



WALK AS ONE

connecting with our world's Indigenous Peoples

LITURGY AND PRAYER

WALK AS ONE PRAYER

God Creator Spirit, walk with us and give us the strength to stand for life, in the face of destruction and greed of the Earth.

Teach us to be respectful and gracious for all that our land and waters provide.

Instil in us the spirit of unity with our Indigenous Sisters and brothers from around the world. Lord, with your grace, help us to endure the challenges placed before us and our Earth. Let us take time to reflect on the spiritual connection to our lands and the fragility and beauty of mother Earth.

With your love and spirit, let us walk together in unity, peace and harmony on these great lands.

God, strengthen our love and respect for each other and our connections to country and all creation.

We pray, as one global family, for a safe and just world for our children and our children's children. Let us bring your love to all people.

NATSICC PRAYER

**Father, our Creator,
you created all things, seen and unseen.
Listen to my silent prayer as I stand 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.**

**I see my grandfathers standing tall and strong,
Warriors of long ago.
I hear them singing,
I hear them dancing,
and my spirit moves within me.**

**They told of the emus fighting
and the kangaroos picking up the scent of our hunters.
The images fade away as I feel the hurt of my people.
I can hear the cries of my Grandmothers
as they cry for their children.
Grandfathers, 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.**



WITHIN THE MASS

WELCOME

Celebrant We come together in the Name of the Lord to celebrate the spirituality, identity, culture and survival of Indigenous people from all over the world. We acknowledge the deeply religious and spiritual traditions of our first nations people and their relationship with God.

Welcome to Country by an Aboriginal Elder

ALTERNATE Acknowledgement of Country by Celebrant in the Introductory Rite.

ENTRANCE PROCESSIONAL

May be accompanied by a Didgeridoo

HYMNS AND ACCLIMATIONS

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

Gospel Acclamation: “Alleluia” as per local choice

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

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

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

PRAYERS OF THE FAITHFUL

Celebrant: As we acknowledge Indigenous peoples from Australia and all over the world and pray for our families and communities, let us be open to the Holy Spirit as we seek God’s peace and justice

Reader: We Pray for our Church, Pope Benedict XVI, Bishops, Priests and Religious Leaders – that they be guided by the Holy Spirit to lead Indigenous people and all who live in this world. Lord Hear us.

All: We pray for peace and justice for all.

Reader: Let us reaffirm our commitment to walk with our indigenous sisters and brothers on the journey of healing towards reconciliation and justice. Lord Hear us.

All: We pray for peace and justice for all.



WITHIN THE MASS

Reader: God of all creation, all things and all people are in your care. May your vision for the world be effective in our lives. We pray for understanding and respect for all peoples and peace and justice for all nations. Lord Hear us.

All: We pray for peace and justice for all.

Reader: We pray for a better understanding and respect between all peoples of our world. Help us as we grow to appreciate one another. In your eyes we are one. Help us not to see colour, race or creed, but to see you Lord, in each person created by you to be accepted and loved. Lord Hear us.

All: We pray for peace and justice for all.

Reader: We pray for the Church, for the grace to joyfully follow in your footsteps in humble service of you and one another. Lord Hear us.

All: We pray for peace and justice for all.

Reader: We pray the Holy Spirit touches the lives of all peoples – bringing trust and hope to friends, families and communities throughout Australia and the World – so they may be guided by your gifts; to love, respect and honour all peoples of all cultures, bringing much needed justice and peace to all God’s people. Lord Hear us.

All: We pray for peace and justice for all.

GOSPEL PROCESSION

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

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/additional Aboriginal gifts: a boomerang, woomera, Aboriginal painting, clap sticks ...)

Recommended Preface: As per Ordinary Sunday

RECESSIONAL PROCESSION

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



LITURGY RESOURCES

AFTER MASS

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

A RITE OF WATER BLESSING

“Lord, make us feel your invitation to ‘come to the water’. At the very beginning you blessed the water, your great gift to us, and now we ask that your blessing be renewed in this water here today. We ask that through this water blessing we will all be renewed with your love, and protection, and your power to love one another as true Christians. Lord, this truly is a sign of the new life in Christ, which in Baptism we have all received.”

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

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

A RITE OF SMOKING

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

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

PLEASE NOTE: The Rite of Smoking can only be conducted by an Elder of the land on which the Mass is taking place. If this is not possible, a Rite of Water Blessing is more appropriate.

INVOLVING YOUR LOCAL ABORIGINAL OR ISLANDER CATHOLIC MINISTRY (AICM)

Visit www.natsicc.org.au and go to 'Your NATSICC' and click on your State or Territory to find your local AICM. These ministries work very hard to serve local Indigenous Catholics and do much good in the community. You may be able to work together in preparing the Liturgy, sourcing speakers or presenters or learning more about Aboriginal and Torres Strait Islander Catholics in your area.

Whilst the Walk As One Campaign spans only one year, we ask that you keep your Indigenous brothers and sisters in your heart and mind all year.