



Diocese
of Dunedin

Alexandra Catholic Pastoral Area

Omakau (1870) Alexandra (1924) Roxburgh (1950)

www.alexatholic.nz

Parish Priest

Rev Fr Vaughan Leslie
Cell: 027 385 9615
frvupleslie@yahoo.com

Presbytery

7 Killarney Street
Alexandra 9320
Ph: 03 448 8202
alexatholic@xtra.co.nz

Parish Pastoral Council Chair

Mr Brian Mclean

**Finance Committee
& Maintenance Team Chair**
Mr Doug Stanaway

Catholic Social Services

0800 277 669 (toll-free)
Ph: 03 448 5385 (Mon-Wed)

St Gerard's Primary School

Principal

Mrs Trina Eastwood

Director of Religious Studies

Mrs Claire Dwyer

Board Chair

Mrs Ellen Middendorf

Ph: 03 448 8339

office@stgerards.school.nz



CHRISTCHURCH
13 MARCH 2019

Fourteenth Sunday in Ordinary Time

7 July 2019; Year C / Weekdays Year 1

MASS TIMES

Sundays

Omakau 6:00pm Vigil (Sat)
Alexandra 9:00am
Roxburgh 11:00am

Weekdays

Alexandra

Tuesday 5:00pm (side chapel)
Wednesday 9:00am (side chapel)
Thursday 9:00am (side chapel)
Friday 12:00pm (church)
Saturday 9:00am (side chapel)

Roxburgh

Wednesday 5:15pm (church)

ADORATION & BENEDICTION

Alexandra

Friday 11:00am—Noon
(11:45am Benediction)

RECONCILIATION

Alexandra

Saturday 11:30am-Noon
(or on request)

ANOINTING OF THE SICK

Quarterly

Alexandra

Friday 12:00pm
(1st Fri of the months of Mar, Jun, Sep, Dec)

Roxburgh

Wednesday 5:15pm
(1st Wed of the months of Mar, Jun, Sep, Dec)

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OTHER CENTRAL OTAGO PARISH SUNDAY MASS TIMES

Ranfurlly 5:00pm (Sun) or
4:00pm during daylight
savings

Cromwell 11:00am (1st, 3rd, 5th Sun)
9:00am (2nd, 4th Sun)

Wanaka 9:00am (1st, 3rd, 5th Sun)
11:00am (2nd, 4th Sun)

Queenstown 6:30pm Vigil (Sat)
9:00am

Arrowtown 11:00am
Garston 11:00am (2nd Sun)
Glenorchy 11:00am (4th Sun)

Sunday Readings: Isaiah 66:10-14; Galatians 6:14-18
Luke 10:1-9

Responsorial Psalm

Let all the earth cry out to God with joy.

Gospel Acclamation

Alleluia, alleluia!

May the peace of Christ rule in your hearts,
and the fullness of his message live within you.
Alleluia!

Communion Antiphon

Taste and see that the Lord is good;
blessed the man who seeks refuge in him.



Died Recently

Anniversaries

Miriam McLean
Esther & Kevin
Holland
Monica Paulin

Requiescant
in Pace

OASIS OP SHOP— Russell St, Alexandra, Hours: Tuesday-Friday 11am -3pm.

WEEKLY HOLY HOUR—Adoration of the Blessed Sacrament occurs in the Alexandra church of St John the Baptist each Friday, 11am-Noon (concluding with Benediction at 11:45am). Come along and spend some quiet time in prayer before the Lord.

THE COMMUNITY PANTRY—If you do wish to contribute, some needs at this time are: 2 Minute Noodles, sugar, table spread (or Margarine) and tomato sauce. Also, person hygiene needs such as soap, toothpaste, etc., are always welcome.

ST PATRICK'S CHURCH 125TH ANNIVERSARY RAKAUHAUKA—November 23-34, 2019 Registrations are now open. Please contact Denise Beerkens, 03 217 0788 or edbeer@xtra.co.nz



St Peter's College
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TUESDAY 30 JULY:

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Cardinal Sarah: “We must rebuild the cathedral ... We do not need to invent a new Church”

[PART 2 of 5]

The following Conference was given by H.E Robert Cardinal Sarah at Église Saint François-Xavier in Paris, May 25, 2019, just hours after he visited the Cathedral of Notre-Dame of Paris.

To refuse God the possibility of entering into all the aspects of human life results in man condemning himself to solitude. He becomes nothing but an isolated individual, without origin or destiny. He is doomed to wander the world like a nomadic barbarian, without knowing that he is the son and heir of a Father who created him in love and calls him to share eternal happiness with him.

Behold modern man: alone, wandering about in a field of ruins. This is what I found yesterday when I visited Notre-Dame in ruins.

The spiritual crisis I describe involves the entire world. But its source is in Europe. Rejection of God was conceived in Western minds. The current spiritual disaster thus has distinctively Western features. In particular, I would like to

emphasize the rejection of fatherhood. Our contemporaries are convinced that, in order to be free, one must not depend on anybody. There is a tragic error in this. Western people are convinced that receiving is contrary to the dignity of human persons. But civilized man is fundamentally an heir, he receives a history, a culture, a language, a name, a family. This is what distinguishes him from the barbarian. To refuse to be inscribed within a network of dependence, heritage, and filiation condemns us to go back naked into the jungle of a competitive economy left to its own devices.

This understanding of dependence and transmission was deeply etched into the hearts of those who built Notre-Dame. They worked for decades and centuries, for their descendants, in many cases without seeing the end of their work for themselves. They knew they were heirs and wanted to transmit their heritage.

Because he refuses to acknowledge himself as an heir, man is condemned to the hell of liberal globalization in which individual interests confront one another without any law to govern them besides profit at any price.

In this book, however, I want to suggest to Western people that the real cause of this refusal to claim their inheritance and this refusal of fatherhood is the rejection of God. I see, in the depths of Western hearts, a profound refusal of the creative paternity of God. But we receive our nature as man and woman from God. “God created man in his image, in the image of God he created them, man and woman he created them” (Gen 1:27). This is intolerable to modern minds. Gender ideology is the refusal to receive a sexual nature from God. Thus

some in the West revolt, rebel and fight against God. Opposing their Father and Creator head on, they pointlessly mutilate themselves in order to change their sex. But in reality they do not fundamentally change anything of their structure as man or woman. They materialize in a radical way their rebellious opposition and revolt against God. Modern philosophy and the modern spirit violently reject and attack the natural law; recall what St. John said: “Everyone who commits sin is guilty of lawlessness; sin is lawlessness” (1 Jn 3:4). The negation of natural law is the ultimate extreme of the rejection of God, the proclamation of liberty without limits as the absolute value and justification for sin. Gender ideology is a perfect example of this.

The West refuses to receive, and will accept only what it constructs for itself. Transhumanism is the ultimate avatar of this movement. Because it is a gift from God, human nature itself becomes unbearable for Western man. This revolt is spiritual at root. It is the revolt of Satan against the gift of grace.



Fundamentally, I believe that Western man refuses to be saved by God's mercy. He refuses to receive salvation, wanting to build it for himself. The “fundamental values” promoted by the UN are based on a rejection of God that I compare with the rich young man in the Gospel. God has looked upon the West and has loved it because it has done wonderful things. He invited it to go further, but the West turned back. It preferred the kind of riches that it owed only to itself.

The great cathedrals of the West could have been built only by men of great faith and great humility who were profoundly happy to know that they were sons of God. They are like a song of joy, a hymn to God's glory sculpted in stone and painted in glass. They are the work of sons who love and adore their heavenly Father! All were glad to carve into stone an expression of their faith and love for God, and not for the glory of their own name. Their art works were meant to glory and praise God alone. Modern Western man is too sad to achieve such works of art.

He has chosen to be a solitary orphan: how can he chant the glory of the eternal Father from whom he has received all? Well then, what shall he do? Before the ruins of Notre-Dame, some have been tempted to say: See, this building has served its purpose. Let us build something new, more modern. Let us build something after our own

image! A building that speaks, not of God's glory, but the glory of man, of the power of science and modernity.

In the same way, some people look at the Catholic Church and say: this Church has served its purpose, let us change it, let us make a new Church after our own image. They think: the Church is no longer credible, we no longer hear her voice in the media. She is too marred by the scandals of pedophilia and homosexuality amidst the clergy. Too many of her clergy are wicked. It is necessary to change her, reinvent her.

Priestly celibacy is too difficult for our times: Make it optional! The Gospel's moral teaching is too demanding: Make it easier! Dilute it with relativism and laxity. In the future, worry more about social questions.

Catholic doctrine doesn't suit the media? Change it! Adapt it to the mentalities and moral perversities of our time. Let us adopt the new globalist ethic promoted by the UN and gender ideology!

Let us make the Church a human and horizontal society, let her speak a media-friendly language, make her popular! My friends, such a Church interests no one. My dear friends, the world has no use for a Church that offers nothing more than a reflection of its own image!

The Church is only of interest because she allows us to encounter Jesus. She is only legitimate because she passes on Revelation to us. When the Church

becomes overburdened with human structures, it obstructs the light of God shining out in her and through her. The Church should be like a cathedral. Everything in Her should sing to the glory of God. She must unceasingly direct our gaze toward him, like the spire of Notre-Dame pointed toward heaven.

My dear friends, we must rebuild the cathedral. We must rebuild it exactly as it was before. We do not need to invent a new Church. We have to let ourselves be converted so that the Church can shine once more, so that the Church can be once more a cathedral that sings God's glory and leads men to him. So, what is the first thing to do?

[To be continued next week. Part 1 available on last week's newsletter at: www.alexatholic.nz/newsletters.html]

Retrieved from: www.catholicworldreport.com

NEXT WEEK

14 July Readings: Deuteronomy 30:10-14; Colossians 1:15-20; Luke 10:25-37

14 July Rosters

Greeters: Fahey Family (Alex); B Robb (Roxb).

Projector: S Tohill (Omak); J Dunlay (Alex); K Robb (Roxb).

Altar Servers: Dilan Wijetunga, Joshua Brown, David Fonseca (Alex).

Intro/POF: J Whitaker (Alex).

Readers: J Paulin (Omak); B Gibbons (Alex); M Sale (Roxb).

Offertory: R Kilkelly (Omak); Fahey Family (Alex); K van de Water, M Card (Roxb).

Extraordinary Ministers of Holy Communion: R Kilkelly (Omak); J Parnhu, R Bond, J Hogue (Alex); N Taylor (Roxb).

Sacristan: J Hogue (Alex).

Cleaning: R Kilkelly (Omak); C Hill, A Rayner (Alex); K Robb (Roxb).