



STORY OF THE CROSS

ATSIM, South Queensland



STORY OF THE CROSS

Historically, Aboriginal and Torres Strait Islander culture was passed down to successive generations through art, performance, and storytelling. Permanent records of our values, messages, and beliefs consisted of pictures and symbols painted in caves and on rock. This artwork, depicted in Aboriginal earthy tones as well as the coral tones of the Torres Strait Islands, invites everyone into the 'yarning circle'—you, me, neighbours, friends, strangers, and acquaintances. It bridges the past and present, culture and peoples, and invites us on a journey of love and redemption.

Story of the Cross was painted by Auntie Sherry Currie from Mulunjahli Art. She says, "This artwork belongs to God, it doesn't belong to me."

Narration and collaboration by Pastor Luke Stuart, Director of ATSIM, South Queensland.

Our Artist

"*Story of the Cross* took me the better part of a month to complete. Pastor Luke would come along and check in with me every few days and we had many conversations about the meaning behind the piece. I was the tool, an instrument for God in this artwork. It just flowed out."

Auntie Sherry Currie from the Mulunjahli People in Beaudesert, says that she paints most days and the art often dictates itself. While her work is now displayed in prominent places around the world, she also donates paintings to charities and community organisations such as Camp Somerset and the AES (Aboriginal Employment Services), which arranges employment for Indigenous youth located in South East Queensland and Northern New South Wales.

The Gospel Yarn

Beautiful in its simplicity, the gospel is a love story that changes everything. It is filled with good news for everyone who hears it.

"In the beginning, God created the heavens, earth, and everything in it, including people. After humankind sinned, God sent His son, Jesus, to offer redemption and bring us back into a relationship with Him. Now, there is a protective barrier of Jesus' saving blood around men, women, children, families, churches, schools, and communities."

TERMINOLOGY

Yarn

An important message told through story, art, and performance

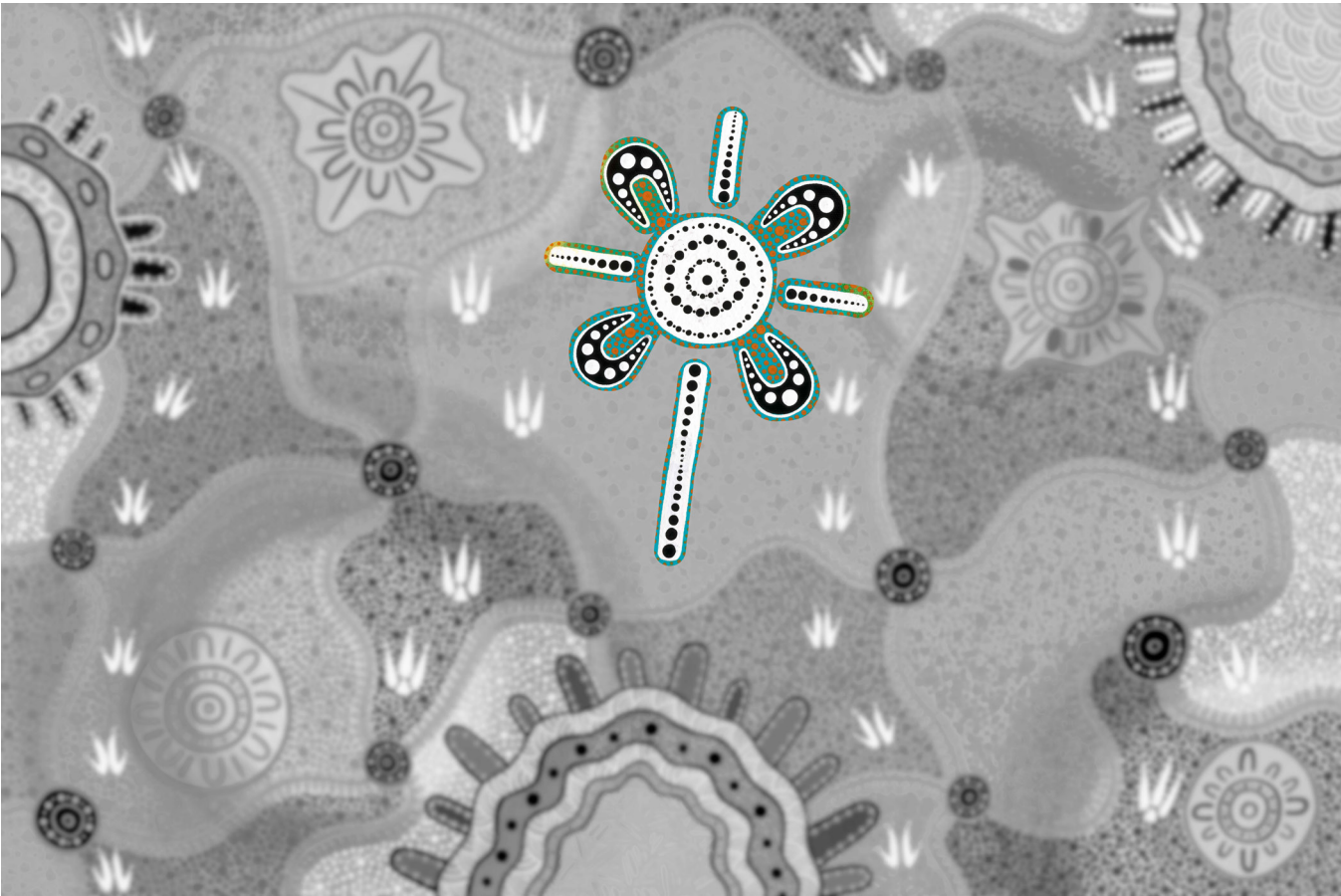
Yarning Circle

A meeting place where we learn and share knowledge

ATSIM

Aboriginal and Torres Strait Islander Ministries

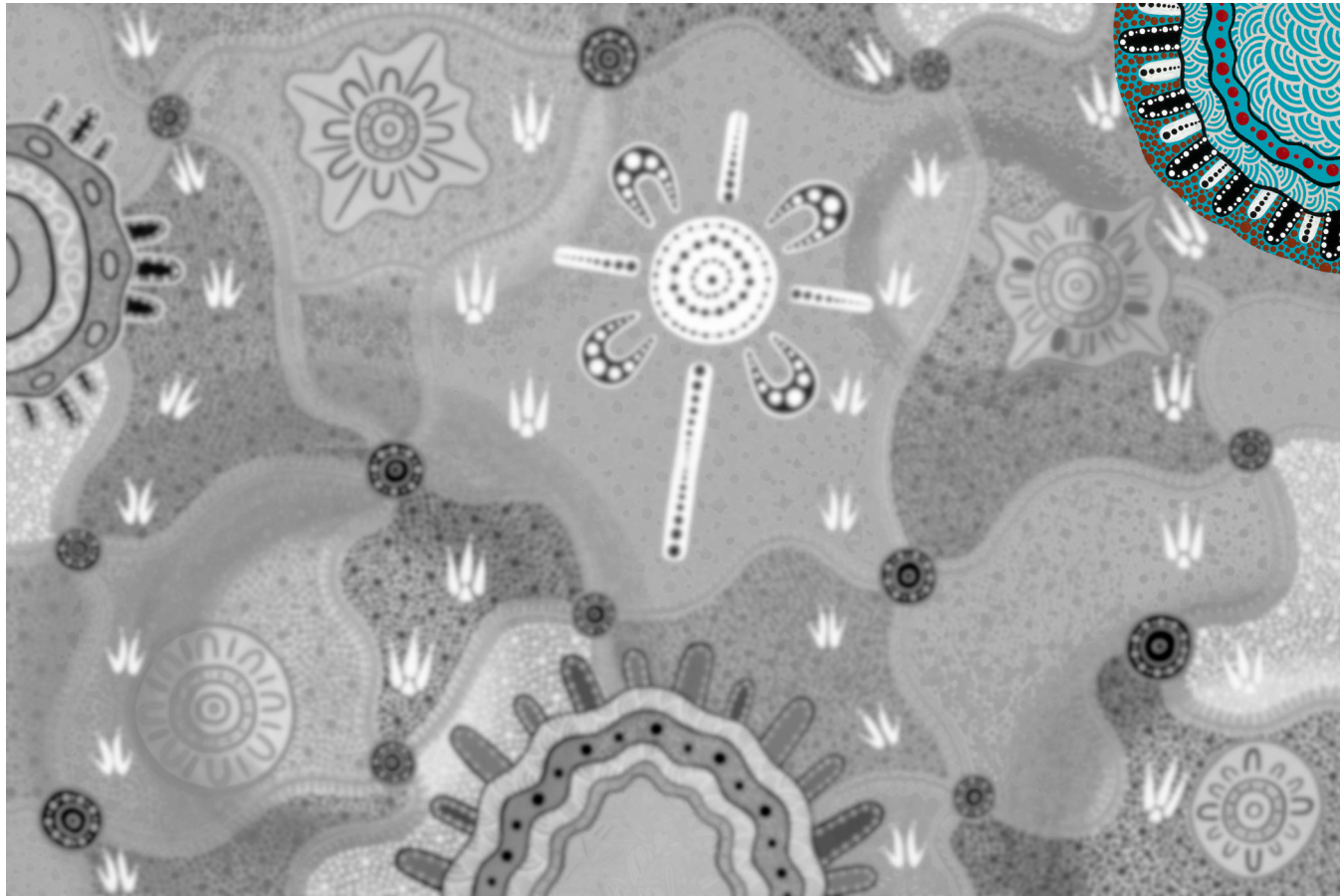
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The Cross

The cross is the beating heart of this story, standing out in black and white against a vibrant colour palette. The white circle at the centre is called a 'yarning circle,' the name for a traditional meeting place where we share knowledge. The U-shapes around the cross represent people who come together to learn about the cross, meet Jesus, and accept salvation. The lines forming the cross itself depict the transforming gospel message spreading around the world.

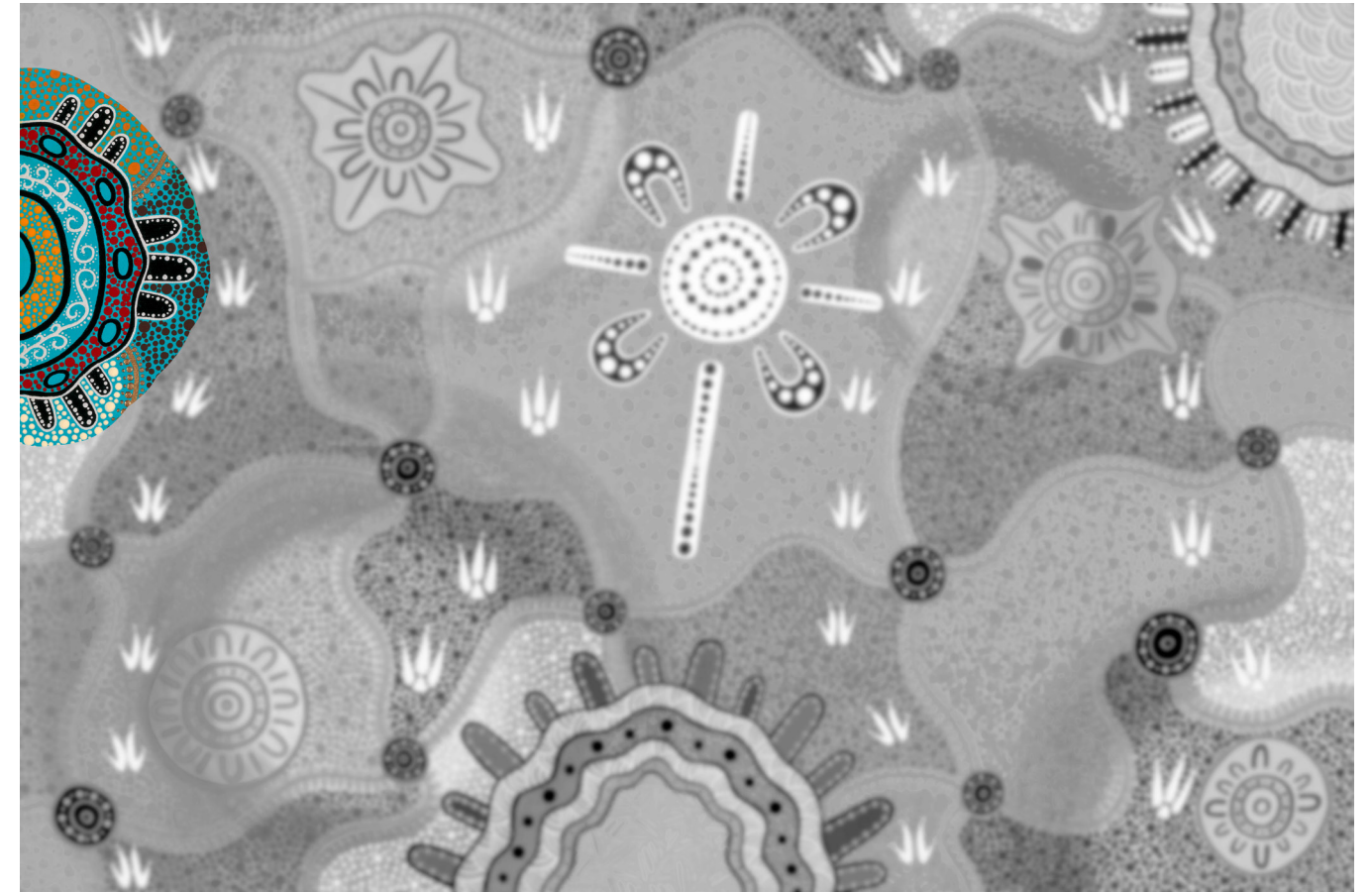
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God

At the centre of this symbol is God. The black-and-white finger-like shapes protruding from the circle are the redeemed.

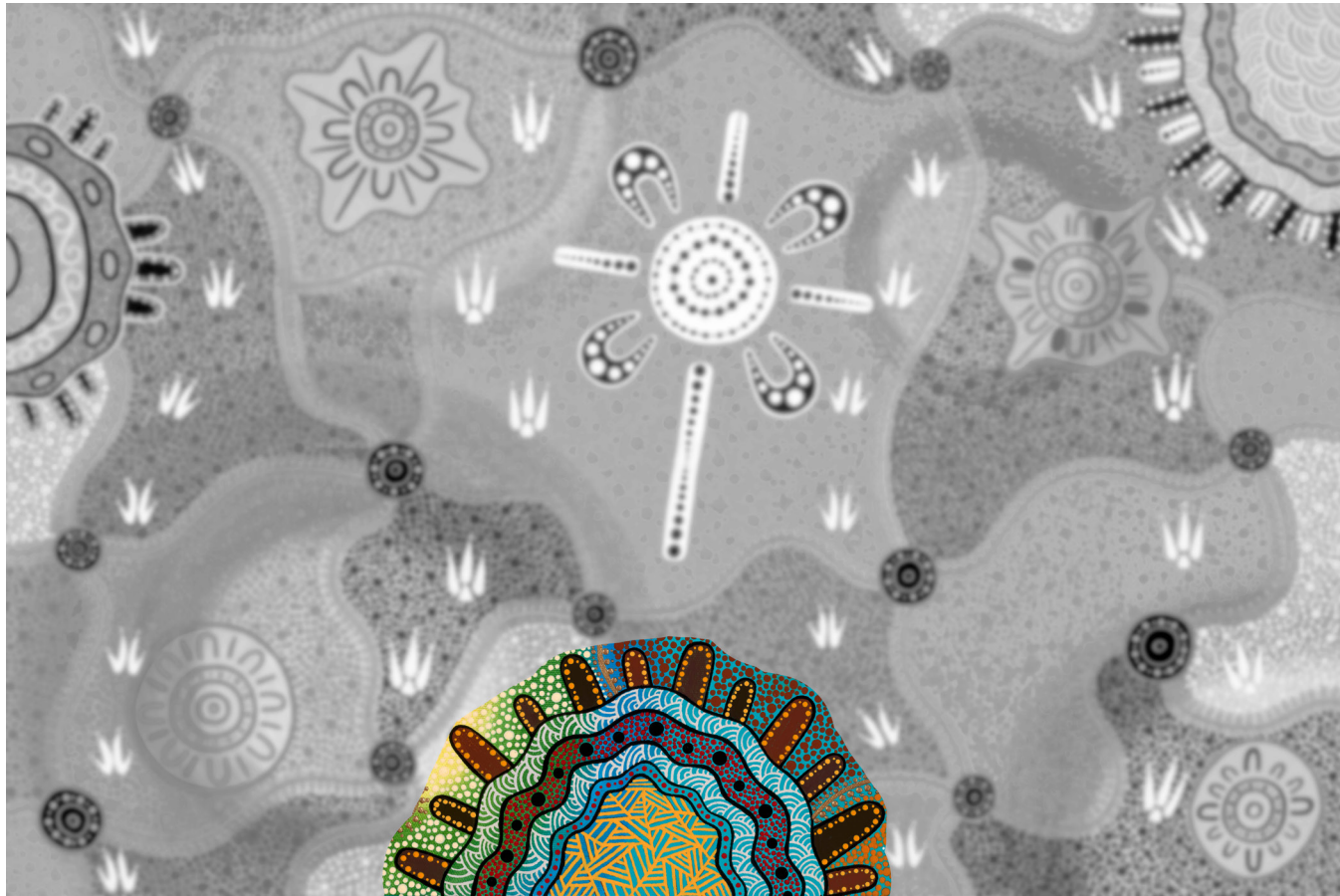
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Holy Spirit

At the centre of this symbol is the Holy Spirit; our teacher, comforter, and guide (Gal 5:25). The black finger-like shapes protruding from the circle are our ministering angels.

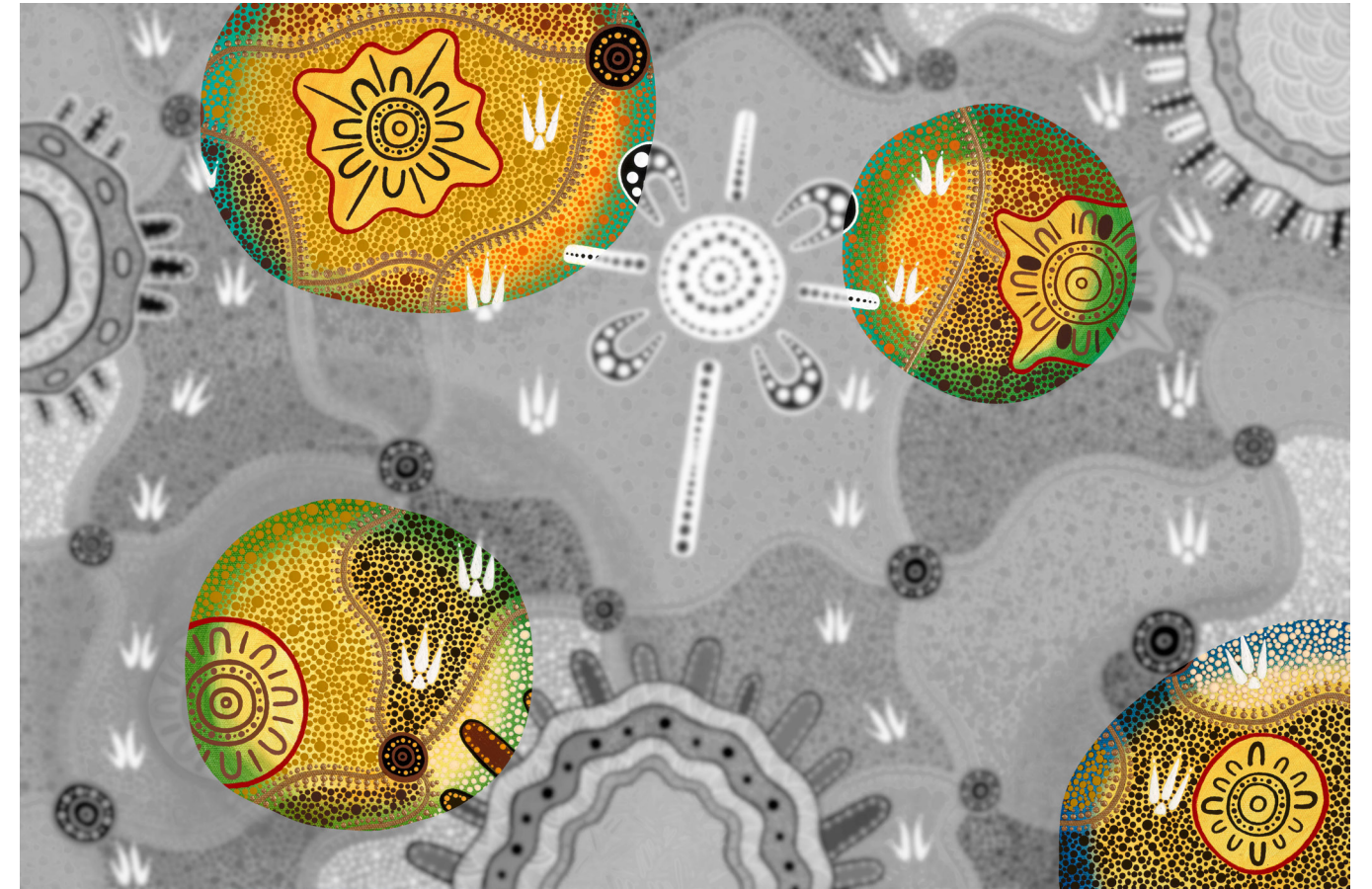
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Jesus

At the centre of this symbol is Jesus. The jagged yellow lines are the sins Jesus took upon himself so humanity could be free. The 12 brown fingers protruding from the circle represent His disciples.

5



The Gospels

There are four vibrant-coloured circles in the background of the painting that represent the gospels: Matthew, Mark, Luke, and John. They shine a light on the story of the cross and why we share the love of Jesus with the people of South Queensland and beyond.

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Men's Group

The U-shapes, lines, and central yarning circle represent a men's group. We know these are men because the long lines are traditional spears used in hunting for food. The uneven red square around the men's group represents the protective blood of Jesus around our men.

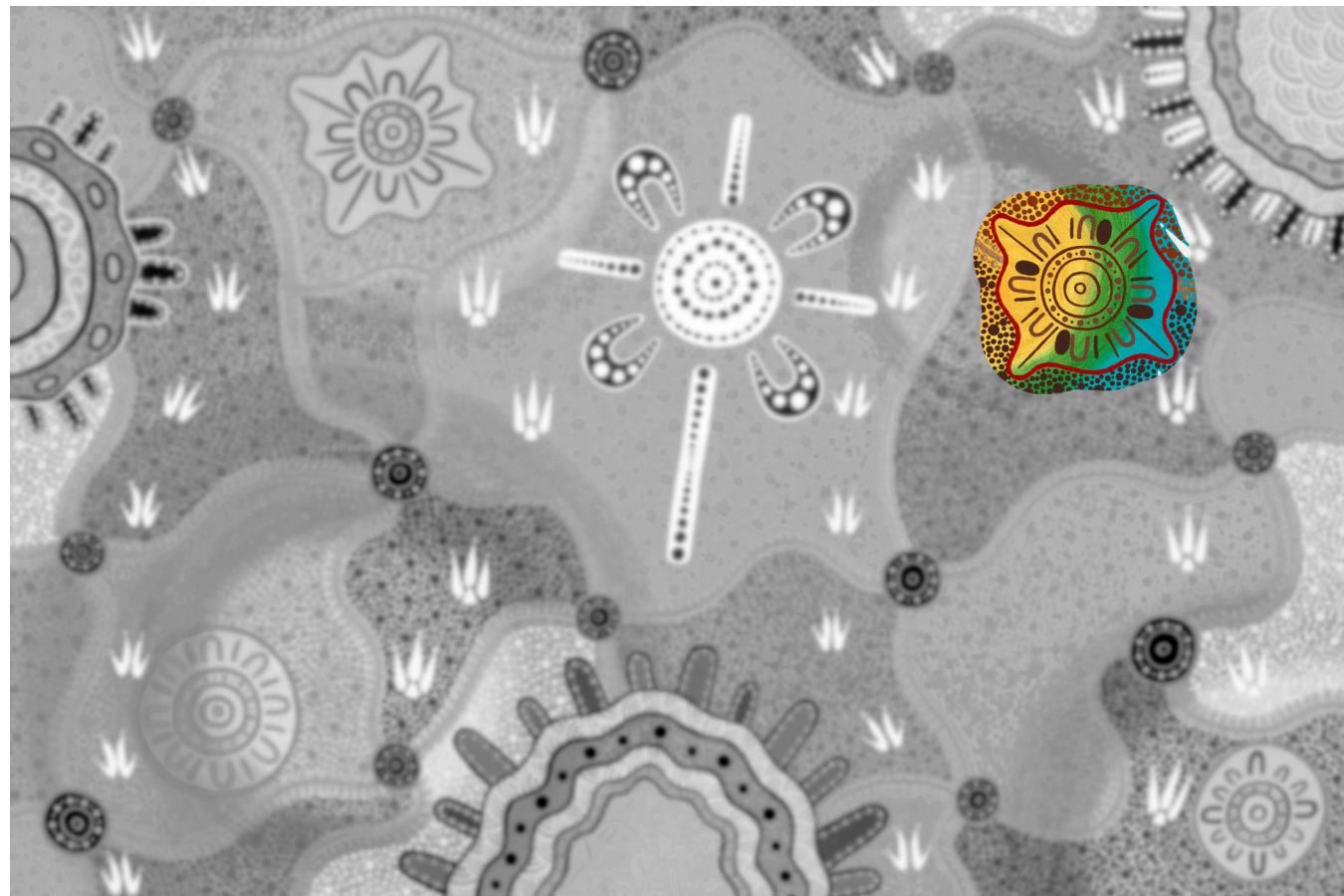
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Women's Group

The U-shapes, small lines, and central yarning circle represent a women's group. We know these are women because the smaller lines are the traditional digging tools used for gathering food. The red border around the women's group represents the protective blood of Jesus around our women.

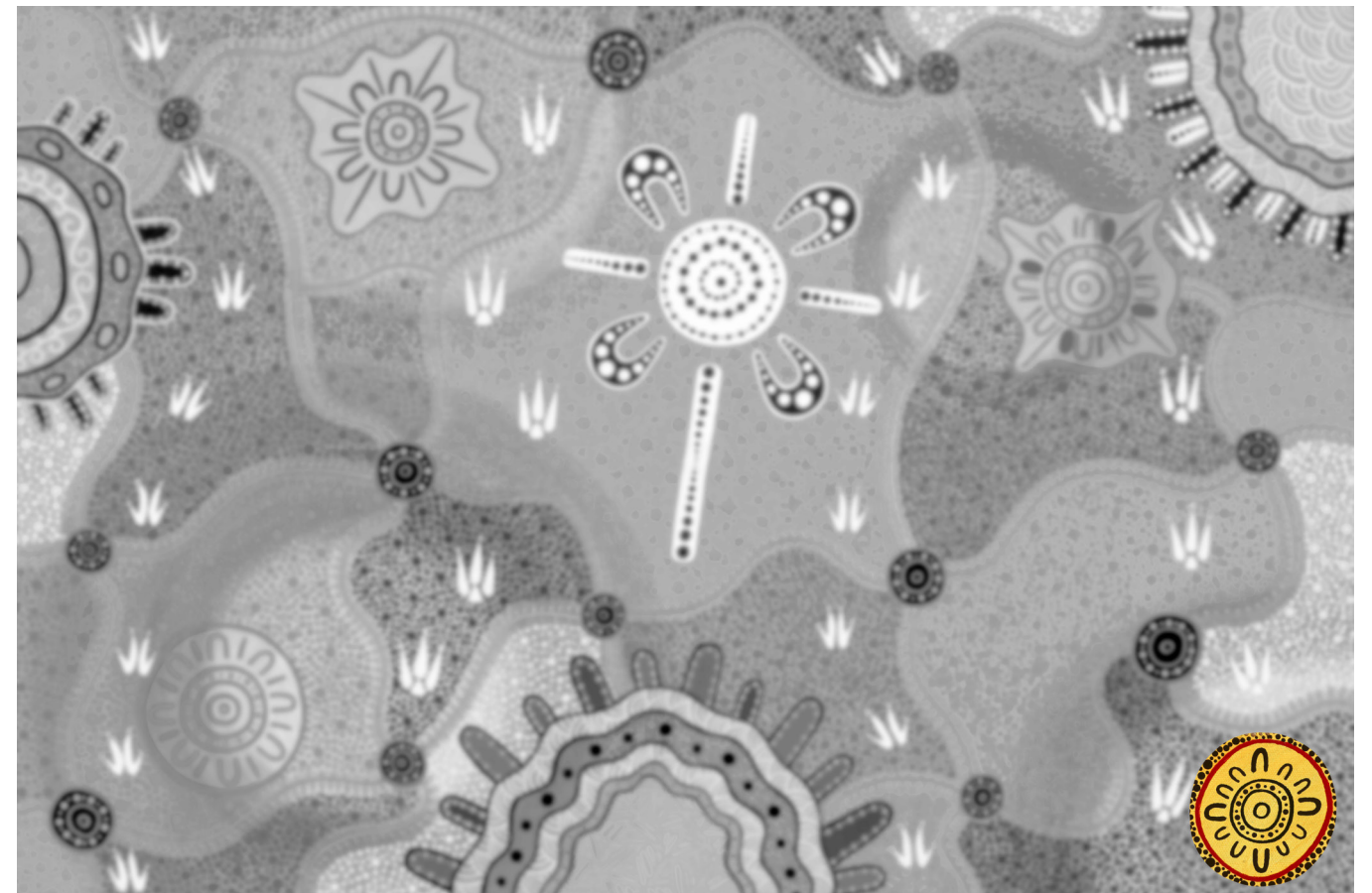
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Marriage

The short and long lines, U-shapes, and central yarning circle represent marriage between a man and woman and the children that come from it. The red border is the protective blood of Jesus around marriages.

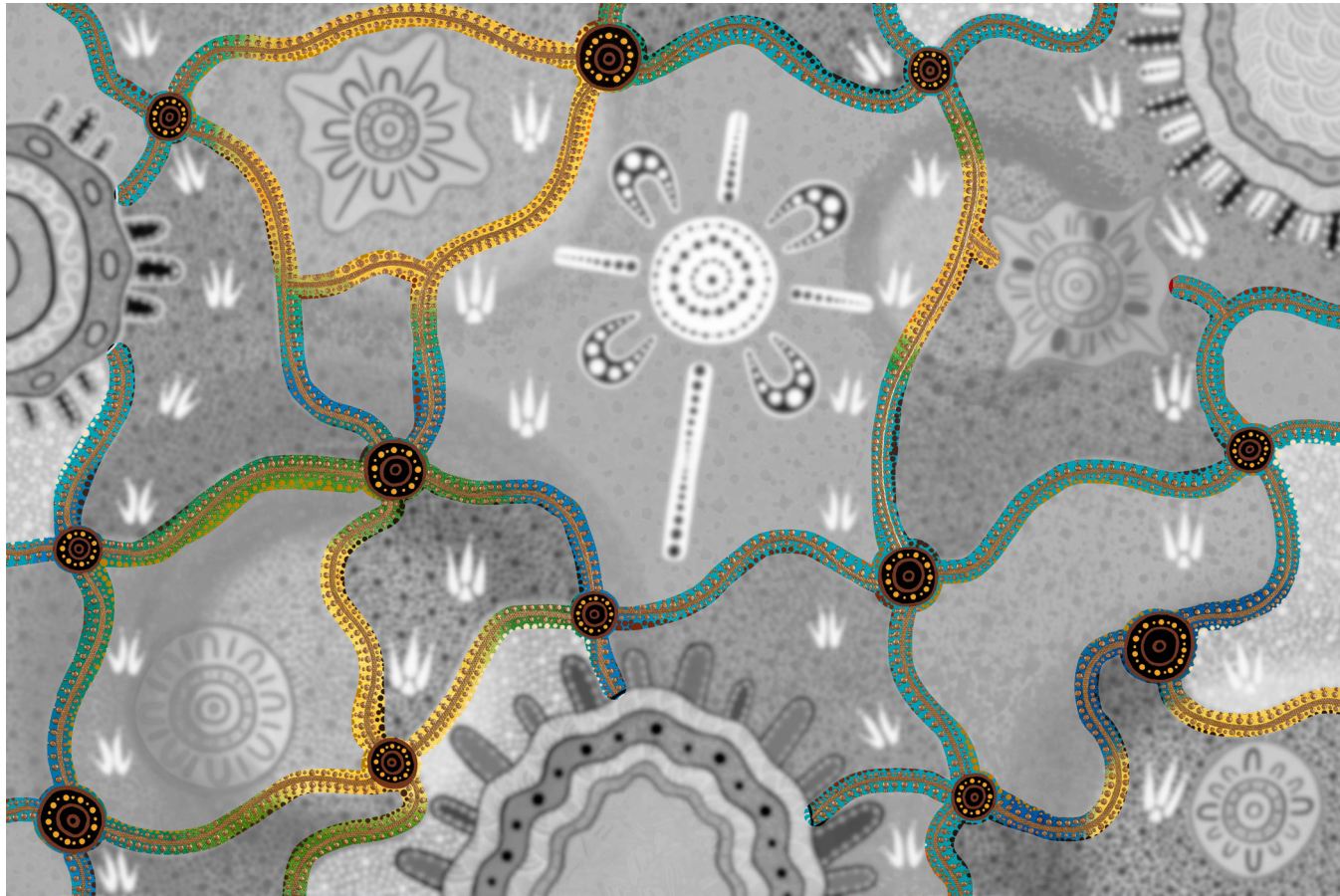
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Children

The varied sizes of U-shapes in the central yarning circle represent children of all ages. The red border is the protective blood of Jesus around our children.

10 & 11



Seventh-day Adventist Community

The small brown circles used throughout the artwork represent the fellowship taking place in Seventh-day Adventist churches, schools, and communities.

Connection

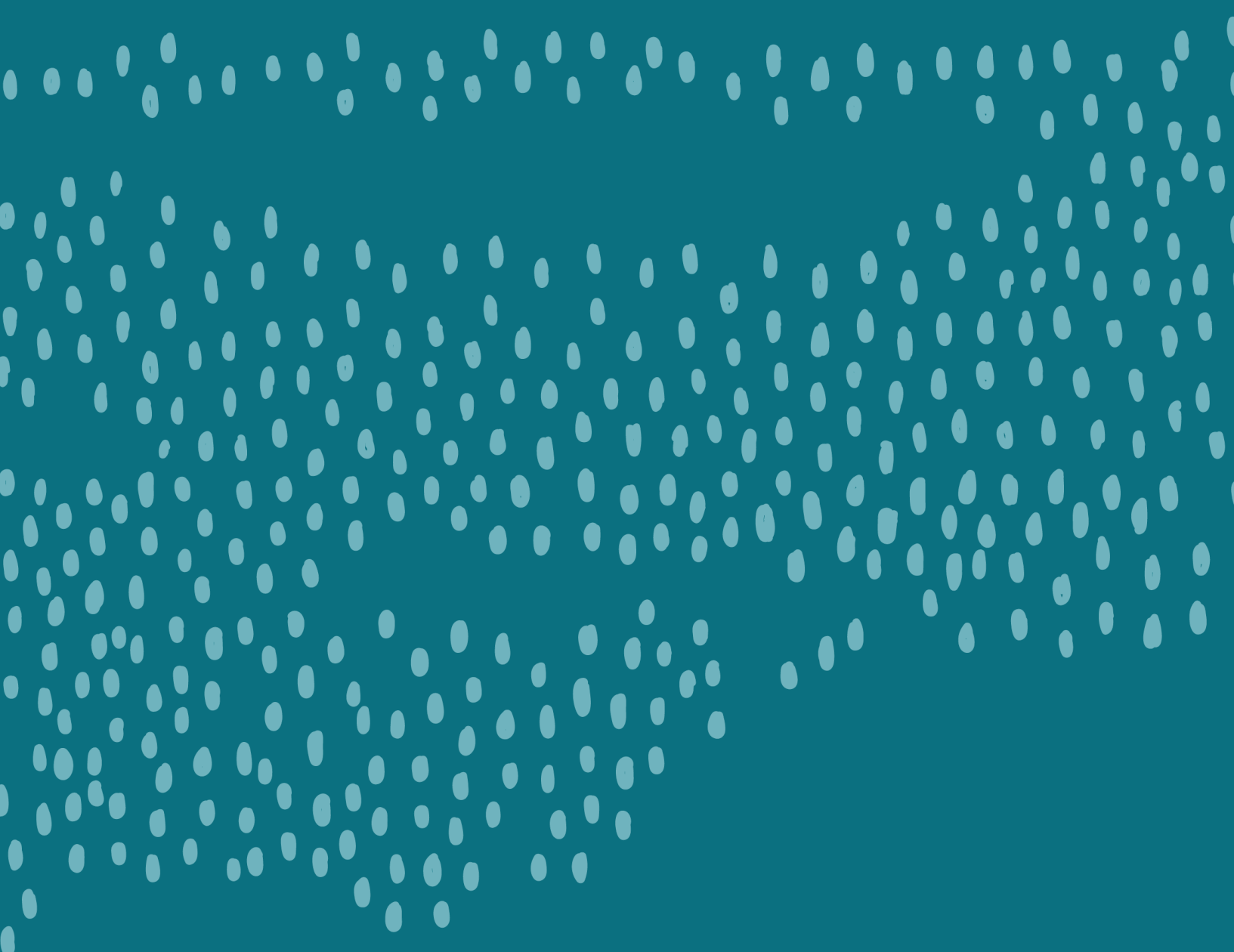
Our schools, churches, and communities are connected by tracks that run through the artwork. This represents our shared purpose.

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Moving Forward

The only footprints showing forward movement in Indigenous art are those of the kangaroo and emu. In this story, their footprints show how God's will for our lives gives us confidence, momentum, and purpose.



Story of the Cross

Aboriginal & Torres Strait Islander Ministries (ATSIM)
Seventh-day Adventist Church, South Queensland