materials need to be kept simple. This is in order to enable church leaders with very little training themselves, to conduct the sessions. Some people from more sophisticated societies regard the Lumko training material as naive and simplistic. However, simplicity is not naivety. Some of the deepest insights into the christian mystery of God's working with us have been presented in simple parable form by Jesus and have come alive through reflection.

As an example of this method I take the fifth session of the training course for Funeral Leaders. They have now reached the part of the ritual which is concerned with the Final Commendation and the Farewell. In the first step of the session they review all that they have learned in the previous four sessions. This is done if necessary by a series of questions asked by the animator who wishes to assure himself that the trainees have remembered the skills which they have been practising.

In step two they practise the prayers which are read during the rite of the Final Commendation. One at a time, they practise reading these prayers, and after each one has finished there is an evaluation. A list of questions is given to help the animator in this exercise.

In step three the trainees practise the whole funeral rite up to and including what they have been learning during this present session.

In the final step they sit in a circle to discuss I Cor 15, 12-58. A series of questions is once more given to guide them in discovering an answer to the question, "How will the deceased rise again?" This last step is an integral part of the session. Not only does it deal with a question which the funeral leaders will be faced

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with, but it also helps them deepen their own faith and come to terms with questions which they have perhaps kept to the back of their minds.

### **Community Involvement**

At no time should ministry proceed without reference to the community at large. The Sunday congregation should be continually informed of the progress of such training and what is expected of them in consequence. As soon as leadership training takes place apart from the community a new clerical-type caste could be in the making. With this in mind, Lumko Institute has designed a training kit particularly to help the leaders and community grow together.

### **Team Ministry**

In a highly active parish there will be dozens of ministers undergoing training and enabling others to discover and use their gifts for the community. These ministers will change from time to time as some move to another area, others retire and new ones move in. My study at Loyola's Institute of Pastoral Studies has given me new insights into how to perceive and respond to this situation.

Human nature being what it is, there will be plenty of personality clashes as individuals strive to assert themselves and jostle with each other for prominence. The notion of service will sometimes be overlooked and petty jealousies will arise. The answer to this is team ministry which is more than the sharing of tasks. The aim is to create community leadership which manifests more by its example than by words what it means to live in a christian way. Two specific areas need to be dealt with in the building up of such team leadership.

Firstly, ministers need to learn the basic skills of relating to each other. Based on a deep respect for one another which comes from a reverence for the life of the Trinity in each, they learn through practice the skills of self-disclosure and responding, realising that true love demands assertion or even challenge as they struggle together to discover God's will in their lives.

Secondly, they need to learn the basic skills of handling group process: the stages of group life, how to solve problems, how to make decisions, how to handle conflicts, etc. As they do this among themselves they sharpen their ability to enable the members of their respective communities to also grow in mutual appreciation and service.

This may sound simple and straightforward when seen on paper, but the reality is far different. On the first evening of one workshop, a team of eight priests and sisters who had been working three parishes together for over a year asserted that they had a high *esprit de corps*. Within a day they realised that they had not yet tackled some basic tensions in the group which were affecting for the worse many of their relationships. They were covering over these problems with prayer and kind words. The term "team ministry" does not refer to the mere sharing out of jobs, but to the way a parish is animated by a pastoral team which is continually striving to live and work together as a community.

### CONCLUSION

At the beginning of this essay I posed the dilemma so often put to us by observers of our delicate situation: pastoral renewal or the liberation struggle. I believe these two to be inseparable. A lot of energy in the church is rightfully focused on the issues which draw the attention of the world media - trade union harassment, the daily deaths at the guns of the security forces, the oppression of the majority of citizens, the dissent between rival black groups. However, there is another aspect of South African life which needs urgent consideration, namely the preparation of a new type of leadership for the country. Renewal of the church through a program of leadership training helps towards this aim. This is not the motivation for the pastoral renewal of the South African church. We are responsible for attempting to discern the movement of the Spirit in the church and to head in the direction which seems to us at this moment to enable the church to become a sign of the kingdom in our troubled land. The fulltime pastoral personnel in the church have a key role to play in this journey for it is their task to call forth

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the charisms of everyone. In this way the church can more fully become a seed of the kingdom, as well as a model for society of how all may participate in the governance of their lives through using their God-given gifts.

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(continued from p.17)

- No. 9 Training for the Care of the Sick - 14 sessions  
No.12 Training for Parent Meetings:  
- in Preparation for Infant Baptism,  
t. 12V relates): - 7 sessions
- No. 40 **Workshops for Composing Local Church Music**  
A useful resource for those planning workshops to facilitate the composition of indigenous church music.

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(continued from p.29)

- 1985 Anglican consultation on Aboriginal ministry, Darwin.  
1985 Consecration of (Anglican) Bishop Arthur Malcolm (Townsville), first Aboriginal bishop.  
1986 NYMU published English translation of Worms: **Australian Aboriginal Religions.**  
1986 Aboriginal ministry workshop in Perth: decision to work towards an Aboriginal Catholic Council.  
1986 Start of spirituality centres in Kimberleys: Kalam-Warijal Layibabour (Broome), Mirrilingki (Turkey Creek).  
1986 Country Town Ministry Seminars, Coonabarabran (NSW) and Echuca (Vic.)  
1986 Working Party on Aboriginal and Islander Education set up as sub-committee of Conference of Catholic Education in Qld.  
1986 29 Nov., John Paul II met with and spoke to Australian Aboriginal people at Alice Springs.  
1987 First official full-time chaplain for Aborigines appointed in Cairns diocese (Rod Cameron oia - **The Red Land**).  
1987 Country Town Ministry Seminar, Bairnsdale, (Vic.)  
1988 Lumko Workshops, Darwin.

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"... When our fathers were being led captive to Persia, the pious priests of that time took some of the fire of the altar and secretly hid it in the hollow of a dry cistern, where they took such precautions that the place was unknown to anyone. But after many years had passed, when it pleased God, Nehemiah, having been commissioned by the king of Persia, sent the descendants of the priests who had hidden the fire to get it. And when they reported to us that they had not found fire but thick liquid, he ordered them to bring it. And when the materials for the sacrifices were presented, Nehemiah ordered the priests to sprinkle the liquid on the wood and what was laid upon it. When this was done and some time had passed and the sun, which had been clouded over, shone out, a great fire blazed up...

When this matter became known, and it was reported to the king of the Persians...the king investigated the matter and enclosed the place and made it sacred." (2 Macc. 1,19-22.33.34).

## PRAYER OF AN EXILE FROM HIS LAND

Weeping I planted you  
with younger hand untrembling  
in the stealthy night

red flame  
red huddled faces  
black wisp of burning smoke  
upward, to where?

Tonight I cup my old and trembling palms  
about that same live coal  
in the cold cave of mind.

Lord, have mercy!  
Adonai, our Land!

Dan O'Donovan

## REPORT ON LUMKO WORKSHOP

At Holy Spirit Church, Casuarina - June 10-July 1, 1988

David Thompson

I attended the Workshop on the Lumko training programs for community ministries with the main aim of gaining a deeper appreciation of the Lumko materials and to gauge how they might be integrated with the TEE training programs of Nungalinya College, Darwin and its Queensland branch, Wontulp-Bi-Buya, for Aboriginal and Islander Australians. A second aim was to make personal contact with Catholic pastoral workers and leaders in Aboriginal communities.

The Workshop was very convenient to attend, being walking or bike-riding distance from Nungalinya College. I had expected to attend the two-week workshop about half of the time and to keep up some work at Nungalinya, but I soon became impressed by the power for renewal of the Church through this approach and I was drawn into attending full-time. I also appreciated the warm fellowship of other participants and the desire by many for the Catholics, particularly AICC members, to be more closely linked to Nungalinya College.

It was already my conviction that a shared approach to ministry was the New Testament model of ministry in the body of Christ and the right way for today. We have seen some of this emerging through Nungalinya's programs but often the inherited hierarchical structures of the Churches and dominating leadership patterns hinder a true renewal of ministry from developing (even in Protestant Churches!). The Lumko materials tackle these hindrances directly

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David Thompson, Anglican priest, cares for the Theological Education by Extension (TEE) program at Nungalinya College, Darwin. He has written previously for **Nelen Yubu**.



through awareness programs for the whole parish and training programs for local leaders that are soundly grounded in scripture. They also include very effective visual learning through the use of posters.

In examining the Lumko materials for use by Nungalinya/Wontulp-Bi-Buya, I find that they fall into two main categories - those that are resource materials for general parish use and those designed for group use, particularly in training leaders. The latter are more directly suitable to integrate into our programs.

The Lumko materials complement the Nungalinya programs in several respects. Firstly, they provide a consistent and clear means for local churches to reassess where they are going and what they are as the church. The awareness and spiritual formation programs are resources which can strengthen the church community and its leaders with new confidence and vision of what God wants them to be and do. These aspects will provide a good motivation for leaders to engage with the more intensive biblical and theological studies offered by Nungalinya College and Wontulp-Bi-Buya.

Secondly, much of the Lumko materials which are designed for group use fit readily with the framework and intentions of our Certificate of Theology program and I will be recommending to the College Faculty that some be approved for credit towards the Certificate. A means of reporting on an individual's participation and growth by facilitators will be needed for credit to be given. The kit 18 "Developing Shared Ministry" and 14 and 15 on Spiritual formation will be key resources. We plan to include some modules in the 1989 residential program and hope to have some Catholics sharing in teaching during the year.

Thirdly, while our studies endeavour to relate the content to the student's context through discussion and reflection, we have felt a need to show more clearly the relationship of the Gospel to social, economic and political issues. The awareness program No. 1 "God renews the world through us" will be a useful resource to develop group studies on this theme.

Fourthly, the skill formation materials will help us to extend the range of practically-oriented "Discipleship" studies and relate them to ministry projects in a combination of practice, reflection and action in ministry. With a suitable assessment process they will help to broaden the practical ministry areas of the Certificate program.

(concluded on p.14)

**TRAINING FOR COMMUNITY MINISTRIES:  
MATERIALS OF LUMKO MISSIOLOGICAL INSTITUTE**

A brief description of the Lumko materials follows in three groupings.

**I AWARENESS PROGRAMS FOR THE PARISH**

**No. 14 The Christian Community and its Leaders**

Ten themes, each related to three bible readings for use during normal Sunday service. They build the understanding of the whole congregation about shared leadership. Follow-up discussion in small groups is recommended.

**No. 1 God Renews the World through Us**

Thirteen themes for use during normal Sunday service. They build understanding of the relationship of the Gospel to life issues.

**No. 18 Developing Shared Ministry**

Fourteen awareness programs for large or small groups to encourage the development of a self-ministering local church.

**No. 19 Building Small Christian Communities**

Four programs to prepare large gatherings for SCCs, five programs to initiate an SCC, ten programs to develop existing SCC and ten suggested sermons on building SCCs. Written for large parishes and may need some adaptation for Aboriginal and Islander churches.

**II TRAINING PROGRAMS FOR FACILITATORS AND GROUPS**

**No. 17 Serving the Neighbourhood**

Fifteen group sessions to train leaders for building community - qualities needed and functions of leaders, listening, home visiting, leading meetings, decision-making, co-operation.

- No. 15 Spiritual Formation for Community Leaders**  
 Seventeen programs to assist parish priest to develop spirituality of community leaders through group bible study, gospel sharing and private prayer.
- No. 16 Spiritual Growth for Community Leaders**  
 Teaching the regular practice of spiritual reading and meditative prayer, balancing concern for the world and for personal prayer life, being truthful.
- No. 20 Gospel Sharing**  
 Outlines six methods for making the Gospel the centre of SCC life.
1. The 7-Step Method: foundation method of group reflection and meditation.
  2. Biblical Picture Programs: 7-step method using pictures from Kits 21 (Kingdom), 22 (Sacraments) and 23 (Rosary).
  3. Group Response Method: relating daily situations and problems to the biblical text (Pkt no. 26 relates).
  4. Look-Listen-Love Method: relating a life-situation to God's will, and planning action. (Pkt no. 25 relates).
  5. Amos Programs: analysing a social, economic or political problems relating to God's will and planning action. (no. 24 relates).
  6. Parish Search Method: for leaders to prepare group studies relating life-issues to the biblical text.
- No. 21 The Kingdom**  
 Fifteen picture meditations giving a basic introduction to living the faith.

**No. 22 Sacraments and Life**

Fifteen picture meditations on the task of the Church and the meaning of the sacraments.

**No. 23 The Rosary**

Fifteen picture meditations on the Incarnation of Christ using the Rosary.

**No. 30 Christian Initiation of Adults**

First contact, Catechumenate in Community with sponsors (1-3 years).

Purification (during Lent), Baptism, Confirmation, Eucharist (Easter vigil), Deepening (on to Pentecost).

This program may be too involved for Aboriginal & Islander churches, and less relevant where infant baptism and lapsed Christians are the norm. However, the accompanying text book "Our Journey Together" could well be a resource for renewing those making fresh commitment and could lead to a service of Renewal of Baptismal Vows.

**Our Journey Together**

Training Handbook for Catechumenate or Renewal. Discovering faith, our ancestors in the faith, Christ's way to a new world, Apostles' Creed, the Sacraments, led by the Spirit, using gifts.

**III SKILL TRAINING PROGRAMS**

These training programs provide very practical training in ministry skills together with some theological reflection.

No. 2	Training Assistant Ministers of the Eucharist	- 6 sessions
No. 3	The Training of Parish Councillors	- 17 sessions
No. 4	The Training of Hymn Leaders	- 11 sessions
No. 5	Training Readers	- 13 sessions
No. 6	Training for Preaching	- 15 sessions
No. 7	Leading the Community Service	- 22 sessions
No. 8	Training Funeral Leaders	- 15 sessions

## LUMKO WORKSHOPS - DARWIN JUNE 1988

M J Wilson msc

THE LUMKO WORKSHOPS announced in previous issues of **Nelen Yubu** took place in Darwin towards the end of June, 20-24 June & 27 June - 1 July. The idea was to take advantage of the availability of Anselm Prior ofm, the head of the Pastoral Ministry Department of Lumko Missiological Institute. The attendance was in fact embarrassingly large, especially from Queensland. Normally Lumko hesitates about workshops as large as 30. We had in all 66 persons attending - not counting some 13 persons from Port Keats who only stayed a couple of days at the beginning of the second workshop. There were approximately 53 persons at the first workshop and 58 at the second.

Originally we had planned to hold the workshops in the pleasant surroundings of the Daly River Centre, but the numbers were more than Daly River could cope with for two weeks. Instead we used the parish hall (old church hall) of Holy Spirit parish, Casuarina. People were expected to organise their own accommodation (with such help as we locals could offer) and to get their own meals. In this respect the Holy Spirit location could scarcely have been bettered. The presence of a large and pleasant church building was also an advantage - though at times the liturgy took place outside the church in the open air. Darwin's dry season weather lends itself very well to such usage.

The workshops had been planned originally to cater as well as we could for two quite different sets of participants. Our first idea had been that Lumko offers a missiological and pastoral program that can correspond directly with the demands and needs of the Aboriginal apostolate. Bishop Ted Collins saw in it also a means of pastoral renewal for the "white" parishes of the Territory. Hence we proposed that the first workshop would propose the basic principles, vision and method of operation of the Lumko view of church and that the second week would endeavour to relate those parameters to the pastoral scene in Aboriginal communities. For such an approach to work it was felt necessary that all participants should be present for the first week, and those who might not be directly involved in

Friday 24:

Church leaders: their training.  
The question of installation. Ordination of deacons?

**WORKSHOP TWO: Monday - Friday, 27 June - 1 July**

Monday 27:

Preparation of Week One's topics by Week One participants for presentation to newcomers. The actual presentation.

Tuesday 28:

RCIA. **Our Journey Through Faith**

Wednesday 29:

Team ministry.

Thursday 30:

Spiritual formation of leaders.  
Skill training: method & examples.

Friday 1 July:

Practical considerations: What to do?  
12.00 Closing Mass.

**Final Session**

In the final session, Friday 1 July, four questions were considered:

1. What advantages, assets do we already have? [In any assessment Lumko follows the good practice of always asking first what are the good things to be noticed.]
2. What difficulties can we expect?
3. How will we overcome our difficulties and capitalise on our advantages?
4. What immediate steps should we take when we get back home?

There was a wide variety of communities and social environments represented at the workshops. Aspects that had a common relevance were:

## NELEN YUBU

- the existence of, or movement towards small communities.
- the emergence of persons looking for active ministry within church and community.
- the desire for deepening of faith through group prayer & gospel-sharing.

One special gain of the workshops was the fact that this was a meeting on pastoral concerns of Aboriginal people and pastors that spanned the top half of the continent. This should reinforce the movement towards an effective awareness of unity among Aboriginal Catholics such as is developing in and through the Queensland AICC. On the other hand, the Lumko vision can help the AICC grow further into being a means of church and community renewal. Moreover, we all benefit from contact with that present-day source of spiritual vitality, the Kimberleys. Finally, the workshops provided an opportunity for us to develop a closer relationship with that rich means of community and ministerial development, Nungalingya College.

Halfway into the first workshop Anselm Prior was faced with the news that his mother was seriously ill in England. Fortunately she made a fine recovery, but for most of the workshop period Anselm had that concern added on to the heavy burden he was already carrying. After the two weeks in Darwin he went on to Sydney, Melbourne and New Zealand, though in none of those places did he have extended periods for presentation such as the Darwin workshops afforded.

There is the possibility (no more than that at this stage) that Darwin could host a full-scale Lumko International Course for Australia and south-east Asia in 1990... Meanwhile, we hope in the Darwin diocese to promote the formation of groups that will become used to the basic religious function of SCCs, gospel-sharing through the Seven-Step method. One of the "NT Lumko staff", Sr Delores O'Sullivan SSpS, will do the coming Lumko International Course in Lesotho during November, so that next year we should be able to promote the Lumko programs actively, probably working out of Daly River.

By state and town, the list of participants is as follows:

### SOUTH AFRICA.

Prior ofm, Rev. Fr Anselm: Lumko Missiological Institute.

## CHRONOLOGY OF CHURCH'S MINISTRY TO ABORIGINAL PEOPLE

- 40,000 years developing Aboriginal religions which "carry within them the echo of thousands of years of searching for God..." **Evangelii Nuntiandi, #53.**
- 1788 First Fleet: no Catholic chaplains allowed.
- 1793 Rev. Samuel Marsden appointed Senior Chaplain to Convict Colony. d.1838
- 1800 First 3 Catholic priests came as convicts (Frs Harold, O'Neil, Dixon).
- 1803 First public Mass by Fr Dixon.
- 1817 Fr Jeremiah O'Flynn arrived without government approval as Prefect Apostolic of New Holland. Shipped out.
- 1820 First official priests arrived (Frs Therry & Connolly).
- 1831-44 CMS mission at Wellington, NSW.
- 1832 J H Plunkett became Solicitor General.
- 1838 Myall Creek massacre (near Inverell, NSW)
- 1839-48 Methodist Missionary Society at Buntingdale, near Geelong. Lutheran Gossner Mission at Nundah (Qld).
- 1843-47 First Catholic mission, Passionists, Dunwich on Stradbroke Is., Qld
- 1843 Fr John Brady sent to Swan River colony.
- 1846 New Norcia began.
- 1848 d. Fr Angelo Confalonieri, Port Essington (NT).
- 1848 Austrian Jesuits arrived in SA (Sevenhill).
- 1849 Francis Conaci (d.1853) & John Dirimera (d.1855) received Benedictine habit from hands of Pius IX.
- 1867 New Norcia became Abbey Nullius (Diocesis).
- 1867 Fr Duncan McNab arrived in Victoria (Portland)
- 1869 Second Provincial Council (Melbourne): Polding: "...there is blood upon their land..."
- 1882 Jesuit mission at Rapid Creek (nr Darwin).
- 1884 Mission-parish established on Thursday Is.
- 1884-87 Fr Duncan McNab on Dampier Peninsular. d.1896, Richmond.
- 1886-99 Jesuit missions on Daly River.
- 1887 Matthew Gibney made bishop of Perth.
- 1890-97 Cistercian mission on Dampier Peninsular.
- 1901 Pallottines (Fr G Walter) arrive to take over Broome mission.
- 1906 MSCs accepted NT mission (diocese of Victoria-Palmerston): F X Gsell.



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- 1907 Missionary branch of St John of God Sisters began in Kimberleys.
- 1908 Founding of Kalumburu mission (WA)
- 1911 Founding of Bathurst Island mission.
- 1914 OLSH Sisters began work on Bathurst Is. mission.
- 1924-27 Salesians in Kimberley vicariate.
- 1929 Tardun (near Geraldton) established as "farm"; in 1948 as mission school.
- 1930 Arrival in Broome vicariate of Fr E A Worms sac (d.1963), and others including Fr F HÜgel sac (present PP of Beagle Bay).
- 1930 Hammond Is. settlement for mixed race children.
- 1931 Beginning of Palm Is. mission-parish (Pat Moloney msc). (Settlement began 1918).
- 1934 Rockhole mission (Kimberley).
- 1934 National Eucharistic Congress, Melbourne. H. Johnstone sj: "...we are doing nothing... "
- 1934-58 Otto Raible sac vicar apostolic of Kimberley.
- 1935 Little Flower mission (Alice Springs) - Pat Moloney. Port Keats mission - Dick Docherty msc.
- 1936 Beginning of Menindee mission-parish - Pat Moloney.
- 1938 F X Gsell msc consecrated bishop of Darwin diocese.
- 1939 Balgo mission.
- 1940 Garden Point mixed race settlement (Melville Island, NT).
- 1953 Santa Teresa mission (Arltunga 1942-53).
- 1954 La Grange mission.
- 1954 Founding of St Pius X Mission, Moree.
- 1955 Founding of Daly River "mission".
- 1966 Aboriginal Affairs Committee of Paulian Association, Sydney.
- 1967 Federal referendum: admitting Aborigines to full Australian citizenship.
- 1968 Petri published German edition of E A Worms on Aboriginal Religion, **Australische Eingeborenen Religionen**.
- 1970 Paul VI's "life-style of your own" speech, Sydney.
- 1971 Wunanbiri pre-school started by Parramatta RSM at Surry Hills (Sydney).
- 1972 Fr Ted Kennedy began as administrator of Redfern parish.
- 1972 c. Eugene Stockton appointed part-time chaplain to Sydney Aborigines. (Allan Mithen sac 1974-77; E.S; Kevin McCarthy; 1986 E.S. "priest-assistant")
- 1973 Eucharistic Congress, Melbourne.
- 1973 Inauguration of national AICC, Adelaide.
- 1973 Steve Nolan appointed "Part-time Chaplain to Minority Groups" in Lismore diocese.

## CHRONOLOGY

- 1973-82 Sr Delores O'Sullivan SSpS at Cherbourg (Qld).
- 1974 First state conference of Queensland AICC (St Brendan's College, Yeppoon).
- 1974 Special Ursuline house set up in Armidale for outreach to Aborigines (Sr Rita Steptoe OSU).
- 1974 UCA report on Arnhem Land, **Free To Decide**.
- 1974 Inception of Nungalinga College, Darwin.
- 1974 Ordination of Boniface Perdjert as deacon (Port Keats).
- 1975 **Evangelii Nuntiandi**.
- 1975 Ordination of Paddy Dodson MSC as first (and only) Aboriginal Catholic priest. (Left ministry c. 1984.)
- 1975 "MSC in NT" Conference at Daly River.
- 1975 Hilton Deakin presented report commissioned by bishops, **Aborigines and the Church**.
- 1976 RSM took up residence at Woorabinda (Qld).
- 1977 **Aboriginal Land Rights (Northern Territory) Act (1976)**.
- 1977 Beginning in NT of Daly River [Leadership Training] Centre; also Nelen Yubu [Institute] Missiological Unit.
- 1978 First issue of missiological review, **Nelen Yubu**.
- 1978 Josephite house at Taperoo (Adelaide).
- 1978 Catholic chaplaincy began in Geraldton (E Wehrmaker SAC).
- 1978 **Aborigines: A Statement of Concern**; Social Justice Statement prepared by CCJP.
- 1980 Beginning at Yarrambat of Worowa Aboriginal College, now at Healsville. (Sr Brigida Nailon CSB, now at Hyllus Maris Aboriginal Community School, Mooroopna.)
- 1980- Mick Hayes full-time chaplain to Aborigines in Rockhampton diocese (part-time since early '70s).
- 1980 Nulungu College (secondary, Broome) formed out of combination of boys' & girls' secondary schools dating from c. 1971.
- 1981 Ordination of Monty Pryor as deacon (Townsville).
- 1982 c. Beginning of Aboriginal Apostolate Programme (Pamela Barker FMM).
- 1983 First chaplain to Aborigines appointed in Adelaide (Tony Pearson).
- 1983 Rockhole: first of the Kimberley Pentecost celebrations.
- 1983 Inception of Wontulp-Bi-Buya in Queensland, supported by Anglican, RC and UC.
- 1984 December, "Listen to the Voices" retreat, Kensington.
- 1985 Jennifer Bush presented **Aborigines and the Sydney Catholic Church: a Report**.
- 1985 Ministry Centre at Yarraman begun by Brisbane Pastoral Team.
- 1985 c. Clontarf College, Perth (CFC).

(concluded on p.14)

## PRE-PUBLICATION NOTICE:

**Robert Bos:** *Jesus and Dreaming*

In January 1988 Robert Bos submitted a thesis in the Department of Anthropology and Sociology of the University of Queensland towards a PhD degree. His primary degrees have been BA (Queensland), BD (Melbourne College of Divinity) and DMin. (McCormick, Chicago). Of recent years he has been working in the Calvary Presbytery of the Uniting Church and in Wontulp-Bi-Buya, based in Townsville. Before that he was Principal of Nungalinya College, Darwin. He is well placed to be able to give quite an authoritative analysis of the important revival movement that began on Elcho Is. in 1979 and is still an important feature of christian life in the north (cf. *Nelen Yubu* no. 28, Djiniyini Gondarra, "The Pentecost Experience in Arnhem Land Churches in 1979"<sup>1</sup>, 1986:3-12; no. 32, David Thompson, "Aboriginal Christianity in the North", 1987:27-34). The thesis has been approved and Robert Bos wrote to tell me that he was about to approach a publisher. Upon my request, he sent me a copy of his abstract, which I reproduce here to whet people's appetites. We look forward to the publication.

—MJW

**Robert Bos:** *JESUS AND THE DREAMING: Religion and Social Change in Arnhem Land.*

THIS THESIS is an examination of a Christian religious Movement which commenced among Australian Aboriginal people living at Elcho Island, Arnhem Land, early in 1979.

The Introduction outlines my approach to the data, pin-points the ethnographic area and details the field work method. It also delineates my approach to an explanation for the Movement in question,

which consists of elaborating connections and disconnections between the changing ideology in the area and the changing forms of social life. The questions posed about the Movement are also made explicit.

Chapter one locates the discussion within the context of three sets of anthropological literature: the literature on non-traditional Aboriginal religion; the literature on social change in Aboriginal Australia; and the literature on revitalisation movements.

The second chapter describes the Movement, its history, its ritual expressions, its social dimensions and the paranormal experiences claimed by the participants. It also briefly alludes to the Movement's rapid diffusion beyond Galiwin'ku, and the subsequent normalisation.

The following chapter commences the explanatory section which continues through the following five chapters. Chapter three focusses on the mission era and begins to isolate those features of mission activity, both social and ideological, which help to explain why the Movement occurred where it did.

The following chapter, Chapter four, also presents historical data. It examines the 1970's which I call the self-determination era. This section leads to an appreciation of the social conditions which obtained at the time of the Movement's commencement.

Chapter five examines the politics of the Movement and shows how Yolju ideology regarding inheritance of authority, kinship obligations, land, historical priority and the relationship between political and religious authority were manifested in the Movement.

The following Chapter then demonstrates how the Movement may be understood as a response to, and a way of dealing with the social conditions prevailing at the time of its commencement.

Finally, Chapter eight summarises the forms of explanation as detailed in Chapters three to seven. These, however, raise important questions about the anthropological understanding of The Dreaming, a central concept in the literature on Aboriginal religion. In particular, the problematical question of the Dreaming's believed unchanging permanency and its relationship to social change is discussed in some detail, and a solution is proposed.

\* \* \* \* \*

## FROM THE SECRETARY'S DESK . . .

An event came up recently in Leura, important not only to the people of this parish, but to those who came from near and far, many of the Religious present having spent years in the missions of NT and PNG. As beautifully expressed by a parishioner, "one of our sons", Colin Ogilvie, was ordained to the Diaconate in St Bonaventure's church, Leura, on 12 June 1988 by Bishop Douglas Warren of the Diocese of Wilcannia-Forbes. Visitors included FDNAC Sisters Frances and Patricia Walsh, Sr de Paul, Sr Isabel, Sr Majella (Bowral, ex-NT), Sr Mary Chan and others of the Order; seminarians from St Paul's, Kensington; priests, brothers, friends and members of the Ogilvie family. It was a true reunion for many of us. Colin was presented with a set of vestments, a pyx and a cheque. During Mass Bishop Warren spoke warmly of the new Deacon.

Having spent a fortnight in Melbourne in July-August, on several occasions attending Mass at Croydon MSC Monastery, I wish to thank Fr Pat O'Connell and the Brothers for their hospitality to me. We had some very enjoyable conversation over the evening meal!

A letter from Cecily Smellie, Acting Co-Ordinator of PALMS, gives us some interesting facts about the Paulian Association. In the last 26 years PALMS has recruited and placed some 1,600 lay missionaries in the Australian and Overseas Missions. They train and assist lay missionaries, not only prior to their departure, but also endeavour to keep in touch in the field and on their return, particularly in the initial resettling period. At present there are no PALMS lay missionaries in Aboriginal missions, but many have featured there in the past and have always been well supported in all aspects of their work. The address of PALMS is now PO Box 54, Croydon Park, NSW, 2133.

Always glad to receive any snippets of news from you for inclusion in this column. I did have a story for you about my experience with a turtle on the Daly River, but we are out of space so perhaps next time.

Secretary Keren

## **NOTICE: Videos on Pastoral Programs**

### **1. LUMKO PROGRAM..**

On her return to the Townsville area after the Darwin Lumko Workshops, Sr Elizabeth Moore fmm (based on Palm Island) presented the Lumko program on SCCs to a group in Townsville. The presentation was recorded and the video tape (VHS) can be obtained from Nungalinya College (TEE Section, Nungalinya College, PO Box 40371, CASUARINA, NT 0811) for \$20 (inclusive of cost of surface mail). The Lumko Presentation is about 1½ hours. The tape also contains a presentation by Robert Bos (about one hour) on Adult Education Methods.

### **2. PENTECOST IN THE EAST KIMBERLEY.**

A 50 minute video looks at the way the Aboriginal church in the East Kimberley section of the Broome diocese celebrates Pentecost: ceremonies of Reconciliation, Pentecost Mass, a Fire Ceremony. Christian celebrations in an Aboriginal style and format. The commentary is given by Esther Bevan, an Aboriginal woman from Broome. The cost (including packaging and postage) is \$35, from: Br Don Webb, PO Box 154, BROOME WA 6725.

Aboriginal ministry could opt out of the second week. In fact the opposite happened. Some people involved in Aboriginal ministry decided that they would only turn up for the second, the "Aboriginal" week. This meant we had to find a way of enabling these late comers to catch up on first week basics, while making sure that people who had already done the first workshop would not feel they were wasting their time in unnecessary repetition. Some of these people had travelled for days and nights for a few thousand kilometres to be present: so their needs had to be attended to. Our plan therefore had been that at the beginning of the second workshop the first weekers could present the main themes to the newcomers, thus reinforcing their own grasp of it all and having a chance to see how they might present it all to their home communities on their return. Circumstances prevented much more than a rudimentary implementation of this plan.

Another factor that complicated planning was the very richness of the Lumko vision. There was so much to give, and it all seemed so relevant!

As it actually worked out, the program for the two weeks was as follows:

**WORKSHOP ONE: Monday - Friday, 20-24 June**

Monday 20 June:

Five models of the church  
Introduction to Awareness Programs

Tuesday 21:

Awareness Programs cont.

Wednesday 22:

SCCs (Small Christian Communities): how they relate to parishes, and how to start them.

Thursday 23:

Review of home-made Awareness Programs  
Introduction to "The Seven Steps"; basic gospel-sharing method of SCCs.

Four marks of SCCs. How and why to build them up.

NORTHERN TERRITORY

Cashen msc, Rev. Fr Paul: DARWIN, NT 0801  
 Collins msc, Most Rev. Ted: DARWIN, NT 0801  
 Corbett fdnsc, Sr Anne: DARWIN, NT 0801  
 Hearn msc, Rev. Fr Peter: DARWIN, NT 0801  
 Savage msc, Rev. Fr John: DARWIN, NT 0801  
 Batchelor fdnsc, Sr Mary: NIGHTCLIFF, NT 0810  
 Cleary fdnsc, Sr Christopher: NIGHTCLIFF, NT 0810  
 O'Sullivan SSpS, Sister Delores: NIGHTCLIFF, NT 0810  
 Mullins sj, Rev. Fr Pat: WAGAMAN, NT 0810  
 Ryan sj, Rev. Fr David: WAGAMAN, NT 0810  
 de Roza FdCC, Sr Marie: CASUARINA, NT 0811  
 Tarrazo cmf, Rev. Fr Fil: CASUARINA, NT 0811  
 Thompson, Revd David: Nungalinya College, CASUARINA, NT 0811  
 Puruntatameri, Mrs Benigna: BATHURST IS., NT 0822  
 Tungatalum, Mr Leonard: BATHURST IS., NT 0822  
 Ward fdnsc, Sr Teresa: BATHURST IS., NT 0822  
 Gardiner fdnsc, Sr Anne: BATHURST ISLAND, NT 0822  
 Kerinauia, Mrs Maggie: BATHURST ISLAND, NT 0822  
 Leary msc, Rev. Fr John: BATHURST ISLAND, NT 0822  
 Fallon msc, Rev. Fr John: DALY RIVER, NT 0822  
 Kilmartin fdnsc, Sr Loretta: DALY RIVER, NT 0822  
 Lynch fdnsc, Sr Moira: PORT KEATS, NT 0822  
 Mifsud, Mr Noel: PORT KEATS, NT 0822  
 Perdjert, Deacon Boniface: PORT KEATS, NT 0822  
 Stevens fdnsc, Sr Mary: PORT KEATS, NT 0822  
 Brogan, Mr Peter: PULARUMPI, M.I., NT 0822  
 Fortier csj, Sr Therese: PULARUMPI, M.I., NT 0822  
 Puruntatameri, Ms Alberta: PULARUMPI, M.I., NT 0822  
 Donnelly fmm, Sr Mary: ALICE SPRINGS, NT 0871  
 Palmer, Mrs Leonie: ALICE SPRINGS, NT 0871  
 Reynolds fdnsc, Sr Robyn: ALICE SPRINGS, NT 0871  
 Webb, Ms Teresa: ALICE SPRINGS, NT 0871  
 Basil fdnsc, Sr Sister: SANTA TERESA, NT 0872  
 Cooper fms, Rev. Bro. Dennis: SANTA TERESA, NT 0872  
 Corry msc, Rev. Fr Alan: NHULUNBUY, NT 0881  
 Wilson msc, Rev. Dr Martin: NYMU, JABIRU, NT 0886



## NELEN YUBU

### NEW SOUTH WALES

Allen, Mrs Doris: KINGSFORD, NSW 2032  
Connolly msc, Rev. Fr Cyril: COOGEE, NSW 2034  
Stockton, Rev. Dr Eugene: MT DRUITT, NSW 2770

### QUEENSLAND

d Souza FdCC, Sr Marilia: BRISBANE, QLD 4000  
Hefferan, Rev. Fr Gerry: BRISBANE, QLD 4001  
Graham, Mrs Rosemary: INALA, QLD 4077  
Harrison, Mr Garry: INALA, QLD 4077  
Landers, Mr Alex: CHERBOURG, QLD 4605  
Thornthwaite SSpS, Sr Bernadine: CHERBOURG, QLD 4605  
Appo, Mr Cliff: BUNDABERG, QLD 4670  
Relf rsm, Sr Mary: ROCKHAMPTON, QLD 4700  
Hayes, Rev. Fr Mick: ROCKHAMPTON WEST, QLD 4700  
Henry, Mrs Esther: WOORABINDA, QLD 4702  
Thaiday, Mrs Rose: WOORABINDA, QLD 4702  
Trevaskis, Mrs Barbara: MONTO, QLD 4064  
Carmody sgs, Sr Margaret: KIRWAN, QLD 4815  
Higgins, Mrs Joyce: AITKENVALE, QLD 4814  
Lucas, Mr Paul: CRANBROOK, QLD 4814  
Walker, Mrs Marney: RASMUSSAN, QLD 4814  
Gibson, Ms Kathleen: PALM ISLAND, QLD 4816  
Moore fmm, Sr Elizabeth: PALM ISLAND, QLD 4816  
Watson, Mr Ralph: PALM ISLAND, QLD 4816  
Kilbride fmm, Sr Dymphna: MT ISA, QLD 4825

### SOUTH AUSTRALIA

Seward rsm, Sr Catherine: ATHOL PARK, SA 5012

### WESTERN AUSTRALIA

Bryant sjg, Sr Stella: BROOME, WA 6725  
Ahern rsj, Sister Clare: TURKEY CREEK, WA 6740  
O'Donovan, Rev. Fr Dan: FITZROY CROSSING, WA 6765  
Boland rsj, Sister Anne: RINGERS SOAK, WA 6770  
Sambusida FdCC, Sr Angela: HALLS CREEK, WA 6770  
Bevan, Mrs Esther: BROOME, WA 6725

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