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EDITORIAL

A PERSON WITH a cricketing background would think Number 40 to be ten short of a significant mark. All the same we approach **Nelen Yubu** No. 40 with a sense of wonderment. In biblical circles 40 is quite an important number. When I first launched **Nelen Yubu** back in 1978, eleven years ago, I was only thinking at the moment one number ahead. My unspoken supposition was that I was starting a periodical with unlimited future, but I never gave a thought at that time to when Number 40 would come up or what could be in it.

Nelen Yubu has had quite a chequered career. It started off as several stapled photocopied pages that I typed up laboriously in my room at Daly River. At that time it was called **Tracks**, as it was the organ of the Nelen Yubu Institute and "nelen yubu" means "good way": it was tracks along the way. The institute had dramatic phases in its history, shifting locality from one end of the Territory to the other, even to an off-shore island for some three years. During that time its name changed from "Institute" to "Unit". Its aim was always the same, i.e. to work at the interface between Aboriginal society and Christianity, but reality kept on enforcing a re-assessment of the scope of the central vision. Correspondingly, **Nelen Yubu** itself underwent several nominal metamorphoses. For Numbers 3 and 4 it was **Nymuna**, nicely derived, I thought, from the acronym for Nelen Yubu Missiological Unit in Northern Australia. Then, in its first professionally printed form, No. 5, it became **Nelen Yubu** and has remained such ever since.

Its immediate predecessor, **NT Forum**, died immediately after birth. It only made one issue. In goal and status **Nelen Yubu** modelled itself on **Anthropos**, which began as a forum of expression for missionary personnel in the field. The endeavour is to combine good scholarship and academic style with the richness that is tied uniquely to first-hand experiential reporting from the field.

Most of the writers have been white pastoral workers. It would have been nice to have had more Aboriginal contributors, but that time will come. So far there have been eight. One could have expected more contributions from the Territory itself. However, the Daly River Leadership Training Centre, during its initial four years of prime time, sent in thirteen precious reports of courses. When I was writing up **Ministry Among Aboriginal People**, I was delighted to find that so many references to material that was really not obtainable elsewhere were to **Nelen Yubu**! The single area

that has given most consistent support in this way has been the Kimberleys.

Some of the papers stirred up quite a bit of useful discussion. For instance, the early interchange on transcendence between myself and our most faithful contributor and supporter, Dan O'Donovan. The very stirring paper on "The Plight of Catholic Missions in Australia" by another good contributor, Eugene Stockton.

Another pleasing feature has been occasional contributions from members of other denominations. After all, it is on the frontier where differences of style are perceived to matter least and the congruence of essential concerns in quite inescapable. It is by no accident that the modern ecumenical movement began in a missionary setting.

It is proper at this stage to acknowledge our debt of gratitude to two people who have been closely involved with **Nelen Yubu** from its very early days. We have been able to continue in existence with a ridiculously low subscription rate because since No. 5, the first one printed professionally, Henry Rohr of Spectrum Publications has helped tirelessly with advice and the lowest printing costs that he could manage. He has done this, not only with the periodical itself, but also with the two books we have published through him : Peter Malone's on the Aboriginal theme in Australian films and that most important work, the translation of Ernest Worms' study of Australian Aboriginal religions.

The other person is our secretary, Keren Calvert. She took over the typing when it was taking me weeks to type up the copy. Since then she has been doing the typesetting of periodical and books, struggling with computers, doing the paste-up with utmost dedication. For eight years with me in various parts of the Territory, never in a situation where we were well set up for computers, printers and such, and for the last few years she has continued the work at her home in Leura. Imagine how complicated it is for a secretary to prepare copy for an editor who is in a remote location 3,000 km away! And the other reason why **Nelen Yubu** has been able to persist with such a low subscription rate is because she has been and is still doing her work as a lay missionary, without stipend. Thank you, Keren.

Martin Wilson
Editor

MINISTRY IN ABORIGINAL CHURCHES

Bill Edwards

IN MANY AREAS of christian missionary activity¹ the problem of transforming from mission to church has been evident in the delays encountered in developing an indigenous ministry. Vital aspects of ministry have been retained by those representing the mission agency. There has been a tendency to assume that the structures of ministry of the sending churches will be duplicated in the receiving churches. The expectation that ordained ministers in the new churches should attain to the same academic standards as in the older churches has delayed the emergence of an indigenous ministry.

This problem has characterised Aboriginal missions in Australia. Three decades ago Dr Capell drew attention to the "almost complete absence of aboriginal clergy." (Capell, 1959: 145). During the past decade steps have been taken to redress this situation, so that for example in 1988 there were twelve Aboriginal ministers serving in The Uniting Church in Australia. (Edwards & Clarke, 1988: 197). However, several writers have expressed concern about aspects of Aboriginal ministry and as these have reflected my own concerns, I refer to them before expanding on the problems. An Anglican, Thompson, referred to the earlier paucity of Aboriginal clergy, noting that one reason was "the lack of fit between Aboriginal styles of leadership, based on kinship authority within family groups and consensus between groups, the churches." (Thompson, 1987: 28).

Stockton outlined some Roman Catholic proposals for models of ministry to suit mobile and flexible patterns of Aboriginal residence. (Stockton, 1985: 20-1). From the same tradition Sister Clare Ahern drew attention to the fact that "Leadership in many of the Kimberley centres is invested in a group and not an individual," (Ahern, 1986/7: 8) and that stress caused by the appointment of Aboriginal men to positions under white models of leadership has destroyed them. She suggests also that in the Catholic tradition

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the issues of celibacy and long periods of study have to be challenged. Father Brian McCoy sj, having observed Catholic work amongst Native Americans, refers to the emergence of Native models of ministry, "that is people whose lives offer tangible evidence that it is possible to be faithfully a Native person and a Catholic Christian." (McCoy, 1987: 9). In his overview of Catholic missions in Australia, Martin Wilson comments that there are only two Aboriginal deacons in the Catholic Church and that it "is particularly distressing that there are at present no means of generating more." (Wilson, 1988: 46).

While I rejoice in the increase in the number of Aboriginal ordained ministers in The Uniting Church² in Australia, and in particular that the role of ministry I once exercised in Aboriginal churches is now exercised by an Aboriginal minister, I share some of these concerns and have observed and heard of other problems which must be kept under review if Aboriginal ministry is to be effective. Some of the problems relate to the sociology of Aboriginal societies. For example, the obligations and responsibilities dependent on relationships to others create pressures and tensions. Relatives and clan members may expect an Aboriginal minister to favour them and share with them resources to which he has access as a minister, for example a motor vehicle. Aboriginal societies place restrictions on interaction and communication with people in certain relationships. These avoidance relationships may give rise to problems in worship and pastoral duties.

Other problems arise from the models of ministry provided by previous white ministers. Aboriginal societies place great emphasis on following established patterns of behaviour. An Aboriginal minister may feel that the pattern set by the white minister must be followed. In many situations the white minister has served also as a Mission Superintendent and has been perceived in the role of "boss" rather than of servant. The white minister may have been observed more in his formal duties such as leading worship, rather than in less obvious tasks of counselling, visiting and pastoral care. The Aboriginal minister may be tempted to place emphasis on these more formal roles than on the less conspicuous tasks.

The logistics of Aboriginal parishes contribute to other problems. Some parishes are very large and would strain the resources and abilities of any minister. For example, the Pitjantjatjara Parish of The Uniting Church has grown over the

years with the establishment of new communities and homeland centres and extends over 600 kilometres from east to west with seven major communities and many outstations. By the time a minister has maintained a vehicle, been involved in administration, handled emergencies and attended to outside commitments, there is little time left to meet the teaching and pastoral needs of the parish. One criticism heard in Aboriginal parishes is that their minister is too frequently absent from the parish attending synod, presbytery and committee meetings as well as responding to requests to represent the Church at other functions.

Another problem observed and referred to by others is that in churches in which elders or lay preachers had exercised their gifts and maintained congregational life through preaching and teaching, the appointment of an Aboriginal minister has led to their withdrawing in deference to the position of the minister. There has been uncertainty about the continuing function of elders and lay preachers. In some instances the pressure to have an Aboriginal minister under the existing model has come more from whites involved in the situations than from the Aboriginal people themselves. I recall one case of a Church Council expressing caution about recommending one person as a candidate for training, and suggesting that it would be better to have two or three people trained to share the roles.

This caution reflects the egalitarian nature of Aboriginal society and the lack of secular leaders who exercised widespread powers over a large group. Authority is diffused amongst the group with older males exercising the major leadership roles in their local groups. Following several years of ministry amongst Aboriginal people when I struggled to discern the locus of power in Aboriginal communities, a year of study in Fiji enabled me to study Pacific Islands political structures. Observations of the hierarchical structures of Polynesian societies and of the role of the "Bigmen" in Melanesian societies led me to reflect on the egalitarian nature of Aboriginal societies from a wider perspective. It occurred to me then that if effective ministries depended solely on sociological factors it would have been preferable under comity of missions for Catholics and Anglicans to evangelise in Polynesia, Presbyterians and Methodists in Melanesia and groups such as the Brethren amongst Australian Aborigines. Other factors are of course important and Methodists achieved remarkable results in Polynesia while there is

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little evidence that Brethren have been more successful than Anglicans in Australia. While sociological factors therefore are not the only ones to be considered in relation to effective forms of ministry, they must be taken into account. There must be sensitivity to the problems encountered by Aboriginal people who are expected to undertake roles which are perceived by them to be "white model" roles.

Although these thoughts have been in my mind for some years I have hesitated to commit them to paper for publication as this could be interpreted as the interference of a former missionary in contemporary developments. However, my reading of a book and a letter at the end of 1988 motivated the writing of this article. Firstly I read belatedly, **Christianity Rediscovered: An Epistle from the Masai**, by Vincent Donovan. Donovan reflects on his experience as a Roman Catholic missionary priest in Africa and seeks to discover a method of evangelism which takes account of, and respects, the culture of the receiving people. In response to the request of Masai Christians that they share in the administration of the sacraments, Donovan acknowledged that "It was not scripture or theology which prevented them from doing what they thought they had a right to do, but simply the history of a church imbedded in a single culture, with its own ideas, coming from that culture, as to what number of years of seminary training were needed to lead a community in the simple act of celebrating the Lord's Supper, as he told us to do. Any command of his to undergo academic training before attempting to break bread together is strikingly missing in scripture." (Donovan, 1982: 122). He then comments on the function of priests and the way their role has developed in Western churches and suggests that:

I think it is possible that the practice of the priesthood, and the very concepts concerning that practice, might well have been determined by the structures of the societies and cultures which embraced Christianity. One culture, with its built-in authoritarian, individualistic, hierarchic structure, might well have responded to Christianity with its own valid form of the priesthood. Another culture, like an African one for instance, with its communitarian, nonhierarchic structure, should have an equal right to respond with its valid form of the priesthood. There is

much reason for believing that the present form of the priesthood, and currently the only accepted form, is indeed a cultural interpretation of Christianity. The entire body of laws surrounding the present-day priesthood have grown out of the culture of conglomeration of cultures that make up the Western world. (Donovan, 1982: 147).

Donovan then explores African indigenous roles which may provide a new model for priesthood in that context. His book is a reminder that we should be concerned with models for ministry which are appropriate to the Aboriginal context.

Soon after reading this book I received a circular letter from Pastor Paul Albrecht of the Lutheran Church in Alice Springs. Having served in the Finke River Mission for many years he has carried on the work of his father who served in this work for over forty years. Under the supervision of Pastor Albrecht Senior, the Lutheran Mission had been to the fore over several decades in the training and commissioning of Aboriginal evangelists, lay preachers and catechists, and since the mid-1960s, in ordaining some of these men as pastors. Paul Albrecht reviewed these developments and raised problems which are now apparent, problems related to accountability, finance, use of vehicles and the loss of responsibility once some evangelists were ordained. He comments that:

In retrospect, it is fairly clear that what we have done, was superimpose on the Aboriginal Christians our forms of ministry. To give a few examples. By assigning to the various Pastors areas of ministry with a number of congregations, we assumed a fulltime ministry of preaching, teaching, counselling, etc., financially supported by the congregations the Pastor served, with a small vehicle subsidy from the Finke River Mission. Of course we received from them what appeared to be their agreement. What we understand more clearly now, is that if you put to Aboriginal people a plan which to them indicates you do not understand how things are done in their society, it means you do not agree with how they do things. The idea is then seen as your idea, and in their terms, you are quite welcome to your idea. However, because it is your idea, it is also your responsibility to make it work. Hence the

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Aboriginal ministry as presently structured is largely seen as having been introduced and structured by us, and therefore as our responsibility, financially and otherwise." (Albrecht, 1988:2).

Albrecht then writes that for the present there will be no more ordinations but the licensing of men to preach and perform sacraments within their families, so that they will be seen as having a special role and function similar to that of traditional Aboriginal elders. "Our intention...is to help establish a Ministry which operates within the culture, and which is therefore accountable to the people, and for which the people feel responsible." (Albrecht, 1988: 2). The fact that the Lutheran Church in Central Australia, which has been pioneering and innovative in encouraging Aboriginal ministry, has seen the need to revise its procedures, should cause all involved in such developments to re-examine the effectiveness and appropriateness of their programs. Such reflection should commence with a study of the Biblical patterns of ministry.

The Ministry of Jesus

The writers of the four Gospels present a picture of the life and death of Jesus in terms of service. For example, the Gospel of Mark centres on the words of Jesus in chapter 10, verse 45, "The Son of Man came not to be served but to serve, and to give His life as a ransom for many." Jesus warned his followers about the temptation of seeking status. (Luke 22: 24-27). He sent his disciples out to serve (Luke 9: 2; 10: 2), but apart from designating twelve of them as apostles (Mark 3: 14) gave no instructions about the setting up of orders and structures amongst his followers. He warned them against the dangers of positions of authority. (Mark 9: 35). Michael Green comments that "He saw ministry not in terms of status but rather in terms of function. The pattern for Christian ministry which he set was one of service." (Green, 1964: 12). He adds that "We can and must make His pattern of ministry our own." (ibid., 14). The Church has found it difficult to retain this priority of function over status in practice.

Jesus interpreted his own call to service in the light of the Servant-Songs passages from Isaiah 42 - 53. The Servant of the Lord portrayed in these passages accomplished his mission through

suffering for the sins of others. Jesus as servant taught his disciples that they would be servants. Alan Richardson expressed this as follows: "The Church is ministerial because Christ is Servant. The Church as Christ's body, the instrument of his purpose, continues his apostolic and priestly ministry to the world." (Richardson, 1969: 303). Richardson noted that Christian service is that of a **doulos** or slave, thus involving menial tasks. (Luke 17: 7-10). It involves also suffering (John 15: 20; 2 Cor. 12: 10; Col. 1: 24f) and the distinctively Christian virtue of humility (Mat. 18: 4; 23: 11; Acts 20: 19; Phil. 2: 3). The early Christians were challenged therefore to order the young Church under guidelines which challenged accepted models. As Hans Kung stated, "Jesus...gave this notion of service a radically new meaning.: (Kung, 1973: 390).

Ministry in the Apostolic Church

There is general agreement amongst New Testament scholars that the writings of the early Church do not present a divinely ordered model of ecclesiastical organisation but rather refer to a variety of ministries. For example, Schweizer wrote that "There is no such thing as the New Testament Church order." (Schweizer, 1961: 13). Reference is made to such ministries as those of apostles, prophets, teachers, healers, administrators, evangelists, pastors and miracle workers in the relevant passages in the Epistles. (1 Cor. 12: 28; Eph. 4: 11f; Rom. 12: 6-8). Schweizer comments that "The only office-bearer in the real sense is Jesus Christ himself, and so there is hardly any description of ministry that is not made on occasion, of Jesus Christ." (Schweizer, 1961: 189). The emphasis in these passages is on the responsibilities of each member of the Body of Christ to fulfil their functions so that the Body will exercise its service to the world. Richardson agrees that "we can obtain from the NT only a very indistinct picture of these ministries and their operations...the NT Scriptures were not given to us as divinely inspired blueprints of ecclesiastical polity." (Richardson, 1969: 312). Thus, "the questions that should be asked about any particular branch of the Church Catholic, or any particular denomination or Christian sect, is not whether it conforms archaeologically to an assumed NT pattern of ministry, but whether it manifests the threefold character of the NT Church - its apostolic priestly and ministerial character." (Richardson, 1969: 313).

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The Roman Catholic scholar, Kung, emphasises the charismatic nature of the New Testament ministries and agrees that "The NT offers no fixed and exclusive catalogue of these permanent ministries within the community which would be valid for all communities." (Kung, 1973: 395). He warns against looking through the rose-coloured spectacles of a particular theological system or a particular system of Church government and administration. (ibid: 415); Both Richardson and Kung note the importance of historical developments in the shaping of the organisation of the early Church." (Richardson, 1969: 312; Kung, 1973: 429). Schweitzer directed attention to the role of Holy Spirit in guiding the early Church. "It is God's Spirit who marks out in freedom the pattern that Church order afterwards recognises; it is therefore functional, regulative, serving, but not constitutive; and that is what is decisive." (Schweizer, 1961: 205).

According to Green, "The New Testament presents to us not a hierarchy of ministers but a body of co-operating members, each exercising their God-given gifts and functions for the good of the whole and the carrying out of the work of the Servant in the world." (Green, 1964: 30). He notes that these dynamic ministries soon became institutionalised. The Pastoral Epistles give hints of this process and of the tension between dynamic ministries and institutionalisation. As this process developed in the early Church, three orders emerged as the most significant ones in the ministry of the Church, those of deacon (diakonos), presbyter (presbuteros) and bishop (episkopos).

The ministry of diakonia reflects clearly the understanding of Jesus of his own ministry and that of his followers, with its basic meaning of serving at tables. Diakonia does not suggest political or priestly services but "means an activity which every Greek would recognise at once as being one of self-abasement." (Kung, 1973: 390). Kung comments that the term was used at first in a general way. (ibid: 400). John Knox suggests that "diakonos denotes not primarily a status (although this may be implied), but a function, the function of useful service." (Neibuhr & Williams, 1956: 2). Richardson, commenting on 2 Cor. 12: 4-30, asserts that "The whole passage makes it clear that diakonia is not a function merely of certain 'orders' in the Church, but that every layman has his part in the total ministry of the body of Christ." (Richardson, 1969: 304). The term was applied to certain people who were set apart for

special tasks of service. Possible references to deacons are found in Acts 6, 1 Tim. 3: 8-13 and Phil. 1: 1. The order of deacons gained more prominence after New Testament times as they assisted bishops and presbyters.

The order of presbyters was modelled on the Jewish pattern of organisation of the synagogues. It is recorded in Acts 14: 23 that Paul and Barnabas appointed presbyters in every church. "It seems probable that the local *ekklasiai* were thus modelled upon the pattern of the Jewish synagogues throughout the world: a body of elders managed the affairs and charities of the local Jewish community, represented it in its dealings with the civil power, and exercised oversight in matters of discipline and the observance of the Law." (Richardson, 1969: 326). This pattern was followed as the Church spread (Acts 20: 17; 1 Pet. 5: 1; James 5: 14) with elders appointed to be responsible for teaching, pastoral and administrative functions.

While there is some evidence that the orders of **presbuteros** and **episkopos** were identical in the early Church (Green, 1964: 42) bishops gained increasing status in the Church of the second and third centuries AD. They assumed a role of oversight over several churches in a region and a three-tiered hierarchical structure emerged with the bishop above the presbyters and deacons, Green suggests that the precedents for the office are obscure, as are the stages by which it became separated from the presbyterate. (Green, 1964: 46). Some have suggested that it may have developed from the organisation of the Jerusalem Church where James was recognised as a leader. Lightfoot saw it as developing from the office of presbytery, (1900: 196) for practical reasons. (ibid: 244). Kung traces the development of the order in Syria and Asia Minor. (1973: 410-11). Williams gives evidence of the influence of the historical and sociological factors on the emerging structures with the appointment of rural bishops to meet needs in country areas, the characteristic institution having evolved to meet the needs of largely urban populations. (Niebuhr & Williams, 1956: 56). The hierarchical structure which evolved in the first four centuries of the Church prevailed for a millennium as it reflected hierarchical structures of the communities of which it was a part.

The Priesthood of All Believers

According to the New Testament the sacrifice of Christ put an end to the need for a special class of priests to offer sacrifices as in the Old Testament. Priests mediated between God and the people. Jesus came as the supreme mediator and High Priest. The whole body of Christian believers has become a priesthood (1. Pet. 2:5) but only as a whole it is identified with Christ. Lightfoot gives evidence of the emphasis on the principle of a universal priesthood in early Christian writings. (Lightfoot, 1900: 246-55). At the same time he acknowledged the need for the development of organisation within the Church. "For communicating instruction and for preserving public order, for conducting religious worship and for dispensing social charities, it became necessary to appoint special officers." (Lightfoot, 1900: 184). Kung opens his treatment of The Offices of the Church with a section on The Priesthood of all Believers noting that "this priesthood of all believers by no means excludes a particular pastoral ministry. No community can govern itself - this was not even true of Corinth, which was governed by Paul...It is important to distinguish between the general power given to each individual Christian and the special authority given to individuals who have a public ministry within the community as a whole. (Kung, 1973: 439-39). As special officers in an increasingly centralised Church gained power and status the principle of priesthood of all believers became subverted to a sacerdotal view of ministry. (Lightfoot, 1900: 244). Attempts were made to recover the principle following fundamental changes to societies in the Sixteenth Century, with the Reformation of the Church one of the marked manifestations of these changes. Under Luther and other Protestant reformers it became a slogan of the Reformation, although Kung asserts that in Protestantism the Priesthood of all Believers was at first "not much more than a theoretical slogan." (Kung, 1973: 378).

Richardson acknowledges that the priesthood of the New Testament is a corporate priesthood (1960: 301) and that its "content is far richer than that which is generally understood by the phrase 'the priesthood of all believers.'" (ibid: 302). Reformation churches retained orders of ministry, some retaining the three tiered structure of the Roman Church while others accepted two ranks, one of trained and one of untrained man. (Niebuhr & Williams, 1956: 144). In his review of *The Ministry in the Time of the Continental*

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Reformation, Pauck notes that Luther had no strategic plan of action and traces the developments of church orders as influenced by local factors. Different forms developed, for example, in the princely territories of Germany and in free towns. (ibid: 122-24). In another contribution to the same volume, Mead stresses the influence of American ideals of freedom on the development of views of ministry in Evangelical churches in America. (ibid: 222-23).

The purpose of this brief review of the development of various forms of ministry in the Church is to note the influence of various historical and sociological factors on these forms. This should caution us against imposing forms of ministry developed in Western societies on Aboriginal churches and remind us of the need to take account of historical and sociological factors in allowing appropriate forms of ministry to evolve in these churches. In *Shepherding the Flock, Problems of Pastoral Discipline in the Early Church* and in *the Younger Churches Today*, Greenslade identified problems faced by younger churches. "The younger churches have all these problems with more in addition, of which the first is the adequate provision of an indigenous or native ministry. That this could happen quickly in the early Church was a great strength to it; if not always easy, it was facilitated rather than hindered by cultural factors. In more recent times the reverse has often been true." (Greenslade,, 1967: 46). Cultural factors as noted earlier, are making it difficult for Aboriginal ministers to perform roles based on imposed models of ministry. I have drawn attention to the principle of the priesthood of all believers because although it is widely accepted as basic in Christianity, churches have struggled to express it in their structures and experiences. On the other hand, Aboriginal societies, while not having a concept of priesthood as such, have held strongly to the principle of sharing roles, rights and responsibilities in traditional religious life, amongst all adult members of the societies. "The rights and obligations relating to the passing on of religious knowledge, care of sacred materials and the conduct of rituals are diffused throughout the group, with major responsibility being in the hands of the older men. Each man was in a sense his own priest and also a priest for all through participation in the sacred rituals." (Edwards, 1988: 73). The wider Church may have something to learn from Aboriginal churches if the latter are enabled to express this principle in their life and order.

Ministry in the Pitjantjatjara Church

Earlier I referred to the problem of transforming from a mission to a church. This can be illustrated by reference to developments in the area of the north-west of South Australia where I worked with the Pitjantjatjara people. Mission work commenced with the establishment of Ernabella Mission by the Presbyterian Church in 1937. Following painstaking work of translation, teaching and the many tasks involved in running a remote settlement, the first group of young converts was baptised in 1952. This was followed by a steady stream of people seeking catechising and baptism. When I was appointed Superintendent/Minister of Ernabella in 1958 I was impressed by the willingness of those who had been baptised to participate in worship and other functions of Christian service. People who had been trained to participate in ritual activities in their culture, carried this over into church life. Men participated in prayers, readings and preaching. Women participated in these activities in women's meetings. All contributed to worship through singing. People away on holiday visits to traditional areas or working on cattle stations conducted their own services.

The Presbyterian system of church government revolves around the offices of Elders; lay Elders who assist in administration and oversight of worship and discipline, and the ordained teaching Elder who presides at worship and the sacraments. Together they form a Session for the oversight of the local congregation and Presbyteries for the oversight of regions. Ministers and representative Elders meet in State and Federal Assemblies. Presbyteries under elected Moderators have the power to constitute congregations, and approve the ordination of Elders. Problems arose for missions in that they came under the supervision of a centralised Board of Missions, rather than under a Presbytery. When it became clear in 1961 that it would be advantageous to have a group of Pitjantjatjara Christian men recognised as leaders in the Ernabella Church, there was no Presbytery to authorise their ordination as Elders. Under an *ad hoc* arrangement four men were elected by the Church members as church leaders and they performed tasks usually performed by Elders. Ernabella suffered to some extent because of isolation from other Presbyterian missions or churches. During the 1960s some Presbyterian mission Superintendents took personal initiatives by ordaining Elders and this was done at Ernabella in 1965. Tacit approval was given by the Board of Missions although later the Board

advised against such ordinations on occasions when it came under criticism from other sections of the Church.

With the establishment of other Pitjantjatjara settlements in the 1960s and the geographical expansion of the Pitjantjatjara Church, the work of the Elders became increasingly crucial as they exercised many of the functions of ministry. In fact they exercised all the functions apart from that of administering sacraments. With further geographical expansion in the 1970s due to the outstation movement it became difficult for one ordained minister in the region to administer sacraments adequately.

A precedent existed within the Presbyterian system for certain lay persons to administer sacraments, in that Home Missionaries who served in remote areas were given a special licence to do this because of the difficulties involved in ordained ministers visiting regularly. This precedent was used as a basis for the Board of Missions to conduct a short training course at Aurukun Mission in North Queensland in January-February 1974 for Aboriginal Elders from several missions and to authorise them to celebrate sacraments. Two Pitjantjatjara Elders were elected to attend the course and then authorised as celebrants. With the inauguration of the Uniting Church in Australia in 1977 the Pitjantjatjara Church entered into membership of this Church. By 1980 the Pitjantjatjara Church was spread over 600 kilometres from east to west with a membership of approximately 500 and with 30 Elders commissioned to have oversight of several congregations on the larger settlements and smaller outstations. The system of eldership was to some extent congruent with traditional structures and the Elders were able to exercise effective oversight. I found an apprenticeship model of training most effective for these Elders. Those who had opportunities to travel with me and participate in the roles of preaching, teaching and pastoral care were able to take up these tasks. This model of learning by experience and participation was again congruent with Aboriginal methods of education.

As it became obvious that Aboriginal Christians in remote areas would find it difficult to undertake theological education in the established theological colleges, Nungalinya College was established in Darwin in 1974 by the Uniting Church of North Australia and the Anglican Church, to provide both theological and community development education. A Pitjantjatjara man attended Nungalinya and was ordained minister in the Pitjantjatjara Parish in 1983. He has

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faced the problems of ministering over such a wide area and of providing adequate access to the sacraments for all members of the parish. Most of the support for the maintenance of the ministry comes from outside rather than from within the local churches.

Conclusion

The kind of development outlined in this case study has been repeated in other Uniting Churches. I do not wish to suggest that Aboriginal people should be prevented from becoming ministers under the same conditions as other ministers in Australian churches. Some have received calls to enter such ministries and would feel discriminated against if deprived of the opportunity. These Aboriginal ministers need support and encouragement as they seek to fulfil their call. As Aboriginal communities face the pressures and structures of Australian society they require leaders who can initiate changes which are necessary in adapting in the modern world. As I have suggested elsewhere, the Church can play a significant role in assisting Aboriginal people to make effective changes. (Edwards, 1978: 202). Aboriginal ministers can provide role models for other Aboriginal people who are needed to take responsible positions in other areas of development. Recent publicity about Aboriginal political organisations has highlighted this need.

However, in the same way that Aboriginal administrators have been caught between the expectations of their own people and the demands of public service and other structures and suffered stress and illness, some Aboriginal ministers have suffered stress and physical ailments. Aboriginal workers in many areas tend to seek a change of employment or periods of unemployment to escape from the pressures. In traditional areas, work patterns have tended to be intermittent. By expecting an Aboriginal minister to persevere in the one job for many years, he is being placed in a situation differing from many of his people. These cultural factors may point in the direction of sharing ministerial functions amongst a group, rather than entrusting them to an individual. One feature of the work of the groups of Elders who had oversight of Pitjantjatjara churches was that if one suffered from pressures, personal problems or came under a cloud over a moral issue, he could withdraw from prominence while others continued to perform the tasks. Aboriginal ministers are subject to pressures, temptations and problems which

may require them to withdraw for a time. If there is no continuing structure by which the functions are shared with others, the church will suffer when this occurs.

The recent experience of the Lutheran Church in Central Australia is a reminder to all churches involved in ministry with Aboriginal people to reflect on the way in which these ministries are developing. Are they simply orders of ministry imposed from without and with which Aboriginal people are uncomfortable, or are they patterns which take account of Aboriginal cultural and historical factors, and which are indigenous, responsible and effective? Do they reflect the New Testament emphasis on function rather than status? Are they serving ministries? Are they ministries which enable all members of Aboriginal churches to exercise their gifts as members of a corporate priesthood of believers?

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ENDNOTES

1. While recognising that ministry is a task committed to all Christians, I am concerned primarily in this article with those who are ordained by the Church to fulfil special tasks such as the administration of sacraments and the preaching of the word.
2. It should be acknowledged here that the 1988 Assembly of The Uniting Church in Australia ratified decisions giving almost total control of the education and settlement of Aboriginal candidates to the Uniting Aboriginal and Islander Christian Congress. For information on the development of the UAICC, see Edwards and Clarke, 1988.

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NELEN YUBU

ON THEOLOGICAL TRAINING IN A NON-WESTERN CONTEXT:
SOME LESSONS FROM THE NUNGALINYA EXPERIENCE

Anthony Nichols

IN LATE 1988 I had the privilege of accompanying CMS Personnel Secretary Ross Hall on a visit to Kenya, Tanzania and Zaire. We had valuable times with both African Church leaders and missionaries, many of whom were involved in theological training. In fact in many places hard pressed African bishops faced with the pastoral and financial demands of growing churches had virtually handed over theological training to western missionaries.

Westerners, however, have been enculturated in a highly abstract and formal schooling process. The natural inclination therefore is to transplant to African soil the institutions and curricula with which we are familiar. Moreover if any were inclined to explore a more culturally appropriate pattern of training, they would probably find that African colleagues or superiors were reluctant to abandon the received tradition.

Any suggestions for change will no doubt be valued only to the extent that the missionary making them is valued. But should you have the opportunity to be a catalyst for change some of the lessons I learned training Aboriginal Church leaders and ministers may be useful in your situation:

1. Be Bible Centred. So much in our theological training is [Western] culture bound. The main aim is to expose students to the Bible. Do not predigest it and tell them what it says. Rather let them hear/read and discuss it. Trust God's word to speak to them. It may speak to them at different points from what you expect. Ask them to talk about what the passage said; with no more direction than that. You yourself will learn much from their reflections.

Before taking up the appointment as Principal of St Andrew's Hall, Parkville, Victoria, the Revd Tony Nichols had twenty years in Theological Training, including nine years in Indonesia and six years among Australian Aborigines as Principal of Nungalinga College, Darwin.

2. Respect the Divine Pedagogy. Begin where God begins. Let the stories (laws, songs etc.) be heard in a sequence that reflects the historical framework of the Canon: Creation - Covenant promises - Concrete fulfilment in Israel's experience of Exodus and Kingdom - Prophetic reinterpretation - New Testament fulfilment (you cannot take for granted a linear view of history).

Give full weight to the Old Testament and its great stories. We Westerners are embarrassed by the Old Testament. (Who would guess that our spiritual forebears condemned Marcion!) But the New Testament is understandable only as a fulfilment of the Old Testament. The meaning of Jesus in the New Testament is explained in mostly alien categories of e.g. Kingship, sacrifice, redemption, inheritance and covenant. But the Divine Wisdom has communicated these concepts through Old Testament stories that bridge the cultural gap with remarkable power, as they did for our own ancestors.

Furthermore, Western teachers seriously underestimate the radical challenge of Genesis to the indigenous world view (that Monism which constantly thwarts all national aspirations for technological development as well as social justice). The gospel of our Lord Jesus Christ assumes a single, Almighty, perfect, transcendent, eternal and loving Creator, just as it assumes a distinctive, responsible humanity set over a desacralised creation.

3. Respect the Ways of the People, including their ways of learning. The white man's school is an alien "ceremony" for Aborigines. For centuries they have learned key skills e.g. of dance, art and hunting by observation and trial and error imitation rather than by abstract analysis and verbal description. Hence formal learning in special buildings, with no relationship to present felt needs, holds little attraction.

Traditional learning is authoritarian. Knowledge is something conferred through stories and participation in ceremonies. The indigenous world view does not encourage the initiative or curiosity valued by whites. Aborigines are enculturated to be accepting, not questioning or innovative.

So at Nungalinya we recognised that learning how to learn is culturally determined and we respected the cultural resources of the students. Teaching strategies emphasised co-operation rather than competition. Small group discussion not only utilised the

traditional skills of memory, reflection, and speech, but also helped overcome potential barriers of language, status, relationship and sex taboos. Furthermore, the day's study was not artificially divided up into subject slots as in white seminaries. Rather the week long module format enabled students to really come to grips with a book or Scripture (or whatever) and reflect on all its ramifications for their own lives and for their communities. This could be quite draining as Aborigines would continue to grapple with something long after the white teacher had switched off. I am reminded of a particularly explosive week on the book of the prophet Hosea!

4. Reflection on Scripture Should Lead to Action, whether the course is taught by extension in the community or on the College campus. Again this was something only the Aboriginal Christians themselves could determine. Action may mean repentance. It may mean new songs and dances. It may mean sharing what you have learned with those in hospital and jail. There may of course be uncomfortable implications for the white teacher too.

5. Receive as Students only those nominated by their churches (as a general rule). Encourage them to enrol the key people. In Aboriginal society that did not necessarily mean the most literate or the ones with the best English. In fact, it often meant the opposite. Hence the importance of co-operative learning methods and the use of cassettes that enable people to play things over again.

6. Pray that the Lord will raise up Indigenous Leaders who can themselves become theological trainers. Begin to use your graduates in teaching courses alongside you. They may well have problems in crossing tribal boundaries but they will have insight into the indigenous culture and into the meaning of Christian discipleship in that culture that a white man can never have.

Finally, make sure that in any choice of staff you submit to the wisdom of national church leaders.

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FATHER ANTHONY REX PEILE, SAC, 1931-1989

E Wehrmaker sac

THE PALLOTTINE community of Australia was gathered for its National Assembly in Melbourne when the news came from Perth that one of their members, Father Anthony Rex Peile, had died.

Father Anthony Peile was born on 13 January 1931 in East Malvern, Victoria. He died on 9 January 1989 and was buried on his birthday at the age of 58.

At the age of 19 he joined the Society of the Catholic Apostolate known as the Pallottines. He completed his studies of philosophy and theology in Germany where he was ordained on 22 July 1956.

Two words could adequately describe the main characteristics of this priest who was little known beyond the circle of close friends and colleagues in the academic world of linguistics and anthropology: he was a listener and a bridge-builder.

To acquire the tools to be an effective listener he undertook linguistic studies in Brisbane and studies in general anthropology at the University of California.

In his research Fr Peile worked for 28 years in the Balgo Hills area, 270km south of Halls Creek, with the Kukatja people.

He was once described by a journalist as "a burly, middle-aged priest chauffeuring parties of Aboriginal grannies in a battered four-wheel-drive through the mulga to look for plants, an image of priest not easily understood or accepted by people living in the city. To them priests belong in churches, Aboriginal grandmothers spend their time waiting for the next welfare cheque, and bush medicine belonged to a past as distant as the tribal grounds where it was practised. Fr Peile was one of a handful of ethno-botanists working against time in Australia to save what remains of the millennia-old knowledge that the Aborigines have accumulated on the continent's plants and their uses. Their knowledge allowed them to live in a hard, arid environment for many thousands of years."

Fr E Wehrmaker, Australian Provincial Superior of the Pallottines, prepared this tribute for **The Record** (Perth).

NELEN YUBU

For a long time Fr Peile had difficulty in finding acknowledgement and acceptance of his work. This lack of appreciation could have many reasons, but one of the biggest reasons would be the indifference the majority of white Australians exhibit towards the original inhabitants of this country. His research had as its aim to overcome ignorance, indifference and prejudice.

Experts from overseas had a much better appreciation of his research. Professor Harold R Battersby, from the Department of Anthropology and Linguistics of the State University of New York, has written a foreword to Father Peile's book: **Body and Soul: an Australian Aboriginal View** yet to be published:

Anthony Peile has a quest among "his people". It is to acquire as complete as possible an understanding of their realities, and, with empathic application of them, seek means to improve their lot. Dedicated to the service of God among the Kukatja, he devotes himself to Kukatja studies with a rare zeal that sustains him through years of privation, acquiring a profound knowledge of the Kukatja language and culture, and unquestionable mastery of Kukatja verbal and non-verbal communication, and of the Kukatja environment - to the extent that the Kukatja respect his talents beyond measure. After all, he does not go to the Kukatja to conduct his research as a stranger; he lives among them, and is considered among the multifaceted nuances of their thoughts of what is real to them and what is meaningful in Kukatja world view. ...Decades of fieldwork, teaching and studying languages and cultures, working in the medical anthropology have taught me that language, culture, religion and the environment in which they develop, are inseparable aspects that provide an ethnic group with its concept of reality. Indeed, the wisdom of clinical medicine should be supplemented with a knowledge of health beliefs and folk medicinal practices, environments and the effects of changes of environments, of foods, beverages and other things that environment provides, of importations, genetic factors, mental and emotional aspects, socio-economic conditions, and, in fact, all that the environment and culture of a patient can produce or contribute to disease...

Fr Peile as a Bridge-builder

In one of the annual reports of the Myer Foundation which gives grants to various projects of social sciences, we read:

Within ninety years of the first British landing at Botany Bay, either by outright killing or by introduced disease, the estimated Aboriginal population of Australia had been halved. The decline resulting from disease continued until the 1940s when the graph line commenced to turn upwards, but even today, in an affluent country proud of its general health standards, Aboriginal mortality and morbidity is still a cause for concern.

While medical services for Aborigines both from statutory and private sources have increased, they are still far from meeting their needs. Often therapeutic services miss their targets because of lack of communication between health workers and the Aboriginal people. The Aborigines have extensive and detailed knowledge both of human anatomy and physiology and of the medicinal use of plants, but this is not widely recognised by white health and medical personnel.

First Fr Peile did many years of linguistic research. Then he learned from the people at Balgo their views on health and sickness. This knowledge he tried to transmit to help and enable Western scientific medicine to understand and bring their medical service in a form which is related to their culture and patterns of thought.

For the last two years Fr. Peile had to battle with cancer. There were many lonely hours confronting him in which he was searching for a meaning in all his struggle. But he was also a man of prayer, and faithful to his God.

Thus Fr Peile was a true son of St Vincent Pallotti, who gave a legacy to his sons and daughters: to spread the faith that God is a saving God and to rekindle love amongst all.

May he rest in peace.

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ABORIGINAL CATHOLIC MINISTRY,

PARRAMATTA DIOCESE

Eugene D Stockton

THE ACM IS BACK. During 1988 the Ministry went into hibernation, with myself on sick leave and Joyce Dukes the co-ordinator accepting a position with the Pittuma Arts, Crafts and Resource Centre (Emerton). However, towards the end of the year the reconstituted management committee, all Koories from Western Sydney, requested Bishop Bede Heather to set up the Ministry again and asked me to return as Assistant Priest. By now the tripartite division of the former Archdiocese of Sydney had worked through the hitherto shared agencies and the new Archdiocese now had its own ACM served by Father Frank Fletcher MSC at Erskineville, so the Ministry came out of hibernation to work within the confines of the Diocese of Parramatta for the large Aboriginal population of Western Sydney. In mid-March the Bishop and the management committee appointed as co-ordinator Mrs Christine Williams, who with her husband Don is well known for community involvement in the area. At the end of March the Centre was shifted from its premises in the Mt Druitt parish to the shopping centre of St Marys, in easy access to public transport.

Our new address is:

Suite 6, Station Arcade, 17-19 Queen St., St Marys.

Postal: PO Box 39, Kingswood, 2750.

Telephone: (02) 623-3206.

The re-establishment of the ACM has been understandably slow. The new Centre at St Marys has been set up as a welcoming base from which to reach out to the Aboriginal Community, so as to make available opportunities for spiritual ministry to Aborigines. Its

Fr Eugene Stockton, Kingswood parish, NSW, is priest-assistant to the Aboriginal Apostolate in Sydney.

location is ideal because many Koories shop at St Marys, and its proximity to rail and bus stations offer more ready access to people living in the Parramatta-Penrith belt than did the Mt Druitt (Emerton) location. People readily drop in for a chat, a cup of coffee or a plate of soup. Some come for counselling or prayer, and we plan to have regular services of prayer and Gospel sharing. There are inevitably requests for welfare assistance but, while such provision is not seen as our role, we feel we can give time to listening and referral (with transport if necessary). More than a presbytery, the Centre has proved a convenient, non-intimidating place for people to seek sacramental ministry (Masses, Baptisms, Funerals, Sacrament for sick/elderly).

Close links with other local organisations, many located in St Marys, have been forged. From the time the ACM was re-launched with a Community Awareness Seminar, having its main emphasis on the "Green Paper", it has been heavily involved with other Aboriginal groups in a counter-offensive to the NSW Government's proposed legislation on Aboriginal affairs (notably to repeal the 1983 Act). The ACM has been taking part in the developing national network of the Aboriginal and Islander Catholic Council, with strong attendances at conferences in Canberra and Newcastle aimed at setting up a state network. It has also taken the initiative in putting a submission to the new University of Western Sydney for an Aboriginal Studies Unit based on the traditional Aboriginal mode of "learning by doing" (i.e. an apprenticeship approach to academic formation) - the submission has been welcomed by the relevant principals. A newsletter is about to be launched to channel to the local community news items and information from local organisations.

With my mandate coming partly from the Bishop and partly from the Aboriginal Community, the management committee stressed the need to continue the spiritual thrust of my role and also my academic research (particularly in prehistory, where several have shown interest in being trained in fieldwork). The committee also approved the following draft setting out the respective roles and future directions of the ACM.

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**ABORIGINAL CATHOLIC MINISTRY
DIOCESE OF PARRAMATTA**

The official agency of the diocese to provide for the spiritual care and enrichment of Aboriginal people in the area, especially those who are Catholic, in an Aboriginal way and under the control and leadership of the Aboriginal Community.

The ideal is "Aborigines ministering to Aborigines".

Means suggested by the Bush Report (commissioned by Bishop Heaps, 1985):

- development of local Christian communities (BCC's or SCC's),
- represented on a regional organisation to relate directly with diocesan authorities and agencies,
- under Aboriginal control and leadership,
- served by an Aboriginal Church (or working) team,
- to which might be co-opted a religious or priest to help in its initial formation.

The following draft charter sets out the roles of respective participants.

Bishop

The Bishop is ultimately responsible for all work of apostolate in the Diocese. As every other Catholic service in the area, the Aboriginal Ministry is accountable to him and can count on his care and support. Within the general responsibility of the Bishop, each person is mandated to carry out that mission in detail, taking initiative and leadership at their level of operation, in turn enabling leadership at the next level.

Management Committee

Group of elected representatives mandated by the Bishop to direct the ACM. This body has direct pastoral responsibility for the spiritual welfare of the local Aboriginal community.

Which responsibility is delegated and exercised through the ACM Church team appointed by the committee.

The committee maintains contact with the local Aboriginal community (both at grass-roots and organisational levels) to hear their wishes and needs, and where deemed advisable to modify the aims and practices of the ACM accordingly.

As a voice of the local Aboriginal community, the committee will liaise on its behalf with Church leaders and agencies, and with similar Aboriginal bodies in other dioceses.

The Bishop and the committee will have the final say on questions affecting the ACM.

Representatives will be elected by the general meeting of Aboriginal people, duly advertised, but on the resignation of a member another may be co-opted until the next general meeting.

Co-ordinator

- appointed by the management committee and the Bishop to implement the direction of the committee, to whom he/she will regularly report back,
- responsible to the committee, the Co-ordinator will on a day-to-day basis manage the office and its finances,

Aboriginal Catholic Ministry

- will develop the Church team and its team spirit, co-ordinating its activities,
- will organise appropriate community functions, both religious and social,
- will foster a friendly hospitable atmosphere at the Centre, welcoming all who drop by,
- as a contact person, will liaise with other Aboriginal organisations, and with Aboriginal Catholic bodies in other dioceses.

Church Person

- a priest or religious assistant presented by the Bishop and co-opted by the management committee, for limited periods (renewable and subject to review),
- the main thrust of his/her work is spiritual, intellectual and moral, at the service as required of the Aboriginal community.
- will offer a pastoral, sacramental and teaching ministry (e.g. counselling, Mass, Baptism, Funeral, Marriage, religious instruction, prayer service) - relative to the management committee his/her pastoral responsibility is indirect,
- as opportunity arises, he/she will seek to establish small Christian communities and local leadership (formation of Aboriginal ministries),
- will offer moral support to the ACM team and other Aboriginal organisations (more specifically to their leaders),
- will conduct and foster research to further the aims of the ACM and of the local Aboriginal community (e.g. spirituality, culture, history, social analysis),
- will seek to enlist the support of the wider community, especially in the Church.

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FROM THE SECRETARY'S DESK. . .

Congratulations and best wishes to Fr Fred Mordaunt msc at the Unupau Novitiate, Kokopo, PNG, on his Golden Jubilee of Ordination, which occurred on 24 July 1989.

Our International Greetings this issue go to Ireland. Dr John May, lecturer at the Irish School of Ecumenics, visited NYMU on Melville Island in 1985 from PNG. He now resides in Blackrock, Co. Dublin with his wife and young daughter. We send best wishes to them all from Australia and especially Christmas Greetings, 1989.

Fr Dave Ryan sj has been admitted to hospital in Darwin for treatment. Our good wishes go to him for a speedy recovery.

Fr Brian McCoy sj is presently Priest-in-Charge at Daly River where he expects to spend a month or so.

In June-July this year I took myself back to Melbourne, one of my favourite haunts. My daughter, grandson and I spent a few days at Foster, Vic., near Wilson's Promontory, and of course we saw to it that we spent much of our time at the Prom! What a glorious place that is. The weather was kind so we were able to roam the beaches and the wild cliffs and take myriad photographs. One fascinating feature is Skull Rock, a few kilometres off the coast from Squeaky Beach. The sunset highlights its high white dome rising straight up from the sea, and the huge cave in its side looks like a gaping mouth rimmed by a lip of green herbage. It is a dangerous place and appears to have no landing spot, but a year or two ago a party of school boys and their teachers actually beached a boat there, which seems to have been the first recorded landing. But the Prom is so full of the history of pirates and bootleggers and wild men, and long ago even Aborigines, that I'd back some of those to have found their way to that cave!

We went to Mass in the Foster church which is modern and comfortable, but my grandson, aged nearly three, proceeded to release a bar which ran along the back of the chairs in front of us and there was a terrible crash when two children and an old man slid off the end of the row. The sermon was in progress but Father only

faltered slightly, then continued unabashed while we struggled to right the furniture and rescue the victims. Red-faced, we stood up to see grinning faces all around us. Our embarrassment was great, but we managed to regain composure and after Mass the congregation was most sympathetic, invited us to morning tea and chocolate biscuits in a lovely airy room at the side of the church, and made us not to feel like outcasts. We will not forget the Catholic Church at Foster! We even hope to return there on our next visit, but fore-warned is fore-armed and we'll be prepared next time!

A Bush Recipe:

Recently someone asked me if I knew how to cook bush damper. Do I ever! While out bush on Melville Island I was shown how to whip up that delicious morsel and the recipe went something like this:

Build a good wood fire under the gums and let it die down to very hot embers — plenty of them. Have damper ready to hurl into fire by mixing 2 mugs of flour with a pinch of salt in a coolomon. Make a well in the centre, and add 3/4 mug fresh water. Stir up by hand till damper forms a nice sticky mass of dough. Pat into round shape and put into the embers, covering well with very hot ashes.

Wander down to beach to catch a fish or have a swim. Come back, knock damper out of fire, dust off ashes, admire nice crusty brown top, tear into hunks while still warm to be devoured by tribe, men first! [Of course if you want to be over-civilized you can always add a turtle egg, a handful of sugar, and if it's raining cook in a conventional oven about 20 mins. You can even smear a dollop of butter on it, but don't tell anyone.]

As this is our 40th issue, please bear with my strange vaporings this time. We feel a bit excited about it.

Secretary Keren

BULLETIN BOARD

Fr Dan O'Donovan, who sustained severe injuries in a car accident late last year, is still in hospital at Subiaco. However, he is continuing with his writing and it appears he may be out of hospital a little earlier than was previously thought.

Fr Jim Fallon msc, who recently visited Monivae, is spending about five weeks in PNG.

His brother, Fr John Fallon msc, is in South Africa at the Lumko Institute, Delmenville.

AAP PROGRAM

The following people took part in this year's Aboriginal Apostolate Program, which included two weeks at Nungalinga College, Darwin, and one week at the Daly River Centre:

Br Hilary Walsh FSC	Derby, WA
Br Martin Blattman FSC	Balgo, WA
Fr Ron Perrett	Armidale, NSW
Fr Bernie Ryan SM	Cairns, Qld
Fr John Oostdyck MHM	Port Hedland, WA
Fr Terry Bowman MSC	Bathurst Is., NT
Mr Richard Johnston (UC)	Jabiru, NT
Sr Noela Goodwin RSJ	Wyndham, WA
Sr Theresa Denny SGS	Mt Magnet, WA
Sr Bernadette Doyle RSJ	Turkey Creek, WA
Sr Jean Foley DOC	Roebourne, WA
Sr Carole Jones DOC	Roebourne, WA
Sr Kay McAtamney DOC	Moree, NSW
Sr Margaret Wilson RSM	Wilcannia, NSW

Sr Helen Lombard, Superior General of the Good Samaritans and President of the Major Superiors Conference, will be visiting the Territory during August to investigate ways in which the AAP might continue to function fruitfully.

LUMKO INTERNATIONAL COURSE: VENUE AUSTRALIA

The International Course conducted by the Lumko Missiological Institute to introduce pastoral workers

- * to the Institute's vision of the Church as a "Community of Communities,
- * to the rich array of pastoral methods and tools prepared by the Institute to enable pursuit of this new (and ancient) vision of the Church:

will be offered in Australia in 1990 for the sake of pastoral workers who want to facilitate the introduction and/or growth of Small Christian Communities in their region.

The course will be conducted by Fr Anselm Prior OFM, head of the Pastoral Department of the Lumko Missiological Institute (Germiston, South Africa), in conjunction with the staffs of Daly River Centre (Northern Territory) and Mirringki (East Kimberley), who have done the International Course in South Africa in 1987 or 1988.

Location: St Joseph's Conference Centre, Kincumber South (NSW, near Gosford)
Time: 14 August - 14 September 1990
Cost: \$1200 (course & live-in accommodation)
Application dead-line: 1 March 1990
Applications & Information:

**Directors, Lumko International Course
Daly River Centre
PMB 28
DALY RIVER NT 0822
(Tel. (089) 75-3460)**