

Editorial

At the Mission Conference of the Australian MSC Province held in Cairns, Queensland, last year, we decided to broaden the scope of *Nelen Yubu*. Hitherto it had concentrated on outreach to Aboriginal people within Australia. It could be enriched by attending to a wider field, namely those areas where Australian MSCs are working: besides NT, also PNG, Japan, Central Pacific, India — and there are several individuals stationed for a while in Eastern Russia, China and South Africa.

We at NYMU were a bit frightened of losing what has been our speciality: missiological coverage of evangelisation among Australian Aboriginal people. However, we haven't been overwhelmed with contributions from the other areas. Quite the contrary. In fact, we were beginning to fear that our expansionary intentions were in vain and the provincial superior would soon be questioning the advisability of supporting the cost of subscriptions to our men engaged in overseas mission. Hence it is with some excitement that we publish the first paper sent to us by one of our men engaged in the mission to India. We welcome Tyson Doneley's insightful observations on evangelisation in India.

John Leary's memoirs, though written originally quite a few years ago, seem to be striking responsive chords in the spirits of many readers. Dan O'Donovan concludes his present series on meditation, where he has been trying to contact in a practical way some of the rich spirituality of Aboriginal culture. We present a review of Max Charlesworth's collection, *Religious Business: Essays on Australian Aboriginal Spirituality* (1998), and a preview of Peter Hearn's ongoing analysis of the missiological directions of Darwin diocese during the episcopacy of Bishop John O'Loughlin msc.

We last published a circulation list in 1995. People expressed interest in knowing where *Nelen Yubu* went to. We append an updated list to this edition.

The staff at NYMU wish all who read our production a happy Christmas and all the best for the New Year — it is going to be exciting for us as we will be shifting quarters into the new Chevalier Centre which will occupy the buildings abandoned by St Paul's National Seminary.

— Martin Wilson msc
Editor

JESUS CHRIST — LORD OF ALL?

(Cf. Acts 10.36)

Tyson Doneley msc¹

SEVERAL happenings surprised me somewhat last year and set me wondering, wondering. Here they are. First, in our daily newspaper, the Hindu or the Express, there was notice of a Catholic-Hindu meeting of religious leaders, to try to understand one another better, plus a photo of the head of the Catholic Bishops Conference of India (some 130 bishops) offering incense to the elephant-headed Hindu god, Ganesha, venerated by many Hindus as god of wisdom whom earlier missionaries would have considered a pagan deity and his image an idol and such an action insufferable.

Then there was a remark attributed to Mother Teresa: 'I never converted a single Hindu or Muslim — that's why they liked me.'

Later, I was staying at a fine Salesian college for girls with an excellent spirit and admirable level of piety among the girls as seen in Mass attendance and singing, and chapel visits (such as we once had in Australia, but long ago). Many of these girls were Hindus so I queried of my friend there, an experienced and accomplished Salesian Sister, herself a former student there and presently engaged in Ph.D studies: 'Do any of these girls become Catholic?'

'Why ask such a question?' was the reply. 'We help them as people to strengthen their own faith and religious values.' And she went on to add the surprising observation: 'In fact, the Catholic Church should never have come to India because Hinduism was handling the situation adequately and helping people live at a higher religious level than the West has, and helping them save their souls — the Church wasn't needed here!'

She was probably thinking of the church that came with the Portuguese: it was the faith of a Xavier but lived out by greedy merchants, rapacious soldiers of fortune and men with the dulled consciences of families far away — men whom Xavier deplored as the biggest obstacle to the presentation of the christian faith. The Indian christians like to think that the apostle Thomas came to

¹ Fr Tyson Doneley msc is stationed at the Sacred Heart Novitiate, Kanjoor, Kerala, within the MSC Union of India.

Kerala, founded churches, then went round to Chennai area (Madras) where he was martyred at Mylapore; the cathedral church at Mylapore is the Cathedral of Chennar and houses what are said to be his relics: tradition is very strong on all this, though verifiable historical backing is nowhere found. The Kerala christians became a prosperous closed-off caste and did not evangelise from this base, though maintaining connections with, first, Babylon's Chaldean rite, then Antioch's Syrian rite. After the Portuguese arrival, they accepted union with Rome, but a mixture of Tridentine reforming zeal in Roman prelates at Goa, and lack of sensitivity to Indian feelings led to the great schism of the Coonen cross in 1653 at Cochin which in turn led to the formation of the Syrian Orthodox Church, Jacobite Church and Mar Thomas christians. A majority remained loyal or returned to Rome to give the thriving Syro-Malabar Catholic church whose three million members provide many Indian vocations. (In the Catholic directory my eye fell on three Syro-Malabar dioceses each possessing some 4,000 religious Sisters. Our parish Ranjoor has five convents in it).

In the thirties another group returned to Rome under its prelate, Mar Ivanios, to form the much smaller Syro-Malankara rite. With these two rites plus a group of Latin rite churches, the Catholic population of Kerala is about six million, and provides two-thirds of the vocations of the Indian church of seventeen million, to whom add eight million other christians of varied allegiance, totalling about twentyfive million — a lot of people, but not so many in one billion overall.

Christian missionaries and the christian message have bounced off India for centuries. Why? Partly because it came associated with western colonial powers and is regarded as a western religion — much as the Japanese resisted christianity for fear of its leading to western hegemony through the services of Catholic missionaries. In the recent assault and rape of four nuns at Jhnbua(?), Madya Pradesh, one Hindu fundamentalist and political leader claimed: 'This is the expression from our Hindu youth of righteous indignation at an anti-national movement.' To this stage Hindu fundamentalists had attacked the Muslim communities who number some 120 million, while christians were too insignificant. But christian schools educate some 20% of the nation's children and are a power in hospital and social work, so christians are a foe to be watched. If Jesus went about doing good, this too is certainly what the Church in India has done.

Yet India itself is being hit by the onslaught of western culture as brought in by western technology and the mass media, especially television, and by Indians travelling abroad or returning as visitors

after achieving prosperity abroad. But unlike the West, if modern culture is changing in customs and values (out with Salwar Kameez or Sari, in with jeans!) and confusing the young, this confusion is **not** damaging religion but abetting it, for the confused youth are seeking solutions and surety in religious beliefs and practices. The popular weekly *India Today* (a *Time-Newsweek* clone) for October 5, 1998 published the results of a poll survey in the top five cities of the nation that showed 'Religion is the new opium of the young and the restless in the country as they struggle to deal with an unsettling world;' and this is a survey not from the conservative countryside where 80% of Indians live, but from its most westernised cities — Mumbai [Bombay], Delhi, Calcutta, Chennai and Bangalore.

The sample was 71% Hindu, 13% Muslim, 11% christian, 5% Sikh.

'Do you believe in God?' 94% said Yes.

'How religious are you?' Very 30%; somewhat 56%; not very 9%.

'How often do you go to a place of worship?' Daily 14%; weekly 35%; 2-3 times a week 11%; monthly 10%.

'Do you pray?' 62% regularly; 35% sometimes; 3% no.

'Why is the younger generation so religious? (Your opinion). General insecurity 31%; dissatisfied with life 21%; peer pressure 14%; upset with society's falling values 13%, parents unable to guide 14%; uncertainty about the future 1%; unable to face competition 9%; loneliness 9%.

What a different picture from the West! Life is not compartmentalised for Indians into sacred and secular: the world is full of the sacred, why try to hide it or pretend it does not exist: so take the sacred with you always! Near us is the Mary Martha garage where the combination seems to be kept busy. Others are just 'Martha' shops. The little auto rickshaws **all** have patrons; Vishner, Shiva, Krishna, Ganesh, or if christian — Sacred Heart, Mary, St Sebastian (a Kerala favourite), St George (an action saint?). These are not just icons on the dashboard, but written large for all to read on buses, trucks, autos. The driver may charge you twice the local fare, but you have a lot more money anyway!

At Christmastime, christian homes are proud to display stars, the Star of Bethlehem, just as Hindus celebrate Diwali with fireworks for a week with a recklessness that spends billions of rupees in a poor nation but it is a way of escaping poverty for a while.

Here is one of the strengths of the Hindu set-up: it is more culture than religion or both are inextricably intertwined — being Indian is to be a Hindu just as in Japan it is un-Japanese to be

anything but Shinto (Buddhist). Hinduism is very eclectic and has the great ability to absorb anything good that it encounters or has encountered in the various waves of conquest that have swept over the land through the great mountain passes of the Himalayas. The Hindu newspaper runs a daily quasi-devotional on its back page which gives teaching from Hindu swamis or gurus that is eminently acceptable for any christian: on topics like prayer, self-denial, dutifulness (Dharma), service of others, union with God.

There is no hierarchy or central authority to hold it together, but it holds, grows, adapts such that its feasts, fasts and pilgrimage along with daily household prayer and favoured household deity (deities) have great popular appeal.

At the height of Davali (roughly the equivalent of the triumph of light over darkness, good over evil), Bangalore resembles a Somme barrage or a Normandy D-Day softening up, with even the Muslim kids in our street as part of the action.

Formally there is a kind of Hindu Trinity — Brahma theoretically supreme but remote, Vishnu the preserver, Shiva the destroyer-avenger: but there are thousands of Hindu gods/goddesses (Parvati consort of Vishnu, Durga of Shiva, Lakshmi goddess of wealth) with a number of avatars or incarnations of Vishnu such as Krishna and Ram, very popular. Among these, you choose your favourite and show great devotion to him or her, rather like Catholic custom in having patron saints of individuals, countries or places and professions. And as stories about the saints were sometimes wildly exaggerated in the Middle Ages to charm believers, so are there charming stories about Hindu deities or great personages such as Ganesha, wise remover of obstacles, Saraswati goddess of wisdom, Sakti divine Mother, Sita, faithful wife of Rama, with the wonders done for devotees.

Then there are scriptures — the Vedas at base with commentary and lore of Upanishads and Puranas and great epics like the Mahabharata (the heroic struggle between the good Pandavas and the wicked Kauravas) and Ramayana (the exploits of Rama seeking his wife Sita, stolen by the demon Ravana and rescued with the help of the monkey god, Hanuman). So much of this has been part of Indian culture for thousands of years that it is not to be abandoned for foreign teachings that would bypass it or replace it.

Intelligent missionaries have long seen the problems of presenting Christ to such cultures, the ancient cultures of Asia. Some made wonderful attempts at solutions — De Nobili and De Britte among the Tamils at or near Maturai; Ricci in China: adaptations, inculturation, contextualization, what have you. Their

innovative attempts to inculturate (so far, I have not mentioned the **huge** problem of caste) were looked at askance by Rome and condemned, then approved 200 years later, by which time the favourable tide was gone and the ships had sailed away. The message coming out of Asia should be clear: inculturate, contextualize or stay forever foreign. Yet anyone who makes a move that Rome regards as too forward is smartly rebuked and hauled into line — witness the excommunication of Balasuriga in Sri Lanka, or the banning of the books of Anthony de Mello. (But I have not heard what happened to the archbishop who offered incense to Ganesha: or was this accepted as tribute to an attribute of God, wisdom, under an Indian symbol?)

A numerically strong Indian Catholicism could revitalise the western church in its doldrums, for their religious faith is so intense that disputes over the language of the liturgy can cause riots or a cross suspect as Marichuen if used in a Catholic church: but is that achievable, a huge body of Indian christians? Hindus would say No — to be Indian is to be Hindu (as I heard a policeman say when directing milling thousands outside the Infant Jesus shrine at Viveknagar: 'India for the Indians!' — in other words, you lot are not genuine Indians. Someone retorted: 'We've been here for 2,000 years', and the traffic surged on with no debate possible.)

For me, it has been a great learning experience, a humbling one too, to experience this great country, its people and culture that could produce men like Gandhi. When we MSC came here some years back, someone remarked to me: 'India does not need the MSC' — he was thinking in terms of manpower needs etc., but it can truthfully be said that the MSC need India, for it broadens one's perspective, teaches appreciation of the religious values of a great Asian nation, and re-shapes one's own values. If Australia has never found its soul, as many question today, India has soul enough to match the capacity of its teeming millions; may the spirituality of the Indian people spill over into the arid spiritual wastelands of the materialistic First World, to bring needed revitalisation under the Holy Spirit's guiding touch!

Review:

Religious Business: Essays on Australian Aboriginal Spirituality.

Edited by Max Charlesworth. Cambridge: Cambridge University Press, 1998.

Robin Koning sj¹

Each year, the Charles Strong Memorial Trust sponsors a lecture on comparative religion in honour of the Rev. Charles Strong, clergyman, scholar and founder of the Australian Church, which effectively died with him in 1942.

From time to time, these lectures have focussed on Aboriginal religions and spirituality, and this fine anthology brings together nine of those papers, offering an excellent sample of some of the best scholarship in this field.

Max Charlesworth, an eminent philosopher of religions, edited the volume. His introduction is helpful for situating the relatively recent growth in interest in the study of Aboriginal religions within the history of white understandings of Aboriginal people. Charlesworth rightly points out how the limited assumptions of both anthropologists and Christian missionaries of earlier generations assured a negative assessment of Aboriginal religious life. However, he continues, this assessment has “to some extent been counterbalanced by...contemporary views envisaging the possibility...of an ecumenical exchange or even synthesis between Australian Aboriginal spirituality and Christianity” (p. xix). Here Charlesworth strangely omits the crucial first step, noted by a number of his contributors, of appreciation and study of Aboriginal religion in its own right.

Charlesworth makes special note of the signal contribution of W E H Stanner to the study of Aboriginal religions and points out how “pervasive” his thought is in almost all the essays (p.xxii). Whether they agree or take issue with his insights, many of the authors note their respect for Stanner and their sense of building on his work. The collection in fact begins with Stanner’s lecture of 1970, a time when he still felt it necessary to argue for the inclusion of “Aboriginal beliefs, acts and objects within the scholarly scope of

¹ Robin Koning sj, ordained six years, has spent the time mainly in preparing for ministry among Aboriginal people and working with them in Darwin, Townsville, Port Keats and Balgo.

comparative religion" (p. 1). Stanner offers enlightening insights into what can seem an inaccessible area, while also offering the delight of opening up many new questions. In the course of his analysis, he sets the record straight on popular misconceptions, such as those about the 'barbarity' of initiation ordeals (pp.14-15). At the same time, he is prepared to challenge what he sees as sloppy thinking in well-intentioned newer understandings, like the popular dictum that Aborigines do not own the land but are owned by it (pp.20-21).

After Stanner's overview, the other essays hone in on particular questions. Ronald Berndt, while noting the diversity of Aboriginal religious expressions, examines some common features of the Aboriginal 'moral universe' through a study of concepts of good and bad. His assessment, in passing, of the impact of early missionary activity is sobering: "By ignoring Aboriginal religion, earlier missionaries undermined the essential ingredients of religiosity which were there, and in doing so hastened the downhill plunge toward increasing secularisation." (pp.39-40).

Diane Bell writes on the religious experience of Aboriginal women, offering a feminist critique of the androcentric bias in anthropology up to the time of her lecture in 1980. She notes how this analysis was done largely by male anthropologists who could not have had access to women's ritual knowledge even if they had shown any interest in it, though sometimes they were able to express their thanks to "my wife who collected material from the women" (p.59). But Bell is also critical of those female anthropologists who, while conducting research on Aboriginal women, remained well within the parameters laid down by male researchers.

Tony Swain, in a concern to understand Aboriginal religion, takes up some of the epistemological issues noted by Stanner and Berndt. He examines the different approaches to anthropology based on positivist, objectivist, subjectivist and phenomenological theories of knowledge, outlining the limitations of each. He then suggests an approach which transcends these limitations and allows for a genuine understanding of Aboriginal religion. The fact that he can still talk freely of 'meaning' suggests that an afterword to this 1985 lecture would be helpful to bring us up to date on the impact of post-modernism on the social sciences.

Frank Brennan's talk reflects on the "religious factor" in debates on land rights and native title, while Nonie Sharp examines a similar question in relation to the Meriam people who brought the original

Mabo case. Along with a number of the other contributors, Brennan and Sharp both speak of the versatility of indigenous religious systems, which are not to be understood as monolithically unchanging, but as capable of incorporating significant changes while maintaining a solid core. As Brennan writes:

[T]he religious factor...is an abiding factor; it is also a changing factor...Change is neither sought nor a matter for surprise. (pp.155-6)

Nor is Brennan surprised that the religious factor is not a 'purely' religious factor - that it is tied up with struggles for economic and political power. But one would expect no less from someone accused earlier this year of being a "meddlesome priest"! Sharp's essay includes a helpful analysis of how traditional Meriam beliefs — "Malo's law" — have been adapted and shaped by contact with Christianity. As Reverend David Passi, one of the plaintiffs in the Mabo case, put it, "Jesus Christ is where Malo was pointing," (p.185). Some of Sharp's expressions are infelicitous. For example, she says that her aim is "to instate (or reinstate) the full Meriam person and the *raison d'être* of Meriam culture" (p. 179) — a grandiose claim for a single talk.

"Ned Kelly Died for our Sins" is the tantalising title of Deborah Bird Rose's contribution. She notes how some Aboriginal groups have incorporated historical European figures into their Dreamtime mythology. She has found examples from across the north of the continent of Captain Cook stories, portraying him as the archetypical invader. Such stories "demonstrate the search to identify, classify, and define the immoral European." (p. 107) But there are other stories, the main focus of Rose's article, which seek to do the same for the moral European. The archetype here is Ned Kelly. He is assigned a creative role in the Dreaming, he is a force for justice and right, he opposes what Captain Cook and his type are doing, and he is eventually killed because of this. Rose's insightful interpretation of these moral and immoral figures complements Berndt's analysis of good and bad.

The remaining two essays were of particular interest to me as they bear on people and situations of which I have some direct knowledge. In her talk, Rosemary Crumlin used seven art works from the Kimberley to entice her listeners into the realm of Aboriginal spirituality. Unfortunately, precisely because Crumlin's presentation relied more on the direct impact of the art on the

audience than on her words, this is the talk which translates least well into essay format. Still, the art works themselves are the closest the collection comes to an Aboriginal 'voice' not mediated through non-Aboriginal commentators, and the colour reproductions of them lie at the heart of the book. One of Susie Bootja-Bootja's paintings is also used to good effect on the cover.

Four of the paintings selected by Crumlin were from the 'Balgo Art' school based at the edge of the desert in the south-eastern corner of the Kimberley, where I have worked for the last five years. It was disappointing, then, to find some of the same inattention to detail which has plagued a number of books about that community in that short time. In some parts of James Cowan's 'Two Man Dreaming', for example, one could have been excused for believing he had deliberately changed details in an attempt to fictionalise his account. Yet there was so much which was inaccurate or half-right that this seemed implausible. Likewise, Monica Furlong's 'The Flight of the Kingfisher', based on her three week visit to the desert some years ago, could have done with being proof-read by someone who knew the scene and was sensitive to the concerns of the Aboriginal people there.

In Crumlin's article, there are similar errors. The name Balgo, for example, while still used as the name of the community in common parlance and for publicity purposes for the sale of 'Balgo art', is a misnomer. The name travelled with the people from the old mission site. Local people have chosen to name the community Wirrumanu (sometimes Wirrimanu), the correct Aboriginal name for the present site, and it would be good to see their official choice of name noted in a collection of this stature. Likewise, Aboriginal languages which now name themselves Jaru' and 'Walmajarri' have been mis-spelt in the text (p.97). More significantly, Susie Bootja Bootja, one of the artists, while correctly named in the colour plates as being of the Napaltjarri kinship group, is then referred to as Napangarti in the essay. While Susie herself will never be reading this book, names are worth getting right, particularly kinship 'names' which situate an Aboriginal person in their relational world, the importance of which is a refrain throughout the book. Finally, one of the Warmun artists had died before the talk was given, and two of the Wirrumanu artists have died since. Some acknowledgment of this in an afterword would have been good form.

Having borne the tag 'missionary', and being ready to accept at

least some definitions of that word, I had a professional interest in Peter Willis' reflections on what was going on in his work with the Mirriwung people in Kununurra in the late 1960s, when he was still a Pallottine missionary priest. Willis analyses the dynamics of Aboriginal conversion to Christianity in terms of an exchange theory of human interactions. In this theory, the 'patrons' — in this case the missionaries — offer goods and services and gain adherents; the 'clients' — the Aboriginal people — offer their affiliation with the Church group and gain important allies and a measure of kudos in white society.

The strengths of Willis' analysis are its affirmation of the role of Aboriginal people as active agents in the changes facing them and his critical challenge to those missionaries who over-spiritualise very complex cross-cultural interactions. But Willis himself oversimplifies to the point of reductionism — 'Jesus', for example, is mentioned only once, and that, significantly, in a quote from an Aboriginal Christian (p.130). He downplays any spiritual motivation on the part of either the missionaries or the Mirriwung people who converted. While not necessarily accepting at face value what missionaries and converts might say about their motivations, a serious study would need at least to pay attention to them and give critical reasons for the weight assigned to those stated motivations in the final analysis.

Willis' argument is also hard to follow at points. He makes much of the fact that Aboriginal people, on becoming Christians, continued "the ceremonies and observances of Aboriginal religion", claiming this a sign of their not buying fully into the missionaries' agenda and "refusing to become obedient servants" (p.136). Yet he has earlier told us of his own discernment, as their priest, that the traditional ceremonies to which he and the nuns were invited "must be compatible with Christianity", a discernment based on the good rule of thumb that well-instructed Aboriginal people saw no incompatibility (p.124). Willis also fails to offer clear definitions of some of his terms, presuming, for example, that a pejorative meaning of terms like 'obedient servants' is self-evident.

The lean index to this volume does no justice to the importance of the collection. For example, the heading 'Christianity' lists only two distinct references, which is baffling for a book where the interplay between traditional Aboriginal religion and Christianity is a recurring theme. So while there are separate references to 'Aboriginal ceremonial and missionaries', 'Australian Church', 'Catholic Church',

John Paul II', 'Methodist Overseas Mission', 'missionaries', 'Pregnant Mary', and 'Society for Promoting Christian Knowledge', none of these is cross-referenced under 'Christianity'. Not even as clear a heading as 'Meriam people and Christianity' manages that.

The poor quality of the index is evidence that the publishers have followed too easy a formula in creating this book — collect a series of talks, add an introduction and index and put them between two covers. The most problematic aspect of this easy formula is that the book lacks an Aboriginal voice. This is especially to be lamented when the Charles Strong Lectures given by two Aboriginal women, Vicki Walker and Elizabeth Pike, were not included, as the editor states, at their behest (p. xiv). The anthology would have been greatly enhanced by a foreword or commissioned article or even a re-published paper by an Aboriginal writer.

For all this, the book remains a very valuable collection, to be recommended to any serious student of Aboriginal religions.

MEDITATION, ABORIGINAL STYLE?(5)

Dan O'Donovan¹

LIKE Moses, every christian lives for the people; *is a pleader for the people*. Let's take a look, for example, at the Book of Exodus, chapter 32.

The people started worshipping the wrong way because things were getting too hard for them. While Moses was on the mountain-top talking with God, they got impatient and made a calf out of the bits of gold they had. Then they bowed down before that golden calf as if it were God. At this, the Lord himself decided to wipe them out as a people and have no more to do with them. He was very angry.

But Moses pleaded with the Lord his God and said, 'Oh Lord, why does your anger burn hot against your people whom you have brought forth out of the land of Egypt with great power, and with a mighty hand? Why should the Egyptians say, "With evil intent did he bring them forth to kill them in the mountains and to consume them from the face of the earth?" Turn from your fierce anger and change your mind about this evil against your people. Remember Abraham, Isaac and Jacob, your servants, to whom you swore by your own self, saying to them, "I will multiply your descendants as the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it forever".' And the Lord changed his mind about the evil which he had been going to do to his people.

For us christians now, of course, by 'the people' is meant not only our own people around us at home, but the whole world as our extended family. Love of God and active love of neighbour are 'alike' (Matthew 22, 39). You can't separate them. That is why we move naturally now from the personal awareness which meditation has been teaching us, to the wider prayer of social awareness.

Here are two good positions for this other side of meditation. We can use them any time. Even when we don't use them in a way that can be seen, *always in our heart as christians we stand in these positions*. The *first position* is like Figure 1.

¹ Fr Dan O'Donovan, among other things, spent seven years as a hermit near Lombadina, north of Broome WA. He is presently at Beagle Bay, just south of Lombadina, investigating a resumption of the eremetical life.

Arms and hands stretched out fully in front of you, above head level, and palms up. Your head follows the direction of your hands.

As you see, it is a pleading position. Standing there, in that pleading way, our heart is full of the trust which arises out of our faith. We plead for ourselves, for the people.

The *second position* (Figure 2) is more daring. So strong is the confidence in our heart that we make bold to *act for God*; or as it were, from God's side, 'in the Spirit.' We hold our hands now like this:

Arms and hands stretched out fully in front of you, at chest level palms down.

It happens then that our action brings about what it signifies: God's intention of loving-kindness on the one hand; on the other, the actual flow of God's power through us in Christ Jesus, to heal and forgive. This position has been known in christian history as *epikleisis* (The Greek word 'epi' means 'on'; 'klesis' means 'a calling.') So, with our hands held out that way, we call God's Spirit, his mercy, compassion, forgiveness, his divine strength itself upon the people. It is an action which rises spontaneously out of our *baptismal priesthood*. Then that Spirit, mercy, compassion, strength and forgiveness flow through our out-stretched hands as blessing, everywhere or anywhere.

This is the best way for dealing with any kind of sorcery.

These two body-positions express our faith. They are a quiet form of prayer, coming up out of the depths of the NOTHING we have experienced in our meditation, as we sat listening, watching and waiting in the cave of our heart. Together they say, in a total way, *what we are*: persons for others.

Another word now about that NOTHING.

'Detachment' means being free of attachment to people and to things, in the sense of being under them, slaves to them, because we like them too much. It may be our house, our money, what people think about us, our job. Most of all, it can easily be our own family. Anything.

Jesus teaches us that we must be slaves to no one; slaves to no-thing. Paul explains clearly: 'For freedom Christ has set us free. Stand fast, therefore, and do not submit again to a yoke of slavery.' (Galatians 5,1). We must be detached even from ourself. Though he



Figure 1



Figure 2

was God, Jesus '*emptied himself*,' Paul tells us. A strong word.

In our meditation we are learning this detachment in a radical way. Even thoughts and memories we let go of. That is a big liberation, like throwing off a heavy load from our shoulders.

Between all this personal awareness technique we have been speaking about, and the further stage we are now considering called *social awareness*, there is the normal movement of our daily life, from one to the other and back, all the time. They are not two separate activities, but one. The second (social awareness/involvement), is the '*radiant splendour*' Paul speaks about in Chapter 3 of his second letter to the Corinthians.

Referring to Moses' face shining with light, which soon faded when he came down among the people (see Exodus 34, 29-35), he says: 'If what faded away — he means, the Old Law — came with splendour; what is lasting — he means, the New Law, the Law of Jesus Christ — must have much more splendour.' He goes on:

Where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another... Therefore, having this ministry by the mercy of God, we do not lose heart... Since we have such a hope, we are very daring.

Social involvement following on social awareness is our **christian splendour**.

You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basin, but on a stand, and it gives light to all in the house. So, let your light shine before others, that they may see your good works and give glory to your Father who is in heaven.

Normally, we 'let our light shine before others' at home, in our work place or wherever we may be. Our now awakened social consciousness will show us how we can best do this, always building community and good relations, like the sun that shines on all and helps everything grow.

Sometimes the way the laws of a country, or a state, or a shire, or even businesses, big and small, are carried out are unfair to some people or communities. It may even happen that because of this, a person or a community stays always weak in such things as health, education, employment, too many young fellows in jail, and so on. Well, social awareness in this case means that people begin to realise this thing that is happening to them, and why it is they remain behind and seem to get nowhere.

Here, the practice of meditation helps a lot: first, it makes you aware of more things, starting from yourself; then, it gives you that

inner strength or energy you need to talk with others about what is wrong, and plan together to do something about it. This is what Paul meant in those words of his to the Galatians: 'In Christ Jesus neither circumcision is of any avail, nor uncircumcision, but faith that works through love' (5,6).

The Spirit will guide you in deciding what action you should take. It may be something quite small. That doesn't matter. On the night before he died for us, Jesus himself promised: 'The Spirit of truth, whom I will send you from the Father, will guide you into the whole Truth.' (John 16,13)

May he do so now. Amen!



AN AUSTRALIAN BLESSING

May you always stand
tall as a tree
Be as strong as the
rock Uluru
As gentle and still as
the morning mist
Hold the warmth of the
campfire in your heart
And may the Creator Spirit
Always walk with you.

Elizabeth Pike

1997

GARDEN POINT PEOPLE: 1941- 1968

John Pye msc¹

THIS is what I saw at Nguuu (Bathurst Island) while the mixed-race children were still there. There were thirty part-Tiwi, part-Japanese boys and girls. The Japanese in the area were pearl divers and their progeny had been left to fend for themselves. I felt sorry for the children: they seemed to be isolated, always clubbed together, and with the bare necessities of life. They were not accepted by the Tiwi as part of the indigenous culture; they had names like Rioli, Astis etc. According to Arnold Pilling, an anthropologist at Bathurst Is. for two years (1952-53) in his book *The Story of the Tiwi People*, these babies were sometimes killed at birth. The children had never left their homeland since Garden Point, to which they had been transferred, is a part of the Tiwi islands. The mixed-race children did well in later life, particularly the Riolis, who specialised in sport and the political and business world. Two became Religious Sisters, and two became nurses.

Garden Point 1954 - 1960

I was appointed to Garden Point in 1954 where, at that time, there were 150 children. There was what was known as The Boys' House and The Girls' House, with the OLSH Sisters caring for the girls, and a priest and two Brothers of the Sacred Heart Order looking after the boys. There was a common dining room and recreation room, as well as an infirmary. Sport was greatly encouraged: football, basketball and athletic meetings. Bush outings at weekends were the usual recreation.

The school was run by qualified Sisters, and night-school for the older boys was conducted by a Brother. The Sisters also taught Domestic Science in anticipation of employment when the girls would leave Garden Point. However, most became wives and mothers as they married the local boys. St Anne's Village, and other houses were set up for these families as well as for children who came from Alice Springs, Tennant Creek etc. to live at Garden Point.

¹ Br John Pye msc lives in active retirement at Nguuu, Bathurst Is.

Garden Point People

The situation at Garden Point became a very large, complex development with 25KVA generators; a large well was installed, a workshop built to produce small boats and furniture, and houses were built using local timber. Also, a dairy and vegetable garden were established where tropical trees flourished. The boys became mechanics, carpenters, gardeners, cattlemen, etc.

I never heard any boy or girl say they wanted to leave Garden Point and return to where they came from, although some few did go back just for a visit. Leaving Garden Point was always a sad occasion, and I remember several of them saying: 'I am leaving the one, true and real home I have ever known.' Some of these are known as 'Garden Point People', and some who left long ago are even returning right now. Those in Darwin are a closely-knit group who have happy memories of Melville Island. Peter Brogan, one of the early boys, is now a Church Deacon; another, Cyril Rioli is, one could say, the leader in the place comprised of Tiwi and Garden Point people.

The greatest crime, I would say, was forcing these people to leave the homes they had built, with nowhere definite to go. Foster homes and the Darwin Compound were suggested - but they were not asked if they wanted to leave Garden Point. They, and the missionaries, were told to leave as quickly as possible: 'Leave - and now!' It then became a government settlement with the government policy of segregation changed to assimilation.

With regard to the government policy of taking the children from Aboriginal settlements in the outback, and around Darwin and Alice Springs, I am not clear on the methods used. There were problems in fitting a different coloured skin group, whose fathers were usually white unknown itinerants, into the local culture. The girls were, it seems, mostly sex objects which made them more valuable than the boys, who served no purpose.

However crude the Government's methods were, they meant well no doubt, and it would have cost them a lot of money. All this must make well-meaning people beware when thinking of adopting or caring for Aboriginal children. The word 'stealing' is a misnomer. Why would anyone want to steal them? Then their well-being was a real problem.

I think the Government has made reconciliation to some extent because of the money, running into countless millions, and also the efforts poured into Aboriginal settlements. And it is still going on.

Most of the 'stolen' children have passed on.

Port Keats (Wadeye) 1941

I was at Port Keats from 1941–1943. There were only two mixed-race children there, Jack Bourke and Mercy Madrill (RIP). They went or were sent to Garden Point in 1944. Jack Bourke had three spear marks on his leg. He was the tribal son of the famous Namarluk and his wife Mapu Jack. As the years went by he became a grandfather, but never moved from Garden Point. He visited overseas in the Holy Year Pilgrimage in 1975. He often visited his mother at Port Keats.

Daly River

Three came from here: Harry Wilson who founded Peppimenarti, an outstation from Daly River; Harold Anderson and Amy Parry. All have done well.

In Memoriam Harry Wilson

Martin Wilson msc

A FEW words in memory of Harry Wilson, who died on Saturday, 31 October 1998.

I first met Harry during the 'MSC in NT' conference which we MSCs held at Daly River in August 1975. The previous year Harry had begun his great venture of a cattle project on the homeland of the people he came from through his stepfather. Through him Harry had acquired his Water snake (*amira*) dreaming. Harry's natural father, after whom he was named, was an Englishman who lived for a time near the police station at Daly River.

As a boy Harry spent some time at Garden Point for schooling. After school he moved into the cattle industry, gaining experience as a stockman in Queensland and working with cattle in Catholic Mission ventures on Bathurst Island, and at Port Keats and Daly River.

In the early 1970s the Homeland Movement was just catching on in the Territory. While mustering at Daly River Mission Harry found himself working on his own tribal country. He began supplying tucker and basic goods to an old Nangkikurrungur man (his stepfather, I believe) who was camping out in the country, "looking after it". Harry got the idea of all Nangkikurrungur people returning to their homeland and keeping themselves in the modern way by running cattle on their own country.

With moral support and practical help from Br Andy Howley msc and the staff at Daly River Mission, and finance from the Department of Aboriginal Affairs, Harry and his people started to set up a modest sort of establishment near the significant Big Hill (*fepi*, 'hill'; *minati*, 'big') in the middle of Nangkikurrungur country, halfway between Daly River and Port Keats — the rough "write-'em-as you hear-'em" spelling of 'Peppimenarti' could not be budgeted.

As I had only recently come down from PNG newly armed with an MA in social anthropology, I was keen to study the dynamics of such a homeland movement, especially as I believed it was important for the diocese of Darwin to know how best to cooperate with such

a significant venture. At 'MSC in NT' we had made heavy weather of the issue of the model of Aboriginal community we thought we were or should be working towards: it was likely Peppimenarti would give us some pointers... Harry Wilson kindly gave me permission to spend some months at "Peppi" in 1976.

I had envisaged my role as observer: no special function at all. On my first day I said Mass quietly inside the little caravan I was housed in. Some of the girls expressed surprise I didn't say Mass publicly. When I suggested that I didn't think they would be interested in daily Mass, they replied, 'Why not. We're Catholics aren't we!' So each day after work and before canteen time, Harry would rouse up the people to attend Mass. No slacking off was allowed.

Things changed in later years, but at that time Harry had hopes of having a full time resident priest, along with presbytery, school, Sisters and convent at Peppi, as he stated in a paper he wrote in 1974 and presented also at our MSC in NT conference in 1975 (pp.100-101 of *Proceedings*). He envisaged a model Aboriginal christian village, as completely Aboriginal as possible.

For years Harry distanced himself and his community from Catholic Missions. I met him at the National Reconciliation Convention in Melbourne early in 1997, where he expressed his regret at the recent death of Br Andy Howley, and he agreed to extend to me an invitation to visit Peppi should I be up that way. I made the visit, a brief hour or two, in August later that same year, so the last memory I keep of Harry is of a prematurely aging leader of his people, and a pleasant host.

Some fortnight after a serious heart attack, Harry died on Saturday 31 October. I have been told he was buried on top of a hill near Peppi. I guess it would have been the significant *fepi minati* the homeland centre is named after.

May he rest in peace!

PREVIEW OF RESEARCH: DARWIN DIOCESE 1947-1985

Peter Hearn¹

The Missionaries of the Sacred Heart (MSC) have been involved in ministry with Aborigines in the Diocese of Darwin for just on 90 years. I lived in the Northern Territory for 11 years — four in the Aboriginal settlement of Wadeye [Port Keats] and another seven at St Mary's Parish in Darwin City. My interest has been in the MSC Aboriginal ministry, which has seen a large number of MSC priests and brothers, and the Sisters, Daughters of Our Lady of the Sacred Heart (OLSH), involved with Aboriginal people in a number of locations in the Northern Territory.

Hence, I have chosen to do my thesis for the Masters in Theology on the theology of mission that operated amongst the MSC and the Diocese of Darwin during the episcopacy of John O'Loughlin MSC who was Bishop of Darwin from 1947 to 1985. This time-span encompasses some fundamentally important contexts for theology and praxis among the Aboriginal people. Establishing the various contexts of this period of study has been the main thrust of my enquiry to date.

Of primary importance theologically and pastorally was the Second Vatican Council, 1962-65, which impacted on every aspect of church life, especially concerning its approach to the introduction of christianity to non-western cultures. Council documents such as *Ad Gentes*, *Lumen Gentium* and the *Declaration on Religious Liberty* called for a radical revision of approach to evangelisation among non-christians, the rediscovery of the concept of the local church, and of respect for the cultural heritage of people. Christianity could no longer be simply delivered in its western packaging. Perhaps the changing face of Vatican II was most obviously seen in the liturgical changes that followed in its wake and the somewhat uneven attempts to indigenise the liturgy in some Aboriginal communities.

¹ Fr Peter Hearn msc is presently researching his topic from his base at Kensington towards a Master of Theology from the Sydney College of Divinity. He plans to return to Port Keats in 1999. The present article represents some preliminary observations. It was written in late April of this year.

Other contexts to be considered are the social and political changes in Australian attitudes to Aboriginal people which gained momentum in the 60s with the referendum which gave Aborigines citizenship and abolished the Protection Boards. These changes were built on the momentum begun by Aboriginal activists in the south prior to, but interrupted by, the war. Throughout the period of my study there is the question of the relationship between the church and governments on policy relating to Aboriginal welfare and rights. The Catholic Church, among others in the Northern Territory, conducted a home for what is now known as the 'stolen children' at Garden Point. In the 90s this is seen as a gross violation of human dignity. What was the underlying attitude of the Church to these children and the circumstances that promoted their removal in the 50s and 60s? What was the capacity of the Church for independent social analysis and criticism? The work of professional anthropologists such as Stanner at Port Keats did much to enhance social awareness and deeper insight into Aboriginal culture and especially religion. Through their fieldwork these anthropologists overcame the eighteenth and nineteenth century stereotypes of Aborigines variously painted as either noble savages or barely human, and not in possession of any structure that could be deemed a religion.

Together with the work of anthropologists, historians and social commentators such as Rowley in the 60s, began to show a quite different picture from the commonly accepted one of an Australia that publicly espoused egalitarian values, but was increasingly shown as the heirs to a history of prolonged violence toward the Aborigines which left serious and urgent ongoing issues of justice to be dealt with. The Whitlam period in Australian political history saw far-reaching changes to the social status and empowering of Aborigines which impacted greatly on church life and ministry. Native title to traditional lands together with award wages, social welfare payments, the advent of Land Councils and local councils of elders rapidly changed the relationships of power on the 'missions'. No longer would MSCs be superintendents or managers, unless asked to be so by the people. The isolation of these settlements, a highly prized attribute in the minds of missionaries who from the time of the earliest white settlement, looked to locations for missionary work beyond the 'contamination of White society', was forever to be substantially reduced with improved communications and the higher

disposable incomes of the people. These factors contributed to the widespread access to and abuse of alcohol even in the remotest of remote places which brought disruptive social consequences that impinged on every aspect of Aboriginal life and ministry.

The 1970s saw further profound changes in church life and ministry with the advent of Liberation Theology which resented a new schema for approaching theology, encapsulated in the term 'contextualisation'. This represented an epistemological break with the past where traditional practice had meant that orthodoxy predicted orthopraxis. In contextual, while the sources for theology are scripture and tradition, the social sciences are also drawn upon. The first step is the experience of the marginalisation of the oppressed, leading to reflection as a second act of theology. It requires an ongoing dialogue of the text interacting with the context of peoples' actual lived reality. The buzz words were contextualisation, indigenisation, conscientization and, with the publication of Paul VI's encyclical *Evangelii Nuntiandi*, inculturation and the new emphasis on local church which would change the practice of missiology. The 70s also saw the last gasp of world colonialism, and the universal distrust of anything that smacked of imperialism, whether it be religious, economic, social or any form of cultural imperialism. The 'what right have we to be involved in missions to other cultures' question was heard in the Territory, and had to be dealt with usually by pointing to the indisputable fact that the very survival of many Aboriginal communities in the face of the violence of the expanding frontier and introduced diseases, was the direct result of missionaries and missions offering outright protection in some cases, or at least a buffer zone where the pace of change could be less destructive. The early 80s also saw the first tentative attempts on the part of the MSC to work with other churches in pastoral education and alcohol rehabilitation.

The forums for processing these rapidly changing religious and social landscapes were the Diocesan Missions' Council and the MSC in NT.

In the Catholic Church the theology and pastoral priorities of the bishop can be quite defining for the life of the local church. On the other hand, religious orders whose members may move in and out of a diocese and be exposed to pastoral life in quite different contexts have the capacity to bring a variety of approaches and influences to bear on the life of a diocese. While in this case both the bishop and

the clergy were from the same religious order, preliminary indications are of a divergence of approach to mission between the bishop and a number of clergy involved with the Aboriginal ministry. In terms of Dulles' models, the bishop seems to have seen the church more as an institution, whereas many of his personnel would operate from a notion of church as community. To renew the church, the bishop appears to have relied on change at the institutional level — and so would agree with the married diaconate for Aboriginal communities, for example, as a way of strengthening them institutionally and sacramentally. Similarly, renewal was sought by institutional change through the introduction of the Neocatechumenate, a Spanish-Italian group with a ready-made, comprehensive package-deal of what church life was and which came from outside the cultural context of the Aboriginal people. Some of the clergy, on the other hand, were seeking renewal from sources within Aboriginal community life, including traditional ceremonial life. Rather than looking outside for sources of renewal, they sought to return through the Aboriginal people to aboriginal religiosity as a prime source. For them, the married diaconate and traditional forms of leadership could become a vital source of inculturating and indigenising the local church. The public face of this divergence of approach was the media-reported dispute between Pat Dodson and the Bishop. Were these underlying divergent attitudes to the questions of assimilation or inculturation adequately resolved at the level of policy? A related question was the professional training of the clergy for the demands of an intercultural mission. It would appear that some were capable linguists, and others had anthropological training, and some others gained deep insights from their hands-on experience. However, some paid scant regard to Aboriginal culture as having any contribution to make to building a christian community. Given the indications of a divergence of approach between the bishop and some clergy, in terms of pastoral planning and implementation of policy, how were these arrived at, and what degree of cohesion was achieved at both the policy level and pastoral practice? Was there change and development in approaches?

Out Bush in the NT

Beginning of a Priest's life in the Outback

John Leary msc¹

On Saturday 28 February 1953 I left Sydney for Darwin after saying Mass at 4.00am. The plane left at 6.15am and put down at Charleville; at Longreach where I met the local PP Fr Byrne for a conversation interrupted by flies; Cloncurry for my first taste of Centre heat; Alexandria Station, an outpost in a wilderness of plains where what looked like water-washed soil from the air turned out to be grass-covered land — the miracle of the rain! On to Daly Waters, Katherine, and Darwin where we arrived at 7.10pm at the 'drome about four miles from the town. No telegram had been sent ahead, so I arrived as an unexpected visitor at the presbytery. The bishop told me I would be going to Melville Island for the time being to replace Fr A Cuneo.

Next day I slept in and said the 9.15am Mass in the church. I noticed bullet holes through paintings of two angels on canvas below the altar; though one is on the Gospel side and the other on Epistle side, each hole is through almost the identical spot on the chest of each angel; there is also a hole right through one of the statues of an angel. Later in the day Fr Aub Collins took me around the town in his utility. The scars of war were still in Darwin Harbour. As I stood on the old jetty I could see at least three of the ships that were sunk during the Japanese raid: one in particular was right up against the jetty, leaving just enough room for a boat to come in.

On 5 February the world-famous French organist, M. André Michel, called in on his way south for his Australian tour for the ABC. He tried out the new organ at St Marys: 'Bien, bien, très bien!', he said.

Next day I was taken by launch to Channel Island. We dragged behind us a barge with a lorry on board and many supplies. I saw for the first time the fish that leaps out of the water and, propelled by its tail, flashes itself over the surface of the water; it travels at a great speed and remains out of the water for quite a time: I saw one cover about 150 yards. Here in the North we have to regulate our sea-travel according to the tide. The top spring tide rises to 24 or 25

¹ Fr John Leary msc is based in Darwin. He is vicar for the Aboriginal apostolate in the diocese.

feet twice a month, at new moon and full moon. In a king tide (twice a year) it goes to 28 feet resulting in fast-moving tides, so you regulate your travel to go with the tide.

Landing on the leper island, we were greeted by a large group of happy, shouting children, with several priests and brothers. Taken to my quarters, I looked out the window after a rain storm to see a group of little leper girls dancing and playing in the rain. They are full of life and fun.

I said Mass for the nuns at 5.30pm, which meant I was the first priest to say an evening Mass in the Territory under the new Papal regulations. The following day, the Feast of St Thomas Aquinas, I again said Mass in the Sisters' chapel. What a contrast! St Thomas, the scholar, doctor of the Church, a man who knew the great monasteries of Italy, its churches and institutions — the centre of the Faith — a champion of the Eucharist. And here — a little chapel on a leper island lost in the far north of Australia, six sisters in white, two brothers and myself — but the same Eucharistic Lord!

I had a side-thought regarding terminology. There is a lot of local terminology in these parts. During the wet season, November to March, all vegetation has a luxurious growth and some of the grass is at least ten feet high. Towards the end of 'The Wet', heavy rains come along which smash down the high growth. These rains are known as 'knock-'em-downs'.

After tea I found some of the leper children waiting outside my quarters and we had a sing-song: 'O Jesu Mi' in two parts, 'Nearer Still Nearer', 'Silent Night', 'Mary Dearest Mother' and many others — beautiful voices! They went off singing 'Good Night, Irene'.

On Sunday we had Mass down at 'The Camp' on Channel Island. The congregation sang and one of the leper boys answered, though performed no actions. Surprises for me at Communion — one person had great difficulty with the communion plate. I looked to see what the trouble was and discovered the poor woman had no fingers to speak of because they had all rotted away. One poor fellow in the camp had lost his legs and arms. What mixed feelings you have here! A sadness that is truly depressing and at the same time a secret joy: sadness at the sights you see about you, joy because underneath such tragedies there is also joy. There were 190 patients at that time, the largest leper colony in Australia.

Next day we left by launch for Darwin. All the leper children came down to the jetty to say goodbye. As the launch pulled out the children swam around it laughing and shouting. I don't think you would see such happiness anywhere, and the Sisters were really mothers to them. It was truly sad to see such young children there

— some few would be only six or seven, while quite a lot were in the ten, eleven, twelve bracket.

On Wednesday 11 February, after morning Mass in Darwin, we were driven out to the 'drome to board the plane of the Northern Territory Medical Service. The doctor was making a routine flight and had with him a nurse, and two Aborigines being taken back to Snake Bay on Melville Is. The trip across the sea was very calm and took half an hour. Coming straight in from the sea we landed at Bathurst Island mission station. As we came down we could see swarms of children gathering around the mission airstrip to greet us. The mission was much bigger than I had imagined. We had breakfast with Fr Cosgrove, Br Howley, Br Groves, the doctor, Sister, and Peter de Hayer. After breakfast the pilot took Br Clarke and myself straight on to Garden Point. We took off, curved round the mission, a splendid view, and headed directly up the Apsley Strait. It was a beautiful trip. He did the thirty-five miles at only sixty feet above the water. It was only a fifteen-minute run to Garden Point. Again we circled for a wonderful view of the mission before landing. This mission was the most beautiful spot I had seen in the Territory. I had several hours with Fr Cuneo, then the plane left about five o'clock — and I was the new priest at Garden Point on Melville Island!

The next day I looked around the place, and the following afternoon I went out in the *St Joseph*, the smaller of the two mission launches, to a very deep spot in the sea out from our jetty. For some reason or other we caught nothing, apart from my cat-fish. Others had had good catches in that spot: Br Clarke had landed ten or so jewfish around the 40 lb. mark not long before.

One of the boys hit his eye on the handle of the windlass while lowering the boat. Not a murmur, just: 'Father, I hurt myself.' To my surprise he had a large gash over his left eye. I took him up to Sister who inserted three stitches.

The *Margaret Mary* arrived about eight o'clock that evening with supplies.

The end of my first full day as priest in charge of Melville Island.

* * * * *

From the Secretary's Desk. . .

What an amazing year this has been for NYMU! On 9 October last year Fr Martin Wilson went down on the tennis court with a heart attack. A year later almost to the day, after a traumatic time of worry, speculation, and a quadruple bypass, he has emerged with a clean bill of health from his Specialists, while sporting a fully functioning pace-maker. We thank God for sparing *Nelen Yubu's* Editor and for heeding all those prayers from you, Martin's friends and associates. He has been truly blessed.

1998 is the Year of the MSC Open Chapter, a most successful project carried out in September amid the green slopes of Downlands College in Toowoomba.

Deciding to drive to the Chapter, we were overwhelmed by invitations from many friends on the way to Queensland: Miss Bette McNamara of Merriwa, Fr Ron Perrett at Barraba, and Mrs Ann Hagley and her family at Warwick. On the return trip we stayed overnight with Fr John Willis in his beautiful presbytery at South Tamworth. The generosity and hospitality of so many really touched us.

Although I missed a great deal of the Chapter, thanks to a dose of flu contracted in the last stages of the drive, followed by an attack of bronchial-asthma which sent me to bed for most of my stay at Downlands, I was still able to admire and appreciate the enormous amount of co-ordination, forethought and organisation that had gone into its

preparation by dozens of dedicated hardworking people. That Open Chapter ran on oiled wheels. Every action synchronised; never a hitch in management. Masses and ceremonies were thoughtfully arranged involving as many participants as possible; the presentation was meticulous; the music superb and decorations in the form of banners most tasteful.

Above all, the camaraderie amongst confreres, some of whom had not met each other for up to thirty years was very noticeable: it was great to hear the stories of success, sorrow, loneliness, adventure, and the reaffirmation of the Society. The spirit of Chevalier was really present. There was a glad recognition of the fact that we are capable of accepting change, adapting to it, and recognising that change does not necessarily mean discontinuity.

On the lighter side, at the Chapter's end we drove into Brisbane to stay with Martin's cousin, Miss Mary Wilson, for five enjoyable days. Much refreshed, we turned south towards Sydney, but after this our climate seemed to change somewhat.

Travelling via Ellenborough to look in on the hermit priest, Chris Chaplin, found us a trifle disappointed to have missed him at his hermitage. However, off we went again along the Oxley Highway which runs for over 100km of twisting road, up and down high mountains, this time whipped by gale-force winds causing heavy branches to crash around our car. Darkness began to close in, accompanied by torrential rain which developed into a downpour so severe that we literally couldn't see an inch in

front of the windscreen and just had to hope we were creeping towards the New England Highway. Very uncomfortable, slightly nervous in unknown territory, it was not over yet. Suddenly an enormous wall of brilliant golden light, pulsating and scintillating, burst into the car. Petrifying! But unlike lightning, there was no thunder! I really felt this was the end. Shaking and squawking, I asked if the driver were still conscious? We had roughly 60km to go before Tamworth, but how could we ever reach there — or anywhere — on that terrible night? Afraid to stop lest another car might cannon into us we crept on, hitting the New England with at least the comfort

of some street lights, and moved in the direction of our longed for destination.

Later we learned that we'd navigated a cloudburst — and the devastating light was a fireball!

How great was our relief to reach South Tamworth presbytery, with a waiting Father John Willis to take us in for a night of safety and good cheer after such a harrowing experience in the wilds of the Moonbi Range.

Our thanks go to all who helped us en route, as well as to the pleasant staff and huge gathering at Downlands, as we wish you and all our subscribers a blessed and happy Christmas, 1998.

Secretary Keren

Nelen Yubu CIRCULATION LIST 1998

(in National Pre-Sort Order)

- Alcohol Awareness & Family Renewal, Darwin NT 0801
- Catholic Education Office, Berrimah NT 0828
- Christian Bros Nguiu, (Bathurst Is.) NT 0822
- Christian Brothers, Wadey NT 0822
- Bishop E Collins msc, Darwin NT 0801
- Sr Valerie Deakin sgs, Daly River NT 0822
- FDNSC Sisters (Port Keats), Wadey NT 0822
- Rev. Fr R Hoffman, Nhulunbuy NT 0881
- Sr Trudy Keur rsm, Sanderson NT 0812
- MSC Community, Nguiu (Bathurst Is.) NT 0822
- MSC Community, Daly River NT 0822
- MSC Community (Ranch), Nightcliff NT 0814
- MSC Community, Wadey, NT 0822
- Murrupurtiyan Catholic School, Nguiu (B.Is.) NT 0822
- North Territory Library, Darwin NT 0801
- Nungalinya College, Casuarina NT 0811
- OLSH Convent, Daly River NT 0822
- SIL, Berrimah NT 0828
- St John's College, Darwin NT 0801
- St Paul's Catholic Parish, Casuarina NT 0811
- Mrs Miriam-Rose Ungunmerr, Daly River NT 0822
- Rev. Fr Leo Wearden msc, Nguiu (B.Is.) NT 0822
- Dr C & Mrs B le Gras, Jabiru NT 0886 [Now: Leura NSW 2780]
- The Hon. Neil Bell MLA, Alice Springs NT 0871
- FDNSC Sisters (AS), Alice Springs NT 0871
- The Sisters FMM (AS), Alice Springs NT 0871
- Little Sisters of Jesus, Yuendumu NT 0872
- Marist Brothers, Alice Springs NT 0871
- Marist Brothers, via Alice Springs NT 0872
- MSC Community, Alice Springs NT 0871
- MSC Community, Santa Teresa, (via AS) NT 0872
- AIATSIS, Canberra City ACT 2601
- Daramalan College, Dickson ACT 2602
- Legal Deposit (NLA), Canberra ACT 2600
- ABC Religious Radio, Sydney NSW 2001
- Aust. Cath. Social Justice, North Sydney NSW 2060
- National Covenant Co-ordinator, Sydney South NSW 2000
- Pontifical Missions Soc., Sydney South NSW 2000
- State Library of NSW, Sydney NSW 2000
- Provincial Superior FMM, Double Bay NSW 2028
- Uniya Social Research, Kings Cross NSW 2011
- Sr Celine Auton CSJ, Sans Souci NSW 2219
- Compass Editor, Chevalier Centre, Kensington NSW 2033
- Rev. Fr Frank Fletcher, Erskineville NSW 2043
- ISMA, Lewisham NSW 2049
- Moore Theological College, Newtown NSW 2042
- Rev. Fr C Mostowik msc, Navarre, Drummoyne NSW 2047
- MSC Community, (Monastery) Kensington NSW 2033
- MSC Provincial Archives, Kensington NSW 2033
- National Conference of Religious Leaders, Annandale NSW 2038
- Navarre House, Drummoyne NSW 2047
- OLSH Provincialate, Kensington NSW 2033
- Provincial Newsletter, Kensington NSW 2033
- Resource Library, Leichhardt NSW 2122
- Chevalier Centre, Kensington NSW 2033
- Mrs Lynn Taylor, Coogee NSW 2034
- Treand House, Coogee NSW 2034
- Rev. Fr Brian F Egan, Auburn NSW 2144
- PALMS, Croydon Park NSW 2133
- St Mary's Towers, Douglas Park NSW 2569
- Mr Frank Camilleri, Dundas NSW 2117
- CEO Parramatta, Parramatta NSW 2150
- Mr Jack Copley, Emu Plains NSW 2750
- Redemptorist Community, Penrith NSW 2751
- Rev. Fr Eugene Stockton, Mt Druitt NSW 2770
- Congregational Admin., North Sydney NSW 2060
- Good Samaritan Format, Pennant Hills NSW 2120
- NCMC Resource Centre, Turrumurra Nth. NSW 2074
- Veech Library, Strathfield NSW 2135

Rev. Fr Matt Digges, Broome WA 6725
 Rev. Fr Brian McCoy sj, Halls Creek WA 6770
 Rev. Fr Kevin McKelson sac, Broome WA 6725
 Rev. Fr Noel McMaster, Halls Creek WA 6770
 Rev. Fr Dan O'Donovan, Broome WA 6725
 Sr P Rhatigan sig, Broome WA 6725
 RSJ (Yaruman) Halls Creek WA 6770
 RSJ Convent, Kununurra WA 6743
 RSJ Convent, Wyndham WA 6740
 Bishop C Saunders, Broome WA 6725
 Sr Pat Sealy rsj, Kununurra WA 6743
 SJG Convent, Broome WA 6725
 Mr John S Tomkins, Camarvon WA 6701
 Warmun Community, Kununurra WA 6743
 Catholic Education Office, North Hobart TAS 7002
 De Boismenu Seminary, PNG
 Rev. Fr Paul Duffy msc, Port Moresby, PNG
 Melanesian Institut, Boroko, PNG
 MSC Community, Budoya, PNG
 MSC Community, Chanel, PNG
 MSC Community, Mt Hagen, PNG
 MSC Community, Hagita, PNG
 MSC Community, Kokopo, PNG
 MSC Community, Kubuna, PNG
 MSC Community, Kuriva, PNG
 MSC Community Ladava, PNG
 MSC Community Nazareth, PNG
 MSC Community Nimowa, PNG
 MSC Community, Rossel Is., PNG
 MSC Community, Sideia, PNG
 MSC Community, Three Mile, PNG
 MSC House Gordons, PNG
 Rev. Fr Kevin Barr msc, Suva, Fiji
 Br John Blewman fms, Suva, Fiji

Chevalier Farm Training, Fiji
 Chevalier Hostel Suva, Fiji
 MSC Community, Alotau, PNG
 MSC Community Leulomoega, Apia, Western Samoa
 MSC Community, Lomary, Fiji CP
 MSC Pacific Union Suva, Fiji CP
 Rev. Fr John Prior svd, Maumere, Indonesia
 Sacred Heart Novitiate, Fiji CP
 Chevalier Bhavan, Bangalore, India
 East Asian Pastoral Institute, Manila, Philippines
 MSC Community, Nagoya, Japan
 MSC Community, Agraphara, Bangalore India
 MSC Community, Fukui, Japan
 MSC Community, Gifu, Japan
 MSC Community, Kakami, Japan
 MSC Community, MC, Nagoya, Japan
 MSC Community, Ogaki, Japan
 MSC Community, Tsurug, Japan
 Sacred Heart Novitiate, Kanjoor, India
 Garrett/Seabury Seminary, Evanston, IL USA
 Dr Wayne Holst, Calgary, Alberta, Canada
 Maryknoll Publications, Mr James V O'Halloran, USA
 Graduate Theological Union, Berkeley, USA
 Dr Britta Duelke, Oberursal, Germany
 Sr Laura Ingham osf, Braintree, Essex, England
 Dr John May, Dublin, Ireland
 Missiolog. Institute, Aachen, Germany
 Missionaria, Menlo Park, South Africa
 Selecciones Teol Spain
 Sedas, Rome, Italy
 Superior General msc
 Dr John Walls, University of Edinburgh, Scotland

- Revd Samuel Marsden, Kelso NSW 2795
 Mr R C Knock, Merewether NSW 2291
 Rev. Fr A Stace, Broadmeadow NSW 2292
 Dr and Mrs D R Morgan, Batemans Bay
 NSW 2536
 Christian Brothers, Walgett NSW 2832
 RSM, Wilcannia, NSW 2836
 Daughters of Charity, Moree NSW 2400
 Mr Dave Perrett, East Tamworth NSW
 2340
 Rev. Fr Ron Perrett, Barraba NSW 2347
 Rev. Frs B Ryan, A Reilly, Macksville NSW
 2447
 Rev. Br S Morelli, Urunga NSW 2455
 The Anglican Centre, Melbourne VIC. 3000
 Bishop Hilton Deakin, Blackburn VIC. 3130
 The LFM Library, Melbourne VIC. 3000
 Rev. Fr Peter Carrucan, St Albans South
 VIC. 3021
 RSCJ Convent, Braybrook VIC. 3019
 Dr J Bodycomb, Parkville VIC. 3085
 The Joint Theological Library, Parkville
 VIC. 3052
 Mrs Vicki Walker, Thornbury VIC. 3071
 Whitley College, Parkville VIC. 3052
 Zadok Institute, Hawthorn VIC. 3122
 Patrick Murphy Library Box Hill VIC.
 3128
 Yarra Theological Union Box Hill VIC.
 3128
 Corpus Christi College, Clayton South VIC.
 3169
 St Don Bosco Society, Oakleigh VIC. 3166
 Mrs J M Wolff, Tecoma VIC 3160
 Sr Brigida Nailon csb, Kyabram VIC. 3620
 Sr Annette Arnold, Woolloongabba QLD
 4102
 Centre for Justice & Spirituality,
 Woolloongabba QLD 4102
 Sr Kay McPadden rsj, Moorooka QLD 4105
 Holy Spirit Sisters, Aspley QLD 4034
 ISA Australia, Toowong QLD 4066
 Pius XII Prov. Seminary, Banyo QLD 4014
 RSM, Ashgrove QLD 4060
 Miss Mary T Wilson, Mitchelton QLD 4053
 Xavier Province Centre, Indooroopilly QLD
 4068
 Fr Peter Dorfield, Toowoomba West QLD
 4350
 Rev. Fr R Cameron, Mareeba QLD 4880
 Bishop Anthony Hall-Matthews, Yungaburra
 QLD 4872
 Bishop R Benjamin, Aitkenvale QLD 4814
 Sr Edith Edwards sgs, Charters Towers
 QLD 4820
 Bishop Clyde M Wood, Townsville QLD
 4810
 Adult Faith Education, Rockhampton QLD
 4700
 Sr Nora Fitzgibbon rsm, Woorabinda QLD
 4702
 Mr Gerard M Goldman, North
 Rockhampton QLD 4701
 Rockhampton Correctional Centre,
 Rockhampton QLD 4066
 The Revd. David Thompson, Rockhampton
 MC QLD 4702
 FMM Sisters, Mt Isa QLD 4825
 Revd. Philip Freier, Bundaberg QLD 4670
 Rev. Fr Tony Pearson, Adelaide SA 5000
 RSM Congregational Library, Adelaide SA
 2122
 Mr Geoff Bagshaw, Millswood SA 5034
 Mr W Edwards, Cumberland Park, SA 5041
 University of South Australia, Underdale SA
 5032
 Rev. Fr James O'Loughlin, Salisbury SA
 5108
 Pastor Robert Borgas, Ceduna SA 5690
 Rev. Br Des Howard, Whyalla SA 5600
 Aboriginal Catholic Ministry, Perth WA
 6000
 Catholic Library of WA, Leederville WA
 6007
 Bishop J Jobst sac, Claremont WA 6010
 Holy Spirit Provincialate, Bentley Delivery
 WA 6983
 Rev. Fr Joseph Kearney, Rossmoyne WA
 6148
 Sisters of St Joseph, South Perth WA 6951
 Rev. Fr Peter Toohey, Burswood WA 6100
 Rev. Fr M McMahon sac, Shelley WA 6148
 Rev. Fr Gerhard Christoph sac, Tardun WA
 6628
 Rev. Fr Ray Hevem sac, Tardun WA 6628
 Bishop A H Nichols, Geraldton WA 6530
 Rev. Fr Paul Boyers, Broome WA 6725
 CEO Broome, Broome WA 6725
 Christian Bros Community, Broome WA
 6725
 Sr Pat Comerford sgs, Derby WA 6728
 Daughters of Charity, Roebourne WA 6718
 De La Salle Community, Halls Creek WA
 6770
 Sr Alice Dempsey, Halls Creek WA 6770