

# LAUNCH OUT LETTERS (LOL)

Newsletter and Journal of Te Hao Nui– Launch Out Formation Programme  
Archdiocese of Wellington, Aotearoa New Zealand

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Welcome to the July issue of LOL.

We have **Jude McKee** leading us into the gospel reflection where Jesus gave instructions on how the apostles were to spread the Good News. Jesus asks the apostles to ‘travel light’-- ‘to take nothing for the journey but a walking stick, no food, no sack and no money’. Jesus’ message does not only apply to letting go of material possessions. He may well be referring to our various attachments that keep us from being free to follow him. The same theme can be gleaned with **Bernadette Patelesio’s** reflection on running a sacramental programme for her parish. She has to let go of needing to have things her way so she can listen to the wisdom of the Holy Spirit and the people she works with.

**Kevin Plant**, the ADW’s Safeguarding Coordinator shares on safeguarding for our ethnic/migrant communities. As we come to terms with the abuses locally, with the conclusion of the Royal Commission for those abused in care, among our midst are communities who are yet to find their voice about the abuses in the church and the need for safeguarding. Despite the Church’s best effort to bring them on board, many of them still feel disengaged. Instead of waiting for them to come to us and telling them what to do, we need to intentionally and actively engage with our ethnic/migrant communities, and listen to them. This will mean opening ourselves to different perspectives and ways of doing things.

28 July is the *Day of Prayer for Grandparents and the Elderly*. **Bridget Taumoepeau** writes from the heart about blessings and challenges of ageing in today’s times. Ageing is an inevitable passage of letting go. It could be a period of much grief but also of inner freedom and profound peace. Her article brings to mind that there is a silent diaspora going on in our pews as many of our elderly parishioners are also moving to rest homes and care facilities. Aside from the usual bringing of holy communion, we need to consider innovative ministries that could support them and connect them to our parishes. The rest homes are emerging as one of our new peripheries.

Much of our excess baggage that gets into the way of discipleship is our need for control. Travelling light in ministry means being open to be surprised by God, who will show us the way and provide for all our needs but not exactly as we want it and when we want it. ‘Travel light’ because God travels with us.

*Maya Bernardo, Launch Out Formator and Manager*



*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*

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Visit the Te Hao Nui-Launch Out webpage: [https://  
www.wn.catholic.org.nz/about/church-mission/launch-out-formation  
-programme/](https://www.wn.catholic.org.nz/about/church-mission/launch-out-formation-programme/)

# “He instructed them to take nothing for the journey ...”

Mark 6:7-13, 15th Sunday in Ordinary Time



[https://www.christiantoday.com/article/the-shaky-beginnings-of-a-now-unshakeable-faith/139858.htm#google\\_vignette](https://www.christiantoday.com/article/the-shaky-beginnings-of-a-now-unshakeable-faith/139858.htm#google_vignette)

This week in Mark’s Gospel there are some clear instructions about how we are to spread the good news of Jesus Christ. But my eyes were drawn to the instruction to take nothing for the journey. But oh Lord - what about my handbag – my cell phone – I will need some money (I do need to eat) – and I’ll need a change of clothes, in fact, more than just one change of clothes, after-all, a girl needs options! And as for something to lean on?

What is Jesus really asking of us?

There is a song with the lyrics “*we all need somebody to lean on*”. Jesus’ instructions in this scripture text are simple, but they also go more deeper than the ‘physical’. Looking through the lens of our lives in the 21<sup>st</sup> century, Jesus simply wants us to commit to Him.

Trust in Him. Lean on Him! He will guide and support. He will nourish. He is looking far beyond our ‘handbags’ and what we will wear.

Our Christian mission in this life is to be a pilgrim on a journey. We are called to spread the Good News. To help us do this Jesus instructs that we keep our lives simple. Don’t get swept away with what the world offers but show the world what a life in Christ offers. Everyone we meet won’t hear or see the message we have been charged with spreading, but we should not let that deter us or slow us down. We must not allow ourselves to be disheartened or give up.

The website Sacred Space offers some good advice on this piece of scripture, and asks some pointed questions to help us focus: What is the message Jesus wants us to hear? And what is He asking of us?

*The message of the Lord is to travel light in the journey of life. Wealth, desire for recognition and personal pride can stunt our desire for God and our freedom to love and to do good. We are just passing through our world for a short time; Jesus advises us to make the most of it for ourselves and for others.*

In a Cath News article recently about two priests who were ordained in Prato, Italy, their Bishop, Giovanni Nerbini, spoke about who God calls. He said, “*the Lord has not chosen administrators or supermen but simple and always generous people*”. This is the message of this week’s scripture.

So, called by Christ to spread Good News, how can we make our lives simple, and be more generous? If we were flying internationally, and our baggage was over the airline weight limit, the airline would carry it, but we would be charged a fee for that privilege. And on our holiday, we would be burdened with the task of managing the excess baggage by ourselves.

Jesus has no desire to see us burdened with managing excess baggage. His instruction is clear. Rid ourselves of the excess baggage. Today, let us ask ourselves, what are we doing, or amassing around us, that puts undue strain on us? What are we ‘leaning on’ that is not of God? What message are we giving to others by the way we are living our lives?

Pope Francis has spoken of the fact we believe we are the master of everything we own, but that unfortunately, often the opposite happens and our possessions “take possession of us”. This gospel from Mark reminds us that in fact, God is the Master. We have been called. Simply put, each one of us is called to be a ‘little church’ by our lives. May each of us be an unburdened sacramental sign of Christ alive in the world today.

Jude McKee

Launch Out Candidate, St Theresa’s Plimmerton

## ONLINE RESOURCES

- This is an old video featuring a heart warming song by A Jew, an Imam and a Christian minister. Brighten your day and take a look at the **Interfaith Amigos** [https://www.youtube.com/watch?v=soC\\_MSUo5Qo&ab\\_channel=TEDxTalks](https://www.youtube.com/watch?v=soC_MSUo5Qo&ab_channel=TEDxTalks)
- [Declaration \*Dignitas Infinita\*, on Human Dignity](https://www.wn.catholic.org.nz/adw_community/declaration-dignitas-infinita-on-human-dignity/) [https://www.wn.catholic.org.nz/adw\\_community/declaration-dignitas-infinita-on-human-dignity/](https://www.wn.catholic.org.nz/adw_community/declaration-dignitas-infinita-on-human-dignity/). The document addresses such issues as poverty, war, the travail of migrants, human trafficking, sexual abuse, violence against women, abortion, surrogacy, euthanasia/assisted suicide, the marginalising of people with disabilities, gender theory, sex change and digital violence.
- [Nathaniel Report 72](https://www.tekupenga.ac.nz/wp-content/uploads/2024/05/Nathaniel-Report-72.pdf) <https://www.tekupenga.ac.nz/wp-content/uploads/2024/05/Nathaniel-Report-72.pdf>. If you want a hardcopy email [m.bernardo@wn.catholic.org.nz](mailto:m.bernardo@wn.catholic.org.nz)
- Video of the re-opening of the Metropolitan Cathedral of the Sacred Heart [https://www.youtube.com/watch?v=aLtUCPrnlpA&ab\\_channel=CatholicArchdioceseofWellington](https://www.youtube.com/watch?v=aLtUCPrnlpA&ab_channel=CatholicArchdioceseofWellington)
- Pope Francis declared 2025 as a year of Jubilee with theme “Pilgrims of Hope” [https://www.wn.catholic.org.nz/adw\\_community/the-2025-year-of-jubilee-pilgrims-of-hope/](https://www.wn.catholic.org.nz/adw_community/the-2025-year-of-jubilee-pilgrims-of-hope/)



## BIRTHDAYS

### JULY

4 Chris-Duthie-Jung

8 Chris Walkerdine

25 Sue Cosgrove



### **Do you have any concerns or complaints about matters relating to the Catholic Church?**

The Archdiocese of Wellington takes its responsibility for the people of the Archdiocese seriously. If you have any concerns or complaints about an issue, please contact the ADW Complaints & Privacy Officer. We will listen and aim to resolve the matter as promptly, confidentially and sensitively as possible.

Contact: **Elizabeth Berry**

E: [complaints@wn.catholic.org.nz](mailto:complaints@wn.catholic.org.nz); Ph: 0800 825 52

### **If you have any questions or queries about Safeguarding contact the Archdiocese Safeguarding Coordinator:**

Contact: **Kevin Plant**

E: [k.plant@wn.catholic.org.nz](mailto:k.plant@wn.catholic.org.nz)

P: 04 496 1768

# Wearing the embrace of God's love and grace

## *My pastoral project reflection*

By Bernadette Patelesio  
Launch Out Graduate,  
Te Wairua Tapu Parish



My parish project began in 2023. I put my hand up to act as coordinator for the sacramental programme in our parish. This involved coordinating two schools who would each run their own programmes, and one parish group of children. This translates to having one confirmation for 60-70 children for two schools and the parish. And so earlier this year, I began a second year with the Sacramental Programme in our parish.

For the parish group, I formed a team of four volunteers plus myself and we implemented the archdiocesan programme for parents and children. One of the things we celebrated when I did my Launch Out presentation at the end of the 2023, was that our parish, made up of four communities, now had a single programme with a shared coordinator. We also managed to reduce the number of confirmation masses to just two.

At the start of 2024, I did not know what to do for my project because I did not really want to do the sheer volume of administrative and pastoral work that this project had required. But I felt drawn back to the programme and it felt a little unfinished. If I did not return, something would be lost as I was still holding so much of the knowledge. Discerning on whether to continue or leave was not easy. I am grateful to my spiritual directors (past and present) and my pastoral mentor who advised me to allow the spirit to lead me and not engineer my desired path.

There were many challenges. There was some resistance from the schools to be led by a coordinator from the parish. This led me to pull back from the coordination part of my role, to allow things to flow more organically between the three groups. Shared leadership has been important to the success of the project. My lack of availability meant I could not attend the planning meeting for the confirmation. Letting go of the need to be in charge, when I was not able to make it to the planning meeting, my teammates stepped in. My ego took a bit of a knock as I thought I was indispensable. As it turned out my teammates have done a stunning job working together without me.

On a more personal level, I was made aware of a reputation I gathered for not finishing things. I was blissfully unaware of this before joining Launch Out, and it still bothers me, but I have had to accept it. It has also been a bit of a driving force in this project, to prove that I can work on my weaknesses and that this opinion was not entirely accurate!

There are notable differences this year---We have attracted two more wonderful volunteers from our parents and are now a team of seven. We have adjusted the programme slightly to better suit our whanau and team. During a team planning meeting, there was an anointed moment where my team collectively formed an idea for a meaningful display of a korowai representing the love or embrace of God. The children would add their own feather post-reconciliation to symbolise a return to the fullness of God's grace and love. This came after we had agreed to attend a particular weekday mass when we could, to pray specifically for the programme, which some of us did.

I am reminded of a time 20 years ago when my husband and I ran a lively youth group for intermediate/college aged young people in our parish. It was lots of fun and well attended, but when circumstances meant we could not continue, neither did the youth group. I saw repeated efforts after us try and fail in the same way. I do not think this youth group was a true success in terms of setting up a ministry. What I have learned this year is that the Sacramental Programme and the ministry attached to that, belongs to God and I can only really claim success if I can walk away and know the programme will still stand.

We are midway through the programme as I write. Without my consent or planning, God has been making a way for me to leave the team at the end of the year. We have a strong team in numbers and in skills. I have been able to step back and allow other team members to lead. It is in the hands of the parish priest whether the parish or schools runs the programme, I cannot force that. There have been meaningful formative experiences for the team, and the programme has its own life-giving force that does not require my input. As for my quest to rectify my reputation, God has made this right by 'making all things beautiful in His' time' (Eccles 3:11).

In spite of many other possible projects available and still needed in my parish, I chose to continue with the same one, because it wasn't finished, and for a short while I questioned my motives, but already I can see that there was a much more important plan in place.

As we go through our formation in Launch Out it is so important to discern, to listen to the wisdom (and criticism) of others, to be still, and to go where you are sent.



# Developing a Culture of Safeguarding for a Multicultural Church

By Kevin Plant  
ADW Safeguarding Coordinator

In our diverse, multicultural church environment, safeguarding takes on an even greater significance. Developing a culture of safeguarding is paramount when we want to ensure that all those who come within our church environment, feel safe, secure, valued and respected, regardless of their background or circumstances. There is a raft of benefits that come from having a sound safeguarding culture within our church community and it is important to outline the crucial role that safeguarding plays in protecting those who are vulnerable, and to highlight how safeguarding can promote greater community connections and develop trust.

## Benefits of having a Culture of Safeguarding

Our churches are often seen as a sanctuary where there is a sense of safety, of refuge and as a secure community gathering place. It is the responsibility of all of us to ensure that everyone who comes into our church environment, has the comfort of knowing that they will be respected and valued regardless of their cultural background or personal circumstances. The benefit of cultivating a robust safeguarding culture in our diverse church community is important as it can lead to a greater feeling of comfort, an improvement in trust, better emotional well-being and greater community involvement.

**Promoting Inclusivity and Respect.** By putting safeguarding at the forefront, our church can create an environment where inclusivity and respect are valued. To this end, the Catholic Church in Aotearoa New Zealand adheres to a set of safeguarding standards which provide a consistent approach to safeguarding across the country. The policies and procedures, published in Standards for Creating and Maintaining a Safeguarding Culture, are designed to ensure that everyone feels welcome and protected. <https://safeguarding.catholic.org.nz/>

**Building Trust across Cultures.** Trust can be regarded as the foundation of any strong community and in our multicultural church, developing a culture of safeguarding can assist in building trust across different cultural groups. It is important that everyone feels comfortable and confident, knowing that their safety and dignity is being respected. When people feel secure, they will be more encouraged to engage in parish life and to develop friendships amongst the community.

**Empowering Vulnerable Groups.** We can all feel vulnerable at different times and it is important that safeguarding measures are in place to protect everyone. In a diverse church, we must also consider cultural sensitivities to ensure all individuals are protected and supported.

**Enhancing Emotional Well-being.** Where our parishioners feel comfortable and secure in our church community, they are likely to feel a greater sense of belonging and connection, thereby enhancing their emotional well-being.

**Preventing Abuse.** A proactive safeguarding culture includes clear policies, ongoing training, and effective processes for raising concerns and complaints. These elements can help prevent abuse before it occurs, creating a safer environment for all. In a multicultural setting, it is important to address potential cultural misunderstandings and ensure that safeguarding practices are fully outlined, explained with sensitivity and are understood.

## Addressing Cultural Sensitivities in Safeguarding

Consider a multicultural church with parishioners and clergy from different cultures, as well as immigrants and refugees - in this environment, cultural differences might affect how individuals perceive and respond to safeguarding issues. For example, some cultures may have different norms regarding authority and reporting abuse, and this can affect how people feel about coming forward with their concerns. Through our actions we want to ensure that not only do parishioners feel comfortable in our church environment, we also want them to feel confident and empowered to speak up if they believe injustices have occurred.

## Conclusion

Having a culture of safeguarding in a multicultural church environment is essential for protecting the vulnerable, developing trust and promoting inclusivity. By prioritising safeguarding and having an awareness of cultural sensitivity, our churches can create a safe and welcoming space for all parishioners, regardless of their background. This commitment can not only prevent harm but assist in strengthening our communities, allowing them to grow and fulfil our mission of love, dignity and justice for all.



# UPDATES



## EVENTS IN THE ARCHDIOCESE

<https://www.wn.catholic.org.nz/events/>

### **PORTRAYING THE VISIBLE GOD: HOW EARLY CHRISTIANS DEPICTED CHRIST**

The New Testament refers to Christ as the image of the invisible God, but it never describes his physical appearance. Professor Robin Jenson will explore how early depictions of Jesus expressed Christian beliefs about his divine and human natures as well as his mission as healer, teacher, and saviour. To be held on 23 July, 7-9 pm at the All Saints Church, 90 Hamilton Road, Hataitai <https://www.venn.org.nz/events-courses/portraying-the-visible-god-wellington/>

The Archdiocese of Wellington is conducting a survey over the next few weeks among **WelCom** readers within the Archdiocese of Wellington. The SurveyMonkey website link is <https://www.surveymonkey.com/r/PK66XNR>

### **2024 Funding Round Open- Tindall Foundation**

The funding supports groups committed to social, pastoral and charitable needs in our region [https://www.wn.catholic.org.nz/adw\\_community/tindall/](https://www.wn.catholic.org.nz/adw_community/tindall/). Something to consider for our parishes

### **Form and Equip Formation Programme**

[https://www.wn.catholic.org.nz/adw\\_community/applications-are-open-for-our-new-archdiocesan-formation-programme-starting-in-2025/](https://www.wn.catholic.org.nz/adw_community/applications-are-open-for-our-new-archdiocesan-formation-programme-starting-in-2025/)



### **Metropolitan Cathedral of the Sacred Heart Re-opening**

Here's one of the memory lanes. Dinner and drinks before the event. (Bonita and Telesia were somewhere in the crowd). Margaret and Rutger made it to the news. Thank you to all Launch Out Graduates, Mentors and all LO whānau who made it to this special event.

*07 June 2024. A day to remember.*



### **Launch Out Retreat with Alan Roberts, 26-28 July, Magnificat**

Fr. Alan Roberts is currently the parish priest of Hāto Mere- St. Mary's Parish Ōtaki. Fr. Alan was ordained in 1972 and has many years of interest and involvement in contemplative prayer and Ignatian spirituality. He has written three books to assist people enrich their spiritual lives and those of others.

He was also a Parish Priest at St Mary's parish in Blenheim for six years. He is a known spiritual director for seminarians. And also a beloved spiritual director of many lay people in ministry. Here is what he says about his vocation <https://www.wellingtonpriests.org/priesthood-archdiocese-of-wellington/vocation-stories/fr-alan-roberts-my-vocation-to-the-priesthood/>



# The wisdom of age

By Bridget Taumoepeau  
Pastoral Mentor

Pope Francis established the celebration of the World Day of Prayer for Grandparents and the Elderly on the 4<sup>th</sup> Sunday in July, which is close to the feast of Ss Joachim and Anne, the grandparents of Jesus. This year that falls on July 28.

The Pope often speaks of the elderly and the importance of the relationship between children and their grandparents. Behind a lot of what he says is respect for the wisdom of the elderly, which runs counter to the worldly view of this stage of life. He also reminds us that the elderly themselves sometimes have a rather sad attitude, with few expectations for the future. This may well be a response to the lack of importance that is given to those in the later stages of life. We know in our society that there is often abuse of the elderly in the form of neglect or financial exploitation.

Not all of us are grandparents, but we all have or have had grandparents, although some may not have known them well. It is interesting to ponder on how the relationships between children and their grandparents has developed over recent years. Many would say that they now have a closer relationship with their grandchildren than they had with their own grandparents. On the other hand, there has been a flourishing of communities and facilities catering exclusively for the elderly.

We are fortunate in our connection with Māori and Pacific Island cultures, as well as increasingly with Asian families, where the generations tend to live together and grandparents are often more actively involved with the upbringing of the children and, later in life, may remain with family for their care.

If we look at the Scriptures, we find many accounts of older persons and comments on old age. Pope Francis drew our attention to the psalmist in Psalm 92 stating 'In old age they will still bear fruit'. And Psalm 72 is described as a prayer for lifelong protection and help, asking the Lord, who is my refuge, not to 'cast me off in the time of old age'. Leviticus tells us 'You shall rise before the aged, and defer to the old.' The book of Tobit describes Tobias as 'treating his parents-in-law with great respect in their old age' and Ecclesiasticus instructs us to 'help your father in old age, and do not grieve him as long as he lives; even if his mind fails, be patient with him; because you have all your faculties do not despise him. For kindness to a father will not be forgotten'. Ecclesiasticus goes on to extol old age – 'How attractive is wisdom in the aged, and understanding and counsel in the venerable! Rich experience is the crown of the aged, and their boast is the fear of the Lord'. Maccabees describes the noble presence of Eleazar in advanced age.



*"Hand in hand with dad" by Liane Metzler. Published August 19, 2015. Copied from Unsplash  
<https://unsplash.com/photos/child-and-parent-hands-photography-B32q6Ua34Y>*

*Continues on Page*



"Old woman closing her eyes" by Danie Franco. Published June 6, 2017. Unsplash <https://unsplash.com/photos/grayscale-photo-of-closed-eyes-woman-A6O7pgc7vHg>

Pope Francis refers to the importance of the elderly as a repository of history - what John Paul II referred to as the 'guardians of the roots' from which we have all grown. This gives the opportunity for intergenerational dialogue, allowing for the transmission of history and values. Young people learn to respect past events, and attachment to their roots, thus building social and family relationships of a lasting nature. Grandchildren can learn that it is possible to emerge from a period of hardship, and to build a better society.

Often the emphasis is on the responsibility of the younger towards the older, but the pope also reminds the older members of society of their role in passing on their experiences, wisdom and love to the young ones, thus overcoming stereotypes of old age – so that young people stop seeing the elderly from the perspective of their age, illness, infirmity, dependence or fear caused by the loss of their roles in society.

Francis, himself, is a great example of this – he has no difficulty sharing his life experiences and good advice with youth and he shows obvious enjoyment in his interactions with young people – he seems to draw energy and enthusiasm from those meetings – most dramatically seen at World Youth Days.

We are thankful for his establishment of the Day of Prayer for Grandparents and the Elderly, drawing our attention to Saints Joachim and Anne and helping us imagine and immerse ourselves in their relationship of love with the Child Jesus.

**Reference:** Brzezinski, Mirosław. 2023. The Value of Old Age in the Teaching of Pope Francis. *Religions* 14:1463