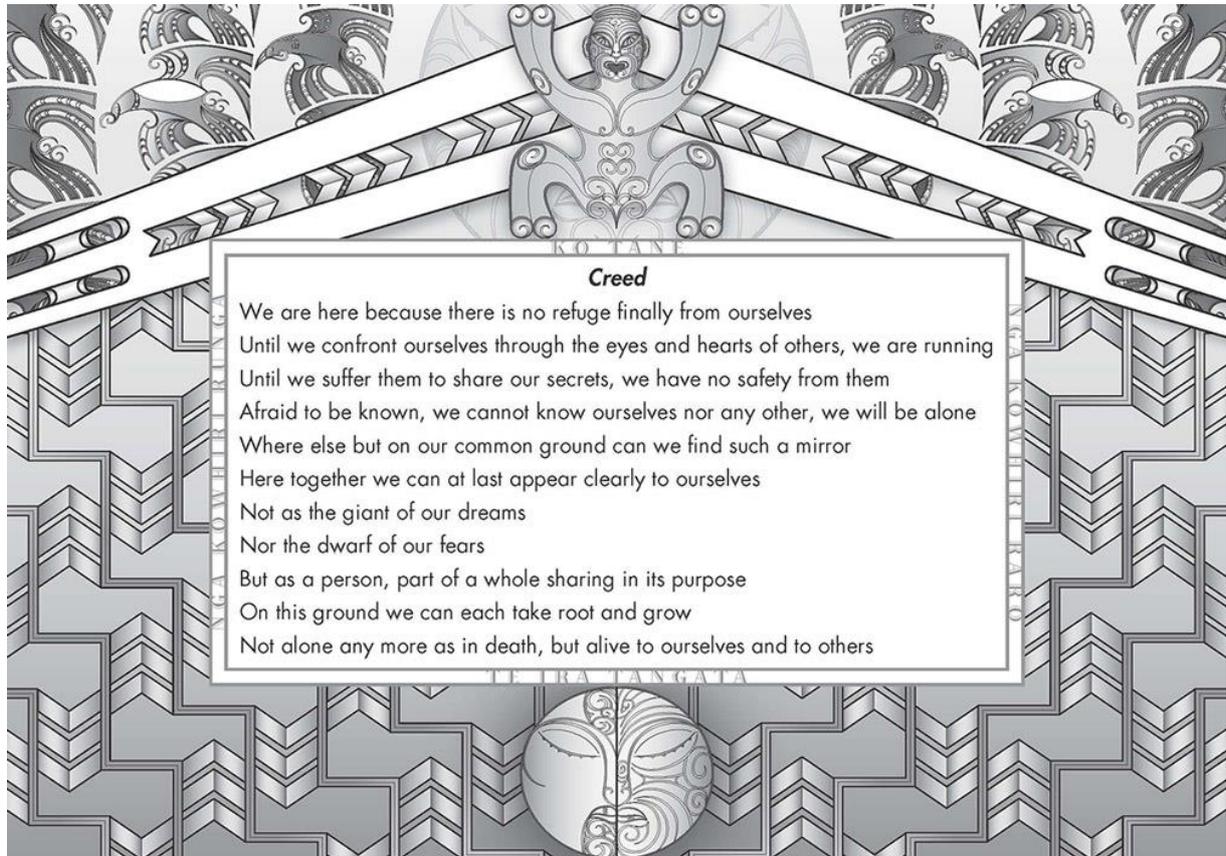
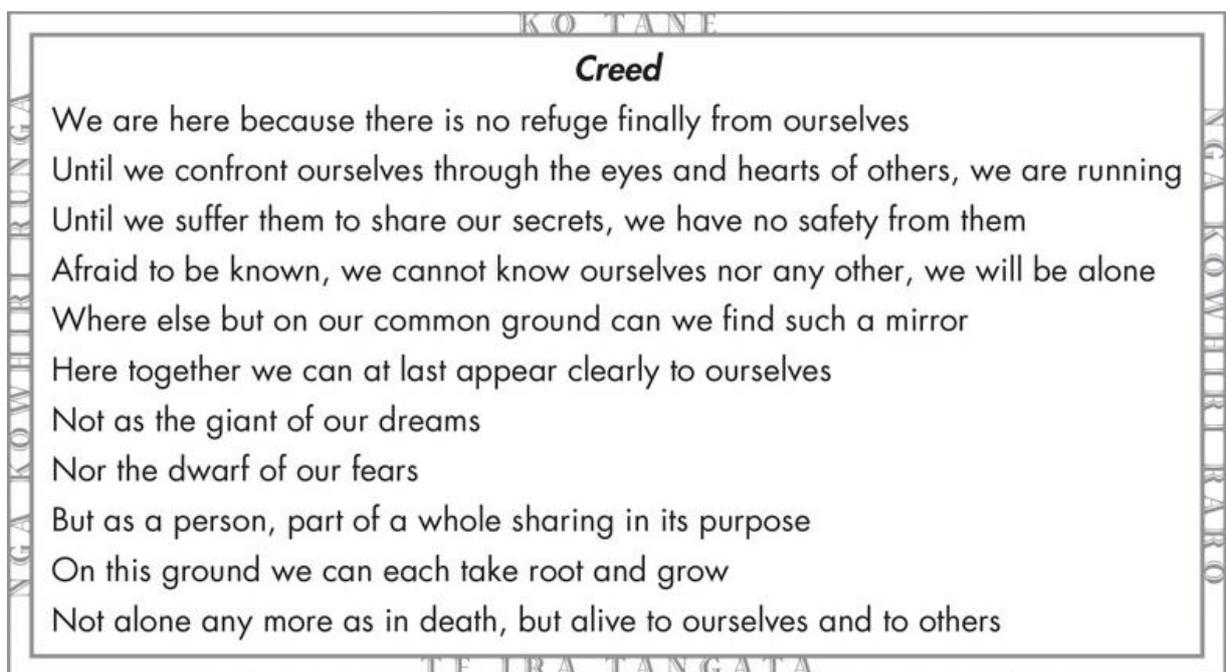


## The CareNZ Creed

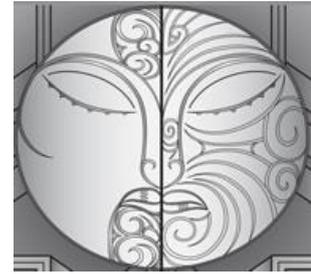


The Creed has been around for many years and is used in treatment facilities around the world. The author is unknown but these inspirational words have been left to be shared by all those going through treatment. These words describe the Therapeutic Community philosophy.



## CREED ARTWORK AND PHILOSOPHY

The face at the bottom of the Creed is **Te Ira Tangata**. It represents the physical embodiment of men and women. The closed eyes symbolise the spiritual side of men and women and the decisions and choices we all make.



The pattern in the background is called **Poutama** and represents the path to enlightenment or darkness.

The **takarangi pattern** (arrows pointing up and down) represent the positive and negative, or the positive and negative choices we all make. The words in the border reinforce this: **Nga Kowhiri Runga** refers to the positive choices, **Nga Kowhiri Raro** to negative choices. The message is that positive choices and actions will lead us to enlightenment.

Enlightenment and freedom are represented at the top of the creed by birds (kereru and tui).



**Tane** also represents enlightenment and freedom. He is flanked by **Te Ra** (the sun – light). The wharenui shape pointing toward Tane represents **Te Whare Whakaruruhau** or the house of support and protection.

By learning and practising the knowledge held in the Creed, we journey from the bottom of the banner to the top - then and only then are we free.

## CARENZ WAIATA

TE ATUA

**NSAD/Care NZ Waiata**  
**(The Serenity Prayer in Māori and English)**

E te atua, tukua mai he ngakau mahaki (kia mātou)  
 C F G F G  
 Kia tū tonu te rangimarie i roto i ngā uauatanga  
 G G F C  
 Me te kaha ki te whakatika i ngā marotanga  
 C C7 F Fb  
 Kia matau kia marama hoki i ngā rerekētanga  
 C G F C

God oh God  
 C  
 Grant me serenity-x2  
 C F G  
 To accept the things I can not change-x2  
 F  
 Courage to change the things I can-x2  
 F G C  
 And the wisdom, wisdom to  
 G  
 To know the difference  
 C

E te atua, tukua mai he ngakau mahaki (kia mātou)  
 C F G F G  
 Kia tū tonu te rangimarie i roto i ngā uauatanga  
 G G F C  
 Me te kaha ki te whakatika i ngā marotanga  
 C C7 F Fb  
 Kia matau kia marama hoki i ngā rerekētanga  
 C G F C

KO HINENGARO

The NSAD/CareNZ waiata was gifted to NSAD's Aspell House in the late 1980's by a grateful client. Since then it has been used in many other recovery based residential programmes. Although it has evolved over the years, the original tune and words are those below and are a taonga (treasure) of CareNZ to be respected, cared for and shared in the spirit of recovery and peer support.

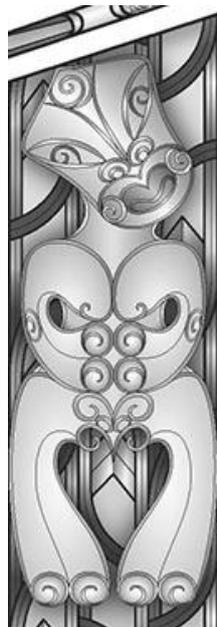
This waiata is sung on a daily basis in all our therapeutic community programmes.

## WAIATA ARTWORK AND PHILOSOPHY

**Hine-ngaro**, the female tupuna, is positioned at the bottom of the banner. She represents the place where our head and heart meet – the conscious place that crosses over to our sub-conscious. She is an extremely positive deity that lives in us all. Without her, many actions are made with little thought and thus have a negative outcome.



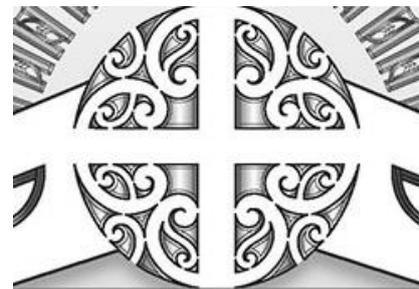
The background pattern is known as **Whakaare** and represents the ability to make positive change. The takarangī (arrow pattern) points upwards. This is a pathway leading to our ancestors and the older brothers of Tane, Rongo and Rehua.



**Rongo** represents the ability to change by thinking your way through future challenges with a calm outlook. The words in the border "Ko Rongo nana i homai te Rangimarie" translate as "Rongo – the bringer of positive calmness to the world".

**Rehua** represents the ability to change by healing the negative challenges of the past. The words "Ko Rehua nana i homai te whakaora" translate as "Rehua – the bringer of positive rebuilding of the world". In combination, Hine-ngaro, Rongo and Rehua give us the foundation to change and arrive at an extremely positive place.

By singing and believing in the words of the waiata one arrives at the **Ripeka** (cross at the top of the banner), which is a positive symbol. Once here we are free. This is shown by the mangopare pattern – a symbol of strength and durability. The Ripeka also a direct reference to "...e te Atua" in the Waiata.



The whareniui shape points to the Ripeka and represent again "**Te Whare Whakaruruhau**" or the house of support and protection – this is the place to be!

By learning and practicing the knowledge held in the Waiata, we journey from the bottom of the banner to the top – then and only then are we free.