

PARTNERS



THIS EDITION

Why a Treaty?

Hear what NATSIAC is saying to the church

Interview with Blake Prize winning artist,
Frances Belle Parker

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SPECIAL EDITION NATIONAL RECONCILIATION WEEK 2017

We acknowledge the traditional owners of these lands and waters, and pay our respect to Elders—past, present and future. We celebrate the rich contribution of Aboriginal and Torres Strait Islander people to our church and society.



Artwork by the Revd Glenn Loughrey "Turning Heaven to Earth I" Photo. © Birrinja Cultural Centre, 2017.



Cover artwork by Frances Belle Parker, "Identity of My Homeland Ulgundahi". Image courtesy of Artist.

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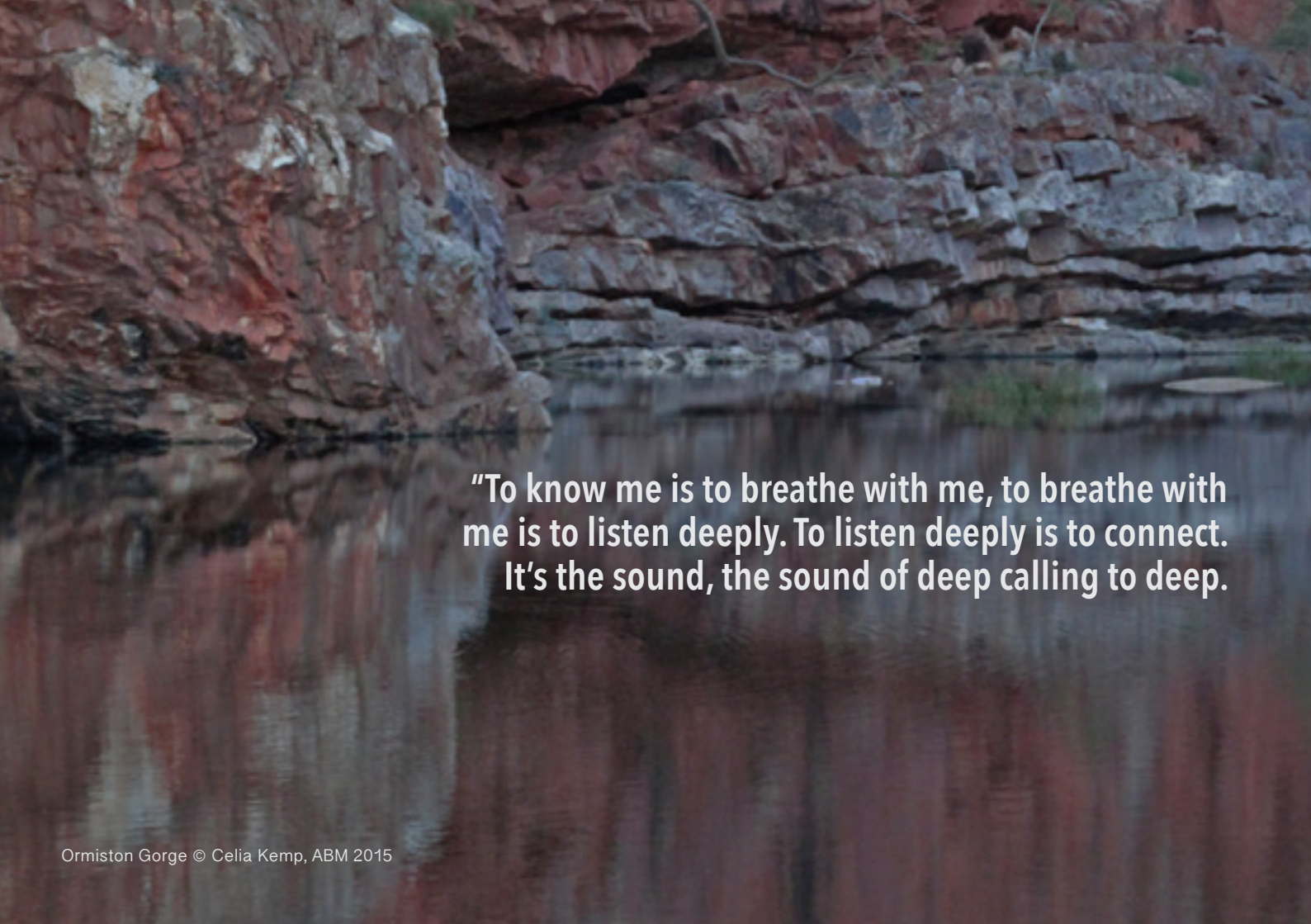
NATIONAL RECONCILIATION WEEK 2017

In this special National Reconciliation Week (27 May-3 June) edition of Partners we focus on the voices of Aboriginal and Torres Strait Islander Australians from around the Anglican Church.


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ANGLICAN BOARD OF MISSION
Working for Love, Hope & Justice



"To know me is to breathe with me, to breathe with me is to listen deeply. To listen deeply is to connect. It's the sound, the sound of deep calling to deep.

A scenic view of a river flowing through a rocky landscape. The river is in the foreground, reflecting the surrounding environment. The banks are composed of large, reddish-brown rocks. Several trees, including a prominent one on the right, are scattered along the banks. The overall atmosphere is serene and natural.

The word, concept and spiritual practice that is dadirri is from the Ngan'gikurunggurr and Ngen'giwumirri languages of the Aboriginal peoples of the Daly River region (Northern Territory, Australia). Permission for its use here has been granted by Miriam-Rose Ungunmerr.

**Dadirri, the deep inner spring within us, we
call on it and it calls on us....
We cannot hurry the river...
We need to move with the current and
understand its ways...
The time for rebirth is now..."**
Dr Miriam-Rose Ungunmerr

THE JOURNEY OF RECONCILIATION

At the heart of the Gospel message is God's act of reconciliation with the world through his Son.

Christians, I believe, are called to model this commitment to reconcile with others through our own life and witness. James reminds us that we 'are to be doers of the word and not merely hearers ...' (James 1: 22). Paul says we are '... ambassadors for Christ, since God is making his appeal through us ...' (2 Cor 5: 20). We are called by our very nature as Christians to be reconcilers: people who are committed to living and acting in the presence and power of God's reconciling love.

Jesus says that '...if you remember that anyone has anything against you, leave your gift there before the altar and go; first be reconciled to your brother or sister ...' (Matt 5: 23 – 24). Australia is having a long, but necessary, arduous journey on the way to reconciliation with Australia's



first peoples. Recognising past and present wrongs done to Aboriginal and Torres Strait Islander peoples is proving to be a difficult journey for many. Yet, it is here that Christians can lead the way. As I write, it is the season of Lent. We have an inbuilt season in the Christian year for recognising our own personal wrongdoings and sinfulness, for making confession, and receiving God's forgiveness. The season of Lent can shape our journey towards reconciliation within our Australian context. As a nation, we can recognise the negative consequences of colonial occupation, and the ongoing presence of racism and

injustice towards Aboriginal and Torres Strait Islander peoples.

Jesus reminds us 'that the truth will make you free' (John 8:32).

ABM has been at the forefront of this journey towards reconciliation. ABM has long supported the aspirations and ministry of Aboriginal and Torres Strait Islander peoples, and has committed itself to walk the long journey of reconciliation. This is the ministry of 'partnership'; not walking ahead, but journeying alongside.

The Rt Rev'd Chris McLeod
National Aboriginal Bishop

"At the Bungalow, we'd walk through the creek, the river, Todd River, to come into town for stores. And opposite there was the court house in one corner, the welfare office and the police station. So they saw me through the window... They snatched me from there on the corner. I can still remember it vividly. They just grabbed me and took me."

Eileen Mosely

THE WORK OF RECONCILIATION: EXPANDING HORIZONS

"and in the death of Jesus the reconciliation achieved between God and the world is preeminently a transformation, an expansion of horizons."

Rowan Williams

Eileen Mosely grew up at St Mary's, an Anglican Church hostel on the outskirts of Alice Springs. Expand your horizons by hearing the rest of Eileen's story here: <http://stolengenerationstestimonies.com/index.php/testimonies/1015.html>



ONE VINE, MANY BRANCHES



THE REVEREND VICTOR JOSEPH

Firstly, I acknowledge the Creator Spirit who lived with our ancestors from time immemorial. The Creator Spirit who gave our ancestors our ancient culture, traditional lore and customs, and I acknowledge the traditional owners of the land that I write upon, and I acknowledge the elders both past and present.

A Torres Strait perspective of welcome to country is about one's understanding and appreciation to recognise and acknowledge

*first and foremost that we are not only custodians of our land and sea country but executors of kinship structures and system. We also affirm that we belong to an eco-cultural co-existence society where our culture, traditions, people, land and sea are interrelated and independent and inseparable. Rightfully and respectfully it is essential that we continue to uphold the principles and values of our ancient culture, past history and experience of injustice, survival and determination.*¹

Secondly, I acknowledge my Elders and family who helped shape me as a Torres

Strait Islander and the tradition of *Good Pasin*² that is embedded in me and that I endeavour to continue to put into action.

As a Torres Strait Islander I spent most of my life on Thursday Island and later at St Paul's Community, Moa Island. Most recently in my walk of discovery, I want to also acknowledge my Aboriginal heritage of the Wuthati people of Shelburne Bay, Cape York Peninsula, Queensland.

Since taking up ordained ministry within the Anglican Church (North Queensland Diocese) I have come across words like "mission" and "reconciliation" throughout my walk, especially when I took up the role of Principal at Wontulp-Bi-Buya College Ltd. The word reconciliation is continually spoken at many levels of discussion from the grassroots communities of our Indigenous people to the halls of Parliament House yet this still remains a very challenging subject for all Australians!

The Anglican Church has come a long way in terms of reconciliation and there are many positive stories, yet more work needs to be done. The Church continues to voice issues and advocate for Aboriginal and Torres Strait Islander people but we can't just rest on our laurels. The raising up of strong, spirit filled Aboriginal and Torres Strait Islander men and women of faith to be our voice needs the support of the Church as a whole. I know there will be opposition even from within the Church about reconciliation but if the Church is to move forward as one then it needs both indigenous and non-indigenous people to get on board. We, as Aboriginal and Torres Strait Islander people, need to be able to lead and not be led! That's our mission but more importantly it is God's Mission! If Scripture tells us of God's Mission to the Church: consider Matthew 28:18-20 or Ephesians 4:11-16, and many others. Out of this we could draw further missions, as long we are the branch connected to the

"vine" then the fruits of our own mission are cared for by the gardener. My mission is the same as all those who abide in Christ but as an Indigenous Christian I am able to contextualise my mission to empower others so that they can grow to be a branch connected to the same vine. The belief in what we do through the mission God gives us, whether corporately or through our own gifts, must have some passion and drive. I strongly believe Mission for each of us supplements how reconciliation can truly work by the grace of God. For God did the first act of reconciliation through his son Jesus Christ and by discerning more of this Godly reconciliation then perhaps as a body we can finally know our true calling of the mission. If within our Corporate Mission and a Reconciliation Action Plan (if you have one?) we are fair dinkum then we need to continue to showcase the goodness of your labour and advocate further in terms of reconciliation. I know for a fact that there are many

Aboriginal and Torres Strait islander people who would welcome the opportunity to get involved in mission and reconciliation but my challenge is to assist our people to re-connect to our cultural law/lore and put into practice our God given traditions, so that we can truly be one, regardless of clan or tribe. Perhaps then as ICAT - Indigenous Christian Australian Theologians we can be missionaries to the wider Australia and share what God gave us before the western missionaries came!



¹ Torres Strait Cultural Elder

² "A Torres Strait creole word for showing love and respect to everyone" Torres Strait Elder

THERE HAS TO BE ANOTHER WAY



THE REVEREND DIANNE LANGHAM

The Revd Dianne Langham is the Anglican Chaplain at Cessnock Correctional Centre. In her role as chaplain, Di provides pastoral care to inmates and delivers a number of programs - Fathering programs, Seasons for

Growth, and Positive Lifestyles Programs. She is involved in the Kairos ministry and through chaplaincy department provides concrete support to inmates who are being released or attending court.

'My chaplaincy I believe is a ministry of "being there". I am Auntie Di to these young men and sometimes I have the privilege of hearing their story. In all the tragedy and misery I am always able to see the chink of "Christ Light" in them. God says "A smouldering wick I will not snuff out". My job is to fan the embers, where I can.'

We could send a teenage offender to a private school for around \$15,000 per year. However, what happens in reality is we send juvenile offenders to prison (juvenile detention centres) where they learn nothing and they can learn to commit more serious crimes at a cost of around \$630 per day or \$230,000 per year. Does it make sense?

If detaining juveniles is so costly why do we do it? If the results are so lacking of rehabilitation why do we continue to do it?


Statistically, an Aboriginal juvenile is 43 times more likely to be detained than a non Aboriginal youth. 46% of male juvenile offenders in detention are Aboriginal. 57% of female juveniles are Aboriginal.

90% of Aboriginal juvenile offenders will reappear in the adult justice system compared to 52% of their non Aboriginal counterparts.

There has to be another way of dealing with young offenders. Don Dale became the centre of a media scandal and was only the outward explosion of an inner simmering of a juvenile system in dire straits.

I believe we have to think differently about our youth. Instead of locking them up when they offend we need to look at the reasons they are offending and diversionary ways of dealing with them.

Many of our Aboriginal youth are coming from areas that have poor housing, scant health care, very haphazard mental health services and poverty. The community



services are continually being cut as Governments look for areas to save money. But is it saving money? Remember that figure per year for each individual to be kept incarcerated and the possibilities for programs and community help that could be funded using that money.

What would happen if the Aboriginal community was given the equivalent funding to look after their own? \$230,000 per young person paid to the community would help pay for a rehabilitation program that could be tailored to the needs of each individual offender. The community could fund their housing, their mental health services, their drug rehabilitation services and cultural programs.

The continued incarceration and detention of young Aboriginal people is soul destroying. Many of the young people I deal with each day have no hope and believe they have no future. Many of the young men are coming from low socioeconomic communities that also

see themselves as having no hope or any future. The generational trauma of Aboriginal people who have lost their land, their identity, and their connection is a greater part of the ongoing cause of the brokenness of young people who end up in places like Don Dale.

I believe there needs to be a cultural and philosophical shift in how we deal with Aboriginal youth offenders. Aboriginal youth only make up 4% maximum of Australian youth. To have 57% youth in detention is a disgrace. Doesn't the government see the discrepancy in these figures and ask why?

I applaud the Royal Commission that is looking at the youth detention system in Australia and look forward to the recommendations that will be published when it is completed. I think it is tragic that we have had to have a Don Dale to initiate such a commission. My only concern is that the recommendations that are handed down need to be implemented with

adequate and appropriate funding to make real change in the future. I am reminded of two previous enquiries, Black Deaths in Custody and Bringing Them Home Document, that were handed down and little has changed. I pray that this will not be the case with this Commission.



“Magpie” artwork courtesy of Artist, Frances Belle Parker.

HEAR WHAT NATSIAC IS SAYING

The National Aboriginal and Torres Strait Islander Anglican Council is an official body established by General Synod to be a voice for Aboriginal and Torres Strait Islander people within the Anglican Church of Australia. Members gathered together in North Queensland at the end of 2016 to discuss the issues that were concerning them. A short video of NATSIAC members reflecting on the Gathering is available on ABM's YouTube Channel (www.youtube.com/user/AnglicanBoardMission). These are some of the voices from that video.

We've re-evaluated our vision. We are more determined to become the voice for Aboriginal and Torres Strait Islander Anglicans.

*- The Revd Bruce Boase,
Diocese of Brisbane*

"NATSIAC is the body that advises the Anglican Church of Australia on ministry with Aboriginal and Torres Strait Islander people we also gather to support each other and to encourage each other and also to deal with issues that might be confronting Aboriginal and Torres Strait Islander people around Australia."

*- Bishop Chris McLeod, National
Aboriginal Bishop*

NATSIAC's vision is to be the primary voice for Aboriginal and Torres Strait Islander Anglicans, promoting Gospel mission, encouraging ministry and generating resources so that we may walk together with God and the wider church.

"I think it is a disgrace the number of indigenous men and women that are incarcerated, and I think that the government has to be called to do something about that."

*- The Revd Dianne Langham,
Diocese of Newcastle.*

"Aboriginal and Torres Strait Islander people have lost so much and we pray that the wider church will join with us in hoping that we can walk together as one body of Christ into the future. We pray that the wider church would look to us for a voice so that you can listen, so that you can hear us, and that we can then work together for a solid, better future."

*- The Revd Daryl McCullough,
Diocese of Bathurst*



National Aboriginal and Torres Strait Islander Anglican Council, Cairns 2016



Back Row (from Left): Rev'd Dalton Cowley (Nth QLD), Rev'd Victor Blanco (Nth QLD), Rev'd Daryl McCullough (Bathurst), Salu Blanco (Nth QLD), Rev'd John Noah (Deputy Chairperson), Archdeacon Brian Kirk (Armidale), Rev'd Brian Claudie (Nth QLD), Bishop Chris McLeod (National Aboriginal Bishop), Rev'd Shannon Smith (Melbourne), Jojo Huddleston (NT), Rev'd Bruce Boase (Brisbane), Mandy Sammy (NT), Edward King (Bendigo), Rev'd Robyn Davis (Bendigo).

Front Row (from Left): Monica Amey (Nth QLD), Rose Elu (Brisbane), Rev'd Di Langham (Newcastle), Rev'd Lenore Parker (Grafton), Bishop Arthur Malcolm, Edith Joyce (Rockhampton), Aimee Harris (Melbourne), Rev'd Gloria Shipp (Chairperson).

Absent from photo: Archdeacon Karen Kime (Canberra and Goulburn), Rev'd Phyllis Andy (Gippsland), Rev'd Helen Dwyer (Melbourne), Rev'd Val Connelly (Nth QLD), Rev'd Wayne Connelly (Nth QLD), Rev'd Colleen Mamarika (NT), Rev'd Yulki Nunggumajbarr (NT), Carol Innes (Perth), Michael Paduch-Duckett (Sydney), Eddie Shipp (Bathurst), Sainty Kaigy (Nth QLD), Loryanna Smith (Nth QLD) and William Hankin (Nth QLD).

HEAR WHAT NATSIAC IS SAYING CONTINUED

“Climate Change - it’s a big issue back home in the Torres Strait, and for the Aboriginal people of the tip of Cape York and the Gulf. [Climate Change is] evident in our day to day lives [in] that erosion is taking place.”

- *The Revd Dalton Cowley,
Diocese of North Queensland*

“NATSIAC moved a motion regarding domestic violence. It’s an area of great concern for Aboriginal and Torres Strait Islander communities in Australia where the impact upon Aboriginal and Torres Strait Islander women is considerably higher than the overall population.”

- *The Venerable Brian Kirk,
Diocese of Armidale*

“Fracking is not good in the bush or anywhere. They say its good but if [fracking happens] then our hunting grounds and our fishing places will be destroyed and animals will be dying – fish, turtles, and everything.”

- *Jojo Huddleston,
Diocese of Northern Territory*

“We need the wider church to listen to us a little bit more, and we need younger people to step up.”

- *The Revd Robyn Davis,
Diocese of Bendigo*

“Well to me [NATSIAC is] not an organisation, it is like a tree that grows and it one day will bear much fruit.”

- *The Revd John Noah, NATSIAC
Deputy Chairperson*

“I am getting a feeling of we need change in our language in the prayer book. ...We feel that we need liturgy that will express some of the things that, like about our culture, and the way that we see our relationship with God.”

- *The Revd Lenore Parker,
Diocese of Grafton*

Listen to more here:



<https://www.abmission.org/news.php/317/natsiac-gathering-2016>

AID ANGLICANS IN DEVELOPMENT

A SUPPLEMENT OF PARTNERS - THE MAGAZINE OF THE ANGLICAN BOARD OF MISSION - AUSTRALIA LTD



IN SEPTEMBER 2015, WORLD LEADERS COMMITTED TO 17 GLOBAL GOALS TO ACHIEVE 3 EXTRAORDINARY THINGS IN THE NEXT 15 YEARS. **END EXTREME POVERTY.** **FIGHT INEQUALITY AND INJUSTICE.** **FIX CLIMATE CHANGE.** FOR MORE INFORMATION VISIT WWW.GLOBALGOALS.ORG

In this AID supplement we hear how ABM's Partners in Zambia, Myanmar, and Vanuatu are working towards the Global Goals for Sustainable Development.

THE SUSTAINABLE DEVELOPMENT GOALS IN ACTION



Monde Walusiku, aged 14 years, lives in Lutala village in Zambia and is doing grade nine (9) at Lui Mweemba Basic School. She feels the Gender program run by ABM partner ZACOP has opened up new opportunities for her.

Before the Gender Action Group (GAG) came to our village for sensitization campaigns, I did not know about the importance of education and other issues of human rights in general. My parents never cared that I was not going to school because, what they knew is that, as a girl, I was supposed to do household chores and cultivating cassava and maize fields. This made me to consistently be absent from school. This is because I would get so tired doing work at home and in field that I wouldn't even want to touch a book. Since the GAG came... I am able to attend school now with my parents' full support. I now understand the importance of school, my rights as a girl child and that I should not be forced to get marriage when I am still in school. When I finish school, I want to be a nurse.

Adam Kyaw Thu Ya works as Coordinator for Disaster Risk Reduction with ABM partner CPM (Church of the Province of Myanmar) in Myanmar. In June 2016, Adam was supported by ABM to attend a training on how to empower the poor in rural communities.

This training is scripture in action so all exercises or modules are intended to use the ABCD (Assets Based Community Development) Approach, to show increases in the capabilities and capacity of church and lay workers and to teach best practices and apply what we learnt from the training. I was interested in the ... training because it emphasised community asset utility, effectiveness and environmental sustainability. The ABCD Transect Walk and Mapping practice and presentation; these excited me. In the Delta area I can apply how to make homemade natural farming feeds for pigs.





Meet Rucinta Vora, ACOM's WASH Coordinator. Here she is pointing to a Ventilation Improved Pit Toilet. © Vivienne For/ABM, 2017.

Father Samuel Takaro works in Ambae, Vanuatu. He has assisted ABM's partner ACOM (Anglican Church of Melanesia) to build a water supply and run sanitation training in Ambae. This is his story:

When I first came into this community, I find it quite hard to communicate with people and to get things going because 60% of the total population are not educated. I

lived with the people for almost 10 months before requesting assistance from ACOM WASH (Water, Sanitation and Hygiene program).

It is a privilege to engage with this program because it does not only advocate health and hygiene but build up the capacity of members to take up leadership roles and strengthened our working together as a community to visit households and provide

program awareness to encourage them to ensure they have clean and safe drinking water, clean dwelling house, clean kitchen, proper sanitary latrines and bathroom and proper refuse sites. I am glad that changes took place very slowly but people realized the differences and share their happiness...We are looking forward to all 40 households having clean and safe drinking water in 2-3 years' time.

UPDATE ON EAST AFRICA FAMINE

In March 2017, ABM launched an emergency appeal as the food crisis got worse in parts of East Africa due to extreme drought. ABM's partners, the Episcopal Church of South Sudan & Sudan (ECSS&S-SUDRA) and the Anglican Church of Kenya are working tirelessly to respond to this humanitarian emergency, as the effects of the drought continue to cause extreme famine.

Our partner churches are facing the challenges of lack of rain; lack of food; lack of funds. In South Sudan, there is the additional problem of lack of safety for people, including those moving to seek refuge and those seeking food in other places, due to the lawlessness since the 2013-14 conflict; and if it does rain, roads will become impassable. ABM's partner church in Juba noted that air-dropped food is often not reaching target groups because of the lawlessness.

A Mothers Union representative in South Sudan said that gardens are too dry to produce food, therefore women are walking further afield to try and source

wild fruits in order to have something to place on their tables. However, often on their journey, the women face challenges to their safety, including abuse by soldiers or other armed groups of men. Not only do these women have hunger to contend with, they have to contend with this.

"SUDRA has capacity to reach the vulnerable, it has the structures on the ground, it works with Dioceses who have trained Emergency Preparedness and Development officers. SUDRA has got linkages and networking with partners," says SUDRA's Program Manager.

ECSS&S and SUDRA are working in partnership with the Diocese of Bentiu to roll out phase one of disaster relief, providing food and nourishment. However, it is essential that our partners are resourced to continue onto phase two of disaster relief. ECSS&S's Patrick Mulu is currently in Bentiu carrying out assessments in advance of relief activities. He noted the importance of providing people with mosquito nets, as well as food: "In the second phase of relief to

Rubkona, NFI's [non-food items], cooking utensils, plates, cups, empty jerry cans, mosquito nets, blankets will be provided for the returnees and the IDPs [Internally Displaced Peoples]. ...[We] need to look into these basic needs to serve the people. If you only give food to people, and they sleep in the open, they will get bitten by mosquitos. The Children, the pregnant women fall sick [with malarial]."

We give thanks that one of the partners of the Anglican Church of Kenya have offered a substantial financial assistance package to the Kenyan Church in this food crisis. Therefore, ABM's attention in fundraising is focussed on supporting the food crisis relief efforts of Episcopal Church of South Sudan. Please consider supporting our partner as they work to protect vulnerable and destitute communities.



Donate here:
[www.abmission.org/
appeals](http://www.abmission.org/appeals)

OVERVIEW

As a result of conflict, prolonged drought and economic decline, 22.9 million people are severely food insecure across the eastern Africa region. Conflict in South Sudan, parts of Sudan and Somalia is aggravating food insecurity and causing displacement, which brings the number of refugees to nearly 4 million. Somalia, parts of Kenya and southeastern Ethiopia are in the grip of yet another severe drought. Famine has been declared in parts of South Sudan, and is a strong possibility in the rise across the region, and malnutrition is above the emergency threshold in several locations. Healthcare facilities are overstretched by multiple disease outbreaks including measles, cholera, avian influenza and malaria. Insecurity and bureaucratic impediments are a hindrance to humanitarian operations, especially in Sudan, Somalia and South Sudan.

KEY FIGURES (As of 20 Feb 2017)

\$6.8 billion required¹

11 Aid workers killed in 2017²

22.9 million severely food insecure³

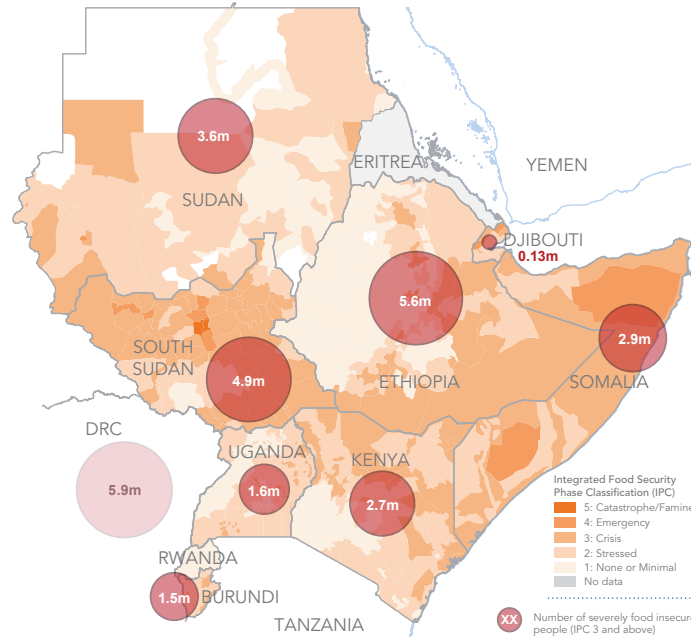
9.3 million IDPs⁴ ↑ 11.0% Since Jan 2016

3.9 million refugees⁵ ↑ 18.2% Since Jan 2016

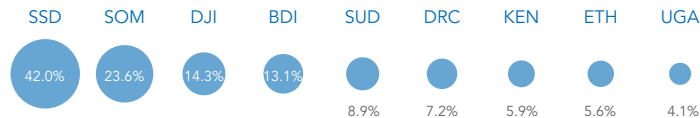
The boundaries and names shown and the designations used on this map do not imply official endorsement or acceptance by the United Nations.

Creation date: 21 Feb 2017 Sources: 1 FTS, 2 INSO, 3 FEWSNET / FSNWG, 4 OCHA / IDMC, 5 UNHCR, 6 WHO / MOH / UNOCHA (as of Jan 2017)

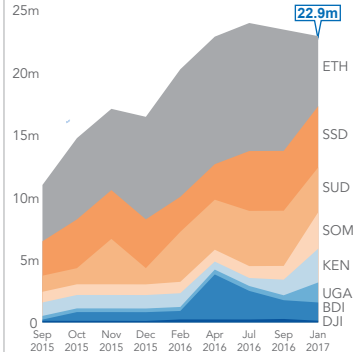
FOOD INSECURITY STATUS³



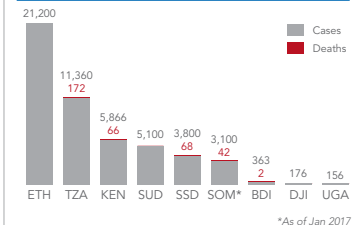
PERCENTAGE OF POPULATION THAT IS SEVERELY FOOD INSECURE^{3,4}



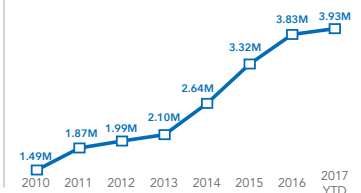
SEVERELY FOOD INSECURE PEOPLE³



2016 CHOLERA / AWD CASES / DEATHS⁶



REFUGEES / ASYLUM SEEKERS TREND⁵



Creation date: 21 Feb 2017 Sources: 1 FTS, 2 INSO, 3 FEWSNET / FSNWG, 4 OCHA / IDMC, 5 UNHCR, 6 WHO / MOH / UNOCHA (as of Jan 2017)

Feedback: ochaea@un.org www.unocha.org www.reliefweb.int

WHY A TREATY?



THE REVEREND DARYL MCCULLOUGH

Over the last several years there has been much talk about recognising Aboriginal and Torres Strait Islander peoples in the Australian Constitution. Over time this has developed into a further debate about the possibility of a formal treaty between the first inhabitants of this nation and the government(s) later established by those who came and took the land by force.

It is a sad fact (that many still struggle with) that Australia was invaded.

Aboriginal and Torres Strait Islander people did not invite the European settlers – they did not agree to their settlements being established on what had been to that point lands and seas under the sovereign management of the Aboriginal and Torres Strait Islander peoples, who had been here for more than 40 thousand years prior. There was much blood shed following that initial invasion – Aboriginal and Torres Strait Islander people were forced into subjugation – they were no longer allowed to walk freely on their own sacred lands or fish freely in their own sacred waterways. When they tried to take back control they were brutally dealt with by an invading force with far superior military weaponry.

However it is important to understand that Aboriginal and Torres Strait Islander people never willingly ceded control – they have still not willingly handed over control of the lands and the seas. Those lands and

seas which for more than 40 thousand years have been integral to the spirituality, culture, and identity of the people who cared for it, lived in it and became part of its heart beat.

People often say to me – “but it was over 200 years ago!”. The truth of course is that it began 200 years ago, and it still continues right now. The effects of the dispossession of land, sea, culture, language and identity have been devastating. You need only look to the current statistics around Aboriginal and Torres Strait Islander incarceration rates (*27% of the Australian prison population, while comprising only 2% of the adult population*),¹ educational outcomes (*where 7 of 8 targets for halving the gap in literacy and numeracy are failing*),² life expectancy (*where we have an average life expectancy up to 10 years below the national average*),³ Then there is the issue of entrenched poverty, and its associated factors such as drug and alcohol abuse, and significant

*mental health issues. Did you know for example that 95% of Aboriginal families have been impacted by suicide? Did you know that an Aboriginal person is 6 times more likely to commit suicide than a non-Aboriginal person?*⁴

So, what do all of these heart breaking statistics have to do with treaty? How will treaty fix any of this? The truth is it won't. Establishing a treaty won't by itself do anything to address these issues. However what a treaty does allow for is genuine formal, legal acknowledgment and recognition that the land and seas which we now share were taken, not through peaceful settlement as some still insist, but rather through the forced dispossession and subjugation of people who had up until that point been sovereign over it. It allows for the establishment of a universal understanding of land and waterway rights – which are not subject to weakening by government legislation.

The reason that Aboriginal and Torres

Strait Islander people are calling for treaty is because we are seeking a real recognition of what has happened – not mere symbolism. Treaty is about acknowledging that there has been a battle – that there have been serious consequences – it is about saying that the people of today's Australia recognise that the prosperity this nation enjoys relative to the rest of the world, is built upon a land that was taken forcibly from its rightful possessors.

Treaty would establish once and for all the just and fair rights of Aboriginal and Torres Strait Islander people to their homelands and sacred places, it would guarantee representation and power sharing for the Aboriginal and Torres Strait Islander people of this nation. It would seek to enshrine agreed reforms and measures to address the consequences of dispossession of country, culture and language.

For me then, treaty is about truth and it is about justice. Through treaty we can

both own the truth of what has happened and also seek to move forward together – working as a nation truly brought together in mutual agreement for the very first time – and what a joy that would be!



¹ <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/4517.0~2016~Main%20Features~Aboriginal%20and%20Torres%20Strait%20Islander%20prisoner%20characteristics~5>

² <http://closingthegap.pmc.gov.au/executive-summary>

³ <http://closingthegap.pmc.gov.au/healthy-lives>

⁴ <https://www.creativespirits.info/aboriginalculture/people/aboriginal-suicide-rates#axzz4cgfcsIGk>



**"I've been moved watching nature slowly turning
Through the seasons and the patterns that she brings
And as the morning star proceeds
The breaking of a new day
You'll find the black crow is already on the wing"**
Kev Carmody

CONSTITUTIONAL RECOGNITION: AN UPDATE



Participants at the Melbourne Dialogue of the Referendum Council in March © Referendum Council, 2017.

In December 2015, the Prime Minister and Leader of the Opposition jointly appointed a Referendum Council to advise them on the next steps towards a successful referendum to recognise Aboriginal and Torres Strait Islander peoples in Australia's Constitution.

The Referendum Council has been hosting dialogues around the country in order to arrive at a model for Constitutional reform that will:

1. Contribute to a more unified and reconciled nation;
2. Be of benefit to and accord with the wishes of Aboriginal and Torres Strait Islander peoples;
3. Be capable of being supported by an overwhelming majority of Australians from across the political and social spectrums; and
4. Be technically and legally sound.

Over the past few months the Referendum Council has held a series of meetings to provide an opportunity for Aboriginal and Torres Strait Islander Australians to discuss what constitutional change should look like. Speaking after the Melbourne dialogue, Co-convenor Jill Gallagher observed that "there are few chances for First Nations people to come together to reflect on our past and talk about our aspirations".

Delegates explored the risks and opportunities they see associated with

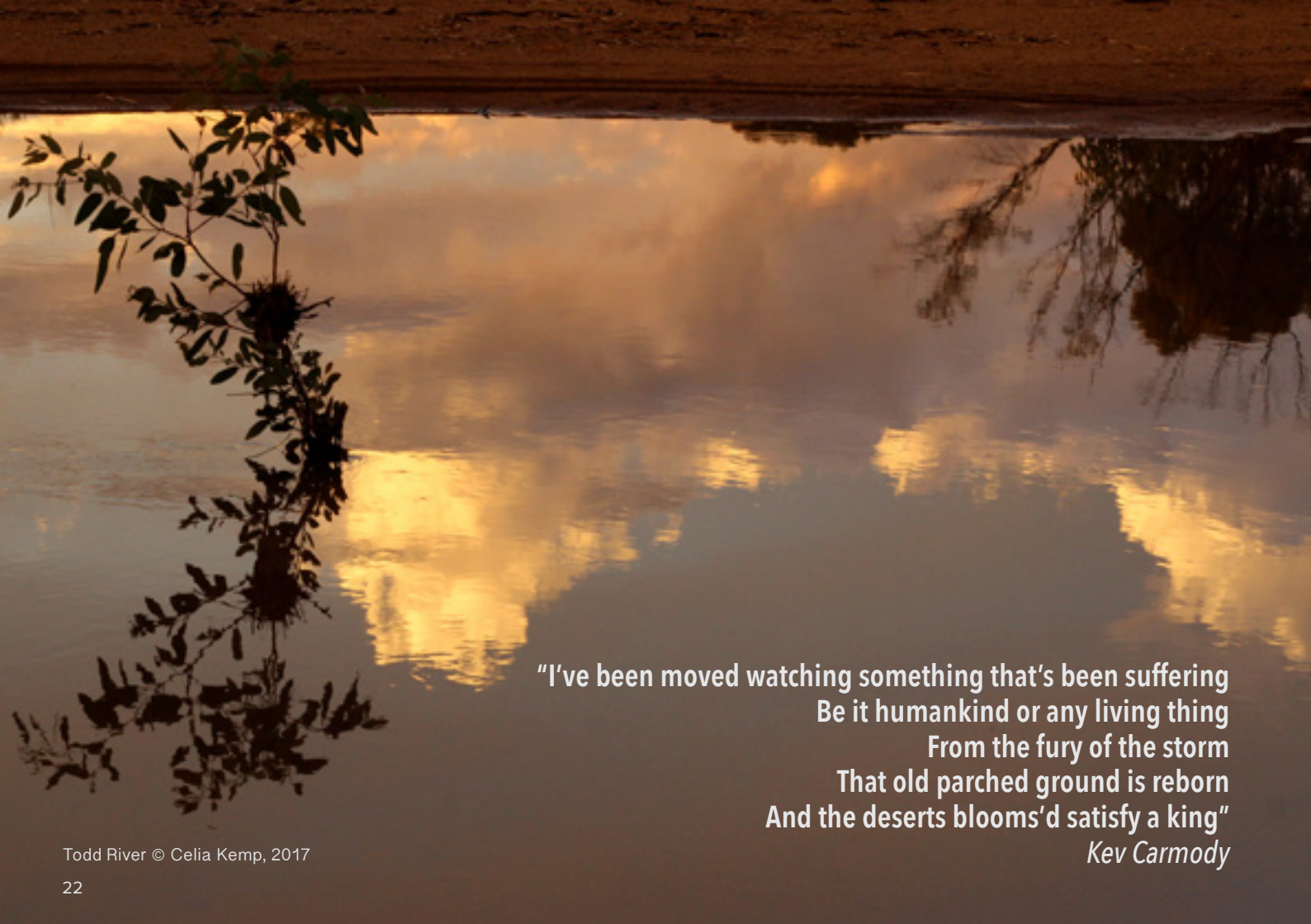
constitutional reform, sovereignty and self-determination.

"We talked about current challenges: the ongoing rate of youth suicide, the injustice of incarceration, the continuing loss of our language and culture. And we asked how constitutional recognition could help address these things, because reform is only worth pursuing if it helps with our day-to-day struggles," Dialogue Co-convenor Jeremy Clark said.

Updates on the work of the Referendum Council can be found at www.referendumcouncil.org.au



You can sign up to support the movement to RECOGNISE Aboriginal and Torres Strait Islander peoples in Australia's constitution at www.recognise.org.au



**"I've been moved watching something that's been suffering
Be it humankind or any living thing
From the fury of the storm
That old parched ground is reborn
And the deserts blooms'd satisfy a king"**
Kev Carmody

A DREAM FOR THIS LAND



INTERVIEW WITH FRANCES BELLE PARKER - YA EGL ARTIST

The Revd Jazz Dow, ABM Missioner, had the privilege of speaking with Yaegl artist, Frances Belle Parker, about reconciliation and her dream for Australia.

So Fran tell us about you...

"I am a proud Yaegl woman. I am a mother. I am an artist. I am a wife."

What does reconciliation mean to you?

"It means working together, coming together, understanding the issues as one,

and having the opportunity to achieve things together – things that will make a difference."

The church uses the word mission a lot and I am wondering what this word brings to mind for you?

"Mission brings to mind hardship, but also a sense of community and a sense of belonging.

It brings to mind hardship, because I remember growing up on a mission when I was younger, and understanding and remembering the hardship that is still facing some of the families who live on the mission.

But it also brings to mind a sense of belonging – belonging to the mission in that we knew all the families there, they were our family, we belonged to the place, the people, the mission and the community."

What role does the church have to play in the work of reconciliation?

The church has a major role to play in reconciliation. It is a vessel that can assist people in making it happen, assisting non-indigenous people in embracing members of the Aboriginal and Torres Strait Islander communities. It has a role in helping people celebrate diversity. It can create the forum to let reconciliation happen.

The church has a role to play now, because it had a huge role in the invasion. Getting involved in the task of reconciliation is a way that the church can take ownership of its history and be held accountable for its role in colonisation, and the violent treatment of Aboriginal people. The church needs to acknowledge that this did happen and it did play a part. The history will not be forgotten, and it shouldn't be forgotten, but this is a great opportunity for the church to move forward."

What role does your art play in reconciliation?

"From the early days, when I first started creating art, it was initially an expression of my vision for reconciliation of this country. With mum (the Rev'd Lenore Parker) being so heavily involved in reconciliation up this way, there was always a constant flow between what she was involved in, and the formation

of who I was and my art. If there are things I can't say with my words, there is a greater possibility of me saying it in my art. My art is the vessel for telling my story, documenting the history of this place, and also sharing my underlying knowledge and hopes for this country."



"Always" painting by Frances Belle Parker. Image courtesy of Artist.

What is your dream for this country, Australia?

"I want everyone to feel safe. Doesn't matter if your aboriginal or not, if you're 5th generation or not, or a refugee. I want everyone to feel safe knowing they live here and that they are Australians.

A major part of my dream is that the honest true history of Australia will be taught in all schools, and be acknowledged from the very start, and not just hidden under a rug.

You have two children Fran, your youngest has just started school. Do you see a difference in how history is taught now to when you were at school?

There has been a huge change, here in Maclean they teach Yaegl language, they have launched an Aboriginal signage project where my artworks accompanied by Yaegl words have been placed around the school. When Yaegl language is taught in the classroom here, there is always a



"Mapping Ulgundahi" installation by Frances Belle Parker. Photo courtesy of Museum and Art Gallery of Northern Territory.

Yaegl person sitting in on the class.

During my daughter's first few days at school, when she was sad at being left at school, I told her to look at my artworks and see that her mum was always with her.

It is powerful that the whole school, not just aboriginal kids are being taught Yaegl language and culture. From that early

age they are acknowledging the history of the Yaegl people. I have sat in on classes and it is special to see the sense of enthusiasm from the Aboriginal kids as they claim ownership of their language. They are 100% engaged and are being acknowledged for who they are.

Maclean High School has a fantastic program running in partnership with



“The Journey” painting by Frances Belle Parker, image courtesy of Artist.

Macquarrie University, “River of Learning”, where year seven students go on an excursion with a Yaegl elder to significant places around the region. This creates a real sense of belonging.

Even the daycare centre and pre-school will sing Yaegl songs.

We will walk around school and kid’s call out “Ginagay” (Yaegl greeting). Recently Mum and I were at the local shop and one of the non-indigenous primary school students came to Mum and said “Ginagay Aunty Lenore”, and “Dyarri dyarrang” upon leaving. This had a significant impact on my mum.

When we started classes to reclaiming Yaegl language one of the first things our teacher said to class: “Look how happy we are to speak our language, imagine the joy of the trees, the land and the river – to hear it spoken once again.”

“We must allow ourselves time to sit, breathe, listen to ourselves and heal,” is a quote you use in relation to your artwork “The Gratitude of Being”, installed in Byron Bay. What role does “sitting”, “breathing” and “listening” have in the task of reconciliation?

Reconciliation to me means healing. I believe you cannot truly heal whatever it is you’re trying to heal, without sitting,

breathing and listening. To heal your body you need to listen to your body and be in tune with it.

We cannot ever truly heal anything without this process.

A VENTURE BASED ON A LONG TERM DREAM

“Aboriginal Artists and cousins Jessica Birk and Frances Belle Parker come together in the colourful new creations of Dyinda Designs.

‘Dyinda’ meaning sister in Yaygirr, a word that defined their kinship connections; has inspired these two ‘sisters’ to combine forces.

Designing objects that celebrate their connection to Yaegl country, it’s language and their family.”



Excerpt from website:
<http://www.dyindadesigns.com.au/>

RECONCILI-ACTION

After speaking with Frances, Jazz sat with the Revd Lenore Parker, Yaegl woman and Frances' mother, and discussed magpies, reconciliation, and Lenore's dream for Australia.

Lenore, what does reconciliation mean to you?

"When I used to look at it, [reconciliation] was everyone in that context of walking, being together, and respecting each other. Now, I see it as how can we together work and walk together, its more or less now about the action. Whatever we say we've got to follow it up with an action – reconcili-action."

- The Revd Lenore Parker



WHY THE MAGPIE?

1993 was a significant year for the Revd Lenore Parker: it was the International Year of the World's Indigenous People; it was the year that began Lenore's ministry in the Anglican Church of Australia; and it was the year that the Magpies reconciliation group was formed.

The Magpie group was born out of a vision of bringing indigenous and non-indigenous christians together. Robert Draffin, an ABM long time friend, with Lenore, was a significant part of the birth of this movement. The Magpie reconciliation movement brought together christians from churches within the region of the Anglican Diocese of Grafton to pray, worship, feast, tell stories, and talk together.

The movement grew and started to lead reconciliation within the wider community, particularly working with schools of the region. "It was all about community. We, as the church, then reached out to the community because they were a part of the church too... We didn't hold back and say you cant be on board, because many hands make light work."

"Magpies - you and me, black and white, walking together."

- The Revd Lenore Parker

LENORE'S DREAM FOR AUSTRALIA

"In 1986 when Pope Paul came [to Australia] he said, "Until the Australian Church can acknowledge the spirituality of the first peoples of this ancient land, it will not, it cannot, become fully the Australian church." We have a gift for the nation, and in that gift it is the deep, deep listening, and sharing our stories, our hopes and our dreams. Because it doesn't matter who you are, whether you are a refugee, an asylum seeker, a prisoner, or a homeless [person], we all have the same dreams – we want to be treated with respect, love and care. So, if we as a nation can really hold onto the values of respect – respecting each other, and more importantly, respecting the land, the waters and the ocean, respecting all of creation, and then respecting ourselves, then that's when I feel we will start walking together. Firstly [needing to] acknowledge the hurts of the past – because these aren't mythical things, this did happen – and walking together from the past into reconciliation."



Lord God, bring us together as one, reconciled with you and reconciled with each other. You made us in your likeness, you gave us your Son Jesus Christ. He has given us forgiveness from sin. Lord God, bring us together as one, different in culture, but given new life in Jesus Christ, together as your body, your Church, your people. Lord God, bring us together as one, reconciled, healed, forgiven, sharing you with others as you have called us to do. In Jesus Christ, let us be together as one.

Amen

Bishop Arthur and Mrs Colleen Malcolm

"I am the Lizard", artwork by the Rev'd Robyn Davis.

Please support ABM's Reconciliation work

Reconciliation Project

Gifts to ABM will be applied to the support of project selected. In the unlikely event of the project being oversubscribed or not proceeding to completion, donations will be applied to a similar project to the one selected.



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www.abmission.org/appeals

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PLEASE SUPPORT ABM'S RECONCILIATION WORK

Bishop Mark MacDonald is the National Indigenous Bishop of Canada and president of the World Council of Churches in North America. He is an expert on mission and passionate about engaging with Indigenous young people. In July this year Bishop Mark MacDonald will visit Australia.

ABM is working with national Aboriginal Bishop, Chris McLeod to provide an opportunity for young Aboriginal and Torres Strait Islander leaders to spend time learning from Bishop Mark and sharing their own experiences at a special national retreat gathering in Alice Springs.

We need your help to sponsor young leaders to participate in this important event. ABM is seeking to raise \$10,000 to enable this National Anglican Retreat for Young Aboriginal and Torres Strait Islander Leaders.



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The Five Marks of Mission

- **Witness to Christ's saving, forgiving and reconciling love for all people**
- **Build welcoming, transforming communities of faith**
- **Stand in solidarity with the poor and needy**
- **Challenge violence, injustice and oppression, and work for peace and reconciliation**
- **Protect, care for and renew life on our planet**

Adapted from the Anglican Consultative Council

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