



INDIGENOUS TALK AND WALK

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Please ring me if you would like me to visit your community to share with you some stories about our lives. My mobile number is 0408960875. Love to hear from you Julieanne.

Did God come off the boat in 1770?

The answer would be a resolute 'NO'.

Theology was not, is not and will never be a 'terra nullius' for the first peoples of Australia. Time and circumstances do change however, especially in the face of the persistent challenges to Indigenous Australians from the legacy of invasion, dispossession and dislocation and the enduring resistance, by so many non-Indigenous people and structures, to the claims of justice and human rights for Aboriginal and Torres Strait Islander people.

Australian Indigenous theology is not new, but it is always timely. A central affirmation of this is that Indigenous Australians have always been accompanied by the Creator Spirit and sought to move on in this relationship. This is reflected in the particular culture, landscapes, stories, dances, law and relationships of the respective Aboriginal and Torres Strait Islander peoples of the land we now call Australia.

These ideas are taken from KERKER "Time" a publication by NATSIEC in 2009.

Did Indigenous people have a theology before 1770?

Indigenous Australians say 'yes'.

Connecting to the greater being was traditionally through initiation into law and culture, much of which has been lost or obscured for many Indigenous Australians today. It is in their mythology.

Indigenous peoples see a continuing sense of God in creation in Indigenous experience, stories, connections with land and the movement of nature. This is a deep and intimate connection where God speaks through creation.

Indigenous theology is naming God from where Indigenous peoples stand. At the heart of this is the question of how Indigenous people name God.



Please make a hard copy for your community so all Brothers can read this.

How does Jesus come to us in Australia?

This question of how the Dreamtime and pre-contact time relate to the Gospel is not as obvious as it may appear. The bringing of the Gospel by European missionaries undoubtedly enabled outward and visible identification with Jesus, but 'Jesus figures' are also found in traditional culture.

God in Jeremiah 6.16, urges, "look and ask, for the ancient paths, where the good way lies; and walk in it, and find rest for your souls." Do not in other words, forsake the ways of your ancestors, which are holistic paths to salvation, providing good food and water for life. Culture is never fixed however. Whilst some fundamentals, 'the essence of culture' must be kept and built upon, it needs to grow.



Indigenous theology is freedom and justice theology.

The connection between Creation and Justice which is a fundamental biblical relationship, which is still being so slowly re-discovered by Western theology is basic to Indigenous theology.

When Indigenous people talk about land they talk about God.

Just as Jesus was rejected for his message, people can easily reject their own Indigenous brothers and sisters for their message.

Indigenous theology constantly struggles with non-Indigenous theology.

There is a manifest need for greater awareness of Indigenous people and spirituality among general church and the wider population.

Indigenous theology is for now.

God's message in the tribal bible is a wonderful one calling for justice for the land and people.

It is time for the non Indigenous Church to come down from the tree, get down in the dust, and share with the people of the land just like Zacchaeus. It is the time.

"The Bible is tribal"

This quote from one of my Aboriginal Elders has guided my thoughts on thinking theologically about the struggles and challenges of our people. And the bible is tribal. This book belongs to a distinct tribe of Indigenous people within our global community. The Jewish people have recorded their incredible journey and experiences with each other and with their God within the covers of this extraordinary Book.

(Pastor Ray Minniecon.)

**I hope you enjoyed reflecting on some of these inspirations.
If you would like a copy of the book these ideas came from contact
NATSIEC Locked Bag 199 Sydney NSW 1230.
Julianne**