



Catholic Parish of Lower North Shore

Serving the communities of

St Leonard's Naremburn, St Philip Neri Northbridge, St Thomas' Willoughby
Twinned with the Parish of Letefoho, Timor Leste

Parish Priest

Rev Fr Brian Moloney PP

Assistant Priest

Rev Fr Biju Mathew

Rev Fr Chima Ofor

RNSH Chaplain

Rev Fr Peter Dowd

Deacon

Rev Dr. Anthony Gooley

Seminarist Appointed

Rosan Mathew

Parish Missionary Council

Chair: Bev Jones

pmc@lins.org.au

Parish Office

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Parish Office Hours

Mon-Fri: 9:00am - 3:00pm

Parish Secretaries

Caitlin Douglas

Katrina Chemello

Sacramental Co-ordinator

Jessica Bousimon

Director of Liturgical Music

Lisa Lewis

Catechist Co-ordinator

Aida Moore

St Leonard's Church

Cnr Donnelly & Willoughby Rds

Naremburn

St Philip Neri Church

224 Sailors Bay Rd

Northbridge

St Thomas' Church

Cnr Horsley Ave & High St

Willoughby

St Philip Neri Primary School

67 Baringa Rd, Northbridge

Principal: Fiona Bylsma

9958 7136

St Thomas' Primary School

2 Horsley Ave, Willoughby

Principal: Jenny McKeown

9958 7308

We wish to acknowledge the traditional custodians of the land on which we gather, the Cammeraygal and the Wallumedegal peoples, who have walked upon and cared for this land for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander Peoples to this Country.

Easter Vigil in the Holy Night Year B – 3rd April 2021

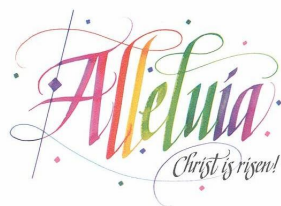


On Holy Thursday we saw that God is the one who passes over; on Good Friday we recognised that Jesus is our real Passover. Today we contemplate our own passing over. Holy Saturday is a time of liminality; an in-between time. We are no longer in one place, but we have not yet arrived at the other. We are in the crossing. We are moving from darkness into light, from death to life, and we do this by passing through the waters of baptism.

In the dark of the night, we are called to follow God into the unknown. If we can do this, if we can risk all and leave behind the life to which we have grown accustomed, we will be able to survive in this period of liminality. The vigil readings end with a promise of regeneration. The waters that at first threatened us, can rejuvenate us. We now stand at the threshold of a new creation. The period of liminality is over. Our next step is into the waters of baptism, there to be recreated, to be born anew, to die and to rise in Christ.

Through baptism we enter into the mystery of the death and resurrection of Jesus. Like those who heard the proclamation of the women, we are called to faith through the words of others. When we respond, our passing over will be complete and we will be embraced by Christ our True Passover.

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One of the beauties of Easter morning is that the light that comes with Christ is a gentle but penetrating light. There is no hurt anywhere within us no matter in what crevices it might be buried, but that the light of Easter can reach it and heal it...

So on this Easter morning, let us look again at the lives we have been so generously given and let us let fall away the useless baggage we carry – old pains, old habits, old ways of

seeing and feeling – and let us have the courage to begin again. "

(Refer Walking on the Pastures of Wonder, John Quinn, Estate of John O'Donohue, Veritas, 2015, p. 107- 109)

PLEASE REMEMBER IN YOUR PRAYERS...

Recently Deceased: Bob Walsh, Andrew Ippolito, Noel Pointu & Lina Liu.

Anniversaries: Wilma Selvakumaraswamy (1yr), Bob Ljubic, Jerry Glebatsas Carmelina Scicluna, Frank Attard, Nancy Camilla Behm & Galileo Oris.

Deceased: Fr Basil Rosen, Anthony Scala, Sr Leonie McGuire RSJ, Gerard & Enid Mc Guire, Terry and John McGuire & deceased members of the Metchurian family.

FIRST READING

Gen 1:1-2:2
Ex 14:15 – 15:1
Is 55:1-11
Ez 36:16-28

Epistle

Rom 6:3-11

GOSPEL

Mk 16:1-7

A reading from the holy Gospel according to Mark

Jesus of Nazareth, who was crucified, has risen.

When the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone – which was very big – had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him, just as he told you."'



THE SCAPEGOAT

The ingenious Hebrew ritual from which the word “scapegoat” originated is described in Leviticus 16. On the Day of Atonement, a priest laid hands on an “escaping” goat, placing all the sins of the Jewish people from the previous year onto the animal. The goat was then beaten with reeds and thorns and driven out into the desert. It was a vividly symbolic act that helped to unite and free people in the short term. Instead of owning their sins, this ritual allows people to export them elsewhere—in this case onto an innocent animal.

French philosopher and historian René Girard (1923–2015) recognized this highly effective ritual across cultures and saw the scapegoat mechanism as a foundational principle for most social groups. The image of the scapegoat powerfully mirrors and reveals the universal, but largely unconscious, human need to transfer our guilt onto something or someone else by singling that other out for unmerited negative treatment. This pattern is seen in many facets of our society and our private, inner lives—so much so that we could almost name it “*the* sin of the world” (note that “sin” is singular in John 1:29). The biblical account, however, seems to recognize that only a “lamb of a God” can both *reveal and resolve* that sin in one nonviolent act.

We seldom consciously know that we are scapegoating or projecting. As Jesus said, people literally “do not know what they are doing” (Luke 23:34). In fact, the effectiveness of this mechanism depends on *not* seeing it! It’s automatic, ingrained, and unconscious. “She made me do it.” “He is guilty.” “He deserves it.” “They are the problem.” “They are evil.” We should recognize our own negativity

and sinfulness, but instead we largely hate or blame almost anything else. Sadly, we often find the best cover for that projection in religion. God has been used to justify violence and hide from the parts of ourselves and our religions that we’d rather ignore. As Jesus said, “When anyone kills you, they will think they are doing a holy duty for God” (John 16:2).

Unless scapegoating can be consciously seen and named through concrete rituals, owned mistakes, shadow work, or “repentance,” the pattern will usually remain unconscious and unchallenged. The Scriptures rightly call such ignorant hatred and killing “sin,” and Jesus came precisely to “take away” (John 1:29) our capacity to commit it—by exposing the lie for all to see. Jesus stood as the fully innocent one who was condemned by the highest authorities of both “church and state” (Jerusalem and Rome), an act that should create healthy suspicion about how wrong even the highest powers can be. “He will show the world how wrong it was about sin, about who was really in the right, and about true judgment” (John 16:8).

This is what Jesus is exposing and defeating on the cross. *He did not come to change God’s mind about us. It did not need changing. Jesus came to change our minds about God—and about ourselves—and about where goodness and evil really lie.*

Adapted from Richard Rohr, *The Universal Christ: How a Forgotten Reality Can Change Everything We See, Hope For, and Believe*



Most Rev Anthony Randazzo

Bishop of Broken Bay

Easter Message 2021

For Catholics all around Australia, Easter 2021 is a special time. There is no more important celebration than the life, death and resurrection of Jesus Christ, and the community of the Church is looking forward to gathering together to celebrate Holy Week and the Easter Triduum.

This time last year our churches were closed as the pandemic began to change our lives. Our parish communities adapted to connect in different ways. Masses were live streamed, families prayed at home together and Catholics marked Palm Sunday at home by placing palms on their front doors.

Our parish communities on the Northern Beaches also faced the closure of churches at Christmas, and the locking down of the Peninsula into the New Year.

After such an incredible time, with change forced upon us on so many levels, many hope that our lives will quickly return to normal. Or rather we might adapt to what is being called 'the new normal'.

My sisters and brothers, what does this actually mean?

We've shown that as a people of God and as a community, we can adapt to change. Change is not always welcomed but comes nonetheless, with the passage of time and the different seasons of life.

In the whirlwind of change we carry with us this enduring fact, given to us by St Paul in the letter to the Hebrews - "Jesus Christ is the same yesterday and today and for ever."

This does not mean the person of Jesus Christ is a static, undynamic character, an historical figure only for our observation. Jesus is unchanging in his identity as the Son of God, unchanging in his immense love for each of us, unchanging in his passion to see the Good News of his Gospel brought to every woman and man. Jesus is the unchanging God for an ever-changing world.

The question for us is, where are we in relation to Jesus Christ? How much are we invited to change in order to encounter the never-ending love of God?

To ask these questions and to be prepared for the answer will change our lives. We cannot go on as 'normal' if we truly seek to discover and live these answers.

For people of faith and for all those who are searching, we might ask:

What does it mean to believe **what Jesus said?**

What does it mean to believe **what he did?**

And what does it mean to believe **who Jesus is?**

The life, death and resurrection of Jesus is present to us in every celebration of the Mass and in a special way is revealed in the Paschal Mystery through the Easter narrative.

Easter is the journey of Christ from death to life, and from darkness to light.

Jesus died for us so that we might not suffer death for our sins but be offered redemption and eternal life with him. Jesus faced the depths of darkness for us so that we could open the shadow part of our lives to his power and allow his light to dispel our darkness.

This is an invitation to change. When we change we grow, and our concern must be that we are always growing more and more into the likeness of Jesus Christ.

It is one thing to celebrate the Easter liturgies, it is another to contemplate the moment of embrace, encounter and heavenly life that the Risen Lord reveals to us through his Resurrected Body. For some, this might be a return to Jesus as the centre of our lives as it was when we first encountered him. For others it might be the very first time we have personally encountered Jesus in his human and divine presence.

This Easter, let us contemplate the life-changing reality of Jesus Christ, with us yesterday, today, and forever, who draws us into relationship with him in a way that is life-giving and new. Let us surrender our lives to Jesus and allow our imagination and our hearts to be captured by that sacred and intimate encounter.

This Easter, let our 'new normal' be determined by our meeting with Jesus Christ and the power of the Holy Spirit given to us.

May the blessing of the Risen Lord be with you and your loved ones and remain with you forever.

[Watch Bishop Anthony's Easter Message here: https://youtu.be/pe2EtH5As_o](https://youtu.be/pe2EtH5As_o)

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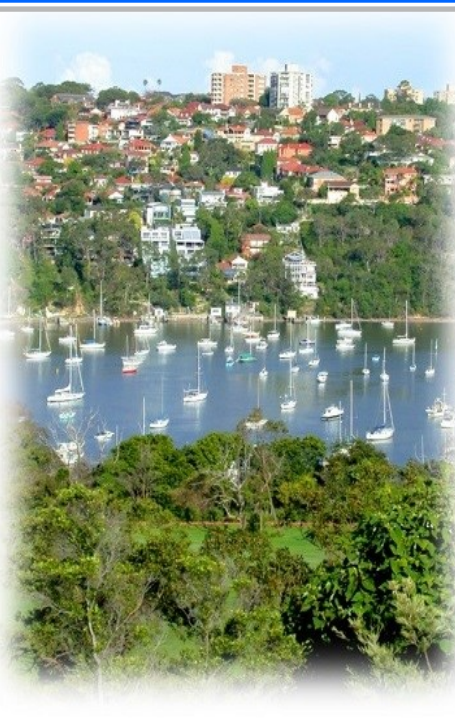
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Dear Parishioners,

27 March 2021

Thank you again for your ongoing interest in the development of St Leonard's, Naremburn. My sincere thanks as well to those of you who were able to attend the recent parish consultation forum. The main purpose of the forum was to discuss with you the results of the EOI campaign and the recommended development partner identified and associated design concepts as a result and to seek your feedback prior to entering into any arrangement with the preferred developer. It was very helpful to gather together and to hear from you. What was especially pleasing about the evening was the positive support and endorsement I received from you as a result of those discussions. It is a very exciting result and outcome for the parish.

With that support obtained and on the recommendation of the Parish Finance Council, with Pastoral Mission Council input, I am delighted to advise and share with everyone that **Metro Property Development** is the recommended development partner selected.

The calibre and quality of all parties interested in our site was very high and we are most appreciative of the time and very genuine effort each of them took in preparing their submissions and in presenting their proposals to us.

Ultimately, having regard to a mix of evaluation factors, Metro was selected as the preferred development partner. It was determined that Metro possess the track record, local experience, financial strength and development and construction capabilities to successfully deliver both the parish and development assets required. Metro's design concept responds to our parish needs identified and is low-scale, low-impact and complements the character of our beloved St Leonard's Church.

Metro has recently successfully completed a similar townhouse development approximately 200m south of the Parish site on Willoughby Road, known as "The Nines".

The Metro Scheme involves the development of:

A new Parish Hall (to accommodate c. 200 people standing) with ancillary kitchen and bathroom amenities. The hall itself will be located on the ground floor whilst the amenities will be located on the mezzanine level. A viewing platform/balcony will be constructed for persons situated on the mezzanine level to view the events occurring below. The Parish Hall will be constructed in a contemporary glazed-style. The Hall is proposed to be built to the north of the Church and will have a shared plaza allowing for both the Church and Parish Hall activities to spill out into the plaza.

A delicate enclosed glazed link will be constructed to connect the existing Church with the new Parish Hall.

A new 3 or 4-bedroom Presbytery will be constructed as a large style apartment located above the Parish Hall and will have easy access and visibility to the church and plaza. The Presbytery will have basement carparking with private access to the apartment by way of an internal lift.

The existing Presbytery will be adaptively reused into 4x generously sized apartments with building extensions added to the current structure and **10x on-grade car spaces** are proposed to service the apartments.

16 x 3-storey townhouses with internal lifts and basement car parking (3 car spaces per townhouse) are proposed to be constructed as the Development Assets. The proposed townhouses will be appropriate to the streetscape and the low-density residential surrounds. They will be built with high-spec finishes.

57x vehicle basement carpark. The car park will service the development assets (32 x spaces) as well as the Priest and Parishioners (25 x spaces).

It is envisaged the construction period will be 16 months from the time of commencement. The Church will remain in operation throughout construction and the development will not impact on Parish activities into the future.

I remain most grateful to members of my Parish Finance Committee and Parish Mission Council in providing me guidance and advice as well as to all of you for your shared interest, enthusiasm and strong desire to sustain our wonderful Parish well into the future.

I look forward to sharing with you more details regarding the design concept, DA preparation and construction program in the coming months ahead.

Yours sincerely in Christ,

Fr Brian Moloney



Proposed parish hall & townhouses - Willoughby Road

Option Two - Version Two Ground Floor Plan

