

# PAX CHRISTI AOTEAROA NEW ZEALAND

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



## This month's news...

Praying for Peace Book Launch

Pax Christi Peacemaking:  
The call for Decolonisation.

*by David Tutty*

World Day of Peace 2019

Book Review of Choosing  
Peace

*by Helen Doherty*

A Review of the Beauty of  
this Scene

*Reflection by P Doherty*

Global Compact on Migration

S Healy Book Launch Feb 2019

COP 24, Katowice, Poland

Tēnā koutou katoa

I write this in the Third week of Advent, where the theme is “to rejoice”. There is a lot to rejoice as I look back on 2018:

- The Pax Christi visits around New Zealand re-establishing connections with the Bishops and the Justice & Peace Commissions; firstly, as a national team and again later in the year with the Secretary-General of Pax Christi International (Greet Vanaerschot) and the Senior Communications Officer of Pax Christi International (Johnny Zokovitch).
- The David Wakim Lecture where Deborah Manning highlighted the need for justice in the practice of the law.
- The Book Launch of the much-anticipated *Praying for Peace* that Pax Christi initiated well over a year ago.
- The lovely reflections and contributions that have filled our new look newsletter.
- The discussions, submissions and advocacy that have happened throughout the year to highlight the growing need of Peace and Non-violence.

As we move into ‘holiday mode’, I invite you to remember those who are lonely over this time; those who are trapped in detention facilities throughout the world because they are considered “undesirable”; those who struggle to find food for their family, a roof over their head and/or paid employment.

As we move closer to Christmas, may we all remember to find meaning in this Season and to see Christ in all whom we meet.

*Bridget Crisp rsm*



# PRAYING FOR PEACE BOOK LAUNCH



On the 26th of November, Pax Christi Aotearoa New Zealand launched 'Praying for Peace: A selection of Prayers and Reflections'. This book has been greatly anticipated since the concept was raised at a Pax Christi meeting, well over a year ago. Many people who have a strong involvement with Peace and Justice have contributed time and energy to create prayer resources on several important justice and peace themes, particularly in a regional context. Following speeches from a few significant contributors to the book; the books were blessed by Fr Peter Murnane OP.



## Praying for Peace

*A selection of prayers  
and reflections*



The book can be purchased from Pax Christi for \$20 (with additional cost for postage and packaging). Please contact Pax Christi on [paxnz@xtra.co.nz](mailto:paxnz@xtra.co.nz) or Bridget on 027 6014174, if you would like to obtain a copy or copies.



Photos (B Crisp): (From top left: Kevin McBride & Del Abcede-Robie (Production Supervisor), Fr. Peter Murnane OP, Helen Doherty and Judith Crimmins.

# PAX CHRISTI PEACEMAKING: THE CALL TO DECOLONISATION.

*by David Tutty*

Working for peace in Aotearoa New Zealand requires that we take our context and history seriously. There is an ongoing history of overt and institutional violence in this land that needs to be addressed with non-violent active responses. This violence is at three basic levels. Māori have been colonised and deprived of much of their rights as indigenous peoples. The land itself has been colonised so that it contributes to capitalistic market expectations. And underpinning these actions has been the ongoing historical colonising of theologies and philosophies of justice, of ownership and even of the very nature of God

Key to Aotearoa New Zealand's colonisation story is the British recognition of the 1835 northern chiefs' Declaration of Independence and the British signing with Māori chiefs of Te Tiriti o Waitangi in 1840. Key also is the fact that the vast majority of signatures are on the te reo version which emphasises the Crown's acknowledgement and agreement to Māori continued exercise of their tino rangatiratanga over their lands, resources and treasures.

But, as we know, the Crown did not keep their side of the treaty agreement. In the years following 1840, Crown representatives imposed more and more control over Māori through the creation of colonial structures, through brute force and through the active theft of Māori land. In case after case, the Waitangi Tribunal acknowledges this reality. The settlers desire to have total control left Māori a marginalised, deprived, oppressed minority with little remaining of their lands and resources. They were denied their tino rangatiratanga, language and culture, reduced to poverty and powerlessness, and were placed on the receiving

end of structural racism and discrimination. For Māori today, colonisation still continues, institutional violence still continues.

One key issue internal to the British Isles that contributed to the final annexation of Aotearoa was the growing numbers of unemployed who were named by those controlling British industry as surplus. In order to entice huge numbers of people away from the mother country, a new understanding of life in the colonies was required. Reinterpretation of Genesis' call to be fruitful, to multiply, to replenish the earth and subdue it was combined with an Exodus naming of New Zealand as a biblical land of milk and honey, ripe for the plunder. The promise of land and of a good living in time dictated the urgent need to acquire by any means possible Māori land and to bring it into the western productive economy.

**"There is an ongoing history of overt and institutional violence in this land that needs to be addressed with non-violent active responses."**

Most tauiwi (Pākehā and others who have come since Captain Cook) will know something of the processes of decolonisation that led to the independence of many colonies after the Second World War. Basically, political authority was handed over to an indigenous leadership and the majority of the colonials returned to their home land. However, British colonies like Canada, Australia, New Zealand, South Africa (till 1994) and the United States followed a very different path. Each had significant populations of people of European descent and, for them, independence from Britain did not return authority to indigenous inhabitants.



# PAX CHRISTI PEACEMAKING: THE CALL TO DECOLONISATION cont.

In the context of Aotearoa New Zealand, decolonisation does not mean Pākehā and other tauīwi need to return to the lands of their ancestors. Māori, in their graciousness—in their manaakitanga—have guaranteed a home for us in Aotearoa. Yet this guarantee requires that we take Te Tiriti o Waitangi's second article seriously. Māori never ceded their absolute authority and the second article emphasises the Crown's acknowledgement and agreement to Māori continued exercise of their tino rangatiratanga.

In this context, non-violent active peacemaking must take the challenge to decolonise seriously. Given that the reality of colonisation continues, decolonisation, therefore, is an urgent and necessary task. Yet in no way can it be named as easy or simple. Accepted unquestioned Pākehā cultural assumptions and practices need to be critiqued and changed. Yet any process of critique is difficult. Many Pākehā will experience it as an attack on their very identity and deny the negatives that underpin continued colonisation.

**"... non-violent active peacemaking must take the challenge to decolonise seriously. "**

Therefore, the most basic necessary first step in the decolonisation journey is to listen to and take seriously what Māori have to say. Māori are astute observers of Pākehā assumptions and ways of acting as their existence has depended on learning these. Māori also have insights into how a Te Tiriti future could unfold.

Pākehā decolonisation of Māori requires that Pākehā again recognise and respect the 1835 Declaration of Independence (He Wakaputanga o te Rangatiratanga o Nu Tireni) and the te reo text of the Treaty of Waitangi which was signed by the vast majority of chiefs. These need to be deliberately named as the basis of a new constitution that is worded so that Māori rangatiratanga can be again exercised within their hapū and iwi and over their traditional lands, resources and treasures.

Alongside this, Pākehā need a collective inward journey to challenge and change their cultural desire to dominate. This requires critiquing their formative history: The claim to being at the peak of enlightened evolutionary civilization arising from the greed that underpinned the imperial theft of indigenous lands, resources, labour and bodies, the assumptions that supported a sense of privileged entitlement and superiority, and the theologies that glorified power and power over all need challenging and changing.

Pākehā decolonisation of the land requires a new way of living in harmony with the created environment. Given that all land belonged to various hapū and iwi, the future management and working of land would arise from valuing local Māori hospitality and guidance. In the light of global warming and the current capitalistic exploitation of land for extracting the best profit possible, new values, priorities and behaviours need to guide the way forward.

Decolonisation of the land urgently requires new concepts and understandings of ownership. Individual, exclusive, tradeable concepts of land ownership can no longer be accepted. Responsibility to care for the land in the context of the bigger global warming challenge requires Māori voices and Māori values.



## PAX CHRISTI PEACEMAKING: THE CALL TO DECOLONISATION cont.

Decolonisation of the ways Pākehā think about what is just, what is good, and what is right is also necessary. Their dominant theologies and philosophies have supported and empowered a Pākehā sense of superiority that has justified and enabled power over Māori, the theft of their land, and the creation of structures that have continued colonial oppression. Key has been the attributing to God power language that then has justified the human use of power over those named as less favoured.

Openness to Māori spirituality, philosophy and law will aid the decolonising journey. Being formed by the dynamics of whanaungatanga (the centrality of relationships), and manaakitanga (the nurturing of relationships and care of people), taking on board the realities of mana (the importance of spiritually sanctioned authority and the limits on leadership) and tapu (the respect for the spiritual character of all things), and the seeking to live out utu (the principle of balance and reciprocity) and kaitiakitanga (the guardianship or stewardship of all that is created).

Further reading.

Margaret Mutu, Te Tiriti o Waitangi in a Future Constitution: Removing the Shackles of Colonisation.

Ingrid Huygens, Pākehā and Tauīwi education: An unrecognised decolonisation movement?

Carwyn Jones, New Treaty New Tradition: Reconciling New Zealand and Māori Law.

*David Tutty welcomes further discussion on this topic and can be reached at [missiodei.dt@gmail.com](mailto:missiodei.dt@gmail.com)*

## WORLD DAY OF PEACE 2019

The theme of Pope Francis' message for the 52nd World Day of Peace (Jan 1st) is about 'Good Politics at the Service of Peace'.

Part of the short statement released by the Press office of the Holy See mentions: "Every citizen bears political responsibility, and in particular those who have received the mandate to protect and govern. This mission consists of safeguarding the law and encouraging dialogue between figures of society, among generations and among cultures. There is no peace without mutual trust. And trust has as a first condition respect for the given word. Political commitment – which is one of the highest expressions of charity – involves concern for the future of life and the planet, the youngest and smallest, and their thirst for fulfillment."

Source: Holy See Press Office



## BOOK REVIEW

# *Choosing Peace – the Catholic Church Returns to Gospel Nonviolence*

*Marie Dennis, editor.*

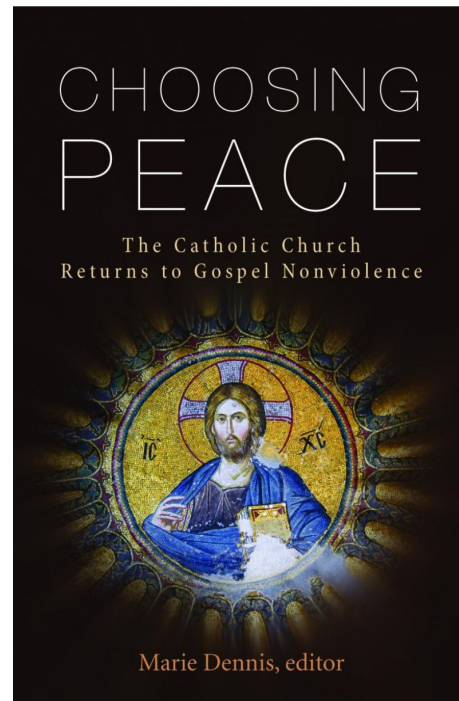
*reviewed by Helen Doherty.*

This book is a compilation of contributions from people who were either involved in actively planning for or who participated in the conference on Nonviolence and Just Peace held in Rome in April 2016. The conference was held under the auspices of the Pontifical Council for Justice and Peace and was an initiative of Pax Christi International, of which Marie Dennis is the co-patron.

The four main topics were:

- Experiences of nonviolence: participants from conflict areas shared their experiences of nonviolence as a spiritual commitment of faith and as a practical strategy in violent situations.
- Jesus' way of nonviolence: participants were asked to share how recent experiences of nonviolence help deepen our understanding of Jesus' way of nonviolence. How does Jesus help illuminate the roots of nonviolence?
- Nonviolence and just peace: participants were asked how Catholic communities already embody and practise just peace.
- Moving beyond unending war: participants were asked to address the reasons for and the ramifications of the Catholic Church making an explicit rejection of the language or even the concept, of just war.

There are 10 chapters in the book, including topics such as Nonviolence in a Violent World, Jesus and Nonviolence, Traditional Catholic Thought on Nonviolence, Catholic Practice of Nonviolence, The Church and the Just War



Tradition, concluding with Pope Francis' World Day of Peace Message 2017 – Nonviolence, a Style of Politics for Peace.

This book is both challenging and inspiring. The reader is asked to re-think the traditional Catholic 'just war' theology and to return to the gospel message – Jesus' teaching on nonviolence. Instead of justifying war under certain circumstances we should be promoting a new theology of 'just peace' or simply 'peace'. We are encouraged to be peace builders and to use our creative imaginations in finding strategies to put this into practice.

Some of the personal stories are both moving and memorable. In Kenya militants from Al Shabab boarded a bus and demanded that the Muslims and Christians be separated (with the intention of killing the Christians). The Muslim women refused to be separated and even put hijabs on the Christian women. The militants left them in peace! Another example of peace building is in the Philippines where Pax Christi has established a Catholic Schools twinning project with Muslim schools in Mindanao.

The last word goes to Pope Francis who in his World Day of Peace message exhorts us to be peace builders for "Nothing is impossible if we turn to God in prayer. Everyone can be an artisan of peace."



## *Revel in the beauty of this scene*



*Be in the now, enjoy the beauty of these mountains,  
Sink into your heart and savour your enjoyment,  
Breathing into your willingness to be present to this stream.*

*You might notice your mind wandering off,  
Patiently relax, back into your breathing,  
Rejoice in your attention to beauty and Love.*

*Gently hold any uncertainties, resistances and struggles in the silence.  
Like a human tuning fork catching the rhythm of the music in these Alps.  
Come home to the God of harmony, already within your heart.*

*Focus your breath, on 'Ruah,' or the sacred word 'YHVH',  
Richard Rohr believes it was breathed, not pronounced.  
Be aware of breathing in God's beauty and love as you relax,*

## Global Compact on Migration

On Monday 10th December, UN member states, in Marrakech, adopted the Global Compact on Migration.

This adoption is classed as a victory despite the negative spin tactics of a number of groups in the U.S. and Europe. The Global Compact is a progressive new framework of how the world views migrants and agrees to protect their basic human rights. It seeks to better manage migration at local, national, regional and global levels, in order to reduce the risks and vulnerabilities of migrants.

The main argument against the Global Compact was that it will infringe on state sovereignty and could lead to fresh waves of migrants. Many right wing groups have placed extreme pressure on a number of governments, that many of them have withdrawn from signing.

The U.N. Special Representative for International Migration, Louise Arbour, in response to the measures against the compact, challenges individuals to read the compact carefully and form their own opinions instead of listening to others. To read the compact go to [https://refugeesmigrants.un.org/sites/default/files/180713\\_agreed\\_outcome\\_global\\_compact\\_for\\_migration.pdf](https://refugeesmigrants.un.org/sites/default/files/180713_agreed_outcome_global_compact_for_migration.pdf)

Source: [www.iol.co.za](http://www.iol.co.za) ; [www.news.un.org](http://www.news.un.org)

## Mark your Diaries... Book Launch in February 2019

### Listening to the People of the Land

Christianity, Colonisation  
& the Path to Redemption  
**BOOK LAUNCH**

Pax Christi Aotearoa invites you to the launch of this thought-provoking book.

**Guest Speaker: Sue Bradford**

**"Facing our Colonial History:  
A Challenge for All."**

*Sue is a descendant of Joseph Mathews and Richard Davis, CMS missionaries, and is a former Green MP.*

Susan Healy will outline the book's structure and introduce the authors before the blessing of the book.

Friday 22nd February 2019

7pm

St. Columba Centre

40 Vermont Street, Pongsonby, Auckland.  
(Good parking at the rear of the building).

Kindly RSVP by Sunday 17 February

email: [paxnz@xtra.co.nz](mailto:paxnz@xtra.co.nz)



**Listening to the People  
of the Land**

Christianity, Colonisation & the Path to Redemption

Edited by Susan Healy



Authors who have contributed to this book: Helen Bergin, Mary Betz, Mark Brett, Susan Healy, Barry Jones, Peter McDermott, Jen Margaret, Mitzi Naim, Arapera Ngaha, Anselm Laurence Prior, Adrienne Puckey, Mike Riddell, Steve Taylor and Kennedy Warne.

Long-time Pax Christi friend and member, Susan Healy, has a book coming out in the new year. The launch will be **Friday February 22nd 2019, 7pm** at **St Columba Centre, Auckland**. Please support this important book, and pass on to your networks.



## COP24, Katowice, Poland

The 24th Conference of Parties (COP 24) has come together to discuss Climate Change (formally known as the United Nations Framework on Climate Change) in Katowice, Poland from the 2nd until the 14th December. Almost all 200 Parties settled or adopted a 'robust' set of guidelines, on Saturday the 15th of December, for the landmark 2015 Paris Agreement aimed at keeping global warming below 2°C compared to pre-industrial levels.

The last days of the conference followed many sleepless nights and a continually postponed closing plenary meeting. A key component of the Katowice Conference was a detailed transparency framework meant to promote trust among nations that they are all doing their part in addressing climate change. The only matter that parties could not find consensus on was "article 6", around 'market mechanisms' (i.e. carbon markets or carbon trading)- where countries have the option to trade their emission allowances.

This matter will be back on the table at COP25, in Chile.

Party representatives hailed this conference as a success, but scientists and negotiators know it will not be enough to stop carbon pollution from reaching critical levels. Countries must do far more to curb fossil fuel use and deforestation.

Several countries ( Russia, Saudia Arabia, Kuwait and U.S.A) refused to embrace the recent Intergovernmental Panel on Climate Change (IPCC) report, commissioned by the previous COP meeting. The IPCC report, released in October 2018, mentions that unprecedented global action is needed to stop global warming from exceeding 1.5°C and thereby avoiding irreversible climate change.

Source: independent.co.ug & edition.cnn.com

## News Snippets ...

A small book study group in Auckland finished reading the '**Choosing Peace: The Catholic Church Returns to Gospel Nonviolence**', edited by Marie Dennis. The review for this book, by a member of the group, Helen Doherty can be found in this edition of the newsletter.

The group, in the new year, are planning to study Susan Healy's new book '**Listening to the People of the Land: Christianity, Colonisation and the Path to Redemption**', which will be launched in **February 2019**. The Pax Christ Auckland Office will still offer the opportunity for a new book study group to look at 'Choosing Peace'. Anyone interested in wanting to read this book as part of a group – please contact Bridget (bridget.crisp@xtra.co.nz).

The **AGM of Pax Christi Aotearoa New Zealand** was held at the Peace Place on the 12th December 2018. For anyone interested in reading the report, please contact Kevin or Bridget. Election of Officers will occur at the **Strategic Planning Day on February 9th, 2019**. Those interested in attending the strategic planning day, which will hopefully be held at Te Waipuna Puawai Mercy Oasis, Eilerslie, please contact Kevin or Bridget for more information (paxnz@xtra.co.nz or bridget.crisp@xtra.co.nz).

There are three Pax Christi regional groups in New Zealand - Whangarei, Auckland and Mt Maunganui. Naturally we would like to see more around the country. If you would like to set up a Pax Christi group in other parts of New Zealand please contact Kevin McBride (paxnz@xtra.co.nz). For those wanting information on when the Whangarei, Auckland and Mt Maunganui group meet, please contact either Kevin or Bridget (paxnz@xtra.co.nz or bridget.crisp@xtra.co.nz) for more information and contact person.

## 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](mailto:paxnz@xtra.co.nz) or ring 09 377 5541.

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

- Jan 1st World Day of Peace
- Jan 8th International Awareness Day for Human Trafficking
- Jan 18 -25 Week of Prayer for Unity among Christians.
- Jan 27th Day of Memory of Victims of the Holocaust.
- Feb 6th Waitangi Day



*Editor: B Crisp rsm Promoter/Manager Pax Christi Aotearoa New Zealand*

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**Pax Christi Aotearoa New Zealand wish everyone a "Christ-filled " Christmas filled with joy and hope and a Blessed New Year!**