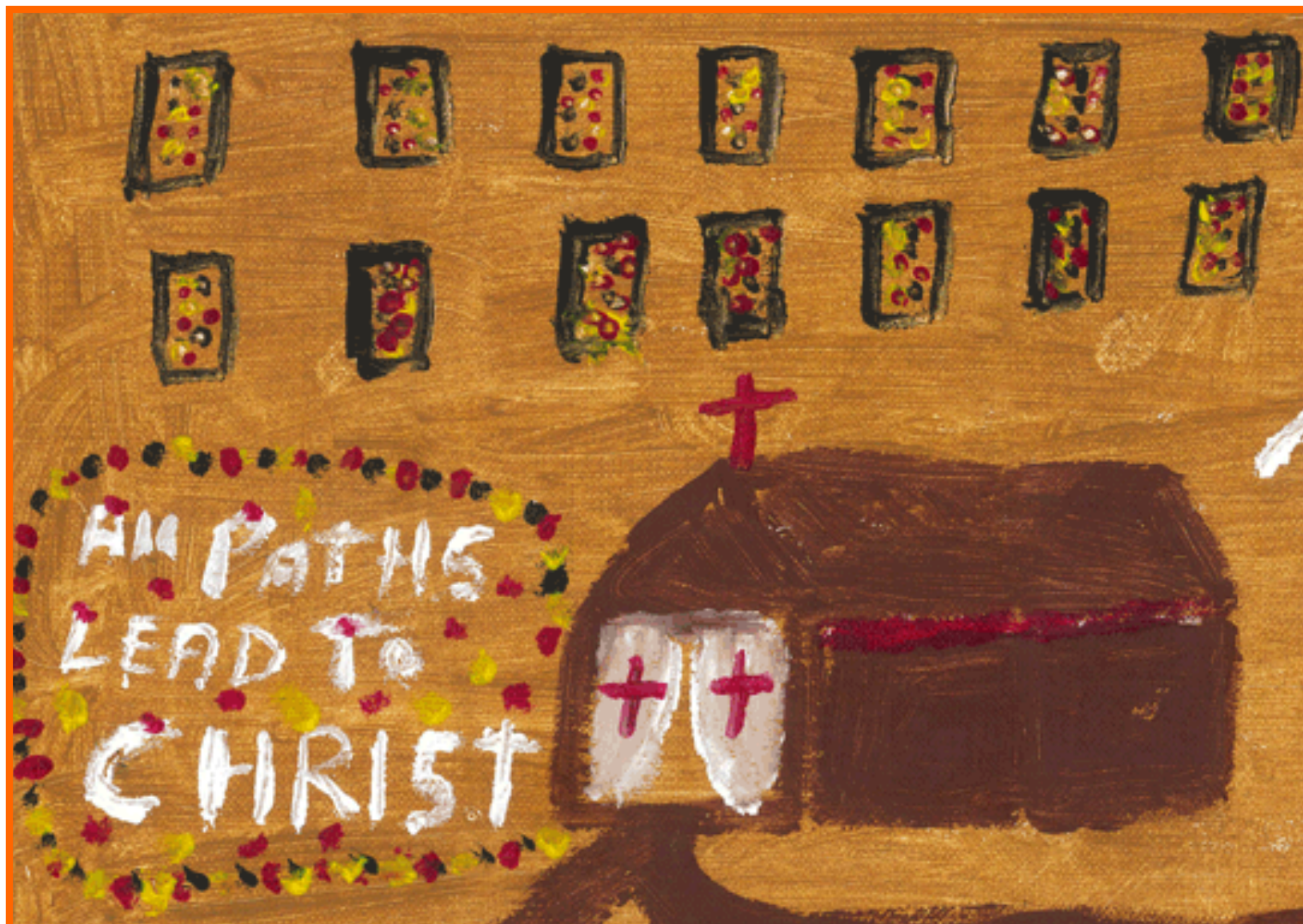


NATSICC News



The Newsletter of the National Aboriginal and Torres Strait Islander Catholic Council - **September 2013**



National Consultation on Inculturation

Over the past few months, the new NATSICC Council has been on a journey of listening and learning. Delegates at the 2012 Assembly in Melbourne presented us with a Petition calling for approval to use cultural rituals and symbols in the Mass as well as advocating for the use of the Aboriginal Eucharistic Prayer.

The process that followed included presenting the petition to the Bishops and asking the community for further clarification as to the context of the rituals and symbols. The responses we received only highlighted the deep desire of our people to bring to life Pope John Paul II's words to us at Blatherskite Park in 1986:

"You are a part of Australia and Australia is a part of you. And the Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others".

It became clear the Liturgy was the central element in which Aboriginal and Torres Strait Islanders want to make our contribution to the life of the Church. What was also clear is that a "one size fits all" approach to the issue was not inappropriate. Some of you have held conferences, others have not wanted to comment in fear that the symbols and rituals that are currently in use will be prohibited.

Continued over page....

WE ADVISE ABORIGINAL AND TORRES STRAIT ISLANDER READERS THAT THIS PUBLICATION MAY CONTAIN IMAGES OR NAMES OF THE RECENTLY DECEASED



Mass at NATSICC National Assembly - Melbourne 2012

National Consultation on Inculturation cont.....

As a Council, we have discussed at length the best way of moving forward the process of Inculturation of the Catholic Church in Australia. We came to the conclusion that we should do as our ancestors have always done - sit together to talk and share our views and experiences. The National Consultation into the Indigenous Inculturation of the Catholic Church in Australia was born.

The consultation will focus on finding out what we can already do within the Liturgy and what areas we will need to work on. We need to work

together with the Catholic Church. This is a defining moment in the relationship between the Catholic Church and Australia's first people.

We need to work together towards a common goal, and offer the hand of solidarity as we move forward in the process.

We have strong Ministries on the ground and a supportive and receptive Bishops Conference - there is no better time than now to bring Pope John Paul's II's words to life.

INVITATION FOR NATSICC TO HOST A CONSULTATION WORKSHOP

We would like to be considered to host a NATSICC Consultation Workshop and have access to a suitable premises.

Organisation: _____

Proposed Workshop Location: _____

Contact Person: _____

Contact Details: _____

A GRANT OF UP TO \$1500 IS AVAILABLE TO ASSIST IN CATERING AND HELPING PEOPLE ATTEND

Consultation Process

• NATSICC is calling for submissions from stakeholders seeking views on:

How can the Catholic Church bring to life Pope John Paul II's words to Aboriginal and Torres Strait Islanders at Blatherskite Park in 1986?

The question is deliberately open ended and is designed to encourage a broad range of responses. The responses can be emailed, sent, faxed to NATSICC and can take any form.

Call for Submissions

• NATSICC is asking for your permission and invitation to come and hold a Community Consultation Workshop in your area. It is hoped that at least one workshop will be held in each State and Territory. A **Call for Invitation is in this Newsletter.**

Each workshop will be unique and planned in consultation with locals and Elders. In addition to seeking the opinions and experiences of the community, the workshops will provide an opportunity for Aboriginal and Torres Strait Islander Catholics to talk with experts from the Church in the fields of Architecture (symbolism in the Church), Liturgy, Church structure and Canon Law.

We will work with and be guided by you when designing these workshops, no two will be the same. The discussions and outcomes will be collated and interpreted by a Consultation Board and will constitute a major section of the recommendations contained in the final report.

Community Workshops

• A final report will be presented and discussed at the 2015 NATSICC National Assembly in Darwin. The report will include:

- Recommendations from the Board
- Promoting the involvement of Aboriginal and Torres Strait Island lay people
- Inculturation of the Liturgy
- What can already be done
- Aboriginal and Torres Strait Islander community requests
- Creating flexibility within the Liturgy based on the local customs and traditions
- Symbolism with the Church itself
- Sacraments
- Cultural Awareness training of Priests (existing, seminarians and foreign)
- Creation of resources for Aboriginal and Torres Strait Islander Catholics
- Clarification of Canon Law and the use of Aboriginal and Torres Strait Islander Symbols
- International experiences and comparisons
- Outcomes from State and Territory Consultations

Final Report and recommendations



A moment to reflect

Homily Reflection by Fr Hilary Martin (2012)

Jesus spent his time outdoors moving from one group of people to another. He walked along and left his footprints on the land. He was sent to heal us in body and in spirit, to reconcile us to the Father, and to heal a people who were angry and divided. Jesus walked from one group to another. He did this deliberately so that people would begin to know who he was - a person from God with power to heal. A woman, long suffering with an illness, an unhealed flow of blood had heard about Jesus. She crept up behind Him and said to herself, if I can only touch the clothes of that holy man, I will be cured. She did, and Godly power came from Jesus and she immediately felt well again. Jesus, surprised, wanted to see her and turned around. She came forward, then, fearful, a bit scared. Jesus said to her, "Your Faith has saved you, go in peace, you're cured."

Faith comes in many times and places, the Spirit blows where it wills. Jesus has appeared to many even before they fully recognized Him. Before any whites had appeared in his district, an Aboriginal man, not a particularly good man, called a stirrer and worse by his people, a person divided communities on purpose, got tribes to fighting each other, had a Dream. He dreamt of a strong woman, a boss lady as he called her with her son. She told him to stop all his evil talk, all his evil scheming, and to work instead for peace and to bring the local tribes together. The man believed the woman and changed his ways.

The people noticed he was always talking now about peace, about healing, about working together, avoiding evil. One day he was shown a picture of Mary and Jesus and he said, 'Oh, that is the woman and the boy I saw in my dream. I did not know who they were, but now I do. Follow whatever they say about them, they are true.' He and his family, that whole community were Baptised into the Catholic

faith. Even the communities round about were reconciled, and they survived, stronger and bigger than ever before. The power of faith had, reconciled, had healed them.

We want reconciliation, but it goes two ways. How often have we heard the phrase of John Paul II, if you want peace practice justice? Justice goes two ways. It is not enough to throw some money at a

problem and then walk away. That is not justice really, it is not mutual.

To give a gift, even a big gift and then to insist that the one who received it must use it as you demand, sours the gift and the giver as well. The receiver of the gift and the giver both lose respect.

On this Aboriginal and Torres Strait Islander Sunday, 2012, reconciliation is still illusive. We need to sit down and have a long conversation with each other, a quiet listening and an awareness, a contemplation which some would call Dadirri. Non-Aboriginal people may be surprised to discover how much we have in common, how much we agree, about land, about a good family and about the gift of Law.

Aboriginals are not just general indigenous people, they are Australian Aboriginal people, the people who arrived first on the land and who first fished in its waters and seas and who developed a way of life with values that are still precious, that cannot be measured by dollars or cents. We believe that Christ has come to fulfil and not to destroy. In the last few years we have come some way toward reconciliation, but there is still very much to do, much ignorance and uncertainty to overcome. Is reconciliation, a hopeless task? No, not at all.

By the Power of Faith we shall be Healed.

"Non-Aboriginal people may be surprised to discover how much we have in common, how much we agree, about land, about a good family and about the gift of Law."

Useful Resources

	<p>Givit.org.au A great website whose core purpose is to match those who need with those willing to give. They facilitate the transfer of quality goods to reach those within our community who are vulnerable or marginalised, in a safe and confidential manner. A request for items (sporting goods, electrical, furniture etc.) is put on the website for potential donors to see.</p>
	<p>catholictv.com The CatholicTV® Network is a US based site that is a unique herald of the simple, yet profound Message of Jesus Christ, Who is made truly present among us in the Breaking of the Bread. They strive to connect People of Faith. Through relevant, inspiring and prayerful programming we educate, teaching the Wisdom of God in the Catholic Tradition, endeavoring to move people of all ages, cultures and attitudes toward the Fullness of Life.</p>
	<p>biblegateway.com The Bible Gateway is a tool for reading and researching scripture online -- all in the language or translation of your choice! It provides advanced searching capabilities, which allow readers to find and compare particular passages in scripture based on keywords, phrases, or scripture reference.</p>
	<p>www.abc.net.au/indigenous Up to the minute news and current affair stories from the ABC.</p>
	<p>cathnews.com CathNews is a service of Church Resources. It is a daily news service with prayer, meditation and Catholic website reviews. It is the most visited Catholic website in Australia, providing a mix of news, opinions, features and prayer updated daily.</p>
	<p>www.cr.org.au or 1300 248 724 Membership of Church Resources is open to all not-for-profit organisations in Australia. It is free and easy to join, and it will save you time, money and effort when you buy a wide range of products and services.</p>
	<p>http://www.kidney.org.au/HealthProfessionals/IndigenousResources/tabid/770/Default.aspx A range of culturally appropriate resources relating to Kidney Health.</p>
	<p>www.govolunteer.com.au Go Volunteer is a non-profit initiative designed to make volunteering easier. Go Volunteer brings Volunteers & Volunteering Organisations Together.</p>

2013 Aboriginal and Torres Strait Islander Sunday Celebrations

PERTH ACM



On the Sunday it was a combined parish and ACM mass as well as invited guests from the community. As one of our parishioners is married to a PNG mass we were blessed with the presence of the PNG choir who sang acapella at the mass and after at the lunch. Beautiful 4 part singing. Bishop Sproxton was the main celebrant with Fr Emil and Fr Peter Toohey.

ADELAIDE ACM



The Aboriginal Catholic Ministry hosted the Opening Mass of NAIDOC 2013. It was attended by some 200 Indigenous people as well as 500 - 600 non-Indigenous people, including prominent Indigenous and non-Indigenous community leaders and politicians, Frances Bedford (Member for Florey), representing the Federal Government.

The celebration was led by the Archbishop of Adelaide, Philip Wilson and took place in St Francis Xavier Cathedral which has a seating capacity of 1,200 people. The Smoking Ceremony was performed at the start of the service by Aboriginal Elder John Lochowiak. A welcome to country was presented and the entire service was designed and intended to celebrate traditional Indigenous culture with the theme of "Peace and mercy for all". This event reached a large audience of non-indigenous people.

MURRI MINISTRY



LA PEROUSE - NSW





The service commenced with a smoking ceremony and its explanation, then one of our family members informed the congregation what we will be listening in the gospel and that the day was significant because of NAIDOC week celebrations.... then the didgeridoo commenced playing by one of our Aboriginal students of the parish school and lead the Priest and the alter helpers and me carrying in the gospel.

Then Father blessed the congregation and lead the acknowledgement to country and we all responded. We went through the Mass and then our families took up the offertory in the Coolamon and wooden jars. Richards artworks where placed in front of the altar. My son Liam sang a beautiful rendition of Halleluiah. We sang the Aboriginal Our Father with the congregation and the Gospel was read by me. In the homily Father spoke about reconciliation and developing God partnerships with our first peoples.

The Mass finished with me speaking at the pulpit about the NAIDOC week's activities and inviting everyone to them and we finished with a beautiful cuppa tea and goodies. It was such a good day. All the Parishes within our Diocese celebrated their Masses very similar to mine.

Louise Campbell



SafePlace project begins



The first batch of 14 Cots and Mattresses has been sent to the Central Australian Aboriginal Congress' Family Partnership Program for distribution to families around Alice Springs.

This marks a milestone for the project and we acknowledge the support of Church Resources, Knights of the Southern Cross, Cook's Trailers, Karmabunny web design, the Mercy Foundation and an anonymous donor.

The wonderful people at the Family Partnership Program have overseen the distribution of the cots and mattresses to families in and around Alice Springs. The Family Partnership Program is an evidence-based home visiting program that provides ongoing education and support to women and their families, from pregnancy until the child is two years old.

They have provided us with the following feedback:

Initially we wondered whether families would want cots as co-sleeping is very much normal practice here in central Australia. However this has not proved the case and we have had many families who have very gratefully and happily accepted these cots and have put them to various types of good use.

One of the things we have struggled with is getting the mums to put their babies on their tummies; An essential process for child development. The resistance was in large part to do with the idea of putting their babies on the floor, often dirty and cold places, so understandable. We have given cots to some families who have set them up in the living area of the house and are using them as a safe place to put their baby

down. Baby can have tummy time, is able to see and be part of the family and is encouraged to lift their head to see what is going on thereby building strength.

Family life here can be very chaotic with many family and visitors coming in and out of houses. Babies here are often woken from sleep during the day, particularly by other children who come in to the house and want to play. The babies often sleep alone on their parents bed or mattress putting them in danger of rolling off when they wake up. The cot is a safe place mother can put the baby down to sleep during the day and other children can't wake them or pick them up. Very important as we try to get the message across, that babies need lots sleep.

One example is a single mum and grandma growing up a 15 month old boy. Both women have significant health issues. They had a travel cot for him but it was he was getting too big for it and the baby could not see out of it and didn't like it. He had been sleeping in his mothers bed which because of her condition was a risk for him.

We gave them the cot and they are delighted with it. He sleeps happily in it at night and it also serves as a playpen for him during the day when they need to know he is safe while they do daily living activities. They are also happy with the idea that the cot can turn into a toddler bed so he will be able to get a lot of use out of it.

The next is a couple with a 7 month old baby who also had a travel cot which was broken and unusable and they were so happy to get this present. The mum immediately went to the salvos op shop and bought cot sheets for it and hung toys on the rails for him to play with. Again she had not wanted to put him on the floor so this is a place he can have his tummy time and hopefully catch up with some development milestones.

He now sleeps safely in his cot every night.

Latest News

Christopher Prowse named new Canberra-Goulburn Archbishop



Archbishop Prowse with Mick Gooda

Archbishop Prowse (a member of the Bishops Commission for Relations with Aboriginal and Torres Strait Islander people) is "absolutely delighted" to be appointed as Archbishop of the Diocese of Canberra-Goulburn.

Speaking to the ABC, he reaffirmed his determination to work closely with Indigenous people. "Many attitudes were working well and truly against their betterment," he said. "I became friends with many of them and in the end wrote quite a bit of work on it as part of my doctorate."

NATSICC Wishes Archbishop Prowse all the best in his new role.

TJH Council welcomes start of Royal Commission public hearings



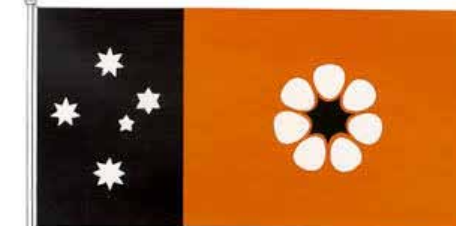
TJH CEO Francis Sullivan

The CEO of the Catholic Church's Truth Justice and Healing Council, Francis Sullivan, has welcomed the start of public hearings of the Royal Commission into Institutional Responses to Child Sexual Abuse in Sydney on Monday, 16 September.

Mr Sullivan said the hearings will examine how institutions, including church and state bodies, handled complaints about the sexual abuse of children in their care. "This is a very important and significant day for the victims of sexual abuse within Catholic Church and other institutions. Many have been waiting for this day for a very long time," Mr Sullivan said.

"The Royal Commission is the opportunity for the Catholic Church in Australia to face the way it has responded to the victims of child sexual abuse.

Territory Government defends bush progress



The NT Government doesn't have a problem with remote bush residents who voted the Country Liberals into power, Chief Minister Adam Giles says.

The NT Treasurer Dave Tollner said he understood the frustration of remote indigenous residents who thought not enough was being done for the bush. "I share that frustration; we are doing everything we can to move things along quickly," Mr Tollner said.

He said the Government was committed to economic development in remote parts of the Territory but that it would take time for the results to show.

<http://www.abc.net.au/news/2013-09-16/territory-government-defends-bush-progress/4959808>

Aboriginal Literacy program to Enngonia and Bourke



An adult literacy program for Aboriginal people is being launched in Bourke and Engonnia after a successful pilot in the state's far west.

The Yes I Can campaign is modelled on a Cuban program that has seen almost two dozen people learn to read and write in Wilcannia, where it was introduced a year ago. The Executive Director of the Literacy for Life Foundation, Jack Beetson, says "As you get older the shame gets greater, so learning from your own is very important and the campaign is about getting the whole community behind the people that can't read and write," he said.

"It basically transfers the shame of being illiterate to the literate which helps absorb some of that from the people that can't read or write at the moment." He says at least one person who graduated from the Wilcannia class is now employed.

"The critical part is that it does lead to employment, although it may not mean that everybody that does it gets a job.

<http://www.abc.net.au/news/2013-09-12/>

Pilgrimage to Beagle Bay

By Father Matt Digges

Over the last few days it has been my privilege to have walked here to Beagle Bay with a group of wonderful people. On Wednesday the walking pilgrims, people from all parts of the Diocese of Broome, and a few from further afield, gathered in Broome. We gathered with some trepidation, as what we were about to attempt had not been done before, at least not in the memory of anyone alive. Even though it had been scoped and tested, we were a bit unsure of ourselves and each other.

As we drove through the dense scrub to our starting point at Carnot Bay we started to soak up the country and develop a feel for the walk ahead. At Carnot Springs we camped on the salt marsh and met our ever present pilgrimage friends, the mosquitoes, which were particularly savage the first night. Around the fire there was a chance to share among ourselves. Why were we here? Wasn't this all a bit silly? Would we make it? Would the person sitting beside me make it? At this stage most of us could not say exactly why we wanted to be there, but we had a general idea. This was an adventure unique because it was firstly spiritual and then physical. The country through which we would walk was alive and beautiful. The goal of our pilgrimage was the heart of the faith in the Kimberley: commonly called the Sacred Heart of the Kimberley.

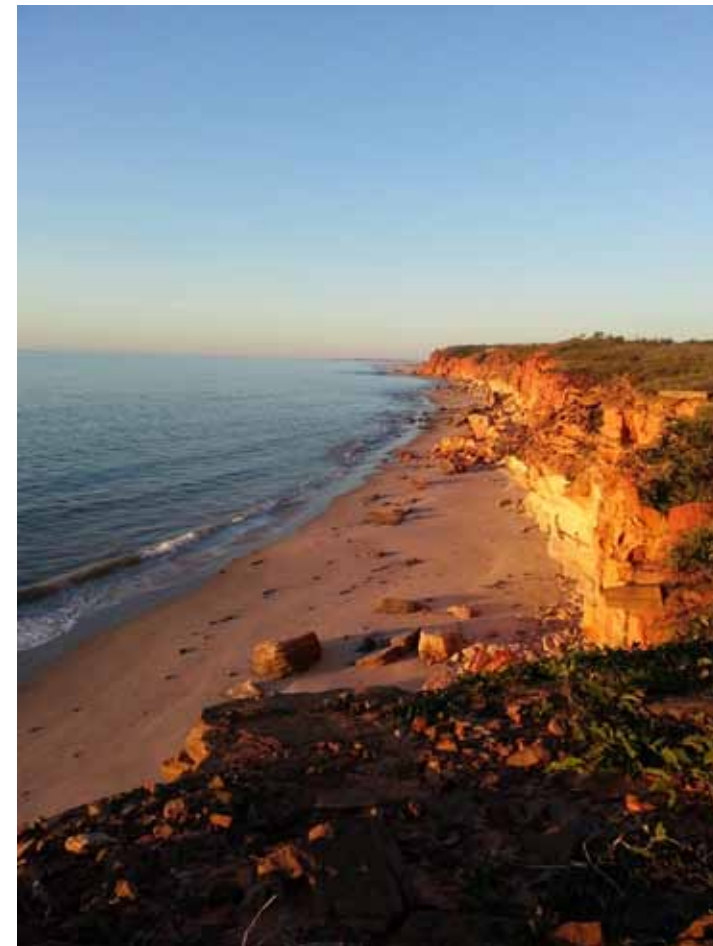


This atmosphere of recollection was to stay with us all morning as we walked through the bush, prayed the rosary together, and finally emerged from the bush for our lunch on the coastal cliff top at Red Bluff. The afternoon saw us climbing down onto the beach, clambering over the rocks and through the cave at Tjibbinj, out onto the beach and Monbon for the last 8km to finish the first day. On the beach, eleven year old Leroy, the youngest of our group, was spread out in exhaustion, but soon perked up for the final surge. Though exhausted, we all swam in the creek, shared stories and then, most importantly, brought the whole day to Mass which was celebrated sitting on the sand next to the fire. The Nyul Nyul rangers provided lots of fresh mud crabs for our supper. The next morning, our legs were not as keen to move, but the country called us on to Beagle Bay.

At the start of each day or after each break we sang. One of the songs was called "Ultreia", a traditional song of pilgrims on the camino to Compostela in Spain. It was a bit strange to be singing mediaeval Latin in Jabirrjabirr and Nyulnyul country, but it connected us with the previous celebrations at Beagle Bay, where local people would lead the singing in German, Latin



Most of us like noise and distraction. On our pilgrimage there were no phones and no ipods. We began the first day of walking in prayer, and then I asked that there be silence for half an hour, thinking that would be about as much as we could stand! So we set out across the marsh, past the springs and heading for the ti-tree horizon. An hour later we passed the fence that Br Henry and the men built in 1935 and we were still quiet: The silence of pilgrimage had overtaken us!



and Nyulnyul! The bush resounded with our varied voices singing: 'Ultreia! Ultreia! Et sus eia! Deus adjuva nos!' Upward! Upward! And onward! God help us! By the second day we started to really mean the words.

It was an adventure to be sure. On the outside it seems that all the adventure was physical: the track or lack of, the heat, mozzies, water, joking (with some seriousness) about crocodiles, blisters and aches were all real and make for a good story. The interior story is harder to speak about but far more significant.

The silence of the country allowed us to open ourselves up to God. Our days were filled with reflective appreciation of the country we were gently touching. The walking pace allowed us to listen to God and his call. On the first night some pilgrims were able to share their reasons for being on the pilgrimage, but most could not put it in words. As we neared Beagle Bay those reasons became clearer and started to include the struggles of those we were to meet at the end. We slowly became aware that many who could not walk with us were uniting themselves to us in prayer.



On the last day it all came together. Many of you here today joined the walk from Bishop's Well to Sacred Heart Church. We carried the World Youth Day Legacy Cross, recalling the massive gathering with the Holy Father in Rio which is taking place at the same time. We walked behind flags representing the pilgrims: Australian, Aboriginal, Kimberley, Catholic. We have finally gathered in this church, which represents the cradle of faith in the Kimberley, to celebrate Mass and ask God's guidance on the road ahead.

From the Sacred Heart of the Kimberley may God continue to guide our pilgrimage of life!

Diary Dates 2013

October 2013

- 1 International Day of Older persons
- 2 International Day of non-violence
- 5 UN World Teacher's Day
- 19 World Mental Health Day
- 17 International Day for Eradication of Poverty
- 26 1985: Uluru returned to Traditional Owners

November 2013

- 1 All Saints Day
- 11 Remembrance Day
- 14 World Diabetes Day
- 16 International Day for Tolerance
- 20 Universal Children's Day
- 24 Christ the King

St Mary's of the Sea Darwin Cathedral renovations



In the Northern Territory Times of 15 July 1882 it was reported that "Two Roman Catholic priests of the Order of the Sacred Heart ... came ashore and baptised some young children belonging to Catholic families". This is the first record of activity of the Church in Darwin.

In September 1882, four Jesuit priests, led by Fr Anthony Strele, established a Catholic Mission Station, and within a few years built a church on the site of the current Presbytery. The existing Cathedral grew out of a need for a new and larger church, as Darwin grew after the end of the 2nd World War.

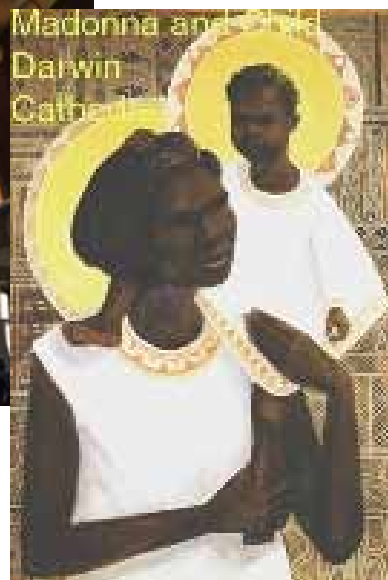
St Mary's Star of the Sea is a War Memorial Cathedral. The first sod was turned in December 1957; the foundation stone was laid in July 1958 by Most Rev J P O'Loughlin MSC; the official opening, with solemn blessing by Bishop O'Loughlin took place on 19 August 1962.



The recent renovations have breathed new life into the centre of Catholic life in Darwin. The altar, featuring hand 'chipped' mother of pearl has been moved forward and is flanked by glass balustrades and striking red carpet. The comfort of the congregation has not been forgotten with massive new ceiling fans providing a fresh breeze in place of the previous, noisy ones.

The Cathedral pays strong respect to the Larrakeyah people, the traditional owners of the land on which the Cathedral stands.

Indigenous features include:

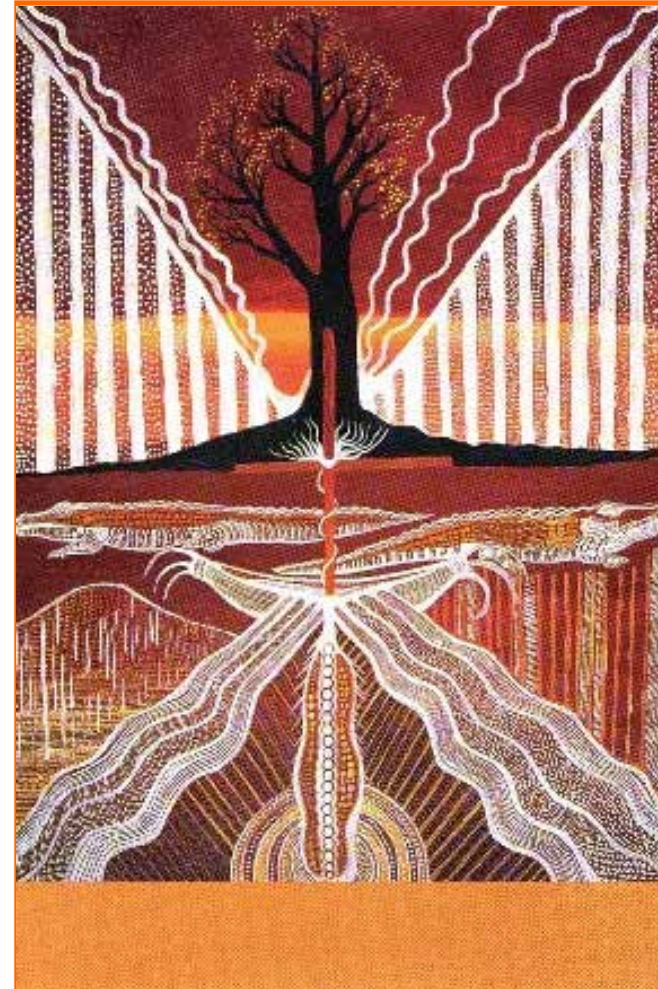


THE ABORIGINAL MADONNA

A striking feature of the Cathedral is a large oil painting depicting the Virgin Mary and Child as Australian Aborigines. It is the work of a visiting European artist, Karel Kupka, of the Ecole des Beaux-Arts, Paris.

The painting, in oils, is 1.3 metres high and 1 metre wide. The figures are slightly larger than life-size. The Virgin Mary is depicted with the characteristic features and skin colour of an aboriginal woman. Her face is a composite portrait from many sketches of different 'sitters', done by the artist on various Territory missions.

She is garbed in white. The collar of her dress is red, embroidered in an Aboriginal design. The Holy Child, also typical aboriginal features and dressed in a white smock, edged with aboriginal designs in red, is seated on the Mother's shoulder in the typical aboriginal style of carrying an infant. Behind the heads of Mother and Child are golden haloes, painted flatly in the style of a Byzantine icon, but edged also with perimeters of authentic tribal design in red.



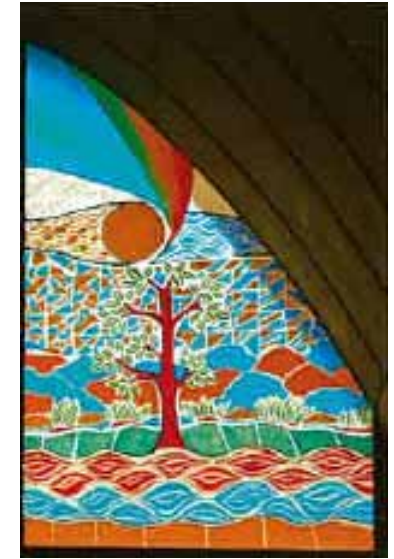
THE TREE OF LIFE

This painting in the Cathedral is by Miriam-Rose Ungunmerr-Bauman. She was asked to paint a picture to go with her talk called 'Dadirri', meaning silence or stillness. It was the time when the saltwater crocodiles lay their eggs in the mounds they have prepared along the river banks or in the swamps amongst the cane grass. The painting is in three parts. The upper part depicts nature, which is our calendar. It tells us when to hunt for fruits, yams, animals, reptiles, fish or birds. By looking at certain flowers that are blossoming, or which way the wind is blowing, we know what to look for and gather.

The bottom of the painting is ourselves. The circles and lines mean that we have been washed with Jesus' blood coming from the paperbark chalice. The yam under the cross is Jesus' body. The cross means that Jesus died for our sins and rose to life again. At the top of the cross there are flames coming from fire sticks. Jesus is the light of the world.

The tree in the middle represents the Aboriginal people. Pope John Paul II said to them: 'You are like a tree standing in the middle of a bushfire sweeping through the timber. The leaves are scorched and the tough bark is scarred and burned, but inside the tree the sap is still flowing and under the ground the roots are still strong.' When the wet season sets in and the rain comes, the tree grows and blossoms. The storm winds come too. The white lines on each side of the tree are the water and wind representing the Holy Spirit.

The star attraction of the renovations at St Mary's is undoubtedly the new stained glass windows that face Smith Street. Illuminated to the street at night, the windows were 'painted' by 8 Northern Territory Indigenous artists and depict the 'fusion' between Indigenous culture and that of the Catholic Church through traditional stories.





5-7 DECEMBER
MELBOURNE 2013

NATSICC calls for nominations to join our group for the Catholic Youth Festival

*** Are you Aboriginal or Torres Strait Islander and aged between 15 - 25**

*** Do you participate in your local School, Parish or Aboriginal and Islander Catholic Ministry?**

The Council will support 10 youth from all over Australia to travel to Melbourne and experience the biggest Catholic Youth Festival since World Youth Day in Sydney.

Nomination forms can be downloaded at www.natsicc.org.au or by contacting the office on 08 8363 2963.



Councillor in profile

Shirley Quaresimin - Western Australia

Shirley is a Nyikina woman and member of the Aboriginal Catholic Ministry in Perth. Shirley retired 2 years ago from Catholic Education and returned to live in Perth and was on NATSICC in the 80s through to the 90s. Upon her return to Perth she joined the ACM Perth and was elected chair and is now back on NATSICC as the Rep for WA. Shirley has 5 children and 10 grandchildren.