



Edmund Rice Centre
Awareness. Advocacy. Action

ERC JUSTICE UPDATES

December 2022 No.82

Dear Friends,

This 82nd Edition of ERC Justice Updates, our regular newsletter from the Edmund Rice Centre, on matters relating to human rights, first nations and environmental justice.

As we come to the end of a year that has seen much devastation due to war, and the increasing natural disasters of fire, flood, and famine due in the main to humanity interfering with nature we must never lose hope and continue to hold dear to Blessed Edmund Rice's three main tenets:

COMPASSION LIBERATION & PRESENCE

I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel. Maya Angelou

Please note that if you come up against a paywall in any of the articles below - please contact me at: mmcinerney@edmundrice.org and I will send you the full article.

Previous editions are available at <https://www.erc.org.au/newsletters>

This will be the final edition of Justice Updates for 2022. It will recommence in late January.

Wishing you and your loved ones a happy and peaceful festive season and may 2023 bring peace and love into our world.

Peace & Blessings

Marita

Communications Project Officer,
Marita McInerney

Aboriginal and Torres Strait Islander readers are advised that there may be articles in this publication with names and images of deceased people.



Closing the Gap report shows four targets going backwards as experts call for efforts to 'empower communities'

Dana Morse, Sydney Morning Herald, 30th November 2022

The annual report on Closing the Gap has been released and is once again showing limited progress on key targets for improving life outcomes for Indigenous Australians.

Key points:

- The 2022 Closing the Gap report has been released and shows four key targets are worsening, including incarceration rates, suicide rates and child-removal rates
- Experts are calling on the government to do more to empower Indigenous communities
- Minister Linda Burney says the government already has plans in place to address some of the failing areas

Only four targets are on track:

- healthy birth weights
- the number of children enrolled in preschool
- a reduction in the rate of young people (10–17 years) in detention by at least 30 per cent square kilometres of land.

Four targets that are going backwards are:

- **children's school-readiness**
- **incarceration rates**
- **suicide rates**
- **child-removal rates.**

Other targets:

- **A target to accelerate efforts to recognise First Nations people's legal rights and interests in their land and sea has mixed results, with some improvement but not on track to meet its target.**
- **There are another eight targets that do not have results this year because there isn't any new data to assess their progress.**
- **These include the number of students completing year 12, and a target to reduce family violence and abuse.**

Read full story:

<https://www.abc.net.au/news/2022-11-30/closing-the-gap-report-released/101713892>

Commonwealth Closing the Gap Annual Report:

<https://www.niaa.gov.au/sites/default/files/publications/niaa-closing-the-gap-annual-report-2022.pdf>



Laura Hand-Ross, chair of the Deniliquin Local Aboriginal Land Council, says rejection of a voice to parliament could feed into racism and discrimination against the Indigenous community. Photograph: Fleur Connick/The Guardian

Nationals' stance on Indigenous voice a 'slap in the face to black people', Aboriginal leader says

Fleur Connick, The Guardian, 8th December 2022

The National party's decision to oppose to an Indigenous voice to parliament has been condemned by a prominent Deniliquin Aboriginal leader as "a slap in the face to black people".

Laura Hand-Ross, a Wamba Wamba and Mutthi Mutthi woman and the chair of the Deniliquin Local Aboriginal Land Council, said the Nationals' stance was an insult and had caused disquiet in the local community.

"It's a slap in the face to black people really because it really sends a message that we are not worth their vote," said Hand-Ross, who is also a founding member of the Yarkuwa Indigenous Knowledge Centre.

"It's an insult really."

Her comments come after the New South Wales Nationals leader and state's deputy premier, Paul Toole, told Guardian Australia that the party's opposition to the voice was "a federal parliament decision".

"The National party, in the state, have been more open-minded to talk to our communities to understand what directly their concerns might be or what they see as the main issues for any referendum going forward," Toole said.

"We will ensure, which we always do in the state, to represent those views."

Toole refused to be drawn on whether the NSW Nationals supported the voice.

Supporters argue that constitutional recognition through a voice to parliament would enable Aboriginal and Torres Strait Islander people a seat at the table to provide advice to the parliament on policies and projects that affect their lives.

As an Aboriginal mother who is a part of the LGBTQ+ community, Hand-Ross said she knows the "lived experience around the obstacles that marginalised people face".

Read full story:

https://www.theguardian.com/australia-news/2022/dec/08/nationals-stance-on-indigenous-voice-a-slap-in-the-face-to-black-people-aboriginal-leader-says?utm_term=639137155cda1ef5e3c6e55d28a924f7&utm_campaign=GuardianTodayAUS&utm_source=esp&utm_medium=Email&CMP=GTAU_email



Children play in the shallows of Munkajarra Wetlands, on the outskirts of Derby, WA. This is Nyikina Mangala country but allows Ngarinyin people who live in Derby and couldn't make the five-hour trip to community an opportunity to participate in this project.

Culture comes alive: revitalising bushcraft in an achingly beautiful Kimberley landscape

Annette Ruzicka, The Guardian, 12th November 2022

A new project led by the Ngarinyin people aims to reinvigorate the meticulous craft of traditional harvesting practices for generations to come

In a large shed on the edge of the town of Derby, Western Australia, piles of produce and ice are sweating in the sun waiting to be squeezed into Eskies bound for a five-hour journey to the Ngallagunda community in the central Kimberley plateau.

There's about 20 of us who watch on, they include generations of Ngarinyin people who today, are scattered around towns and communities within the Kimberley. It'll take us about a day's worth of driving along the famous (or infamous) Gibb River Road to get there.

Wilinggin country (of the Ngarinyin people) covers a huge expanse of 63,000 sq km. It's an achingly beautiful landscape of sandstone ranges, rivers, rocky gorges and boab-dotted savannah country.

The mission is to gather generations of traditional owners to conclude what has been a two-year project to revitalise traditional harvesting and bushcraft making practices of the Ngarinyin people, whose connection to country dates back 60,000 years.

After a sleep, a feed and countless cups of tea, a 10-day bush harvesting task commences, led in large part by elders Chloe Nulgit and Philip Duckhole AKA "Cracker". We follow in convoy as they traverse the bush searching for the right tree or material. On the list of tools to make are boomerangs, coolamon, clap sticks, ceremonial hat and didgeridoo, specific to how Ngarinyin people

have crafted and used them over thousands of years.

Read full story:

https://www.theguardian.com/australia-news/2022/nov/12/culture-comes-alive-revitalising-bushcraft-in-an-achingly-beautiful-kimberley-landscape?utm_term=636ef01375ea852873a82bcf987759c3&utm_campaign=GuardianTodayAUS&utm_source=esp&utm_medium=Email&CMP=GTAU_email



Sol Belleair introducing Paul Keating to the crowd in Redfern Park in 1992. Photograph: John Paoloni (official South Sydney council photographer)

‘Keating told the truth’: Stan Grant, Larissa Behrendt and others remember the Redfern speech 30 years on
The Guardian, 10th December 2022

Paul Keating was the first Australian prime minister to acknowledge the damage done by invasion, dispossession and assimilation policies. Those who were there remember the impact of the speech

Thirty years ago today, the then prime minister Paul Keating gave a speech in Redfern.

It is an unassuming description of what is often referred to as the greatest oratory in Australian political history.

“The Redfern address” was the first time a prime minister spoke about the dispossession and violence Aboriginal and Torres Strait Islander peoples had survived.

Guardian Australia asked those who were on the stage with Keating, and some of those who were in the crowd, to share their memories of the day and reflect on the legacy of those words.

On the stage were Sol Belleair, Stan Grant and Matthew Doyle. ‘Very, very

genuine': Sol Bellear

Sol Bellear AO was a giant of the Aboriginal community. The Bundjalung man was a founding member of the Aboriginal Medical Service Cooperative, the Aboriginal Legal Service and Aboriginal Housing Company. As the deputy chair of the Aboriginal and Torres Strait Islander Commission, Bellear introduced Keating to the crowd. Bellear died in 2017, and this is an edited extract of the last interview he gave, at Redfern Park, reproduced with kind permission of his family.

"People say that they remember where they were at the time. I was right there on stage with him, and along with Stan Grant. Stan Grant, of course, was the MC. The day itself was just something unbelievable. It was just a gathering, a prime minister giving a speech. Yes, it was in Redfern; yes, it was about Aboriginal people. But then into the speech, it just erupted. I mean, that speech would have to be one of the most brilliant speeches ever, in Australia, if not the southern hemisphere.

"When he got to the part where he said 'we took the children from their mothers', that's when the crowd erupted. Aboriginal people, non-Aboriginal people, they just knew that this man is very, very genuine; this man as the prime minister and this man's government had made a very, very fair dinkum commitment.

"[Afterwards] I think Paul Keating, prime minister, or Paul Keating, citizen, he knows when he's given a great speech. He knows when he's got the public there along with him. All through that, he had to pause about 10 times for the rest of the speech for the applause that he got. He was buoyed.

"We went down to the town hall for a reception there after the speech and he was just on cloud nine. Normally, he'd come up and say how did it go, like everybody else, or what did you think? He knew that he was on a winner. He was just on cloud nine for the rest of the day, and deservedly so.

Read full story:

<https://www.theguardian.com/australia-news/2022/dec/10/paul-keating-redfern-speech-30-year-anniversary>



Marilyn Beech Facebook Post 8th December 2022

"Talk to me, Talib. You can't build Afghanistan without women."



Hunter/AAP

Like Primo Levi at Auschwitz, Behrouz Boochani testifies for the people who lived and died in a prison camp

Jordana Silverstekn, The Conversation, December 7th 2022

This is an edited extract from Freedom, Only Freedom: The Prison Writings of Behrouz Boochani.

Two of my grandparents were Jewish Holocaust survivors who came to Australia as displaced people, refugees or stateless – in the words they chose to use in their landing documents and naturalisation applications.

I thus find myself drawn to thinking about Behrouz Boochani's project of writing the histories of Manus Prison as being part of the same project of history-writing as the writing about the ghettos, camps and bureaucracies of violence that made up the Holocaust.

This is not to say that the two “events” are the same, but that our understanding of one can inform our knowledge of the other. The historical insights and languages from those who were there in those places echo through time, across generations.

The language of testifying

Primo Levi, an Italian Jewish Holocaust survivor, famously wrote in his autobiography *Survival in Auschwitz* of the need for another language to articulate the feelings that people in the camps felt, given that

just as our hunger is not that feeling of missing a meal, so our way of being cold has need of a new word. We say “hunger”, we say “tiredness”, “fear”, “pain”, we say “winter” and they are different things. They are free words, created and used by free men.

Only a new language that could account for this radical difference could properly articulate what happened in the camps.

I find these words, this sentiment, playing in my mind as I read Boochani's

writings. Like Levi, Boochani is a profound writer who testifies from the camp about what he has seen, experienced and known, and who in doing so creates new theorisations and new modes of expression. Through Levi we must understand that words fail in the face of the profound violence which these men endured.

Manus Prison (a detention centre that was forcibly closed in October 2017) is not Auschwitz, but they need to be remembered within a continued historical trajectory.

And in both cases, those of us who were not there can read, and we must read. But the task of reading cannot be to know, for true knowing is an impossibility. Instead, as both Levi and Boochani make clear: they testify to history in order to do work, to make clear the workings of the world.

This is Manus Island

In February 2016, Boochani began his piece, *This is Manus Island*. My prison. My torture. My humiliation, with the words:

Twenty-eight months ago, with a shattered body which was ravenously hungry and deeply wounded, with bare feet and exhausted soul, I made the trip to the soil of free territory, to Australia. It was four days after the announcing the 19th of July law. Because of the law, I was exiled to Manus Island in Papua New Guinea, in the heart of the Pacific Ocean; and according to this law, it has been 28 months that I am being under pressure and tortured.

In this short paragraph, these three precise sentences, Boochani testifies to his readers of the physicality, the embodied nature, of trauma. Of the ways that Australian policy tries to dictate peoples' lives.

He locates his readers in time and space, in bodies and emotions. In this piece he testifies to the horrors produced by the guards, the ways in which daily life, access to medication, and the ability to live without pain, were controlled, made impossible. Boochani gives language to the violence and trauma of Manus Prison and of the histories within which he and others lived.

Read full story:

http://https://theconversation.com/like-primo-levi-at-auschwitz-behrouz-boochani-testifies-for-the-people-who-lived-and-died-in-a-prison-camp-195927?utm_medium=email&utm_campaign=The%20Weekend%20Conversation%20-%20202486524913&utm_content=The%20Weekend%20Conversation%20-%20202486524913+CID_153764dc68c5c35ec49b7ccc760be594&utm_source=campaign_monitor&utm_term=Like%20Primo%20Levi%20at%20Auschwitz%20Behrouz%20Boochani%20testifies%20for%20the%20people%20who%20lived%20and%20died%20in%20a%20prison%20campMartin



Reshad Sadozai narrowly escaped the Taliban but had to leave his homeland Afghanistan without his ageing parents or the young sister he cared for. Photograph: Christopher Hopkins/The Guardian

Afghan nationals in Australia fear for loved ones in grim wait for split-family visas

Shadi Khan Saif and Ben Doherty, The Guardian, 6th December 2022

Wives, children and vulnerable parents have been left at mercy of Taliban as promises of swift family reunions fade

Abdul Matan Sahak has never met his youngest child. He doesn't know when he will.

A daughter, born in the calamitous days of August last year, as the Taliban swept north to reimpose its brutal control, remains in Afghanistan.

Pictures and videos on Sahak's phone show his little girl learning to crawl, speaking her first words, celebrating her first birthday. All of these he has missed.

Sahak was a journalist working for an international news agency when Afghanistan's 20-year republican experiment came crashing down, the capital falling meekly back into the hands of the Taliban in a single morning.

His association with western media made him a target for the Taliban. He faced an immediate threat to his life, and was urged to flee, assured his family could soon follow him.

"I and a number of my fellow journalist colleagues that had shared a list of vulnerable staff members with the Australian government were assured swift family reunion visas after we were issued the humanitarian visas," he says.

"But when we arrived in Brisbane in November [2021] we were asked to wait for our own permanent resident visas, and now it has been months since then but we have heard nothing back from the ministry ... for our family visas."

Sahak says he is unable to concentrate on improving his English, or building a career in Australia. He says the cost of living leaves little left over: every

dollar he can scrape together, he sends home to his wife and children.

"I constantly remain under stress and keep thinking about the safety and wellbeing of my family members who are counting days," he says.

Despite promises of a more benign rule, the Taliban are resolutely unreformed, and their rule of Afghanistan grows more oppressive daily.

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From the relative comfort of Australia, Sahak says he feels helpless.

"My wife and children are constantly changing addresses and hiding from the Taliban. They have been skipping one meal every day to make ends meet and hiding [at] home out of fear of the Taliban.

"It is getting very desperate for them and myself, we have become mental patients and whatever happens to us, we will hold the Australian government responsible for giving us false hope and promise."

'Everyone has a breaking point'

Sahak's story is not unique. The Guardian is aware of dozens of Afghan nationals now living in Australia, grateful they were rescued, but frustrated and fearful they have not been able to reunite with their families.

Read full story:

https://www.theguardian.com/australia-news/2022/dec/06/afghan-nationals-in-australia-fear-for-loved-ones-in-grim-wait-for-split-family-visas?fbclid=IwAR0GNEGrD6VG8ghpLM_AdyPViT9V8ZQ3tNIsSMC58GB7c5HVQ0gcmaSCTLA



FACEBOOK POST Bush Telegraph

3rd December 2022



Avoiding climate breakdown depends on protecting Earth's biodiversity – can the COP15 summit deliver?

Nathan Cooper, The Conversation, 7th December 2022

Thousands of delegates have gathered in Montreal, Canada, for a once-in-a-decade chance to address the accelerating pace of species loss and the dangers of ecosystem breakdown.

COP15 brings together parties to the UN Convention on Biological Diversity (CBD) with a goal of negotiating this decade's biodiversity targets and a new global framework for biodiversity protection.

The summit risks being overshadowed by the recently concluded COP27 on climate change, but the issues are linked and the importance of biodiversity protection cannot be overstated.

About one million plant and animal species are at risk of extinction. Not only are our activities driving this mass extinction, its consequences also threaten our own health and survival.

COP15 needs to mark a step change in how quickly and how seriously the international community responds to catastrophic nature loss. The focus is expected to be on 30x30, a push to protect 30% of land and sea for nature by the end of this decade.

What to expect from COP15

In recent years, the global climate crisis has made more headlines than biodiversity. Yet both are inextricably linked.

Deforestation reduces the planet's carbon carrying capacity while simultaneously destroying habitats. Erratic weather patterns, fires and floods – caused or exacerbated by climate change – erode ecosystem integrity.

As ecosystems break down, the natural barriers separating people from zoonotic diseases are reduced, with devastating consequences, as the COVID pandemic shows.

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30x30 could represent a significant move towards reducing humanity's collective footprint on the planet and allowing ecosystems to rejuvenate. But as always, the devil is in the detail. It will be important to ensure Indigenous peoples' rights are respected and that sufficient funds are released for effective management of protected areas.

The summit will also emphasise the human right to a healthy environment, for which biodiversity is essential, and a concerted push to require mandatory nature disclosures from all large businesses and financial institutions as a measure of their impacts and dependencies on biodiversity.

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Nevertheless, 30x30, the human right to a healthy environment, and

#MakeItMandatory, each has the potential to capture greater public attention and to galvanise global leaders into urgent action.

Read full story:

https://theconversation.com/avoiding-climate-breakdown-depends-on-protecting-earths-biodiversity-can-the-cop15-summit-deliver-195902?utm_medium=email&utm_campaign=Latest%20from%20The%20Conversation%20for%20December%208%202022%20-%202485124894&utm_content=Latest%20from%20The%20Conversation%20for%20December%208%202022%20-%202485124894+CID_d0cce5868f3b72a82b8c9e10bef01228&utm_source=campaign_monitor&utm_term=Avoiding%20climate%20breakdown%20depends%20on%20protecting%20Earths%20biodiversity%20%20can%20the%20COP15%20summit%20deliver

Media Release 8/12/2022 Australian Catholic University

Protecting the people of Oceania from marine threats requires science and human dialogue

Solving the threat of rising sea levels and deep-sea mining in Oceania will require methods that bring science and the human experience together, guests heard at a world-first online conference held last week.

More than 100 people from across the region and beyond, including Catholic Bishops from the Oceania region, attended the first Our Ocean Home conference promoting First Nations voices from Polynesia, Micronesia and Melanesia alongside experts in climate science and theology.

The event, hosted by Australian Catholic University with endorsement from the Vatican Dicastery for Promoting Integral Human Development, was held in preparation for the General Assembly of the Federation of Catholic Bishops' Conferences of Oceania (FCBCO) in February next year.

FCBCO President, Archbishop Peter Loy Chong, who joined the conference from Rome, said as caretakers of the Church in Oceania, the bishops of the region would be asking the world to commit to caring for the ocean when they meet for their General Assembly.

"We are the Catholic Bishops of Oceania, and we want to be prophets for the ocean and Oceania peoples.

"The Federation of Catholic Bishops Conference of Oceania will hold our assembly next year in February and 'care for the ocean' is one of the key themes. We will speak to the world to commit to its caring for the ocean. This is the first and most important step towards caring for mother ocean, our common home."

Archbishop Chong said the impact of the climate crisis was revealing the

vulnerability of island nations in Oceania, who face two major threats to their life – rising sea levels, and marine extractives.

“While (the people of Oceania) contribute the least to the carbon emissions, we are the first to either drown or find another place to live due to the rising sea level,” Archbishop Loy Chong said.

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The SUVA Secretariat, co-chaired by Archbishop Peter Loy Chong and ACU academic Dr Sandie Cornish, heard the call to form an ecclesial network in and for the Oceania region, similar to ecclesial networks that have been forming in recent years in Latin America, Meso America, Africa and Asia

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Read full media release:

<https://cathnews.com/~documents/media-releases/media-releases-2022/221208-acu-protecting-the-people-of-oceania-from-marine-threats-requires-science-and-human-dialogue/?layout=default>



How traditional owners won court battle against gas giant Santos ***Binoy Kampmark, Eureka Street, Vol 32 No 24, 8th December 2022***

The gas giant Santos was hoping to make the judges of the Australian Federal Court see sense. The company had already failed to impress Federal Court Justice Mordecai Bromberg in his September decision, which found that the National Offshore Petroleum Safety and Environmental Management Authority should never have approved the Barossa Gas Project off the Tiwi Islands.

The project envisages drilling at a site 140 kilometres from the Tiwi Islands. NOPSEMA’s primary role — and one discharged with less than due diligence

on this score — is to regulate offshore petroleum activities in Australian waters and assess environmental plans under the Offshore Petroleum and Greenhouse Gas Storage (Environment) Regulations 2009 (Cth).

Drilling had already commenced in July, taking place in waters between 204 and 376 metres deep, some 33 kilometres from the Oceanic Shoals Australian Marine Park. In terms of the value, the natural gas project is predicted to be worth \$US3.6 billion and produce up to 600 jobs.

The central contention in the case is one of consultation, a process seemingly problematic for Australia's resource sector behemoths. Dennis Tipakalippa, a Manupri elder, insisted that he and fellow elders were not consulted over the environmental plan developed by the company. They also feared that the project could cause environmental damage to the sea country and sea resources. Legal action seeking to stop the Barossa Gas Project was taken.

Santos, for its part, argued that they had appropriately consulted the Tiwi Land Council and the Northern Land Council, the representative Native Title body. NOPSEMA, in hasty fashion, assumed such actions sufficient for it to approve the Environment Plan.

Justice Bromberg begged to differ, accepting the argument that Santos had not identified relevant persons to consult as required under the Regulations. As the statutory regime states, a 'relevant person' is one 'whose functions, interests or activities may be affected by the activities to be carried out under the environment plan.' By not looking more closely at this point, NOPSEMA missed information essential in performing its assessment, notably on the relevance of the sea country material. There was even a suggestion that the body had misunderstood its own task in the matter.

'The decision against Santos reiterates a simple but important point: rules on consultation and consideration need to be followed when it comes to gas developments and agreements made in the resource sector. The interests and concerns of First Nations peoples are indispensable in this regard.'

Read full story:

https://www.eurekastreet.com.au/article/how-traditional-owners-won-court-battle-against-gas-giant-santos?utm_medium=email&utm_campaign=Eureka%20Street%20-%20Thursday%208%20December%202022&utm_content=Eureka%20Street%20-%20Thursday%208%20December%202022+CID_a289f8a60d33f6a7ecd20353be09b483&utm_source=Jescom%20Newsletters&utm_term=READ%20MORE



When raising a flag means death

Susan Connelly, Eureka Street, Vol. 32 No.23, 1st December 2022

Symbols are deeply significant. They can represent a whole philosophy in the blink of an eye, evoking a range of historical and emotional insights that the written word is unable to capture. The swastika is repellent, a wreath suggests unutterable grief, a flag honours identity. In West Papua, people are jailed for flying a particular flag: the Morning Star. Why is this so?

Filep Karma was found dead on a beach on 1 November, 2022. He was a respected and long-time activist for Papuan freedom. He was jailed in July 1998 and then released after eighteen months. In December 2004 he was again arrested and charged, being sentenced to fifteen years in prison. His crimes? Repeatedly raising the Morning Star flag.

Mr Karma's family has stated that there was nothing suspicious about his death, but human rights groups claim that it should be investigated. The Australian media has not commented, in keeping with its general silence on West Papua. Yet the territory is very close to Australia, occupying the western half of the island of New Guinea, next to our closest neighbour on the east of the island, Papua New Guinea (PNG).

The Dutch had interests in the area from the 17th century, and as they withdrew after World War II, they gave the people hope that decolonisation would lead to freedom. The Dutch presented the Papuans with the Morning Star flag. First raised on 1 December 1961, it became a symbol of the people's desired independence. In preparation for that expected event, the United Nations put West Papua under Indonesian control for seven years, after which there was to be a vote across the territory.

The vote was conducted in 1969 in various areas. A total of 1,026 specially selected people out of a population of 800,000 chose Indonesian control — at gunpoint. When I was in West Papua some years ago, I met a person who was

part of this charade. That person described being taken from family for weeks, being harangued and intimidated, and then how fearful they were when reading out the required statement through a megaphone. Soldiers, armed and ready, stood all around the hall.

This so-called 'Act of Free Choice' is rejected by most Papuans and has led to decades of violence and death. Hundreds of thousands of Papuans have died because of the conflict. Since that time the extraordinary wealth of West Papua's gold, copper, timber, gas, and coal has contributed greatly to the Indonesian economy. As they say, follow the money. West Papua has borne various names in a very short time, including Dutch New Guinea, Western New Guinea, Papua, West Irian, and Irian Jaya. This year it was divided into three more areas: South Papua, Central Papua and Highland Papua, each requiring more administrators, more police, more military. Another adage applies: divide and conquer.

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***Remember, remember the first of December
Papuan flag flying high;
Injustice, unfreedom, give ev'ryone reason
To stop singing dumb, and ask 'why?'***

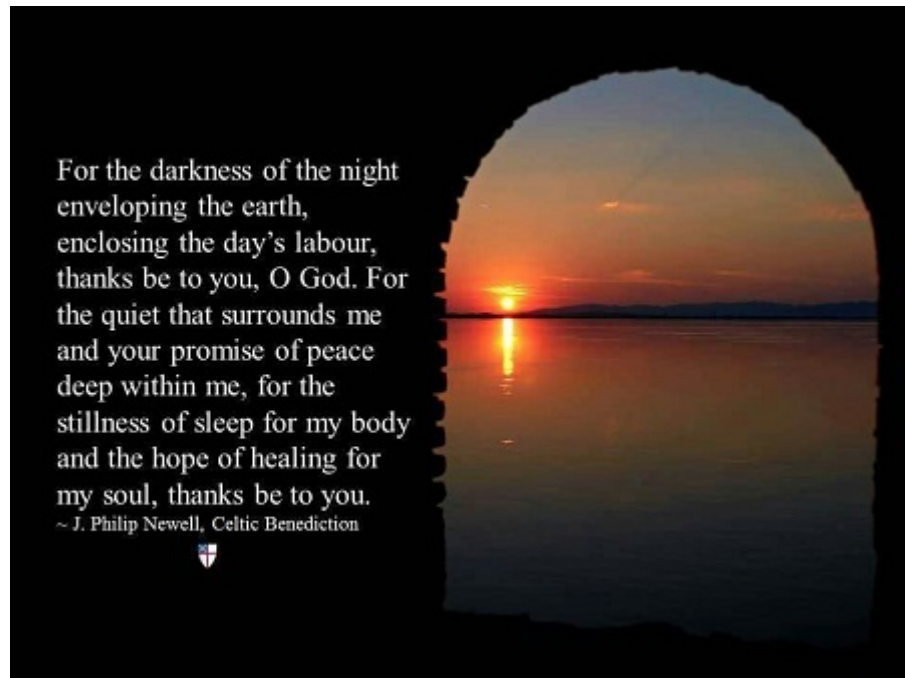
Read full story:

<https://www.eurekastreet.com.au/remember-remember-the-first-of-december>

REFLECTIONS

Jamberoo Abbey Facebook Post 7th December 2022

Evening...on a breath and a prayer...



Disarming Love

**God of new life,
In hope you are born amidst desperation
In every place and time.**

**We long for your shalom -
For mutuality and cooperation,
Creativity and regeneration,
The righting of wrongs,
For the flourishing of your good creation.**

**We pray for an ending of hostilities
In the warzones of your world.
We pray for release for all who are oppressed
By the stealers of lands and cultures over generations.**

**May those who have experienced trauma and violence
Have restitution and space to heal.
May those who have raised their weapons
Instead reach for the trowel and the easel.**

**We pray for freedom for your embattled earth -
An end to the senseless destruction of ecosystems,
For technologies that work with, and not against,
The diversity of life of which we are all a part.**

**Prepare our hearts for peace -
Draw our eyes to the good,
Even amidst devastation and despair.**

**Encourage us in the long work of justice -
Teach us your way of disarming love,
As we commit to walk your path.**

**In the name of the Christ-child,
Who comes as surely as the new day.
Amen.**

*Prayer written in reflection on Advent verses Isaiah 9:2-7 and Isaiah 2:1-5.
Dr. Miriam Pepper, 'The Good' Common Grace Advent Series*



Pace - e - Bene Nonviolence Inspirations

“We come to know people when we grieve with them through stories and rituals. . . . When people who have no obvious reason to love each other come together to grieve, they can give birth to new relationships, even revolutions.” Valarie Kaur, *See No Stranger*

***“The sky bright after summer-ending rain,
I sat against an oak half up the climb.
The sun was low; the woods were hushed in shadow;
Now the long shimmer of the crickets’ song
Had stopped. I looked up to the westward ridge
And saw the ripe October light again,
Shining through leaves still green yet turning gold.
Those glowing leaves made of the light a place***

***That time and leaf would leave. The wind came cool,
And then I knew that I was present in
The long age of the passing world, in which
I once was not, now am, and will not be,
And in that time, beneath the changing tree,
I rested in a keeping not my own."***

Wendell Berry, from A Timbered Choir

***"Differences are not intended to separate, to alienate. We are different
precisely in order to realize our need of one another."***

Archbishop

Desmond Tutu

***"The purpose of my life now is to learn to Love. Truly and utterly and to
let go of the small self. I live to Be, to Wake, to dwell in the Heart, to Open
more and more. I live to serve from the best of me."***

Veronica Pelicarić



We acknowledge the Aboriginal and Torres Strait Islander Peoples of Australia as the traditional owners and custodians of the land. We commit ourselves to actively work alongside them for reconciliation and justice. We pay our respects to the Elders; past, present and future. As we take our next step we remember the first footsteps taken on this sacred land.

The Edmund Rice Centre wholeheartedly supports and endorses the
ULURU STATEMENT FROM THE HEART
and urges all Australians to get behind this wonderful statement.

Our mailing address is:

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