

PAX CHRISTI AOTEAROA NEW ZEALAND

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



This month's news...

Facing our fears: Māori
authority and our Pākehā
way of life

by David Tutty

Finding Hope in the Shadows

by Kevin Mc Bride

Official Statements from Pax
Christi NZ & Asian Human
Rights Commission following
the Terrorist event in
Christchurch 15 March 2019

Listening to the People of the
Land Book Launch

Conference on Religions and the
Sustainable Development Goals

Tēnā koutou katoa

15th March 2019 will forever be etched into the New Zealand psyche as the day we had our first terrorist attack – the massacre of 50 faithful people praying at Masjid Al Noor and the Linwood Masjid Mosque in Christchurch. As well as grief, New Zealanders stood in solidarity with compassion and empathy with all peoples of different religions and colour. Prime Minister Jacinda Ardern shook the world with her words ‘we are one’ followed by action, along with other political parties, to ban semi-automatic weaponry.

Two weeks on, we are now beginning to do deep reflection – on casual racism and ignorance of religions and cultures. Deep questions need to be asked along with active critical thinking and systemic change. New Zealand has been given the opportunity to show the world a new way forward – to be a light in the darkness. Are we prepared to be that light?

As-Salaam-Alaikum.

Bridget Crisp rsm

Facing our fears: Māori authority and our Pākehā way of life

by David Tutty

Last year I returned to Aotearoa New Zealand after nine years away. During my time in South Africa, I missed much of what made the news here and how the issues played out in this land of my birth. These last months I have followed up and tried to understand some of these issues and this article is an attempt to unpack one I see as vitally significant for our future.

In November 2014, the Waitangi Tribunal ruled that the rangatira who signed Te Tiriti o Waitangi did not cede sovereignty to the British Crown. They did not cede authority to make and enforce law over their people or their territories. What they did do was give the Governor the authority to control British subjects in New Zealand and thereby keep the peace.

My interest in returning from years overseas is the failure of the New Zealand Government and the majority of Pākehā to listen, to engage and to take seriously this Tribunal ruling. The then minister overseeing Treaty negotiations, Attorney General Chris Finlayson, said that the report did not change anything. There was no question that the Crown had sovereignty over New Zealand. His words echo and reinforce what we have been told for many years. The official narrative has been that the Treaty gave Britain sovereignty and the Crown, through the New Zealand Government, was the legitimate authority over all of this land.

In dismissing so quickly and effectively the Waitangi Tribunal ruling, what are we, Pākehā, in fact, doing? Why are we unwilling to engage and take seriously this correction to the dominant narrative we keep repeating? Are we afraid?

I think there are many fears. There are implications for us in engaging and taking seriously this 2014 ruling. There is much at stake. Therefore, I feel it would be helpful to look at what we are afraid of. I feel that in looking at our collective Pākehā fears around this issue we might then have the courage to face them and respond to the huge historical injustice done to Māori.

Most writing about fear comes from psychology. Fear is named as an appropriate response when there is a perceived threat. Fear is a very powerful emotion that often overrides reasoning and leads to defensive actions. One strong fear concerns change and the possible loss of the control that we feel we need or expect. We are deeply afraid of being vulnerable. Fear is also a response to perceived attacks on our sense of identity and our taken-for-granted ways we live out this identity. Our Pākehā cultural formation sets guides for what are acceptable fears and legitimate ways of expressing these fears. These guides are continually shaped by changing cultural and historical ways of naming what is a threat. We know that fear can also be manipulated. It doesn't take much time looking at news programmes and newspapers to see how easily fear can dominate public imagination and discourses.

I feel it would be helpful to look at what we are afraid of. I feel that in looking at our collective Pākehā fears around this issue we might then have the courage to face them and respond to the huge historical injustice done to Māori.

Facing our fears: Māori authority and our Pākehā way of life cont.

In understanding a little more about fear, I then need to ask what are we afraid of in the context of this 2014 Waitangi Tribunal ruling. Are we afraid that the history we have been told is not the truth? Do we not want to hear that our forebears, therefore, must have forcibly imposed sovereignty? Do we fear that we might be descendants of conquerors and invaders? Do we not want to admit that our forebears led wars to impose their will and to forcibly take Māori land? Do we fear the implications of all this to our nation's structures and our Pākehā identity in this land. And do we fear that if indigenous Māori regain their traditional authority our Pākehā way of life is at risk?

While I was in South Africa, I looked at some of the formative factors that have contributed to Pākehā ways of thinking and acting. One significant conclusion is that our culture prioritises the need for a level of control over our individual lives and thus to have institutions in place that facilitate this. Home ownership, doing well materially, insurances and retirement plans are all ways of assuring some hoped for control over our lives. We praise individuals who achieve these levels of control and even demonised at times those who have failed to achieve.

Kenosis is now how we name what is God-like and what we are called to live.

Alongside this, we, Pākehā, have wanted to be in control of the historical narrative of our founding. This control has, thus, named the good intent of colonial settlers and the gift to Māori of the coming of our forebears. It has persuaded us that Māori did cede sovereignty and that we legitimately can be secure in the knowledge that we are good people and gained governance in a responsible fashion.

Yet the Waitangi Tribunal tells us our story is based on a lie and our control mechanisms do not want us to hear this. We are afraid. Our way of life and our self identity is at risk if we take seriously the fact that Māori did not cede authority over themselves and their lands and our current sovereignty was acquired through war, theft and injustice.

To take seriously this injustice of the past, is to accept a vulnerable, even fragile, new status. This is deeply threatening. Yet we do need to face the truth and to face our fears. Not only is the future of our nation at stake but also our Pākehā moral integrity at home and abroad.

One helpful theological insight from Philippians 2 is that out of love God let go of security and control to be with us. Emmanuel, God is with us, is named theologically as the fruit of a letting go, a kenosis, for a larger purpose. Of course the security and control conferred in biblical times to God was as mighty king and lord and this is now challenged fiercely. It is the kenosis, the choosing to be powerless, that is how many theologians now name what is of God's very nature. God therefore is no longer perceived and experienced as mighty king and lord but vulnerable alongside those who are poorest and those most treated unjustly. Kenosis is now how we name what is God-like and what we are called to live. For us, then, to let go of our desire for control is to follow the way of God. This can help us face our fears and face the truth of the injustice of the past.

Facing our fears: Māori authority and our Pākehā way of life cont.

Another theological insight arising from the Genesis creation stories is that God was present and at work in this land long before missionaries ever arrived. Evidence can be seen in the deep sense of holistic spiritual interconnections and practices of Māori. Of these, their practice of manaakitanga, of care of the visitor, has been time and time again shown to us and our forebears. This manaaki has been extended to us with the sole request that we respect traditional hapu and iwi authority. Yet historically we have not done so.

Our way of life is at risk. No question about that. But to face our fears and to engage with Māori so that their traditional authority is recovered is a work of God, a work of justice. The Waitangi Tribunal has given us a gift. It is now our task to respond to it.

David Tutty is a member of Pax Christi Aotearoa New Zealand and wrote the article *Facing our fears: Māori authority and our Pākehā way of life* for the *Talking Cents* Newsletter (February 2019). *Talking Cents* is an ecumenical group charged by the Auckland Anglican Diocesan Council to promote an alternative to current economic and political thought, and to encourage debate within the Church. Ministry units are encouraged to distribute these articles.

David Tutty welcomes further discussion on this topic and can be reached at missiodei.dt@gmail.com

#LivePeace for 40 days

Pax Christi International are inviting you to #LivePeace, #LiveJustice, #LiveNonviolence, #LiveReconciliation for the forty days of Lent. We are invited to reflect and deepen our commitment to peace, nonviolence, justice and reconciliation with the aim to bring about and create widespread social change. Go to www.paxchristi.net/news/lent-livenonviolence-livepeace-40-days/7228 and read the weekly reflections of Senior Policy Advisor to Pax Christi International Rev Paul Lansu, who connects Lenten themes and scripture with the work of peace, justice and reconciliation. Source: Pax Christi International (www.paxchristi.net)

TOLERANCE



16 THIN LINE ICONS

Image: [iStock.com](https://www.istock.com) / Alexey.Blogoodf

Finding Hope in the Shadows

by *Kevin McBride*

One of the most positive things coming out of the tragic massacre of Muslim worshipers in Christchurch has been the overwhelming response in terms of sympathy and solidarity across nations, cultures and creeds. Almost before details were out here, messages were coming through from Pax Christi officials, sections and groups across the globe. They clearly exemplified an outreach of the Pax Christi International movement's motto: Working for Peace for all Everywhere.

Over the 30 years of our links with the Pax Christi movement, we have been made aware that it is a movement for people of all faiths and none. A Muslim from Kenya held a position on the international executive for several years earlier this century. Even at our own level in New Zealand, we have had warm relationships with people of other faiths: for several years, particularly during the presidency of the late David Wakim, we found occasion to foreshadow the links between Sacred Heart Catholic Church in Ponsonby and the Al-Masjid Al-Jamie Mosque on the opposite side of Vermont Street during recent memorials, through common prayer at specific times. We have invited Muslim contributors to share their faith with us at interfaith discussions at the Peace Place and been part of Pax Christi's international efforts to bring peace among Christian, Muslim and Jewish people in Palestine.

But the motivation which drove the killer to his outrageous murdering is something still to be addressed. We have heard from some Muslims and over the years from many people of non-European ethnicity, examples of racial prejudice and abuse which differ from his white

supremacy beliefs more in degree than in substance. Even in my own close church community I have heard that there are maybe too many of "them" coming into our country.

Such comments show a deplorable lack of knowledge and understanding of the history of this land. As part of our Pax Christi work in the region, we have tried to advocate on behalf of the indigenous people of West Papua, currently suffering a violent colonisation tragically similar to that which gave Pakeha our overwhelming predominance in the governance and culture of Aotearoa-New Zealand. In too many ways, the Christchurch assassin was only showing a violent form of a discriminatory attitude too many of us are guilty of.

The events of 15 March provide us with a wake-up call to look in our own hearts, to see the racism there and to act in order to resolve it. First of all, we have to address the heritage of injustice which has disinherited Tangata Whenua and restore to them in full, the guarantees set out and agreed to in Te Tiriti o Waitangi. We then have to adjust our attitude to migration and put refugees and asylum-seekers ahead of our current preference for investors and business-leaders. And also, we have to take a much more caring and protective attitude to the Whenua, the land.

Above all, we have to base our lives as a nation, as communities and as individuals on the whakatauki; *Ki mai ki a au, 'He aha te mea nui i te ao?' Māku e kī atu, 'He tāngata, he tāngata, he tāngata'*. (If you ask me what is the most important thing in the world, I will reply: It is people. It is people, it is people.) In this way, we can ensure that our efforts are focussed on the well-being, common good and peace of all our people and our land.

OFFICIAL STATEMENT OF PAX CHRISTI AOTEAROA FOLLOWING THE CHRISTCHURCH TERRORIST ATTACK ON MARCH 15 2019.



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Kia tau te rangimarie ki a tātou katoa Working for peace for all everywhere

Restoring a Broken Promise

Pax Christi Aotearoa-New Zealand, a national section of Pax Christi International, the Catholic Peace Movement, joins the many organisations, groups and individuals who have shared their condolences with the victims of the tragic events in Christchurch, with their families and the wider Muslim communities in New Zealand and worldwide. Such an attack on people practising in peace the faith in which they believe must be a warning to all of us that there are undercurrents of intolerance and hatred running under the surface of our society. These must be addressed if we are to live in the peace which brought those victims to our society, the peace to which we all aspire.

This tragic occasion is also a time for us to raise serious questions about the foundations of our society, especially where diversity of belief, of ethnicity and of culture is questioned or attacked.

We support the Government's intentions regarding the availability of firearms, especially the kind of automatic weapons which were used in this attack. It is time to ask if the latter have any authentic place in our society; they certainly don't seem to be appropriate to the hunting, target-shooting and recreational use which could justify other forms of firearm, but they do play a critical role in the kind of massacre which has afflicted the Muslim communities in Christchurch. Promises to investigate the efficacy of our gun laws must be fulfilled now.

Questions have also been asked about the focus of our security agencies. Should they be more concerned about signs of instability among local groups exhibiting high levels of racial, religious or cultural intolerance, seemingly behind the motivation for this week's tragedy? Did security agencies and police fail to identify signs of instability in the apparent perpetrators of the Christchurch massacres? Do we have other similar disaffected people or groups who might find the support that the agents in this week's event found to enable them to carry through their evil plans? Are we an easy target for international terrorism?

It is also important that we hear the call of those educationalists seeking a stronger emphasis at all levels on a more authentic and complete teaching of the history of our biculturally-founded nation. A clear awareness of the realities of our history can provide a firm step in the direction of necessary reconciliation of our peoples. It is also essential that incoming migrants are assisted to a similarly clear historical awareness so they can understand the reasons for tensions that exist in our country as well as the steps that have been taken to heal historical injustices.

There are many aspects of life in New Zealand that need examination and remedy, but we certainly have a need to address the growing development of an Us/Them mentality which extends across the comparative wealth, gender, cultural, employment and political fields, to name a few. One of the key values of the foundational Maori culture of our nation is Whanaungatanga, the inter-relationship of all things. It suggests that there is no Us/Them but only Us, that we are all in this life together, that when the bell tolls, it tolls for you and for me, for whenua (land) and moana (sea), for all things, living and dead.

We are all victims of the Christchurch massacre. It is our dead we bury and our damaged young men and women we need to heal, *ko aua to* give them a sense of belonging and of sharing the same journey as everyone and of being the peace we all need if we are to enjoy fullness of life.

As we pray in our mosques and churches and homes for the victims of the Christchurch massacre, for the peace of the dead and the living, may we also pray that we can turn our minds, hearts and hands to the task of addressing its causes. In this way, the land of Aotearoa may become in truth a land of peace, aroha and justice for all for which so many long.

Kia okioki rātou i runga i te rangimarie. May they rest in peace

Kevin McBride
National Coordinator, Pax Christi Aotearoa-New Zealand

STATEMENT FROM ASIAN HUMAN RIGHTS COMMISSION FOLLOWING THE CHRISTCHURCH TERRORIST ATTACK ON MARCH 15 2019.

FOR IMMEDIATE RELEASE

AHRC-STM-011-2019

March 19, 2019

A Statement by the Asian Human Rights Commission

WORLD: Sympathies to the victims of the massacre in New Zealand

The Asian Human Rights Commission (AHRC) extends its deepest sympathies to the victims of the massacre in Christchurch, New Zealand. We urge all the governments and the people of the world to support New Zealand's efforts to deal with the situation on the basis of humane values and principles. The date of 15th March 2019 marks a sad day for the families of the victims of the massacre, for the people and government of New Zealand, and for people throughout the world. Gunning down people attending a prayer meeting is a most cowardly and heinous act, which needs to be condemned by all governments and peoples.

Individuals attending prayer meetings are engaged in a most innocent activity, while also expressing solidarity among themselves. They are naturally unarmed, and their sole concern is to share a moment with their creator. Shooting at such people is a most brutal act. Moreover, such attacks are not merely an attack on the victim, but against the whole nation of New Zealand, and also on humanity itself.

The manner in which New Zealand's Prime Minister and government has acted so far on this occasion needs to be recognized as a valuable lesson in preserving basic human values and rights. The emphasis by Prime Minister Jacinda Ardern on the preservation of values that goes to create the nation, provides a worthy example for emulation by other countries.

The affected families deserve justice, and all the perpetrators and those who have conspired to engage in this massacre need to be brought before courts. Justice must be done in a manner ensuring victimized families believe that the nation has stood by them in this horrific time.

The reflections on the massacre must include both the short term and the long-term impact of such acts of brutality. New Zealand has been known to be a peaceful place, attracting people to live there. The spirit of reconciliation in which the indigenous people of New Zealand and the white settlers have made attempts to live together and respect each other, goes to the very heart of the making of this nation. This is now being attacked under the pretext of there being too many immigrants coming to New Zealand. Unfortunately, the Australian government's heightened anti-refugee and anti-immigrant rhetoric also would have contributed to the mentality of individuals who want to resort to guns in dealing with immigrants.

Whether there is something more than the perpetuated anti-immigrant feelings must also be studied and reflected upon at this time. Judging from the experiences of other countries that have faced similar violence, we see that long lasting political controversies and divisions among the people can be generated by this kind of crisis.

The people and government of New Zealand must give a thought to these matters as early as possible, and prevent any negative tendencies that may arise, disturbing the finer traditions and values of the country. In particular, any descent into racism and narrow nationalism must be prevented.

The AHRC expresses solidarity with the victims, and with the people and government of New Zealand on this tragic occasion, and hopes that this tragedy will be used to strengthen the unity of the people in the country.

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The Asian Human Rights Commission (AHRC) works towards the radical rethinking and fundamental redesigning of justice institutions in order to protect and promote human rights in Asia. Established in 1984, the Hong Kong based organisation is a Laureate of the Right Livelihood Award, 2014.

Received through email. To find out more about Asian Human Rights Commission, visit their website: www.humanrights.asia

LISTENING TO THE PEOPLE OF THE LAND

On Friday the 22nd February, Pax Christi Aotearoa New Zealand celebrated the launch of 'Listening to the People of the Land: Christianity, Colonisation and the Path to Redemption'. This book came about through the hard work of it's editor Susan Healy (a long time Pax Christi member), the collaboration of a group of extraordinary skilled and expert authors, and many generous people who volunteered both time and resources to make this book possible.

At the launch, in St Columba Centre, Ponsonby Auckland, where an estimated group of 140 people attended, we were fortunate to hear from Sue Bradford whose keynote address was titled "Facing our Colonial History: A Challenge for All". The transcript of this address can be found on our website www.paxchristiaotearoa.nz, click on the 'Listening to the People of the Land' tab at the top of the home page. Readers of the book are invited to participate in dialogue about colonisation and the Christian settler mindset. More information about participating in an ongoing dialogue can also be found on the website.

For those wanting to purchase a copy of the book, we invite you to order online from accent publications (www.accentpublications.co.nz). The cost of the book is \$40 (which includes postage & packaging)



Listening to the People of the Land

Christianity, Colonisation & the Need for Redemption

Edited by Susan Healy



Photos: Denis Came Friar (many thanks Denis for taking photos at the launch).

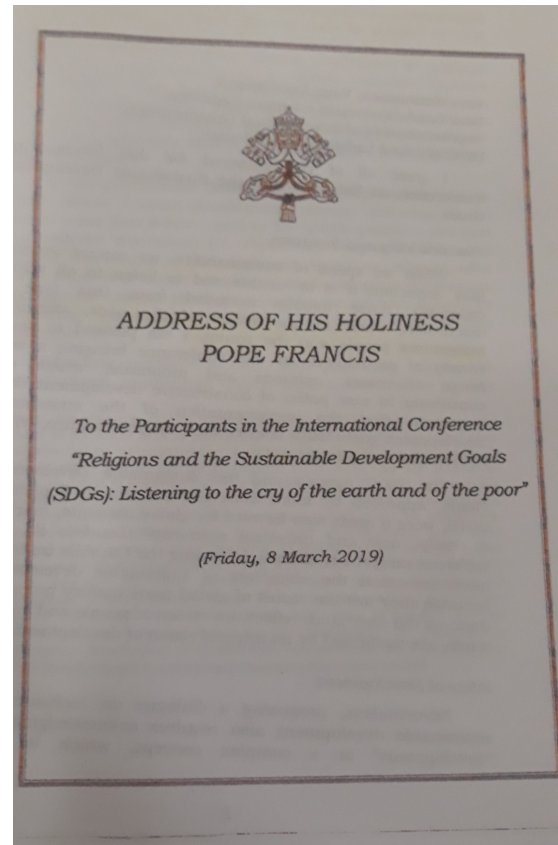
Listening to the Cry of the Earth and of the Poor' – Conference on Religions and the Sustainable Development Goals

Listening to the Cry of the Earth and of the Poor' – Conference on Religions and the Sustainable Development Goals

The Dicastery for Promoting Integral Human Development along with the Pontifical Council of Interreligious Dialogue hosted at the Vatican, the Conference on Religions and the Sustainable Development Goals 'Listening to the Cry of the Earth and of the Poor' from the 7th – 9th March 2019. Participants at the conference included religion representatives and faith-based NGO's as well as representatives from the UN.

The official report from the conference is not out yet but brief feedback reports from participants show that there is a concern that 17 goals will fail by 2030 unless there is a renewed commitment by all UN member states. There is also a growing awareness of the role religions play and their influence in achieving the Sustainable Development Goals.

Pope Francis addressed the conference on the 8th March. A copy of his address can be found at it http://w2.vatican.va/content/francesco/en/speeches/2019/march/documents/papa-francesco_20190308_religioni-svilupposostenibile.html - it makes excellent reading. Within the address there are several clear suggestions that we are asked to consider as advocates on behalf of others as well as in dialogue with Government.



PAX CHRISTI AOTEAROA COMMUNICATION UPDATE

Pax Christi Aotearoa New Zealand are updating their phone system - That is, we have purchased a mobile phone! On the new phone plan you are still able to communicate with us on our existing phone number 09 3775541 but this will now be directed to the office mobile (the number is 021729944).

We still have the paxnz@xtra.co.nz email but we have also set up a gmail account : paxchristiaotearoa@gmail.com . Remember also that we are on facebook (Pax Christi Aotearoa) as well as the website .

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 paxnz@xtra.co.nz or ring 09 377 5541 / 021 72994.

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.
Your support is greatly appreciated.

DIARY DATES

APRIL 7th Remembrance of the Victims of Genocide (Rwanda).
APRIL 19th Good Friday
APRIL 21st Easter Sunday
APRIL 22nd Earth Day
APRIL 25th ANZAC Day



Pax Christi Aotearoa New Zealand wishes you a blessed Easter...may the light, fracturing the darkness, continue to shine in all of us - bringing peace to the world.

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