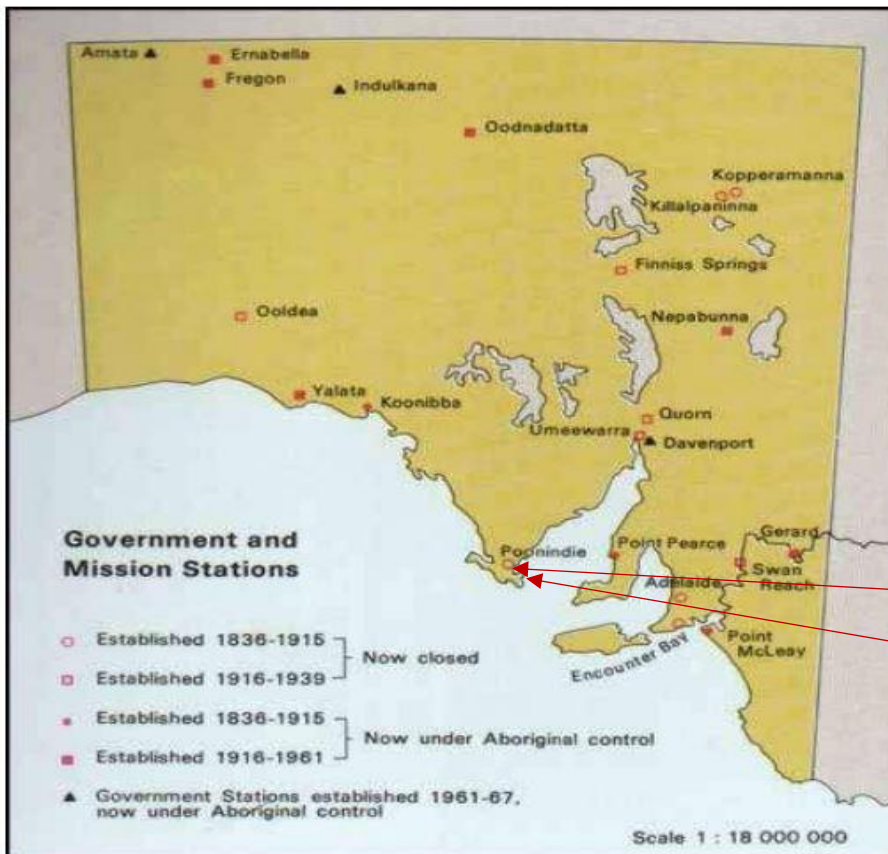


LCA Ministry with First Australians – A Snapshot South Australia - Key Dates

Government and Mission Stations of South Australia

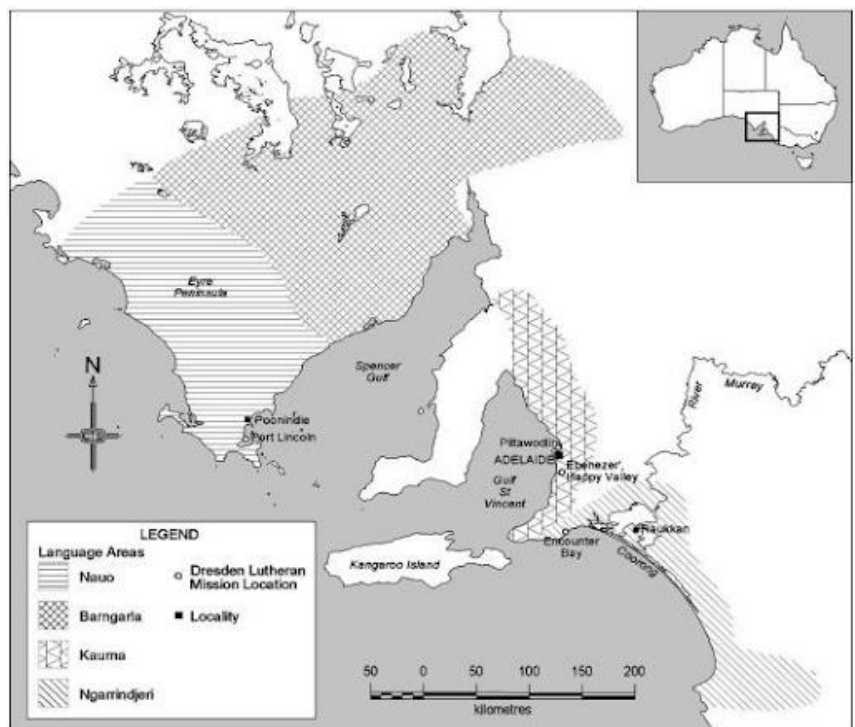
www.atlas.sa.gov.au/images/1settle19AborEuro2.jpg



North Shields

Pt Lincoln

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 (source) and Christian Teichelmann (Source) from the Dresden Missionary Society arrive in Pirltawardli to work with the Kaurna peoples Source	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 ' Aborigines of South Australia ' 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 Ramindjerie	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 Manners and Customs of the Aborigines of the Encounter Bay Tribes . 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 at Encounter Bay 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
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	ELSA and Immanuel synods form a confessional union and partner with the Hermannsburg Mission Society to establish a mission on Cooper's Creek in the Lake Eyre Basin. October 9: Missionaries E Homann (1866-71) and J Goessling (1866-67) and two lay brethren, Hermann Vogelsang (1866-1907) and Ernst Jakob . (1866-1913) travel from Bethany (SA) to Killalpaninna (3 month journey) to establish Hermannsburg Aboriginal Mission (later renamed Bethesda) among the Dieri (Dieri) people. They aim to support themselves by raising sheep, goats and vegetables. After considering a number of locations, they settle on Lake Killalpaninna, an important Dieri ceremonial and trade centre. Forced to withdraw after 5 months due to Aboriginal hostility. Goessling is broken in health.. [Source]	SA Coopers Creek
1867	December. 2 nd attempt to establish Killalpaninna. Missionary. Homann, Vogelsang and Jacob joined by Luise Homann, Magdalene Duvel and teacher Wilhelm Koch (Later joined by other staff).	SA Coopers Creek
1868	Mission staff work on learning Dieri language. School started in Dieri language [Source]	SA Coopers Creek
1869	Dieri language primer, catechism (with hymns) and book of Bible stories published.	Coopers Creek
1871	Goessling's replacement, Missionary Carl Schoknecht, arrives as severe drought and lack of water force missionaries to again abandon Killalpaninna and find refuge on neighbouring pastoral stations.	SA
1872	Homann resigns.	
1873	Hermannsburg recalls its missionaries and decides to seek a new mission location. Vogelsang and Jacob remain at the abandoned Bulcaltaninna station and keep the mission going alone for 5 years.	Coopers Creek
1875-1877	Hermannsburg missionaries, A H Kempe, W F Schwarz and L Schulze set out on 22 month trip to a new mission site on Finke River in NT. Immanuel Synod decides to keep Killalpaninna mission going together with missionaries from the Neuendettelsau Mission Society. Kempe, Schwarz and Schulze begin work at Hermannsburg NT	Hermannsburg NT
1878-1884	Neuendettelsau Missionary Johann Flierl (1874-84) and school teacher C Meyer joined Vogelsang and Jacob and returned to the mission at Killalpaninna, now known as Bethesda [Source] Joined by missionary John Flierl 1883-1891. Recurrent droughts and illness	SA Coopers Creek Bethesda
1879	The first Dieri are baptised . Church built 1880. 50-100 Aboriginal people attend services on a regular basis.	SA Coopers Creek
1885	Flierl leaves for Papua New Guinea, founding a mission at Elim in far north Qld on the way.	Elim Far North Qld
1888-1906	Missionary Reuther (1888—1906) Under Reuther the mission has its most successful period. Reuther is assisted by Carl F T Strehlow's (1892-1894), Otto Siebert 1(894-1902) and Nathaniel Wettengel (1896-1901) teachers and other laymen and women. Outstations established. Reuther completed a 13-volume manuscript on Dieri language, culture, mythology, geography and history plus a 4-volume Dieri dictionary. He translated the 10 Commandments , hymns and psalms into Dieri, Wangkangurru and Yandruwantha. Fluctuating seasons threaten subsistence. [Source]	SA Coopers Creek Bethesda
1897	Reuther's and Strehlow's translation of the New Testament into Dieri language published, the first translation of the New testament into an Aboriginal language. [Source]	SA Coopers Creek

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 Koonibba built by Aboriginal man Thomas Richards, who was baptised on the day the church's Oct 18. Aboriginal man Mickey Fee (Lawrie) assisted.	SA West Coast Koonibba
1906	Reuther leaves Killalpaninna	SA Cooper Creek
1908 -1914	Missionary Wolfgang Riedel in charge at Killalpaninna mission.	SA Cooper Creek
1909	February, largest group in Koonibba's history baptised by Pastor Wiebusch	Baptism
1910	A second church built at Koonibba with significant contributions of local Aboriginal labour and enthusiasm. Dedicated by Pastor Wiebusch June 5. The original church unable to accommodate the growing congregation now became the local school.	SA West Coast Koonibba
1913	H H Vogelsang, dies and is buried at Bethesda . H H Vogelsang is the last of the original missionaries at Killalpaninna (now Bethesda),	SA Cooper Creek
1913 -1963	Koonibba Children's Home established by the church in 1913. Miss A von Einem as its first Matron [Source]	SA West Coast Koonibba
1915	Bethesda mission station sold due to repeated droughts and mounting debts.	SA Cooper Creek
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
1917	Bethesda school continued until 1917 when all mission work ended and the school was closed by the government during World War I. Aboriginal people moved to surrounding pastoral stations.	SA Coopers Creek
1920	Pastor Appelt leaves Koonibba, 1925 after 5 years service. Pastor Walter Juers [Pictured far right] 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 Koonibba school continues to attract pupils	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 on the Exodus of the Children of Israel, to approx 150 Aboriginal men, women and children. [Source]	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

	Settled in ' Camps ' on the station, moving camps as culturally practised	
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 to serve the Koonibba congregation 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	SA West Coast Yalata
1981- 1992	Vacancy in Yalata, 1981-82, with Pastor R M Borgas serving 1989-1992	SA West Coast Koonibba
1993- 2004	Aboriginal Pastor Keith Peters ordained and served Yalata parish	SA West Coast, Yalata
2008	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

- **Thomas 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) Gifted and suited to Teaching
- **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**

