

PAX CHRISTI AOTEAROA NEW ZEALAND

KIA TAU TE RANGIMARIE KI A TAATOU KATOA / WORKING FOR PEACE FOR ALL EVERYWHERE



This month's news..

Seeking a Peace Spirituality for Aotearoa NZ.

Kia mau te rongo ki runga ki te whenua, me te whakaaro pai ki ngā tangata.
Let there be peace on earth, and goodwill to all
Luke 2:14

PEACE IS...
A collage of ideas.

Thoughts on
Peace
Spirituality
in Aotearoa by Pax
Christi members

Kia ora friends
Ngā mihi o te wā.

Kevin McBride, founder of Pax Christi in Aotearoa New Zealand, has been urging us for some time to think about a peace spirituality that comes from the land and people here. He asks: "Is Pax Christi International's emphasis on peace as "non-violence" the most appropriate for our country where our relationships to the land and to tangata whenua are so vital?" In our reflections, we have been enriched through much that Whaea Rangi Davis has shared about Māori concepts of peace-making.

Peace is something we aspire to at the personal, local, national and international levels. Our next page gives a collage of thoughts from members about what peace means to them personally. The main body of the newsletter is thoughts from Kevin, Rangi and others on a peace spirituality for Aotearoa New Zealand. In conclusion, there are words of encouragement from our Co-president, Bishop Peter Cullinane.

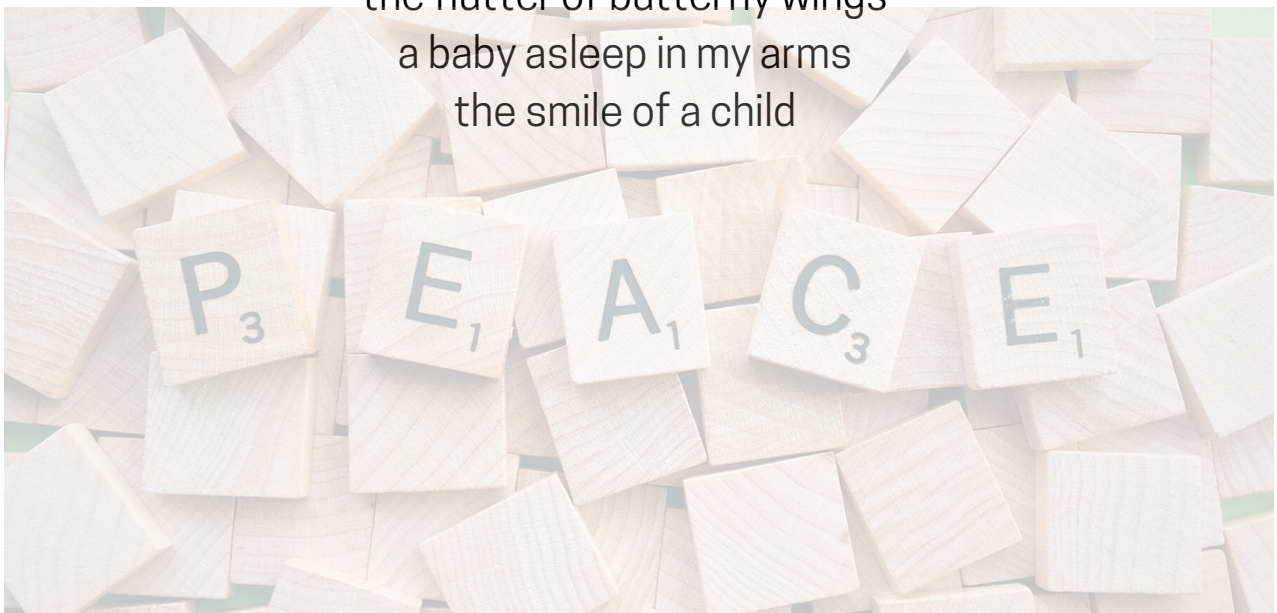
Kia tau te Rangimarie ki a koutou. Peace be with you.

Susan Healy

Peace is ...

A collage of ideas from Pax Christi members and friends

being in harmony with friends and family
the clear waters of a river flowing to the sea
being at one with all creation
compassionate caring for others
awareness of hope for all
children running, jumping, sliding, climbing swinging in a playground
swimming in the sea and gazing back at the tree-lined shore
the sound of waves lapping gently on the beach
the view from the top of a mountain
biking on cycle trails through the bush
walking beside a stream
kayaking on a lake on a beautiful day
fishing from the dingy on a calm day
the morning song of the birds
the flutter of butterfly wings
a baby asleep in my arms
the smile of a child



Thoughts on Pax Christi Spirituality

by Kevin McBride, 2020

As some of you will know, I have put a lot of thought to the question of a peace spirituality which might be appropriate for our Pax Christi Aotearoa New Zealand section and reflect the reality of our history and the underlying “peace requirements” of our country and perhaps region.

Partly, this is a response to statements coming out of meetings of Pax Christi International held in Rome in association with the Pontifical Commission for Justice and Peace out of which came the assertion that the focus of our Pax Christi spirituality should be “non-violence”.

Giving energy to such an approach can be very difficult to affirm and support for various reasons. First of all, some of us find it difficult to put focus and energy into something negative. Also, “violence” comes in so many forms and in itself, arises from causes which vary from historical, such as colonisation, to traditional rivalries, which can be found among states with undefined boundaries, and can range from the intrapersonal to the international, from harassment to nuclear bombing. Of course, none of these should be left out of our working for peace but many need something more positive to underpin a prayer, study and action focus. We believe it is more energising to focus on the study and application of values which relate to the history and situation in our country and region in ways which address the primary cause of un-peace; for those in Aotearoa-New Zealand, this is colonisation and its after-effects.

In his recently-published *New Treaty, New Traditions – Reconciling New Zealand and Maori Law*, Victoria University Law Professor Dr Carwyn Jones (VUP 2016), presents “five central concepts underlying Maori philosophy” which could provide a very useful base on which to build a peace spirituality for Pax Christi Aotearoa-New Zealand.

In the first place, they come from Māori tradition and are therefore grounded in the Whenua (land) here. In the second place, and this is important for an entity founded in the Catholic Christian tradition, they link very well with recent pronouncements and statements coming from Pope Francis, who himself has strong links with the indigenous peoples of South America. His recent writings—including *Laudato Si’* but even more, *Querida Amazonia*, his 2020 post-synodal apostolic exhortation written in response to the 1919 Synod of Bishops for the Pan-Amazon region—reflect a deep appreciation of the need for a more efficacious appreciation of the wisdom inherent in those who still live in close association with the land, the Whenua or Creation of which humanity is not the master but an integral partner.

Dr Jones’ five central concepts are:

whanaungatanga – the centrality of relationships

mana – the importance of spiritually-sanctioned authority

tapu/noa – respect for the spiritual character of all things

utu – the principle of balance and reciprocity

manaakitanga – nurturing relationships, looking after people and being very careful about how others are treated.

These five concepts could provide a base on which a Peace Spirituality for Aotearoa and possibly for Pacific peoples of our Asia-Pacific region can be founded. They all, in some way, are founded in relationship with what Māori call Atua, Tangata and Whenua (God, People and Land). They act as guiding principles for moral decision-making and have, at heart, that capacity to lead to peaceful living with each other and an overall respect for Nature and its laws.

If we live by these concepts, then the “non-violence” sought by international Pax Christi colleagues will take care of itself.

Hohourongo: Reconciliation and Peace Making

by Rangi Davis, August 2021

Hohourongo

The imagery is:

picking up the pieces, putting together again, binding the wounds, healing the wounds, mending the rifts, re-connecting the severed links, replacing the lost, empowering, reclaiming wellness, reclaiming relationships, balancing the scales, casting off the rubbish, entering the house of Rongo (Peace).

Hohourongo indicates a violation has occurred to Atua, tangata and whenua (God, people and land) and there is need for restoring tapu and mana through reconciliation or settlement. Hohourongo heals and restores wellbeing to people. The restoring of spiritual wellbeing restores psychological wellness and physical health. Violation severs relationships. Hohourongo re-connects and strengthens the severed three-fold relationship with God, people and land.

Violation ignores and tramples upon tapu restrictions and weakens the power of that safety measure. Hohourongo restores to tapu boundaries the power to safeguard the tapu and mana of all things that exist.

Hohourongo and tika, pono and aroha

Violation is the result of failing to act according to tika, pono and aroha.

Tika is needed to re-establish and maintain right relationships to make right responses and for the right exercise of mana by following the process of hohourongo.

Pono in the first place reveals the reality of the act and the effect of violation on the victim and perpetrator and their whānau (family, community). Secondly, it reveals the reality of the damage done. Thirdly, it ensures all steps are taken to repair the damage. Fourthly, if there is no truth or integrity, hohourongo is not effected.

Aroha must always be a part of hohourongo because there is always need for compassion, sacrifice, generosity, and even affection during the process of victim, perpetrator and whānau.

Elements for Hohourongo

Admission, sorrow for the violation, resolve to mend and make right, utu or compensation is required of the perpetrator.

Signs/Whakamā, tears, sorrow, maybe relief.

The victim and whānau can determine the format of the hui hohourongo.

Acceptance of confession, sorrow, admission of guilt and utu, the compensation, granting forgiveness if hohourongo is to be achieved.

Signs/ Maybe tears, karakia, hariru and hongiri.

Kua houtia te rongo - reconciliation has been achieved.

Kua tau te rangimarie – peace has been established.

I end with this Psalm 119:10: “Your word is a lamp for my feet, a light to my path.”

“Ma te tini me te mano kia taea” With all our contributions we can achieve it.

Yesterday, Today and Tomorrow: Inanahi, Ināianeī, Āpōpō Pax Christi Māori Spirituality Reflection

by Rangī Davis, July 2022

I grew up learning te reo māori are vibrations of the universe, but wasn't encouraged to use it because of the Government policies of the time, which I did not have a clue about and I suspect neither did my parents.

I believe that as a people of Aotearoa New Zealand we have matured from those experiences and many Tangata Whenua and New Zealanders have moved from Colonisation to working towards Decolonisation.

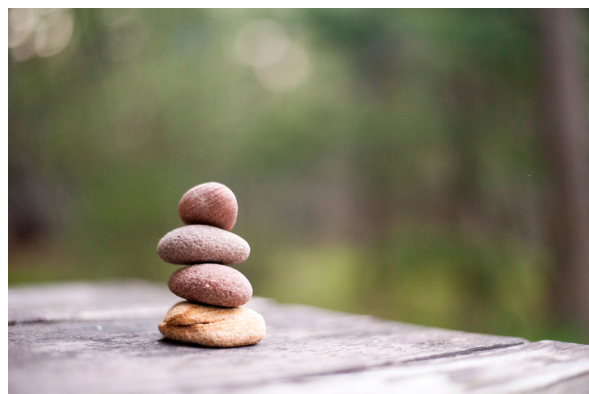
So, I'd like to take this opportunity to share some decolonising ways of thinking by starting with some tangata whenua concepts that may help us develop the Spirituality of Peace that Kevin is asking us to consider.

The first one I'd like to weave into our **Wānanga** time is **Hohourongo** followed by other concepts like **Whanaungatanga, Kaitiakitanga, Manaakitanga, Mana, Tapu, Tika, Pono** and **Aroha**.

In the years that I have come to know Susan and Kevin's leadership and strong sense of justice, encouragement and recognition for me as tangata whenua, that sense of recognition restored in me hope; it has encouraged me to pursue how I can be a better animator of the articles of our Treaty relationship. I know that a larger number of our people of Aotearoa understand that consulting and negotiating the articles of this Te Tiriti can be fertile ground for seeking Peace.

Government policies are asking Government Organisations to reflect Te Tiriti o Waitangi in their policies and in action. Non-Government organisations are doing their bit too. I worked for the Sisters of Mercy for 13 years as a Mission Director and it was here that I really learned what I had to offer because I was tangata whenua. These wāhine toa were movers and shakers in the early 2000s. I was acknowledged, promoted, protected and was included in their conversations that saw them deepen their work in the Māori space. They now have two Community Developments led by Māori Managers and many other skilled Māori working at all different levels in their companies which include secondary schools, rest homes, hospitals and hospices throughout Aotearoa. I am excited by some articles I have read recently by Dr Anne Salmond called "Iwi v Kiwi and Rethinking 'Race' in Aotearoa New Zealand".

Moana Jackson said that Maori just want to live in their land in Peace and welcome all those who choose Aotearoa to be their home, but it comes with a responsibility, to be generous kaitiaki.



Māori Spirituality Concept Words

These are some of the concepts brought forward by participants in a recent study night that I managed to capture and which I understand come out of a spirituality of care and which are in line with Māori spirituality as I know it. I will write the words or phrases shared by participants and connect it to the wairuatanga (spirituality) of Māori. The intention is that these concepts and ideas could be discussed and explored more so that our peace spirituality has an authentic Pax Christi Aotearoa awareness.

Kaupapa: "To do no harm nurtures peace" "Whakamanatia te maungarongo"

To find common (**Noa**) ground to peace.

What could foster co-operative ways of working? (**Manaakitanga**)

Building stronger relationships (Culturally)(**Whanaungatanga**)

Listening – Hearing (**Whakarongo**)

The ones who have been nurturing, let them speak first. (**Awhinatanga**)

Treating others with kindness and peace. (**Aroha**)

Giving voice to the voiceless (**Tapu**). To be seen, to be heard, to be respected (**Tapu**) and to be loved.

To stand with and be alongside. (**Whanaungatanga**)

Building up of communities and restoring of people to rebuild. (**Rangatiratanga, maungarongo, hohourongo**)

Nothing about us without us. (**Whanaungatanga**)

Principle of Consideration (**Tapu & Aroha**)

Commonality (**Whanaungatanga**)

Accepting difference (**Tapu & Tika**)

Independence (**Rangatiratanga**)

Contemplative upbringing/Healing (**Hohourongo & Mauri ora**)

Mysticism of open eyes (**Mana**)

Right relationships, that we use fundamentals by which we find ways to explore those relationships to share common ground. (**Whanaungatanga, Manaakitanga & Kotahitanga**)

Who are we? What do we bring? Who do we want to be with? (**Ko wai a mātou & Whakapapa**)

Listen to the people (**Whakarongo ki te iwi**)

In the job of growing people (**Manaakitanga**)

Dialogue, sharing parallels, common ground (**Manaakitanga & Whanaungatanga**)

Peace Education. (**Te Wā & Wānanga on Maungarongo**)

Mercy, compassion, Jesus, Tolerance, engagement, Nature, God (**Atua, Ariki, Whakapono & te Ao**)

Hospitality, Family, prayer, Service, food, Land, Sea (**Manaakitanga, karakia, waiata, awhi, kai, whenua, & moana**)

Multi-cultural. Inviting strangers, sharing stories and experiences (**Mata Tini, Whanaungatanga, Tikanga**)

Justice through action. (**Mahia te tika, Mana Atua, Mana Whenua, Mana Tangata, Mana mō te Ao Katoa**)

We could group all these together and we could develop a programme to share.

That's my little piece in this jigsaw for now. Arohanui na Rangī

Our Thoughts on a Peace Spirituality for Aotearoa NZ

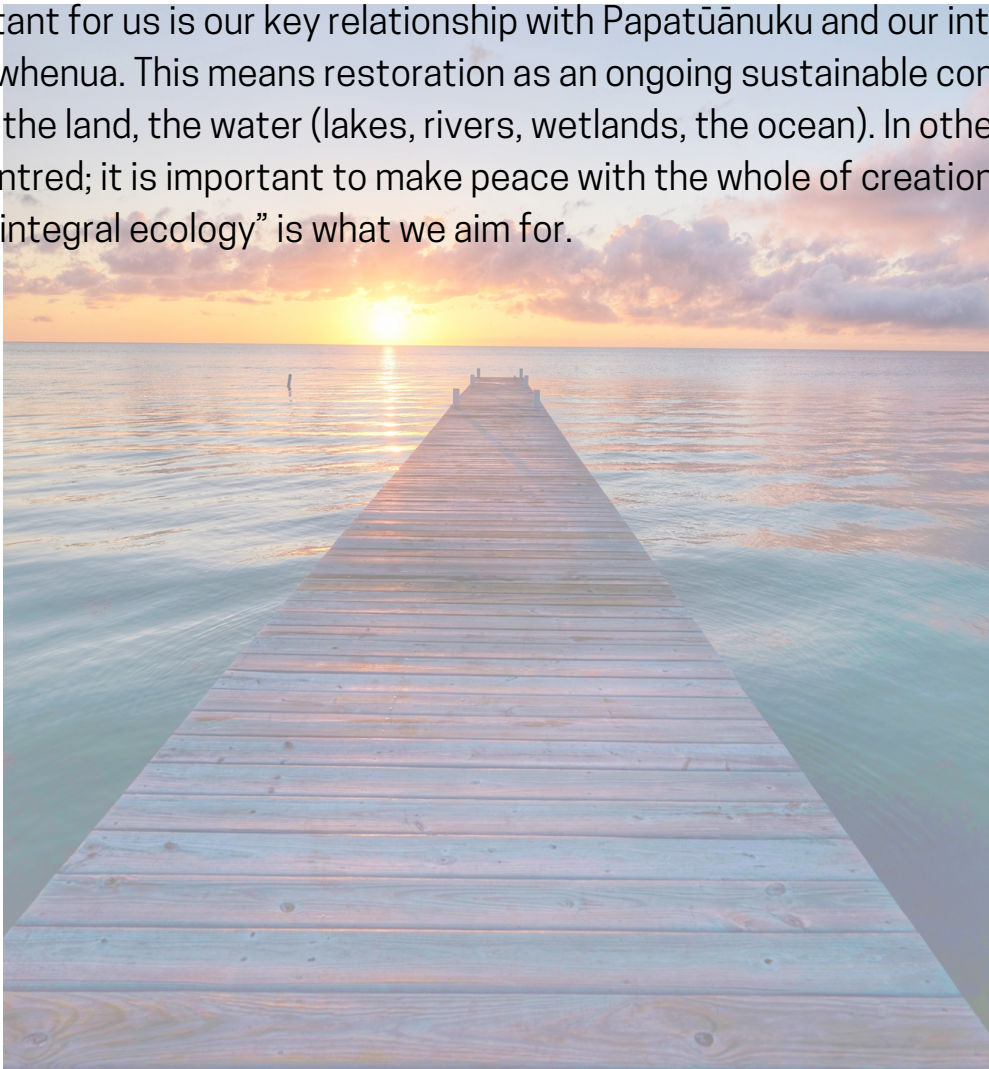
by Helen & Patrick Doherty, July 2022

Our response to what Rangī shared with us

The Māori concepts are what struck us as being most relevant for a peace spirituality. Kotahitanga—we are all one—seems to encompass the whole of what being peacemakers means. Then there is hohourongo, making peace, healing which encompasses restoring right relationships. Mana—mysticism of open eyes—is just beautiful. In fact, all the Māori ideas of whanaungatanga, manaakitanga, whakarongo embody the essence of peace spirituality for Aotearoa.

Our thoughts on what is important for a Peace Spirituality for Aotearoa New Zealand.

What is important for us is our key relationship with Papatūānuku and our intimate bonding with the land, whenua. This means restoration as an ongoing sustainable concept—restoration of the land, the water (lakes, rivers, wetlands, the ocean). In other words, it is not just people centred; it is important to make peace with the whole of creation. In the words of Pope Francis “integral ecology” is what we aim for.



There is a Wound on Our Land

by Susan Healy, September 2022.

When Kevin and Rangī asked us to write up some of our thoughts on a peace spirituality for Aotearoa New Zealand, the first thought that come to my mind was this: “There is a wound on our land.”



There is a Wound on Our Land

A deep scar etched over Papatūānuku and her people.

The wound has names:

Imperialism, Colonisation, Domination, Capitalism, Assimilation.

And profound are the cuts these forces make.

They are destructive for all communities

But most for those who have long lived in love and peace with Mother Earth –
and whose lives are ordered to the communal good.

Where does our peace-making start?

By reverence for the Earth, our Mother

By welcoming the sacred being and kaitiaki-roles of tangata whenua

By honouring the holy covenants –

He Whakaputanga and Te Tiriti o Waitangi

By seeking the remaking of colonial systems –

So that right relationships with Atua, Tangata and Whenua are restored

By celebrating our diverse communities

By being rooted in this land and building on its ancient wisdom.

Inspiring Texts...

The words of Hugh Rihari:

I puta mai te tangata i te whenua ko Papatuanuku tera ko te tupuna whaea. Ko ta matou hei tiaki te whenua tae noa ki te wa e hoki nei matou ki a ia.

To us land of mother earth is like our own mother. We are destined to be her caretakers until we finally return to be laid to rest.

Ngāpuhi scholar, Hone Sadler, speaks of the interrelatedness of all things:

“the worldview of Māori, when it comes to whakapapa, is that everything is interrelated from the sky to the land.”

Ngāpuhi elder, Pereme Porter, emphasised to the Waitangi Tribunal that to understand Māori culture is to recognise that it is a culture of relationships.

Our culture is based on relationships with everything and everyone in Te Ao Mārama [the world of light, the physical world] as creatures that whakapapa [trace connection] to the source of that creation, the creator of the cosmos, Io.



A Peace Spirituality

by Liz Beazley, December 2022.

As a member of Pax Christi Aotearoa, we have been looking at a peace spirituality that is not just for Aotearoa but is universal for all in the world. We hear about a spirituality of non-violence but I believe that that expresses an inaction. We are called to actively live in the peace of Christ, to be peacemakers. Forgiveness, healing and justice, which were evident in Christ's teachings, need to be lived out.

Everything is interconnected, so we should show respect to all of creation. We are called to action, to see that we all can live in a world where no-one is despised or forgotten and where peace reigns. Peacemaking is for all peoples and all cultures and it governs the way we respond, care for, and love all creatures and creation. All of creation is God's gift to us and needs to be treasured.

Richard Rohr's pattern of the universe is that we are one and that we don't have to live competitively. I see this as living cooperatively with each other.

The greatest commandment for all is to love as Christ loves us. This is an active, peacemaking love.

"Lord, make each one of us instruments of your peace and vessels of your love and mercy for all of your creation".



Thoughts from Portugal on a Spirituality of Peace for Aotearoa NZ

by Kevin McBride, December 2022.

As a relief from Portuguese novels, I would like to share some reflections on what could be included in the development of a spirituality of peace more suited than “non-violence” to our history and environment. It is based on some concepts set out by Dr Carwyn Jones of Auckland University in his book “New Treaty, New Traditions”:

the understanding, maintenance and development of peaceful relationships

the recognition and observation of the essential sacredness and right to exist of all that is

the uniqueness, worth and value of all that is

the necessity for the maintenance of balance and reciprocity across all that is

the duty of care for all that is

the constant requirement for healing and reconciliation to restore and maintain all the above.



It's peace, Jim, but not as we know it*.

by Kevin McBride, November 2022.

Barbara and I were visiting family in Christchurch a couple of weeks ago when we were invited to go out to a performance led by the Jolt Dance Company in “celebration of the 21st year of the beauty and strength of our dancers and community.”

The Jolt Dance Company was something new to us but our expectations were high as we found our seats in the back rows of a packed Cashmere High School auditorium. The programme we were offered could have prepared us for Jolt's “ground-breaking programme training dancers with disabilities as dance tutors” but it was already dark as we found our seats so we had to learn directly from the experience.

It soon became obvious that this was not your ordinary, everyday dance performance: the stage was filled with ‘dancers’ in wheelchairs, others with closely-attending mentors, many with physical ability and timing limitations, who were guided through a range of movements and formations by a handful of more skilled and highly-trained leaders. From the beginning, it became a matter of an audience participating in the joy of disadvantaged members of their community sharing a unifying experience, a relationship, a whanaungatanga not always present in the isolation brought about by their disability. They were finding a new dignity, a shared power of expression, a transformation and shared healing of their lives.

There was no sign of the violence or non-violence often associated with peace and peace-making in this evening's entertainment; if any of the performers' disabilities was the result of attack or battery, the effects were no different from those resulting from birth defects, disease or accident. The end result was founded in establishing a renewed sense of belonging, of community, of intent to make the best of what life has served us, of taking responsibility for ensuring that peace as a fullness of life can be experienced by the least of us as well as by the greatest.

The evening reinforced the truth of the contention that peace is more than the absence of war, that it requires more than the avoidance of conflict and violence, that it arises from the respectful and supportive relationships among all people and with all that lives, moves and is, in our whanaunga, our nation and our world. Each one of those performers was affirming to the world that “I am here, I am life, I am you”, calling us to share in a peace that is for all everywhere. When we emerged into the evening after the show, we found this peace we were called to share beautifully expressed in a poem by Matty Angel included with our programme:

What you see is not all we are

*What you see is not all we are
And what we are not is not what you expect
We are not broken or incapable
We are beautiful, We are brave,
And we are here with you today.*

*Hopefully you can see us,
The real us, that is ...
Not the labels that have been given to us,
But the people that we are.*

*We have so much to Give
So much to share and teach
But first you have to see us,
And we hope that you can today.*

Matty Angel

* With apologies to Captain Spock of the 1980's TV feature “Star Trek”

Words of Encouragement from Bishop Peter Cullinane Pax Christi Aotearoa-NZ Co-President.

AGM 27 November 2022

E te whanau, I have been very mindful of the continuing activities of Pax Christi; your executive has kept me informed. That does two things: it heightens my admiration for the people involved in this valuable work, and it heightens my disappointment at not being able to support you more actively.

When I think of those who actively commit to the work of social justice and human rights, I remember that Jesus once described his followers as a “little flock”. Relative to all the rest, we always seem to be a small minority. Yet somehow, that seems to be God’s preferred way of acting! Even though the call to witness to the Gospel is the call of all of us, some are needed to be catalysts, and stand out in the way that prophets do. I see you in that light. Even by keeping yourselves well and accurately informed, you are doing more than many others can manage, it also enhances the quality of your interventions.

May the Holy Spirit abundantly bless yourselves, your families, and your work.

Advance Notice Peace-making in the Māori Tradition

In May, on behalf of Pax Christi, Rangi Davis will be offering a Zoom session on Peace-making in the Māori tradition. Rangi gave this presentation to Auckland Pax Christi earlier in 2022. It was greatly appreciated by those who attended.

An invitation to and call for enrolments in this valuable Zoom study will be sent out in March.

DIARY DATES

22nd Feb	Ash Wednesday
13 March	Pax Christi movement begins in Europe, 1945.
22nd March	World Water Day.
7 April	Good Friday
9 April	Easter Sunday
22nd April	Earth Day
29 April	UN Day of Remembrance of all victims of chemical warfare.

PAX CHRISTI AOTEAROA NEW ZEALAND

Pax Christi is an independent Catholic social justice organisation . We work hard to address issues of peace and justice at a local, regional and global level.

If you want to know more about Pax Christi, to join meetings, or to set up group meetings in your area, please contact paxchristiaotearoa@gmail.com or ring 09 377 5541 / 021 729944

Pax Christi relies on volunteers & donations to enable the work to continue.

To make an online donation our a/c name and number is: Pax Christi Aotearoa New Zealand 03-01730353-867-00
Please contact us for a receipt.
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