Mission and Values Integration Framework

The importance of Mission and Values Integration:

Mission and Values Integration refers to the way by which we incorporate our Vision, Mission and Values into every aspect of our work. It serves to enhance our understanding of, and commitment to, our clients, colleagues and related Church and business partners. It is therefore reflected in the efforts and behaviours associated with our everyday practice as we engage with our programs, processes, systems and the relationships of our Mission. All staff are required to work within this framework.

Overview:

CatholicCare NT (CCNT) is one of the Ministries or works of the Catholic Church in the Northern Territory. It is therefore part of the Catholic Church on a local, national and global level. It is one of a number of CatholicCare organisations (sometimes known as CentaCare) within Australia. While independent of each other, there is a national peak body for the 60 member organisations known as Catholic Social Services Australia (CSSA). Its main aim is to advance and promote the social service ministry, which is integral to the Mission of the Catholic Church in Australia. CCNT reports directly to the Bishop of the Diocese of Darwin. The Diocese of Darwin covers the whole of the Northern Territory.

Our Values are based on the principles of Catholic Social Teaching and are the guidelines on which all our work is based. We work with Communities in a spirit of trust, compassion, fairness and honesty to inspire, support and develop individuals, families and communities to reach their full potential.

All staff are responsible to ensure that our Mission, Vision and Values are integrated into everything we do.

This framework aims to guide us to achieve our goal of Mission and Values integration. It will therefore be the link that connects our other frameworks and policies to our Mission.

Mission Framework:

For CCNT the above diagram shows that at the centre of our work is the Mission of CCNT. This is God's Mission based on Scripture, and the Social Teaching of the Church. From this flows a Vision for CCNT. At the heart of our Vision are values based on the Social Teaching of the Church. These flow into all aspects of our work, working with our clients, our partnerships, and our colleagues, the people with whom we journey every day.

Our Vision:

Healthy families, connected communities, honouring culture.

Our Mission:

To contribute to a society that values all its members by strengthening individuals, families and communities in ways that respect their dignity and culture. We provide social services and are a voice for people in need.

The Principles of the Social Teachings of the Church:

Our values are based on the Principles of the Social Teaching of the Church.These include:

- Dignity and Respect
- Economic Justice and Equal Rights
- Preferential option for those people experiencing poverty and vulnerability
- Working for the Common Good
- Stewardship of Creation
- Subsidiarity and Participation
- Promotion of Peace

Our Values:

- Respect
- Honesty
- Courage
- Connection
- Fairness

Our Commitment Statement:

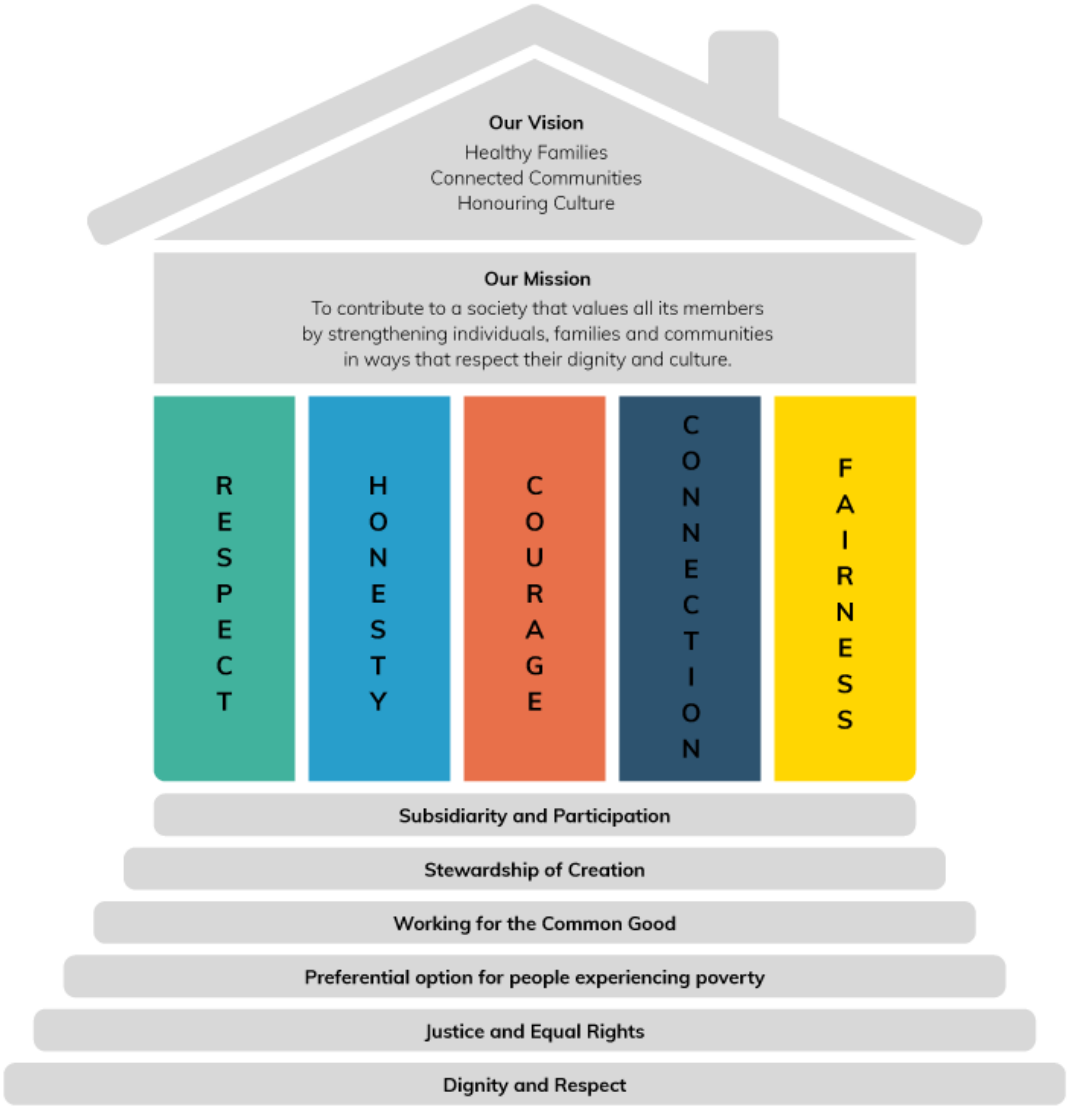
- Engaging in genuine partnerships based on the principles of subsidiarity, development, dialogue, leadership, local investment and placed based services.
- Advocating for those in our community who are suppressed or marginalised.
- Having a client focus. This means delivering sustainable and ethical services that people want and in ways that contribute to building better lives for people. These services will be well functioning, accessible, transparent, friendly and culturally driven.
- Being well resourced: being an organisation of choice for clients and staff based on integrity, relevance, collaboration, initiative, adaptability, continual improvement and responsiveness to need.

Our Logo:

Our Logo, created by the people of Tiwi Islands in conjunction with our staff, is also reflective of our Mission and is explained as follows:

- The **fire** gives us light, warmth, and safety
- The **sun's rays** coming out of the fire is what gives us life
- The **ashes** are the problems when we are feeling down
- The **people** sit around the fire, holding hands, telling stories, singing, dancing, eating food, sharing, working out a plan of action, sharing feelings
- They are holding hands with each other, comforting the one who is hurt- friends, husbands, wives and families who have problems caring for each other. The most important thing is **LOVE**
- The **circle -** people are equal of all races. We have different colours, different cultures but the main thing is that we are all people. The circle is never ending. It keeps going round and round
- The black lines in the triangle show we are upset, angry
- The **triangle shapes** mean we have an open mind
- The **rainbow colours** mean peace around the world which is the circle

Structure for our Mission Integration:



The above diagram shows that the Principles of the Social Teaching of the Church as the foundations on which the values of CCNT are based. The Values are the pillars which support our Mission and our Vision.

Principles of the Social Teaching of the Church:

Over the last century or more, the Catholic Church has responded to the changing social and economic challenges of the modern world with a wide variety of official teachings beginning with the letter of Pope Leo XIII, *On the Condition of Labour in 1891.* Teachings by subsequent Popes have continued to this present day. Pope Francis, in 2015, wrote an Encyclical Letter on Ecology and Climate, ***Laudato Si –*** *On Care for our Common Home.*

At the heart of all these writings are the Scriptures with a particular focus on Biblical Justice. The Social Teaching of the Church (CST) is therefore centred on several core principles which are deemed as necessary to create an environment conducive to people's authentic development, and their realisation of a "fullness of life" (Jn10:10). Underpinning the entire vision of these teachings is an awareness of the unique dignity of the human person, made in the image and likeness of God.

It is from this founding principle that all other principles and rights proceed. The Social Teaching of the Church covers all spheres of life - the economic, political, personal and spiritual. These Principles include:

Dignity of the Human Person:

Every human being is created in the image and likeness of God and therefore is valuable and worthy of respect. No human being should have their dignity or freedom compromised. The dignity of every person, independent of ethnicity, creed, gender, sexuality, age or ability is at the core of all Catholic Social Teaching.

Human Equality and Respect:

The equality of persons is a matter of their essential human dignity. Social and cultural discrimination is not compatible with our understanding that every human being is created in the image and likeness of God.

The Right of Association:

Human beings are social beings and therefore they grow and achieve fulfilment by association with others in families, communities and other social institutions.

The Common Good:

Every person should have sufficient access to the goods and resources of society so that they can completely and easily live fulfilling lives. The rights of the individual to personal possessions and community resources must be balanced with the needs of the disadvantaged and dispossessed. The common good is reached when we work together to improve the wellbeing of people in our society and the wider world.

Subsidiarity and Participation:

All people have the right to participate in decisions that affect their lives. Subsidiarity requires that decisions are made by people closest to and most affected by the issues and concerns of the community.

Solidarity:

Everyone belongs to one human family, regardless of their national, religious, ethnic, economic, political and ideological differences. Everyone has an obligation to promote the rights and development of all peoples across communities, nations, and the world, irrespective of national boundaries.

We are called by the principle of solidarity to take the parable of the Good Samaritan to heart (Luke 10:29-37), and to express this understanding by the way we live and interact with others.

Preferential Option; for those people experiencing poverty, vulnerability and marginalisation:

Caring for people who experience poverty and marginalisation is everyone's responsibility. Preferential care should be shown to poor and vulnerable people. Jesus, through his actions as seen in the Gospels, teaches us how to do this and invites us to do the same so that the needs and the common good of these people are realised. "*Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." (Matthew 25:40).*

Economic Justice:

Economic life is not meant solely to produce a profit, but should be evidenced in service of the entire human community. Everyone capable should have the opportunity to be involved in economic activity and should be able to draw from their work the means of providing for themselves and their family.

Stewardship of Creation:

We must all respect, care for and share the resources of the earth, which are vital for the common good of all people. Care for animals and the environment is a common and universal duty. Ecological problems call for a change of mentality and the adoption of new lifestyles. Pope Francis in his recent Encyclical Letter ***Laudato Si*** points out:

'The destruction of the human environment is extremely serious, not only because God has entrusted the world to us men and women, but because human life is itself a gift which must be defended from various forms of debasement. Every effort to protect and improve our world entails profound changes in "lifestyles, models of production and consumption, and the established structures of power which today govern societies". (7) Authentic human development has a moral character. It presumes full respect for the human person, but it must also be concerned for the world around us….' p11/12

Promotion of Peace

All Peace requires respect for and the development of human life. This in turn involves the safeguarding of the goods, dignity and freedom of people. Peace is the fruit of justice and is dependent upon the right order among human beings.

How our Values Guide our Work:

Respect:

We honour ourselves and others, and we care about their rights and dignity. We are respectful and courteous in the way we speak, act and treat people. We act in ways that give people the dignity they deserve. We behave in ways that makes life more peaceful for those around us. We care for our environment and the country on which we work to ensure that our actions do not cause further destruction. Our respect for Aboriginal communities is detailed in the strategies of our Reconciliation Action Plan which outlines our commitment to the employment of Aboriginal and Torres Strait Islander people at all levels of our organisation, celebrating relevant Aboriginal events, and working with other Aboriginal agencies.

Honesty:

We are sincere, open and trustworthy. We are accountable and reliable and we have the integrity to do the right thing. We can be relied on to carry out the commitments we make and our actions match our words. We are strongly committed to the safety of children which is reflected in our safe guarding children policy, our code of conduct and the standards relating to accreditation and work place health and safety.

Courage:

We have the conviction to what needs to be done, even if it means going against the majority. We have the strength to continue even when we feel like giving up. We make decisions to deliver programs in places that may be difficult at times. We have the courage to face the truth and be willing to try again. We walk in solidarity with others and are prepared to be a voice of advocacy for those in need.

Connection

We work together for the good of everyone. We are open to forming partnerships with other organisations and groups with a particular focus on Aboriginal business and Councils to ensure we provide the best possible service to our clients. We respect the cultures on the lands on which we conduct our services, and we connect with the community, Traditional Owners and Elders to make decisions together that may affect them.

Fairness:

We act with justice to ensure that people experience equity and equality. We work towards meeting everyone's needs. We engage in two-way listening, and we listen to the views of others with openness and without prejudice. We walk side by side with people to enable them to experience empowerment.

Our values work in such a way that:

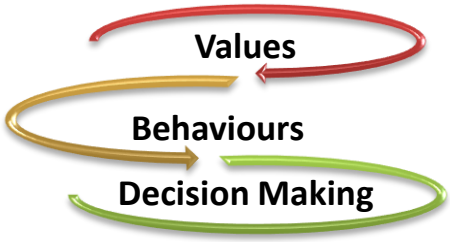
- Preferences our services to the most vulnerable and disadvantaged
- Calls us to work in collaboration and partnership with our clients, participants and partners
- Is non-discriminatory and welcoming to all people
- Places the client and participant as central to all we do
- Is transparent and continually improving

How our Values guide our relationships with Colleagues and Partners for Mission:

CCNT recognises that our Mission also extends to how we develop relationships with our colleagues and other agencies with whom we partner for the common good of our clients and participants. Our staffing is very multicultural and diverse and we have a strong commitment to the employment of Indigenous people. We believe that everyone in our workforce, irrespective of their position, deserves to be treated with dignity and respect, having particular concern for their health, safety and welfare. We therefore:

a) Induct all new staff in the Mission, Values and culture of the organisation with particular focus on our Catholic Identity and provide ongoing opportunities for further mission and values development.
b) Have a deep respect for the many Indigenous cultures within the Northern Territory, with particular attention given to those where we offer our services.
c) Ensure staff have the appropriate qualifications and cultural alignment.
d) Provide opportunities to all staff for education, learning and development.
e) Develop and review policy that reflects respectful relationships.
f) Create an atmosphere where all cultures and beliefs are respected, allowing opportunity to experience and learn about difference, and reflecting a culture of peace and harmony.
g) Promote workplace standards of behaviours which include treating others as you would like to be treated, being courteous and considerate, and treating others fairly and equally, as well as challenging each other when necessary to reflect on behavioural compliance.
h) Pay particular attention to the risk factors that might affect our staff.
i) Seek, acknowledge and value others' experience and contribution.
j) Consult and communicate with staff to ensure their views are heard.
k) Engender an atmosphere of support and awareness of the other, while displaying personal and professional integrity and promotion of meaningful work/life balance.
l) Manage our finances to reflect just economic stewardship, ensuring our clients and participants receive the best possible care, with our staff being resourced to provide services that are a high standard and reflective of our values.
m) Ensure that all staff are aware of how to care for the Earth, including our working environment.
n) Have open communication with the local Parish and other Church bodies.

o) Develop meaningful partnerships with other agencies, including business, to enable the common good for all to flourish, paying particular attention to developing opportunities with Indigenous business groups.



The above diagram shows how our Mission & Values influences all areas of our work. Our values influence our behaviours and decision making.

Model for Reflective Practice and Insightful Learning

As stated earlier in this document and as shown in the diagram on page 10, our Culture, our Programs and our Teamwork are driven by our Mission and Values. These are not something that is separate from what we do. They are integrated into everything we do. They therefore influence our behaviours, our culture and our decision making. They are the cogs in the wheel that drives our organisation and gives it integrity and relevance. These valuable tools guide our practice, how we work as a team, relate to our clients and participants, and the wider community. They provide the insight for continuous learning that ensures we remain authentic.

To engage in this model of Reflective Practice, we at CCNT use story and other work experiences to enable us to determine if our practice is in keeping with the principles and values that are core and at the heart of our practice. Responsible reflection on our behaviours leads to genuine and beneficial decision making, as well as constructive learning which is both affirming and challenging. This model of practice does not pertain only to program practitioners but to staff in every department of the organisation and throughout all of our Regions.

The above diagram outlines a model of Reflective and Insightful Practice which ensures that our work throughout the whole of our organisation is Mission driven, people centred and business sensitive. It outlines how we use the Mission, Values and Catholic Social Teaching as the lens through which we view our practice. Beginning with a personal work experience we examine the behaviours associated with the story. Engaging in responsible reflection we examine if our actions and behaviours are in Values alignment. We allow ourselves to be open to constructive learnings, which in turn leads to genuine and beneficial decision making.