

# NATSICC News



The Newsletter of the National Aboriginal and Torres Strait Islander Catholic Council - July 2014



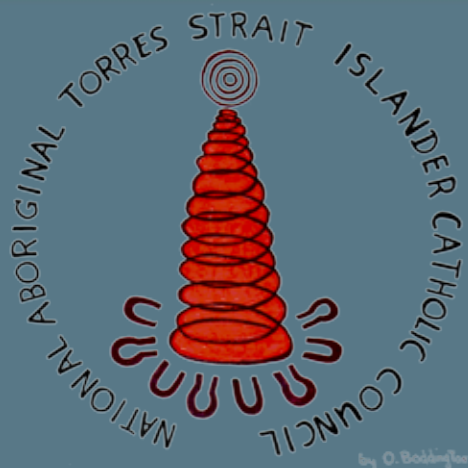
Praise to you, Lord  
of Heaven and Earth

6 July 2014 Aboriginal and Torres Strait Islander Sunday

WE ADVISE ABORIGINAL AND TORRES STRAIT ISLANDER READERS THAT THIS PUBLICATION MAY CONTAIN IMAGES OR NAMES OF THE RECENTLY DECEASED

SAVE THE  
DATE

JULY  
2 - 6  
2015



## THE HEART OF JESUS BEATS WITHIN US ALL

New Signs, New Symbols for Spiritual Healing

You are invited to come together and discuss faith, culture, spirituality in Australia's Top End.

Mark your diaries and join us as Darwin provides the perfect backdrop to discuss Catholic Faith and Indigenous Spirituality.

### Kormilda College

Kormilda College is located in the Northern Territory of Australia, on the outskirts of Darwin and in the suburb of Berrimah. It is half way between the cities of Darwin and Palmerston.

Lot 6057 Berrimah Road, Berrimah,  
Northern Territory 0828

Information can be found at:  
[www.natsicc.org.au/events/2015\\_assembly](http://www.natsicc.org.au/events/2015_assembly)

2015 NATSICC  
National  
Assembly  
2-6 JULY

## Forgiveness and Healing

A Resource for Ministry

There is a need for healing in our communities. Aboriginal and Islander ministries and organisations work hard everyday to address this need. NATSICC have put together a new resource for Ministry that contains prayers, Scripture and useful information regarding healing and forgiveness. Late Elder Agnes Palmer's address to the 2003 NATSICC Assembly - An Aboriginal perspective to healing - provides an invaluable tool for people suffering hurt and pain.

Printed copies of the resource are available for free by contacting the office or can be downloaded at: [www.natsicc.org.au/resources/liturgy](http://www.natsicc.org.au/resources/liturgy)

## Aboriginal and Torres Strait Islander Sunday Resources



Aboriginal and Torres Strait Islander Sunday was celebrated Nationally on 6 July.

The resources provided by NATSICC included the poster to the left. The artwork is by Christina Yambeing. The painting represents the resurrection and ascension of Jesus whilst embodying a sense of worship.

**“The heavens are opening and the Holy Spirit in Jesus is going up”** *Christine Yambeing*

The kit was sent to every Catholic Parish and School in Australia and, for the first time, included access to an online Multimedia resource (see below). The Aboriginal and Torres Strait Islander Sunday Mass in Rockhampton was recorded and the link is on page 14 of this newsletter.

Aboriginal and Torres  
Strait Islander Sunday  
6 July 2014

Praise to you, Lord of Heaven and Earth

## Multimedia Resource

Download Clip Art, Videos,  
Digital Documents for use in your School,  
Parish or organisation



[www.natsicc.org.au/resources/aboriginal\\_and\\_islander\\_sunday\\_2014](http://www.natsicc.org.au/resources/aboriginal_and_islander_sunday_2014)



## A moment to reflect



### My Story

Aboriginal Deacon Ralph Madigan tells of how his traditional culture and Catholic faith has guided him on his spiritual journey.

My Catholic background comes from my grandmother on my father's side, Annie Green, who had a very strong Catholic faith. Gran always prayed the rosary and she had story books about Jesus, and the stories in those books were passed on to us. She had seven children, five sons and two daughters and she made sure they were all baptised in the Catholic Church. From there, our parents made sure that all her grandchildren were baptised into the faith. The Catholic faith has been in our family for over one hundred years and our families are still baptising their children today. Living on an Aboriginal Reserve at an early age was a primitive but a happy lifestyle with other Aboriginal families from different religious backgrounds. We would listen to their religious stories and sometimes they would be critical of our faith, but that did not deter us. I guess it only made us stronger in our faith.

My brothers and sisters and I were educated by the Sisters of Mercy at the local parish school in Mareeba and we also spent some time in

the State School system. The Sisters of Mercy made sure we attended school regularly and they helped us over the years with food and clothing.

My mother, Elsie Madigan, was a big influence in my attendance at Mass in St Thomas's, Mareeba. In his early years, my father, Jack Madigan, was also a regular Mass goer. When I went to Mass I always sat in the back row and felt very comfortable there. One Sunday, one of the parishioners asked my mother and me to take up the gifts, which we did. Then I was asked if I would like to be a reader at Mass, and I accepted. From there I became a communion minister and then I began playing the organ. Sometime later I was invited on to the R.C.I.A. team in the parish.

These were things that I had never imagined that I would be able to do. Sometimes our background holds us back so that we don't go forward. We need to look at the future and what it holds for us. Each one of us has been

given gifts from God and we are meant to use those gifts by sharing them with others. Even though I was active in my parish, for many years I had a longing for something more. I wanted to be a deacon. So, after some encouragement and much study I was eventually ordained by Bishop James Foley on 7 June 2009 in St Thomas of Villanova Church in my home town of Mareeba. It was a day for me and my family and the parishioners to remember – a wonderful ceremony with a bishop, fourteen priests and a deacon and over 500 parishioners to help celebrate this special occasion.

Since my ordination I have been working full time for the Church and have presided at many baptisms, weddings and funerals. I regularly serve as the deacon during the celebration of Mass and frequently give the homily. But my main role is working, in partnership with Fr Rob Greenup, with Aboriginal and Torres Strait Islander Catholics in the Diocese of Cairns – calling ourselves 'Indigenous Connections'. This has taken me all over the diocese but most of our work is done in the small Aboriginal community of Coen, my home town of Mareeba and in Cairns. In these places we celebrate Mass on a regular basis.

We have also reestablished the AICC in Mareeba and Cairns, worked with two Catholic Secondary Colleges and have become involved with Wontulp-Bi-Buya, an ecumenical theological college in Cairns.

In all this my Catholic faith is supported by what I know of my traditional Muluridgi belief and culture. For example, my parents and grandparents told us many traditional stories which conveyed a strong belief in the spiritual world. A world that was very real to them and part of their everyday life. And these stories have become part of my life as well. For our ancestors the spiritual world and the material world were not separate but were closely woven together. They saw the spiritual world ever present around them in the hills and the

trees, the wind and the sky, and the behaviour of animals and birds. Much like the way in which Jesus could see his Father's kingdom breaking into this world in ordinary, everyday things such as a farmer planting seed (Mk 4:1-9) or a woman baking bread (Lk 13:20-21).

Another big part of our Aboriginal culture that supports my Catholic faith is the importance we place on family. Not just our immediate family but also our extended family and even beyond that to the connectedness there is between all people. For us everybody has a place and everybody fits in somewhere. To this day we are still trying to put together more of our family connections. We believe that as Christians, guided by the same Spirit, we are all brothers and sisters, children of the one God (Rom 8:14).

Also, in our culture and in our family, we were taught by our parents from an early age to share what we had with one another. All our lives we have shared with each other and we are still doing it today. It is an important part of who we are and many Aboriginal people share with each other no matter how little they may have for themselves. I guess that is why a lot of Aboriginal people are not wealthy. But that was the way of Jesus. He said, "Give to anyone who asks, and if anyone wants to borrow, do not turn away" (Mt 5:42).

All the way along the journey of my life I have tried to hold fast to my Catholic faith and to my Aboriginal heritage. For me, there has never been a conflict between the two. My Catholic faith and my Aboriginality walk side by side, like close friends. They work together as one, they strengthen each other and they have made me who I am today. I thank God for both of them.

**Let's Reconnect!**

Send your email address to [assembly@natsicc.org.au](mailto:assembly@natsicc.org.au) or call 08 8363 2963

# Proposed changes to the Racial Discrimination Act by the Federal Government

The Federal Government has signalled its intent to amend the Racial Discrimination Act 1975. The National Aboriginal and Torres Strait Islander Catholic Council (NATSICC) has several concerns and questions regarding these amendments.

Most notably, the new legislation intends to repeal Section 18C which makes it unlawful for someone to publicly “offend, insult, humiliate and intimidate” a person or group of people. Also repealed is Section 18D of the Act which allows comments or actions made in good faith and “fair comment” if it is an “expression of a genuine belief held by the person making the comment”. The amended legislation narrows its focus to govern behaviour that falls into the following two categories:

- Intimidation (cause fear of physical harm)
- Vilification (incite hatred)

Glaringly absent is any reference to the emotional and psychological damage that can be caused by racial abuse along with the associated generational trauma that permeates through families. The current wording of Section 18C has been interpreted as “hurting another’s feelings” by Attorney General George Brandis who went on to tell reporters in Canberra on March 25 “It is not, in the Government’s view, the role of the State to ban conduct merely because it might hurt the feelings of others.”

ACT Liberal Senator Zed SESELJA echoed Mr. Brandis’ comments by saying “Yes, our feelings get hurt from time to time. We do not like it when it happens; I do not like it when it happens. But we cannot have a law to protect against every piece of offensive behaviour in our community.”

This stance has resulted in the terms “insult, humiliate and intimidate” being removed from the amendments.

We believe that deliberately hurting others is nobody’s right, and that this should be reflected in the Racial Discrimination Act. Australian Human Rights Commission President Professor Gillian Triggs is of the same opinion “It is not clear why intimidation should not include the psychological and emotional damage that can be caused by racial abuse.”

Our youth are impacted greatly by racism. They may not possess the skills (nor should they have to) to decipher between what constitutes behaviour that ‘vilifies’ and thus falls foul of the amended legislation and that which fall under ‘public discussion’ - which, according to the modified Legislation is OK. Whilst we struggle to protect our children from racism, it is the role of Government to ensure that they have the right to participate and live in a society on an equal footing with anyone else. The modifications will increase the instances where racial ‘slurs’ are accepted, and this is counterproductive to raising the next generation of strong, self confident leaders in this country.

As an International comparison, the Norwegian Anti Discrimination Act is very strong in its intent and protection of its people and includes the following sections:

Section 4: Direct and indirect discrimination on the basis of ethnicity, national origin, descent, skin colour, language, religion or belief is prohibited.

Section 5: Harassment on such grounds as are mentioned in section 4, first paragraph, is prohibited. “Harassment” shall mean acts, omissions or statements which have an offensive, frightening, hostile, degrading or humiliating effect, or which are intended to have such an effect.

The Council believes that under the Human Rights Act prohibiting activities (in any form) that constitute offensive, frightening, hostile, degrading or humiliating behaviour due to ethnicity, national origin, descent, skin colour, language, religion or belief is a relevant and responsible inclusion.

NATSICC concedes that free speech is a natural right in any democratic society. We need to be able to share our opinions without fear of retribution. Australia is a contemporary multicultural society and we have freedoms that many around the world envy. In many instances the legislation that govern our behaviour reflects this. However, the very connotations of free speech differ in their application to certain circumstances and situations which is why there needs to be a balance when applying the legislation in the real world.

The intended amendments included in Section 4 tips the balance strongly in favour of those wanting to publicly

declare their ‘bigotry’, the right of every Australian according to Attorney General Brandis.

Section 4 reads:

**(4) This section does not apply to words, sounds, images or writing spoken, broadcast, published or otherwise communicated in the course of participating in the public discussion of any political, social, cultural, religious, artistic, academic or scientific matter.**

It is hard to imagine a situation that does not fall under this section, such is its ambiguity and broadness. Effectively, the amendments have narrowed what is seen by the law as harmful to minorities as well as adding a ‘catch all’ that allows for exemption from the Act in the name of ‘public discussion’. It is this section that warrants the most scrutiny in that it has the scope to undermine the entire Act, both as it stands as well as the intended amendments. We have lived with assimilation, abuse, harassment, intimidation, humiliation and the final insult is to make us invisible.

NATSICC would also question the timing of any changes to the Act, given our current social context. We are in the midst of an unprecedented boom in the use of social media, particularly Facebook. Governments are struggling to keep up in providing adequate protection to the public in chat rooms, blogs, webpages and message boards. Current laws were drafted in an era of print and broadcast media and have deficiencies in dealing with the lightening speed in which material can permeate from user to user, across borders and quickly become

global. Combine this with the narrowing of definitions and the cloak of ‘Public Discussion’ (as cited in Section 4) and that is a recipe for disaster.

The Human Rights Commission has experienced a 59% increase in complaints received about racial abuse, many over the internet or social media so it is imperative that the Federal Government investigate and implement changes to the way that these emerging trends of media are legislated. Under the changes, intimidation is restricted to the fear of physical harm.

The Australian Human Rights Commission have stated that the hundreds of inquiries or complaints they receive each year alleging racial abuse, typically on the internet, are not about a fear of physical violence. If psychological and social impacts are excluded from the prohibition, very few cases will be covered by the legislation.

The discussion thus far has been counterproductive, and the question must be asked - what is the impetus for the change? Indigenous Australian’s are having our basic human rights impinged upon via the Stronger Futures legislation in the Northern Territory and we are still dying much earlier than non Indigenous people and the Government is concerned with modifying legislation to ensure that people do not fall foul of Racial Discrimination laws?

Energy would be best directed at trying to address why some sectors of the community in Australia still adopt racist behaviour rather than change the ways in which we deal with it.

## Background Reading

Drop racial change, Mundine urges PM - <http://www.cowracommunitynews.com/news.php?id=16&t=Social+Conscience+Issues>

Australian Human Rights Commission - <https://www.humanrights.gov.au/news/stories/changes-racial-discrimination-act>

Racial Discrimination Act amendment: Warren Mundine warns against changes, labels George Brandis’s bigotry comment ‘bizarre’  
<http://www.abc.net.au/news/2014-03-26/mundine-critical-of-proposed-changes-to-racial-discrimination-a/5345742>

Norway’s Anti Racial Discrimination Act - <http://www.regjeringen.no/en/doc/laws/acts/the-act-on-prohibition-of-discrimination.html?id=449184>

Racial Discrimination Act: Brandis moves to amend — not repeal — 18C  
<http://www.crikey.com.au/2014/03/25/racial-discrimination-act-brandis-moves-to-amend-not-repeal-18c/>

“A Bad Law” <http://www.abc.net.au/news/2014-04-09/gillian-triggs-steps-up-criticism-of-rda-changes/5378156>

Balance Freedom with Dignity <http://www.brisbanetimes.com.au/queensland/blogs/the-hermit/brandis-has-to-balance-freedom-with-dignity-20140408-36at8.html>

Repeal protects rights of bigots <http://www.theaustralian.com.au/opinion/columnists/repeal-protects-rights-of-bigots/story-fnktpi7i-1226874996152#>

# Harmony Day 2014



Aboriginal people and the Afghan Cameleers in the heart of the country around the turn of the century.”

In 2012, NATSICC held a Cross Cultural Sporting Program that brought together Aboriginal and Afghani youth to share their love of sport. The program was designed to empower the young people to teach each other their chosen sport - in this case AFL Football and Soccer.

“It was a wonderful success that utilized the universal language of sport to create a safe and comfortable environment where young people from a diverse range of backgrounds and experiences could come together. Following the training session, we sat together and talked about our culture, food and grew to understand each other from a different perspective.” said John.

“We learned that although we are from different places, there were more similarities between our two groups than differences. We are both minorities trying to live in a Western context.

The message of Harmony Day 2014 was Everyone Belongs. It was a day to celebrate Australia’s diversity. It’s a day of cultural respect for everyone who calls Australia home – from the traditional owners of this land to those who have come from many countries around the world.

“Our Culture is all about reciprocity and inclusion” said NATSICC deputy Chairperson John Lochowiak. “This can be seen in the early interactions between

## A JOURNEY OF DISCOVERY FOR ABORIGINAL PRIEST

Queensland Priest Kerry Costigan, 74, recently discovered his Aboriginal Ancestry. He tells NATSICC of this journey and how the news has come to embrace, with pride, his families history and the relationship he shares with the community.



The process of accepting my Aboriginal ancestry and being recognised as such has been, for me, a family drama, causing division among my siblings. Some of the siblings want nothing to do with Aboriginal decent. My mother took this secret to her grave, and it was only after her death that I was moved to do some research. My siblings who object declare that mother’s secret should remain so.

At the particular request of my younger sister (now deceased) with her help and the support of an aunt (by marriage) and a niece, I went ahead in my research. As children growing up, we noticed the wedding photo of mum’s parents – John Henry Kane and Elizabeth Clark (I enclose a copy of that photo). We asked mum about her mother being so dark skinned, she always put us off telling us that she was a Maori. She may have meant ‘Murri’. We were satisfied thinking N.Z. is far away. Seventy years ago my mother would have had reasons for not telling us and I respect that. When mum died, a relative whom mum always called ‘sis’ (I believe she was really related by Aboriginal ancestry) told me that we were of Aboriginal descent.

I traced the blood line to an Aboriginal lady called Elizabeth Harriet Wheeler (known also as Tomes). This woman formed a relationship with Thomas Clark who was born in Hampshire England on 25 June 1855. He died at Cloncurry on 8 March 1927. This union was blessed with three children. The oldest child was Elizabeth Clark born 12 July 1892 at Cloncurry and on her death certificate dated 10 September 1966 the word ‘native’ is used to describe her.

Elizabeth married John Henry Kane on 21 January 1914 at the Cloncurry courthouse. Her father did not approve of the marriage as he did not like Catholics and her husband was a devout Catholic. All my life, I regarded ‘Pop’, as we called John Henry Kane, as a mentor, someone I regarded highly. Can you imagine the scene in 1914 when a well-regarded young man actually married with full ceremony a young Aborigine?

‘Pop’ was a man of principle and a keen sense of duty, there was no Catholic Priest available at the time of the marriage and the marriage was ‘blessed’ according to the rites of the Catholic Church on 13 August 1924 at



### Coordinator Aboriginal & Torres Strait Islander Catholic Ministry

The Catholic Diocese of Broken Bay is seeking to appoint a Coordinator - Aboriginal & Torres Strait Islander Catholic Ministry (ATSICM) who will be part of the Parish Support Unit based either at the Diocesan Offices, Caroline Chisholm Centre, Pennant Hills, or at either of the Parish Support Unit Regional Offices on the Central Coast.

The Coordinator - ATSICM will report to the Director of the Parish Support Unit and will work closely with the ATSICM Steering Committee.

The Coordinator - ATSICM will empower the Aboriginal and Torres Strait Islander peoples to strengthen their own spirituality and identity as a Catholic community. The Coordinator - ATSICM will raise awareness of Aboriginal and Torres Strait Islander spirituality in parish communities in the Diocese and foster reconciliation and collaboration between the Aboriginal people and the wider community.

The initial appointment will be a two-year fixed term contract.

#### Closing date for applications: 29 August 2014

The successful applicant will be required to undergo employment screening to ensure compliance with relevant provisions of the Child Protection (Prohibited Employment) Act 2000 and the Child Protection (Offenders Registration) Act 2000.

For further details, please contact Carole Gan Telephone: 9847 0560 Email: carole.gan@dbb.org.au

#### For an information package, please contact:

Isobel Robertson Telephone: 9847 0504 Email: isobel.robertson@dbb.org.au

continued

Cloncurry by two Priests who happened to be visiting Elizabeth Harriet Wheeler (Tomes)(Clark) was baptised 'Church of England' as the Anglicans were called then. Her baptism certificate states she was baptised 25 October 1880 at Charters Towers. Her birthplace noted as Tamrookum Station near Beau desert. Her father noted as Wheeler whose position was noted as Inspector of Police. Her mother's name noted only as Harriet, the first and only name of an Aborigine.

So it is through the blood line of my mother that I proudly claim Aboriginal descent. When mum married Dad on 1 January 1939 at Cloncurry, her mother-in-law, Norah Costigan told her son that he was (quote) "marrying beneath his station". No doubt, casting aspersions on mum's Aboriginal ancestry.

At the prompting again of my younger sister, some of my siblings and myself on 10 May 2002 faced a panel of Aboriginal elders in Toowoomba. My sister spoke for us all and presented documents and photographs relating to our petition to be accepted and recognised as having Aboriginal descent; We were asked several questions by the panel, consisting of two men and three women. After the interview had finished, we waited outside. Eventually we were recalled and told the great news that our petition was successful. We thanked the panel and had to wait outside again. Finally, we were each

presented with a signed and sealed certificate declaring we were of Aboriginal descent. Each of the elders signed the certificate and the seal attached was that of A.T.S.I.C. I have this certificate framed and placed in a position of honour in my office.

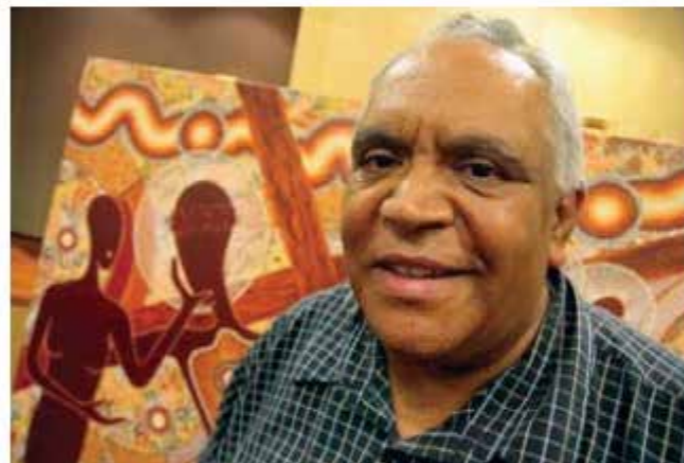
Though I am a retired Priest, I still have many professional duties mainly in community work, so I really don't have that much time for contact with any Aboriginal groups. While I was Parish Priest to Oakey, I helped Aunt Patsy White to receive the debutantes at the first ever Aboriginal Debutante Ball in Oakey – quite an honour. All involved were Aborigines and the debs and their partners looked fantastic.

Every year I attend during Reconciliation Week a gathering and acknowledgement ceremony in Toowoomba. In 2013, I gave a speech to a large group of young people in Herberton, N.Q. nearly all Aborigines and Torres Strait Islanders. At the end of my speech, they gave me a warm, spontaneous round of applause. I was deeply touched and almost had tears in my eyes.

I truly do value and appreciate my Aboriginal ancestry. I pray that the knowledge of God will grow strong in all people and that God can be at home in us and can make a home for everyone.

# Latest News

## Aboriginal contribution to Corpus Christi



Artist Richard Campbell's work will be exhibited in Orvieto. Image contributed.

While Australian Catholics celebrate the Feast of Corpus Christi on Sunday June 22, Australian Aboriginal art and spirituality will be featuring strongly in the celebrations on the opposite side of the world.

In the hilltop town of Orvieto, one hour North of Rome, this year is a Jubilee Year in honour of the 750 years since the promulgation of Corpus Christi in that town. The Feast was announced at the time following the 'miracle of Bolsena' in which blood dripped onto the corporal during the consecration. That sacred cloth is still on display above the altar in a chapel of the famous Cathedral of Orvieto.

Each year the town holds a Festival of Art and Faith over two weeks. It starts on Pentecost Sunday and culminates on Corpus Christi Sunday with a procession of townspeople in

medieval costumes carrying the sacred cloth through the streets of the town.

This year, paintings of Aboriginal artist Mr Richard Campbell will be one of the features of the Art and Faith Festival, along with explanations of Aboriginal spirituality. The Exhibition will be opened by Mr John McCarthy, OA, Australian Ambassador to the Holy See on Tuesday June 10th. Richard Campbell was a finalist in the 2005 Blake Prize for Religious Art and his works were featured at Sydney's World Youth Day and at the canonization of St Mary of the Cross MacKillop. He is looking forward to being present at the Festival.

Featured at the Orvieto Exhibition will be prints of his Stations of the Cross, the originals of which are in the Church of Reconciliation at La Perouse (Sydney). There will also be a canvas print of his large 'Last Corroboree'. This is based on a sad event that took place in the 1930s on an island in the Nambucca River and the painting is inspired by the Last Supper.

Organisers of the Australian component of the Festival, Professor Ron and Mrs Mavis Pirola of Sydney, say they hope that this could be just the start of a bigger recognition of Aboriginal spirituality and culture overseas. 'Faith is always expressed in a cultural context,' they commented. 'Hopefully this Exhibition will draw attention to what we can learn from the tens of millennia of Aboriginal spirituality. This can enlighten and enrich our modern multicultural expression of our faith in Jesus'.

Article and photo courtesy 'Together' - Diocese of Wgga Wagga

## NATSICC delegate to attend Catholic Press Association Conference

For the first time, NATSICC has been invited to send a delegate to the annual ACPA conference.

The theme of the conference is 'A connecting Church: A Gospel voice in a secular world'. Speakers will explore a range of issues, from the Church's role in advocating for people on the margins, to how we can better engage with people outside the faith.

The ACPA is kindly sponsoring our delegate and hope that they may gain some valuable insights about how they can better share the stories of Indigenous Catholics in their publications.

The invitation is welcomed by NATSICC, as we work towards gaining higher exposure for one of the fastest demographics

in the Church today - Aboriginal and Torres Strait Islander Catholics.

NATSICC TV has been accessed by more and more people every month and, along with our growing mailing list, is providing the mainstream Catholic audience with some insight into the gifts that Indigenous people bring to the Church and the challenges we face.



## Councillor in profile Sally FitzGerald - ACT



I am Sally FitzGerald and I am a Muruwari woman. My country is in the north west of NSW and it includes towns such as Bourke, Brewarrina and Lightning Ridge. Whilst this is the home of my people I was not born there. I was born and raised in a tiny town in NSW called Murrumburrah where my father was also born. I am the second eldest in a family of seven children-three of which have died.

I was raised as a white person because of the Stolen Generation and it was not until I was in my 20s that I knew that I was Aboriginal and it was not until I was in my 30s that I tracked down my extended family-and have never looked back. I identify as Aboriginal and here in Canberra I am accepted as an Aboriginal woman.

My mother's father was an Aboriginal man-he was born in Tinnunburra-in north west NSW. He was a shearer and he married a young English girl. They moved around a lot in country NSW to shear in all the sheds. He became quite famous as he could shear two sheep to everyone else's one-even with a broken finger! He was called William Smith but is known to all as Duceum Smith. He was inducted into the Shearer's Hall of Fame in Hay in 2005 and his history can be found at AISATSIS. I am married to Roger FitzGerald and we have four adult children-none of which are married so we have no grandchildren! Our youngest is still at university in Sydney studying Medicine-she finishes this year! We have three daughters and one son.

I work at Calvary Hospital in Canberra as the Aboriginal Liaison Officer and I love this job-it is the best of two worlds-I visit all the Indigenous patients and yet I also do administrative work. I have been in this position since 2011 when it was created but am looking forward to retirement next year! I volunteer with the Aboriginal Catholic Ministry for the Canberra Goulburn Archdiocese and I love it. We are only a small group but we have a great vision for the future-small steps!

# ACM Melbourne unveils amazing renovations!

Years of planning and renovation have resulted in the ACM Melbourne unveiling their 'new' Chapel and office in Thornbury, Victoria. The Chapel is adorned with unique elements including handmade Font and Tabernacle as well as a beautiful stained glass window designed by Richard Campbell (*below centre*). There is a very spiritual feeling throughout the whole building and you should make an effort to drop in and see Vicki, Sherry and the team when you are next in Melbourne. You can contact them on (03) 9480 3849.



# Useful Multimedia Resources



The Diocese of Rockhampton have uploaded their Aboriginal and Torres Strait Islander Sunday Mass.

The video runs for over an hour and is a part of an emerging trend to make Mass available online.

To view, either visit youtube.com and search for "St Joseph's Cathedral, Rockhampton 6 July" or use the direct link - <http://youtu.be/my2J6uZyYr8>

Anzac Lochowiak (son of NATSICC deputy Chair John Lochowiak) was interviewed by the 'Behind the News' program prior to Anzac day. In the interview he talks about his Great Grandfather Arthur Walker and his ultimate sacrifice for his country.



The family had recently come into possession of Arthur's (assumed) lost war medals.

Link - <http://www.abc.net.au/btn/story/s3991546.htm>



## [www.kateritv.com](http://www.kateritv.com)

Through the programs presented on this channel, you will be getting to know how Canada's Catholic Aboriginal communities are engaged in a healing process that will bridge a difficult past with a far brighter future, how they define that process, how they draw on ancient traditions and their modern Catholic faith to make it happen.



## [www.youtube.com/user/TheNATSICC/videos](http://www.youtube.com/user/TheNATSICC/videos)

NATSICC TV is continually being updated with interesting programs that share Indigenous spirituality, youth issues and the stories from our Elders. If you have a project or story that you would like to share, please contact us and we can arrange to come and record for all the world to see.

# National Consultation on Inculturation

## State and Territory Workshops

South Australia will be the first State to hold a National Consultation into Indigenous Inculturation workshop (NCII) as part of their State Gathering.

There has been a number of changes at the Ministry in the last few months, including staffing and board members changing over, so the first meeting of 2014 will be very important.

"We will be heading down to the Coorong" said ACM Chair John Lochowiak. "It will be the first time for a long time that we will have Catholics from all over the State gathering together to talk about our Faith and the way forward".

The Adelaide group have decided that they want to focus on ways in which they can use symbols in their new Chapel, involve the laity in the Mass and learn from interstate examples of Inculturating the Liturgy.

NATSICC have assisted by organising experts in Liturgy to attend the workshop as well as assisting in designing the weekend gathering.

## Cultural Awareness training for Priests

NATSICC has written to every Seminary in Australia to ascertain what Cultural Awareness training is being provided to Seminarians and recently arrived foreign Priests. Responses are still coming in but so far we have discovered:

- Whilst some seminaries are linked with ACM's and AICC's, there seems that when there is an effort to provide cross cultural training, it is focused on sending priests to regional and rural communities. Whilst this is beneficial, the urban Indigenous populations are not always being adequately involved in the process

- Several seminaries have asked to be connected with their local ACM's to establish (or in some cases re-establish) relationships

The long term aim is to foster and build relationships that will allow the expertise, experience and cultural knowledge of ACMs, AICCs and communities to form a part of the required training for new Priests and newly arrived foreign Priests.

## Parish Survey

The third facet of the consultation is to gauge the involvement of Aboriginal and Torres Strait Islander Catholics on a Parish level. The involvement of the laity is a very important issue, given the lack of priests in many areas (particularly remote communities). NATSICC

## Acknowledgement of Country in Parishes

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. It has become very popular following the increase of the adoption of Reconciliation Action Plans (RAPs), which places an Acknowledgement of 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.

NATSICC has discussed the issue at our recent face to face meetings and NATSICC would like to recommend that Parishes consider the following forms of Acknowledgement:

- Acknowledge the Traditional Owners of the land on which the Parish stands in a physical form (signage, plaque) on Parish grounds
- Provide an Acknowledgement to the Traditional Owners 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.

hopes to find out if Aboriginal and Torres Strait Islander people are being engaged in the Mass (outside of ACM's and AICC's) and if not why not. Further, it should provide information on what we might be able to do in terms of provision of training to empower our people.

Additionally, we want to find out what Parishes are doing for youth and if they are Acknowledging Traditional Owners in any way.

## Youth

An important part of the Consultation is to talk with young people and listen to what they would like to see in the Mass. Several workshops on this issue will take place at the upcoming youth Leadership Gathering. See the back page of this newsletter for more information.





# NATSICC YOUTH LEADERSHIP GATHERING

ADELAIDE 2 - 6 OCTOBER 2014



## NATSICC workshops include:

- BRINGING YOUNG PEOPLE BACK TO THE CHURCH
- LITURGY
- SELF CONFIDENCE
- HEALING AND OUR YOUNG PEOPLE
- THE IMPORTANCE OF BEING A POSITIVE ROLE MODEL
- MUSIC AND FAITH

Youth will also attend handpicked workshops and presentations at the Australian Catholic Youth Ministry Convention including:

- THE SPIRIT OF THE CURRENT GENERATION
- NURTURING THE SPIRIT OF YOUNG PEOPLE
- BUILDING CATHOLIC COMMUNITIES
- WORKING FOR THE SAFETY OF YOUNG PEOPLE

NATSICC is hosting our National Youth Leadership Gathering in Adelaide from 2-6 October 2014 and have 20 spaces available to Indigenous Catholic youth aged 18 - 30.

The Council is sponsoring the registration, meal and accommodation costs of 20 young people that are leaders in their own communities. 20 places are available.

The Gathering will take place concurrently with the National Youth Ministry Convention organised by the Catholic Youth Office.

The NATSICC Youth group will attend hand picked portions of the convention as well as our own workshops and presentations.

## Presenters will include:

- \* Blake Tatafu (Jarara Indigenous Leadership Award and addressed Julia Gillard as a youth representative at the NCIE National Indigenous Youth Forum on Constitutional Rights)
- \* Bishop Christopher Saunders Bishop of Broome
- \* Marlon Riley (Cultural Tutor - Catholic Education Archdiocese of Brisbane)
- \* Future City (Youth Development Programs in collaboration with Tambo Company)

## Supported by



Aboriginal Catholic Ministry Adelaide



BLAKE TATAFU



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Online Applications available at [www.natsicc.org.au](http://www.natsicc.org.au)