



## The ANGLICAN PACIFIST of Aotearoa/New Zealand

Newsletter of the New Zealand Branch of the Anglican Pacifist Fellowship

# Chairman's Letter

### Easter 2019

The trouble with peace is that it is not spectacular enough. Peacemakers have difficulty in making the news headlines. That would be one reason why politicians prefer to stay adversarial, at least in public, for that is what News Editors know will capture our attention.

The Grand Parade of dodgy dictators always involves endless tanks, rocket launchers and puppetry soldiers. The less vulgar parades of British Royalty always feature an elite cavalry riding magnificent horses. Sometimes there is a fly-over of fighter planes and the booming of artillery to add to the pageantry. It is all wonderfully spectacular. I have watched and thrilled to the Horse Guards many times in my life, as for some years I worked at Hyde Park Corner London .

Sadly I wonder if the crowds would turn out for a parade of tractors and quad bikes, unless their dictator ordered it. And what would be our attitude if the Queen's carriage was surrounded by shepherds on donkeys? Derision might encapsulate global thought.

Aggression is spectacular and non-violence, by its very nature, gentle, shy and retiring. Violence prefers to think impersonally, pacifism is more intimate and personal. This is a handicap for us as peacemakers in a society that likes its thrills and prefers loudly stated opinion to carefully presented truth. So we do not experience the thrill of a rapidly escalating membership.



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This week the gospel reading is Luke chapter four which recounts Jesus' 40 days of decision-making in the wilderness. He decided against the spectacular and more obvious ways of gaining and wielding power. In the next 3 years he publicly lived those decisions to the consternation of his family, the bewilderment of his disciples and the hostility of his national leaders. A few well-planned 'out of this world spectacles' would have quickly bought them all to heel, at least until the memories had dimmed a little. But Jesus continued to pursue the way of peace which reached its climax in the apparent failure of the cross. Eminently avoidable if he had chosen to pragmatise his ideals.

Eastertide is certainly the time when Jesus' non-violent vision is the most obvious. It is also the time when the contrast between brutalising men and their humble,

non-violent God is most explicitly displayed.

However, the Resurrection, the event that changed the world, was an opportunity for Jesus to behave as we would like him to. Surely rising from the grave is a most spectacular thing to do? We can so easily imagine an explosive shattering of the stone, and Jesus, now bigger than life and gleaming with restored vitality, visiting his enemies, so that the high priests grovel before him and even Pilate touches his forelock.

But the Resurrection changes nothing of his former way of life. The Resurrection appearances are intimate and personal. They certainly wouldn't curry favour with News Editors looking for a front-page story. The first witnesses are women whom nobody would believe anyway. Then there is the unreliable and headstrong Peter, followed by a couple on the Emmaus road, so unobservant that they walk several kilometres without realising that they are talking with Jesus.

In the evening, Jesus's first word to his disciples is shalom, peace. There is nothing about payback, comeuppance or told you so. It is all so 'unworldly'. In terms of getting a large, popular following Jesus is his own worst enemy, and he is certainly not on the side of APF secretaries hoping for a flood of new members.

Archbishop Ramsey once said 'God is Christ-like and in Him there is no un-Christlikeness at all'. So this reserve, this humility of Jesus, is also the way that God is.

Happy Easter.

Jonathan 8/3/2019.

### **PS: 17/3/2019 re Christchurch Tragedy**

We lament for all the people involved. Let us remember the words of Martin Luther King: "Hate begets hate, violence begets violence, toughness begets a greater toughness. We must meet the forces of hate with the power of love. Love is the only force capable of transforming an enemy into a friend"



# THE CHRISTCHURCH MASSACRE

15 March 2019

## A Reflection from a Near Neighbour

**The Ven. Canon Helen Roud**

Vicar St. Mary the Virgin, Addington, Priest in Charge St. Luke's in the City, Archdeacon Christchurch, APF Committee Member

“We have now been infected by the virus of terrorism” – so stated Security Analyst Paul Buchanan last Friday afternoon as the tragedy of the mosque shootings unfolded in our city. We are shocked, appalled, numb. ‘End of Innocence’ was Saturday’s Press headline. Deep sorrow fills our hearts, not only for fifty innocent lives senselessly taken, for the injured and the bereaved, but also for the violation we have experienced as a city (and a nation). We feel helpless and perhaps anxious or fearful for the future. City cordons, police presence and the sound of helicopters overhead may have brought back vivid memories and intense feelings relating to our earthquake experiences. Do not be afraid to seek support, to share these most valid feelings. Know that you are not alone.....”

So began a homily on the second Sunday of Lent for the people of St. Mary the Virgin, Addington (an Anglican church in near proximity to the Al Noor mosque in Christchurch). The previous day, many of us had gathered in the beautiful tree-lined Addington Church Square – an oasis of peace – some entering the church to light candles, sit in the stillness and pray, while others stood quietly in small groups – a Kurdish family of four included – ready to walk in solidarity, with flowers to place at the city memorial site. While helicopters continued to fly overhead and the normally quiet streets filled with cars rerouted from nearby police cordons, I was being interviewed by an independent journalist for Deutsch Press, keen to hear about local responses to this most abominable terror attack.

The Church Square grounds provide both a resting place and regular pedestrian through-route for this local multi-ethnic, multi-faith

community and our desire for the future as a multi-ethnic parish is to further build on current relationships to support those who are hurting and isolated.

“We have now been infected by the virus of terrorism.”

But there is – even now – good news. Viruses don’t last forever – and we have a vaccine. Just as our city has been supplied with thousands of Measles vaccines recently, we too are supplied with a powerful and effective vaccine against the virus of terrorism. As our Prime Minister Jacinda Ardern stated emphatically – ‘this is NOT who we are!’. Our vaccine is Love – love for friend and stranger – the love that casts out fear. Our vaccine is compassion. Our vaccine is kindness. Our vaccine is faith – faith in the goodness of humanity, made in the image of God. We have already, in the aftermath of this horrific affront, experienced that goodness in abundance – the outpouring of love and solidarity from across our churches, our nation and our world. Our vaccine is faith in the Christ who has shown us the fullness of humanity. And our vaccine is hope..... ‘ So the Sunday homily continued.

The young people who – at the same time as the mosque attacks occurred – had gathered in Cathedral Square in their multitudes to claim their future and call for bold action to address climate change, were among the first to re-gather in loving vigil near the Al Noor mosque.

Four days on, as I write this with the sound of sirens and helicopters in the background, the flood of aroha and tears continues to flow through banks of flowers and chalk-messaged footpaths stretching across our city and well

beyond. A river flowing with compassion, courage and solidarity negotiates boulders of anger, question-filled rapids and still pools of sorrow, all spilling into an estuary of hope to meet the tide of shared humanity ebbing and flowing across our fragile world.

“God. This is not who we are!” we cry in lament. Will a new stream of consciousness now flow through our hearts, minds, city, nation and beyond....?

Salaam alaikum...Shalom....Peace.

## EMAILS

**From Sue Claydon, Chair APF**

Sent: Friday, March 15, 2019 8:46 PM

To: Jonathan Hartfield\*

Re: APF Trustees and Counsellors

Dear Jonathan and all in NZ APF

I have just turned the radio on to hear of the shootings in Christchurch. I wanted to write immediately. Some one on the BBC has just said that New Zealand may have been chosen because of the welcoming approach and level of tolerance your country has shown.

Please know our prayers and thoughts are with you all.

The need to advocate for nonviolence continues everywhere.

In His peace,

Sue

**To the President of the NZ Muslim Association.**

• **From the APF**

Dear Ikhlq Kashkari,

I write to express aroha and to extend peace to you and all members of the NZ Muslim community on behalf of the Anglican Pacifist Fellowship of Aotearoa New Zealand.

We are deeply grieved by the deaths of so many members of the Christchurch community through the violence committed on Friday, and we grieve the suffering of those who have been bereaved, those who are injured, the families and friends who suffer with them, and all whose peace and confidence have been shattered.

Our membership have renounced violence, and renounced war and all preparation for war, as we seek to faithfully follow in the footsteps of Jesus, who we recognise as the Prince of Peace.

These greetings will simply be one message among so many for you, but they come with the promise of our prayers, and an assurance of our commitment to build peace through justice, reconciliation, understanding and love.

Yours sincerely,

The Venerable Indrea Alexander

Secretary, APF NZ.

March 18, 2019

• **From the Aotearoa New Zealand Peace and Conflict Studies Trust to the President of the NZ Muslim Association.**

Dear Ikhlq Kashkari,

I write to express our sympathy and love at this time to the New Zealand Muslim Community on behalf of the Aotearoa New Zealand Peace and Conflict Studies Trust.. Our hearts go out to you in the tragic death of so many of your people while at prayer in the two mosques in Christchurch. We are praying for all those who are bereaved and for those who are injured and for the safety of your congregations.

The Trust is a group of people from all races and creeds who seek to find a peaceful alternative to the wars and armed violence which for centuries have caused such suffering to humankind. For this purpose it has established the National Centre for Peace and Conflict Studies at Otago University and holds study days to explore new initiatives of non-violence.

May God bless and comfort your community at this time.

Te pai me te rangimarie (peace and all good)

Chris Barfoot

Chair ANZPSC Trust

(cont'd p 15)

# Parihaka Indigenous Peace Centre.

## Maata Wharehoka

Senior Maori Scholar, National Centre for Peace and Conflict Studies, 2015

(Dorothy Brown Memorial Lecture and Study Day 9th-10th November 2018)

### Synopsis

Many strands of history are woven into the very fabric of this land at Parihaka. It provided the beginnings of what was to be known as the passive resistance movement in Aotearoa and it predated Gandhi.

I intend to look at activities organised by our two courageous, significant resilient leaders Te Whiti o Rongomai and Tohu Kakahi with a contextual insight into how they stymied what could have been a bloody war.

The tamariki could not be overlooked and must be recognised as a strategy that served the community as a commendable retardant.

Thought-provoking connections of our history reflecting travesty, fear, shame, colonisation and its effects, peace and the poi, the raukura and its significance today are all interwoven. Our heritage.

The reconciliation at Parihaka was a significant day and must be mentioned in the history of Aotearoa, Taranaki, Taranaki Iwi and Parihaka. A brief outlay of its process:

### “Truthful remembrance leads to enduring peace”

Tena ra koutou katoa

Nei te mihi ki te e mana whenua, Tamaki Ma Kaurau. Koutou te haumaru kaitiaki o te rohe nei. Kei te mihi ahau ki te wahine a Dorothy Brown, to maia me to kaha ki te pupuru ki te kaupapa houhou te rongu. Ara, ki a koutou I haeremai ki te tautoko te kaupapa nei, “Ko te Pono me te Maumahara ka puta a rongu mo ake tonu atu.”

Being in this whare, this house, I am reminded of my koro Reverend Hohua Moanarua who was trained by Reverend Maunsall and spent much time here in Auckland.

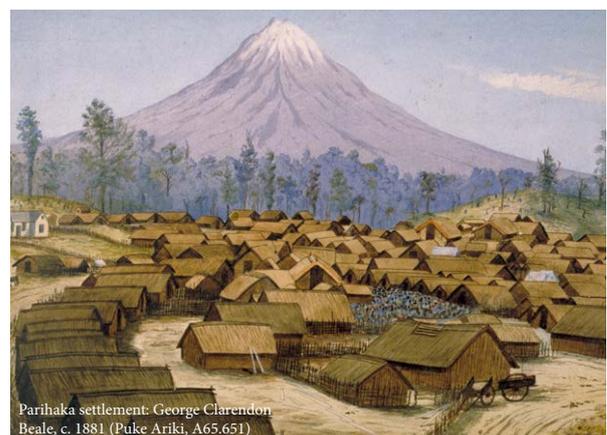
“Truthful remembrance leads to enduring peace”

The contribution Parihaka made to our history is indelible. The peace that was initiated by Tohu Kakahi and Te Whiti o Rongomai impacted on the tribal people of Aotearoa. The title Truthful Remembrance is what we remember of Parihaka told by our elders. It is our story, it is my story. Intellectual Property Rights. Parihaka has a history, non-violence passive resistance. Active Passive Resistance. Both Te Whiti and Tohu wanted enduring peace, they laid down their weapons of war. Their arrests without

resistance surprised the constabulary.

Today I come to share with you my story of Parihaka. I come in the spirit of consciousness with the knowledge that not many of our people have the opportunity to tell the story of our two courageous spiritual leaders Te Whiti o Rongomai and Tohu Kakahi and their legacy. My subject needs no introduction in many respects it seems like it is the most researched place in Aotearoa, its been graced with the descendants of world Peace Movements Gandhi, Martin Luther King, Daisaku Ikeda

I have thought about this presentation and found that I have overthought it and I need to feel the flow of Parihaka. I have decided to talk a little bit about Tohu and Te Whiti, the



Parihaka settlement: George Clarendon Beale, c. 1881 (Puke Ariki, A65.651)

invasion of Parihaka, some of their actions they took and tell you a little about their incarceration along with the other 600 men. I will put into context the Parihaka World View and talk about the real things that are happening at Parihaka. I will talk about Puanga Haeta and finish with a poem.

On the 7th of November, this year, only two days after the memorial of the invasion of Parihaka 5th November 1881, we commemorated that invasion and children from all the Maori speaking schools in Taranaki were represented reminding us of that moment when the children stood in front of the horses and soldiers who walked the road to Parihaka. As they played games that children play the soldiers would alight their horse and remove the child so they could pass through. What a strategy. Why would Te Whiti and Tohu ask the children to play such a large role in the invasion? Why didn't he send the men to the forefront? We know that Te Whiti and Tohu were clear sentient, spiritually driven men who believed in Atuatanga. They believed in atua who were godly like, who could perform miracles, who were mysterious and of the cosmos. Their knowledge of the universe and their knowledge of the white and black spirit world was firm and strong. They did not require any other teachings.

Their knowledge of the Bible was profound, they had learned it from somewhere, which tells me they were astute learners and were indeed bilingual. Upon the arrival of Rev Reimenschnider, 1846, a Lutheran Minister from Germany it was said that they could quote scriptures both in English and Maori. I attribute this learning to a converted Christian released from Ngapuhi. Minirapa Hatuake who was a learned speaker of both languages and from the iwi of Taranaki an astute businessman.

By 1867 Iwi from all over Aotearoa were living at Parihaka, the word had been spoken, there was a refuge at the self-sufficient community at Parihaka where they could reside and join the peace movement led by Te Whiti and Tohu. The population at Parihaka increased, gardens filled with potatoes, kumara, maize

to feed the people. Regardless of the number of people at Parihaka the strength and power had to be harnessed. 1878 the first of the men were taken away as political prisoners. Over a period of 19 years they were arrested and jailed in Wellington, Dunedin, Christchurch, Hokitika, Westport, Nelson.

Once removed and taken to prison another lot of men would arrive to take over the ploughing. The beginning of active passive resistance a powerful and effective stance and regardless of laying down their weapons of war they were imprisoned for sedition or rebellion. Te Whiti and Tohu were obviously big hearted men who were visionaries and could see the sense in hosting 3000 people on Parihaka. Those iwi people had endured the same land war actions as did Taranaki. Parihaka Pa was by far the largest Maori village in Aotearoa.

We know that day they were arrested and taken away on the day of the invasion on the 5th November 1881.

I was honoured to receive an email last week to remind me that I live to tell a story of a legacy of faithfulness and love, and it went on to say

It is such an important part of our history, with a mandate to carry forward the principles of peace, non-violence, autonomy, sanctuary, equality and respect, innovation and hard work, self-sufficiency, resilience and unity, to future generations

I wondered I why I am here to day when all you have to do is call on Dr Google and here are some of those headings that tell so much about our story of Parihaka:

1. Parihaka Reconciliation Process
2. Details of \$9m reconciliation package revealed
3. Tears as Crown apologises for Parihaka atrocities
4. Parihaka has waited a long time for this day
5. Parihaka – past and present – Caritas
6. Hundreds gather for Govt apology for historical Maori injustice
7. Aspiration & Master planning hui for Parihaka Papakainga
8. Renewable energy technology
9. Te Pire Haeta ki Parihaka / Parihaka Reconciliation Bill
10. Why wasn't I told and
11. Healing the wounds of Parihaka

So here we have stories that are easily attained and accessible by pressing a button or two. In those stories lie the very reason why it is important for our people to tell our stories. Parihaka Papakainga Trust is our legal entity that takes care of the infrastructure while other matters are the responsibility of the three marae. Each marae, strangely enough, is autonomous and each function with a committee. Recently we have all had to become registered trusts to conform to the Crown's requirement of capacity building, accountability. I have been challenged by my own people who question the validity and the authenticity of things I do. I am not excluded from judgment. The future holds the key to progress. Intellectual Property Rights are receiving great attention right at this moment. Much of this is happening to protect our resources that are developed by Parihaka people. Validation and Authentic Trading Marks will verify the product. At this moment the Te Pire Haeata is underway, disappointingly it was poorly supported by the public. Parihaka will undertake ensure the Bill is what the people want and to protect our land and lore's from enforcement of archaic laws.

**The reconciliation at Parihaka was a significant day and must be mentioned in the history of Aotearoa, Taranaki, Taranaki Iwi and Parihaka. A brief outlay of its process.**

June 9 2017

2000 people gathered on Parihaka, Pakeha and Maori. Witnesses to a significant day of reconciliation. As the Crown entered the Parihaka gates, they were met by a young man dressed in a suit and draped in a long korowai this time only two children are sent to greet The Honorable Mr Finlayson, the Attorney General, and Sian Elias the Chief Justice of New Zealand. They hand over a kono. Inside are a poi made from raupo. The paopao of the poi was used by our people of Parihaka to hold the timing of a song representing the beating of the heart and the soldiers marching up Parihaka Road. The taro plant representing growth and production to feed the people. We believe the central focus of any community is

a garden. It nourishes people.

That reconciliation day represented so many different things to so many different people. For me it was a beginning, a beginning of new day. Puanga Haeata as it was known was signed off in the Maori New Year. In Taranaki we celebrate Puanga. Haeata represents a new day.

When I was on the Parihaka Papakainga Trust, I remember conversations around how we were going to manage the reconciliation process. There was discussion around who, what, why, when, where and how. The Crown agreed to making it possible to introduce a reconciliation process.

My view is the Crown need to address the soldiers who were brought to New Zealand. The division between the people of Te Whiti and Tohu. This would never have happened if these men were not imprisoned. Today there are personalities and families who carry the pain of the past. Some of those families who were the result of rape. The pillaging of the village, the houses that were razed to prevent people remaining at Parihaka.

MAATA WHAREHOKA  
3 NOVEMBER 2018

Morehu Kore Kai Hi  
Morehu Kore Kai Hi

I look to the North  
I see hills

I look to the South  
I see more hills

I look to the East  
I see Taranaki our Tupuna

I look to the West  
I see Purepo

The hill upon which  
Three cannons were pulled  
Early hours of the morning  
Bryce mounted on his white stallion  
Arrives

The peaceful village of Parihaka  
Disrupted in readiness

Bugle sounding  
Children playing games

Laughing

Skipping

Playing stones  
 One thousand six hundred  
 men  
 Following Bryce  
 Hungry  
 Tired.  
 He reads the proclamation  
 Three thousand men, women  
 and children  
 Te Whiti o Rongomai  
 Tohu Kakahi  
 My Parihaka  
 5th November 1881  
 I look around my village  
 I am reminded,  
 incarcerations  
 1981 100 years on  
 Parihaka commemorates  
 A place of Peace  
 Celebrating  
 We are still living  
 Alive  
 Nannies and Koros sing and  
 dance  
 Children laughing and  
 singing  
 The karanga sounds out loud  
 and clear  
 The small of hangi  
 A reminder of pāhua  
 Invasion 1881  
 The day the cannon didn't  
 fire  
  
 Every year Parihaka  
 Morehu Kore Kai Hi!!  
 Morehu Kore Kai Hi!!  
 Commemorate  
 Never forgotten  
 Every year since  
 7th NOVEMBER WE ARE  
 HERE  
 ON PARIHAKA  
 In search of Peace  
 In search of Reconciliation  
 Who did it?  
 Who did what?  
 And why? Keep asking the

questions  
 We stand against the Crown  
 2017 Chris Finlayson June 9th  
 Music to my ears  
 He makes an emotive statement  
 I am not sure and I feel the depth  
 A peace offering  
 Thank you I say  
 Thank you for what?  
 I live in my valley  
 I remember November  
  
 Each year  
 7th NOVEMBER WE ARE HERE  
 ON PARIHAKA  
 Harakeke  
 Skipping ropes  
 Kono  
 Kai. Wholesome.  
 A pig, a whole pig  
 Chickens, whole chickens  
 Kumara, whole kumara  
 Potatoes, new  
 Eels and fish, whole  
 A day of Peace  
 A day of Rongo our Atua of peace  
 A table set for our Atua  
 Sharing food from the Atua table  
 I listen to the laughter  
 Tamariki singing  
 Together honouring  
 Tohu  
 Te Whiti  
 Passive Resistance  
 In search for Peace  
  
 Kororia ki te atua  
 Moungarongo ki te whenua  
 Whakaropai ki te tangata katoa  
 Morehu Kore Kai Hi  
 Morehu Kore Kai Hi  
 Morehu Kore Kai mo te tina  
 Mo te ti  
 Mo te parakuikui  
 Hi!!  
 Rirerirehau Paimarire!!

## Anzac Day and Lionising the Military

*An excerpt from “Hit & Run: The New Zealand SAS in Afghanistan and the meaning of honour” by Nicky Hager and Jon Stephenson. Pottan & Burton, 2017. (Permission for reprinting given to APF by Nicky Hager)*

There is one other important problem with the Defence Force culture that impedes the acceptance by senior staff of normal criticism, scrutiny and responsibility: a growing tendency to dismiss criticism of the military by framing it as disrespectful of brave, hard-working soldiers. Journalist Alastair Paulin wrote about this problem in a 2015 article titled “On the brink of WWI overload”. “The more we honour the military with ceremonies, bugles and ribbons,” he commented, “The less we see it as an institution that deserves just as much critical attention and debate as, say, how to provide affordable housing.” He wondered “if in all our respect and honour, we have missed the lesson of WWI”.

“The story we tell ourselves about Gallipoli is that the Anzac forces fought bravely in terrible conditions, and in doing so, established a reputation of which we should be proud. And so we should. But the other part of the story that is buried under millions of symbolic poppies is that those soldiers fought for nothing. The campaign was abandoned, the surviving soldiers evacuated, and in strategic terms, the deaths of 2779 New Zealanders and more than 8700 Australians, among Allied deaths of 44,000 and 87,000 from the Ottoman Empire, made barely any difference to the war’s outcome.”

And people should be able to say this without being accused of disrespect.

Just days after Paulin wrote about the pointlessness of the Gallipoli campaign being buried under millions of “symbolic poppies”, an Anzac centenary parade through Wellington did literally that. As the tanks, cannons and period-dressed soldiers wound through the city, and war planes flew overhead – representing the military catastrophe as part vintage vehicle show, part military open day – the parade was showered with millions of red and black paper poppies fired into the

air, more like a celebration than sorrow and regret. The “poppy confetti”, as it was called, ended up as drifts of trampled red and black along the sides of the capital’s streets.

Speakers on Anzac Days and at war commemorations talk with reverence about the honour and bravery of the First World War troops, and then frequently slip in the words “and more recent conflicts”, extending the reverential feeling to wars like Vietnam and Afghanistan. Criticism of those conflicts therefore comes to be seen as an insult or even an affront. Military people, however, know that they and their colleagues are not saints, and that indescribably terrible things happen in war. They know that military people are no more or less brave and hard-working than many other professions; and no better – or worse – ethically. The idea that it is disrespectful or even disloyal to criticise the military is as dangerous as it is convenient for the senior officers.

Former British soldier Joe Glenton, writing in the Guardian in 2013, said we should not feel compelled to talk about “brave men and women” fighting to secure our safety in Afghanistan every time the military is mentioned. “First, because it is not true that they are; and second, because such blustering at the merest glimpse of camouflage clothing is an obvious and embarrassing capitulation to dogma... the culture of irrational and uncritical soldier worship serves only to blind us to the realities of war and occupation – and this contrived, blinding effect, I have long suspected, is rather the point of lionising the military.” Lionising the military works against healthy, legitimate criticism and scrutiny. It works against having a military that is worthy of respect.



# Anzac Day – Be Careful What You Celebrate

By the Venerable Indrea Alexander, Secretary APF NZ.

I was called “a damned disgrace” for choosing not to attend the local Anzac Day ceremonies last year. In our district of 7,500 people, the local RSA estimated there were 1,500 attendees, one in five of the population.

As an Anglican priest, I understand the need for grief and remembrance of loved ones, or communal expressions of grief following tragedy, but the Anzac ceremonies seem to be largely something else. I wonder whether Anzac Day has stepped into the void for people seeking a sense of belonging and identity in our individualistic society. More people than in the past seem to be falling in step with this form of nationalism, military patriotism, reinforced by government and military pageantry, with extraordinary cooperation from an unquestioning media.

NZ Biblical scholar Chris Marshall wrote, “The ritual observance of Anzac Day, with its mythology of blood sacrifice, heroism and selfless service of country, is the closest thing we have in New Zealand to a civil religion”... “the language of ‘sacredness’ is now regularly attached to Anzac Day in public discourse in a way that never happens anymore for Easter or Christmas, and would be considered inappropriate were it to do so.”

Television and print media pump out the Anzac Day selective “remembrance” undergirded by a story of “our nationhood” having been “forged in the (WWI) crucible of fire”. Such rhetoric risks glorifying a filthy foreign war of greed, resentment, empire and opportunism, and overlooks the abhorrent scale of civilian and military deaths, and the misuse of the earth and its resources. It also overlooks the role that WWI “the war to end all war” played in paving the way for WWII.

Over time Anzac Day has grown to encompass not only WWI and WWII, but all subsequent arenas where NZ forces have participated. It reinforces military action as an appropriate response to conflict, and offers us modern day “heroes” who have committed acts I certainly don’t want done on my behalf nor in the name of this country.

Even the poetry rolled out annually includes a call to arms:

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe:  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

Lieutenant-Colonel John McCrae, 1915.

We have no ongoing “quarrel with the foe” of WWI, and I think it likely that most of those who were killed, injured, or suffered or died from infection or illness in those dismal years hoped that future generations would never have to endure anything like it again. We probably “break faith” with them when we continue to embrace violent conflict.

At times over the past 20+ years I have been invited (or expected) as the local vicar to take part in Anzac ceremonies. I intentionally call them ceremonies to distinguish them from Christian services which are held to the glory of God. The Anzac ceremonies have usually been run by the RSA with “the Padre” asked to offer a reading and a prayer. I have found myself lined up alongside an extraordinary variety of people – from retired military officers making a call for justice and peace, to current officers bristling with arrogance and invisible armaments.

I wonder if my presence and contribution

have ever helped people consider Christ's call to be peace, or whether I simply serve as a visual stamp-of-church-approval for the event and all it represents. Am I a bridge to Christ, or a vestige of Christendom-past?

Anzac day has a place if used for lament, confession and commitment to peace, if white poppies of peace are as numerous as red poppies of military remembrance. If people take the opportunity to remember the war dead - "ours" and "theirs", military and civilian. If we remember those injured in body, mind and soul, and if we don't forget the social, ecological, economic and wider costs.

We need to remember with repentance and humility before God, lest we forget and continue to prepare more actively for war than for justice, and for nationalism instead of

peace.

As Anzac Day approaches, let us carefully and prayerfully consider our attendance or leadership on Anzac Day. Be careful what you celebrate, because that is what people will aspire to.



## GOOD FRIDAY

O dearest Lord who gave your hands  
To cruel hammer's fall,  
And for your murderers did pray  
"Forgive" - forgive us all.

Forgive us for our wounding hands  
In wars we think are right,  
Forgive us when with hardened hearts  
To judge the wrong we fight.



We wound unwounded by your love,  
Forgiveness has no place,  
We judge and judging shed no tears,  
No pity in our face.

They are your children whom we kill,  
For them you suffered there,  
In wounding them we're wounding you,  
Their wounds the wounds you bear.

We'll hear the cries of those we wound  
When you will judge our heart;  
Did we once guilty guiltless judged  
In pity do our part?

O love which loves and is not loved,  
O tears that ever flow,  
O you who mourn our wounding hands,  
May we your pity know.

Chris Barfoot, TSSF

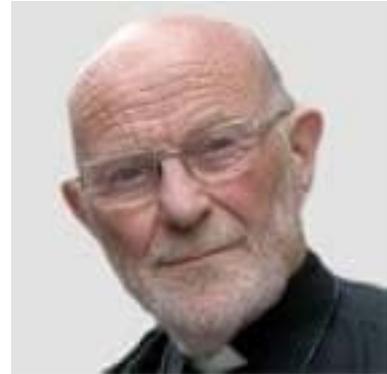
Tune: HTC 134: *O dearest Lord,  
your sacred head...*

*Excerpts from an address at an*

## **International Ecumenical Peace Convocation in 2011**

**Rev Dr Paul Oestreicher**

Jesus speaks to us now... Do we want to hear him? Our record suggests that we do not. Most of our theologians, pastors and assemblies, Orthodox, Catholic, and Protestant have bowed down ever since the time of the Emperor Constantine in the third century, bowed down deeply to empire and nation, rather than to the single new humanity into which we are born. We have made a pact with Caesar, with power, the very pact that the early Christians called idolatry. Because the newly converted ruler declared it to be our duty, we have squared it with our conscience to kill the Emperor's enemies, and to do this with Jesus on our lips.



Under the sign of the cross, Christian nations have conquered and massacred the children of Islam. In 1914, my German father went to war with the words God With Us engraved on his belt buckle. The British soldiers whom he was trained to kill, had no doubt that the same God was on their side. When in 1945, a bomber set out, loaded with the world's first nuclear weapon, a single weapon which was about to kill around one hundred thousand women and children and men in the city of Hiroshima, the aircraft's crew were sent on their way with Christian prayers. The memorials in the cathedrals and cities of Christendom attest to the fact that we, like our brothers and sisters in Islam, regard those who have died in battle as having secured their place in heaven.

Unless we change, unless the Church moves to the margins and becomes the alternative society that unconditionally says 'no' to war, 'no' to the collective murder that every embattled nation or tribe, every warring alliance, every violent liberation movement, every fundamentalist cause, and ... the War on Terror declares to be just, until we throw this justification of war, this 'just war' theology into the dustbin of history, unless we do that,

we will have thrown away the one unique ethical contribution that the teaching of Jesus could make both to the survival of humanity and to the triumph of compassion.

...It is impossible both to love our enemies and to kill them, it is impossible both to reverence life and to be in league with the military-industrial complex, the killing-machine that rapaciously consumes levels of wealth that are beyond our mathematical imagination.

War and the arms trade that feeds it cannot make life for the people on our small planet more just or more secure. It is not simply that crimes are committed by all sides in every war. War itself is the crime. Its preparation alone, globally consumes more than a hundred times the resources that could provide clean water to every child on this planet. Even before the latest perversions of science and technology are put to their lethal use, thousands of children die unnecessarily for lack of clean water.

Jesus was not an idealistic dreamer. He was and remains the ultimate realist. The survival of our planet demands nothing less than the abolition of war.

# National Centre for Peace & Conflict Studies

## University of Otago

Exerpts from the report of the Director, Prof. Richard Jackson, to the Trust

Richard reports on the Centre's move from Castle Street to new premises, in a new building closer to the Centre of campus and to colleagues in the new School of Social Sciences. The "period of flux" beginning in December, has been a challenging time "especially for the post-graduate students; but for the most part, we are now settling in to the new accommodation. We had a lovely 'Blessing' for the new building in which Jenny te Paa-Daniel came down and said a few words, and the event was led by Rev Wayne te Kaawa. The staff building has a great atmosphere and is a wonderful space that is already contributing to better relations and interactions between the staff, and with other colleagues in the Division. Other challenges have been the bedding in of the new university administrative structures...

"Our students continue to impress us with their success and drive, and we have a number of students finishing their doctoral theses in the next few months. We also have at least seven new PhDs starting this year. They will add life and vitality to our community. Our Masters student numbers remain lower than we expected, but at least they are not declining. We hope that being in the new School of Social Sciences and the new location will give us greater opportunities to recruit new students for next year. We also have ideas for better marketing and advertising.

"The Centre staff recently had an away day to discuss strategic issues and how we might move beyond treading water to thinking about where we want to be in five years' time. It was a very productive day and we made great progress on initiatives related to moving towards a bicultural Centre, developing the practice programme, developing undergraduate teaching, better marketing and opportunities for expanding our presence around the country. More information on these initiatives will be forthcoming."

- A recent photo on the Centre's website (<https://www.otago.ac.nz/ncpacs/news/>) shows five new doctoral students – from South Korea, Myanmar, Canada, Colombia and Sri Lanka. Editor.

## Prayers of the People count too.

from the service in an Anglican parish church, 24/03/19

...We thank you for the unfailing love you hold out to everyone in Jesus Christ. We ask you to comfort and heal those people in Christchurch whose family and friends have been violently taken away from them,

We pray that no root of bitterness may spring up in our country, no blaming of particular groups of people, and no thoughts of revenge.

Lord, in your mercy  
**Hear our prayer...**

...We close our prayers with a verse from the prayer of St

Francis of Assisi:

Lord, make me an instrument of your peace:

where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy....



Adapted from *A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa*, p 416

# To truly stand in solidarity with the victims of the Christchurch Mosque Massacre, we must recognise our failings

A statement from staff and students at the National Centre for Peace and Conflict Studies, University of Otago

*Tuatahi ake, ka mihi ki ngā ātua o tēnei tō tātou nei ao marama.*

*Tuarua, ka mihi atu ki tērā hunga i mate ai i tērā o ngā parekura i Ōtautahi i tērā wiki. Ko te tūmanaako ia kua hoki rātou ki tō rātou ake kāinga tūturu e noho ia I te taha o ō rātou mātua tīpuna, nā reira, ki aua tāngata tini, ki aua tāngata mano, haere, haere, haere atu rā.*

*Tuatoru, nei mātou ko te Centre for Peace and Conflict studies o te Whare Wānanga o Ōtākou e whakapūaki ana i ō mātou mamae, me ō mātou auē.*

*E taka ana te mahi a te roi o te mata i runga i te aroha mo rātou kua hunga, kua ngaro ki te pō.*

*Moe mai rā.*

*Kei noho tātou ka wareware!*

We write in memory of 50 innocent lives lost to senseless hate in Christchurch on Friday. We write in honour of the dozens more who now suffer wounds that will heal but never fade. We write to mourn alongside the Muslims of Aotearoa New Zealand, whose dreams of and rights to peace in this land were shattered. We acknowledge that you, our Muslim neighbours, friends, and family, have had your sense of safety attacked, and that your sacred spaces of community and prayer no longer feel like sanctuary. Most of us have never experienced the kind of grief you are experiencing right now, but please know that we care deeply that you are living with this terrible experience.

These horrific events should not have happened, but they did. The Christchurch massacre is a challenge to all of us in Aotearoa New Zealand to ask hard questions about how it happened, and about whether we are doing enough to ensure such brutal violence will not happen here again. While there have been many expressions of solidarity in recent days saying that white supremacist ideology has no place in our society, it is also important to recognise that, sadly, white supremacist ideology is far from unknown in New Zealand. Colonial massacres have been committed in these islands, and collective wounds remain unhealed to this day. White

supremacist organisations have existed for years, and continue to exist in New Zealand. Questions will have to be answered about whether we failed to acknowledge the full extent of the threat they represent, to people of colour, and to the very fabric of our society.

So, while we welcome the government's proposal to ban semi-automatic weapons in New Zealand, we believe it does not go far enough in recognising the underlying factors that gave rise to last Friday's attacks. The Christchurch shooter walked among us, unspotted, and we have yet to fully understand how he was able to do so. Peace and conflict research shows that the willingness to commit violence does not emerge in a vacuum – we learn from others about who does and doesn't deserve to be protected. We learn from others who is part of 'us' and who we see as 'other'. We cannot only reduce the availability of weapons, we must also confront any ideologies in our society that claim violence against a group of people is justified.

New Zealand should take some pride and comfort in the outpouring of sympathy and solidarity with our Muslim communities in the wake of this tragedy, but we know that sympathy is not enough. We must, with great humility, acknowledge our failings as a society, express our collective regret that we did not

address the presence of such hate sooner, and commit to doing better in the future. Many Kiwis are saying at the moment, “This is not who we are”. But we believe this atrocity calls us to honestly acknowledge long-existing problems of racism and othering in our society; how many among us are made to feel that they do not belong, or that they somehow belong less than others. Such honesty requires this society to say instead, “This is not who we want to be”.

Everyone living in New Zealand can take this terrible event as a reminder of our responsibility to build a truly inclusive society. As a peace and conflict research centre we recognise we have a particular responsibility to do more to share insights from our research with those working to end violence, and those most directly affected by it. No one has all the answers - if we did, such violence would be unknown. But we need, at least, to start asking the right questions. What more can we do to confront the influence of such ideologies in ourselves and others? What more can we do to ensure everyone feels safe, valued and

included in our society?

While recognising our own limitations, in the times ahead we at the National Centre for Peace and Conflict Studies will play a role in encouraging New Zealanders to have these difficult conversations, providing spaces where often-marginalised voices can be heard publicly. We welcome suggestions for how we can do more, and we encourage everyone to commit to making any contribution they can towards making New Zealand the society most of us want it to be. Acting together, many small actions can add up to a big difference. But in order to truly stand in solidarity with our Muslim communities, who are suffering most deeply right now, we must first recognise that we can, and must, do better.

*Aroha ki te tangata*

*E rongo whakairia ki runga kia tina! Tina!*

*Haumiee, huiee*

*Taikiee*

*cont'd from p 4*

### **The prompt response to each**

Dear Indrea/Chris,

Thank you for your email of support.

I have no words to express the gratitude for the love, generosity and support that we have received from our fellow Kiwis and global community.

I thank you for your support and ask you to pray for all the victims of this tragedy. Please keep spreading the message of love and stand up against the message of hate.

Once again thank you for your loving support.

Kind regards  
Ikhtlaq Kashkari

## **Anglican Pacifist Fellowship New Zealand Branch**

[www.converge.org.nz/pma/apf](http://www.converge.org.nz/pma/apf) or [www.anglicanpeacemaker.org.uk](http://www.anglicanpeacemaker.org.uk)

Protector: The Most Revd Philip Richardson

Chairman: Revd Dr Jonathan Hartfield, email <[ilesha@xtra.co.nz](mailto:ilesha@xtra.co.nz)>

Secretary: Ven. Indrea Alexander, email <[apfnzsecretary@gmail.com](mailto:apfnzsecretary@gmail.com)>

Treasurer: Revd Mary Davies, email <[marydavies1934@gmail.com](mailto:marydavies1934@gmail.com)>

Newsletter Editor: Pat Barfoot, email <[barfoots@xtra.co.nz](mailto:barfoots@xtra.co.nz)>

*Members are invited to submit copy for publication in our newsletter. Please email it to the editor.*

# Claim the Future – Build Peace Together!

June 27-29, 2019, in Christchurch

Hosted by the Anglican Pacifist Fellowship

- **Thursday June 27**  
5pm APF members and friends gather at the Community of the Sacred Name for a meal, Eucharist and informal gathering.
- **Friday June 28 and Saturday June 29**  
Conference speakers, Peace art exhibition etc.  
The **APF AGM will be Saturday June 28**, time and venue to be confirmed.
- **Sunday June 30**  
Worship and spread peace at local churches.

**Call for papers:** If you are interested in making a 50 minute presentation at the conference, please send a paper or precis for consideration by April 22.

**Hot Spots:** If you have a five minute presentation you would like to make, please send your topic and precis for consideration by April 22.

**Call for preachers:** If you would be available to preach peace at a Christchurch church on Sunday June 30, please get in touch by April 22.

**Detailed CONFERENCE INFORMATION will be emailed or posted to APF members by May 10. If you are not a member, or do not receive information, email [apfnzsecretary@gmail.com](mailto:apfnzsecretary@gmail.com) or ring Indrea on 03 689 6561.**