



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) July 2022

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

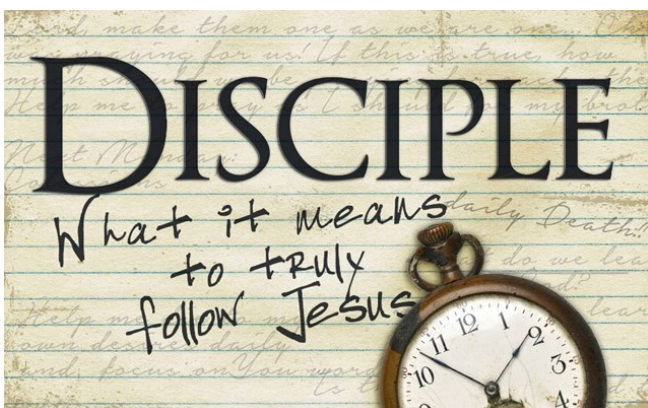
Welcome to the July issue of Launch Out Letters (LOL). This month we have **Jude McKee** leading the reflection on the Gospel about the commissioning of the 72 disciples. I like the way Jude explains discipleship that applies to both adults and children alike. The call to discipleship is universal and this is the overarching message of the recently concluded diocesan synod. We have three articles dedicated to the synod held at Our Lady of the Kapiti last 28 May. **Bridget Taumoepeau** reflects on how Pope Francis is leading the Church towards synodality albeit through the ups and downs of his pontificate. He promotes it in his words and the way he lives. We know that Francis doesn't have it easy, but it must be done. **Susan Apathy's** article poses the proverbial and uncomfortable 'quo Vadis?'. A question that the diocese and the parishes will ultimately have to answer. We are fortunate to have **Louise Lloyd**, the youth coordinator of Church Mission joining us for this issue. During the synod, the needs of the youth and their role in the future of the church reverberated in most discussions. Louise shares what matters to young people and how parishes can engage with them better. **Lisa Beech** joins us again as part of her series on the Catholic Social Teaching. She tackles the cause of Refugees and Migrants, what the global Church and the NZCBC calls each of us to take up Pope Francis challenge to make migrants feel 'welcomed, protected, cared for, and integrated'. The gem of her reflection is bringing this down to the pastoral level in the parish, particularly the way we deal with people from different ethnicities. Finally, we are fortunate to have **Catherine Gibbs**, sharing about the spirituality of the Catholic liturgy. Her article is also a response to one of the voices raised in the submissions, on the "impoverishment" of our liturgies, so illustrating the need for more people to take up liturgical studies.

Although this happened in June, the energy of the Matariki celebration need to be noted. The message of Matariki to reflect, gather, remember, celebrate, and plan, definitely resonates with the very wisdom of the Synod.

—Maya Bernardo, Launch Out Formator and Manager

A disciple lives life trusting God—Go and Tell 14th Sunday in Ordinary Time

By Jude McKee
Launch Out Candidate



<https://dustoffthebible.com>

This week our Gospel from Luke reminds us of our Baptismal call. We are to share our faith with others – not only our friends and family – but we are called to boldly step out and face the stranger with the good news that we have been given. And while that may mean we will face some who are not ready for what we can proclaim, we must remember that it is the Lord who sends us. He is the shepherd, and we are the lambs. He will protect us from 'the wolves'.

At the time of writing this reflection I had met during the week with a class of 5 year olds from St Theresa's Catholic School in Plimmerton for their special time of liturgy. We had focussed on a little boy who gave everything he had to Jesus. His little lunch became enough to feed 'thousands' of people and they were all 'happy'! The little boy's gift of charity was an example of discipleship. He gave what he had. This is what Jesus is asking of us. To go out into our daily lives and use the gifts and talents we have been blessed with to proclaim the good news that God is alive and present in our world today. While a class of young primary students are certainly not "wolves", I can confirm that I am well shepherded in my ministry, celebrating The Joy of the Gospel, as we gather to look at, and learn from, Jesus' ministry.

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It was over 2000 years ago that Jesus sent his disciples ahead of him to proclaim his ministry and his message. St Teresa of Avila was persecuted for her discipleship some 1500 years later but she announced with love the ministry that still states in very simple terms exactly what we are called to be.

Christ has no body on earth but yours; no hands but yours; no feet but yours.
Yours are the eyes through which the compassion of Christ looks out to the world.
Yours are the feet with which he is to go about doing good.
Yours are the hands with which he is to bless others now.

And jump forward another 500 years and Pope Francis speaks of our mission as being one which must express the intimate link between evangelisation and human development. This expression requires an active mission which brings Christ to people, in our ordinary world today. Evangelisation is complex, as Cardinal Walter Kasper points out. He reminds us that it's not about increasing the number of Catholics, but in reality is more about presence and witness, prayer and liturgy, proclamation and catechesis, dialogue and social work.

It's easy to be Catholic on a Sunday, but it is the rest of the week that is our challenge. That's the time Jesus was preparing his disciples for. Jesus knew he would call each one of us to ministry. Our Eucharist nourishes us for this mission. We are nourished by listening to the Word of God, and by taking the Body and Blood of Christ into our bodies. We are the Body of Christ. We are his hands and his feet. We are nourished so that we can take the compassion and tenderness of Christ into our ordinary world.

At the end of every Mass we are called to ministry. We are sent out, just as the disciples were. And having the courage to move out of our comfort zones is the place where Jesus calls us to minister. Away from our homes is where our faith is tested and it is proved. This is the mission the disciples embarked on over 2000 years ago. This is our mission today.

"Go now, in the peace of Christ, to love and serve the Lord"



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

BIRTHDAYS

July

4 Chris Duthie-Jung

8 Christine Walkerdine

25 Sue Cosgrove



<https://www.rollingstone.com/politics/politics-news/inside-the-popes-fight-with-u-s-conservatives-41472/>

The recent Archdiocesan Synod meeting led me to reflect on the last few years – the pontificate of Francis. Sometimes I feel a little overwhelmed with or daunted by the need for change and how we will bring that about. So, it is salutary to look at what has happened already over the last few years.

We are familiar with the simple living approach of Pope Francis, not only in his residence and transport but in the liturgy as well. His vestments are never extravagant, and he continues to use the very plain chasuble and mitre that he brought from Argentina, including at his Papal inauguration. His fascia is unadorned, not decorated with his personal coat of arms, thus concentrating on the office of the Pope, rather than himself. There is precious little silk around, and bishops and cardinals are encouraged to wear the simple clerical dress at some meetings, although some still prefer to wear robes that indicate their status.

Pope Francis, although he says that he knows he has to respect protocol, loves spontaneity and there are countless stories of him surprising people, visiting various groups of people during the year of mercy, and dismissing concerns of his staff about security etc.

Although these outward signs are important it is essential to look at the writings of Pope Francis and the change in the way that the Vatican is run. All his writings remind us of the Gospel values. He has tackled subjects never before addressed by Popes, such as the ecological issues that we are presented with in *Laudato Si'*. His attention to youth, the elderly, and Indigenous populations are expressions of his understanding of the breadth and depth of the Catholic world and especially those on the margins. His support of Jesuit Fr James Martin's outreach to the LGBTQ population is an expression of compassion and welcome, that has been a long-needed attitudinal change in the church, which has often been seen as judgemental and discriminatory.

Francis' writings are easy to read. They do not require a theology degree or knowledge of the workings of the Vatican. They appeal to all and challenge us to not only speak of these subjects but to act upon them. Early on in his pontificate he instituted the Year of Mercy and has continued to speak of mercy and compassion as essential aspects of our faith. Above all, he has demonstrated those qualities in his interactions with many different people, Catholic and non-Catholic alike.

While there have been some missteps in his tackling of clerical abuse, he has had the grace to admit his mistakes and establish structures within the Vatican to address these issues, as well as publish directives to assist bishops in handling cases in their dioceses. He has not been slow in dismissing even very high-ranking members of the clergy from the priesthood, who have been involved in abuse.

Women have been heartened by the increasing number of religious and lay women appointed to commissions and important posts within the Curia (bureaucracy). While the issue of woman deacons has not been resolved, he responded promptly to the request of the leader of the major female religious orders to address this issue.

One of the most striking differences has been the attitude within the Curia of the Vatican. There have been clear instructions given that they are to be welcoming to visiting laity and clergy alike. He does not like priests and bishops making a lifetime career of working in Rome. Slowly, but surely, there have been changes in personnel in the various Vatican departments with the appointment of more pastoral people, with time limits. And of course, very early on, Francis appointed a Council of Cardinals to assist him in dealing with all the issues within church governance. This is no doubt influenced by his Jesuit training and his experience of being a Provincial in Argentina when he would have worked with a council of his confreres.

One hugely important document, *Praedicate evangelium*, reforming the Roman Curia, has not attracted as much attention amongst the faithful as might have been expected. Some may see it as simply a reshuffle of departmental boundaries, but it is very much more, which is why it has taken about 9 years to refine. The way the Curia is organised reflects the Pope's priorities. All the departments now have the same name (Dicasteries) which removes the idea of a hierarchy of importance. However, on the other hand, the Pope has designated the Dicastery for Evangelisation as the most important and has stated that this dicastery will be presided over directly by himself, as Pope.

He has removed the Congregation of the Doctrine of the Faith (CDF) from its previous position as the 'Suprema.' (The preeminent department in the Curia, which was often feared and seen as very disciplinary in its approach). Their attitude has already softened during the time of Pope Francis, and he has even been known to make somewhat light-hearted comments about ignoring letters from the CDF and carrying on with one's work for the Church regardless.

One change that has happened during this pontificate, and often gone unnoticed, is the near absence of the discipline of theologians or church officials who were thought by the CDF not to be adhering to orthodox teachings or principles. In the past many prominent thinkers in the Church were silenced, or forbidden to teach or publish, causing great personal pain. The history of the CDF originating from the Inquisition, later reformed as The Holy Office, which developed the list of 'forbidden books,' is relevant here. Significantly, several of the disciplined people were reinstated or later acknowledged for their work eg. by Pope John XXIII at the time of the Second Vatican Council. Famous names such as Yves Congar; Teilhard de Chardin; Leonardo Boff; Anthony de Mello; Hans Küng; Richard Rohr; are among those who fell foul of the CDF yet are now recognised as great thinkers and teachers. Interestingly, Pope Francis has met personally with several of these people.

Francis has also elevated the importance of charity and care of the poor, by creating a Dicastery of the Service of Charity, which expands the work of the Pope's Almoner, Cardinal Krajewski, who has already brought this type of work into prominence, supported by the Pope.



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<https://www.discovermagazine.com/planet-earth/20-things-you-didnt-know-about-deserts>

Many other changes have occurred, too many to mention, which will be identified by those who study this pontificate. One interesting aspect is the confluence of 'top-down' and 'bottom-up' reforms. The Pope has obviously initiated many changes from his unique position as head of the Church and coloured by his own experience of dealing with the Roman Curia while still a bishop, as well as his ability to listen to those with whom he meets, or about whose work he has become well informed. This has prompted his instigation of the Synod on Synodality and the 'greatest consultation process in the world.'

We often resist change as it may take us out of our comfort zone, or challenge our opinions, but over the last nine years we have been encouraged to look at things differently; to apply Gospel values to our everyday lives; to be welcoming and warm in our interactions; to address the idea of clericalism and our contribution to this concern. Probably, without realising it, we have changed already.

So having the opportunity to participate in the discernment process; to have our voices heard; to address the functioning of the Church; to ponder thoughtfully on how we can contribute to a better Church and a better world, is a privilege. Of course, it will involve change, but surely for the better, so there is no need to be afraid. We can be assured that the Holy Spirit will accompany us, just as happened at the Second Vatican Council, the last time there was such monumental change in the Church.

ONLINE RESOURCES

- **Food for Faith** <https://foodforfaith.org.nz/>
- **Synod resources from the Vatican** <https://www.synod.va/en/resources.html>
- **Synod diocesan synthesis documents** <https://www.catholic.org.nz/news/media-releases/diocesan-synthesis/>
- **Pope Francis' reforms make the heresy-hunting Vatican of John Paul II barely recognizable** <https://www.ncronline.org/news/opinion/pope-francis-reforms-make-heresy-hunting-vatican-john-paul-ii-barely-recognizable>. Recommended by Bridget Taumoepeau.
- **Bishop McElroy: Pope Francis and Vatican II give us a road map for the synodal process** https://www.americamagazine.org/faith/2022/05/31/mcelroy-synodality-francis-continuity-243077?utm_source=piano&utm_medium=email&utm_campaign=21681&pnespid=6elmWCobKKQXxv6YviSuH4OlvB_IX5xzcvO_m.BrtBJmCpzit3MiSJtzbBAriSDyoZiRzt1A. Recommended by Bridget Taumoepeau



Copied from <http://beamcountyprimaryschool.org/online-subjects>

We did really well at the synodal meeting held at Our Lady of Kapiti. The organisation was superb, the leadership was superb, the fact that submissions had come in from such a large number of parishes and people, and that the gathering itself was largely a gathering of laity, including lots of women, Maori, people from minorities, and that a lot of truth was spoken – all of this was fantastic. I am proud of our diocese, and proud of the long tradition of lay leadership, and synodal gatherings which have enabled us to embrace this occasion. Thank you to all those up till now, leaders and followers, who have brought us to this point.

But what of the future – what next? Where are our dreams? We talked about how life felt in the parishes, but we didn't talk about the big issues of the world: poverty, human alienation, massive climate change (thank you Cecily and others for bringing this up) and war. Will we just take small, safe steps?

The Holy Spirit moves in the whole world (the Bible tellingly shows that the revelatory moments were not normally in the synagogue, to the professionals working for the temple, whose task was largely to maintain the status quo.)

The world will change in the next fifty years, but not only through pandemic, war, poverty and climate change. The Holy Spirit is moving also in technology: the advances of technology and social media will reshape our world and our relationships in ways we can barely begin to imagine. Is the Spirit asking us to consider this, not with fear, but with energy? We will need to come closer to our Christian and interfaith colleagues, to our community at large, to do really necessary tasks. To make contact with young and old inside and outside the church we will need to bring the flame to two groups – the idealistic, who want to hear the voice of the Spirit challenging them to huge adventures, and the practical wanting to do what is needed for the poor and those in misery. Both groups require us to extend outside our parishes.

I suggest a 21st century role model and prophet for us could be Canon Paul Oestreicher, who came to New Zealand with his parents in the 1930s, and returned to Wellington relatively recently. Now 92, he has just been awarded an OBE. Please do google his name and read about him on Wikipedia. He is truly amazing, and would inspire anyone who hopes to change the world following the model of Jesus.





I have been incredibly lucky to be involved all the way through the Synod process, as part of the Synod team for the Wellington Archdiocese. Through this role I had the opportunity to read the submissions given by our church community and attend the Archdiocesan Synodal Gathering in April. I know that as a young person I am in a unique position to not only contribute my voice, but truly hear the voices of others in the Church. One of the big things I noticed during this experience was the amount of concern for youth involvement in the Church. There has been a longing for youth to engage more fully in the Church and confusion as to how we as a Church can help that happen.

As a young person in the Church, and a youth minister working with teenagers, I was glad to hear that people in our Church truly want to invest in us. They notice when we aren't there, and they want to build a relationship with us and create a place we feel welcome. They just don't know how.

As I was reflecting on this reality, I thought back to my own experience in the church and what contributed to my journey of leaving and coming back to my faith. I thought of how, as a young person I didn't understand what was happening during the Mass, so everything surrounding it felt foreign to me and I became disengaged. I also didn't have a community of people invested in helping me build my faith. So when Church became boring, or I couldn't be bothered, or better options came up, there was nothing holding me close to Christ and it became easy to slip away from my faith.

Then, how drastically my faith changed when I came into a youth group and faith community who invested in me and my relationship with God. And my excitement for Mass and the Sacraments when I knew what was happening and discovered the truth of Jesus' love and the beauty of the Eucharist. I have heard many times the idea that we need to create a church full of great speakers, lights and music in order to attract young people. But, from my experience, and that of other young people, what kept us connected to the Church was a sense of community and understanding the faith.

Even if your primary ministry isn't with young people, I want to encourage you to be part of their community. Be someone in their life who draws them into relationship with Christ, makes Mass a welcoming place and shows them that they are loved.



UPDATES

Enneagram Workshop by Zita Smith

This is for Candidates and Mentors. Please make sure you have it pencilled in your diary **20 August 2020**. It will have an early start of 8:30 a.m. to 4:30 p.m. To be held at **Sts Peter and Paul Catholic School, Lower Hutt** (besides Te Awakairangi Parish Church). The Enneagram works best with a good group of people so we have the staff of Church Mission and Marriage Educators joining us. Parking available at the school, accessible through Myrtle Street. Bring your own lunch.

Joe Green's Commissioning as LPL of Ohariu Parish 11 June 2022, St. Andrew's Church, Newlands



Joe Green was commissioned by Cardinal John Dew as Lay Pastoral Leader for the role of Parish Director of Mission for St. Francis of Assisi

Parish, Ohariu. This is Joe's second parish as LPL serving previously for Wellington South Parish. The event was attended by the parish, some Launch Out Graduates, and other parish leaders.

Prayer for the Pastoral Leader (as Cardinal John blesses Joe)

Blessed are you, compassionate God,
rich in mercy,
for you have given us an example of
unselfish love in the sending of your
only Son to reveal the Good News of salvation
and your love for all people.

You graciously called Joe to follow Jesus,
your Beloved One,
to reflect your very kindness
in ministering to the people of this Parish.

Send forth your spirit upon him
and all those committed to building up
this community of faith.
Fill his heart with a burning desire to
praise you by his life at all times.

Give him wisdom.
Help him to carry out his responsibilities
with love and generosity,
to be a witness to the Gospel values,
to minister to the people of this parish
and to lead them in their vocation of Christian
service.



Congratulations to **VICKY RAW** for graduating with a **New Zealand Certificate in Christian Studies– Christian**

Ministry (NZCCS-CM) strand from Te Kupenga, Catholic Theological College. Vicky is from the Star of the Sea Parish, Marlborough, where she also sits as a member of the Parish Pastoral Council. Vicky lives in Blenheim and works as a "vineyard scientist". Vicky is on her third year in Launch Out.



<https://www.ruralnewsgroup.co.nz/wine-grower/wg-profiles/the->

Launch Out in the Synod

The diocesan Synod held last 28 May 2022 at Our Lady of Kapiti Church had many Launch Out Candidates, Mentors and Graduates helping in this important event.

Facilitators: Jude, Vicky, Margaret, Telesia, Lisa, Bridget and Maya (7 of 12 groups); **Scribes:** Bernadette, Cecily, Catherine, Mika Teofilo and Karen Holland (5 of the 12 groups); and **Organisers:** Lucienne, Frank and Christine .



We celebrated the Pentecost last 05 June, where we remember the coming of the Holy Spirit revealed in the outpouring of the languages of the world. In Aotearoa New Zealand, the Bishops have also established a Day of Prayer for Refugees and Migrants, which we celebrate this year on Sunday 19 June, to focus on the welcome the local Church gives to people fleeing war, conflict and persecution, as well as people moving voluntarily to seek a new life in this country. Although this LOL issue is for July, the Day of Prayer for Refugees and Migrants is well worth noting in any time of the year.

A significant body of literature on the rights of refugees and migrants is found in Catholic social teaching through the annual [Papal message for the World Day of Prayer for Migrants and Refugees](#). These began in 1914 and have continued every year since then - 2022 is the 108th annual message. Until recently, the northern hemisphere celebrated this day on 1 January, to mark the flight of the Holy Family into Egypt to flee Herod's persecution, but as that date falls during a time of public holidays in the southern hemisphere, New Zealand's Bishops decided to join our efforts with those of other community groups celebrating World Refugee Day on 20 June.

Some of the areas of focus have included:

- Ensuring that people from refugee and migrant backgrounds are fully included in building the future of our church and our communities
- Recognising the gifts, talents and contributions that newcomers bring to all communities
- Overcoming prejudice, racism and all forms of discrimination against refugees and migrants
- Including refugees and migrants in the language of "We" (an inclusive rather than an exclusive "We")
- Recognising Christ in new arrivals in our communities ("I was a stranger and you welcomed me")
- Becoming friends, genuinely involved in the lives of newcomers, and listening to all stories
- Working to ensure that refugees and migrants have legal forms of entry to countries, and equal access to social assistance, such as benefits and housing. At the same time, being willing to share our homes and possessions with people in need, including those seeking protection and asylum.
- Paying special attention to the protection of child migrants.

The Church has often been an effective advocate on the global and local political stage, such as arguing for increased refugee quotas in time of need, and lobbying for national laws which recognise human rights guaranteed by the United Nations Refugee Convention. On the local level also, many parishes give generously to appeals for



donations to support work with refugees both here and overseas, and collect household goods to prepare and stock homes for new refugee arrivals.

As good as this work is, however, for some Catholics it means "welcoming the stranger" is associated primarily with political debate and social service acts. These can become seen as matters external to life inside the parish community.

<https://www.nrc.no/news/2018/may/10-things-you-should-know-about-migration-and-refugees/>

I've seen parishioners generously donating to support Syrian refugees in Lebanon, while at the same time grumbling resentfully about the accent of a new New Zealander proclaiming the Word or preaching at Mass. Integration of refugees into society can too easily be seen as a focus for a letter to a politician, while overlooking the contributions already being made by newcomers within our own parish communities and schools.

While working at Caritas, some priests on the then Bishops Gender Issues Committee asked me what they could do better when welcoming women from migrant backgrounds in their parishes. I brought together a small group of women in the Hutt Valley. The women said it was not priests who were the problem – it was lay Pākehā women on liturgy committees who they felt most hindered their participation in Mass. What they wanted the priests to do was to pay more attention to incidents of racism within the parish, rather than to their cheery hellos. It's something for all of us involved in pastoral ministry to remember. Our smile of welcome at the front door can be undermined by a less welcoming response in the pews. As important as it is to be a face of welcome, it can be that our most important role is facilitating encounter and participation.

Welcoming the stranger in a pastoral sense may also mean looking past the sometimes tokenistic sharing of multicultural food and clothing on Mission Sunday to seeing whether all cultural groups in the parish are represented on parish councils. It can mean having difficult conversations with well-meaning people who describe European ways of doing things as "normal" in comparison to the habits and practices of any other ethnic groups.

In addition to the annual messages for the World Day of Refugees and Migrants, an important recent addition to the Catholic social teaching literature is Pope Francis' 2020 encyclical *Fratelli Tutti* on social friendship. This urges us to take action at every level – in our families, in our parishes and schools, in our communities, but also in the politics of local and national governments and international bodies. Pope Francis urges us to get to know each other better, to overcome ancient rivalries and modern immigration fears through dialogue and encounter. As he says in paragraph 195: "We achieve fulfilment when we break down walls and our hearts are filled with faces and names"

Are our hearts filled with all the faces and names of the people with whom we share prayer and fellowship? I know there is a lot more I could do. The literature of Catholic social teaching on welcoming the stranger continues to confront and challenge me. But it also tells me there is always a welcome, also, for me.

'Our smile of welcome at the front door can be undermined by a less welcoming response in the pews. As important as it is to be a face of welcome, it can be that our most important role is facilitating encounter and participation'.



<https://archregina.sk.ca/liturgy>

A comment from our recent diocesan synod feedback was “Liturgical scruples impoverish us.” This disturbed me. The *Liturgia*: the work of the people; Christ’s work on behalf of the many; and the work of the Church on behalf of the world, should be a pilgrimage into a deeper relationship with Christ and our sanctification. If we’re not being enriched by liturgy then perhaps it’s time to look at our own formation.

This article attempts to describe my efforts to gain a deeper understanding of how the Mass as the great cultural tradition of our faith, is home to a presence of immense power. I feel both humbled and awed by what I’m learning, and motivated to encourage others to take up the challenge of liturgical formation.

Towards the end of 2019 I was captured by the profound writing of Joseph Cardinal Ratzinger in his book *The Spirit of the Liturgy*. John O’Connor, Director of the National Liturgy Office (NLO), handed me this volume as essential reading to

begin my new role as administrator. I balked at the thought of wading through a dense volume by this German theologian. Another disturbance... I thought I knew about liturgy but now realise that my experience was simply a reduced activity of creative rubrics. The content was a revelation of immense wonder which has led me to continue exploring the essence of our Christian worship. Ratzinger’s luminous writing lights a path towards understanding the liturgy both inwardly and outwardly. For liturgy to be at the ‘heart of who we are as the Body of Christ alive and present’ then deeper learning is essential.

Three expansive themes have penetrated my thinking. They pertain to the Mass but are not limited to that.

Once for all - Salvation History

‘The image of the shepherd thus sums up the whole of salvation history. On the Incarnation, he takes the lost sheep, human nature, humanity as a whole, onto his shoulders and carries it home.’ p.132.

Participation by the People of God in the work of God, is for God’s glory and our sanctification. Sacramental signs and symbols help us speak the unspeakable using liturgical language rooted in creation, nature, human culture, the Old Covenant, Christ and anticipation of heaven. God has acted in and through history through this “once for all” event. This is the story we celebrate in liturgy and which Ratzinger calls ‘a liturgy of pilgrimage’ (p.64) when we let ourselves be found.

“I am the good shepherd; the good shepherd lays down his life for the sheep.” John 10:11

“Lamb of God who takes away the sins of the world...” Mass Book.

Making the past present - Paschal Mystery

‘Liturgy can only attract people when it looks not at itself, but at God, when it allows God to enter and act.’ p.213.

Our participation in the Paschal Mystery makes the past actually present through the presence of God’s Spirit. The whole event of Incarnation, Cross, Resurrection and Second Coming is present as told and remembered in Word and Eucharist.

“When I am lifted up from the earth, I will draw all people to myself.” John 12:32

“Lord I am not worthy that you should come under my roof, but only say the word...” Mass book.

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<https://commons.wikimedia.org/wiki/File:Pacino-di-bonaguida-florence-1310-1315.jpg>

When we develop a close relationship with Jesus Christ we learn the meaning of the meal at table, of servant leadership, the importance of prayer, and the attractive power of the truth of who Jesus is gifting us forgiveness, mercy and unconditional love.

Seek what lies beyond - Our Mission

'The liturgy is the means by which earthly time is inserted into the time of Jesus Christ and into its present. It is the turning point in the process of redemption.' p.75.

Within the Catholic tradition we call a thing beautiful when it reveals the fullness of truth. Our modern world however, has led us to see beauty and wholeness in a subjective way. We are immersed in characteristics of dualism (spirit and matter); scientism (verifiable by science); a preference for the vague over specific; and emotion over intellect. This is challenging for our Church where Christ breaks through into our world in whole, tangible, and specific form. We know God through Christ as the perfect revelation of God. We begin with the primacy of Christ and seek what lies beyond. This is our mission.

"As the Father sent me, so I send you. Receive the Holy Spirit" John 20:21

"Go in the peace of Christ to love and serve the world." Mass book.

If our liturgies impoverish, then we must seek new ways to reveal a familiar world imbued with light and meaning. As children we loved to role play Mass around the hall table. Every Christmas we prepared a nativity pageant with our cousins. It's been suggested we should understand liturgy in terms of "play" – inhabiting a kind of 'other' world. Perhaps our liturgy should be a discovery of true childhood, with an openness to the life to come and eternal union with God.

After the flurry of changes post Vatican II, the liturgy of the Mass has shown little variation. There is diversity in expression, but Catholics are fundamentally united in faith whether we attend Mass in Paris, Perth, Puebla or Petone. *'The Spirit of the Liturgy'* kickstarted my pilgrimage with online study. Since 2020 I've completed seven courses with the Liturgical Institute of the University of St Mary of the Lake, USA. <https://www.liturgicalinstitute.org/>

Learning liturgy traverses a breathtaking expanse of many traditional fields of knowledge. I'm learning to weave together different threads into my baskets of knowledge and intend to complete more courses. If you want to discover how meaning in Christian liturgy is explored and made concrete then this slim book is foundational reading.

'If our liturgies impoverish, then we must seek new ways to reveal a familiar world imbued with light and meaning'.