



## Report to the Diocesan Conference 2024

### Mission Statement

Anglican Action stands for Justice Through Service.

Anglican Action unites Faith and Te Tiriti in a Mission committed to flax roots support and challenge from the margins of an unequal society in order to liberate and empower.

Anglican Action celebrates the spirituality of life and believes that everyone, known or stranger, of this land or another, is 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 being denied justice.

We offer hope.

### Our Values

- *Whakahou Regeneration*  
This value refers to living in the rhythms and cycles that are life-giving without wasting, exploiting, or violating the natural order.
- *Whakaoratanga Restoration*  
This value refers to the restoring of individuals to enhance their sense of self, their mana, their mauri, spirit, and humanity.
- *Whakaratonga Redistribution*  
This value reminds us that inequality is rooted in systems of greed and destructive consumption. This value is not based on merit but on the commitment to equity that ensures everyone receives all they need to flourish and thrive.
- *Tau Taupaki Reciprocity*  
This value reminds us that life is not a balance sheet or ledger. It is based on giving and receiving freely. In this 'economy' of community, we learn to be generous and open-handed and to offer support, care, and our time and talents, to whoever needs it.



## Our Ways of Being

### *Wairuatanga*

Wairuatanga acknowledges the spiritual dimension to all of creation. Our faith heritage stresses that the Divine is always present. It is the air we breathe and the source of life within each living participant of the cosmos.

We acknowledge the reality of our interconnectedness across each other, all of creation, and with the Divine. We believe that we have been called to participate in the pursuit of justice and healing for all, as an expression of the restoration of ourselves.

### *Tangata Tirititanga*

Here, tanga is a suffix added to designate the quality derived from the base noun, Tangata Tiriti. Tangata Tiriti, like Pākehā and Tauīwi are identities that affirm a political position; that of being in Aotearoa by right of Te Tiriti o Waitangi, and are identities based in being in relationship with Tangata Whenua.

Therefore, Tangata Tirititanga speaks to the values and ways that we practice and navigate our obligation and commitment to honour Te Tiriti o Waitangi. As Treaty partners we acknowledge the greatest work to improve this relationship is ours, as we advocate for Te Tiriti-based justice in Aotearoa.


## Introduction

Mahi Mihinare Anglican Action, (previously Anglican Social Services) has been governed by an independent Trust Board since 2011. The Trust Board was set up by the Diocese, initially the Bishop was the Chairperson, and the Diocesan Manager was an ex-officio Trust Board member. In 2019 the Trust Deed was reviewed, this removed the bishop as Board Chairperson but remaining an ex-officio Trust Board member, ended the requirement for the Diocesan Manager to serve as an ex-officio member, and added the requirement that an appointed representative from Ngāti Hauā (on whose whenua we are located) become a Trust Board member.

The Trust Board appoints a Missioner and Kaumatua to oversee the management of Mahi Mihinare Anglican Action.

## Mahi Mihinare Anglican Action as an expression of the Diocese and Church

It is fair to say that the relationship between the Diocese and Mahi Mihinare has changed over the years. To maintain any relationship there needs to be connection which includes intentional conversations and a deep sense of knowing each other. I suspect that the Diocese (actually whoever that is) has greater sense of ownership of Mahi Mihinare than the other way around. While our Trust Deed talks about providing ministry in the Archdeaconries of Waikato, Piako and Waitomo in accordance with the ACC Mission Statement and assisting local ministry and mission units to



provide community facing ministry, the reality is that we don't seem to have found a way to talk with each other and influence the ministries that we have. For some, our being associated with, or identified as Anglican, has negative connotations. So, are we an expression of the Diocese and Church?

As the Missioner I would say that instead we are an expression of the Divine. As a faith-based organisation, we believe we are called to participate in the Mission of the Divine. It is not our Mission, but rather the Divine's Mission which is about bringing justice, healing, and hope to all. It's about becoming beloved communities offering radical hospitality changing the structures and systems that create and maintain an unequal society. We are continually seeking to discern what we are being called to be part of.

As a staff team we are made up of those with faith and those who say they have no faith. We have staff of many faiths, including Muslim, Buddhist, Hindu, and Christian. We have staff who are members of the LGBTQIA+ community. We celebrate that all are welcome, each human being is an image of the Divine.

## Strategy

This has been articulated in our current 2024-27 Strategic Plan, *Te Pae Tawhiti*;


- *Advocate for justice and social change*  
We will communicate to a range of audiences on issues of social justice drawing from our evidence-based research and lived experience.
- *Plan for increased resiliency and adaptability*  
We will ensure our resources and operations are responsive to a changing world to support and enhance the work that we do.
- *Implement innovative financial models*  
We will examine our investments, employment packages, income and expenditure, to ensure they enhance the wellbeing of people and planet.
- *Develop a governance model that honours faith and Te Tiriti*  
We will ensure governance and leadership is fit-for-purpose, future-focused, and honours our whakapapa.

## Challenges / Opportunities

As we all know the context of which we live and work is constantly changing, which is why we need to hold the mahi we are part of lightly.

### *Funding*

Currently the majority of our funding is through Government contracts. We have contracts through the Department of Corrections and Oranga Tamariki. In these changing times none of these are



guaranteed and the funding levels in dollar terms have not changed in the last six years. The nature of these contracts does leave us vulnerable to the kaupapa of the statutory organisations that contract us which is often in tension to our own kaupapa. This however does give us the opportunity to push back and challenge their kaupapa and offer more holistic ways of working and thinking. We gladly take up this opportunity. We are looking at different contract streams to reduce our reliance on the Department of Corrections and Oranga Tamariki.

Our Corrections work includes working with wāhine and tāne (tangata whaiora) returning to the community from prison. We provide reintegration programmes that include accommodation. We have 62 beds across Hamilton and the greater Waikato for tangata whaiora in these programmes. We also work with landlords and property managers to help tangata whaiora transition into permanent accommodation.

Our Oranga Tamariki contracts enable us to work with rangatahi in the youth justice system. This work does not have a residential aspect to it although safe accommodation is often some these rangatahi do not have.

In addition to working with rangatahi we also have a contract to work with wāhine and their tamariki. Part of this mahi is residential in the form of an educational unit He Ūkaipō, which can accommodate up to 8 wāhine and their tamariki. This team also works with wāhine in the community.

In addition to Government funding, we have some generous individuals and parishes who donate to the Mission.

#### *Structures and systems*

Awhitia (our social justice research, advocacy, and evaluation team) ensure that we are not just a social service organisation. An important part of our mahi is to challenge the structures and systems that create and uphold an unequal society. Most of the tangata whaiora we work with are trapped by poverty, trauma, and racism. Awhitia help us to name and expose racial biases in the statutory organisations we work and how the affects the tangata whaiora we work with. Awhitia resource the wider staff team to challenge and address the injustices they witness. Awhitia ensure that the evidence we gain through our mahi is used to continually improve the services we provide; advocate for structural change through submissions to Government and those in power.

#### *Workforce*

With a staff team of 85, most of whom are working with some of our society's most vulnerable and complex individuals, wellbeing is vital to us as a Mission. Ensuring we care for each other professionally with ongoing professional development and supervision is paramount. We offer an annual \$500 health care package for all staff and we increased the 10 day sick leave requirement before the Government made it mandatory. We have introduced a flexible workweek which means in reality salaried staff have up to 8 hours per week as flexi time. This means while they still need to be available, they can utilise those 8 hours as they please. Our rostered staff that cover our 24/7 shifts work 12-hour shifts, three days on three days off.

#### *Finances*

Our 2024 budget includes income of \$7,647,109 and expenses of \$7,552,444.



### *Summary*

As a Mission we are proud of the mahi we do and the difference we make in people's lives. We are humbled by the fact that people choose to partner with us as they participate in the services we provide. It is exciting to witness the change people choose to make in their lives despite the many challenges and trauma they have experienced and endured. As a society we have created the issues we have as a Nation and as a society we have the responsibility to make the changes needed so that all human beings are treated as people of infinite worth and value. As a Mission we take seriously the opportunities we have to speak into and challenge the structures and systems that discriminate and uphold privilege and those with power. We continue to discern what we are being called to do and who we are being called to become.

Peter Osborne  
Tumu Whakarae / Missioner