INSIDE: La Grange/Bidyadanga 60 years • Bishop Saunders in Kenya • NAIDOC Celebrations
Farewell Sr Dianne Colborne rsj

Very sadly, Sr Dianne Colborne rsj took leave of her ministry in the East Kimberley, which was based at Halls Creek, when she was called by her Congregation to coordinate the ministry of hospitality and spirituality at Safety Bay. Quite a sea change.

Sr Dianne loved being with the children in a variety of ways as well as with the adults; from the school scene to the Op Shop and on the road to Ringer Soak. Preparing the Liturgy on alternate weekends was particularly special as the small community gathered for spiritual nourishment. It was easier to say goodbye knowing that she may be back once she has completed her time in her new ministry.

Kimberley Reflections Art Exhibition

Recently back in Broome was Tony Treacy with his daughter Rebekah.

Tony and Rebekah were in Broome showcasing some of their artwork during their Kimberley Reflections Art Exhibition at the Sisters of St John of God Heritage Centre.

Germanus Kent House Residents Out and About

Germanus Kent House resident Mudji Wyatt with his family on a visit to Bidyadanga in early July. Photo: J Leslie

Teresa Roe holding a baby crocodile during their visit to the Malcolm Douglas Wilderness Wildlife Park in July. Photo: J Leslie

WORLD YOUTH DAY 2016
Patron Saint - Saint Faustina

Helena Kowalska joined the Congregation of Our Lady of Mercy in Poland at the age of 20, taking the name Sister Faustina. She is remembered by the sisters as joyful, smiling, and always willing to share her happiness with everyone. And yet, through painful spiritual experiences, Jesus was preparing Sister Faustina for a great mission that she was to undertake at a very young age. Jesus gave Sister Faustina the task of proclaiming the truth about His Divine Mercy to the world: through her own life, her prayer, words and actions. The Divine Mercy devotion is an important part of our personal preparation for World Youth Day 2016.
To Care for the Earth

The Holy Father’s Encyclical on the environment has attracted a lot of comment in the media and in the public arena. Politicians, social commentators, businessmen and journalists – in fact many of those from the big end of town - have had much to say about *Laudato Si’, Mi’ Signore*, his important document on ecology and climate.

Borrowing from the words of the canticle of Saint Francis of Assisi, the title of the Encyclical translates from the Latin as “Praise be to you, my Lord” and speaks about our care for the earth, our home, much in the manner of Saint Francis who refers to Mother Earth as Our Sister “who sustains and governs us, and who produces various fruit with coloured flowers and herbs.”

Pope Francis alerts us to the warnings issued by qualified authorities of the dangers that arise from unbridled exploitation of the earth and its resources. He reminds us of the words spoken by Pope John Paul II in his Encyclical *Redemptor Hominis* (1979), warning of a human tendency to regard the earth as something merely to be consumed and used. And while Pope John Paul called for a global ecological conversion, little has been done to increase our respect for the earth as a gift from God, given as it has been to sustain life. Speaking of climate change, and citing the findings of 85% of published scientists who say such a phenomenon most likely has its origin in human activity, the Pope states clearly that the time for a change in our attitude towards the impending crises is long overdue.

Some in the big end of town have taken exception to the words of the Holy Father and to his perceived “interference” in this on-going debate about care for the planet and the urgent quest for sustainability. They interpret his entrance into the debate as a threat to their exploitation of natural resources and the maximisation of their profits. Not to be threatened by such intimidation from high powered politicians and captains of industry, the Holy Father exhorts us to begin urgently the conversation that will promote the future of humanity and all that is needed to nurture all life. He goes on to say: Human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity. So we cannot fail to consider the effects on people’s lives of environmental deterioration, current models of development and the throwaway culture. (#43)

Our faith calls us constantly to change, to conversion – to confront our selfishness and self-centredness. Now the Holy Father Pope Francis promotes a Christ-like way of living with our neighbour on our planet for the sake of the sacredness of life and the greater glory of God. We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it. (#229)

See, now is the acceptable time; see, now is the day of salvation.

2 Corinthians 6:2

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+Christopher Saunders  
Bishop of Broome
Our sister cries out

For Catholics, the biggest news of the last few months is the publication of Pope Francis’ encyclical *Laudato si’*. It’s a fascinating document, innovative but with its foundations solidly in the teaching traditions of our Church.

In a space as short as this, it’s impossible to summarise such a long and passionately written document. But I can say something about the flavour of the document and why I hope that people reading this column will also read the encyclical with prayer and attention.

You probably know that *Laudato si’* has as its main focus the world’s ecological crisis and what we are called to do about it by Catholic social teaching. Pope Francis took his name from St Francis of Assisi, and the title of the encyclical comes from St Francis’ great poem-prayer to God and his Creation. St Francis compares the earth, our common home, to ‘a sister with whom we share our life and a beautiful mother who opens her arms to embrace us’.

So here is one of the radically new aspects of *Laudato si’:* it is inspired by the passionate outpouring of one of our favourite saints, and Pope Francis, like his namesake, writes straight from the heart and does not fear to write poetically.

For the Pope, the earth our sister ‘now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her’. This is a fierce denunciation of the dig-it-out-cut-it-down-and-burn-it-up mentality that has undergirded our current industrialised civilisation. The Pope calls us to acknowledge our ‘sins against creation’. He quotes words of the Patriarch Bartholomew: ‘to contaminate the earth’s waters, its land, its air, and its life – these are sins.’ What is needed from us is what St John Paul II referred to as a ‘global ecological conversion’.

Pope John Paul II? The spiritual leader of the Orthodox Church? Yes. This encyclical is also remarkable for the way Pope Francis constantly refers to the teachings of others, and especially of his predecessors. (Pope Benedict, remember, was referred to as ‘the green Pope.’) Time and again we find references to documents from Bishops’ conferences of North and South America, Europe, Asia, Africa – and Australia.

For Pope Francis, the solution to our ecological crisis is grounded in principles of Catholic social teaching – an understanding of the common good, solidarity, the preferential option for the poor, and our identity as members of a universal family. More importantly, he puts forward the idea of an integral ecology – one that acknowledges the inter-relatedness of all things and our place in nature. ‘Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live,’ he says.

*Laudato si’* is not a short document, but it’s not hard to read. Two men named Francis – saint and Pope – lead us to a place of prayer and reflection. I urge you to find a copy and read it. The rewards are great.

There is a link to the encyclical on the ACSJC’s website: [www.acsjc.org.au](http://www.acsjc.org.au).

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**St Eanswida**

Born: (around) 580
Died: 640
Feast Day: September 12

Eanswida was the granddaughter of St Ethelbert, the first Christian king of England. Eanswida’s father Prince Edbald later became the king of Kent.

Edbald was not a religious man at first, but he learned a great deal about Christianity from his little daughter who was a very good Christian. Her father found a handsome man to marry her, a pagan prince from Northumbria. But Eanswida was not at all pleased and she refused to marry him in a kindly manner, so that her father would not be offended.

He respected her wish and surprised everyone when he allowed his daughter to become a nun.

Princess Eanswida was a very happy nun and she soon started a Benedictine convent. She lived simply and prayerfully like the rest of the sisters.

She spent the rest of her life in penance and prayer for herself and for all the people of her homeland. Eanswida died on the last day of August in 640.

The Danes finally destroyed her convent, but Benedictine monks started the monastery again in 1095.

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**A Chance Meeting**

A chance meeting at Wuggubun community in the East Kimberley revealed an interesting connection between David Cox (R) and Hazarli DAnna. David, who resides at the remote settlement, originally came from Beagle Bay and as a youth had some interesting experiences such as being part of St Mary’s Cathedral Choir, Perth, for two years. He also took a lead role as the character “Teko Matasuri” in Mary Durack’s classic Broome play *Ship of Dreams* in 1968. Seventeen year old Hazarli DAnna lives in Broome and has connections through family to Beagle Bay and to David Cox. Hazarli played the part of “Alphonsus Santimero” in the latest production of the same Durack play, produced by Gwen Knox in 2008, forty years after the original show made its debut.

Photo: CAS
Briefly Speaking

Rev Fr Ernest Kandie and Rev Fr Simion Mutai, from the Diocese of Eldoret in Kenya, have recently arrived in the Diocese of Broome. Fr Simion has been appointed as Parish Priest in Kalumburu Parish. Fr Ernest will be assisting in the Parish of Balgo-Kutjungka.

[Left] Tony and Therese Rogers, from Benalla in Victoria, have recently joined the staff at the Chancery Office. Therese joins the staff as Finance Officer, and Tony has taken over as Property Manager;

Penny and Les Paton recently finished their time in the Diocese of Broome. After previously spending time managing the Warmun Retreat Centre, Les and Penny have spent the last 12 months as Property Manager and Finance Officer. Les and Penny are returning home to Queensland. We thank Les and Penny for their service in the Diocese.

New Kids on the Block

1. In Djarindjin is little baby Maison James and his mother Mahaliah James. Photo: Fr H Rotich
2. Little Terrence Whispott with dad Amos Whispott and mum Merrilyn Suzi Gill in Derby. Photo: Fr J Purnell
3. Baby Ran O’Reeri and mum Ta’ilannah O’Reeri at Beagle Bay. Photo: Fr H Rotich
4. Pictured in Broome is, almost one year old Letitia Mumbray with her grandmother Veronica. Photo: CAS
5. Dillon Evans, in Kalumburu, with Elise. Photo: Fr C Knapman
In his encyclical letter, ‘Praised be – On the care of our common home’ which focused on climate change, Pope Francis calls for special care for Indigenous communities and their cultural traditions. He also highlights the need for Indigenous communities to be “principal dialogue partners” when large projects affecting their land are proposed.

“For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values,” Pope Francis said.

“When they remain on their land, they themselves care for it best.”

In Australia, communities are feeling the effects of climate change, with longer and more frequent heatwaves. Seven of the ten warmest years on record have occurred since 2002 and there are more extreme fire risk days each year. The Aboriginal Carbon Fund, is one of Caritas Australia’s partners, working to increase the sustainable development of Aboriginal lands. It has attracted significant support in Australia.

The Fund supports traditional landowners to undertake carbon farming to reduce our national carbon emission levels. They then sell these carbon credits to organisations that need to offset their carbon footprint. Payment for carbon credits provides remote communities with a sustainable livelihood.

Sixty senior elders of the Stolen Generations and their families and friends travelled from across the Kimberley region in Western Australia to gather in the small community of Wuggubun this week.

Many of the elders conquered ill health and frailty to make the trip, which was organised by the Kimberley Stolen Generation Aboriginal Corporation (KSGAC).

The two-day event was held to provide elders the opportunity to spend time with each other, share stories, reflect and celebrate.

In spite of their painful shared history, the elders’ faces filled with joy upon seeing each other.

“It was an honour to be part of the occasion and bring together our elders in a safe and welcoming space for them to reconnect, relax and enjoy each other’s company,” KSGAC Chairman Mark Bin Bakar said.

“For many of them, it may be their last chance to be part of this gathering so it was very important they had the opportunity to see each other again while their health allows.”

“Seeing the joy on their faces made the trip so worthwhile and meaningful,” Mr Bin Bakar said.

Throughout the gathering, elders and their guests took part in yarning circles, enjoyed musical entertainment, created a hand stamped banner and received a special presentation by senior elder Sam Lovell.

Amongst the organised activities, the elders enjoyed plenty of time to just sit, talk and bond.

KSGAC collected the elders’ stories and created a video of their oral histories including a recording of one elder singing a song from their childhood.

“We must continue this program of collective healing so those who want to be involved feel part of something special,” Mr Bin Bakar said.

“After all, we inherit our elders’ history and pain so the more we can create a sense of belonging for them the more we can all have a sense of country, family, humanity, dignity, pride and sincere love.”

“One elder Mrs Biddy Trust said that love is the most important message and that we must embrace to overcome all pain, hurt and suffering.”

The event followed KSGAC’s National Sorry Day commemorations, which were held last month in Broome and attracted a record crowd including representatives from 24 different organisations and agencies.

Elders Georgina Dodson-Suliman and Ida Moore trace their hand print onto a banner as a mark of their belonging. Photo: KSGAC
Walking in Jesus' Country
You are invited to attend
Pilgrimage 2016

The Year 2016 will be a Jubilee Year for the Diocese of Broome, proclaimed a Diocese 50 years ago.

24 SEPTEMBER –
SATURDAY 8TH OCTOBER 2016

Itinerary:
• Depart for Italy
• Rome Pilgrimage including: Vatican Museum, Sistine Chapel, St Peters Basilica, Colosseum, the Altar of the Tomb of Saint Peter, the Necropoli, St Peter’s square and much more
• Fly to the Holy Land
• Mt Tabor/ Nazareth and Cana
• Sea of Galilee
• Jacob’s Well and Taybeh
• Bethlehem and Surrounds
• Jerusalem including the Mount of Olives, Gardens of Gethsemane, Stations of the Cross, site of Calvary and the Church of the Holy Sepulchre, the Dead Sea plus more
• Depart Jordan for Broome

Approximate Cost: $7200 ex. Perth

ALL ENQUIRIES SHOULD BE DIRECTED THROUGH THE BISHOP’S OFFICE.

To register your interest please contact Julie at the Bishop’s Office on pilgrimage2016@broomediocese.org or 08 9192 1060

To secure your place:
A deposit of $1000 is due by 30 November 2015
HURRY - LIMITED PLACES AVAILABLE

“Go to Galilee and you will find him there”
(Mt 28:7)
Catholic agencies join in unique response to historic encyclical

In the wake of Pope Francis’ groundbreaking encyclical on the environment, *Laudato Si’*, released in mid-June, three Catholic agencies are among the first to respond to its urgent call to action.

In coming weeks, Catholic Earthcare, Catholic Religious Australia and Catholic Mission will together release the second book in *The Francis Effect* series. Entitled *The Francis Effect II: Praised Be You – on Care for Our Common Home*, the book will analyse the encyclical’s key themes on ecology and creation, with insights from Catholic theological and ecological experts.

*The Francis Effect II: Praised Be You* was among the first comprehensive responses to *Laudato Si’* when it was released in July. Twelve prominent Catholic leaders, including Catholic Earthcare Director Ms Jacqui Rémond, ecological theologian Father Denis Edwards and Chair of the National Aboriginal and Torres Strait Islander Catholic Council Ms Thelma Parker, will join to offer their perspectives on Pope Francis’ encyclical.

The book will also inspire nationwide colloquiums that will provide Catholic leaders in mission, and all Australians, with a unique opportunity to collectively engage with the encyclical. The colloquiums will be hosted in Sydney, Melbourne, Brisbane and other cities around Australia, and will feature keynote speakers who were also contributors to *The Francis Effect II: Praised Be You*.

To learn more about *The Francis Effect II: Praised Be You*, or to pre-order the book, please visit: shop.cm.org.au or phone toll free on 1800 257 296.

Notre Dame Kimberley

Commitment to reconciliation recognised with Kullari NAIDOC Award

Associate Professor Sandra Wooltorton, Director of the Nulungu Research Institute on The University of Notre Dame Australia’s Broome Campus, was presented with the Reconciliation Award at the 2015 Kullari NAIDOC Ball and Awards Ceremony this month.

Stating that “reconciliation comes from the heart”, the award recognised Associate Professor Wooltorton’s work and dedication to practical reconciliation throughout her career as an educator and contributor to the wellbeing of many Indigenous children.

Associate Professor Wooltorton said, “It is important to realise that everyone benefits from Indigenous reconciliation, in personal, social, political and national ways. It seems to me that the learning journey of planning and achieving practical outcomes for reconciliation begins with the heart. The journey requires dialogue, deep listening and learning – as well as a willingness to change positions for transformation to take place.”

Associate Professor Wooltorton is passionate about education, particularly where it can support Aboriginal empowerment through culture, caring for country and sustainable futures. Despite these topics being reflected in current research by Nulungu, she would like to further explore the role and significance of Indigenous cultural resurgence.

“When all Australians acknowledge that we stand on land traditionally owned by Indigenous people, and when we all want to learn the stories, language and history of our places and Australia as a whole, then we can build on the traditions of the past to create a better future,” Associate Professor Wooltorton said.
Jubilee 2016 Update
Preparing for Parish celebrations

During June and July, Barry and Jennifer Cambridge travelled to parishes across the Kimberley. Community/parish visits included meetings with parish leaders, parish priests, parish associates and school staff where planning continued and preparation for celebrating the Jubilee Year of the Diocese in 2016.

Celebrations will include whole Diocesan events as well as Parish and Community celebrations. Jubilee Year Opening Masses will be held in all parishes on 8th December, these celebrations will include celebrating the opening of the Holy Father’s Year of Mercy – in some parishes the masses will also coincide with the schools’ end of year Masses.

The Christof Collection and Balgo Banners Collection will travel to locations throughout the Kimberley. The Knowing our History Exhibition at the Sisters of St John of God Heritage Centre in Broome will provide a visual history of the Diocese, as will the DVD created to inform parishioners, school students and the community about the beginnings of the Church in the Kimberley, the 50 years of the Diocese as we move into the future.

Events in Parishes to mark the Jubilee Year 2016 are focused on celebrating together the gifts God has given us, and those He continues to give us. This is a time to renew our faith and come together as parishes and communities. Celebration of the Sacraments to include all parishioners, art exhibitions, retreats, family picnic days are only some of the events planned. Each parish/school/community will display a Jubilee Banner; there will be a Diocesan Jubilee Events Calendar so that people can see what is happening, when and where. Parishioners have been active in planning for the celebrations, things that will provide an opportunity for everyone in the community to take part.

Vatican Dossier
Pope Gives New Priests Tips at Ordination Mass

Vatican City,
April 26, 2015 (Zenit.org)
Deborah Castellano Lubov

Earlier in the year, the Bishop of Rome presided over the ordinations of priests for the Diocese of Rome in Saint Peter’s Basilica, and gave the new priests a list of do’s and don’ts.

In his homily, Pope Francis gave some insight into how to administer sacraments, and how to do so following the Good Shepherd as an example.

Specifically, Francis told the new priests to never reject baptism to anyone who asks.

Turning to penance, the Jesuit Pope said, “Always go into the confessional ready to forgive, forgive, not to condemn.”

The Pontiff also gave some advice on preaching, noting “the words of your homilies will reach your people's hearts if they come from yours. Read and meditate assiduously on the Word of the Lord to believe what you read, to teach what you have learned in faith, and to live what you have taught.”

Give the Word of God, and thus your doctrine will be joy and support for the faithful of Christ; the scent of your life will be the testimony, because the example builds, but the words without example are empty words,” he said, noting they “will never arrive at the heart and even do harm: They do no good!”

Pope Francis also urged them to be merciful and be ministers of unity, both in families and in the Church.

The ceremony also marked the 52nd World Day of Prayer for Vocations. In the Pope’s message for the occasion, he likewise called for priests to follow the Good Shepherd’s example, saying, “To offer one's life in mission is possible only if we are able to leave ourselves behind.”

In his address to the faithful before and after the recitation of the Regina Coeli, Pope Francis also stressed that priests must be there for and seek out their ‘sheep.’

In Memory of Kevin Luke


Kevin, with his wife Marie, were lay missionaries who spent over 25 years volunteering in the Kimberley, including Lombadina and Kalumburu. They both loved the Kimberley and the work they did with Bishop Saunders, and this was reciprocated. May he rest in peace.
Sevenspot Archerfish

*Toxotes chatareus*

The unusual little Sevenspot Archerfish is a common inhabitant of Kimberley waterways, and can generally be seen loitering in the shadows of mangroves or other trees overhanging the shore.

Unusual in more ways than one, archerfish can tolerate a wide range of water salinities, from the complete freshwater of the inland gorges, to salty coastal estuaries.

Probably the most notable habit of archerfish is their method of hunting prey. While they feed on swimming and floating insects, they are also able to knock a resting insect off an overhanging branch by accurately spitting a jet of water several feet into the air!

The unique shape of archerfish, with their straight back, allows them to swim close to the surface of the water and look upwards without making too much disturbance. This is handy when hunting hapless insects!

The Sevenspot Archerfish is a silvery colour, with six or seven black spots of varying size on the upper half of their body, creating a dappled pattern which allows them to blend into the shadows. And did I say ‘little’? Archerfish can actually grow to 40cm in length! Other species of archerfish in the Kimberly include the Banded Archerfish, Lorentz's Archerfish, the Smallscale Archerfish and the Kimberley Archerfish. There are seven species described throughout northern Australia and the Indo-Pacific.

Kimberley Kitchen

Silverbeet Pie by Di Challen

This Silverbeet Pie is a family favorite from Di Challen, the Administration Officer at St Joseph’s School, Kununurra.

Of the recipe Di says, “It’s a nice winter warmer for the cold weather we’ve been experiencing here in Kununurra recently. The recipe is my mother-in-law’s and a favourite of my husband’s.”

**Ingredients:**

- 2 tbsp oil
- 1 onion, chopped
- 1 cup chopped mushrooms
- 3/4 bunch silverbeet, chopped
- 2 eggs, beaten
- 3/4 cup cooked rice
- 1 cup cheddar cheese, grated
- Shortcrust Pastry (alternatively, use two sheets of puff pastry)
- 1 cup of self-raising flour
- 1 cup plain flour
- 125g butter, chopped
- 1/2 cup grated parmesan cheese
- 4 tbsp iced water

**Method:**

1. Heat the oil in a large saucepan and add the onion. Cook for a few minutes.
2. Add mushrooms, cook another two minutes.
3. Add silverbeet and cook until wilted.
4. Remove from heat and add rice, cheese and eggs. Season with salt and pepper.
5. Place to one side while you prepare the pastry.
6. Combine flours and parmesan; rub in the butter with your fingertips.
7. Add the water gradually until a stiff mix is formed and shape into a ball.
8. Roll out to a 40cm circle and place filling over one-half.
9. Fold over the other half, sealing the pie edges with some water.
10. Cook for 30-40 minutes at 180 degrees until golden.
Bishop Otto Raible SAC -  Part 3

In the east, in the Great Sandy Desert, the search for water by Father Alphonse SAC and the Pallottine Brothers and the Peninsula Aboriginal Lay Missionaries was at last successful in 1943. Finally, these disciples, who had wandered in the wilderness with their livestock and canvas shelters like the people of ancient Israel, began the new Mission at Balgo Hills. With only a meagre supply of imported materials, while using mud and stone, they began to build, slowly but deliberately, with a sense of purpose and the supporting good wishes and prayers of Bishop Raible who had much to worry about on the Peninsula outside of Broome too during those trying and suffering days.

Like Father Droste before him, Bishop Raible, whose residence was in Beagle Bay, not Broome, believed that his much beloved Mission of The Sacred Heart might grow into an Aboriginal city. To this end local lads were trained as gardeners, carpenters, mechanics, stockmen, saddlers, bakers, fitters and windmill-men, furniture makers, plumbers and fence builders. The young women were seamstresses, cooks, and did general domestic duties. The backbone of the workforce was therefore to be Aboriginal, and the thought prevailed that Indigenous people from around the Kimberley might make their way to the Aboriginal township to take up residence, receive its protection from various forms of injustice, and contribute to the common good. This view showed contemporary ignorance of anthropology and ignored the Aboriginal people’s deep, life-giving spiritual and cultural attachment to their land. Nonetheless it demonstrated the Bishop’s Christian driven wish that the Kimberley’s Indigenous tribes might find solace and a secure future in peace far from the harrowing exploitation of pearlers or graziers, and beyond reach of the witless neglect of governments.

As a much loved Pastor especially gifted for the demanding environs of the rugged and uncouth Kimberley.

Among his notable works Bishop Raible had founded an order of Indigenous Sisters and although this foundation had not been the success he sought, nonetheless those who had been part of it remained as loyal members of the Church in their various parishes and contributed to the richness of the young growing Church in the years to come. Perhaps that venture of the Bishop was merely before its time and while it was, for him, in his mind, a dismal failure, history will continue to regard the foundation as a brave and wonderful effort in faith.

The Bishop had persevered in his mission throughout a period of severe shortages of personnel and resources made worse by the Depression, the Second World War and its aftermath. These burdens might be added the bigoted views of bureaucrats such as the long serving Native Protector, A.O. Neville, for whom history has accorded an unenviable remembrance. Lesser men than the Bishop might have retreated from their responsibilities or left the mission altogether. His tenure was so often a harrowing time but never did he lose hope nor tire of his work in the vineyard of the Lord allotted to him.

Bishop Raible, was undoubtedly an unsung hero of his time. A hard worker, and a dedicated leader, he brought to fruition the hard won Missions of the East Kimberley and then in 1935 established La Grange Mission in the West Kimberley. He never resiled from the challenges of his day and saw to it that the people he had come to serve received the care and attention denied to them by the wider Australian society. He pioneered health services and oversaw the establishment and expansion of schools in his Diocese. And all of this he did with a most generous heart.

He will long be remembered as a bishop for the people. Long was his love and admiration for the land in which he ministered. The words of his own, recorded in a ballad he wrote says much of his time in the Kimberley:

‘If you hear not the song of these wide-sweeping plains, Of these ranges that break on the sky, No words can convey the strange magic they hold And only my heart can reply’

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On Aboriginal Sunday at Our Lady Queen of Peace Cathedral in Broome Robert Dann led the procession into Mass. Photo: L Grant

The water blessing during mass on Aboriginal Sunday. Photo: L Grant

At St Joseph’s School in Kununurra they celebrated NAIDOC Week with various activities including ochre painting, rock painting, bushwalking, damper making, boomerang painting and learning about local culture all led by the school’s Aboriginal Teaching Assistants. They also celebrated with a NAIDOC Mass, didgeridoo playing and a corroboree led by some of their students, both past and present. Pictured is the girls dancing as part of the corroboree. Photo: E Farrell

LEFT: At St Mary’s College in Broome, the Aboriginal Teaching Assistants facilitated the NAIDOC weeks program enabling the students to be engaged in, learn about and share the Aboriginal culture that is so rich in the community. Aboriginal Teaching Assistant, Mr Prince Hill was happy to work with the Year 3 students. Photo: S Baird

At St Joseph’s School in Kununurra they celebrated NAIDOC Week with various activities including ochre painting, rock painting, bushwalking, damper making, boomerang painting and learning about local culture all led by the school’s Aboriginal Teaching Assistants. They also celebrated with a NAIDOC Mass, didgeridoo playing and a corroboree led by some of their students, both past and present. Pictured is the girls dancing as part of the corroboree. Photo: E Farrell

Germanus Kent House client Nancy Bangu (Purtungana) with her artwork. Germanus Kent House in Broome hosted an art show to celebrate NAIDOC Week. Physiotherapist Julia Huntley said the art show is the home’s largest community event and the residents look forward to it every year. “We organise an art show every year, however this year we have purposely chosen to hold it during NAIDOC week. Photo: Germanus Kent House

LEFT: Children at Warlawurru Catholic School celebrated NAIDOC with a day jam packed with activities which included exhibitions of art and academic work, face-painting, making ochre from the clay around us and then using it for painting, making millet brooms (and teaching the boys how to use them), before having sweeping races. While under the expert and watchful eye of Mr Graham the boys took part in a spear-throwing contest. Pictured throwing a spear is Isaiah.

Also on Aboriginal Sunday was the launch of The Christo Collection and Balgo Banners Art Exhibition at the University of Notre Dame Australia Broome Campus. Photo: L Grant
Fifty years ago, Pope Paul VI promulgated the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World, Gaudium et Spes. The opening words reaffirmed how the heart of the Christian vocation is bound to the welfare of humanity:

The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.

Dealing with groundbreaking changes in economic and social life, politics and international relations, the Vatican Council highlighted where the welfare of humanity was most at risk. It held up the value of human dignity and said that the person should be “the source, the centre and the purpose of all economic and social life.”

Australians who have enjoyed a stable career and worked hard at their job – even if it pays just enough to cover the bills, raise the children, and put a little away for retirement – will know the meaning of the dignity of work. It cannot be characterised by an individual workplace contract: it is about expressing God-given talents, developing skills and engaging with colleagues, clients and the broader community. And the labour market cannot be treated as just any market governed by impersonal forces, since the worker is more than a ‘tool’ or factor of production. Labour is ‘superior to the other elements of economic life’. Importantly, work is the most important means of meeting the costs of living.

The dignity of work can be found in its threefold capacity: for individual and family fulfilment, for building up the community and for securing the wellbeing of future generations. Society fails its citizens at these three levels where the economy does not generate sufficient employment and when government does not adequately intervene to promote job creation and maintain basic wages and income support.

Failing Vulnerable Individuals and Families

Just leaving it to the market will not ensure the benefits of prosperity flow to low-paid and unemployed workers. The Federal Government’s 2015 Intergenerational Report rightly claims that Australia’s high standard of living has been boosted by a rapid growth in incomes due to increased productivity and economic growth. Not all have benefited, however.

Many have fallen further behind average weekly earnings, currently at $1,476 per week. Low-paid workers on the National Minimum Wage receive only 43 per cent of that amount at $641. And many people who are unemployed are forced to rely on a Newstart Allowance rate of $260 – only 17 per cent of the average wage. The long-term decline in the wages and income support safety nets has seen growing numbers at risk of poverty. Around 10 per cent of workers and over 67 per cent of people on the unemployment benefit have fallen below the poverty line.

It should come as no surprise that many have had to resort to loan sharks and payday lenders to make ends meet. There are stories of income support recipients caught in exorbitant agreements with consumer rental organisations that draw repayments directly from the government’s Centrepay system – a $650 fridge ends up costing $1,800. Poor workers accumulating small loans to meet the essentials of life can be trapped in unserviceable debt – with effective interest rates over 300 per cent. As one commentator said, “It’s a world of poverty-level welfare ... a product of decisions society has made about how to deal with those in financial hardship.”

Failing Communities on the Edge

The latest report on welfare reform highlights the importance of vibrant communities in creating employment and social inclusion. Government, business and civil society play essential roles in supporting community capacity for social development, especially in assisting the most disadvantaged communities. The basic requirements for dignity – food, shelter, education, employment and quality of life – are matters of justice that should not be limited by a narrow economic valuation. It was disheartening, therefore, to hear our Prime Minister describe remote Indigenous communities as economically unviable and people’s traditional connection to the land as mere ‘lifestyle choices’.

In my pastoral visits, I have witnessed the uncertainty caused by the reluctance of governments to provide relatively meagre funding for essential municipal services, threatening community closure.
This cost-benefit analysis does not properly value communities. It can undervalue the dignity of residents and undermine society’s collective responsibility to ensure fellow citizens are afforded the basics. An approach geared to building up disadvantaged communities would ensure essential services are the basis of economic development. The current enthusiasm for imposing Work for the Dole and compulsory income management in remote Indigenous communities is questionable in terms of cost and effectiveness.18 There should instead be genuine job creation led by government, skilling locals, investing in social and economic infrastructure and providing the necessary incentives for business. Research has shown that Indigenous people living in remote areas are slightly more likely to find employment if they stay in their community rather than moving to a major city.19 The emphasis should be on bringing jobs to the people rather than encouraging them to relocate.

A ‘person-centred’ economy would emphasise the obligation of government, business and civil society to foster vibrant communities, rather than regarding them as a burden on the taxpayer.

FAILING FUTURE GENERATIONS

As Australia plans for the future, some are worried that an ageing population and shrinking workforce will impede growth and prosperity. The Government’s Intergenerational Report places great emphasis on the need to extend the participation of older workers in the labour market, to hold onto their skills and to provide financial incentives to employers to retain workers.20 This is a worthy initiative, but it does raise a question about the lower priority given to the need to skill up and employ younger workers. Levels of youth unemployment have risen dramatically following the global financial crisis. Currently 290,000 Australians under the age of 25 are unemployed. That’s an unemployment rate of 14 per cent. The level is much higher for 15 to 19 year olds at 20 per cent – around 160,000 young Australians.10

This is a global trend – a challenge that Pope Francis has repeatedly raised:

We cannot resign ourselves to losing a whole generation of young people who do not have the powerful dignity of work! ... a generation without work is a loss for their homeland and for future humanity.16

Unfortunately, the approach in Australia has been to argue for some of the most punitive measures for young unemployed people. The six-month waiting period for Allowance payments for under-18s, which was proposed in last year’s Federal Budget, would have seen many more people plunged into great hardship. Programs that were successful in re-engaging young people in education, training and employment have been axed and Work for the Dole has been made the default program. The business lobby is asking for this program to be accessible for the private sector.21 Could it really come to pass that young people could be engaged in private enterprise with the public purse paying a below-poverty wage?

THE SOURCE, THE CENTRE AND PURPOSE OF ECONOMIC LIFE

Well before the global recessions of the 1970s and the economic restructuring that caused mass unemployment in certain sections of the labour market, the Second Vatican Council highlighted the risk of economies that failed to serve the people:

Many people, especially in economically advanced areas, seem, as it were, to be ruled by economics, so that almost their entire personal and social life is permeated with a certain economic way of thinking ... At the very time when the development of economic life could mitigate social inequalities ... it is often made to embitter them; or, in some places it even results in a decline of the social status of the underprivileged and in contempt for the poor.17

Five decades later, Pope Francis warns again of economic systems that marginalise the poor:

... it is necessary to always place man with his dignity at the centre, countering the dynamics that tend to homologise everything and place money at the apex. When money becomes the end and the motive of every activity and of every venture, then the utilitarian perspective and brute logic – which do not respect people – prevail...18

Following decades of exceptional growth and with an economy strong enough to survive the worst of the global financial crisis, we now face a slowing economy and the prospect that already vulnerable citizens will fall further into poverty. But our rich nation has the means to repair an economy that has failed to distribute adequate wealth and opportunity to the most vulnerable. A government facing a revenue crisis might, for example, look at netting some of the many billions of dollars shifted offshore by corporations seeking to minimise tax or save billions in superannuation tax concessions going to the wealthiest households before it suspends the unemployment benefits of young people or sends them out to work for the dole.

Ordinary Australians and our most vulnerable citizens need jobs and a social safety net that will protect them from poverty. They need communities that foster social inclusion. They need the economic security to provide for future generations. This is where the dignity of work matters most.

Most Rev. Christopher Saunders, DD
Bishop of Broome
Chairman, Australian Catholic Social Justice Council

NOTES

1. Pope Paul VI (1965), Gaudium et Spes, Pastoral Constitution on the Church in the Modern World, art. 7
2. Ibid, art. 69
3. Ibid, arts. 26, 35, 63, 67
11. Interview with Kimberley March, ABC Goldfields, Western Australia, 10 March 2015.
18. Pope Paul VI (1965), art. 69
In a remote town in northern Australia, a teenage girl learns of the death of her best friend in a motor accident. Within a few hours she too is dead and her body is found by her brother. In another larger regional town, a young man is drinking into the early hours of the morning with two male relatives. In between drinks they share some cones of marijuana, as they did earlier in the day, and pass the hours in small talk or sometimes in silence. Before dawn the young man, in his mid-twenties, leaves the room without a word. After some time, one of the others goes out to look for the missing young man. He finds him and with the help of the third person cuts him down from the tree. A clergyman, experienced in ministry to Aboriginal people in rural Australia, speaks to an assembled group of priests about the strains and stress often encountered in such ministry and the hurt that often emerges when faced with the senseless tragedies of self harm in rural towns and settlements. He emphasises that people who work in those environs need useful and carefully placed support, if they are to survive the rigours and sorrows of almost daily living. As he speaks, one of those listening to him begins to weep, first softly and then uncontrollably - so much so that his confreres help him from the room. He had been assigned to a township where death and self-harm were constantly at the forefront of his ministry and where loneliness was his regular companion.

A priest in a remote town gathers a number of Aboriginal women from the local parish and hands out holy cards with images of the Blessed Virgin Mary - Our Lady of Fatima, Our Lady of Guatemala, Our Lady Queen of Peace and others. He wants them to choose an image of the Blessed Virgin Mary that appeals to them. It is his intention to purchase a statue for the church according to their wishes. And what do they choose? Nothing less than an image of the Pieta, of Mary seated with the broken body of her son cradled in her arms. And why that one? Because that is an image that they know firsthand, from experience. Suicide, car accidents, violence, drugs, lack of good health, dangerous habits. All of these causes have taken their toll among Aboriginal people in Australia, to a degree that might be described as horrific, scandalous, a most critical state of affairs and nothing less than a national shame.

For too many Aboriginal people, there is over them a pall of negativity, of failure and rejection. And those Aboriginal achievers who rise above the prevailing feeling of low self esteem are themselves continually battling to stay positive, remaining as role models to their fellow countrymen, or working very hard at being supportive to those around them who struggle with addictions, poor health, and abject poverty. Certainly there are numerous examples of Aboriginal people in Australia who have learnt to live above the quagmire of defeat, but there are many, many others who live below a robust capability.

For over two hundred years, since the earliest days of colonial settlement, the newcomers to this land have failed to take into account the need for meaningful consultation with Aboriginal People. Since earliest times, governance structures have been imposed on the country’s First Nations while their primary assets of land and culture were hurriedly stripped away in the name of promoting European settlement. By way of justification of such land occupation, the term Terra Nullius was applied so that settlement might expand unhindered under the banner of that now disproved legal fiction.

Sadly, it appears that history repeats itself. Just when we thought that there was light at the end of the tunnel - the result of legal judgements like Native Title and Wik, and just when the Homelands Movement had proved a boon to displaced traditional
owners, the ominous noise of negative change and repression is heard yet again.

In recent times we have witnessed the spectacle of politicians of the Government of Western Australia continuing the colonial custom of utter disregard for the feelings and opinions of Indigenous people concerning their future on traditional home lands, mostly in the remote parts of the State. It was only forty years ago that Aboriginal people were being encouraged to relocate from townships to isolated villages on their tribal land as these townships were considered inappropriate, even dangerous places for traditional owners to live. Violence, anti-social behaviour, substance abuse and low employment prospects were considered good reasons to sink bores in remote places and equip them with pumps and power houses to run them, and build houses so that a safer and more suitable environment might be established for traditional owners on their own land - something that would encourage their threatened cultural ways in the townships while at once nurturing their spirituality.

The threat of closure of remote villages without appropriate consultation by the Western Australian State Premier has been exacerbated by the intervention of the Prime Minister who, for whatever reason, decided that the term “lifestyle choices” could be gainfully used in this debate. To add to the complexity of it all, the Premier then revealed the existence of child abuse in remote villages as another reason he had in mind to pursue closure, as though instances of child abuse are unknown in towns and regional centres. A brief visit to any fringe-dwelling encampment to be found near most rural Western Australian towns, or a drive through a town reserve, reveals the extent of the fallacy of protection as a motivating factor driving the remote community de-funding. It is a fact that life is better in the remote villages than in the fringe dwelling settlements. Massive overcrowding of houses, a lack of working sanitation, the absence of any reasonable community facilities and the prevalence of substance abuse in these satellite town settlements is testimony enough to the existence of confused minds in high places. There are no better prospects for meaningful employment in the towns than in the remote villages. Rural Australia is in a depressed state and the Aboriginal people in Rural Australia are better off when living on traditional lands than in exile away from it.

It is about time that governments at the State and Federal level got serious about the immense shortage of housing stocks in townships, instead of contemplating how they can make it worse by forcing more people from remote areas into town-zones already suffering from serious deprivations. The crime rate in townships is far greater than in remote areas, as is serious drug abuse. Needles are not found lying around in bunches in remote villages as they are in regional townships. Simply put, there is no evidence to suggest that leaving traditional homelands for life in towns will benefit the people presently living in remote villages.

The original argument in favour of closing off funds to many remote communities was an economic one. There is not enough money to pay for the homelands, it was said. It is simply amazing how it is in this country that whenever governments over-spend or income shrinks, it is always the poor who pay to rectify the fiscal shortfall. The money needed to sustain the remote communities into the future is a paltry sum. The social and financial costs caused by uprooting remote peoples from their homes and pushing them into towns, where often basic services are lacking, is overwhelming.

When this nation realises that more rather than fewer resources are needed to meet the needs of Aboriginal people in this country, then, and only then, will we begin to overcome the challenges before us. Then might we effectively whittle away the disproportionate numbers of Aboriginal people who suicide, who are in gaol, are unemployed, are suffering ill health, are homeless, are under-nourished and who are oppressed by the effects of poverty and a poor education.

No matter the enormity of the challenge before us, we Australians need to be convinced of the worth of self-determination as a philosophy and a methodology in need of immediate adoption. The present day neo-Assimilationist point of view offers no solution to the task of finding a way forward for Aboriginal Australia. Non-Aboriginal Christians must stand in solidarity with their Aboriginal brothers and sisters, while Aboriginal Christians are called to be determined, not to falter, no matter the obstacles that rise up to make a just way difficult. In faith and through prayer the energy needed to seek justice, to right what is wrong and to find a new, positive way forward is at hand.
The story of Sr Alice Dempsey is one of spirituality and links to land. Her childhood on the family farm in Ireland created in her a deep respect for nature and a closeness to the earth while her Catholic faith was rooted in Celtic spirituality.

Of her mother she says, “She was always telling me, ‘God was everywhere and everyplace’. Everywhere I would be, God would be there with me.” Her father lived on the soil, worked the soil and had a great love and respect for the land. He knew all the trees and the birds. He used to tell Alice, “When you grow up get up early in the morning, appreciate the beauty that is around you.”

Alice entered St John of God Sisters Wexford, in October 1954. After years of training and working as a teacher in a working class school in Wexford, she was ready for the transfer to Australia and the Aboriginal people of Balgo.

First Impressions
Her first trip from Derby to Balgo in 1981 in a light plane was an extraordinary experience for Alice, and one which foreshadowed the work she would later do with the artists of Balgo. She described it: “I had no idea what this desert would be. I think I had another image of desert ... The land absolutely drew me. I was so attracted to the land. I just couldn’t believe that I was seeing this – like paintings all over the place looking out the window of the plane ... From the moment I came in 1981, I felt really at home here. It was about the people and the land.” (Healy p.45)

She worked in Balgo on and off for many years between 1981 and 2012, and was instrumental in setting up the Adult Centre where a variety of subjects were taught. She was open to new ways and so when the people asked to paint their stories she began another journey with them as they entwined their ancient cultural beliefs with the Catholic Faith. Many linked back to the early days of the 1940s at Old Mission.

When it was time for her to return to her family in Ireland, the people of Balgo gave her a fond farewell. Gracie Mosquito and the Balgo Church Leaders sang a tribute which expresses so well what they felt about her and how significant she had become in their community (section included).

Amazing Sister Napanangka
She came from Ireland
We had her here for 25 years
She learnt some Kukatja

Amazing Sister Napanangka
This convent was her home
Young women go to visit her
She’s in her ‘home alone’

Amazing Sister Napanangka
Gracie and also Magda
Marietta, Madeleine and others too
They were all her little Nakamarras

Amazing Sister Napanangka
It’s time for us to part
Thank you for all you done for us
Thank you from all our hearts

(Sung to the tune of Amazing Grace)

Read the whole story
Thanks to Fr McCoy who interviewed Sr Alice in 2013, the whole story was published in the book Ireland to Balgo: Connecting Spirituality through Art. Copies are available through the Heritage Centre.

Ph: 08 91923950
Email: manager@ssjgheritagebroome.com.au.

REFERENCES
Ireland to Balgo: Connecting Spirituality through Art. Sr Alice Dempsey SSJG in conversation with Fr Brian McCoy SJ. Society of Jesus Australia, 2015

Sisters of St John of God Heritage Centre
Ireland to Balgo: Connecting Spirituality through Art

Ph: 08 91923950
Email: manager@ssjgheritagebroome.com.au.
60th Anniversary St John the Baptist Parish
La Grange Mission Bidyadanga
28 June 2015

Sunday 28 June 2015, the feast day of St John the Baptist, the patron of Bidyadanga Catholic Parish dawned cold and clear. Four degrees Celsius at dawn, but with Mr Sun in office, temperature rose quickly to an agreeable mid twenty degree Kimberley day.

Kimberley people came, Broome, Derby, the Dampier Peninsula, some travelled long distances, from as far away as Geelong in Victoria.
We gathered for Mass. Our principal celebrant was Bishop Christopher Saunders with Parish Priest Fr Benny Calanza and former Parish Priest Fr Emil Ciecierega SDS.

Following mass Bishop Saunders dedicated a plaque in honour of Fr Kevin McKelson SAC OAM, who was parish priest from 1961 to 1995. Fr Kevin’s nieces from Victoria were also there to celebrate the occasion. They added to the day with family stories of Uncle Kevin.

After mass Bishop Saunders visited the community cemetery and blessed the graves of all those who supported La Grange Bidyadanga Parish over the past 60 years.

Entertainment was provided by Filipinos singers Juane Ignacio and Minmae Pineda, Columbian singers Deissy and Sylvie who sang in Spanish, followed by Stephen ‘Bamba’ Albert.

The celebrations also included a photographic collection which told the story of the work of the Lay volunteers and parish supporters over the years.
The plaque in memory of Fr Kevin McKelson SAC was blessed by Bishop Saunders. Photo: L Grant

Many former Lay Missionaries were able to attend the jubilee celebrations. Photo: E Bernard

Bishop Saunders with Greg [L] and Yvonne Dean [R]. Photo: L Grant

At the photographic exhibit was former lay missionary Billy Bourke [Centre] with Peter Bumba [L] and Benjamin Clancy [R]. Photo: Courtesy SSJG Heritage Centre

Before the blessing of graves, the ashes of Pauline Deegan, a former nurse in the community, were buried. Pauline formed very strong relationships with the community during her time in Bidyadanga. Holding the ashes is Madeleine Jadai and Bev Hills. Photo: Courtesy SSJG Heritage Centre

Rosemary Spencer with grandson Jayson Crusoe. Photo: Courtesy SSJG Heritage Centre

From left, Madeleine Jadai, Sr Johanna Kelp ssjg and Maureen Yanawana. Photo: Courtesy SSJG Heritage Centre

As always, the kids enjoyed the cake! Photo: CAS
In May this year Bishop Christopher Saunders of Broome and veteran Kimberley Lay Missionary Michael Keane, of Kalumburu, visited Kenya to attend the anniversary celebrations of the Bishop of Eldoret, Bishop Cornelius Korir, who has been Pastor to that particular Church in the west of the nation for twenty-five years.

The Bishop and Michael travelled first to the south of Kenya from the capital Nairobi to the Land of the Masai people. They spent four days in the region of Narok and in the Masai Mara. “It was a fascinating few days,” the Bishop said. “Firstly, meeting some Masai people in their home environment was educational and culturally amazing. Secondly, having the opportunity to look at those vast grasslands, the location of the famous mass migrations of Wilderbeast, and Zebra, and the home of the big five animals of Africa – the Lion, the Leopard, the Elephant, the Rhino and the Buffalo.”

The Bishop and Michael later moved west and stayed for some time with a family in the cool Nandi hill country outside Eldoret where tea is a major crop and forms a large part of the income of local people. Enjoying the hospitality of this family was a delightful gift, Bishop Christopher noted: “I am humbled at the kindness offered to us and the warm welcome we received from the Tororey family who took us into their home where we enjoyed their company immensely. They introduced us to some hard working tea pickers, harvesting a crop that finds its way, after processing, to many parts of the world including Australia. I am still drinking Kenyan tea and it now holds a special meaning for me.”

The Jubilee Mass celebrating Bishop Korir’s twenty-five years as

The morning before departure to Eldoret, outside Tororey’s family home. From left, Fr Nicholas Kipkemboi, Fred, Anne, Bishop Saunders, Raymond, Martin, Michael Keane and Francis. Photo: Diocese of Broome

Also at the Jubilee celebrations were Marakwet women traditional dancers from Marakwet Deanery, dancing a thanksgiving song before the end of the mass. Photo: Diocese of Broome

Bishop of Eldoret was a huge event and a fitting tribute in thanksgiving to God for the Bishop’s leadership as spiritual father of the Diocese, according to Bishop Christopher: “The Liturgy was marked by a
remarkable participation in prayer through dancing, and singing and an enormous enthusiasm on the part of all those present. Bishops came from many parts of the country and the Papal Nuncio, Archbishop Charles Daniel Balvo, read a letter of greeting and blessing from the Holy Father congratulating Bishop Korir for his deep and determined service of the gospel and the people of God in his Diocese. Politicians, present and past, were at the event and also added to the occasion with speeches of praise for Bishop Korir. He is well recognised as a man of peace who was instrumental in promoting reconciliation and harmony during civil unrest some years ago. His gentle nature and engaging presence has added to the stature of this man of prayer. It was truly a blessing to be there to share in the joy of the moment and be part of a most fitting jubilee for such a generous and notable Pastor of the Church.”
Genazzano and Xavier College’s Annual visit

June in Broome once again saw visits from Genazzano FCJ and Xavier College, Melbourne.

- Groups of students from the schools visit annually and their visits include a stop at the Chancery Office to meet Bishop Saunders.
- The visits are part of the schools Cultural Exchange Program with St Mary’s College in Broome.

Warmun Retreat Centre

Recently Sr Virginia Bourke rsj from Sydney came to the Warmun Retreat Centre to speak to the Sisters of St Joseph. Pictured while in Kununurra is, from left, Sr Virginia Bourke rsj, Sr Marcella Hegarty rsj, Eliza, Sr Christine O’Connor rsj and Anne Reynolds. Photo: R Reynolds

Yesteryear:
Images From Our Past

Lay missionaries in La Grange (Bidyadanga) 1960–61, Kathie Curtain (deceased), Fay Hefferman, Judy Woodward (deceased) and Joy Trantor. Photo: Diocese of Broome Archives
In Kalumburu Mission, Kimberley Catholic Volunteers are sure to encounter a wide range of unique and interesting jobs. From working in the office, conducting museum tours, serving in the store, cleaning the accommodation or looking after the grounds, to name just a few of the jobs the volunteers lay their hands to.

Outside of the day to day running of the Mission, volunteers organize fundraising events, kids fun days, fishing trips or a BBQ at the beach. One thing is for certain - there is never a dull moment in Kalumburu.

If you are interested in volunteering some of your time at Kalumburu Mission, please contact:

**The Volunteer Coordinator,**
Anneliese Rohr on 9192 1060 or volunteers@broomediocese.org

**WANTED: Volunteer Workers KIMBERLEY CATHOLIC VOLUNTEER SERVICE**
The Diocese of Broome, Western Australia, urgently requires volunteers – couples and singles – to serve within the Diocese. Duties may include any of the following: cooking, working in stores, building and vehicle maintenance, housekeeping, book-keeping, transport and grounds maintenance.

In return for being part of the team we offer accommodation, living expenses and an allowance. Placements are preferred for a period of twelve months plus but a reduced time would be considered.

For further details and an application form please contact the co-ordinator:
Phone: 08 9192 1060 or email: volunteers@broomediocese.org
PO Box 76, BROOME WA 6725

**Parish News**

**BALGO**
Four students from Luurnpa Catholic School in Balgo received the Sacrament of First Reconciliation in June.

From left: back row, Trisha Patrick (ATA), Steve Johnson [teacher], Fr James Saina [Parish Priest]. Aaron Milner (ATA), Louise Topa [teacher].
Front row, Zaccariah Rockman Moora, Robert Nanup, Alistair Nagomara, Talison Mudgeedell, Olivia Dunn [Volunteer]. Photo: Br M Blattman fsc

**BROOME**
In June, the sacrament of First Community was celebrated at Our Lady Queen of Peace Cathedral in Broome.

From left, Kyle Lawrence, Digby Stokes, Luca Hill. Photo: S Baird

In June, the sacrament of First Community was celebrated at Our Lady Queen of Peace Cathedral in Broome.

From left, Kyle Lawrence, Digby Stokes, Luca Hill. Photo: S Baird
Parish News

DAMPIER PENINSULA

At Our Lady of the Assumption Church in the Parish of Kalumburu, Fr Christopher Knapman celebrated the Sacrament of First Communion in June.

KALUMBURU

At Our Lady of the Assumption Church in the Parish of Kalumburu, Fr Christopher Knapman celebrated the Sacrament of First Communion in June.

Sacred Heart Church in Beagle Bay also celebrated First Communion in June.

At Sacred Heart Church in Beagle Bay, the community held a night market to celebrate their feast day. Photo: Fr H Rotich

During mass, the children listened attentively to Fr Christopher Knapman. Photo: G Fyvie

KUNUNURRA

Baptised on 6 July at St Vincent Pallotti Church in Kununurra was Isaac Booth.

From left, mother Amanda Booth, Parish Priest Fr Joel Nyongesa holding Isaac, godparents Nicole Bates and Ben Hall, and father John Booth.

Receiving the Sacrament of First Reconciliation at the Holy Place in Mirima from Fr Frank Birrell was Xavier Carlton. Photo: J Baumann

Providing Support to the West Kimberley

- Emergency Relief: Food and Clothing Vouchers
- Homeless Accommodation Support
- Homeless Support to Rough Sleepers
- Accommodation Support for people living with Mental Health
- Public Tenancy Support Services

HOMELESS BREAKFAST: Fr McMahon Place
Mon, Wed, Fri
8.00am - 9.30am

08 9192 2293
25 Robinson St
Broome WA 6725
centamanager@westnet.com.au
BROOME

The Kimberley Cup is the sporting event in the Kimberley with schools from across the region competing in a range of sports which included Basketball, Volleyball, Netball, Indoor Soccer, Touch Footy, Mixed Netball and Football. St Mary's College Broome students participated with great spirit and energy, and who brought home winning shields and medals.

DERBY

The Holy Rosary School students farewelled Monsignor Paul Boyers who is moving to take up a position in the Cathedral Parish in Broome. Monsignor Paul has been in Derby for the last eleven years and will be missed by the students, staff, parishioners and the whole Derby community.

RINGER SOAK

Children at Birlirr Ngawiyiwu Catholic School in Ringer Soak enjoyed sharing their work with their families at Open Day.

WARMUN

Ngalangangpum School in Warmun celebrated John the Baptist Feast Day with a range of activities.

WYNDHAM

The NAIDOC celebrations at St Joseph's School Wyndham ended with a liturgy and a lunch which was prepared by the Aboriginal Teaching Assistants and community members.
In today’s Gospel from Mark 7:1-8 Jesus reminds us:

“What really matters to God is -- what is in the heart.”

Each child has been called to give their heart to God in prayer. Show each one’s path and draw their heart when they arrive.

loving forgiving obedient happy prayerful honest peaceful kind

Read the words above to find what you can do to make your heart special for God? Enter the letters on the spaces.

Red space = Tall Letter = k
Blue space = Long Letter = y
White Space = Other Letters

-- -- -- -- --

-- -- -- -- --

Fill in missing words of today’s Gospel Reading:

Some ____________ and teachers of the Law from ____________ gathered round ____________.
They saw some of his disciples eating food with ____________ hands. The disciples had not washed them the way the Pharisees had taught them to. They asked Jesus, “Why do your ____________ eat with unclean ____________?”
Jesus said, “You teach the right things, but your ____________ is far from ____________.”

Look carefully at each picture. Place a tick in the box of a picture that shows there is good in the child’s heart, and a cross in those that show there is not.

unclean
disciples
God
Pharisees
Jesus
heart
hands
Jerusalem

At the top it says, “What really matters to God is -- what is in the heart.”

But it is not always easy to have a clean heart. So often, you can forget to do the right thing, or you give in and do wrong. But God knows what is happening to you, and loves you always.

God also wants to help you. All you need to do is to ask God for forgiveness, and your heart will be made clean.

Write a prayer asking Jesus for forgiveness for doing wrong and to help you when it is not easy to be good.
PRAYER FOR PEACE  
St Ephraim the Syrian

Almighty God and Creator,  
You are the father of all people on the earth.  
I beseech You to guide all the nations and their  
leaders in the ways of justice and peace.  
Protect us from the evils of injustice, prejudice,  
exploitations, conflict and war.  
Help us to put away mistrust,  
bitterness and hatred.  
Teach us to cease the storing and using of  
implements of war.  
Lead us to find peace, respect and freedom.  
Unite us in the making and sharing of tools of  
peace against ignorance, poverty, disease and oppression.  
Grant that we may grow in harmony and friendship as brothers and sisters created in  
Your image, to Your honour and praise.

Amen

Recently Departed

† LANCE PETERSON died in Broome Hospital on 2 July 2015.

† MARGARET (PEGGY) CARLISLE of Germanus Kent, Broome and previously of Derby, died peacefully on 6 July 2015.

† SR CYNTHIA WRIGHT IBVM a Loreto Sister, died in Ballarat on 8 July 2015. Sr Cynthia was known as Sr Victor when she was Principal of St Mary’s College in Broome from 1991 – 1995.

† AUDREY DOUGAL of Djarindjin, died 13 July 2015.

† NORMAN ECHO of Warmun, died peacefully at home after a long illness in on 22 July 2015.

† PATRICK SAMPI of Djarindjin died in Broome on 25 June 2015.

† PATRICIA CHARLIE of Broome died at Broome Hospital on 2 August 2015.

May they rest in Peace

If you have any death notices you would like to include please email kcp@broomediocese.org
ABOVE: Kimberley Stolen Generation gardener Brad Close with a couple of blue tongue lizards. Photo: K Riddiford

ABOVE: Bishop Saunders caught up with Kevin Sheedy during his recent visit to Broome. Kevin, the former coach of AFL team Essendon Bombers, is definitely not a Collingwood man like Bishop Saunders!

RIGHT: Every Friday at St Joseph’s School in Kununurra, teacher Kristi Pigram and the Kindergarten class practice healthy cooking for lunch. Fr Joel Nyongesa from the Kununurra Parish was lucky enough to visit while the class was making spaghetti bolognaise. Photo: R Grace

LEFT: At the recent 60th Anniversary celebrations at St John the Baptist Church in La Grange/Bidyadanga, Stephen ‘Bamba’ Albert entertained with his song and stories. Photo: Courtesy SSJG Heritage Centre