

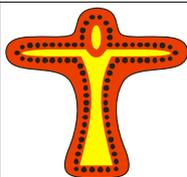
Djilba– June/July 2017

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## ABORIGINAL CATHOLIC MINISTRY ARCHDIOCESE OF PERTH, WA

*“Helping our mob grow in faith and culture”*

### **Djilba—Season of Conception First spring: August-September**

Djilba season is a time to look for the yellow and cream flowers starting in mass. Djilba is a transitional time of the year, with some very cold and clear days combining with warmer, rainy and windy days, mixing with the occasional sunny day or two.

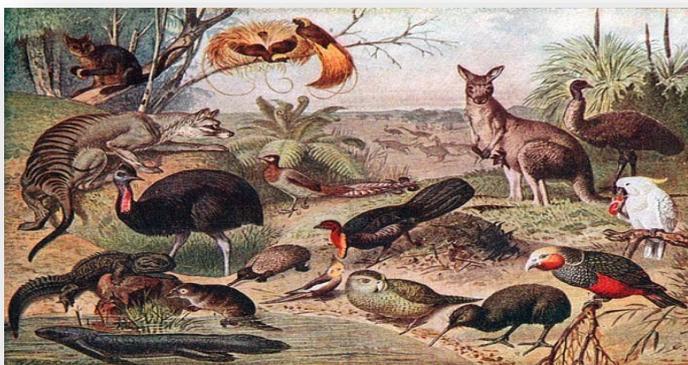
This is the time where huge amounts of flowers bloom in the South West. You know we are in Djilba when yellow flowering plants such as the Acacias are everywhere and colours of creams, combined with some vivid and striking blues are seen.

Traditionally, the main food sources included many of the land based grazing animals as found in the season before. These included the Yongar (kangaroo), the Waitj (emu) and the Koomal (possum).

As the days get warmer, we start to see and hear the first of the newborns with their proud parent out and about providing them with food, guiding them through foraging tasks and protecting their family units from much bigger animals, including people.

The woodland birds will still be nest bound, hence the swooping protective behaviour of the Koolbardi (Magpie) starts to ramp up and if watched closely, so to do the Djidi Djidi (Willy Wag Tails) and the Chuck-a-luck (Wattle Birds) to name a couple of others.

As the season progresses and the temperatures continue to rise, we'll start to see the flower stalks of the Balgas (Grass Trees) emerging in preparation for the coming Kambarang season.



### **Noongar Words for Inclusion in Mass & Prayer**

**Father-** Yirra  
Maaman

**Son-** Ngank

**Holy-** Kwobadak

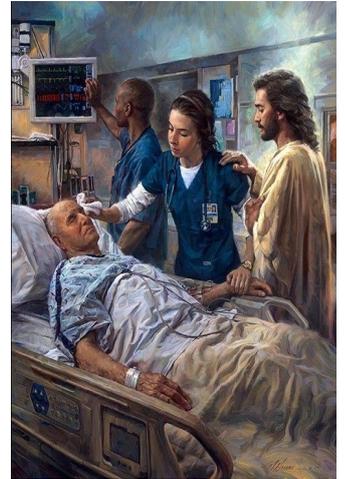
**Spirit-** Wirn

For more information Bureau of Meteorology—<http://www.bom.gov.au/>

# Our Catholic Faith and our Aboriginal Culture

## **GOSPEL READING (LUKE 9:1-6): Jesus sent them out to proclaim the Kingdom of God and to heal.**

1. Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases.
2. And he sent them out to proclaim the kingdom of God and to heal.
3. He said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money—not even an extra tunic.



4. Whatever house you enter, stay there, and leave from there.

5. “Wherever they do not welcome you, as you are leaving that town shake the dust off your feet as a testimony against them.”

6. They departed and went through the villages, bringing the good news and curing diseases everywhere.

## **LUKE-ANG The Good News Translation taken from Warda kwabba Luke-Ang**

- 1 Jesus dandjo-mira baalang maar-djen-koodjal ngooldjara-kambarna kidji baalapany mardayin wer moorditj bandak-yekano mandang djenaka-wara kidji barra-barro minditj moorta.
2. Karro Jesus waangki-koorl baalapany warrango moortaBoodjerang Boolanga-Yira Djelyibiny, kidji moorta minditj barra-barro.
3. Yalga koryat, Jesus waangki baalapany, “Yoowart kanga keny noolnookal noonookal djoorootal noonooka boorda-marridja: yoowart boorn-yaniny, yoowart kooda koort-koortiny, yoowart boya kidji yoowart warma bwoka.
4. Bayinya moorta ngakaka noonookany, naan-yaaka alidja maya-maya-bwora kedalak noonooka wort-koorl karlamaya.
5. Bayiny moorta yoowart koordook noonooka, wort-koorl alidja karlamaya kidji yoorang-yoorang dalba noonookang djena-yen, ngaming-mokiny baalapak”.
6. Jesus-ang ngooldjara koorl mandang karlamayara Warda-Kwabba warranginy

# Reflection: Dadirri



## Australian Aboriginal Spiritual Practice of Deep Listening for Healing

### **What is Dadirri?**

*“Dadirri is inner, deep listening and quiet, still awareness. Dadirri recognises the deep spring that is inside us. We call on it and it calls to us. This is the gift that Australia is thirsting for. It is something like what you call ‘contemplation’.”*

*– Miriam-Rose Ungunmerr-Baumann, Ngangiwumirr Elder*

When Miriam-Rose Ungunmerr-Baumann **speaks** of dadirri, she speaks of a form of deep, contemplative listening that is nothing less than a personal spiritual practice. This type of listening in stillness is widely known all across the Australian continent, in many language groups under many names. “When I experience dadirri, I am made whole again.” Miriam describes. “I can sit on the riverbank or walk through the trees; even if someone close to me has passed away, I can find my peace in this silent awareness. There is no need of words. A big part of dadirri is listening.”



### **Learning and Healing through Listening**

According to Ungunmerr-Baumann the act of learning, from a very young age, is all about waiting and listening; not asking questions. In a culture where everyone is so well practiced at listening that it becomes a spiritual art, it makes sense that when trauma occurred the people would come together and deeply listen to each other. For this reason dadirri also refers to a form of group trauma healing that brings the deep presence found in the solo practice of dadirri to a group setting. Details of dadirri as group practice can be found in Prof. Judy Atkinson’s book **Trauma Trails, Recreating Songlines**. The essence of dadirri, in this wider context, is the creation of a space of deep contemplative, heart based listening where stories of trauma and pain can be shared and witnessed with loving acceptance.

*“Healing country heals ourselves, and healing ourselves heals country.”*

*– Prof. Judy Atkinson – Jiman / Bunjalung woman, author of **Trauma Trails, Recreating Songlines***

# An Aboriginal Reflection

## **Dadirri - A Reflection By Miriam - Rose Ungunmerr- Baumann**

*NGANGIKURUNGKURR* means 'Deep Water Sounds'. *Ngangikurungkurr* is the name of my tribe. The word can be broken up into three parts: *Ngangi* means word or sound, *Kuri* means water, and *kurr* means deep. So the name of my people means 'the Deep Water Sounds' or 'Sounds of the Deep'. This talk is about tapping into that deep spring that is within us.

Many Australians understand that Aboriginal people have a special respect for Nature. The identity we have with the land is sacred and unique. Many people are beginning to understand this more. Also there are many Australians who appreciate that Aboriginal peoples have a very strong sense of community. All persons matter. All of us belong. And there are many more Australians now, who understand that we are a people who celebrate together.

What I want to talk about is another special quality of my people. I believe it is the most important. It is our most unique gift. It is perhaps the greatest gift we can give to our fellow Australians. In our language this quality is called *dadirri*. It is inner, deep listening and quiet, still awareness.

*Dadirri* recognises the deep spring that is inside us. We call on it and it calls to us. This is the gift that Australia is thirsting for. It is something like what you call "contemplation".

When I experience *dadirri*, I am made whole again. I can sit on the riverbank or walk through the trees; even if someone close to me has passed away, I can find my peace in this silent awareness. There is no need of words. A big part of *dadirri* is listening.

Through the years, we have listened to our stories. They are told and sung, over and over, as the seasons go by. Today we still gather around the campfires and together we hear the sacred stories. As we grow older, we ourselves become the storytellers. We pass on to the young ones all they must know. The stories and songs sink quietly into our minds and we hold them deep inside. In the ceremonies, we celebrate the awareness of our lives as sacred.

The contemplative way of *dadirri* spreads over our whole life. It renews us and brings us peace. It makes us feel whole again...

In our Aboriginal way, we learnt to listen from our earliest days. We could not live good and useful lives unless we listened. This was the normal way for us to learn - not by asking questions. We learnt by watching and listening, waiting and then acting. Our people have passed on this way of listening for over 40,000 years...

## An Aboriginal Reflection Cont.

The Indigenous People of Australia have a depth of spirituality that can enrich our Non-Indigenous spirits in so many ways. One of these spiritual gifts is ***Dad-irri***. Take a little time to reflectively read the following article and message from a remarkable, spirit-filled Aboriginal Woman from Daly River, Miriam Rose Ungunmerr-Baumann. Having grasped a sense of this rich Indigenous gift, consider using, in some way.

Miriam rose gives us some insightful suggestions on how to practice *Dadirri*. There is no need to reflect too much and to do a lot of thinking. It is just being aware. My people are not threatened by silence. They are completely at home in it. They have lived for thousands of years with Nature's quietness. My people today, recognise and experience in this quietness, the great Life-Giving Spirit, the Father of us all. It is easy for me to experience God's presence. When I am out hunting, when I am in the bush, among the trees, on a hill or by a billabong; these are the times when I can simply be in God's presence. My people have been so aware of Nature. It is natural that we feel close to the Creator.

Dr Stanner, the anthropologist who did much of his work amongst the Daly River tribes, wrote this: "Aboriginal religion was probably one of the least material minded, and most life-minded of any of which we have knowledge"

And now I would like to talk about the other part of *dadirri* which is the quiet stillness and the waiting.

Our Aboriginal culture has taught us to be still and to wait. We do not try to hurry things up. We let them follow their natural course - like the seasons. We watch the moon in each of its phases. We wait for the rain to fill our rivers and water the thirsty earth. When twilight comes, we prepare for the night. At dawn we rise with the sun.

We watch the bush foods and wait for them to ripen before we gather them. We wait for our young people as they grow, stage by stage, through their initiation ceremonies. When a relation dies, we wait a long time with the sorrow. We own our grief and allow it to heal slowly.

We wait for the right time for our ceremonies and our meetings. The right people must be present. Everything must be done in the proper way. Careful preparations must be made. We don't mind waiting, because we want things to be done with care. Sometimes many hours will be spent on painting the body before an important ceremony.

## Dadirri Cont.

We don't like to hurry. There is nothing more important than what we are attending to. There is nothing more urgent that we must hurry away for.

We wait on God, too. His time is the right time. We wait for him to make his Word clear to us. We don't worry. We know that in time and in the spirit of *dadirri* (that deep listening and quiet stillness) his way will be clear.

We are River people. We cannot hurry the river. We have to move with its current and understand its ways.

We hope that the people of Australia will wait. Not so much waiting for us - to catch up - but waiting with us, as we find our pace in this world. There is much pain and struggle as we wait. The Holy Father understood this patient struggle when he said to us:

*"If you stay closely united, you are like a tree, standing in the middle of a bush-fire sweeping through the timber. The leaves are scorched and the tough bark is scarred and burnt; but inside the tree the sap is still flowing, and under the ground the roots are still strong. Like that tree, you have endured the flames, and you still have the power to be reborn".*

My people are used to the struggle, and the long waiting. We still wait for the white people to understand us better. We ourselves had to spend many years learning about the white man's ways. Some of the learning was forced; but in many cases people tried hard over a long time, to learn the new ways.

We have learned to speak the white man's language. We have listened to what he had to say. This learning and listening should go both ways. We would like people in Australia to take the time to listen to us. We are hoping people will come closer. We keep on longing for the things that we have always hoped for - respect and understanding.

To be still brings peace - and it brings understanding. When we are really still in the bush, we concentrate. We are aware of the anthills and the turtles and the water lilies. Our culture is different. We are asking our fellow Australians to take time to know us; to be still and to listen to us.

Life is very hard for many of my people. Good and bad things came with the years of contact - and with the years following. People often absorbed the bad things and not the good. It was easier to do the bad things than to try a bit harder to achieve what we really hoped for.

# Dadirri Cont.

I would like to conclude...by saying again that there are deep springs within each of us. Within this deep spring, which is the very Spirit of God, is a sound. The sound of Deep calling to Deep. The sound is the word of God - Jesus.

Today, I am beginning to hear the Gospel at the very level of my identity. I am beginning to feel the great need we have of Jesus - to protect and strengthen our identity; and to make us whole and new again.

"The time for re-birth is now," said the Holy Father to us. "Jesus comes to fulfil, not to destroy." If our culture is alive and strong and respected, it will grow. It will not die. And our spirit will not die. And I believe that the spirit of *dadirri* that we have to offer will blossom and grow, not just within ourselves, but in our whole nation.

## **Experiencing Dadirri**

Clear a little space as often as you can, to simply sit and look at and listen to the earth and environment that surrounds you.

- Focus on something specific, such as a bird, a blade of grass, a clump of soil, cracked earth, a flower, bush or leaf, a cloud in the sky or a body of water (sea, river, lake...) whatever you can see. Or just let something **find you** be it a leaf, the sound of a bird, the feel of the breeze, the light on a tree trunk. No need to try. Just **wait a while** and let something find you, let it spend time with you. Lie on the earth, the grass, some place. Get to know that little place and let it get to know you- your warmth, feel your pulse, hear your heart beat, know your breathing, your spirit. Just relax and be there, enjoying the time together. Simply be aware of your focus, allowing yourself to be still and silent..., to listen...

Following this quiet time there may be, on occasion, value in giving expression in some way to the experience of this quiet, still listening. You may wish to talk about the experience or journal, write poetry, draw, paint or sing. This needs to be held in balance - the key to Dadirri is in simply being, rather than in outcomes and activity. In greeting each morning, remind yourself of dadirri by blessing yourself with the following...

*"Let tiny drops of stillness fall gently through my day"*

© 2002 Emmaus Productions **Miriam-Rose Ungunmerr-Baumann is an artist, a tribal elder and Principal of St Francis Xavier School, Nauiyu, Daly River, N.T.**

Originally produced at <http://nextwave.org.au/wp-content/uploads/Dadirri-Inner-Deep-Listening-M-R-Ungunmerr-Bauman-Refl.pdf>

# Healing in Hospital Ministry

## **Cultural Knowledge a Central Part of Pastoral Care for Reg & Donna**

*Article originally produced in the eRecord by Caroline Smith*

Spending time in hospital – especially far away from your own community and culture – can be a stressful experience for many patients, but it is something which Reg Carnamah and Donna Ryder, who are Aboriginal pastoral care assistants at Aboriginal Catholic Ministry (ACM), aim to reduce.

Mr Carnamah and Ms Ryder have been working as pastoral care assistants for eight years and three years respectively, providing prayers and support – including that of a specific cultural nature – to Aboriginal patients of all denominations and backgrounds across Perth, in hospitals and private residences.

“We go to the hospital office and the pastoral care workers will bring down a list of patients and we pick it up from there,” Mr Carnamah said. “Then we’ll go around to the patients and see if we can help in some way or another. And sometimes the patients give us a contact number if they want us to go out into the community and help with a baptism or other sacrament.”

Ms Ryder said people were often just looking for a conversation, but open to receiving spiritual support as well. “We go everywhere, from the cardiac care to ICU and rehab and mental health wards, and it’s just talking to people,” she said. “But nine times out of ten people will want prayers, so we’ll give them a rosary and a prayer card and ask them how they’re travelling.”

Since many Indigenous patients come to Perth from country areas, she and Mr Carnamah were able to provide information and a local connection as well, she added.

“Because a lot of our patients are people that come into the hospital from up north or down south, when they come here they don’t have much family here, so we do that initial contact with them,” Ms Ryder said.

“I’ve had patients at Royal Perth that couldn’t find their way back home from Perth, and were wandering around outside, and I know the Country Healthcare Services is around the corner, so I brought them there and said, ‘these mob come from so-and-so, would you be able to help them get back home?’”



# Healing in Hospital Ministry

Mr Carnamah, a Badimaia man from Yalgoo in the mid-west, said it was also important for cultural issues to be respected for patients, to make their hospital experience smoother.

“It helps them feel more relaxed, and can help break down barriers,” he said. “Because sometimes there will be tribal men, and they want to talk to the elders about specific issues, and feel uncomfortable talking with the white folks about them. Having someone who understands this makes them feel more positive within the hospital.”

Ms Ryder, a Yuat woman from New Norcia, recalled several experiences which showed the importance of cultural knowledge and how it could provide additional support. “I walked into Charlie Gardiner [Hospital] once and there was an old tribal man there and he didn’t speak a word of English and the nurses were beside themselves and asked me if I spoke his language,” she said. “I said no, but I went through our list of patients and there was a young man down the bottom who was from the same area, and I said, bring him up and maybe he can break through the barriers for you, if he sits next to him, he can do the culturally-sensitive stuff because he’s from the same country.

“Over at Royal Perth, there are certain things they’ll do for Aboriginal people, like they’ll serve them emu and kangaroo, but it’s not on the menu. “So until we come round, then it’s like, you mob know you can order kangaroo and emu?”

While both pastoral care assistants come from a Catholic background and work for ACM, they support and work with patients of all different faith backgrounds, according to Ms Ryder. “Whatever denomination they are, we just see everyone,” she said. “We get a list of every Aboriginal patient that’s in the hospital, it normally says on the side if they’re Catholic or Baptist or whatever.

But we don’t discriminate – we just sit and have a yarn and see where they’re at.”

However, people were often happy to receive prayer cards and rosary beads, she added. “We normally have Aboriginal rosaries that we give to everyone, which is pretty amazing, because we’re the only ones that have the red, black and yellow beads, but they’re right throughout our community, they’re everywhere,” Ms Ryder said. “They’re made by some religious sisters via the Legion of Mary. We just ring them and order rosary beads, and they do about 200 - 300 for us at a time.”

The July Edition of The Record Magazine focussed on Aboriginal Culture in our Catholic Community. If you would like to have a read visit

[https://issuu.com/archdioceseofperth\\_therecord/docs/the\\_record\\_magazine\\_issue08\\_low\\_res?e=23751501%2F50569867](https://issuu.com/archdioceseofperth_therecord/docs/the_record_magazine_issue08_low_res?e=23751501%2F50569867)



# What's Been Happening for the Past Months?

## What's been happening in the last few months?

### Aboriginal Spirituality with Noel Nannup

We enjoyed a lovely afternoon with Dr Noel Nannup who shared with us about Indigenous Spirituality and culture. He opened up many new insights for both Aboriginal and non Aboriginal participants. We hope to do more of these in 2018!



### Clontarf Faith Yarns:

We are continuing our regular Faith Yarns at 3:30pm on the 3rd Sunday of the month during school term, followed by mass at 4:45pm and a dinner with the Clontarf students.



### Aboriginal Mental Health First Aid Course



### Aboriginal Mental Health First Aid

Aid was presented by Des Blurton. This course has been culturally adapted for the Aboriginal and Torres Strait Islander community and is taught by Aboriginal and Torres Strait Islander Instructors. The course teaches first aid skills for helping Indigenous peoples experiencing a mental health crisis, mental health problems or the early stages of mental illness. We all took a lot away from it, with skills on how we can help our mob be strong and seek help when they need it. We will run this again in 2018 so please look out for it.

# What's Been Happening for the Past Months?

## **Children's Day**

In the July school holidays we held a Children's Day where Olman Walley shared Noongar stories and dances and taught us many Noongar words. We learnt about how Aboriginal culture and symbols are used in our Church, we played games and ate food. A lot of hard work went into organising it and we want to thank the Youth Committee member Hayley Lewis for her planning and leadership on the day!



## **Youth Committee**

We have recently formed a Youth Committee who will be meeting to talk and share stories of their life, faith and culture. They are planning a trip to Mundaring Falls on Sunday the 5th of November. We will meet at the 11am Mass and return at 5pm. If you know of any high school students who will be interested in being involved please send them our way!

## **Cultural Awareness Training For Archdiocesan Staff**

In July Rose Walley and Danny Ford presented some cultural awareness training for Archdiocesan employees with the support of the Catholic Administration Centre. Danny and Rose challenged the participants, shared Aboriginal cultural perspectives, history and challenges for today. We are really happy to see this training occurring and

Archdiocesan organisations learning more about Aboriginal peoples. We hope to see a deeper engagement of agencies with ACM and Aboriginal people in the future.



# Aboriginal and Torres Strait Islander Sunday

## How we celebrated in Perth

By **Caroline Smith** (*Article originally published in the eRecord*)

The Archdiocese of Perth marked the end of NAIDOC Week celebrations with a Mass at St Mary's Cathedral which drew on aspects of Aboriginal culture to highlight the contribution of Indigenous communities to the Catholic Church in Australia.

The Mass – held on Sunday 9 July – was celebrated by Auxiliary Bishop Donald Sproxton and con-celebrated by Aboriginal Catholic Ministry (ACM) Chaplain Father Joseph Rathnaraj, Fr Ray Hevern SAC, Fr Conor Steadman as MC, Deacon Paul Reid and acolyte Reg Carnamah, who is an Aboriginal Pastoral Care Assistant with ACM.



The celebration began with a traditional smoking ceremony at the entrance of the Cathedral, where Aboriginal Elder Therese Walley and her daughter Rose, welcomed attendees and explained the significance of the tea tree, eucalyptus, peppermint and sandalwood branches that were burned in the ceremony.

In his homily, Bishop Sproxton said St Mary's Cathedral was a fitting place for the Mass, since its congregation included people from around the world, ensuring that Aboriginal people, like others, would be welcome.



“Every effort is made to make St Mary's Cathedral a place of welcome for everyone and the multicultural character of the congregations here bear out the fact that Catholics from many lands have made their spiritual home here,” he said.

“We hope that all communities will feel welcome here and that the communities of the first people of this land, above all, will feel this welcome too, and see this place as a spiritual home.”

The entrance procession included didgeridoos carried by Brandon and Thairon Jansen, together with clapping sticks which were also used in songs throughout the Mass.

A message stick was presented for display on the sanctuary by Juanita Spedding to introduce the Liturgy of the Word and readings were proclaimed by Diana Alteri from Catholic Education WA (CEWA) and Hayley Lewis, with the responsorial Psalm proclaimed by Aboriginal Catholic Ministry Director Vicky Burrows.

# Aboriginal and Torres Strait Islander Sunday

Cont..

The Prayers of the Faithful were proclaimed by Shirley Quaresimin and her daughter Andrea Lewis, with granddaughter Ayesha Lewis reciting the response in the Noongar language.

He added that the teachings of Jesus, which encourage Christians to take on the 'burden' of love towards others could encourage greater engagement with Indigenous peoples and support reconciliation efforts.



“Jesus spoke of real love as being a yoke and burden. A yoke is the harness that is placed over the shoulders of a horse or bullock, and the load that is to be drawn is attached to the yoke. For the Christian, the yoke is our faith, our partnership with the Father and his Son Jesus,” Bishop Sproxtton said.

“The burden is the commandment to love, to be compassionate, to seek to understand others around us and to respond generously to them.

“Our Aboriginal and Torres Strait Islander brothers and sisters are seeking a new communion with all the people of our land of Australia. This is the time for reconciliation. We are challenged to come together as people of many nations, especially when under the influence of God’s Holy Spirit, to be one people, and to acknowledge that we are brothers and sisters in Christ above all else.”



After Communion, an Acknowledgement Plaque recognising Aboriginal people was blessed by Bishop Sproxtton. The plaque will be placed at the entrance of the Cathedral.

Similar plaques have been presented to parishes and communities around Perth, including Hilton, Como, Armadale and Gosnells Parish, as well as Sacred Heart College Sorrento and at Melaleuca Women’s Prison.

# Aboriginal and Torres Strait Islander Sunday

Celebrations for NAIDOC Week in the Catholic community began with Aboriginal Sunday on 2 July, with several parishes across the Perth Archdiocese celebrating and acknowledging Aboriginal people and culture throughout their Liturgy. Art displays recognising Aboriginal culture were present in Hilton and Bunbury parishes, and message sticks were included at Armadale, Gosnells, Goomalling and Rockingham Parish, Rottne Island Pastoral area, Catholic Agricultural College in Bindoon, St Jerome's Primary School, St Joseph's School, Queens Park, Catholic Youth Ministry Offices Highgate, St Thomas More College in Crawley and St John of God Midland Hospital.



In Goomalling, celebrations for Aboriginal Sunday included a smoking ceremony at the beginning of Mass, special blessings throughout and a traditional meal to follow. Bishop Sproxtton also gave credit to the strong family bonds which exist within Aboriginal communities, referencing Bishop Christopher Saunders of Broome, who recently reflected on this topic.

“He has lived and worked with Aboriginal people for forty years, together with the priests, Religious and Lay Missionaries in the Kimberly. He traced the complex family arrangements for the care of the children that have been practiced for thousands of years,” Bishop Sproxtton said.



“For example, there is a shared responsibility in the family for the care and upbringing of children. The mother's sister is also considered to be the child's mother too, and so with the father's brother, he is considered to be a father to the child. There is a collective responsibility felt by the family in raising the children. “Being able to observe Aboriginal family life today, the bishop wrote that despite ‘the devastating effects of colonisation, the dispossession of family country, and the accompanying social disconnection...the bonds of family life persevered and survived these overwhelming tribulations’. The sense of family remained strong.”

# ACM Message Sticks & Plaques

## ACM Message Sticks

In Aboriginal communities, the message stick is a traditional communication tool, to pass on important messages between tribes, through symbols that communicate a story. ACM has begun to create message sticks that the wider Catholic community can purchase and then this Message Stick is given to the community from Aboriginal Catholic Ministry Perth, in the spirit of reconciliation where we come together in Christ to learn about each other's culture in communion with Christ

Each message stick has been smoked by a Noongar Aboriginal Catholic Elder and blessed by our Aboriginal Catholic Chaplain. Each message stick will be slightly different however will contain the following images:

- ◆ Aboriginal Symbol for Trinity (3 persons in one)
- ◆ People gathering around to listen, learn and share with each other
- ◆ Your parish's symbol/logo (must be email to ACM)
- ◆ A symbol local to your area or the Waagal to connect to Aboriginal Spirituality



## Aboriginal Plaques

Small and Large Acknowledgement Plaques can also be purchased through the ACM Office. The use of such plaques on entrances to homes and other buildings, in classrooms, lecture halls, seminar rooms or libraries, and in churches or chapels, serve to remind Australians of the presence of the Aboriginal people in our land millennia before the making of the Australian colonies and the Australian nation.

Message Sticks and Plaque can be ordered by contact the ACM office on [acm@perthcatholic.org.au](mailto:acm@perthcatholic.org.au)



The picture to the right are from St Francis Xavier Parish in Armadale

# Upcoming Events

## What's happening in the next few months?

- Weekly Mass at Embleton Parish 11am
- Aboriginals AA Monday's (11am).
- **Sister France's Farewell Mass**— Sunday, 15th October at Embleton Parish, (11 am).
- **All Souls Mass & Blessings of Grave** November 2nd— 10.30am, Guildford Cemetery
- **Aboriginal Ministry & Your Parish Workshop** Saturday, 21st October (10-2pm).
- **Aboriginal Ecology & Catholic Spirituality, Mass & Learning at Kings Park** Sunday 5th of November 11am
- **Clontarf Faith Yarns, Mass & Meal**, 330pm-6pm (Sunday 19th November)



**Farewell Mass**  
**Sr Frances**

**INSPIRED BY THE HEART**

SR FRANCES WILSON RNDM

My passion is BUSH WALKING 31.11.

**Embleton Parish**  
**8 Burnett Street, Embleton.**  
**15th October 2017 11am Mass**  
Please bring a plate to share for a light lunch. ✝

**For more info & RSVP**  
**call ACM Office: 9328 7529**  
**or acm@perthcatholic.org.au**

- **Picnic Mass** (11am Sunday— 29th October & 26th November, Venue TBC)
- **Christmas Mass & Celebration** 11am, Sunday the 24th December, Embleton Parish
- **Youth Festival Sydney**— 4th –10th December.

# Upcoming Events



Centre for Faith Enrichment &  
Aboriginal Catholic Ministry

**ABORIGINAL  
CULTURAL  
IMMERSION  
PROGRAM**

**2017**



# KAMBARANG SEASON

MASS, CULTURE SHARING  
ECOLOGY & SPIRITUALITY

**SUNDAY 5 NOVEMBER**

11am - 2pm

Kings Park (Kulbardi Carpark on May Dr near Saw Ave)

An afternoon exploring connectedness to country, place, faith  
and spirituality and our faith. The afternoon will include Mass.

**FOR INFORMATION OR TO REGISTER**

Aboriginal Catholic Ministry  
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Centre for  
Faith Enrichment  
PERTH CATHOLIC MINISTRY

# Safeguarding

## **Creating Safe Environments**

ACM and the Catholic Archdiocese of Perth are committed to ensuring that the Church is a safe place for all, especially children and vulnerable people. We acknowledge the deep shame when this has not happened in the past.



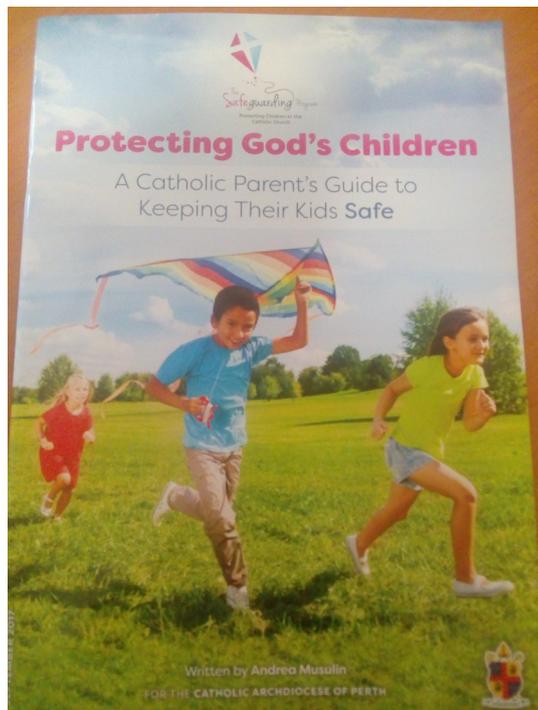
All Parishes now have Safeguarding Officers to make sure that the Parishes and activities of the Church create safe environments. We are committed to these practices in the ACM. The Safeguarding Officers are also a point of contact for people whom may have concerns that they need to report.



## **ACM Safeguarding Officer**

Shirley Quarasemin is ACM's contact point.

We will keep you informed of initiatives that arise and please contact us or the Safeguarding Office on 92217762



## **Parent's Handbook; Protecting Gods Children– A Catholic Parents Guide to Keeping their Children Safe**

This book was launched during Child Protection Week and is available free for all parents. It provides advise to parents on how to talk about safety with your children and ways you can ensure you and your children have the tools to be safe. You can get a copy through ACM or the Child Protection Office.

Kids Corner

