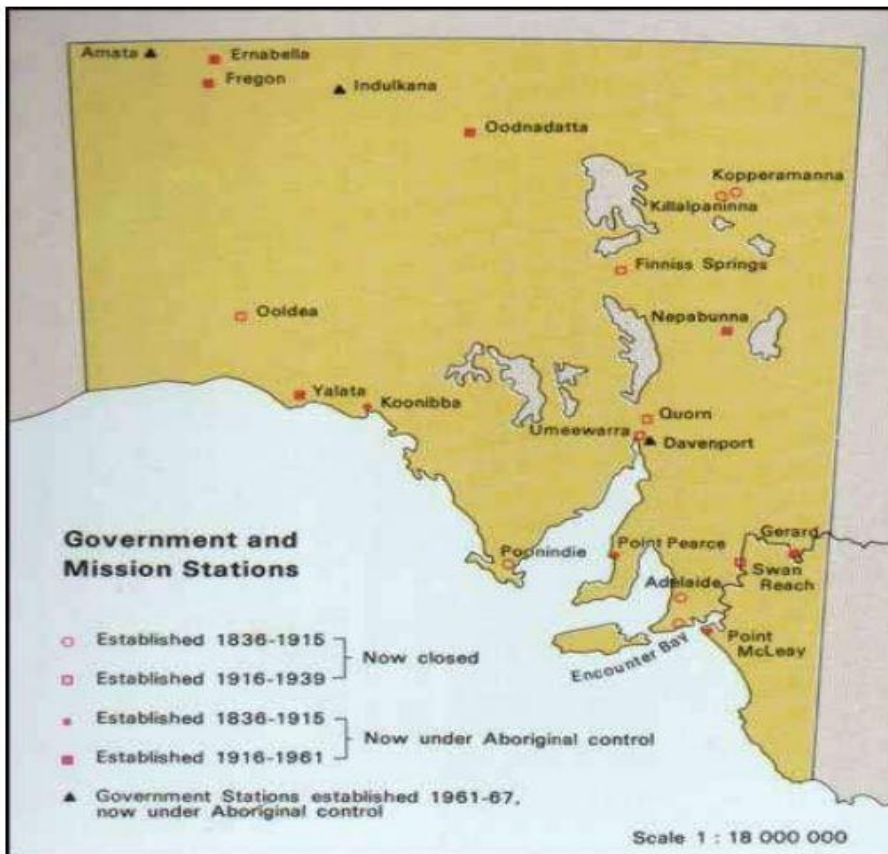


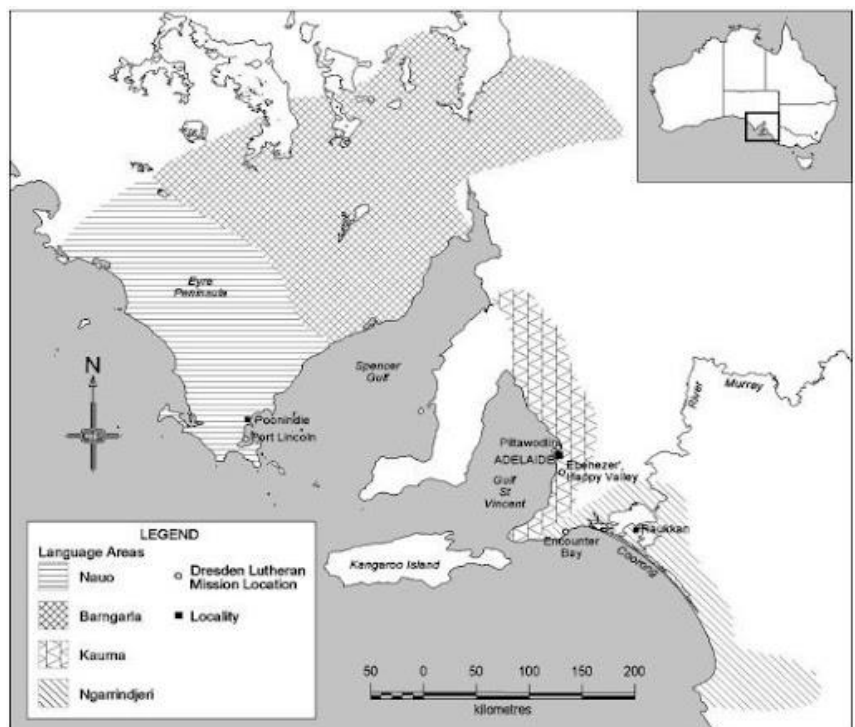
LCA Ministry with First Australians South Australia - Key Dates

Government and Mission Stations of South Australia

www.atlas.sa.gov.au/images/1settle19AborEuro2.jpg



Traditional Aboriginal Language areas - SA



[Source: The Two Kingdoms: Lutheran Missionaries and the British Civilizing Mission in early South Australia.

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<https://digital.library.adelaide.edu.au/dspace/bitstream/2440/84754/8/02whole.pdf>

| Date | Event | Location |
|---------------|---|---|
| 1821 -1836 | 1836 Christian Gottlob Teichelmann & Clamour Wilhelm Schürmann train at Jänicke's Mission Institute, Berlin. [Source] | Germany Dresden |
| 1838 | October, Recruited by George Fife Angas, Missionaries Clamour Schürmann and Christian Teichelmann from the Dresden Missionary Society arrive in Pirltawardli to work with the Kaurna peoples | SA Adelaide River Torrens |
| 1839 | Schurmann established the first school for Aboriginal children at Piltawodli (north banks of the Torrens River, Adelaide) teaching in the local (Kaurna) language | South Australia River Torrens |
| 1840 | Schürmann & Teichelmann publish a Kaurna grammar and vocabulary. Samuel Klose & August Eduard Meyer arrived in SA. Klose takes over teaching at the Piltawodli school [Source] Meyer moves to the Encounter Bay/Victor Harbor area working with the Ramindjeri people [Source] | South Australia River Torrens Encounter Bay |
| 1841 | George Fife Angas' support for Dresden missionaries end. Teichelmann publishes a booklet on Kaurna customs ' <i>Aborigines of South Australia</i> ' Meyer starts a school at Encounter Bay teaching in the Ramindjeri language and English. [Source] Schurmann moves to Port Lincoln as Deputy Protector of Aborigines | SA River Torrens Encounter Bay Port Lincoln |
| 1842 | Schürmann's Deputy-Protector position abolished following his protests against the killing of innocent Aboriginal people following conflicts with European settlers. Governor Grey persuades Schürmann to stay in Port Lincoln as interpreter because of the good effect he has on Aboriginal/relationships. Schürmann focuses on language learning, building relationships with the Barngarla, sharing the gospel. | SA Port Lincoln |
| 1843 | Meyer publishes a Ramindjeri vocabulary and grammar and begins farming with Ramindjeri | SA Encounter Bay |
| 1843 -1845 | Teichelmann tries to develop a mission and Aboriginal settlement at Ebenezer (south of Adelaide) and teach Aborigines to farm so they can be independent. Schürmann unsuccessfully seeks government assistance for land, an Aboriginal settlement and school. He teaches Barngarla men farming skills on land reserved for Aboriginal use on the shores of Port Lincoln Proper Bay. [Source] | SA South of Adelaide Port Lincoln |
| 1844 | Schürmann publishes a Barngarla language vocabulary and grammar. | SA Port Lincoln |
| 1845 | Pirltawardli Mission and Aboriginal School closed. Klose's students are moved to government Native Training Institute on Kintore Avenue (Adelaide) teaching in English and under Anglican supervision. Teichelmann and Schürmann forced to give up efforts to develop Aboriginal settlements due to lack of funds. | SA Adelaide |
| 1846 | Schürmann publishes The Aboriginal tribes of Port Lincoln in South Australia. Meyer publishes <i>Manners and Customs of the Aborigines of the Encounter Bay Tribes.</i> All government support for Lutheran Mission ends. The missionaries focus their mission work in the Adelaide (Teichelmann and Klose) and Encounter Bay (Schürmann and Meyer). Klose employment at the Native training Institute terminated. Meyer's school at Encounter Bay closes. Schürmann and Meyer farm with Aboriginal people 1846-48. | SA Port Lincoln Encounter Bay |
| 1847 | Adelaide Anglican Diocese established under Bishop Short who demands control over the Dresden missionaries' work. All converts must become Anglican. | SA |
| 1848 | Lutheran Mission in SA closes. Governor Robe asks Schürmann to go to Port Lincoln as court interpreter. | SA Port Lincoln |
| 1849 | Schürmann starts an Aboriginal school at 'Wallala,' North Shields, near Port Lincoln at Governor Young's request. He teaches in the Barngarla language. | SA Pt Lincoln area |
| 1850 | Anglican Archdeacon Hale begins mission settlement at Poonindie. | SA Pt Lincoln area |

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| 1853 | Government closes Schürmann's North Shields (near Port Lincoln) school and moves his students to nearby Poonindie. | SA Pt Lincoln area |
| 1859 | George Taplin begins mission work among the Ngarrindjeri, building on Meyer's work. | SA Encounter Bay |
| 1866 | October. E Homann and J Goessling and two lay brethren, Hermann Vogelsang and Ernst Jakob. travel from Bethany (SA) to Killalpaninna (3 month journey) to establish Bethesda Aboriginal Mission with the Diyarie (Dieri) peoples near Lake Eyre. Lasted 5 months. [Source] | SA Coopers Creek |
| 1868 | 2 nd attempt to establish Killalpaninna, Bethesda Mission. Wilhelm Koch (Assistant to missionaries) learned the Dieri language and began translating the New Testament. Mission closed 1917 [Source] | SA Coopers Creek |
| 1878 | Missionary J Flierl and schoolteacher C Meyer joined Vogelsang and Jacob returned to the mission at Killalpaninna, now known as Bethesda [Source] | SA Coopers Creek |
| 1888 -1906 | Missionary Reuther arrived at Bethesda and together with Carl F T Strehlow (1892-1894) translated the New Testament into Dieri language [Source] | SA Coopers Creek Bethesda |
| 1898 | Lutheran church secured land, 43 km north-west of Ceduna near the traditional lands of the Wirangu, Kokatha and Mirning people. Koonibba Mission established | West Coast South Australia |
| 1901 | Missionary C A Wiebusch arrives as the first missionary at Koonibba, South Australia to minister to the Aboriginal Australians. | SA West Coast Koonibba |
| 1903 | First mission church at Koonibah built by Aboriginal man Thomas Richards, who was baptised on the day the church's Oct 18. Mickey Fee (Lawrie) assisted. | SA West Coast Koonibba |
| 1910 | A second church built at Koonibba with significant contributions of local Aboriginal labour and enthusiasm. Dedicated by Pastor Wiebush June 5. The original church unable to accommodate the growing congregation now became the local school. | SA West Coast Koonibba |
| 1913 -1963 | Koonibba Children's Home establish by the church in 1913. Miss A von Einem as its first Matron [Source] | SA West Coast Koonibba |
| 1916 | Koonibba Mission's long standing missionary (15 years) Pastor CA Wiebusch accepts a call to the Gawler Parish. Pastor E Appelt is the incoming pastor at Koonibba | SA West Coast Koonibba |
| 1916 | Pastor Wiebusch advocates on behalf of the LCA against the government takeover of the Koonibba mission (ill-informed war hysteria around German based missions) | SA West Coast Koonibba |
| 1920 | Pastor Appelt leaves Koonibba, 1925 after 5 years service. Pastor Walter Juers arrives in Koonibba and becomes fluent in the local language Wirrangu Pastor August Bernard Carl Hoff served between 1920 -1930 | SA West Coast Koonibba |
| 1930 | Pastor Albert Mueller arrives in Koonibba at the departure of Pastor Carl Hoff | SA West Coast Koonibba |
| 1936 | Pastor R K (Dan?) Traeger replaces Pastor Mueller who accepted a call to Port Lincoln | SA West Coast Koonibba |
| 1941 -1942 | Clem Eckermann arrives in Koonibba and having just graduated, was ordained serving the people as teacher and assistant Pastor | SA West Coast Koonibba |
| 1946 -1953 | Pastor Clem Eckermann returns to Koonibba for 7 years | SA West Coast Koonibba |
| 1952 | Ooldea Aboriginal peoples re-settlement to Yalata (Colona) at the direction of the Government with requested oversight of the Lutheran Church. First Lutheran Service held at Ooldea Tanks on the Colona property July 26, 1952 Pastor Eckermann delivered the Sermon based of the Exodus of the Children of Israel, to approx 150 Aboriginal men, women and children. | SA West Coast, Yalata |
| 1952 -1954 | Aboriginal people on Yalata station ministered to and cared for by Pastors ABC Hoff, CV Eckermann, Missionary TF Strelan (Oct 1952 – Nov 1954). Pastor HH Rosenblatt newly called Pastor to Koonibba had responsibility for the Ooldea Aboriginals at Yalata. It was estimated an influx of 300-400 Aboriginals had entered the church' sphere of work. | SA West Coast Koonibba |

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| 1954 -1955 | Yalata Mission (210 Km west of Ceduna) established on land (Colona station) purchased by the Government, and leased by the Lutheran church, for Pitjantjatjara speaking Aboriginal people from Maralinga and the Ooldea Mission brought into Yalata in 1952. [Maralinga Tjarutja video] Supported by the Missionaries from Koonibba, including. | SA West Coast Yalata |
| 1956 -1958 | Good Shepherd Congregation (Yalata). Lay missionary Mr Ron Footner works amongst the Yalata Aboriginal peoples prior to graduate Pastor HH Temme called in 1955, installed as resident missionary at Yalata, 22 Jan, 1956, and later appointed as Superintendent by the government. | SA West Coast Yalata |
| 1959 -1965 | Pastor Fred Traeger arrives in Cooper Pedy to serve the spiritual and physical needs of the Aboriginal people [Source] | SA Cooper Pedy |
| 1960 -1965 | Pastor Clem Eckermann returns to Koonibba after a 7 year period serving in Mildura | SA West Coast Koonibba |
| 1961 -1964 | Pastor VH Schubert served the people of Yalata following a vacancy period of 2 years following the departure of Pastor HH Temme | SA West Coast Yalata |
| 1963 | The Koonibba mission handed back to the government. Closure of the Children's Home. | SA West Coast Koonibba |
| 1968 -1970 | Following yet another 2 year vacancy, after the departure of Pastor Temme, Pastor MC Freund accepted the call to minister to the Yalata community | SA West Coast Yalata |
| 1970 -1980 | Pastor NA Hampel called to Yalata community followed by a short vacancy in 1979. Pastor VM Duyker arrived in 1980 | SA West Coast, Yalata |
| 1974- 1975 | Yalata Mission transferred to the control of the Yalata Community Council | SA West Coast, Yalata |
| 1975 | 'Church of the Good Shepherd', Yalata, constituted and formerly received into membership of the South Australian District Sep 12, 1975. | SA West Coast, Yalata |
| 1977 -1984 | Pastor Clem Eckermann serves as pastor to the people of the Aboriginal Lutheran Fellowship of Greater Adelaide. Many of those to whom he ministered on the West Coast SA had moved to Adelaide. | Adelaide |
| 1980 | March 2 Pastor W M Duyker installed as pastor for Good Shepherd Lutheran Congregation Yalata, passed 3 Sep | |
| 1981- 1992 | Vacancy in Yalata, 1981-82, with Pastor R M Borgas serving 1989-1992 | SA West Coast Koonibba |
| 1989 | Dec 3 Hermannsburg Lutheran School closes – out stations | |
| 1993- 2004 | Aboriginal Pastor Keith Peters ordained and served Yalata parish | SA West Coast, Yalata |
| 2008 -2019 | Aboriginal Pastor Russel Bryant ordained and served Yalata community, also Oak Valley and Ooldea for 11 years | SA West Coast, Yalata |
| 1988 | The purchase of the land and commencement of self-management by Aboriginal Community of Koonibba finally permitted. The Lutheran Church remained a central focus of the Koonibba community. | SA West Coast Koonibba |
| 2000 | Passing of Koonibba born Aboriginal leader Robert (Bob Ware) 17 January | |
| 2010 | Aboriginal Pastor Edmund Bilney graduates with a Bachelor of Theology from ALC and is ordained at Murray Bridge May 2010. [Photo] | SA Murray Bridge |
| 2016 | 150 th Anniversary of Killalpaninna Mission and the Dieri people (March) [Source] | SA Coopers Creek |
| 2018 | Aboriginal man, Lindsay Thomas installed as an evangelist at Yalata Congregation | SA West Coast, Yalata |
| 2019 | Aboriginal Support Worker Mark Thiel retires after more than 30 years ministry and working with Aboriginal peoples in both SA and Central Australia [Source] | |
| 2020- | Aboriginal man, Pastor Lindsay Thomas installed as Pastor of The Church of the Good Shepherd, Yalata | SA West Coast, Yalata |

Key Aboriginal people supporting the spread of the Gospel

Koonibba

- **Jimmy Richards** [skilled tradesman] Built the original Koonibba church. Creditably and fluently lead worship service during Pastor Wiebusch's absence
- **Edmund Bilney** (assisted in the school)
- **Mickey Free** [Willis Michael Lawrie] Involved in the Mission from its early days. Skilled craftsman, 1868 – 1947, natural leader
- **Lame Paddy** [Patrick Henry Nandy] So named because a birth defect meant his legs remained the size of a small toddler. Was popular within his community as his disability did not stop his ability to get around or his enthusiasm for helping others learn and hear the gospel often acting as a translator
- **Willoughby** Reliable worker, keen learner, natural leader and influencer
- **George Saunders** Good worker, a great influencer
- **George Denning**
- **Dick Davey**
- **Robert Betts**
- **Edmund Ware**