



Te Hao Nui- LAUNCH OUT LETTERS (LOL) April 2023

*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

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

Welcome to the April issue of LOL.

The issue starts with the Easter reflection from **Bonita Tasele**. Her message comes in a timely way as many Kiwis are going through hardships with the rising cost of living and the myriad of challenges many are going through. The resurrection reminds us we can rise above these challenges as Jesus did. **Bernadette Patelesio** shares her reflection on fasting and abstinence during Lent needing to go beyond eating fish and chips on Fridays to keep to tradition. **Bridget Taumoepeau** shines the Synod beacon with her article on the Synod and Catholic Social Teaching. I supplemented her article by discussing synodal leadership for the candidates' pastoral projects and ministries.

I would also like to announce that Launch Out has just been gifted a te reo name- **Te Hao Nui**, which means "*casting a net that yields a large catch*". From now on, the official name of **Launch Out is—Te Hao Nui-Launch Out**. Read the Updates Section for more details.

Wishing you all an advance Happy Easter!

—*Maya Bernardo, Launch Out Formator and Manager*

The Promise of Easter Easter Sunday (John 20:1-9)

By Bonita Tasele
Launch Out Candidate



Image copied from <https://www.christianity.com/wiki/jesus-christ/significance-jesus-resurrection-why-it-matters.html>

The Catechism of the Catholic Church (CCC) says, "*Christ is risen from the dead! Dying, he conquered death; to the dead, he has given life*" (#639). Jesus' rise from the dead is a significant manifestation of the divine power of the Father and the Holy Spirit, revealing that He is truly a God-made man. The essence of Easter deepens the way we feel about each other; our families, friends, and in our parish.

Jesus' resurrection promises us that we can rise above anything, no matter the challenges we face. Whatever our struggle, Jesus Christ can give us the strength to move forward. We can conquer fear, grief, anxiety, and other sorrows and replace them with lasting joy, peace, love, and hope. His death on the cross becomes victory to save us all.

Continues on Page 2

Jesus rose from the tomb and appeared to his disciples to symbolise their close bond. Jesus fulfils the Old Testament and his promise to the disciples that He will appear to them before returning to the Father (CCC #652). He breaks the bonds of death so we, too, can be resurrected and look forward with hope to live again with our loved ones and Father in Heaven.

Easter is also a time to celebrate our transformation into better Christians, which is the whole purpose of Lent-- to train us in the discipline of the faithful life so that we can celebrate even more joyfully.

Thus, the Paschal mystery can be summarised as follows: *“By His death, Christ liberates us from sin; by His resurrection, He opens for us the way to new life”* (CCC#654).

Prayer:

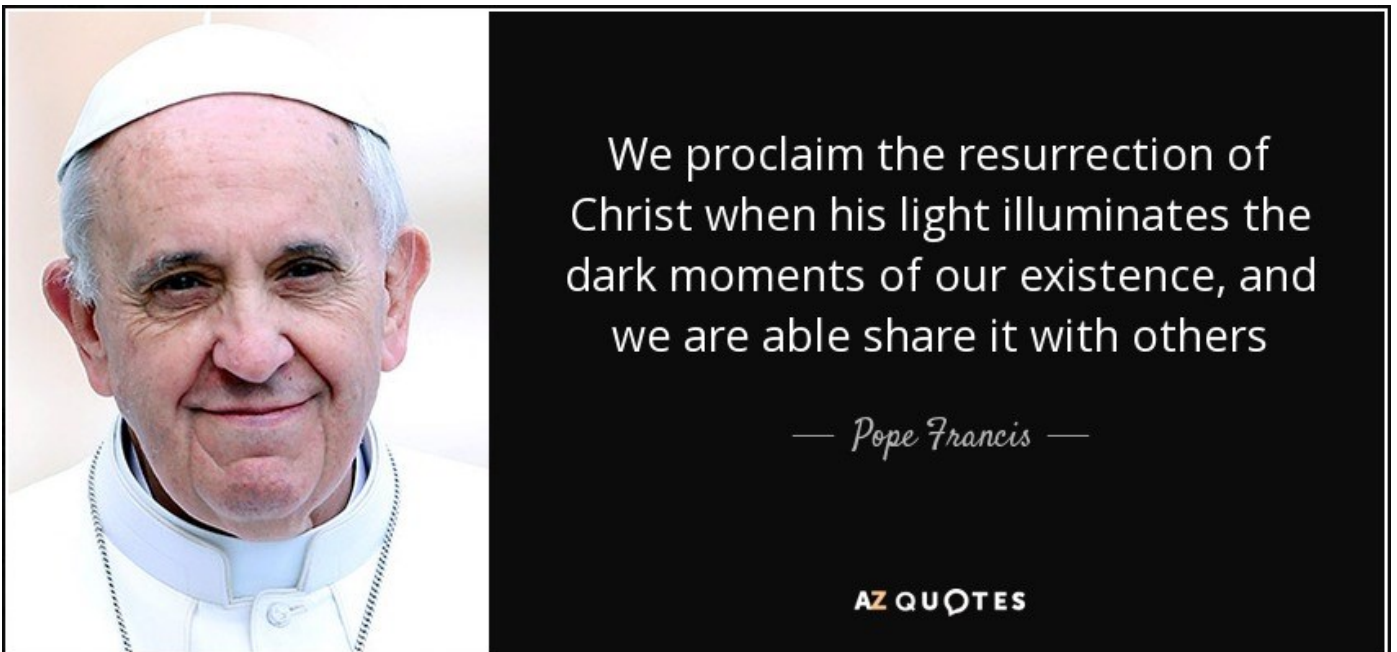
Almighty and Heavenly Father. The resurrection of Your Son has given us new life and renewed hope. Help us to live as new people in pursuit of the Christian ideal. Thank you for sending your Son as an example of what faith can bring forth, even under overwhelming circumstances. Help us always to remember that through You, Lord Jesus Christ, anything is possible, even miracles! Fill our hearts with courage during times of trial so that doubt never hinders our ability to remain hopeful regardless of what life throws at us.

Thank you, Lord Jesus, that You not only died on the cross for our sins, but You rose again from the dead so that we could have a victorious, overcoming, Christian life here on earth as it is in heaven. Father, let everyone walk in the power of that resurrection truth.

Grant us wisdom to know what we must do, the will to want to do it, the courage to undertake it, the perseverance to continue to do it, and the strength to complete it. This I ask through Jesus Christ our Lord. Amen.

Reference:

Catechism of the Catholic Church (2nd ed.). (1997). Libreria Editrice Vaticana.



Copied from <https://www.azquotes.com/quote/1028147>

Ascent to Mount Tabor

A reflection on fasting

By Bernadette Patelesio
Launch Out Candidate

In Lent, we are called to observe penances. To fast, to pray and give to the poor. This Lent, I wanted to participate more fully in the Lenten/Easter experience.

One aspect that I have always struggled with is fasting. I have had many reasons for doing this half-heartedly over the years, from being pregnant (9 times) to being a breastfeeding mother (5 times), to having a large family and not being organised enough (many years). Sometimes I just forgot.



Copied from <https://teara.govt.nz/en/photograph/6370/fish-and-chips>

I recall one parish priest pointing out that in NZ, when we abstain from meat, we can choose from crayfish, paua, fish, and mussels...it's not really a penance. Like many Catholics, I often resorted to Fish and Chips. Only last week, there was a boil-up (pork bones, potatoes, and cabbage) bubbling away on the stove and realising it was Friday, I messaged the other adults in the house, who are not observing any Lenten penances, that I was abstaining from meat and would be getting fish and chips if anyone else wanted that.

My daughter said "if you were really fasting, Mum, you'd eat just the veggies". That one sentence has stayed with me.

I have run out of excuses and, on reflection, realised that the horrifying truth is that I experience anxiety at the thought of being without food. I don't think I have ever fasted in the right way, and have no idea what it is like to be truly hungry. How can I even claim to be a follower of Jesus? And in fact, I have completely missed the point.

I turn my thoughts to see what Francis might have to say. From his 2023 Lenten message, which focuses on the Transfiguration:

"During this liturgical season, the Lord takes us with him to a place apart. While our ordinary commitments compel us to remain in our usual places and our often repetitive and sometimes boring routines, during Lent, we are invited to ascend "a high mountain" in the company of Jesus and to live a particular experience of spiritual discipline – asceticism – as God's holy people."

Francis isn't writing only about fasting, but perhaps this is what I am missing. The Lord takes me with Him to a place apart, and I have resisted going. HE takes ME. Fasting would take me to a place apart. For me, the feeling of true hunger is my high mountain. Thus far, it has been a solitary exercise, and Jesus is calling me to walk with him, listen to him, and ascend (fasting) with him.

I can do my penances without grand acts of self-sacrifice. Jesus isn't interested in exactly what food I put in my mouth. Francis's last words – **"as God's holy people"**. I am not doing this alone; I am pursuing a meaningful Lenten experience with all of God's holy people.

Francis also writes: *"Lenten penance is a commitment, sustained by grace, to overcoming our lack of faith and our resistance to following Jesus on the way of the cross."*



Mt Tabor is where the Transfiguration took place- Copied from BiblePlaces.com <https://www.bibleplaces.com/mounttabor/>

Continues on Page 4

After all these years of resistance, I am led here by God's grace. When I think about fasting this Lent, I am afraid and falling prostrate, as the disciples did at the transfiguration. I know mine is a 1st World problem and that my going without a meal is not on the same scale as what the disciples experienced. And I still haven't got it quite right this year, but that's not the point. Jesus is asking me, and all of us, in our penitential moments, to not resist, to have faith, to listen to his word, to look at him - to raise our eyes to see him alone.

On hearing the God's voice, the disciples "fell prostrate and were very much afraid. But Jesus came and touched them, saying, 'Rise, and do not be afraid.' And when the disciples raised their eyes, they saw no one else but Jesus alone" (Mt 17:6-8).

Note:

Pope Francis's full message: <https://www.vatican.va/content/francesco/en/messages/len/documents/20230125-messaggio-quaresima.html>

ONLINE RESOURCES



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

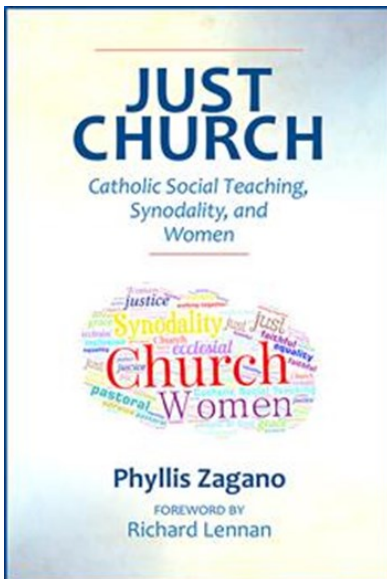
- **Food for Faith** (<https://foodforfaith.org.nz/>) for prayer resources
- **Prison chaplaincy website** <https://www.prisonchaplaincy.org.nz/>
- Watch out for the proliferation of fake accounts with fake news! Staying safe in media https://www.wn.catholic.org.nz/adw_community/catholic-bishops-support-staying-safe-on-social-media-campaign/
- **Safeguarding resources** for faith communities by the National Office for Professional Standards (NOPS) <https://safeguarding.catholic.org.nz/documents-policies/>
- **Repudiation of the Doctrine of Discovery**

(DD)- The Vatican has finally and effectively rescinded the Papal Bulls issued in the 15th century that became the basis for European countries to colonise Indigenous lands like Aotearoa. The DD was nullified by the Vatican as early as 1530. However, the tragic impact of colonisation spanning generations in many countries would need more than another Vatican edict. The process of decolonisation, which is making indigenous people (and Europeans) aware of how colonisation has affected their thinking and practice, needs to be ongoing. And the onus of doing so lies with Christian churches, especially the Catholic Church. The New Zealand Catholic Bishops (NZCBC) welcomed the Vatican's explicit rejection of the DD <https://www.catholic.org.nz/>, along with the link to the Vatican statement. Here is an article that can give an overview <https://www.npr.org/2023/03/30/1167056438/vatican-doctrine-of-discovery-colonialism-indigenous>



From a stamp engraved on copper by Th. de Bry, 1590: "Discovery of America, 12 May 1492, Christopher Columbus erects the cross and baptises the Isle of Guanahani by the Christian Name of St. Salvador." Image & Description. Copied from <https://upstanderproject.org/learn/guides-and-resources/first-light/doctrine-of-discovery>

- Along the same lines of upholding the rights of Indigenous peoples, here is a delightful short video produced by the students at **Divine Word University (DWU) in Papua New Guinea**, "Developing a well-formed conscience", shared by Catherine Gibbs from her brother Philip, the current president of DWU and an SVD-Kiwi missionary in PNG since 1973. Click this link for the video <https://youtu.be/YcmgpgsGJmdw> You might also be interested in looking at **Philip Gibb's** work; here are some other links https://www.wn.catholic.org.nz/adw_welcom/theology-through-the-eyes-of-a-remote-culture/amp/; <http://www.philipgibbs.org/>



Copied from <https://www.paulistpress.com/Products/5653-5/just-church.aspx>

Synodality is a concept that is perhaps uppermost in our minds at present, as we have participated in listening and discerning sessions, and are aware that at national and continental levels there have been synopses of the issues that have been raised. All this is in preparation for the Synod of Bishops that will convene in October this year and again next year. We recognise that the Synod process was not just an isolated event but an invitation to an ongoing new way of life in the church. Equally important is the realisation that the church is evolving in its way of being through a process that was started with the Second Vatican Council (VCI) – 1962-1965. Parallel to that event and, indeed, predating it is the development of Catholic Social Teaching.

Phyllis Zagano, in her book *“Just Church. Catholic Social Teaching, Synodality, and Women”*, points out that the idea of a just church involves a renewed ecclesiology and the application of CST.

Pope Leo XIII’s encyclical *Rerum Novarum* (1891) is considered the first papal teaching on CST in the modern era. It was written as Europe experienced the effects of the industrial revolution and addresses the relationship of employer to employee; the distribution of wealth; the right to own personal property. We see in it the attention to the importance and dignity of work, one of the pillars of CST. There have been subsequent encyclicals – *Quadragesimo Anno* (1931); *Mater et Magistra* (1961) and *Pacem in Terris* (1963), which consider social teaching, and which often refer back to *Rerum Novarum*.

Such writings reflect how the Gospel applies to contemporary situations in the modern world. The attitude to such writings became more positive after VCI, which was a pastoral, rather than a doctrinal, Council, devoted to the relationship of the church to the world. The role of the laity is particularly addressed in *Lumen Gentium* (The Dogmatic Constitution on the Church), as well as in *Apostolicam actuositatem* (The Apostolate of Lay People), *Sacrosanctum Concilium* (The Constitution on Sacred Liturgy) and *Ad Gentes Divinitus* (The Church’s Missionary Activity). The Council acknowledged the hierarchical nature of the Church, making the attention to laity all the more significant. In this way VCI sowed the seeds of synodality.

Following VCI there were further encyclicals by Pope Paul VI with CST themes – *Populorum Progressio* (1967); *Octogesima Adveniens* (1971); *Evangelii Nuntiandi* (1975). These were followed by writings by John Paul II and Benedict XVI, as well as the more recent writings of Francis, explicitly addressing the care of the earth and our relationships with each other, namely *Laudato Si’* (2015); *Querida Amazonia* (2020) and *Fratelli Tutti* (2020).

In the final document of the Synod on Youth (2018), synodality is specifically mentioned as important for ‘the proclamation and transmission of the faith’. It acknowledged that ‘the young helped to “reawaken” synodality, which is a “constitutive element of the Church’’. It quotes St John Chryostom as stating that “Church and Synod are synonymous.”

So we can see that the worldwide synodal discussions have taken place against the backdrop of changing attitudes in the Church including the development of CST, which is characterised by the recognition of the dignity of every human being, including the dignity of work; the importance of the common good; the participation of everyone in society; the principles of subsidiarity; preferential option for the poor; solidarity with our brothers and sisters working for their good; stewardship of the environment and other resources; distributive justice and the promotion of peace.

We are, therefore, experiencing an exciting time in the Church, with the teachings of VCII at last being promulgated through the synodal process, combined with the incorporation of CST into the very fabric of Church teaching. It is our responsibility to ensure that we keep up our enthusiasm for this process by taking an active part in the ‘Communion, Participation and Mission’ of the Church in today’s world.



Copied from <https://www.caritas.org.nz/catholic-social-teaching>

UPDATES

Launch Out now has a Te Reo name!

Te Kahu o Te Rangi- The Māori Pastoral Council of the Archdiocese of Wellington has gifted Launch Out a name, which Cardinal John Dew and Archbishop Paul Martin approved. Our new name will be:

Te Hao Nui- Launch Out

Te Hao Nui means ‘casting of a net that results in a large catch’. The name is prophetic and, indeed, a treasure to receive. Thank you to Danny Karatea-Goddard for helping in the first steps, Pa Gerry Burns for the guidance and Henare Walmsley, Chair of Te Kahu o Te Rangi, for supporting the naming. For brevity, we will continue to use LOL as an abbreviation for the Launch Out Letters and LO as an abbreviation for Te Hao Nui- Launch Out.

Get to know the ADW’s Te Kahu o Te Rangi (the website may need to be updated, but still worth looking into)

<https://www.wn.catholic.org.nz/about/maori-pastoral-care-team/>



- Make sure you have marked in your calendar the **Prayer Day** with **Lucienne Hensel on 22 April 2023 at Marcelle Room, Home of Compassion.**
- **Safeguarding Day** seminar workshop at St Mary’s of the Angels. The safeguarding online course by Te Kupenga is under review and will commence in either June or July. Thank you to **Bonita Tasele and Margaret Bearsley** for attending.

Synodal Leadership for Pastoral Projects/Ministries

By Maya Bernardo
Formator & Manager, Launch Out



Copied from <https://integricare.org.au/family-corner-blog/christian-learning/leadership-lessons-from-the-life-of-jesus/>

Part of a Launch Out candidate's formation is to organise pastoral projects in their parishes. They are required to run at least four projects within their formation years which can last up to eight years. As they prepare to take on our pastoral projects in parishes for this year, they draw on the wisdom of the Synod to ensure that the leadership they apply encourages synodality.

The framework will be the three main dimensions of Synodality-- Communion, Participation and Mission:

Communion- refers to our nature as people of God—diverse people of one faith, finding our deepest roots in the love and union of the Trinity.

Participation- refers to our way of doing, inviting everyone to be involved in evangelisation. Participation calls us to come together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions. We recognise that all of us are called and able to serve one another through the gifts we receive from the Holy Spirit.

Mission- refers to our ultimate purpose, which is to evangelise. Our mission is to witness the love of God to the whole human family, especially those who live on the spiritual, social, economic, political, geographical, and existential peripheries of our world.

Considering the principles of Communion, Participation and Mission, we can reflect if our pastoral projects are synodal in nature and are building synodality by asking (we can draw more questions):

- Do our objectives reflect the mission of God expressed through the revelation in the national and worldwide discernment?
- Do we invite other people in the parish to work alongside us? Do we seek parishioners such as those from ethnic communities, young people or those who would like to be involved but are not confident to put their hand up or are kept from being included?
- Will our way of leading include: praying, listening, analysing, dialoguing, and discerning?
- Do people—project co-leaders and participants, feel nourished? Does it lead people to hunger to learn more about their faith and actively participate in the Church?
- How do we deal with conflict and differences of perspectives? How do we listen to those whose views are different from ours?

Continues on Page 8

Authentic leadership, especially in Church, is soul work, as the central model of any pastoral leadership is Jesus Christ. We cannot give what we do not have; we give from the wellspring of our relationship with God. In the book *“Leadership in a Synodal Church”*, Benjamin and Burford (2021) acknowledge the importance of the leader’s interior life. It is essential for leaders to understand why we want to lead, our motivations and our desires.



Similarly, as leaders, we must be clear and honest about our views of power, influence, and authority. Consequently, self-awareness renders us open to being aware of the Holy Spirit’s movement in our lives and the Church. Hence, prioritising prayer time and spiritual formation and allowing ourselves to be guided and held accountable by pastoral mentors are fundamental to our leadership practice. We have an example of synodal leadership in the person of Pope Francis, who is nourished by prayer and discernment.

<https://www.synod.va/en/news/the-official-logo-of-the-synodal-path.html>

The Working Document for the Continental Stage used the metaphor *“Enlarge the space of your tent”*. The document underpins that this calls for radical inclusion and journeying together as God’s people. The Synod presents a challenge for us who work in Church. Synod is not just what we do as leaders but about our internal disposition towards ourselves, others, and God.

References:

Benjamin, A. & Burford C. (2021). *Leadership in a synodal church*. Garrat Publishing
Synod of Bishops Vatican (2021, September). *For a synodal church: communion, participation and mission vademecum for the Synod* <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2021/09/07/0541/01166.html>
Secretaria Generalis Synodi (2023, October). *Enlarge the space of your tent (Is 54:2). Working document for the continental stage.* http://www.catholic.org.nz/assets/1_ENG-Working-Document-for-the-Continental-Stage.pdf

“Discernment is the acquiescence in the reality that God is in charge. It is finding joy in that reality. And it is committing to discovering the Lord’s pathway for our lives, our families, and our Church in the openness to God’s action rather than our own desires, plans and drives”.

Cardinal Robert McElroy

Bishop of the Diocese of San Diego, California, USA

Quote from his article “Discerning a pathway for the Church we love”.

<https://www.commonwealmagazine.org/cardinal-mcelroy-voices-synodal-dialogue>