



**LEVIN-TAITOKO**

**“A COMMUNITY RADIATING THE LIGHT OF CHRIST”**

**ST. JOSEPH CATHOLIC PARISH**

56 Weraroa Road, Levin

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**28TH SUNDAY ORDINARY TIME YEAR B**

## **RESPECT LIFE SUNDAY**

The annual Respect Life Sunday event promoted each October by the Catholic Church in Aotearoa New Zealand will be renamed Support Life Sunday. This is to better reflect the active work Catholics need to do to help people facing significant life decisions.

The country's Catholic bishops have approved the change in name and emphasis with a call for the faithful to show their love for life in deeds as well as words.

Support Life Sunday this year is Sunday 10 October. Its theme will be Honouring and Supporting Health Carers.

Bishop of Hamilton Stephen Lowe, the Secretary of the NZ Catholic Bishops Conference, says the term “respect life” can seem passive.

“Support Life reminds us that we are all called to both uphold the dignity of all life and be active in the practical work needed to support people facing significant life decisions,” said Bishop Lowe.

“Many Catholics are uneasy with the recent legislative changes regarding euthanasia and abortion. Coupled with the continuing threat to life posed by Covid-19, we are being told people want new ways to respond to threats to life.

“The change of name will come with an explanation that the Catholic focus needs to move beyond political debate or legal argument and extend to active, practical support for people facing a range of life challenges at the beginning of life, throughout life, and at the end of life.”

The day is formally the Day of Prayer to Support Life. Bishop Lowe said the bishops' Nathaniel Centre for Bioethics will, as in past years, prepare a wide range of parish resources for it. The resources will give examples of how Catholics can work more actively to support people's lives, especially in healthcare.



**Saturday Vigil Mass**  
**Sunday Morning Mass**  
**Weekday Masses**

**Liturgy of the word with Communion**  
**Adoration**  
**Reconciliation**

5:30 pm  
9:15 am  
9.30 am Tuesday to Thursday  
12:10 pm Friday  
9.30 am Monday  
11:10 am Friday  
Friday after Mass

## PARISH NOTICES

**COME AWAY AND REST AWHILE** – the short retreat is **POSTPONED** until Saturday 6 November from 3-5.00 pm. The theme is “My Spirit rejoices in God my Saviour”. Please register with Bridget, on 021 482 178 or bybridget@xtra.co.nz Could those of you who registered before please **RE-REGISTER**. Thank you.

**OCTOBER** is the month of the Rosary. Please pray the Rosary.

**MASS AND LITURGY** are back in the church. Please see the mass and liturgy schedule sent to your email.

**CHURCH AND PARISH CENTRE** are now available again for use. Please book it at the logbook in the Church foyer.

**CHURCH GATHERINGS AND USUAL ACTIVITIES** can resume but needs to follow the protocol.

### ST. JOSEPH SCHOOL CORNER

Facebook page: [www.facebook.com/stjoeslevin.school.nz](https://www.facebook.com/stjoeslevin.school.nz)

Website: [www.stjoeslevin.school.nz](http://www.stjoeslevin.school.nz)

### **Online Masses:**

**Bishop Steve Lowe** (Hamilton) is saying Mass everyday during lockdown at 9am. Click on this link and follow the directions <https://www.cdh.org.nz/livestream>

**Sunshine TV Mass** at Sunshine TV Channel at around 2pm.

**BRAIN TEASER:** 10 October 2021: When was the Synod of Bishops created and by whom?

*Answer: 1965 by Pope Paul VI, during Vatican II. It is an advisory group of bishops who are called intermittently by the Pope to discuss particular issues in the church.*

### **80th BIRTHDAY CELEBRATION!**

A celebration of parishioners turning 80 years old this year. If you would like to be part of this celebration please contact Carolyn Johns 06 368 0958 or 0274 632 042 for further information. Proposed date Sat 13th November.

### PARISH FINANCE

The parish finances has been adversely affected by the lack of Masses for 6 Sundays in a row. Thanks to those who are enrolled in automatic payments (and envelope when the envelopes come in), there were substantial amount coming in. I am inviting again everyone to please consider moving to automatic payment if you have not enrolled yet. It is a great help for the parish to be able to finance the different activities of the Parish and Archdiocese.

**PARISH BANK ACCOUNT:** St. Joseph Catholic Parish (BNZ) 02 0668 0115553 000.

**PARISH REGISTRATION** and **AUTOMATIC PAYMENT FORMS** available in the foyer and in the website: [www.sjosephlevin.com](http://www.sjosephlevin.com).

### ST VINCENT DE PAUL APPEAL

Our experience when reaching out to those in need is invariably to be confronted with those desperate for a helping hand – the hungry, lonely, those without work, homeless or near as, feeling the cold of winter and oftentimes losing hope. We don't judge – just attempt to ease the suffering being experienced in one form or another. Pope Francis frequently speaks of our calling to meet the poor in “their space”. This can be hard but also is very humbling. The SVdP team support each other in this ministry but are also acutely aware of the encouragement and support of our Parish community. With your continued help we will also maintain the efforts to reach out to those most in need in our wider community.

(SVdP Levin Bank A/c for direct donations: 11 6932 0308328 11)

## WELLINGTON SEMINARIAN ORDAINED AS A DEACON

Congratulations to Alfred Tong from Upper Hutt Parish, who was ordained a deacon for Wellington Archdiocese on Saturday. We pray for him as he continues on his journey to the priesthood. **PRAY, INVITE, ENCOURAGE...** Many priestly vocations have grown from a tap on the shoulder, an encouraging word or a question to a man who you see has the qualities of a vocation to the priesthood.

**CALLED TO SERVE - COULD GOD BE CALLING YOU?** Visit *wellingtonpriests.org* to watch some of our priests and seminarians speak about their vocation to the priesthood. Has anybody ever said to you that you would make a good priest? Have you thought about the idea, but tried to put it out of your mind? Do you think you might have a vocation? To find out more, visit our website or follow our Facebook page: Wellington Priests – Archdiocese of Wellington

## PINK SHOES INTO THE VATICAN

“Be the Change” is a campaign for gender equality in the Catholic Church. An event was planned for 19 September, but has been postponed until Sunday 6 March 2022, in conjunction with a similar event in Auckland. There will be an installation of women’s worn shoes between the steps of Parliament and Sacred Heart Cathedral. If you would like to participate, we will be collecting shoes, with by a brief note about you and your journey in the church. More news closer to the time.

## FR. DENNIS ON ONE MONTH BREAK

Cardinal John has granted me a one-month break prescribed in Canon Law. Though I cannot go home to be with my family and friends, I will spend this time meaningfully; rejuvenating my soul. **I will be away the whole month of October and will be back in time for the All Saints and All Souls Days.** If we will be back to level 1 or if the cardinal will allow again the celebration of the sacraments, there are priests rostered to fill in for me.

## WHILE FR. DENNIS IS AWAY...

Parish events continues:

**16th/17th October** - Sunday Mass (the Opening of the Synod), TIME and TALENT FORMS will be in the seats for you to fill in. You may fill them in straight away and drop it at the suggestion box on your way out or the following Sunday.

**23rd/24th October** - TIME and TALENT FORMS available again in your seats.

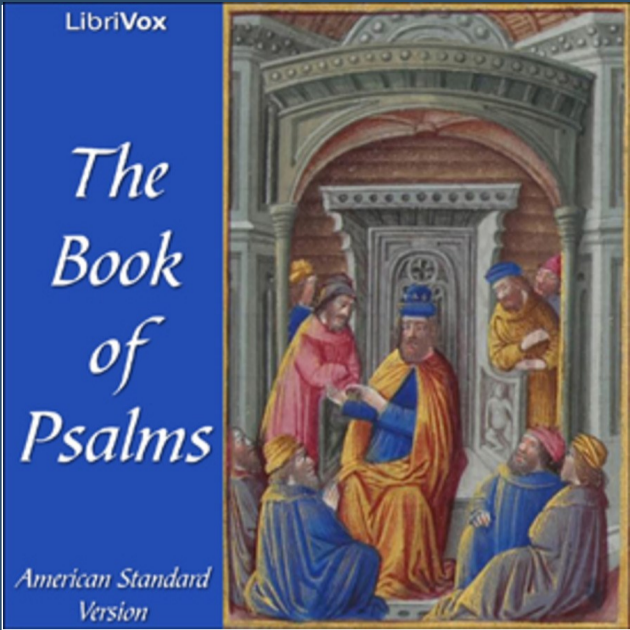
**30th/31st October** - World Mission Sunday; TIME and TALENT FORMS available again in your seats.

In these Masses, Synod on Synodality will be promoted. If you would like to be facilitator of the sessions for the synod group discernment process, please let Harry Bennik know or email [the.office@stjosephevin.com](mailto:the.office@stjosephevin.com)

May the souls of our beloved dead and the souls of all the faithful departed through the mercy of God rest in peace.

Tom Shaughnessy Terry Ritson Catherine Clarke Hoko Gardiner  
Elaine Cradock Doug Burgess





## Why do we...

### use the Book of Psalms?

This is the twenty-third, longest, and most beloved Book of the Old Testament and second of the Wisdom books. The 150 prayers, poems, and hymns it contains focus the worshipper on God's praise and adoration. Parts were used in the liturgical services of ancient Israel. A number of authors took part in the composition of the Psalms, including King David, over the course of some five hundred years until they were brought together around 537BC.

The Psalms are the prayer of God's assembly, the public prayer par excellence of the People of God. No prayer of Israel is comparable to the Psalter because of its universal character. The Psalms may be looked on as the Prayerbook of the Holy Spirit. The Spirit of God inspired the Psalmists to compose magnificent prayers and hymns for every religious desire and need, mood and feeling. Thus, they have great power to raise minds and hearts to God, to inspire devotion, to evoke gratitude in favourable times and to bring strength and consolation in times of trial.

## W E E K L Y S C H E D U L E

Monday, 11th Oct	9.30am	Liturgy of the Word with Communion, St John 23rd
Tuesday, 12th	9.30am	Liturgy of the Word with Communion
	1pm	Tuesday Social Group at the Parish Centre
	6pm	Divine Mercy, Samoan Group at the side Chapel
Wednesday, 13th	9.30am	Holy Mass
Thursday, 14th	9.30am	Liturgy of the Word with Communion
	5pm	Meditation in the Christian Tradition
Friday, 15th	11.10am	Exposition
	12.10am	Holy Mass, St. Teresa of Jesus
	5.30pm	Reading practice
Saturday, 16th	5:30pm	Vigil Mass
Sunday, 17th	9:15am	Morning Mass

**BOOKINGS FOR CHURCH AND PARISH CENTRE USE** is in the foyer. To avoid conflict in use, please write your booking early.

### Readings at Sunday Mass

(10/10/2021) 1st Reading: Wisdom 7:7-11; 2nd Reading: Hebrews 4:12-13;  
Gospel: Mark 10:17-30

**Responsorial Psalm:** "Fill us with Your love, O Lord, and we will sing for joy!"

(17/10/2021) 1st Reading: Isaiah 53:10-11; 2nd Reading: Hebrews 4:14-16;  
Gospel: Mark 10:35-45



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## **Tough Pastoral Issue Looms from November**

By Rowena Orejana (written for NZ Catholic)

With the End of Life Choice Act coming into force on November 7 this year, New Zealand's Catholic bishops are facing a big pastoral issue as to whether or not to give the last rites to people who choose assisted suicide or euthanasia.

The last rites include three sacraments: Confession, Anointing of the Sick and Dying and Holy Eucharist, which are given to Catholics seriously ill or in danger of dying.

Auckland Bishop Patrick Dunn said the bishops had a discussion about this issue in the last New Zealand Catholic Bishops Conference meeting, and they agreed "to seek wider input" on the issue.

"We have got to be careful," the bishop said. "The bishops are concerned about offering these [rites] to people being euthanized, but are seeking feedback."

He said they will be looking at what's appropriate in terms of giving guidance and advice to those who are thinking of availing themselves of assisted suicide or euthanasia.

"Do we sit by the bed while the doctor's doing the injection saying the prayer for the dying? It's a bit odd, isn't it?" he said.

The bishops agreed it might be acceptable to hear the confession of those who choose assisted dying, "hoping all the time this might help them to not go ahead with what they're doing", Bishop Dunn said.

But he said they want to make sure that any decision they make would not undermine the position of Catholic medical practitioners, who refuse to take part in assisted suicide or euthanasia because of conscientious objection.



Bishop Dunn said the bishops were disappointed with the passage of the Abortion Legislation Act and the End of Life Choice Act and the latter being accepted in a referendum, but knew they did all they could to prevent these from becoming law.

"It's like a tide. This (euthanasia) is one of the terrible signs of the times. How do we respond as a Church?" he asked. "In some ways, all we can do is keep emphasising what we believe and then try to show the compassionate face of the Father."

"All we can do is to keep affirming the worth and the preciousness of every human life, even though we are living in a situation which we find so abhorrent," he added.

Bishop Dunn said the ordinary person thinks assisted suicide is a compassionate act, a merciful thing.

"The trouble is — this sort of act can have a creeping effect. The big fear is that old people or chronically unwell people could begin to feel 'well, I'm a burden on my family, a burden on society. I'm no good. My life has no value. I just want to end it'," he said.

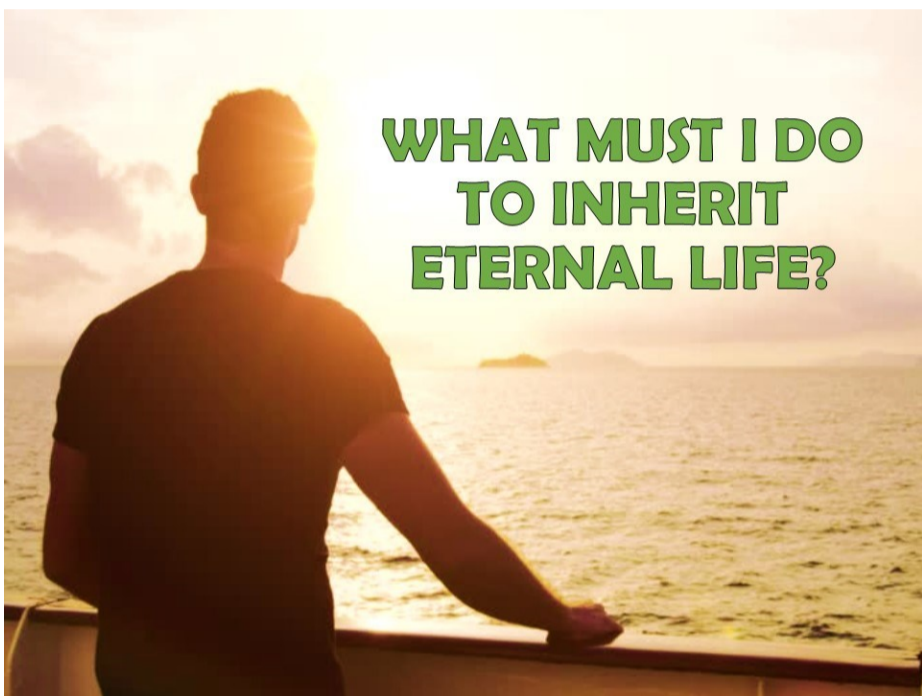
"It actually has consequences that are negative for society. I sort of hope in a way that it won't be taken up much, but you never know," he said.

### CHOOSING THE RICHES WITHIN

*by Jess P. Balon*

There was sadness in the eyes of the young man – sadness all over his face – as he walked away from Jesus. (See Mk 10:22.) He had asked the right question: “What must I do to inherit eternal life?” (Mk 10:17) But he had been unable to accept the right answer: “Go and sell what you have and give it to the poor ... then come and follow me” (Mk 10:21).

Jesus’ answer contained the challenge to go beyond what is prescribed by the Commandment, and venture trustfully into the demanding realm of discipleship. This includes: a



heart filled with love for God and neighbor, a will set on following Jesus, till the end of our earthly pilgrimage.

The rich young man was not prepared to risk so much. His heart was chained to his riches. He preferred the deceptive security of earthly possessions to the apparent risk of total detachment from them, and generosity. From that moment he joined the crowd of those who are unable to make spiritual values the treasure of their lives. He failed to real-

ize that the lasting wealth was in being with Jesus and thus belong to the Kingdom.

Others, more wise, would have accepted the challenging invitation of Jesus. Solomon would surely have accepted it, for he preferred the spirit of Wisdom to scepter, power, beauty and gems. (See Wis 7:7-9.) The apostles did accept Jesus’ invitation to forsake everything and just be with him, sharing his life and mission. (See Mk 10:28.)

St. Anthony the Abbot accepted it as he divested himself of all his possessions and made Jesus his only treasure. Francis of Assisi did accept that challenge, too. He was rich and young. He renounced all earthly properties to embrace the poverty of Christ, who “though he was in the form of God ... emptied himself and took the form of a slave” (Phil 2:6.7). And from then on, Francis started experiencing perfect happiness and freedom.

Like these, over the centuries hundreds of other Christians, who had been born rich or noble families chose the poverty of the cross and the richness of radical discipleship. In this way, they become “free people,” – persons filled with the inner peace and joy which no thief can steal. They became “people for others” like JESUS, their Leader. Their empty hands were freer to rise in prayer and to serve countless millions of needy brothers and sisters.

Today’s world, drugged with material ambitions and obsessions, needs to be reminded of the liberating richness of hands emptied of material resources but filled with a love that directs them to serve the needy and console the sorrowing. Our world needs to see that the real treasure is “within” each human person. It needs to see this truth lived out in me and you.

## SYNOD ON SYN- ODALITY

**Pope Francis** is asking everyone to be involved in a global Synod, “*For a Synodal Church: communion, participation, and mission*”. The synod opens on 17th October.

In Wellington, the opening Mass will be at St Teresa’s Pro-Cathedral, Karori. All parishes will join in prayer for the Synod.

To understand this whole process, please go the website: <https://www.synod.va/en.html> and download the vademecum in pdf format.

Please visit our diocesan website as well: <https://www.wn.catholic.org.nz/about/archdiocesan-synod/>

You can also see this in our website: [www.stjosephlevin.com](http://www.stjosephlevin.com) and go to the news and updates menu and click “synod on synodality.”

## WHAT IS SYNODALITY?

### BACKGROUND FOR THIS SYNOD

By convening this Synod, Pope Francis invites the entire Church to reflect on a theme that is decisive for its life and mission: “It is precisely this path of synodality which God expects of the Church of the third millennium.” Following in the wake of the renewal of the Church proposed by the Second Vatican Council, this common journey together is both a gift and a task. By reflecting together on the journey that has been made so far, the diverse members of the Church will be able to learn from one another’s experiences and perspectives, guided by the Holy Spirit (PD, 1). Enlightened by the Word of God and united in prayer, we will be able to discern the processes to seek God’s will and pursue the pathways to which God calls us – towards deeper communion, fuller participation, and greater openness to fulfilling our mission in the world. The International Theological Commission (ITC) describes synodality this way:

*‘Synod’ is an ancient and venerable word in the Tradition of the Church, whose meaning draws on the deepest themes of Revelation [...] It indicates the path along which the People of God walk together. Equally, it refers to the Lord Jesus, who presents Himself as ‘the way, the truth and the life’ (Jn 14,6), and to the fact that Christians, His followers, were originally called ‘followers of the Way’ (cf. Acts 9,2; 19,9.23; 22,4; 24,14.22).*

*First and foremost, synodality denotes the particular style that qualifies the life and mission of the Church, ex-*

*pressing her nature as the People of God journeying together and gathering in assembly, summoned by the Lord Jesus in the power of the Holy Spirit to proclaim the Gospel. Synodality ought to be expressed in the Church’s ordinary way of living and working.*

In this sense, synodality enables the entire People of God to walk forward together, listening to the Holy Spirit and the Word of God, to participate in the mission of the Church in the communion that Christ establishes between us. Ultimately, this path of walking together is the most effective way of manifesting and putting into practice the nature of the Church as the pilgrim and missionary People of God (PD, 1).

The entire People of God shares a common dignity and vocation through Baptism. All of us are called in virtue of our Baptism to be active participants in the life of the Church. In parishes, small Christian communities, lay movements, religious communities, and other forms of communion, women and men, young people and the elderly, we are all invited to listen to one another in order to hear the promptings of the Holy Spirit, who comes to

guide our human efforts, breathing life and vitality into the Church and leading us into deeper communion for our mission in the world. As the Church embarks on this synodal journey, we must strive to ground ourselves in experiences of authentic listening and discernment on the path of becoming the Church that God calls us to be.

## THE AIM OF THE SYNOD

The present Synod focuses on the topic of synodality itself. The current Synodal Process we are undertaking is guided by a fundamental question: How does this “journeying together” take place today on different levels (from the local level to the universal one), allowing the Church to proclaim the Gospel? and what steps is the Spirit inviting us to take in order to grow as a synodal Church? (PD, 2)

In this light, the objective of the current Synod is to listen, as the entire People of God, to what the Holy Spirit is saying to the Church. We do so by listening together to the Word of God in Scripture and the living Tradition of the Church, and then by listening to one another, and especially to those at the margins, discerning the signs of the times. In fact, the whole Synodal Process aims at fostering a lived experience of discernment, participation, and co-responsibility, where a diversity of gifts is brought together for the Church’s mission in the world.

In this sense, it is clear that the purpose of this Synod is not to produce more documents. Rather, it is intended to inspire people to dream about the Church we are called to be, to make people’s hopes flourish, to stimulate trust, to bind up wounds, to weave new and deeper relationships, to learn from one another, to build bridges, to enlighten minds, warm hearts, and restore strength to our hands for our common mission (PD, 32). Thus the objective of this Synodal Process is not only a series of exercises that start and stop, but rather a journey of growing authentically towards the communion and mission that God calls the Church to live out in the third millennium.

This journey together will call on us to renew our mentalities and our ecclesial structures in order to live out God’s call for the Church amid the present signs of the times. Listening to the entire People of God will help the Church to make pastoral decisions that correspond as closely as possible to God’s will (ITC, Syn., 68) The ultimate perspective to orient this synodal path of the Church is to serve the dialogue of God with humanity (DV, 2) and to journey together the kingdom of God (cf. LG, 9; RM, 20). In the end, this Synodal Process seeks to move towards a Church that is more fruitfully at the service of the coming of the kingdom of heaven.

