

**NATSIEC PRAYER CALENDAR 2006**  
**NOVEMBER 2006**

**Wednesday 1 November**

**ALL SAINTS DAY**

**Readings:** Isa 25.6-9, Rev 21.1-6a, John 11.32-44

**Pray for:** The many leaders and famous people to whom we can look for inspiration; and for all those who have gone before us who have lived the spirit of the Beatitudes

**Reflection:** *Today is part of a special time of remembering for Christians as we recall and reflect upon those who have gone before us: a time which is particularly important and powerful for Indigenous Australians. May we reconnect with our Dreaming, and with all who have prepared the way for us, journeying and setting before us the blessed pathways of God.*

**Thursday 2 November**

**All Souls – Commemoration of all faithful departed**

**Readings:** Job 14.1-14, John 5.19-29

**Pray for:** the Ancestors of Aboriginal and Torres Strait Islander peoples in Australia, giving thanks for their care of land and sea, law and culture, family and nation; and for the 'Make Indigenous Poverty History Campaign' being launched by NATSIEC today.

**Reflection:** *Baba, Father of all, you gave us the dreaming when you made the Aboriginal people in the beginning. Through our great Ancestral Beings, you formed our Homelands, Rivers, Seacoasts and Islands. You gave us our Sacred Places and our Lore and Traditions. Then, after thousand of years you sent your Son Jesus to live as one of us in poverty and oppression. He underwent the great passing-over of death and then rose to life again to prepare a place for each of us in the resurrection, which is the fullness of the Dreaming. In sorrow, we offer you, Baba, our beloved. We know that their spirits are now free. Grant them eternal peace in Mother earth and among our honoured Ancestors. We make this prayer through Jesus our Great Ancestor in Faith. Baya Ngirrala. (Amen – so be it!)*  
(Prayer from the Aboriginal Catholic community, Diocese of Lismore)

**Friday 3 November**

**Readings:** Phil 1.1-11; Lk 14.1-6

**Pray for:** the Make Indigenous Poverty Campaign: that it may provide fresh impetus, imagination and solidarity to transform the lives of Indigenous peoples here and throughout the world.

**Reflection:** *On November 3 2005, Aden Ridgeway helped NATSIEC launch the Make Indigenous Poverty History campaign to ensure that the global campaign supporting the Millennium Development Goals (MDGs) does not overlook the poverty suffered by Indigenous Peoples around the world including Australia. The MDGs do not specifically target Indigenous Peoples but Indigenous Peoples are often the ones most affected by extreme poverty and usually rank at the bottom of most social and economic indicators.*

*Australian key social and economic indicators show that Australian Indigenous Peoples are living in poverty: our children are twice as likely to die in infancy, and we suffer from more preventable diseases, higher unemployment, lower house ownership, lower engagement with education and we are six times as likely to be murdered. Poverty is therefore a very real and debilitating experience for many of our people. The MDGs must be aligned with poverty reduction strategies that address the particular needs of Indigenous peoples. Without the meaningful participation of Indigenous Peoples our marginalisation and exclusion will continue.*

**Saturday 4 November**

**World Community Day**

**Readings:** Phil 1.18b-26; Lk 14.1 (2-6) 7-11; Lk 14.1 (2-6) 7-11

**Pray for:** peace in our world, and for deeper relationships between Christians of all traditions

**Reflection:** *World Community Day is held on the first Friday in November. The annual focus is on responsible corporate action for justice and peace. World Community Day began in 1943 from a motion by Mrs. Albert Palmer, president of the Chicago Council of Church Women that a day be set aside for the study of peace by church women. World Community Day continues to emphasize peace, but has been broadened to include a vital partner of peace: justice.*

*This day has also been set aside by the Anglican and Roman Catholic churches in Australia as a particular day to pray for one another.*

**Sunday 5 November**

**22<sup>nd</sup> Sunday after Pentecost**

**Parihaka Day (Aotearoa New Zealand)**

**Readings:** Ruth 1.1-18; Heb 9.11-15; Mk 12.13-17,28-34

**Pray for:** the Maori of Aotearoa New Zealand, the rebuilding of culture and community around Parihaka; and for non-violent resisters to oppression everywhere

**Reflection:** *Commemorating the events of 1881 in Aotearoa New Zealand and the remarkable Maori non-violent resistance against the seizure of their land.*

### Monday 6 November

**Readings:** Phil 2.1-4; Lk 14.12-14

**Pray for:** proper recognition of the horrors and abuses, pain and sorrow of the past, that such memories may be healed in ever stronger and more reconciled communities

**Reflection:** *'Most enlightened Australians will acknowledge at least a minimal level of white mistreatment of Aboriginal people but few will realise the extent of the bloodstain on their hands. In 1824, 100 Aboriginals were killed in the Bathurst massacre. In the 1930s in the Fighting Hills massacre, 51 of 52 Aboriginals were shot. In 1937, over 200 Aboriginals were killed in the (appropriately named) Gravesend massacre. In the first half of 1838 alone, 100 to 300 Aboriginals were killed in the Waterloo Creek massacre (January); 80 Aboriginals were killed in the Gwydir Creek massacre; and 28 Aboriginals were killed in the Myall Creek massacre (June). In the 1840s, over 100 Aboriginal people – a whole tribal group – were killed in the Long Lagoon massacre. In 1841, 30 Aboriginals were killed in the Rufus River massacre,. And the list goes on and on...'* (Anne Pattel-Gray, *Through Aboriginal Eyes: The Cry from the Wilderness*, WCC Publications 1991)

### Tuesday 7 November

**Readings:** Phil 2.5-11; Lk 14.15-24

**Pray for:** proper recognition by all Australians of the Aboriginals and Torres Strait Islanders who resisted the initial waves of colonisation, and of all who have struggled against oppression since.

**Reflection:** *'School history books ignore the heroic guerilla warfare which the blacks waged against their dispossession. This war of resistance continued throughout the nineteenth century, and it has been estimated that more Aboriginals died in active defence of their land than the Maoris did in their better-known wars against the English invader.'* (Lorna Lippman, *Generations of Resistance: Mabo and Justice*, 1994)

### Wednesday 8 November

**Readings:** Phil 2.12-18; Lk 14.25-33

**Pray for:** proper recognition of the skills and creativity of Indigenous Australians as practised over tens of thousands of years; and for all Aboriginal and Torres Strait Islanders who continue to work imaginatively with traditional wisdom and contemporary technologies in the service of their people.

**Reflection:** *'Aboriginal culture, it emerges, was innovative as well as ancient; no longer can it be categorised simply as 'the stone age' of humanity, nor was it the quintessential hunter-gatherer society. In Australia were found the world's oldest cremation, perhaps the earliest human art, the first evidence of edge-ground axes, an early domesticated species in the dingo, millstones that predated agricultural revolutions elsewhere, and the most ancient evidence of modern humans.'* (Tom Griffiths and Libby Robin (eds) *Ecology and Empire*, 1997)

### Thursday 9 November

**Readings:** Phil 3.3-8a; Lk 15.1-10

**Pray for:** a remembering and sharing of the accumulated wisdom of sustainable living on the continent of Australia that we may live in harmony with the ecology of which we are but a part

**Reflection:** *'there is a vast realm of untapped knowledge resources that the 'first people' of this nation discovered (or were given). I am thinking especially of things such as knowledge about the various life cycles of the plant and animal worlds and how humans can best blend in and harmonise with nature...It is my conviction that we are the gatekeepers to the knowledge and understandings that are critical for reversing the current trends we see everywhere in Australia.'* (Pastor Bill Hollingsworth, on the need to be 'restores of the nation' which is destroying its land and life forms, in the UAIACC *Message Stick*, September 2005)

### Friday 10 November Nigerian environmentalists executed

**Readings:** Phil 3.17-4.1; Lk 16.1-8

**Pray for:** Nigeria; and for the struggles of environmentalists everywhere

**Reflection:** *Ken Saro and eight other Ogoni environmentalists and human rights activists were hanged in Nigeria in 1995. Twenty other activists were freed in September 1998 after intervention by the Body Shop and Amnesty with Royal Dutch Shell and the Nigerian Government.*

*Petroleum, produced almost entirely in the Niger Delta, accounts for more than 90% of Nigerian government revenue, yet the area is the most impoverished in the country and its people are among the*

very poorest on earth. More than 30 years of oil exploration in Ogoniland, located in the south of Nigeria, has polluted drinking water and caused fish to disappear from the rivers. Crops cannot grow on large stretches of now-infertile land and wildlife and plant life has all but disappeared. A pipeline carrying refined petroleum some 900 kms is above ground all the way. Years of oil exploitation have resulted in vast ecological devastation as a result of oil and chemical spillages left to seep into the soil and of gas flaring which results in acid rain. The combination has completely destroyed the people's economic mainstay of farming and fishing. As well, explosions have been caused by villagers scrounging for gasoline for sale in the black market

On this day, Pine Gap also became operational as the United States-Australia Space Defence Research Facility in 1970. In 1974 the Australian Government announced that Pine Gap was being controlled by the C.I.A. Protests commenced in 1983. In 1989 Pine Gap was de-classified, security was reduced and much of the operations became public knowledge. It is now known as the Joint Defence Facility.

### **Saturday 11 November                      Armistice Day at the end of the First World War**

**Readings:** Phil 4.10-19; Lk 16.9-15

**Pray for:** the lessons of the remembrance of war to be learned again in courage and sacrifice devoted to peace and justice for Australia and the world

**Reflection:** *'This Unknown Australian is not interred here to glorify war over peace; or to assert a soldier's character above a civilian's; or one race or one nation or one religion above another; or men above women; or the war in which he fought and died above any other war; or of one generation above any that has or will come later. The Unknown Soldier honours the memory of all those men and women who laid down their lives for Australia. His tomb is a reminder of what we have lost in war and what we have gained. We have lost more than 100,000 lives, and with them all their love of this country and all their hope and energy. We have gained a legend: a story of bravery and sacrifice and with it a deeper faith in ourselves and our democracy, and a deeper understanding of what it means to be Australian. It is not too much to hope, therefore, that this Unknown Australian soldier might continue to serve his country - he might enshrine a nation's love of peace and remind us that in the sacrifice of the men and women whose names are recorded here there is faith enough for all of us.'* (Paul Keating - Funeral Service of the Unknown Australian Soldier, Canberra, 11 November 1993)

### **Sunday 12 November                      23rd Sunday after Pentecost**

**Readings:** Ruth 3.1-5 & 4.3-17; Heb 9.(19-22) 23-28; Mk 12.38-44

**Pray for:** remembrance of the victories of persistent love and cries for justice; and for patience and determination to see today's struggles through to fruition

**Reflection:** *'he (the Unjust Judge) said to himself, 'Though I have no fear of God and no respect for anyone, ye because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming to me.' And the Lord said, 'Listen to what the unjust judge says. And will not God grant justice to his chosen ones who cry to him day and night?'* (Gospel for the Day)

### **Monday 13 November                      Karen Silkwood**

**Readings:** Titus 1.1-9; Lk 17.1-6

**Pray for:** those whose lives are endangered by unsafe and unscrupulous industrial practices; and with thanks for those who have given their lives for justice and the health and safety of others.

**Reflection:** *Karen was a laboratory analyst at a nuclear facility in the United States. She became contaminated with plutonium and then died in 1973 in a mysterious car crash en route to a meeting where she planned to expose unsafe practices by her employer. Her death was ruled as an accident, but unanswered questions have prompted continued speculation about foul play.*

### **Tuesday 14 November**

**Readings:** Titus 2.1-8 (9-10) 11-14; Lk 17.7-10

**Pray for:** the Indigenous peoples of Africa: for proper recognition, justice and deliverance from poverty and oppression

**Reflection:** *'The Indigenous peoples of Africa are those peoples from the African region whose way of life way of life, attachment or claims to particular lands, and social and political standing in relation to other more dominant groups have resulted in their substantial marginalisation within modern African states. For although the vast majority of African peoples can be considered to be "indigenous" in the sense that they have originated from that continent and nowhere else, in practice identity as an "indigenous people" as per the term's modern application is more restrictive, and certainly not every African ethnic group claims identification under these terms. Groups and communities who do claim this recognition are those who by a variety of historical and environmental circumstances have been placed outside of the dominant state systems, and whose traditional practices*

and land claims often come into conflict with the objectives and policies promulgated by governments, companies and surrounding dominant societies.' (from [http://en.wikipedia.org/wiki/Indigenous\\_peoples\\_of\\_Africa](http://en.wikipedia.org/wiki/Indigenous_peoples_of_Africa)) In such a poor continent as Africa, such peoples are particularly vulnerable.

### Wednesday 15 November

**Readings:** Titus 3.1-7; Lk 17.11-19

**Pray for:** the Baka, and other Indigenous peoples of Central Africa

**Reflection:** *The Baka are among the oldest inhabitants of Cameroon and the neighbouring countries and are part of what have been called the pygmy peoples of Africa (although that designation is regarded as derogatory and their tribal name rightly preferred). Hunter-gatherers of short height, the Baka, like similar peoples, are particularly proficient in vocal music (including a polyphonic complexity it has been said it took Europeans until the 14<sup>th</sup> century to achieve). Their semi-nomadic lifestyle has persisted largely unchanged for thousands of years, but during colonialism the Baka's prowess at elephant hunting prompted ivory-hungry German and French overlords to force them to settle in roadside villages where their talents could be more easily exploited. The government of Cameroon, while stopping short of forced settlement, has attempted to maintain this policy through government incentives and regulations such as mandatory schooling for all children. However, the Baka largely resist. Today, the greatest threat to their way of life comes from multinational logging interests. As the forests disappear, the animals and plants upon which the Baka rely vanish as well.* (source and more information: Wikipedia)

### Thursday 16 November

**Readings:** Philemon 7-20; Lk 17.20-25

**Pray for:** the Maasai, and other Indigenous peoples of East Africa

**Reflection:** *Part of the family of tribal groups originating from the Nile area, there are an estimated 900,000 Maasai (or Masai), almost half of whom live in Kenya. Known also as fierce warriors, with a strong leading role for women, their culture revolves around their cattle which traditionally been grazed over vast areas. Today this culture is increasingly threatened by urbanisation and the creation of game reserves.*

### Friday 17 November

**Readings:** 2 John 4-9; Lk 17.26-37

**Pray for:** the Berbers and other Indigenous peoples of North Africa

**Reflection:** *The Berbers (also called Imazighen, "free men") are an ethnic Indigenous group of Northwest Africa. Often thought of in the West as nomads (of whom the Tuareg and Zenaga of the southern Sudan are examples), most were in fact traditionally farmers or oasis-dwellers. Predominately Sunni Muslim in religion, there were times in history in which they were heavily discriminated against by the Arab rulers. Whilst Berbers have reached the highest positions in their wider societies, more recent times have also seen some political tensions over linguistic and cultural issues.*

### Saturday 18 November

**Readings:** 3 John 5-8; Lk 18.1-8

**Pray for:** the Bushmen and other Indigenous peoples of Southern Africa

**Reflection:** *The Bushmen (also known as Khwe [Khoe], Basarwa, or San) peoples of South Africa, Botswana and Namibia, who live in the Kalahari, are part of the Khoisan group and are related to the Khoikhoi. However, they have no collective name for themselves in any of their languages, all of which incorporate "click" sounds. They have lived in southern Africa for some 20,000 years, traditionally with a hunter-gatherer lifestyle. Since the mid-1990s however, the central government of Botswana has been trying to move Bushmen out of the Central Kalahari Game Reserve (rich as it is in diamonds and tourist potential), even though the national constitution guarantees the people the right to live there in perpetuity (not least since the Game Reserve was originally created to protect the 5,000 Bushmen living there who were being persecuted by farmers and cattle-rearing tribes). Many of the involuntarily displaced Bushmen live in squalid resettlement camps and have resorted to prostitution, while about 250 others remain or have surreptitiously returned to the Kalahari to resume their independent lifestyle. The group as a whole has little voice in the national political process and is not one of the tribal groups recognized in the constitution of Botswana. In modern South Africa meanwhile, the Bushmen have largely been absorbed into the so-called Coloured or Griqua population.* (source and more information: Wikipedia)

## Sunday 19 November

## 24<sup>th</sup> Sunday after Pentecost

**Readings:** 1 Sam 1.4-20; Heb 10.11-14 (15-18) 19-25; Mk 13.1-11

**Pray for:** the Wodaabe and other Indigenous peoples of West Africa

**Reflection:** *The Wodaabe (or Bororo) are a subgroup of the Fulanii ethnic group and traditionally nomadic cattle-herders and traders. Through the influence of Muslim Fulani, the Wodaabe have imported some elements of Islam into their culture such as the adoption of Muslim names and the use of the word Allah in their greeting rituals, but they generally do not follow the five pillars of Islam and continue to practice their distinct, and less ascetic, traditions much as they did in pre-Islamic Africa engaging in an array of vibrant celebrations and elaborate rituals.*

## Monday November 20

**Readings:** Rev 1.1-4 & 2.1-5a; Lk 18.35-43

**Pray for:** the Indigenous peoples of the United States of America

**Reflection:** *There are 563 Federally recognized tribal governments in the United States. These tribes possess the right to form their own government; to enforce laws, both civil and criminal; to tax; to establish membership; to license and regulate activities; to zone; and to exclude persons from tribal territories. Limitations on tribal powers of self-government include the same limitations applicable to states; for example, the power to make war, engage in foreign relations, or coin money. In addition, there are a number of tribes that are recognized by some individual states, with varying rights, but not by the federal government. Other tribes still struggle for recognition however.*

*Indeed, despite such recent limited autonomy, military defeat, cultural pressure, confinement on reservations, forced cultural assimilation, outlawing of native languages and culture, termination policies of the 1950s, and 1960s, and slavery have had terrible effects on Native Americans' mental and physical health. Contemporary health problems therefore include poverty, alcoholism, heart disease, diabetes and modern Western problems such as obesity. Meanwhile, there are still claims of theft of Indian land for the coal and uranium it contains.*

*According to 2003 United States Census Bureau estimates, a little over one third of the 2,786,652 Native Americans in the United States: and a little over a third live in the three states of California, Arizona and Oklahoma. (source and more information: Wikipedia)*

## Tuesday 21 November

**Readings:** Rev 3.1-6, 14-22; Lk 19.1-10

**Pray for:** the Indigenous peoples of Canada

**Reflection:** *The journey of healing between Canada's 'First Nations' and its non-Indigenous peoples has been painful, and there is a long way still to travel. Yet the work of churches today towards reconciliation with Aboriginal peoples is encouraging and, often, a challenging inspiration to others.*

*'Long before my people journeyed to this land your people were here, and you received from your elders an understanding of creation, and of the Mystery that surrounds us all that was deep, and rich and to be treasured. We did not hear you when you shared your vision. In our zeal to tell you the good news of Jesus Christ we were closed to the value of your spirituality. We confused western ways and culture with the depth and breadth and length and height of the gospel of Christ. We imposed our civilization as a condition of accepting the Gospel. We tried to make you like us and in doing so we helped to destroy the vision that made you what you were. As a result, you, and we, are poorer and the image of the Creator in us is twisted, blurred and we are not what we are meant by God to be. We ask you to forgive us and to walk together with us in the spirit of Christ so that our peoples may be blessed and God's creation healed.'* (The Thirty-First General Council August, 1986, The United Church of Canada)

## Wednesday 22 November

**Readings:** Rev 4.1-11; Lk 19.11-28

**Pray for:** the Indigenous peoples of Mexico

**Reflection:** *The lands of today's Mexico were home to numerous Indigenous civilisations before the arrival of the European conquistadors: notably the Olmecs, the Zapotecs and the Mixtecs, the Maya and the Aztecs. Today, in the states of Chiapas and Oaxaca and in the interior of the Yucatán peninsula the majority of the population is Indigenous, whilst large minorities are also present in the central regions of Mexico. With a history of racial intermingling very different from elsewhere in North America, Mexicans are universally proud of their Indigenous heritage (generally more so than of their Spanish roots), but Indigenous Mexicans are still the target of discrimination and outright racism (in particular, in areas such as Chiapas most famously, but also in other remoter areas where*

communities have been left on the margins of national development for the past 500 years and . Indigenous customs and uses enjoy little or no official status.

### **Thursday 23 November**

**Readings:** Rev 5.1-10; Lk 19.41-44

**Pray for:** the Maya and Indigenous peoples of South America

**Reflection:** *In Guatemala, Mayans account for some 45-60% of the population; yet, although around 40% of the population speaks an indigenous language, those tongues (of which there are more than 20) enjoy no official status.*

### **Friday 24 November**

**Readings:** Rev 10.8-11; Lk 19.45-48

**Pray for:** the Aboriginal Women's Healing House at Picton, NSW; the members of the Stolen Generations

**Reflection:** 'We may go home, but we cannot relive our childhoods. We may reunite with our mothers, fathers, sisters, aunts, uncles, communities, but we cannot relive the 20, 30, 40 years that we spent without their love and care, and they cannot undo the grief and mourning they felt when we were separated from them. We can go home to ourselves as Aboriginals, but this does not erase the attacks inflicted on our hearts, minds, bodies and souls, by caretakers who thought their mission was to eliminate us as Aboriginals.' (Link-Up (NSW) submission 186, Bringing Them Home, 1997)

### **Fri 25 November International Day for the Elimination of Violence against Women**

**James Noble, first Indigenous Australian ordained on this day**

**Readings:** Rev 11.4-12; Lk 20.27-40

**Pray for:** all Aboriginal & Torres Strait Islander women in violent situations this day; Aboriginal & Torres Strait Islander men in overcoming violence against women; the work of the NATSIEC Women's Network.

**Reflection:** *This day represents the largest effort by men across the world, working in partnership with women, to end men's violence against women. The day relies on support from men and women and their organisations and from business, industry and government, and is symbolised by the wearing of white ribbons. For wearing a white ribbon is a personal pledge to not commit, condone nor remain silent about violence against women and children. White ribbons are worn by men who want to encourage other men to speak out against violence towards women, and by women who are supporting men.*

### **Sunday 26 November Christ the King/Last Sunday after Pentecost**

**Readings:** 2 Sam 23.1-7; Rev 1.4b-8; John 18.33-37

**Pray for:** the reign of Christ to be graciously received into people's hearts and lives and its values expressed in all aspects of our community and national life.

**Reflection:** Christ the King Catholic School, Newcomb, Victoria provides a powerful statement to what today's great festival should mean in our nation:

'At Christ the King we believe that Aboriginal Perspectives should be a part of our school curriculum because:

- we want the children to be aware of our early Australian history and the life of its people.
- we want justice, equality and respect for all cultures and religions in Australia.
- we want to celebrate and expose the children to the history and culture of the Aboriginal people, both present and past.
- we want to facilitate the understanding of the Aboriginal culture, especially the local culture of the Geelong and district Koorie community.
- we want their heroes to become our heroes.
- we warmly welcome all families from different cultures to our school community, especially families from our Aboriginal community.'

<http://www.ctknwcmf.melb.catholic.edu.au/Curriculum/curriculum.htm>

### **Monday 27 November**

**Readings:** Rev 14.1-5; Lk 21.1-4

**Pray for:** the victims and perpetrators of domestic violence; the work of Mudgin-Gal in South Sydney and similar Indigenous projects working with women suffering from violence

**Reflection:** *We are approaching the beginning of Advent. This season provides us with a waiting space and a time of preparation for Christmas. During the journey towards Christmas, many people, events and symbols invite us to pause and remember the ongoing presence of God in our lives.*

*With Mary, we can give birth to Jesus and carry him into our world. With the Shepherds, we can glorify and praise God for all we have heard and seen. With the Wise Men, we can search for a deeper understanding of Jesus and follow the star that leads us to him. With the Angels, we too can be messengers of God, singing the Good News.*

## **Tuesday 28 November**

**Readings:** Rev 14.14-19; Lk 21.5-11

**Pray for:** victims and perpetrators of sexual violence; Indigenous projects working to overcome sexual violence and the effects of abuse

**Reflection:** *'I say we cannot ignore it. I say it is our problem. The hardest thing is the right thing to do: stand up, speak out, and give our community the strength and authority to stop it.'* (Jackie Huggins)

## **Wednesday 29 November**

**Readings:** Rev 15.1-4; Lk 21.12-19

**Pray for:** those addicted to alcohol and other substances; night patrols and community support projects

**Reflection:** *Night Patrols are an Aboriginal idea. They are based in and come from the Aboriginal people living in the community. This is why they work. There are marked differences in cultural attitudes to justice between whitefellas and Aboriginal peoples. Aboriginal law most closely resembles what whitefellas would call restorative justice. Night Patrols perform a huge range of functions, according to the needs of their communities and the resources they have available. They act as a nexus to connect people and services such as clinics, courts, Police, community government councils, and family. They mediate disputes, remove people from danger, keep the peace at events such as sports carnivals, are consulted by agencies such as courts for input into sentencing, and play a crucial role in the development of community justice groups...*

*Something all the Night Patrollers have in common with each other is that they are true heroes. Every time I have asked a Night Patroller why they do this difficult and dangerous work, they say "to help my people and to make a difference".* ('Tangentyere Remote Area Night Patrol' by Jenny Walker and Sharron Forrester, Tangentyere Council Northern Territory - Paper presented at the Crime Prevention Conference convened by the Australian Institute of Criminology and the Crime Prevention Branch, Commonwealth Attorney-General's Department and held in Sydney, 12-13 September 2002)

## **Thursday 30 November St. Andrew**

**Readings:** Deut 30.11-14, Rom 10.8-18, Matt 4.18-22

**Pray for:** Indigenous women prisoners and families of Indigenous prisoners; solutions which will decrease the number of Indigenous people in our prison system.

**Reflection:** *As we conclude this month of remembrances, we remember all those who have suffered and died in prisons and those who have ministered to them, sharing the hope of the resurrection proclaimed and lived out by St. Andrew. Among the greatest of Aboriginal prison visitors was Mum Shirl. Mum Shirl was once asked for her philosophy in life. She said "I believe in God and I believe in love. First you got to love God, then you love yourself and then you can start spreading it around." So may it be.*