

Forgiveness and healing

A Resource for Ministry 2013



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Healing and Forgiveness

a Resource for Ministry

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Mental Health resources are available at <https://headtohealth.gov.au/> or Lifeline 13 11 84 and Kids Helpline 1800 55 1800



Introduction

NATSICC Liturgy Committee

The need for healing

Jesus says, "Pick up your cross and follow me." The hurts of our life are crosses to pick up, to face and to embrace. We all experience pain and hurt over the course of our lives and we must come to realise that continuing to carry the pain is a decision. Just as deciding to forgive and begin the journey of healing is also a decision. Sometimes Jesus might want us to take a more active role—more responsibility—for our own healing as in the story of the man born blind (John 9). "He wants me to go wash in the pool of Siloam? What kind of healer is this?" the man must have asked himself. But he did what Jesus said and was healed.

The process of healing begins with forgiveness. But what is forgiveness? Each time the Church celebrates the Eucharist we pray, "Forgive us our trespasses as we forgive those who trespass against us."— But how? What is forgiveness, and how do we go about forgiving?

Forgiveness is a conscious decision to let go of the anger and resentment held towards someone that has inflicted hurt and pain. In the Gospel of Matthew (21-22), Peter asked Jesus how many times he should forgive someone and Jesus replied "not seven, but seventy times seven"

Not forgiving others can damage our spiritual, emotional and even

physical well-being. Holding on to hurts is like carrying red-hot coals inside us that can be fanned into flames at the least expected moment.

NATSICC has collated this resource to help those that are suffering deep pain and resentment to draw strength from the Words of God, Prayers and the wisdom of Aboriginal Culture.

Respected Indigenous Elder Agnes Palmer provided us with much wisdom on the topic of healing from an indigenous perspective at the 2003 NATSICC Assembly. Unfortunately Agnes is no longer with us, however, her words are almost more relevant today than they were 10 years ago, particularly for Indigenous people who are suffering from the effects of the Intervention in the Northern Territory.

Agnes calls for the need to go to nature to aid healing, reminding us that in nature we are quiet and free. Aboriginal and Torres Strait Islanders are not the only people that experience solace and grounding in nature - Luke 5:16 states " But Jesus often withdrew to lonely places and prayed."

Pain and hurt in one's soul is the same regardless of the colour of your skin and the Liturgy Committee hopes that this resource will provide guidance and comfort for those that are taking the first steps on their own journey of healing.

Sacraments of healing



Within the Catholic Christian tradition, there are two sacraments of healing: the Sacrament of Penance and The Anointing of the Sick. The centrality of healing to the mission of Jesus is evidenced in these sacraments. Penance brings reconciliation to sinners. The Anointing of the Sick offers healing of body and soul to the afflicted.

Ritualising growth through healing

One of the features of the revised rites of reconciliation is the communal dimension. Sin is seen as damaging not only our personal relationship with God, but also our relationships with each other.

The second and third rites focus on this by allowing us to celebrate the sacrament together. This promotes the healing of damaged relationships through a ritual that involves admission of sin, seeking of forgiveness, granting of absolution and exchange of a sign of peace. The revised first rite also focuses more on growth both as an individual but also most importantly as a member of the community. Whilst the penitent acknowledges and repents of past failure, prayerful reflection on the Scriptures and discussion with the confessor are directed towards inner healing and future growth.

The Sacrament of Penance

The Catechism of the Catholic Church refers to this sacrament using a variety of names. It is called the Sacrament of Reconciliation, of Conversion, of Penance, of Confession and of Forgiveness. The Catholic tradition teaches that this sacrament is comprised of four parts:

Contrition (an internal attitude of sorrow and repentance)

Confession (naming the sins for

which one is seeking absolution)

Absolution (which emphasises the healing power of Jesus Christ)

Satisfaction (reforming one's life and being committed to make amends)

Today, there are three Rites of Reconciliation available to Christians. An overview of these rites reveals that the emphasis has been taken off the penitent's confession of sins and is now focused on the warm, human and divine reconciliation the sacrament brings about.

The First Rite of Reconciliation is for individual penitents. The person can choose to go to confession either anonymously behind a screen, or face-to-face in a room designed for that purpose.

The four parts of the rite are the same for all three: (1) Introductory Rite; (2) Liturgy of the Word; (3) Sacramental Celebration; and (4) Proclamation of Praise and Dismissal.

To bring out even more clearly that penance is not merely the action of

one individual seeking personal forgiveness, the Church has drawn up a Second Rite of Reconciliation that involves communal penance. This rite follows the same order as the Rite of Individual Confession, except that most of the ceremony is performed together with others. Only the actual confession and absolution of each penitent is individual.

The Third Rite of Reconciliation involves general confession and absolution. It does not replace individual confession, but may be used in cases involving danger of death or in places where confessions would be overheard. It may also be used if there are large numbers of penitents and

an insufficient number of confessors, or if people would otherwise be deprived of reconciliation or reception of the Eucharist for a long time. The common absolution does not relieve the penitent of the obligation to observe the precept of the Church that requires individual confession to a priest of all grave sins at least once a year.

The Anointing of the Sick

This sacrament is the way Catholics call on the healing, restoring power of Jesus when they are at their lowest and most vulnerable. This sacrament is a way of gaining strength and grace to bear suffering with dignity and patience. It is a sign of God's promise to heal the broken areas of a person's life - physically, emotionally and spiritually. While it's true the Anointing of the Sick is one of the ways the Church helps prepare believers for death, it's much more than that.

Anyone, regardless of age, can receive the sacrament if their health is seriously impaired. What was once reserved for the dying is now used widely by those who are on the mend. Older Catholics may sometimes refer to this sacrament as Extreme Unction; an old Latin name for the Sacrament.

Prayers

Healing and Forgiveness

Lord, I come before you today in need of your healing hand. In you all things are possible. Hold my heart within yours, and renew my mind, body, and soul.

I am lost, but I am singing. You gave us life, and you also give us the gift of infinite joy. Give me the strength to move forward on the path you've laid out for me. Guide me towards better health, and give me the wisdom to identify those you've placed around me to help me get better.

In your name I pray, Amen.

Lord, look upon me with eyes of mercy, may your healing hand rest upon me, may your lifegiving powers flow into every cell of my body and into the depths of my soul, cleansing, purifying, restoring me to wholeness and strength for service in your Kingdom. Amen.

Merciful Father,
We are together on Earth,
alone in the universe.

Look at us and help us to love one another.

Teach us to understand each other, just as you understand us.

Make our souls as fresh as the morning.

Make our hearts as innocent as the Lamb.

May we forgive each other, and forget the past,

and may we have peace inside - and in our world.

Today and forever. Amen.

Catholic Family Prayer Book

Jesus, through the power of the Holy Spirit, go back into my memory as I sleep. Every hurt that has ever been done to me-heal that hurt. Every hurt that I caused to another person-heal that hurt. All the relationships that have been damaged in my whole life that I am not aware of-heal those relationships.

But Lord, if there is anything that I need to do-if I need to go to a person because he is still suffering from my hand, bring to my awareness that person.

I choose to forgive and I ask to be forgiven. Remove whatever bitterness may be in my heart, Lord, and fill the empty spaces with Your love.

Thank you, Jesus.

Amen.

Gentle Jesus, with faith in Your healing powers and confidence in Your constant compassion, I ask you to heal my suffering spirit. May my soul find rest in Your comforting love and relief from sorrow and anguish. Relying on Your love, I especially ask Your help in (name your concern.) I place my trust in Your power to heal my spirit from feelings of hopelessness, unrest, and despair. Amen.

<http://www.healingministry.net/prHealingofthespirit.htm>

Almighty God,
You have listened patiently to my concerns and consoled me in times of hardship.

Let me remember Your presence and love for me when I am called upon to forgive another person for an unkind word or action.

God of Holy Dreaming

Great Creator Spirit, from the dawn of creation you have given your children the good things of Mother Earth.

You spoke and the gum tree grew. In the vast desert and the dense forest, and in the cities and at the water's edge, creation sings your praise.

Your presence endures at the rock at the heart of our Land.

When Jesus hung on the tree you heard the cries of all your people and became one with your wounded ones: the convicts, the hunted, the dispossessed.

The sunrise of your Son coloured the earth anew, and bathed it in glorious hope. In Jesus we have been reconciled to you, to each other and to your whole creation.

Lead us on, Great Spirit, as we gather from the four corners of the earth; enable us to walk together in trust from the hurt and shame of the past into the full day which has dawned in Jesus Christ.

Amen.

You have shown me how to act, what to say, what to do, and yet I sometimes react in anger and find it difficult to forgive others as You so often have forgiven me.

Grant that I may recognize this failing in myself and remember Your words and example whenever I have need of a forgiving spirit. Amen

God of endless love,
Ever caring, ever strong,
Always present, always just;
You gave Your only Son to save us
by the blood of His cross.

Gentle Jesus, shepherd of peace
join to Your own suffering
the pain of all who have been hurt
in body, mind, and spirit
by those who betrayed the trust placed in them.

Hear our cries as we agonize
over the harm done to our brothers and sisters.
Breathe wisdom into our prayers,
soothe restless hearts with hope,
steady shaken spirits with faith;
Show us the way to justice and wholeness,
enlightened by truth and enfolded in Your mercy.

Holy Spirit, comforter of hearts,
Heal Your people's wounds
and transform our brokenness.
Grant us courage and wisdom,
humility and grace,
so that we may act with justice
and peace in You.

We ask this through Christ, our Lord. Amen



<http://www.childrenmatternetwork.org/en-us/promisetoprotectpledgetoheal.aspx>

Look upon us, O Lord,
and let all the darkness of our souls
vanish before the beams of thy
brightness.

Fill us with holy love,
and open to us the treasures of thy
wisdom.

All our desire is known unto thee,
therefore perfect what thou hast begun,
and what thy Spirit has awakened us to
ask in prayer.

We seek thy face,
turn thy face unto us and show us thy
glory.

Then shall our longing be satisfied,

and our peace shall be perfect.

St Augustine

Aboriginal Thanksgiving Prayer

God of Holy Dreaming,
From the dawn of creation you
have given your children the
good things of Mother Earth.

You spoke and the gum tree grew. In
the vast desert and the dense forest,
and in the cities and at the water's edge,
creation sings your praise.

Your presence endures at the rock at the
heart of our Land.

When Jesus hung on the tree you heard
the cries of all your people and became

one with your wounded ones: the
convicts, the hunted, the dispossessed.

The sunrise of your Son coloured the
earth anew, and bathed it in glorious
hope. In Jesus we have been reconciled
to you, to each other and to your whole
creation.

Lead us on, Great Spirit, as we gather
from the four corners of the earth;
enable us to walk together in trust from
the hurt and shame of the past into
the full day which has dawned in Jesus
Christ.

Amen.

NATSICC Prayer for Healing

Dear Lord,

We ask for the grace to forgive
those that have sinned against us,

Just as Jesus forgave those who
sinned against him.

Please lighten the load that is

upon our shoulders,

and contained in every footprint
that we leave.

Lord, take the sorrow and hurt,
and in their place,

Fill us with hope, happiness and
joy in the abundance of your love

and care.

Make your presence be felt in our
hearts when the dark times call,

and lift our spirits.

Through Christ our lord,

Amen

Scripture

Forgiveness

Matthew 6:14-15

For if you forgive others their trespasses,
your heavenly Father will also forgive you;
but if you do not forgive others, neither will
your Father forgive your trespasses.

Mark 11:25

"Whenever you stand praying, forgive, if
you have anything against anyone; so that
your Father in heaven may also forgive
you your trespasses."

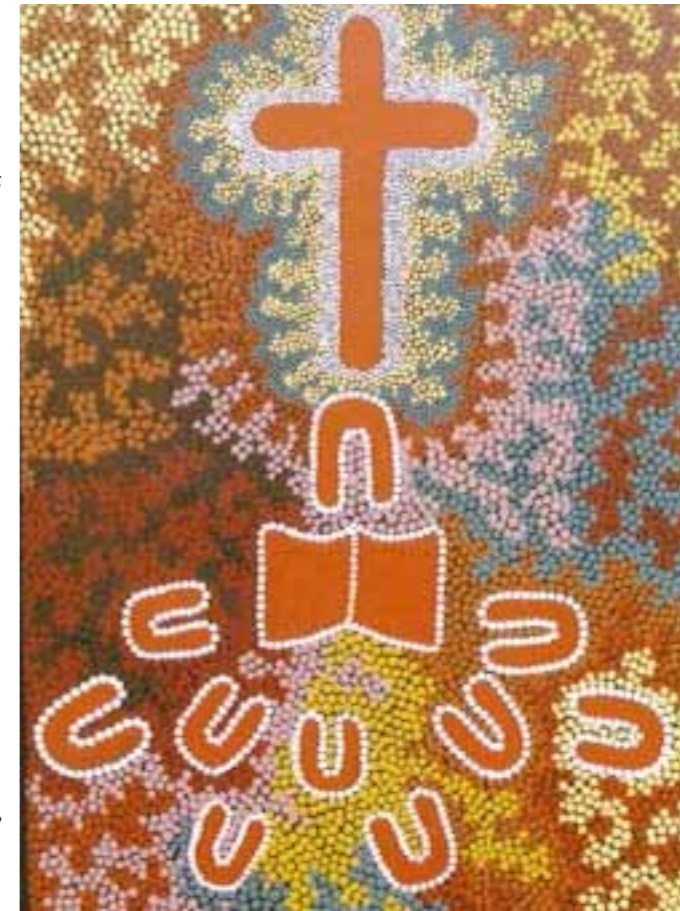
Matthew 18:23-35

"For this reason the kingdom of
heaven may be compared to a
king who wished to settle accounts
with his slaves. When he began
the reckoning, one who owed
him ten thousand talents was
brought to him; and, as he could
not pay, his lord ordered him to be
sold, together with his wife and
children and all his possessions,
and payment to be made. So the
slave fell on his knees before him,
saying, 'Have patience with me,
and I will pay you everything.' And
out of pity for him, the lord of that
slave released him and forgave
him the debt. But that same slave,
as he went out, came upon one of
his fellow slaves who owed him a
hundred denarii; and seizing him
by the throat, he said, 'Pay what
you owe.' Then his fellow slave fell
down and pleaded with him, 'Have
patience with me, and I will pay
you.' But he refused; then he went
and threw him into prison until
he would pay the debt. When his
fellow slaves saw what had happened,
they were greatly distressed, and they
went and reported to their lord all that
had taken place. Then his lord summoned
him and said to him, 'You wicked slave!
I forgave you all that debt because you
pleaded with me. Should you not have had
mercy on your fellow slave, as I had mercy
on you?' And in anger his lord handed him
over to be tortured until he would pay his
entire debt. So my heavenly Father will
also do to every one of you, if you do not
forgive your brother or sister from your
heart."

Luke 5:27-32

27 After this he went out and saw a
tax collector named Levi, sitting at the
tax booth; and he said to him, "Follow
me." 28 And he got up, left everything, and
followed him.

29 Then Levi gave a great banquet for him
in his house; and there was a large crowd
of tax collectors and others sitting at the
table[a] with them. 30 The Pharisees and
their scribes were complaining to his
disciples, saying, "Why do you eat and



drink with tax collectors and sinners?"

31 Jesus answered, "Those who are well
have no need of a physician, but those
who are sick;

32 I have come to call not the righteous
but sinners to repentance."

—Jesus Calls Levi

Psalm 32:1

Happy are those whose transgression is
forgiven, whose sin is covered.

Healing

Psalm 107:19-21

Then they cried to the LORD in their
trouble, and he saved them from their
distress;

he sent out his word and healed them, and
delivered them from destruction.

Let them thank the LORD for his
steadfast love, for his wonderful works to
humankind.

Matthew 8:5-17

When he entered Capernaum, a centurion
came to him, appealing to him and saying,

"Lord, my servant is lying at home
paralyzed, in terrible distress." And
he said to him, "I will come and
cure him." The centurion answered,
"Lord, I am not worthy to have you
come under my roof; but only speak
the word, and my servant will be
healed. For I also am a man under
authority, with soldiers under me;
and I say to one, 'Go,' and he goes,
and to another, 'Come,' and he
comes, and to my slave, 'Do this,'
and the slave does it."

When Jesus heard him, he was
amazed and said to those who
followed him, "Truly I tell you, in no
one in Israel have I found such faith.
I tell you, many will come from east
and west and will eat with Abraham
and Isaac and Jacob in the kingdom
of heaven, while the heirs of the
kingdom will be thrown into the
outer darkness, where there will be
weeping and gnashing of teeth."
And to the centurion Jesus said,
"Go; let it be done for you according
to your faith." And the servant was
healed in that hour.

When Jesus entered Peter's house,
he saw his mother-in-law lying in bed with
a fever; he touched her hand, and the fever
left her, and she got up and began to serve
him.

That evening they brought to him many
who were possessed with demons; and he
cast out the spirits with a word, and cured
all who were sick. This was to fulfil what
had been spoken through the prophet
Isaiah, "He took our infirmities and bore
our diseases."

Mark 5:34

He said to her, "Daughter, your faith
has made you well; go in peace, and be
healed of your disease."



Deacon Ralph Madigan in the Torres Strait

Parable of the unforgiving servant

23 "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves.

24 When he began the reckoning, one who owed him ten thousand talents[a] was brought to him; 25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made.

26 So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.' 27 And out of pity for him, the lord of that slave released him and forgave him the debt.

28 But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii[b] and seizing him by the throat, he said, 'Pay what you owe.'

29 Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.' 30 But he refused; then he went and threw him into prison until he would pay the debt. 31 When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place.

32 Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me. 33 Should you not have had mercy on your fellow slave, as I had mercy on you?'

34 And in anger his lord handed him over to be tortured until he would pay his entire debt. 35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister[c] from your heart."

that the power of Christ may dwell in me.

Job 12:13

With God are wisdom and strength; he has counsel and understanding.

Isaiah 40:29

He gives power to the faint, and

then I am strong.

The LORD is my strength and my shield; in him my heart trusts; so I am helped, and my heart exults, and with my song I give thanks to him.

Psalms 28:7-8

The LORD is the strength of his people; he is the saving refuge of his anointed.

Isaiah 41:10

do not fear, for I am with you, do not be afraid, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand.

2 Cor 12:9

"My grace is sufficient for you, for power is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so

Strength

Isaiah 40:31

but those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.

2 Corinthians 12:9-10

but he said to me, "My grace is sufficient for you, for power is made perfect in weakness." So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak,



Healing: An Indigenous Perspective by Agnes Palmer

Our (Aboriginal and Torres Strait Islander) history is one that we have always and continuously talked about ever since time began for us (Colonisation).

We have experienced a massive grief on a large scale, as much as that of other indigenous groups throughout the world, perhaps more.

That does not mean that we have to stand on the sidewalk and sulk. We have been very busy following in the footsteps of other brothers and sisters who have struggled to pave a clearer way for us to continue.

There are two different kinds of grief – major grief and minor grief.

The major grief consists of past history and what happened in the past.

Some of these major grief issues are mistaken for grievances and is taken out and acted upon accordingly.

MAJOR GRIEF

Listed as follows :

- | | |
|-----------------------|---|
| o HISTORY | o RELIGIOUS BELIEFS & VALUES |
| o FAMILY HISTORY | o ALCOHOL HISTORY |
| o FAMILY STORY | o ALCOHOL STORY |
| o RELIGIOUS HISTORY | o ALCOHOL BELIEFS & VALUES |
| o RELIGIOUS TEACHINGS | o CHILDHOOD STORIES |
| | o DIFFERENT ABUSES ... physical, mental, emotional etc. |

MAJOR GRIEF

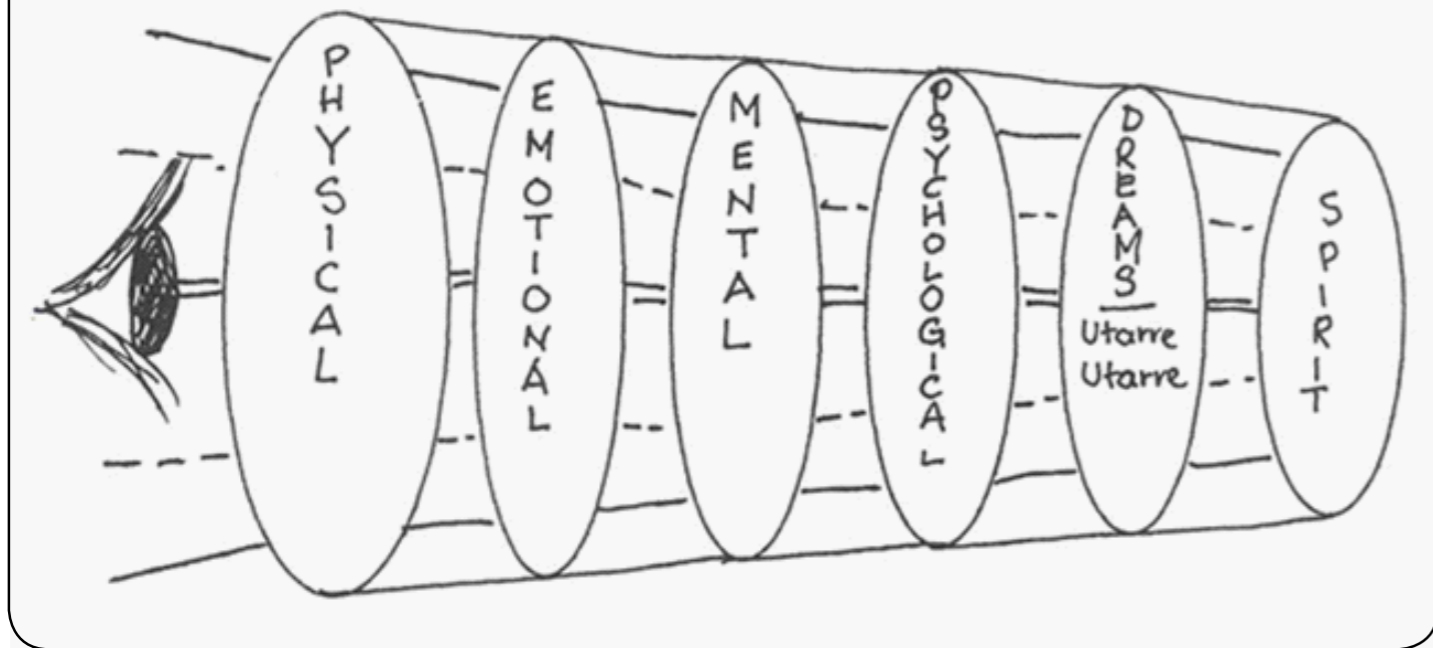
- o Prolonged grief
- o war
- o long term illness
- o losing a loved one
- o displacement ... loss of homeland
- o buried grief

MINOR GRIEF

Everyday grievances that are triggered off by history

- o Little things
- o name calling
- o regret
- o disappointments
- o quarrels or arguments
- o disagreements

Diagram 1.



D iagram 1 shows all the inner areas of our whole being and every living essence of each of these areas that has broken down due to the dysfunctions of alcoholism and/ or drug addiction.

We can sometimes worry about the physical part of the person because we can see them in their physical form, but what is going on inside? Sometimes we cannot probe into other people's affairs but we can offer them a safe environment so that they can feel safe to talk about whatever it is they want to talk about.

In diagram 1 we can see the eye and with this eye we can look into the very core of our being. When there is a force playing heavily against life and breaking these important areas down, we will then begin to see the deterioration of all these areas.

In my line of work I have begun to recognise different individual's spirits who have shown me what it feels like to have sunshine within, the light within. Others have shown to me a different tone of the spirit and that is

that I cannot feel the life essence of this individual and that worries me.

In diagram 1 there are different lines running inwards towards the spirit of the person. The outer lines indicate that we can focus on all the different levels equally, provided that the person stays true to the essence of the life energy force around us.

The lines above and below the eye indicate that a person can spend time looking into their own being but sometimes does not make these areas important and so brushes them away. It can sometimes mean that they can spend the time, but only when it suits them. We haven't yet begun to touch the very core of our being.

The lines in line with the eyelashes indicate how we take care of our being less and less. Sometimes, or most times, we are in turmoil and hurtful things are happening. We haven't any space to move around within ourselves and so the space within becomes crowded and we find it hard to breathe.

The faint broken lines looking directly through the eye indicates how we can look at issues with a "narrow view". Looking at our issues with our "blinkers on". This does not help us to look at everything with an open mind to consider all of our issues (whatever they may be) and do something positive about them. Our personal lifestyle and our issues can get lost in our everyday living as we continue to live a type of lifestyle that alcoholism and/ or drug addiction leads us to. We can very easily get caught up in all the "hum-drum". Living just for material things cannot give us vital information for living our life, they are only part of it.

In diagram 1 we are able to tell if a person was not focussed in the spirit because of the certain unspoken facial expressions and body language. These are like "eyes not connecting with the words of the speaker". We tried to make this known to them and it opened up another area of questioning such as "WHY?". This was good in the way this helps to bring the issues more

D iagram 2 allows us to focus on the spiritual aspects of our life. If we are strong in spirit then we are better able to focus on all the possibilities and potential we have which are contained in the spirit.

There are three important aspects of the spirit (as we know them) and these are:

1. It is a total entity on its own.
2. It is a connection of the whole of life energy force within.
3. It brings information through our cultural/ spiritual beliefs and through dreams.

The spirit is a total entity on its own. It does not need to be told anything.

It will show us another world and another way of looking at things around us, especially in nature. Our spirit entity is one with nature.

This is what our people have moved away from and need to come back to. That very basic understanding of our existence:

- o In nature we are calm and still.
- o In nature we become totally different.

- o We feel nature and the spirits on the land.
- o In nature we are being guided by spirits on the land.
- o In nature we are being watched.
- o In nature the spirits place things in our paths, if we are open to nature.

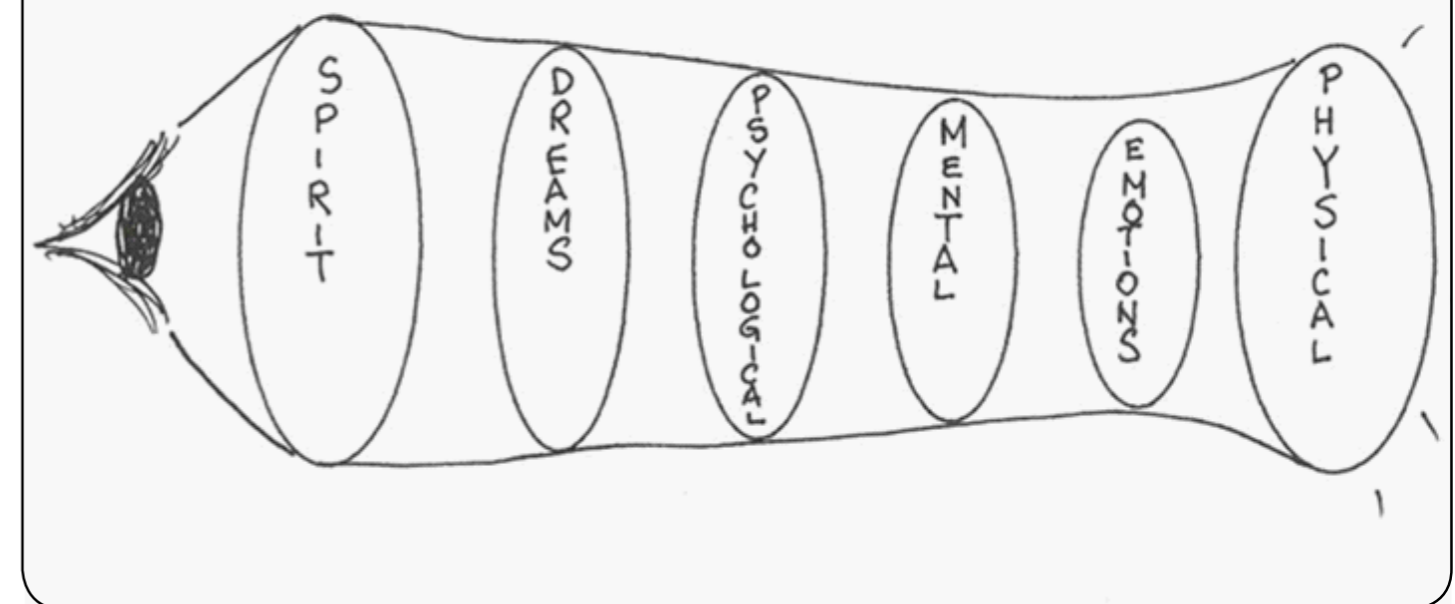
If we are closed to nature we cannot see anything or feel anything other than feeling quiet and still.

If we take a lot of noise to natural settings we cannot see or feel the land and the spirits.

In nature we are given gifts, especially in our dreams. Our irrernte-arinye mape (the cool spirit people) will come into our dreams bearing symbols/signs that tell us that they are watching us all very carefully in our journey of life. They tell us that we are not alone when we are in nature with them. The irrernte-arinye mape bear the same faces as the ones who are living. It is their job to look after us.

In dreams we have symbols/signs for death, for life, for laughter, for learning, for teaching and for caring about other life and life forms.

Diagram 2.



The Spiritual Aspect of Healing by Agnes Palmer

1. Re-connection to their individual spirit.
2. Dreams ... dreams interpret their inner turmoil.
3. Healing of their spirit and re-affirming own self-worth.

1. RE-CONNECTION TO THEIR INDIVIDUAL SPIRIT

Re-connecting to the spiritual side can be difficult because most of us have never experienced gentle care and love. It would probably depend on who cared for us in our earlier years. Maybe sometime way back in our lives we experienced love and care but we cannot feel this now. It is difficult to imagine that we could change the clock-work back to how things used to be and then just forget that these things just happened. In re-connecting with the spiritual side we are saying that it is those very things from the past that can help us to heal our whole self and we can learn from them and, most importantly, we can change "what we feel is important" and let go of "what is not important".

Letting go of the many things that are attached to us makes it a little bit harder for us because some of us may carry a heavy burden. Sometimes a heavy burden such as being abused physically or sexually or perhaps we have been traumatised badly by some other means such as an car accident, prolonged illness or history etc.

In re-connecting to the spirit self, it can sometimes cause us to feel inadequate or that we are not worth it. We may be ashamed of what we may find within ourselves. We want to forget about everything and don't want to touch the things from the past. With this kind of thinking we are not allowing ourselves the opportunity to rediscover who we really are and what good lies within us.

Many of our people today just live for the physical living of life and nothing beyond that. The reason why this can be dangerous is that if we only focus on

the physical side of life we are then prone to illnesses such as cancer, asthma etc.

Re-connection to the spirit can have its benefits but it must also be taken at its own cause or pace.

Sometimes we may have to wait a long time to have any results and because this whole process of re-connection takes some time before we can feel different, the need to go along gently is important.

Re-connection to the individual spirit can move in three different stages :

1. Reflection – remembering some or most of the past lifestyle.
2. Thought patterns consistent with experiences experienced.
3. Hanging on or letting go.

1a. Reflection - remembering some or most of the past lifestyle

Reflecting back on one's lifestyle can be seen differently as is seen in today's living and lifestyle.

Things have changed and so we look at life differently today. For example, fashion has changed, types of housing, laws are changing, our parental roles have changed. There are now more and more women in the workforce and men are staying home and taking care of the home. This is not to say that this is wrong – this is just the way society is at that this present time and it will continue to change.

Reflecting on the Old People's way of life and how it was for them can be very rewarding because the

teachings of life came subtly. As children learned about them they carried these teachings into their adulthood and found the skills were already in place. Copying and imitating !!

In reflection there may be some very disturbing experiences or traumas that people may have experienced. These just need to take a little time, walking through them with sensitivity, gentleness, love and care for one's self.

In reflection there may be some very rewarding experiences and these are the ones to channel into in order to retrieve some of that energy that's stored there. There is energy in abundance in each of these spaces and, with time, as we move through each of these issues, we will find more energy to focus on more positive things to do.

In reflection the spirit comes into focus and we sometimes become numb and feel a void in place ... kind of like saying "where do I/we go from here?"

For many years (depending on how long we have neglected our individual spirit) we come face to face with our spirit person and if we have not told ourselves or given ourselves any love for our being, we become complacent.

We don't know quite what to say to our inner self. This is the time to use many affirmations to the inner self. It is very affirming to the individual spirit person and it will respond.

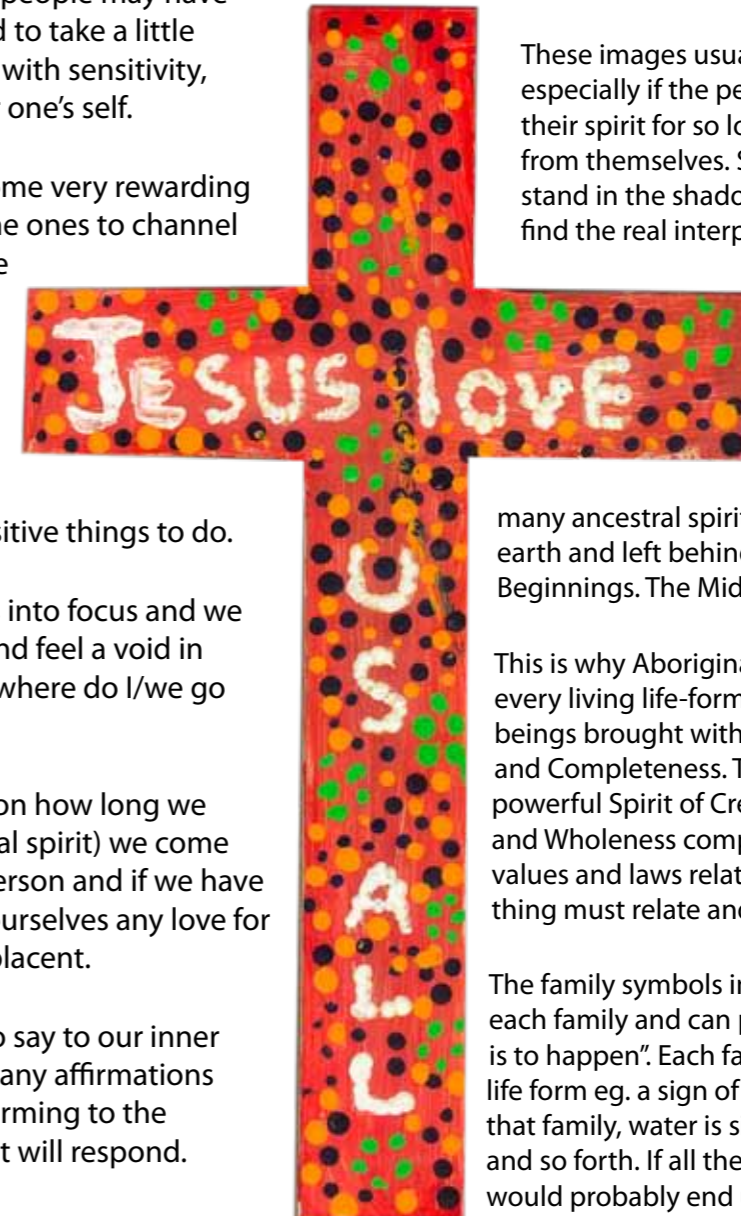
Aboriginal people have a very good way of communicating their past stories and talking about how things used to be for them even if it was hard at times. During those times we heard many personal stories but the hurt is sometimes (or most times) not felt as much as when it happened.

Usually there would be a lot of giggles or even loud laughter but it is happy to remember things that have happened. Sometimes these stories that hurt the most are not spoken about and the ones that are easier to talk about are usually safe to tell.

2. DREAMS INTERPRET THE INNER TURMOIL

Dreams are seen as a reflecting mirror. It can reflect back to us how we really are within ourselves. If we are having nightmares or very bad dreams, it is showing us that something is not right within us and we have to take a closer look at the symbols and meanings of the dream.

These images usually represent the turmoil, especially if the person has been isolated from their spirit for so long and feel so far away from themselves. Sometimes these images stand in the shadows and the person cannot find the real interpretation of the dream.



The true meaning for having dreams is that the Aboriginal people have what we call "The Dreamtime". It is believed that during the Dreamtime

many ancestral spiritual beings travelled the earth and left behind their meanings of Life. The Beginnings. The Middle and the Endings of Life.

This is why Aboriginal people relate so well with every living life-form. These spiritual creator beings brought with them a Set of Wholeness and Completeness. This was directed by a very powerful Spirit of Creation. This Completeness and Wholeness comprised of a set of beliefs and values and laws relating to "how every living thing must relate and interact with each other".

The family symbols in the dream can identify each family and can predict to the families "what is to happen". Each family is connected to some life form eg. a sign of blood represents danger for that family, water is significant for another family, and so forth. If all these were written down we would probably end up writing a book.

I am just explaining this to try and see what is happening to people in terms of trying to understand what is actually happening to them when they are experiencing nightmarish dreams.

Everything was made possible in the dream, the Great Creator, relating to creation in the way that made the connection so powerful and so complete and in motion all the time. It never stops.

What I am now finding is that movement stops when life is in turmoil or a person is experiencing a feeling of life-less. The need becomes so much greater then to pick the person up and step backwards into their pain and hurt.

3. Healing of the Spirit - An holistic Approach to healing

To provide an holistic approach that is culturally and spiritually directed towards healing.

The holistic approach must cover all aspects of a person's life because all areas are affected. If all these areas are covered during the healing processes, we then have a clearer and better way of healing the whole of the person and not just bits and pieces of the person.

There are 3 components to the above :

1. Physical

Position

- in the family
- where they live
- how many children are involved

* Physical Damage

- physical features
- body organs
- facial damage
- whole of the body

2. Emotional

- fears
- anger
- hurt
- pain
- guilt
- grievances
- mourning - loss of a loved one etc

3. Mental

- thoughts, thinking patterns
- headaches
- dreams
- nightmares
- hallucinations
- paranoia
- Utarre-Utarre (the space where we daydream, contemplate, meditate etc)
- spirit
- environmental
- social

RESPECT FOR AVOIDANCE RELATIONSHIPS

- using a third party
- breaking new grounds
- using family members to intervene

USING ABORIGINAL DOCTORS (Angangkere)

Recognition of Aboriginal doctors and bringing them into the program to help

- recognition of their specific powers of healing

Utarre-utarre (the space where we daydream, contemplate, meditate etc)

- wishing that things could be better
- thinking of old times when things were different
- space where one can sit quietly
- thinking hard about what it would be like if I changed
- a space where one has a conversation with one's self

* Spirit

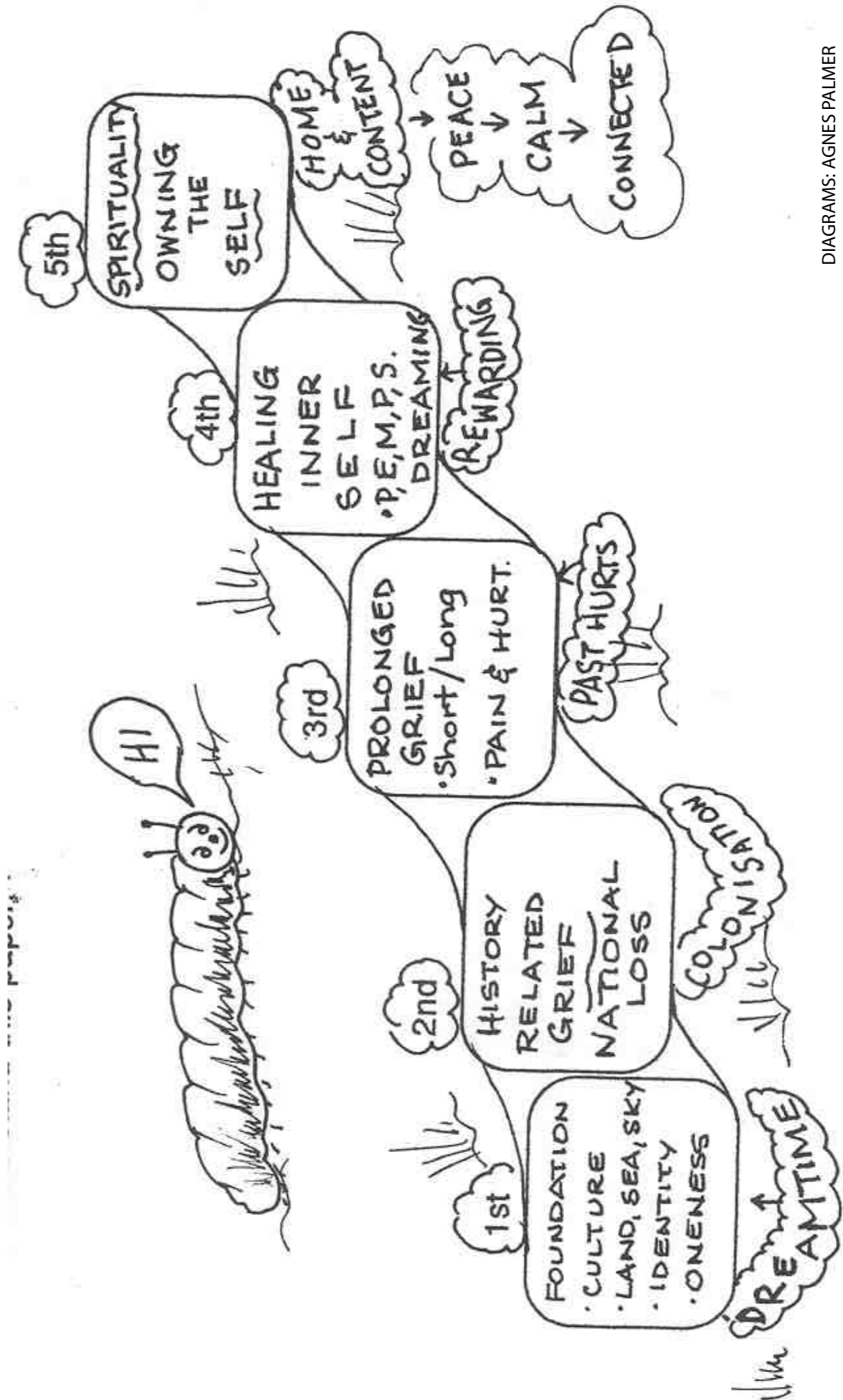
- empowering energy
- hidden talents
- gifts unfolding
- higher power
- self empowering power within
- trust
- acceptance
- serenity

* Environmental

- health issues
- one's own home
- community - the community as a whole
- rubbish issues
- nature
- re-cycling plastics, paper etc

* Social

- behaviour
- interaction with others
- fashion behaviour
- interaction laws from Elders



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Mental Health resources are available at <https://headtohealth.gov.au/> or Lifeline 13 11 84 and Kids Helpline 1800 55 1800

