



COVENANTER'S NEWSLETTER

An Occasional Newsletter for Covenanters

November 2009

No. 25

One Story, One Song to Sing

The Rev. Ken Sumner spoke from the heart as he gave more background to the reasons behind the proposed changes to the Preamble at the recent Presbytery Synod meeting.

Ken said, "As a body of people in the church we need one story. At the present we have two stories, yours and ours, both different. We as the body of Christ need one story to tell, one song to sing, preferably the same song, the same tune and preferably to sing it in tune together. A new song!

"We want the Preamble to be the fresh start we all need. We don't want to keep remembering, we don't want to keep bringing our horrible history in front of you. But until the truth is told, we cannot forget, and we struggle to forgive.

Ken Sumner thanked the church for wrestling with the issues surrounding the Preamble. He said "I trust that the Holy Spirit will travel with you, and me, as we look at this further.

Ken said he was available to any congregation or group who wished him to come and help them explore the Preamble in the lead up to the next Synod meeting.

Story from: E_updates Thursday October 29, Saturday 31 October, 2009
You can read more about the proposed changes on the covenanting website.

Below: Adelaide Congress members in their table group at the October 2009 meeting of the Presbytery and Synod.



Acknowledging Country

Many churches, organizations and individuals contact me requesting information on protocol for acknowledging the traditional owners. While some seek advice regarding the wording for such acknowledgements more often people are requesting the identity of the traditional owners for their site. The following resource may assist this process.

The ABC website, "ABC Indigenous" has an interactive Indigenous Languages map of Australia. It includes hot links to programs about that area and also to relevant parts



of the "Holding Our Tongues" web pages. "Holding Our Tongues" is an ongoing project, aiming to bring as many web resources as possible that relate to Language survival and maintenance together in one place.

"The Indigenous Language Map is just one representation of other map sources that are available for describing Aboriginal Australia. This map indicates only the general location of larger groupings of people which may include smaller groups such as clans, dialects or individual languages in a group. Boundaries are not intended to be exact. For more information about the groups of people in a particular region contact the relevant Land Councils".

For covenanters in South Australia I recommend that you contact your local council to determine who the traditional custodians are and where to contact them. Be aware that there will usually be a cost involved, as is proper, in inviting a traditional owner to provide a "Welcome to Country". As some church groups do not have the funds to afford this, that is OK, but advice can still be sought regarding the favoured wording.



The process of taking the time to consult indicates to local Aboriginal people your commitment to reconciliation.

(continued on page 7)

Dear Covenanters,

This is my last major newsletter for the year. I am retiring from the Covenanting Coordinator position at the end of this year. Some of you may have noticed the position advertised in the latest New Times. I have enjoyed the ride which has been exhilarating, exhausting and depressing, sometimes all at once. After the excitement of the PM's apology there seems to have been mainly depressing news in the media. I hope you have been able to enjoy and thank God for the snippets of good news that have punctuated the pages of these newsletters. Fellow Covenanters, I want to thank you all for your continuing support and prayers for the Congress, Aboriginal people and the work of reconciliation with our Aboriginal brothers and sisters.

Finally, I hope to be able to volunteer in 2010 as a support worker for the new Covenanting Coordinator if that seems appropriate. So I hope to still be around the traps and meet and see you from time to time. My commitment to Covenanting and the work of the Congress will continue as the Holy Spirit leads Di and myself into her future.

Palya, Go with God,

Peter

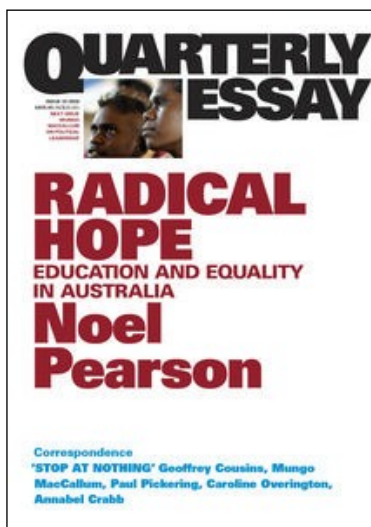
25 November 2009

'Til we meet again,
Hold the warmth of the camp fire in your heart
And may the Creator Spirit, the God of peace,
Always walk with you.

Note: The Covenanting Coordinator position is only half time. Office hours are usually in the first half of the week, Monday to Wednesday when not out and about. The Covenanting Coordinator is able to preach at Services, and talk to Church Councils, Bible Study and Fellowship Groups. For further details contact the Covenanting Coordinator. This and past copies of this newsletter may be downloaded from the website:
<http://mrn.sa.uca.org.au/covenanting/covenanting-whats-new.html>

Reflections before Reading Noel Pearson's Essay

Peter Russell reflects:



In the latest edition of **Quarterly Essay 35** Noel Pearson asks, 'are we Aborigines a serious people? ... Do we have the seriousness necessary to maintain our languages, traditions and knowledge? ... The truth is that I am prone to bouts of doubt and sadness around these questions. But I have hope. Our hope is dependent upon education. Our hope depends on how serious we become about the education of our people.'

I couldn't agree more with these sentiments, but Noel

is a controversial character and there are many in the north, including Congress members in Arnhem Land, that disagree with many of Noel's views.

Sent: Tuesday, 13 October 2009 4:27 PM
To: M_R_N_STAFF
Subject: Eureka article responding to Indigenous Education

Dear MRN staff,

At staff meeting last week I noticed Noel Pearson's Quarterly Essay floating on the table, so someone might be reading it, but it's not me and I haven't read it yet, but looking forward to.

That said, given my background knowledge in contacts with Aboriginal communities through the UAICC and my experience as a Principal of both Pipalyatjara and Watarru Anangu Schools on the APY Lands for six years, I would like to strongly endorse the article by Myrna Tonkinson in the latest **Eureka Street** that arrived in my email.

<http://www.eurekastreet.com.au/article.aspx?aeid=16617>
 Myrna provides a very balanced and wide looking perspective. I must strongly agree with her observations from my own experience, including her call for English as a Second Language (ESL) teacher training and support for mother tongue.

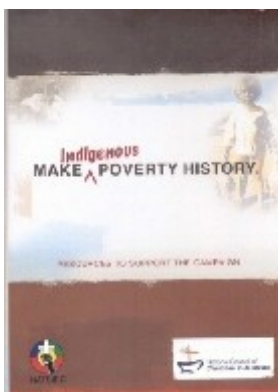


We have many copies of the CD resources for this on-going campaign.

Make Indigenous Poverty History is produced by the National Aboriginal and Torres Strait Islander Ecumenical Commission and the National Council of Churches in Australia Social Justice Network.

The CD ROM contains a wealth of material in easy to use pdf and video format, including interviews, a case study, prayer materials and other useful information. Multiple copies are available for congregations.

Help us make room on our shelves. Please contact Heather in the MRN or call by the Synod office when in Adelaide and pick up some copies.



The teachers on the APY Lands did have ESL training; at a basic level it was mandatory but we also had a fully qualified ESL support teacher who worked with all the teachers at Pipalyatjara and Watarru. While our schools were not overtly teaching Pitjantjatjara we recognised that bi-lingual education was the key and at least one of the schools, Fregon, was using it. Strong support from Anangu Education Workers was also key in every classroom, so Pitjantjatjara could be used to support the learning of English. All our teachers were hard working and dedicated to producing the best educational outcomes possible and we worked hard to encourage attendance and the love of learning for its own sake. In the end you cannot coerce, however much Noel may think; it will not work.

I find it personally gratifying to know we were on the right track back in 1996-2001 and I presume APY schools still are and would have a lot to show the rest of the nation. However I was only too aware of many shortcomings, including poor facilities and the difficulty of finding experienced teachers who will stay the course for 3 years or more. Those at Pipalyatjara during my time did! We also struggled with high mobility and health issues. I missed not being able to speak the language. It was policy at one time for all government teachers going to the Lands to be able to speak the language. Before them the mission school at Ernabella instituted a far sighted policy of teaching the children literacy in Pitjantjatjara first before moving on to English. That it worked was evidenced by the older people in Pipalyatjara who read their Pitjantjatjara Bibles and sang from their



Pitjantjatjara Hymn Books. Paul Eckert, the first Principal at Pipalyatjara, did learn the language and he was, and I think still is, involved in the Summer Institute of Linguistics and *Pitjantjatjara Bible* Translation Project work which has led to a growing Pitjantjatjara Bible. Scroll to the bottom of the following webpage for the story in 2004: http://www.biblesocietynsw.com.au/biblesAtWork/previousEditions/biblesAtWork_04summer

For those of you who are interested, the Pipalyatjara Anangu School website is sort of frozen in time from when I was there, but provides a lot of interesting information about us in those days, much of which is still current! <http://www.pipalyatjara.sa.edu.au/> Some of the links no longer work but under "Resources" you can click on the health option for an excellent summary of the health issues faced in remote Aboriginal schools and how we dealt with them. I'll make it easy. <http://www.pipalyatjara.sa.edu.au/html/resource/health.htm>



One community near Pipalyatjara indicates its strong response to the issues and its concern for the children.

I am looking forward to reading Noel's essay but I also understand that his solution for his own people is but one possible solution. He has been strongly criticised by other Aboriginal community leaders for trying to impose his solutions on others. Each Aboriginal community is different and must develop its own answers. Certainly Djinyini's people on Elcho Island are strongly resisting, successfully I believe, the imposition of the "only English" in the morning policy for their school. And they disagree with the punitive approach. The disempowerment of Aboriginal staff/teachers in NT bi-lingual schools was tragic. What won't work is the imposed model, as we have seen in the NT Intervention. On the APY Lands my boss was not the Education Department in Adelaide but the PYEC (Pitjantjatjara Yankunytjatjara Education Committee). Each community on the APY Lands has representatives who serve on PYEC. They work with Education Department personnel to develop Anangu friendly policies and curriculum for the schools. I enjoyed thumbing my nose at the bureaucrats in Adelaide. My bosses were Anangu.

The vision of Anangu, while I was there some years ago, is unlikely to have changed much. They want to have their own managers, nurses, teachers, mechanics, clerical staff and so on in their communities, even doctors! And to make their communities self sufficient as far as is possible, less and less dependent on government welfare money. How long it will take to achieve this will depend on the willingness of the 'white-fella' bureaucrats to sit down, listen, and then work with Anangu to devise local solutions that will work. It will still take a long time and even longer while the white-fellas think they know best and impose their answers! The real trouble is that those working with Aboriginal people come and go and just as they achieve the cultural understanding and relationship trust that will enable success they move on and Anangu have to start educating the new fellas!! This is really a recipe for disaster. Not to mention the interference of politicians in the mix. And it does not help to keep moving the goal posts.

If anyone is interested in discussing any of these issues or reflecting on the articles and essay with me you are most welcome.



School Nativity play at Pipalyatjara Community

All about FACE

Humbled and inspired by cultural exchange.

It was 3 am. I was sleep deprived, cold and in an unfamiliar place with unfamiliar people.

I was losing luggage every five steps on the way to someone's bus. My poor brain was too tired to retain any names at this stage — I'm not sure the man realised what time it was where we'd come from.

We reached the bus and as I stumbled into what I thought was an empty bus. I saw several shadowy rows of unsmiling strangers.

I thought I was prepared for whatever would come.

I thought I'd rid myself of any fears or apprehensions about "FACE-ing" another culture. But the unknown caught me off guard at a time I was physically at the end of my tether.

A surge of adrenalin shot through me, the last my body had to give at that point. This was the only moment of real fear on my whole aboutFACE adventure, and it was mercifully brief.

The driver was trying to make polite conversation. In Perth it was only around 1 am, so he had a bit of a home advantage. *Where are you all from? What's your name, love?*

A fellow aboutFACE-er had ended up in the passenger seat, meaning she was required to speak, despite being beyond tired. I tried not to feel too thankful that I was out of reach of polite conversation. After a few minutes I was too tired to feel nervous or apprehensive anymore. I merely held on for bed.

This was day four of aboutFACE (Faith and Culture Exchange) and I was exhausted.

It turns out the people on the bus were, like us, being picked up for the UAICC (Uniting Aboriginal and Islander Christian Congress) conference. They were from Mornington Island. And the faces weren't smiling when we got in because they were very tired, just like us.

The disorientation and anxiety in the beginning moments of placement was God reminding me not to get too smug. Just because I'd been "briefed" didn't mean I didn't still have a heck of a lot to learn.

Congress [Conference] was an incredible time filled with many beautiful people. I found myself having to deliberately stop smiling on several occasions because my cheek muscles were fatigued from all the joy.

We were really lucky to attend Congress as part of aboutFACE — it was a first for the program.

Our time at Congress wasn't all fun and lightness of course. Hearing about primary school-aged girls — grand-daughters of worried grandmothers — being pressured by friends to go down to the Cross (in Sydney) to sell themselves; stories of strong and brave women striving to get their community "dry" only to have the troubled young people begin home-brewing their own alcohol; a suicide victim hanging from a tree in a cemetery, being clutched at the knees all night long by his girlfriend screaming for help, desperate to keep him alive.

Those things were hard to hear. I knew the statistics about suicide rates among young Aboriginal men — but the stories made it personal.

Despite all that there was so much positivity among the delegates. So much love, affection, humour and an energy I found myself in awe of most of the time. I felt blessed surrounded by what seemed like a festival of singing, dancing, guitar playing, laughing, joking and so much praying — so much praise.

God was unmistakably present. God was in the air during worship and in the hearts of the highly spiritual Congress members. I learnt that the presence of the Holy Spirit can be an everyday thing, commonplace. It comes to ordinary people in ordinary places at ordinary times.

I met Aboriginal women who impressed and inspired me greatly with their strength and hope. In my eyes, they made catwalk models seem like a mere mockery of true beauty and grace. Their love and faith shone through so brightly that when I looked at them I couldn't help but feel love towards them.

A number of times I had to witness some of those amazing women cry and it made all the statistics I'd heard over the years fade away. These are my friends now — no longer "them".

In fact, the aboutFACE crew were accepted practically as family from day one.

Three others and I were adopted into the Arraru family line by Auntie Denise, an elder in Port Augusta. This completely floored and humbled us. She said we'd always be Arraru now.

I felt so at home with my Congress Family — in my make-up-less, sleep deprived state. I felt beautiful, worthy and loved. I was just human and that was enough. It felt incredible.

God set the agenda

One thing I particularly loved at the conference was the fact that they didn't get caught up in things that didn't really matter — such as sticking to a rigid schedule.

God seemed to set the agenda and it didn't always match up with what was written on the program. I happily joined them in not worrying one iota about that.

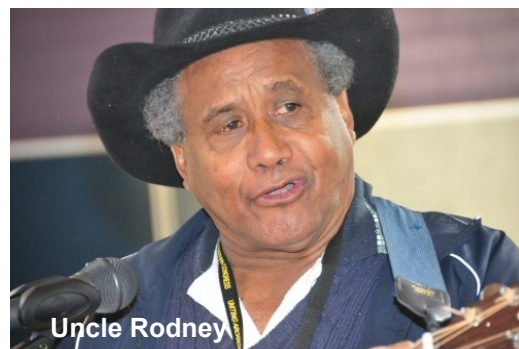
They had evening rallies almost every night of conference. They didn't exactly pass the peace like my congregation at home did — they kind of just said God Bless which I discovered can be roughly translated into "Let's hug!"

Never have I been hugged by so many strangers! Funnily enough, it didn't feel strange at all. It felt perfectly natural.

Uncle Rodney, a charismatic elder, had a habit of squeezing your neck over-zealously in a display of affection. He's the type of guy with a



From the left About Face participants; Kirstin Heron, Tess Keam, Matt King, and Eleanor Cardwell at National Congress Conference



contagious joy — you laugh when you're around him whether you want to or not.

One of the things I really loved about Congress was the spontaneous singing, no matter what the current activity. One elder, Aunty June, graced us with old songs of praise most nights, throwing in the odd joke.

One I liked in particular was about Adam and Eve, and Adam complaining to their children about how "Your mother ate us out of house and home!"

Her delivery was flawless.

A Maori couple, Aunty Dawn and Uncle Joe, took care of me and my three placement buddies during the six days in community.

Aunty Dawn and Uncle Joe seem to average about 14 people at their house at any given time. Well, this was the estimate we came up with for the usual dinner attendance each night.



From biological children to adopted Aboriginal kids, to friends and family, friends of family and family of friends, their big house was full to the brim. Not just full of people but full of energy and life and food (and their cat Zen who I *may* have overwhelmed with attention). Not a dull (or hungry!) moment at the Matthews!

Late last year an electrical fire started in the garage of their large house. They were forced to look on as it burnt to the ground because, due to an organisational failure of some sort, it would've taken several hours for the fire brigade to access enough water to put it out.

For weeks the Matthews and their many kids stayed at a local hotel, booking out a whole floor. Without any cooking facilities they ate out every day. Their boys went through the entire menu at one restaurant.

The house was not insured but within three days the community had raised all the money the Matthews family needed, in an incredible display of hospitality. People donated so much furniture that most of it had to sit outside their rooms or in the yard of the hotel for weeks. So many people, the same people who would normally drop by their bustling house, came to see them that they had to congregate daily in the hotel's car park.

Dreams of a better life

In Port Augusta we met an Aboriginal man with a singing voice that could easily silence a room of people. He had a quick wit and constantly made Aunty Dawn chuckle, which in turn made me chuckle.

But, jokes aside, he was quite a serious person. He told us a story about an Aboriginal woman walking home from a tavern late one night. She was walking on the road since it had been raining and the ground was swamped.

A taxi driver travelling on the same road hit her, doing much more than the speed limit; ripping her leg from her body. The taxi driver walked free because the crime "didn't matter" — because the woman was Aboriginal. It was not hard to tell that years of these kinds of stories had gnawed at this man's spirit.

AboutFACE is not about becoming bitter over the past pain and suffering of our country's First Peoples. But the tragic history of our dealings with Indigenous Australians cannot be ignored if the aim is to truly get to know what life is like for them today.

The effect of so many similar stories over so long is unmeasurable for a people who collectively feel things so deeply in their big, sleeve-dwelling hearts. I felt for this man who wants good things and a better life for his people.

He told me he would like to start up karaoke in Port Augusta for aspiring young singers, "BYO tea bag". He hasn't yet received the support he needs to make it happen.

Personally, I think that's just the thing that could have a place in God's kingdom.

My prayer for the people of Port Augusta, and all the beautiful people I met on AboutFACE, remains simply: "*Thy Kingdom come*".

Megan Graham

Megan Graham is an occasional writer for *Insights* and a Journalism student at Monash University. AboutFACE is a faith and culture exchange with Aboriginal communities in Australia and partner churches in Asia and the Pacific run by the Uniting Church in Australia. For more information see: <http://aboutface.unitingchurch.org.au/>

Megan Graham gave permission to reprint this article, first published in *Insights Magazine*, the monthly journal of the NSW Synod of the *Uniting Church* in Australia. <http://insights.uca.org.au/>

Respect the Differences

Recently two articles by Nicolas Rothwell in the Australian exposed the Northern Territory government's alleged incapacity to govern adequately or appropriately for Aboriginal people and proposed sweeping changes to governance to overcome the issues that have plagued the territory..... go to the links to read them as well as an excellent comment, IMHO, by Barry Hansen.

Nicolas Rothwell, Failed State, Weekend Australian 24 October 2009
<http://www.theaustralian.com.au/news/nation/the-failed-state/story-e6frg6po-1225790295464>

Nicolas Rothwell Give it back, Weekend Australian 31 October 2009
<http://www.theaustralian.com.au/news/nation/giving-it-back-a-revolution-in-the-bush/story-e6frg6po-1225792734396>

Barry Hansen Respect the Differences, Australian 14 November 2009
<http://www.theaustralian.com.au/news/opinion/respect-the-differences/story-e6frg6zo-1225797512390>

Homelands

Indigenous Homelands resident, Barayuwa Mununggurr says, "**We all have equal rights to be clothed, to be sustained, to have shelter, and this also includes our homelands, big and small. These are places of significance to us, that have our songlines, where our names come from, where our dance comes from, where our art comes from, and where our law and culture comes from – it makes us who we are.**"

There are an estimated 10,000 Indigenous people living on Homelands in the Northern Territory. **New research shows that people living on Homelands are both happier and healthier than those living in larger centralised communities.** Yet Homelands communities, like the Bilingual programs in Schools, are under threat from a lack of commitment to funding.

from Frontier News November 2009, p8

You can watch a short video and find out more about Homelands at

<http://www.getup.org.au/campaign/Homelands&id=748?dc=857.316208.2>

Uniting Church supports call to reinstate racial discrimination act

The following letter has been endorsed by the Uniting Church Assembly and other church and community organisations. Please add your call for the reinstatement of this Act. Write to a politician . . .

Human Rights Law Resource Centre Ltd
Level 17, 461 Bourke Street
Melbourne VIC 3000
P: + 61 3 8636 4450
F: + 61 3 8636 4455
admin@hrlrc.org.au
www.hrlrc.org.au
ABN: 31 117 719 267

10 November 2009

The Hon Kevin Rudd MP
Prime Minister
Parliament House
CANBERRA ACT 2600

By Mail

The Hon Jenny Macklin MP
Minister for Families, Housing, Community
Services and Indigenous Affairs
By email: JMacklin.MP@aph.gov.au

The Hon Robert McClelland MP
Attorney General of Australia
By email: R.McClelland.MP@aph.gov.au

Dear Prime Minister, Attorney General and Minister Macklin

**Northern Territory Emergency Response
Reinstatement of the *Racial Discrimination Act 1975* (Cth)**

The Human Rights Law Resource Centre (**HRLRC**), together with the organisations listed in the attached schedule, strongly urge the Australian Government to immediately reinstate the operation of the *Racial Discrimination Act 1975* (Cth) in full and in respect of all aspects of the Northern Territory Intervention. While the *Racial Discrimination Act* remains suspended, Indigenous peoples in the Northern Territory continue to be subjected to discriminatory measures that have the result of impacting on a range of their other fundamental human rights.

The *Racial Discrimination Act* must be comprehensively reinstated in respect of all measures of the Northern Territory Intervention because to do so would:

- demonstrate the Rudd Government's genuine commitment to addressing the serious disadvantage and discrimination that is experienced by many Indigenous Australians;
- send an important, symbolic message to Indigenous Australians, and indeed all Australians, that the Rudd Government is committed to a renewed relationship of mutual respect, mutual resolve and mutual responsibility;
- enable the scrutiny of the Northern Territory Intervention measures to ensure that they can be classified as "special measures" under the *Racial Discrimination Act*;
- ensure that laws, policies and practices designed to "Close the Gap" will be effective and beneficial for Indigenous peoples;
- be a significant first step to begin to address the feelings of "hurt and anger" and "betrayal and disbelief" that the Review Board found to exist among Aboriginal communities and those affected by other Northern Territory Intervention measures;¹
- ensure that Australia complies with its international human rights obligations, particularly in light of concerns that have been expressed this year by the Committee on the Elimination of Racial Discrimination, the Human Rights Committee, the Committee on Economic, Social and Cultural Rights, and the Special Rapporteur on the Rights of Indigenous Peoples that the measures of the Northern Territory Intervention are racially discriminatory and that the *Racial Discrimination Act* must be immediately reinstated;
- accord with Australia's recent endorsement of the UN Declaration on the Rights of Indigenous Peoples and support for the principles and standards contained therein;
- send a strong message to the international community that the Rudd Government is keen to distance itself from the policies of the previous Federal Government and engage in a fairer, more reasonable and rights-respecting approach to Aboriginal Australians; and
- demonstrate and confirm the Rudd Government's commitment to the protection and promotion of human rights and its aspiration to be regarded as an international human rights leader.

The continued suspension of the operation of the *Racial Discrimination Act* is contrary to the benefit and human rights of Indigenous communities in the Northern Territory. Immediate measures must be adopted to give effect to the reinstatement of the *Racial Discrimination Act*.

This letter has been endorsed by the organisations listed in the attached schedule.

Yours sincerely
Ben Schokman
Senior Lawyer
Human Rights Law Resource Centre
Direct line: + 61 3 8636 4451
Attach

1 Northern Territory Emergency Response Review Board, *Report of the Northern Territory Emergency Response Review Board* (2008), page 8, available at <http://www.nterreview.gov.au/report.htm>.



Frontier News: Returning to Country

Lindsay Parkhill, Frontier Services minister based in Jabiru, relates his concerns about the loss of Aboriginal languages and the importance of Homelands in the latest **Frontier News, November 2009**. Both these issues are front and centre and have been raised in previous issues of this

newsletter. See also my comments in "Reflections" below.

"It's so important to strengthen and maintain the Indigenous languages themselves, which are under threat from the dominant language and culture", Lindsay says. "Language is power. Up to 80% of Indigenous languages have already been lost.

There are children up here who are among the only speakers of a particular language left in the entire world! But when they start school, according to new Northern Territory policy, their education will no longer be provided bilingually and the first four hours of their day will be taught solely in English. This is in spite of the fact that some of those children don't ever speak English at home or, if they do, it will be their third or fourth language!

They already speak two or three grammatically complex, entirely unique languages, but they'll have very little opportunity to ever develop those in the school setting."

The weakening of support for the bilingual program is based on the suggestion that children in Northern Territory schools are under performing on National Literacy and Numeracy tests, and that a standardised English-only curriculum would help to improve benchmarks. However, there is evidence that well-run bilingual schools in remote areas actually out-perform English-only schools on literacy tests, as Aboriginal and Torres Strait Islander Social Justice Commissioner, Tony Calma, pointed out in a lecture during 2008. The United Nation's Declaration on the Rights of Indigenous Peoples, supported by the Rudd Government in April 2009, states that Indigenous peoples have the right to establish and control their own educational systems, providing education in their own languages. Bilingual programs also encourage involvement from local elders and community members, ensuring stronger community development and leadership.

"The issue of bilingual education is a social justice issue for the Uniting Church," says Lindsay Parkhill. "You can see bilingual education working successfully in the Homelands –

Statements by the Churches regarding the issues covered in the letter can be found in the NATSIEC Newsletter which also covers a number of other issues that will be of interest to Covenanters:
http://www.ncca.org.au/files/Natsiec/October_2009_NATSIEC_newsletter.pdf

and those are places that provide us with much optimism for the future, in my opinion.

Read the whole article: the download is over 2Mb and is large. Copies of this issue, **Frontier News, November 2009** may be available in your local church or go to the website, download and subscribe.

<http://www.frontierservices.org/news/frontiernews.htm>



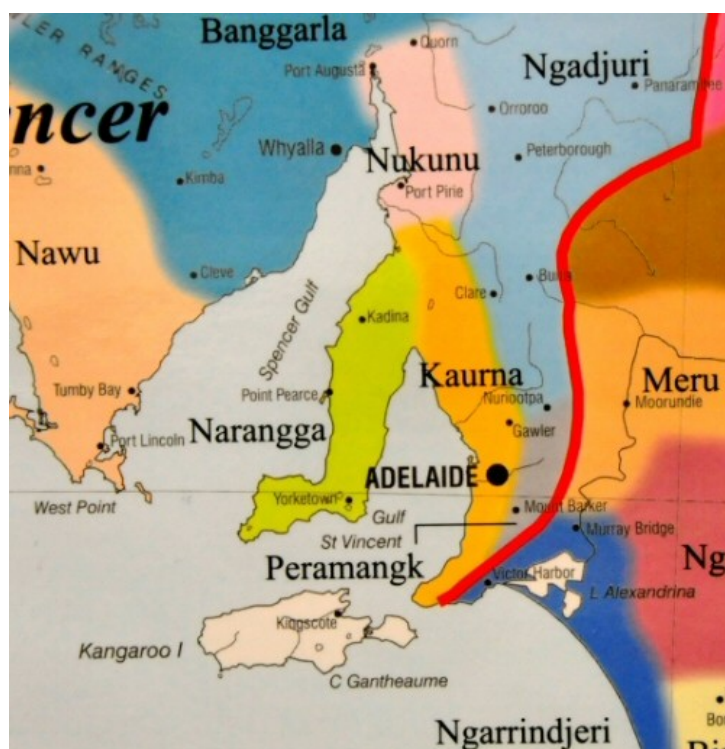
Acknowledgement of Country

(continued from front page)

Please be aware that the map is only a guide and that the boundaries are not meant to be accurate or clear. See a close up below. Where boundaries are unclear it is appropriate to make reference to the "traditional owners". See the example on the back page. Make sure you make contact through the appropriate channels via your local council or Aboriginal organisation..

<http://www.abc.net.au/indigenous/map/>
<http://www.abc.net.au/rn/hindsight/features/holdingourtongues/>

Print copies of the map can be purchased from Tandanya in Grenfell Street



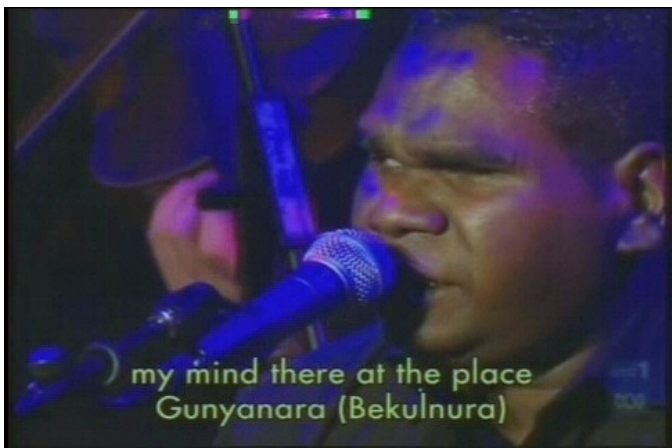
Lift Your Spirits

Pastor Gary Ferguson at Ardrossan UC sent me the following link to Geoffrey Gurrumul Yunupingu singing "Bapa (Father)". He said, "Hi Peter, Skinnyfish Music gave me permission to air a song from Geoffrey Gurrumul to be played here in Ardrossan Church for Fathers' Day this year. The song was 'Bapa', it was beautiful."

To view his song, it is here:

<http://www.youtube.com/watch?v=LvJPXAV0eB4>

(Copyright needs to be respected at all times. You cannot use this in public including in your church without permission.)



Geoffrey Gurrumul is presently on tour in Europe and has hit the headlines with a sensational duet with Sting in Paris, France, singing "Every breath you take":

<http://www.abc.net.au/news/stories/2009/11/13/2741455.htm>

Thought: Spread the joy, Christmas present idea, give a Geoffrey Gurrumul CD.

If you wish to purchase Geoffrey's CD, **Gurrumul**, then please contact:

Emma Di Muzio | General Manager

Post: Skinnyfish Music, Independent Indigenous Australian Music,

PO Box 36873 Winnellie NT 0821, Australia

Mobile: +61 413 223 977 | Office: +61 8 8941 8066

| Fax: +61 8 8941 9066

Email: emma@skinnyfishmusic.com.au

Web: www.skinnyfishmusic.com.au | www.gurrumul.com

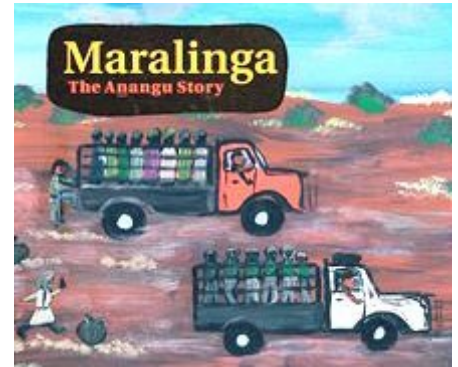
or enquire at your local music store.

Other Christmas present ideas:

Give a book about Aboriginal culture, art or story to yourself or others...

Maralinga: The Anangu Story

Told and illustrated by members of the community. In all good book shops.



Prayer Points

- Give thanks for the work of AboutFACE and for all those involved in this vital program.
- Pray for the restoration of the Racial Discrimination Act and for fair treatment of all Aboriginal Australians. Pray that governments stop forcing "reforms" against Aboriginal people's rights and against the evidence (e.g. bi-lingual education). Pray that true listening will occur when consulting.
- Pray for churches and congregations as they prayerfully consider the proposed new Preamble to the UC constitution.
- Pray for those on the JNC for the position of Covenanting Coordinator and for those applying for this position. May they be led by the Holy Spirit.
- Continue to pray for young Aboriginal people who find mainstream schooling a hard place to be. Pray for those in schools and in the community who are seeking solutions.
- Give thanks for the ministry of music by Geoffrey Gurrumul Yunupingu.



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