



To be on earth the Heart of God

KIT @ Kippax



Time out for reflection

Palm Sunday

Palm Sunday happens on the sixth and final Sunday of Lent and today we begin Holy Week. It is a time of welcoming Jesus into our lives, a time when we try to reconcile two contrasting moments: the welcome of Jesus in Jerusalem and the drama of the Passion; the festive "Hosanna" and the repeated cry: "Crucify him!"

The story is told of a priest who was full of energy and enthusiasm for the Lord. One day he went to the hospital to visit one of his parishioners who was critically ill. The priest entered the room and saw the man lying in bed with a host of tubes and wires attached to his body. Without any delay the priest strode to his bedside and began to exhort him to be of good cheer. Soon the man started to wave his arms. This encouraged the priest and he exhorted him more and more enthusiastically.

Finally, the priest anointed him, and at the final "Amen" the priest saw the man reach for a pad of paper and a pencil. He wrote something on the pad and handed it to the priest. Then the man turned over in the bed and died. The priest was deeply moved to think that his visit to this man had occurred in the nick of time. Then he looked at the pad and read these words: "You are standing on my oxygen tube".

Sometimes it is easy to misread people's actions. Not all arm-waving is an expression of exuberance. Not all laughter is the laughter of happiness. Not all tears are tears of sorrow. Not all shouting is the shouting of triumph and victory. Those who shouted "Hosanna" shouted "crucify him".

When Jesus was arrested, his own circle of friends, the apostles and those who shouted at him, 'Hosanna to the Son of David,' rejected him. In his lowest moment and darkest hour, he was rejected, denied and shunned even by his relatives and close friends. There are moments when we are enthusiastic about Jesus, about our Church and our faith but then this followed by moments of doubts, of rejections of certain things which we personally dislike because they go against our lifestyle and habits.

Would the Palm Sunday story be different if the unnamed owners of the donkey had refused to give it up? Maybe we would have no story of the triumphal entry, at least not in the way it happened. A donkey was a very big thing in those days. The donkey was the equivalent of a car, a truck and a tractor all in one. It was a car because people used it to move around and do their shopping, a truck because it was used to carry a load and a tractor because it was used in cultivating the land. Add to this the fact that this particular donkey had never been ridden, that means it was brand new and had a very high market value. You can see that giving up the donkey just because the Lord needed it was a very big sacrifice. It was a generous and a heroic act of faith.

As we "carry Jesus' out into the world, we may receive the same welcome that Jesus received on Palm Sunday, but we may also meet opposition, crosses and trials. Like the donkey, we are called to carry Christ to a world that does not know him. Let us remember that a Christian without Christ is a contradiction in terms. Let us become transparent Christians enabling others to see Jesus' universal love, unconditional forgiveness, and sacrificial service. May this Holy Week help us to know Jesus and ourselves a little better.

Palm Sunday Homily 2021, Fr. Michael msc

Mixed Emotions

It is Palm Sunday.

**A roller coaster ride
the excitement, the expectation,
the joy!**

**We know that it will be short lived,
but are swept along all the same!**

**The ancient story, old but ever new
in every age.**

**So much hope, so much misunderstanding
of the purpose.**

The preparation of the eternal sacrifice.....

**For love,
for love of us,
only love.**

Kathy Teys, 28 March 2021

LECTORS AND ACOLYTES

Pope Francis and a Change to Canon Law

On 11 January 2021 Pope Francis announced a small change to Canon law. Some Catholics have greeted the change with a sense of expectation while others have shown a measure of disinterest or outright opposition. However, unfortunately, many Catholics are completely unaware of this change.

Pope Francis made his announcement in an apostolic letter, *Spiritus Domini*, which he issued, *motu proprio*. The term *motu proprio* refers to a document issued by the Pope on his own initiative and personally signed by him. In the document Francis amended the Code of Canon Law to explicitly allow women to be formally installed in the church as lectors and acolytes.

In his letter to Cardinal Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, which accompanied *Spiritus Domini*, the Pope stated that offering both women and men the opportunity to serve as lectors and acolytes 'will increase the recognition ... of the precious contribution that many lay people, including women, offer to the life and mission of the church.' Francis continued that, 'the choice to confer these offices to women ... will make more real in the church everyone's participation in the work of evangelization.'

Some commentators have presented the Pope's letter as no more than giving formality to what has been common practice in some places since the 1970s. Others have seen it as something that's 'too little, too late' in the movement towards the ordination of women within the Catholic Church.

I must admit that I was one Catholic who read about the Pope's decree in my local newspaper and was somewhat underwhelmed.

In my local Parish, our community has been served for many years by men and women carrying out the complete duties of lectors and acolytes although only some men have been formally installed by the Archdiocese in their acolyte ministry.

After some prompting by a friend I started looking at the Pope's change in greater detail. I was surprised to find that there are many Dioceses throughout the world, indeed many in Australia, where women are not seen on the altar either as Readers (Lectors) or Senior Servers (Acolytes). I was reminded of the old adage, 'You cannot be what you cannot see'. I have been so accustomed to seeing women in these roles that I just assumed that this was the case everywhere.



Symbolically, the Pope's initiative affirms that women have a rightful place at the altar. This is not something that is taken for granted in many countries. In Italy and Poland, for example, only priests distribute the Eucharist. In other places, such as France, there are parishes where girls cannot be altar servers nor women give communion.

Canon Law 230§1 now reads: 'Lay persons who possess the age and qualifications established by decree of the conference of bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte'. The law now reflects the faith of the Church that the liturgy is the work of all of us, sisters and brothers of Jesus in baptism.

In light of the Pope's new mandate, I believe that Australian Catholics should expect an announcement from either the Australian Conference of Bishops or their local Bishop as to when they intend to move from the current practice of men and women fulfilling the roles of lector and acolyte informally and replace it with a formal ceremony of institution as is now permitted in church law.

Australian Bishops have at their disposal the Roman Pontifical – the book containing those liturgies performed by bishops. In it there is a formal ritual for instituting lectors and another one for instituting acolytes. Changing the current wording to inclusive language would not be an onerous task. Pope Francis changed but one word in Canon law 230 substituting lay 'persons' for lay 'men'.

It is my fervent prayer that in 2021 we see the public installation of our currently serving readers and senior servers as lectors and acolytes. This small step will be one that acknowledges that we are all called to serve by virtue of our participation in the priesthood of the baptized.

Elaine Laycock

The Three Great Days – The Easter Triduum

The Triduum is the highpoint in the church's calendar, as the Circular Letter On Preparing and Celebrating the Paschal Feast 1988 explains: "The Easter triduum of the passion and resurrection of Christ is thus the culmination of the entire liturgical year". Everything revolves around this central feast. All celebrations move towards it and flow from it. This sense of movement is beautifully picked up in the Circular Letter, "The annual Lenten Season is the fitting time, to climb the holy mountain of Easter".

The Triduum does not stand alone. It is like a lynchpin that locks together the seasons of Lent and Easter. This is especially a time that is marked out for the initiation of new members into the church, Martin Connell notes:

This three-day span is embraced on the one side by the Forty Days of Lent, Quinquagesima, the season of preparation, and on the other side by the Fifty Days of the Easter Season, Quinquagesima, the season of mystagogy and preaching to the newly baptised and to the church generally about the rites of initiation that were celebrated at the recent Easter Vigil."

Martin Connell, Eternity Today, Vol.2, p.106.

A Short history of the Triduum

The first Christians were Jewish and therefore continued to attend the synagogue and temple worship.

Each year they would have joined their fellow Jews in celebrating the feast of the Passover. The influx of gentile Christians into the emerging church brought about a change to this situation. After the destruction of the temple in 70AD the rift between Christianity and Judaism became irreparable. Christianity emerged from Judaism with its own unique creed and cult based on the witness to the death and resurrection of Jesus of Nazareth.

For the early church, the shift from Passover to Easter was a natural progression. Although the feast of Easter is not mentioned in the New Testament, the apostolic church understood the relationship between Christ's death and resurrection with the feast of the Passover, "For our paschal lamb, Christ, has been sacrificed" (1 Corinthians 5:7). In the beginning, Sunday was the defining feast day of the Christian

church. Sunday was the weekly celebration of the resurrection began to emerge, and it emerged as the distinctly Christian celebration of Passover, in fact the date of Easter was calculated based on the Jewish date of the Passover of the fourteenth of Nissan.

The original Easter feast consisted of a fast following by vigil beginning on Saturday night and followed by eucharist celebrated before dawn. Two things occurred during the fourth century that substantially changed the form and shape of Easter. The first concerns the time and place of baptisms: the second concerns the pilgrimages to Jerusalem associated with the discovery of what was believed to be true cross.

In the beginning baptism was usually performed on Sunday, although this varied from place to place – liturgical practice being very fluid in the early church. The Edict of Milan in 313, which ended the persecution of Christianity, and the subsequent adoption of this Christianity as the official religion of the Empire, opened a floodgate of new converts into the church. Easter now became the period in which these new converts were baptised. At the same time the season of Lent developed as a period of preparation for Easter, a period of preparation for catechumens for baptism, a period of preparation of penitents for their reconciliation on Holy Thursday. As a consequence, Easter took on a particularly baptismal character.

The triduum comprising of Holy Thursday, Good Friday, and Holy Saturday – did not begin to develop until the late fourth century. It was in Jerusalem, being a place of pilgrimage, that services were held on Friday before Easter in the form of the veneration of the cross. Two Masses were held on Thursday, the first was held during the day to mark the completion of Lent, the second was held at the various sites in Jerusalem where Jesus endured his passion and death, these services took on a particularly historical focus.

The Triduum as we know it today, therefore had its origins in the pilgrimages to the Holy Land. However, it was as late as the seventh century before this was adopted in Rome. It continued to undergo development over the centuries. For example, the foot washing was originally part of the baptismal rite of the church of Milan before Rome adopted it in the seventh century as part of Holy Thursday, and then it was performed after Mass and Vespers.

The Easter Vigil has had an interesting history. The 1570 Missal relegated it to the morning of

Holy Saturday, and it was usually only clergy that celebrated the Vigil. It goes without saying that a vigil celebrated in the morning hours is rather odd and much of its symbolic power obviously lost – the service of light for example. It was only in 1955 that it was restored by the decree of the Congregation of Rites to its proper place on Holy Saturday night. This was the first major liturgical reform in over four hundred years and was to anticipate the many liturgical reforms that issued from Vatican II. Perhaps one of the jewels of the liturgical reforms of Vatican II was the restoration of the Rite of Christian Initiation of Adults; it has become one of the distinguishing features of the Easter Vigil. We should also note that minor changes to the Triduum have been added in the Third edition of the Roman Missal, 2002, thus reminding us that the church's liturgy is always in a state of evolution.

Holy Thursday

The Mass of the Lord's Supper marks the beginning of the Triduum: one great continuous rite spanning three days in which we celebrate Christ's passion, death, and resurrection. Care should be taken that we don't isolate Holy Thursday from what follows over the next three days. The Mass of the Lord's Supper has its own mood, rituals, and themes, but it is nevertheless one celebration with in the one liturgy that is the Triduum.

Good Friday

The Commemoration of the Lord's Passion is in three parts: Liturgy of the Word, Veneration of the Cross and Holy Communion. We continue the triduum, the paschal celebration of the death and resurrection of the Lord Jesus.

Easter Vigil

This is highlight of the Triduum. St Augustine calls it "the mother of all vigils." It is important to grasp the significance of the vigil: of keeping watch, "waiting for the resurrection of the Lord." In the early church the faithful and elect would remain in vigil throughout the night before baptizing and celebrating Eucharist before dawn. This shouldn't be confused with what we loosely call the Saturday Vigil Mass during the year. People should be come expecting to be there for a while, to join in that ancient Christian tradition of keeping vigil.

Resource:

Resource – A Parish Guide to The Three Great Days – Easter Triduum

Gerard McCormick msc Kippax 2012

Sabina Van Rooy

LITURGY COMMITTEE

The Donkey

By G. K. Chesterton

submitted by Eric French

When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born.

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

Source: The Collected Poems of G. K. Chesterton (Dodd Mead & Company, 1927)

Eric has always been moved by this poem and would like to share it.



Our Wider Community

The Marriage Course



The Weekly Church Bulletin throughout January advertised 'The Marriage Course' for any couple wishing to improve their marriage. I was hesitant at first and messaged a family member to 'bounce ideas off' knowing she had done a course with her husband recently. Her reaction was so positive, 'This course looks like fun, do it.' I sent my husband a message with the link not sure if he would respond. To my astonishment, he came to me in person and said 'Yes'.

Well, here we are after just completing our 7 weeks zoom course and we have not looked back. We would rush to finish our chores and meal, excitedly hopping on for the weekly 7.30pm zoom meeting. Our hosts, Steph Ramson from the Archdiocese, with her husband Patrick, would welcome all couples joining the meeting before we took it in turns to answer the ice-breaker question for the week. Up to 8 couples, who ranged from having been married for only a few years to over 40 years attended. Most were from other parishes throughout Canberra, although one couple joined from Sydney. It has been fascinating hearing stories on how each couple met, what was the favourite wedding present or travel destination as examples.

After the 10-minute ice breaker, we dive straight into a pre-recorded video hosted by Nikki and Sila Lee, the creators of the course. There is no further communication with Steph and Patrick or the other couples until the video has finished for a quick wrap up, enabling complete confidentiality and freedom in one's own home. The video runs alongside a special layed-out journal for each spouse that was sent before the course's commencement.

Each week, the video starts with a similar format. Nikki and Sila introduce the topic, dealing broadly on pertinent matters using graphics to assist and then go deeper, drawing on insights from professionals or

other married couples and persons from around the world. The presentation is always paused for time for each couple to complete questions in their journal and to share with one another before moving further into the topic. The topics are covered with sensitivity and presented in such a joyous and harmonious way, that we are often laughing even when the topic is difficult. It has been an absolute pleasure doing the course and immediately saw how it has refreshed how we relate to one another. As the session is pre-recorded, it is not a problem to catch up if we were unable to attend, as Steph always emails all couples with a link after each session, becoming a great reference as well.

An unexpected positive impact has been the influence the course has had on our family. Dinner time discussions have included some of the topics discussed that are universal to all people, like bad listening traits or our reactions when angry. Identifying such traits has helped us to improve our communication with one another. Investing in one's marriage truly helps not only the couple, but also the family.

If you ever get the chance to do the course, I am positive you won't regret it. Steph and Patrick will again run the zoom course commencing on Tuesday 11th May at 7.30pm with the possibility of parish run courses occurring soon. As other couples doing our course inferred (who have done other marriage courses before), "this one ticks all the boxes". Enjoy refreshing marriage!

Marina Philip





Pope appeals to Myanmar leaders to serve the common good

Pope Francis expresses his concern for the recent political developments in Myanmar where tens of thousands of citizens are protesting Monday's military coup.

Pope Francis on Sunday expressed his solidarity with the people of Myanmar and appealed to its leaders to show willingness to serve the common good.

Speaking after the Angelus prayer in St. Peter's Square, the Pope said he is following with much concern the developments in Myanmar, "a nation that I carry in my heart with much affection, ever since my apostolic visit there in 2017."

"In this delicate moment, he said, "I wish to assure my spiritual closeness, prayer and solidarity to the people of Myanmar."

"I pray," the Pope continued, "that those who have political responsibility show sincere willingness to serve the common good, promoting social justice and national stability" in view of a harmonious and democratic cohabitation, and he asked the faithful to join him in prayer for the nation.

By Linda Bordoni – Vatican News

<https://www.vaticannews.va/en/pope/news/2021-02/pope-angelus-appeal-myanmar.html>

Shoot me instead

To whom do we look to learn virtue,
to be inspired?

To whom do we look to learn God's ways,
to be loving and true?

To a celebrity or a saint?

The first looks only earthward;
the second gazes up to heaven.

The former seeks fame;
the latter seeks to be forgotten.

Standing before armed guards,
a Catholic nun in Myanmar
lifts her hands above her head.
Moments before, she and her sisters
welcomed protestors
and gave them refuge in their clinic.
And now this bride of Christ
is prepared to die before these men's eyes,
declaring, 'Shoot me instead.'

Shane Murtagh
March 2021

This poem was inspired by Sister Ann Rose Nu Tawng who on Monday 8 March 2021 in a northern city of Myanmar knelt before a group of heavily armed police officers and begged them to spare the children they were chasing who had been protesting the military overthrow of the Government



The Petticoat

The blanket box beneath the window was Mum's treasure trove. The memories inside could not be replaced. Neatly packed parcels held her 21st key, wedding cards, baby cards and a layette, her only school report, and precious photographs. The largest treasure was wrapped in tissue and protected by its box.

The wedding dress, created in the basement of the Catholic Women's League St Mary's Hostel, Adelaide, displayed all her tailoring and dressmaking skills. Just one thing was missing—the petticoat. Its fabric had a life outside of the box, supporting the christening, miniature debutant and communion dresses of her precious daughters.





18 March

Sacrament of Penance

**Please prayer for these children
as they prepare for the Sacrament of Eucharist**

Jessie Akkidasari • Olivia Ayton • Ethan Balthazar •
 William Broadhurst • Bronson Dahler • Liam Downey •
 Emma Duke • Liliana Givens • Lucius Hayman •
 Rose Holding • Michael Howes • Magdalena Johnson •
 Keijo Karhu • Charlotte Klinicki • Ky Mcnamara • Sophia Nott •
 Sean O'Neill • Vanessa Onyekaike • Abbey Richardson •
 Jack Robertson • Lorenzo Scarano • James Sephora •
 Emily Thexton • Anabelle-Louise Trevaskis •
 Tessa Vera • Ziva Zaire

KIT Quiz 3

Studies & Collections

What do these people study or collect?

- 1 Horologist
- 2 Dendrologist
- 3 Vexillologist
- 4 Mycologist
- 5 Entomologist
- 6 Ornithologist
- 7 Vulcanologist
- 8 Herpetologist
- 9 Philatelist
- 10 Philumenist
- 11 Numismatist
- 12 Deltiologist
- 13 Helixopiles
- 14 Bibliophile
- 15 Lepidopterist
- 16 Oenophile
- 17 Notaphilist
- 18 Tegestologist



DREAM BARS

BASE

- 90g (3oz) butter
- ½ cup brown sugar, lightly packed
- 1 cup plain flour

TOPPING

- 2 eggs
- ½ cup brown sugar, firmly packed
- 1 teaspoon vanilla
- 1 tablespoon plain flour
- ½ teaspoon baking powder
- 1 ½ cups desiccated coconut
- 1 cup bottled fruit mince

BASE

- 1 Beat the butter and sugar until light and creamy. Stir in sifted flour, mix well.
- 2 Press mixture into a 28cm x 18cm (11in x 7in) greased lamington tin, lined with greased paper. Bake in moderate oven (180C) for 10 minutes.
- 3 Remove from oven and spread with prepared topping.

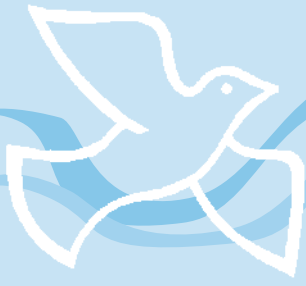
TOPPING

- 1 Beat eggs, sugar and vanilla until thick and creamy. Fold in sifted dry ingredients, coconut and fruit mince, mix well.
- 2 Bake a further 25 to 30 minutes, until firm and golden brown. Allow to cool in tin.
- 3 When cold, cut into slices, and dust with sifted icing sugar.

The Australian Women's Weekly
"The Big Book of Beautiful Biscuits"

Made by a parishioner and enjoyed in the parish office for morning tea

ANSWERS 1 Clocks 2 Trees, shrubs 3 Flags 4 Fungi 5 Insects 6 Birds 7 Volcanoes 8 Reptiles & amphibians 9 Stamps 10 Matchboxes 11 Coins 12 Postcards 13 Corkscrews 14 Books 15 Butterflies 16 Wine 17 Banknotes 18 Drinks' coasters



March Baptisms

It has become a custom at St John's in recent years not to Baptise during the season of Lent. As the whole month of March was Lent there were no Baptisms this month.

Whilst there is no Church rule forbidding anyone from being baptized during Lent, generally baptisms run contrary to the narrative of Lent.

The Sundays of Lent are really preparing the entire community for the waters of Baptism at Easter because we are walking along with those who are preparing for Baptism for the first time. Lent itself was created in the first place as a final stage of retreat for those who would be baptized at the Easter Vigil.

This Easter we welcome Derren Seah and Valentina Farzan who will be Baptised at the Easter Vigil mass and Scott Bailie who will be Confirmed and received into the Church.

News from a Roving Correspondent

St Honoré did listen

Last month KIT featured parishioners who are members of CWA Belconnen. They were hoping that St Honoré, the patron of bakers, would provide support at the Monaro 'bake off' held at Adaminaby in March. They can report that they are all smiles. Seven entries is a record for the Branch. Competition was strong. Three entries had 'podium' finishes with first placed 'Cherry Blush Cake' earning its baker a place in the NSW State 'bake off' at Bega in May.



MARCH Funeral



Veronica Mary Brennan

5 June 1934 –
21 March 2021



Judith Anne Davidson

23 April 1940 –
21 March 2021

Eternal rest grant unto them, O Lord,
and let perpetual light shine
upon them.

May he rest in peace.

Amen

Farewell Veronica

VERONICA MARY BRENNAN

5 June 1934 – 21 March 2021

At the vigil service for Veronica Brennan last week we were asked to contribute one word which described her. The problem was not just to find one word, but that so many were needed to enrich a description of her humble, loving, faith-filled, generous, multi-faceted character.

Speaking with some of her friends after the Requiem on Thursday, there was frequent mention of accompanying Veronica 'for years' on Vinnies doorknock, of her eager preparations for the annual Christmas raffle and of selling tickets for it at the Kippax shops.

Each person mentioned the Over 45's, except one friend who called it the Over 75's.

No matter about the name, it was always a special community gathering.

One comment which I found particularly astute and moving was, "Veronica can best be described as a Martha, but she became a Mary." Those words are very close to the thoughts of recent Scripture scholars who write that there is part-Martha and part-Mary in all of us. I witnessed the growth of 'Mary' in Veronica when at great cost to herself as walking became difficult, she regularly attended the Meditation group. She would often mention how much she loved Friday evenings and how much that time of prayer meant to her. Her love for the Mass was palpable as was her matter-of-fact acceptance when she had to move from the parish. "That must have been so hard for you". Her gentle reply said it all. "That is just the way things are."

Her daughter Kerry, in her Words of Remembrance spoke often of her mother's injunction to 'care for the priests.' She took this to heart as a sacred mission. Cleaning the presbytery was not just a bit of a wander around with a friendly vacuum cleaner. Fr Frank Dineen recalls she made a personal effort to make sure his room was clean, tidy and comfortable and that he had all he needed. Says Fr Paul Browne, "She was more of an MSC than we are." She loved them

all including Fr Chris McPhee who received correspondence and fruit cakes annually as long as she was able to send them. Pauline Greig makes mention of the idiosyncratic Veronica who once Christmas baked a fruit cake, packed it up and sent it off to Fr Chris who happened to be in America! A copy of the well-known photo of Fr Chris shaking hands with the Pope arrived for Veronica and many recall her delight when Fr Gerard delivered it. That photo had a special place in her room at the Nursing Home in Lyneham.

The euologies at Thursday's Requiem spoken by Veronica's daughter Kerry and her son James, generated an atmosphere of great love into the assembly – love for God and God's Church and love for family; Veronica was so proud of them all. On her at times anxious and painful journey, they were there to pray with and for her as she peacefully left them. A moving comment from James told of how he was watching beside her holding her hand, until he realised that, very Veronica-like, it was his mother holding his hand.

I feel grateful that Veronica was able to live her faith in a mainly untroubled Church, that she did not have to face what Archbishop Vincent Long cites as the need for the Church to die a certain death, so it can rise to shine the Gospel of hope for humanity. Or Archbishop Peter Comonsoli: "We need to move away from the institutional centre and relocate ourselves among the local neighbourhoods of grace." As shameful Church circumstances, falling away from the faith, rapid changes in society and the challenges of Covid are urging us to live the Gospel message way beyond our comfortable building on the hill, the sheer beauty of lives such as Veronica's will find their special place in the Church's story. I believe, though, Veronica would have coped with it all, led by the faith of Pope Francis. "I sincerely believe that Jesus wants a Church attentive to the goodness which the Holy Spirit sows in the midst of human weakness." May her gentle soul rest in peace.

Judy Kenny





Social Justice News

MARCH CALENDAR

4 Apr	International Day for Mine Awareness and Assistance in Mine Action
5 Apr	<i>Bringing Them Home</i> Report published
7 Apr	World Health Day
22 Apr	International Mother Earth Day
28 Apr	World Day for Health and Safety at Work

4 APR International Day for Mine Awareness and Assistance in Mine Action

Mines and explosive war remnants still constitute a serious threat to the safety, health, and lives of people, years after wars have finished. 84 countries are affected by landmines and unexploded ordnance, which together kill or maim between 15,000 and 20,000 adults and children annually. The UN works together with countries to find and destroy these devices.

The United Nations estimates that even with advanced technology used to detect and clear land mines, it might take approximately 1,100 years for all mines in the world to be cleared. Poorer countries are the most affected. In Laos, there are still millions of mines and other unexploded ordnance left from the Vietnam War:

- At least 20,000 people have been killed or injured by unexploded ordnance in Laos since the Vietnam War-era bombings ended.
- About one third of the land in Laos is contaminated with unexploded ordnance.
- Many cluster bomblets became buried in the earth – waiting for an unsuspecting farmer to place a shovel in the earth or the monsoon rains to uncover them.
- Many farmers in Laos know their land is contaminated but can't afford another plot. They simply have no choice but to cultivate their land.
- The most common injuries victims sustain from an explosion include loss of a limb, blindness, hearing loss, shrapnel wounds, and internal shock wave injuries.
- Over the past four decades, fewer than 1 million of the estimated 80 million cluster munitions that failed to detonate have been cleared.

5 APR Bringing Them Home Report published in 1997

The Report is the result of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. This was established in response to efforts made by Indigenous agencies and communities concerned that the general public's lack of awareness of the history of forcible removal was hindering the recognition of the needs of its victims and their families and the provision of services.

The report made many recommendations, including that:

- funding be made available to Indigenous agencies to allow Indigenous people affected by the forcible removal policies to record their history;
- reparations be made to people forcibly removed from their families, and
- Australian Parliaments offer official apologies and acknowledge the responsibility of their predecessors for the laws, policies, and practices of forcible removal.

The Report states that between one in three and one in ten Indigenous children were forcibly removed from their families and communities from 1910 until 1970.

Many members of the Stolen Generations shared their personal stories with the National Inquiry, which gave survivors a space to tell their stories in their own voices, some for the first time.



National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families

7 APR World Health Day**Building a fairer, healthier world**

World Health Day's message is simple: **giving people access to healthcare without the prospect of financial hardship.**

Many people around the world struggle to make ends meet due to low wages, inadequate housing and education, less job opportunities, and greater gender inequality. They also suffer limited access to healthy environments like clean water, air, food, and health services. Another common factor is lack of political, social or economic power. So changes need to be made to help empower poorer people through changes, such as law reform or changes in economic or social relationships.

COVID-19 has been particularly severe for poorer groups, as they are more prone to infections and have less access to reliable health care.

**22 APR International Mother Earth Day**

Care for creation is a key social justice principle. Pope Francis writes that while humanity has made incredible progress in science and technology, this has not been matched with moral, ethical and spiritual growth. This imbalance is causing our relationships with creation and with God to break down and our hearts to become hardened to the cry of the earth and the cry of the poor. We have become arrogant and neglect creation and everyone that is part of it; forgetting what God has entrusted to our care.

In 2019, Pope Francis made his first official statement promoting the Season of Creation, an annual celebration of prayer and action for creation that is observed by Christians around the globe. Its key messages are:

- We are called to protect creation—and we are missing the mark. **“Something good in the eyes of God has become something exploitable in human hands.”**
- The Season of Creation is a time for prayer in nature. **“This is the time to re-acquaint ourselves with praying immersed in nature, where our gratitude to the creator God arises spontaneously.”**

- The Season of Creation is a time to grow in sustainability. **“This is the time to reflect on our lifestyles . . . Let’s change and adopt simpler and more respectful lifestyles!”**
- The Season of Creation is a time to urge governments to enact better climate policies. **“This is the time to take prophetic actions” and governments have the task of “demonstrating political will to drastically hasten their measures to reach net-zero greenhouse gas emissions as soon as possible . . . in line with the Paris Agreement goals.”**

28 APR World Day for Health and Safety at Work

This year the World Day for Safety and Health at Work will focus on addressing the outbreak of infectious diseases at work, in particular on the COVID-19 pandemic.

Health workers are at the front line of the COVID-19 outbreak response and as such are exposed to hazards that put them at risk of infection. Hazards include pathogen exposure, long working hours, psychological distress, fatigue, occupational burnout, stigma, and physical and psychological violence.

Concern is growing over the continuing rise in COVID-19 infections in some parts of the world. Governments, employers, workers and their organisations face enormous challenges as they try to combat the COVID-19 pandemic and protect safety and health at work. Beyond the immediate crisis, there are also concerns about resuming activity in a manner that sustains progress made in suppressing transmission.

The International Labor Organisation is using this day to raise awareness on the adoption of safe practices in workplaces and the role that occupational safety and health (OSH) services play.

For more information on social justice issues, the Australian Catholic Social Justice Council's website:

<https://socialjustice.catholic.org.au> contains a large amount of information in the form of statements, monthly briefings, leaflets, etc.

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The good eggs

A GUIDE TO SUSTAINABLE EASTER CHOCOLATE

**Ethical
chocolate:
what to
buy**

Cadbury range

In the lead-up to Easter, Cadbury's Australian factories pump out about two million Easter eggs a day, with Cadbury accounting for about two-thirds of Easter products sold in Australia (they've got 16 of the top 20). While many Cadbury products contain no palm oil (including the Dairy Milk range), "all of the products made in Australia that contain palm oil use fully segregated palm oil". This means certified palm oil is kept separate from conventional palm oil throughout the supply chain.

Ferrero

The family-owned Italian company has emerged as a champion for sustainable palm oil, with the company now using 100 per cent RSPO-certified segregated palm oil. For Fairtrade and sustainable Ferrero treats, look no further than Ferrero eggs in both hazelnut and cocoa, as well as the classic Ferrero Rocher Golden Squirrels.

Divine

If you like deliciously silky dark chocolate and seriously smooth milk chocolate, you'll love the Divine Chocolate range of Fairtrade Easter treats, which are made from premium cocoa produced by Kuapa Kokoo, the co-operative in Ghana that also co-owns the brand. Divine chocolates are also vegetarian friendly and contain no artificial colours, flavours or preservatives. Find them at independent retailers.

Moser Roth Easter eggs

The Mini Easter Eggs from popular German chocolate brand Moser Roth, available through Aldi stores, are certified Fairtrade and come in milk, dark and hazelnut cream.



Moo Free

Get around vegan, gluten-free, organic and non-GMO sea salt and caramel, dark chocolate, original or Bunnycomb eggs, made using single-origin organic cocoa from plantations in the Dominican Republic.

Chocolatier

From indulgent six-pack eggs to peanut brittle milk chocolate – there's a Chocolatier treat to suit every Easter egg tragic. As well as being one of the first Fairtrade-certified manufacturers in the country, Melbourne-made Chocolatier products are also members of the Rainforest Alliance cocoa program.

Woolworths Select

It's not just confectioners shaking things up in the cocoa world. Supermarkets are also starting to move towards sustainable house labels. Woolworths Select range of Easter eggs are made using Rainforest Alliance-certified cocoa.

Darrell Lea

While not Fairtrade-certified, Darrell Lea's partnership with cocoa sustainability program Cocoa Horizons has seen the iconic Aussie brand move to using 100 per cent sustainable cocoa. So go on, have another Rocklea Road egg. You know you want to.