

OCTOBER 2016



The ANGLICAN PACIFIST of Aotearoa/New Zealand

Newsletter of the New Zealand Branch of the Anglican Pacifist Fellowship

JUST WAR?



You will be pleased to know that the APF together with other groups has taken the initiative to follow up Pope Francis' call for a reappraisal of the Just war theory which he launched at an International Conference at the Vatican in April. This will be the theme of the Dorothy Brown Memorial Lecture and Study Day this year, in the beautiful, new

BISHOP SELWYN CHAPEL,

HOLY TRINITY CATHEDRAL, AUCKLAND

corner St Stephen's Avenue and Parnell Road, Parnell

18th - 19th NOVEMBER, 2016

Dorothy Brown Memorial Lecture 2016, 7.30 pm Friday November 18:

Dr Jenny Te Paa: *Just War Theory but 'just' for whom?*

Study Day, 9 am to 5 pm, Saturday November 19:

- Father Claude Mostowik: *Re-examining the Just War Theory.*
- Professor Kevin Clements: *The Politics of Compassion in a World of Ruthless Power.*
- Professor Richard Jackson: *Answering the Objections to Pacifism.*
- Dr Derek Woodard-Lehman: *Ends, Means, and the Meaning of War Without End.*
- Keith Locke: *The Terrifying Consequences of High-tech War.*
- Chris Barfoot and Professor Margaret Bedggood: *What can St Francis teach us today?*

Booking essential for both events – numbers limited. No charge for lecture, Study Day \$20 (pay on the day). Light refreshments provided including lunch on Saturday. Book at <barfoots@xtra.co.nz> or phone 575-6142.

Speakers' details p 2

Chairman's Letter

The Good Samaritan. (Luke 10:25-37)

Cocky lawyers are always a pain in the neck. However we owe a vote of thanks to the smart Alec who provoked Jesus into telling the parable of the Good Samaritan. It is probably the best known of all His stories and its moral dilemmas continue to shape our world in many ways. The central theme of a stranger in distress and the way other people respond to him is a universal experience. Therefore it is no surprise that the tension between family and stranger, self and other, caring and indifference, has so greatly influenced Britain's recent decision to leave the European Union.

The natural caring group is the family and most children are able to learn this from their parents. Even in our individualistic Western Society where many family groups are nuclear, and often split again by further partnerships, there are still recognized family members and most of them feel some responsibility for each other. In Maori and many other societies the family is more robust with greater cohesion and wider boundaries and responsibilities.

The natural place to help others is to care for those nearest to us, - family, friends and those in our neighbourhood. In times of emergency or war the boundary of 'us' extends further than usual, and it becomes acceptable for many strangers to become 'family'.

To help family members is natural and creditable behaviour, but to help total strangers is more complex. There is a degree of suspicion and fear associated with strangers as well as a healthy curiosity. So there are barriers to be overcome. There is also a tension between helping family and helping a stranger when emotional and

material resources are limited, as they are for most people. Jesus said 'love your neighbour as yourself', so we should not love the stranger more than our own family,

but as if they were family. It is significant that Jesus so often spoke of parent, sibling and child when He talked of The Kingdom of Heaven. There are no strangers in the City of God.

Unfortunately there are plenty of distressed strangers in our present world so if we are to be kind to strangers there has to be some risk-taking and sacrifice of family time and resources. Different people need to make their stranger/family balance according to their circumstances, but we are all called to care for strangers in some way.

Priest and Levite were presumably so snobbish that they did not see the beaten and naked man on the roadside as family, even though it must have been obvious he was a Jew. Maybe it would have been different if their nation had been at war. Maybe they had urgent obligations to their professional and natal families. More likely they were only concerned about looking after their own families. They didn't want to become involved with strangers. So it was left to the Samaritan to show kindness to a stranger. And, as a typical twist in a Jesus tale, this demonstration of love was to an enemy.

Blessings, Jonathan.



Richard Frater

Dorothy Brown Lecturer and Study Day Speakers

Dr Jenny Te Paa, former Dean of Te Rau Kahikatea, St John's College, former Chair of international Anglican Peace and Justice Network

Father Claude Mostowik, Chair of Pax Christi Australia; represented Australia and New Zealand at the Vatican Conference called by Pope Francis in April 2016

Professor Kevin Clements, Director, National Centre for Peace and Conflict Studies, University of Otago

Professor Richard Jackson, National Centre for Peace and Conflict Studies, University of Otago

Dr Derek Woodard-Lehman, Lecturer in Theology and Public Issues, University of Otago

Keith Locke, former Green Party MP

Chris Barfoot and Professor Margaret Bedggood, Anglican Franciscan Third Order

See also p 8.

Last year's LECTURE AND STUDY DAY

November 6 and 7, 2015; "War Remembrance And Reconciliation" Auckland War Memorial Museum

Here are the notes from two more of the lectures.

Joint commemoration of Gallipoli opens a new dimension.

Nejat Kavvas, formerly Honorary Consul-General of the Turkish Embassy



I was born in Mardin in South Eastern Turkey. A city, in the middle of Mesopotamia. I speak and understand most of the Middle Eastern languages. My wife and I settled in New Zealand 38 years ago. I have a daughter and 3 grandchildren. What I am about to tell you is from my personal observations.

I am not a historian and I could barely get a pass for my history classes at high school. My interest in history and archaeology came afterwards.

Speaking about issues, which are opposite to what you have learnt before, is not an easy task. It doesn't make you popular either.

Nobody really wants to know the truth. You may be startled or may not believe what I am going to tell you. But I have no intention to offend anybody or anybody's religious beliefs.

If anybody asked me about the most outstanding characteristic of New Zealanders, I would have said that New Zealanders are the best listeners in the world. I truly believe that. Europeans for example love talking, but seldom really listen. This is what encourages me to tell you "the truth behind the truth".

I would like to give you the background and the psyche of Gallipoli Invasion. I am going to give few you of historical and recent events. This may help you understand why Gallipoli Invasion occurred.

I was appointed Hon. Consul-General of Republic of Turkey in 1985. I issued a 4-line press release about my appointment and my background. I followed this by calling some of the media. I introduced myself to the Chief reporter of New Zealand Herald and told him if they wish to confirm any news about Turkey I'll be happy to assist them. He told me "Thank you Sir. We have the American, British and Australian Consulates here, we don't need you."

This was my welcome to diplomatic life. Sadly,

this first impression endorsed the mindset of New Zealand media time and time again. Majority of news about non Anglo Saxon countries was about bad events showing bad parts of the countries. This is also evident for example in music. There should not be national boundaries for music. But you cannot listen to a good Italian, French Spanish, Russian, Arabic music or any other music on our commercial radios or TV's. It doesn't matter how good the music is. Our children grow in a monoculture with little understanding of other people.

In September 19, 2001 issue of NZ Herald, there was an article by Andrew Laxon. "Fanaticism and Faith: Islam's two faces" was the title. It said "Islam has been a traditional bogeyman for the West since the so called Dark Ages. When Muslims conquered Spain and made it so far as Constantinople (Istanbul) Christians got their own back in the crusades retaking Jerusalem for 200 years and slaughtering 70,000 Muslims by their own estimates". This information is completely and utterly not true. The Crusades killed almost a million people starting in Europe all the way to Jerusalem. In the first Crusade they particularly attacked the Jews around Hungary and old Czechoslovakia on their way to Jerusalem. It wasn't only the Jews that received the sword. When they captured Jerusalem they put anybody they met to death. Including about 1000 Christians who sought refuge in the holiest Christian shrine in the world, the Church of Holy Sepulchre. If you want to know details of the carnage I recommend the 3 volume book "The Crusades" by Sir Steven Runciman.

As you probably know, the Fourth Crusade conquered Constantinople- Istanbul in 1204. The Byzantine Emperor made the mistake of opening the gates of the city to the Crusades.

They ransacked the city ruthlessly and ruled it for several decades. They took just about anything that was worth. The 4 horse bronze statue that once decorated the entrance to the famous Constantinople hippodrome was taken to Venice. The horses were placed on the facade, above the porch, of St Mark's Basilica in Venice, the originals are at the museum, now. They would not continue to Jerusalem, because freeing Jerusalem was not the real aim. Except few believers the aim was power, and money. Christianity was the means to their campaign. Not unlike what happened since then. Remember George Bush junior's comment that US invasion of Iraq was "a Crusade against evil."

I wrote a letter to the editor of New Zealand Herald and told him that the information was historically incorrect. The First Crusade started in 1096 AD. The Ottoman Turks captured Constantinople in 1453, by that time all the Crusades were completed. Constantinople was conquered 183 years after the First Crusade. How could it be a reason for a Crusade to attack the Muslims? They wouldn't publish my letter.

The same innuendo was repeated in an American (possibly CIA production) misinformation short movie shown on all TV channels in New Zealand, just before the invasion of Iraq.

If you wish to invade another country you have to create a mind set so you can send so many people to death, with less resistance. What happened in Libya, Iraq, Syria, Palestine, Kuwait, Afghanistan is not dissimilar to invasion of Gallipoli.

Turkey is a member of Nato. On 2nd October, 1992 Nato countries were conducting Display Determination naval manoeuvres. That night, when all the battleships were resting, (so



called green period) in a gulf near Gallipoli. Two sea sparrow missiles were fired at a Turkish battleship Muavenet, by the US aircraft carrier Saratoga. 5 dead 22 wounded and the battleship sank. US apologised for the accident.

This was not an accident. It was a message given to Turkish Parliament who would not participate in Iraqi invasion. You need 5-step authorisation to fire these missiles. Mistake excuse is laughable. Remember what President George Bush Jr said: "You are either with us, or against us".

Despite all that Turkey is resolute not being involved in killing and destroying the lives of

millions of Iraqis, forever.

The mind set is same. Ottoman Empire was called "Sick Man of Europe" before the allies attacked. The excuse created about Iraq "Weapons of mass destruction" is the same. This is done to prepare the public to accept slaughter. The

words may differ but the appetite to suck out everything from the countries they invade, to destroy the social fabric, and to control has no difference.

We were all made to believe that the US organised the mujahidin militia after the arrival of Soviets to Afghanistan. I was dumbfounded when I read the interview in Nouvelle Observateur magazine with US think tank Zbigniew Brezinski, who was an advisor to President Jimmy Carter. He said: "We started to help mujahidin militia of Afghanistan 3rd July 1979, 6 months before the arrival of Soviet troops to Afghanistan." Since then Afghanistan is a destroyed country. It is a good example of what greed for power and money achieves. As we all know Osama bin Laden was trained and supported by CIA. He was a CIA operative.

In 1953 the democratically elected and

popular government of Mr Musaddiq was overthrown and 12 years old Shah installed to the throne. The coup was organised by CIA and MI6. It is the cheapest coup d'état in the history of mankind. The rich Armenian merchant by the name Mouradian was paid US\$ 25,000 to orchestrate disobedience, looting, burning in Tehran. These events forced Mr Mosaddiq to resign. The reason was the desire to nationalise Iranian oil. Iran was being paid 10 to 12 % of the revenues. Iran wanted 50% of the petroleum revenues. It suited the honourable west (!) to have 12-year-old Shah as a puppet. Later when the Shah wanted to call the shots, they replaced him with Mulla Khomeini, who they thought would be a willing accomplice, backfired.

I was personally involved in New Zealand, starting the tripartite commemoration of the Gallipoli campaign and exchange of monuments in respective countries. I was invited by the commander in Chief of Turkish Armed Forces to be present at the 100th Anniversary of Gallipoli Commemoration

ceremonies. It was indeed the best gift I received from Turkey in my 28 years service as Honorary Consul-General. I wish I had never heard the speech of Mr Tony Abbott, the previous Prime Minister of Australia, at the dawn service at Lone Pine, Gallipoli saying:

“Beginning here, on this spot and at this hour, 100 years ago, they fought and all-too-often they died: for their mates, for our country, for their King and — ultimately — for the ideal that people and nations should be free.” Made me shudder. According to this learned Prime Minister they invaded Turkey and killed 92 thousand Turks so we should be free. It was indeed a sad day for me to re-hear this elaborate lie 100 years later.

I hope the few examples I have shared with you, have given you an idea of the West's high (!) morals. Nobody has ever questioned where west was on a globe. Technically anywhere could be west or east on the planet. But see how we are all fooled so easily to believe there is indeed a west.

Thoughts on Reconciliation, from Gate Pā

John Hebenton, Vicar of St George's Gate Pa,



Our story is entwined with the story of the events around the battles of Gate Pa and Te Ranga. Above the door as you enter the church are the words, “All who enter here be reconciled”. Our hope is that we are symbol of reconciliation.

Why? In part because we need to honour where the church stands and the history of that land.

In part in response to our Patron Saint, St George. St George was of Greek descent and was born either in Palestine or Syria. There is a Muslim saying applied to St George which says that the righteous act is to confront the tyrant. George died confronting the Emperor Diocletian who had decreed that all soldiers were to offer sacrifice to him or die. George refused to carry out the command and confronted the Emperor with the injustice of his decree. As Alan said last night, he showed the emperor he had no clothes. We remember

those today who stood against the tyrant, the greed and ignorance that led to this war, and who fought for their land at Pukehinahina, the hill where our church stands. George is a very apt saint to be named after.

For these reason we work for reconciliation. What is it that we work for?

The dictionaries I looked at define reconciliation as restoring friendly relationships between people or groups.

Earlier this year Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, and the National Indigenous Anglican Bishop Mark MacDonald, were invited to speak to the Anglican Liturgical Consultation being held in Canada. They spoke on the Canadian Anglican experience following the church's role in the administration of Canada's Indian residential schools.

The press release about the Consultation said that, “Using the timeline of the evolving relationship between the church

and Indigenous peoples as a framework— Archbishop Hiltz drew a distinction between gestures toward reconciliation, gestures of reconciliation, and gestures in reconciliation.

The Primate said “We are not yet reconciled, and any gesture that we make has to be in the hope of, in the desire for, in the commitment to being reconciled””

Part of the hope for the commemoration events on April 29 last year was to continue that work of restoring friendly relationships. But, as Archbishop Hiltz says, reconciliation is far more complicated than it sounds.

Firstly you need to know who is being reconciled with whom. On the face of it it was Maori and Pakeha.

But for the three main iwi in Tauranga Moana: Ngāti Ranginui, Ngāi Te Rangi and Ngāti Pūkenga; last year’s events offered an opportunity for them to work together for the first time since 1864. That reconciliation process continues today. The negotiations well before the event on whether they could work together were gestures towards reconciliation. The co-operation to organise the events of the day were gestures of reconciliation. They are not yet in reconciliation.

The events also offered an opportunity for those of us who are more recent arrivals to make a gesture towards reconciliation with ngā iwi o Tauranga Moana.

In my reconciliation speech on the day I said that the place for us to start is to know and retell the story, and for those of us here because of these events, to say sorry. But Alan reminded us last night that how we tell the story and why we tell the story is all important.

[As I learn about what happened leading up to both the Battle of Gate Pā and the Battle at Te Ranga and what happened after that, I am left with conflicting emotions. There is so much about what happened that I regret, that I wish had not happened or that some of those involved had made different decisions. The intrinsic belief that British culture was superior was, and continues to be, wrong. All the decisions that were made motivated by that belief were also wrong. Added to this was the ever present hunger for more land by the ever growing numbers of European settlers. These beliefs and this hunger led to the decision to use force to meet these needs. And for me this was wrong. The decision by CMS to grant their holding of land in Tauranga Moana to the Settler Government for the creation of a military settlement without any reference to those hapu who had offered that land to Brown in the first place was I believe, wrong. All this and more saddens me and I can only apologise. I wish my forebears had done better.]

However, to just focus on the story will not lead to reconciliation. It keeps us stalled on gestures towards reconciliation. To move beyond that we need to realise that there is more than one valid version of what happened. While we can agree on some of the basic facts, when it comes to the stories of the people which makes this a real event it becomes much more complicated.

The impact of this story changes depending on who you are. While some of us tell this story to the best of our ability trying to honour the complexities and those who participated as much as we can, it remains for us a story about other people. A story that shapes our present, but somehow not involving me.



But as I listen to kaumātua tell this story, I realise they tell it very differently. It is their story. Some heard it from those who knew the people involved. It is their whanau. And they have

lived with the consequences all their lives, and continue to live with those consequences. It is personal and real. Their understanding of what happened will always be different from mine because of that. And so how I experience this story is different, and how they hear my apology is shaped by that.

The story of what happened also carries a load of cultural assumptions. It is now clear that what Archdeacon Brown understood he was doing in the transactions for the land was not how the hapu involved understood it. Sometimes we are not even saying sorry for the right things, and we continue to cause pain and the relationship is not restored, let alone friendly.

Too often in our experience in Tauranga, we have learnt the story and then held an event to say sorry, and believed that would bring reconciliation. It never has. It was an important step, - a step towards reconciliation. But it was not reconciliation.

We have not arrived. There is more work to be done. We need gestures of reconciliation, and gestures in reconciliation.

Gestures of and in reconciliation are about the present. They are when those of us who are more recent arrivals acknowledge the social, economic, political, cultural and spiritual loss the land confiscations caused and cause ngā iwi o Tauranga Moana. Reconciliation will happen when we address those losses.

For the last two years we at St Georges have been engaged in a stalled process of Contemporaneous Gifting of Land from our Parish to the Otamataha Trust as representatives of the local iwi, and back to us. In doing so we sought to recognise their mana whenua over this land, and in turn to have our place on this land recognised. It was supposed to be part of the commemoration events, and we failed to make it. We have more work to do. And a big part of that is for each of us to truly hear each other's story, and out of that to see if we can create a new future. This will take time. We may not succeed.

It turns out reconciliation is a lot more complicated than our little sign implies. It is not enough to just remember. And it involves more than just saying sorry.

At the heart of Christianity is the notion of repentance. Acknowledging that wrong has been done and seeking to live in new ways, in God's grace, that looks to both stop that wrong and undo its effects. Or to put in another, repentance is living out the sorry. And that is what is needed.

Living the sorry means seeking to first of all right the wrongs of the past. Learning the story is important. For us that means learning not only the story of Gate Pā and Te Ranga, but the whole story including the Bush Campaign of 1867, and the ongoing effects of the land confiscations. It means, as Alan said last night, not allowing the remembering to sanitise our telling of the story or to justify what happened. Nor must it bog us down in guilt. It must lead to the prophetic voice.

Living the sorry means learning to not continue the wrongs of the past in our present actions and attitudes. It means more publicly and deliberately recognising the presence of iwi and hapū on this land well before these events. And it means finding ways of honouring the place of nga iwi and their voice and priorities today.

Finding ways of recognising this presence and their mana whenua of the land is needed for us to create gestures of reconciliation. And when we are willing to work with ngā iwi to right the wrongs of the past and find new ways of living together that recognises the place of all people, then we will be creating gestures in reconciliation.

The Maori who died at Pukehinahina Gate Pa were buried in their trenches. Probably not the trenches we were built on, but close. Last night Alan quoted Albert Schweitzer, "The soldiers' graves are the greatest preachers of peace." War is not something that just happened far away on foreign lands. It happened here. We need to be prophets of peace in this place.

I hope that we can learn to live the sorry. This will not be easy. There is an old whakatauki, 'he waka eke noa', we're all in this together. Whether we like it or not.

May we learn to live the sorry. May we learn to live well together.

THEY SHALL GROW NOT OLD?

Mortal in the mud – and dying
rememb'ring a poem taught at school
'they shall grow not old –' he trying
to recall within his own blood-pool
"what next?" ah Yes! – 'as we that are left grow old'
"What sick joke is this?"
To grow old was his hope, a grand-child on his knee
instead he grew but cold and in his death-dark-ness
just heard the lines 'age shall not weary them nor the years condemn'
Condemn? Why should they? Could they not see? -
has sin o'erwhelmed our three-score years plus ten
With battle-death at twenty a quality of virtue?
Those stupid bishops – they must know that blessing weapons for the slaughter
of another's son or daughter assaults the love of God for all created?
Of course we will remember them -
the brave courageous full of faith and those whose faith, whose fortitude had failed;
who ran away or found a calling at H.Q.
the women lost in anger and in grief for sons and lovers, babes and mothers
then those who sold their bodies for a loaf of bread;
yet more in bombed-out cities kept house in fear and dread
while brilliant minds dreamed up yet more invention
to violate again Geneva's Grand Convention and to this day perpetuating fiction
that power is peace - so send another avalanche of glorious dead - their final contradiction
Lest we forget.

John Marcon

APF AGM

The Annual General Meeting of the NZ branch of the Anglican Pacifist Fellowship will be held at 332 West Tamaki Road, Glendowie, Auckland, at 2 pm on Sunday 20th November 2016. Members are invited to a light lunch at 1 pm. It is hoped that out-of-Auckland members will stay on for this. Please let the secretary know if you would like a billet for the weekend.

Flyer for Dorothy Brown Lecture and Study Day

There will be a second attachment to your email (or an enclosure if this newsletter is being posted) with a flyer about the Memorial Lecture and Study Day. Please put this on your church notice board or run off more copies and distribute them locally.

ANGLICAN PACIFIST FELLOWSHIP NEW ZEALAND BRANCH

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