

Memo

From: Wayne Matheson, Assembly Executive Secretary
To: Church Councils and Presbytery Executive Officers
Subject: GA25 follow-up
Date: 27 January 2026

Warm New year greetings from the Assembly Office.

I am writing to updating about a number of matters from our recent General Assembly.

A separate communication – ‘Follow-up information for, and actions required by presbyteries and church councils’ will be sent out later this week.

This communication relates to two reports and recommendations agreed to by the Assembly that require engagement and action at both church council and presbytery level.

1. In the report from the **Council of Assembly** was the recommendation agreed by the Assembly that ‘Congregations and Presbyteries be urged to ensure the Church’s redress process is understood and effectively communicated at all levels of church life; that appropriate training is provided where necessary and the process is applied diligently and consistently.’

A copy of the process can be found on our website - <https://www.presbyterian.org.nz/for-parishes/book-of-order>

And under the heading ‘Redress Process for Historical Abuse Claims Supplementary Provision

Presbyteries and Church Councils are encouraged to place this on their meeting agenda; become familiar with the provisions and communicate this widely in the life of each church and at Presbytery.

Please advise the Assembly Executive Secretary – email aes@presbyterian.org.nz

And advise if training and or any further assistance is required to fulfil the requirements of the Assembly decision.

2. The **Te Kahui Whanaungatanga work group** report contained these recommendations which were agreed by the Assembly
 - (i) General Assembly encourage an intentional commitment to deepen and grow whanaungatanga using the seven specific suggested ways in the report of the Te Kahui Whanaungatanga work group, guided by the Holy Spirit. (to assist in this process, a copy is attached as appendix one to this memo)
 - (ii) Whanaungatanga to be put into practice across the Church for shaping strategic direction, participation in structures and how shared challenges, opportunities, conflicts and decisions are attended to.

- (iii) Presbyteries to discern and develop strategies appropriate to their context that take forward whanaungatanga.
Presbyteries
- (iv) That the Te Kāhui Whanaungatanga Workgroup enable presbyteries and other groups to put into practice the commitment to deepen and grow whanaungatanga.

Presbyteries and Church Councils are encouraged to engage collaboratively with these recommendations in their context.

Presbyteries are encouraged to share with each other how they are advancing these recommendations in their settings so in particular the recommendation –

“Whanaungatanga to be put into practice across the Church for shaping strategic direction, participation in structures and how shared challenges, opportunities, conflicts and decisions are attended to.’

can be advanced.

APPENDIX ONE

***Te Kāhui Whanaungatanga* Workgroup Report to General Assembly**

Summary

Full-blown Whanaungatanga: Not Just Another Strategy Document

Can we be honest? If we concoct solutions to 'fix' the church, in a craving for certainty, we give up on the need for faith.

The Body of Christ doesn't exist because of blueprints—it runs on love, relationship, listening, and trust.

So, where has our workgroup been on our journey? Following the call of General Assembly 2022 and with ears tuned to the whispers of the Spirit (and the voices of our people), we've leaned into something deeper than just "what to do next."

We've sat on marae, talked with presbyteries, listened in hui, and rediscovered an old truth with new life: *culture eats strategy for breakfast*.

The rain-soaked hospitality of our national Marae, Te Maungarongo at Ōhope reminded us that transformation doesn't start with flowcharts—it begins with people. With *whanaungatanga*. That rich, relational glue that binds us in Christ and gives us a collective identity that can weather any storm.

What's emerged isn't a new top-down directive. It's an invitation to *belong*, to be together, to trust God and each other, and to walk forward not just as structures or committees, but as whānau.

Because we're better together—not just in theory, but in the messy, hopeful, Spirit-led reality of Church life.

Rather than simply drafting another plan or producing another document, we've found ourselves led into something deeper, more relational, and more transformational.

So, if you're wondering what the strategy is, it might be this: **less prescription, more presence**. Less about managing the Church, more about *being* the Church—together.

We welcome you into *Te Kahui Whanaungatanga* (connecting together to experience belonging).

Let our journey with God continue.

Te Kāhui Whanaungatanga Workgroup Members

Tala Fa'amausili	Auckland
Rory Grant	Clevedon
Mose Taumaoe	Auckland
Martin Stewart	South Canterbury
Cate Williams	Rotorua
Allister Lane (Convenor)	Wellington

The Journey

Following the points of our workgroup's Terms of Reference...

1. *Continue the discussion on the issues raised by Te Mahi Tahi I te Roopu Mahi (GA22) in regard to the discernment of a strategic direction for the Church*
2. *Take any matters raised by or referenced by the Strategic Hui and incorporate these into on-going discussions*

These were the important points of consensus from the Strategic Hui in November 2022:

- Recognition of the diligent work previously done to recommend solutions, which were approved by respective General Assemblies:
 - 2012 'Strategic Directions'
https://www.presbyterian.org.nz/sites/default/files/small_file_Strategic_Directions-PCANZ.pdf
 - 2014 'Bringing Clarity to our Mission'
https://www.presbyterian.org.nz/sites/default/files/publications/bt/2014/COA-Mission_Clarity2014.Print.booklet.pdf

These documents contain good thinking and faithful intent. However... the solutions prescribed in them have not been widely adopted and have therefore not addressed the many challenges the Church faces. They didn't take root in our shared culture.

- Culture, relationships, and the building of trust are a key underlying prerequisite for any workable strategic direction. These are not just soft additions to strategy—they are the soil from which everything else grows.
- Fruitfulness is more likely if we work on our culture as a Church. 'Culture eats strategy for breakfast'.
- Greater cohesion in the Church would help address many of our challenges.
- We want to encourage the hearing of God's voice through the diverse voices of our church.
- We need a strategy that is not 'top-down', detailed or prescriptive but rather inspirational, permission giving and empowering.

So, instead of asking "What's the plan?", our group began by asking, "What kind of people do we need to become?"

3. *Engage with Te Aka Puahou in continuing the discussion*

Our workgroup chose to move forward by engaging in a wide-spread discernment process focused on a reformation of the culture of our Church.

We started this process by following through on our commitment to visit Te Aka Puahou first.

Our time at our national Marae, Te Maungarongo at Ōhope with Te Aka Puahou was formative for our work. As well as being gifted with the name for our workgroup (see below), we were given an example of how to model the kind of culture change we imagine:

- Show up, be together, listen, being who we want to be.
- Engaging with different people in different contexts.
- Helping us be us.
- Finding times to 'be' and not just time to debate.

4. *Engage with other entities – including but not limited to – church councils; presbyteries; assembly office (including KCML) in continuing the discussion*
5. *Reflect on the nature and role of our national structures in resourcing and empowering the presbyteries in fulfilling its primary function in facilitating and resourcing the life, worship, spiritual nature and mission of the congregations for which it has responsibility*

Rather than offering a conventional prescriptive strategy, we have discerned that it is more appropriate to have an aspirational enabling approach that resonates helpfully in all the corners of our Church, recognises the 'water we swim in', and invites us all to find our place and join in.

Romans 12:2

Do not be conformed to this age, but be transformed by the renewing of the mind, so that you may discern what is the will of God

We have heard there is less appetite for re-structuring or technical approaches to the challenges we face, rather than seeking adaptive solutions that arise from collaboration, relationship, experimentation, vulnerability, shared values, and experiences – which are more likely to inspire and motivate us as the Church.

Our Name: Te Kāhui Whanaungatanga

This name of our workgroup was gifted by Te Aka Puahou.

The previous name for the workgroup 'Te Haere Tonu' was about 'keeping going', whereas this new name expresses a distinct purpose and direction for our work and for our whole Church.

Whanaungatanga isn't just a Māori word—it's a Gospel truth. It's about family connection through shared experience. It's about belonging. It's about mutual responsibility.

And, maybe most significantly, it's about being a Church that shows up—not just to meet, but to truly be together.

This name is understood to identify those who serve God by developing strong relationships through sharing life together and working alongside one another.

Romans 12:9-18

Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honour one another above yourselves. Never be lacking in zeal, but keep your spiritual fervour, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality.

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone.

So, what is 'whanaungatanga'?

One definition is: "Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging."

From *Te Aka Māori Dictionary*, <https://maoridictionary.co.nz/word/10068> (accessed 9th June 2025)

Whanaungatanga is committed to connection, cohesion, a sense of unity, with a sense of togetherness and belonging.

The following helpful description is from the network representing *Anglican Schools of Aotearoa New Zealand and Polynesia*.

Whanaungatanga refers to a sense of family connection. It's a relationship through shared experiences and working together which provides people with a sense of belonging.

A simple way to understand whanaungatanga is that it is about relationships and expectations.

Whanaungatanga describes the 'glue' that holds people together in any whānau relationships. In tough times, it's the relationship-glue of whanaungatanga that causes the whānau to gather round, provide support, and put the needs of the group before the needs of individuals.

What it isn't.

It is not about making everyone fit into the same pattern, suppressing opinions, thoughts and ideas which don't match our own, but rather, valuing the unique contribution each person makes to the whole. It is not about pushing others out because they are not part of our whanau, but about welcoming them in.

What makes this a Christian value?

We are called to be a community gathered around and finding our identity in Christ, not divided by societal barriers, prejudices or expectations.

Galatians 3:28-29

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

We constantly see Jesus going to people who were 'on the edge', those who were regarded as sinners and beyond God's grace by the religious leaders and restoring them to their place of belonging within the community, eg Luke 7:36-50 the woman who anointed Jesus, Luke 19:1-10 Zaccheus meets Jesus. Often Jesus used the very people derided by those who considered themselves to be holy as examples of godly behaviour eg Luke 10:29-37 the good Samaritan. Everyone has value, everyone belongs.

This a challenge for us! As humans we often want to define ourselves against 'the other', for us to be 'in' and them to be 'out'. Our society also has a strong emphasis on the individual, on 'following your heart' and 'not letting anything get in the way of your dreams'. It is important to be able to stand up and speak out against life-denying and unjust behaviour of others when we see it. It is also good to have dreams and ambitions for our lives. However, if our identity hinges on excluding those 'not like us' and if the pursuit of our dreams comes at the expense of a commitment to community, as messy and uncomfortable as that can be at times, then we have missed something vital in following the Way of Jesus.

Romans 12:4-5

For as in one body we have many members, and not all the members have the same function, so we, who are many, are one body in Christ, and individually we are members one of another.

(from <https://anglicanschools.nz/value/whanaungatanga/> accessed 9th June 2025)

Whanaungatanga reminds us that we are not alone, and that we collectively support, make decisions and take positive actions for the betterment of everyone. Our lives are entwined – what affects one, affects all; when one person benefits, we all benefit. In this way, whanaungatanga reminds us that we share responsibility for each other.

Romans 12:10

Be devoted to one another in love.

Whanaungatanga then reflects something important about our identity as a Church.

It reflects who we are, and more closely mirrors *whose* we are as the Body of Christ.

1 Corinthians 12:12-13

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit, we were all baptised into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

Our workgroup experienced whanaungatanga as we gathered with Te Aka Puahou, sitting together out the front of the wharehau at our national Marae, Te Maungarongo at Ōhope watching the rain gently falling silently and steadily. Having plenty of time to share with one another – listening, trusting, praying, reflecting, discerning God’s Spirit at work amongst us – connections were made, and bridges were built. Praise God for this family we are!

What does *whanaungatanga* mean for our context?

We see the encouragement of relationships that are reciprocal, strengthening, and enjoyable instilling a sense of belonging that is extended to others with the invitation to be part of who we are in Christ and how we are to be as followers of Jesus.

To put it simply *whanaungatanga* is about **Bringing People Together**.

The hope this gives is for us to be led forward as whanau (family), deepening our relationship with God and with one another.

Matthew 5:9

“Blessed are the peacemakers, for they will be called children of God.”

We are the Church of the risen Christ following the call of God.

We are the Body of Christ, celebrating the Spirit-led strength and beauty of the diversity of who we are – Asian, Māori, Pacific, young, women, men – different people listening, talking, sharing, journeying together with Jesus.

As the Body of Christ our identity is rooted in Christ’s incarnational presence and we participate in God’s mission. Our lives, lived in communion, join with the Triune God—diverse Persons in perfect unity and love – and embracing this divine image within the Church, we resist uniformity and celebrate harmony.

This story—the story of the Body of Christ—is not just doctrine, but destiny. It is the unfolding of God’s redemptive work through every believer, in every culture and generation. As we live into this

calling, we discover that diversity is not a challenge to overcome, but a gift through which we all are strengthened, shaped, and made whole in Christ.

Therefore, our commitment to one another is in response to the call of Jesus.

John 17:21-22

“...that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one.”

We recognise we are identified by God as those called to follow Christ.

We are implicated in this. When we have questions about how we be and do Church, we have God’s commandment to love as an imperative

Mark 12:30-31

“Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbour as yourself.’ There is no commandment greater than these.”

Our challenges as a Church are many. Our ability to meet them creatively and imaginatively is easier in relationship. Like all the parts of the body, we are better together!

Do you also hear these words of Jesus challenging and encouraging us as Church?

John 13:35

"By this everyone will know that you are my disciples, if you have love for one another."

We have listened

Our workgroup has engaged at least once with:

- Te Aka Puahou
- Northern Presbytery
- Kaimai Presbytery
- Central Presbytery
- Alpine Presbytery
- Southern Presbytery
- Synod of Otago & Southland
- Council of Assembly (at the Te Maungarongo Hui)
- Church Property Trustees
- Assembly Office Staff
- KCML, Children & Families and PYM
- Online conversation for anyone interested to talk more

What we have heard

The following comments are samples of what we have heard in these many discussions we have had throughout our Church.

The sample comments express a variety of experiences and perspectives (which we expect in the rich variety of our Church), and we have been able to follow consistent threads that suggest the direction we are recommending.

Mission & Identity

- “Lots of us now have a strong sense of God’s mission and our part in it; the challenge in recent decades of ‘Maintenance VS Mission’ has been effective.”
- “We celebrate and want to extend our Presbyterian identity: the way the Spirit is discerned through collaborative decision-making; the importance we give to theological education, the commitment to the bicultural journey with Te Aka Puahou and Te Tiriti, our relatively flat and peopled structures.”
- “Being Presbyterian is not prescriptive - there is a great deal of freedom and diversity in being the church.”
- “Strategic plans don’t whip people into shape, and can be a distraction.”
- “Council of Assembly is not a ‘strategic leader’ – the Presbytery IS.”
- “We have opportunities to be more nimble – which means having a strategic mindset, rather than a plan on a piece of paper.”

Structures & Leadership

- “The structures of our Church don’t block mission – decentralised shared leadership models can adapt to the changes. We are not tied to episcopal models and ‘laws’ from on high.”
- “A strength of the PCANZ is the ‘checks and balances.’”
- “Larger presbyteries sometimes seem like the national church, in that they can feel distant and there can be a lack of clarity about the benefits of participation. There is also value in centralised support for compliance, financial and in other operational areas.”
- “We do not need to be conformed to some great pattern; we can work in different ways (just as we live in a family). A top-down approach doesn’t work.”

Community & Relationships

- “In our congregations we enjoy the strong sense of community, getting along with others from different ages and cultural backgrounds.”
- “Working together is a commitment that involves love and trust and vulnerability.”
- “There are many opportunities to live into a greater sense of church fellowship as we are the Body of Christ and need to act in that way. Building the relationships matters.”
- “Culture change starts at the bottom, led by the Holy Spirit.”
- “Trust through relationships in one part of the Church are easily extended to other parts if we choose to do so, and remember we are serving God’s mission together.”

Youth & Vision

- “Our internal debates and divisions are often irrelevant to the wider society.”
- “It is important we hear the voices of young people, hearing their vision for the future of the church and providing support in the decision-making processes.”
- “We value events like *Connect* which bring mostly young people together from across the country.”

Holy Spirit & Discernment

- “We acknowledge the power of prayer and we discern the Holy Spirit at work in our communities.”
- “The Holy Spirit draws us into a greater relationship with God, from there we can focus on relationships with others.”
- “We want to discern how we might make our many resources more available, with the Holy Spirit’s guidance. This needs to be balanced with experimentation and trying new things.”

Challenges & Warnings

- “The geography of New Zealand is a big challenge. The larger presbyteries require more travel, and it is harder to be connected.”
- “Money and buildings can (inappropriately) be the main focus of our attention.”
- “Congregations don’t like being told what to do (that’s in our DNA). Congregations can feel they are being ‘told off’ if they aren’t perceived to be doing the right thing.”
- “Positive change is occurring, being more creative about how we respond to situations and relationships.”

Opportunities & Collaboration

- “We are pleased to see the emerging collaboration between parts of our Church, including congregations, treasurers, Presbytery Executive Officers, Youth Enablers, Mission Coaches/Catalysts.”
- “We can see there are more opportunities for collaboration, locally regionally and nationally, and also the importance of connection cross-culturally as well.”
- “Following the surrounding culture, congregations sometimes take a posture to turn inwards, focusing on the institution. The congregations that are turned outward are more attractive and more likely to be flourishing. This posture to turn outward is also more likely to result in engaging with the wider Body of Christ (neighbouring congregations, other presbyteries, etc).”
- “We have a cluster of Pacific parishes in Central Presbytery choosing to be committed to work together.”
- “We don’t tap into the potential of our people. Sometimes it’s because we don’t know who to go to. Asking more questions at a regional level would help.”

We are encouraged by what we heard in our discussions across our Church. We feel God’s guidance to lean into relationships, empower local leadership, prioritise spiritual discernment together, as we seek unity in mission through connection and collaboration.

Conclusion

So, what do we feel is most important?
How does this work serve our Church at this time?
What do we bring to offer hope and help to our Church?

Our workgroup is NOT recommending another plan or producing another document.

Rather we feel there is an INVITATION for us all.

We believe God is calling us to trust God and one another, encouraging us all to a new phase of togetherness.

Our strategic direction is not grounded in a centralised document, but in a shared commitment to *whanaungatanga*—to relationship, belonging, connection, and discernment together.

The Invitation

- ❖ Our strategic direction for this season is we commit to grow our *whanaungatanga*
- ❖ Our structures be used, and adapted, as God's Spirit guides us with *whanaungatanga*
- ❖ Our challenges, opportunities, conflicts, and decisions are attended to as we more deeply live into *whanaungatanga*

How will change happen?

Change requires a commitment from us all.

The journey of transformation will carry on as we celebrate our strengths and discover the new ways God is guiding us to live together.

Whanaungatanga is a rich and profound reality, but it is already familiar to us. We experience whanaungatanga constantly, and we are invited to commit ourselves more to this experience God offers us.

To make this commitment real we offer the seven specific practices (see below), that we can all be part of.

Whanaungatanga is *formational*. Our plans are contextual.

We see that our Presbyteries are well placed to continue to discern and develop plans and strategies appropriate to their contexts, in ways that are meaningful, authentic and fruitful in their lives.

Therefore, we recommend moving on from the 2012 and 2014 documents (see above) as strategies for the whole Church and recognise them as historical reference resources.

Seven ways to practice our commitment to growing and deepening whanaungatanga in our life together.

1. Holding an open posture for relational connection with communities, within and beyond the Church. Between congregations, churches, schools, denominations, community organisations and marae, as we seek God's love for our communities.
2. Encouraging in-person participation in Presbytery Gatherings, General Assemblies, One Conferences, being at our national Marae Te Maungarongo at Ōhope, Church Hui, Connect Conferences, regional retreats, KCML regional events, etc. – as we look for where God is at work in our midst.
3. Presbyteries developing contextual and detailed strategies, with whanaungatanga as a defining characteristic of mission. AND to talking with others about their discernment.
4. Church Councils to consider this way of being (whanaungatanga) in discussions with their presbytery and others – supporting and praying for neighbouring congregations.
5. Committing time and energy to use the resource 'Discussion Guide: Metaphors for Whanaungatanga' in discussions with others, foregoing our usual emphasis on 'efficiency' to hear what God is saying to us in our conversation.
6. Finding ways to attend to specific concerns or frustrations with an intentional desire to work together in the unity we have in Christ.
7. Deepening discernment processes for seeking God's guidance together by choosing to trust God and each other more, as we attend to the changes we face and the opportunities for all of us to discover.

Furthermore, our *Te Kāhui Whanaungatanga* workgroup is offering to serve the Church by helping enable the commitment to change recommended.

The workgroup would continue in an enabling capacity by

- Supporting those planning initiatives that bring people together.
- Modelling the use of a new resource 'Discussion Guide: Metaphors for Whanaungatanga' as one practical commitment to listening to God together.
- Developing a resource for presbyteries and other groups to guide planning and enable a living commitment to whanaungatanga.
- Gathering fruitful insights and examples, shaping these into 'living documents' to be shared with all and support change.

With the support of the General Assembly for our recommendations, we would love the first step to be a hui at our national marae with those who plan gatherings and shape the culture of our presbyteries and other groups, to discover and animate whanaungatanga.

Let's return to Jesus' words

John 13:35

"By this everyone will know that you are my disciples, if you have love for one another."

We know what that love looks like.

It looks like whanaungatanga.

It looks like time spent listening, sitting, sharing, praying.

It looks like belonging—and inviting others into that belonging.

We believe God is calling us to trust God and trust one another—to lean into relationships, not away from them. To let go of the need for control, and embrace the messiness of shared life.

Our strategic direction is not a fixed route on a map. It's a way of travelling together.

We commit to growing our whanaungatanga.

We believe we will find the vision and energy together to face the challenges and discern the way forward as Church by reclaiming who we are (the Body of Christ),

...and *Whose* we are (participants in the ministry of God's love for the world) – *together*.

Other matters of interest...

APPENDIX 1: Presbyterian Church Mission Statement

The strong appreciation of mission by congregations is supported by the *Presbyterian Church Mission Statement* <https://www.presbyterian.org.nz/about-us>

These are also known as the 'Five Faces of Mission'.

Our workgroup collaborated with others who gave their time and expertise to translate our Mission Statement into five of the used languages in our Church, as a way to signal we are all included in this mission together.

ENGLISH

The Presbyterian Church of Aotearoa New Zealand believes it is called by God to work with others in making Jesus Christ known through –

1. Teaching and nurturing people in Christian faith
2. Loving service responding to human need
3. Proclaiming the gospel
4. Seeking to transform society
5. Caring for God's creation

TE REO MĀORI

Te Haahi Perehipitiriana o Aotearoa e whakaponono ana nga te Atua te kii, me mahitahi kite whāki i a Ihu Karaiti.

- Tuatahi: Ki te ako, ki te manaaki i nga tāngata katoa e Whakaponono ana.
Tuarua: Te aroha, kawea ki ngā tāngata katoa.
Tuatoru: Kauhau i te rongopai.
Tuawhā: Ki te kimi, ki te rapu i tetahi huarahi.
Tuarima: Ki te manaaki i te whenua me te taiao.

TOKELAUAN

Ko te Ekalehia Pelepeleane o Aotearoa Niuhiila e talitonu e valakaulia ki latou e te Atua ke galulue fakatahi ma te tokalahi o tagata, i te fakailoa atu o lehu Keliho:

1. Te akoakoga ma te tauhiga o tagata uma i te fakatuatua haka Kelihiano.
2. Te kaukaunanaga alolofa e tali ki te manakomia a tagata.
3. Ko te talakiga o te Tala Lelei
4. Te hakiliga mo te huiga lelei o te atu hohaiete katoa.
5. Te kikilaga haka lelei o na mea uma na faia e te Atua.

VAGAHAU NIUE

Ko e Lotu Peresepateriana Aotearoa Niu Silani kua talia e uiina he Atua ke gahua aulua mo e falu matakainaga ke fakapulua a Iesu Keriso, puhala mai: -

1. Fakaako mo e fakamafanatia e tau tagata ke he agaaga tua he Kerisiano.
2. Fekafekau mo e amaamanaki fakaalofa ke lagomatai e tau tagata.
3. Fakamatala atu e Evagelia (Gospel).
4. Kumikumi e fakafoouaga ma e tau fakapotopotoaga.
5. Leveki e tufugatia he Atua.

SAMOAN

O le Ekalesia Perepereane o Aotearoa Niu Sila e talitonu ua vala'auina e le Atua e galulue ma isi i le fa'a'iloina o Iesu Keriso e ala ile -

1. A'oa'oina ma le fa'afaiileleina o tagata i talitonuga fa'aKerisiano
2. Auauna ma le alofa e tali fuaitau i mana'oga o tagata
3. Folafofa ma Tala'i le Tala Lelei
4. Sailiga e fa'afou ai nu'u ma tagata lautele
5. Va'ai ma Tausi le foafoaga a le Atua

KOREAN

아오테아로아 뉴질랜드 장로교단은 예수 그리스도를 나타내기 위해 하나님의 부르심을 받아 아래의 일에 협력합니다.

- 기독교 신앙 교육과 양육
- 섬김의 사랑으로 사람의 근본적 필요에 응답
- 복음 선포
- 사회 변혁
- 피조세계를 아름답게 돌봄

We learned a lot from the translation discussions, including that the metaphor of 'faces' is lost on some non-western cultures.

We see our Presbyterian Church Mission Statement as having enduring currency in expressing our shared mission serving God's purposes. We see this continuing to be used to guide and unify us in across our Church with each part developing strategies suited to their context and relationships.

APPENDIX 2: Understanding our own identity

We have observed widespread misunderstanding about the structures of the PCANZ. And offer the following encouragement to access existing resources.

Who holds what responsibilities?

Guidance about our structures is already available:

<https://www.presbyterian.org.nz/about-us/general-assembly>

Why does it matter?

Guidance about what we value about our identity and the structures we have:

<https://www.presbyterian.org.nz/about-us>

The **Book of Order** has vital expressions of who we are, and Whose we are, as the Presbyterian Church of Aotearoa New Zealand.

As a starter, we strongly encourage a re-reading of Chapter 1 of The Book of Order, which expresses **our standards, our identity, our bicultural commitment, our balance in the membership of our groups, and our commitment to unity:**

https://www.presbyterian.org.nz/sites/default/files/council_of_assembly/Book%20of%20Order%202023%20v4.pdf

We enthusiastically commend these existing resources for strengthening who we are as God's Church.

Given the amount of change we have gone through as Church, perhaps we can't assume our traditional structures will take care of everything without our own personal input. So all of us are encouraged not to stand back (perhaps tempted to make pot shots) but do the better thing by approaching and collaborating with those we can.