



August 2021

# Whāia te Tika

*Seek Justice*

Justice & Peace Commission Catholic Diocese of Auckland

## West Papuan pastors speak out in face of Indonesian oppression: “We have suffered for too long, but our faith in Jesus Christ, the Morning Star, never waivers”

The Peace and International Justice Committee has reiterated its call for the New Zealand government to offer its offices to seek a peaceful solution to the crisis in West Papua.

The committee has urged Foreign Affairs Minister Nanaia Mahuta to take a stand on the deteriorating situation in the Indonesian-occupied territory and follow the example set by New Zealand’s intervention in the Bougainville civil war.

Within the past few months there has been a brutal attack on activists in West Papua. This latest crackdown was triggered by the death of an Indonesian police chief at the hands of the West Papuan Liberation Army in late April.

The region has been devastated by the deployment of additional Indonesian soldiers, including 400 from the 315/Garuda Battalion, known as ‘Satan’s Troops’ for their role in some of the bloodiest massacres in East Timor.

According to *Asia Pacific Report*, the Speaker of Indonesia’s People’s Consultative Assembly, Bambang Soesatyo, said the government would “discuss human rights matters later” after eliminating the Papuan resistance movement.

Lanikwe, a community leader from Wamena near Puncak, told the *Guardian* that the situation for local people was dire. “Five villages fled into the jungle. Soldiers are everywhere.”



ABOVE: Indonesian troops round up West Papuan activists. Photo: Asia Pacific Report.

On April 29, as part of the crackdown, all Papuan separatist organisations were labelled “armed criminal groups” and formally declared to be terrorists.

Indonesian human rights lawyer Veronica Koman has called the terrorist label “vague and dangerous. Jakarta is declaring war on West Papua,” she added. “Already many Papuan civilians accused of being freedom fighters are killed by the military. Now Indonesian forces have a new licence to kill them as terrorists.”

The Peace and International Justice Committee has called on Foreign Affairs Minister Nanaia Mahuta to affirm that the New Zealand government does not regard Papuan independence activists as terrorists.

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**A**re you interested in bringing about a better and more just world? Concerned about local prison rehabilitation, pro-life issues, the environment? Alleviating poverty, bi-cultural understanding and more? But you think it's all too hard for one person?

Join one of the eight committees of the Justice & Peace Commission and find a supportive group with whom you can advocate, make submissions and help bring about change.

Just now four of these committees are looking for new members: Social Welfare/Anti-poverty, Crime & Reconciliation, the Bicultural relationships group and the Environment & Sustainability groups.

### Resources

These meet about once a month from February to late November to plan advocacy, actions and work on submissions to the relevant government agencies, as well as gathering resources for parishes and communities to use in promoting these causes. Join with other passionate people. Why not give it a go?

Or if you would like more parish or community focus on justice and peace issues in your neck of the woods, volunteer to become a parish Social Justice representative.

You will receive all the resources from the Commission and it would be your task to communicate those to the parish, or communicate a particular parish social justice issue to the Commission.

You will attend two Commission Saturday morning sessions a year with guest speakers on various topics and have Mass with the Bishop. If you are interested, for more information contact our Executive Secretary Peter Garrick at [peterg@cda.org.nz](mailto:peterg@cda.org.nz) or phone 022 1300 730

Pat Lythe, Editor  
Chair, Justice & Peace Commission

## Season of Creation logo



This year's logo for the Season of Creation, which runs from September 1 – October 4 is Abraham's tent, symbolising a home for all.

According to Genesis 18, Abraham and Sarah opened their tent as a home for three strangers, who turned out to be God's angels. By creating a home for all, their act of hospitality became a source of great blessing. Abraham's tent is a symbol of our ecumenical call to practice creation care as an act of radical hospitality, safeguarding a place for all creatures in our common home, the household (Oikos) of God.

- from *Season of Creation Guide, A Home for All? Renewing the Oikos of God*:  
<https://seasonofcreation.org/2021/05/10/season-of-creation-2021-celebration-guide-en-news/>

For more resources (information, prayers, examples of sustainability action), please go to the webpage of the Environment & Sustainability Committee:  
<https://www.aucklandcatholic.org.nz/care-of-the-poor/justicepeace/>

### Laudato Si' Action Platform

The Laudato Si Action Plan is due to be released on October 4, the Feast Day of St Francis of Assisi.

Much information is already available at: <https://laudatosiactionplatform.org/> On the website Pope Francis introduces the Laudato Si' Action Platform work in a five minute video. We will have more information in a special edition of *Whaia Te Tika* in October.

- Susanne Rehder Montgomerie

# Australian deportations anger New Zealanders, but NZ does the same thing



**A**ustralia's policy of deporting people to New Zealand who often have only a vague connection with this country is a threat to justice, according to a leading academic at the Australian Catholic University. ACU's Dean of Law, Patrick Keyzer, quoted UK research which concluded that "the limitless pursuit of security can end up subverting security and justice in deeply damaging ways". "This seems like a pretty good example of this phenomenon," Professor Keyzer said. He said the Australian government was deporting people on the grounds that they might commit more crimes, even though there was almost no evidence to show that people who stayed in Australia offended again.

## Crime

"Adults deported to a country where they may have no family, no attachments and no contacts will struggle psychologically, emotionally and financially," Dr Keyzer said. "Many of them have lived in Australia for several years and many arrived in Australia as babies. New Zealand is not their home." The deportees have been accused of being responsible for a rise in gang related-crime in New Zealand, but advocates for deportees argue they are often drawn to crime because they are being left to fend for themselves. They say the New Zealand Government is not

providing enough services or care for the men when they arrive in this country.

Deportees who want to fight their expulsion from Australia cannot get legal aid in New Zealand. Despite this, a group of deportees is planning to take a class action against the Australian government.

While the New Zealand government has been upset by the deportations from Australia, it deported 1234 people between 2018-2021, of whom 295 went to Tonga, Samoa and Fiji.

As documented in the film *Gangsters in Paradise*, deported criminals in Tonga can cause problems. One of the most telling interviews in *Gangsters* is with the kingdom's Commissioner of Prisons, who wants western countries to take more responsibility for the people they deport and stop treating Tonga—and Samoa and Fiji—as dumping grounds for people they regard as rubbish. Despite being criminals, they are, he reminds us, human beings.

## Catholic teaching

Writing at the time of President Trump's attempt at mass deportation of illegal migrants from the United States, American ethicist Dr Darren Henson argued that Catholic social teaching was founded on principles of human dignity that appeared to limit moral justifications for deportation.

He pointed out that the Second Vatican Council's Pastoral Constitution, *Gaudium et Spes* identified deportation among a list of actions insulting human dignity. In his 1993 encyclical *Veritatis Splendor*, Pope John Paul II condemned deportation as "an intrinsic evil."

While acknowledging the very particular circumstances under which Henson was writing, he outlines the basic teaching on the issue: Deportations are wrong. ▶ [To Page 4](#)

# From girls in Uganda to masks for Fr Martin: Reflections on a parish life

Judith Williams, *one of the longest-serving parish representatives in the Auckland diocese looks back on her time representing the Warkworth-Puhoi Catholic Parish on the Bishop's Justice & Peace Commission.*

I became our parish's representative on the Commission in 2016 when Fr. John Vianney Makanda of Uganda, on a year's loan to our parish, asked if I would accept the role.

Although not an especially devout Catholic, as a former teacher and journalist I had been seeking a new direction in my church life and the invitation was timely.

Our first task was to invite South Auckland-based Alan Johnson, from the Salvation Army's Social Policy and Parliamentary Unit and author of their annual *State of the Nation Report* to present the report to our Rodney-area churches and social welfare groups.

Working with other denominations is another conviction of mine and my greatest joy, I told our audience of 60 that evening, was to see the first two rows of our little Puhoi church full of Anglicans!

Our parish has worked with the Presbyterian administrators of Christian Foodlink, the foodbank collection and distribution system to which our parish, along with other Warkworth-area churches, contributes.

Even from far away Uganda, Fr John continues to influence our Social Justice activities, one of them being the Days For Girls initiative which saw us fund-raise for the materials to sew reusable menstrual products for the girls of his school.

The most recent initiative, suggested by one of our Puhoi parishioners on the outbreak of Covid-19 last year, was sewing masks for Fr Martin Wu's South Auckland parish.



**ABOVE:** Parishioners sewing Covid-19 masks for Fr Martin Wu's South Auckland parish. Photo courtesy Mahurangi Matters.

Although our small north Auckland parish may seem affluent to some, we, too, have our share of people sleeping in cars in freezing weather. It would be good to be able, as a parish, to help these people - I would welcome suggestions about how we can do this.

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## Deportations

◀ From P3

From this it can be argued that if deportations are wrong then it is just as wrong to deport former prisoners from New Zealand to Tonga or Samoa or Fiji as it is to deport them from Australia to this country.

We must remember Pope Francis's injunction to welcome the stranger. If deportees arrive with no money, no whanau, no accommodation and few prospects, then who will welcome them? Once the police and community services have finished with them, what can be done to ensure they do not return to crime because it is the only way they know to make money? What can do, either alone or in co-ordination with other churches? And what can we do persuade governments here and in Australia to stop deportations?

**Returning offenders can find information here 'FAQs for Returning Offenders' at [https://www.corrections.govt.nz/working\\_with\\_offenders/community\\_sentences/sentences\\_and\\_orders/returning\\_offenders\\_order/faqs\\_for\\_returning\\_offenders](https://www.corrections.govt.nz/working_with_offenders/community_sentences/sentences_and_orders/returning_offenders_order/faqs_for_returning_offenders)**

- Philip Cass

## Jacinda comes for tea



As detailed in our report on the Garden to Table programme in our last edition, Marist Primary School in Mt Albert has been working hard to develop a school garden where students grow their own food. Some of the food is given away, while the rest is cooked in the school kitchen. One of the visitors to the school was Prime Minister Jacinda Adern. As we said in the last edition: "To share what they accomplished in under a year with the Prime Minister was truly special."

## Social Justice Week

Social Justice Week 2021, which will run from September 12-18, will be based around the Beatitudes.

Resources for Parishes will include a liturgy resource for September 12, a statement from the New Zealand Catholic Bishops' Conference, a guide to discussing *Fratelli Tutti* and a poster.

## 'Open wound' of slavery continues as US says NZ not doing enough about trafficking

**New Zealand has been downgraded by the United States State Department's *Trafficking in Persons Report* for not doing enough.**

The drop to the Tier Two category means New Zealand does not meet international standards for fighting trafficking.

The US report recommended New Zealand increase efforts to identify victims of trafficking and vigorously investigate and prosecute sex and labour trafficking cases.

The report said seasonal workers from the Pacific were at risk of labour trafficking here.

Last year Joseph Auga Matamata was convicted of human trafficking and slavery. He brought 13 Samoans to Hastings between 1994 and 2019 for horticultural work. They worked 14 hours a day, seven days a week, were beaten and never paid.

Recent media investigations into exploitation of workers, students and immigrants show that the situation appears to be out of control, with few Immigration officers available to chase criminals.

### Scourge

Pope Francis has described the practice of modern slavery as "an open wound on the body of contemporary society, a scourge against the body of Christ."

According to Caritas, 40 million people – more than ever before - are living in slavery.

"Modern Slavery is a direct attack on the dignity of people everywhere." Caritas said.

The Social Hazards Committee plans to work with Caritas, Trade Aid and others to establish a Modern Slavery Act for New Zealand along the lines of the very successful Australian one actively promoted by the Sydney Archdiocese.

- Philip Cass

## Newly released prisoners still face housing shortages and inadequate financial support

There is still not enough accommodation for newly released prisoners in Auckland.

According to the Crime and Reconciliation Committee there are 15 flats in the inner city, but there are still shortages.

Research has shown that the housing needs of ex-prisoners has generally been neglected in New Zealand. This is despite evidence that stable housing reduces re-offending rates.

The need for accommodation for ex-prisoners is a national issue. The Salvation Army, for instance, offers one bedroom flats to newly released prisoners for up to 90 days through its post prison programme. The service is available in New Plymouth, Gisborne, Napier, Palmerston North, Wellington, Christchurch and Invercargill.

According to the New Zealand Department of Corrections, barriers to reintegration include returning to poor communities that already have higher crime rates and little affordable housing; landlords' reluctance to rent to ex-prisoners; community concerns about having ex-prisoners in their street and a history of mental illness or substance abuse that makes it hard to cope with a job.

The other major barrier is the totally inadequate financial support provided to ex-prisoners. This is the \$350 'steps to Freedom' grant, which is supposed to feed and house released prisoners for two weeks. This has not changed for 30 years. The committee believes increasing the grants to \$1500 in line with inflation could significantly reduce re-offending. A 2018 report said it cost \$100,000 a year to keep each prisoner.



ABOVE: *Vicar for Māori Manuel Beazley.*

## Vicar for Māori : Tiriti made our bi-cultural society possible

Te Tiriti o Waitangi conferred rights and responsibilities on Māori and pakeha alike, according to the Vicar for Māori, Manuel Beazley.

Addressing the Commission earlier this year, Beazley said New Zealand's multi-cultural society could only exist because of the original bi-cultural relationship established by the treaty.

The Vicar said the Catholic Church's involvement with Māori pre-dated Te Tiriti. He said Bishop Pompallier and other missionaries quickly learned Te Reo. Māori Catholic catechists also had key roles in so many communities. Māori Catholic catechists were key evangelists in many communities.

Māori quickly became Pompallier's second language (after French) and three months after his arrival he preached in Te Reo Māori at a Mass at Papakawau in April 1838.

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## Turning bad news into good gave editor most satisfaction



Above: NZ Catholic Editor Michael Otto

Stories that turned bad news into good gave *New Zealand Catholic* editor Michael Otto the most satisfaction.

Speaking to the Commission at its last meeting, he said that after following a variety of paths, he joined the *Manukau Courier* where he was exposed to poverty, hardship and tragedy as he'd never seen before.

These included a bashing victim who later started mentoring young people and a woman who kept receiving letters from IRD addressed to her brother who had committed suicide.

Doing this story resulted in a letter of apology from the Commissioner of Inland Revenue

He reminded the audience that Pope Francis had said that when we hit the streets and encounter people face-to-face, we are often surprised.

He said while the *Manukau Courier* served a local community, the *NZ Catholic* served a much more widespread community. The *Courier* had the benefit of focus, while the *NZ Catholic* had the benefit of range.

He quoted Pope Francis from a recent message that called for "a narrative that can regard our world and its happenings with a tender gaze"

"In communication, as in many things, something is better than nothing," Otto said. "Keep trying to communicate. See what works and ask questions."

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## Te Tiriti ◀ From P6

The Catholic mission stations quickly produced numerous pamphlets and leaflets of prayers and biblical passages in Māori. Pompallier and other Catholic missionaries were seen by Māori as less part of the British and Protestant establishment.

Beazley said that while there were differences in the English and Maori versions, under International Law the indigenous language version always takes precedence.

The Vicar described Article One of Te Tiriti as being about a 'bi-cultural partnership' which for Māori was underpinned by Pono (faith, prayer, truth, being sincere, reliable, caring for the vulnerable), Tika (just, right order) and Aroha (love, commitment).

"Te Tiriti o Waitangi conferred rights and responsibilities on both sides," Beazley said.

"We must work towards a sense of equity. For many Māori the meaning of Te Tiriti o Waitangi is far greater than the sum total of its words.

"Our multi-cultural society can only exist because of the original bi-cultural relationship.

"Those involved at Waitangi in 1840 no doubt dreamt of endless possibilities. In 2021, we can do the same, but we cannot repeat the failures of the past.

"Whether things are 'too Māori' or 'not Māori enough' isn't really the point. What does matter is the acknowledgement that the Māori culture is what makes Aotearoa New Zealand unique. It is only native to this country and if we are here, we all share in it."

◀ **From Page 1** Human Rights Watch Asia Director Brad Adams has urged President Joko Widodo to direct security forces to act in accordance with international law.

Opposition to the oppression of the West Papuans has come from across denominational lines. The World Council of Churches has called for international ecumenical support for political dialogue to resolve the situation.

The Baptist Church has condemned what it calls ethnic cleansing on behalf of multinational mining and forestry companies. Now Catholic Indigenous Pastors have called on the international community, including New Zealand, to encourage the Indonesian Government to end the security approach in West Papua, to offer humanitarian support to the thousands of displaced people and to facilitate the long awaited human rights mission to West Papua.

They said West Papuans had been subjected to decades of unrelenting humiliation and misery by Indonesian troops and police. The pastors said it was time for both sides to put down their guns and to start talking.

“We need the committed support of our friends across the Pacific and around the world to make this happen,” they said.

“We ask our sisters and brothers to pray earnestly for an end to the violence and the beginning of genuine discussions between the Indonesian Government and Papuan leaders to find a way to build a durable peace.

“We have suffered for too long because of the racism and oppression of the Indonesian Government and its security forces and officials, but our faith in Jesus Christ, the Morning Star never waivers.” – Philip Cass

### **Justice & Peace Commission Catholic Diocese of Auckland**

#### **Website:**

<https://www.aucklandcatholic.org.nz/care-of-the-poor/justicepeace/>

#### **Facebook**

<https://www.facebook.com/JusticeAndPeaceCDA>

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Phone: 09 378 4380 Mob 022 130 0730

## **What can you do?**

The Justice & Peace Commission of the Catholic Diocese of Auckland urges New Zealand Catholics to speak out on this issue:

- Call for an end to human rights abuses against the West Papuan people by the Indonesian security forces.
- Commit to the principles of whakawhanaungatanga (solidarity), te tapu o te tangata (human dignity) and mana whakahaere (subsidiarity) to support West Papua’s indigenous people.
- Show solidarity with other churches which have called for political dialogue to resolve the situation.
- Recognise West Papuans as the tagata whenua of their land.
- Join the call for an urgent investigation into violence and abuse in West Papua.

Write to the Indonesian Embassy in Wellington. Write to Prime Minister Jacinda Adern and the Minister for Foreign Affairs Foreign Affairs Minister Nanaia Mahuta. Let the New Zealand Catholic Bishops’ Conference know about your concerns.

## **Where to get help**

**Depression Helpline-0800 543 354**

**Kidline:0800 942 8787**

**Lifeline: 0800 543 354 Free text 4357**

**Need to Talk? Call or text 1737**

**Victim Support: 0800 842 846**

**Rainbow Youth: 09 376 4155**

**Samaritans: 0800 726 666**

**What’s Up: 0800 942 8787**

**Youth line: 0800 376 633 or text 2342**

**Shine (get-help):0508 744 633**

**Safe to talk 0800 044 334 FT 4334**

**Better Blokes: 09 378 6812**

**Rape Crisis Centre: 0800 88 33 00**

**Sexual Abuse HELP Foundation: 09 623 1700**

**Youthline 0800 376 635 Free text 234**

**Women’s Refuge 0800 733 843**

**Suicide Crisis Helpline 0800 543 354**