

## **CARITAS AOTEAROA NEW ZEALAND STRATEGIC PLAN**

### ***Te Mahere Rautaki o Whakaaroha Aotearoa***

### **2023-2027**

#### **Our Mission – *Tō Tātou Mīhana***

Caritas Aotearoa New Zealand will be known as love in action. We unite with communities, especially in the parishes, colleges, marae, religious orders and schools of Aotearoa and Oceania to overcome poverty, protect lives, and relieve suffering.

#### **Our Vision - *Tō Tātou Matawhānui***

Through the love of Christ – alive and felt by all of God’s creation.

Mā te aroha a te Karaiti - ka ora, ka rangona ia e ngā mea hanganga katoa a te Atua.

#### **Our Values – *Ō Tātou Whanonga Pono***

Catholic Social Teaching promotes the fundamental equality and dignity of each and every person.

Our work is shaped by these values, and in particular the principles of:

- Human Dignity – *Te tapu o te tangata*
- Solidarity - *Kotahitanga*
- Subsidiarity - *Mana whakahaere*
- Preferential Option for the Poor and Vulnerable - *He whakaaro nui mō te hunga rawakore*
- Participation - *Nāu te rourou, nāku te rourou*
- Stewardship - *Kaitiakitanga*
- The Common Good - *Hei painga mā te katoa*
- Promotion of Peace - *Whakatairanga i te Rongomau*
- Distributive Justice - *Te Tuku Tika i ngā Rawa*

#### **Our approach – *Tō Tātou Tikanga***

Our overall approach to the way we work is the principle of exquisite interconnectedness – *whāriki*. At the core of what we do is the relationship with one another and creation, through humble service in the Body of Christ . Within Caritas and in all our work, we seek to be the hands, ears, eyes and mouth of Christ; formed in his love and heart, we are ready to serve, to forgive and to speak with patience, humility and wisdom.

1. The work of Suzuki et al (as cited in Spiller et al, p155, 2011), I Spiller, C., Erakovic, L., Henare, M., Pio, E. (2011) Relational well-being and wealth: Maori businesses and an ethic of care. Journal of Business Ethics 98: 153-169, ‘Exquisite interconnectivity’ of all people and the ecology in which we live. This worldview was articulated in ancient European cultures, historically taught by the Church, and is often retained today in many indigenous cultures around the world.
2. Romans 12: 3 - 8



## Strategic Directions – *Ngā Ara Rautaki*

- **A Faithful Witness**

Listening to the Holy Spirit, Catholic social teaching and the communities with which we engage, informs our statements and actions. We make continuing progress, with discernment, courage and compassion, to incorporate a *te ao Māori* perspective in all we do.

- **Our discernment process in identifying responses will be based on our understanding and experience of:**

- The mission of the Church
- Caritas' role in the Church
- The principles of Te Tiriti o Waitangi
- Our relationships, networks and knowledge

- **Being a Church of the poor, for the poor**

Understanding that poverty is more than a lack of material possessions and includes spiritual, emotional, and mental wellbeing, we listen and work together to overcome all forms of poverty so that together all may thrive.

We are called into humility and service with each one exercising the unique gifts and strengths given to them. We work together towards the common good of all – each contributing their diverse gifts given by God's grace.

We will work to reduce the impact of poverty with a focus on girls and women, refugees and migrants, and indigenous peoples - especially *tāngata whenua* of Aotearoa New Zealand.

- **Focus on Oceania**

Oceania is our *tūrangawaewae*. Geographically and culturally, we are based in Oceania. Our programmes and activities will recognize and prioritise this.

- **Through caring relationships with people and the ecosystem we work for justice, peace and development**

The inter-relationship and interdependence of peace, justice and development are integral elements for the healing of relationships. As noted in *Laudato Si'*, healing relationships also extend to the earth and all parts of creation. Our activities and programmes will take this interdependence into account.

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3. Matthew 5: 3 "Blessed are the poor in spirit, for theirs is the kingdom of God".



## Strategic Outcomes – Ngā Hua Rautaki 2023-27

1. Through kaitiaki stewardship all of creation is cared for.
2. All thrive with dignity, especially the poor.
3. Our communities are inspired to work for justice and peace.
4. Caritas is an effective, relevant, and resilient organization.  
To thrive, we draw on and adapt the Ethic of Care Framework and the five relational well beings: cultural, faith, social, environmental and economic our work, in particular our partnership with tangata whenua.

Ultimately, this means that we will report against the strategic outcomes in the following areas (not exhaustive):

a) Our programmes and activities in Oceania, where we will prioritise our work, through authentic partnership and deep relationships also in association with Caritas Oceania.

*Social, environmental, economic, cultural*

b) Supporting individuals and communities to thrive through partnerships that foster health, food and water security, resilient and prepared households.

*Economic, social, environmental*

c) Addressing environmental problems and injustice, focusing on climate change, freshwater, and the impact on the most vulnerable in the Oceania region. We will take into account how our activities assist in healing relationships with the earth and all creation.

*Environmental, cultural, social, economic*

d) Supporting the New Zealand Catholic Bishops Conference to be advocates for, and visibly in solidarity with, the poorest of Aotearoa New Zealand.

*Faith, social, cultural*

e) Supporting communities at risk of and affected by natural disasters/emergencies or conflict to save lives, restore dignity, build peace and resilience. We will reduce the impact on the most vulnerable of natural and environmental disasters and conflict. We will ensure that disaster risk reduction is a theme in all programmes.

*Economic, social, cultural, environmental*

f) Engaging and participating effectively with the Caritas Internationalis confederation, including building our local network and communicating with the New Zealand Catholic community, including school and parishes, donors and general public about our Church mission, and humanitarian and development work.

*Faith, economic, cultural, social, environmental*

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4. Ibid. p 155 Spiller, C., Erakovic, L., Henare, M., Pio, E. (2011) Relational well-being and wealth: Maori businesses and an ethic of care. *Journal of Business Ethics* 98: 153-169



g) Continuing to respond to the issues and concerns raised by the needs of refugees and migrants and refugee family reunification efforts in New Zealand. We advocate and facilitate for the needs of resettled refugees and their families in New Zealand and liaise, where appropriate, with dioceses and Bishop agencies in their refugee responses.

*Economic, social, cultural, faith*

h) Maintain an effective working partnership with Te Rūnanga o te Hāhi Katorika o Aotearoa and with Māori Catholic communities.

*Social, faith, cultural, economic*

i) Continue to make connections and deepen our relationships between Tāngata Whenua and other indigenous communities with whom we work. We will deepen our understanding of te ao Māori to inform and guide our work and who we are.

*Cultural, social, faith*

j) We will generate community response to issues of poverty through on-going advocacy and education programmes focused on the parishes, schools and the general public in Aotearoa New Zealand.

*Social, faith*

**To achieve our outcomes, we must:**

- work closely with communities and other social agencies, primarily in Oceania (including Aotearoa New Zealand) but also across the world.
- be an accountable organisation and will operate in accordance with Caritas Internationalis management standards. We will seek to learn lessons, to be innovative and improve.
- keep the donor experience and partners' story alive through storytelling ensuring effective engagement with our donors.
- be financially viable, and our income will come from a diverse range of sources including individual supporters and donors, parishes, schools and government. Funding received from all sources will be applied to projects that comply with the teachings of the Catholic Church.
- be excellent stewards of resources, connecting with our communities through effective communication.
- be a transformative developer of the people who work for us in all areas of wellbeing.

*For as we have many members in one body, and all members have not the same function: So, we, being many, are one body in Christ, and every one members one of another. (Romans 12: 4-5)*

5. Currently being restructured and may undergo a change of name.

