



The National Aboriginal and Torres Strait Islander Catholic Council

By the Power of Faith, we shall be Healed.

NATSICC CHAIRPERSON'S MESSAGE 2012

This year's celebration of Aboriginal and Torres Strait Islander Sunday is entitled **By the Power of Faith, we shall be Healed.**

We are truly grateful for our Church leaders that have challenged the country concerning the racism, injustices, disadvantage and poverty experienced by Indigenous people. Yet, we all know Indigenous people are still suffering. It is timely to reassess the way we do things together. Without doubt there still needs to be greater understanding, respect, recognition and much more to be done to bring about equality and reconciliation. And to allow our souls to be healed.

We acknowledge that the Church walks with us on this strong faith journey towards justice and healing. We recognise Aboriginal and Torres Strait Islander Sunday is a time to reaffirm the good will that has been achieved between us, to love one another, to share the riches God promises us, and to share Indigenous cultural ways in the stories of His word.

Ours is a forgiving God who calls on us to live a just life together, to forgive, to reconcile, to respect our families, and to love one another. The NATSICC Liturgy Team this year suggest that Parishes and Schools invite Indigenous people to participate in the Liturgy, and have reminded us to respect the protocols and practices of both the local Indigenous community and Catholic traditions. This year we are challenged to not be afraid to open our minds and hearts and, through the power of faith, be healed.

On our Journey to Healing,

Thelma Parker
Chairperson
NATSICC CHAIRPERSON



AUSTRALIAN CATHOLIC BISHOPS CONFERENCE

National Office for Liturgy

Archbishop Mark Coleridge (Chair)

Bishop Max Davis

Bishop Peter Elliott

Bishop Geoffrey Jarrett

The National Aboriginal and Torres Strait Islander Sunday provides Catholic communities around the country with a timely opportunity to offer thanks to God for the wonderful contribution that Indigenous communities and individuals have made and continue to make to the cultural fabric of Australia in general and to Christian and Catholic communities in particular.

At the same time, NATSICC Sunday on 1 July 2012 is a timely opportunity to ask for God's continued blessings on all indigenous people that they may continue to enrich Australian society by their reverence for God's creation in this ancient land, their rich spiritual traditions and practices and their natural genius in many areas of contemporary society, including art, sculpture, music, literature and sport.

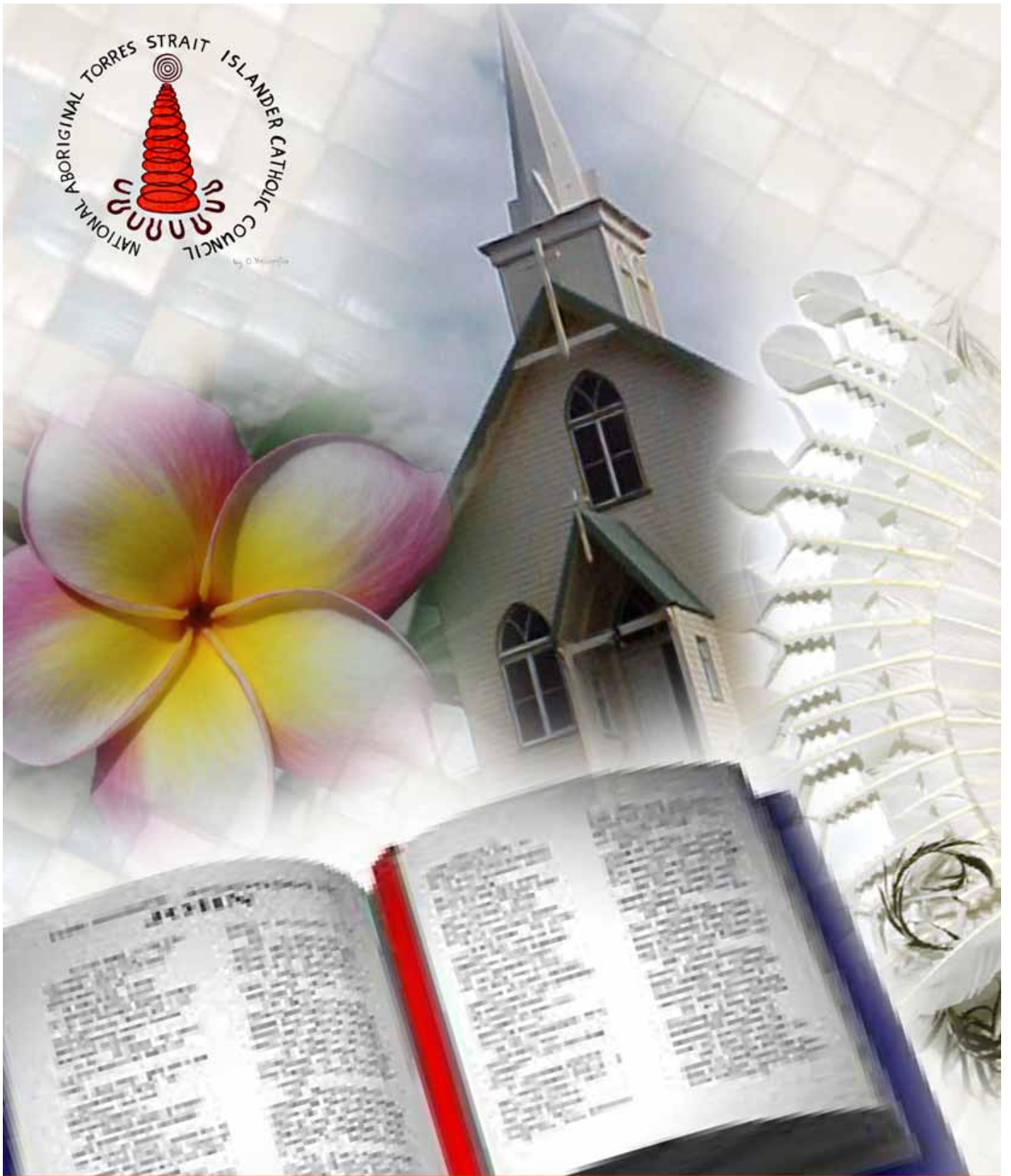
In continuity with previous years, communities are encouraged to use the suggested liturgical music, clip art graphics and Prayers of the Faithful for use during the Celebration of the Eucharist. In addition, suggested ritual actions and additional prayers are also provided for use outside of Mass in keeping with current liturgical norms.

Dr Paul Taylor
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**Aboriginal and Torres Strait Islander Sunday
2012 Liturgy Resources**

By the Power of Faith We Shall Be Healed



**National Aboriginal
And Torres Strait Islander Sunday
Liturgy Suggestions
1st July 2012**



By The Power of Faith, We Shall be Healed

Introduction to Resources

The National Aboriginal and Torres Strait Islander Catholic Council have introduced a new format to the Liturgical resources for our special Sunday. Like everyone, we are getting used to the new Missal and the changes it brings.

We have provided the following suggestions for use inside and outside of the Liturgy and strongly advise that you work closely with your Parish Priest and Liturgical team to ensure the suggestions conform with the liturgical norms in the revised Roman Missal.

Artwork

Several pages of 'Clip Art' have been included with your package for use in Mass books and promotional materials. The artist should be acknowledged if a piece is used.

Background Reading

The following resources and quotations can be used to inform, educate and create dialogue within your Parish, School or organisation.

“Do you think that your gifts are worth so little that you should no longer bother to maintain them? Share them with each other and teach them to your children. Your songs, your stories, your paintings, your dances, your languages must never be lost. **(Pope John Paul II)**

‘We know that you have a lifestyle proper to your own ethnic genius or culture – a culture which the Church respects and which she does not, in any way, ask you to renounce Society itself is enriched by the presence of different cultural and ethnic elements. **(Pope Paul VI 1970)**

"For us, you and the values you represent are precious. We deeply respect your dignity and reiterate our deep affection for you’.” **(Pope John Paul II)**
("Recognition – the Way Forward" – An Issue paper from the Australian Catholic Social Justice Council, 1993 – page 25)

“You are a part of Australia and Australia is a part of you. And the Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others”. **(Pope John Paul II)**

Taken from the Holy Father’s address to Aborigines and Torres Strait Islanders, delivered at Blatherskite Park, Alice Springs NT on 29 November 1986.

Ecclesia in Oceania (1998) – No. 28 – Indigenous Peoples

Written in 1998 by Pope John Paul II, the Ecclesia in Oceania is still relevant, particularly in light of the introduction of the Stronger Futures Legislation and the Northern Territory Emergency Response (Intervention)

Unjust economic policies are especially damaging to indigenous peoples, young nations and their traditional cultures; and it is the Church’s task to help indigenous cultures preserve their identity and maintain their traditions. The Synod strongly encouraged the Holy See to continue its advocacy of the United Nations Declaration on the Rights of Indigenous Peoples.

A special case is that of the Australian Aborigines whose culture struggles to survive. For many thousands of years they have sought to live in harmony with the often harsh environment of their ‘big country’; but now their identity and culture are gravely threatened. In more recent times, however, their joint efforts to ensure survival and gain justice have begun to bear fruit. There was a saying from Australian bush life heard in the Synod Hall; “If you stay closely united, you are like a tree standing in the middle of a bush-fire sweeping through the timber: the leaves are scorched, the tough bark is scarred and burned, but inside the tree the sap still flows, and under the ground the roots are still strong. Like that tree you have survived the flames, and you have still the power to be born. The time for rebirth is now”

These resources are to be used in their entirety or in part with the permission of NATSICC and with correct reference

The Church will support the cause of all indigenous peoples who seek a just and equitable recognition of their identity and their rights; and the Synod Fathers expressed support for the aspirations of indigenous people for a just solution to the complex question of the alienation of their lands.

Whenever the truth has been suppressed by governments and their agencies or even by Christian communities, the wrongs done to the indigenous peoples need to be honestly acknowledged. The Synod supported the establishment of "Truth Commissions", where these can help resolve historical injustices and bring about reconciliation within the wider community or the nation. The past cannot be undone, but honest recognition of past injustices can lead to measures and attitudes which will help to rectify the damaging effects for both the indigenous community and the wider society. The Church expresses deep regret and asks forgiveness where her children have been or still are party to these wrongs. Aware of the shameful injustices done to indigenous peoples in Oceania, the Synod Fathers apologised unreservedly for the part played in these by members of the Church, especially where children were forcibly separated from their families. Governments are encouraged to pursue with still greater energy programmes to improve the conditions and the standard of living of indigenous groups in the vital areas of health, education, employment and housing.

Before or After Mass

The following ceremonies are a terrific way of enriching the liturgy and involving local Aboriginal and Torres Strait Islander Catholics. Working together with Indigenous members of your community is an opportunity to share, listen and discuss faith and culture and is a form of 'Practical Reconciliation'.

A Rite of Water Blessing

Lord, make us feel your invitation to 'come to the water'. At the very beginning you blessed the water, your great gift to us, and now we ask that your blessing be renewed in this water here today. We ask that through this water blessing we will all be renewed with 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.

It is customary in some areas, when Aboriginal people gather for important ceremonies to use water. Water containers can be a large shell or coolamon and a small branch from an appropriate native tree can be used to sprinkle the water. Please collaborate with your local Aboriginal and Torres Strait Islander group to ensure this rite of water blessing is appropriate.

Water to Aboriginal people is always a sign of God's peace and fulfillment in everything that is good; the promise of food, of harmony with ourselves, and the bush around us.

A Rite of Smoking

Traditionally celebrated by Aboriginal people. Since the beginning of time our ancestors used to smoke away evil spirits and receive the good spirit. We acknowledge Aboriginal Elders to lead Smoking Ceremony. Today we share with you one of the oldest living ceremonies, to remove our sins and ask for forgiveness. We invite you now to share our smoking ceremony like our ancestors have done for thousands of years.

Fire is important to Aboriginal people and is the heart of Indigenous culture. It is the sign of the Holy Spirit that gives warmth, purifies, and brings many gifts

Involving your local Aboriginal or Islander Catholic Ministry (AICM)

Visit www.natsicc.org.au and go to 'Your NATSICC' and click on your State or Territory to find your local AICM. These ministries work very hard to serve local Indigenous Catholics and do much 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.

Whilst Aboriginal and Torres Strait Islander Sunday is on the first Sunday of July each year, we ask that you keep your Indigenous brothers and sisters in your heart and mind all year.

Within the Mass

Welcome

Today is Aboriginal and Torres Strait Islander Sunday. We acknowledge the deeply religious and spiritual traditions of our ancestors with respect. We have chosen the theme By the Power of Faith we shall be Healed for all for this year's resources. It is also the beginning of a week of celebrations throughout the nation where Aboriginal and Torres Strait Islander people celebrate their spirituality, identity, culture and survival. Aboriginal and Torres Strait Islander Sunday is the start of National Aboriginal and Islander Day Observance Committee or NAIDOC week where we are all welcomed and encouraged to join in the activities and celebrations.

A Welcome to Country by an Aboriginal Elder

ALTERNATE Acknowledgement of Country by Celebrant in the Introductory Rite.

Hymns & Acclamations

Entrance Processional

May be accompanied by a Didgeridoo

Entrance Hymn: Here I am, Lord (AOV 90 or GA 496) or How Great thou Art (AOV 94)

Mass setting: Local choice

Gospel Acclamation: "Alleluia" as per local choice

Aboriginal Our Father: If appropriate. Contact local Catholic Aboriginal Community.

Communion Hymn: I'll be Always Loving You (AOV 82), Communion Hymn (AOV 187), One Bread, One Body (AOV 129, GA 193)

Recessional Hymn: Companions on the Journey (AOV 188), or All Over the World or We Walk by Faith (AOV 63, GA 447)

Recessional

May be accompanied by the Didgeridoo. Aboriginal Elders join if applicable.

Liturgy of the Word

First Reading: Wisdom 1:13-15, 2:23-24
It was the devil's envy that brought death into the world.

Responsorial Psalm: Psalms 29:2. 4-6. 11-13. R. v. 2
R. *I will praise you, Lord, for you have rescued me.*

Second Reading: Corinthians 8:7. 9. 13-15
Your abundance should supply their want.

Gospel Acclamation:
Alleluia, alleluia!
Our Saviour Jesus Christ has done away with death
And brought us life through his gospel
Alleluia!

Gospel Procession

In the spirit of our ancestors the Message Stick can be carried forward (and upright) with the Gospel Book. It should be held upright during the Gospel reading. There are other symbols and actions that can be used according to local sacred tradition and need to be discussed according to local practice.

GOSPEL: Mark 5:21-43 or 5:21-24, 35-43
Young girl, I say to you, arise

Prayers of the Faithful

Please select the intentions for your community from the following:



Celebrant: As we acknowledge Aboriginal and Torres Strait Islander peoples and pray for our families and communities, let us be open to the Holy Spirit as we seek God's peace and justice.

Reader: For all peoples and nations of the earth: that God's vision for the world will guide them in all they say and do. Lord, hear us

All: We pray for peace and justice for all.

Reader: For all who believe that Jesus is Lord. That they will bear the name of Christ and witness to the truth of their belief. Lord, hear us.

All: We pray for peace and justice for all.

Reader: For all Elders guiding our communities: that they maintain their vision, wisdom and strength to grow our young ones. Lord, hear us.

All: We pray for peace and justice for all.

Reader: For all who work for peace and justice: that they will reaffirm their commitment to walk with our indigenous sisters and brothers on the journey of healing. Lord, hear us.

All: We pray for peace and justice for all.

Reader: For all politicians and policy makers: that their decisions will be guided by the spirit of the First Peoples and foster the common good of all people and communities. Lord, hear us.

All: We pray for peace and justice for all.

Reader: For all the peoples of Australia: that their hearts be open and ready to preserve the livelihood of Indigenous cultures and to foster an inclusive, multicultural Australia. Lord, hear us.

All: We pray for peace and justice for all.

Reader: For all people who are separated from their loved ones: that families and communities will welcome and support those who are isolated and alone. Lord, hear us.

All: We pray for peace and justice for all.

Reader: For all the Indigenous peoples who have cared for the land: that they may be strengthened to work together to preserve this country's fragile environment. Lord, hear us.

All: We pray for peace and justice for all.

Celebrant: We pray, Almighty God, as your people and seek the power of your Holy Spirit. We bring our needs before you in trust and confidence. We ask these prayers through Christ our Lord. Amen.

Presentation of the Offerings

In some areas the coolamon is used to carry the bread to the altar. In the absence of Aboriginal and Torres Strait Islander people participating in the celebration a coolamon can be placed in front of the altar as a symbol of the non presence of Aboriginal and Torres Strait Islander brothers and sisters at the table. (Alternative/additional Aboriginal gifts: a boomerang, woomera, Aboriginal painting, clap sticks ...)

Additional Prayer Suggestions

Holy Father, God of Love

Holy Father, God of Love, You are the Creator of this land and of all good things.
Our hope is in you because you gave your son Jesus to reconcile the world to you.
We pray for your strength and grace to forgive, accept and love one another, as you love us and forgive and accept us in the sacrifice of your son. We ask this through Christ our Lord.
Amen

(Prepared by Wontulp Bi – Buya Indigenous Theology Working Group)

God of the Holy Dreaming

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 deserts and dense forests, in the cities,
At the water's edge, creation sings your praise.

Your presence endures as 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 and the dispossessed.

The sunrise of Your Son
Coloured the earth anew
And bathed it in glorious hope.

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In Jesus we have been reconciled to You,
To each other and to Your whole creation.

Lead us on Great Spirit
As we gather at this special place
Located on land where ancestors of long ago
Gathered for work, play and praise.
Enable us to walk together in trust from the hurt of the past
Into the full day which has dawned in Jesus Christ.
Amen.

Prayer for Special People

Father, Our Creator
You created all things seen and unseen
Listen to my silent prayers 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 the 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 of the emus fighting,
And the kangaroos picking up 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.

Reconciliation Prayer

Holy Father, God of Love
You are the Creator of this land and all good things
We acknowledge the pain and shame of our history
And the suffering of our peoples.
And we ask your forgiveness.
We thank you for the survival of Indigenous cultures
Our hope is in you because you gave your son Jesus
To reconcile the world to you.
We pray for your strength and grace to forgive,
Accept and love one another,
As you love us and forgive and accept us
In the sacrifice of your Son.
Give us the courage to accept the realities of our history
So that we may build a better future for our nation.
Teach us to respect all cultures.
Teach us to care for our land and waters.
Help us to share justly the resources of this land.
Help us to bring about spiritual and social change
To improve the quality of life for all groups in our communities,
Especially the disadvantaged.
Help our young people to find true dignity and self esteem by your Spirit
May your power and love be the foundations
on which we build our families, our communities and our Nation.

Through Jesus Christ our Lord.

Amen

Prayer of the Aboriginal People (where an Indigenous reader is available)

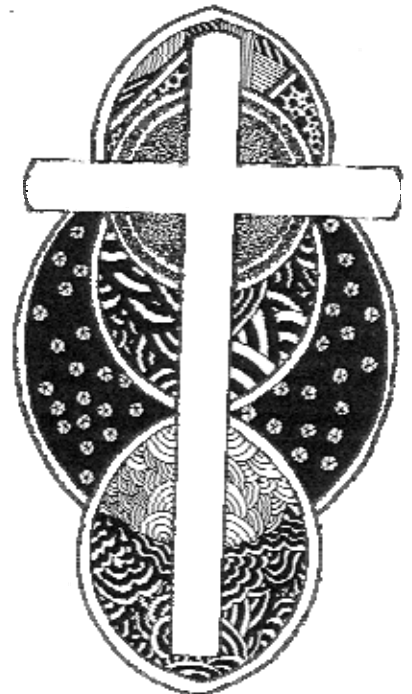
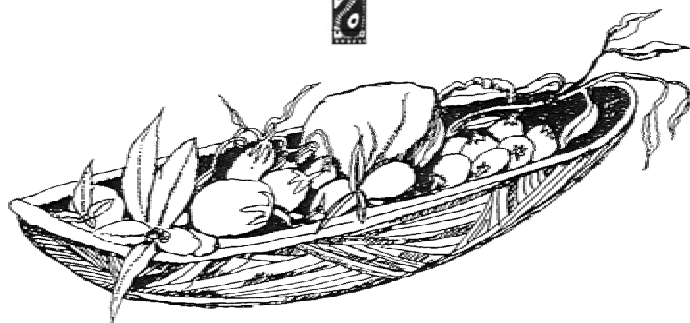
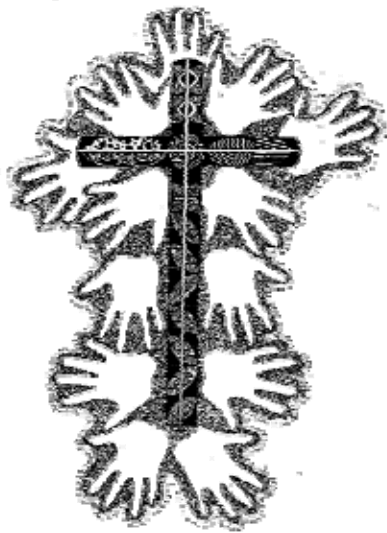
Father of all, you gave us the Dreaming. You have spoken to us through our beliefs. You then made you love clear to us in the person of Jesus. We thank you for your care. You own us, you are our hope. Make us grow strong as we face the problems of change. We ask you to help the people of Australia to listen to us and respect our culture. Make the knowledge of you grow strong in all people, so that you can be at home in us and we can make a home for everyone in our land. Amen.

Clip Art

Artist: Melissa Brickell



Artists: Kimberly Clip Art



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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.

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**, Western Australia.

NATSICC COUNCILORS 2009 - 2012

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Deputy Chair John Lochowiak
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South Australian Representative
Youth Representative
Victorian Representative
Torres Strait Islander Representative
Tasmanian Representative
Australian Capital Territory Representative
New South Wales Representative
Western Australia Representative
Northern Territory Representative



REFERENCES AND SUGGESTIONS

Reconciliation Prayer

Wontulp Bi-Buya Indigenous Theology Working Group
13 March 1997 Brisbane, Qld.

ARTWORK

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Melissa Brickell - Victoria (Clip Art)
Kimberly Clip Art - Western Australia (Clip Art)

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