



Finke River Mission
Est 1877



CHRIST IN THE CENTRE

WARNING: This publication may contain photographs of Indigenous people who are deceased.

NEWS FROM FINKE RIVER MISSION OF THE LUTHERAN CHURCH OF AUSTRALIA

WINTER 2016



KILLALPANINNA MISSION 150TH ANNIVERSARY

FRM celebrates 150 years since the first Missionaries were sent from Hermannsburg in Germany to Australia

It is 150 years since the first missionaries, Homann and Gosling (along with Jacob and Vogelsang) were sent from Germany to establish Killalpaninna (Bethesda) Lutheran Mission. It is also 100 years since the mission closed down. Although disappointing at the time, the closing of this mission led to the establishment of a new mission on the banks of the Finke River at Hermannsburg. Earlier this year the Dieri Aboriginal people, who were scattered to many different places when the mission closed in 1917, decided to organise a 'Back to Killalpaninna' weekend.

It was over the Easter weekend that 70 Aboriginal and 30 non-Aboriginal people gathered at the abandoned mission site, just west of the Birdsville Track, 140km north of Marree. What an amazing, God-blessed gathering of celebration and stories this was! People travelled from Birdsville, Broken Hill, Whyalla, Adelaide, Alice Springs, Port Augusta

and places in between. Everyone's needs were well catered for and many new friends were made as the Dieri families warmly welcomed descendants of the early missionaries and workers, linguists and anthropologists, photographers, a lawyer and others.

Ingkaarta Neville Doecke from Hermannsburg led the Easter morning worship. The gathered group joyfully celebrated Jesus our risen Saviour and gave Him praise and glory for the past mission work. Ingkaarta Neville reminded everyone that just as the Easter story was 'never-ending', so the Bethesda mission story was also 'never-ending', even though little of its physical remains can be seen at the site. The Dieri people don't care; they plan to add amenities to the area and informative signage. This will enable visitors who camp there in the future to remember the past and learn not only about Dieri culture but also about how the Killalpaninna Lutheran Mission is also a very important part of the life story of the local Dieri people as they continue to step into the future.

Ingkaarta Neville Doecke

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MEET JIMMY HAINES

Jimmy Haines has been working faithfully as an evangelist and pastor for the last 25 years. He was ordained on 4th October 1998 at Ti Tree. The following interview was recorded by Pastor Darryl Mattner.

Where is your congregation?

Ti Tree, Pmara Jutunta (also known as 6 mile) and Nturiya. These communities are about 193km north of Alice Springs.

Tell us about your family.

I have a wife, Jenny, and one daughter and two sons. The daughter looks after her grandchildren and both sons work part time in the community.

What is your favourite AFL team?

Essendon and the local footy team the mighty 'Ti Tree Roosters'

Where were you born?

In Ti Tree and I'm still here.

What languages do you speak?

Anmatyerr, Warlpiri, Kaytetye, Arrarnta and English.

Tell me about your schooling?

In those days transport was a big issue so I couldn't go to school. The only schooling I did was at Ali Curung primary school in 1958 and 1959.

Why did you want to become a Pastor?

Paul Albrecht and Davey Inkamala came teaching the Gospel at Ti Tree. It was through their teaching and meeting them that I thought about becoming a Pastor.

What's the best thing about being a Pastor?

Preaching God's word at baptisms and funerals in the local language of the people.

What are some jobs you've done in the past?

I worked at the Ti Tree station from 1964 to 1984 as a 'ringer' or a stockman. I liked being on horseback and sleeping out bush. Then the Police asked if I wanted to be a Police Tracker and I said, "Sure" and did that job for 10 years. Then I worked for the Anmatyerr council for 13 years as a general hand.



Favourite bible verse.

I don't have a favourite bible verse but I like the books of Matthew, Mark and the Psalms.

What do you pray about?

I pray that all people would hear the Word of God and believe in his name.

Have you done anything recently?

I attended a bush course at Haasts Bluff. Pastor John Kleinig came and did some teaching on the Psalms. I enjoyed the course because the teaching was new and I learnt a lot from it.





KAMUTU TJUNGURRAYI

THE FIRST ABORIGINAL CHRISTIAN MARTYR?

Kamutu Tjungurrayi was born north of Kintore, NT.

Pastor Albrecht first met him in 1930 at Ilpili (Ehrenberg Range, east of Kintore) where he was a leader of the Pintupi people. This was the first time that the local people had seen a 'white-skinned' person. They thought Pastor Albrecht was a ghost. But Kamutu was perceptive enough to realize that this wasn't the case.

In the 1930s Kamutu helped TGH Strehlow record traditional Pintupi stories. He also met evangelist Moses Tjalkabota during one of Moses' trips to the western desert. He spent a lot of time with Kamutu, travelling with him, teaching him and sometimes being led by him, as Moses was blind. Everyone was amazed how well Kamutu memorized the stories Moses taught him, and how quickly he learnt Arrarnta and English.

Kamutu was most effective during the 1940s, when Haast's Bluff operated as a ration station. By this time the worst of the payback killings in Central Australia were over and the church was able to

operate in relative peace. He led many other Pintupi people into Haast's Bluff and helped them settle in. Although Kamutu never learnt to read, he faithfully taught his people stories about God and his ways with human beings. They enjoyed hearing the gospel from one of their own tribe.

The church grew under Kamutu's influence. Although there were occasional attacks on his character, he remained a respected leader of his people and faithful evangelist of God's word. However in 1950 he was accused of using sorcery to kill two men. As payback for this alleged murder he was speared in a surprise attack late one afternoon at his camp near Haast's Bluff. He died soon after from his wounds. The entire community was deeply shocked and lamented his death for many days. He was buried in a lonely grave near the place where he had been speared.

But the work Kamutu had done lived on. Not only did his family members grow in their faith (his younger brother became an evangelist), but his teaching continued to bear fruit in the lives of many others.

Kamutu is the only Pintupi person commemorated in song. And people at Haast's Bluff and Papunya still tell stories about him today. It is possible that he was the first and only Aboriginal Christian martyr.

By Pastor Paul Traeger

Image Above: Kamutu (2nd from left) with other Pintupi men.

Image Below: Kamutu standing next to Moses Tjalkabota and his wife Sophia, who are seated on the donkey.





2016 FRM ABORIGINAL WOMEN'S BIBLE LEADERSHIP CAMP



'LET ME TELL YOU
A SHORT STORY'
'KUKA WARA
YINGA ANGKAMA.'

Storytelling has always been a major way of teaching in every culture. Bible story telling was the focus of the 2016 FRM Aboriginal Women's Bible Leadership Camp led by Ann Eckert.

Women from eight communities and five language groups in Central Australia learnt how to tell Bible stories in their own languages to their own families to help them grow spiritually.

Ann lived in Ernabella for many years as a Bible translator. She knows the importance Indigenous people place on memory for the oral transmission of stories. During the camp she captivated the women by telling the gripping story of Esther and relating it





From left: Margaret Boko, Lena Driffen, Ann Dixon, Rosie Driffen, Nyinta Donald and Lizzy Jacko



to the listeners' own lives. "Have you ever been really frightened?" she asked. "Can you think of a time when you didn't know what to do?"

Ann also explained that it is important not to let needless details (such as foreign names) confuse people when telling a Bible story. Telling the story is not the same as a Bible study. Storytellers choose descriptions from the story that set the scene and use their voices to convey feeling and expression.

"After learning about storytelling we divided into our language groups and read the same Bible story again and again. We took notes or drew pictures to help us remember the story. We practised telling the story in our language groups. We recorded what we learnt by drawing posters to help us share the teaching with our families

when we returned home."

On Saturday evening the ladies told Bible stories without reading them, which was a challenging but powerful way of sharing the Bible with others. One lady told a story while drawing in the sand and another used pictures from a book to help her retell the Bible story. Sunday morning was time for a worship service together in Luritja and English. Pastor Paul Traeger led the liturgy and shared a story about Dorcas in both languages.

Knowledge gained from this Bible camp has been spreading. Part of my work is facilitating language workshops in NT schools. This week I went to Hermannsburg for a school-based workshop where Lily and Marion spoke passionately about the importance of Bible story telling in Sunday

school: "Children need to practise telling Bible stories too!" Even though Bible story telling wasn't on the school workshop program, the ladies still wanted to share what they had learnt at the camp with other staff from their school.

At Ti Tree community Seraphina said: "In the past, the women's Bible camps have helped me learn how to pray, especially for those I'm having trouble with. They have also helped me learn how to share the Good News. This year's camp helped me to remember and to tell Bible stories. These stories change people's lives! We are really excited that next year's camp will be at Ti Tree. I am happy that more women from Ti Tree will be able to learn with me. Yimi wangkami Ngurrju!"

By Susan Moore



From left: Rene Cooper, Margaret Poulson, Tjirpuwa Meneri, Joy Kunia and Yurpiya Long





30 YEARS EXPERIENCE WORKING WITH ABORIGINAL PEOPLE

Mark Thiel has been serving Aboriginal people in the Lutheran Church of Australia for over 30 years at various locations in South Australia and the Northern Territory.

During that time Mark has mentored a number of Aboriginal men, helping prepare them for ministry in the LCA. He is currently employed by the Alice Springs Lutheran Church (in partnership with FRM) supporting and training Aboriginal people for ministry.

"I help lead the Sunday morning multi-lingual worship service, encouraging Aboriginal people to read the liturgy and the Bible in their own language. I coordinate chaplaincy for up to 80 Lutherans at the local hospital at any given time, from all over Central Australia. I conduct regular church services in two local aged care centres with the assistance of local choir members, who lead the singing

in Western Arrarnta and Pitjantjatjara language."

"Each week I take devotion in one of 8 town camps in and around Alice Springs, where Aboriginal people live in their family groups.

I also train and support a number of local Aboriginal volunteers, who drive people to church each Sunday in one of the three buses we operate for this purpose. On any given Sunday, we have many visitors from outlying communities who worship with us. I work alongside Pastor Ken Schultz and Pastor Simon Dixon in the Alice Springs town area. Please keep us all in your prayers, as we share God's word that continues to change people's lives in Central Australia."

Mark Thiel



PASTOR BRENTON FIEDLER: SENT BACK TO WHERE HE CAME FROM

In the 1990s, my family and I lived in Alice Springs where I was a motor mechanic for eight years. There I was first challenged by God to go to Australian Lutheran College after hearing amazing stories about the mission workers who first came to Hermannsburg, giving their lives to serve the Aboriginal people.

"Why would someone be prepared to die for the sake of the gospel?" This question challenged me. "If Christ died for me, why wouldn't I also be willing to give up everything for the gospel?" I believe God put these questions on my heart and they ultimately led me to pray, "Here I am Lord, send me."

Now here I am, in Alice Springs, sent back to where I came from, but with a different purpose. Not to service cars, but to serve the students and staff of Yirara College with God's word. Our time at Yirara has already been packed full of experiences that you only get in central Australia. Some of our students come from places so remote, I didn't even know they existed. The joys and challenges of cross-cultural ministry excite and yet sometimes overwhelm me. On reflection, I am reminded of 2 Cor. 12:9, "...my power is made perfect in weakness."

"WHY WOULD SOMEONE
BE PREPARED TO DIE
FOR THE SAKE OF
THE GOSPEL?"

Relationships are important for Aboriginal students, so besides regular duties, principal Roger Ashcroft has encouraged me to adopt a relational-centred ministry, spending time with students in boarding houses, on sports fields, counselling students in the Rukara centre, as well as teaching a mechanics class (well, not everything has changed).

I have been truly blessed by the support of our Indigenous pastor, Simon Dixon. He has enlightened me about cultural sensitivities, and taught me some basic language to help me converse with the students.

Yirara is a safe place for students to come and learn and hear the good news of Jesus.

Godaku wangka palyalingku! (God's word is very good!)

By Pastor Brenton Fiedler

Image (Left): Bishop David Altus installing Brenton as Yirara College chaplain.
Image (Right): Fellow chaplain Pastor Simon Dixon presenting Brenton with a bible.



SECOND-HAND VEHICLE DONATED TO HELP THE WORK OF FRM

After Pastor Mathew Ker from the Warrnambool Lutheran Parish sent out an SOS for second-hand vehicles for FRM, one of their members (Neil Mirtschin) responded by offering to give away and deliver his low mileage, 2011 Mazda 4WD tray top vehicle to FRM, just perfect for the bush work that our workers often travel.

"I'm more than happy to assist in making this come together," said Pastor Ker. "I'm really pleased Neil has found a way to support the church. My only concern is that Neil's health may not be able to handle such a trip."

This is where two fellow members, Graeme and Heather Uebergang, volunteered to drive Neil's

vehicle to Alice Springs. Neil even provided a 200 litre drum of fuel for the trip - another amazingly generous offer.

FRM handled the transfer of ownership and provided accommodation for Graeme and his wife, who had a short holiday while up here in Alice Springs.

Like Neil, Graeme didn't want a lot of attention drawn to his voluntary service.

It's truly amazing when calls for help are sent out to our fellow congregations in the LCA and they are answered in such amazing ways. Praise God!

If you have a second hand vehicle you would like to donate to help the work of the FRM, please contact Mr Wayne Beven on 0889524666, 0448 336 128 or wayne.b@finkerivermission.org.au

Image: Graeme and Heather Uebergang hand over the keys to FRM staff Rob Borgas, Wayne Beven and Darryl Mattner

FOR YOUR PRAYERS

Many young people studying for their confirmation at Ntaria, Kaltukatjara and Titjikala

Safe travels for FRM staff/pastors/evangelists travelling long distances over rough roads

A spirit of co-operation among church leaders at Kintore

Strength for young people to avoid illicit drugs

For pastors and church leaders who are sick

Staff and students at Yirara College

We need your help

NEWS FROM **FINKE RIVER MISSION** OF THE LUTHERAN CHURCH OF AUSTRALIA

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Our Indigenous leaders in central Australia desire the skills, resources, support and opportunities to serve their growing congregations.

They are asking for more Christian teaching and training, resources in their own language, equipment to run singalongs, and personal support than we have the capacity to give. We need your help!

Tax deductible donations of \$2 or above can be made as follows:

Online: www.lca.org.au/finke-river-mission

Mail Cheque Credit Card details Visa Mastercard

Card Number _____ Expiry ____/____/____ CCV _____

Name _____ Name on card _____

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Signed _____ Amount \$ _____

Send your donations to: FRM, PO Box 2129 Alice Springs, NT, 0871. For regular donations please phone FRM on 08-8952-4666 (Alice Springs) or send an e-mail to frmoffice@bigpond.com

All information is kept strictly confidential in accordance with the LCA Privacy Policy and is used only to inform you of the work of Finke River Mission.

You really can make a difference



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