



# SCHOOL NEWSLETTER

## **Parish Priest**

**Fr Maurie Cooney**

## **Principal**

**Mrs Carmen Blatti**

principal@canahillside.catholic.edu.au

**Deputy Principal /  
Religious Education / ICT  
/ Administration/**

**Mrs Lina Vermeulen**

Lina.vermeulen@canahillside.catholic.edu.au

**Deputy Principal /  
Curriculum Coordinator /  
Learning Diversity**

**Mrs Liz Cutajar**

elizabeth.cutajar@canahillside.catholic.edu.au

**Accounts / Finance**

**Mrs Trudy Milligan**

Trudy.milligan@canahillside.catholic.edu.au

**Administrators**

**Mrs Carla Doherty,**

**Mrs Christina Theodosiou and**

**Ms Nadia Loterzo**

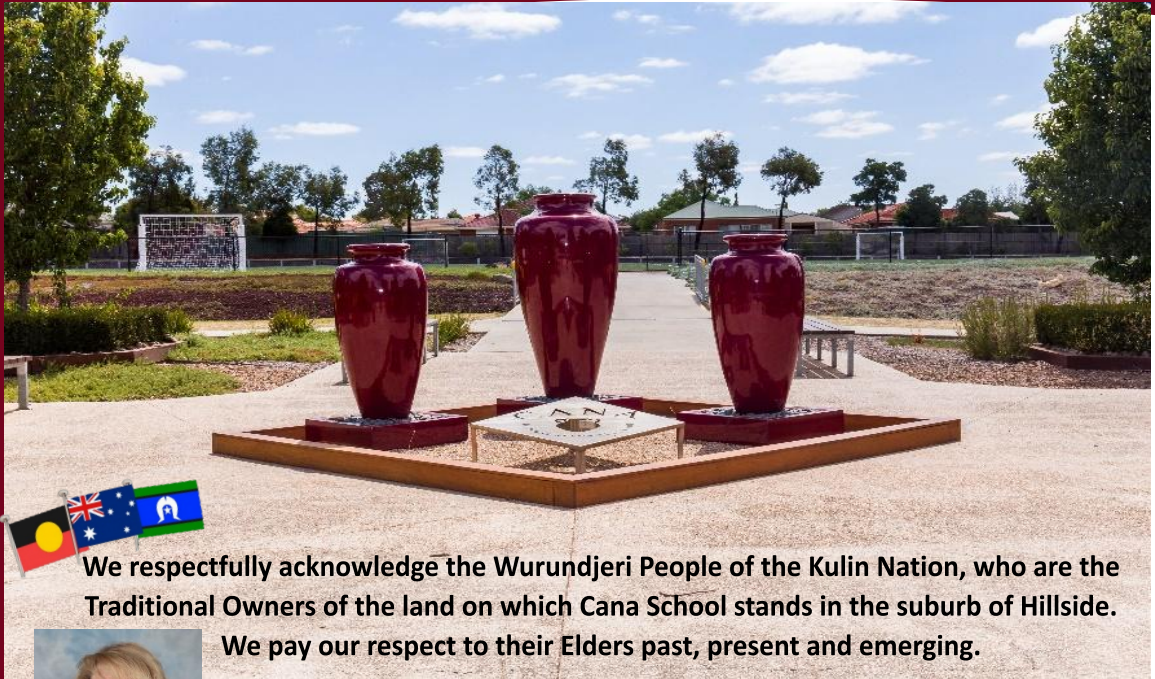
Office.staff@canahillside.catholic.edu.au

**46 Banchory Avenue**

**Hillside, Victoria 3037**

[www.canahillside.catholic.edu.au](http://www.canahillside.catholic.edu.au)

**T: 8390 9200**



We respectfully acknowledge the Wurundjeri People of the Kulin Nation, who are the Traditional Owners of the land on which Cana School stands in the suburb of Hillside.

We pay our respect to their Elders past, present and emerging.



## **TERM 1 ISSUE 10 Thursday 6th April, 2023**

Last day of Term 1, the days have flown by so quickly. We have had a wonderful 10 weeks of the year. The children have settled into their classrooms and have filled their minds with new learnings.

On behalf of the Cana staff we hope you all have a lovely break where you spend time with family and friends. Go gently and stay safe. See you all back refreshed for Term 2 on Wednesday 26th April.

**Reminder: Please wear Full Winter Uniform, beginning of Term 2**

## ***A Joyous Time of the Year***

May the glory and the promise of this joyous time of the year bring peace and happiness to all.

And may Christ, Our Risen Savior, always be there by your side to bless you most abundantly and be your loving guide.

Amen



# Dates for your Calendar

Term 1, 2023

Easter Celebrations



Thursday 6th April - Holy Thursday  
Friday 7th April - Good Friday  
Sunday 9th April - Easter Sunday

Term 2, 2023

Monday 24th April

**School Closure**  
School preparing for whole school review/First Aid training

Tuesday 25th April

**School Closure - ANZAC Day**

Wednesday 26th April

**Students Return - Term 2**

Wednesday 26th April

**Grade 6 Confirmation - Parent Engagement - 5pm or 6:30pm**  
Information already provided to families

Thursday 11th May

**School Closure**  
Parent Teacher Interviews

## Early Advice - Sacraments 2023

Sunday 21st May

Grade 6 Confirmation, Emmaus Church 1:30pm and 3:30pm

Saturday 19th August

Grade 4, First Communion, Emmaus Church 11:30am and 1:30pm

Wednesday 11th October

Grade 3 Reconciliation, Emmaus Church 5pm and 6:30pm

## Child Safety Expectations

Parents please do not send your children to school before 8:30am

Our school grounds are **not supervised until 8:30 am**. Please ensure your children do not enter the school before this time. If you need your child to be dropped off prior to this time please book them into Before School Care.

### Reminders:

- Please be mindful when dropping off your child/ren ensure they are dropped off in legal parking areas.
- No blocking of school crossing when dropping off children, in particular back of school on Sandeewood Drive
  - **No double parking ever** - Children must never walk between parked cars to enter a waiting car that is double parked
    - Use allocated supervised crossing at front of school at all times
- Remember to demonstrate courtesy towards the crossing supervisor at all times. Our crossing supervisor plays a very important role in keeping our children safe, we need to ensure they are respected and carry out their duties in safety - No speeding, No inappropriate language



## Parents and Friends Committee

A very BIG THANK YOU to the Parents and Friends Committee, your continued support this year has not gone unnoticed. We could not have held the events this term without your dedication and assistance that you have provided the entire school community. Thank You again.

## Easter Raffle Tickets

Congratulations to all the families who won the Easter Raffle this year. Thank you to all the families who donated, with your generous Easter donations we were able to hand out many prizes. The two first place winners were Ivan Maric (5C) and Ivan Kavelj (PR).



## School Improvements

We have been busy throughout Term 1 improving the external and internal areas of the school.

- OH&S yellow markings throughout the school
- New concrete paths ensuing children have safe leveled walking areas
- Improved security to ensure we protect our school environment internally and externally
  - Extended and renewed garden beds and ground cover

We receive positive comments from visitors in relation to our school environment. Thank you to all the students for working as a team to keep our school clean and tidy.

## Mass Times for Term 2

Mass at Cana is celebrated in year levels and occasionally on Holy Days of Obligation we will have whole school masses as we come together as a community to celebrate the Eucharist.

Below are the masses for Term 2. Hopefully you can join us.

<b>Thursday 27th April</b>	Held by Grade 6S
<b>Thursday 18th May</b>	Held by Grade 4K & 4S
<b>Thursday 25th May</b>	Held by Grade 1C
<b>Thursday 8th June</b>	Held by Grade 5C
<b>Thursday 22nd June</b>	Held Grade 3L

## Congratulations

We would like to pass on our congratulations to the Assaad family for the arrival of baby Noah Assaad on 15th February, 2023.



# Raising Kids in a Digital World

Hosted by *Martin McGauran, Carley McGauran*

Thursday, March 23 2023 7:30 PM Melbourne, Sydney, Currie, Canberra, Hobart GMT +11

## We have recorded the webinar event for you!

In case you missed the live webinar, or in case you would like to watch it again, here is the link to the replay video:

### Replay:

<https://event.webinarjam.com/t/click/yv9zmu6mfxravocmmpgi82vto0a5>

**Parent & Carers Toolkit** (all the info, links and resources from the webinar):

[CLICK HERE TO ACCESS THE TOOLKIT](#)

## What every parent needs to know about Roblox

From graphic violence (ie. Squid Game) to sexual role play, parents need to be aware of how Roblox can be managed in order to minimise risks. Digital safety educator and primary school teacher, Marty McGauran, shares his insights into the hugely popular online game.

Let's keep this short and straight to the point. I played, chatted and immersed myself in the world of Roblox for hours on end and what I discovered was eye opening! Firstly, parents should be aware that when their kids play Roblox they are playing online with other, unvetted players from across the globe. There is no offline version or 'private servers' like Minecraft (NB. private servers can be created but cost money and are complex to set up). Therefore by playing Roblox you are required to manage the risk that comes from exposure to child, teen and adult users alike.

Another key understanding parents must have is that Roblox is not a single game, it is made up of thousands of "user created" games. The people creating these games are most likely adults and the content included can vary from infantile all the way up to horror & violence themed games (see image).



On top of the fact that many of the games are wildly inappropriate for young children, the other players within these games present a whole other element of risk (dominatrix dress ups anyone?). Roblox also provides a platform for direct (private) messaging between players.

The good news is that many of these risks can be managed (and minimised) by enabling the correct parental controls within the settings. **Visit the link below to find easy to follow, step by step instructions to set up parental controls.**

[www.bit.ly/roblox4parents](http://www.bit.ly/roblox4parents)

## Parents/Families,

Parents we all need to be in partnership and to always be respectful of each other during all interactions - face to face or on social media. We are role models for our children and need to be reflective of our communications and actions.

If there are any concerns please see your child's classroom teacher as the first point of contact.



## CANA CATHOLIC PRIMARY SCHOOL

A.B.N. 72 007 642 368

46 Banchory Avenue, Hillside Victoria 3037

Telephone (03) 8390 9200

[www.canahillside.catholic.edu.au](http://www.canahillside.catholic.edu.au)

*Cana Catholic Primary School has a commitment to the care, safety and wellbeing of children.*

### Rationale

This Cana Catholic Primary School Parent Code of Conduct outlines the way in which our community requires all parents/carers and family members to conduct themselves when visiting our school, and communicating with students, staff and other parents in our school.

The Cana Catholic PS Parent Code of Conduct applies to all adults including parents, guardians, carers, step-parents, grandparents, extended family while involved in activities or communication related to Cana Catholic Primary School.

The School Policy & Advisory Guide, **'Visitors in Schools'** requires all visitors to the school during school hours to sign a visitors' register located at the school office, so that their presence in the school is recorded for Child Safety reasons and in the event of an emergency. (excluding Mass and Interschool Sports)

### When at school and within the proximity of the school

Parents/Carers will:

- use courteous and acceptable language when communicating with their own children, other students, staff and other parents/carers and members of the school community. There will be zero tolerance to any verbal or physical violence towards others.
- value our diverse community and respect the rights and practices of individuals and their families.
- respect points of view that are different from their own.
- firstly, speak directly to the teacher with any concerns regarding incidents in the school. The teacher will then refer the parent to appropriate staff if necessary.
- be mindful of the teacher's time, when wanting to communicate with them. Make a time to meet that does not disrupt the class unless there is a genuine emergency.
- listen respectfully, in the same manner required of students and staff when attending school assembly or informal/formal meetings.
- provide appropriate parental supervision before the bell in the morning and in the afternoon (3.15pm onwards Monday, Tuesday, Wednesday, Thursday and Friday).
- remove their child from a situation that involves any form of violence and seek support from staff members.
- model positive behaviours in front of all students at all times, whether on school grounds or within the proximity of the school.
- comply with the school onsite parking expectations, with road safety rules and parking signs when dropping off or picking up their children to and from school.
- comply with the Cana Catholic PS Attendance Policy and to use the SkoolBag App. (refer to Cana's website).
- ensure that your child complies with the Cana's School Uniform Policy (refer to Cana website).

- respect all Cana's policies and procedures (refer to Cana's website).
- Respect the privacy of teachers.

### **Unacceptable Behaviour**

Parents/Carers will not:

- discipline a child who is not theirs or speak to a child who is not theirs about that child's behaviour. This is the role of the teaching staff. Being approached by an adult they do not know, can be distressing for children. Common sense would prevail if safety was an issue.
- use offensive language towards their own children, students, staff and other parents/carers and members of the school community when on school grounds or within the proximity of the school.
- interrupt or distract a teacher while classroom instruction or learning activities are underway.
- engage with staff, students or parents/carers in an aggressive manner regarding issues of a personal or school nature.
- engage in inappropriate physical contact with students, staff or other parents/carers.
- discriminate between or disrespect any member of our school community.
- disrupt the good order of the school by any means including: in person, via persons representing them or social media.
- Engage with a teacher about school matters outside the school environment.

### **When making a complaint**

Parents have the right to raise issues and concerns related to the education/welfare of their child or other school matters.

There are a number of ways you can raise any concerns you have about your child. You can:

- write a note or email your child's teacher outlining your concerns
- make an appointment to speak on the phone or in person with the class teacher or Wellbeing Coordinator; ensuring that you inform the school about the issue you wish to discuss
- consider speaking with the school's student wellbeing Coordinator/Leader if you feel that is appropriate
- arrange any meeting times or phone calls through the school office (this is more convenient for both you and your child's teacher and does not interrupt teachers during the time they need to be with their students)

Remember that the class teacher together with others who may be involved, should be given a reasonable amount of time to take the steps required to resolve or address your concerns.

### **Consequences of a Breach of Cana's Parent Code of Conduct**

Any parent, member of school staff or student may notify the Principal of a possible breach of the Cana Parent Code of Conduct. The Principal will investigate the complaint and if satisfied that a breach has occurred will:

- A meeting may be terminated at any time if there is a breach of conduct
- provide a first and final warning that a breach of the Cana Code of Conduct has occurred and that a further breach will not be tolerated <sup>[1]</sup><sub>[5EP]</sub>
- issue a trespass warning to the parent if the behaviour was one of an aggressive manner. If the behaviour continues, may accelerate to a trespass notice prohibiting the parent from coming on school grounds for a designated period of time, determined by the Principal or their representative in line with MACS and DET guidelines

### **Regular review**

This document will be reviewed every year in consultations with parent representatives, and following significant incidents if they occur. We will ensure that families have the opportunity to contribute. Where possible we do our best to work with local Aboriginal communities, culturally and/or linguistically diverse communities and people with a disability.



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## NOTICE OF 2023 SCHOOL FEES

2<sup>nd</sup> December 2022

Dear Parents & Guardians

The Cana Catholic Primary School Fee and Levies for the 2023 School Year will be as follows:

<u>Description</u>	<u>1 Child Family</u>	<u>2 Child Family</u>	<u>3 Child Family</u>	<u>4 Child Family</u>
Family Fee	\$1,500.00	\$1,500.00	\$1,500.00	\$1,500.00
Grounds Maintenance Levy	\$200.00	\$200.00	\$200.00	\$200.00
Building Levy	150.00	150.00	150.00	150.00
<b><u>Levies per Student</u></b>				
Educational/Curriculum Levy	\$420.00	\$840.00	\$1,260.00	\$1,680.00
Excursion Levy	\$125.00	\$250.00	\$375.00	\$500.00
Technology Levy	\$400.00	\$800.00	\$1,200.00	\$1,600.00
<b><u>TOTAL 2023 School Fees</u></b>	<b><u>\$2,795.00</u></b>	<b><u>\$3,740.00</u></b>	<b><u>\$4,685.00</u></b>	<b><u>\$5,630.00</u></b>

In 2023, the School Fee **per Family** will be \$1,850.00 **plus** Levies **per Student** of \$945.00

Levies per Student: Education/Curriculum Levy of \$420.00

Excursion Levy of \$125.00

Technology Levy of \$400.00

*(Yr 5 & 6 students only)* Sport Levy of \$100.00

*(Yr 3, 4 & 6 students only)* Sacramental Levy of \$20.00

**Please Note: Grade 6 Students Only - Camp costs will be invoiced during Term 1, 2023**

New Levy School Building Levy \$150.00 per family

### **EARLY PAYMENT DISCOUNT – for School Fees paid in full before 8th April 2023 (End of Term 1, 2023)**

\$50 Early Payment Discount is available to families who choose to pay their school fee account in full **before the end of Term 1.**

If paying 2023 school fees in full by the end of Term 1, please reduce your full account payment by \$50

Alternatively, Families paying by regular payment instalments throughout the year must comply with the following payment due dates:

#### **PAYMENT DUE DATES**

Due Date: 6th April 2023

Due Date: 23<sup>rd</sup> June 2023

Due Date: 15<sup>th</sup> September 2023

#### **AMOUNT REQUIRED TO BE PAID**

25% of annual Fee & Levies paid by end of Term 1

75% of annual Fee & Levies paid by end of Term 2

**Balance paid in full no later than end Term 3 2023**

Families can choose to pay school fees by regular instalments either Weekly, Fortnightly, or Monthly

**School Fees must be paid in full no later than end of Term 3, 2023**

If required, School Fee Payment Plans need to be arranged with the School Bursar at the commencement of Term 1, 2023.

An appointment is required to arrange a Payment Plan Meeting. Please telephone the School Office on 8390 9200 if you require a Payment Plan appointment.

**Mrs Carmen Blatti**  
**Principal**





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## NOTICE OF 2023 SCHOOL FEES

### Payment Requirement Schedule

To ensure that you maintain your payment schedule, please refer to the table below as a guide, to assist with identifying the required level of payment required for your family structure.

<u>Students per Family</u>	<u>Annual Fee/Levies</u>	<u>Early Full Payment Discount Criteria</u>		<u>Payments by Instalments by Term Due Dates</u>		
		<i>Early Payment Discount *</i>	Payment required by 6/04/2023 *	25% paid by End Term 1 6 <sup>th</sup> April 2023	75% paid by End Term 2 23 <sup>rd</sup> June 2023	Balance Due by 15 <sup>th</sup> September 2023
1 child family	\$2,795.00	-\$50.00	\$2,745.00	\$698.75	\$2,096.25	\$698.75
2 child family	\$3,740.00	-\$50.00	\$3,690.00	\$935.00	\$2,805.00	\$935.00
3 child family	\$4,685.00	-\$50.00	\$4,635.00	\$1,171.25	\$3,513.75	\$1,171.25
4 child family	\$5,630.00	-\$50.00	\$5,580.00	\$1,407.50	\$4,222.50	\$1,407.50

If paying by instalments, please consider the level of payment required by each due date. If a Payment Plan is required, please contact the Cana Catholic Primary School Front Office to arrange for a private meeting with our School Bursar to discuss Payment Plan Options. Payment Plans provide maximum benefit when arranged early during Term 1.

M:\1. 2023 Admin\2023 ADMIN\2023 Notice of School Fees\NOTICE OF 2023 SCHOOL FEES.docx

## **Cana Bank Account**

For EFT payments, please ensure you reference your SURNAME and your 6 – digit family ID

**BSB: 083 347**

**Account: 563 101 059**

## **Camps Sports and Excursion Fund Applications**

The Camps, Sports and Excursions Fund (CSEF) provides financial support to eligible families so students can attend school camps, outdoor education and sporting programs, as well as incursions and excursions. If you have not applied for CSEF and hold a currently valid Healthcare Card, or if you have an existing card and a new child is joining Cana, please let the office know.

## Message from Fr. Maurie

Greetings to all!

And so we have made it through those challenging and demanding and faith-proclaiming five weeks of Lent: and now into Holy Week.

Great crowds gathered in our churches for our Palm Sunday Masses – we just about ran out of palm/olive branches, with Parishioners splitting them to share with one another!

Our churches looked great, decorated in red as is the custom. We don't use that colour often, and it really makes the point that something different is happening on this day!

Our Parish Office and our sacristans are busy during this week, becoming ready to change the look to fit the ceremonies that are coming up – thank you!

Although they occur on three different days, Holy Thursday-Good Friday-Easter Vigil are in fact three parts of the one overall liturgy. You will notice that there isn't a formal procession out from the Holy Thursday Mass; there isn't a formal procession in on Good Friday, or out at the end; nor a formal beginning to the Easter Vigil; and then a grand final blessing to draw the three days together as we begin to celebrate the Jesus has been raised into New Life, opening that way for us all!

An attachment with this email contains some extended reading on just one of those three parts of what is overall called 'the Triduum': some thoughts on Holy Thursday.

Times for our Triduum ceremonies are included in an attachment with this email, and are here for quick reference, too:

### HOLY THURSDAY (6th April)

EMMAUS: 7pm

SACRED HEART: 7pm

### GOOD FRIDAY (7th April)

**STATIONS OF THE CROSS** 11am **has been changed to the Hall at Catholic Regional College St Albans due to bad weather**

### ***SERVICE OF THE LORD'S PASSION***

EMMAUS: 3pm

SACRED HEART: 3pm

### HOLY SATURDAY (8th April)

BLESSING OF FOOD -SACRED HEART: 10am

### EASTER VIGIL (8th April)

EMMAUS: 7pm

SACRED HEART: 7pm

### EASTER SUNDAY (9th April)

EMMAUS: 9am

SACRED HEART: 7.30am, 9am (Polish) 10.30am

With that information to hand, and the invitation to gather and join in:

# Blessings for Easter and beyond to all!

Maurie Cooney



**Sacred Heart / Emmaus Parish  
St Albans/Sydenham Western Plains Deanery  
Parish Priest: Fr. Maurie Cooney**



**Easter Sunday of the Resurrection of the Lord - Year A - 2nd April 2023**

**Parish Details:**

**Address:** 4 Winifred Street, St Albans 3021  
**Phone:** 9366 2146

**Finance:** Lorraine Stafford: [StAlbans.Finance@cam.org.au](mailto:StAlbans.Finance@cam.org.au)

**Parish Office:** Lauren Maslaris: [StAlbans@cam.org.au](mailto:StAlbans@cam.org.au)

**Office Hours:**

**Monday— Wednesday:** 9:30am—4:00pm

**Thursday & Friday:** 9:30am—2:30pm

**Sacred Heart Mass Times:**

**Weekdays**

Tuesday - Friday 7.30am

Saturday 9.00am

**Weekend**

Saturday 5:00pm

Sunday 7:30am, 10:30am

Polish 9.00am

Slovene 2nd Sunday of month at 5:00pm

**Sacrament of Reconciliation:**

Sacred Heart English Saturday 10.30am

Maltese every 4th Saturday 4.00pm

**Baptism:** Eight weeks notice is required

**Marriage:** Six months noticed required

**Emmaus Mass Times:**

Saturday 6:30pm

Sunday 9:00am

**SAFEGUARDING POLICY**

Sacred Heart/Emmaus Parish is committed to the care, wellbeing and protection of children, young people and people at risk in our community. The Parish takes a zero-tolerance approach to child abuse and upholds that child protection and the dignity of every person is the responsibility of every adult. To report issues and concerns, contact: [stalbans.csc@cam.org.au](mailto:stalbans.csc@cam.org.au) or 0413 841 936

**ACKNOWLEDGEMENT OF COUNTRY**

Sacred Heart-Emmaus Parish acknowledges the Wurundjeri people of the Kulin nation, the traditional owners of the land where we gather. We pay our respect to their elders past, present and emerging.

**READINGS**

<b>Holy Thursday:</b>	<b>First Reading:</b> <a href="#">Ex 12:1-8, 11-14</a>	<b>Second Reading:</b> <a href="#">1 Cor 11:23-26</a>	<b>Gospel:</b> <a href="#">Jn 13:1-15</a>
<b>Good Friday:</b>	<b>First Reading:</b> <a href="#">Is 52:13 – 53:12</a>	<b>Second Reading:</b> <a href="#">Heb 4:14-16; 5:7-9</a>	<b>Gospel:</b> <a href="#">Jn 18:1 – 19:42</a>
<b>Easter:</b>	<b>First Reading:</b> <a href="#">Acts 10:34, 37-43</a>	<b>Second Reading:</b> <a href="#">Col 3:1-4</a>	<b>Gospel:</b> <a href="#">Mt 28:1-10</a>
<b>Next Week:</b>	<b>First Reading:</b> <a href="#">Acts 2:42-47</a>	<b>Second Reading:</b> <a href="#">1 Pt 1:3-9</a>	<b>Gospel:</b> <a href="#">Jn 20:19-31</a>

**REFLECTION**

**REFLECTION: NEW LIFE !!**

Throughout these recent days, people have gathered in hope, hope that the life-giving presence of Jesus Christ can continue to renew our world and ourselves. We have gathered in thanks over Palm Sunday-Holy Thursday-Good Friday-Easter Vigil and Sunday, thanks that Easter repeats God's commitment to us shown in the life-death-resurrection of Jesus. We have gathered with commitment ourselves, to live the life of this 'new-life Jesus' in the various aspects of our lives. In our worship this Easter day, let's find that hope, thanks, and commitment strong in our hearts, thanking God for Jesus Christ. These are difficult times that we are part of – in the world and in the Church: our Easter gathering proclaims that we are not to be defined or overwhelmed by that.

The continuing presence of Christ Risen is cause never to lose heart. For in Christ, God has participated in our human experience, and has shown in the Resurrection of Jesus that nothing - even death - need be the end. With that hope renewed on this Easter Day, may we be signs of encouragement, belief, and reassurance to those around us- even as Christ is that for us. For it is Jesus Christ who shapes us: He is Way, Truth, Life for us. With that conviction we reach out to all to share our hold on life with them.

**HAPPY EASTER  
TO  
ALL !!**

## WE REMEMBER IN OUR PRAYERS

**RECENT DEATHS:** Moria Frances Farrugia, Deng Chol Ajak, Fr John Tollan, Mary Sammut

**ANNIVERSARIES:**

Aaron D'souza, Michael & Josephine Piacentini, Pero Kilsanin, Joe Xuereb, Anna Pribaz, Maria Grego, Paul Aquilina, Paul & Maria Drozario, Anastasia Gomes, Benjamin Gomes, Epifanio Luna, Fr Joshua, Peter & Grace Muscat, Paula & Joe Muscat, Angela Xuereb, Antonia Demecoli, Clarrie James. George Borg, Joanna Martin, David Sacco, Joyce Borg, Sam Stellini, Lewis, Paul & Joe Psaila, Sam & Luke Cassar, Margaret Borg, Tarcisio Vella, Massu & Elizabeth Micallef, Michael And Jane Saliba, Mary Barbuto, Joseph Grech, Tessie Farrugia, John Borg, Teresia & Franz Kovac, Michael, Sam & Georgia Mifsud, Zlatica & Ivan Petric.

## OUR PASTORAL, SOCIAL & SCHOOL EVENTS



During the Season of Lent we are urged to prepare for renewal in our faith at Easter [see reflection on the front page]. To assist with this, Lent calls us to particular focus on key elements in our living our faith: prayer, self-denial in order to consider others more, and deliberate actions of charity and support. **PROJECT COMPASSION** material is available in the foyers today – boxes, envelopes, leaflets, providing an opportunity for reaching out to others during this Season.

Please note—  
For those Parishioners who contribute to Thanks giving via Credit card or Direct debit  
Easter offering envelopes are available in the Church Foyer.



**the GIFT**  
a life in the Spirit course



A response to Pope Francis' call to "share with everyone in the Church the grace of Baptism in the Holy Spirit"

An inspiring and practical video series aimed for all ages to help encounter the Holy Spirit and empower lives.

The teachings are rooted in the Bible, Catechism, *Evangelii Gaudium* and reflections on the Holy Spirit from Pope Francis. Presented by International Catholic speakers: David Payne, Michelle Moran, Charles Whitehead and Jenny Baker.

Come and join us with family and friends in a relaxed and informative Café style setting at:

Resurrection Catholic Parish, 51 Gum Road, Kings Park, Vic 3021

**Dates: Fridays 28<sup>th</sup> April to 2<sup>nd</sup> June, 2023.**

**Time: 7pm – 8.30pm**

Refreshments will be provided.

Register for free by 23rd April

<https://www.trybooking.com/CFTAY>



For further details contact: 0466051238 or 0403616412



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SACRED HEART: 7pm

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**BLESSING OF FOOD -SACRED HEART: 10am**

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SACRED HEART: 7pm

### **EASTER SUNDAY** (9<sup>th</sup> April)

EMMAUS: 9am  
SACRED HEART: 7.30am, 9am (Polish)  
10.30am

### **GOOD FRIDAY - HOLY LAND COLLECTION**

Please note that there will be a basket in the foyer of the Church if anyone wishes to support this cause or contact the Commissary direct:  
47 Victoria Street, Waverley NSW 2024, Aust  
Tel: (02) 9369 9300  
Email: [holyland@franciscans.org.au](mailto:holyland@franciscans.org.au)

### **St Mary of the Cross MacKillop**

Sunday April 9th. God will draw good out of evil. Mary MacKillop 3rd. May 1874



Photo © John Zich

Implied in our reception of the Eucharist is a responsibility to work for social justice.

# The Holy Thursday Liturgy: Our Prayer Leads to Living Out Justice

Michael S. Driscoll

## THE FOUR QUESTIONS

During the Passover celebration (referenced in the First Reading [Exodus 12:1–8, 11–14] on the Evening Mass of the Lord's Supper) a dramatic moment occurs during the dinner when the youngest child asks, "Why is this night different from all others?" The child has rehearsed all year to make this query in Hebrew. Everyone holds their breath as they await this question since the rest of the meal and its narrative hinges on these few words. The preliminary question turns into a second, a third, and then a fourth question. The queries that follow are: "Why on this night do we dip vegetables twice? Why on this night do we eat only unleavened bread? Why on this night do we eat many kinds of vegetables, including bitter ones? Why on this night do we recline at table?" Once these questions are posed, the celebration begins.

The four questions have been an integral part of the celebration of Passover for thousands of years. The repetition of these questions from year to year passes the story of God's relationship and wondrous deeds with the Chosen People to the next generation.

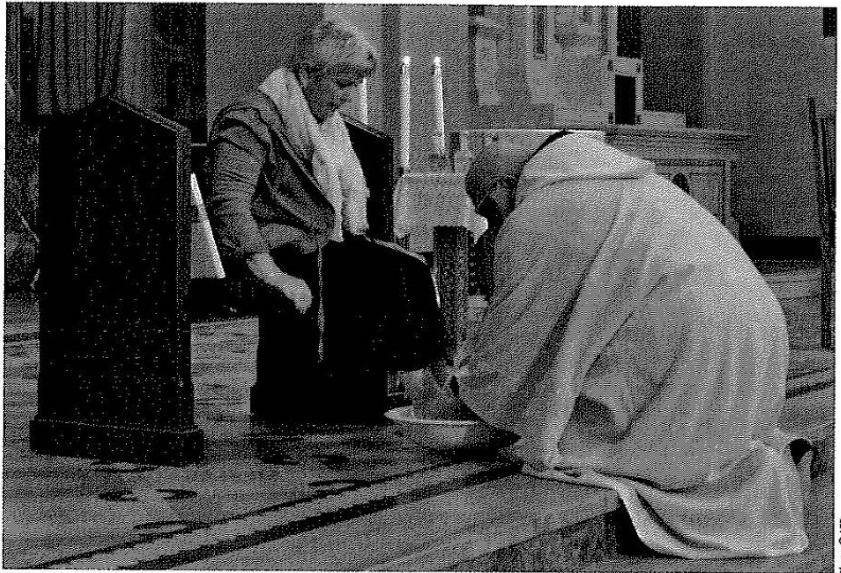
Catholics, also gathered in the springtime of the year for the celebration of the Evening Mass of the Lord's Supper, do again what they have done in previous years. As they gather, they may ponder the question "Why is this night different from all others?" That question can be followed by others:

- On this night why do we gather to break from the one bread and drink from the one cup?
- On this night why are feet washed?
- On this night why do we process with the Blessed Sacrament out of the Church?

## Why is this night different from all other nights?

First of all, why is it important that we gather at night after sundown? The time of day of the observance is significant; Jesus gathered in the evening with his followers to celebrate the Passover. With the Evening Mass of the Lord's Supper, the faithful enter into the Sacred Paschal Triduum. Lent has ended and a three-day observance of the greatest mysteries of our redemption has begun.

But how does our paschal celebration differ from last year? Or the year previous? Although circumstances change from year to year, the liturgy at the Evening Mass of the Lord's Supper remains constant. The faithful gather for a sacramental meal to which other elements, such as the washing of feet and the procession for the Transfer of the Most Blessed Sacrament, are appended. Through the liturgy, the faithful respond to three commands: to love one another, to do this in memory of Jesus, and to do as Jesus did when he washed the feet of his disciples.



Through the footwashing ritual, Christians are called deeper into a life of service.

## On this night why do we gather to break from the one bread and drink from the one cup?

In participating in the liturgical action with bread and wine, we are following Jesus' command, "Do this in memory of me," words that the faithful pray with the priest during the Eucharistic Prayer. What makes tonight's celebration different from what we do each Sunday? Other than the addition of a few ritual elements, such as the washing of feet and the procession at the Transfer of the Most Blessed Sacrament, the basic shape of this liturgy is recognized as that of all other Eucharistic celebrations. The additional elements in the liturgy deepen our sense that this bread that we share and this common cup are food for our journey, food that strengthens us to go out and serve. Throughout the year, the dying are brought Viaticum, emphasizing food for the *via*, the way. The rest of the faithful also long for sustenance along their way that they might live out their discipleship. The Liturgy of the Eucharist begins just after the washing of feet, linking our lives of service in the world with the consecrated bread that we eat. If the gap between liturgy and just living starts to close, the celebration will have truly transformed us.

Examining the command to "do this," we may ponder what those words encompass. The Church interprets the phrase to mean, at the least, the consecration of the bread and wine. On this night, when feet are washed, our understanding of "do this" expands to mean giving our life to serve others.

## On this night why are feet washed?

Only during the Evening Mass of the Lord's Supper does the priest kneel to wash the feet of the faithful. The action takes place because we have been commanded to do so. In John's account of the Passover, Jesus tells the disciples, "If I, therefore, the master and teacher, have washed your feet, you ought to

wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do" (13:14-15). The washing of feet illustrates Jesus' command, or "mandate" (*mandatum* in Latin), emphasizing our call to serve one another as Christ serves. Through this ritual washing, Christians are called deeper into lives of service, a call discerned during each moment of our lives. On this night in which the institution of the Eucharist is commemorated, the washing of feet points to the service implied in our reception of the Eucharist. Partaking of the Eucharist requires that our lives be dedicated to humble service.

The people whose feet are washed during the liturgy are to be representative of the assembly. With a decree in 2016, Pope Francis changed the rubric in the Missal for the washing of feet from "the men who have been chosen" to "those who have been chosen." The decree explains that the change has been made "so that pastors may select a small group of the faithful to represent the variety and the unity of each part of the people of God. Such small groups can be made up of men and women and it is appropriate that they consist of people young and old, healthy and sick, clerics, consecrated men and women and laity."

## On this night why do we process with the Blessed Sacrament away from the Church?

Each year after the Prayer after Communion, the faithful follow in a procession during the Transfer of the Blessed Sacrament to a place of repose. The solemn procession is led by a lay minister with a cross, standing between two ministers holding candles, a thurifer with a smoking thurible, and then the priest carrying the ciborium. One might ask how this procession stands as a metaphor of our reception of the Eucharist. How is the procession with the Blessed Sacrament indicative of a Church that faces outward to the world? In a homily, St. Augustine said that



The procession with the Blessed Sacrament demonstrates that the Eucharist reaches outside the confines of the church building.

Christians are to become what they celebrate. They are to be bread for the world; they are to be wine poured out for others. Catholics gather at the Evening Mass of the Lord's Supper to be strengthened and to be sent back into the world. On this night, the procession with the Blessed Sacrament demonstrates that the Eucharist reaches outside the confines of the church building. As the faithful follows the priest, who carries the consecrated hosts in the ciborium, they are reminded of who they are called to become. Having been nourished by the Word and sustained by Christ's Flesh and Blood, they are to be Christ in the world. This is what Karl Rahner called the liturgy of the world. The liturgy is integrally connected to life, the liturgy calls the faithful to work for justice.

### ***The implication to work for justice***

To work for justice means to be concerned with the establishment of right relationships. Justice implies a recognition within us and among us of growth as human persons with gifts and grace, with potential and desires, with anxieties, hopes, and fears. Justice includes unity and solidarity, the linking up of our destinies as brothers and sisters who rise together without domination or constraint, without exploitation or manipulation, without discrimination or violence.

While working for justice is equated with the establishment of relationships, liturgy celebrates relationship. At the liturgy, we gather to give praise and thanksgiving, to recall the mighty acts of God in human history, to participate in the memorial of Jesus' victorious death, to pray for the needs of the world and to celebrate the kingdom of justice and love that is already and that is yet to be. Liturgy is our activity, our service as human persons in all our frailty and weakness, our hunger and thirst for justice still unsated, yet struggling to give expression to the life being shaped in Christ. Liturgy is not a stepping outside of daily life into some mystical realm but a lifting up of our daily lives recognizing that we have been touched by God yet are incomplete. It is a gathering of persons who need to let go, to give themselves over, to surrender to the God of mystery, and to receive grace and strength to live no longer for ourselves. With this in mind, feet are washed, the assembly is fed, and the faithful return again to a world broken by war and suffering, a world marked by pain and strife.

The Gospel for the Evening Mass of the Lord's Supper (John 13:1–15), portrays Jesus as clothing himself in an apron and stooping to wash the disciples' feet at the Last Supper. The Second Reading (1 Corinthians 11:23–26), a text older than the Gospel, describes how on the night before Jesus died, he took

bread, said the blessing, broke the bread, and gave it to his disciples. These four verbs (taking, blessing, breaking, and giving) became associated with the fourfold action of the Eucharist. In the Jewish form of blessing, however, it is not the bread that is blessed but God, who provides our sustenance. The words the priest prays when the bread and wine are presented for the oblation are rooted in the Jewish prayers of blessing. The priest prays, "Blessed are you, Lord God of all creation." Continuing, the prayer notes that the blessing is invoked because God has provided bread and wine that will become the Body and Blood of Christ. The people respond, "Blessed be God forever."

One of the earliest names given to the Eucharist is derived from the third action, "the breaking of bread." In the First Reading on the Second Sunday of Easter, for example, the reader proclaims that the early community "devoted themselves to the teaching of the apostles and to the communal life, to the breaking of bread and to the prayers. . . . All who believed were together and had all things in common; they would sell their property and possessions, and divide them among all according to each one's needs. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes" (Acts 2:42-47). Certainly this rite of bread breaking is another way of speaking about the Eucharist, and its clearest expression is in the mutuality implied in breaking and sharing bread with another person. It is not surprising, then, that we find this expression in Luke's account of the post-Resurrection appearance of Christ to the two disciples at Emmaus (24:13-35). They did not recognize Christ until he sat at table with them. Then he took bread, pronounced the blessing, broke the bread, and gave it to them to eat. Luke emphasizes that the disciples came to recognize Jesus as the Christ in the "breaking of bread." But the Acts passage makes the connection between breaking bread and sharing property and goods. An implication of receiving the Eucharist is working for greater social justice.

### Anamnesis

The account of the Last Supper in Luke and First Corinthians commands to "do this" as a memorial, or in memory of Christ. This type of remembering is not simply a historical recall; it implies something much greater. In biblical and liturgical terms this is called *anamnesis*. The root of the word is *mne*, meaning "to remember." That root is recognized in the word *amnesia*, when we forget. The initial *a* (*alpha privative*) means "not" to remember. When the prefix *ana* precedes the word *to remember* (*mnesis*), the meaning is intensified. *Anamnesis* is a kind of remembering in a most intense way. Traces of this remembering are part of the Jewish Passover celebration, where the participants shared a special meal. All the food elements are specially prepared and each food recalls certain events of the history of Israel. In a way, we might say that the participants eat their history. It was and still is a wonderful and ingenious way to transmit religious tradition to children. But in this context, it is not just a recall of past events. Rather, past events are remembered intensely because they are presently meaningful. The Jewish concept of memory, which is linked to the word *zikar*, has a different orientation. The connotation is not so much that past events are rendered present but that the past is tended to with an

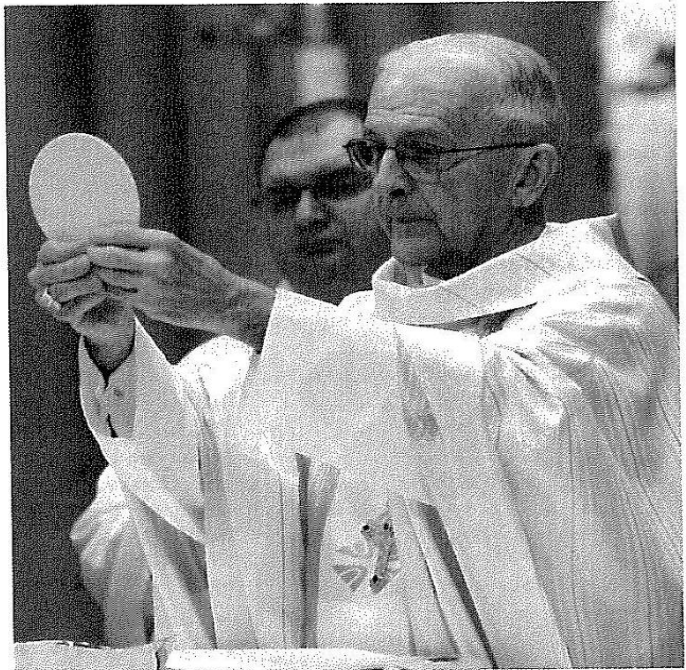


Photo by Karen Callaway

The Eucharist is the objective transmission of the Gospel through ordinary signs such as bread and wine.

eye to the future. Just as God has been faithful and merciful in the past, it is believed that God will so be in the future. Thus the participants in the act of sharing the Passover meal become present to the past.

### THE THREE ORDINANCES

At the Evening Mass of the Lord's Supper, the mandate that Jesus gave to his followers is recalled in several forms. Jesus did not give just one command but what could be termed as three ordinances, namely:

1. "Do this in memory of me" (Luke 22:19 and 1 Corinthians 11:24).
2. "If I, therefore, the master and teacher have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do" (John 13:14-15).
3. "I give you a new commandment: love one another. As I have loved you, so you should also love one another" (John 13:34).

Normally, the washing of feet is called the mandate. The word *mandate*, though, also can refer to the memorial command or to the fundamental commandment to love one another. One is left, then, with a query concerning the memorial command. When Jesus says, "Do this," to what does the "this" refer? The narrow interpretation would be that "this" is the act of taking, blessing, breaking, and giving of bread and drinking together from the one cup. But as feet are washed in the liturgy on Holy



Thursday, it becomes obvious that “do this” refers to sharing, serving, and loving each other.

The Preface for this evening refers to the sacrament as an “everlasting sacrifice” and a “memorial” through which “we are made strong” and “washed clean.” The faithful’s reception of Communion is not primarily a time for individual, subjective recollection of Jesus’ life and death. The Eucharist is the objective transmission of the Gospel through ordinary signs such as bread and wine. The sacrifice of Jesus two thousand years ago is being set forth now, before God, as a memorial. This, to be sure, is not a “re-sacrificing” of Christ (Hebrews 10:12 makes clear that Christ could be sacrificed only once), but, by faith, it is the application of the benefits of Christ’s once-for-all death.

When the Church gathers to “do this in remembrance of me,” she is proclaiming Christ’s death (1 Corinthians 11:26) as a memorial before God, who sees the sign and blesses us, nourishing us through the Holy Spirit, with Christ’s Body and Blood. In Communion, God remembers, and we receive. God remembers his promises to us, God’s people, setting these promises before us on the table as Christ’s Body given for us; his Blood poured out for us.

In praying the Lord’s Prayer, reference is made to the bread that God gives, a reference with its own implications. The words *Give us this day our daily bread* oblige us to do everything possible to end, or at least reduce, the scandal of hunger and malnutrition. As part of the Liturgy of the Eucharist, the prayer schools us in social justice and calls us to assume our specific responsibilities to feed the hungry, clothe the naked, and care for the sick. On Holy Thursday, during the procession of the Eucharistic species from the church building, we are especially cognizant that, implied in participation in the Eucharist, is a duty to act in the world and to realize in some fashion the Beatitudes. Holy Thursday is an appropriate time for the homilist to point out that how we pray (*lex orandi*) should lead to how we live (*lex vivendi*). The collection taken up for the poor on Holy Thursday provides communities the opportunity to live into this call. A well-worded bulletin announcement can reinforce the homily that connects the Eucharist and justice.

## CONCLUSION

This essay has focused on four aspects of the Lord’s Last Supper. The Collect calls the Supper “the banquet of his (Christ’s) love” and “so great a mystery.” The antiphon for the foot washing (“I give you a new commandment that you love one another as I have loved you” connects service and love. This is the basis for the Church’s liturgy. The pre-Christian usage of the term *leitourgia* was originally a service of the state voluntarily accepted. Christians should give to others voluntarily, since it is a privilege to help in some way the household of God. *Leitourgia* is certainly a biblical term and the writers of the early Church used it often. For example, Paul uses the word *leitourgia* in 2 Corinthians 9:12. In classical Greek, this is a word with a noble history, derived from *laos*, meaning “people” and *ergon*, meaning “work.” The term has been translated as “the work of the people.” That translation, though, leaves God out of the equation. *Leitourgia* is better rendered as a public work—both God’s and ours.

St. John Chrysostom, the fourth-century priest from Antioch who became the archbishop of Constantinople, speaks about *leitourgia* in the larger sense. One of the recurring features of his homilies is his emphasis on care for the needy. In these homilies, he echoes themes from the Gospel of Matthew, and calls upon the rich to lay aside materialism in favor of helping the poor: “It is not possible for one to be wealthy and just at the same time. Do you pay such honor to your excrements as to receive them into a silver chamber-pot when another man made in the image of God is perishing in the cold?” Commenting on 2 Corinthians 9, Chrysostom notes the connections between service and ministry which is referenced as a liturgy. He insists that the Eucharist must be translated into helping the poor. For him, helping the poor is just as much a liturgy as celebrating the Eucharist. Elsewhere, he writes:

Do you wish to honor the Body of Christ? Do not ignore Him when he is naked. Do not pay homage in the temple clad in silk—only then to neglect Him outside where He suffers: cold and nakedness. He who said, “This is my body” is the same One who said, “You saw Me hungry and you gave Me no food” and “Whatever you did for the least of My brothers, you did also for Me.” What good is it if the Eucharistic Table is overloaded with golden chalices, when He is dying of hunger? Start by satisfying His hunger, and then, with what is left, you may adorn the altar as well. The temple of our afflicted neighbor’s body is more holy than the altar of stone on which you celebrate the holy sacrifice. You are able to contemplate this altar everywhere, in the street and in the open squares.

John Chrysostom’s admonition clearly states that our reception of the Eucharist implies that we are to put into action what we celebrate. Our *lex orandi* logically flows into *lex vivendi*. Our prayer must be translated into the way we live. ♦

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At [www.PastoralLiturgy.org](http://www.PastoralLiturgy.org)

Find and share this article with parish staff and the liturgy committee at the following URL:  
<http://pastoralliturgy.org/resources/TheHolyThursdayLiturgy.pdf>.

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**Friday 18 August 2023**  
Applications close

**Friday 20 October 2023**  
Offers sent to families

**Friday 10 November 2023**  
Final date for acceptance

For more information contact:  
Josie Zanic, Enrolment Registrar  
Email: [enrol@crcnk.vic.edu.au](mailto:enrol@crcnk.vic.edu.au)  
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### Saturday

Sacred Heart 5:00pm  
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