



Mahi Mihinare

Anglican Action

justice through service

WHATU

TE MUKA TANGATA

Dedicated to Kaumaatua Pine Campbell - December 2020





Whatu Te Muka Tangata is dedicated to our Kaumaatua Pine Campbell for his unwavering faith, unrelenting pursuit of justice through service and his commitment to offering hope to Mahi Mihinare, the people we work with and the wider community.

*Ko Kakariki te marae
Ko Rakaihoea te whare-nui
Ko Waitekaha te whare-kai
Ko Pineamine Taihaere Campbell toku ingoa*

*Ko Taihoa te marae
Ko Te-Ōtāne te whare-nui
Ko Tatau-Tatau te whare-kai
Ko Tiranui Campbell (nee Macgregor) toku hoa wahine*



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HE WAWATA

VISION

Everyone in the Mission liberated and restored to themselves, whaanau, hapuu, iwi and all of creation.

*Hutia te rito
Hutia te rito o te harakeke
Kei hea te koomako e koo?
Kii mai ki ahau
He aha te mea nui?
He aha te mea nui o te ao?
Maaku e kii atu
He tangata! He tangata! He tangata, hiii!*

Without my identity, where will my soul sing?



HE KAUPAPA

PURPOSE

He roopuu haapori whakahaere i roto i ngaa maataapono o Te Tiriti a Mahi Mihinare. E kimi ana i te taumata kookiri ki te tautoko, aa, ki te whakatutuki i ngaa taakohanga e mau tuuturu ana i roto i te kawenata whakawhanaungatanga a Te Tiriti.

Ka raranga a Mahi Mihinare i ngaa muka tangata e toru ki te whakaatu i tana hononga ki a Mahi Mihinare. Moo teenei tuumanako, kua hangaia e Mahi Mihinare aa-raranga, aa-muka ki te whakaata i tana ngaakau nui ki te raranga muka tonu, kia whakareia me te whakakaha i eenei hononga i roto i te kaupapa mihinare, araa, maa te mahi ka whai tika.

Mahi Mihinare Anglican Action is a Te Tiriti based community Mission. Te Tiriti in this context is understood to be both a Treaty between the Crown and Maori with inherent obligations that must be upheld, as well as a restorative covenant relationship that is sacred and enduring. It is the restorative covenant relationship that Mahi Mihinare works to achieve.

Mahi Mihinare weaves together the strands of a three tikanga structure thereby acknowledging its genesis from within the Anglican Church.

The purpose of developing the framework is to make explicit the strategic, operational and evaluative processes to fulfill the intent of a restorative covenant relationship under Te Tiriti o Waitangi.

Whatu Te Muka Tangata will sit alongside and "speak" to other strategies and frameworks held by other statutory contract bodies and will become the reference for ongoing development of practice within the Mission as well as the standard by which practice is tested

Take care of our children

*Take care of what they hear
Take care of what they see
Take care of what they feel*

For how the children grow, so will be the shape of Aotearoa.

- Dame Whina Cooper



HE WHAKATAKANGA

MISSION

Mahi Mihinare
Ko Toona Tuu Whakakake Maa Te Mahi Ka Whai Tika

Mahi Mihinare
He Umanga Whakakotahi i Te Haahi Me Te Tiriti
Ki Te Tautoko i Ngaa Hiahia Aka Harakeke

Me Te Wero Mai i Ngaa Tapa
Ki Te Roopuu Iwi Tahatahi
Moo Te Whakaara Ki Te Wewete
Kia Tuu Tangata Ai i Toona Tino Rangatiratanga

Ko Taa Maatou He Tuumanako

Anglican Action
Stands for Justice through Service

Anglican Action
Unites Faith and Treaty in an agency committed to flax roots support and challenge from the margins to an unequal society in order to liberate and empower.

Anglican Action
Celebrates the spirituality of life and believes that every sister and brother, known or stranger, of this land or another, is considered to be our neighbour.

All of creation is sacred and of equal and infinite value with a soul worthy of Care and respect.

To this end, Anglican Action commits itself to the pursuit of justice through service within and beyond the borders of Aotearoa New Zealand.

We will advocate and stand in solidarity with all of creation and every brother or sister being denied justice or the basic human necessities of life.

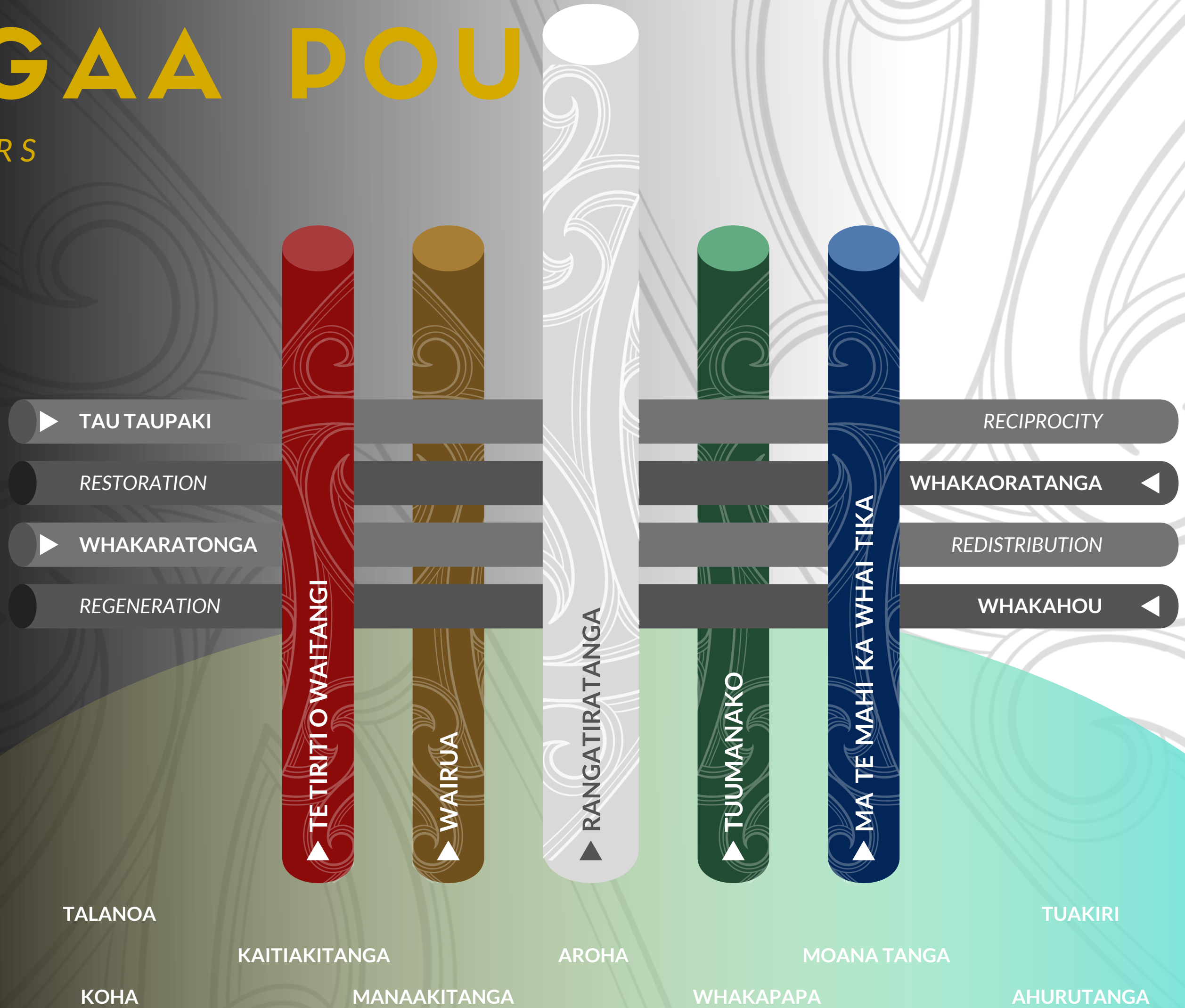
We offer hope.

Mahi Mihinare's Mission Statement is sung as the Mission Waiata



NGAA POU

PILLARS



NGAA HERENGA

OBLIGATIONS

1

Employ a Kaumaatua in the Mission as a partner to the Tumu Whakarae/CEO to lead Te Roopu Takarangi

2

Ensure Tangata Whenua representation on the Board makes up at least 25% of the total of trustees

3

Build authentic partnership with iwi and hapuu by meeting regularly to consult and to discuss the mahi of the Mission with a view to developing collaborative ventures

4

Employ a staff team consisting of no less than 50% Tangata Whenua and Pasifika peoples

5

Develop a leadership team with no less than 50% Tangata Whenua and Pasifika members

6

Invite whaanau to participate in the development and navigation of plans for their loved ones

7

Evaluate and develop the Mission's services against evidenced consultation and feedback from iwi, hapuu and whaanau

8

All staff are knowledgeable about cultural protocols and practicing them, are able to develop and recite their pepeha, participate in cultural events and commemorations led by the Kaumaatua and are attending annual noho

9

All documents, buildings, staff positions imbued with the values, principles, and whakapapa from within Te Ao Maaori

10

Manifest hope in the mahi with wahine, tamariki and taane by actively supporting them in their own cultural identity journey beginning with exploring whakapapa



HE WHAKAPONO

BELIEF

Te Orokohanga mai o te ao

i te tīmatanga, Ko Te Kore, Te Kore-tē-whiwhia

Te Kore-tē-rawea, Te Kore-i-ai, Te Kore-tē-wiwia

Nā Te Kore Te Pō, Te Pō-nui, Te Pō-roa

Te Pō-uriuri, Te Pō-kerekere, Te Pō-tiwhatiwha

Te Pō-tē-kitea, Te Pō-tangotango, Te Pō-whāwhā

Te Pō-namunamu-ki-taiao, Te Pō-tahuri-atu, Te Pō-tahuri-mai-ki-taiao

Ka puta ko ngā pō, ka puta ko ngā ao

Ka puta ko Ranginui e tū iho nei, ko Papa-tū-ā-nuku e takoto nei

Ka piri rāua ka puta ko ā rāua tamariki

ki te whai-ao, ki te ao-mārama, tīhei mauri-ora

The beginning of the world

*In the start there was nothingness; in which nothing is possessed,
in which nothing is felt, in which nothing is in union, without boundaries.*

*From the nothingness emerges the night; the great night, the long night,
the deep night, the intense night, the dark night,*

the night in which nothing is seen, the intensely dark night,

the night of feeling,

the night of seeking passage to the world,

the night of restless turning,

the night of turning towards the revealed world.

To the glimmer of dawn, to the bright light of day, there is life!

Ki tō te Māori whakaaro, ahakoa ko wai, ahakoa nō hea te tangata, kei roto i tātou katoa te ira atua. Kei ia tangata ngā āhuatanga me ngā pūkenga o ngā atua Māori kia taurite ai te noho ki te ao tūroa nei.

According to Māori, irrespective of who you are or where you come from, we all have a divine nature. Every person has in them the attributes and skills of the Māori pantheon that balances their being in the natural world.

He tapu, he pīroiroi hoki te tukanga whakarauora. He tuākana, he tēina, he tuahine, he tungāne tātou ki a tātou. Ki te mamae tētahi, ka whai pānga tērā mamae ki te katoa, ki te raru tētahi ka whai pānga tērā ki te katoa, nō reira he nui ngā haepapa mā tātou katoa.

The recovery and restoration process is sacred and complex. We are all the elder and the younger, we are the sisters and the brothers to and of each other. If there is pain it will afflict everyone, if there are troubles they will afflict everyone, therefore everyone carries the responsibility.

He mana tō Te Tiriti, koia pū te tūāpapa o ngā mahi e kawea ana e Mahi Mihinare. Me manawanui ka tika i raro i te whakaaro kotahi. Ko tā Mahi Mihinare, he ārahi, he tautoko i te tangata whaiora i roto i ngā mahi kia tutuki ai ōna whāinga. Ko tā te tangata whaiora he whakapeto ngoi kia eke panuku, kia eke Tangaroa ia aua whāinga. Me whakapono ka tika te tangata whaiora ki a ia anō, arā, ka taea e ia te puta i ngā pōraruraru. Ahakoa aua pōraruraru, ka whai pānga ērā ki a ia, ā, he wheako, he tūāpapa mōna, he taura herenga tāngata hoki.

The Treaty of Waitangi is the foundational basis of the work of Anglican Action, and we're committed to this truth. Anglican Action aims to guide and support the wellbeing of people in the process of achieving their goals recognising the pursuit of a well and whole life takes energy to overcome barriers and attain goals. We believe that every person is loved and valued, capable of overcoming past challenges, and irrespective of any past challenges, every person is first and foremost our kin.

TAGATA PASIFIKA

CULTURAL VIEW

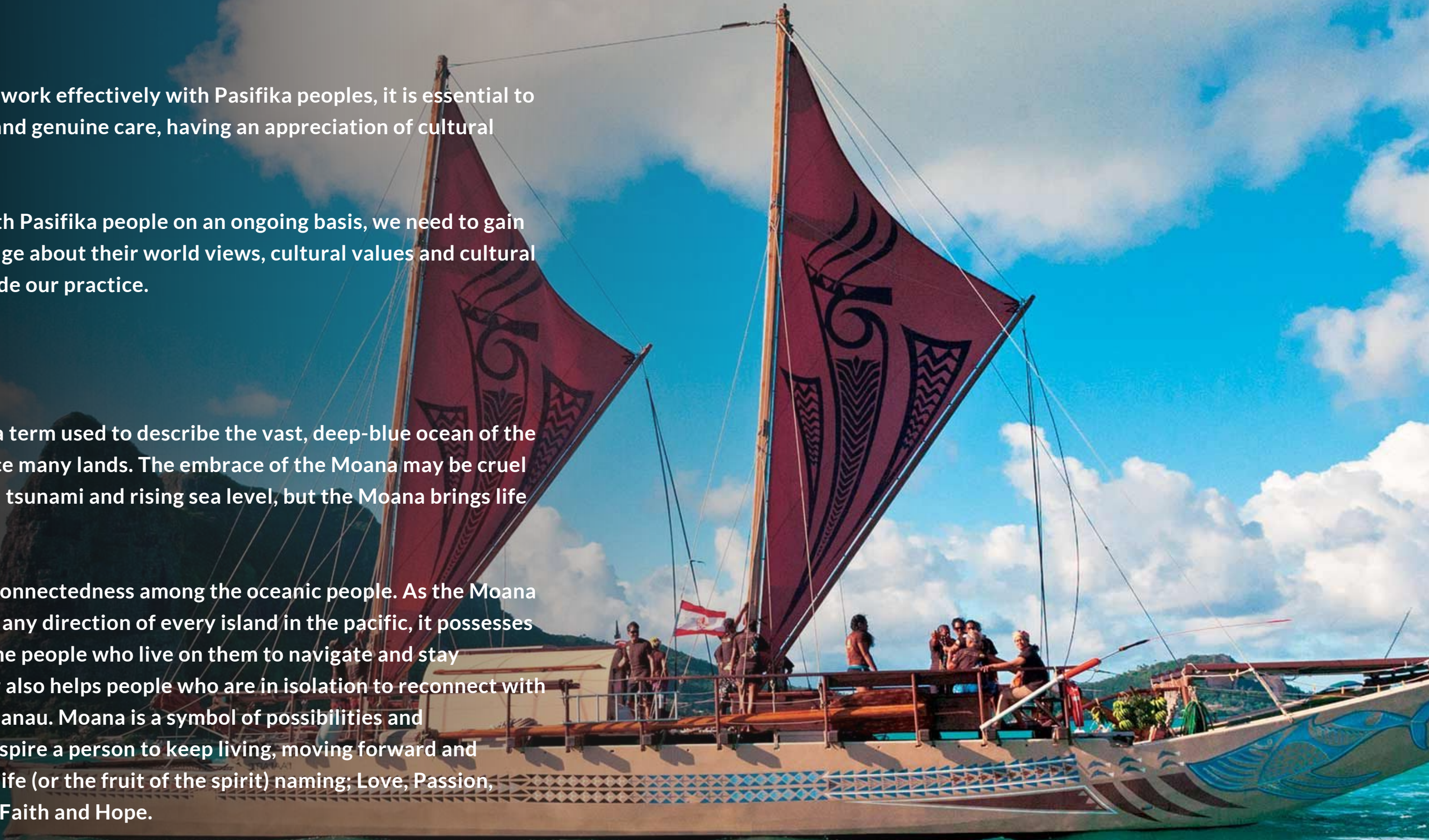
To build rapport and work effectively with Pasifika peoples, it is essential to convey compassion and genuine care, having an appreciation of cultural differences.

If we are working with Pasifika people on an ongoing basis, we need to gain key cultural knowledge about their world views, cultural values and cultural protocols to help guide our practice.

MOANA

Moana is the Pasifika term used to describe the vast, deep-blue ocean of the Pacific which embrace many lands. The embrace of the Moana may be cruel and devastating as in tsunami and rising sea level, but the Moana brings life in many forms.

Moana also defines connectedness among the oceanic people. As the Moana touches the coast on any direction of every island in the Pacific, it possesses the power to allow the people who live on them to navigate and stay connected. Its power also helps people who are in isolation to reconnect with their families and whanau. Moana is a symbol of possibilities and opportunities that inspire a person to keep living, moving forward and enjoying the gifts of life (or the fruit of the spirit) naming; Love, Passion, Courage, Resilience, Faith and Hope.



TANGATA TIRITI

The diverse peoples in the Mission that call Aotearoa home, who do not identify as Maaori or Pasifika, are described as Tangata Tiriti, people of the Treaty.

They bring their own unique cultural backgrounds, weaving together their traditions, beliefs, and world views, acknowledging and respecting Tikanga Maaori as Tangata Whenua, the first nation people of the land.

Tangata Tiriti come to the covenant relationship knowing the history of colonisation, and its inherent racism and commit to working towards Treaty justice, power sharing and the intent to work from a Tiriti based, mana enhancing perspective.

Tangata Tiriti bring the vibrancy, colour, and expression of “unity in diversity” to Whatu Te Muka Tangata.

The Divine is revealed and present in every part of creation; each human person and is clearly expressed through Beloved Community.

In this land, honouring the commitments and aspirations outlined in Te Tiriti O Waitangi is crucial to being a Beloved community. Faith cannot be expressed separately from Te Tiriti. Likewise, injustice, discrimination and exclusion cannot be present in Beloved Community.

Beloved Community is where restoration happens to ourselves; each other and all of Creation.

*Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:*

*The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom sustain our hope and come on earth.*

*With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.*

For you reign in the glory of the power that is love, now and forever.

Amen.

