

TOP CENTRE

THE ANGLICAN DIOCESE OF THE NORTHERN TERRITORY



REVVING UP IN THE
REMOTE NT

PLUS
THE STOLEN CHILDREN ...



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TOP CENTRE

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FRONT COVER: Bishop Greg, Rev Darryn Farrell and Rev Michael Millar at Darryn's ordination

BACK COVER: Numbulwar ordination
Our thanks to all photographers featured in this edition.

PIRATES, WATER BOMBS AND THE STORY OF ZACCHAEUS

ANNE LIM



Every year Laura Wolfenden, children's minister at St Peter's Anglican in Nightcliff, asks herself the same questions: is it worth it? And how will we accomplish it?

She's talking about the Mega Kids Club which the church has put on for local kids in the September holidays for the past four years (although 2020 didn't happen due to COVID).

"It's a huge undertaking," she says. "And I always think maybe we can't do it. But God is faithful and he shows us that we can and we very much do it in his strength."

This year's pirate theme attracted 105 kids from transition to Year 6 across the week, with the biggest day clocking in at 85 – similar numbers to the past. However, the number of youth involved as leaders certainly did hit a new high.

"We had 31 leaders and 14 of them were youth, which is amazing," says Laura.

"I also have started to see that part of why Mega is worth doing is because it just gives an opportunity for the youth to serve and use their gifts.

"And it's an opportunity for us to train them and wherever they go in their life, I hope that what they get to do at St Peter's is part of what forms them in Jesus."

One of the most encouraging things that happened this year was that six children from Scripture class at Nightcliff Primary School attended.

"I joined the team teaching Scripture at Nightcliff Primary School 5 years ago, and we finally got some of the Scripture kids to come along to something. We had six children from three different families ... and it's the first time we've had anyone, so that was just so encouraging about the long-term work of Scripture teaching."

Another highlight was that a very

young primary boy, whose family had only recently started attending the church, prayed to become a Christian during the week.

A lovely anecdote about that is that this boy insisted during kids' church that he was not "stuck in sin", even though the teacher explained that everybody was stuck in sin.

"Then she got to the bit about how Jesus is the one who rescues us from sin. And she looked over at him and she said, 'is that you?' And he said, 'yeah, that's me. That's why I'm not stuck in sin!' So that was a real mind shift where he very strongly identified at Mega as somebody to be rescued and so it wasn't right that he was still stuck in sin anymore. And I thought that was lovely," says Laura.

With this year's pirate theme, many of the adults dressed up in pirate costumes, including Jacques Bayman, whose son of the same name attended the kids club.

I was witness to the biblical literacy of Jacques, the son, and some of his friends, as they discussed the story of Zacchaeus. Amusingly, when their leader, Zac Wolfenden, asked them who they were like in the story – Zacchaeus, Jesus or the crowd – these boys were very sure that they were like Jesus! (They were supposed to say Zacchaeus!)

Laura comments that this backs up her belief that the kids club is worth running even if it only attracts those from Christian families because it helps them to grow in Christian maturity.

"In the past, we only did discussion groups for the older kids, and they sort of tended to be something that got like a bit rushed, but the longer we've gone on, I think discussion groups are where all the most important stuff happens because you actually get to figure out where the kids are at."



BISHOP GREG WRITES ...

Very few people imagined that the COVID situation in the Northern Territory nearly two years after the pandemic began would be the worst so far. The situation for the people of Katherine has been particularly hard, and a mask mandate for the whole Roper Gulf Shire area began in late November, including the ‘Anglican communities’ of Minyerri, Ngukurr, Urapunga and Numbulwar. We wonder if it will all be fixed before Christmas, and whether the promises of ‘more like normal life’ in 2022 will come true. We hope that they will. Advent and Christmas are seasons of hope and expectation, but that hope is within a bigger picture than just one calendar year. Many people thought in 2020 that the COVID story would be wrapped up during 2021 – just as we now imagine (perhaps with greater certainty) that it will be over in 2022.

But who knows what other monsters are just around the corner? There is no guarantee that any particular year will be better than the year before, much as we would like it to be. It is also true that there is no guarantee that any decade or century will be better than the ones before, although in many ways life has improved over the course of time, in God’s kindness and through human creativity.

What Advent and Christmas tell us is that God has a plan for making our world better. Christmas demonstrates that God loved the world so much that he gave his only Son, so that whoever believes in him will have eternal life. It is God’s loving commitment to the world that is the foundation for hope. Left to our own devices, humans are just as capable of producing atomic bombs as pandemic vaccines, but God promises restoration and blessing. God the Son coming to live as a human being among us means that God is involved in what it is to be people on this created planet. God is not distant but has come close to us.

Advent reminds us that although God’s fixing work reached its climax in Jesus’ death and resurrection, there is more to come and more to hope for. The Christian belief that Jesus will return can easily sound far-fetched and ridiculous – many would have the same reaction to the Islamic idea of the Mahdi reappearing at the end of history. And yet, this is the clear expectation of the New Testament authors. There is much that remains mysterious about what this means, just as there are many other mysteries in the world. Jesus’ resurrected body is not simply a return of the body that was crucified – it carried his scars, but could also appear through locked doors.

We struggle to imagine what his return might be like, but its meaning looks to God’s commitment to reconciling all creation, of establishing ‘new heavens and new earth’ where everything will finally be right. Revelation 21 and 22 give beautiful pictures of this new age. The new age has already begun, and we have the privilege of demonstrating it in our lives and actions, individually and as churches.

But Advent also calls on us to prepare ourselves for what is coming (and not just to limit this preparation to Advent). The traditional prayer for the Advent season asks God to give us grace that we may ‘cast away the words of darkness and put on the armour of light, now in the time of this mortal life’. If we belong to the new age that has already begun, it makes sense to live in a way that conforms to that new age. This involves daily choices to get rid of what isn’t good, just, loving and God-founded and to accept the work of the Holy Spirit in transforming us, as Paul writes about in Romans 12. Our world is likely to keep groaning with labour pains, even when the pandemic finally finishes – but there is a birth ahead that will result in joy forever.

From left: Malcolm, Calvin (3), Elsie (7), June (4), Hugo (3) and Ainsley Purdey



HEEDING THE CALL TO BUILD THE SOUTH AMERICAN CHURCH

ANNE LIM

When Malcolm and Ainsley Purdey met as university students in Adelaide, one of the first things they discovered was that each harboured a strong drive to visit South America.

A couple of years after they wed – after a whirlwind romance – the young couple spent six weeks travelling around South America, visiting Ecuador, Peru and Chile, an experience that only strengthened their affinity with the culture.

It was while they were surveying a street scene in Quito, Ecuador, from a coffee shop situated high in the tower of the Basilica del Voto Nacional that Ainsley confessed to Malcolm, “I could live here.”

“It was this big old Gothic church in the middle of the city. And we were just sitting there, thinking, ‘What does God want us to do here?’” Malcolm recalls.

“We just felt very drawn to this place. We sat there for hours just considering, ‘What is it about this place and what is it that God will have us do?’”

Nine years later, after a lot of prayer, Malcolm and Ainsley are preparing to move to Chile early in 2022 as missionaries with the Church Missionary Society (South Australia/Northern Territory). Malcolm has given up a brilliant career as a research scientist in chemistry at the University of Adelaide to take on the challenge of teaching the next generation of ministers at Centro de Estudios Pastorales (CEP) in Santiago.

The Anglican church in Chile is growing but it is still very small, so there is a great need to train pastors to care for their flocks well.

“The college serves the Anglican diocese in Chile and also in the surrounding countries of Argentina, Bolivia, Peru, so it’s quite strategic,” says Ainsley, adding that it trains South American pastors not only from Anglican churches but also from other Protestant churches, including Pentecostals.

She and Malcolm are both excited to be part of raising up the next generation of ministers in Chile and the surrounding countries.

As link missionaries for two churches in the NT diocese, the Purdeys are grateful for the support they received during a recent visit to Darwin. They’re also excited about the path that God has led them to, honouring that first yearning to live in South America.

Malcolm and Ainsley have also been a bit strategic in persuading their two small daughters, Elsie and June, that it’s their own idea to move to Chile. (The couple also have three-year-old twin boys.)

“It actually started before we had decided officially that we were going to apply with CMS,” Malcolm confesses.

“We got the CMS prayer diary and before the girls went to bed, as just part of their nightly routine, we’d pray for some missionaries each day. And we’d talk to them about people across the world needing to know Jesus.

“Then as we were starting to think, ‘Oh, actually we’re probably going to go to Chile’ we’d be praying for Frances Cook who’s over there at the moment, and we’d say ‘but they actually need more people at the Bible college – maybe we can pray for that. Do you know anyone who could go?’ And they were like, ‘Oh, we could go, Daddy, you could teach them’, and we just convinced them that it’s their idea and they’re on board with that.”

While Malcolm and Ainsley grew up in Christian homes, they both went through a period when they asked themselves if this was a faith they wanted to live by for themselves.

While they both trusted in Jesus from an early age, growing up in Christian homes, Malcolm says his faith became real and active when he moved from high school to university.

“That was the time where I stepped out from my parents’ faith and started reading the Bible for myself and engaging

with it. I was like, ‘Do I really believe this? Is Jesus really the Lord of my life?’ says Malcolm.

“That was the time at which I felt God moving in my heart and pushing me towards ‘Actually, yes, he is and I want to spend the rest of my life serving him no matter what that looks like.’”

While Ainsley is grateful for having grown up in a Christian household, her faith experience in a Pentecostal church taught her more about how to act as a Christian than how to read the Bible.

So when she met Christians at university who engaged with Scripture and were excited about growing in their faith, she was impressed.

For her, the biggest turning point was going to Bible college in Adelaide in her mid-20s when she was already a parent.

“For the first time, I was learning about why the Bible was written and by who and for who and what it meant at the time and what it means to us now,” she says.

“I think for me that was the biggest shift in why it’s exciting to be a Christian and why the Bible is exciting and why I want to tell more people about it. For me, that’s why I’m so excited to be going into a Bible college scenario in Chile, because I had such an important time at Bible college, learning these things. And I just want to take that community and that learning period and be involved in growing other Christians across the world in that same way.”

Reflecting on Jesus’ promise that anyone who leaves homes and families and fields for the sake of the gospel will be blessed in this life and the next, Malcolm and Ainsley say that concept is one of the biggest motivators that convinced them to go.

“At the end of the day, staying was all about what we can amass for ourselves in this life, and going was about what we can amass for the kingdom,” says Malcolm.

This is what makes the sacrifice of taking their children away from their grandparents and giving up the best possible Australian education for their kids worthwhile.

“We won’t be saving up money to buy a house, you know? There are lots of typical things that people our age are working towards and doing, but we’ve made the decision that those things aren’t what actually matters. And what we will be gaining is Christian Chileans and South Americans greeting us when we get to heaven because we were involved in training their priests,” says Malcolm.

“So as much as the sacrifice is very real, it’s for an eternal blessing rather than a worldly one that we’re doing this for.”

Ainsley adds: “It sounds like some hero Christian concepts to say that, but at the end of the day, we’re just normal Christians, but we’ve got a super God who’s enabling us.”

You can connect with the Purdeys at cms.org.au/mapurdey.



Parishioners of St James Sanderson expressed their talents at a Creativity Expo on 14 November, showing that all our gifts can be used to glorify God. Above: Richard Hart brought the photo book that documents his progress in building his home. Others played music, crocheted, baked cakes or showed their artwork.



Painter Blessita Jenu



Grace Ray with her art



Mandy Mangurra with some of her artworks



THE STOLEN CHILDREN OF THE BUNGALOW

JOHN SMITH

1934 - Girls playing hockey

THIS IS THE FIRST OF TWO ARTICLES ABOUT THE STOLEN CHILDREN OF 'THE BUNGALOW' IN ALICE SPRINGS BY JOHN P MCD SMITH, SON OF FATHER PERCY SMITH. JOHN SMITH HAS WRITTEN A BIOGRAPHY OF HIS FATHER AND IS CAMPAIGNING TO HAVE A PROPER PROFESSIONAL HISTORICAL ACCOUNT WRITTEN ABOUT 'THE BUNGALOW'.

It was before Alice Springs assumed that name and was still called Stuart that its first school teacher, Ida Standley, arrived there in 1914.

She had come at the behest of a number of residents whose children were not receiving a basic education. After her appointment, Mrs Standley travelled by train to the railhead at Oodnadatta in South Australia, then by buggy over the endless gibber plains before eventually arriving in Stuart.

The school was intended to be for white children only, but Mrs Standley insisted that the Aboriginal children in the town had a right to an education. An agreement was reached whereby the white children went to school in the morning and the Aboriginal children came in the afternoon. Ida Standley was an Anglican, and Christian principles were important in her life.

From the beginning, Ida Standley developed a special concern for the Aboriginal girls who wandered about the town uncared for. Obviously, they were vulnerable. An Aboriginal woman, Topsy Smith, assisted Mrs Standley and several of the Aboriginal girls were housed in a makeshift lean-to behind the Stuart Arms Hotel. The name 'Bungalow' came from this building. Over a long period of time Topsy Smith worked endlessly with the Aboriginal girls and her contribution to children who were to become known as the 'stolen children' must never be forgotten.

After the Commonwealth government took control of this northern part of South Australia in 1911, the region became known as the Northern Territory. A prominent researcher, Sir Walter Baldwin Spencer, was appointed for some weeks as special commissioner in the Northern Territory and Chief Protector of Aborigines. He was commissioned by the government to provide suggestions as to what should be done with fast growing population of 'half-caste' children in the Northern Territory. These children were seriously neglected. He recommended that they needed to be rounded up and placed in government-run institutions where they could have somewhere to live, have food and medical treatment and receive a basic education. The children were to be taken by police officers without recourse to anyone and were not allowed to have any further contact with their mothers or Aboriginal people.

Some of the reasons for placing such children in a government institution were good, but the terrible mistake was to forcibly take the children from their mothers and forbid them to have any further contact. That was deeply tragic. It is quite strange that a man like Baldwin Spencer, whose experience of Aboriginal people was far ahead of most other people, could make such a heartless recommendation. The government accepted Baldwin Spencer's advice and the ordinance was passed legalising the taking of 'half-caste' children from their mothers.

A lot of these stolen children were brought into Alice Springs by the police and placed with Ida Standley. The numbers at 'The Bungalow' grew quickly and both Ida Standley and Topsy Smith were placed under considerable strain in caring for these children. A fair percentage of that strain was coping with the emotional trauma the children were going through as a result of being taken from their mothers.

The lean-to shed could not adequately house all the children. There was also concern that the shed was too close to the Stuart Arms Hotel where white men could develop degrading relationships with the 'half-caste' girls.

In about 1928 the children were moved to Jay Creek west of Alice Springs, where there were supposed to be 'better' facilities. Ida Standley and Topsy Smith did not want to go. They were both utterly exhausted and were barely coping. The authorities were able to convince both women to at least go to Jay Creek and get things running.

In 1929 a Gordon Freeman was appointed superintendent. Along with his wife Mr Freeman took up residence at Jay Creek. Mrs Standley resigned, leaving Alice Springs in about May, 1929. She had rendered 15 years of service to the children of Alice Springs and environs. Topsy Smith had given similar service.

During this time the children were ministered to by priests of the Diocese of Willochra, which covered northern South Australia Anglicans.

In 1928 the Anglican priest from Quorn, Father Louis de Ridder, made a visit to 'The Bungalow' at Jay Creek. He baptised about 80 of the children in what must have been an amazing ceremony.

However, he was deeply concerned about the inadequate conditions at Jay Creek and the emotional and psychological condition of the children. Father de Ridder reported the matter to the Bishop of Willochra, the Rt Rev Richard Thomas, who then wrote to the Prime Minister, Stanley Melbourne Bruce, expressing his concerns about the parlous state of the children at Jay Creek. As a result, the Commonwealth government decided to find a better place to house the children. Also, the water supply at Jay Creek was not adequate.

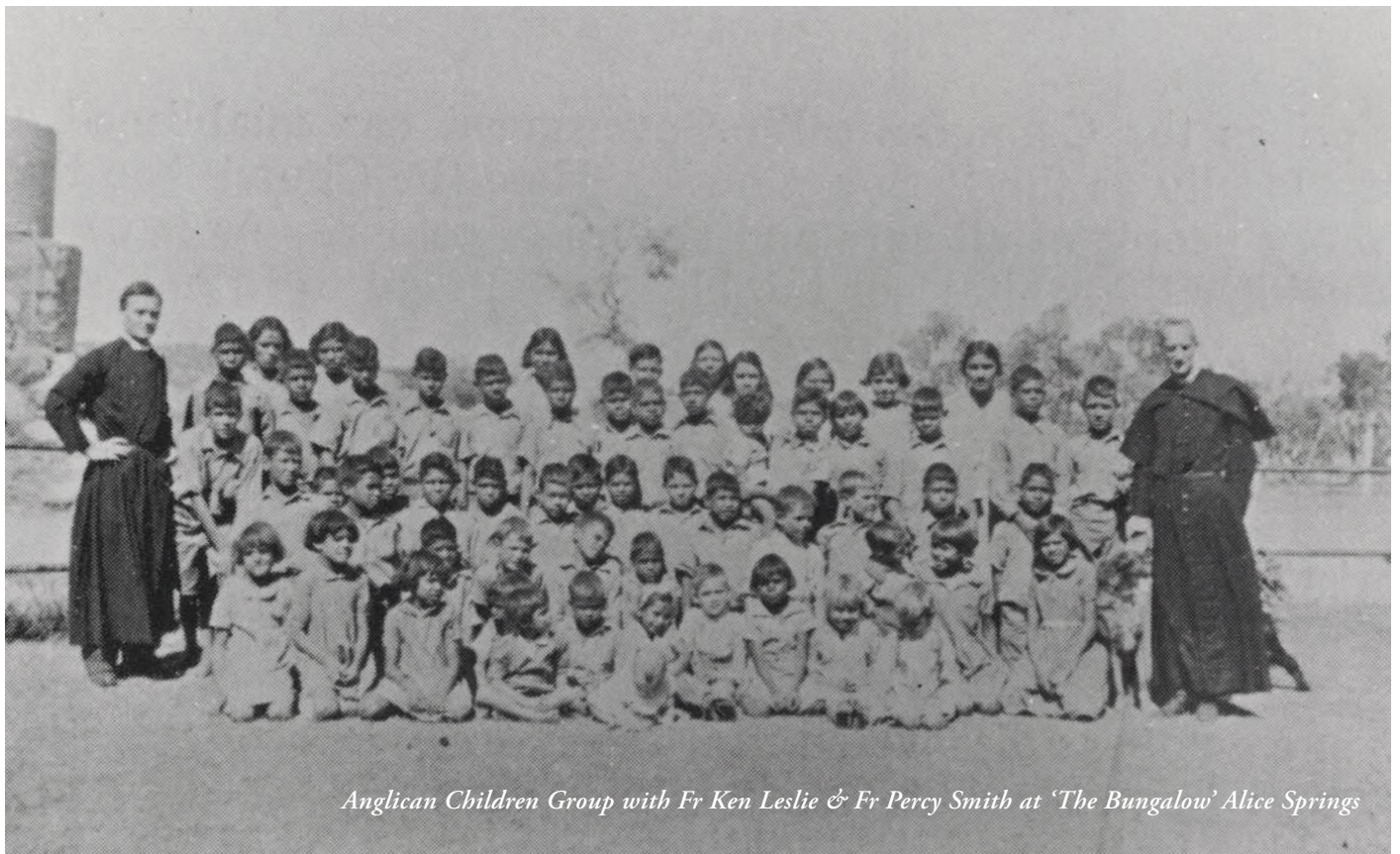
The government asked the Bishop of Carpentaria, the Rt Rev Stephen Davies, under whose responsibility

Alice Springs came, to examine the situation and suggest a more suitable place for the children at Jay Creek. Why would the government ask a church person to conduct an investigation? The answer is as simple as it is sad. It was basically only Christian people who cared about Aboriginal welfare. Bishop Davies investigated and suggested that the site of the Old Telegraph Station just north of Stuart would be better suited given that it had a reliable water supply (the Alice Springs) and a number of established buildings. It was also government property.

The government accepted Bishop Davies' recommendation. After an inordinate amount of bureaucratic wrangling, 'The Bungalow' was moved to the Old Telegraph Station site in 1932. The school that was established was entitled "'The Half-Caste' School, Alice Springs."

Miss Randall was the head teacher and she was followed by Mr Walter Boehme. He established a quite good drum and fife band with the children displaying their own tribal sense of rhythm. The teachers did their best under trying conditions. One teacher could not continue because the glare from the outback sun affected her eyes as she wrote on the blackboard. Mr Boehme developed very positive relationships with the children. In 1932 the name of the town of Stuart was changed to Alice Springs.

In November 1933 Father Percy Smith arrived to be the first resident Anglican priest in Alice Springs. He had come originally from Brisbane. Bishop Davies especially wanted him to develop a ministry with the Aboriginal people. Father Smith was a slightly built man who suffered from bronchitis and other associated chest and breathing illnesses. The dry climate was recommended as a way of improving his health. He said that his poor health would have to be fought "all the way along". There was no church and no residence for the priest. Initially Father Smith had to live at Miss Golda's boarding house.



Anglican Children Group with Fr Ken Leslie & Fr Percy Smith at 'The Bungalow' Alice Springs

Father Smith knew nothing about Aboriginal people. 'The Bungalow' became his first point of contact with Aboriginal people. It was a closed government institution and only certain designated people had access to the compound. They included doctors, government officials, teachers, trades people and representatives of the various Christian denominations. Given that about 80 of the 100 children at 'The Bungalow' were Anglicans, Father Smith became their priest and spiritual guide.

It wasn't long before Father Smith became aware of the deep sadness that pervaded the children. The fact that these children had been forcibly taken from their mothers played on his mind. In his estimation this was deeply unchristian. His heart went out to them. He said to himself.

"These children have rights. They are Australians They are Anglicans. They are members of my parish. They are children of God."

It was at this moment that Father Smith knew why he was called to serve at Alice Springs. In the dark faces of 'The Bungalow' children, he saw the face of God staring at him as if he was saying,

"Percy Smith here is your mission for Me."

Every day Father Smith would pray for the stolen children. On Wednesdays he held a catechism class at 'The Bungalow' and on Sundays he would conduct a service in the schoolroom. From this beginning, he began to slowly develop a friendship with the children and the Aboriginal women who worked there.



1937 - Father Smith on donkey at the Bungalow

He used to walk the two miles from the town along a dusty track that was adjacent the Todd River. When the children knew he was coming, some would run down to an outcrop of rocks along the track called Middle Park and wait for him. As Father drew near to the rocks, the children would jump out from behind the rocks to greet him. Then they would walk with him to the compound. Father Smith was different from other white people for he was kind, friendly, gentle and unassuming.

He would play with the children, riding the wild donkeys with them. The donkeys would just appear at the compound, stay a few weeks then wander off into the bush. These placid animals reminded Father Smith of Christ riding a donkey into Jerusalem. Perhaps they were a sign from God? Old tyres became a source of fun. A child would curl up inside the tyre then other children would vigorously roll the tyre along the ground then let it free roll with the child inside.

The girls liked to play hockey using a tennis ball with mulga sticks serving as hockey sticks. When the Todd River flooded there was great fun to be had. The Alice Springs waterhole would fill with a sandy beach on one side and a smooth hill of rock on the other. Not only could they swim but the older children enjoyed sliding down the wet rock surface. There were no toys so the girls would make dolls out of sticks, binding the parts with string. Sometimes Father Smith would borrow Gordon Lines' truck and drive it to "The Bungalow". The boys would come along the track to meet the truck where they piled aboard for a ride into the compound. Father Smith would take groups of children for outings in the truck.

During those first few months he was concerned about the repressive atmosphere in 'The Bungalow'. The children initially would not talk to him; they would only talk in whispers with their heads down.

"Yes, Fadder. No, Fadder." They would say. He sensed a certain fear. He wondered why these children had to be taken from their families. As he got to know the children, he found them charming and with an intelligence he deemed equal to any other Australian children.

ON THE MOVE ...

AGAIN

CHAPLAIN ANDREW KNOX

We all know that old saying “Join the Navy and see the world!”. Those few words have a sense of adventure and excitement about them – a call to serve in and travel to far-flung exotic places. That’s all very well, but it says nothing about the impact such travel has on family, friends and working relationships.

A working life in the Australian Defence Forces – whether as a soldier, sailor or aviator – means we are often on the move, not only around the world but to all parts of this great nation. I’m not just talking about deployments but the cyclic upheaval that is a “posting” – an ADF order to move from one location to another. With posting season on us again, many are dealing with that upheaval again and there are a multitude of tasks to be done to comply with posting order requirements.

The ADF has a range of agencies that manage this massive movement of people and goods, around the country and across the globe. The numbers involved are staggering, and the logistics mind-boggling. Yet at an individual level the impact on our partners, spouses, children and pets during this time of upheaval is no less great. For many it is a positive experience; however, in the midst of all that administrating and organising, individuals and families may experience disappointment, hurt and confusion. The restrictions and complications caused by Covid-19 certainly don’t help either!

Everyone, whether we are on the move or not, experiences change and loss of various kinds – loss of goods, loss of certainty, loss of relationships, change in geography, climate, schools, doctors, jobs, circle of friends. Change is inevitable – it’s built into the very fabric of the universe. Yet it seems to be part of our DNA to resist change! That’s okay because we need a degree of certainty and predictability in our lives. Given these seemingly opposing forces ADF members are feeling stressed!

The most important thing to remember is that no one is alone in all this upheaval, and that there are avenues and agencies of support available. Reaching out for support is not a sign of weakness but of strength – it’s okay to let others help! Chaplaincy is one of the support networks our ADF members can rely on. The local Chaplain can help ensure their transition from one place to another goes smoothly. Chaplains can assist families to make social connections in their new location, and especially so with faith communities.

Above all else it’s important to remember that in the midst of significant change we can trust in One who is changeless – God, who is eternally present, forever faithful, always loving. Lean on him.

Andrew Knox Is Co-ord Chaplain (SQNLDR) at RAAF Base Tindal NT 0853

The Anglican Diocese of the Northern Territory



Chaplain Andrew Knox



REVVING UP IN REMOTE NT



October 16-18 were important days for remote Territory Anglican parishes. On the Saturday, Darryn Farrell was ordained priest at St Barnabas', Minyerri, and two days later, Edwin Rami was ordained deacon at the Church of the Holy Spirit, Numbulwar.

For Darryn, this ordination came after a long period of waiting. He was ordained deacon at Minyerri in 2014, by Bishop Clyde Wood, who was Administrator of the Diocese, after Bishop Greg Thompson had moved to Newcastle, and before Bishop Greg Anderson had been installed.

At that time, he was expected to be leading the church because Rev Michael Millar had moved to Darwin for health reasons. However, Michael made a good recovery and was able to return to Minyerri and continue his ministry, with Darryn assisting.

Michael finally retired in 2019 and Darryn was appointed as deacon-in-charge. After his period of discernment, everyone agreed to his ordination as priest.

Finally, on 16 October, after workers had clocked off, a procession of people walked with Darryn and the bishop from his house to the church for the service, about 200 metres away. St Barnabas' Minyerri has a roof but no walls, so there were no barriers to people seeing what was happening.

About 90 people were present, including those from nearby communities, and a contingent from Darwin. The service used the new Kriol Preya Buk's ordination service, with Bible readings from Romans 12:1-12 and John 20:19-23 in Kriol.

Bishop Greg preached, in Kriol, on the way that Jesus commissioned his disciples after his resurrection, and how the Holy Spirit pours gifts out on Christian people to be used for building the church.

After the sermon, the words of the service tell the story of what a priest is meant to do, then the bishop asks the candidate several questions about his intention to do those



Edwin is presented to the bishop by Yulki and Darryn

things. Darryn answered the questions clearly. At the moment of asking God to give Darryn the Holy Spirit for his work as priest, all the other priests who were present joined in with the bishop in laying their hands on Darryn's head, as a sign of this commissioning, just as the apostles did in the early years of the church (Acts 6:6; Acts 13:3; 1 Timothy 4:14).

The service then continued with Holy Communion, as always happens at ordinations. At the end of the service, Michael Millar spoke warmly about Darryn's commitment, and how happy Michael was to have handed the reins over to him.

The following morning was Sunday, and Darryn led his first Holy Communion service, again using the Kriol Preya Buk. It was a great encouragement to see how well and meaningfully Darryn used the words of the service, and how many people joined in.

The next day, Monday 18 October, was the day appointed for Edwin Rami's deaconing at Numbulwar. Edwin is the 26th Aboriginal person to be ordained in the Northern Territory. As with Darryn, there was a long lead-up period to the selection of Edwin.

Rev Yulki Nungumajbarr has led the church at Numbulwar since the passing of the previous priest in 2013. She has been preparing Edwin for leadership over the past few years, and he has regularly supported her by conducting services, leading funerals and preaching. She is hoping that Edwin as a man will be able to increase the number of men who are interested in the Good News at Numbulwar.

The bishop required Edwin to complete his Nungalinya College Certificate III in Christian Ministry and Theology in order to be ordained. This was a challenge because of Edwin's full-time employment at Numbulwar for many years, but he graduated in September. The bishop said he was impressed with Edwin's thoughtful approach to a range of ministry issues, which were discussed during the discernment period.



Darryn and Bishop Greg



Darryn with younger people at the ordination

Edwin chose to use the traditional language of Numbulwar, Wubuy (also sometimes called Nunggubuyu), for the ordination service. Although most of the population speak Kriol, the older people still speak Wubuy, and Edwin said younger people understand it, even if they usually don't speak it themselves. He felt that to use Wubuy would honour those who had gone before him in ministry there. Happily, the Wubuy ordination service that had been used in 2003 for Peter Gundu's deaconing, was still available, and was re-checked for accuracy.

Edwin and other church people gathered at the Numbulwar school on Monday afternoon and processed together to the Church of the Holy Spirit, where they were welcomed with singing. It was special that Edwin's father, Langayina, who is now quite frail, was able to be at the service. Langayina was a key partner in the translation of the Wubuy New Testament, working with Michael Hore, who with his late wife Margaret were long-time Church Missionary Society missionaries at Numbulwar from 1976 to 1992.

Yulki led the first part of the Holy Communion service, which included the Gospel reading from Mark 10 in English, Kriol and Wubuy. Bishop Greg preached on Jesus' teaching that church leaders are not to be bossy but humble – something that Edwin has already been showing in his own life and lay ministry. Edwin answered clearly in Wubuy the questions that the bishop asked him about his commitment to ministry, and it was a moving moment as the bishop laid his hands on Edwin's head for the ordination prayer. The service concluded with the Holy Communion and more singing. About 100 people attended the service, and others watched on the livestream.

There was an evening fellowship in the cool of the night, which provided a more localised informal opportunity for worship and encouragement, compared with the formality of the ordination service. There were action songs, some old-fashioned choruses, a Bible talk and prayer and laying on of hands for healing.

Ordinations are always special occasions in the life of a diocese. Paul instructed his fellow-workers Timothy (1 Timothy 3 and 5) and Titus (Titus 1:5) to appoint elders for the churches they were overseeing. The pattern of setting apart rightly qualified people to look after the people of God by pastoring and teaching has continued from the earliest life of the church until today and will keep going until the Lord returns. One way of supporting all our ordained ministers in the Diocese of the Northern Territory is by regularly using the diocesan Prayer Cycle, which prays for each parish and its leaders twice every month. Prayer Cycles are available from the diocesan office.

You can watch full videos of the two ordination services on the Facebook page 'Virtual Diocese NT'.



An action song begins the Numbulwar ordination service



UNIQUE MURAL GETS SPECK BY SPECK CLEAN

ANNE LIM

A hidden art gem in the heart of Australia has been restored to its former brilliance by the meticulous work of a group of volunteers led by 97-year-old José Petrick, a member of the Anglican Church of the Ascension in Alice Springs.

The extraordinary mural of biblical and other scenes was painted by Hungarian artist Robert Czakó in the 1950s behind the altar of Alice Springs' St Mary's Chapel, a former hostel for Indigenous children, owned by the Anglican Church.

Czakó, an emigré from postwar Europe, was in Alice Springs for just three months, during which time he painted the mural to inspire the children who were living at St Mary's at that time.

Having arrived in Alice Springs during an outback adventure in 1958, Czakó was painting a Todd River landscape near the Heavitree Gap Causeway when Captain Colin Steep, Superintendent of St Mary's Chapel, noticed him and stopped to admire the picture. Little did Steep know that Czakó was a distinguished artist adept in creating stained glass windows.

Impressed with Czakó's likeable demeanour, Steep invited the artist home for tea. He and his wife then asked him to stay with them at St Mary's in the large house, previously known as Lady Gowrie Home, which housed the staff and children. They also gave him a studio to work in behind the house. The children who visited him there found his name difficult to pronounce and called him "Mr Charcoal."

After prayers in chapel one evening, Czakó was excited and said he had visualised a large mural on the chapel wall behind the altar. The effect would be like "throwing a number of pictures all over the wall".

Painted over six weeks, probably in a mixture of oils and housepaint, the mural contains 22 intricately interlocking scenes of life and death. There are pictures of the Nativity, Jesus in the Temple, Gethsemane, Pilate washing his hands, Christ carrying the cross, the Ascension and Pentecost as well as several scenes from Book of Revelation. But as well as scenes of biblical characters, the mural also depicts bodies and

skeletons, St Michael, St Joan, St George, St Francis along with people of many different nationalities and even some of St Mary's staff. The dynamically intricate work measures 6 metres by 3 metres.

"The screen is a kaleidoscope of flowing lines, curves and folds of garments, areas of light, shade and shadows, angry faces and violent gestures and also gentleness, radiance and grace," José writes in a 1998 book chronicling the history of the mural which is being republished with new images.

"Some figures are painted in detail while others are impressionistic. The mural is best viewed from about five metres away, the distance to the front rows of the congregation."

José, a local historian and community advocate, began campaigning for the restoration of the mural more than 20 years ago.

José was an English nurse who came to the Northern Territory in 1951 to be a governess on a station 300km northeast of Alice Springs. After marrying nearby station owner Martyn Petrick they moved to a station near Barrow Creek (notorious for being the place where British backpacker Peter Falconio is believed to have been murdered.) After Martyn's death in 1974, José moved to Alice Springs and became a journalist with the *Centralian Advocate* for which she wrote weekly features identifying the town's 100 streets named after Central Australian pioneers.

Lisa Nolan, a paintings conservator at the Museum and Art Gallery of the Northern Territory (MAGNT), has letters on file from José dating back to 1998. She was concerned



Robert Czakó at St Mary's

about brown streaks on the precious mural from dirty rainwater leaking in from the ceiling over the decades since the 1970s.

At last, in honour of José's indefatigable efforts, MAGNT released Nolan (with fellow art conservator Isabelle Waters) to give her time to teach a team of volunteers how to clean the mural during one freezing week in winter, (28 June-6 July), evading snap Covid lockdowns. With scaffolding and trestles set up by a Community Corrections work crew, the team used swabs containing a mixture of triammonium citrate and filtered water to painstakingly clean the mural, colour by colour, panel by panel.



Robert Czako in Bremen, 1948

“It’s a very light clean and it’s not very harsh on the paint. We wanted to use something that would lift the dirt, but also keep the artwork intact and not take anything else off,” says Nolan.

José kept the team’s spirits up during the frigid weather with cups of tea, soup and sandwiches.

“She is absolutely amazing and makes the best sandwiches and morning tea,” says Nolan fondly. “Because she worked on a station, she’d always have the pot hot, you know, ready to go.”

The project was funded jointly by a Northern Territory Heritage grant and the National Trust, but the modest \$10,000 budget only covered the aqueous clean and the placing of an interpretive panel outside the building for the interest of visitors.

“There’s more work to be done,” says Nolan. “The recommendations we put in the report were a fire warning system, exterior block wall behind the mural, sealing the gaps between the mural and the cornices, cleaning the dust coming through from the ceiling, and refitting of some of the loose Masonite.”

Following the recent 100mm downpour in Alice Springs, heritage architect Domenico Pecorari has advised on

extending the roof flashing to prevent further leaks.

These days, the chapel is used once a month by an ecumenical group led by young people called Streams in the Desert and is also used by the Anglican Diocese for special events.

In honour of its ceremonial history, some of the splashes of wax that dripped from candles in previous eras have been left, although the conservators have asked the church not to use candles anymore.

“I think it’s important to keep some of these little accretions to remind us what the chapel was used for,” says Nolan.

“History is so important and intrinsic to the work as well. It was a church before the work was painted there and Czako really appreciated this little community with all the children and he wanted to give them something to look at while they were doing their Bible study.”

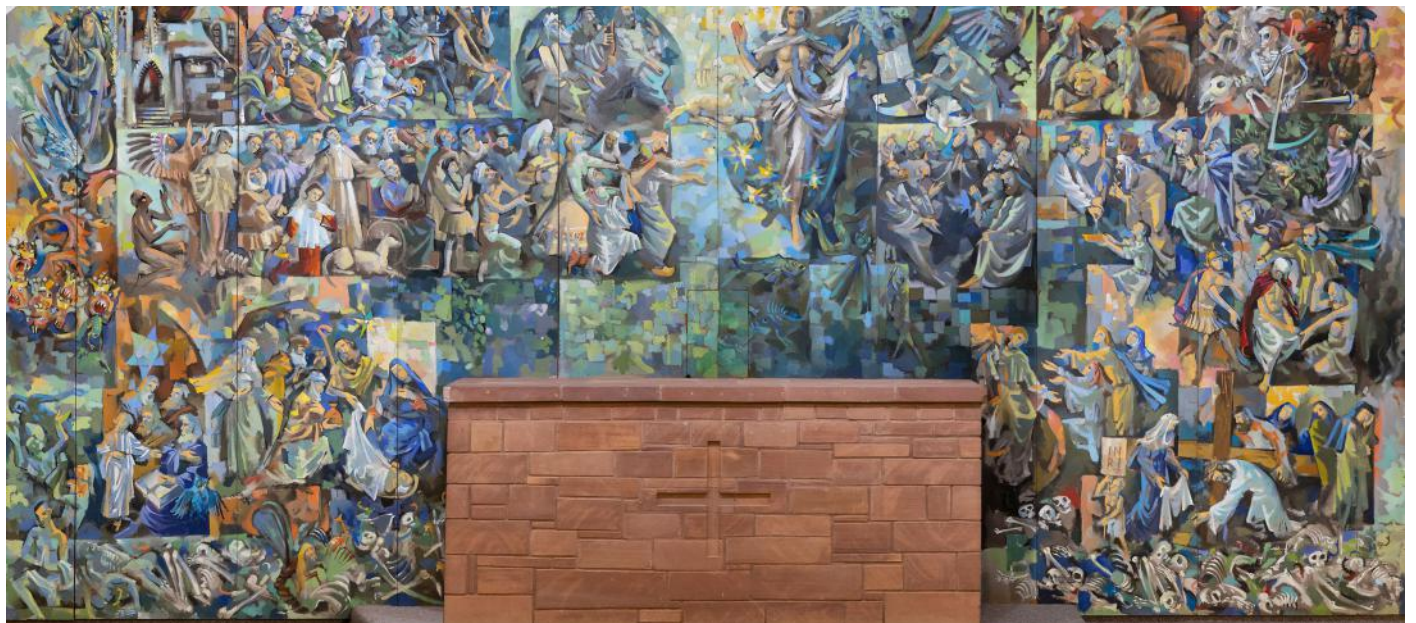
Artistically, Nolan believes it’s “just an amazing gem to have in the heart of Australia.”

“I really like the effect, the way it’s quite flat, but it shimmers. You can see all these flat patches and when you stand back, you can really understand that it’s got that ‘50s European influence - Modernism - but also relating to Renaissance because there’s so much going on in the work. And then it’s quite naive as well. There’s a bit of abstraction in a way. It’s a real mixture,” she says.

“And its historical value and the value to the church is quite phenomenal. I think the church can be very proud that they’ve looked after it all these years and had the foresight to care for it and understand its value and importance. And hopefully, in the future, there’ll be funding to continue to look after it.”

With the mural protected on the NT Heritage Register, it’s hoped that many more Australians will come to appreciate this unique work of art along with the rather marvellous way it came about.

As José’s book recounts, after finishing the mural, Czako built a raft which took him to Borroloola, a small isolated community on the MacArthur River near the Gulf of Carpentaria, where he continued to paint, particularly cloud scenes. Later he returned to Sydney, where he designed and built stained glass treasures, notably the Fourteen Stations of the Cross for St Peter Julian’s Church in Sydney. He died in his sleep from a heart condition in 1965.





A PASSION FOR BIBLE TRANSLATION

ANNE LIM

Give thanks for the dedicated Bible translators who sacrificed time with their families to pass on their skills to the next generation.

In November a special occasion was celebrated – a group of 15 experienced Bible translators graduated from Nungalingya College’s first Diploma of Translating.

The Diploma course was a joint enterprise between Nungalingya and organisations such as Bible Society Australia to offer experienced Bible translators formal training in their craft and the means to pass it on to the next generation.

According to Ben van Gelderen, Nungalingya principal, these graduates were the “cream of the crop” of Bible translation, having already been members of teams that produced Bible portions in seven languages.

They were dedicated to complete the demanding diploma course because their heart’s desire was to equip their young relatives with the desire and the means to pick up the long and arduous journey of Bible translation.

“It was good for me to learn those things and now I’m able to convey the teaching to new translators,” said Yurranydjil Dhurrkay, from Galiwin’ku on Elcho Island, pictured above.

Yurranydjil helped translate the New Testament into Djambarrpuynu published in 2008. This was her mother’s language. She also worked on the Gospel of Mark in her father’s language of Wangurri - which is the only Scripture available so far in that language.

Coming from a multilingual family, as do most Indigenous people, Yurranydjil expressed the hope that one day all Indigenous languages would have their own Bibles.

“That would make God happy,” she said.

Rosemary Jinmauliya Brown, who is also known as Molly,

says her passion is to pass on the message of the gospel to young people.

“Christian ministry is about how to inspire and to empower and transform others so that in the heavenly kingdom we will be welcomed as children of God, fully created with his glorious purpose... In ministry, the word of God to our people ... brings hope and a new life for social and emotional wellbeing,” she said.

“At Nungalingya College I have learned lots of things and gained from the Bible through spirit and growth, built a strong foundation for Jesus ... Now God is calling me and I will go out to share the good news with other communities and the surrounding homeland who need to hear it.”

Marjorie Hall, an expert translator of the Kriol Bible and the recently launched Kriol Preya Buk, said she was grateful to have been able to complete the Diploma in Translating because she had missed out on the earlier Certificate in Translation (CIT) course offered by the Summer Institute of Linguistics 20 years ago.

The government-accredited Diploma of Translating was adapted to incorporate specific Bible translation principles in response to the strong desire and need of mother-tongue translators for some formal training. It was run in partnership with Bible Society Australia, the Church Missionary Society, and the Australian Society for Indigenous Languages, with sponsorship also from several NSW churches such as Figtree Anglican and Gynea Baptist.

Marjorie, who is Deacon-in-Charge at St Matthews Anglican Church in Ngukurr with her husband William, said she had found the last three weeks of the course particularly encouraging when they were studying Paul’s Letter to the Colossians.

“The Holy Spirit helped us to see things and to know how to go home and speak those words, the stories from Colossians - Paul’s letter,” she said.

“It was really strong and it helped us to be the person we are going to be, to humble ourselves and love one another,” she said.

Marjorie explained that Kriol is the “middle language” for the Indigenous people of the Northern Territory. “Kriol is good because it’s widely spoken but with different dialects.”

Kriol – which is the only Indigenous Australian language to have a full Bible so far – is now a resource for other language groups to help them translate their own Bibles, Marjorie says.

Like most Indigenous people Marjorie also has a rich multilingual heritage.

“I’m a Kriol speaker but my language is Mangaray, from the Mataranka area. My [maternal] grandmother’s language is Wubuy, my [maternal] grandfather’s language is Marra. My father’s mother’s language is Jawoyn, around the Katherine area,” she said.

“Our family is from different areas. So working with Kriol helps the people and young people, even kids today when they have youth group or Sunday School, they learn about God’s great love towards them through Jesus Christ.”

With no Bible portions in either her father’s or mother’s language, Marjorie said the workers at the language centre at Ngukurr were helping her translate her own language, “to try to get the feeling of it and learn to do a story.”

Sandra Makurlngu, from Goulburn Island off the coast of Arnhem Land, speaks Kunwinjku and Maung but works as a Bible translator in Maung. She loves her work and said her heart’s desire is to continue to be a translator.

“I learned a lot so when I go back to my community, I will share with them what I have learned,” she said.

Sandra said she had finished translating the Gospel of Mark in Maung and her voice was recorded for the Bible app.

“So young people or old people who don’t read it, they have to play it and listen to it so they will understand and learn from it.”

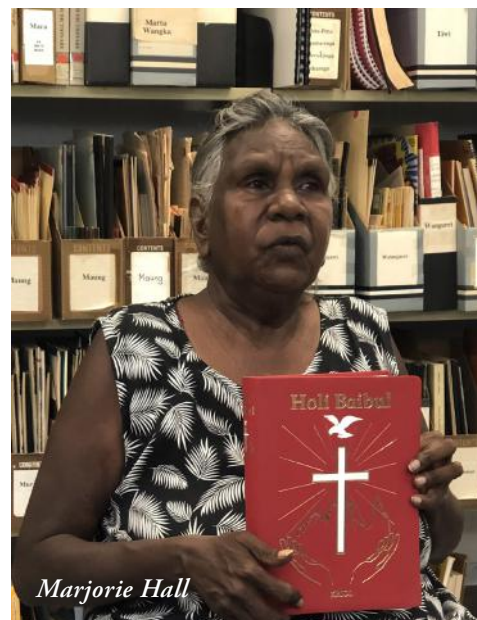
Nungalinya principal Ben van Gelderen explained that these 15 diploma graduates were the cream of the crop in terms of Bible translation.

However, they were conscious that “they won’t be on this earth forever” and wanted to pass on their passion for translating to the next generation, “often their own relatives, granddaughters, grandnieces, who have some interest, but haven’t got the skills that they’ve got.”

So the plan from 2022 onwards is to offer courses catering to a cohort of students who are interested in translation work but not necessarily experienced in it.

The college hopes to launch a Certificate II in translating in 2023, providing a nuts-and-bolts introduction to the principles of translating.

“The Diploma of Translating had a lot of good things about it, particularly if you were an experienced translator... But if you really wanted to know how do I start a Bible translation process? What they call in this field, the principles of translation – naturalness, the flow of how it should work, those sorts of things – this new course will be really focusing on that a bit more explicitly. And that’s a great thing because that’s the sort of thing that



Marjorie Hall

new translators are yearning for.”

Of the many Indigenous languages in the Territory, Ben said there were about 15 strong languages, and “virtually everyone knows one of those. But there’s many, many more as well. So the language work really is just beginning.”

“It can be complicated when you’ve got a class of, say, 15 students – which is normal – to have 15 different languages. That can be really hard for the teacher because they may know one or two, but they don’t know 15.

“Nevertheless, you get synergy as people are going through the same process in different languages because it’s really about teaching the process. So in the last few years, we’ve had those 15 in a group and there’s been about seven or eight languages and that’s worked okay. More than that may get tricky.”

He said the overall vision of teaching translation fitted well into the college motto of empowering Indigenous Christians.

“In the early days, it was largely around understanding the Scriptures, so it was more like a Bible college. Nungalinya also had a real community development arm, knowing that there are many things in community life where other sorts of training would be helpful, not just learning theology.

“So this translation work is a nice amalgam and sits in the middle really. Clearly, it’s good for Bible translation, but having training in translation full-stop opens up employment for people with health, with the law, many other avenues as well. It’s a bit of a win-win situation.”



Sandra Makurlngu



LINGUIST'S LEGACY REACHED 72 COUNTRIES

ANNE LIM

Friends and family have been devastated by the sudden and untimely death of linguist Dr Cathy Bow, who coached missionaries for language work and then worked closely with Aboriginal language owners in the Northern Territory.

Cathy trained a whole generation of men and women for language learning at St Andrew's Hall, the training college for the Church Missionary Society (CMS) in Melbourne, according to its director, David Williams, speaking via videolink at Cathy's funeral service on 8 November at Casuarina Uniting Church in Darwin.

"Cathy had an amazing ministry here at St Andrew's Hall and in the wider community," he said.

"So many people attended the courses that she ran and came in thinking 'I'll never be able to learn language', but left with the skills and the confidence that they needed to successfully navigate the complexities of learning languages in so many different countries around the world.

"She's really trained a whole generation of gospel workers, not just for CMS, but for the wider missions community."

Rebecca Elliott, who worked with Cathy every year for 18 years on the Maximum Impact Language Learning (MILL) course, said her legacy "lives on in 72 different countries that she trained workers to go to. Her legacy lives on as well in the MILL course, which is going to go on with a new generation of trainers. And in my life, any work I do is based on the foundation of what I learnt with Cathy and from Cathy. I only spent a couple of weeks each year with Cathy, but her loss has left me bereft."

Another St Andrew's Hall friend and colleague, Isabel Dale, talked about Cathy's work in Darwin over the past

decade, where she managed language projects, particularly for Indigenous Australian languages.

"She worked carefully and listened respectfully to Indigenous speakers and custodians, thinking to enable them to conserve and pass on the language if they wanted to," Isabel said.

"She did ground-breaking work in developing connections that linked country, community, and language custodianship, which I think reflected her commitment to Christ, the Word made incarnate dwelling among us and Christ's community of which she loved and served Jesus and people."

Her boss at Charles Darwin University (CDU), Professor Michael Christie, said Cathy had worked with academics, educators, linguists, lawyers, archivists and computer programmers, "all the while developing strong, and happy relationships with Aboriginal language owners all throughout the Territory and further afield.

"In particular, she worked very closely with the Yolŋu lecturers and researchers at CDU and beyond on a variety of projects to do with endangered Yolŋu languages, translation work, and software development.

"We also remember her work with the Bininj ladies from west Arnhem as they built and delivered together a Bininj-kunwok language program and worked with the language centre to develop resources. They have sent a separate message of condolence.

"She was also working on a large research project with Aboriginal language owners to develop their own stories of their languages, where they came from and the work they do."



As well as gaining a PhD in digital technologies and Aboriginal languages in May this year, Cathy also developed the Living Archive of Aboriginal Languages and Digital Language Shell, described the sound system of an African language, investigated language development in

children with impaired hearing and researched tools for documenting endangered languages.

Friend and former student Ruth Brigden said Cathy's death from a massive stroke in her prime of life had blindsided her friends because it was so unexpected.

They were feeling "the sting of the sharp and sudden loss of a person we loved who was dependable, steadfast and kind ... We feel grief because we talked among ourselves with Cathy about our future together. We imagined growing old with her. Our heads and hearts are only just beginning to grasp the enormity of the event of her death.

"Nevertheless, in the midst of this strange and dark time we have also experienced joy. That might sound surprising. Who can feel joy when their smart, selfless, fun and generous friend dies? Well, we have found joy in realising that the sense of solidarity and community we have felt in the last two and a half weeks, has been in large part because Cathy created the very community from which we now draw strength.

"Cathy was the linchpin of our Darwin friendship network and we are now feeling the comfort of that network in very real ways as we grieve her loss together. She left us a wonderful gift.

"The second reason we are able to experience joy in the midst of grief is because, as people who follow Jesus, as Cathy did, we are confident that she is now safe with him. I don't know if you are someone who Cathy spoke about her faith with, but she made a decision many years ago to trust in Jesus and his promises. She belonged to him. And one of Jesus' promises is that people who belong to him will be kept safe into eternity. We experience joy because we know that even now Jesus has kept his promise to Cathy, and that she is safe with him."



Janette Burranali, left and Gill Namundja congratulate Cathy at her PhD graduation in May



A song at the Numbulwar ordination service

UPCOMING EVENTS AROUND THE DIOCESE

January 21-22: Church Missionary Society SA/NT Summer Conference (one-day program repeated)

February 4: Induction and ordination of Rev Steve Walker, Fred's Pass, 6.30pm

March 2: Ash Wednesday

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