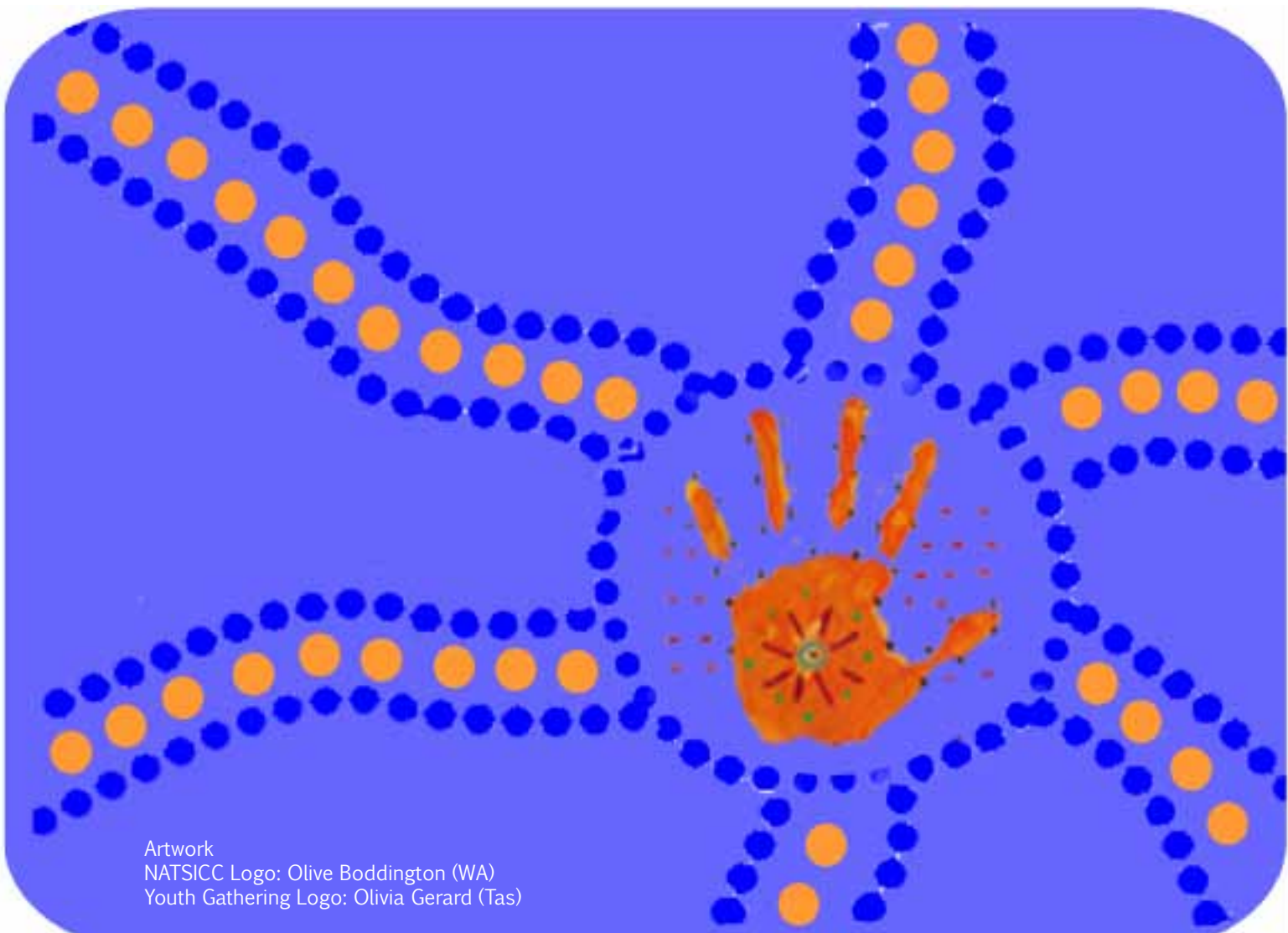




2010 youth leadership gathering



Artwork
NATSICC Logo: Olive Boddington (WA)
Youth Gathering Logo: Olivia Gerard (Tas)

Gathering program

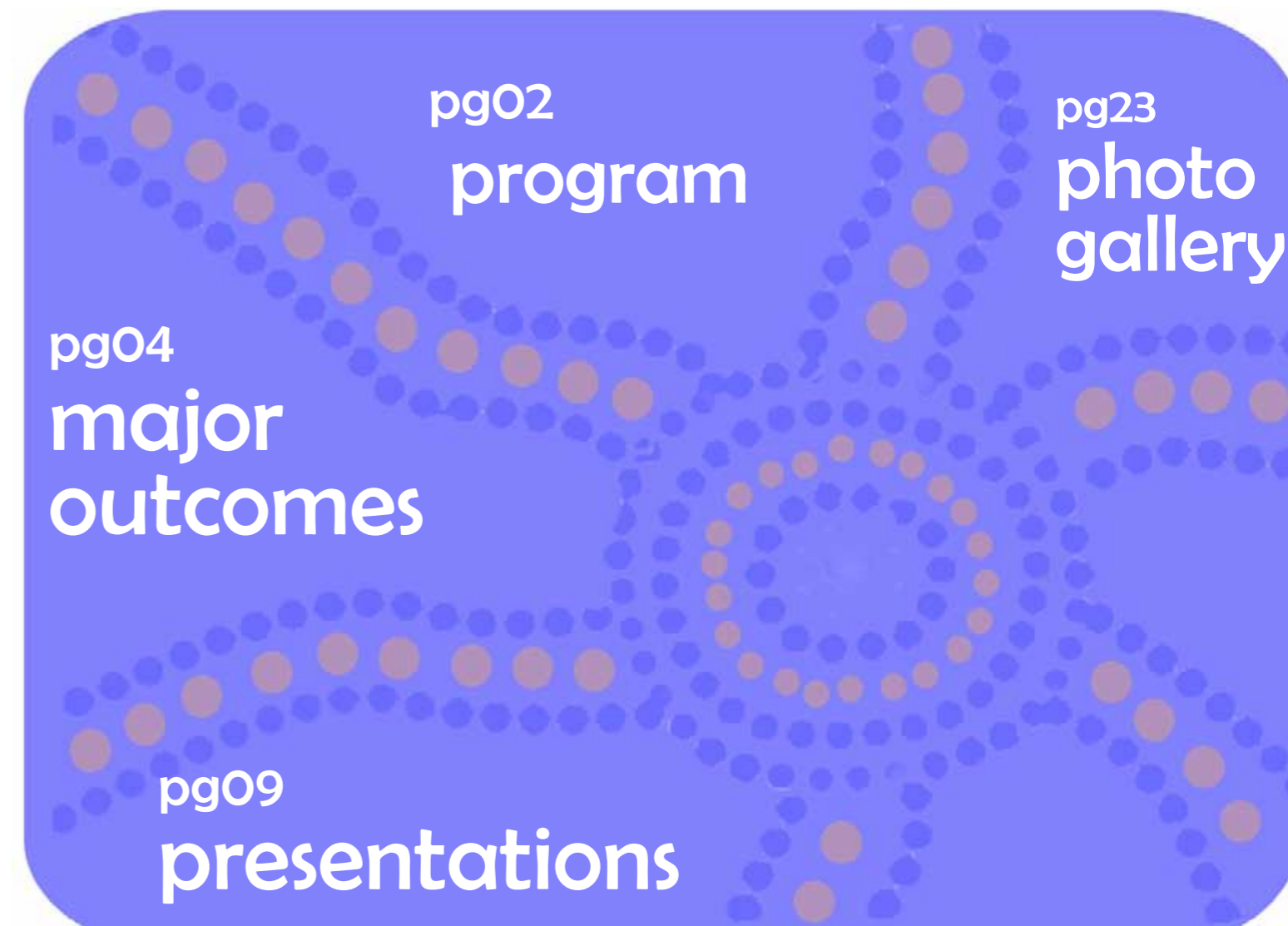
Thursday 13 May	
5 – 6pm	Welcome to Country - Opening Mass

Friday 14 May	
9am	Welcome and Introduction
9.30am – 10.30am	Future Directions of the Catholic Church What would youth like to see in the Catholic Church? Leadership - Styling Up! (IB.04) - Sean Choolburra
11 – 12.30am	Cultural Tour - Banyo
1.30 - 2.00pm	Health Presentation (IB.03) - Ali Drummond - Qld Health
2– 3.00pm	Liturgies and Prayers – Understanding Liturgy and the language of the Bible (IB.03) - Joan Hendriks
3.30 – 5pm	Youth involvement in the Catholic Church – <ul style="list-style-type: none"> • How can we get to youth come back to church? • How can we get youth involved? (IB.03) Bishop Putney , Lisa Buxton , Cameron Harris
5 - 5.30pm	World Youth Day Presentation
7.30pm	Brisbane Broncos game at Suncorp Stadium (Leaving ACU@6.30pm)

Saturday 15 May	
9 - 10.30am	Use of Social Networking Sites to keep in contact (including dangers) Communication amongst youth – the effects that the internet, mobile phones and other technology is having on youth (IB.10) - Lisa Jackson
10.30 – 11.30am	Indigenous and Church environmental issues (IB.04) - Catholic Earthcare
11.30– 12.30pm	Social Justice – Acting for Justice and how we can join together and get involved (IB.04) - Peter Arndt - Brisbane Justice and Peace Commission
1.30 – 2.30pm	ACU Presentation (IB.04)- Dean Duncan
2.30 - 3.30pm	Life, family and respect (IB.04) - Joan Hendriks , Lisa Buxton , Cameron Harris
4 - 5.30pm	Indigenous Spirituality – How Indigenous Spirituality and Religion go hand in hand Yarning Circles (IB.04) - Evelyn Parkin
5.30pm - 6pm	Recommendations and Survey (IB.04)

Sunday 16 May	
8 – 9am	Closing Mass at St Stephen’s Cathedral

contents



major outcomes

04

The Catholic Church, globally, has identified the need to attract, empower and inspire youth to become involved on a day to day basis.

The major reason for planning the 2010 NATSICC Youth Leadership Gathering was to identify the key areas that as a council we should be looking at and issues the Catholic Church as a whole can address to bring young people back to the pews.

Listening to youth formed a cornerstone of the project and the program for the event mirrors this approach. There were presentations from respected Elders and successful young people, but there was also time allowed for youth to share and be heard. These outcomes come directly from the youth.

The workshops were facilitated by Thelma Parker and Cameron Harris and provided a wealth of information. Bishops Conference Youth Officer Malcolm Hart was 'blown away' with the foresight, thought and passion displayed by the group.

How can we get youth to come back to church?

- Combine Church ways with our own local indigenous stories
- Promotion and community engagement strategies between school and parishes of Catholic NAIDOC masses/celebrations open to all Schools
- Generalisations of what Catholic School and Parishes offer – concession of school fees etc.
- Youth group/ministry in parishes
- Relevant wording of readings – translation into language
- Allocating roles and jobs within the mass to youth
- Social events
- Find out what made Indigenous youth leave?
- Acknowledgement of these issues
- Start with the tweens now, the 10-12 years audience
- Asking young people to be involved
- Interaction with young people – not just talk at
- Young people to be listened to – some difficulty in terms of culture of elders
- Music, games, stories about the Bible – keep it simple
- Use of technology
- Involvement of family members, i.e. parents
- Sharing our pride, spiritual beliefs to rebuild sense of pride
- Awareness and flexibility within community as to most effective times to schedule mass – i.e. not when footy is on
- Retreat on country to share culture and faith, bush trips
- Support opportunities for men’s and women’s gatherings separately
- Networking between youth groups and organisations

Key Discussion Points

- Listen
- Women’s Gatherings
- Involvement of Family members
- Make us feel wanted
- Start with ‘Tweens’
- Technology
- Allocate Roles to Youth
- Men’s Gatherings
- Games
- Music
- Acknowledge why Youth Left
- Bush Trips
- Social Events
- Networking
- Keep it simple



What can I do?

Our youth noted forming or renewing a relationship with Jesus and the Church needs to be reciprocal

The following points were raised when the group asked 'What can I do to be more involved in my Parish or School community and how can I help other youth to be more involved?'

- Start a youth group
- Encourage young people to get involved
- Talk to the parish about what youth wants
- Share my story and culture
- Be a role model against racism
- Invite a friend/family/member
- Welcome all new people, so they feel at home
- Donate money for offering
- Contribute a prayer/to begin & end mass
- Help form a group
- Donate goods for less fortunate
- Being positive role models to others by going to church and being involved with the church
- Target hang out areas
- General invitations out to all students and all local Indigenous organizations for any church event – use technology
- Help youth with their manners and narrowing down on how they use the church terminology and explain to youth in an easy manner of the bible, instead of them using irrelevant manners towards the church and other youth.
- Volunteering – time & knowledge, music talents
- Start a church youth band
- Sharing cross-cultural relations/stories/traditions
- Ask young people who go to church to invite other young people
- Get young people together to start a youth group
- Promote to others that it's a great experience
- Liaise with the church & youth as to what type of activities they want & what the church wants
- Movie night
- Add more indigenous aspect
- Go bush and invite Father to talk alongside an elder about the change of kid to man
- Engage our community e.g. have BBQ after doing activities



09

We are so pleased that our first NATSICC Youth Leadership gathering was a success - not only in numbers but also in outcomes.
We did our best to make sure the Youth felt comfortable in sharing their thoughts - because we are the future.
We must now take what we have heard and turn it into something that can be acted on.
I will take the thoughts and suggestions in this book to the full NATSICC Council.

Cameron Harris
NATSICC Youth Coouncillor



presentations

Joan Hendriks
Lisa Jackson
Malcolm Hart
Peter Arndt

My Faith Journey Poster Series



Painted by delegates at the 2009 NATSICC Assembly in Brisbane, each piece of artwork depicts an individual's faith journey in the Catholic Church. The first series showcases work from Olivia Gerard (TAS), Elsie Heiss (NSW), Kerrie Bridges (ACT).

As a bonus to this series, we have included Melissa Brickell's artwork for the 2010 Aboriginal and Torres Strait Islander Sunday liturgy resources.

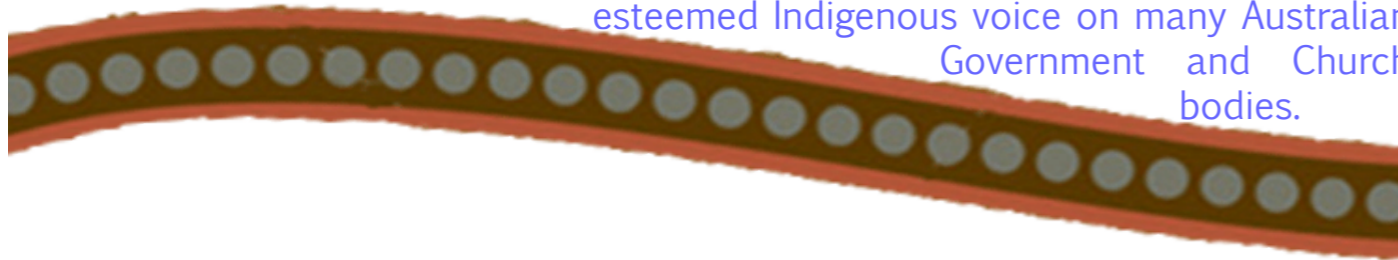
Available at the NATSICC store individually or in a set of 4.

www.natsicc.org.au
NATSICC Online Store

Indigenous Spirituality

Joan Hendriks

Aunty Joan Hendriks is a distinguished Aboriginal Elder, and descendant of the Ngugi people, the first inhabitants of Moorgumpin Island, Moreton Bay, Queensland. She teaches and studies at Australian Catholic University, Brisbane, and is an esteemed Indigenous voice on many Australian Government and Church bodies.



Understanding Liturgy and the Language of the Bible

1. A Search for meaning: the margin in between
2. Gospel and Culture: A New Dreaming
3. Deep Continuity and the New Dreaming
4. A New Creation
5. Yesterday, Today and Tomorrow

The Natural Mysticism of Indigenous Australian Traditions

Clash of Cultures	
70,000 years	230 Years
Family / Group Based	Monarchial / Hierarchial
Land	
Related - Sacred	Owned - Secular
Language	
300 Languages	English
Lore / Law	
Clash of Cultures	
Conflict - Unofficial War	

People and Places

Who's your family and where you come from creates the essence of belonging to family and affiliation of being in harmony of with the land

Land, Law and language are the three most essential elements that have been the cornerstones of maintaining our culture, our spirituality and ways of living with Mother Earth – the dwelling place of Creator Spirit – our God

This we have continued to be for 70,000 years.

The Dreaming

- Connects one in a vital way with Mother Earth & Creator Spirit
- Everywhen--Eternal Now
- Ancestral Present
- Sacred Dance
- Celebrations & Ceremonies
- Relate myths & stories of Ancestral Beings according to Laws of the Dreaming

Dadirri

Living contemplation of the whole environment embracing the living springs within

We call on the Spirit;
The Spirit calls on us
The 3 R's of learning

“reading, ‘riting, ‘rithmetic”

Three R's of Learning

1. **Respect** – for the sacredness of dreaming, language, art, spirituality
2. **Relationships** – with nature and nurture; family, kinship, names, totems, food, spirituality of self, family, Creator Spirit
3. **Responsibility** – for education, stories, the sacred and social, dance, music, art

I Am

I am the land, my soul is the sun. Nature is my mother,
I am mother nature's own son.
The wind is my spirit, running wild, running free.
The water is my mirror, reflecting visions of me.
I am like a great river, that slowly runs dry.
Polluted and abused, I am the river, slowly I die.
I am the child of the earth, created from dust.
I live for the land, taking only what I must

Jubilee Prayer and Statement of Commitment

Father our Creator You created all things, seen and unseen,
Listen to my silent prayer as I stand here before you.
As my weary eyes look back over distant horizons,
Back to those days where my people walked.
The footprints of my grandfathers are imprinted on the earth and their images become real to me.

I see my Grandfathers standing tall and strong, warriors of long ago.
I hear them singing, I see them dancing, and my spirit moves within me.
They told me of the emus fighting; picking the scent of our hunters.

The images fade away as I feel the hurt of my people.
I can hear the cries of my Grandmothers as they cry for their children.
Grandfather, You can see me as I stand here and feel this hurt.

Father Creator, Is this the purpose of my being here.
Or is it your plan to reshape my people to be once again the proud race it once was?

Let me walk with you and my Grandfathers towards the dawning of a proud and new nation.
I thank you for my Sacred Being. Amen.

Statement of Commitment

Aboriginal and Torres Strait Islander Catholic people, commit ourselves to the re-awakening of the Journey of our Renewal in Faith, Love, Understanding and Freedom to grow spiritually, to break down barriers in all Churches and accept their individual right to their means of Worship.

As we Journey together towards the Year 2000, the Jubilee of Christ's Birth, we commit ourselves to breaking down and eliminating all injustices that confront our Peoples.

We commit ourselves to bring about change in all Churches in Australia, so that they accept and recognise our Aboriginal and Torres Strait Islander Spirituality and our Right to use our Own Symbols, to Worship and Celebrate the Ceremonies of the Church in Our Own Way

NATSICC Leadership Gathering November 1995

Understanding the margin - "in Between"

Jesus the True Marginal Person

Lee looks at the margin from the perspective of race and culture. "the marginal person has to live in these two worlds, which are not only different but often antagonistic to each other"

Jesus Christ was a new marginal person par excellence.

Countless witnesses in the Bible testify this claim.

He was a stranger to his own people.

According to the author of the Letter to the Hebrews, Jesus became a friend of the marginalised people; outcasts, tax collectors, Gentiles, women and the poor, and the oppressed... Jesus the True Marginal Person

Jesus Christ was a new marginal person par excellence.

Countless witnesses in the Bible testify this claim.

He was a stranger to his own people.

According to the author of the Letter to the Hebrews,

Jesus became a friend of the marginalised people;

He was not accepted by the dominant group of his day.

He was a marginal person.

He was human and divine; therefore

He lived in-both worlds

(John Jung Lee: Marginality - The Key to Multicultural Theology.)

Rainbow Spirit in Creation Adaptation of Genesis 1

Practical Theology adaptation of Milbi Dabaar
A Resource Book from Wontulp-Bi-Buya College in Queensland

A Framework for Aboriginal Theology Foundation Text

In the past God spoke to our ancestors many times and in many ways through the prophets, but in these last days he has spoken to us through his Son.

He is the one through whom God created the universe, the one whom God has chosen to possess all things at the end.
(Hebrews 1:1-2 GNB)

A Framework for Aboriginal Theology

Objectives

1. Identity and Dignity
2. God in Culture
3. Healing, Justice and Reconciliation
4. Community
5. Leadership
6. Pastoral Care and Liturgy

Gospel and Culture: Aboriginal Stories and Customs.



Above: Joan Hendriks (centre in Turquoise) with the women's group of the cultural tour



Thelma Parker and Evelyn Parkin (who also gave a presentation on Indigenous Spirituality) assisting in the group work

Social Networking

Lisa Jackson

Use of social networking sites to keep in contact (including dangers) communication amongst youth and the effects that the internet, mobile phones and other technology is having on youth

All participants were asked to identify a number of social network communication mediums to facilitate communication with new/old or existing information

Participants were given numbers and grouped with people of the same number and were asked to discuss positives, negatives, and ideas on how to use technology to keep in touch. They were also asked to identify any dangers in the use of modern technology and what type of strategies should be used to address any concerns.

Group 1

Ways to stay in contact:

Talk on a web cam (Skype)
Facebook fan page, connect to people all over Australia, all joined together, speech on topics, upload photos
Website with information – keep everyone in the loop

Positives

Easy communication between States and Territories
Less time consuming
Easy to find family history

Negatives

Negative feedback, e.g. Racist remarks
Losing face to face communication
Access to bad websites
Becomes too reliable on technology
Less privacy, e.g. Internet spies

Group 2

Positives

Easy to communicate
Easy to stay in contact
Quickens daily activities e.g. Paying bills
Shared information, ideas and resources

Negatives

Misuse of camera (webcam)
Less face to face contact
Language, spelling (abbreviations in language and spelling)
Always in front of screens – bad for your health
Become reliable on technology
Less privacy
Encourages a generation to become 'now' ie not having developed any patience



Group 3

Ways to stay in contact:

NATSICC version of Facebook
Discussion ideas, topics, issues, people's birthdays, youth events and gatherings, NAIDOC stuff, a chat (with an age limit 15+)

Negatives:

People could lie about their age
Bit of effort (to get onto the internet and to maintain site)

Ideas:

Have a group facilitator
Newsletter
Mobile phone updates
Voting
Advertise our group (pamphlets at church, school talks)
Communicate about mental health – give people web addresses

Group 4

Networking sites:

Skype, Air G, Facebook, mobile text messaging

Negatives:

Predators
Cyber bullying
Scams
The cost of some things (some sites charge subscriptions)
Defamation – incase someone sues you for remarks which you have made

Advantages

Links
Network connections
Sharing information
Getting people together
Keeping in contact with family and friends



Group 5

Ways to stay in contact:

Facebook, MySpace, online gaming, Bebo, msn, Skype, e-buddy



Negatives

Inappropriate language
Weirdos
Fake profiles, ID's and photos
unknown emails
Online gaming – use up all MHX and GB
Web camming - Cyber bullying
Fake advertisement/fraud
Murderers, prostitutes, paedophiles, druggies
inappropriate use

Good things:

Keeping in touch with family and friends
Fun applications and games
Community and cultural events being advertised
Community invitations
Promotions, e.g. Footy and concerts etc.
Web camming e.g. conference
Mobile phones

Positives

1800 – Mum and Dad
Texting
Pre-paid or plan

Negatives:

Inappropriate use
Naughty photos
Tele marketers
Video calls

Ideas

Facebook invites to family and friends
Texting friends and family or even calling them about something new and upcoming



Overall group outcomes

Majority of participants were able to list most major social networking applications and their use

All were able to identify advantages, disadvantages and dangers of using social networking sites and applications

All were able to identify any occupational concerns in relation to utilising social networking and modern communications mediums:

- less face to face contact
- always in front of computer screens
- cyberbullying
- exposure to online predators
- over reliance on technology

Most used social networking applications

- Facebook
- MySpace
- Mobile phone texting
- Skype
- MSN – Instant messaging

Recommendations

What NATSICC could do to help young people keep in touch with each other and other current/up coming youth events.

- Facebook fan page, and encourage young Indigenous Catholics to join, communicate with each other and share news
- NATSICC Website to have youth forum where young Indigenous Catholics can share news, communicate with each other, download resources, and post general information
- Send out regular email newsletters to inform, encourage and inspire young Indigenous Catholics in their diocese and their home communities

Social Media Landscape



Catholic Youth Office

Malcolm Hart

Bishops Commission for Pastoral Life

Australian Catholic Bishops Conference

Bishops Commission for Pastoral Life (BCPL)

- One of 12 Commission of the Australian Catholic Bishops Conference.
- The BCPL holds the portfolio for Youth.
- Bishop Grech (Sandhurst) in the Bishops Delegate for Youth
- Has established a council to advise on youth matters

Australian Catholic Youth Council (ACYC)

- Advisory body to the BCPL
- Mandate listen and respond to the needs of young people provide support and resources for youth ministry
- Erica Bernard from Broome (one of 12 members)

Achievements

Youth Leaders Gathering from 2008
3 year appointment of the Senior Youth Ministry Projects Officer

- Senior Youth Ministry Projects Officer Australian Catholic Youth Council – implementation
- Youth Leaders Gathering from 2008 – implementation
- National Youth Ministry website: www.youthministry.catholic.org.au
- Australian Catholic Youth Ministry Convention – October 2010
- World Youth Day 2011 – preparation and support

Future Initiatives

Proposal for a National Youth Sunday (2011)

Proposal for a National Youth Forum (2011)

Bishops Vision for Youth

- To foster the personal and spiritual growth of each young person
- To draw young people into responsible participation in the life, mission and work of the Catholic faith community
- To empower young people to live as disciples of Jesus Christ in our world today.

Anointed and Sent: An Australian Vision for Catholic Youth Ministry

These goals are not a target for youth ministers to reach, but are a hope, a desire of the Bishops for you, the young people in Australia. They are a call to action. A call to be active in your own faith journey and they are there to assist you in reflecting on your participation in the life of the Catholic community. If you have ever asked yourself, 'what is it the church wants of me?', these three points are the beginning of the journey.

Possible involvement opportunities

- Check with you local coordinators
- National Events and Gathering
- Youth Movements e.g. YCS /YCW (See Judge Act – Review of Life Methodology)

Involvement of NATSICC Youth

- WYD08 - a proud moment
- We need to build on this moment Australian Catholic Youth Ministry Convention
- World Youth Day 2011
- National Youth Forum 2011 (proposed)
- Be witnesses - share your stories



World Youth Day 2011

August 16 – 21, 2011

- Madrid – Spain
- “Planted and built up in Jesus Christ, firm in the faith” (cf Col 2:7)

How to get there?

- Group Pilgrimages - Diocesan, Religious Orders, Movements, Communities, etc Direct
- Pre-Pilgrimages - Holy Land, Spain, Italy, France
- Check with local Coordinators

Expectations

- Different to SYD08 - Europe Cities organise and host WYD's differently
- Bigger - expected 2 million people
- Spanish! - Language, culture, hospitality
- Unique - Nothing like you've ever seen

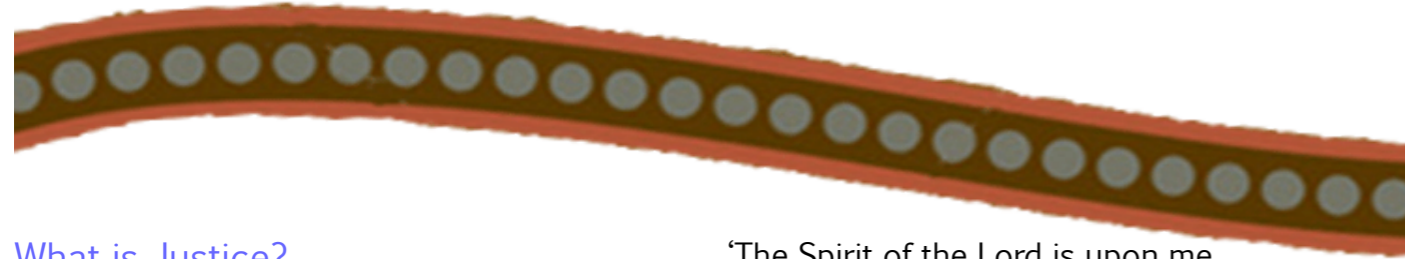
Australian Participation

- Approximately 4000
- 40-50 groups
- Australian Gathering while in Madrid



Acting for Justice

Peter Arndt



What is Justice?

Social justice is much more than giving a handout to people in difficult circumstances. It means challenging the attitudes and behaviour of individuals and communities, the decisions and policies of governments and the way the world operates to cause poverty, discrimination and unfairness for certain people and groups of people.

The Church Must Be Committed to Justice

Justice is at the heart of the scriptures in both the Old and New Testaments.

The prophets spoke powerfully of God wanting his people to live justly:

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? (Isaiah 58: 6 -7)

And Jesus put justice for the poor and the oppressed at the very centre of his good news: When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

‘The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.

He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.’

And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’

(Luke 4: 16 - 21)

Based on the Gospel call for justice, the Church’s teaching has called us to take action:

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.

Justice in the World, World, Synod of Bishops, 1971

How Do We Act for justice?

To respond to the Gospel call for justice, we need to see what is happening in people’s lives, judge what is unjust and act to overcome the injustice.

See

We need to collect information and stories which give us the facts about an unjust situation. This allows us to make a judgment about whether there is an injustice.



We can collect information by listening to the stories of the people affected and by getting resources and information from organisations which have researched the issue.

Judge

When we see all the facts about an injustice, we make a judgment about what Gospel values might say about it.

The basic question we should ask is “ Is the dignity of people affected by this situation?”

All human beings have a fundamental dignity given by God because God created all people in God’s own image and likeness. So, if certain actions by governments, communities or individuals result in other people suffering indignity, we should say this is unjust.

Scripture and Church teaching also tells us that the weakest and most vulnerable must be looked after first. If government decisions are being made to benefit those who are wealthy and powerful and ignore those who are poor and powerless, this is unjust and must be challenged too.

Church teaching also says it is unjust if too much power is in the hands of a few people. It says that people should be able to make decisions and choices about their own lives as much as possible.

Where people do not have much say about their own lives, this is unfair and should be challenged.

The Church also says that Christians must stand in solidarity with those who are poor and living with injustice, i.e., we should walk with the poor and oppressed in their struggle for justice.

So, when we see injustices, we might ask ourselves questions like these:

- How does the situation affect the human dignity of people involved?
- Are the needs of poor and vulnerable people being met?
- Do people have a say in what happens to them?
- Do we need to take a stand against this injustice?

Act

When we judge that something is unjust, we need to take action to challenge it and to try to bring about change for the better.

Our actions could include:

- Education and awareness raising activities
- Public meetings, rallies and marches
- Letters, e-mails, petitions and personal visits to politicians

There are many different organisations which promote justice for Aborigines and Torres Strait Islanders in different ways. They can be good sources of information on issues as well as being somewhere you can go to join in a justice action.

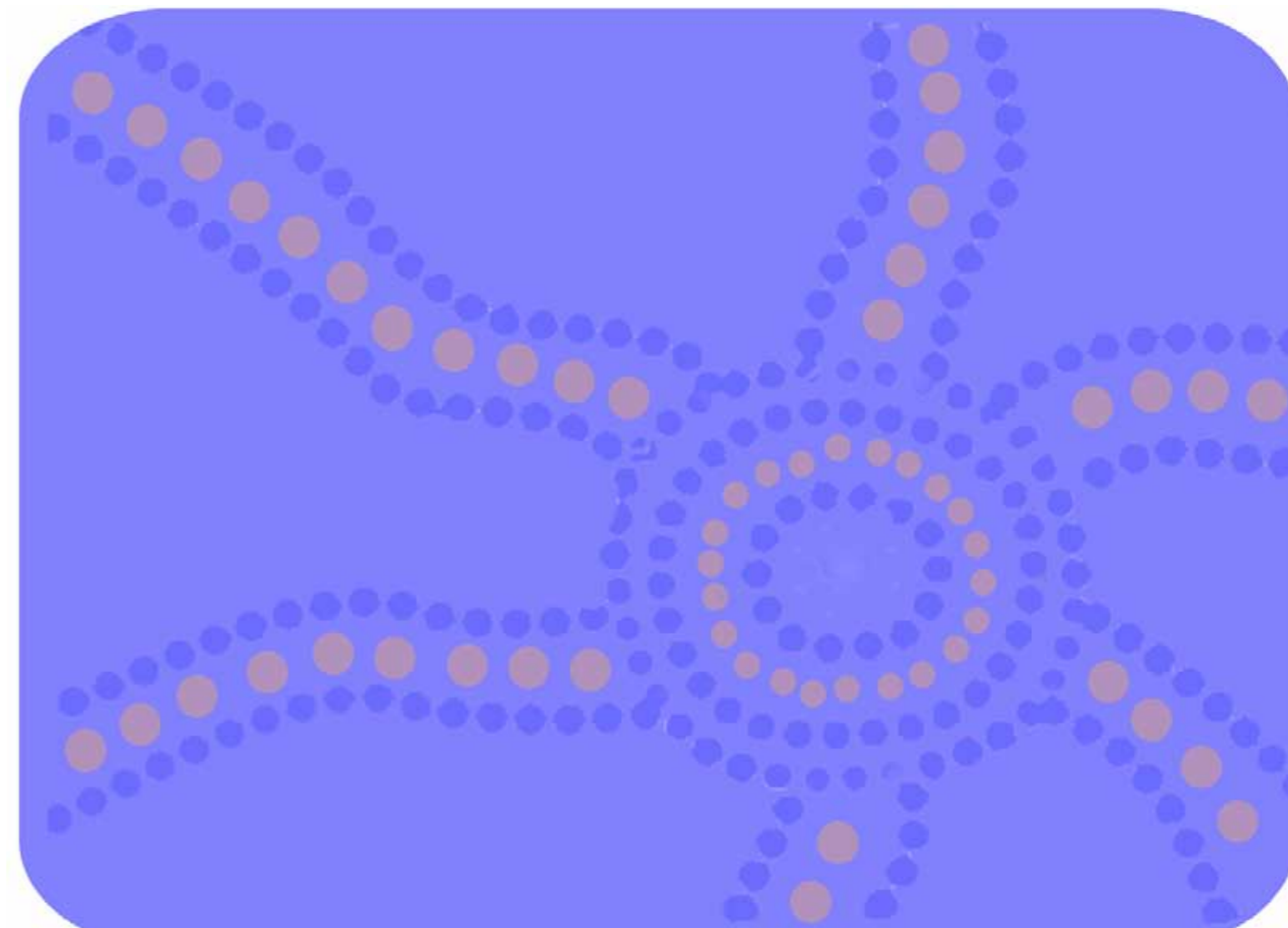
Some of these include:

- National Aboriginal & Torres Strait Islander Ecumenical Commission (NATSIEC)
- Australians for Native Title and Reconciliation (ANTAR)
- Reconciliation Australia
- Women for Wik
- Stop the Intervention Collective
- Working Group on Aboriginal Rights



23

photo gallery





For many of us, the trip to Suncorp Stadium was our first taste of Rugby League.



Sean Choolburra was 'Deadly' and had the group laughing!



The Group on the Women's Section of the Cultural Tour

Marlon Riley, Sr Elizabeth Delaney and Bishop Heenan celebrating another Bronco try in their victory over their cross town foes, the Gold Coast Titans.





We made the most of the Brisbane sunshine and took the workshops outside



Cyril Yarran and Rachael Balcombe

Queensland Health delivered a provocative presentation on health and wellbeing



A young person was given the role of welcoming and thanking every presenter.



Time for Reflection

It is all about giving youth a role.

The Northern Territory group provided a beautiful closing prayer on the final day.



Thelma and Cyril on the Cultural Tour



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