Dear Parents, Students and Friends of St Joachim’s

This week, our students have focussed upon the journey of Holy Week. They have taken the opportunity to look deeper into the events of Holy Week, its meaning in our lives and the understandings that may influence our thinking and behaviours as we grow.

Tomorrow we reflect upon the greatest story ever told, the Passion of Jesus Christ.

There are three questions to be asked when listening to this story retold from year to year, from generation to generation:

‘Who are you looking for?’
‘What charge do you bring against this man?’
‘Aren’t you another of that man’s disciples?’

In the Passion the answers run:
‘Jesus of Nazareth’
‘King of the Jews’
‘I am not’.

We would not be standing with our community tomorrow, at the Good Friday service, if our answer to the first question was not the same as the soldiers. For vastly different reasons we also seek Jesus of Nazareth. Rather than arrest him, however, we’re here because his love has arrested us. Rather than mock the Kingdom he proclaimed, we are heirs to it. Rather than condemn him to be crucified, we see in his death our path to fullness in life. ‘Who are we looking for?’ Jesus of Nazareth is the one we seek.

The second question belongs to Pilate. On the basis of the charge that Jesus is a rival king to Caesar, he is condemned to death. All these years later we know Jesus still presides over a Kingdom of justice and peace. He remains a threat to anyone in our world, anyone here today, who stands against faith, hope and love. ‘What charge do you bring against this man?’ We stand accused of claiming his influence in our lives.

The third question is to Peter. Although Peter wanted to remain faithful to Jesus, fear got the better of him. Most of us can be empathetic to his plight. Faced with a choice between Jesus and death, how many of us would choose death? And because actions always speak louder than words, every time we compromise the goodness of God within us or work to undermine another person’s rights to dignity and life, we join Peter around that fire denying that we are a disciple of Jesus. ‘Aren’t you another of that man’s disciples?’

If only we were more so.

Tomorrow, the Good Friday service will be held at St Joachim’s school hall at 11.00am and at St Anne’s parish Church at 3.00pm.

This is an opportunity to nurture and journey with your children, this Easter season of their life in faith. Good Friday is a ritual of faith, a family ritual that weaves the story of your family from one generation to the next.

www.sj carrumdowns.catholic.edu.au
25 Broderick Road, Carrum Downs 3201 PO Box 8199 Carrum Downs 3201
Phone 9785 2633 Fax 9786 8703 Email principal@sjcarrumdowns.catholic.edu.au
St Joachim’s
Easter Raffle

Many thanks to Subasini, Sarah, Michelle & Melinda
For making up all the Easter Raffle hampers.

At St Joachim’s our parent volunteers are a wonderful asset to the running of our school. We truly value the time that you give to support the school in its activities.

Thank you.

All the happy Easter Egg Raffle winners are listed at the end of this Newsletter.

2014
Prep Enrolments

We are now taking Prep enrolments for 2014. It is essential that families seeking a placement for their child at St Joachim’s, call into the office and put their name down soon as possible. Like 2013, we will only make available 52 places and with 45 families already asking to be placed on the application list. If you are an existing family, it is essential that you still apply prior to the closing date of Friday 31st May as beyond this date we may not be able to guarantee you a placement.

Diary Dates

Term 2

April
15 Term 2 Commences Monday at 8:45am
24-26 Grade 5/6 Camp to Camp Rumbug.

St Joachim’s Staff
Out & About

Unlocking
Frankston’s Art Community

Last Thursday evening, a number of St Joachim’s and St Anne’s staff including Helina Walker, Leonie Richardson, Lisa Brooking, Deb McWaters, Jody Banks & Gill Carr attended a meeting at Cube 37 in Frankston to discuss and network with Artists in the Frankston area.

The meeting went well and we look forward to inviting artists, storytellers etc into our school to share their expertise.

Curriculum News

Debbie McWaters – Curriculum Coordinator

Next Term we are very fortunate to once again have the partnership with John Paul College to assist us with our Science program.

Melinda Jones from JPC will be regularly visiting our school and conducting experiments with students from Foundation (Prep) to Grade 6. We are very excited.
Term 2 Science & History Foci
Chemical Science

Foundation – Grade 6
Foundation: Objects are made of materials that have observable properties
Grade 1: Everyday Materials can be physically changed in a variety of ways
Grade 2: Different materials can be combined, including by mixing, for a particular purpose
Grade 3/4: A change of state between solid and liquid can be caused by adding or removing heat
Grade 5/6: Solids, liquids, gases have different observable properties and behave in different ways

History

Foundation – Grade 6
Foundation: Personal and family histories
Grade 1: Present and past family life
Grade 2: The past in present
Grade 3/4: First Contacts
Grade 5/6: Australia as a Nation

Car Park Rules

Due to a number of drivers continuing to overtake parents that are correctly waiting in the queue at the end of the day, putting oncoming traffic at danger of an accident, it has been necessary to place bollards so as to put an end to this behaviour.

We would also like to once again bring to your attention that parking in the area immediately in the front of the school flag pole is not permitted due to it reducing visibility and accessibility when turning. We hope that it will not be necessary to have to monitor this daily as we would prefer to be keeping our eyes on the children rather than on vehicles. We thank you for your support and cooperation in making our drive through and car parking area safe for all.

Uniform Shop
Trading Hours
Wednesday 8:30 – 9:00am
Thursday 2:45pm – 3:30pm
Tracey Craddock Uniform Shop Coordinator
tcraddock@sicarrumdowns.catholic.edu.au

School Office
Opening Times:
Monday to Friday
8.30am till 4.00pm

CDF
Student Banking
Day is Thursday
if you are interested in opening a new student account forms are available from the office

The Middle School at The Botanical Gardens last Friday. It looks like fun!
More Pictures from the Middle School Excursion

PRA
1. Annabelle McHugh
2. Benjamin Ibraic
3. Lucas Keller
4. Emily Petersen
5. Madison McCoy
6. Lily Thomas
7. Aidan Balk
8. Izabela Foksa
9. Tristan Stapleton

PST
1. Lily Ellul
2. Devon Fernando
3. Abel Jose
4. Blake Livier
5. Natalia Costanzo
6. Ezekiel Robati
7. Jayla Kiss
8. Melanie Cochrane
9. Emmitt Carbis

JRE
1. Larissa Felix
2. Akashtan Thayalan
3. Samuel Lebreux
4. Ruby Deeprose
5. Bella Lizama
6. Jonny Ayano
7. Joshua Reeve
8. Lucy Bannister
9. Joanna Foksa

JHE
1. Sienna Sama
2. Melanie Katsianis
3. Molly Stillman
4. Alyssa Vella
5. Georgia Murphy
6. Gaih Tuhaka
7. Brayden Cleland
8. Johnny Arulraj
9. Scott Van Drie

JRG
1. Eva Sesta
2. Kai Baldwin
3. Angelina Chaucer
4. Molly Schreenan
5. Janis D'Souza
6. Stephanie Armstrong
7. Olivia Arcaro
8. Ruby Kingsmill
9. Timena Schmidt-Robati

JZA
1. Luke Megas
2. Tabbatha McCarthy
3. Kane Kingsmill
4. Annelise Keller
5. Claudia Chmara
6. Sadhana Anthony
7. Shevan Lyanawaduge
8. Ryan Warakagoda
9. Dean Famularo
10. Shea Murphy

MCN
1. Gabriel Gallego
2. Ancelin Mary
3. Thomas Baguley
4. Seth Thomas
5. Darcy Spratt
6. Taine Bartlett
7. Keira Hately Marks
8. Natalie Katafiasz
9. Breeana Hickey

MMH
1. Mojwok Mojwok
2. Lily Floyd
3. Harshini Sekaran
4. Laura Roberts
5. Charles Hoffman
6. Ryan Corr
7. Boan Angus
8. Matthew Khorani
9. Diviya Sasikumar

MTO:
1. Samantha Laws
2. Ben Stewart
3. Angelina Farrugia
4. Cameron Van Drie
5. Chloe Bakker
6. Djana Pritchard
7. Aidan Willis
8. Tayla Reynolds
9. Jacob Wills

MRN
1. Jacob Vega
2. Ebony Walker
3. Patrick Lejman

4. Andrew Sesta
5. Samuel Cronin
6. Tara Rosenbrock
7. Larissa Gheorghe
8. Jordan Depprose
9. Ailai Coyle-Madut

SDB:
1. Kealey Rouse
2. Abhikash Sivabalan
3. Ashlie Caia-Matthews
4. Isabel Jarvis
5. Emily Bacon
6. Keala Kennedy
7. Hunter White
8. Patrick O'Brien
9. Maria Varas

SDM
1. Dylan Cerda Lizama
2. Stephanie Golovic
3. Dylan Cummin
4. Jamie Wood
5. Ola Foksa
6. Hudson Gardner
7. Karen Raukura
8. Sethmi
9. Sheridan Vulic

SCP
1. Jack Fletcher
2. Christian Pambid
3. Sophie Baptista
4. Laura O'Sullivan
5. Makayla Pratt
6. Matthew Sanderson
7. Cassia Padua
8. Ryan Brack
9. Chloe Walker
began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself; and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.’

Responsorial Psalm
Ps 117:1-2, 16-17, 22-23. R. v.24
(R.) This is the day the Lord has made; let us rejoice and be glad.

or

(R.) Alleluia.
1. Give thanks to the Lord for he is good, for his love has no end. Let the sons of Israel say: ‘His love has no end.’ (R.)
2. The Lord’s right hand has triumphed; his right hand raised me up. I shall not die, I shall live and recount his deeds. (R.)
3. The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. (R.)

Second Reading
Col 3:1-4
A reading from the letter of St Paul to the Colossians
Look for the things that are in heaven, where Christ is.

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God’s right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

or

1 Cor 5:6-8
A reading from the first letter of St Paul to the Corinthians
Throw away the old yeast, that you may be new dough.
You must know how even a small amount of yeast is enough to leaven all the dough, so get rid of all the old yeast, and make yourselves into a completely new batch of bread, unleavened as you are meant to be. Christ, our passover, has been sacrificed; let us celebrate the feast, then, by getting rid of all the old yeast of evil and wickedness, having only the unleavened bread of sincerity and truth.

Sequence
The sequence is said or sung on this day. On the weekdays of the Octave of Easter, its use is optional.

Christians, to the Paschal Victim offer sacrifice and praise.
The sheep are ransomed by the Lamb; and Christ, the undefiled, hath sinners to his Father reconciled.
Death with life contended; combat strangely ended!
Life’s own Champion, slain, yet lives to reign.
Tell us, Mary: say what thou didst see upon the way.
The tomb the Living did enclose:
I saw Christ’s glory as he rose!
The angels there attesting;
shroud with grave-clothes resting.
Christ, my hope, has risen: he goes before you into Galilee.
That Christ is truly risen from the dead we know.
Victorious king, thy mercy show!

Gospel Acclamation
1 Cor 5:7-8
Alleluia, alleluia!
Christ has become our paschal sacrifice;
let us feast with joy in the Lord.
Alleluia!

Gospel
Jn 20:1-9
A reading from the holy Gospel according to John
The teaching of scripture is that he must rise from the dead.
It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. ‘They have taken the Lord out of the tomb’ she said ‘and we don’t know where they have put him.’
So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.
or
Lk 24:1-12
A reading from the holy Gospel according to Luke
Why look among the dead for someone who is alive?
On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, ‘Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?’ And they remembered his words.
When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.
Peter, however, went running to the tomb. He bend down and saw the binding cloths, but nothing else; he then went back home, amazed at what had happened.
or
Lk 24:13-35
At an Evening Mass Luke 24:13-35 may be used as an alternative.
A reading from the holy Gospel according to Luke
They recognised him at the breaking of the bread.
Two of the disciples of Jesus were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him. He said to them, ‘What matters are you discussing as you walk along?’ They stopped short, their faces downcast.
Then one of them, called Cleopas, answered him, ‘You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.’ ‘What things?’ he asked. ‘All about Jesus of Nazareth’ they answered ‘who proved he was a great prophet by the things he said and did in the sight of God and of the whole people: and how our chief
priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us; they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing."

Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening,' they said, 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.

For many of our children the bunny and its eggs are the most important thing about Easter. Over the millennia, Christianity has had a gift for domesticating local traditions and festivals, bringing them on board and making them our own. The name Easter comes from the Anglo Saxon spring festival in honour of the goddess Eostre. Her symbol was the rabbit and the giving of eggs were signs of new life bursting forth as winter withdrew. These associations only make sense in the northern hemisphere, but we can see why the early Christians could be so adaptable and inculturated with this local festival.

In both hemispheres Christians today celebrate Jesus being raised from the dead. In the New Testament there are two traditions about how the disciples came to know about Jesus' resurrection: the empty tomb and the apparitions of Christ.

Today's Gospel belongs to the empty tomb tradition. On Magdalene's urging, Peter and John run to the tomb, find it empty and come to at least an initial belief about the resurrection of Jesus.

We do not believe that God simply revived Jesus' corpse in the tomb, as our driver resurrected the bunny in today's story. Easter Sunday does not celebrate the resuscitation of Jesus, but his Resurrection. We know his 'glorified body' was not the same as his human body because Jesus' presence could be encountered in several places simultaneously and he is reported to walk through walls and to vanish. The link between both resurrection traditions is the importance of Jesus' death. In the empty tomb accounts, as in today's gospel, the writers give us extraordinary details about the grave clothes. In the apparition narratives there are usually references to Jesus' wounds.

Whatever way they came to experience the Resurrection of Christ, the disciples knew that this was Jesus who actually died and was buried and that their personal encounter was with the one who was crucified.

What God did through the death and resurrection of Jesus is what Christians have done with local customs and festivals ever since: he entered into it, understood it, took it on board, domesticated it and vanquished its power. As a result we believe that God empathises with the full limitations of our human mortality and promises to remain faithful to us in death as he remained utterly faithful to Jesus.

That is why on this day 1,600 years ago St John Chrysostom could say on behalf of us all: 'All took a body, and discovered God. It took earth, and encountered Heaven. It took what it saw, and was overcome by what it could not see. O death, where is your sting? O Hell, where is your victory? Christ is Risen, and you, O death, are destroyed! Christ is Risen, and evil is cast down! Christ is Risen, and angels rejoice! Christ is Risen, and new life is set free! Christ is Risen, and the tomb is emptied of its dead: for Christ having risen from the dead, becomes the first-fruit of those who have fallen asleep. To Him be Glory and Power forever and ever. Amen!'

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