

yi/laa/mi! (let your law come) Minya ngiinda nga/rrayng/gi; yam ngi/rra/la (What you want this let be done) Wa/jaa/da, ga/waa/da/bu/gany (on-earth as on the other side) Ngu/rraa ngi/yaa/nya giili (Give us today) Ngi/yam/ban/di yuraal (our food) Ya/rrang/biindu ngaal/gi/rray ngi/yaa/nya (Other harm us) Ngi/ya/gay naa/ra/way ya/rrang/bin/da (we are sorry for them) Yi/rring/in naa/ra/wa nga/lim/ba/la/gay yuungguwayan (like that be sorry for us) Wunaa ngi/yaa/nya maa/na gi/rraal/gay-gam/gu (Don't us take to be tested) Gala wa/ru/guma ngi/yaa/nya bi/gaa/nyarr (but take up us from evil) Baya ngirralla! (let this be done!)

(Our Father in Gumbaynggir, Aboriginal Catholic community, Diocese of Lismore)

Thursday 6 July

Readings: Amos 7.10-17; Mtt 9.1-8

Pray for: Aboriginal and Torres Strait Islander community leaders as they offer guidance and direction

Reflection: *'We need to be able to make decisions about social, cultural, economic, and environmental matters in our region, but not just the right to attend advisory meetings which may, or may not, pass our ideas up the line. We need a clear, legally enforceable regime of land and sea rights. We need real control of staff and office budgets, not the appearance of control as through ATSIC. We need the means and facilities to secure and develop our culture.'* (Getano Lui, 1993 Boyer Lecture)

Friday 7 July

Readings: Amos 8.4-6 (7-8) 9-12; Mtt 9.9-13

Pray for: all children and young people engaged in NAIDOC activities this week

Reflection: *'God who created all in your own image, each with a distinct being, please help our Aboriginal and Torres Strait Islander sisters and brothers to maintain their culture as they look to a strong future.'* (NATSIEC bookmark prayer for Reconciliation Week 2005)

Saturday 8 July

Readings: Amos 9.11-15; Mtt 9.14-17

Pray for: Indigenous Australians involved in the arts and media

Reflection: *'When we sing and play music, we connect with each other and with our ancestors. The songs we play may change, what we wear may change, but the spirit of our people remains strong.'* (Jimmy Little, 2000)

Sunday 9 July

5th Sunday after Pentecost

Readings: 2 Sam 5.1-5,9-10; 2 Cor 12.2-10; Mk 6.1-13

Pray for: Indigenous Australian sportsmen and women

Reflection: *'We need to keep the past strong and the future positive. Positivism and vision on our part will create hopes and dreams for our people.'* (Patrick Johnson, 2000)

Monday July 10

Greenpeace & the Rainbow Warrior

Readings: Hosea 2.16-22; Mtt 9.18-26

Pray for: courage and imagination in campaigns for the protection, sustaining and celebration of God's Creation

Reflection: *Greenpeace began on the sea. It earned fame by sailing into the US atomic test site in the North Pacific and through the fights to save the seals and the whales. The sea, with its vast expanses and murky depths, burial ground for atomic reactors and toxic wastes and its inhabitants have no neighbours and no witnesses to protest what is happening to them. The Greenpeace fleet attempts to be that witness and good neighbour, checking to see that agreements are observed, to protest and when possible prevent destruction of marine life and resources. Greenpeace's ships are the organisation's unique contribution to the environmental movement. The larger ships are equipped with complete satellite communications facilities, as well as all the day to day items to run a professional sea going vessel.*

The name Rainbow Warrior was inspired by a North American Indian legend which prophesies that when man has destroyed the world through his greed, the Warriors of the Rainbow will arise to save it again. The original Rainbow Warrior was sunk in New Zealand by French secret service agents in 1985 and a crew member was killed. A new Rainbow Warrior was launched on July 10, 1989, the anniversary of the sinking of her predecessor. Equipped with the latest in electronic navigation, sailing and communication equipment, she is an oceangoing vessel intended for assignments in the Pacific.

Tuesday July 11 World Population Day

Readings: Hosea 8.4-7 (8-10) 11-13; Mtt 9.32-38

Pray for: communities throughout the world suffering from the failure of leadership to address the needs of growing populations

Reflection: *This Day was established in 1989. It was a consequence of the “Day of Five Billion”, on 11 July 1987, when the world’s population passed that milestone. The Day seeks to focus attention on the urgency and importance of population issues. In 2000, world population stood at 6.06 billion, and was growing by 78 million a year. The United Nations estimates there will be approximately 9 billion people in 2050.*

Wednesday July 12 Aboriginal flag first raised in Adelaide’s Victoria Square, 1971

Readings: Hosea 10.1-12; Mtt 10.1-7

Pray for: for fresh creative acts of witness which build identity, solidarity and justice for Aboriginal and Torres Strait Islanders

Reflection: *‘I believe that all my Indigenous people, you’ve got to follow your heart. Because there’s a link of the creator of heaven and earth that’s been the pulsebeat of this land, that’s been a part of the journey of our Indigenous people. By right my mother tongue should have been gone. This language now should have been wiped out. But it’s been kept for a reason. It’s been able to show the connectiveness. It’s been able to show the reality of the presence of God in our land. And there are many of my Indigenous people who know that and the spirituality and realm of where they are, who really know the presence of God in the here and now. And we need to take that journey on. We need to have a passion of what we want to do. And I was just so thrilled amidst our meeting and a sense of bubbling within me the need to release our young people to stand on the stage of leadership. To release our young people to do that. To hold your heads high up, who you are. Because there’s a spirituality, there’s a uniqueness of the presence of God that can actually saturate the inner being of your life. And there’s no barrier. There’s no mountain that you couldn’t climb, there’s no river that you couldn’t cross. Bigger than that connection. It’s the reason that we’re here today. We’re really proud that we’re here today. And we’re proud in God. And we take that pride and the presence and the uniqueness and God’s been able to keep us where we are.’ (Sealin Garlett, NATSIEC ‘Light of Australia’ talk, Dec 2003)*

Thursday 13 July

Readings: Hosea 11.1-9; Mtt 10.7-15

Pray for: growth in numbers and depth of all those who through knowing their spiritual strength give strength to others

Reflection: *‘The great values of our land are not really going to come out of books and out of the academic ability that some people have, but it’s going to come out of here. Out of who you are. I think that when we begin to touch the pulse beat of who we are, to acknowledge our presence and the journey and the satisfaction that we know we have in this place then we’ll know of our role of where we are.’ (Sealin Garlett, NATSIEC ‘Light of Australia’ talk, Dec 2003)*

Friday July 14 Blessed Kateri Tekakwitha

Readings: Hosea 14.2-10; Mtt 10.16-23

Pray for: Native American Christians

Reflection: *Blessed Kateri Tekakwitha is honoured by the Catholic Church, particularly in the USA, as the patroness of ecology and the environment. Kateri Tekakwitha was born near the town of Auriesville, New York, in 1656. Tekakwitha’s father was a Mohawk chief and her mother was an Algonquin-Christian. At the age of twenty, Tekakwitha was baptised on Easter Sunday, April 5, 1676 and given the name of Kateri or Katherine. She died in 1680, aged 24.*

Saturday 15 July

Readings: Isa 6.1-8; Mtt 10.24-33

Pray for: Indigenous Christian leaders in Western Australia, and especially Rev Len Wallam (NATSIEC Commissioner) and Rev Sealin Garlett (former NATSIEC Chairperson)

Reflection: *‘Like many of my brothers, thousands of my brothers and sisters, I too became a part of the stolen generation...I could have gone away a bitter man. I could have carried that burden and said “God I don’t want to be a part, I don’t want to play the role you want me to” but when I read that Bible one of the things I vowed, one of the things that I promised is that my children would never walk this pathway, and it was in part that commitment that in a sense God allowed me to journey that. And as I look back on my journey and I never see the footprints and am able to say humbly that you can behold the newness of God in life. And God in his way has allowed the fruits to grow. It’s through our*

commitment and our yieldment to his way and to his will. And he released that. A lot of the things I wanted to hide, God released it. (Sealin Garlett, NATSIEC 'Light of Australia' talk, Dec 2003)

Sunday 16 July **6th Sunday after Pentecost**

Readings: 2 Sam 6.1-5, 12b-19; Ephesians 1.1-14; Mk 6.14-29

Pray for: Mooro Country (Perth), its Nyoongar people and their needs

Reflection: *'In 1989 an old Aboriginal man took me on the hills of King's Park in Perth, WA. And this old gentleman was 89 years of age. And on King's Park they have a horse and sulky that you can pay so much and he'll take you for a ride around King's Park. And this old man he said to me "Come-on we'll go for a ride. So me and this old fellow I helped him up with his walking stick and put his glasses on and we sat back and he told me the dream-time story of that place. He told me the camps, the fruit trees, the medicine bushes. He told me the special places. The ceremony grounds that people used to acknowledge and be a part of. And we sat back and we looked out over the Swan River and he said "you know this is God's place first. He said if you ever talk in aboriginal language, if you ever talk in your tongue, you say this is God's place first. He would say "[in language]" - that God the father who lives in heaven gave the aboriginal people of this country this land. And he said to "[in language]" - to hold their hearts and to always remember. And he said if you lose sight of that, you begin to lose sight of who you are. The presence of our God, and it's not being churchy, it's about who we belong to, who we are and who we were made for. And I'm proud to say tonight that I'm an Aboriginal Christian. Thank you.'* (Sealin Garlett, NATSIEC 'Light of Australia' talk, Dec 2003)

Monday 17 July

Readings: Isa 1.10-17; Mtt 10.34-11.1

Pray for: Wajuk Country (around Perth), its people and needs

Reflection: *One of the most striking paintings in the Art gallery of Western Australia is Sally Morgan's "Greetings from Rottneest"(1988), which shows white Australians happily waving at the viewer while standing on ground which is full of unmarked aboriginal graves. It reminds the viewer that, to Aboriginals, Rottneest (Wadjemup) symbolises racial discrimination and persecution, a place where over 370 Aboriginals died, during the use of the island as a prison from 1838 to 1931. Unless all the levels of history are recognised, the surface play of white Australians remains a scandal.*

Tuesday 18 July

Readings: Isa 7.1-9; Mtt 11.20-24

Pray for: Yuat Country (north of Perth), its people and needs

Reflection: *'Initiating Aboriginal Eucharistic healing in any community as a leader requires understanding, faith, hope, charity, and works. Three Aboriginal Catholic women who have attempted this task successfully are May Taylor, Sheila Humphries and Julie Dowling, Nyoongar women from Western Australia. May Taylor and Sheila Humphries work as cooks at the New Norcia Abbey in the wheatbelt country south of Geraldton. Sheila is a gifted Aboriginal artist whose paintings of the six Yuat Aboriginal seasons are now famous, and May raises money to fund healing journeys for the stolen generations and the religious and clergy who worked at New Norcia in times past. Julie Dowling's icon-like paintings of Aboriginal women's faces surrounded by symbols of their lives hang in the New Norcia Gallery. May, Sheila and Julie see themselves as ordinary, faithful women with a special mission given to them by God. May's work has been described in more detail by Sister Hilda Scott of Jamberoo Benedictine Abbey, in the journal New Norcia Studies. Sheila was asked to present one of her paintings to our late Pope John Paul II. Each painting shows the special places, animals and plants of each Yuat season, and one painting includes a rosary. Julie Dowling is a light skinned Nyoongar, and she expresses her Aboriginal identity through paintings which show the extremely strong link between Nyoongar women and Spanish Catholicism in the wheatbelt area of Western Australia.'* (Elizabeth Sheppard, 'Aboriginal, Catholic and Woman: Indigenous Women's Sacramental Leadership in Church and Community Reconciliation', National Conference for Women Leaders of Catholic Church Agencies 2005)

Wednesday 19 July

Readings: Isa 10.5-7 (8-12) 13-16; Mtt 11.25-27

Pray for: Balardung Country (western wheatbelt), its people and needs

Reflection: *'Eucharistic healing in Aboriginality is always closely linked to personal and political conditions of life; if this were not so no healing of the personal and social dislocation caused by colonization could occur. Therefore Eucharistic healing in Aboriginality can never be a-political or impersonal.'* (Elizabeth Sheppard, 'Aboriginal, Catholic and Woman: Indigenous Women's Sacramental Leadership in Church and Community Reconciliation', National Conference for Women Leaders of Catholic Church Agencies 2005)

Thursday 20 July

Readings: Isa 26.7-12 (13-15) 16-19; Mtt 11.28-30

Pray for: Nyaki Nyaki Country (southern wheatbelt), its people and needs

Reflection: *Wave Rock, as Europeans named it, is but one of hundreds of granite outcrops which dot the whole of the Central Wheat Belt. They were formed 3000 million years ago, a span of time which puts all our human connections into perspective.*

Among the hand stencils at Wave Rock the highest are said to belong to Mulka who according to local culture lived in the cave. The story is that Mulka's mother fell in love with a warrior from a forbidden skin group. The child which she bore was a devil child who became known as Mulka the Terrible and who was known throughout the area as a murderer and a cannibal. He lived in Bates Cave and left the imprints of his hands on the walls. Eventually he killed his mother after she had berated him for eating children. He fled but the tribe hunted him down and he was finally killed near the present site of Dumbleyung, 150 km to the south.

Friday 21 July

Readings: Isa 38.1-8,21-22; Mtt 11.28-30

Pray for: Pinjarup Country (south of Perth), its people and needs

Reflection: *The massacre of Aborigines at Pinjarra in 1834 helped break the resistance, led by such leaders as Yagan, Weeip and Calyute, to Governor Stirling's invasion of the west. Just what really happened when Sterling's party came across a large Aboriginal camp in Pinjarra is still being debated, with some refusing to see this as a massacre (preferring to see it as a 'battle' or 'legitimate political action') and numbers of those killed being greatly disputed. For Nyoongar people however there is no doubt this was a horrendous action of mass murder. The debate typifies that still happening more widely about what really happened during white settlement across Australia's frontier, and asks us whose words and whose records we really trust.*

Saturday 22 July

St.Mary Magdalene

Readings: Song of Songs 3.1-4a; 2 Cor 5.14-21; John 20.1-18

Pray for: Wiilman Country (south-east of Perth), its people and needs

Reflection: *Nyoongar artist Julie Dowling and her twin sister Carol share an understanding that 'the world's first archives or libraries were the memories of women. Patiently transmitted from mouth to ear, body-to-body, hand-to-hand. ...Every woman partakes in the chain of guardianship and of transmission.' (Carol Dowling on her sister's exhibition, Moorditj Djurapin (Strong Love) <http://www.artplace.com.au/comingexhibs.html>) Using imagery such as Renaissance use of icons and bible stories, they have thus successfully shed new creative light on the continuing birthing of new life by women of their country, linked to others through history and myth. A striking example is the painting 'Melba', named after the first child born of Afghan and Aboriginal parents (as told to Julie Dowling by her great Uncle George Latham). The woman's face is still and contemplative, her demeanour inspired by pictures of Mary Magdalene as depicted by artists such as Raphael and Da Vinci. In such poetic, and more prosaic, practical ways, the lives and spirit of biblical women such as Mary Magdalene come alive again, walking in the steps of Aboriginal elders and their foresisters worldwide.*

Sunday 23 July

7th Sunday after Pentecost

Readings: 2 Sam 7.1-14a; Eph 2.11-22; Mk 6.30-34,53-56

Pray for: Wardandi Country (south-west corner), its people and needs

Reflection: *'Wardandi Dancer, Clinton Mean, tells how he has tried tactics learnt from the dancing when he is out in the bush: "In the Emus dance, the hunter hides behind a tree and rustles the leaves so the inquisitive old Emu will come closer. I tried it out and sure enough, it works. Old Emu came over and checked it out. So it teaches you stuff about the land." "It's not about entertainment. It's about the connection with the land, remembering that history. The dancing embeds it in the mind. Not written history - it's danced, and told in stories, sung in song."' (ABC Arts Online, <http://www.abc.net.au/arts/signal/stories/s886017.htm>)*

Monday 24 July

Readings: Micah 6.1-8; Mtt 12.38-42

Pray for: Minang Country (south coast), its people and needs

Reflection: *The Wagyl is one of the Nyoongars' main spirit ancestors – a serpent who made the streams and springs, controlling the rainfall and generally thus being responsible for the region's fresh water. Living in harmony with the creator spirit enabled community, with rich yields from the sea (as we see today from the remains of old fish traps in the area).*

Tuesday 25 July**St. James the Great**

Readings: Jer 45, Acts 11.27-12.3, Matt 20.20-28

Pray for: Pilgrims, travellers and all on their way home to God

Reflection: *Compestela in Spain is one of the greatest of Christian pilgrimage sites and James, the son of Zebedee, is appropriate as the patron saint – a follower of Jesus who, like a true pilgrim, left behind what he had for a greater call, had to learn the lessons of humility and mutuality, and the cost of discipleship*

Wednesday 26 July

Readings: Jer 1.1 (2-3) 4-10; Mtt 13.1-9

Pray for: Wongi Country (south-western desert), its people and needs

Reflection: *Kaloorlie in local language is Kalkula Tjukurr (Bush Banana or Silk Pear Dreaming) with the rockhole Kalkula the origin of the name of the modern town. Similarly Coolgardie is built on a traditional Aboriginal centre where a rockhole was dug out to supply water. Today Aboriginal people seek to keep the water of life flowing through attention to maintaining important sites and cultural practices.*

Thursday 27 July

Readings: Jer 2.1-13; Mtt 13.10-17

Pray for: Yamatji Country (Geraldton area), its people and needs

Reflection: *A small monument marks the Butterabby Grave site, 16km south of the Mid-West town of Mullewa, is one of eight new places to be listed in the State Register of Heritage Places. The graves contain the bodies of pastoralist James Rudd and the five Aborigines executed for killing him - Wangayakoo, Yourmacarra, Garder, Charlacarra and Williacarra. The deaths followed a classic conflict over limited food and water resources between pastoralists and native peoples. Violence was inevitable and three white men, including Rudd, were killed. The five Aboriginal men (plus one another who was sentenced to life imprisonment) were arrested, sent to Perth for trial, found guilty and sentenced to death. They were taken back to Butterabby and, in front of a number of rounded-up Yamatjis, were hanged near the scene of the crime as an example to others.*

Friday 28 July

Readings: Jer 3.14-17; Mtt 13.18-23

Pray for: Wadjari Country (Murchison River area), its people and needs

Reflection: *At Tardun, Wandalgu is the name of what many used to be called Pallottine Mission. Wandalgu is a Wadjari word which means "tracking" or "following the tracks". This is interpreted in a Christian sense - following in the footsteps of Jesus; in an Educational sense - following the wisdom of older generations; in an Aboriginal sense - learning from what has been retained, or can be restored, of Aboriginal culture. Wandalgu sees its role as educating and supporting aboriginal youth to walk forward in all three ways. Pallottine Mission opened in 1948 as a boarding school and became a Hostel in 1960 when the Government took over the Primary School. Currently it provides residential care for Aboriginal students from Yrs 1-12. (Australian Pallottine website)*

Saturday 29 July

Readings: Jer 7.1-11; Mtt 13.24-30

Pray for: Mt Augustus, and other National Parks of Western Australia

Reflection: *Western Australia contains some of the most outstanding landscape features in the world. Mount Augustus for example is the largest 'solid' rock in the world, twice the size of Uluru and three times as old. Its best known Dreaming story is that about a boy called Burringurrah, who was undertaking initiation into manhood.*

Sunday 30 July**8th Sunday after Pentecost**

Readings: 2 Sam 11.1-15; Eph 3.14-21; John 6.1-21

Pray for: Malkana Country (Shark Bay area), its people and needs

Reflection: *Yadgalah Aboriginal Corporation (based at Denham) has been successful in developing a number of initiatives, including joint management of Monkey Mia Dolphin Resort and winning a prestigious National Landcare Award in September 2004 for its project in conserving and monitoring dugongs in the Shark Bay area. The traditional Aboriginal name for Shark Bay is "Cartharrugudu" – which means twin bays or two waters – and the local people have hunted dugong traditionally for years and continue to do so today. Use of state-of-the-art tracking and other technology has helped them learn more about the dugongs' ecology as well as ensuring they can continue to hunt the animals in a sustainable manner.*

Monday 31 July

Readings: Jer 13.1-11; Mtt 13.31-35

Pray for: Yinggarda Country (Gascoyne River area), its people and needs

Reflection: *As a Minority we stand as the strength of this Land.*

We affirm our belief in the Creator Spirit who created us.

It is in our connection to this deep sense of belonging that our Identity lives.

Our Culture can never be broken.

We embrace our past. We are alive in the present and have hope in the future.

The Creator Spirit calls us into a search for a deeper relationship with himself and each other. The Creator Spirit calls us to renewal.

(NATSIEC Commissioners paper 'We are what we are: Spirit People' 2003)