



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

LAUNCH OUT LETTERS (LOL) June 2022

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

Welcome to the June issue of the Launch Out Letters.

Margaret Bearsley leads the Gospel reflection on the Pentecost. She gives a powerful piece that is both simple and complex. She juxtaposes light and darkness and the unity of time and eternity in our journey as Church. She lays out how the early church pieces together the mystery of the Resurrection and their gradual awakening to the movement of the Holy Spirit in their lives. With masterful subtlety she leads the reader to realise that the Pentecost is not just a historical memory but our ongoing story. Then we have **Bridget Taumoepeau** give us an overview of the theological and historical conceptualisation of vocation. She explains the ongoing evolution of the way Catholics understand vocation, which traditionally favours the vocation of the ordained and the religious to the reform ushered by Vatican II that recognises the call of all the baptised. Then in the articles of Lisa Beech and Cecily McNeill we delve into the Church that belongs to everyone, not just the learned and powerful. **Lisa Beech** gives an introduction on a series about Catholic Social Teaching (CST) and Pastoral Ministry. The practice of CST means to go beyond the safe walls of the Church and engage with the messy affairs of the world, including governments and structures that wound the dignity of people and all of creation. Finally, **Cecily McNeill** gives a follow-up article from the May issue on Social Analysis. This time she explains more in detail how to run a social analysis exercise. She underpins the need to commit to understand ourselves and the world around us and to ensure that justice is not just what we do, but who we are.

Weaving the wisdom from the articles of Margaret, Bridget, Lisa, and Cecily, we celebrate the life of a constantly evolving Church. Inside the Church *where* we see the complex progression and tension between the Tradition and the needs of the time, and how new movements are being shaped. It is easy to get overwhelmed or disheartened by how hopeless we are at being Church. Pentecost reminds us that God's mission in the Church will persist and flourish, in spite of ourselves.

*Maya Bernardo
Launch Out Formator and Manager*

Pentecost and the giving of the Spirit, in Time and in Eternity: Acts and John Pentecost Sunday

By Margaret Bearsley
Launch Out Candidate



<https://lithub.com/literature-for-this-long-dark-night-of-americas-soul/>

Living in the city, it can be easy to forget what real darkness is like. Getting up in the middle of the night, the illumination of the streetlights and neighbours' houselights seems to reach into the house, even with the curtains closed. But out in the countryside, when there's no moonlight, dark is black, like the inside of a cow, as the saying goes. You can see nothing at all; we simply cannot see without light.

Making sense of the varying New Testament stories about Jesus' disciples' resurrection experiences and their experiences of receipt of the Holy Spirit can be a bit like wandering around the house in the middle of the night when it's completely dark. Even though you are familiar with the layout of the house, it's easy to stub your toe or miscalculate where the doorway is.

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Copied from: <https://www.catholicforlife.com/year-c-homily-for-pentecost-sunday-2/>

In the darkness of atheism, the resurrection and the Pentecost experiences are pure nonsense. In the light of faith, they are eternal life.

The Liturgy itself helps us to see what is happening in these New Testament accounts that we hear on Pentecost Sunday.

The coming of the Spirit at Pentecost, recorded in Chapter 2 of Acts, is read at the *end* of the Easter Season (i.e., on Pentecost Sunday) while the later chapters of Acts are read *before* Pentecost, during the Easter Season. Thus, in the liturgical period of the Easter Season when we are readying ourselves for the coming of the Spirit at Pentecost, we read about what happened in the early Church once the Spirit had come.

From the Second week of Easter through to Pentecost, the Gospel readings, all from John, are about Jesus' public ministry, that is, from the period *before* Jesus' death and resurrection.

To help our understanding, it is useful to recall the complexity of the mystery of the resurrection that we celebrate at Easter.

In one action that goes beyond earthly time, Jesus is victorious over death, emerges from the tomb, returns to his Father, and gives the Spirit to those who believe in him. From the viewpoint of Jesus' first followers who continued to live within earthly time, these actions were spread out: they found the tomb empty on Sunday morning, the risen Lord appeared to them on that day or later, the termination of the appearances caused them to realise that Jesus was now permanently with God, and they received the Spirit.

The timeless character from God's viewpoint is seen in the New Testament accounts which describe the same event as having taken place at different times—Acts has the giving of the Spirit at the Jewish festival of Pentecost, five weeks after Passover, while in the Gospel of John the newly Risen Lord on Easter Sunday night breathes out the Spirit on the sad and frightened disciples.

The giving of the Spirit is an event that surpasses time, but is described by those who must live within earthly time. Given this variation in viewpoints—between Time and Eternity—it is not illogical for the Church's Liturgy to focus, immediately after Easter Sunday, on the life of the Christian community called into being by the risen Jesus' gift of the Spirit. The Church sees that the gift of the Spirit is part of an Easter mystery that goes beyond time.

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<https://spirituallyconnected.today/trust-gods-set-timing-for-your-life/>

Acts describes the external or visible career of Christianity from the first preaching to Jews in Jerusalem until Paul arrives in Rome, the capital of the Gentile world. Luke, in Acts, sees the working out of the presence of the Spirit in actions of historical persons in geographically diverse places.

The Gospel of John sees the working of the Spirit in the internal life of Christians. Eternal life is given in baptism (which Jesus talks about to Nicodemus about in Chapter 3 of John), is nourished by the food of eternal life (which is the focus of the Bread of Life discourse in Chapter 6) and is cared for by the Good Shepherd (the focus of Chapter 10). Then the Last Discourse of Jesus, set during the Last Supper, in Chapters 13 to 17 in John, focuses on the Commandment of Love, the Paraclete, and union with Jesus and with the Father. These are all elements that constitute what Jesus means by eternal life in the Gospel of John.

Both Luke and John believe that Christian life manifests the Spirit: Acts shows the Spirit at work in the external course of history, while the Gospel of John shows the Spirit at work in the inner existence of the disciple of Jesus.

We Christians see, by the power of the Spirit, that Jesus is the Way to the Father.

*Holy Spirit, Lord of light ...
Give us joys that never end.*

Notes:

- See RE Brown A Once and Coming Spirit at Pentecost (1994 The Liturgical Press) pp 1- 7
- The last line "Holy Spirit, Lord of light..." is lifted from the Sequence, Mass on Pentecost Sunday.

"The giving of the Spirit is an event that surpasses time, but is described by those who must live within earthly time... The Church sees that the gift of the Spirit is part of an Easter mystery that goes beyond time."



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BIRTHDAYS

June

7 Maya Bernardo

12 Cecily McNeill

16 Susan Apathy

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Copied from <https://www.vaticannews.va/en/pope/news/2020-03/pope-francis-sends-message-for-world-day-of-prayer-for-vocations.html>

Recently we have celebrated the **Day of Prayer for Vocations** and the **National Vocations Awareness Week**. These celebrations originated 59 years ago. In 1963 Pope Paul VI designated Good Shepherd Sunday as the World Day of Prayer for Vocations. The image of a shepherd is associated with bishops and priests leading their flocks; thus, the clear intention was to pray for these specific vocations. Later the prayer day seems to have included vocations to the religious life as well. 1963 was the time

of the Second Vatican Council. (VCI). One of the VCI documents is *Apostolicam actuositatem. Decree on the Apostolate of Lay People*, published in 1965. It includes a section on the vocation of lay people, stating that “Lay people too, sharing in the priestly, prophetic and kingly office of Christ, play their part in the mission of the whole people of God in the Church and in the world.” This statement has links to *Lumen Gentium. The Dogmatic Constitution on the Church*, §§ 10 & 30, which deal with the idea that all the baptised are the people of God and, as such, share in the common priesthood of the faithful.

The Dicastery for Laity, Family and Life was created by Pope Francis in 2016 from the Pontifical Council for the Laity (1967-2016) and the Pontifical Council for the Family (1981 – 2016). The members and consultors of the Dicastery include men and women of the lay faithful, single and married, who are engaged in different fields of activity and come from various parts of the world.

Since that time there has been increasing involvement of the laity in both theological study, liturgy, and ministries within the church. Particularly in the pontificate of Francis there has been more acceptance of the role of laity with the formal recognition of the positions of lector and acolyte being open to women (“in virtue of their participation in the priesthood of the baptised”). More recently the role of catechist has been established – open to both male and female lay people. And this year the Pope published the motu proprio *Praedicate Evangelium*, which reforms the Curia in Rome, both in structure and in eligibility for leadership. Vatican departments can now be led by lay men and women. This fits with Pope Francis’ drive to move away from clericalism, as well as making sure that leaders within the church are those who are best qualified for the job. Already several lay people, including women, are now in senior positions within the Curia.



For nearly 20 years the Archdiocese of Wellington has been training and forming lay leaders, to work in parishes and other aspects of the church’s work in the Archdiocesan area. So, we can see that there are increasing roles for the laity within the church, and it may be opportune to reflect on how this is linked to vocation?

Despite these developments vocations to the priesthood and consecrated life are still considered to have a special quality. The US Conference of Catholic Bishops went as far as to say in this year's statement about the World Day of Prayer for Vocations, that the prayer 'to send labourers into his harvest' 'affirms the primacy of faith and grace



Cardinal John commissions Joe Green as Lay Pastoral Leader for the new Parish of Wellington South. Photo: Adri Widyanto and Brian Suhada

in all that concerns vocations to the priesthood and the consecrated life.'

Each year Pope Francis writes a message for the World Day of Prayer for Vocations. He does talk of all the baptised, the People of God, experiencing vocation, but there are also references to the 'especially important' role of priests. No doubt this is addressing the concern about the lack of vocations to the priesthood, while lay vocations are increasing. In his writings, the 'workers in the harvest' seem to imply ordained priests.

Vocation, we know, is the idea of being called. Many people in jobs, activities, professions, would consider that they have a

vocation to follow that path, rather than just seek a job for financial gain or because they enjoy that particular type of employment. That would certainly apply to my own view of my medical career. It is interesting to consider that we may have more than one vocation in life. Mother Teresa is an example of this. She started her religious life as a Loreto sister teaching in India, but later felt called to work with the poorest of the poor and founded the Missionaries of Charity. In my own life I felt the idea to study Theology and be active in my parish as a vocation once my medical career was finished.

The vocation to Lay Leadership is a clear example of the progression of vocation – all candidates have been involved in other careers before they felt the call to change direction and become leaders in their Church communities.



Sharon Penny, former Lay Pastoral Leader with a young parishioner



Launch Out Candidates and Mentors with former formator and manager, Joan McFetridge during the 2019 Pastoral Project Presentations

So, when we talk of vocations let us have a wider view. Let us inspire people to think broadly about how they can serve the Church and their communities. While we should all pray for vocations to the priesthood and religious life, we can include prayers for vocations to strengthen our Church communities in so many ways.

Maybe over the next few years the Day of Prayer for Vocations will also widen its goal, adapting to the changes that are occurring in Church service and leadership, of which Launch Out is an important example.

"While we should all pray for vocations to the priesthood and religious life, we can include prayers for vocations to strengthen our Church communities in so many ways".

UPDATES

On the Path to Cana with Felicity Giltrap

Thank you to **Felicity** for an insightful and prayerful Learning Day last 30 April 2022 at the Meeting Room of St. Patrick's Church, Kilbirnie. The topic of marriage is never easy, but we cruised through the day with our complex ruminations wearing our "non-judgmental hat". We learned how to accompany and support couples. We discovered that regardless of our backgrounds and wherever we meet those couples, we can turn our encounter with them into an opportunity for evangelisation.



Deepest sympathy to Jackie Jansen and his family

Jackie is a Launch Out Graduate. His lovely wife Amy passed away recently. He and Amy served as prison chaplains at the Arohata and are active parishioners of the Te Awakairangi Parish.

Joe Green's Installation

Joe who is now the Director for Parish Mission of the Parish of Ohariu, will be installed by Cardinal John Dew on 11 June, 2022, 5:00 P.M. at St. Andrew's Church, Newlands. The mass will be followed by light refreshments. Contribution to food would be appreciated. I encourage all Candidates to witness this event. Also calling all other Launch Out Graduates to show our support to Joe. This mass is open to the public.

Online Safeguarding Course

All Launch Out Candidates are encouraged to take the Online Safeguarding Course by Te Kupenga. You have several dates to choose from.

Changes of venues

Due to the unavailability of the Home of Compassion for 2022, there will be a change of venues for the Enneagram workshop and the Project Presentation. The Retreat is now on 23-25 September at the Magnificat Retreat Centre, Featherston.

ONLINE RESOURCES

- **Daily and Sunday mass reflections from Food For Faith** <https://foodforfaith.org.nz/>
- **But What is the Church For? By Neil Darragh.** Read the review from the ADW website: https://www.wn.catholic.org.nz/adw_welcom/book-but-what-is-the-church-for-what-is-the-mission-of-the-local-church/
- **Free e-books in theology from Accent Publications** <https://www.accentpublications.co.nz/>
- Message of Pope Francis for 2022 World Day of Prayer for Vocations <https://www.vatican.va/content/francesco/en/messages/vocations/documents/20220508-messaggio-59-gm-vocazioni.html>
- **Prayer resources for Christian Unity from the World Council of Churches.** <https://www.oikoumene.org/events/week-of-prayer-for-christian-unity>
- **Clericalised laity by Baudouin Ardillier FSJ** <https://cathnews.co.nz/2022/05/12/clericalised-laity/> A recommended read by Bridget Taumoepeau and Catherine Gibbs
- View the updated **History of Launch Out** from the Launch Out webpage in the ADW website. Thank you to Bridget Taumoepeau for the writing of a credible and comprehensive history <https://www.wn.catholic.org.nz/wp-content/uploads/2022/05/HistoryOfLaunchOut.pdf>



The Catholic Social Teaching and Pastoral Ministry (An introduction)

By Lisa Beech
Launch Out Candidate

This article will be part of a series of articles on Catholic Social Teaching in the context of pastoral ministry. Lisa is a long-time practitioner of applying Catholic social teaching to political and public policy engagement, and a student of pastoral ministry and a candidate in Launch Out.



Copied from <https://www.americamagazine.org/faith/1998/10/31/10-building-blocks-catholic-social-teaching>. "Homeless Jesus" is pictured in this file photo of the seven-foot-long bronze sculpture that sits in front of a downtown Washington building occupied by Catholic Charities of the Archdiocese of Washington. (CNS photo/Chaz Muth)

Catholic social teaching is a wonderful treasure of the Church, applying moral and ethical teaching to economic and social questions. It includes teaching, discussion and guidance on issues ranging from the protection of human life, the growing gulf between rich and poor, care for the environment, war and the arms race, crime and punishment, the care of refugees and migrants, and the role of the Church in engaging with the state on public policies.

In Aotearoa New Zealand, it is this last area – engagement with government – which has become most associated with Catholic social teaching. Justice and peace work has become its

own area of specialisation within the church, with a great deal of focus being on being an advocate for the poor and a voice of conscience for decision makers of all political hues.

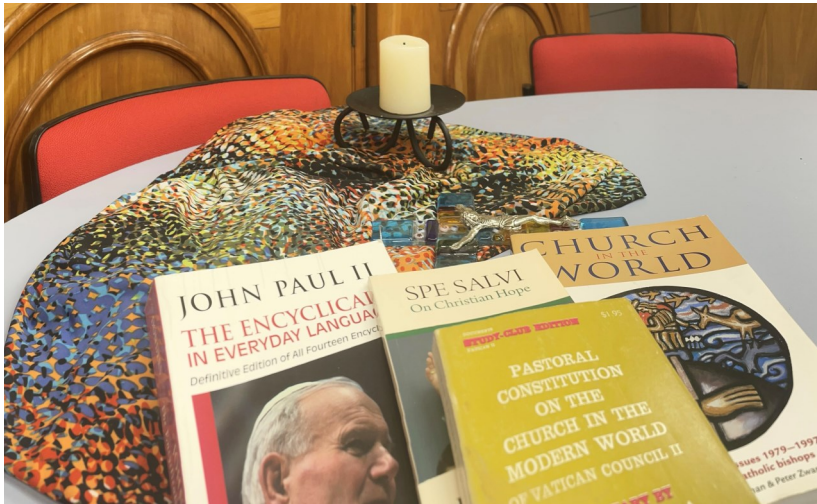
This is necessary and important work; however, it wasn't always the first or only aim of modern Catholic social teaching, which is dated from Pope Leo XIII's 1891 encyclical *Rerum Novarum* on the condition of workers. *Rerum Novarum* is full of practical advice for Catholics engaging with issues in the workplace, including admonitions to employers to treat their workers well, and to workers to bring a faith dimension to unions when acting collectively with other workers to improve pay and conditions.

Catholic social teaching is found in a series of encyclicals, pastoral messages, statements, and other formal writings. These can be difficult and dense to read. Search engines assist many Catholics to dip in and out of the encyclicals. This can lead to searching only to find an apt quote that appears to sum up Catholic teaching on an issue in a few lines, but that can be misleading.



"Catholic social teaching is a wonderful treasure of the Church, applying moral and ethical teaching to economic and social questions."

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Studying Catholic social teaching also involves seeking out balancing statements, within and between documents, understanding the specific context of particular points, and ensuring we are not applying thinking from an external source – such as a political party manifesto – to conclusions arising from a very different values base. It is as possible to quote misleadingly from Catholic social teaching, as it is from Scripture. It is easy and unhelpful to become a Catholic social teaching

fundamentalist, taking one section of an encyclical and context and misquoting it in a completely different context.

It has become traditional in recent decades to describe Catholic social teaching as a set of principles, for example, human dignity, solidarity, subsidiarity, common good, preferential protection of the poor and vulnerable, participation, stewardship. This can be a helpful starting point for study, but at times this may not go past being just a vocabulary lesson.

For me, it's important and essential to go past the principles and to engage deeply and profoundly with the texts of Catholic social teaching. It has become my practice to have an annual pilgrimage through the major social encyclicals, beginning with *Rerum Novarum*. Like revisiting the Lenten Gospels each year, I am constantly amazed at how even familiar material comes to new life in a different time and context. Reading and re-reading all the encyclicals helps me deepen my sense of how Catholic teaching develops and grows over time. It is not a static list of "Shall nots" carved in stone, but a series of enlightening conversations between Popes and other religious authorities, often taking place over decades, which lead us towards deeper truths.

But above all, Catholic social teaching is not a theoretical body of writing. It is intended to be applied to local contexts, to urgent issues, to vigorous debates. It is intended to inform and form consciences so our reactions to challenging social and economic situations comes out of the instinctive movement of our spirits and hearts, not just from the study of religious texts.

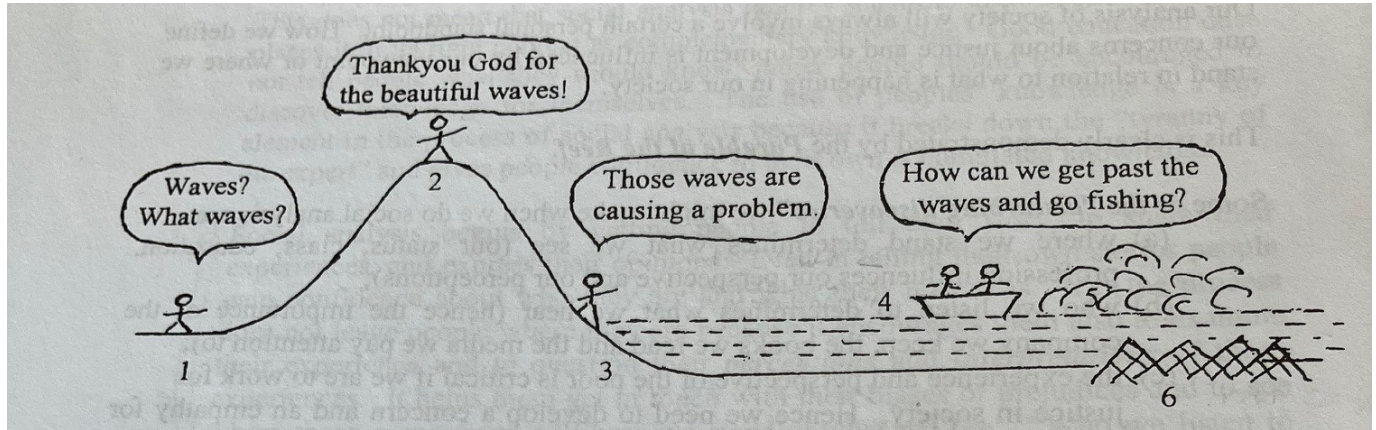
In the following issues, I will try to reflect on how Catholic Social Teaching can apply to pastoral ministry. I come from a practical rather than a theoretical perspective. I would like to do this by exploring themes and introducing some of the texts, rather than through the traditional approach of illustrating this through principles.

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Parable of the Reef– Where We Stand Determines What We See

By Cecily McNeill
Launch Out Mentor

In a book by Kevin J. Barr, MSC “Guidelines for Social Analysis” (2005) he used the Parable of the Reef to explain Social Analysis. The parable of the reef challenges us to look at where we stand in terms of the issues we are called to deal with in our ministry.



The previous article (March LOL) in this series on social analysis looked at the origins and reasoning behind social analysis and briefly outlined the process. In this article we will have a more comprehensive look at the process.

“Would you tell me, please, which way I ought to go from here?” said Alice.

“That depends a good deal on where you want to get to,” said the Cat.

“I don’t much care where,” said Alice.

“Then it doesn’t matter which way you go,” said the Cat.

Alice in Wonderland by Lewis Carroll

Before we start social analysis, we need to do some personal reflection, to look at where we stand with regard to the problems of the world around us. What influences our perception of the world? Do we stand with the poor or the rich or somewhere in between? Do we know what it is like to be oppressed? The parable of the reef helps us to understand about perspective. It can also reveal disturbing things about ourselves: when we look at where we stand (our status, class, education, profession) and realise that this determines what we see. Who we listen to (friends, books, newspapers and magazines, radio/tv and social media) determines what we hear; and the experience and perspective of the poor is critical if we are to work for justice in society.

One man who spent his life working to transform the justice system in Aotearoa New Zealand, Moana Jackson, has written about anomalies the Covid-19 pandemic showed when it became clear the vaccination rate of Māori and Pasifika was not keeping up with that of the general population. In a December 2021 article for *E-Tangata* he drew attention to an admission the Ministry of Health made to the Waitangi Tribunal that business and economic pressures often outweighed the importance of Māori health. Respected Pākehā health experts told the tribunal of their puzzlement over the way the Crown ignored their advice on the health vulnerability of Māori and other disadvantaged groups.

“Sadly, there is nothing puzzling or new in all of this. Everything has a context or a whakapapa, and the colonisation of Indigenous Peoples has always involved defining them as the “other,” the ones who counted “less” in the establishment and protection of the colonisers’ power.] ” <https://e-tangata.co.nz/comment-and-analysis/moana-jackson-covid-and-the-pandemic-of-colonisation/>]

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The analysis of society's structures is best done in groups of no more than eight people.

Begin by discussing an issue members of the group are most concerned about:

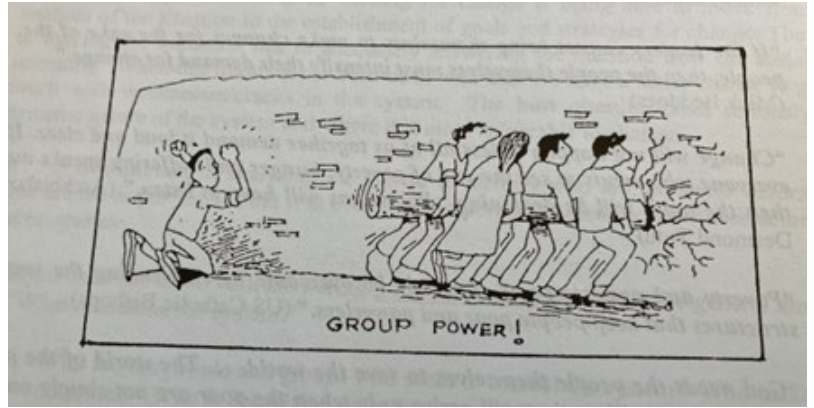
What is happening?

When did the problem start?

How did it start?

What is the historical background? This is important become contemporary reality often gets its meaning from history.

How did we become aware of it?



Seeking causes may mean looking at the structures of society – these include institutions, laws, and systems of power and control.

There are three main structures:

Social/cultural – the shared values and beliefs that give meaning to peoples' lives

Economic – these concern arrangements for material survival – land, food, clothing, housing, division of labour, trade, transport etc

Political – these structures govern who holds power in society and who makes decisions

- *Who is benefitting from the situation?*
- *Who are the victims?*

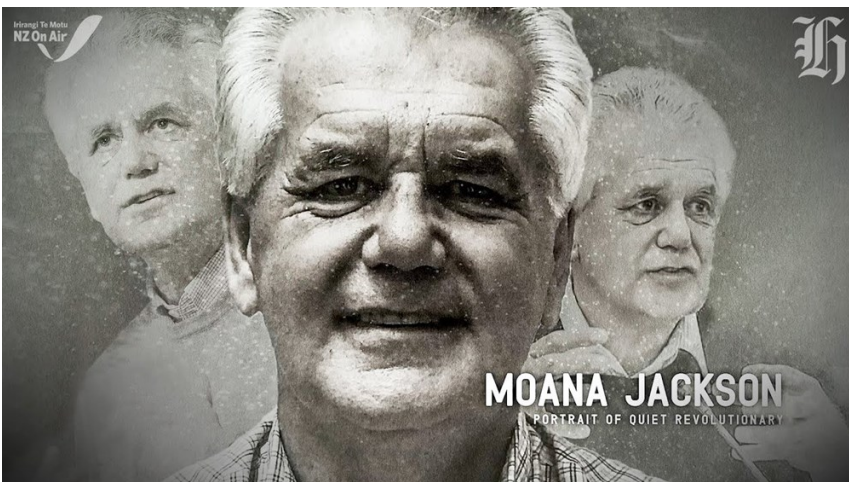
Why do you think the government prioritised pressure from businesses over Māori health needs? What are the root causes? If you can peel back the layers in this issue to get to the heart of the issue, you are well on the way to developing the critical thinking needed for social analysis.

Having looked at the issue, ask yourselves what scripture might have to offer. In terms of understanding an issue, the healing of blind Bartimaeus in the Gospel of Mark (10:46-52) might offer some reflection. What understanding might Bartimaeus' new state have given him of the Kingdom of God that Jesus was preaching?

Given that we are all focused on God's mission of bringing about God's kingdom (sometimes called the reign or realm of God or the Kingdom of God), what action might we take as a group to realise God's mission on this issue? What further research do we need to do to enhance our discussion and decision-making?

Next time we will go further into this exercise and look at how a parish group might follow this process.

If you are interested in going deeper into Moana Jackson's mission, have a look at *Moana Jackson: a quiet revolutionary*.



The 50-minute tribute on Youtube has many resonances with social analysis: the power that comes with working together, for example.

Click here for the video link:

https://www.youtube.com/watch?v=EYHtcWgaaDo&ab_channel=nzherald.co.nz

Much of this article was inspired by *Guidelines for Social Analysis* Kevin J Barr MSC 2005.