



Diocese
of Dunedin

Alexandra Catholic Pastoral Area

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

www.alexatholic.nz

Parish Priest
Rev Fr Vaughan Leslie
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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
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Sixteenth Sunday in Ordinary Time

21 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 (church)
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
(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

Ranfury 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: Genesis 18:1-10; Colossians 1:24-28;
Luke 10:38-42

Responsorial Psalm

The just will live in the presence of the Lord.

Gospel Acclamation

Alleluia, alleluia!

Happy are they who have kept the word with a generous heart
and yield a harvest through perseverance.

Alleluia!

Communion Antiphon

The Lord, the gracious, the merciful,
has made a memorial of his wonders;
he gives food to those who fear him.



Died Recently
Margaret Bruss

Anniversaries
Barry Frewan
Gerard Waight
Fr Brian Fenton

**Requiescant
in Pace**

SCHOOL MASS—Wed, 9:00am in the church. Everyone welcome.

OASIS SHOP – CATHOLIC SOCIAL SERVICES

We are on the move to the Centre Point Car Park (former Video Eazi building).
The ladies would appreciate any manpower they can get as there will be some heavy lifting involved.
The move will take place as of 1st August or sooner if we are able to access the key before that date.
If you can assist in anyway at all i.e. transporting fittings, shelving, clothing etc. please contact Margaret
Bennie (448 9433) of 027 4255 935.

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.

PROLIFE FACTS

While Voice for Life (VFL) is not affiliated with any crisis pregnancy support or counselling organisations, it acknowledges the contribution of such organisations as they provide support to women who are unsure whether to have their baby or seek an abortion. Although the choice is theirs to make, the opportunity to work through a range of solutions and options, and the availability of practical support and help, often ongoing, can make a real difference and open up more options for expectant mothers (and their partners) to consider.

In late June, a Radio NZ journalist posted a message on the Facebook page of the Abortion Reform Association of NZ (ALRANZ) seeking contact from those who have "sought counselling from a community organisation, or medical centre, only to find they are pushing a pro-life agenda?" or "been shown tiny fetus toys, offered baby clothes, or given inaccurate information on the risks of abortion?"

VFL notes that this research exercise, if conducted constructively, has the potential to provide valuable information on some women's experiences of crisis pregnancy support organisations. Conversely, VFL also notes that some women in New Zealand are deeply affected by a past abortion, or the treatment they believe they received from medical staff and personnel when seeking or having their abortion, including feeling pressured or misled. VFL recognises the role of pregnancy support organisations in offering services and support often not available from abortion providers or in the public system. VFL also recognises the important service offered by organisations offering post-abortion counselling, as they support women and men suffering from grief and loss after an abortion.

For details of organisations that can help during a troubling pregnancy or after abortion, please visit www.voiceforlife.org.nz.

COLLECTIONS & INCOME June 2019

Alexandra / Omakau	
Parish	\$3,654
Alexo	\$ 139
Sales	\$ 16
Seminary	\$ 50
Peter's Pence	\$ 20
Annual profit / (loss) to date:	
	\$8,432
Roxburgh	
Parish	\$ 850
Donations	\$ 100
Roxo	\$ 109
Seminary	\$ 51
Annual profit / (loss) to date:	
	\$5,351
Pastoral Area Presbytery	
	\$2,299

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

[PART 4 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.

(1) The Vaults: Adoration [continued from last week]

The priest's place is on the Cross. When he celebrates Mass, he is at the source of his whole life, which is the Cross. Celibacy is one of the concrete ways that allows us to live this mystery of the Cross in our lives. Celibacy inscribes the Cross on our flesh. That is why celibacy is intolerable for the modern world. Priestly celibacy is a scandal for moderns, because the Cross is a scandal.

In this book, I wish to encourage priests. I want to tell them: love your priesthood! Be proud to be crucified with Christ! Do not fear the world's hatred! I wish to show my affection as a father and brother for the priests of the whole world! I want to express, before you and with you, my profound affection for all faithful priests in the world! I want before you and wish you to render them homage!

Dear friends, love your priests! Do not thank them for what they do but for what they are! Dear friends, do not be troubled by the tendentious investigations that portray the disastrous situation of irresponsible clergy, whose interior lives are diseased, who are even at the very centre of government of the Church. Stay serene and confident like the Virgin and St. John at the foot of the Cross. Immoral priests, bishops, and cardinals cannot tarnish the bright testimony of more than four-hundred thousand priests across the world who serve the Lord every day with faith, holiness, joy, and humility!

We must be realistic and concrete. Yes, there are sinners. Yes, there are unfaithful priests, bishops, and even cardinals who fail to observe chastity. But also, and this is also very grave, they fail to hold fast to true doctrine! Sin should not surprise us. On the other hand, we must have the courage to call it by name. We must not be afraid to rediscover the methods of spiritual combat: prayer, penance, and fasting. We must have the clear-sightedness to punish unfaithfulness. We must find the concrete means to prevent it. I believe that without a common prayer life, without a minimum of common fraternal life between priests, fidelity is an illusion. We must look to the model of the Acts of the Apostles.

I want to repeat to you priests and religious who are hidden and forgotten, you whom society often despises, you who are faithful to the promises of your ordination, you make the powers of this world tremble! You remind them that nothing can resist the force present in the gift of your life for the truth. You remind them of the vital and indispensable presence of God for the future of humanity. Your presence is intolerable to the prince of lies. Without you, dear brother priests and consecrated people, hu-

manity would be less great, less radiant, and less beautiful! Without you our cathedrals would be useless buildings without life!

You are the living rampart of the truth because you have resolved to love even to the point of the Cross. Dear brother priests, dear religious brothers and sisters, the experience of the Cross is the experience of the truth of our life! The man or cleric who proclaims the truth of God inevitably climbs upon the Cross. He will experience the passion, crucifixion, and death of the Cross. All Christians, and priests in particular, are constantly on the Cross so that through their witness the truth may shien forth and lies be destroyed. In an extraordinary way, we carry around always and everywhere on our bodies the sufferings and death of Jesus, so that the life of Jesus may be manifested in our bodies (see 2 Cor 4:10).

I often hear it said that priestly celibacy is only a question of historical discipline. I firmly believe that this is false. As we said above, celibacy reveals the very essence of Christian priesthood, namely the perfect configuration and total identification of the priest with Christ, High Priest of the New Covenant and of the good things to come (Heb 9:11). In this sense, the priest is not only an alter Christus, another Christ, he is truly ipse Christus, Christ himself. By the Eucharistic consecration, he is totally configured to Christ, he is so to speak “transubstantiated,” transformed, changed into Christ. And because Christ and the Apostles lived in perfect chastity and celibacy as a sign of their total and absolute gift to the Father, it is thus fundamental today as well to see celibacy as a vital necessity for the Church. To speak of it as a secondary reality is hurtful to all the priests of the world!

I am deeply persuaded that the relativization of the law of priestly celibacy will reduce the priesthood to a simple function. But priesthood is not a function but a state. To be a priest is not first and foremost to do something, but to be something. It is to be Christ; it is to be the extension of the presence of Christ among men. Christ is truly the Church's spouse. He loved the Church and gave himself up for her “in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish” (Ep 5:25-27). The priest for his part gives himself as Christ was given for the whole Church. Celibacy manifests this gift, and is its concrete and vital sign. Celibacy is the seal of the Cross on our priestly life! It is the cry of the priestly soul proclaiming its love for the Father and its total gift of self to the Church!

The desire to relativize celibacy leads to scorning this radical gift that so many faithful priests have lived since the day of their ordination. I want to shout with so many of my fellow priests my profound suffering in the face of this scorn for priestly celibacy! Of course, there can be weakness in this domain. But he who falls rises immediately and pursues his way following Christ

with more fidelity and determination.

(2) The Pillars: Catholic Doctrine

And then, dear friends, what else does our cathedral need? It needs solid pillars to support the vaults. What are these pillars? What foundation is needed to support the graceful slenderness of the Gothic rib-vaults? The Catholic doctrine we have received from the apostles is the only solid foundation we can find.

If everyone defends his own opinion, theological hypotheses, novelties, or a pastoral approach that contradicts the demands of the Gospel and the perennial Magisterium of the Church, then division will spread everywhere.

I am wounded when I see so many pastors selling off Catholic doctrine and sowing division among the faithful. We owe the Christian people a clear teaching, firm and stable. How can we allow bishops and episcopal conferences to contradict one another? Where confusion reigns, God cannot dwell! For God is Light and Truth.

Unity of faith assumes the unity of the magisterium across space and time. When we are confronted with a new teaching, it must always be interpreted in continuity with the teaching that preceded. If we introduce ruptures and revolutions, we destroy the unity that governs the holy Church across the ages. This does not mean that we are condemned to a theological fixism. But all evolution must lead to a better understanding and deepening of the past. The hermeneutic of reform in continuity that Benedict XVI so clearly taught is a condition sine qua non of unity. Those who loudly proclaim change and rupture are false prophets! They are not seeking the good of the flock. They are mercenaries let in by deceit into the sheepfold!

Our unity is forged around the truth of Catholic doctrine and the moral teaching of the Church. There are no other means. To try to win media approval at the price of the truth is to do Judas' work! Do not fear! What greater gift is there for humanity than the truth of the Gospel? What more precious treasure than the light of the Gospel and the Wisdom of God, who is Jesus Christ (1 Cor 1:24)?

[To be concluded next week. Parts 1-3 available on previous newsletters at: www.alexatholic.nz/newsletters.html]

Retrieved from: www.catholicworldreport.com

NEXT WEEK

28 July Readings: Genesis 18:20-32; Colossians 2:12-14; Luke 11:1-13

28 July Rosters

Greeters: (Alex); R Dyson (Roxb).

Projector: R Kilkelly (Omak); J Fonseca (Alex); M Sale (Roxb).

Altar Servers: T Mulholland, Isabella Breen, D Fonseca (Alex).

Intro/POF: M Eastwood (Alex).

Readers: P Cooney (Omak); R Bond (Alex); G Dyson (Roxb).

Offertory: R Kinney (Omak); (Alex); Elizabeth & Angela (Roxb).

Extraordinary Ministers of Holy Communion: M Matheson (Omak); M Bennie, M O'Connor, J Hogue (Alex); R Dyson (Roxb).

Sacristan: J Hogue (Alex).

Cleaning: R Kinney (Omak); J Whitaker, B Dowling (Alex); A Compton (Roxb).