



National Aboriginal and Torres Strait Islander Sunday 1st July 2007



Artwork: Melissa Brickell

Love one another as I Love You Liturgy Suggestions

13th Sunday in Ordinary Time – Year C

The National Aboriginal and Torres Strait Islander Catholic Council

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AUSTRALIAN CATHOLIC BISHOPS CONFERENCE
General Secretariat

On Sunday July 1st this year the Catholic Church commemorates Aboriginal and Islander Sunday.

The enclosed material for use on the Sunday in Parishes and during the following week in schools was prepared by NATSICC, The National Aboriginal and Torres Strait Islander Catholic Council.

I urge Parishes to make use of this material in their Sunday Masses, and to involve Aboriginal and Torres Strait Islander people in the Celebrations. There may be such people in your area who would be happy to speak about Indigenous issues, particularly those relating to the faith and the Church.

May this commemoration help our Catholic communities grow in awareness of the unity in love that should exist among all the sons and daughters of God.

Yours sincerely in Christ

Most Rev B J Hickey
Archbishop of Perth
Chairman of the Bishops' Committee for
Relations with Aborigines and Torres Strait Islanders

**We ask that you please photocopy and
distribute to all Parishes / Schools within
your Diocese**

NATSICC Chairperson's Message

'Love one another as I Love You' is the theme for Aboriginal and Torres Strait Islander Sunday, 1st July, 2007. This is a time to celebrate together and to keep reconciliation alive.

During this wonderful time of reflection and celebration, we must always stand strong in our faith in Jesus Christ, and remember his words, "love your neighbour as you love yourself". We are united in God's words of love. The NATSICC liturgy team are to be commended for their preparation for Aboriginal and Torres Strait Islander Sunday with this wonderful resource.

"Reconciliation is about building a new relationship between Aboriginal and Torres Strait Islander Australians and the wider community. One that heals the pain of the past and ensures we all share fairly and equally in our National Citizenship". (A quote from the path of reconciliation; renewal of the Nation, by the Australian Reconciliation Convention 1997.) This also brings to mind the 1967 Referendum on the vote for Aboriginal people to be counted in the census, not classified as flora and fauna.

The Aboriginal people were given the right to vote in 1967 after the overwhelming vote of 'Yes' in the Referendum. May marks the 40th Anniversary of the Referendum and is a time to reflect on the steps ahead of Aboriginal people.

May we walk gently and be guided by our conscience.

In Peace and Unity



Elsie Heiss
NATSICC Chairperson
New South Wales Councillor

Message from the National Liturgical Commission

For some years now a phrase has been appearing in these resources for National Aboriginal and Torres Strait Islander Sunday that has become perhaps unnoticed by many who will use this material, but which sprang off the page as we reviewed the contents for this year... **In the absence of Aboriginal and Torres Strait Islander people participating in the celebration...** It would seem a pertinent question to ask – why are Aboriginal and Torres Strait Islander people not participating in the celebration? It is true of course that in many parts of Australia Indigenous people are not present in local community, and in some places they may be present, but belong to another Christian denomination or have no religious affiliation whatsoever. But in those places (and there are many) where Indigenous people reside and are known particularly to be members of the Catholic Church what a positive sign it would be if they were specifically invited to the principal celebration of Mass on the first Sunday in July and acknowledged by the celebrant as being present in the liturgical assembly that day. The absence of Indigenous people from our Eucharist assemblies in some measure depletes the fullness of our celebration. Our Indigenous sisters and brothers constantly remind us of the words of Pope John Paul II when he told them (and us) in Alice Springs that the Catholic church in Australia will never fully become what it is meant to be until their voices blend with ours in an authentic expression of the Catholic faith in this land. Let us hope that the use of the resources this year will remind our non-Indigenous assemblies that there is an absence that requires nothing less than a physical presence which is the responsibility of the entire Church.

Rev Peter G. Williams
Executive Secretary
Bishops Committee for Liturgy

Liturgy Team Message

This booklet is an invitation to celebrants and liturgy groups across Australia to prepare for the celebration of National Aboriginal and Torres Strait Islander Sunday 2007.

The liturgy team strongly urges that protocol and practice of both local Indigenous community and Christian traditions be respected. Where possible it is important to seek and invite Aboriginal and Torres Strait Islander peoples to participate in the Liturgy.

If non-Indigenous people are the only participants in the preparation of liturgy for Aboriginal and Torres Strait Islander Sunday we encourage the use of suggested prayers prepared by the NATSICC liturgy team. The message in the Readings is asking us to be followers of Christ and to Love one another – as He loves us.

We encourage Catechists, School and Parish Staff to work with the Children on the suggested Children's activities. It is hoped that the activity, which is included as part of these resources, will be an enjoyable way for children to express their faith to the world as well as fun. The finished pieces of art could be put together as a collage for Aboriginal and Torres Strait Islander Sunday. NATSICC would welcome photos of finished work which we may publish in the NATSICC News or on the NATSICC website.

We would like to thank Archbishop Hickey, Bishop Putney, Fr Peter Williams, NATSICC Chairperson Elsie Heiss, NATSICC Coucillor Melissa Brickell and National Administrator Craig Arthur for Secretariat Support.

Cathie Wilson, Dolly McGaughey, Matthew Shields
NATSICC Liturgy Team

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Aboriginal Sunday Liturgy 2007

Rite of Welcome

Today we celebrate National Aboriginal and Torres Strait Islander Sunday across Australia. We celebrate as Christians, Aboriginal and Torres Strait Islander and non-Indigenous, the theme 'Gathering Together in Faith Sharing in God's Love' is a call today and everyday, to open our hearts and minds to God and invite the Holy Spirit to help us along our different journeys in life and to live in unity with God and one another.

Penitential Rite: a rite of water blessing

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. **Alternatively water can be used according to the rite of sprinkling in the Roman Missal.**

Non-Indigenous Congregations

Reader: Water to the 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.

For congregations with Aboriginal and Torres Strait Islander people present:

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.

We ask this through Jesus the Wise One.

All: Amen

Opening Prayer for congregations with Aboriginal and Torres Strait Islander people present:

Creator God,

Father, you call your Children to walk in the light of Christ. Free us from Darkness and keep us in the radiance of your truth. We ask this.....

Amen

Alternative Prayer for non-Indigenous congregations: see Roman Missal for the Day

Readings

First Reading: First book of the Kings 19:16. 19-21

Responsorial Psalm: You are my inheritance oh Lord.

Second Reading: Letter of St. Paul to the Galatians 5:1. 13-18

Gospel procession

A message stick could be carried forward by an Indigenous person with the Gospel. There are other symbolic actions that can be used according to local tradition and need to be discussed according to local practice. **(The most important factor is to maintain the sacred tradition of the symbolism)**

Gospel: Luke 9: 51-62

REFLECTION FOR NATIONAL ABORIGINAL AND TORRES STRAIT ISLANDER SUNDAY

In today's Gospel, we are told by Luke that the time was near for Jesus to be "lifted up". This is a reference to his death on the cross, as well as his resurrection and ascension which would follow. Jesus had already told his closest followers that he was going to die and that three days later he would be raised from the dead. The time for all of that to happen was getting near.

According to Luke he set his face resolutely to go to Jerusalem and deal with all of the suffering and conflict that would confront him there. He was heading there with full determination to embrace the climax of all his life's work with all that it involved.

As Luke tells it, two things happened on the way to Jerusalem. Firstly in a Samaritan village, the inhabitants did not welcome him because he was going to the Jewish capital, i.e. Jerusalem. There was always great conflict between Samaritans and Jews about where God should be worshipped. As a punishment for his rejection, his disciples wanted to have them destroyed by fire from heaven. This had sometimes been the response recorded in the stories of the prophets in the past. But Jesus was not like any of those prophets. That was not his kind of response.

The second thing that Luke describes is a number of people who said they would follow him, but in fact were not prepared to face the consequences of such a following. To one he warned that he would have no place to lay his head. To the other two he made clear that their attachment to the comfortable relationships they had with their families were too great to give them the freedom to follow Jesus no matter what the consequences. In this gospel, Jesus gave us many images of the radical nature of his call and the total demands placed upon those who would follow him, for example: anyone who puts their hand to the plough and turns back is not fit for the kingdom of God.

All the energy in the story is focussed on the movement towards Jerusalem. To follow Jesus is to follow him to Jerusalem. To follow Jesus is to follow him to a cross. To follow Jesus is to follow him through a cross to resurrection and a new life and to a new relationship with the Father.

Those first followers of Jesus were called to physically walk with him to Jerusalem no matter what lay ahead. Despite the dark clouds that were gathering, despite the awful struggle that awaited them, they were to stay with him because in him alone they would find their salvation and their freedom, the life for which they were longing.

We have all alike made that journey. When we were carried or ourselves entered into the waters of baptism, indigenous and non-indigenous Australians, we went "to Jerusalem", we were crucified with him, and rose with him to live now in freedom with him and in him. In his letter to the Galatians, St Paul says that Christ freed us and he meant us to remain free. A sign of our freedom, according to St Paul, is that we serve one another in works of love. The entire scriptures from beginning to end tell us that there is only one law, which is to love each other as we love ourselves.

In this anniversary year of the great Referendum that heralded the beginning of a new stage in the history of the relationship between the original inhabitants of this country and those who came later, it is good to be reminded that our individual lives and our lives together, indigenous and non-indigenous Australians, are meant to be a journey together into an ever-greater freedom and to a more total love of one another.

Many political issues still need to be dealt with. Reconciliation between Aboriginal and Torres Strait Islanders and other Australians is far from complete. Injustice and racism are still realities for many indigenous Australians. Too few have adequate housing, adequate healthcare, adequate education, and far too few have

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adequate employment. Indigenous Australians carry many burdens which they are forced to carry because of their history of engagement with later arrivals in this country, and they have themselves, as all human beings do, sometimes created additional burdens for themselves.

It would be easy to see the relationship between indigenous and non-indigenous Australians as purely an issue of social justice, of economics, or politics. Far more importantly, it is a religious and spiritual issue. For disciples of Jesus there is no black or white. There is no indigenous or non-indigenous. There are only fellow disciples, brothers and sisters. Some are strong and some are weak. Some are powerful and some are powerless. Some are rich and some are poor. Some are educated and some are not. Whoever we are, we belong to each other. We have a responsibility for each other and if we are followers of Jesus, we must carry each other's burdens.

We have been to Jerusalem in our baptism. We go to it again every time we celebrate the eucharist and enter anew into the death and resurrection of Jesus. Because of him we are free. In him we can love. Through him and the power of his Holy Spirit we can make a unique contribution to our country and its struggle to resolve the issues that have not gone away despite the Referendum. To fail to respond to these challenges as disciples of Jesus, is to fail to be genuine disciples.

It is too easy to be like those who wish to rain down fire on their enemies by seeing harsh words, harsh laws and harsh actions as the way forward. It is even easier to retreat into the comfort of our own families or neighbourhoods, tribes or social groups, because the cost of being disciples together and walking together to Jerusalem and onwards from there is too demanding.

National Aboriginal and Torres Strait Islander Sunday is the one Sunday in the year when we are challenged to face the consequences of being disciples in a country where many of those who were here first have still to discover that they are free and equal brothers and sisters, truly loved by those other disciples who together walk with them to Jerusalem and beyond every time they celebrate the eucharist.

MOST REV MICHAEL E PUTNEY
Bishop of Townsville

18 May 2007

Prayers of the Faithful

Choose from any of the following to add to your Prayers of the Faithful.

Celebrant: Loving God, on this day of celebration we acknowledge Aboriginal and Torres Strait Islander people throughout Australia. We turn to you in prayer as we commit ourselves to journeying together in the spirit of Faith.

Reader: We Pray for our Church, Pope Benedict XVI, Bishops, Priests and Religious Leaders – that they be guided by the Holy Spirit to lead Aboriginal and Torres Strait Islander people and all who live in this land.
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Reader: We pray for all Leaders in this Great Southern Land, that they may love, respect and accept the Aboriginal and Torres Strait Islander heritage, and provide truth, justice, peace, unity and equity for all, especially on the commemoration of the 40th Anniversary of the 1967 Referendum.
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Reader: We ask for your guidance for the youth on their life's journey, that they come to seek and know you and trust in your love and compassion.
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Reader: We pray for the sick, the dying, the imprisoned, and those who are lost and suffering – we ask for your protection, healing and loving mercy for all.
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Reader: Lord thankyou for your Mercy which covers all our Sins and for the love which you wash over us. Please help us to be strong in Faith and to love everyone as you taught us.
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Reader: We pray for the members and their families of the Stolen Generations, whose plight was brought to the attention of the nation ten years ago (26th May 1997)
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Reader: We give thanks to God for the gift of each other as we journey together towards reconciliation in this country.
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Reader: We pray for the ancestors of Aboriginal / Torres Strait Islander people on whose land we respectfully stand.
IN LOVE AND TRUST

All: LORD HEAR OUR PRAYER

Celebrant: God, our loving Father, you reveal your care and compassion to us through the life, words and deeds of your son Jesus. Grant us the gift of your compassion so that all peoples may enjoy your promise of peace. With humble hearts we make our prayer through Christ our Lord.
Amen

Offertory Procession

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 Aboriginal gifts: a boomerang, woomera, Aboriginal painting, clap sticks)

Recommended preface: Sunday Ordinary
Time 7

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| SUGGESTED PRAYERS |
|--------------------------|

**Aboriginal Our Father (For Aboriginal and Torres Strait Islander Congregations)
(Can be sung)**

You are our Father you live in Heaven
We talk to you, Father you are good (repeat)
We believe your word Father we your children
Give us bread today (repeat)
We have done wrong we are sorry
Teach us Father all about your word (repeat)
Others have done wrong to us and
We are sorry for them Father today (repeat)
Stop us from doing wrong Father
Save us all from the evil one (repeat)
You are our Father you live in Heaven
We talk to you Father you are good (repeat)

Amen

*Prepared by the Kija People
{Western Australia}*

Or

**The Lord's Prayer
(for non-Indigenous Congregations)**

NATSICC Prayer

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 me 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.

Amen

Prepared by NATSICC Leadership Gathering 1995

Concluding Prayer

Concluding Prayer Suggestions (Over the people & blessing)

Prayer of the Aboriginal People

Father of all, You gave us the Dreaming,
You have spoken to us through our beliefs,
You then made your love clear to us in the person of Jesus
We thank you for your care.
You own us, you are our hope.
Make us 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

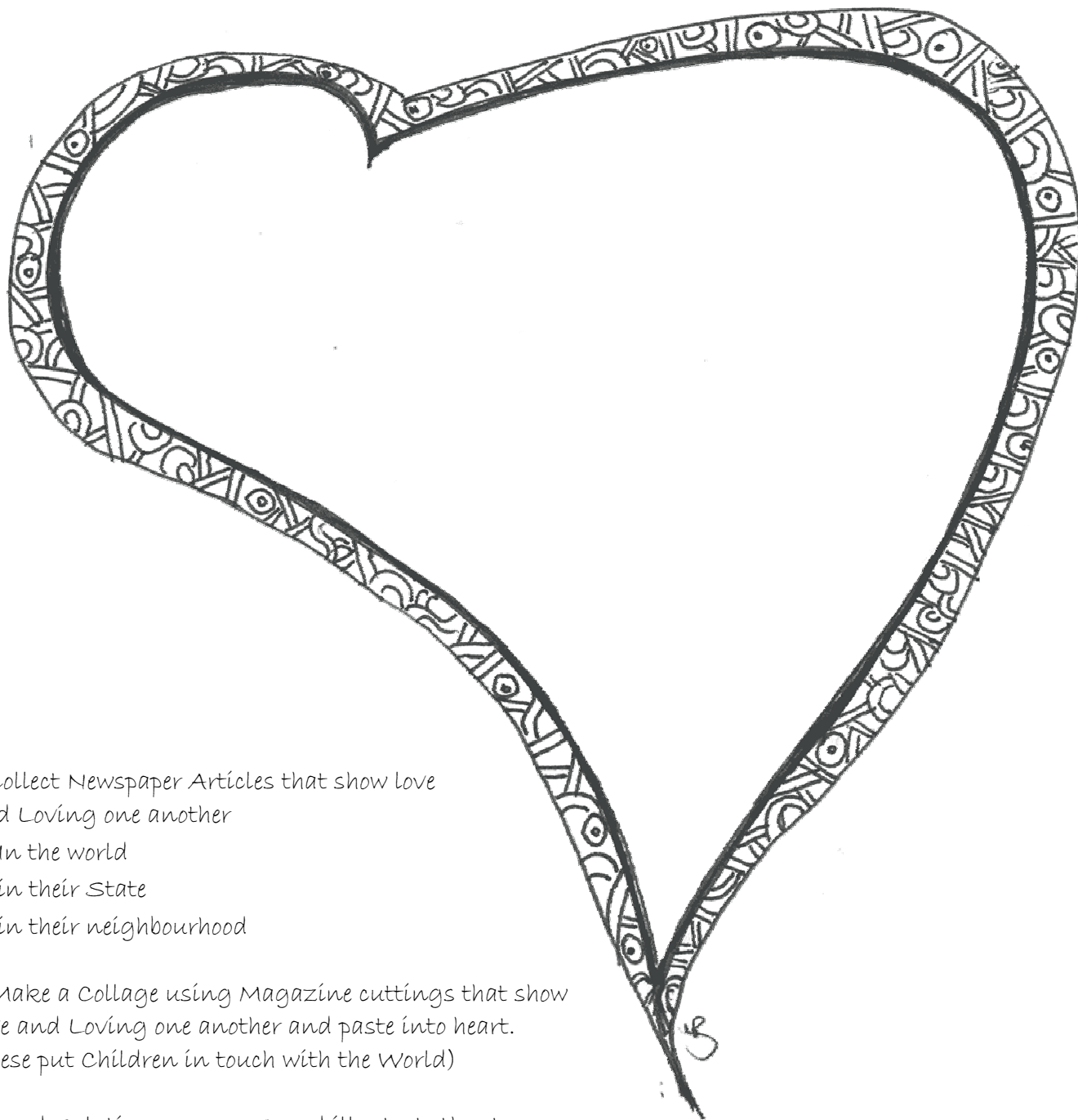
*Prepared by Aboriginal people.
For Pope John Paul II's visit to Alice Springs 1986*

SUGGESTED HYMNS

Companions on the journey
Here I am Lord
Make me a Channel of your peace
Galilee Song
Come as you are
Life of Love
Self Dedication

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CHILDREN'S ACTIVITIES



1. Collect Newspaper Articles that show love
And Loving one another

- In the world
- in their State
- in their neighbourhood

2. Make a Collage using Magazine cuttings that show
Love and Loving one another and paste into heart.
(These put Children in touch with the World)

3. Read Galatians 13:13-14 and illustrate the story
(Jesus Loves all those that are different - ie. People, animals, plants/nature, Family)

Children's Activities Melissa Brickell

Parish / Teachers please note: You are welcome and encouraged to select a piece of artwork (Story or Collage) and send it to NATSICC to feature in the NATSICC News or on the NATSICC website. Please include name and contact details. NATSICC understands items received are permission granted to Publish.