

NATSIEC PRAYER CALENDAR
OCTOBER 2006

Sunday 1 October 17th Sunday after Pentecost

beginning of World Wildlife Week (1-7 October)

Readings Esther 7.1-6,9-10 & 9.20-22; James 5.12-20; Mk 9.42-50

Pray for: Australian wildlife and habitats; for a new will and resources to nurture and cultivate.

Reflection *This week aims to raise awareness of the importance of preserving our wildlife and their habitats, such as rain forests, wetlands, grasslands, and shorelines. Science shows us that species are dying at an unprecedented rate. Human population growth, resource consumption and waste threaten increases in extinction rates and irreparable harm to ecosystems. Cities, suburbs and rural areas are more than social communities in which human beings live and grow. They are also part of natural communities in which we share space with a wondrous variety of wild birds, mammals, reptiles, amphibians, fish, invertebrates, and plants. Wild things are as much a part of our world as we are.*

Monday 2 October

Readings Job 1.6-22; Lk 9.46-50

Pray for: The Tasmanian Council of Churches and Tasmanian churches in working with Indigenous Tasmanians

Reflection: *At least 9, and possibly as many as 16, different languages were spoken in what is now called Tasmania. Sadly these were swept away in the genocide afflicted upon Indigenous Tasmanians after the British arrived. Today, some language is still remembered by Aboriginal elders and a handful of words remain in use, whilst the Palawi Kani (meaning 'tassie blackfellas talk') language has been painstakingly reconstructed and used in school curricula with Aboriginal children.*

Tuesday 3 October

Readings Job 3.1-3 (4-10) 11-17,20-23; Lk 9.51-56

Pray for: South East Tribe Country (Hobart and south east Tasmania), its people and needs

Reflection: Oyster Cove, or Mena Loongana, Mannina (where the 47 survivors of the Wybalenna settlement on Flinders Island were taken in 184) was an important traditional camp and the site of the historic land rights protest which began on 16 January 1984 and successfully lobbied for the return of the site to Aboriginal ownership. Amongst other things, the protestors erected a sign bearing the words of Xavier Herbert: '*Until we give back to the black man just a bit of the land that was his, and give it back without provisos, without strings to snatch it back, without anything but complete generosity in concession for the evil we have done him – until we do that, we shall remain what we have always been so far: a community of thieves.*'

Wednesday October 4 Francis of Assisi

Readings Job 9.1-12 (13) 14-16; Lk 9.57-62

Pray for: members of the Franciscan Order and the Poor Clares

Reflection: Francis was the 12th century saint who renounced his wealth and family to live a life of poverty. His profound love of God's creation and all creatures is expressed in his Cantic of the Sun. In 1979, Pope John Paul II named him as the patron saint of the environment and of all who work for its preservation. Francis died on October 3, 1226. His spirit lives on in the many religious orders for both men and women which bear the name Franciscan.

Prayer -*Cantic of the Sun*

O most High, almighty, good Lord God,

Praised be my Lord God with all creatures; and especially our brother the sun, fair is he, and shining with a very great splendour.

Praised be my Lord for our sister the moon, and for the stars.

Praised be my Lord for our brother the wind, And for air and cloud, calms and all weather.

Praised be my Lord for our sister water, which is very serviceable to us.

Praised be my Lord for brother fire, And he is bright, and pleasant, and very mighty

Praised be my Lord for our mother the Earth, Which sustains us and keeps us.

Praise you, and bless you the Lord.

Thursday 5 October

Readings Job 19.21-27; Lk 10.1-12

Pray for: Nuennone Country (Bruny Island area), its people and needs

Reflection: *The Aboriginal name for Bruny Island is Lunawannaaloona. and it was the home of the famous Aboriginal woman, Truganini, who died in 1876 at the age of 64. Truganini was not the last Tasmanian Aborigine, but the story of her life and death has been immensely important as a symbol of the plight of the indigenous Tasmanians and as an example of the insensitivity of museum practices. For after her death Truganini's skeleton was displayed in the Tasmanian Museum until 1947. In 1976 her remains were cremated, and her ashes were scattered on Bruny Island's waters, but it was not until 2001 that remaining samples of her skin and hair were returned from overseas and laid to rest.*

Friday 6 October

Readings Job 38.1,12-21 & 40.3-5; Lk 10.13-16

Pray for: Oyster Bay Tribe Country (east coast of Tasmania), its people and needs

Reflection: *The Oyster Bay tribe were the largest in Tasmania, who wintered by the east coast and moved inland in the summer. Massacres of their people began on 3 May 1804 at Risdon when the 102th Regiment of the British Army shot dead 50 Oyster Bay people, including women and children, after the Oyster bay people had approached without spears and with green boughs in their hands, as a sign of peace. In 1824, they began resistance to the 'free settlers' who flooded into their country after 1817, claiming 'empty land' for their sheep. In November 1828 martial law was proclaimed and Governor Arthur established six 'roving parties' to hunt the Aborigines and capture them. This was followed up in 1830 when the Governor authorised the 63rd Regiment to draw up a spring offensive against the Big River and Oyster Bay people by mobilising every available man and boy, both convict and free, to form a human chain across the country of the two tribes. Only two people were captured in what became known as the infamous 'Black Line'.*

Saturday 7 October

Readings Job 42.1-17; Lk 10.17-24

Pray for: North East Tribe Country (north east Tasmania), its people and needs

Reflection: *The North East people were adapt at keeping the plains of their land clear with firestick farming, and it is this skill which caught the notice of Tobias Furneaux in 1773 when he named one of the people's traditional camping area the Bay of Fires, a reflection of the number of Aboriginal fires Furneaux saw along the shore.*

Sunday 8 October 18th Sunday after Pentecost

Readings Job 1.1 & 2.1-10; Heb 1.1-4 & 2.5-12; Mk 10.2-16

Pray for: North Midlands Tribe Country (Tamar & Macquarie Rivers area), its people and needs

Reflection: *The area around the Tamar Estuary was first occupied by various bands of Aboriginal people, who were later called 'The Northern Midlands Tribe' by the Europeans who had moved into the valley and taken the Aborigines' land. According to contemporary authorities, the estuary itself was known by the Aborigines as Kun.er.mur.luk.er, or Ponrabbel. Port Dalrymple was called Lor.er.nul.ray.tit.te.yer and the Port Dalrymple bands known as the Le.ter.re.mair.re.ner and Py.he.mair.re.me.ner people*

Monday 9 October

Readings Gal 1.6-12; Lk 10.25-37

Pray for: North Tribe Country (central north Tasmania), its people and needs

Reflection: *In the Cradle Coast Region, the North tribe inhabited what is now the Burnie-Devonport area and included the Punnilerpanner band (Port Sorell), the Plairhekehillerplue (Emu Bay) and the Noeteeler (Hampshire Hills inland from Burnie). Established to preserve the art and culture of Tasmanian Aboriginals, Tiagarra (a Tasmanian Aboriginal word for 'keep') Aboriginal Culture Centre at Devonport houses a rare collection of more than 250 rock engravings, the first of which were discovered on Mersey Bluff headland. Several buildings resembling west coast Tasmanian Aboriginal huts contain 18 displays of more than 2000 artefacts, among them two large murals by Tasmanian artist, Max Angus.*

Tuesday 10 October

Readings Gal 1.13-24; Lk 10.38-42

Pray for: North West Tribe Country (north west coast Tasmania), its people and needs

Reflection: *The name Cape Grim may be associated with remoteness and bleak weather, and has also contributed to gothic legends. It is also an appropriate name for the site of the 1827 massacre when, as part of the brutal repression of the local people, an estimated 30 aborigines were shot for reprisal from driving a flock of sheep off the cliff. As some subsequent reparation, Steep island, north of Cape Grim, has been returned to Aboriginal ownership.*

Wednesday 11 October

Readings Gal 2.1-2 (3-6) 7-14; Lk 11.1-4

Pray for: South West Tribe Country (south of Macquarie harbour): its people and needs

Reflection: *The original South West tribe included the Mimegin and Peternidic (Macquarie Harbour) and the Lowreenne (Low Rocky Point). They found themselves caught up in the horrendous penal experiment of Sarah Island (Langerrareroune) which provided a base for capture of Aboriginal people. 16 Aboriginal people died there in 1833 alone and others were incarcerated until removal to Flinders Island.*

Thursday 12 October

Readings Gal 3.1-5; Lk 11.5-13

Pray for: Big River Tribe Country (Lake Country Tasmania), its people and needs

Reflection: *The Big River Tribe, sometimes known as the Laimairrener, made seasonal trips to the coast to share food with neighbouring tribes. To travel the Overland Track today is therefore to follow in the footsteps of the first Tasmanians who travelled a seasonal road between Lake St. Clair (Leeawuleena) to Cradle Mountain*

Friday 13 October

Readings Gal 3.7-14; Lk 11.15-26

Pray for: the Furneaux Islands, their people and needs

Reflection: *'The passion of Elder Aunty Ida West from Tasmania for justice and reconciliation, expressed through her strong Christian faith, has been the inspiration for much of the healing between indigenous and non-indigenous Tasmanians over recent decades. One tangible legacy she left to motivate and encourage is the setting up of a Healing Garden at Wybalenna, on Flinders Island. Having grown up on that isolated Bass Strait Island herself, Aunty Ida carried within her family memory, and within her own heart, the pain of the history of the virtual elimination of the Tasmanian Aboriginal people. Yet this Healing Garden is her testimony to the power of good over evil, of the strength of forgiveness over bitter resentment, of the healing capacity of love over angry retaliation. Her words are engraved on a garden table there: 'Where the bad*



was, we can always make it good.' (Dr. Jill Tabart NATSIEC 'Hearts are Burning' address, 2005)

Saturday 14 October First "green ban" in Sydney

Readings Gal 3.22-29; Lk 11.27-28

Pray for: Australian businesses and unions;
for renewed commitment to sustainable development

Reflection *A patch of waterfront bushland on Sydney's affluent Hunters Hill peninsula was the site of the first "green ban", declared by the Builders Labourers Federation, led by Jack Mundy. The BLF at the time was committed not only to the traditional concerns of wages and working conditions, but also to broader social and economic values. Green bans—refusal by the union's members to work on development projects on environmentally sensitive sites—saved a number of areas in Sydney's old inner city from what is now generally regarded as inappropriate development*

Sunday 15 October 19th Sunday after Pentecost

Readings Job 23.1-9, 16-17; Heb 4.12-16; Mk 10.17-31

Pray for: The Indigenous Peoples Programme of the World Council of Churches and international networking of Indigenous Christians across the world

Reflection: *The World Council of Churches' involvement with Indigenous Peoples goes back to the seventies, when the Programme to Combat Racism (PCR) and the Churches Commission on International Affairs (CCIA) picked up the issue of the suffering of Indigenous Peoples. The objectives of the programme are: Affirming the spiritualities of Indigenous Peoples; Strengthening the ongoing*

processes on land issues and self-determination; Building bridges among the Indigenous Peoples Organizations as well as with and among churches; Providing support and commitment to Indigenous representatives at international levels in particular the United Nations; Supporting decolonization and healing processes.

Monday Oct. 16 World Food Day

Readings Gal 4.22-5.1; Lk 11.29-32

Pray for: the hungry peoples of our world;
for a fair economic system which provides food for all

Reflection *The Food and Agriculture Organisation (FAO) was one of the first agencies established by the United Nations on 16 October, 1945. World Food Day was proclaimed in 1979 to heighten public awareness of the world food problem, and to strengthen solidarity in the struggle against hunger, malnutrition and poverty. In poorer countries, unlike Australia, 80% of the food is produced by women.*

Tuesday 17 October

Readings Gal 5.1-6; LK 11.37-41

Pray for: the Indigenous peoples of the Asia-pacific region: for solidarity and inspiration

Reflection: *'We are a struggling people, continuing what our ancestors had begun: resisting the denial of our rights, reclaiming what rightfully belongs to us, struggling towards self-determination. We continue to fight for justice, freedom and equality for all. WE HAVE RESISTED. WE HAVE STRUGGLED. WE HAVE SURVIVED.... We envision a society that is just, progressive and free. A Society that recognises our right to self-determination. A society that respects our inherent rights to our lands and our ancestral domain. A society that affirms our identity and diversity as Indigenous Peoples. WE WANT TO BE WHO WE REALLY ARE!' (from the regional consultation, Philippines, July 1999, Indigenous Peoples, Knowledge and Identity ed. Eugenio Poma and Edna.J.Orteza)*

Wednesday 18 October St.Luke

Readings Jer 8.22-9.3, 2 Tim 4.9-17a, Luke 10.1-9

Pray for: the Ainu people of Japan:

Reflection: *'For Ainu, there are two kinds of education: the public one by the Japanese government and our own... according to the investigation about the Ainu in Hokkaido, the original place of Ainu, the number of Ainu student graduated from high school is 60% compared to Japanese students ,and also the number of them who enter university or college is 30%...*

it is hard for the people over thirty to get a job because of the poor background of education. Also the literacy rate is low among the people over fifty, because few of them could finish their elementary school. Poverty is the reason for the low level of schooling....

Traditionally, our indigenous education had taken place in the family and community. But because of assimilation by the government for about 150 years, Ainu culture is in danger of extinction now. There are only a few people who speak the Ainu language as a mother tongue, but they rarely speak it in daily life. Furthermore, the prayer for kamuy (which literally means 'nature' or 'animal, understood as imbued with 'soul' and partners with 'Ainu', which means 'human'), which had been part of our daily life, has also disappeared. (Yuuki Hasegawa, in Indigenous Peoples, Knowledge and Identity ed. Eugenio Poma and Edna.J.Orteza)

Thursday 19 October

Readings Eph 1.1-10; Lk 11.47-54

Pray for: the Chin people of Myanmar (Burma)

Reflection: *'The military regime persistently tries to wipe out our language and literature...Now our languages and customs can be learned only in religious institutions such as the Sunday School.'* (Suikhar, in Indigenous Peoples, Knowledge and Identity ed. Eugenio Poma and Edna.J.Orteza)

Friday 20 October

Readings Eph 1.11-14; Lk 12.1-7

Pray for: the Kankana-ey and other Indigenous peoples of the Cordillera in the Philippines

Reflection *The Kankana-ey are one of several ethno-linguistic groups in the Cordillera region. Community life is inextricably linked to the agricultural cycle, with strong emphasis on collectivism in community life. Key figures thus include: the mentudtudo – who heads the elders in each village; the padog – older woman who leads the sowing of the seeds; the mensip-ok – the healer, usually a woman; the menbungong – who gives advice regarding offerings, always a man; and the am-ama or in-ina – the elder. (Indigenous Peoples, Knowledge and Identity ed. Eugenio Poma and Edna.J.Orteza)*

Saturday 21 October

Readings Eph 1.15-23; Lk 12.8-12

Pray for: the P'gakenyaw people of Thailand

Reflection: *'Taj guz p'moj of div/ K'tan neij p'hkuj nu hkli k'tau neij/ P'nwaij au hkli p'moj meij si/ Nif lauz loof htai lauz hpav kriv (Love obey and follow your parents' footsteps/ Grow taro and jam, you will live long like them/ Or else if they die you will have nothing to wear) (saying shared by Prawit Nikornuaychai, in *Indigenous Peoples, Knowledge and Identity* ed. Eugenio Poma and Edna.J.Orteza)*

Sunday 22 October 20th Sunday after Pentecost

Readings Job 38.1-7 (34-41); Heb 5.1-10; Mk 10.(32-34) 35-45

Pray for: the Dalit people of India

Reflection: *'When we talk of Christ it is not the Christ who is imprisoned in the walls of intellectualisation of a simple Carpenter's words. It is not the Christ who acts only in the JESUS SHOWS stage-managed in the revival meetings. It is the Christ who was born as a refugee. It is the Christ who chose Galilee for his messianic activity. It is the Christ who could not close his eyes at the sight of the sick and the suffering. It is the Christ who could not withstand an ungodly religion. It is the Christ who suffered humiliation, pain, abandonment and death. It is the Christ who speaks of a different kind of reconciliation on the cross and as the risen Lord. In Christ all the deprived, oppressed and dehumanised and terrorised human beings are affirmed that God in Jesus Christ has physically experienced the dalitness of humanity. In this experience of God is the communion of God with the oppressed people and participating in this kenotic communion there is the alternative spirituality of reconciliation.'* (Rev.M.Charles Soundarajan *'Spirituality of Reconciliation: Missiological Challenges in Dalit Liberation'*)

Monday 23 October

Readings Eph 2.1-10; Lk 12.13-21

Pray for: the Sami people of Norway, Sweden, Finland and Russia

Reflection: *'From my own experiences in meetings with the church I have gradually become clear over the church's big problems with putting the reconciliation process into practice: one does not see that one's own house must be tidied. Before one can begin to think about reconciliation with us who were on the receiving end of the injustice. Reconciliation means that the victim will have the chance to deal with the pain at the same time as the pain is acknowledged and understood by those who dealt it out. The pain must be given a value so that the victim can find faith in his/her own identity. This pain could show itself in rage, hate, fear or tears. The church's first message should be that God sees and recognises the rage, the grief and the hate as legitimate, human reactions. But many who are in the victims' position feel that the church would rather not be in contact with the difficult reactions. One method of avoiding this is to start talking about reconciliation on behalf of God, and at the same time forcing the victims to suppress the pain and take on a responsibility which they do not have.'* (Oystein Gjerdrum, Church of Norway Indigenous Peoples representative at the WCC Assembly 1998)

Tuesday Oct. 24 anniversary of the founding of the UN & start of Disarmament Week

Readings Eph 2.12-22; Lk 12.35-38

Pray for: the United Nations; disarmament talks & campaigns against the arms trade

Reflection *The annual observance of Disarmament Week begins in the anniversary of the founding of the United Nations in 1945. Nations are invited to highlight the danger of the arms race, propagate the need for its cessation and increase public understanding of the urgent tasks of disarmament.*

Wednesday 25 October

Readings Eph 3.2-12; Lk 12.39-48

Pray for: The Indigenous peoples of Russia

Reflection: *In the recent past the Nentsy, like most of the northern native peoples, were persecuted under Communism and their herds of reindeer were collectivized and placed within state farms. The Nentsy were forced to settle and children were placed in boarding schools, making it difficult for them to maintain their nomadic lifestyle and the tradition of annual migrations with their reindeer (see below). Contact with the Soviets introduced many scourges into Nentsy society, perhaps the most notable one being alcohol. Nonetheless, their culture has stood the test of time and remarkably remains alive.*

Thurs 26 October Anniversary of handing back of Uluru to traditional owners

Readings Eph 3.14-21; Lk 12.49-53

Pray for: the traditional owners, local Aboriginals and all involved with Uluru's care.

Reflection: *On this day in 1985, the Federal government handed the freehold title of Uluru National Park to the traditional owners, the Pitjantjatjara and Yankunytjatjara people (Anangu).*

Friday 27 October

Readings Eph 4.1-6; Lk 12.54-59

Pray for: The Inuit people of Greenland

Reflection: *Like the Sami, the Inuit have achieved some self-determination. For, in Greenland, Norway, Sweden and Finland, there is a 'Home Rule' or 'Sami Parliament' which is the Indigenous peoples official spokesperson in the Nation States' law making, budgetary and executive authorities. But these organs' authority and power is restricted. They function only as advisory organisations with the exception of the administration of an area of earmarked resources.*

Saturday 28 October St.Simon and St.Jude

Readings Deut 32.1-4, Jude 1-3, 17-25, Luke 6.12-16

Pray for: The Indigenous People of West Papua

Reflection: *'Nowadays, we have become aware of our own identity as Melanesian stock in the midst of Indonesian society... As a people, we feel that the Melanesian culture has never been respected by the Indonesians. In church life, my people always connect with the God Almighty. We worship God, but at the same time, we believe in our ancestors, and give respect to the big mountain, the rivers and the sea. We believe that our land is a symbol of God's presence, and that it provides life and secures our future. We believe that we are called to protect our land, and that is why it is forbidden to sell land to outsiders. In doing so, Melanesian culture also provides the local wisdom to protect the land from destruction, especially from huge American industries – like freeports, gold and copper mine – which destroy and kill Mother Earth.'* (Lovian Esther Erari, in *Indigenous Peoples, Knowledge and Identity* ed. Eugenio Poma and Edna.J.Orteza)

Sunday 29 October 21st Sunday after Pentecost

Readings Job 42.1-6,10-17; Heb 7.21-28; Mk 10.46-52

Pray for: Indigenous Life in the Timor Archipelago

Reflection: *In recent time, the native people of Timor consist of more than 10 tribes, each of which has its own language and dialects: Molo, Amanuban, Amantun, Ambenu, Amarasi, Bolok/Semau... When the missionaries came to this island, a Dutch missionary in Timor had already used a different approach in evangelising the people. It was based on indigenous Timorese beliefs, spirituality, wisdom, including some cultural components like Timorese art, songs etc. The approach was very effective, proclaiming the mission of Jesus Christ contextually. So that was the starting point of the inculturation approach in mission.'* (Marieta N.G Sabertian, in *Indigenous Peoples, Knowledge and Identity* ed. Eugenio Poma and Edna.J.Orteza)

Monday 30 October

Readings Eph 4.32-5.8; Lk 13.10-17

Pray for: Aboriginal peoples in Taiwan

Reflection: *Taiwan's Indigenous population includes the Ayatal, Bunun, Paiwan, Pangcah (Ami), Puyuma, Rukai, Saisat, Tao (Yami) and Tsou peoples who have resisted Chinese cultural subjugation for generations and now seek to nurture their culture in the face of the juggernaut of globalisation.*

Tuesday 31 October All Hallows Eve

Readings Eph 5.21-33; Lk 13.18-21

Pray for: Greater care and attention to the memories and wisdom of the ancestors

Reflection: *'I recall what the participants shared: * They (the Church) expect us to fail
* They (Governments) want to assimilate Indigenous peoples into the majority
* The missionaries told us our ways were pagan
* We have lost our language and identity * We are oppressed
* We are marginalised * We are voiceless
Yet it was possible to write these affirmations:
* We are still alive * We belong to the earth * We have not given up
* We are spiritually strong* We have hope*

Then we revealed that some of the old people did not forget. Some kept the language and passed it on. The treasures of our cultures just went underground.

(Te Rua Winiata, Aotearoa New Zealand, regional Indigenous consultation, Philippines, July 1999)