

Acknowledgements and Affirmations

As those who seek to follow Ihu Karaiti/Jesus Christ in this land of Aotearoa New Zealand, we acknowledge the above historical narrative summary and make the following further statements:

1 With the apostle Paul, we declare that we are not ashamed of the gospel, for it is the power of God for the salvation of all who believe (Rom 1:16). We also affirm that God our Creator has made from one blood every nation of men to dwell on the face of the earth and has determined their preappointed times and the boundaries of their habitation, so that they may seek the Lord and find Him...(Acts 17:26-27);

2 We express thankfulness to God and to those Māori and Pākehā Christians who spread the gospel or good news of Ihu Karaiti/Jesus Christ throughout this land, who sought to follow faithfully the Christian way as individuals and communities, who established many churches, schools and social service agencies, and whose self-sacrificial work sustained many communities in these islands;

3 We acknowledge and affirm Te Reo Māori (Māori language) as an official language in Aotearoa NZ. We remember the establishment of mission schools in te reo Māori, and the study and documentation of te reo, which in time resulted in an outstanding dictionary and many resources in the language, including scripture, liturgy, and educational resources. We affirm te reo Māori as a taonga (treasure) and will endeavour to support the use of the language in Christian services and in new translations of scripture and resources for churches, communities, schools, and the generations that follow;

4 We acknowledge the important role played by Christian missionaries in the drafting and signing of te Tiriti o Waitangi/the Treaty of Waitangi. We affirm the covenant nature of the Treaty, that the Treaty laid a foundation for true partnership between Māori and the Crown, Māori and Pākehā, and all peoples of this land. We affirm our commitment to the Treaty's key provisions: protecting Māori lands, resources, taonga/treasures and rangatiratanga/chieftainship; providing a foundation for civil government; and conferring equal citizenship on Māori and Pākehā and all peoples who followed them. We also acknowledge the difficulties presented by te Tiriti/the Treaty being in two different languages, which each reflect varying cultural norms and expectations. We affirm, however, that it has been the failure to uphold the spirit and texts of the Treaty –whether Māori or English text –that has been the main 'Treaty failure' in New Zealand society.

5 We acknowledge and grieve that the Christian churches have not always honoured the Treaty, and we affirm apologies that have been proffered over recent decades by various individuals, gatherings, denominations, and the Crown. These steps towards reconciliation have recognised that the churches have failed in many instances to honour Māori as tangata whenua and have often failed to stand by them in troubled times. We also acknowledge that the need for reconciliation and restitution is ongoing and often location/denomination specific. We affirm, therefore, the need for churches, mission agencies, individuals, and the Crown, to continue to pursue the ministry of reconciliation and restitution within their own contexts and spheres of influence.

Whakamutunga

I whakapono ngā Mihingare o mua he Atua anō ra ia hei whakatika i tona wā ngā mea katoa, otirā ia ki tona ake tino mahere.
Inarā pērā anō ki tō tātou whakapono ana rā, ahakoa anō ngā tapepa a tangata me ōna herenga, tā te Kaiwhakaora ka horangia ki runga ki ēnei moutere.
Ka whakapono tonu anō hoki mātou, ki ngā ture me te hira o te Kīngitanga o te Atua, ōrite nei ki te tipuranga kauri ka tipu ka rea ka toha i te oranga ki ngā mea katoa.

Pera ano i te tokomaha kua pahure ki muri, ka rapu tonu mātou i etahi mea oranga ā whakapono ano hoki upa kau ki te karaipeture Karaitiana a tikanga hoki otiā tūturu, motuhake ki tenei whenua i Aotearoa o Niu Tirenī.

Pā kau ki ngā whanonga a karaipeture me te ōhaki o te ao hou e hōra ana ngā mea tōtika, ka whakahau mātou i to mātou tautoko ki whakahuanga o te Rongopai me te mahitahi mō te tōpūranga hou inakoa ka puawai te mātātoru o te iho koiora tangata ki ēnei moutere.

Conclusions

The early missionaries believed in a God who would ultimately work out all things according to his own sovereign plan. In the same way we believe that, in spite of human failings and limitations, the Creator's purposes will be established in these islands. We believe too, in the rule and reign of the Kingdom of God, which like a small kauri sapling grows to become a tree giving life to many things.

Like many who have gone before, we seek to fashion ways of life and faith that are both faithful to Christian scripture and tradition and, at the same time, authentically indigenous to this land of Aotearoa New Zealand.

In line with scriptural principles and the promise of a new world where justice reigns, we affirm our commitment to the proclamation of the gospel and to work for a renewed society in which the great potential of human life within these islands will be fully realized.

I support the contents of the Gospel Bicentenary Statement 2014

He marau mō te Rongopai huri ruarautau

- Historical Narrative, Acknowledgements and Affirmations, and Conclusions -

And now these three remain: faith, hope and love. But the greatest of these is love.
1 Corinthians 13.13

The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed and announce that the time has come when the Lord will save his people.

Luke 4:18-19

