

*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) September 2 022

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

Welcome to the September issue of LOL.

**Bernadette Patelesio** leads the first Sunday Gospel. She reflects on what radical discipleship means to the ordinary Christian. As the Gospel alludes, we must be deliberate and discerning in our choices, like the man who wants to build a tower or a king preparing for war. The events for September point to no less than the call of radical discipleship—Seasons for Creation, Caritas Social Justice Week, and Māori Language Week. Of course, September is also when we celebrate the nativity of Mary.

We have our guest writer **Br. Kieran Fenn, fms**, Marist brother and scripture scholar, has written a piece on Mary underpinning how her true gift is nurturing relationships and what we can learn from her as people and as Church. **Cecily McNeill** shares another article on Social Analysis. This time giving some guidelines on how to run it as a training session using the format designed by Sr Makareta Tawaroa RSJ when she ran Social Analysis for Māori women in the 80s and 90s. This is certainly worth reviving in our parishes. **Bridget Taumoepeau** writes a brief commentary on the recent letter of Pope Francis commemorating 'Ministeria Quadam'. The movement of liturgical reforms prompted by Vatican II started long before his papacy, but we credit Francis for certainly putting it front and centre of the Church's renewal. Finally, Bridget and I pay tribute to our dear friend, mentor and spiritual director, Launch Out supporter and advocate, **Brian Cummings**, who recently passed away.

What does it mean to be radical discipleship in today's times? What kind of liturgy prepares us for the challenges we face? What does it mean to be Church in these times? What kind of leaders do we need?

The Church is never short of grace. We have Mary to intercede for us and from whom we can learn about radical surrender. And we are sent Godly people, prophets no less, like Brian and many who are helping us build our towers and prepare us for our battles, within and beyond.

—Maya Bernardo, Launch Out Formator and Manager

### Radical discipleship in daily life (Luke 14:25-33) 23rd Sunday in Ordinary Time

By Bernadette Patelesio  
Launch Out Candidate



<https://presbyterian.typepad.com/erichoey/2011/05/radical-discipleship.html>

This reading is taken from the middle section of the Gospel of Luke which follows Jesus' Journey to Jerusalem. This part of Luke's Gospel is full of parables and teachings that Jesus preached while on the road, mainly to his growing group of disciples. Here he outlines what is really required to be a true disciple of his.

It is really challenging to read that Jesus is calling us to hate the people that are closest to us, and even give up life itself to follow him and have eternal life. This is quite radical, but then Jesus was radical!

Felix Just writes about Luke's Gospel: "*Luke retains but condenses many of the teachings of Jesus found in the other Gospels, but also emphasizes the "radical" or uncompromising demands of discipleship.*"

*Continues on Page 2*

Also, in 9:57-62, Luke writes about a similar call to radical discipleship - *Jesus said to him, "No one who puts a hand to the plow and looks back is fit for the Kingdom of God."*

So, it is an important lesson. Jesus uses some examples. Firstly - the building of the tower. In modern times, we would not be able to begin a project without a cost analysis and timeline. Secondly – the example of a King going to war. Know what your limits are, at the risk of losing everything. The point is that the cost is high, and these are the stakes. I hope I will never be asked to hate my family or give up my life and possessions. Fortunately, in Aotearoa NZ, we do not have to choose between life and following Jesus, but there are many here in our country now, who have come from places where that is a reality. I would like to believe that I would choose Jesus, but my faith has not been tested in this way. That is pretty radical!

In the meantime, Jesus is inviting us to choose Him, where we are. Jesus invites us to look at everything we do, and ensure He is first, and to understand that whatever we have could be taken away. And for each of us, this means something different.



*Taken from otosection.com*

If we were to do a stocktake of every element of our lives it could look like this - families, work, material possessions, friendships, status, church, health, education, travel, our homes, sport, works of service, the arts, technology, fashion, leisure....and other things.

In this Gospel reading, we are called to examine every aspect of our lives through a different lens, a lens that looks at how we have prioritised Jesus. The kingdom of heaven is not for us otherwise!

We live in a time where we are busy and distracted. For some of us this is about survival and trying to provide for our families. For others, it might be about getting maximum value out of each day, driven by various forces in our lives. We are achieving and cramming so much into the time we have.

To actively choose Jesus, we can reduce the sheer volume of things we are doing, to spend more time resting in Jesus' gaze, listening or just talking to Jesus. We can also reflect on the spirit in which we attend to the demands of each day.

While we may not all be destined for martyrdom, we must live our lives as if we are. Jesus is making sure we are fully informed of the risks and in doing so, radicalising us.

We are invited to examine all aspects of our life carefully and decide if the reward of eternal life in God's presence is more important than anything else. We can ask Jesus to help us identify what we need in our lives to follow him truly and accept the call to be unafraid and radical.

Felix Just : <https://catholic-resources.org/Bible/Luke-Discipleship.htm>

*"To actively choose Jesus, we can... reflect on the spirit in which we attend to the demands of each day"*



<https://depositphotos.com/stock-photos/candlelight.html>



<https://stguerinparish.org/liturgical-ministries/>

On 15 August 2022 Pope Francis issued a letter to commemorate 50 years since the Motu Proprio, *Ministeria Quaedam*, which was written by Pope Paul VI, on 'Minor Orders' within the Church.

We need to look at the history: Liturgy was reformed at Vatican II in the document *Sacrosanctum Concilium*. (1963). Emphasis was laid on the importance of '*all the faithful being formed in that full, conscious and*

*active participation in liturgical celebrations, which is required by the very nature of the Liturgy and to which the Christian people has the right and duty by virtue of baptism. Particular attention must be paid to this full and active participation of all the people in the context of the reform and the increase in the Liturgy: it is in fact the first and indispensable source from which the faithful can draw the genuine Christian spirit, and therefore pastors must make an effort, to obtain it through adequate training.'*

In 1972, in *Ministeria Quaedam*, Pope Paul went on to specifically address the ministries of the Word and the Altar, referring to the traditional roles, which he changed to Reader and Acolyte. He decreed that those ministries could be entrusted to the laity, albeit reserved for men.

Gradually, as we know, reading, and altar serving was also provided by women and girls. In January 2021, Pope Francis formalised this participation in a letter to the Congregation for the Doctrine of the Faith. I am sure that in his Archdiocese of Buenos Aires women were already taking part in this way, and we know that he ignored previous Curial directives and washed the feet of women and young people, as well as men, on Holy Thursday.

In his letter, Pope Francis wrote of the distinction between non-ordained/lay ministries and ordained ministries. He acknowledged the 'precious contribution that for a long time many, many lay people, including women, have offered to the life and mission of the church.' 'He considered that "the baptismal priesthood" and "service to the community" thus represent the two pillars on which the institution of the ministries is founded'.

In May 2021, Pope Francis wrote another Motu Proprio, *Antiquum Ministerium*, instituting the Ministry of Catechist. He reminds us that this is an ancient ministry, dating back to New Testament times. Again, he refers to Vatican II and 'a renewed appreciation of the importance of lay involvement in the work of evangelisation', as well as quoting again from *Ministeria Quaedam*. These references show the evolution of thought about lay involvement in church life. He calls for the establishment of 'suitable biblical, theological, pastoral and pedagogical formation to train lay people to be competent communicators of the faith.'

And now we have the latest letter (unfortunately only currently available in Italian) in which the Pope states that he hopes to engage in a dialogue with the Bishops' Conferences about the ministry of all the baptised.

So, we can see that there has been much progress made in the formation and recognition of the importance of the laity.

I wonder what will come next?

## ONLINE RESOURCES

- **Food for Faith** <https://foodforfaith.org.nz/>
- **Resources for ministry of the Mass from the National Liturgy Office** <https://nlo.org.nz/ministries/ministries-of-the-mass/>
- **1-4 September is Seasons for Creation.** Here's a resource page from the National Liturgy Office <https://nlo.org.nz/news-and-events/media-releases/season-of-creation-2022/> and a short video [https://www.youtube.com/watch?v=Q7VNncdIC4E&ab\\_channel=LaudatoSi%27Movement](https://www.youtube.com/watch?v=Q7VNncdIC4E&ab_channel=LaudatoSi%27Movement)
- **4-10 September is Caritas Social Justice Week.** Bridget recommends this article *Nostra Aetate: A gift for the 21<sup>st</sup> century* by Daniel Di Domizio <https://international.la-croix.com/news/religion/nostra-aetate-a-gift-for-the-21st-century/16511>
- **12-18 September is Maori Week, Pa Tipene from the diocese of Auckland prays the *Our Father* in Te reo Māori:** <https://www.youtube.com/watch?v=oU1GNEV0hYY>



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

- From the **Catholic Social Services** <https://wn-catholicsocialservices.org.nz/>
  - ◇ Creative Social Worker
  - ◇ Hospital Chaplain Wellington
  - ◇ Community Facilitator
- From the **Metropolitan Cathedral of the Sacred Heart** — Cathedral Parish Music Coordinator/ Leader [https://www.wn.catholic.org.nz/adw\\_community/vacancies-2/](https://www.wn.catholic.org.nz/adw_community/vacancies-2/)



## ADW Events



<https://www.forbes.com/sites/forbesagencycouncil/2021/09/13/using-inclusivity-to-enter-new-markets-what-business-leaders-need-to-do/?sh=3a85dd332c9c>

### Social Justice Week Racism Workshop

The combined Social Justice group of SMOA and CPWS invites you to a workshop:

- **Topic:** 'Recognising racism and taking personal responsibility'
- **Date:** Sunday 4th Sept
- **Venue:** St Anne's Hall Time 2.00 – 4.30pm
- **Facilitator:** Danielle Webb. Danielle is a former Archdiocesan staff member and member of the Ecology, Justice and Peace Commission.

To enrol contact CPWS office: 04 9344099  
office@wellingtonsouthcatholic.org

**Other upcoming events in the Archdiocese of Wellington**  
<https://www.wn.catholic.org.nz/events/>

**Support for Life Sunday** is being held on

**9<sup>th</sup> October** this year and is being coordinated by the Nathaniel Centre on behalf of the New Zealand Bishops Conference alongside Diocesan reps across Aotearoa. The theme for 2022 is *You are not alone.*: *Accompanying and caring for people living with mental illness.*

Resources are being developed which will be released in the middle of September for Parishes and schools, which include liturgical resources and other material which we hope all Parish communities will engage with.

A series of reflections have also been developed by Diocesan representatives on the Support for Life Sunday working group, which have been created to encourage people to reflect on the way they currently provide practical support for those living with mental illness in everyday interactions.

These reflections could be a useful tool for lay leaders to use to reflect on opportunities to offer active support for those experiencing mental health illnesses within the communities they support.





<https://catholic-daily-reflections.com/2020/08/21/our-blessed-mother-the-queen-of-all-saints-3/>

## The Spirit and Life of Mary

By Br Kieran Fenn, fms  
Guest Contributor

In the film “The Nativity Story” we meet an interpretation of Mary as a young woman in Nazareth, whose caring family are deeply upset at her untimely pregnancy. We meet a Joseph who shares that upset. Matthew’s gospel tells us of an annunciation to Joseph that an angel appeared to him to let him know that it was by the Holy Spirit the child was conceived, that he was to take Mary as his wife and he was to name the child Jesus (a form of the name ‘Joshua, which means ‘God saves’). Now we have a family in process.

Mary’s “Yes” to the God she knew from the Jewish Scriptures was the one who gave birth to her people through the Passovers she had celebrated each year.

She would have heard something of the teachings of the Prophets about the

Messiah to come, but the Spirit that breathed over Creation, life giver and breath giver, Mary experienced the most intimate of human and divine experiences in that conception, the conception of the Son. It is the teaching of the Church that no one recognised the divinity of Jesus Christ until after the Resurrection. The Little Flower says that “Mary like us lived a life of faith.” That is the best way to present her.

The Baptism of Jesus presents the Spirit in the form of a dove (Genesis 8; Noah sending the dove after the flood is a great sign of a new creation). The voice from Heaven, the voice of the Father, “You are my Son, the Beloved,” this is a voice that says these words to each baptised daughter and son; it is a voice that Mary heard and lived through her life. If, only like her, we can now know the love of Father that this human daughter knew, that gave us the Son, what meaning and influence on our lives, the Trinity would have.

Mary’s family began this reflection. Family is about relationships. The most transform-ative line I have ever heard about the Trinity is that “The Trinity is not a mystery to be explained, but a relationship to be lived.” How do we relate to the God that Jesus proclaimed as a loving Abba? When I ask why Jesus came, it was to show us the face of a God who was passionately, completely, and utterly unconditionally in love with each one of us. This is gift and our difficulty is that we struggle to believe it. Mary trusted that this was truth, but it did not make her life any easier. I am sure she asked many times, “Why does this keep happening to me?”

It is easy to see Mary had a unique relationship with her Son, but what about our own relationships? Who is Mary’s Son for us? This second person of the Trinity who comes to us in Scripture and Sacrament? How real is he in our lives? Is he the transformative element in our lives by which we become loving parents and partners in his manner? To become the Christ, we meet in the Word and receive in the Eucharist is to live lives permeated with his identity. In the words of the hymn “they will know we are Christians by our love.”

Look at Mary rushing to the care of Elizabeth and the Spirit at work in both their lives. Elizabeth is inspired to recognise Mary as “Mother of my Lord” and Mary is inspired in her prayer. The Spirit is that mysterious power of God to operate within individuals and groups to empower them with qualities they would not otherwise possess.

There are over 260 references to the Holy Spirit in the New

Testament, and we have to ask-- How have we missed that driving force in the communities in which we have lived and worked? We could use many terms for the Spirit in the Life of Mary, and one I like is prophetic. Her Magnificat prayer in Luke 2 is personally, socially, and economically revolutionary. But what of family spirit, school spirit, church spirit? What of my own spirit? The Spirit is the second hand of God, along with Mary and is the source of renewal for the community we call Church.



<https://truestock.co.nz/mother-with-her-children/TS141944>



## A leader among leaders, servants among servants

Maya Bernardo

One of the pearls of wisdom I learned from Pa Brian from our many conversations over coffee at Word-of-Mouth is to go beyond the role of ministry and look after the person. He shared how some elderly priests feel lost when they can no longer celebrate mass or lay ministers who find it hard to let go of their ministries after many years of service. Our roles have endings; whether we like it or not, what matters is the person we are, who will always be precious to God. He advised me to always seek a 'lonely place' as Jesus did (Mk 6:31-32). This wisdom inspired me to

consider allowing Candidates a year of reflection during their formation. It is a period where they are not obliged to do a pastoral project or study; to give space to listen to the movement of the Holy Spirit in their lives. It is a year where they are encouraged to spend more time in prayer, seek meaningful conversations with people, and listen, without the urge to fix, the needs of the people. It is a year that they need not achieve or perform and just 'be'. Surprisingly, a few of the Candidates who have tried it found the experience transformative. This is just one among the many legacies of Brian in Launch Out.

We thank Brian for the generous gift of his friendship and ministry to many of us. Time will tell the breadth and depth of his legacy to the Archdiocese of Wellington and the Catholic Church of Aotearoa, New Zealand. It will come to the fore as we piece together the stories of our time with him. *Thank you Brian, until we meet again, my dear friend and mentor...I'll drink a cup of trim flat latte for you at Word-Of-Mouth.*

Below are the sessions Brian had with Launch Out:

- ◇ 11 September 2016 - Retreat
- ◇ 28-30 June 2019 Retreat Home of Compassion (picture above)
- ◇ 07 March 2020 Prayer Day Pa Maria
- ◇ 10 July 2021 Learning Day- Ignatian Spirituality and Leadership

## A meditation on grief

Bridget Taumoepeau

Many of you, like me, will be grieving the recent loss of Fr Brian Cummings. I have been somewhat blindsided by the depth of my sorrow. Despite knowing from the time of his diagnosis what the prognosis was, and having time to prepare myself, the loss, when it came, rendered me inconsolable.

I was surprised by a grief that seemed more profound than that which I have had on the loss of other friends and even family members. One source of this sadness was my inability, for various reasons, to go and visit Brian. Despite messages, and even a phone call at one time, which did not substitute for the desire to see him and to say my goodbyes and to hold his hand – the healing power of touch.

So why was I so affected? My relationship was one of being a directee in spiritual direction, as well as several years of attending film series and retreats run by Brian. All this was related to my spiritual life and the trust I had in him to share my innermost joys and concerns, to blunder around and not be judged.

It made very real for me the wisdom of the health model – Te Whare Tapa Wha and the oft neglected aspect of Te Taha Wairua – Spiritual health. We often either neglect this essential aspect of health in ourselves and others or consider it very private and personal and are reluctant to share experiences in this aspect of our lives.

I came to spiritual direction late in life, which made it all the more precious. Now I have to negotiate my prayer life and my relationship with God, without my familiar guide. No wonder I feel bereft.

However, I draw strength from the knowledge that God will not give me a burden I am unable to bear and the beautiful scripture – “.....we have peace with God through our Lord Jesus Christ, and not only that, but we can boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us.” (Romans 5: 1-5.)

Thank you, Brian, for being such an important part of my life. Rest easy, good, and faithful servant.



This September we have both Caritas Social Justice Week and Māori Language Week. We can draw some wisdom from the use of Social Analysis in making the vision of these two important weeks come to life. This article aims to provide some guidelines in conducting a Social Analysis Training. As an example I am using the blueprint of Makareta Tawaroa, RSJ when working with Māori women in the 1980s and 1990s.

One of the most effective aspects of the process of Social Analysis is its adaptability. It has been used for groups from street kids in the 1980s to religious orders seeking to discern their way in a rapidly changing world. The process almost always needs to be tweaked to meet the needs of the particular group.

It can be used to analyse such issues as unemployment, low wages, a shortage of nurses; policies such as business support in the Covid-19 pandemic; structures – economic, political, social, cultural; and systems – education, capitalism, globalisation.

The programme of Sr Makareta is aimed at those who are poor and oppressed and at those Christian activists who are working alongside them.

It aims to:

- provide people in the struggle for justice with the tools which enable them to understand the nature of the structures of society in Aotearoa New Zealand and the hidden logic which underlies them; and
- to help people understand precisely what kind of action is appropriate in their own situation and which is more likely to succeed.

The key elements include theological themes (Exodus, liberation, justice, hope ...) which justify our Gospel bias and commitment towards the poor and oppressed... and an examination of those values which are consistent with Christian values.

In the first exercise people start by telling the stories of their own lives and beginning to understand their history – everyday experience is the history of the people. (History books usually tell the stories of the powerful.) Understanding the past is a vital step towards transforming the future.

People then look at the information they already have about society from different angles: social/cultural, political and economic and check it against facts/statistics to build up an accurate picture of the structures of society and how they interconnect. The links between economic, political and cultural power and the attitudes and assumptions which support them, begin to reveal the weak points, and the points of contradiction are analysed.

Finally, people work out the strategies they can use to put pressure on the weak points and to work towards a more just society.

Start by getting participants to tell their story of te ao Māori. Bring out experiences that throw light on whanau, te reo, leadership, rituals, protocols, stories, songs, dances, hui, tangi. What made us happy/sad? Name growth/turning points. Be specific and concrete. Then invite participants to tell their story of the Non-Māori world: schooling, work, unemployment, leisure, sports clubs, church groups, women's groups, wider community involvement, sources of information.



<https://www.asianz.org.nz/leadership/the-importance-of-language-and-aroha/>



This is a time to reflect and share our experiences – to uncover our own history as Māori women. and to look more closely at what was going on during our lifetime, what people, events, institutions shaped our perceptions, understanding, attitudes.

### Some critical elements

- Origins – reclaim our history, ancestral struggles, our power.
- Education – what stories, values, ideals was I exposed to?
- Work – where does this place me in terms of my worldview and class?
- Roles/voluntary work – where do I spend my other times? Who with? What groups?
- Information – where do I get it from?

### Questions to guide reflection

- What were your experiences like?
- What people/influences/impacts shaped us?
- What systems cause suffering?

Surface the pain. Listen to the generative themes (characteristic uses of language through which people name their daily struggles). Uncover the real needs. Take notes. Write these up on chart/whiteboard for later feedback.

Be analytical, not descriptive. Ask 'why?' How do Māori resist the dominant culture? What values are being expressed? Is sharing still a lived value? Is aroha, whanaungatanga, real or just 'talk'? What are the signs of hope?

Having looked at the present, it is now time to go to the past and then the future. Culture may be seen as a way of behaving and of seeing things that unify a people. Coming from the past, it gives a sense of identity, provides security about customs, values, institutions which are accepted by the whole group. Culture is constantly in change, challenged by new situations. This can cause some tension as some move towards change and others resist. Culture and religion have an important part to play in the process of self-determination.

Today the spread of the global capitalist, economic system and the spectacular advances in communication have brought all people into closer contact. As a result many cultures are under threat. For Māori, surviving and keeping the culture intact is a constant struggle. Yet with increasing clarity and forcefulness Māori are claiming back land unjustly taken. We want to live in our own way, speak our own language and control our destiny. Our cultural heritage has a very important part to play in the process of our liberation and self-determination.

Next time, we will look at some of the pressures within Māori culture that work against our vision and hinder progress. Is it possible to live in alternative ways based on earth-sustaining, people-centred values from Māori culture? We will explore brainstorming key human values that benefit people and look at other indigenous models. Then in looking to the future, we will construct a vision.

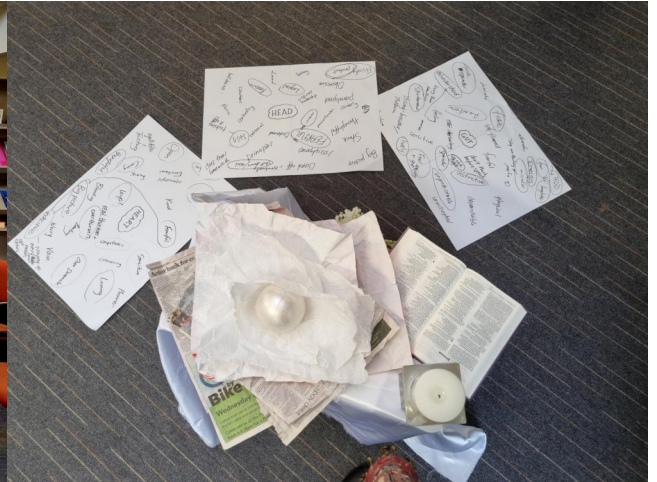


<https://www.etsy.com/nz/listing/278457990/new-zealand-maori-koru-1-cross-stitch>

*“Building and strengthening around common goals unites people.  
I dream dreams and say why not.” Martin Luther King.*



## UPDATES



**Enneagram Workshop with Zita Smith**, 20 August 2022 at the Sts Peter and Paul Catholic School. Unpack your discovery of your personality type with your Spiritual Director.

We had a good day meeting new friends from the Marriage Ministry– Dan and Rebekah Siave, Felicity Giltrap; the Church Mission Team: Lucienne Hensel, Christine Walkerdine and Kaisa Beech; and staff from ADW: Denise Barnett and Marie Paurini

**Reminder: Launch Out Retreat with Neil Vaney**, 23-25 September, Friday to Sunday at the Magnificat, Featherston, Wairarapa.

**Pastoral Projects** : It's barely 3 months to the presentation day on 18 November. Venue TBD



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

## BIRTHDAYS

### September

8 Vicky Raw

14 Regina Daly

19 Mikaela Teofilo