

Key points for the IRCA Oceania Address by PCC Deputy Moderator and FCC General Secretary

- Pacific is rural, semi rural and urban parishes – but we are community oriented so that even in urban areas the communal structures have a dominance. Fellowship – relationality etc.
- Acknowledge among others here, the presence of Rev. Dr. Cliff Bird – who is a wisdom holder for our Pasifika Household of God in the areas of Development, Gender Justice and more recently Migrant Labour and the impact of the PALM Scheme.
- FCC – members churches and focus
- PCC – 36 national denominations and 11 National councils of churches across 20 Pacific Island States and Territories
- Although regional – PCC’s work is grounded in community –through the theme and location of the 12th General Assembly in rural and urban communities of Kanaky:
- “Khrist of the Islands, reveal the Do Kamo within us” guides every PCC programme until the next Assembly. Its eight Kanaky insights focus our work.
 - a. 1 Ancestral bond keeps advocacy communal rather than individual.
 - b. 2 Disciplined self-awareness roots campaigns in prayerful discernment.
 - c. 3 Dynamic kinship with land and sea ensures climate action and ecological liturgy stay central.
 - d. 4 Welcoming leadership through service shapes ministries with migrants, youth and persons with disabilities.
 - e. 5 Holistic maturity means projects are judged by how they foster full, healthy lives, not merely outputs.
 - f. 6 Integrity in all relationships drives anti-corruption policies and safe-church standards.
 - g. 7 Ongoing search for knowledge and wisdom undergirds theological education and evidence-based policy work.
 - h. 8 Encountering the Divine through community service makes household and village well-being the primary success metric.
- This eight-point lens keeps Do Kamo practical, transforming PCC from a coordinating office into a movement where every parish becomes an agent of just, peaceful and sustainable life across the Blue Pacific.
- Between 25–31 March 2025, twenty-three Pacific denominations met at Kanana Fou Theological College, Amerika Samoa, to pray, wrestle with regional crises, and discern how the Pasifika Household of God must act “at such a time as this.” Anchored in the Kanak vision of Do Kamo—authentic, ever-transforming humanity in Christ—we pledged to speak truth even when, as Rev Faateete Saifoloi warned, we may “expect to be hated” (Mt 10:22).
- **Peace and Self-Determination**

The proposed vision of the *Ocean of Peace Declaration* by Pacific Island Forum Leaders cannot stand while colonisation endures. 2025 Church Leaders therefore reiterated solidarity with peoples still denied full self-determination. For **Hawai’i**, we will brief regional churches and governments on the Kingdom’s legal status, host Hawaiian

delegates at PCC meetings, and support community programmes that build food, housing and energy sovereignty. For **Ma'ohi Nui** and **Kanaky**, we affirm the Ma'ohi Protestant Church's Declaration of Sovereignty, will convene a Pacific Churches Nuclear Working Group led by youth and elders, send a pastoral accompaniment visit during UN Fourth-Committee sessions, and mark the Sunday nearest 14 July as Freedom Sunday for Kanaky and Maohi Nui. In **Aotearoa**, churches pledge critical solidarity with Māori in resisting legislation that weakens Te Tiriti o Waitangi and will keep the first Sunday of February as Te Tiriti Sunday. For **West Papua**, 1 December remains Tanah Papua Freedom Sunday, and PCC work will prioritise women's ministries and environmental-rights reporting. These actions aim to protect dignity, resource local organisers and keep unresolved injustices before the region until each community secures a just political settlement.

- **2 Climate Action: Tuākoi Lei**

Leaders unanimously adopted the Tuākoi Lei Declaration after witnessing climate damage on Aunu'u Island. Key points already approved: churches will weave eco-theology, Indigenous science and frontline testimony into curricula through a workshop convened by the South Pacific Association of Theological Schools; translate technical climate language into local idioms; create a PCC Climate Working Group that links churches, civil society, youth and diaspora voices; and promote the "Reweaving the Ecological Mat" framework, which judges development by ecosystem health and communal well-being. Prophetic commitments include divesting church assets from fossil fuels, pressing for a fossil-fuel-free Pacific, supporting a moratorium on deep-sea mining, and advocating internationally for ecocide to become a crime. Pastoral measures already accepted include a regional counselling network for climate-related grief and the use of AI, resilient agriculture and digital media to expand adaptation. Leaders ask the World Council of Churches and Australian partners to amplify these priorities—especially if COP 31 meets in Australia—so frontline Pacific concerns shape global decisions on finance, loss and damage, and transition timetables.

- **3 Youth Leadership and Participation**

The inaugural Regional Ecumenical Youth Council (Fiji, February 2025) produced two clear recommendations that the 2025 Church Leaders' Meeting endorsed. First, **Strengthen Youth Participation**: national churches are to create meaningful spaces for young people in worship and governance—reading Scripture, leading prayer, speaking in synod and helping shape policy—so youth voices influence current, not future, decisions. Second, **Establish Structured Follow-up**: training and mentoring must continue after events through regular sessions, leadership workshops and feedback mechanisms. Examples already working—youth reading lessons, leading intercessions and sharing reflections—will be broadened so theological depth and confidence grow together. Both measures seek to ensure the emerging generation is spiritually formed, practically skilled and fully integrated into decision-making cultures. Church leaders also noted the mindset shift required among older leaders: moving from gatekeepers to facilitators who resource youth initiatives rather than merely approve them. Implementation progress will be reported through existing PCC youth channels so that successes, obstacles and best practices remain visible across the region.

- **4 Inclusion and Whole-of-Life Health**

Leaders affirmed the Pacific Disability Forum's Inclusive Resilience Strategy. Its core requirement is that congregations plan **with** persons with disabilities, not merely for them. Actions already adopted include partnering with Organisations of Persons with Disabilities for training and design advice; following universal-design standards when upgrading car parks, ramps, signage and washrooms; offering information in Braille, large-print and digital formats; and reserving front-row seating with high-contrast way-finding. A new Ecumenical Enabler for Disability Advocacy at the PCC Secretariat will guide audits, policy drafting and theological reflection. On Non-Communicable Diseases, churches committed to work with the Pacific Community to run health-education sessions, community fitness events and cooking demonstrations, and to establish support groups for diabetes, hypertension and heart disease. Two youth-related recommendations were endorsed: create holistic wellbeing programmes that integrate physical, mental, emotional and spiritual health, and encourage leaders to model healthy lifestyles. These steps aim to turn church properties, liturgies and leadership cultures into practical examples of justice and care for all.

- **5 Responding to the Methamphetamine Crisis**

After hearing evidence from American Samoa, leaders agreed the region faces a widening methamphetamine emergency. The meeting encouraged PCC to **form a regional task force** linking churches, health agencies, law enforcement and youth services to map trafficking routes, share data and coordinate interventions. It also backed development of **contextual prevention tools**—liturgies, peer-support circles and family-healing curricula suited to local languages and realities. Advocacy priorities accepted include working with deporting states so that returning offenders receive rehabilitation funding and humane resettlement support, reducing the risk of re-recruitment by cartels. Clergy and lay leaders are to receive training in trauma-informed pastoral care, addiction referral pathways and mental-health first aid; resources will be circulated through PCC networks. Finally, leaders endorsed tackling root causes by expanding livelihoods programmes, quality education and policy advocacy that offer credible alternatives to the drug economy. These provide a coordinated, church-centred response to a complex social threat.

- **6 Safeguarding Pacific Migrant Workers**

Since 2018 PCC has focused on welfare issues in Australia's PALM scheme. Work to date—recorded in PCC meeting papers—includes drafting a **Pastoral and Practical Pathway** that begins with culturally grounded pre-departure briefings for workers and families; ensuring contracts and deduction schedules are fully translated; embedding chaplaincy visits and safe-hub counselling in receiving communities; and advocating for pilot family-accompaniment visas and Medicare-equivalent health cover. Field visits to Renmark, Bordertown and Naracoorte revealed gaps in orientation, contract transparency, housing standards and mental-health support. Those findings shape PCC representation on DFAT's PALM Advisory Group and the call for onsite monitoring involving employers, recruiting agents, governments and churches. This underscores the church's role in protecting workers' dignity and family cohesion.

- **7 Charge to Rural Congregations**

Commission / Charge to the IRCA Oceania Gathering **"Embody Do Kamo—ongoing**

transformation—where reef meets ridge.” Rural congregations are urged to guard land and sea from exploitation, welcome migrants and persons with disabilities, nurture youth leadership, practise whole-of-life health and confront methamphetamine with informed compassion. These priorities echo every section above; they do not introduce tasks beyond what leaders have already endorsed. The charge reminds rural churches that their daily decisions—how they farm, fish, worship, host, teach and intervene—either reinforce or undermine the regional commitments their leaders have made. It calls them to live out liberation and transformation in ways that make the “Ocean of Peace” visible at village level, assuring that children, land and ocean flourish together under Christ’s reconciling care.