



**Peace to this house and
all who dwell within**



2019 Aboriginal and Torres Strait Islander Sunday Resources
Sunday 7 July 2019

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.

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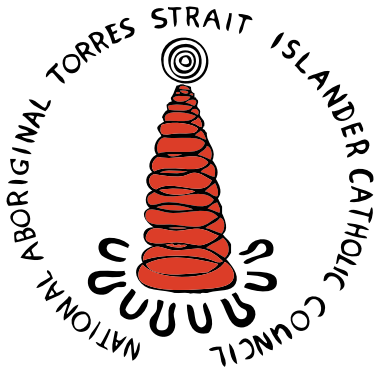
Title: ‘People talking to Jesus in the
Bough Shed’ - 1995

From the Christof Collection of the
Diocese of Broome

National Administrator
Craig Arthur

Acknowledgements

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Disclaimer: Aboriginal and Torres Strait Islander peoples are respectfully advised that this publication may contain the words, voices, names, images and descriptions of people who have passed away.



NATSICC Liturgy Team Welcome

The theme for the 2019 Aboriginal and Torres Strait Islander Sunday Resources is "Peace to this house and all who dwell within". The NATSICC Liturgy team reflected on the readings and the theme is drawn from Luke 10:1-12. In our busy lives, we are often bombarded with competing priorities, distractions, worries and concerns about ourselves and others, which can cause us to forget to take the time to stop, look around, reflect and look for our peace in our lives.

Our strong connection to culture and land helps us see the beauty in our world and by sharing this appreciation we are helping share God's love. The message that the team would like to give you, is to go and reflect, make time to look for your inner peace in your busy life, and celebrate together with your families, friends and the wider community God's message of peace and love for all.

The NATSICC Council would like to remember a man of extraordinary faith, the late Deacon Boniface Perdjert, who was able to describe the ways in which his culture and faith came together. He once described this relationship by saying "Jesus told us we have to love God with whole hearts, mind and spirit that means the whole of me and the whole of me is Aboriginal. There is no other way for me to love him." Simple yet powerful.

We hope that this resource continues to help assist all - including Schools, Parishes and Communities to celebrate this significant day in our Church calendar. Please take the opportunity to visit our website which contains good news stories, information and programs: www.natsicc.org.au

We thank you for celebrating Aboriginal and Torres Strait Islander Sunday alongside us. It is our dream that Aboriginal and Torres Strait Islander and non-Indigenous Catholics come together in every Catholic Parish and School in this great Southern land as one people in Christ.



About the Resources

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.

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 Peoples 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.

A specific set of Liturgical suggestions have been included to help Parish and Schools with Aboriginal and Torres Strait Islander peoples present to celebrate this special day.

Homily

“If the Church learns to listen and appreciate the action of God in ancient stories and ceremonies, the faith life, the liturgies, the Mission of the Church might be impacted.”

‘You are Australians, but we are Australia’ was the refrain of activists for many years as they stood for Aboriginal rights in many a protest. Some, now Elders, were following in the footsteps of their parents and Elders. At this time, as we consider the Mission of the Church in Australia in very challenging times, we ought to recall the many inspiring Aboriginal Christians who knew how to keep the faith amidst oppression, rejection and indifference.

St John Paul II’s address to Aboriginal and Torres Strait Islander people at Alice Springs is often quoted, “the Church in Australia will not be the Church Jesus intended her to be until the Aboriginal people have made their contribution and that is joyfully accepted”. This was a watershed moment for the identity and shape of the Church and Mission in Australia. However, the statement does presume that we, as Church, know our identity and what our mission now is in this land.

The Church in Australia is still being shaped by the land and the ancient culture she has encountered. She not only needs Aboriginal people to contribute –she needs to ask Aboriginal people what it means to live the Gospel of Jesus in this ancient land. Aboriginal people are crucial to helping the Church

understand who we are in this land. The First Nation people have an indisputable and irreplaceable role in shaping the story and identity of the Australian Church. We will never become the Church we are meant to be apart from the wisdom of Aboriginal and Torres Strait Islander people. This will require a new depth of listening, a genuine appreciation of Aboriginal and Torres Strait Islander culture and their story of encounter with new cultures.

Recently, an Elder reflected after years of fighting for equality and recognition that she had moved in her understanding of our identity as a Nation, “**We are all Australia**”. This is from an Aboriginal woman who spent some time growing up in place where Aboriginals were detained and their lives regulated by white superintendents.

Her father was removed with his family to another Reserve for standing up for more equitable conditions for Aboriginal people. She says her father never lost his faith or had his spirit broken. It is clear that his faith, tested in a crucible of suffering and injustice, triumphed and was an inspiration to his family and many people. The authority of Jesus given to the seventy two “to overcome all the power of the enemy” (Lk:10:19) is clearly evident in his life and witness of faith.



There are so many stories like his – Aboriginal and Torres Strait Islander women and men of faith-who drew strength from the Gospel, their land and their culture. There is something unique and profoundly spiritual when Aboriginal and Torres Strait Islander people take up the Mission of the Gospel. It is faith filled, down to earth, inspiring, healing and vulnerable. There is a genuine openness to the creativity and power of the Holy Spirit.

Through story, song, art, drama the story of Jesus and his Ministry and his emphasis on relationships is highlighted. We start to glimpse the shape of the Mission of the Church in Australia born of the First Nation peoples.

Aboriginal and Torres Strait Islander ancient stories and their more recent story of encounter and resilience with non-Indigenous cultures provide a common story and identity born of this land.



Homily

continued.....

“The two lungs of the Church in Australia are Indigenous and non-Indigenous being constantly filled by the Holy Spirit breathing the eternal newness of the Gospel.”

As people from other cultures are adopted into this land the story of First Nation peoples are what all Australians have in common—whether recently arrived or born here.

If the Church learns to listen and appreciate the action of God in ancient stories and ceremonies, the faith life, the liturgies, the Mission of the Church might be impacted. There are many inspiring encounters of Aboriginal and Torres Strait Islander peoples with the Gospel of Jesus.

There is amazing faith in Indigenous Communities where Church and State policies were detrimental to both the culture and the dignity of the human person. Yet, there was an authentic encounter and experience of Jesus that has been passed down from generation to generation.

The two lungs of the Church in Australia are Indigenous and non-Indigenous being constantly filled

by the Holy Spirit breathing the eternal newness of the Gospel. We are part of the Body of Christ with gifts of the Holy Spirit to bring the peace of Christ to this land.

We are also responsible for the ancient cultural heritage of this land and its diverse climates and environments. Our environment has paid a hefty price for economic progress and our high standard of living; like depleted fish species and loss of biodiversity in our oceans; pollution of rivers and lakes and a massive waste problem driven by blind consumerism. We are not at peace with our land or amongst ourselves. We are spiritually sick which is reflected in the mental and spiritual health of many of our young people—Indigenous and non-Indigenous.

It is time we recognised that we need not only a contribution but also the gift of Aboriginal and Torres Strait Islander people to the Church. It is time too, that Indigenous Australians realise

only they can bring that gift to help shape the identity and Mission of the Australian Church.

A quote from the late Boniface Perdjert, our first Aboriginal Deacon...

“My people existed here in Australia thousands of years before Abraham. In all that time God was with my people. He worked through their culture. He was saving us despite human weakness. He was preparing us for the day when he would see the features of Aboriginals in the image of his Son”

Welcome to Country and Acknowledgement of Country Ceremonies

An Acknowledgement of Country is a ceremony that pays respects to the Aboriginal and Torres Strait Islander Traditional Owners of the area on which the Parish stands and surrounds, or where a speech, event or presentation is taking place.

An ‘Acknowledgement of Country’ is a way that all people can show awareness and respect for Aboriginal and Torres Strait Islander culture and heritage and the ongoing relationship the Traditional Custodians have with their land. Both Indigenous and non-Indigenous people can perform ‘Acknowledgement of Country’. It is a demonstration of respect dedicated to the Traditional Custodians of the land (or sea) where the event, meeting, school function or conference takes place. It can be formal or informal.

A ‘Welcome to Country’ is a small Ceremony where Traditional Custodians, usually Elders, welcome people to their land.

This is a significant recognition and is made through a formal process, although it’s up to the Elder how they decide to carry out the Ceremony.

It also depends on the location of the event and the practice of the Aboriginal and Torres Strait Islander Community which can vary greatly according to region.

During a ‘Welcome to Country’ the Elders welcome those in attendance, guests, staff and students to their Country. It

might be just a simple speech or a performance of some sort, like a song, traditional dance, a didgeridoo piece or any combination of these.

‘Welcome to Country’ should always occur in the opening of the event in question, preferable as the first item. Note that a ‘Welcome to Country’ is often considered a right and not a privilege.

Protocols for welcoming visitors to Country have been a part of Aboriginal and Torres Strait Islander culture for thousands of years (www.creativespirits.info).

The use of an Acknowledgement or Welcome to Country has become more common place since the creation of Reconciliation Action Plans (RAP’s), which places an Acknowledgement or Welcome to Country as an important step in the process of practical Reconciliation in this Country. The Council is aware that some Parishes already do it, some do it on special occasions and some do not do it at all.

A recent survey of Parishes in Australia indicated a strong desire to pay respect and acknowledge those that walked upon and cared for the land for

thousands of years and still continue to do so. NATSICC would like to recommend that Parishes consider the following forms of Acknowledgement:

- Acknowledge the Traditional Custodians of the land on which the Parish stands in a physical form (signage, plaque) on Parish grounds
- Provide an Acknowledgement to the Traditional Custodians in Mass booklets, websites and other media produced by the Parish
- An Acknowledgement or Welcome to Country regularly on the Liturgical Calendar or on significant days.

NATSICC is happy to assist you to implement any of the above recommendations. Additionally, your local Aboriginal and Torres Strait Islander Catholic Ministries work very hard in the Community and provide a great resource to Parishes.



Suggestions for Acknowledgements

On Parish grounds, buildings, newsletters and websites:

The _____ Catholic Parish acknowledge the _____ people, the Traditional Custodians who have walked upon and cared for this land for thousands of years.

We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander Peoples to this country and commit ourselves to the ongoing journey of Reconciliation.

Acknowledgement of Country (language group unknown):

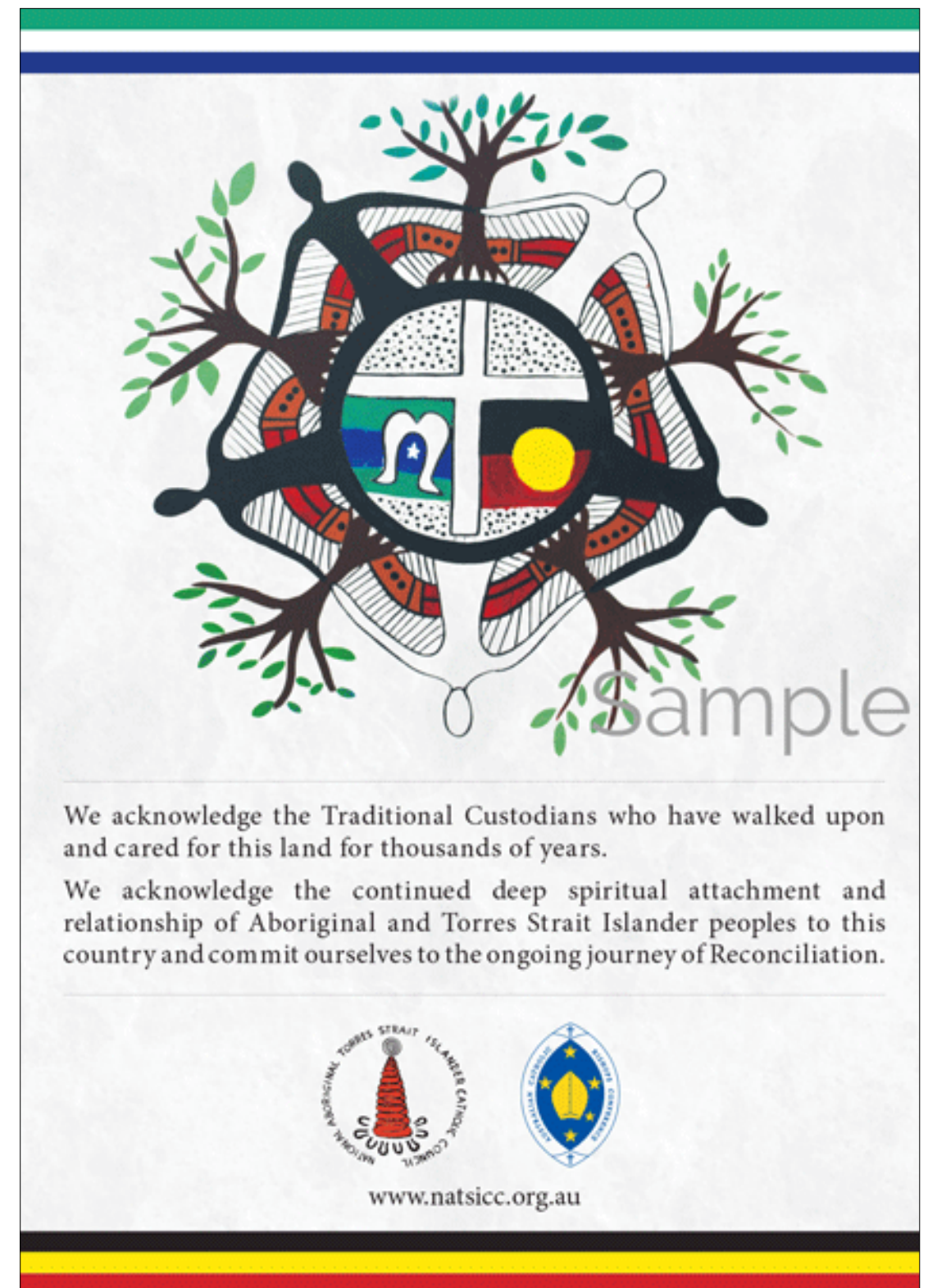
I would like to show my respect and acknowledge the Traditional Custodians of this land, of Elders past and present, on which this event takes place.

Acknowledgement of Country using a specific nation:

I would like to acknowledge the _____ people who are the Traditional Custodians of this land. I would also like to pay respect to the Elders past and present of the _____ and extend that respect to other Aboriginal and Torres Strait Islander people present.

On published documents (traditional and electronic):

Aboriginal and Torres Strait Islander Peoples are respectfully advised that this publication/production may contain the words, voices, names, images and/or descriptions of people who have passed away



JOIN OVER 500 PARISHES, SCHOOLS AND ORGANISATIONS THAT ARE DISPLAYING A NATSICC ACKNOWLEDGEMENT PLAQUE.

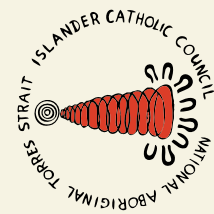
See the back page of resources for details.



Artist: Queenie McKenzie - of Warmun Community
Title: 'People talking to Jesus in the Bough Shed' - 1995
From the Christof Collection of the Diocese of Broome

Peace to this house and all who dwell within

Celebrating the contributions of Aboriginal and
Torres Strait Islander Peoples in the Australian
Catholic Church.



2019 Aboriginal and Torres Strait Islander Sunday
Sunday 7 July 2019

A tribute to our friend - Deacon Boniface Perdjert



Photo credit to
Mark Crocombe

It is with heavy hearts that we farewelled Deacon Boniface Perdjert, on March 18 2019.

Deacon Boniface, who was 82, blazed a trail for Aboriginal and Torres Strait Islander Catholics to follow as he not only walked between two worlds – Catholic and Traditional – but he also brought them together.

Boniface's words and actions spoke loudly to the members of the Wadeye Community – of which he was a deeply loved and respected Elder – but also to the Catholic Hierarchy with whom he shared his wisdom on many official occasions.

NATSICC has created an online tribute to continue Deacon Boniface's legacy for future generations - <http://www.natsicc.org.au/a-tribute-to-deacon-boniface.html>



Deacon Boniface and Benedict XVI at World Youth Day, 2008

He was ordained the first permanent Deacon in Australia at Port Keats on July 19th 1974 by Bishop John O'Loughlin, the Bishop of Darwin. In November 1986, Boniface was present at the delivery of (now) Saint John Paul II's famous address to the Aboriginal and Torres Strait Islander people in Alice Springs

He assisted St. John Paul II at the beatification Mass for Mary MacKillop in Sydney in January 1995. It was fitting that Deacon Boniface received congratulations and accolades nationally to mark his 80th Birthday in 2016.

A man of extraordinary faith, Deacon Boniface was able to describe the ways in which his culture and faith came

together. He once described this relationship by saying "Jesus told us we have to love God with whole hearts, mind and spirit - that means the whole of me, and the whole of me is Aboriginal. There is no other way for me to love him." **Simple yet powerful.**

As the wider Catholic and Aboriginal and Torres Strait Islander Communities grieve alongside the Community in Wadeye, the members of NATSICC ask that you keep Deacon Boniface's words in your hearts and continue the journey that he started all those years back by expressing your faith and culture in a way that is meaningful to you and enlightening for the Australian Catholic Church as a whole.

“My people existed here in Australia thousands of years before Abraham.

In all that time God was working with my people.

He worked through their culture.

He was saving us, despite our human weakness.

He was preparing us for the day when we would see the features of Aborigines in the image of His Son”

Deacon Boniface Perdjert

Liturgical Suggestions

This year NATSICC is offering two sets of Liturgical resources:

1. The first set of suggestions is for assemblies where the majority of worshippers are Aboriginal or Torres Strait Islander Peoples.

The ceremonies in this section are ways that Aboriginal and Torres Strait Islander Communities enhance and enrich the Liturgy, bringing the gift of culture and tradition to the Catholic Church in Australia. They are suited to congregations where Aboriginal and Torres Strait Islander Peoples are present.

2. The second set of Liturgical resources are best suited to Parish and school worshipping Communities where Aboriginal and Torres Strait Islander Peoples are not in attendance or participating in the Mass celebrations.

These resources focus on celebrating and acknowledging the contributions of Australia's First Peoples in ways that are meaningful and appropriate.

Please follow the suggestions given. NATSICC advises that you work closely with your Parish Priest and Liturgical team to ensure the suggestions conform with the Liturgical norms of the Roman Missal.

Hymns

Entrance
AOV 158 A New Heart for a New World
Offertory
AOV 81 We remember
AOV 91 Prayer for Peace
Communion:
AOV 187 Communion Song
Peace is Flowing like a River
Recessional
AOV 190 Let there be Peace on Earth.

Readings

First Reading
Isaiah 66:10-14

Responsorial Psalm
Psalm 65 1-7

Second Reading
Galatians 6:14-18

Gospel Acclamation
Colossians 3:15,16

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

Gospel
Luke 10: 1-12,17-20
Your peace will rest upon him.

Prayers of Intercession

Introduction
When we see Jesus sending out his disciples as apostles of peace, we are inspired to pray for that gift for which all peoples yearn – true and everlasting peace.

Reader: We pray that Pope Francis and all Church leaders will witness to Christ the good Shepherd who laid down his life for his sheep. May they stand firm in the teachings of Christ and strong in proclaiming the Gospel. Lord, hear us.
R. Lord, hear our prayer.

Reader: We pray for our young people whose innocence and inquiring minds speak of Your promises, that they find the love of Jesus in their lives. Lord, hear us.
R: Lord hear our Prayer

Reader: We pray for the world's refugees and asylum seekers, driven from their homes by way of war, famine and persecution; that the heart of Nations will be open to provide welcome and shelter to those in need. Lord, hear us.
R: Lord hear our Prayer

Reader: We pray for all Christians; that they be messengers of the Good News to all the world so that all peoples may come to know the person of Jesus Christ. Lord, hear us.
R: Lord hear our Prayer

Reader: We pray for all those who suffer from mental health. We ask that they be comforted by Christ's compassionate love and the support of Christians everywhere. Lord, hear us.
R: Lord hear our Prayer

Reader: We pray for all Aboriginal and Torres Strait Islander peoples, that they be given the opportunity to develop and use their gifts in our Church. Lord, hear us.
R: Lord hear our Prayer

Reader: We pray for all peoples of the earth, that they will work together for peace and harmony in our troubled world. Lord, hear us.
R: Lord hear our Prayer

Celebrant

Conclusion
Gracious and loving God, as we pray for the needs of your people we ask you to help us to love and serve one another and so welcome your beloved Son, who lives and reigns for ever and ever.

All: Amen.

LITURGICAL RESOURCES FOR ABORIGINAL AND TORRES STRAIT ISLANDER WORSHIPPING ASSEMBLIES

We acknowledge that God has been walking with the Aboriginal and Torres Strait Islander Peoples, making his Presence known through a living culture that has been maintained till this present time. In many and varied ways God spoke to many ancient cultures through prophets and traditions, but now he speaks to us through Jesus Christ whom he appointed the heir of all things, through whom He also created the world (Heb 1:1-2) Elements of Aboriginal and Torres Strait Islander culture can be included in the Church's Liturgy – especially when Aboriginal and Torres Strait Islander Peoples are members of the celebrating assembly. Please follow the suggestions given, and NATSICC strongly advise that you work closely with your Parish Priest and Liturgical team to ensure the suggestions conform with the Liturgical norms of the Roman Missal.

LANGUAGE

Language is a cultural element that is closely linked with identity and pride in oneself and one's culture. This year is an excellent opportunity to bring the gift of culture into the Mass by including local Language speakers to participate in elements of the Mass.

Careful consideration needs to be given to determine which elements in the language of the people can be properly introduced into Liturgical celebrations. The suggestions below would be most appropriate to worshipping communities where Traditional Languages are predominantly used.

In other congregations, perhaps a word or phrase in local Language could be included with the permission of local Aboriginal speakers.

How Language can be used:

*The readings can be read in Language from a recognised scripture translation.
*1 or more of the Prayers of the Faithful can be in Language – as above.
*Stanzas of a hymn can be translated into Language – as above.

INTRODUCTION

Use the Welcome to Country guide available at <http://www.natsicc.org.au/acknowledgement-and-welcome-to-country.html> to determine whether a Welcome to Country or an Acknowledgement to Country is appropriate.

SMOKING CEREMONY

An Elder could Smoke the Community and the precious objects – altar, place of the Word, Cross – at the beginning of the Mass.

A RITE OF WATER BLESSING

Alternatively, if more appropriate, a Water Blessing could be used.

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 Water to Aboriginal people is always a sign of God's peace and fulfilment in everything that is good; the promise of food, of 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.

The priest may add to this water blessing.

Water containers can be a large shell or coolamon and a branch from an appropriate native tree can be used to sprinkle the water.

GOSPEL PROCESSION

In the spirit of our ancestors the Message Stick can be carried forward with the Gospel Book. Other symbols and actions are used according to local practice.

Traditional dance and instruments may also accompany a procession of the Word.

PRAYERS OF INTERCESSION

These could be prepared by the Community prior to Mass or prayed spontaneously during Mass. Alternatively, you can use the suggestions on the previous page.

PRESENTATION OF GIFTS

The bread to be used for Consecration might be carried to the altar in a coolamon.

Other gifts such as a boomerang, woomera, Indigenous painting, clap sticks might be presented. Gifts of food etc. to share with others might also be presented. All gifts given at Mass are intended to be given to the poor; they would not be returned to the giver but shared with others.

EUCCHARISTIC PRAYER

EUCCHARISTIC PRAYERS FOR MASSES WITH CHILDREN, MASSES FOR RECONCILIATION, OR ONE OF THE EUCCHARISTIC PRAYERS FOR SPECIAL NEEDS AND OCCASIONS MIGHT BE USED.

The Aboriginal our Father (on the following page) may be also be used.

ABORIGINAL OUR FATHER

The Bishop of Broome has granted permission for use of this prayer as long as it used, as is, unchanged. (It is a good thing to have one National Prayer that all Aboriginal people and their friends can share)

You are our Father, you live in heaven,

We talk to you. Father you are good.

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 believe your Word, Father,

We are your children, give us bread today.

We have done wrong, we are sorry,

Teach us, Father, all about your Word.

We have done wrong, we are sorry,

Teach us, Father, all about your Word.

Others have done wrong to us,

And we are sorry for them, Father, today.

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.

Stop us from doing wrong, Father,

Save us all from the Evil One.

MUSIC / SONG / DANCE

Music and singing, which express the soul of the people, have pride of place in the Liturgy. Music forms melodies and musical instruments could be used in divine worship if they are suitable or can be made suitable, for sacred use, and provided they are in accord with the dignity of the place of worship and truly contribute to the uplifting of the faithful.

* Didgeridoo and clapsticks can accompany the choir.

* Didgeridoo and clapsticks together with other instruments can be used for reflective music.

*A Hymn can be sung in language. If a stanza of a hymn is translated it should be able to be used at an appropriate time in the Liturgy.

*Dance can be incorporated into the liturgy, especially as a procession – entrance, book, or gifts.

ACTIONS

The gestures and postures of the assembly are signs of its unity and express its active participation and foster the spiritual attitude of the participants.

ADDITIONAL PRAYER SUGGESTIONS

PRAYER OF HEALING

God of Mercy and Compassion, Our hearts too, are heavy with the pain of our people.

We are sorry.

Hopelessness and despair of life has caused much hurt and anger They have lost their way.

We ask you to touch the hearts of our broken people.

Mend their paths and walk with them.

May they feel the Spirit of our Ancestors.

May the Spirit of our Ancestors strengthen and guide us,

On our journey back to the light of hope,

And the love of life in Christ Amen.

Written by AICCQ Working Group

27 October 2000

PRAYER OF THE ABORIGINAL PEOPLE

Father of all, You gave us the Dreaming,

You have spoken to us through our beliefs,

You then made Your love clear to us in the person of Jesus

We thank You for Your care.

You own us, You are our hope. Make us 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

Prepared by Aboriginal people for Pope John Paul II's visit to Alice Springs 1986



NON ABORIGINAL AND TORRES STRAIT ISLANDER PARISH CONGREGATIONS

There are over 130,000 Aboriginal and Torres Strait Islander Catholics in Australia, however your Parish may not have our people present. The following suggestions may be useful in preparing to celebrate Aboriginal and Torres Strait Islander Sunday and to keep Aboriginal and Torres Strait Islander Peoples in your thoughts and prayers on this day.

CONDUCT AN ACKNOWLEDGEMENT OF COUNTRY

Use the Welcome to Country guide available at <http://www.natsicc.org.au/acknowledgement-and-welcome-to-country.html> to prepare an Acknowledgement of Country. Alternatively, invite a Traditional Custodian to provide a Welcome to Country.

An example of an Acknowledgement of Country:

Today, on Aboriginal and Torres Strait Islander Sunday we celebrate the contributions that our Aboriginal and Torres Strait Islander Catholic brothers and sisters have gifted to our Australian Catholic Church.

Their culture, spirituality and commitment to Jesus Christ is a shining example of God's love and wonder. We acknowledge all Aboriginal and Torres Strait Islander Elders – past, current and emerging and thank them for their care and love for this land.

CONNECTING WITH YOUR LOCAL ABORIGINAL AND TORRES STRAIT ISLANDER COMMUNITY

To enhance your Liturgy, and to avail your Parishioners of the gifts of Aboriginal and Torres Strait Islander Peoples, NATSICC suggests that you involve your local Aboriginal or Islander Catholic Ministry (AICM) in planning your celebration.

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 and ultimately build a relationship that will benefit the Parish.

CELEBRANT INTRODUCTION

Today is the 14th Sunday in Ordinary Time and the day that the Australian Bishops and our National Aboriginal and Torres Strait Islander Catholic Council have invited us to celebrate Aboriginal and Torres Strait Islander Sunday. Our Aboriginal and Torres Strait Islander Catholics number over 130,000 and are growing strongly.

Today we acknowledge that God has been walking with Aboriginal and Torres Strait Islander peoples, making His Presence known through a continuous living culture over many thousands of years.

We pray in thanksgiving for these ancient peoples who have enriched and sustained our continent over all that time. We praise God for the people who nurtured the land here in our parish that we call home.

Continued overleaf.....

RITE FOR BLESSING AND SPRINKLING OF WATER

May be used in place of the Penitential Rite on this day (appendix 2 Roman Missal)

PRIEST: Dear sisters and brothers, let us ask our ever-living God to bless this gift of creation, this living water, that has nourished people of this land since the Dreaming and will now be sprinkled on us as a memorial of our Baptism.

May God bless us with the grace to remain faithful to the Spirit we have received.

MUSIC

Prior to Mass, or during the gifts procession, a recording of instrumental Aboriginal music (didgeridoo, clapsticks) might be played.

GIFTS PROCESSION

Besides bread and water for the Eucharist, gifts of food or a special collection could be brought forward for Aboriginal and Torres Strait Islander people in need.

Additionally, a coolamon could be placed in front of the altar as a symbol of the absence of Aboriginal and Torres Strait Islander brothers and sisters at the table.

EUCCHARISTIC PRAYER

Eucharistic Prayer for Reconciliation II

If some Aboriginal or Torres Strait Islander Peoples are present at the Parish Eucharist other cultural elements could be included.

Prayer for Reconciliation

God of all creation,
as we journey together in this Great Southern Land,
we pray for healing, forgiveness and unity,
creating a path of good will, with justice and compassion.
Jesus, through the power of your love,
you have given us the courage, wisdom and strength
to share our gifts and talents in humility.
In peace and understanding we reconcile with each other.
Creator Spirit, we come together in prayer and thanksgiving for the many blessings we have received.
Allow your Spirit to wash over us and give us strength to walk together as one.

Reconciliation Church prayer was written by a small group of Aboriginal Elder women and Reconciliation Church staff members in 2014.

INCORPORATING LANGUAGE FOR NON ABORIGINAL AND TORRES STRAIT ISLANDER CONGREGATIONS



2019 | INTERNATIONAL YEAR OF Indigenous Languages

The International Year of Indigenous Languages is a United Nations observance in 2019 that aims to raise awareness of the consequences of the endangerment of Indigenous languages across the world, with an aim to establish a link between language, development, peace, and reconciliation.

Australia's First Peoples consist of over 250 different Language Groups. Each group is distinct from one another in rituals, sacred knowledge and belief systems. This year is the perfect opportunity to incorporate the Traditional

Custodians of your local area into the Liturgy. An excellent map displaying language groups is <https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia>.

Consider incorporating the following into your Aboriginal and Torres Strait Islander Sunday celebrations:

- Place a prominent Acknowledgement to the Traditional Custodians in your Mass booklet, Mass powerpoint and/or Parish Website

- Invite local Traditional Custodians to:

1. Conduct a Welcome to Country
2. Translate a reading or Prayer of Intercession into local Language. You could repeat the intention into English or place a translation onto a screen

- Use the opportunity to show the congregation the AIATSIS Language Map (as a way of sharing the diversity of Aboriginal and Torres Strait Islander Culture and to highlight the traditional custodians of your area.

THE TREE OF LIFE

OVERVIEW AND LEARNING OUTCOMES

The Tree of Life activity is a Cross Cultural Awareness opportunity that uses a tangible object (the tree) as the basis to explore aspects of Aboriginal and Torres Strait Islander Culture, Faith and Spirituality. Students may identify the similarities and differences with their own culture.

It take place over a single day, a week or several weeks depending on the structure that is utilised. Each of the steps can be expanded, removed or adapted to your own area. For example, if you have local community members that speak Language, the Languages could be expanded upon and include visits and presentations.

The activity will yield the best outcomes if the Local Community is engaged and consulted in designing and delivering the steps wherever possible. Use the 'Your NATSICC' section at www.natsicc.org.au to find the local Aboriginal and Torres Strait Islander Catholic Ministry. If there isn't a local Ministry, your local Council will have contact details for the local Language group.

PREPARATION

When learning and teaching about Australia's First Peoples, it is vital to work alongside Aboriginal and Torres Strait Islander families, groups and communities in your school community to ensure Cultural protocols are maintained.

Prior to undertaking the activity (particularly the Language section), it is advised that teachers first read <https://gambay.com.au/teachers>. These notes have been complied to support teachers in teaching about Aboriginal and Torres Strait Islander Languages. Additionally, your Diocesan Aboriginal and Torres Strait Islander Education Office is an excellent resource and source of advice.



STEP 1: CREATE A TREE OF LIFE

Learning Opportunity

Discuss the native trees of the local area and research the various ways that Traditional Custodians used flora and fauna for food, medicine and culture.

Additional Resources that could be incorporated:

Pope Francis' encyclical on the environment – Laudato Si <https://www.youtube.com/watch?v=o3Lz7dmn1eM> and <https://www.youtube.com/watch?v=lcP5E2trsX4>

The silhouette of the tree becomes the foundation upon which your activity can grow and form. The other aspects of the activity 'branch' out from this basic structure. Options for construction:

Wall Display

- Using Black or painted paper, create an outline of a tree in a prominent space within the classroom or meeting room.
- Ensure the tree has a main trunk section with branches forming outwards. Be sure to leave room for individual leaves to be added.

Plant Pot Display

- Cover a large plant pot with paper or decorations (or ask an Aboriginal and Torres Strait Islander person to paint it).
- Fill the pot with clay, plaster or soil. Avoid using Potting Mix for health reasons.
- Place a fallen branch (without leaves), into the pot and display in a prominent position.

STEP 2: INCORPORATE TRADITIONAL ART

Learning Opportunity

This activity is an opportunity for students to research and discover the techniques used by the Traditional Custodians of their area. You could invite a local Aboriginal and Torres Strait Islander artist to explain the various symbols and painting techniques traditionally used by the local people.

Aboriginal and Torres Strait Islander artwork has, for thousands of years, used symbolism to display deep and complex concepts that are interpreted through the lens of culture and spirituality learned from Elders. Each symbol carries meaning and significance. Artists have used these traditional techniques to paint bible stories and express their Christian faith.

Art Activities:

- Art and Faith Activity: Renowned Aboriginal Artist Shirley Purdie shares her story and explains how her faith is depicted in her artwork. A number of activities for students to complete are included - <http://bit.ly/shirleypurdie>
- Paint Individual Leaves: Download the leaf template from the 2019 Aboriginal and Torres Strait Islander Sunday resources at www.natsicc.org.au and invite students to use their newly acquired knowledge to depict their own faith. Once dried, these leaves can be placed on the tree. Alternatively, students can paint large gum leaves. Students could share their stories of faith and use of Traditional Symbols with the class or group.

ACTIVITY OUTCOMES

By using the Tree of Life as a base, the students will have explored the areas of Traditional art, language and faith systems and will have explored their own faith journey through a different lens. The Tree of Life can be displayed throughout the year to incorporate Aboriginal and Torres Strait Islander culture in various celebrations and events. Examples could be Christmas, Sorry Day, Reconciliation week or NAIDOC.

STEP 4: LANGUAGE

Learning Opportunity

The Language aspect of the activity highlights the linguistic and cultural diversity that exists in this Country. When learning and teaching about Australia's First languages, it is vital to work alongside Aboriginal and Torres Strait Islander families, groups and Communities in your school community.

Listen to Languages: : Gambay First Languages Map - <https://gambay.com.au/map>

Language Groups - <https://aiatsis.gov.au/explore/articles/aiatsis-map-indigenous-australia>

The International Year of Indigenous Languages is a United Nations observance in 2019 that aims to raise awareness of the consequences of the endangerment of Indigenous languages across the world, with an aim to establish a link between language, development, peace, and reconciliation.

Language Activities:

- Learn about the local Traditional language by either inviting a Traditional Custodian to work with the class or group or researching online (using the links provided above).
- Ask the students to find words that are linked to the tree - roots, wood, trunk, bark, branches, leaves, etc. Put these words on your Tree of Life display.
- Research Traditional words for Christian terms – God, Creator, Amen etc.

STEP 5: FAITH

Learning Opportunity

By reflecting on quotes by Deacon Boniface Perdjert and St John Paul II, students will gain a better understanding of the role that spirituality and faith play in the lives of Aboriginal and Torres Strait Islander Catholics. They will also be able to draw correlations to their own faith systems.

Activity Resources: <http://www.natsicc.org.au/a-tribute-to-deacon-boniface.html> and <http://www.natsicc.org.au/st-john-paul-resources.html>

Aboriginal and Torres Strait Islander Catholics knew God thousands of years before the arrival of the first Missionaries. He spoke through the birds, the tress and the other animals. Deacon Boniface Perdjert - Australia's first Permanent (and Aboriginal) Deacon speaks of this knowledge in a beautiful and relatable way.

Saint John Paul II, when he spoke to Aboriginal and Torres Strait Islander Catholics in 1986, acknowledged the deep spiritual connection that Australia's first people have to the Creator. Both Deacon Boniface and Saint John Paul II give us an opportunity to explore the relationship that Aboriginal and Torres Strait Islander Catholics have with God from different Cultural perspectives.

Faith Activities:

Using the links above students can:

- Select a quote from both Deacon Boniface and Saint John Paul II and find the similarities
- Write a quote that speaks to them on an A4 piece of paper and place near the Tree of Life
- Using the text of St John Paul II's speech in 1986 or Deacon Boniface's story, explore the key messages and discuss ways in which they speak to Australian society today
- Create a blog expressing the impact that the messages of both Catholic leaders have had upon their own faith and relationship with God. Perhaps the blog could be hosted on the school website or social media account.

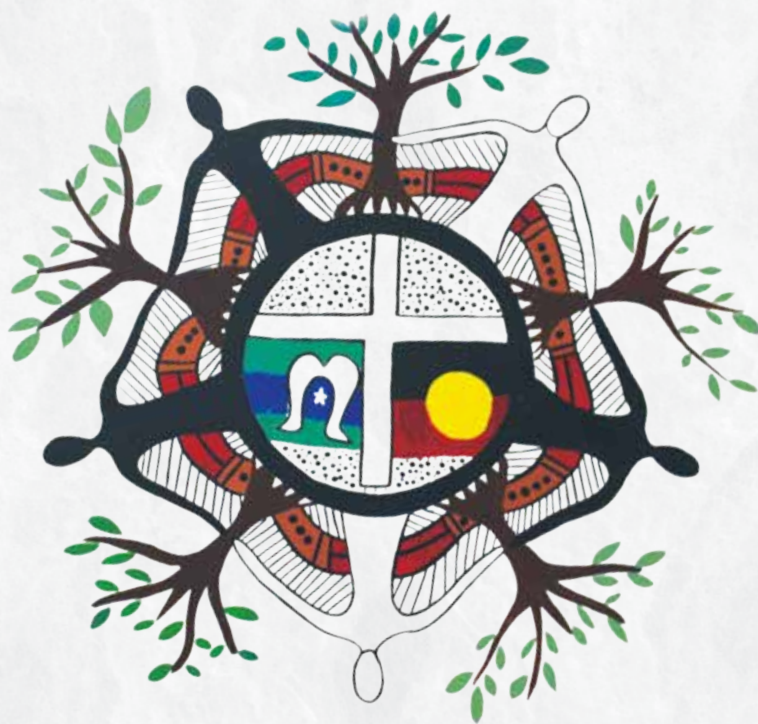
NATSICC ACKNOWLEDGEMENT PLAQUES

The practice of inclusion forms an important part of rebuilding the relationships with Aboriginal and Torres Strait Islander Peoples and non Indigenous Australians. The erection of a plaque in a Parish, School or Organisation is a symbol of welcome for Aboriginal and Torres Strait Islander Peoples and an Acknowledgment that there is an understanding of Australia's past.

The NATSICC plaque is the first ever to be endorsed by the Australian Catholic Bishops for use in Schools, Parishes and Organisations.

The plaque features artwork designed by the Murri Ministry team in Brisbane, Queensland and depicts Reconciliation and togetherness in Christ.

Printed on aluminium and sealed with an automotive quality UV resistant clear coat, the plaque can be displayed inside or outside, ensuring your's is a place of welcome for Australia's First peoples for years to come.



We acknowledge the Traditional Custodians who have walked upon and cared for this land for thousands of years.

We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of Reconciliation.



www.natsicc.org.au

Plaques can be purchased at www.natsicc.org.au

Two sizes are available:

A4 - \$50*

A3 - \$110*

* Prices quoted do not include GST (for members of the GST Religious group). Non members of the group and individuals may purchase using a separate link.



The National Aboriginal and Torres Strait Islander
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