



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) October 2022

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

Welcome to the October issue of LOL.

We have **Lucienne Hensel**, Launch Out Graduate, who leads us in a reflection of the first Sunday Gospel. Lucienne invites us to look at our struggle to have more faith, especially in trying times, and to consider how faith and faithfulness are connected in the life of a disciple. Jesus' choice of the mustard seed to explain the how faith works speaks to what we will unpack in this October issue.

In October, we celebrate the lives of faith-full people. Among them is Pope John XXIII. **Bridget Taumoepeau** offers her regular section about the life of this remarkable man who made Vatican II possible. She also gives us an exciting quiz. We also remember Suzanne Aubert, who moved mountains in her time to care for the vulnerable. The contexts of John XXIII and Suzanne Aubert may differ from ours, but the call to mission remains the same. For the past two years, I have worked with Gerry Burns, Vicar General, as the researcher of the [Review of Ethnic Communities in the Archdiocese](#). I took the opportunity to share the findings and my reflection on the Review. ADW is a multicultural diocese, and our diversity is growing in number and complexity, calling us to deeper faith and exploring new ways of demonstrating our faithfulness. Finally, **Telesia Alaimoana** shares what she learned from her Pastoral Counselling and Liturgy studies from the bachelor's degree in Divinity in Te Kupenga, which sheds some wisdom on the knowledge and skills we need to navigate the intricacies of today's mission.

The challenges of the Church and of our times are considerable. It has always been and will be. The metaphor of the mustard seed used by the Gospel represents the faith gifted to all of us, that is hidden deep within us, like a faint but persistent voice urging us to aspire for no less than the greatness of God's Kingdom despite our limitations. Let us take Jesus' word on it-- a faith as small as a mustard seed is all we need to move mountains.

—Maya Bernardo, Launch Out Formator and Manager

On faith and faithfulness (Luke 17:5-10) 27th Sunday in Ordinary Time

By Lucienne Hensel
Launch Out Graduate
Parish Consultant, Family Ministry

The apostles said to the Lord, "Increase our faith". The Lord replied, were your faith the size of a mustard seed you could say to this mulberry tree, be uprooted and planted in the sea, and it would obey you. (Luke 17:5-10)

Have you ever been praying and hoping for something to happen in your life, only to find yourself like the prophet Habakkuk in today's first reading, crying "How long, Lord?" I'm sure we've all been there... And have you ever been told by some well-meaning friend that "you just need to have faith"?

Would I be praying and hoping if I didn't have faith?! Yes, I do have faith; yet I too, like the apostles, have often begged the Lord to increase that faith, to give me the strength to hang on in the waiting.

Of course, God is not limited in any way by the measure of our faith. God "is able to do far beyond all that we could ask or imagine, by his power at work within us." (Eph 3:20) The question is rather; do we live through the eyes of faith that enable us to notice what God is doing in our lives and in our world? Or are we the ones being limited by the measure of our own faith?

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Faith is an entirely free gift of God that elicits a free response of trust from us. We nourish this faith in prayer, with the Word of God, and through loving service. (CCC160-162) After all, the mustard was never intended to remain a tiny seed; by its very nature it is meant to become a full-grown bush that produces many more seeds! Jesus doesn't tell us that *all* we need is a tiny seed of faith. He invites us, rather, to imagine what God could do in our lives if we were to trust Him even just one wee bit.

Faith is all about trusting and surrendering. The more we know Jesus, and the more we open our hearts to the work of the Holy Spirit, the more we are able to trust; to surrender our hopes, dreams and desires, and to offer our lives in service to God.

Sr Ruth Burrows writes that faith *"is an act of the whole person surrendering to the God who calls in love, or rather, offers himself in love. It is the human 'yes' to the infinite mystery of love. It is obedience."*

We are called to respond to love... in obedience and faithfulness.

In the Gospel passage today, we go from the mustard seed of faith to servants and their masters - a puzzling connection initially, but one that speaks directly to our lives as disciples. We who have been given the gift of faith are called to follow and to serve. Pope Francis spells it out when he says that *"the measure of our faith is service"*. He explains that this passage highlights what he calls *"the attitude of availability of the servant"*. Jesus, he says, *"intends this to be how a person of faith should be in relation to God: completely surrendering to God's will, without pretensions or expectations"*.

Yet Jesus does not call us servants, He calls us friends. We are invited into a relationship of love and faithfulness, with God and with others. Through the gift of faith, we are called to serve with joy, love, humility, and willingness, without expectation of recognition or even gratitude.

Faith and faithfulness... Beautiful gifts that challenge us to grow and be fruitful, much like that mustard seed! Perhaps this is an opportune time to stop for a few moments, and to reflect gratefully on how the little seed of faith came to be planted in our hearts... Who helped till the soil, who did the watering...

We may want to look back on times of pruning which, though painful at the time, have led to fuller growth and fruitfulness.

And finally, we may want to ask Jesus to increase our faith; to give us the grace to *"fan into flame the gift of God"* (2 Tim 1:6) and to follow and serve Him faithfully whichever way He calls.

Faith is to believe what you do not yet see.
The reward for this faith is to see what you believe.
— ST. AUGUSTINE



Photo by [Joshua Lanzarini](#) on [Unsplash](#)

The Good Pope– Remembering John XXIII

By Bridget Taumoepeau
Launch Out Mentor

On October 11, we will celebrate the Feast Day of Pope John XXIII. Feast days are often associated with the birthday or day of death of the saint, but John XXIII's Feast Day has great significance – it is the anniversary of the opening of the Second Vatican Council (VCI). By designating this day, it honours the Council and the Pope's role in instigating this enormously significant event in the Church.

Pope John was born Angelo Roncalli in 1881, the fourth of 13 children from a poor peasant family from Sotto il Monte, Bergamo, in Northern Italy. His career in the Church was primarily that of a diplomat in Turkey, Greece, Bulgaria and France before being appointed Patriarch of Venice, and Cardinal, by Pope Pius XII in 1953.

His life experiences were very influential for his Papacy and the issues addressed during VCI. Apart from his upbringing in poverty, he was drafted into the Italian Army during WWI, served in the Medical Corps, and experienced the horrors of war. Turkey was a predominantly Muslim nation; Greece was Orthodox, as was Bulgaria, so he became skilled in ecumenical and interfaith dialogue. When he was appointed to these places in the mid-1930s, he became involved in helping the Jewish Underground save many refugees from Europe. During WWII, he was instrumental in persuading the Bulgarian king to resist sending Greek Jews back to Greece, which was under Nazi occupation. At the end of WWII, he was appointed Nuncio to France, which involved the delicate task of dealing with bishops who had collaborated with the German occupying power.

On the death of Pius XII in 1958, then-Cardinal Roncalli took part in the conclave to elect the next Pope. He himself was elected. Although *papabile*, he was considered an unlikely candidate due to his age (77 yrs.), the fact he had only been the Patriarch in Venice for five years, and that he had not had a significant career in the Curia in Rome. He took the name John after his father and the parish church where he was baptised, to say nothing of the name of the Church that is the seat of the Bishop of Rome – St John Lateran. He was the first Pope to be called John for over 500 years. His motto was *Obedience and Peace*. He was considered to be a 'transitional' Pope. After the long pontificate of Pius XII, it was hoped that he would do little while waiting for the next, maybe younger, Pope to be elected.

However, he surprised the Church, and the world, by calling the Second Vatican Council. This was announced on January 25, 1959, and the Council opened on October 11 1962, inviting all the bishops from around the world to attend. It is often referred to as the biggest meeting ever held and has had an enormous impact on the Catholic Church as we know it today. It took an entirely new focus, not addressing doctrinal issues, as had been the task of previous Councils, but instead looking at the pastoral role of the Church in the modern world. The terms *aggiornamento* (bringing up to date) and *ressourcement* (returning to the sources) became words associated with this reforming Council.

Pope John did not live to see the Council completed. He was only alive for the first of the four sessions. He died of stomach cancer on June 3, 1963 and was succeeded by Pope Paul VI, who completed the work of the Council. His body lies under the altar of St Jerome in St Peter's Basilica, having been moved there from his original burial place in the grottoes under the basilica.

He was beatified by Pope John Paul II in 2000 and canonised by Pope Francis on April 27 2014. Pope Francis canonised him without a second miracle due to his merits for the Second Vatican Council.

Resources: "Journal of a Soul" – Pope John XXIII's diary.
"John XXIII. Pope of the Council" by Peter Hebblethwaite.
"The Good Pope. John XXIII. The making of a Saint and the remaking of the Council" by Greg Tobin.
"John XXIII. The Medicine of Mercy" by Massimo Faggioli.



ONLINE RESOURCES

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



<https://my.christchurchcitylibraries.com/quiz/>

<https://www.ncronline.org/news/vatican/historians-ask-francis-john-xxiii>

See answers on the last page...

The more, 'the messier' and 'the merrier'- Pastoral care for a multicultural church

By Maya Bernardo
Launch Out Formator & Manager

Reflections of the findings and my experience as the researcher for the ADW Cultural Group Review



The Samoan Chaplaincy with Cardinal John Dew and Archbishop Paul Martin during the 06 August 2022 gathering at the Te Awakairangi Parish, Lower Hutt

The Impetus

The Archdiocese of Wellington has recently concluded a review of its ethnic communities. This Review was a response to the recommendation of the 2017 Synod. The Review was conducted under the Office of the Vicar General, Gerard Burns. I was requested to assist him, given my research background. The Review targets Catholic migrants who identify as Pacific Islanders, Asians, Middle-eastern, Africans and other ethnicities apart from Europeans and Māori. The Review included obtaining demographic data from the government, conducting a survey, interviewing leaders, and facilitating an open discussion about the findings and the recommendations during a gathering of ethnic leaders last 06 August 2022. The communities who participated were the Samoans, Filipinos, Fijians, Tokelauans, Indonesians, Syro-Malabar, Assyrians, Spanish speakers, Myanmar, and Zimbabweans.

This article will interchange the use of 'migrant' and 'ethnic'. I acknowledge the nuances of the use of either term. The term 'community' will also be used instead of 'chaplaincy', as this terminology does not hold with many groups participating in the Review.

The Review Process

The Review took two years to conclude, but I would not consider it finished. For example, the Review did not include many of our migrant communities. It also needs to be noted that it was conducted during the precarious years of 2020-2022. We are barely out of these difficult times. In other words, the findings may soon need to be updated to reflect the changes that are taking place in the Archdiocese, the Church, and the broader society.

Overall Statistics

Our parishes are diverse and growing in diversity. 26% of our parishioners are non-Māori and non-Pakeha. This figure is likely closer to 30%, as it did not include the Horowhenua District or those below age 15 (This limitation was due to the difference between the government's and the diocese's geographical boundaries and the figures provided by Stats NZ). We can project this statistic will only go higher in the next five years. Although the figures show that Pakeha still make up 65% of our parishes, the rise of migrants among our pews is evident.

The Review itself supports this trajectory, with 76% of migrant Catholics being below 60 years old and 85% of them considering themselves actively involved in their parishes. 69% of them were born overseas, and 90% of them live with families. These findings do not say anything new but confirm what we have observed in our parishes.

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Depth of Diversity

The differences are not just due to ethnicity. In terms of our faith life, this translates to parishioners coming from different theological perspectives and views of church history. The Italian theologian Faggioli underpinned this when he said that people come from various historical perspectives of Vatican II; this couldn't be truer. An example is that ADW, among the dioceses of New Zealand, has over 30 years of experience conducting local synods, including the unique decision to train lay pastoral leaders rather than ordain permanent deacons. How many dioceses in the world share the same view or practice? I, myself, am a migrant from a predominantly Catholic Philippines. My understanding of the Church, as I now experience in the Archdiocese of Wellington, is significantly divergent from my upbringing. The challenge is synodal by nature—*how then do we bring people together?*

Family and Community

Almost 90%, which is a very significant majority of Catholic migrants, live with family. This suggests that faith life is shared and expressed as a collective and, hence, different from the individualistic western-world view. We can see this when families attend Mass together and even serve together. This also means, that it is likely that they worship and leave the parish as a group. This could also include some young people in immigrant families who may be more likely to follow the tradition and influence of their parents rather than express any different views. Thus, it is worth noting how 'leadership' within ethnic communities is recognised and practised. Knowing not just how they live but who they live with, can guide us in the way we encourage participation. *How can we use this information to facilitate participation? What more do we need to know to reach out better? How do we ask? Whom do we ask?*



The Zimbabwe Community leading the opening prayer during the August 6 gathering. They sang and prayed in their Shona language.

Youth Participation

A pressing need is that we are losing many young people to other Christian churches or the secular world within families. Many young migrants find it hard to connect and be nourished by the liturgies. They often feel left out in the ministries. The migrant communities are comprised of many younger parishioners who may, for various reasons, become lost to our church communities. *What does it say about the future of our parishes? What does it say about the effectiveness of our ministries in reaching out to the young? What are we doing or not doing that keeps the young away?*

Encouraging Participation, Growing Leadership

Migrant communities also make up most of the youth in the parishes, while many Pakeha are over the age of 65. This brings us to ask how our parishes prepare migrant communities for leadership in the parishes and the diocese. Do our Parish Pastoral Councils reflect the diversity in our pews? Encouraging participation is not a one-strategy; one-size-fits-all. In her article in the July 2022 issue of LOL, Lisa Beech cites that encouraging participation goes beyond tokenism or any gesture aimed at "showing" (for the sake of showing).

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Encouraging participation also means challenging behaviours that denigrate someone's race (e.g., putting down one's accent) and including migrant voices in shaping the parish. *How do we become more aware of the lens through which we view those different from us? How can we encourage participation and grow leadership among the migrant communities? What can we do to understand each other better?*

Our Need to Understand Migration and 'Newness'

Migrants straddle different worlds. As they build their lives here in New Zealand, they are also helping their families back home to survive myriad crises. During the gathering of the community leaders, one of the participating communities commented, "New Zealand does not understand our suffering". This strong statement indicates a sense of disconnectedness from the mainstream Catholic community. Language barriers may be the leading cause of this disconnect. As a migrant who grew up bilingual, I know all too well that translation is not straightforward.



Our Catholic Schools also reflects our diversity. Photocopied from the website of St. Brigid's School, Johnsonville <https://stbrigids.school.nz/>

Each speaking moment is a traversing of cultures; *we speak as we are and as we view the world*. I could imagine the difficulty of someone coming to New Zealand without any knowledge of its language and culture. Sometimes, it is not language but the uncertainty of being new in the parish. In the same gathering, one of the leaders suggested that the parish should watch out for people who sit at the back or be mindful of those new in the parish. *How do we develop a keener awareness of newcomers in our parishes? How do we grow as a community aware of each other's presence and those still in the peripheries? How do we remind our parishes of our connectedness to the broader world? How do we deepen our sense and ways of welcoming?*

However, feelings of alienation and loneliness are not just the challenges of new migrants. In the survey run by the Filipino chaplaincy, they said Filipinos who have lived in New Zealand for 11-15 years, when they have finally got their citizenship and have comfortably settled into the Kiwi life, say that loneliness is their biggest struggle. I suspect that this is not just true for Filipinos but many migrants as well, even for the Pakeha. *How can we, as a Church, share and find meaning in our shared loneliness through our parishes and faith communities?*

More than Skin-Deep

Each community is unique. One of the most vital pieces of feedback given to me is my tendency to use broad-brush strokes in presenting the findings. These broad-brush strokes tend to favour the dominant migrant communities and ignore the voices of the minority communities. It could also mean casting their words and stories to fit into the acceptable narrative of the ruling sector of the Church. In other words, generalisations could be unjust, and we must be mindful of that. The uniqueness of each community is far more complex than that which is obvious. Each community is composed of different communities. When people ask me about the Filipino community, I must correct them that it should be Filipino "communities". We are a country of 77 ethnicities and 182 spoken languages. We couldn't be any more diverse. Accordingly, we cannot be stereotyped according to our region—Southeast Asia because the Philippines, aside from East Timor, is predominantly Christian. We also have a different coloniser.

Our uniqueness is more than skin-deep. *How do we better understand the various communities in our parishes or faith communities? How do we invite these communities to a conversation? Are we open to letting them teach us how? Are we open to learning from them?*



The Importance of Faith Life

Finally, the Review confirms the importance of faith life as nourished by parishes as necessary in their integration into New Zealand. Many of the participants in the Review express that their parishes make them feel welcomed. A statistical computation established a strong positive relationship between their feeling of being integrated in New Zealand and being welcomed in the Church. The Church, therefore, is integral in making New Zealand a new home to migrants.

Our Kinship

However, being a multicultural church is not easy. More is not necessarily, 'the merrier' but could also be 'the messier'. We need to give more space to each other not just because this is our reality but, more importantly, because the Church, from its very beginning, is intrinsically diverse. Therefore our increasing diversity is the clearest sign of our growth. The gift of diversity is in the journey of togetherness through its hills and valleys. We can only grow in greater love for each other by being *with* each other.

Simplification is the biggest temptation in doing this Review--the need to make the review process manageable for me and the Archdiocese; to present it as a package that is understandable and acceptable to all. Simplification is also a big temptation in dealing with diversity. Complexity is inherent in dealing with multiple cultures within any organisation, *especially* in Church. The Review only reveals an unfinished business, leaving perhaps more questions than answers. However, for all its worth, the Review hopefully helps us ask better questions.

The experience of doing the Review gave me a sense of awe at God's wonderful creation; we are all so beautiful and precious. I am moved by the awareness of God, the Creator, who made the intricate wonder of each one of us. Our value as children of a loving God who made us as unique and complex as we are, is the wellspring of our kinship. *How do we, the Archdiocese, live out our true calling as a universal Church?*

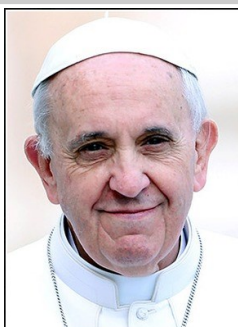
Sources:

<https://www.ncronline.org/news/opinion/opposition-pope-francis-rooted-rejection-vatican-ii>

Welcoming the Stranger by Lisa Beech, July 2022 Launch Out Letters, pp 9-10 <https://www.wn.catholic.org.nz/wp-content/uploads/2022/06/JulyLOL2022.pdf>

<https://ncca.gov.ph/about-culture-and-arts/culture-profile/glimpses-peoples-of-the-philippines/ethnic-differentiation/>

Email m.bernardo@wn.catholic.org.nz if you want a copy of the Review.



Whenever people listen to one another humbly and openly, their shared values and aspirations become all the more apparent. Diversity is no longer seen as a threat, but as a source of enrichment.

— Pope Francis —

AZ QUOTES

<https://www.azquotes.com/quote/1386675>

UPDATES



Retreat with Neil Vaney, 22-23 September 2022 at the Magnificat, Featherston. Our memories of this time are made of these: the Rimutaka Hill slip, looking for the venue in the cover of darkness, looking for each other. Heart person, head person, gut person. Mystics and saints. Listening to the prophetic female voices of our times. Sharing our stories. Praying together. Laughter, food, wind, farm animals, rain, lots of rain, and the warmth of the fire place.

Pastoral Presentation Day : 19 November 2022, 9:00am to 4:00pm at Pa Maria Spirituality Centre (78 Hobson Street, Thorndon)

ADW Events & Important Dates

- The Archdiocese of Wellington and the Ecology Justice and Peace Commission have signed up to the **Laudato Si' Action Platform**. Sacred Heart Cathedral, Sunday 2 October, 10.30am Mass, St Thomas More Church (30A Worcestor Street, Wilton). All are welcome to attend this Eucharist presided by Cardinal John Dew on the last Sunday in the Season of Creation 2022.
- **Support for Life Sunday, 09 October**, The theme is "You are not alone: Accompanying and caring for people living with mental illness". See ONLINE RESOURCES section for links to resources.
- **World Mission Sunday – Collection**. Sunday, 23 October

Monday 3 October. Tuākana Applications open. Do you know a young person aged 18-24 in your networks who is passionate about their Catholic faith and community? Would they thrive in a Youth Ministry role supporting college students in their schools? Encourage them to apply for the Archdiocese's Young Church Tuākana role! This is a paid, part-time position, with multiple positions available across the Archdiocese. Our Tuākana are each assigned to one Catholic college within our Archdiocese for the year to walk alongside students on their faith journey. Applications open 3 October. For a copy of the job description and to apply, email Louise Lloyd at youth@wn.catholic.org.nz.



<https://www.carmel.school.nz/catholic-caring-foundation-job-vacancy-83/>



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

BIRTHDAYS

October

20 Lisa Beech

Recently I have finished two papers from the bachelor's degree in divinity from the Catholic Institute of Sydney through Te Kupenga. These papers are the last academic requirements for Launch Out. I enrolled in two papers, namely: Introduction to **Pastoral Counselling** and **Theology and Practice in Liturgy**. In this article I would like to share a summary of what I have learned, which could be applicable in the parish setting. I am hoping that by sharing these thoughts, I could give my fellow Launch Out candidates, an idea of what they could expect from these courses.

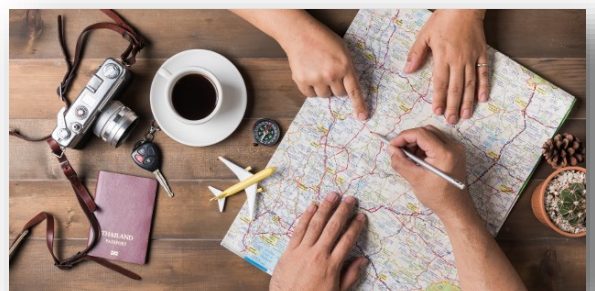
In the **Introduction to Pastoral Counselling**, I was familiar with the theories as they applied in my social work studies. The main difference is that which makes counselling *pastoral*. It becomes pastoral when we first look at the person as one made in the image in likeness of God, and not simply as a client. This is the main principle of Pastoral Counselling. There are three main lessons I took from this course. First, is knowing that the focus of pastoral care is the person whose needs and suffering is entrusted to my care. My care for them is not an opportunity for me to unpack my own issues and I need to be aware if I am projecting my own needs and suffering on to them. This pertains to the need to be clear of both my own and the other person's boundaries. What is asked of me is to look after my own mental-hygiene. It made me realise the value of having regular spiritual direction and having a prayer life. Secondly, is establishing trust and respect in the counselling relationship. This is connected to the first one and it also means being aware and accepting that I can only go as far into the relationship as what the other person allows me. I cannot push my way into the person's life to "fix them." The respect ultimately means, acknowledging that healing is the choice of the person. Finally, the role of spiritual direction is to help the person fulfil God's purpose for them. If I am a spiritual director, I am called to accompany the person and help them understand the different ways God is moving in their lives. The person's relationship with God is intimate and sacred, and it is our role to safeguard that.

Jesus showed preference for the vulnerable. In the parish it is not easy to detect those who are suffering or going through tough times unless they tell us. Thus, it is important to pick up those cues, along with supporting parish-initiatives that attempt to engage with people more meaningfully. It also means that our parish ministry should have a holistic approach. That we not only see at warm bodies in the pews but see them as people with mind, body and soul.

The **Theology and Practice of Liturgy** gave me a more sophisticated understanding and language of the purpose and practise of liturgy. One of the things that struck me is that Worship is both a glorification of God and human beings. And that worship is a pre-requisite of liturgy. God calls us first and then we are invited to respond.

We are in his presence when we worship God. Worship allows Christians to show their love for God and feel closer to God. Liturgy is a public celebration and an action of the Church. Liturgy is the work of Christ done on behalf of the people and people must be engaged in it. It celebrates the paschal mystery as the redeeming work of Jesus Christ, it celebrates the many ways Christ is present in the Church, it prepares and leads the Church to the heavenly life with God. Liturgy is both the summit and the fount for the Church. Understanding the difference between Worship and Liturgy is important, as it often misunderstood by some who come from a different interpretations and from a different cultural background like myself. My active participation is necessary because every liturgical celebration is an action of Christ, the priest and his Body, the church.

Overall, taking up these courses are worth the time and effort. The work of ministry and leading parishes needs competence and compassion. And good knowledge can help us achieve both.



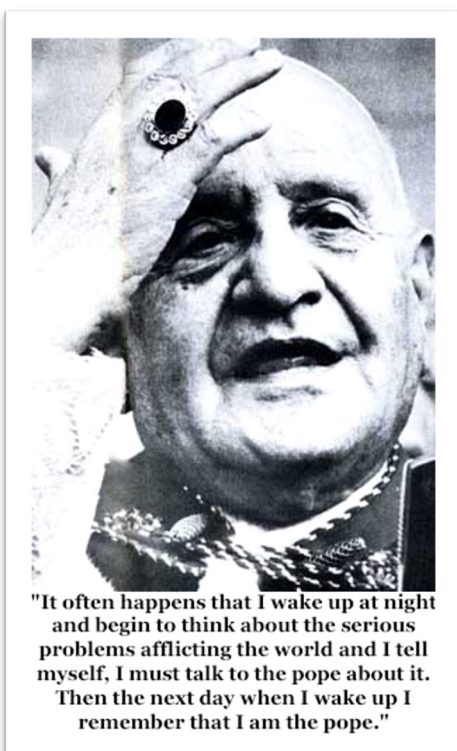
<https://resultsempowerment.com/why-your-preparation-is-key-to-your-journey/>

QUIZ ANSWERS



<https://popesup.wordpress.com/2015/09/12/and-then-there-was-thumb-popesup-getthumb/>

- ◇ Both of Northern Italian origin. Pope Francis was born and grew up in Argentina, but his father's family were from Piedmont.
- ◇ Both were in their mid/late 70's when elected.
- ◇ Both had good relationships with Jews and Muslims and promoted ecumenical dialogue.
- ◇ Both took unusual names. There had not been a Pope John for 500 years, and there had been no Pope Francis previously.
- ◇ Neither of them had significant Curial careers in Rome.
- ◇ Promotion of peace, and care for the poor are important themes for both of them.
- ◇ While Pope Francis was ordained after VCI, he is a very strong supporter of the decisions and direction of the Council.
- ◇ Mercy was been associated with both pontificates. Pope John XXIII used the famous phrase at the opening of the Council – "Nowadays, however, the Spouse of Christ prefers to make use of the medicine of mercy rather than of severity." Pope Francis speaks often of mercy, and proclaimed the Year of Mercy in 2015-2016.



<https://imgur.com/gallery/r8ZHY>

AND THIS MAY BE THE BIGGEST **ONE**....

Humour is important to both of them

What other similarities can you name?