



Spring 2022

Whāia te Tika

Seek Justice

Justice & Peace Commission Catholic Diocese of Auckland

New doorknocking legislation welcome, but alcohol warnings could be much stronger



The Justice & Peace Commission has welcomed the 'Do not knock' legislation, which came into effect in August.

The Social Hazards Committee has fought a long battle to rein in loan sharks and predatory traders who often go door to door in poorer areas.

Joseph Liava'a, the Associate Commissioner of the Commerce Commission, said the new rules meant residents could stop salespeople from coming into their homes without being invited. Householders could use a sign or a 'Do Not Knock' sticker to tell salespeople not to enter their property.

The law made it an offence for a salesperson to refuse to leave a property when told to do so. A door-knocker who breached the 'Do Not Knock' sticker law would face fines of up to \$30,000.

An uninvited seller could face a court order to cancel or vary a sale and pay compensation.

Liava'a said the law gave extra protection to buyers.

Liava'a said the law gave customers time to change their mind about sales and what they should do if they decided to cancel the sale. Householders could use a sign or a 'Do Not Knock' sticker to tell salespeople not to enter their property.

"It doesn't have to be a fancy sign. It can be a simple handwritten sign. It just has to be legible, readable and visible and it can say things like 'do not knock,' or 'no salespeople,' or something to that effect," Liava'a told Pacific Media Network.

"If you tell them not to come onto your property that salesperson can't return for two years, unless you invite them back," Liava'a said.

Customers who want a Do Not Knock sticker can go to <https://www.consumer.org.nz/articles/do-not-knock/get-a-sticker>

They can either order a free sticker to be sent to them or download a free downloadable printable copy.

Alcohol

The Commission has also welcomed the introduction of alcohol warnings on all containers of alcohol over 200ml about the dangers of drinking while pregnant. However, Justice & Peace Commission Executive Secretary Peter Garrick said some labels still left much to be desired. He cited Wither Hills' warning 'It is safest not to drink while pregnant' as an example.

He said the best labelling was provided by Mission Wines and The Ned Marlborough, which carried prominent labels saying 'Alcohol can cause lifelong harm to your baby.'

Garrick said it was unfortunate that the pregnancy warning on beer only required the alert to appear on the packaging the beer was sold in; not necessarily on each bottle or can, unless they were sold individually. Companies have until August 2023 to comply. At the time of going to press it was uncertain whether any beer companies had complied with the requirement.

– Philip Cass & Kalino Latu



Editorial

When this spring issue is published, we will be close to spring equinox with the length of the days rapidly increasing. Trees are flowering, the ground cover is greener and more colourful and the birds are rearing their young. Nature is in regrowth, rebirth, and renewal. Regrowth, rebirth, and renewal are what Mahuru, the 4th Lunar month in the Māori calendar signifies. Mahuru began on August 27 and ends on September 25. September is a very busy time for nature. It is also a very busy time when it comes to Social Justice activities: We have just come out of Social Justice Week (September 4-10). Its theme was: No to Racism – We are one in Christ! This theme is, of course, still relevant after the week is over. We have Māori Language Week from September 12-19. We are still in the Season of Creation which started on September 1, the World Day of Prayer for the Care of Creation, and ends on October 4, the Feast day of St Francis of Assisi. This year's Season of Creation theme is *Listen to the Voice of Creation*. The logo this year is the Burning Bush. Please read more on pages six and seven.

Challenge

During the month of Mahuru we have received a challenge called 'Mahuru Māori' to include Te Reo Māori in our lives during September. One easy challenge is to pray "In the name of the Father, and of the Son and of the Holy Spirit. Amen" in Te Reo Māori : "Ki te Ingoa o te Matua, o te Tamaiti, o te Wairua Tapu. Amene". Not too hard, is it? Even if we are not at all proficient in Te Reo it is easy to understand the words in this important sentence, which we say so often.

There are indeed many issues to get our head around in the month of September! I think we need to see these "Special days, special weeks, months and seasons" as reminders not to forget the many social justice causes that are relevant today. They present their messages to us so that we may give them our attention. Some of these special occasions may only register faintly in our consciousness, but maybe a

message or two will attract our interest and inspire us in some ways to reflection and action, even in the weeks and months to follow.

During the latest meeting of the Justice & Peace Commission on August 27 we discussed what Catholic Social Teachings tell us. The preferential option for the poor and vulnerable, human dignity, solidarity, stewardships and the common good were among the principles we mentioned as especially dear to our hearts. We also discussed the small or large victories we have had as committeees and as a Commission to further justice, peace and the common good.

Social Justice work involves both patience and persistence. Not many requests are granted by government or local governing bodies immediately or without persistent submissions, letters and/or personal contacts. We do this work all the time. One example of a successful committee and Commission member is Deacon Sanele Poluleuligaga, who counts his success as the success of others! You can read more about him on pages four and five. Here I want to express gratitude to Deacon Sanele on behalf of the Justice & Peace Commission for his tireless and often very successful work to achieve justice for those most in need. We also want to congratulate him on his 10-year anniversary of being ordained a deacon. Another success story is about the 'Do Not Knock' campaign on the front page. I hope that you will enjoy our Spring edition!

For this edition

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Justice & Peace Commission Catholic Diocese of Auckland

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

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UK Free Trade Agreement a missed opportunity says advisory board – British say nothing in document obliges them to do anything for Māori

By Mary Brophy,

Peace and International Justice Committee

The UK-New Zealand Free Trade Agreement has been rejected by the Māori Party, damned by the Māori advisory board set up to look at it and the British government says it has no obligation to do anything for Māori people.

The Peace and International Justice Committee has written to Parliament opposing the agreement because it fails its Tiriti o Waitangi obligations, leaving Māori open to exploitation in key areas such as Intellectual Property and Digital Data. These include cultural and physical taonga and whakapapa, which have been described by noted academic Jane Kelsey as “the essence of Māori identity.”

Despite the apparent provision for Māori to benefit from the deal, the relevant chapter in the main document makes it clear there is no way of enforcing any of its provisions.

A report by the Ministry of Foreign Affairs and Trade’s Trade for All Advisory Board said trade agreements could affect Māori organisations’ ability to control taonga and exercise tino rangatiratanga. It said the Government should include the protection of indigenous intellectual property in trade agreements. In late 2020 Nga Toki Whakarururanga (NTW) was set up, following mediation between the Crown and claimants from a Waitangi Tribunal inquiry into Māori involvement in trade negotiations. NTW’s subsequent assessment of the FTA negotiations was damning: It said the trade negotiations were entirely controlled by the government. It alone had decided the negotiating



On July 26 this year Te Pati Māori co-leader and trade spokesperson Rawiri Waititi said his party would oppose the UK Free Trade Agreement because it shut Māori out of negotiations and failed to protect Māori rights and interests.

mandate, what compromises to accept and the final text, with no separate role for Māori. When NTW’s technical advisors were provided with an edited version of the draft text in late 2021 its contents had to be kept secret, which meant they could not consult with affected Māori outside the group.

Most of the input from the advisors was too late to be effective, the NTW told the media.

NTW spokesperson Pita Tipene told RNZ the free trade agreement had missed an opportunity to set a new bar for honouring ti Tiriti o Waitangi.

The proposals in the chapter on Māori Trade and Economic Co-operation are not enforceable. Article 26.5 says New Zealand and the UK “may facilitate” three activities: collaborating to enhance Māori-owned enterprises’ ability to benefit from the FTA, developing links between the UK and Māori-owned enterprises and supporting science, research and innovation “as appropriate.”

However, in a footnote the UK explicitly states that nothing in the chapter obliges it to actually do anything: “The provisions of this chapter do not impose any legal or financial obligations requiring the Parties to explore, commence or conclude any individual cooperation activities.”

For more information:

New Zealand-UK Free Trade Agreement

<https://www.mfat.govt.nz/assets/Trade-agreements/UK-NZ-FTA/NZ-UK-Free-Trade-Agreement.pdf>

Jane Kelsey Press Release: <https://www.bilaterals.org/?nz-uk-fta-inclusive-trade-agenda>

MFAT Report of the Trade for All Advisory Board: www.tradeforalladvisoryboard.org.nz

Deacon Sanele, tireless advocate for the poor and exploited, celebrates 10th anniversary of ordination



This page: Deacon Sanele and his family. From left to right are his wife Maria and children Joan, Joseph, Maria Telesia and Epiphany.

Next page: Deacon Sanele's family gave 50 boxes of frozen chickens to Young Vinnies for food parcels. He said there was a need in the community for the poor.

Next page: Community members in traditional dress.

By Loraine Elliott, Vicar for Social Impact and Communication, Catholic Diocese of Auckland

Deacon Sanele Poluleuligaga, a true beacon of hope for justice and peace, has celebrated the 10th anniversary of his ordination.

On July 17, 2022 Susanne Montgomerie and I attended a Thanksgiving Mass for Deacon Sanele. The liturgy was a Samoan Mass and the venue was the beautiful St Joseph's Church in Grey Lynn.

The celebrant was Grey Lynn's parish priest – Fr Iosefo Timu – who is a long-time friend. It was a double celebration, as Fr Iosefo was celebrating his 31st anniversary of being ordained a Priest.

Congratulations were bestowed upon him as well. Fr Iosefo told us all that we are to stop being so busy and stop being so preoccupied. Rather, we should focus on what is important.

He said that the love of God would always see us through. He asked: What is important? For starters, to love our families, spend time with our families and to pray as a family.

It was also very important to be present, to care for those who needed care and to be present with them.

In short, be present with our families and be present with God.

After the Mass, Deacon Sanele and his family hosted more than 300 a'iaga, friends and community leaders at a wonderful personal celebration and thanksgiving at Fale O Samoa (Samoa House) in Mangere.

Deacon Sanele and his whanau thanked us - and the community - for supporting him and his family.

It was a privilege for me to give a speech and to give an authentic account of some of the work in which he has been involved since he joined the Auckland Justice & Peace Commission in 2016.

Peter Garrick drafted a wonderful script for the speech, on which this article is based.

Advocate

In 2016, Deacon Sanele became a member of the Social Welfare and Anti-Poverty Committee (SWAP) of the Auckland Justice & Peace Commission, a committee of which he remains a member to this day.

Deacon Sanele is a tireless advocate for many – for those living in poverty, for the living wage movement and for Easter Sunday as a non-trading day. He also speaks out about housing the homeless and landlord rent exploitation. **To P5**



From P4 His voice is heard at Social Justice Week South Auckland forums involving VIPs, such as local Members of Parliament, local council members and community leaders, including the Mayor of Auckland and, in the past, the Mayor of Manukau City.

Deacon Sanele has taken our young Rangitahi future leaders to visit Parliament and to see Caritas Aotearoa New Zealand in Wellington.

Thanks to Deacon Sanele, our Rangitahi were able to experience life as a politician at Parliament and life as an international social justice advocate at Caritas.

In 2021, Deacon Sanele organised a job fair, attended by more than 300 young people at which eight employers, ranging from a commercial cleaning organisation to a construction company, recruited for their businesses. Some 70 young people registered at the fair and obtained full-time employment.

Tireless

At the beginning of the Covid pandemic lockdown in Auckland in March 2020, Deacon Sanele was a tireless advocate for those families struggling with the necessities of life – their main issues being food insecurity and housing shortages.

He was a tireless advocate for migrants caught up in the Covid pandemic and lockdown, who were out of seasonal work and had no income, no place to live, or money to buy food. Deacon Sanele called these migrants the “forgotten people.”

The number of illegal migrant workers at that time was estimated at 165,000. Deacon Sanele was not daunted and, with others, his tireless efforts bore fruit. His voice was heard. In 2021, the Government offered a one-off 2021 Residency Visa for those 165,000 “forgotten” migrants. This is something worth celebrating, in and of itself, but Deacon Sanele was too busy for that. He was advocating for food for those doing it hard, living in poverty, struggling because of loss of jobs and living in an environment of lockdown. There was no time to celebrate - that could be done later.

Inspirational

Along with members of his family and parishioners of St Anne’s, Manurewa, Deacon Sanele is often seen volunteering at St Vincent De Paul’s foodbank in Auckland, as well as at his local parish foodbank at St Anne’s. He also serves as an ordained Deacon at other parishes, especially throughout South Auckland. At Fale O Samoa, Deacon Sanele gave thanks to God and to the community in which he lives.

The Justice & Peace Commission and the community give thanks for the aroha, manaaki and hard mahi of Deacon Sanele. It was an inspirational celebration of thanksgiving, where the best of our beautiful Samoan culture was on display for all to enjoy. The Justice & Peace Commission thank Deacon Sanele, his wife and children and whanau for the gift of Deacon Sanele Poluleuligaga.

Celebrate nature as it delights and nurtures us during this year's Season of Creation



*By Susanne Rehder Montgomerie, convenor
Environment & Sustainability Committee*

Waking up these spring days listening to the sound of a blackbird or other birds can be a great experience. Nature is now again starting to put on its lively and colourful presence! We can be grateful for and celebrate nature as it delights us and nurtures us. This is one important thing we can each do during the Season of Creation, which every year runs from September 1 to October 4.

Unfortunately, during recent months, we have hardly been able to keep our eyes and ears away from seeing and listening to the roar of wildfires raging in so many places all over the world. Nature is burning, being flooded or suffer drought and both wildlife and people are suffering death or hardship.

Listen

The theme of this year's Season of Creation is Listen to the Voice of Creation, symbolised by The Burning Bush. Creation cries out as forests crackle, animals flee, and people are forced to migrate due to the fires. However, the fire that called to Moses as he tended the flock on Mt Horeb did not consume or destroy the bush (Ex 3:1-12). This flame of the Spirit revealed God's presence. This holy fire affirmed that God heard the cries of those

who suffered and promised to be with them as they followed in faith to their deliverance from injustice. The Season of Creation is a time to renew our relationship with our Creator and all creation through celebration, conversion, and commitment together. During the Season of Creation, we join our sisters and brothers in the ecumenical family in prayer and action for our common home. It is a time to remember our interconnectedness with all of God's creation and our reliance on nature.

Conversion: Pope Francis calls us to "ecological conversion" in Laudato Si' – On Care for Our Common Home (2015), # 217: "The external deserts in the world are growing, because the internal deserts have become so vast". [152] For this reason, the ecological crisis is also a summons to profound interior conversion. It must be said that some committed and prayerful Christians, with the excuse of realism and pragmatism, tend to ridicule expressions of concern for the environment. Others are passive; they choose not to change their habits and thus become inconsistent. So, what they all need is an "ecological conversion", whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience."

Commitment together: Commitment to prayer, to reflection and to renewed action on climate change and sustainable living. Maybe we would rather close our eyes and ears and pretend that this is not happening and that we cannot do anything about it. **To P7**



An inspiring yet serious Letter from Pope Francis about the World Day of Prayer for the Care of Creation (and the Season of Creation) was issued on July 16 and can be found here: <https://laudatosimovement.org/>

From P6 However, we can do our bit to live more sustainably and take action on climate change. If we give to the poor, we do not expect to solve the poverty of the whole world, but we still give and try to help. The same with nature and sustainability. Our small actions count and are our responsibility. When we commit to our small steps - and maybe bigger steps together with the billions of Christians around the world - we make progress. We try to fulfil our role as stewards/kaitiaki. We help build resilience and take care of Earth for ourselves and the generations to come.

Common good

Pope Francis (*Laudato Si'*, #159) says that “the notion of the common good also extends to future generations. The global economic crises have made painfully obvious the detrimental effects of disregarding our common destiny, which cannot exclude those who come after us. We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realise that the world is a gift which we have freely received and must share with others. Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit. Intergenerational solidarity is a basic question of justice, since the world we have received also belongs to those who will follow us.

The Portuguese bishops have called upon us to acknowledge this obligation of justice: “The environment is part of a logic of receptivity. It is on loan to each generation, which must then hand it on to the next.” [124] An integral ecology is marked by this broader vision.”

If we feel guilt and despair about the situation, let us trust in God’s Presence with us as we pray, reflect and act, playing our part and being part of the solution instead of part of the problem.

If we are unsure of what to do during the Season of Creation there are so many resources available online, where one can gain knowledge and inspiration and experience the beauty and magnificence of nature. Our committee offers both prayers, reflections and green tips at our website:

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

Go to the Environment & Sustainability tab. We will also be posting regularly on our Facebook page during the Season of Creation:

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

A prayer for our Earth

All powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

- Pope Francis



Oranga Tamariki bill guts Commissioner's role, even as scourge of high levels of child poverty remain

The government should concentrate its energies on fighting the scourge of child poverty instead of stripping the Children's Commissioner of her powers, according to the Peace and Justice Commission.

The Oranga Tamariki Oversight Bill has passed its third reading, meaning significant changes to the oversight of the government department responsible for the country's children.

Children's Commissioner Judge Frances Eivers told RNZ she was aghast that the role was being dismantled.

Despite the majority of submissions to the government supporting the continuation of the Commissioner's role, it will be taken away and given to a new independent monitor and the Ombudsman. The commissioner will no longer have the power to look at individual cases.

In its submission to the government on the legislation earlier this year, the Commission said the government must concentrate on the fundamental changes needed to remove the scourge of child poverty that successive governments had allowed to grow over the past few decades and which provided a toxic breeding ground for child abuse.

According to UNICEF, New Zealand continues to have one of the worst records of child abuse in the developed world.

"By replacing the Children's Commissioner with a Commission with greatly reduced power and scope would undo much good work for children over decades and potentially



ABOVE: Children's Commissioner Judge Frances Eivers.

condemn future generations of children to voicelessness as they queue to gain the attention of an Ombudsman's Office," Justice & Peace Commission Executive Secretary Peter Garrick said.

"To replace it with a monitoring commission whose main role would seem to be providing a five yearly report while having no power 'to investigate decisions about individual children' would seem to be a giant step backwards."

Where to get help

Depression Helpline-0800 543 354

Kidsline: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 543354