

**The Harvest is Plentiful,  
but the Labourers are few. - Matt 9:37**

**GET UP! STAND UP! SHOW UP!**

Aboriginal and Torres Strait Islander Sunday 3 July 2022



# ABOUT NATSICC



The National Aboriginal and Torres Strait Islander Catholic Council (NATSICC) is the peak advisory body to the Australian Catholic Bishops on issues relating to Aboriginal and Torres Strait Islander Catholics. The Council was founded in 1992 and the Secretariat is based in Adelaide.

Each State and Territory nominates a representative via their local Aboriginal and Torres Strait Islander Ministry. In addition to a number of initiatives aimed to support First Nations Catholics, NATSICC advises the Bishops Commission for Relations with Aboriginal and Torres Strait Islander Catholics.

NATSICC is a not for profit organization that is funded by the Catholic Church and Caritas Australia's First Nations program.

## 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.

Cover artwork: Mumeri was created by Dr Lisa Buxton in August 2013 to celebrate the Catholic Archdiocese of Sydney's inaugural Aboriginal and Torres Strait Islander Mass held at St Mary's Cathedral.

Other artwork: P. Wilson, L. Price  
Photo: Giovanni Portelli

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**Aboriginal and Torres Strait Islander Peoples are advised that this publication may contain images, words and mention of those that have passed.**



# USING THESE RESOURCES



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

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.



# NATSICC LITURGY TEAM WELCOME



Every year on Aboriginal and Torres Strait Islander Sunday, Catholics from across Australia come together to acknowledge and celebrate the gifts of Australia's First Peoples. This year our theme challenges us all into action.

***The Harvest is plentiful, but the labourers are few.  
Get up! Stand up! Show up!***

As you help us celebrate this special day on the Liturgical Calendar, we ask you to listen to us, stand with us and walk with us on our journey for change. Your support is vital to help us in amplifying our messages to our leaders to generate meaningful change!

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. We welcome any photos, stories, or articles of how the day was celebrated in your area please email [admin@natsicc.org.au](mailto:admin@natsicc.org.au).

We would like to thank Caritas Australia for their assistance in designing this booklet.

**NATSICC Liturgy team**



# ABORIGINAL AND TORRES STRAIT ISLANDER CATHOLICS IN AUSTRALIA

First Nations Catholics are the youngest and fastest growing demographic in the Australian Catholic Church.



**133,528**

The number of Aboriginal and Torres Strait Islander Catholics



**5.8%**

The percentage of Catholic population aged under 5



**16** The number of Dioceses which have over one-fifth of their Aboriginal and Torres Strait Islander population who identify as Catholic



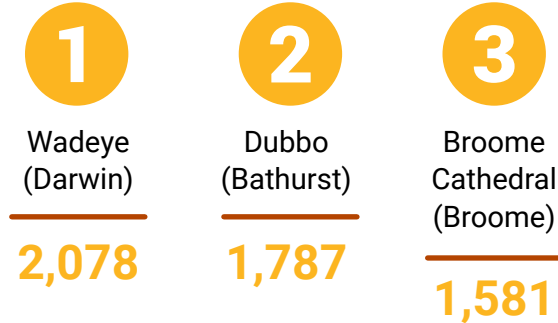
**10.2%**

The percentage of Aboriginal and Torres Strait Islander Catholics aged under 5

# Top three ●●●●●●●●●●

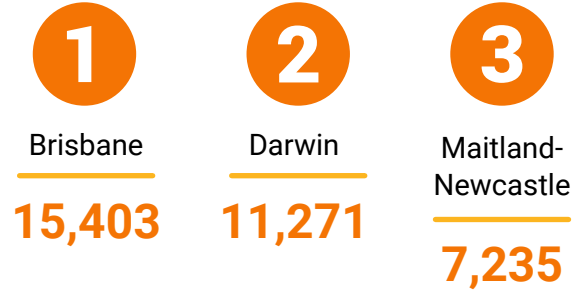
## Parishes

with the highest number of Aboriginal and Torres Strait Islander Catholics:

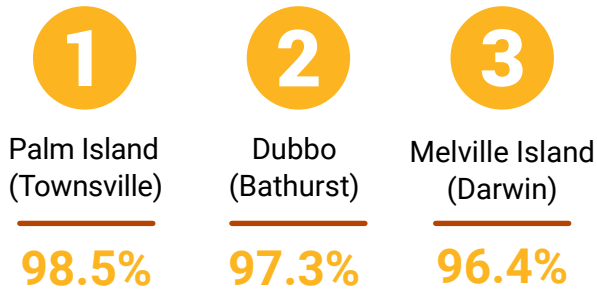


## Dioceses

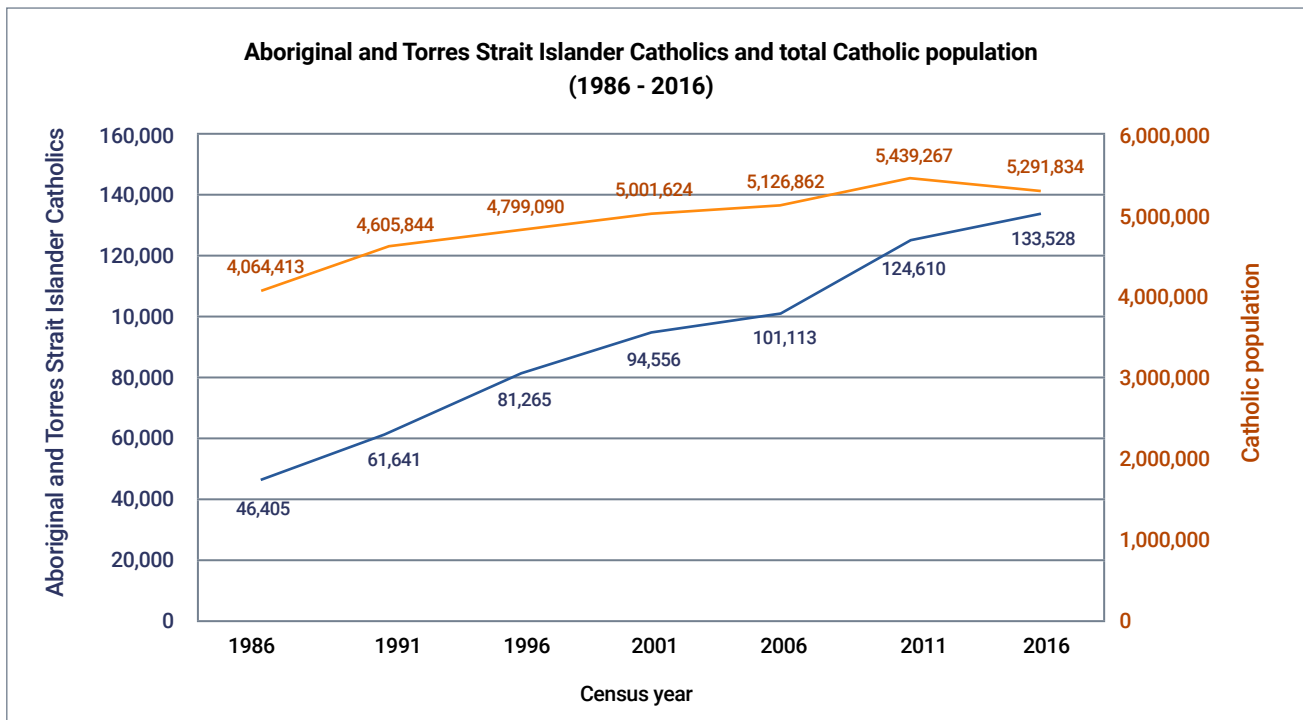
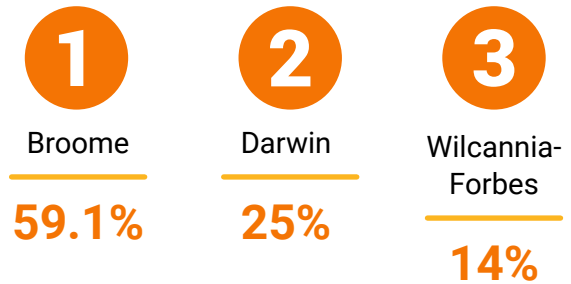
with the highest number of Aboriginal and Torres Strait Islander Catholics:



with the highest percentage of Aboriginal and Torres Strait Islander Catholics:



with the highest percentage of Aboriginal and Torres Strait Islander Catholics:



Notes:

Prepared by the ACBC National Centre for Pastoral Research as part of the National Catholic Census Project. Data on the Aboriginal and Torres Strait Islander population for some years and prior to 1971 is not recorded here due to the poor quality of data collected.



# ACKNOWLEDGEMENT OF COUNTRY

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 Country. Both First Australian and non-Indigenous people can perform 'Acknowledgement of Country'. It is a demonstration of respect dedicated to the Traditional Custodians of the lands (or sea) where the Mass, event, meeting, school function or conference takes place. It can be formal or informal.

The Acknowledgement must be seen as more than simply 'ticking a box'. It is an opportunity to show the respect you have for the country, the waters and its people. Aboriginal and Torres Strait Islander people have been experiencing exclusion, discrimination and oppression for so long that a genuine and authentic Acknowledgement conducted by your community can mean so much to Australia's First peoples.

To help you give an authentic Acknowledgement:

- Find out the name of your local Traditional Custodians (<https://aiatsis.gov.au/whose-country-am-i> can help)
- Try to write your own Acknowledgement that is tailored to your area. Use it as an opportunity to educate and inform the congregation/group. The example we have provided below is an excellent starting point.
- Be genuine and enthusiastic
- Use correct terminology (Aboriginal and Torres Strait Islander Peoples, First Nations Peoples and First Australians are acceptable)

Additionally, NATSICC would like to recommend that Parishes consider the following forms of Acknowledgement:

- Acknowledge the Traditional Custodians of the Country 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 before every Mass and meeting or, at minimum, on significant days
- Use Traditional place name for your location

An example of an Acknowledgement of Country:

***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.***





# WELCOME TO COUNTRY

A **'Welcome to Country'** is a Ceremony where Traditional Custodians (Elders) welcome people to their land. It can also be performed by Traditional Custodians that Elders have given permission to. Protocols for welcoming visitors to Country have been a part of Aboriginal and Torres Strait Islander culture for thousands of years.

It is a significant recognition and is made through a formal process, although it is up to the Elder how they decide to carry out the Ceremony. It is also dependent 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 Traditional Custodians 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.

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.

For suggestions on wording and more detailed information, please visit <http://natsicc.org.au/acknowledgement-and-welcome-to-country.html>



# HYMNS, READINGS AND PRAYERS OF INTERCESSION

## Readings



**First Reading** – Isaiah 66:10-14c

**Responsorial Psalm** – Psalms 66:1-3, 4-5, 6-7, 16, 20  
R. Let all the earth cry out to God with joy

**Second Reading** – Galatians 6:14-18

### Gospel Acclamation

Alleluia - Colossians 3:15a, 16a

R. Alleluia, alleluia.

Let the peace of Christ control your hearts; let the word of Christ dwell in you richly.

R. Alleluia, alleluia.

**Gospel** – Luke 10:1-12, 17-20 or Luke 10:1-9

## Hymns



### Entrance

Come As You Are (AOV 31)

Let us Go Rejoicing (CWBII 536)

Shout to the Lord (CWBII 557)

Great, are You Lord

### Prep. Of Gifts

Song Of The Body Of Christ (AOV 27)

Jesus, take me as I am

Who is there like You?

All that I am

### Communion

We Remember (AOV 81)

Prayer For Peace (AOV 91)

I could sing of Your Love forever (SS 184)

Lord, I need You

### Recessional

A New Heart For A New World by Trisha Watts & Monica O'Brien. (AOV 158, CWBII 477)

Mighty to save

What a Faithful God have I

The Power of Your love



## Prayers of the Faithful

### Introduction:

The Lord invites us to follow him with loving hearts and minds. Let us bring before the Lord our needs and those of the entire world.

Let us pray for our Holy Father, Pope Francis, all Bishops, priests and members of Religious Orders and the laity. May they always be open to hear the voice of the Holy Spirit in their daily lives.

### Lord, hear us.

**All: Lord, hear our prayer.**

Let us pray today for world peace, especially in the Ukraine, the Middle East and parts of Africa: that God will grant peace, justice and healing to all involved during these very tragic times.

### Lord, hear us.

**All: Lord, hear our prayer.**

Let us pray for all Aboriginal and Torres Strait Islander peoples, and especially for the Traditional Custodians of this land. That the peoples of this land will learn from their wisdom and work towards a sustainable future.

### Lord, hear us.

**All: Lord, hear our prayer.**

Let us pray for the youth of the world, especially for the young people amongst Aboriginal and Torres Strait Islander communities: that they will always turn to the Lord for guidance, leadership and stability in their lives.

### Lord, hear us.

**All: Lord, hear our prayer.**

Let us pray for the gift of forgiveness: that we will learn from the example of Jesus Christ and forgive each other as we walk together on the road to reconciliation.

### Lord, hear us.

**Lord, hear our prayer.**

Let us pray for all members of society, especially for those who are struggling with homelessness, loneliness, illness, isolation and separation from family and friends: that the Lord will touch their hearts and strengthen them with His Presence.

### Lord, hear us.

**All: Lord, hear our prayer.**

Let us pray for all members of our Aboriginal and Torres Strait Islander communities who have died. That they will rest in the peace of Christ and rise in glory on the last day.

### Lord, hear us.

**All: Lord, hear our prayer.**

## Conclusion

Gracious and loving God, hear the prayers we bring to you this day. Help us to be faithful to our various callings with the gifts you have given us.

We ask this through Christ our Lord. Amen.

# LITURGICAL RESOURCES - ABORIGINAL AND TORRES STRAIT ISLANDER CONGREGATIONS



**Elements of Aboriginal and Torres Strait Islander culture can be included in the Church's Liturgy – particularly when Aboriginal and Torres Strait Islander Peoples are members of the celebrating assembly. Please follow the suggestions given, and NATSICC strongly 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.**

## **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 congregations 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 and Torres Strait Islander speakers.

### **How Language can be used:**

- \* The readings can be read in Language from a recognised scripture translation.
- \* One or more of the Prayers of the Faithful can be in Language – as above.
- \* Hymn verses can be translated into Language as appropriate/possible



## INTRODUCTION

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

Loving Lord, make us feel your invitation to 'come to the water'. At the very beginning you blessed the water, your great gift to us. We now ask you to bless this water and to renew us by your grace. Water to Aboriginal and Torres Strait Islander Peoples is always a sign of Your 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. Through Christ our Lord. Amen.

## 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 provided.

## PREPARATION 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, Aboriginal or Torres Strait Islander painting, clap sticks might be presented. Gifts of food etc. to share with others might also be presented and are intended to be given to the poor; they would not be returned to the giver but shared with others.

## EUCCHARISTIC PRAYER OPTIONS

Masses for Reconciliation, or one of the Eucharistic Prayers for Use in Masses for Various Needs [see Roman Missal (2010) pp. 804ff.] may be used. The Aboriginal Our Father may be also be used.

## ABORIGINAL OUR FATHER

Diocese of Broome has granted permission for use of this prayer if it used, as is, unchanged.

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.  
(Repeat first verse)

## MUSIC / SONG / DANCE

Music and singing, which expresses 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, The Word, and Gifts.
- \* Use Clapsticks rather than bells at the Consecration.

## 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.

# LITURGICAL RESOURCES – NON ABORIGINAL AND TORRES STRAIT ISLANDER 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.**



## **INVITE A TRADITIONAL CUSTODIAN TO PROVIDE A WELCOME TO COUNTRY**

Healing is made real when people come together. Aboriginal and Torres Strait Islander Sunday is an opportunity to make contact with your local Aboriginal and Torres Strait Islander Community and invite them to provide a Welcome, or participate in ways outlined in this resource.

## **CONDUCT AN ACKNOWLEDGEMENT OF COUNTRY**

Use the Acknowledgement of Country and Welcome to Country guide available at <http://www.natsicc.org.au/acknowledgement-and-welcome-to-country.html>

## **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 and Islander Catholic Ministry (AICM) in planning your celebration.

Visit 'About NATSICC' at [www.natsicc.org.au](http://www.natsicc.org.au) 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.

### RITE FOR BLESSING AND SPRINKLING OF WATER

May be used in place of the Penitential Act 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. Through Christ our Lord. Amen.

### MUSIC

Prior to Mass, during the arrival of the Priest or during the Offertory Procession, a recording of instrumental Aboriginal and Torres Strait Islander music (didgeridoo, clapsticks) might be played. We have made some music available at [www.natsicc.org.au](http://www.natsicc.org.au)

### GIFTS PROCESSION

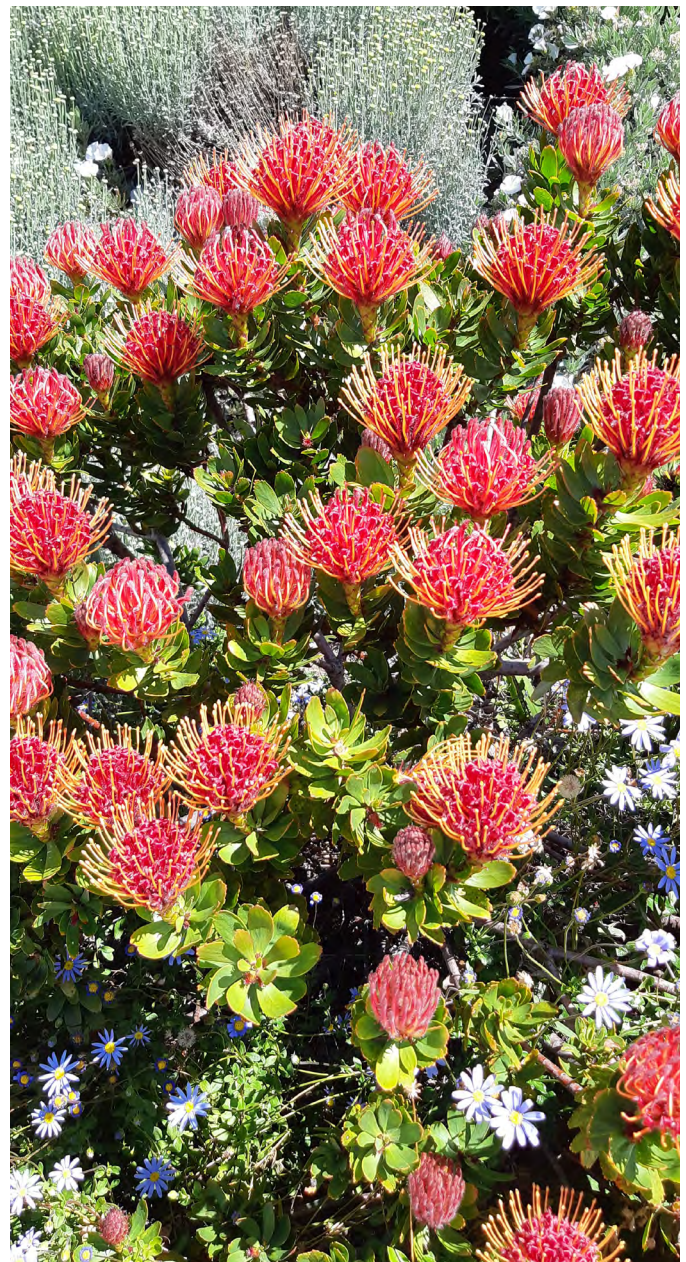
Besides bread and water for the Eucharist, gifts of food or a special collection could be brought forward for Aboriginal and Torres Strait Islander Peoples in need. Additionally, a coolamon could be placed in front of the altar as a symbol of the absence of Aboriginal and Torres Strait Islander brothers and sisters at the table.

## EUCCHARISTIC PRAYER

Eucharistic Prayer for Reconciliation II

### AUDIO AND VISUAL

- Display a Powerpoint prepared by NATSICC before Mass (Available at [www.natsicc.org.au](http://www.natsicc.org.au))
- Ask local Aboriginal or Torres Strait Islander students to create artworks to celebrate the day and have them present their work in the Parish (or display)
- Display Aboriginal and Torres Strait Islander artwork in the Church during Mass and in the leadup to Aboriginal and Torres Strait Islander Sunday.
- Use Aboriginal and Torres Strait Islander designed cloth on the Altar. This is a powerful symbol of the presence of First Nations Peoples, both physically and Spiritually in Australia.
- The Priest could wear an Indigenous designed stole and/or chasuble



# HOMILY NOTES



*The Harvest is plenty but the labourers are few.*  
- Luke 10:1-9

Today we celebrate the fact that God has always been present with, and loved, our First Peoples in Australia, a love that God extends to all First Peoples across the world.

I was working in Italy last year when I was appointed auxiliary bishop in Brisbane. When I was asked about any preferences I had for the ordination liturgy, I knew that I wanted truly 'Australian' symbols and rituals, but I was relatively powerless to put anything significant in place as I was so far away.

I wanted a Pectoral Cross and Vestments decorated in an Aboriginal design. I knew I wanted to be 'smoked' as a symbol of cleansing at the beginning of my Episcopal Ministry. Various people at the Brisbane end began diligently working on this by



contacting First Nations people and others who could help out.

I was deeply touched and strengthened by the results, which included the Vestment design being transferred also to the Mitre, two Pectoral Crosses with Sacred Land from Lake Mungo in their centre, and a Smoking Ceremony inside the Cathedral that included me and all the bishops who entered behind me. I believe God was very happy with that!

What amazed me was that so many people were willing to act on my behalf to profile the symbols and rituals of First Nations people in the ordination ceremony. There was an enormous amount of good will and creativity that was made immediately available simply because people were asked to help.

In today's Gospel Jesus tells us to pray to ask the Lord of the harvest to send out labourers into his harvest. If we truly want more labourers for the vineyard that produces the Good News of life in abundance for all, the same vineyard that also tells the Jesus story through the eyes and hearts of Aboriginals and Torres Strait Islanders, then praying is only one way to do this. We also need to make a deeper commitment to our sisters and brothers through being labourers in the vineyard.

NAIDOC has a theme this year of 'Get up, Stand up, Show up'. Labourers for the harvest of the Lord do exactly that – they labour or work for the Lord, and that can take the form of getting up and being active. There is much we can do as Christian people to address issues that affect our First Nations sisters and brothers.

I have my story of asking others for help to profile Aboriginal and Torres Strait Islander culture – the world's oldest continuing culture - during my Episcopal Ordination. What is your story? When were you active with issues that affect First Nations people? And if you don't have a story yet of being a labourer in that vineyard, then get up, stand up and show up to places where issues of First Australians are being addressed. People are just waiting to be asked. *The harvest is plentiful but the labourers are few.*

Bishop Tim Norton SVD

Auxiliary Bishop – Archdiocese of Brisbane





Photo credit: Ordination of Bishop Tim Norton SVD. Photos by Alan Edgecomb, Purple Moon Photography





# OTHER WAYS TO CELEBRATE ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY

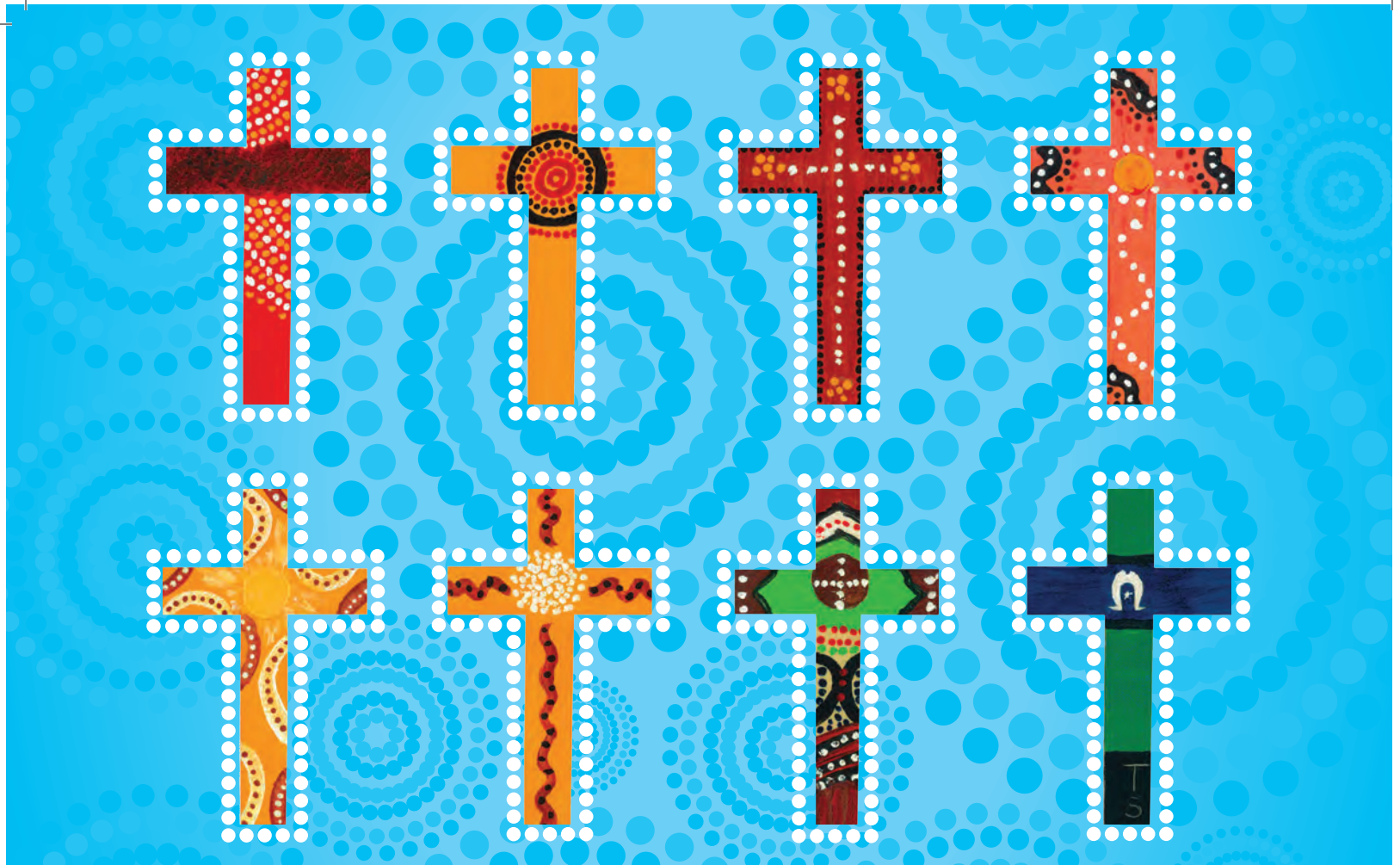


- Show a presentation from the 2021 NATISCC Virtual Retreat to your congregation or group (<https://natsicc.org.au/2021-retreat.html>) and then discuss the topic with each other. There are presentations on Healing through Country, Let us Dream, the retreat theme - **I am the Vine, you are the branches and more.**
- Showcase the different services offered through Agencies and Organisations in your area. Use the time before and after Mass to share this information.
- Invite a local Traditional Custodian to come and tell their story.
- For Parishes, showcase the different services offered through agencies, organisations and movements in your area. Use the time before and after Mass to share this information.
- Utilise the Youth Activities in this resource in your classes, youth groups or individually.
- Research and share the stories of the Traditional Custodians of your area. <https://aiatsis.gov.au> has an interactive map to help you discover your Traditional Custodians. You could also google your area + 'Traditional Custodians' or search your local Government website.
- Invite Aboriginal and Torres Strait Islander leaders from other Faith Traditions to your celebration.
- Visit <https://www.naidoc.org.au> and see what events are taking place in your area.
- Display the NATSICC Poster prominently
- Display the Traditional place name of your location physically on signage, Mass booklets, newsletters and/or digitally (PowerPoint presentations, websites)

## As an example:

St David's Parish

Karna Country | Burnside, South Australia



# ABORIGINAL AND TORRES STRAIT ISLANDER CATHOLIC VOICES ON.....



The Catholic Social Justice Principle of Subsidiarity teaches us that all people have the right to participate in decisions that affect their lives. Subsidiarity requires that decisions be made by the people closest and most affected by the issues and concerns of the community. Your support of our voices on important issues helps to make Subsidiarity a reality. It is important to note that Aboriginal and Torres Strait Islander Peoples are made up of a diversity of Language Groups and each possesses unique experiences and points of view.

Please take the time to talk with your Traditional Custodians.

Visit <http://natsicc.org.au/first-nations-voices-on.html> and navigate to 'First Nations Voices on.....' to gain a Catholic Aboriginal and Torres Strait Islander perspective on:

## 1. 2021 Closing the Gap Statement and new national agreement framework

In August 2021 Prime Minister Scott Morrison announced the new \$1bn Government Implementation Plan and Priority reforms. In that plan we are finally starting to see glimpses of a new approach that acknowledges and utilises the knowledge and expertise of Australia's First Peoples – Australia's first scientists and diplomats and custodians of the world's oldest continuing culture.

For many years we have called for the Catholic Social Teaching of Subsidiarity to be employed, not only in Closing the Gap Policy, but in all Aboriginal and Torres Strait Islander Policy.

## 2. An Indigenous Voice to Parliament

NATSICC made a submission to the Indigenous Voice co-design process and called on the Parliament to be receptive to our new voice. We emphasized that the responsibility for effective dialogue and conversation lies with both the voice and the listener.

"We believe that people in Australia have good hearts and that we need to appeal to the National sense of giving everyone a fair go to ensure that the Referendum is passed."

"Many people have stated that they need to see the ways in which any Voice to Parliament will help ensure that they have food for tomorrow or that their young son or daughter will make it home safely that day."

"As Aboriginal and Torres Strait Islander Peoples and Catholics we place our Faith in the inherent good of the Australian people to make an informed and compassionate decision when the time for the referendum arrives."

## 3. Emerging as a more equitable Nation after Covid-19

We find ourselves pondering whether Australia will ever be the same after COVID-19. However, it might be more useful to consider whether we should arise from the pandemic the same after COVID-19?

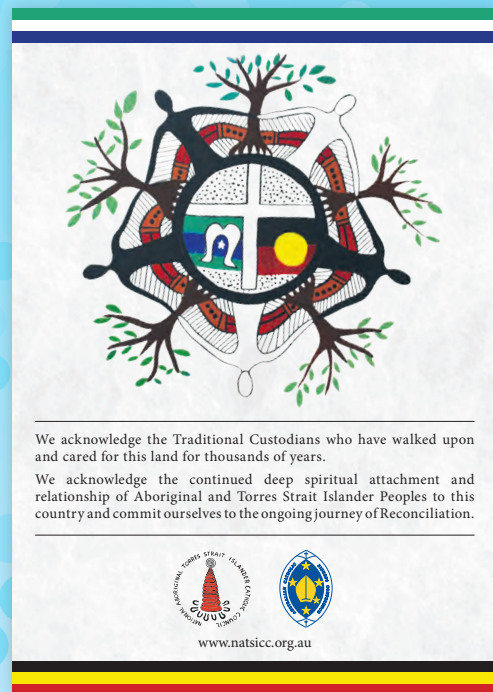
"After suffering together through the pandemic, Australians should forge forwards with humble hearts and a unity of mind and armed with a renewed sense of equality and care for one another."

"Our gifts of acceptance, tenacity, perseverance, and faith in a Greater Being are what we want to share with Australia and what we want Australians to embrace."

## 4. Australia Day 2022 – Reflect. Respect. Celebrate. Do.

Australia Day is complicated for many First Australians, and we have a long way to go before all Australians feel comfortable celebrating Australia Day on January 26, or indeed at all. Many Aboriginal and Torres Strait Islander Peoples feel that moving the date would be a starting point for creating a new dialogue and platform for Reconciliation.

Our 2022 Australia Day Statement reflects upon the National theme – **Reflect. Respect. Celebrate**, but calls upon Australians to turn their words into action with the addition of Do.



## 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 endorsed by the Australian Catholic Bishops for use in Schools, Parishes and Catholic 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 school, Parish or organisation is a place of welcome for Australia's First Peoples for years to come.

**Plaques can be purchased at**  
**[www.natsicc.org.au](http://www.natsicc.org.au)**

**Two sizes are available:**  
**A4 - \$55\* | 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 which adds GST.



# YOUTH ACTIVITIES



The concept of Truth-Telling of Aboriginal & Torres Strait Islander history in Australia is a prevailing and important issue in 2022. This resource will provide students with the opportunity to reflect on our history, what is currently being done and what we, as a Catholic Community, can do to drive change. But we need the labourers to continue the dialogue and work the harvest. As the leaders of tomorrow, they will be responsible for creating a better Australia for all.

When learning about Aboriginal & Torres Strait Islander culture and people, it is important that every effort is made to ensure the practice is authentic to the values of culture. It is also important to be genuine to the stories being told and the true history and context of specific individuals, communities, and families. It is encouraged that Aboriginal & Torres Strait Islander perspectives are heard and used in the implementation and facilitation of learning opportunities. It is advised that if available, local Traditional Custodian groups, as well as recognised and credible sources are accessed and utilised before and during activities.

**The activities in this booklet are a summarised version of the full activity. For more detailed instructions and exclusive, online only 'Stretch activities' please visit [www.natsicc.org.au](http://www.natsicc.org.au)**

## Setting the Scene

We encourage educators/schools to create and provide a Sacred Space as a form of liturgy. This space provides a focal point for learning and visual cues for contextualising concepts of culture and ecology.

Look around your local area for inspiration to create your Sacred Space. You could use water, gum leaves, a table runner/cloth with Aboriginal and Torres Strait Islander artwork, battery operated candle, a paperbark coolamon (made with bark from a Paperbark and tied with grass string), a branch or even rocks

## Learning Outcomes:

Students are to reflect on the 2022 theme The Harvest is plentiful, but the labourers are few. Get up! Stand up! Show up! and contextualise the theme to not only their own lives but to the wider community. A key outcome is the realisation that every individual has a role to play and that we all contribute to greater actions.

Students to gain historical insight into some of the challenges faced by Aboriginal & Torres Strait Islander people and identify the many advocates and allies that stood up to fight for better outcomes and more positive futures for their people.

Students will understand and consider opportunities they have in 2022 to Get up! Stand up! Show up! in their own community and make a difference.

Students will have the opportunity to learn from each other by working in solidarity with their peers and community groups, learning as a way of moving forward.

### Activity 1: Reflect

Students are encouraged to reflect upon the theme 'The Harvest is plentiful, but the labourers are few. Get up! Stand up! Show up!' and what it means to them, their family, their school, their local community and the wider Church community.

### Activity 2: Finding examples of people 'Getting up! Standing up! and Showing up!'

Students are to continue the reflection journey by identifying specific examples in Australia's history where both Aboriginal &/or Torres Strait Islanders as well as non-indigenous Australians have had to fight for a cause or for justice. In other words, when and why did people have to get up, stand up and show up? Examples - Eddie Koiki Mabo (Native Title), the Wave Hill Walk off etc. Students could also explore the concept 'Getting up! Standing up! and Showing up!' from an integral ecology standpoint – when have people stood up to protect and advocate for natural world?

### Activity 3: Delving Deeper

Students extend on the previous task by selecting one case study and conduct some research to highlight it. Depending on the age of the participants, the findings could be shared on a Powerpoint, news article, poster etc.

### Activity 4: Challenges facing First Australians today

Students are to investigate the current and future issues impacting Aboriginal and Torres Strait Islander people. Where have these issues stemmed from? What has been done in the past to counteract them? What is continuing to happen? Is there any progress? Students are encouraged to think forward about the impacts of today and what could happen if nobody steps up to advocate and fight for justice in these issues. Closing the Gap, Rising Sea levels in the Torres Strait and Uluru Statement are examples.

### Activity 5: Getting involved!

Following on from Activity 4, students are to explore opportunities they have as individuals to get involved in advocating and taking action for the selected issue. Ideally, this activity could be done in collaboration with peers. Students in groups can form a Yarning Circle to discuss their thoughts and their background understanding from the previous activities..

### Activity 6: Practical Activity

Once in small groups, students start to explore opportunities they can act upon. How can they get up, stand up, show up? Activities could range from reaching out to Traditional Custodians to listen to their stories, attending Mass on Aboriginal and Torres Strait Islander Sunday or joining a local seed planting group.

**More ideas are listed at [www.natsicc.org.au](http://www.natsicc.org.au)**

These are practical activities they can be a part of and physically make a difference towards working the harvest.

*Created in Collaboration with Andrew Kirkpatrick -  
Edmund Rice Education Australia*



## NATSICC National Assembly September 19 - 2022

### St Patrick's College Townsville

An opportunity to come together once again to celebrate Catholic Faith and First Nations Culture within the Church.

We invite all Aboriginal and Torres Strait Islander Catholics (and those working alongside us) to meet on the lands of the Bindal and Wulgurukaba Peoples to rebuild networks, meet new friends and experience the gifts of First Australians.

More information and registration at [www.natsicc.org.au](http://www.natsicc.org.au)



## The National Aboriginal and Torres Strait Islander Catholic Council

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