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Luke 5: 4

LAUNCH OUT LETTERS (LOL) May 2022

Archdiocese of Wellington, New Zealand
Journal and Newsletter for Lay Leaders and Ministers

Welcome to the May issue of Launch Out Letters (LOL). For this issue we have **Susan Apathy**, a mentor to our Candidates sharing her reflection on the third Sunday of Easter. Her message is directed to the Candidates and how we can learn a lesson from Jesus' encounter with the apostles and his moving dialogue with Peter. The profession of love from Peter to Jesus and Jesus' request for Peter to take care and feed His sheep reflects maternal love. The call to look after and feed the sheep refers to the Church's mission to proclaim the Good News and provide spiritual and even physical nourishment. **Vicky Raw** shares an intimate piece about mothers, which is a loving tribute to her deceased mother. Her article underpins the influence of mothers, ours and the motherhood of Mary, in our faith life. Such influence can only be possible because we are first loved. Incidentally, the first day of May is May Day or International Workers' Day. The article of **Cecily McNeill** on Social Structural Analysis (SSA), couldn't come at a better time. She unpacks for us in simple terms how to analyse social inequities from a community and faith-based approach. SSA is a model for evangelisation. It is a way for us to 'take care and feed the sheep' and if they are unjustly being kept from getting care and nourishment, we are called to understand the causes and determine what we can do to address that as a community. Finally, **Bridget Taumoepeau** unfolds the establishment of Launch Out as the last piece of a three-part history of Launch Out. It is not a conclusion; she ends with of the Lay Pastoral Leader's similarity with the Catechist as defined in Pope Francis' Apostolic Letter— *Antiquum Ministerium*, thus, hinting that we may well be on the threshold of another historical moment. The call to 'take care and feed the sheep' is no less than the calling of LPLs and lay leaders. The Church may be on the cusp of learning how to do this better through the laity.

*Maya Bernardo
Launch Out Formator and Manager*

Only Love Matters Third Sunday of Easter Jn 21: 1-19

By Susan Apathy
Launch Out Mentor



<https://dailyvirtue.net/2019/06/07/>

Just three years ago we moved from Wellington to Waikanae, after I had retired several months earlier from NZCEO. It was a decision we had taken together, and we were moving to a lovely house and garden. However, it took me a long time to adjust to the changes – I felt isolated and bereft, my head and heart were still mourning Wellington. I missed my previous life with its bustle and excitement, and my easy access to colleagues and friends. I think I can say that I am now more or less able to function without missing my previous life, and I am certainly enjoying the garden! Of course, right at the moment as I write the days are getting shorter and shorter and the wind

is blowing strongly in Waikanae. The garden and the surrounding countryside have had inadequate rain to enable the plants to grow well, I am trying to do some autumn tidying up of the plants, removing the weeds (which take advantage of the slightest bit of rain), and hoping that during the next several months the bulbs will grow (as usual), ready to radiate hope and joy in the spring. I am certainly looking forward to the joy and comfort of Easter Sunday (I am writing during Holy Week) but I also know I need the coming wintertime to stop and reflect and to gather my strength to confront the problems that surround us, locally and internationally.

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In the wider world, there is chaos, deep misery, failure, and tiny threads of hope despite covid, climate change, growing poverty, unstable economic and social conditions, and of course, the desperation of those in Ukraine, with their hope-filled efforts to save their country.

I think of the country of Israel at the time of Jesus, with its problems as an occupied territory, the political rivalries within the Jewish leadership, and many people in dire poverty. It must have been a similarly difficult place for the disciples to live in. I feel for the disciples, who had been tumbled into a new way of life, with their heads and hearts unable to catch up. As they tried to work out what had gone wrong, they must have been aware of their failures. However, the news of Jesus' resurrection followed by his apparitions to them had not yet enabled them to get over the shock of his death, and to respond to his command, "As the Father has sent me so I am sending you." (John 20: 21).

The Gospel for the Third Sunday of Easter (John 21: 1-19) reveals the next level of support Jesus gives them. The reading includes four incidents: the call to the downcast disciples to cast out their nets again, the shared meal (breaking of bread) with Jesus, Jesus' love dialogue with Peter ("Do you love me?"), including the recommissioning of Peter as the leader of the disciples, and the prediction of Peter's death (as the next leader he will suffer a similar fate to Jesus.)

It is clear that the disciples continue to need to be cherished and the meal provides a wordless act of love and a simple model of how they can serve others. However, for Peter, the failed leader, something more is necessary. He is asked to confront his failures (his triple denial of Jesus) and to reaffirm his love for Jesus. With each reaffirmation, he is given a leadership task. ("Feed my lambs, look after my sheep, feed my sheep.") Peter's style as leader of the disciples will be to serve everyone. He is commissioned to assume the role of shepherd in place of Jesus. He needs to be a shepherd who can show compassion to those who have failed. And the end of leadership will not result in personal glory, which is something our egos tend to look for but imitating Jesus in suffering, which will illuminate the glory of God.

We and Peter learn that only love matters. Our only task is to follow the path and example of Jesus.

Peter may have failed, as indeed all the disciples did, but he is still asked to carry on loving the community and doing what is asked of him. He is not to lead by following rules and making new rules, but by acting from the depth of his love.

Love and care for people are the presence of God in this world. Mistakes and failures are to be expected, but God's love is always with us to sustain us. We are asked to lead in the spirit of solidarity for those who suffer, walking beside those whose rights are not supported, looking after the planet by living more simply and consuming less, letting our politicians know what just change would look like in health, welfare, taxation or employment, living the compassion of Jesus.



<https://danielflücke.com/peter-sermon-part-2/>

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As leaders, we are asked to always go further and deeper in our love for those we serve. There is no guarantee that we will succeed in the tasks we undertake, indeed our success or failure in a particular project will be only one item in a long chain of events. We cannot see the pattern and must rely, as Peter did, on working from a loving heart. (Of course, this does not negate using common sense, consulting with others, building plans and actions together, and acting always in humility.)

For us, today, what are the messages that speak most deeply to us? As you work to provide leadership how important is the skill of listening - the exhausted and miserable disciples in the boat listened to Jesus and found there were fish to catch (people to bring into God's love) somewhere they hadn't expected to find them. Peter, as a failing leader, found that he first needed to acknowledge his faults, find forgiveness, and then live by the love he felt for Jesus, to do the task Jesus offered him, leading as best he could. He had to recognise that no matter the fear of failure, the fear of others' opinions or just sheer exhaustion Jesus was there for him, and even in the midst of failure all would be well. Novice leaders and experienced leaders all share these fears and this exhaustion, and their ability to carry on relies on drawing on the strength and love of God, often as provided by those around them. This is not just a matter of what happens in prayer time but of daily living moment by moment, opening ourselves to the love around us, committing the tasks and the decision making to Jesus. In making a good decision the leader needs to consider the task, to listen to the advice or opinions they might get from the people who share the task with them, and sometimes not take action immediately, but wait for a better time. All these matters are to be seen in this reading, in the way the disciples, Peter and Jesus act. This is the model that we can use within ourselves and within the groups, we work with.

In the events of this reading, we are reminded that going back to the most central task and checking we are still on track is crucial, that together is stronger than separate, that taking time out and waiting for ourselves to settle and hear God's voice is often necessary, that love can cast out fear, that taking a deep breath and saying sorry can free us up, that expressing lovingness in both actions and words is essential, and that God is literally in every person we meet, whether we like them or not, whether we agree with them or not.

These are all things we know, but it can be worth thinking again about them in the light of this story of the bereft disciples being encouraged back into service of the people, and the bereft leader who needed to be recommissioned into leadership. We follow in their path.

“As leaders, we are asked to always go further and deeper in our love for those we serve. There is no guarantee that we will succeed in the tasks we undertake, indeed our success or failure in a particular project will be only one item in a long chain of events. We cannot see the pattern and must rely, as Peter did, on working from a loving heart”.

And to go back to my garden: for me, it is so often necessary to stop my mad rush, slow down and wait. I might think the garden is mine and I am in charge, but the plants do almost all their work underground, and I must acknowledge this and not pull them up to inspect how they're growing. I must not remove every weed – they may have an important role in the ecology of the garden. I must water and feed – that's probably the most important thing I can do to love the plants. I need to be grateful for the glorious flowers of the summer, and accept that the



Taken from Susan's garden in Waikanae

shortcuts I tried to take by planting bigger tomato plants and bean plants did not lead to good crops. There are always successes and failures, and I am grateful to be learning the necessary humility, patience, common sense and more love. I think by the end of his life Peter might have come to similar conclusions.

The exaltation of Easter Sunday has not, I hope, waned for you. If you are still caught up in the radiance of Easter, perhaps this rather sombre reflection might be put away until it is needed!



Copied from shutterfly.com <https://www.pinterest.nz/pin/410179478563045862/>

BIRTHDAYS

May

5 Cardinal John Dew

5 Bishop Paul Martin

12 Mary Jackson Kay

27 Mary Ann Greaney

And so we came to be...

(Last part of the history of Launch Out)

By Bridget Taumoepeau
Launch Out Mentor



When he had finished eating, he said to Simon, "Launch out into the deep water and let down your nets for a catch".

Luke 5: 4

Having looked at the laity within the church in pre-Vatican II times, as well as the importance of the Vatican II documents in promoting the role of laity, we now come to the more recent history of the establishment of Lay Pastoral Leadership within the Archdiocese of Wellington and the Launch Out programme.

In New Zealand knowledge of the lay movements, coming from Europe, was spread through lectures by Fr J A Higgins sm. In the years leading up to Vatican II, Fr John Curnow became the leader of the New Zealand groups, starting in Christchurch. In the Wellington region Catholic Action was established in the 1930's and 40's, taking the form of study, intellectual and social activities and encompassing several different groups.

Thomas Williams, later the Cardinal Archbishop of Wellington, was a young lay leader at the time. He was active in Catholic Action movements and this interest was to continue after he was ordained a priest and had a significant influence on his leadership of the Archdiocesan synods of 1988 and 1998.

Following VCII (1962-65), The Archdiocese of Wellington (ADW) promoted the laity as laid out in the Council documents. A Lay Congress was held with support from Archbishop McKeefry and Bishop Sneddon. However, by the 1970's the lay movements were changing. They became more social, and involved in political issues. The relationship with bishops became somewhat strained. VCII had emphasised the importance of individual conscience and there was a reduction in church authority over the everyday conduct of Catholics.

There were more opportunities for lay people to be involved in the church, including prayer groups, parish councils, liturgy committees, National Committee for Laity etc. This rather detracted from the Catholic Action movement and by the mid 1980's the original lay movements had ceased to exist.



https://en.wikipedia.org/wiki/Roman_Catholic_Archdiocese_of_Wellington#/media/File:Sacred_Heart_Cathedral.jpg

Archdiocese of Wellington— A tradition of synods

Wellington is unique in New Zealand in its tradition of regular synods. The first recorded one was in 1870, which was a very clerical affair with the doors closed to laity after the opening Mass. The modern Synods began in 1988. Cardinal Williams outlined the reasons for holding a synod, including the desire to "Communicate the vision of Vatican II in the Archdiocese and to implement more fully its teaching."

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In preparation for the 1988 Synod Sr Ethel Bignell RSM wrote a background paper entitled "Ministry – Lay and Ordained." She refers to the importance of VCII and its teaching that the Church should be equated with the People of God. She elaborates on the vocation of the laity - to make the church present and fruitful. In her paper she also outlines the qualities required in a priest, including the ability of the priest to facilitate the ministry of others so that all can succeed in ministry.

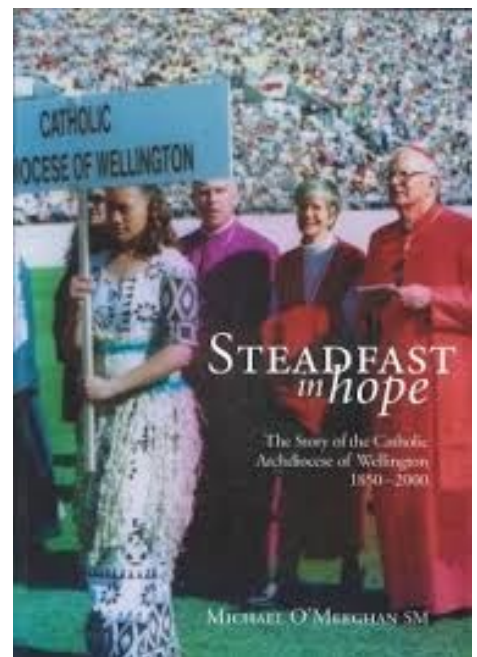
At the time of the 1988 Synod there were 16 pastoral assistants working in the Archdiocese. Most were religious sisters. Many other lay people were involved in ministries such as readers, eucharistic ministers, musicians etc. In the preparation for the Synod, 'The laity' was 10th on the list of priorities to be discussed.

The Synod was considered a great success and reflected the teachings of VCII. In the Report of the Synod, it was stated that each parish should have a Parish Pastoral Council; that John Paul II's Exhortation on the Vocation and Ministry of the Lay Faithful was to be studied; and that an Archdiocesan Pastoral Council was to be created. Mention was also made of the importance of priests motivating the laity to be involved in ministry. Formation of laity was already being undertaken through courses at the Catholic Education Centre.

In 1998 another Synod was held. By that time there were 19 pastoral assistants, mainly religious sisters and brothers, as well as catechists for children not attending Catholic schools. The issue of training Lay Pastoral Leaders was now first on the list of topics to be discussed. The importance of collaborative ministry was included in the preparatory documents for the Synod. An important outcome of the Synod was the resolution to develop lay leadership, rather than promote another ordained category of leader (deacons). Cardinal Williams announced, after the Synod, that Lay Leadership would be established.

The Archdiocesan Pastoral Council Task Group was established to progress the formation of Lay Pastoral Leaders (LPL's), which included the study of VCII and other papal documents such as *Lumen Gentium*, *Christifidelis Laici*, *Pastores dabo vobis* and *Novo millennio inuente*. The formation programme included Spiritual, Pastoral and Theological formation. The Archdiocese was fortunate to have an excellent educational establishment, the Catholic Education Centre (CEC), which provided the theological programme. This was later taken up by The Catholic Institute and currently by Te Kupenga. And so, in 2001, Launch Out (LO), the Lay Pastoral Leadership Programme, was commenced. Joan McFetridge, then Director of CEC, became the first manager of LO. In 2019, Joan retired and was replaced by Maya Bernardo, the current formator and manager.

After the Synod of 2006, a resource was written which outlined that parishes should be under the joint responsibility of the parish priest and the LPL. And again, after the 2017 Synod, there was a section addressed to parish leadership and ministry teams, and their need to plan for succession, encouraging the laity to discern and offer their gifts in new and existing leadership roles. Emphasis was laid on collaborative ministry.



<https://smithsbookshop.co.nz/p/nz-north-island-steadfast-in-hope-the-story-of-the-catholic-archdiocese-in-wellington>

In terms of numbers, there have been 32 LO candidates since 2002 up until 2022, including 8 current students at various stages of their formation. The numbers are smaller than originally anticipated. 3 are currently working in parishes; others have worked as chaplains or as staff in the Catholic Centre. The programme has been greatly supported by the Cardinal Archbishops of Wellington – firstly by Cardinal Tom Williams, who supported the recommendations of the 1998 Synod, which established the programme, and subsequently by Cardinal John Dew, who has attended all the Launch Out presentations over the years, and has contributed to the formation of candidates.

Recently Pope Francis has established the ministry of catechist in a document called “*Antiquum ministerium*”. The title reflects the fact that the ‘new’ ministry has ancient origins, as well as being promoted in the Vatican II document, *Ad Gentes*, 17. There are many similarities between Lay Pastoral Leaders and the Pope’s vision of catechists. This may influence the development and evolution of the Launch Out formation programme.

Mothers– Women of Influence

By Vicky Raw
Launch Out Candidate



<https://www.goodhousekeeping.com/life/parenting/g30733233/new-mom-quotes/>

Recently I came across a box at the top of a cupboard that I had long forgotten about. As I stood on the chair to lift it out I wondered what was in there. On opening it up there were several packets of photos, lots of old copies of the Marist Messenger and then some random pieces of paper. But they were in fact very special ‘random’ pieces of paper as one was a letter from my grandmother in 2005 and the other was a series of addresses hand-written by my mother.

These two pieces of paper sent me into another world as I read over them. I could just about make out what Grandma had written as in her later years she found it hard to. Seeing Mum’s handwriting was all the more special as I don’t remember seeing this particular piece of paper (dated 1992) for years let alone know how it made its way to Blenheim! As I looked at her handwriting so many memories of Mum came flooding back.

Mary died in 1993 at the young age of 60. However, she packed into her relatively short life many things including being a physiotherapist (which at the time of her training was still in its infancy in 1950s), a frequent traveller between England and Portugal, a loyal friend to many and of course a wife and mother. She was always there for us. She spent hours cooking sumptuous things which we would devour in minutes much to her frustration. Her relentless quest for healthy eating was well before her time – biscuits and other sweet things were only for special occasions. But right from the start of my life the most important gift that she gave me was my Catholic faith. She faced much opposition in her faith not least from her in-laws and this made her more determined than ever that she would not let us down.

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This year we celebrate Mother's Day on 8th May. It is a wonderful day to remember the very person that carried us for 9 months and then continued to nurture us. It is a day to honour and thank her for all that she has done for us - cooking, shopping, cleaning, getting us to school on time; taught us to grow in our relationships with siblings, cousins, grandparents and the wider whanau; for the times when she lost sleep over us, both literally and figuratively-speaking; and most of all for being the Woman of Influence that taught us to love God and to love our neighbour as our self (Mark 12:31). Motherhood should, therefore, be cherished as it is the very source of care and love for others.

For those of us who are not biological mothers we can be mothers, in our own way, to our young friends who look to us as guiding adults in their lives that they trust or to older people who need help and care. And this is not just for women. Men too can be that gentle and caring person.

The Church celebrates the whole month of May in honour of Mary, the mother of our Lord. Right from the very beginning Mary's words 'You see before you the Lord's servant, let it happen to me as you have said' (Luke 1:38) have opened for us the path of salvation by saying yes to being the mother of Jesus. She taught Jesus all that she knew. She followed him during his years of ministry. She watched on as he was rejected by the people around him and she stood resolutely at the foot of the cross and endured the horror of his crucifixion. And whilst Jesus was dying he saw 'his mother and the disciple whom he loved standing near her and said to his mother "Woman, this is your son." Then to the disciple he said, "This is your mother"' (John 19:26). Jesus is calling us to be that beloved disciple and to take Mary into our home (verse 27), our heart and our life so that she becomes our spiritual mother.

I often hear the kids next door jumping on the trampoline and playing with the dog. Laughter is more often the sound that floats over the fence but every so often there is the sound of tears and "Muuuuuuuuuuuuuuuuuum!" Mum is there to calm things down and to bring comfort.

This too can happen when we look to Mary as our spiritual mother. She is there in the good and the hard times. She will intercede for us to Jesus. We just need to keep asking. Recently on the Feast of the Annunciation Pope Francis invited the world's bishops to pray with him as he consecrated Russia and the Ukraine to the Immaculate



<https://dphx.org/consecration-russia-ukraine/>

Heart of Mary and invited everyone to look to Mary's 'Yes' as an example for their own lives. He said that this consecration was a spiritual act, 'an act of complete trust on the part of children who, amid the tribulation of this cruel and senseless war that threatens our world, turn to their mother, like children when they are scared who run to their mother.' As he prayed the Act of Consecration at the foot of the statue of Our Lady of Fatima he kept raising his eyes to her as he implored her help. In these darkest of times let us, too, keep turning to Mary and say "Muuuuuuuuuuuuuuuuuum."

So for this month of May let us give thanks for the gift of our earthly mothers who brought us into the world, to the men and women who have been mothers to us in their own ways and to Mary our ultimate spiritual mother, the Woman of Influence, who never leaves us as we say, "Pray for us now and at the hour of our death."

UPDATES

ONLINE RESOURCES

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- A vibrant, cartoon-style illustration of a tablet computer. The tablet's screen is a solid blue color, featuring a series of white concentric circles emanating from the center, resembling a ripple effect. Surrounding the tablet are numerous circular icons, each containing a different symbol representing various fields of study. These include a lightbulb (ideas), a DNA double helix (biology), a microscope (science), a musical note (music), a book (literature), a globe (geography), a person running (physical education), a person thinking (philosophy), a person with a magnifying glass (research), a person with a pencil (writing), a person with a speech bubble (communication), a person with a gear (mechanics), a person with a rocket (space), a person with a flower (botany), a person with a leaf (environmental science), a person with a heart (health), a person with a brain (psychology), a person with a star (astronomy), a person with a sun (astronomy), a person with a moon (astronomy), a person with a planet (astronomy), a person with a comet (astronomy), a person with a galaxy (astronomy), a person with a nebula (astronomy), a person with a supernova (astronomy), a person with a black hole (astronomy), a person with a wormhole (astronomy), a person with a time machine (science fiction), a person with a teleporter (science fiction), a person with a robot (robotics), a person with a computer (technology), a person with a smartphone (technology), a person with a tablet (technology), a person with a laptop (technology), a person with a desktop computer (technology), a person with a server (technology), a person with a network (technology), a person with a cloud (technology), a person with a data center (technology), a person with a server rack (technology), a person with a network switch (technology), a person with a router (technology), a person with a modem (technology), a person with a cable (technology), a person with a fiber optic cable (technology), a person with a satellite (technology), a person with a drone (technology), a person with a robot vacuum (technology), a person with a smart home (technology), a person with a smart car (technology), a person with a smart city (technology), a person with a smart grid (technology), a person with a smart infrastructure (technology), a person with a smart transportation (technology), a person with a smart energy (technology), a person with a smart environment (technology), a person with a smart society (technology), a person with a smart future (technology). The icons are arranged in a circular pattern around the tablet, creating a sense of a comprehensive educational ecosystem. The overall style is bright, cheerful, and modern, with a focus on the integration of various disciplines into a single learning platform.

Building the Kingdom of God—A Social Structural Analysis approach

By Cecily McNeill
Launch Out Mentor

Often when we consider the problems of the world we feel helpless, even hopeless. We are in a one-in-100-year pandemic, the cost of living has skyrocketed with food and fuel prices going through the roof, the kids can't go to school because of the pandemic but who supervises their studies when they stay home? On top of all this, Russia is waging war in Ukraine which also has an impact on fuel prices here as well as threatening global democracy and threatening a nuclear war. And to cap it all, global warming threatens to wipe us all off the earth with increasingly catastrophic weather destroying habitats of animals and insects that are crucial for our survival.

How can we build a better world in the face of such disaster?

The process of looking at the structures that govern our society can bring some hope.

Social structural analysis offers a way of getting to the root causes of what is happening around us. It questions society and seeks answers, helping us to understand in a concrete way the reality of the world in which we live. It is a powerful tool for understanding and changing society. It helps us see why we have problems in our society. It also helps us to work together to tackle these problems to bring about change for greater justice in society.

What is Structural Analysis?

Structural Analysis was developed by the oppressed for those who have made a commitment to a better world. It clarifies options and directions and exposes sources of power – who benefits and who loses?

Structural Analysis is done in a faith context and assumes that Jesus calls us to make an option for the poor. It calls us to take sides. To say nothing is to be on the side of the status quo. To be prophetic is to denounce sinful structures that oppress people.

We also need to announce the Good News of God, the vision of Jesus. The process helps to develop a vision of what might be and to devise strategies for action that will transform the present into the dream of a better world.

So how do we do it?

A key point about social analysis is that it is done as a group. The life experience of each member of the group is important to the process of pooling knowledge. It is surprising how much information a group can come up with just by tapping into their experience. Another important element is the process – a continuum from looking at the situation to theological reflection and asking why, to planning a group action and then a final reflection.



<https://www.iths.org/community/partners/iths-community-engagement/>

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It involves critical thinking.

For example, Joe developed a sore on the back of his hand. The doctor gave him some ointment and the sore went away. But the following week, another sore appeared on his neck. Again the doctor prescribed ointment. When a third sore appeared on his leg, he consulted another doctor who spent a full hour questioning and examining him. The second doctor explained that Joe was deficient in vitamins because he was not eating enough green vegetables. He gave Joe some vitamin tablets. The sores have not come back.

We begin by telling our stories. Who are we? Where did we come from? who/what were the major influences on our early lives? Where do we stand in society – middle class? poor? rich? Do this in a group of five or six.

Describe the situation. What?

Then analyse – why? Try to get to the root causes by continuing to ask why. (more about this next time.)

Then we take a Christian perspective and look at the Gospel, church tradition and ask how the human situation and the Christian tradition inform each other.

Then we make decisions about how to proceed: we plan an action.

Finally, we evaluate. Did we achieve our aim? what went well, what could we have done better? What next?

As we get further into the process, we examine the cultural, social, economic, political and religious systems of our own milieu, the country, the world. Who holds the power? Who does the work? Who benefits? Who loses (the victims)? What are people feeling?

Social structural analysis is too involved to discuss in this small space so this is the beginning of a series of articles which together may help people to understand the process.

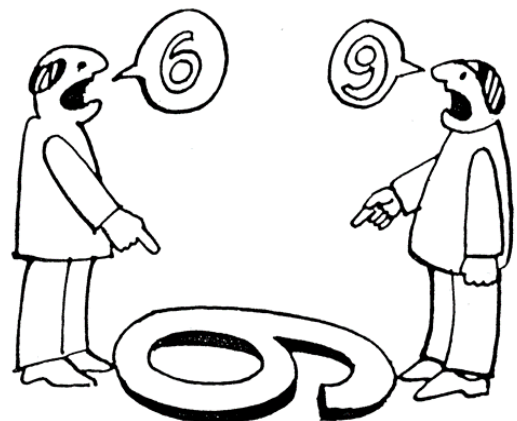
But before you go, let's look at another example of why it is important to ask why?

In this first story, a young girl takes some sugar from her mother's kitchen cupboard. Her mother calls her and asks, "Did you take the sugar?" The girl replies, "Yes". The mother gets angry and slaps her daughter. The girl goes off in tears.

In a second story, a young girl takes some sugar from her mother's kitchen cupboard. Her mother calls her and asks, "Did you take the sugar?" The girl replies, "Yes". The mother then asks, "And why did you take it?" The girl answers, "Because we wanted to bake a cake for your birthday tomorrow". Both mother and daughter smile and the girl goes off laughing.

What is happening in these two stories? What is the difference between them?

An important prerequisite for social analysis is to discover what your perspective is, because where you stand determines what you see.



<https://everydaypsych.com/dont-understand-advice-for-perspective-taking/>