

**Bradford Haami's report from New Zealand.
Maori-British Reconciliation Journey
Westminster to Aotearoa New Zealand, 2012.**

In September-October 2012 a significant reconciliation journey between British and Maori took place in New Zealand. A team of seven British intercessors representing a number of major UK prayer organisations and over 45,000 common British people with a heart for prayer were ushered into Aotearoa New Zealand to walk the land, to repent of sins of their forefathers and to deal with historical grievances created between the British and the Maori tangata-whenua (people of the land).

While this journey is only one of a multitude of reconciliation movements to have visited this nation over many years, this hikoi (journey) had a particular focus on repentance and spiritual warfare both essential components to laying the axe to roots (Luke 3:9), removing demonic 'giants and mountains' (Jer 51:25, Is 54:10), lifting anchors and cutting through networks (Habakkuk 1:14-17) that have emerged because of sin allowing ungodly strongholds to be established on the land, blinding people and nations from seeing and hearing God.

A core team of New Zealanders ushered the British team on their journey through the country. Plus a dedicated stream of many prayer supporters from throughout the country prayed to bring this journey and its purpose to fruition.

Looking back, New Zealand had been on the radar with British intercessor David Tidy for over twenty years. He had been handed maps and a list of New Zealander's names for his eventual visit to Aotearoa, but it wasn't until he met Joan Edmondson in 1998 when an invite was given to come to New Zealand. When Bradford Haami joined the team early in 2012, it was decided before anything could happen the British must come and talk first.

British Intercessors David Tidy and Martin Smith of 'Prayer Warriors International' (www.prayerwarriors.org.uk) then visited New Zealand to meet with Maori to find a way to fulfill a call to repent for past historical sins of the British in Aotearoa. While they were here in July 2012, David and Martin were able to share with many Maori people in a very short time. It was their wish not to move in this field without the invitation of the Maori people and certainly not without the leading of the Holy Spirit.

During their initial visit here to Aotearoa many leaders made personal invites for this British team to come to New Zealand in September/October 2012.

In preparation for David and his teams' return to New Zealand in October, he invited Brad to witness their repentance before God for the sins associated with the colonisation of New Zealand at Westminster Chapel in London. Brad eventually organised a small contingent of Maori and Kiwi Christians to partake of this significant reconciliation ceremony at Westminster on September 14, 2012. Leaders and members representing a number of key nationwide UK prayer organisations gathered at this ceremony to repent before God of past sins of the British.

The NZ contingent who managed to attend this gathering included Bradford Haami (Ngati Awa, Ngati Mahuta, Ngati Kahungunu, Tuwharetoa, Kai Tahu, English) of Victory Christian Church, Hayward Norman (Ngati Kuri, Nga Puhi, Ngati Maniapoto, Ngati Mahuta, English) of Equippers Church Whangarei, Cindy Ruakere (Taranaki, English) of Northcity Church Christchurch, John Dawson President Emeritus of Youth With a Mission, Lesley Anne Leighton of Diadem International and Anita Voisey of Northcity Church Christchurch.

This gathering at Westminster Chapel on Buckingham Gate was run by David Tidy of 'Prayer Warriors International' who introduced the topic of reconciliation and presented a historical

dissertation on why Britain needed to repent to God and to New Zealand for the sins committed in the colony.

After laying the groundwork for repentance before those people gathered, David then made an apology to Maori in attendance on behalf of the British people. The Maori in attendance were given the floor to openly reply and share. Brad stood and shared that he must remove the 'heart of stone' from his own heart and forgive the past as a prophetic action to release the whole Maori nation from this burden that they may also have soft hearts towards the revelation of Christ. He stood and spoke of what had occurred in his tribal area especially with the loss of many potential Maori leaders due to WW1 and WW2. Cindy then stood and spoke about her ancestors in Parihaka who stood before the British army with no weapons; men, women and children who stood in passive resistance and yet they were still decimated by the British. It was totally heart wrenching for Cindy who wailed with tears.

There was a sense that the shame was heavy on the English people gathered. Hayward then shared about the battle of Rangiriri where his own English ancestors fought here against his Maori ancestors resulting in the massacre of 41 Maori men, women and children who were defending their lands and who were buried in a common grave at Rangiriri. They were called rebels and millions of acres were subsequently confiscated. A moving picture of repentance and forgiveness between Maori and the British followed with tears, hugging and sincerity. While David shared a notebook history of information, the personal Maori testimonies added revelation to the truth.

Together everyone stood to repent to God of the sins of imperial Britain in New Zealand. It was a sobering moment for Brad, Cindy and Hayward who held hands as the English people stood to confess and repent before them. David then led all the people to stand and read aloud a prepared document openly repenting to God specific identified sins of the British imposed upon New Zealand and its people. These included wrong political decisions made in Westminster, freemason rule, arrogance, betrayal, imperialism, bringing a mixture of Victorianism and the gospel to New Zealand, denominationalism, land grabbing, breaking of trade relations with New Zealand, and using New Zealand soldiers as 'cannon fodder' on the frontlines of WW1 and WW2.

Later Brad Haami presented a new spiritual declaration for New Zealand. He explained how David had asked him to bring something written by Maori to declare to the spirit realm in London. This declaration was inspired by the Holy Spirit and written over a number of months by a number of Maori believers and dispersed widely for comment. It was written by Brad Haami (Ngati Awa, Ngati Kahungunu, Ngati Mahuta, Tuwharetoa, Ngai Tahu, English, Scottish), Matua Hakiaha (Tuhoehoe, Ngati Pukeko, Ngati Maniapoto), Simon Moetara (Nga Puhi), Steve Hutana (Ngati Porou, Ngati Kahungunu), Marshal Hepi (Ngati Tuwharetoa, Waikato), with changes and comments by Hayward Norman (Nga Puhi, Waikato, English), Pastor Max Legg, Alistair Reece, Keith Newman, Joan Edmondson, Sue Rowe, and many others. Brad reiterated this was not a political or a social document but a spiritual statement of belief strongly based on scripture that the composers believed represented their personal vision or prayer for the future of New Zealand – it was noted that this declaration was never intended to do away with the Declaration of Independence or the Treaty of Waitangi but to add to and enhance them. Brad then laid a Kakahu Maori (feather cloak), which had been previously gifted to Lesley-Anne by Cindy Ruakere, on a table. A map of NZ, copies of the 1835 Declaration of New Zealand and the Treaty of Waitangi, and this new spiritual declaration were then placed on the cloak. A greenstone mere pounamu (jade weapon) was laid on the spiritual declaration signifying the laying down of weapons as a re-enactment of Isaiah 2:4. Ceremonial weapons in Maori culture were commonly handed over customarily between enemies as peace emblems. This action also represented a call to the British to come and do battle with Maori not against them as in the past. Hayward then placed a greenstone tuki (adze head) down as a sign of us all becoming a 'battle axe' for the Lord. Cindy then stepped forward and placed three albatross feathers down to represent the raukura, a symbol of Parihaka based on Luke 2:14 'Glory to God, peace on earth and goodwill to all men.' A quartz stone from a South Westland river and granules

of soil taken from the earth at the battle of Rangiriri were also significantly laid down on the spiritual declaration.

John Dawson and Lesley too placed precious toanga (treasures) down as a sign of their support to this new declaration.

Brad, Hayward and Cindy then read the spiritual declaration aloud before the people. It reads:

A Spiritual Declaration for Aotearoa New Zealand.

We, as believers in the God of Abraham, Isaac and Jacob, and as indigenous people of Aotearoa New Zealand, exercise our God-given responsibility according to scripture and the leading of His Holy Spirit, to proclaim this spiritual declaration for New Zealand, envisioning our belief in the power of the living God – The Lord of Hosts - to transform our nation, its people and the land. (Ex 3:6; Psalm 24: 10 NKJ) We affirm our belief in the one true God, existing in three persons, the Father, the Son and the Holy Spirit, who has revealed Himself through the Holy Scriptures of the Bible. We declare Jesus Christ is God's only Begotten Son, who died on the cross for our sins, was resurrected from death and is seated at the right hand of the Father and that if we believe in Him we will receive salvation and a Heavenly inheritance through adoption as the 'sons of God'. We confirm the attributes of God existed in our lands and were recognized by the ancestors who knew God. We believe our ancestors, prior to the arrival of Captain Cook, perceived the coming of a new God to our land, this being the revelation of Jesus Christ.

As one seer said of the coming of the Europeans, "They would have another God, who is The-Son-who-was-killed, a good God. However the people will be oppressed". We as Christian Maori are thankful for the missionaries who carried the gospel and the revelation of Jesus Christ to this land. (Rom 1:19-20; Col 3:1; John 17:3; Luke 24:27; Eph 1:20; Rom 8:14-15, 23; J. Binney, 'Songlines from Aotearoa', NZ Journal of History 38, p.2)

We believe that from one man He, the Almighty God the Father of Jesus Christ the Saviour, created all men and women in His own image, and made every nation of men, that they should inhabit the whole earth; and He determined the times set for them and the exact places where they should live. Just as He gave the land of Israel to His chosen people, the tribes of Jacob, so He gave the land of Aotearoa to Maori to be custodians of this inheritance. We accept our God-given responsibility as the indigenous people, representing the many sovereign tribes, to be the custodians and inheritors of these lands. But now having received the revelation of Christ, we submit our lands to be redeemed and restored through the blood of Christ for the glory and honour of God The Father and our Lord Jesus Christ. (Gen 1:26-27; Acts 17:26; Deut 1:8; Eph 1:7) God has bestowed a purpose and plan for the Maori people. We offer our lives and our God-given gifts to the service of the Christian faith, for the nation, and for the manifestation of the Kingdom of God.

We confirm the existence of the Declaration of Independence of New Zealand (1835-1839) and the Treaty of Waitangi which was signed by Maori and the British Crown at Waitangi and other parts of New Zealand in 1840. We affirm the unique partnership created in modern times between Maori and the Crown, especially in regards to the process of redressing past historical grievances, as a result of the signing of the Treaty of Waitangi. We confirm the rights of the British and their descendants to share these lands with us and invite you to walk alongside us as partners in the Lord, with Christ as our Head, for in Him all things hold together. (Eph 4:15-16) We also pronounce our invitation for men and women of every nation, tribe, people and language to visit and to live in peace in New Zealand, and we as the indigenous people of the land and believers in Jesus Christ will treat foreigners, who are called to this land, as if they were 'native-born'. (Lev 19:34 NIV)

We believe the gospel is not only a message of salvation for individuals, but also for the reconciling of nations to God and to each other. Therefore, while we celebrate each other's diversity of culture and language, strengths and gifts, we seek the unity among all New Zealanders, British, Pakeha and foreign brothers and sisters by the 'one Spirit', The Holy Spirit, that we may stand as one, worship and work together to ensure the Body of Christ is complete. To truly achieve unity, we lay aside the past and forgive all hurtful actions of the British in this land. We also acknowledge and repent of our own sinful actions towards foreigners that occurred in our territories in the past. We choose to put to death the enmity that has existed between us, caused by historical grievances, and seek reconciliation through the power of Christ. (Isaiah 2:4; John 17:20-25; Eph 4: 3, 13; Eph 2: 14)

We declare together that we will stand as a unified Christian spiritual army to wage war, not as the world does, but with spiritual weapons that have divine power to demolish strongholds, arguments and every principality and power in this land that would raise itself up against the knowledge of God, so that the nation of New Zealand will be released from demonic powers, healed and its people possess true freedom, hope and peace in Jesus Christ. (Eph 6: 10-18; Gal 3:28; 2 Cor 10: 3-5; John 8: 36; Rom 15: 13; John 14: 27)

As Jesus Christ prayed, 'Thy Kingdom come on Earth as it is in Heaven', we too desire to work in unison with God as He builds His Kingdom in New Zealand, that it would spread through the lives of His people in this nation to bring transformation to others who do not know Him. (Mat 6: 10; 2 Cor 3: 18; Phil 3:21) We declare New Zealand to be a nation where all people, tribes, communities, cities and lands will be transformed into what God has called them to be, a nation where the good news is preached to the poor, where the brokenhearted will be healed, where freedom is given to the captives, where prisoners are released from darkness and those who mourn are comforted. We declare God's intention for New Zealand to be a nation where justice and righteousness flow like a never-ending stream, where love and joy prevail, where education is available, where health is restored, where poverty is crushed, where prosperity thrives, where environments are healed and rejuvenated, where miracles abound, and where fully functional families dwell in the favour of the Lord Jesus Christ. (Isaiah 61: 1-2, Amos 5:24; Ps 90:14; Gal 5:22; Matt 8:1-9:8; 2 Cor 8:9; Acts 2:42-45; James 1:27; Ps 25: 12-13; Zech 1:17; 2 Chron 7:1 4; Acts 2:42-43; 1 Cor 12:10, 28; Mal 4; 6)

We decree that our descendants will always remember the story of New Zealand and the great miracles the Lord has performed in this land, a country we declare to be a nation dedicated to the Living God, standing as an example to all other nations. We therefore speak out and honour this declaration before the Lord Almighty, believing His word will not return void but will accomplish all He desires in the name of Jesus Christ, our Lord and Saviour, and His favour will rest on New Zealand forever. (Is 55: 11; Job 22: 28NKJ).

Brad then asked everyone if they agreed to the declaration's clauses and tenets, then all Maori, New Zealanders and British believers should stand and read it together, declare it to the Lord and sign it. Without hesitation, everyone stood, declared this statement to the Lord and signed it as Cindy and Anita sang a number of original worship songs. After communion David Tidy then blew the shofar to declare what was said to the spirit realm. Hayward Norman stood to invite the British team to come to New Zealand. As the English contingent stood before everybody, they were commissioned by all to go. A number of prophetic words and visions were revealed. A few of them are listed here;

- 1). Jesus was bringing this move not man, and it will enhance what has already been done and will be done in the nations of New Zealand and Britain.
- 2). This day is a forerunner for what is to come.

- 3). One intercessor saw a 'Glory Cloud' hovering over the whole of NZ and a milky substance being poured out from this cloud over the entire country from the north to the south. When this person asked God what it was, the answer was 'healing balm'.
- 4). Another intercessor saw a huge ancient door beginning to creak as the huge bolt and locks on the other side were being undone and the door began to open. This occurred as repentance and forgiveness was being offered. When the British team arrives in NZ she could see the door was wide open. God's own hand was opening the door.

Since then David Tidy and his team of 6 British intercessors (Martin Smith, John and Jenny Godfrey, Ian Boston, Meriel Forshaw, and Christine Snelson) arrived in New Zealand on September 27, 2012 for three weeks to honour invitations by Maori to come and visit in the spirit of reconciliation. Through submission to each other (Brit, Maori and Kiwi), unity of one spirit, and hearing from God before we were to move, this journey had a particular assignment to perform and tasks to enact. The team spent nine days in Te Taitokerau with Ngapuhi working alongside the local people to repent of the sins of the forefathers, offering reconciliation and uprooting strongholds on the lands and waters that preside over the people.

The British team were ushered by Maori whanau from Northland to a number of significant historical sites including Rua-pekapeka where the British team repented of warring with the Maori and in particular bringing the fight on a Sunday;

Waitangi where the new spiritual declaration was signed on the backs of both British and Maori; Kororareka – Russell where repentance for bringing immorality, alcohol, replacing the capital, and war, was declared;

Rangihoua Pa – Marsden Cross where denominationalism and the bringing of a 'mixed' Gospel was repented of;

Mangungu mission station where division was dealt with; Kaikohekohe where Free Masonry and the Ngakahi (snake) religion was prayed against;

Kohewhata Marae where the local communities came to listen and reconcile with the British; and Ohaeawai where the washing of feet occurred, war renounced and 'prayer action' enacted with the pouring of milk as healing balm over the map of NZ and on to the earth at this place.

At Mount Parihaka in Whangarei the powers behind the Masonic obelisk overlooking the city was cut off. At each of these locations the history of each place was recited and discernment by the Holy Spirit how to move was ascertained, repentance was offered, forgiveness given and reconciliation occurred. While tangata-whenua heard the repentance of the British team, standing in the gap for the actions of their forefathers, Maori too felt the urge to repent to the British of actions of the past to deal with bitterness held against them. Then as a unified Maori, British, and Pakeha crew prayer warfare took place to lay the axe to the root of long standing strongholds on the land and in the waterways.

The British team kneel in humility at the battle site of Rua-pekapeka in northland to repent before Maori for the invasion of their lands by the British. October 2012. Photo by Steve Hutana.

Special thanks must go to Jim and Sarah Prime, Paul and Sally Wihongi, Mike and Penny Norman, Kohewhata Marae, Laurie and Glenda Anderson, Howie and Vicki Edwards, Moerewa Christian Fellowship, Hayward and Jane Norman, Owen Pihema, Kawakawa AOG and the many others who supported the journey in the north.

Returning to Auckland the British-NZ team spent a number of days praying through the city to destroy spiritual networks created by freemasonry activities. A number of speaking engagements were held as well as a special dinner put on in Auckland where repentance was brought before the business community for the past actions of the UK breaking off trade relations with New Zealand in favour of the EU market. David read a recent article from the Daily Telegraph where the UK Minister of Foreign Affairs said in Parliament, it time to look back to trade with Commonwealth partners who are our family.

We were ushered through the Waikato by Karen Bishop and other whanau, a journey which initially took us along the Great South Road. The extension of this road was built by the armed forces to transport soldiers to invade the Waikato region in the 1860s. After the British team repented of the building of this road designed for war, the whole team of Brits, Maori and Pakeha walked across this road to cut off all 'evil intent' and proclaim a new flow of the spirit through the land. We drove south along highway one through Pokeno, Mercer, Meremere to Rangiriri – these were all battle sites where Maori and British fought against each other. It was here at Rangiriri, at both the battle site and the cemetery, Brad Totorewa shared about the fight that took place here; the hearts of the British team were melted and broken. Interestingly a memorial stone in the cemetery at Rangiriri was dedicated to a man named 'William Tidy'.

Continuing on the team were led to Pirongia to the battle site of Matakitaki and then on to Te Awamutu where the crew were welcomed on to O-Tawhao marae by the local Christian community and the carvers from the local carving school at Te Wananga o Aotearoa. A public meeting was held here where the British repented and local people were led to offer forgiveness. The next day the team were welcomed to Te Wananga-o-Aotearoa campus by the carvers and met by CEO Bentham Ohia. This was followed by a journey to Kihikihi to visit the burial site of Rewi Maniapoto and to the battle of Orakau with descendants who shared their histories and hearts. Once again prayer, repentance and forgiveness occurred at these places and together spiritual warfare was enacted to lift ungodly roots off these areas and destroy spiritual networks above land and people.

A visit to Ruku-moana marae in Morrinsville to meet with elders of Ngati Haua saw the team honour these people and in particular the memory of Wiremu Tamihana, a faithful man of his time who was betrayed by the Crown and named a rebel. The British knelt and repented of the grievous actions of the past and were received with great forgiveness, honour and love by the local people.

A special thanks must be given to the people in the Waikato region for their gracious hospitality and acceptance offered the team. A couple of days in Hamilton saw the British team pray over significant sites in the region before returning to Auckland in preparation to fly back to the UK.

At the completion of this trip there was a sense that this work was still very much unfinished and will continue through the country over the coming years. Before the British team left these shores they passed out batons along the journey, each one housing a scroll embedded with a scripture encouraging everyone to pass on the ministry of reconciliation to others.

This was a journey strongly led by the Spirit where the anointing was strong. There were tears and joy with God's healing balm being poured over land and people. This was a forerunner event for the process of Healing The Land to come in a greater way.

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