

## 2 Pilgrimages of Transformation and Reconciliation: Māori and Pākehā Walking Together in Aotearoa New Zealand

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### Introduction

The role that pilgrimage plays in unifying the two founding peoples of Aotearoa New Zealand – Māori (Indigenous) and Pākehā (European) – is explored in this chapter. In 2014, Māori and Pākehā celebrated the bicentenary of the first Christian service held in New Zealand on Christmas Day 1814, the site marked by the Marsden Cross (Fig. 2.1). The celebrations marked two centuries of complex history, and pilgrimage has become a significant contributor to the ongoing *kōrero* (conversation) on the relationship between our two peoples. We describe local and regional pilgrimages that we have organized or led. These *hīkoi* (literally, 'walks') involve collective sacred journeys in which individuals and Christian congregations have come together to explore our common life: the spread of the Gospel throughout our nation and our Diocese; the dynamic relationship between faith, history and the environment; and understanding significant individuals' contributions to our faith story. We have journeyed across the natural environment, to *marae* (local Māori meeting places) and to significant historic sites, exploring the interplay between our past, present and future as Māori and Pākehā. This has built respect, awareness and appreciation for the identity of each ethnicity, strengthened common bonds and affirmed shared history.

These pilgrimages have been a unifying experience and a time of reconciliation, discovery, peacemaking and hope. Developing the pilgrimages presented significant challenges: deep differences were raised; injustices acknowledged; and planning had to be undertaken in ways that acknowledged that Māori and Pākehā often do things differently. Patience was required so that one cultural process did not dominate another. The understandings that grew out of these experiences have contributed to the collective transformation of our nation. The greater story of Māori and Pākehā walking together is offered in the hope that it will encourage others to engage in collective pilgrimage to create meaningful dialogue.

### Individual and Sacred Communal Pilgrimages

Over the past decade we have planned and led a number of sacred communal pilgrimages at both a local and a regional level, and also undertaken personal pilgrimages to a range of important Christian sites within New Zealand and overseas. Both types of experience have contributed to our growing interest in pilgrimage as a framework for learning and understanding. This chapter

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**Fig. 2.1.** The Marsden Cross at Oihi Bay, Bay of Islands, marks the site of the first Christian sermon preached in Aotearoa, New Zealand, on Christmas Day 1814. © John Hornblow. Used with permission.

describes some of these pilgrimages and reflects on ways in which they have promoted understanding and unity between the two founding peoples of Aotearoa (also known as New Zealand) – Māori (the indigenous people of New Zealand) and Pākehā (a term used for European settlers and, in more recent times, inclusive of all non-Māori New Zealanders). We also discuss how our pilgrimage experiences continue to bring us into contact with people, places and resources that have potential to expand our collective understanding of who we are and enlarge our vision of who we might become.<sup>1</sup>

### The Historical Context

The context for our interest in pilgrimage is firmly rooted in the story of our young nation. The authors speak as Pākehā New Zealanders whose lives have been shaped by the actions of our ancestors (among them skilled artisans and missionaries) who migrated from England in the early to mid-19th century. They crossed

the world with the hope of freeing themselves from the entrenched social and economic inequalities that limited their lives. Ironically, as our forebears and thousands of others like them sought equality, prosperity and greater opportunity for themselves and their families, the colonization process resulted in the loss of land, displacement and marginalization for those who first made these islands their home almost 1000 years before.

Significant waves of settlement from the northern hemisphere led to the signing of a treaty between Māori tribal leaders and the British Crown in February 1840. Te Tiriti o Waitangi, generally regarded as the founding document of our nation, committed the Crown and – subsequently – elected New Zealand Governments to a relationship with Māori characterized by principles of partnership, protection and participation. Prior to this though, on Christmas Day 1814, Reverend Samuel Marsden set foot on the beach at Oihi Bay in the far north and led the first service of Christian worship in Aotearoa New Zealand. This event was the basis of an enduring relationship between Māori and the Christian church, a relationship that is central to our own understanding and experience of pilgrimage.<sup>2</sup>

### Pilgrimage Experiences

The concept of pilgrimage or *hīkoi* is a firmly embedded cultural understanding for Māori for whom purposeful walks or journeys were often to sacred or special places of meeting or encounter. For Māori Christians in early colonial times, *hīkoi* were sometimes undertaken for reconciliation, at that time a ‘counter-cultural’ Christian value that overlaid traditional practices of *utu*, akin to the Old Testament ‘eye for an eye’ retribution.

Within our lifetime, two significant nationwide *hīkoi* have influenced our awareness of critical social justice issues and the power of pilgrimage to effect change. The first, in 1975, confronted a dark legacy of our colonial history in relation to land confiscation. In company with thousands of Māori and Pākehā, Māori leader Dame Whina Cooper walked the length of the North Island to draw attention to insidious

policies and practices that continued to deprive Māori of their right to ancestral land, and to highlight the demands of *iwi* (tribal groups) for compensation for confiscated land. The second pilgrimage, known as the *Hiko* of Hope, and organized by the Anglican Church in 1998, saw approximately 40,000 people participating in local walks across all parts of the country to raise awareness of the suffering of the impoverished and disadvantaged, with many thousands completing the journey to the grounds of Parliament in Wellington, the nation's capital city.

Both *hiko* were a testament to the power of purposeful walks to fire the imagination of participants and observers alike, and to seek political and social change. They continue to provide a model for bringing issues to public consciousness through peaceful communal action that honours indigenous values and ways of working, and which gives a voice to those whose stories are absent from or muted in official historical discourse.

Although the local and regional pilgrimages we have led over the past decade have been instigated for different purposes, underlying each has been a goal of transformation. The pilgrimages could be described as collective sacred journeys in which individuals and Christian congregations have come together to explore our common life: the spread of the Gospel throughout our Dioceses and our nation; the dynamic relationship between faith, history and the environment; and the contribution of significant individuals to our faith story.

Our first experience leading a pilgrimage was in 2008 when we organized an Archdeaconry celebration for the 150th anniversary of the Anglican Diocese of Wellington (a Diocese is a church region under the oversight of a Bishop with each Diocese organized into a number of smaller units called Archdeaconries). Unlike many other parts of the country, where there was widespread unrest and violence through the 1850s and 1860s, settlement in our region of New Zealand was relatively peaceful with good relationships evident between Māori and Pākehā. This mutual respect was underpinned by Christian values of forgiveness and reconciliation and borne out by stories of local Māori Christian leaders who themselves modelled peacemaking and reconciliation, at times intervening courageously to diffuse long-standing hostility between different *iwi*. On the Pākehā side, local missionaries

modelled respect for the language, rights and needs of Māori, coupled with a willingness to advocate to the Crown on behalf of local *iwi*, often at great personal cost.

Over our years of ministry within the church and in the wider community we had become aware that many of the stories of early Christianity in our region were not well known by Pākehā. We decided therefore that our celebration should involve a 'pilgrimage-like' journey to nearby Rangiotu Marae with the opportunity to share key events from our early history. A special feature of the *marae* (the formal meeting ground and buildings on ancestral land belonging to a Māori *iwi* or *hapu*/tribal sub-group) at Rangiotu is that its *whareniui* (carved meeting house), named *Rangimarie* (the peace that passes understanding) is, unusually, both a meeting house and a church, emphasizing the intertwining of cultural identity and Christian faith (Fig. 2.2).

At our sesquicentenary pilgrimage a large number of the Diocesan family were welcomed onto the *marae* with a *powhiri*, a formally structured ceremony in which *tangata whenua* (literally, the people of the land) welcome *manuhiri* (visitors) in order to draw them into relationship. Through the *powhiri*, as speakers from both sides address the gathering and support the messages with *waiata* (song), both groups become known in terms of who they are, and where they are from. The *powhiri* concludes with individuals from each side coming together to *hongi*, the ceremonial pressing of noses allowing the breath to intermingle. On this occasion, a service of Holy Communion in the *whareniui*, presided over by the Bishop and involving Māori and Pākehā clergy and lay leaders, concluded the formal part of proceedings. Participants were then free to interact informally over food, making connections of family or place, sharing stories, forging new friendships and renewing old ones. There was also an opportunity to visit the *urupa* (burial ground), the final resting place for some of the leaders remembered in the earlier *powhiri* and church service.

Two subsequent environmental pilgrimages explored our Christian understanding of the relationship between humanity and the natural world. The first pilgrimage involved a day-long journey by road and on foot through a fertile river valley with its small rural settlements and churches, lush farmland, native forests and mountain range (Fig. 2.3). In company with an



**Fig. 2.2.** Rangimarie is both the Marae meeting house and church for the Rangitane people and the site of the earliest Christian activity in the region. © John Hornblow. Used with permission.



**Fig. 2.3.** Time for lunch, a short rest and an opportunity to hear about the key ecological features of this mountain range. © John Hornblow. Used with permission.

ecologist and a geographer, both Christians and both extremely knowledgeable about this unique ecosystem, we marvelled at the ancient landforms and complex interdependency of flora and fauna, and reflected on the scriptural challenge

for human beings to live sustainably. The second pilgrimage involved a walk along and across the river bordering our city to a forest park planted with native and exotic trees. Led by the then Archbishop, himself a bilingual and bicultural

New Zealander, we stopped at various places along the way to read from scripture and other sacred texts, to pray and to consider in broad terms the significance of place for local Māori and in the faith journey.

On each pilgrimage we considered relevant teachings of Jesus, read from the Psalms and other biblical texts and concluded our time together with a simple service of Holy Communion in a beautiful natural setting. Both pilgrimages provided the opportunity for participants to reflect on the environment in the environment itself as part of a deeply embedded concept of *kaitiakitanga* (collective guardianship of the land and of other natural resources). Writing about the second pilgrimage, one participant noted:

I loved the bringing together of theology, ecology, science and Rangitane<sup>3</sup> history associated with our stopping off points. I have a much greater 'sense of place' and my place in Papaioea<sup>4</sup> and Manawatu<sup>5</sup> – hard to describe but it hasn't left me since the pilgrimage.

(Personal communication, March 2015)

In October 2014, as our congregation's contribution to the bicentenary celebration of Christianity in Aotearoa New Zealand, we planned a special series of worship services and two

off-site pilgrimages. Our goals were: (i) to recognize the partnership of Māori and Pākehā as *te whanau o te Karaiti* (the family of Christ); (ii) to continue our journey towards a style of worship that is inclusive in language, content and tone; and (iii) to deepen understanding of the journey our nation has been on and the values of peace and reconciliation that we seek to live by.

One off-site experience was to travel once more to Rangiotu, to experience the *powhiri* and to celebrate Holy Communion (Fig. 2.4). While for some participants this was in the nature of a homecoming, for others the experience was an awakening. Reflecting on the experience, one participant commented:

I was 65 and had spent many years running around the world viewing all sorts of places, cultures and religions and feeling very knowledgeable, but I had never given myself the base of participating and understanding where I came from and to be proud of it. I had never been to a marae and had thought it was not for me who had been brought up a Catholic Italian! I felt overwhelmed to realise that this IS my background and I felt more comfortable hearing the welcome and watching the hand movements than I did in Sorrento, where I stumbled to feel at ease with



**Fig. 2.4.** To acknowledge the sacredness of the environment to both Māori and Pākehā, an inclusive Eucharist service is held during each environmental pilgrimage. © John Hornblow. Used with permission.

distant relations who spoke a language I did not know. From this realisation it followed to understand that 200 years ago Christianity was brought to our land for all its inhabitants, not only the chosen few! I also realise that to truly gain a depth of understanding one needs to travel as a committed person with a leader who is able to gently guide and open the doors, both figuratively and literally.

(Personal communication, March 2015)

A second off-site pilgrimage was to a small country churchyard, the burial ground of Octavius Hadfield, second Bishop of Wellington, and an influential figure in colonial and church history. Hadfield's 60 years of ministry were characterized by a deep understanding of Māori culture and language, a willingness to mediate in conflicts between different *iwi* and courageous advocacy (to a point some colonialists regarded as near treason) for fair treatment of Māori in land and other disputes with the colonial authorities. Visiting Hadfield's final resting place, and listening to stories of his ministry, challenged us to reflect on the mutual respect and understanding that existed between this noted Pākehā cleric and Māori across the Diocese, and to question how well we have built on this legacy.

Also in 2014, inspired by the pilgrimages they had experienced within our own community, four of our parishioners were instrumental in planning a 3-day pilgrimage for young people (12–18 year-olds) from our Diocesan Schools and led by our Bishop, visiting sites of early Christian activity as well as places where significant injustices occurred. There they engaged with Māori from the area, listening to stories that until quite recent times had been omitted from our official national history and participating in shared worship. A second Diocesan Schools pilgrimage took place in 2015 and this is now fixed as an annual event in the Diocesan calendar.

In summary, these latter pilgrimages have been a way for a dominant people to move outside of their own cultural comfort zone; to build trusting and respectful relationships with *tangata whenua* (indigenous people or literally, the people of the land); to experience vulnerability and discomfort; to view historic events through lesser-known narratives; and to have current values and practices challenged.

## A Framework for Pilgrimage

In discussion with colleagues, we have developed a three-step framework to guide our pilgrimages in terms of content and process. It would be misleading to suggest that the pilgrimages described in this chapter have all proceeded neatly and in line with the framework below. However, they have been carefully thought through with regard to focus, structure and purpose. In addition to giving guidance to leaders and participants as the actual pilgrimage experience unfolds, the three points can be used as a tool to evaluate past pilgrimages and inform planning for future experiences:

1. Each pilgrimage is centred around one or more physical sites of significance. These could be church buildings, burial sites, *marae* or outdoor environments such as forest parks or river walks. The site may be significant as the setting for an important historical event; because of its association with an important individual or group; or because of specific characteristics of the physical environment. In each place we learn about why the site is important and how it relates to the wider historical, social, political or spiritual context. This stage is often supported by readings from scripture or other important literary or historical texts, or by the telling of stories. Questions that underpin this phase of pilgrimage could be 'What has God done in and through this place?' or 'How do we still see God at work in this place?' or 'With God's help, what have these people been able to achieve?'

2. Having 'looked on from the outside', the next step of the process is to relate our insights to our own lives. A guiding question could be 'As God has worked through these people or this place, what can we also understand or learn that might transform our lives or those of the people around us?' This phase is often characterized by quiet and stillness, a time for individuals to pray, reflect and be open to God's presence.

3. The final stage of the journey may be individual or collective but it is concerned with an active response and changed behaviour on some level. The change can be quite small, at times barely perceptible, but it represents a step or movement towards something that is life-giving. An important question to ask is 'What might we/I do differently as a result of this experience?'

## Planning a Pilgrimage

These planning ideas are offered as encouragement rather than prescription for those who wish to explore the potential for pilgrimage within their own local context. Although we have attempted to present issues and ideas in a logical order for ease of reading, in practice they are more likely to be attended to in a dynamic and cyclical rather than sequential manner.

The starting point for a pilgrimage is a vision of what is possible, in our case in the context of a worshipping community and its relationship to the indigenous people and/or the physical landscape of Aotearoa New Zealand. In different contexts and with other participant groups in mind, a good question to ask would be 'where in my region are there historic, religious, cultural, environmental or other sites of significance that could be the basis of a pilgrimage?'

Having selected a pilgrimage site, it is important to identify individuals or groups who have responsibility for the site. If it is not a public place is there a need to seek permission for access? How might you go about building a relationship of trust with the local people? This is a critical stage in the planning and preparation process. We cannot emphasize enough the need to allow time for open discussion with those who are the holders of the stories, to cultivate a willingness to take account of their needs as they receive pilgrim visitors and to respect their right to tell their stories in their way.

Another vital consideration at the initial planning stage is clarity regarding potential pilgrims for the journey. Who is the target audience and who is likely to come? Families? Older people with discretionary time? People from a religious background? Anyone from within the wider community? There is often an easily identifiable group which you already know is interested in experiencing and learning in this area. Consider also whether there is another whole group of people who may not yet know that they would like to take part. How will you raise their awareness of the pilgrimage and motivate them to participate?

Having identified a target group, encourage its participation with appropriate marketing methodology and media. Although the word 'marketing' has a corporate ring, it is simply about creating desire in the hearts and minds of people so that they know what they need to know in

order to participate. What marketing approaches will reach the people you want to reach? Aim for clear and attractive material that reflects the underlying values of the pilgrimage. For example, quality and excellence is always appropriate but extravagant communication and marketing is not congruent with a simple holistic pilgrimage.

Practical and logistical arrangements concerning time frames, transport, costs, food, shelter, toilet facilities, dress, minimum or maximum numbers, suitability for people with disabilities and communication before and during the pilgrimage all need to be considered. What are the potential barriers to people being able to participate in the pilgrimage and can these be mitigated with good planning? What can participants expect from those responsible for planning the experience? What do they need to know so they feel comfortable and safe?

Of equal importance are the expectations and protocols of those hosting at the pilgrimage site. Where will pilgrims sit or eat? What should they bring and what is the appropriate way to present gifts? What cultural understandings might be needed in terms of what should and should not be done? What clothing is suitable? Are there protocols around taking and sharing photographs? Aim to be as culturally correct as possible but accept that, in spite of good planning and preparation, there is always the chance that mistakes will be made. As human beings we are constantly confronted with evidence that we 'don't know what we don't know'. In our experience, Māori have been gracious, accepting and honouring of our attempts rather than of our perfection.

On our pilgrimages we have often needed to provide guidance in relation to the *powhiri* as well as to rehearse the *waiata* that will support our speakers. *Powhiri* protocol is one area in which there is potential for disagreement. There is a clear distinction between men's and women's roles during the *powhiri*. Although the *karanga* (ceremonial call welcoming visitors onto the *marae*) is only performed by women, in most *iwi* they do not have a place in the line-up of speakers. In Māori understanding the different roles are complementary and of equal importance but, for some, lack of speaking rights for women goes against contemporary understandings of gender equality. As pilgrimage leaders, it is our responsibility to help people for whom this might be offensive to accept that we are on a

journey of understanding rather than one of conversion of another people to our values. Instead, we might want pilgrims to understand the underlying reasons for how the roles are distributed so that their understanding is enriched. Humility is required rather than further imposition of Pākehā practices into a Māori setting. We seek to create a climate of openness and wonder which will lead to learning, mutual respect and reinforcement of the fundamental values of peacemaking and reconciliation.

In addition to logistical planning and cultural preparation, attention should be paid to the content and process of the pilgrimage itself using the three-point pilgrimage framework. The framework may be introduced to pilgrims beforehand and space created on the pilgrimage for storytelling and dialogue, either informally or through more formal whole-group exchanges. Pilgrimage leadership requires a sensitive and flexible approach that responds to unexpected opportunities for growth and learning, and recognizes the shifting needs of the group. Although leaders need to be well prepared and have a level of knowledge of the site and its riches, they are also learners whose knowledge and experience is incomplete.

## Discussion

The theme of place and land has emerged as having special significance for pilgrimages in Aotearoa New Zealand. For Māori, land is inextricably bound with identity, and what it means to be Māori in the present day cannot be neatly separated from the loss of ancestral land experienced through colonization. In general, Pākehā have been slow to understand the depth and significance of this wound for Māori and the message has needed to be presented by many different voices and in multiple contexts. On our pilgrimages, participants have been exposed to a range of perspectives on the sacredness of the land, and have also experienced first-hand something of that oneness between the physical body and the environment. One participant on our riverside pilgrimage described 'walking and battling to remain upright in a howling Manawatu gale. There's something about bringing mind, soul and body together that is in itself a spiritual

experience' (personal communication, March 2015). Additionally, as our faith community engages with *tangata whenua* in their own environment, we learn more about Māori understanding of sustainability and their respect for the land as father and mother.

At times, developing the pilgrimages has presented significant challenges and brought deep differences to the surface. In theory, there is acceptance that working cross-culturally will require patience to ensure that one cultural process does not dominate another. In practice, it can be difficult to accommodate different ways of working when engaged in what might seem like 'business as usual'. Where pilgrimage is for the purpose of understanding another people, another ethnicity, there must be a willingness to lay down control and work together.<sup>6</sup>

For Māori, decision making is a collective act and is undertaken differently from Pākehā. The voices of *kaumatua* (elders) are carefully listened to and respected, and decisions are made together. We learned this in relation to pilgrimage the hard way. We made decisions regarding one pilgrimage and took our plans to local Māori for ratification. We were left in no doubt that the idea should have been taken first to the collective group and especially the *kaumatua*, and deliberated on; then after all had had the opportunity to speak a consensus would be reached and only then a more detailed plan made. We needed to apologize for our hastiness and apparent disrespect, to step back and allow more time before plans could be finalized. For Pākehā who often work within time constraints and value efficiency, this can be frustrating. However, at the end of a sometimes painful process local Māori leaders wrote: 'We will treasure this *whanaungatanga* relationship and encourage it, to continue throughout the years to come' (personal communication, November 2016).

Organizing and leading pilgrimages has helped our understanding and appreciation of what it means to live together as Māori and Pākehā in the 21st century. As we continue to plan pilgrimages and support others to do likewise, we are increasingly interested in exploring how participation in these pilgrimages has contributed to our fellow pilgrims' understanding.

We are aware that our pilgrimages have been the catalyst for meaningful dialogue within our faith community and beyond. Often this

begins with our first approach to the *kaitiaki* (guardians) of the stories, initiated weeks or months before the actual visit. The dialogue continues in the intrapersonal reflection that people undertake as they process their experiences and, perhaps most important of all, in the behaviours and attitudes exhibited as individuals, groups or communities which are an outcome of the pilgrimage.

Two examples from our own experience, one practical and one attitudinal, illustrate the above point. In 2015, the *marae* at Rangiotu was devastated in a serious flood. The wider community responded with an outpouring of practical support, money and goods, prayer and *aroha* (love) from people who had spent time on the *marae*, including many from our congregation who had visited on pilgrimage. With regard to the outstanding Treaty of Waitangi claims of our local *iwi*, we are aware that many of our congregation feel better informed about the Māori perspective and more able to weigh up the different viewpoints put forward by the media, politicians, history or our own culture. We can hear and appreciate with enhanced knowledge and understanding and this affects how we engage with these issues more widely in the community. We are more likely to find ourselves marching alongside one another.

Early missionaries listened to Māori, learned their language, sought to understand the values that underpinned different cultural practices and advocated for and with Māori against their colonial government and in opposition to dominant colonial discourse. In our pilgrimages to some of the sites of early engagement between Māori and Pākehā, our aim is to learn from and continue in ways that they modelled in 19th century Aotearoa New Zealand. Like many of our missionary forbears, we and our fellow pilgrims find ourselves increasingly able to march alongside the *tangata whenua* rather than seeing through a predominantly Pākehā lens. In the process, our story is enriched and enhanced and becomes more whole and wholesome, and life-giving for us and our community.

### Where to from Here?

As pilgrimage leaders we have learned much from our varied pilgrimage experiences, not only

from our successes but also from the shortcomings in relationships or processes. Over time we have come to view the different pilgrimages as living and dynamic resources to guide our individual and joint ministries and our life within the church and the wider community.

A feature of pilgrimage generally is its tendency to lead pilgrims in unexpected directions and with unimagined outcomes. This has certainly been true for us. When we planned our first pilgrimage to Rangiotu in 2008, we were ready as individuals to learn from the experience, and were excited about the potential for our community of faith to grow in knowledge and understanding. We had no idea that this would be the starting point for different pilgrimages, not only within Aotearoa New Zealand but beyond the shores of this country. We travel now with open eyes, minds and hearts, and wherever we go we find people, places and resources that suggest possibilities for pilgrimages yet to come. This last point is well illustrated by our experience on a recent holiday.

En route to visit family in the South Island of New Zealand, we made an unplanned detour to the small Moeraki peninsula that juts out from the eastern coastline between Christchurch and Dunedin. The shoreline north of the peninsula is home to a geological wonder: numerous large and perfectly rounded boulders shaped over centuries by the sea and the weather. Driving around the small settlement in search of a place to eat, our interest was piqued by a tiny church overlooking the bay. The church was locked but the signage 'Kotahitanga Church ('one united people')' suggested a rich and fascinating history (Fig. 2.5).

Reading about Moeraki later, we began to understand its significance in our national story. A feature of pre-European settlement in this area was the fine balance between resourcing human life and respecting the natural environment. There is much that we can learn from this example as we address critical issues of sustainability and care for the environment. Moeraki was also a place of significant Christian evangelization of and by Māori in the early 19th century. The little church boasts the earliest example of a Māori portrayed in a stained glass window dating back to the 1860s. Who was this man and why was he honoured in this way? Matiaha Tiramorehu was born around 1800 and converted



**Fig. 2.5.** Jenny Boyack reading the inscription for the Kotahitanga Church at Moeraki, North Otago.  
© John Hornblow. Used with permission.

to the Christian faith by Wesleyan missionaries. His significance is as an educated and peaceful man who was outspoken regarding the land abuses being suffered by his tribe at the hands of the colonial government. His *iwi* attribute much of their success in contemporary Treaty of Waitangi settlements to the work and documentation of Tiramorehu a century and a half ago.

We are convinced that there is huge untapped potential for pilgrimage in Aotearoa New Zealand and hope that by publicizing our experiences we can spark the imaginations of others for what is possible and also be a source of practical support. In 2015 we presented a paper at the Common Life Mission Conference in Auckland, New Zealand, organized by the Anglican Board of Missions. The purpose of the paper was to share our experiences and to encourage others to explore potential pilgrimage opportunities within their own regions and Dioceses. A number of people approached us with questions about how they might identify sites or stories associated with their particular part of the country. Others, with significant faith stories to tell, asked us to visit them in their local areas with a view to helping them initiate pilgrimage experiences to their sacred sites.

Who might we become as individuals and communities as a result of all this engagement? Our dream is that we should be a people consciously aware of the unfolding and intertwined story of all people of Aotearoa New Zealand. Although our pilgrimages are primarily of Māori and Pākehā, there are stories yet to be told of other ethnicities. The treatment of early Chinese migrants to New Zealand was appalling and it is only in recent decades that these injustices have been acknowledged and addressed. The experiences of people from other ethnicities also need to be understood and included in our nation's story. Migrants entering our country now may not have access to or appreciation of our rich history. As a nation we need to engage them in understanding the stories of peoples already here so that they too can fully take their place in the ongoing creation of our nation. Pilgrimage is a very powerful vehicle through which this can happen and, in our increasingly secular society, is one of the few means by which the religious and sacred elements can be communicated.

In this complex 21<sup>st</sup>-century world, our nation faces significant challenges associated with being a small independent state in the South Pacific. Increasingly, the dominant historical



**Fig. 2.6.** Archdeacon Te Hope Hakaraia and the Reverend John Hornblow walking together in the steps of St Francis of Assisi. © Jenny Boyack. Used with permission.

narrative is contested amid calls to acknowledge previously muted stories of injustice and oppression. We feel the social effects of a market-driven global economy, of the fragile and stressed planet we inhabit, of the responsibility to care for refugees and others in great need. As Christians, we are challenged to hold Christ in the centre of our relationships, our daily lives and our worship. As we work for God's kingdom 'on earth as it is in heaven' we need to develop and share a vision for what this might mean and how it might look like, finding pathways that allow us to align words, values and actions. Pilgrimages at home can be a catalyst for change when we confront questions and concerns that rise to the surface.

This chapter is a story of Māori and Pākehā walking together and is offered in the hope that it will encourage others to engage in collective pilgrimage that creates meaningful dialogue

about issues of peacemaking and reconciliation. At a national level, pilgrimages or *hīkoi* have played an important part in developing an understanding and an appreciation of the journey we have been on as Māori and Pākehā in Aotearoa New Zealand. In our pilgrimages we have journeyed across the natural environment, to *marae* and to significant historic sites; we have explored the interplay between past, present and future as Māori and Pākehā together; we have affirmed our respect for and developed an appreciation of the identity of each ethnicity; and we have strengthened common bonds and celebrated our shared history. We believe that these pilgrimages have been a unifying experience: a time of reconciliation, discovery, peacemaking and hope; and that they have contributed, and will continue to do so – albeit in a small way – to the collective transformation of our nation.

## Notes

<sup>1</sup> See our website PilgrimageNZ at <http://www.pilgrimagenz.nz> for an expanded view on our pilgrimage work within Aotearoa New Zealand and abroad.

<sup>2</sup> Readers wishing to learn more about the historical context that informs this chapter may like to consult Dewerse (2013), Davidson *et al.* (2014), Jones and Jenkins (2011), and Newman (2010).

<sup>3</sup> Rangitane is the local tribe or *iwi*.

<sup>4</sup> Papaioea is the Māori name of the city.

<sup>5</sup> Manawatu is the name of the region.

<sup>6</sup> See Daniel J. Simons, Chapter 7 in this volume, for a discussion of similar processes for pilgrims to the 9/11 churches in Lower Manhattan and how they are managed.

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