

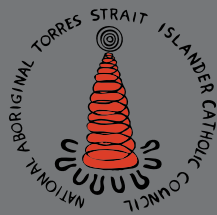


Sunday, 3rd July 2016

**ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY
RESOURCES BOOKLET**

NATSICC Logo

The NATSICC Logo depicts a willy willy, the wind force in the centre a symbol of God's Spirit. The round concentric circles at the top symbolise God and Life, the base depicts men and women receiving the Holy Spirit. The logo was designed by Mrs. Olive Boddington, from Western Australia.



NATSICC Vision Statement

The National Aboriginal and Torres Strait Islander Catholic Council promotes and celebrates the cultural identity of our peoples across the nation.

By living and expressing in all its endeavours the spirituality of Aboriginal and Torres Strait Islander Catholic peoples. Through this expression and recognition of our cultural identity we will find our rightful place within the Catholic Church in Australia.

NATSICC Councillors 2015-2018:

Chairperson, South Australia

John Lochowiak

Queensland

Evelyn Parkin

Youth Councillor

Sabrina-Ann Stevens

Treasurer, Tasmania

Jaimi-Lee Armstrong

Torres Strait Islands

Dolly McGaughey

New South Wales

vacant

Deputy Chairperson, Western Australia

Shirley Quaresimin

Northern Territory

Dean Chisholm

Victoria

Sherry Balcombe

Secretary, Australian Capital Territory

Sally FitzGerald

National Administrator

Craig Arthur

Below: NATSICC Liturgy Team



Aboriginal and Torres Strait Islander Sunday and the Year of Mercy

The Jubilee Year of Mercy is an opportunity to experience and, importantly, encounter God's Grace on many levels. By encountering God's Mercy on an individual level we avail ourselves of the warmth and nourishment of God's love. The National Aboriginal and Torres Strait Islander Catholic Council believes that these blessings can be amplified and shared when we open our hearts to the concept of Mercy amongst our friends, loved ones, communities and most importantly, those of which we have previously found conflict.

The act of 'black and white' people praying together for mercy, forgiveness and justice is a powerful symbol of all that the Year of Mercy represents. By placing an emphasis on opening our hearts to God and seeking his everlasting forgiveness and strength to forgive, we allow ourselves to become unburdened by the weight that many of us have carried on our shoulders and in our hearts for generations.

Online resources available at **natsicc.org.au** — including a slideshow for use before or after Mass

About the Resources Booklet

These resources have been designed by the National Aboriginal and Torres Strait Islander Catholic Council to inspire and assist Parishes and Schools to celebrate Aboriginal and Torres Strait Islander Sunday.

Use

The liturgical resources have been designed to reflect the diversity of Parishes and Schools across Australia and allow for appropriate adaptation.

- *Parishes and Schools with Aboriginal and Torres Strait Islander members* are able to incorporate the Traditional rituals suggested in the resources in consultation with the local people. NATSICC encourages discussion with Aboriginal and Torres Strait Islander members of the congregation to further develop ways in which Traditional rituals and symbols can be used to enrich the Mass.

- *Parishes and Schools without Aboriginal and Torres Strait Islander members* may use the additional prayer suggestions, homily notes and Prayers of the Faithful to enrich the Mass. Appropriate Aboriginal and Torres Strait Islander symbols may be used in a prominent place during the Mass to reflect the enduring presence of Australia's first people in the Church. The opportunity exists for these Parishes to reach out to the local Aboriginal and Islander Catholic Ministry to participate in the planning of the Mass and the celebration.



Traditional Ceremonies

The following ceremonies enrich the liturgy and should involve local Aboriginal and Torres Strait Islander Catholics. Working together with Indigenous members of your community is an opportunity to share, listen and discuss faith and culture and is a form of 'Practical Reconciliation'.

A Rite of Water Blessing

It is customary in some areas, when Aboriginal people gather for important ceremonies to use water. Water containers can be a large shell or coolamon and a small branch from an appropriate native tree can be used to sprinkle the water. Please collaborate with your local Aboriginal and Torres Strait Islander group to ensure this rite of water blessing is appropriate.

A suggested text for this blessing is:

Lord, make us feel your invitation to 'come to the water'. At the very beginning you blessed the water, your great gift to us, and now we ask that your blessing be renewed in this water here today. We ask that through this water blessing we will all be renewed with your love, and protection, and your power to love one another as true Christians. Lord, this truly is a sign of the new life in Christ, which in Baptism we have all received.

Water to Aboriginal people is always a sign of God's peace and fulfillment in everything that is good; the promise of food, of harmony with ourselves, and the bush around us.

A Rite of Smoking

Traditionally celebrated by Aboriginal people. Since the beginning of time our ancestors used to smoke away evil spirits and receive the good spirit. We acknowledge Aboriginal Elders to lead Smoking Ceremony.

"Today we share with you one of the oldest living ceremonies, to remove our sins and ask for forgiveness. We invite you now to share our smoking ceremony like our ancestors have done for thousands of years."

Involving your local Aboriginal or Islander Catholic Ministry (AICM)

Visit www.natsicc.org.au and go to 'About NATSICC' and click on your State or Territory to find your local AICM. These ministries work very hard to serve local Indigenous Catholics and do a lot of good in the community. You may be able to work together in preparing the Liturgy, sourcing speakers or presenters or learning more about Aboriginal and Torres Strait Islander Catholics in your area.

Whilst Aboriginal and Torres Strait Islander Sunday is on the first Sunday of July each year, we ask that you keep your Indigenous brothers and sisters in your heart and mind all year.

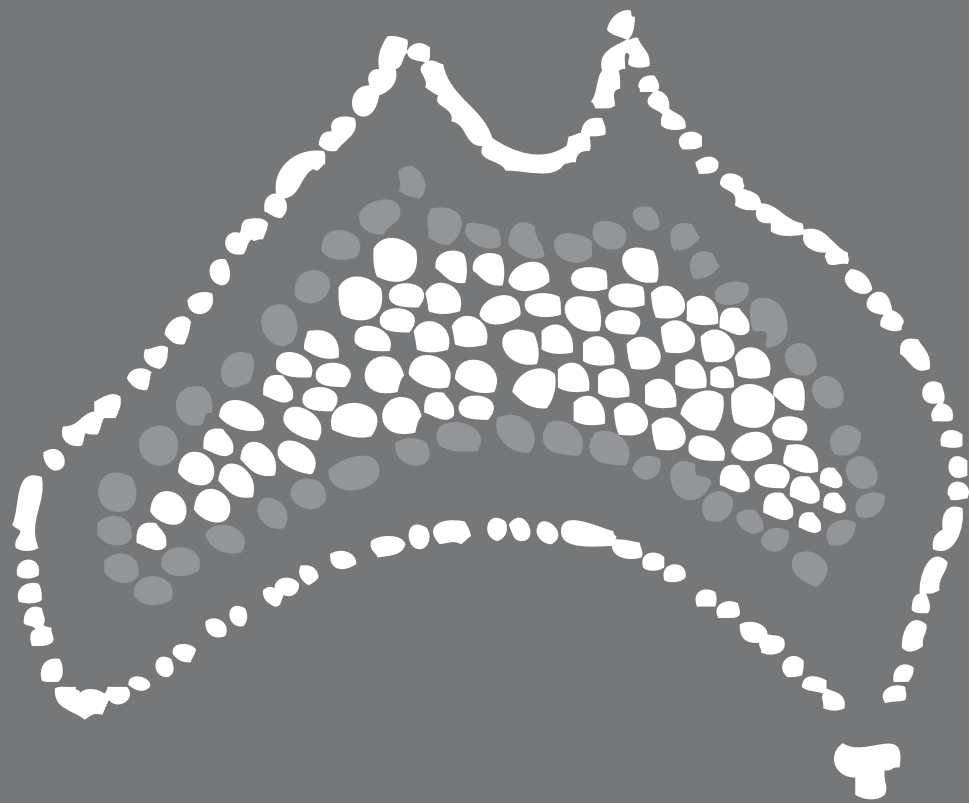


Fire is important to Aboriginal people and is the heart of Indigenous culture. It is the sign of the Holy Spirit that gives warmth, purifies, and brings many gifts.

Welcome to Country or Acknowledgement of Country

NATSICC, in conjunction with the Bishops Commission for Relations with Aboriginal and Torres Strait Islander Catholics have developed a booklet assists Catholic Organisations and Parishes as to correctly Acknowledge the Traditional Owners of land on which they are located. A copy of the booklet has been included in the mail out version of the resource package.

*The document can also be accessed online at
www.natsicc.org.au/natsicc-resources
or ordered via the NATSICC office.*



Liturgy & Music Resources

HYMNS AND ACCLAMATIONS
Taken from As One Voice (AOV)
volume 1, and Gather Australia (GA).

Entrance Hymn:

- Holy God we Praise Thy Name
(traditional hymn)
- All People That on Earth Do Dwell
(AOV 25)

Entrance Processional may be
accompanied by a Didgeridoo.

*After the Entrance Procession, a water blessing
(Asperges) may replace the Penitential Act.*

Hymn for Procession of Gifts:

- Come to Me (AOV 37)
- Peace is Flowing Like a River

PRESENTATION OF GIFTS

In some areas the coolamon is used
to carry the bread to the altar. In the
absence of Aboriginal and Torres Strait
Islander people participating in the
celebration, a coolamon can be placed in

front of the altar as a symbol of the non-
presence of Aboriginal and Torres Strait
Islander brothers and sisters at the table.

(Alternative/additional Aboriginal and
Torres Strait Islander gifts: a boomerang,
woomera, Indigenous painting, clap sticks)

*All gifts presented are intended to be given to the
poor; they would not be returned to the giver, but
shared with others.*

Communion Hymn

- I Will Never Forget you My People
(AOV 89)
- Make Me a Channel of Your Peace
(Prayer of St. Francis)

Final Hymn:

- Now Thank We All Our God (AOV 189)
- City of God (AOV 57)

Recessional—May be accompanied by
the Didgeridoo or clap sticks. Aboriginal
and Torres Strait Islander Elders
join if applicable.

Homily Resources

Reflection

by Bishop Joseph Oudemann

Auxiliary Bishop Brisbane

It is a long standing tradition that the first Sunday of July is dedicated to our Aboriginal and Torres Straits Islander brothers and sisters. May we be one in mind and heart with them as we listen to today's living Word in the Scriptures.

The readings of our liturgy are taken from the 14th Sunday in Ordinary time from Isaiah 66, Galatians 6 and Luke 10.

Firstly, let us remember and acknowledge again that for thousands of years before the arrival of Western settlers, the sole inhabitants of this vast land were Indigenous peoples: the Aboriginals and Torres Strait Islanders. In a real sense the settlers were invaders in this land which was named "terra nullius", the land which was deemed to belong to no one! Many injustices and atrocities have been committed against the Indigenous people of the land since.

A National Apology to the Stolen Generations by the Prime Minister on February 13 2008 was indeed an historic and hope-filled moment for Australia. The then president of the Australian Bishops Conference, Archbishop Wilson, said in his Statement: "Today is a great day in the history of our Nation, because it represents a much longed-for point of arrival. But it must not end there. For true healing to take place we must also acknowledge that this National Apology is a point not only of arrival, but a point of hope and a point of departure."

The journey and process is one of reconciliation and healing. The reading from the prophet Isaiah today invites us all to "rejoice with Jerusalem....rejoice, rejoice all you who mourned her! Jerusalem: the City of Peace!...For Yahweh says this: Look I am going to send peace flowing over her like a river".

The first words from the lips of the Risen Lord to his shocked and fearful disciples are: Peace be with you! It is a very profound peace, that transforms our relationships and attitudes, and which helps us overcome the hurdles and tensions as we dialogue and witness for a better world. God's world and our "common home". (Laudato si- Pope Francis). The simple and profound prayer of St. Francis of Assisi: "Lord make me an instrument of Peace" captures such a transformation of the heart.

The challenge of reconciliation and bringing healing requires fortitude, wisdom and patience. When we read St. Paul's letter to the Galatians Ch.5 -6 we are reminded of the self-indulgence and the self-importance at the centre of our lives, which prevents us to love and to reach out to our needy sisters and brothers. Today's reading from Galatians 6, is the concluding exhortation of St. Paul, namely to boast in (i.e. to proclaim) the cross of Jesus Christ, the self-giving of Christ, as the great focus of our lives. "It is not being circumcised or uncircumcised that matters but what matters is a new creation. Peace and mercy to all who follow this as their rule and to the Israel of God"

The Gospel reading of St. Luke sends us all out to mission and visit the towns and places Jesus himself would be visiting. There are all kinds of instructions for the disciples about trust in God's presence and providence, and about being and remaining a person of peace, hospitality and respect, which is all contained in the Jewish greeting: "Shalom". Also is mentioned the need to bring healing and to reassure everyone that the Kingdom of God is near.

Let me finish with our Responsorial psalm of today: "let the earth cry out to God with joy!"

Ah! Mother Earth! Crying out to God with joy! It is same kind of joy and gratitude which mark the words of Pope Francis, in his pastoral letter "Laudato si", where he speaks of our common home and the responsibilities we all have to look after our "mother" and the incredible variety of "offspring"! And where he speaks of its beauty and the interconnectedness of everything!

Yes, the Kingdom of God is very near. But we need eyes to see. We need ears to hear. We need hearts to treasure. We need hands to put to the plough, and to sow good seeds, as we live and work in hope toward a rich harvest.

2016 marks the 30th Anniversary of Saint Pope John Paul II's address to Aboriginal people in Alice Springs. His words have resonated across this country and they continue to do so. It would be appropriate to refer to his ground breaking address during the homily. The full transcript is available at www.natsicc.org.au



Further Homily Resources

Pope Francis' statements on Indigenous people

Pope Francis' statement that he is the 'Pastor of a Church without frontiers, a Church which considers herself a mother to all' explains why he has created such a special connection with Indigenous peoples all over the world. We feel a bond with him, much in the same way that we did with St. Pope John Paul II. You may want to incorporate some of his words on Indigenous people in to the homily:

"And yet, on many occasions, in a systematic and organized way, your people have been misunderstood and excluded from society. Some have considered your values, culture and traditions to be inferior. Others, intoxicated by power, money and market trends, have stolen your lands or contaminated them. How sad this is! How worthwhile it would be for each of us to examine our consciences and learn to say, 'Forgive me!' Today's world, ravaged as it is by a throwaway culture, needs you!" (15/2/16)

"It is essential to draw near to new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits. I think of the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many

others. Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all." (24/11/13)

"As members of popular movements, you carry out your work inspired by fraternal love, which you show in opposing social injustice. When we look into the eyes of the suffering, when we see the faces of the endangered campesino, the poor laborer, the downtrodden native, the homeless family, the persecuted migrant, the unemployed young person, the exploited child, the mother who lost her child in a shootout because the barrio was occupied by drug dealers, the father who lost his daughter to enslavement....

When we think of all those names and faces, our hearts break because of so much sorrow and pain. And we are deeply moved, all of us....

We are moved because "we have seen and heard" not a cold statistic but the pain of a

suffering humanity, our own pain, our own flesh. This is something quite different than abstract theorizing or eloquent indignation. It moves us; it makes us attentive to others in an effort to move forward together. That emotion which turns into community action is not something which can be understood by reason alone: it has a surplus of meaning which only peoples understand, and it gives a special feel to genuine popular movements." (7/9/15, Popular Movements)

"Here I wish to bring up an important issue. Some may rightly say, 'When the Pope speaks of colonialism, he overlooks certain actions of the Church'. I say this to you with regret: many grave sins were committed against the native peoples of America in the name of God. My predecessors acknowledged this, CELAM has said it, and I too wish to say it. Like Saint John Paul II, I ask that the Church 'kneel before God and implore forgiveness for the past and present sins of her sons and daughters'. I would also say, and here I wish to be quite clear, as was Saint John Paul II: I humbly ask forgiveness, not only for the offenses of the Church herself, but also for crimes committed against the native peoples during the so-called conquest of America.

I also ask everyone, believers and nonbelievers alike, to think of those many bishops, priests and laity who preached and continue to preach the Good News of Jesus with courage and meekness, respectfully and pacifically; who left behind them impressive works of human promotion and of love, often standing alongside the native peoples or accompanying their popular movements even to the point of martyrdom. (9/7/15)

"think of those many bishops, priests and laity who preached and continue to preach the Good News of Jesus with courage". Pope Francis, 2015



Images (from left to right): Evelyn Parkin, Auntie Bethel Martin, Evelyn's parents, Evelyn's Holy Communion (standing left at the back).

Faith Story: Evelyn Parkin

Up until the age of about fourteen, I grew up on an Aboriginal Community on the outskirts of Dunwich, Stradbroke Island, called 'One Mile'. Our homes were alongside a fresh water creek that meandered its way down to the salt water's edge. This is the place where all the children played and swam until we got called home. Today we call our place 'Minjerribah, Quandamooka Country' and Yulu-Burri-Ba 'The People of the Sand and Water.

One of the things I would like to share is my spirituality that was nurtured in a way that it was part of my everyday living. There was no name put to these things or lots of words around me, no, it was about following Mum on our walks either to visit family where we would sit under a shady tree, go to the cemetery to attend to the graves or go for walks in the bush.

You can imagine in that time, I only heard the sounds of locus, parrots, hawks, curlew and many other kinds birds. It was all about looking and listening as we walked along the sand tracks that took us over the hill to the edge of the swamp gathering flowers. Gathering wild flowers was during the springtime and the hillside came alive with many beautiful colours of yellow, white, cream and pink that normally told us what fish were running and that the

crabs and oysters were fat, Mother Nature was communicating to her people.

I remember the joy of picking the long stems and making a big bunch of flowers to take to the cemetery of our people who once lived on the mission 'Moongalba/Myora'.

I don't remember taking any flowers home, it was always to walk further on from the swamp, a couple of miles to clean and attend the old graves at Moongalba and then we would back track to the Dunwich cemetery.

Sometimes along the way we would have a swim in the creeks and if we were hungry we'd pick guavas, cheerries, mangoes and other berries. We would take our time and gradually make our way home in the afternoon.

Other times when the tide was out, we would walk along the mangroves gathering seafood things like mudcrabs, oysters and other shellfish, which Mum would make curried quampies for tea and they were delicious. I remember watching the tide and noticing when it turned to come in, we would gather our sugar bags and work our way back home.

Silence, sensing things and the quietness around me was a very big part, not that I knew at the time but as I said it was my way of life.



One of my first memories as a young child was going on a picnic with Mum up the hill at the back of our place. Mum carried our sandwiches and a blanket, she found a place not only in the bush but in the long grass, Mum spread the blanket out and we all sat down. I remember distinctively thinking that I couldn't see around me because the grass was way above my head. I could feel myself gasping and feeling anxious. It wasn't until Mum was passing the sandwiches around that I looked up at her face and saw something beautiful. Mum was in her realm with a lovely smile on her face and in an instant my fear left me. Why, because I think God gave me comfort in Mum's smile, if it ok for Mum then it was ok for me.

Christianity

My Catholisim goes back to 1843 when four Passionists Fathers came to Stradbroke Island. The Passionists began the first Aboriginal Catholic Mission in Australia. They were here for only three years it was recorded as an unsuccessful mission. Well, today I can say this is no doubt one of the sources of my Catholisim and that the Missionaries may not have seen any fruits of their labour but we can only say they had planted the seeds of faith. Amen.

Mum and Great Auntie Bethel had also nurtured my religious life in Christianity. Each month we had Mass in a lovely old house that was set up as a Church in Dunwich. Auntie Bethel would look after the Priest when he came over to the Island, she would provide him with his meal and cups of tea in her little home and would wash and starch the Altar Cloth and

other linen. Auntie would also ring the bell during Mass and made sure we sat real quiet and to be in a prayerful manner. She would also prepare us children, both Aboriginal and Non-Aboriginal for our Sacraments and guided us through the Stations of the Cross after school, during the Lenten Season.

I give thanks to God for the way I was nurtured by my own people because it was the foundation of my Spirituality to build upon as I matured.

My spiritual life has been a great passion, guiding me to search, to achieve Certificates and Diplomas of Christian Leadership and to gain a Masters of Theology to finally teaching theology at Wontulp-Bi-Buya College. All these experiences and much more together connected me with my own inner spirituality that I now cannot separate either because it is who I am and my journey with God, our Creator, his Son Jesus and the Holy Spirit entwining it all with Mother Earth and the whole of the Cosmic Universe.

As Aboriginal and Torres Strait Islander Christians, it is our journey with God. He made himself known to us, in the soil of this beautiful ancient country and we got to know Him in His Humanity when the Missionaries came across the seas.

I married Alan at the old Moongalba Mission Site thirty-six years ago. The same place where I walked with my Mother and then I had my marriage blessed in the Church. I have four beautiful children and six gorgeous grandchildren with the blessings of twins due later in the year. I give thanks and praise to our God for everything in my life.

We are children of the Dreaming and children of God.

Prayers of the Faithful

*These prayers provide models for intentions.
It is not assumed that you would necessarily
use them all.*

Celebrant: Sisters and Brothers, let us pray for
the needs of our world, especially the needs of
Aboriginal and Torres Strait Islanders.

We pray for the leaders of our Church,
Pope Francis, our Bishops, Priests,
Deacons and Religious that they may be
witnesses to the Good news by following in
Jesus' footsteps by reaching out to the poor.
We pray to The Lord.

All: God of Mercy, hear our prayer

In this year of Mercy we pray for the Children
in Detention and their families, that the hearts
and actions of Christians might truly model a
community that welcomes all.

We pray to The Lord.

All: God of Mercy, hear our prayer

We pray for the families of our Aboriginal and
Torres Strait Islander People that they may
have the strength and guidance to overcome
any difficulties that are threatening their
wellbeing and happiness.

We pray to The Lord.

All: God of Mercy, hear our prayer

We pray for the people that are suffering from
violence and death of loved ones in our world
and families that are left to mourn them. We
pray to The Lord.

All: God of Mercy, hear our prayer

We pray for our young people. May they seek
refuge, guidance, strength and support from
our Elders so that they may be reunited with
Jesus. We pray to The Lord.

All: God of Mercy, hear our prayer

We pray for our sick and our weak—that
we may walk together in the footsteps of the
Good Shephard, Jesus Christ, and provide
them with the love and care they need.
We pray to The Lord.

All: God of Mercy, hear our prayer

During the Jubilee Year of Mercy we pray
that our hearts are open to welcome Jesus,
particularly through our service of
those in need.

All: God of Mercy, hear our prayer

We pray for the countries affected by
war and oppression, and that the women,
children, and men who have been
displaced will find peace and refuge.
We pray to The Lord.

All: God of Mercy, hear our prayer

CONCLUSION: Celebrant: Gracious and
loving God, we ask you to hear our prayers
and to listen in kindness to the requests of
those who call on you. We ask this prayer
through Christ our Lord. All: Amen.

Scripture Readings

First Reading

READER: A reading from the prophet Isaiah.

Rejoice, Jerusalem, be glad for her, all you
who love her! Rejoice, rejoice for her, all you
who mourned her!

That you may be suckled, filled, from her
consoling breast, that you may savour with
delight her glorious breasts.

For thus says the Lord: Now towards her I send
flowing peace, like a river, and like a stream in
spate the glory of the nations.

At her breast will her nurslings be carried and
fondled in her lap. Like a son comforted by his
mother will I comfort you. And by Jerusalem
you will be comforted.

At the sight your heart will rejoice, and your
bones flourish like the grass. To his servants
the Lord will reveal his hand.

The word of the Lord.

ALL: THANKS BE TO GOD.

Responsorial Psalm

Response: Let the earth cry out to God with joy

Cry out with joy to God all the earth,
O sing to the glory of his name. O render
him glorious praise. Say to God: 'How
tremendous your deeds!'

Response: Let the earth cry out to God with joy

'Before you all the earth shall bow; shall sing
to you, sing to your name!' Come and see the
works of God, tremendous hisdeeds among men.
Response: Let the earth cry out to God with joy

He turned the sea into dry land, they passed
through the river dry-shod. Let our joy then be
in him; he rules for ever by his might.

Response: Let the earth cry out to God with joy

Come and hear, all who fear God. I will
tell what he did for my soul. Blessed be God
who did not reject my prayer nor withhold his
love from me.

Response: Let the earth cry out to God with joy

Second Reading

READER: A Reading from the first letter of St.
Paul to the Galatians.

The only thing I can boast about is the cross of
our Lord Jesus Christ, through whom the world
is crucified to me, and I to the world. It does
not matter if a person is circumcised or not;
what matters is for him to become an altogether
new creature. Peace and mercy to all who
follow this rule, who form the Israel of God.

I want no more trouble from anybody after this;
the marks on my body are those of Jesus. The
grace of our Lord Jesus Christ be with your
spirit, my brothers. Amen.

The word of the Lord.

All: Thanks be to God.

Gospel Acclamation

Alleluia, alleluia!

May the peace of Christ rule in your hearts, and
the fullness of his message live within you.

Alleluia!



Gospel Reading

Celebrant: The Lord be with you.

All: And with your spirit.

Celebrant: A reading from the holy

Gospel according to Luke.

All: Glory to you O Lord.

The Lord appointed seventy-two others and sent them out ahead of him, in pairs, to all the towns and places he himself was to visit. He said to them, ‘The harvest is rich but the labourers are few, so ask the Lord of the harvest to send labourers to his harvest. Start off now, but remember, I am sending you out like lambs among wolves. Carry no purse, no haversack, no sandals. Salute no one on the road. Whatever house you go into, let your first words be, “Peace to this house!” And if a man of peace lives there, your peace will go and rest on him; if not, it will come back to you. Stay in the same house, taking what food and drink they have to offer, for the labourer deserves his wages; do not move from house to house. Whenever you go into a town where they make you welcome, eat what is set before you. Cure those in it who are sick, and say, “The kingdom of God is very near to you”.’

The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Additional Prayer Suggestions

Holy Father, God of Love
(Prepared by Wontulp Bi–Buya Indigenous
Theology Working Group)

*Holy Father, God of Love, You are the Creator of this land and of all good things.
Our hope is in you because you gave your son Jesus to reconcile the world to you.
We pray for your strength and grace to forgive, accept and love one another, as you love us and forgive and accept us in the sacrifice of your son.*

We ask this through Christ our Lord.

Amen

God of the Holy Dreaming

*God of holy Dreaming
Great Creator Spirit
From the dawn of creation you have given your children
The good things of Mother Earth
You spoke and the gum tree grew
In the vast deserts and dense forests, in the cities,
At the water’s edge, creation sings your praise.
Your presence endures as the rock at the heart of our land.
When Jesus hung on the tree
You heard the cries of all Your people
And became one with Your wounded ones
The convicts, the hunted and the dispossessed.
The sunrise of Your Son
Coloured the earth anew
And bathed it in glorious hope.*

*In Jesus we have been reconciled to You,
To each other and to Your whole creation.
Lead us on Great Spirit
As we gather at this special place
Located on land where ancestors of long ago
Gathered for work, play and praise.
Enable us to walk together in trust from the hurt of the past
Into the full day which has dawned in Jesus Christ.*

Amen.

Prayer for Special People

*Father, Our Creator
You created all things seen and unseen
Listen to my silent prayers as I stand here before you
As my weary eyes look back over distant horizons,
Back to those days where my people walked.
The footprints of my Grandfathers are imprinted on the earth,
And the images become real to me.
I see my Grandfathers standing tall and strong,
Warriors of long ago.
I hear them singing.
I see them dancing,
And my Spirit moves within me.
They told of the emus fighting,
And the kangaroos picking up the scent or our hunters.
The images fade away as I feel the hurt of my people.
I can hear the cries of my Grandmothers as they cry for their children.
Grandfather, you can see me as I stand here and feel this hurt.
Father Creator, is this the purpose of my being here.
Or is it your plan to reshape my people
To be once again the proud race it once was?
Let me walk with you and my Grandfathers
Towards the dawning of a proud and new nation.
I thank you for my Sacred Being.*

Reconciliation Prayer
(Wontulp Bi-Buya Indigenous Theology Working
Group 13 March 1997 Brisbane, Qld.)

*Holy Father, God of Love
You are the Creator of this land and all good things
We acknowledge the pain and shame of our history
And the suffering of our peoples.
And we ask your forgiveness.
We thank you for the survival of Indigenous cultures
Our hope is in you because you gave your son Jesus
To reconcile the world to you.
We pray for your strength and grace to forgive,
Accept and love one another,
As you love us and forgive and accept us
In the sacrifice of your Son.*

*Give us the courage to accept the realities of our history
So that we may build a better future for our nation.
Teach us to respect all cultures.
Teach us to care for our land and waters.
Help us to share justly the resources of this land.
Help us to bring about spiritual and social change
To improve the quality of life for all groups
in our communities,
Especially the disadvantaged.
Help our young people to find true dignity and self esteem by your Spirit
May your power and love be the foundations
on which we build our families, our communities
and our Nation.*

Through Jesus Christ our Lord, Amen.

Prayer of the Aboriginal People
(where an Indigenous reader is available, prepared by
Aboriginal people for Pope John Paul II’s visit
to Alice Springs 1986)

Father of all, you gave us the Dreaming. You have spoken to us through our beliefs. You then made you love clear to us in the person of Jesus. We thank you for your care. You own us, you are our hope. Make us grow strong as we face the problems of change. We ask you to help the people of Australia to listen to us and respect our culture. Make the knowledge of you grow strong in all people, so that you can be at home in us and we can make a home for everyone in our land. Amen.

Aboriginal Lord’s Prayer
(where approved and an Indigenous reader is available,
Diocese of Broome—used with permission)

*You are our Father, You live in Heaven
We talk to You, Father, You are good.
We believe Your Word, Father, we are your children.
Give us bread today.
We have done wrong, we are sorry.
Help us Father, not to sin again.
Others have done wrong, to us
And we are sorry for them, Father today.
Stop us from doing wrong, Father.
Save us all from the evil one.
You are our Father, You live in Heaven.
We talk to You, Father, You are good.*

Youth Activities

Living the Year of Mercy alongside local Aboriginal and Torres Strait Islander Organisations

Objective:

Encouraging students and schools to build relationships with local Aboriginal and Torres Strait Islander Ministries (*listed at www.natsicc.org.au/your-state--territory.html*) and experience firsthand the works of Spiritual and Corporal Mercy being done each day on a local level.

Outcomes:

- Educate students on Aboriginal and Torres Strait Islander issues
- Allow students to encounter the spiritual and practical aspects of the Year of Mercy

Possible Activities:

- Visit local Aboriginal and Torres Strait Islander Ministry
- Have a representative of the ministry visit the class and explain their work
- In collaboration with the local ministry, host a consultation process where a project is designed to assist the ministry in their Corporal Works.
 - Highlight the importance of consultation, two way communication and understanding
 - Ask the Ministry how the students/class/school can assist
 - Define achievable outcomes

Pope Francis and Indigenous people

Objective:

To teach students to objectively analyse a statement by Pope Francis relating to Indigenous people and place them into a context that highlights the history of these people and the importance of Mercy as a part of the healing process.

Outcomes:

Students will gain an understanding of Indigenous Culture around the world and the need to embrace the similarities and differences we all share.

Activities:

Discuss the following statement made by Pope Francis: *“You have much to teach us! Yet, on many occasions, in a systematic and organized way, your people have been misunderstood and excluded from society. Some have considered your values, culture and traditions to be inferior. Others, intoxicated by power, money and market trends, have stolen your lands or contaminated them. How sad this is! How worthwhile it would be for each of us to examine our conscience and learn to say, ‘Forgive me!’ Today’s world, ravaged as it is by a throwaway culture, needs you!”*

Discussion Questions:

- *How is Pope Francis calling for Mercy?*
- *What do you think the Pope means by our ‘throwaway culture’?*
- *Describe an instance where you have misjudged someone from cultural perspective?*
- *Has someone misjudged your culture?*
- *What could Western Culture learn from Aboriginal and Torres Strait Islander Culture? Answers could include caring for the land, story sharing, deep spiritual aspect to life, traditions, caring for Elders etc.*

Tree of Mercy

Faith Connection:

Pope Francis announced this year as the Jubilee Year of Mercy because “this is the time for mercy.

It is the favourable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and to touch with their hands the signs of the closeness of God, a time to offer everyone the way of forgiveness and reconciliation.”

What does Scripture teach us about mercy?

- Luke teaches us to “Be merciful, just as your Father is merciful.” (Luke 6:36)
 - The Parable of the Lost Sheep (Luke 15:1–7) shows us the mercy of God.
- James teaches us that mercy triumphs over judgement.
- Matthew teaches us “Blessed are the merciful for they will be shown mercy.” (Matthew 5:7)



Directions:

1. Cover a plant pot with paper or decoration (Option: ask an Aboriginal or Torres Strait Islander person to decorate the pot).
2. Fill the pot with clay, Plaster of Paris or soil (avoid potting mixture due to health considerations).
3. Place a branch (without leaves) from a native tree upright into the pot.
4. Ask students to discuss the concept of Mercy and identify the corporal and spiritual works from their examples.

<i>Corporal Works of Mercy</i>	<i>Spiritual Works of Mercy</i>
Feeding the hungry	Instructing
Sheltering the homeless	Advising
Clothing the naked	Consoling
Visiting the sick and those in prison	Comforting
Giving alms to the poor	Forgiving
Burying the dead	Bearing wrongs with patience

5. Use different coloured paper of Corporal and Spiritual works
6. Use sharing time for students to talk about when they have been shown mercy and when they themselves have shown mercy. Place a tick on the corresponding work of mercy for each item of sharing
7. Collate the number of examples of Mercy at the end of the week/month/term.



Scripture Readings and Discussion

(courtesy <http://www.kidssundayschool.com/513/lessons/god-is-merciful.php>)

Read Micah 7:18

(God is incomparably merciful)

Read the passage out loud to the class. Then ask the children to state the words that describe God (pardons, forgives, delights, etc).

Discussion Questions:

1. What is mercy? (The withholding of a deserved punishment.)
2. How is God's view of mercy different than our "human" view of mercy? (He loves to give mercy, he doesn't stay angry forever, he continuously forgives, etc.)

Read Ephesians 2:4-5

(Jesus is God's greatest display of mercy)

Ask for a volunteer to read the verses and comment on the main idea (God's rich mercy gave us Christ so we can be saved). Talk about the word "rich" to emphasize the endless, extraordinary reality of God's mercy, as displayed through his plan for salvation.

Discussion Questions:

1. How are we made "alive in Christ?" (Through repentance of sins and believing in Jesus as God's son.)
2. How can we be "rich in mercy" as believers? (Forgiving when we want to hate, extending love instead of revenge, telling others about Jesus, etc.)

Read 1 Timothy 1:15-16

(God's mercy to us will draw others to him)

Introduce the passage by explaining that Paul, who had once sought Christians to kill them and put them in jail, is the author of this letter. Ask for a new volunteer to read the verses and then tell the children to put their fingers on the words "I am the worst" in verse 15. Explain that God's mercy had so completely changed Paul's life that he thought of himself as the worst sinner in the world! Tell the class that humility is a product of understanding and thankfully receiving God's mercy in our lives.

Discussion Questions:

1. What was the reason for God's mercy on Paul? (That others would see Christ's patience and also want to believe.)
2. In what specific ways has God shown you mercy? (Protection from a bad decision, the opportunity to receive salvation, forgiveness of our sins, etc.)
3. Why should we give mercy to others? (Because God gives us endless mercy!)

Conclusion:

God is extremely merciful with us, as evidenced through the death and resurrection of His son, Jesus. We should follow God's example and give mercy to others. Also, extending mercy in humble obedience has the power to draw others into a relationship with Christ.

Works of Mercy Plays

(Courtesy Loloya Press)

Activity Objective:

To teach the students the specific Works of Mercy.

Lesson Outcome:

The students will gain a practical understanding of the Works of Mercy.

Materials

- Copies of the Corporal and Spiritual Works of Mercy.
- Spiritual: acts of compassion by which we help our neighbours with their emotional and spiritual needs—counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offenses, bear wrongs patiently, pray for the living and the dead.
- Corporal: kind acts by which we help our neighbours with their material and physical needs—feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick, visit the imprisoned, bury the dead

Directions:

- Explain to the students what each of the Works of Mercy entails. (You may want to substitute "mourn" or "remember" the dead for "bury" the dead.)
- Divide the students up into groups, one for each work of mercy.

- Assign each group a specific work of mercy.
- Explain that you want the students to present a single acted-out play, which would exemplify their group's specific work of mercy.
- Give the students about five minutes to work out a play for their work of mercy.
- Bring the group together and have them sit facing forward, if possible.
- Pass out sheets containing the different Works of Mercy, one per student.
- Call the groups up one by one and ask them to present their play. Have the group call out which work of mercy they think it is.
- After the group has guessed the Work of Mercy, call another group up, until all groups have gone.
- Explain to the group the importance of observing these important actions in following the work of Jesus.

You may need to help with the guessing for the Spiritual Works of Mercy.

Sensitivities:

Be sure no group goes for too long without their scene being guessed.

Learn about the Traditional Owners of the land on which your School is located

Step 1. Aboriginal and Torres Strait Islanders walked and cared for the land for many thousands of years. Utilise your local Indigenous organisations and groups to find the local Traditional Owners and prepare a presentation on their:

- Language Group
- Dreaming Stories
- Lifestyle pre and post colonisation
- Neighbouring groups
- examine the ways Aboriginal people of the local/selected community expressed their connection to Country at time of colonisation.

It is important to understand the cultural practices and considerations of each Language group when learning about them. In some groups it may not be culturally appropriate to share certain dreaming stories or talk about certain people. This is why it is important to work with your local group when completing this task.

Step 2. Pick an area of Australia in a different State and find the same information as you have on your local group.

Step 3. Compare the similarities and differences between the two groups.

Learning Outcomes:

1. Students comprehend and appreciate the diversity of Aboriginal and Torres Strait Islander Communities across Australia
2. Students gain an understanding of the impact of colonisation on the lifestyle and culture of Aboriginal and Torres Strait Islanders.
3. Open Dialogue with local Aboriginal and Torres Strait Islander groups
4. Understand cultural systems and protocols.

Childrens Activities

(continued over page)

1. Candle Activity

Instructions:

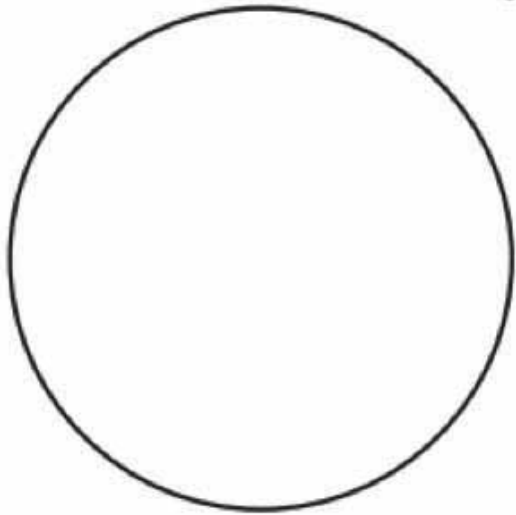
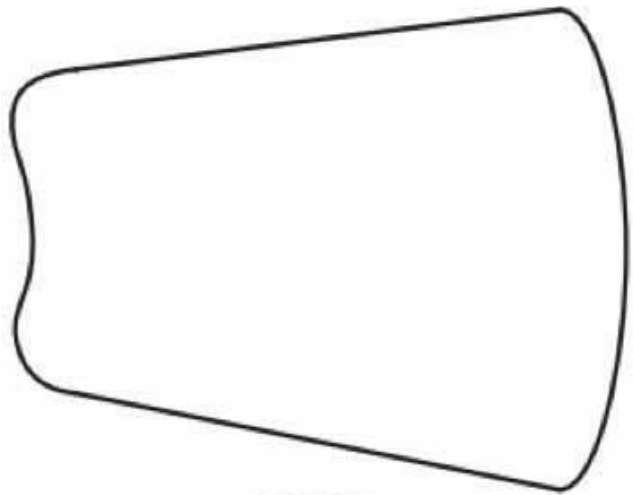
Faith Connection: Mathew 5:16

“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

Ask the children to discuss how they bring light into the world of their family and community. It is an opportunity to reinforce and highlight the good things that they do and how important they are.

Directions:

1. Have as many copies of the template as you need ready (they can be cut out prior if required).
2. Alfoil or gold paper can be used to cover the outer circle.
3. The children can decorate the flame and the outer circle in any way.
4. Options for decorating the candle:
 - a. An Aboriginal or Torres Strait Islander design representing the light that the first nations people bring to the Church (an Aboriginal or Torres Strait Islander person can be invited to assist)
 - b. A picture of a time where the child has acted like Jesus and brought joy to someone else
 - c. Any other way that you like.
5. Use glue assembly the candle and display together which symbolises how, as a community/classroom, they bring light to the world.



2. Wordfind Activity

Aboriginal and Torres Strait Islander find a word

T S I R H C J L Q W X B M M T
I S L A N D E R U I A A C O L
S N O I T A N T S R I F R S A
S N C T H Y Y N W L O R S H N
P S B A C X A A A V E H U A I
X S E R T T F R D S H O S R G
U P E N S H T F S N P P E I I
X M G I E S O T L L U E J N R
F J C H U V R L O R D S O G O
A C N A G A I Q I H O F Y Z B
V G K D I D K G A C N O T K A
L D P T B O T T R C C K E T K
T O Q E H D Q Y V O D A Z L I
N H V E J W D J E W F J I L V
F O N E M B B G Q N W L R B V

ABORIGINAL
AUSTRALIA
CATHOLIC
CHRIST
FIRSTNATIONS
FORGIVENESS
HOPE
ISLANDER
JESUS

LORD
LOVE
MERCY
NATSICC
SHARING
SUNDAY
TORRESSTRAIT

The National Aboriginal and Torres Strait Islander Catholic Council would like to thank you for your support of the National Aboriginal and Torres Strait Islander Catholic Council via your yearly Diocesan Voluntary Contributions of \$50. It is our major source of income and we are very grateful for your continued generosity.

How are the funds used?

- NATSICC is the peak advisory body to the Australian Catholic Bishops on issues relating to Aboriginal and Torres Strait Islander Catholics
- NATSICC represents the youngest and fastest growing demographic in the Catholic Church 120,000 plus Aboriginal and Torres Strait Islander Catholics
- Aboriginal and Torres Strait Islander Liturgy Resources are distributed to every Parish and School annually
- Formation Retreats
- The NATSICC Newsletter is sent to 12000 contacts
- NATSICC National Assemblies (every 3 years) celebrating the gifts that Aboriginal and Torres Strait Islander Catholics bring to the Catholic Church in Australia.
- We provide advice on Acknowledgement and Welcome to Country ceremonies. The NATSICC office can provide the contact details for local Ministries and groups.
- NATSICC Councillors may be available to provide Welcomes, talks, presentations and/or Acknowledgements to Country

· State and Territory Grants are made available to Aboriginal and Islander Catholic Ministries annually to assist them in their work on the local level

- Development of the new NATSICC website **www.natsicc.org.au** which includes:
 - o A Resource hub with prayers, hymns, liturgies, media releases and other articles linked to Aboriginal and Torres Strait Islander Spirituality
 - o Interactive Calendar that combined significant Aboriginal and Torres Strait Islander dates with Christian celebrations. The calendar is downloadable and can be incorporated into existing online calendars
 - o Dedicated State and Territory pages with contact details for local organisations
 - o Latest news from Aboriginal and Torres Strait Islander Catholics and NATSICC
- NATSICC TV – programs that share the lives, stories and events of Aboriginal and Torres Strait Islander Catholics

Commitment to youth—young people are our present and our future.

- Youth Leadership Gatherings are held to build the self-confidence and skills of young Aboriginal and Torres Strait Islander Catholic Leaders.
- Sponsorship of youth to attend Catholic and Aboriginal and Torres Strait Islander Conferences such as the Catholic Youth Festival
- The NATSICC Youth Councillor is available to speak at conferences and events
- When available, funds to assist Aboriginal and Torres Strait Islander youth to attend World Youth Days

Should you wish to support NATSICC and our works:

BSB: 085005 / Acc.: 553316507 (tax deductible)

The National Aboriginal and Torres Strait Islander Catholic Council
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