



At its heart, reconciliation is about strengthening relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous peoples, for the benefit of all Australians.

THE RAINBOW PRAYER

Dear Loving Lord, Creator of all,
 you created us all in your own image,
 one image - many colours,
 one image - many cultures.
 You made us come together like a rainbow,
 separate parts but coming together in one creation.
 Help us to see the beauty you have created in each and every one of us.

Dear Loving Lord, we are your creation,
 hear the cries of your people.
 You gave us ears to hear and eyes to see,
 open our eyes to what you want us to see,
 help us always to look to you to see the wisdom of your ways.

Dear Loving Lord, Creator of all,
 you gave us hearts to love and minds to reason.
 Help us to understand our differences and grow in love for each other.
 Help us to come together as the rainbow comes together, many colours, shining as one creation over all the earth as you intended us to be.
 In the name of your dear Son, Jesus Christ.
 Amen.

Rev'd Robyn Davis, NATSIAC Life Member, Diocese of Bendigo

From Estrangement to Reconciliation (Extracts)

RABBI SHOSHANA B. GELFAND

The 17th of Tammuz

On this day, we **committed the sin** of “communal adultery,” declaring that it was not God who redeemed us from Egypt, but a golden calf.

Tisha B’Av

Tisha B’Av commemorates the destruction of the Temple. Since the Temple represents our closeness to God and God’s desire to dwell with us, the loss of the Temple marks the moment that God abandons us, and **we are left utterly alone.**

Elul

With the beginning of Elul (the month preceding Rosh Hashanah), we start the **self-reflective process** of *teshuva* (returning) to God.

Rosh Hashanah—First of Tishrei

By the time the new year arrives, we have engaged in enough self-reflection that we are able to focus on the three themes of Rosh Hashanah: God’s **sovereignty**; Remembrance of the **Covenant** with God, and God’s Revelation and promise of **Redemption.**

The Ten Days

Between Rosh Hashanah and Yom Kippur, we have an opportunity to move toward reconciliation. This applies equally to relationships with other people and with God. **Of course, there is no way to reconcile with God until we have made amends with those made in God’s image.**

Yom Kippur—Tenth of Tishrei

The Day of Atonement raises the question of whether we will be forgiven and reunited with God. Like on Tisha B’Av, **we reflect on how we, as human beings, can act in ways that will bring God closer instead of driving God away.**

Sukkot

Four days after Yom Kippur, we build a hut and live in it for a week, reminding ourselves of the time when we wandered through the desert with God as our **only companion, we rejoice that God has forgiven us and may once again share in our lives.**

Shemini Atzeret/Simchat Torah

This holiday is the climax of this entire spiritual journey. Shemini Atzeret invokes dedication imagery. on Shemini Atzeret, we leave our Sukkah to make room for God’s presence to fill it completely. This is the moment of truth: **Will God dwell with us and thereby mark the repair of this relationship?** The wedding imagery of Simchat Torah is an entirely appropriate marking of the end of the journey that began with the sin of the golden calf.

<https://www.myjewishlearning.com/article/from-estrangement-to-reconciliation/>

Luke 10:25-37 New International Version (NIV)

On one occasion **an expert in the law** stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"

"What is written in the Law?" he replied. "How do you read it?"

He answered, "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your **neighbour** as yourself.'"

"You have answered correctly," Jesus replied. "Do this and you will live."

But he wanted to justify himself, so he asked Jesus, "And who is my neighbour?"

In reply Jesus said: "**A man was going down from Jerusalem to Jericho**, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. **But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him.** He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

"Which of these three do you think was a neighbour to the man who fell into the hands of robbers?"

The expert in the law replied, "**The one who had mercy on him.**"

Jesus told him, "Go and do likewise."

Leviticus 19:13-15

"Do not defraud or rob your neighbour.

"Do not hold back the wages of a hired worker overnight.

"Do not curse the deaf or put a stumbling block in front of the blind but fear your God. I am the LORD.

"Do not pervert justice; do not show partiality to the poor or favouritism to the great but judge your neighbour fairly.



The Good Samaritan by Dinah Roe Kendall

Psalms 147

Praise the Lord!

How good it is to sing praises to our God;

for he is gracious, and a song of praise is fitting.

The Lord builds up Jerusalem;
he gathers the outcasts of Israel.
He heals the broken-hearted,
and binds up their wounds.

Micah 6:8 New Revised Standard Version (NRSV)

He has told you, O mortal, what is good; and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God?