



Whakapuaki Pōti 2020

Nā ngā Pīhopa Katorika o Aotearoa New Zealand

2020 Election Statement

Catholic Bishops of Aotearoa New Zealand

Kua oti katoa tātou te paihere

“He mea paihere ngā mea katoa: Me kawe ngātahi tō tātou aroha ki te aotūroa me tō tātou aroha pūmau ki ō tātou whānaunga, ki ngā tāngata o te ao, me te aro pūmau anō o te ngākau ki te whakatika i ngā hē o te ao.” **Pāpā Werahiko i tana tuhinga Laudato si’.**

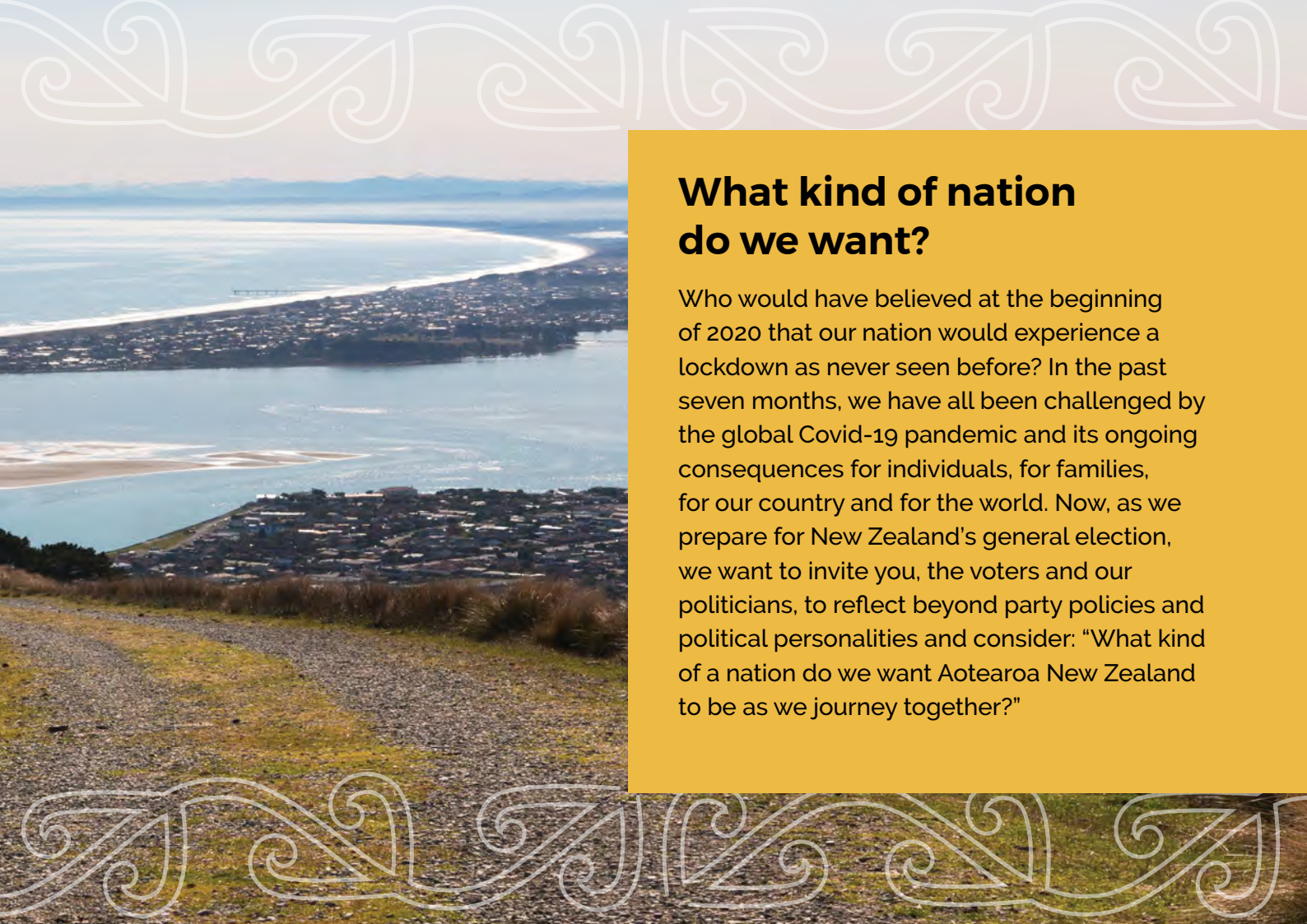
We are all connected

“Everything is connected. Concern for the environment needs to be joined to a sincere love for our fellow human beings and an unwavering commitment to resolving the problems of society.” **Pope Francis in Laudato si’.**

He aha te momo whenua e hiahiatia nei e tātou?

Ko wai te tangata i mōhio i te tīmatanga o 2020, ka uru tō tātou whenua ki tētahi katinga nui, kāore anō kia kitea tōna momo i mua? I roto i ngā marama e whitu ka taha ake nei, kua oti tātou te whakatara e te mate urutā o Covid-19, me ōna pānga ki te tangata takitahi, ki ngā whānau, me te ao. Kua tae tēnei ki te wā e takatū ai tātou mō te pōti o Aotearoa, ā, tēnei mātou te pōwhiri i a koutou te hunga pōti, me ō tātou mema, kia āta whiriwhiri whakaaro ki tua rawa o ngā kaupapa here pāti, me ngā momo tāngata tōrangapū, mō ēnei take: He aha te momo whenua e hiahiatia ana e tātou mō Aotearoa, i a tātou e takahi nei i te huarahi kia puta i ēnei whakamātautau nui?





What kind of nation do we want?

Who would have believed at the beginning of 2020 that our nation would experience a lockdown as never seen before? In the past seven months, we have all been challenged by the global Covid-19 pandemic and its ongoing consequences for individuals, for families, for our country and for the world. Now, as we prepare for New Zealand's general election, we want to invite you, the voters and our politicians, to reflect beyond party policies and political personalities and consider: "What kind of a nation do we want Aotearoa New Zealand to be as we journey together?"



I whakamōhio mai a Pāpā Werahiko, i tana tuhinga Laudato si', i a tātou mō tō tātou tautiaki i Te Ao, i tō tātou kāinga kotahi, mō tētahi kitenga whānui kē atu ki te ao, i kīa ai e ia "Pūnaha Hauropi Tōtahi". Tā tēnei tāhuhu he whakatairanga i ngā here i waenga i te Atua, i te tangata, i te aotūroa, ā, ka whakaū hoki i ngā hononga tōrangapō, hononga ahurea, ōhanga, pāpori, whakapono hoki o te ao, he honohono katoa tēnā wāhi, tēnā wāhi, ki ētahi atu. Ko tēnei whāinga i takea mai i te pūnaha hauropi tōtahi hei wero i a tātou kia whakawhānuitua ō tātou wāhi, me te āhukahuka, te whakaiti hoki i te "ahurea moumou taonga" e whakaarotia ai te tangata, Te Ao me ngā rawa o te ao he taonga moumou, ka wareware ki ngā hiahia o te Atua. Hei kawē anō tēnei i tētahi whakaaro "matatika pūmau mō te ora, arā, – te kahu-o-te-ora". Kei ngā aria Māori o te whanaungatanga, me te whakawhanaungatanga, ka whakaahuatia te karanga a Pāpā Werahiko kia whakapūmautia te hononga o te tapu o te oranga tangata, ki te tapu o te ao.

He maha ngā akoranga kua puea ake i te raru urutā, ōhanga hoki mō tātou. Kua puea ake ō tātou painga, i roto i te tū whakapiri o te "tira o te rima miriona" ki te tiaki i te hunga whakaraerae i te ngaunga o te wheori, nā tō rātou taipakeke, tō rātou hauora ngoikore rānei. Tōna tikanga kia noho ko te tiaki i te oranga tangata, otirā i te hunga whakaraerae – mai i te tīmatanga ki te mutunga o te ora – tētahi poutokomanawa mō tō tātou whenua, ināiane, haere ake nei. Me mōhio te tangata he taonga tapu te oranga tangata, i tēnā taumata, i tēnā taumata.

E kore tētahi oranga e rere takitahi. Ko te whānau tonu tō tātou hāpori, koia tēnei te pou taketake o te pāpori. Mō te tini o ngā whānau, ko te wā i muri mai o te katinga mate Kaurauna-19 ētahi wā onge tonu mō te hononga me te piringa ā-whānau. Kei te whakarārangi tonu i ngā mea nunui o tō tātou ao. Kei te rapu tonu tātou i ētahi huarahi hou hei tūhonohono ki roto tonu i ō tātou whānau, me ō tātou hoa paetata. Kei te kite atu tātou i te ātaahua



Pope Francis, in *Laudato si'*, his letter on our care of the Earth, our common home, introduced us to a wider vision of life that he has named "Integral Ecology". This concept, which highlights the interconnectedness that exists between God, humanity and creation, also recognises how the political, cultural, economic, social and religious dimensions are interrelated. An approach based on integral ecology challenges us all to broaden our focus of concern, while recognising and denouncing

a "culture of waste" in which people, the planet and the planet's resources are treated as expendable rather than according to God's plan. It also points us towards a "consistent ethic for life – te kahu-o-te-ora". The Māori concepts of *whanaungatanga* (kinship) and *whakawhanaungatanga* (establishing links) capture Pope Francis' call for a relationship that connects the sacredness of human life with the sacredness of all creation.

The experience of the unfolding pandemic and economic crisis have taught us many lessons. It has brought out the best in us as we united to become "a team of five million" to protect those most vulnerable to the virus due to their age or state of health. Protecting life, especially the lives of those most vulnerable – from the beginning to the end of life – should be a cornerstone for our nation now and into the future. Life through all its stages must be treated as a sacred *taonga*, a sacred treasure.



o tō tātou whenua, he pēhea hoki e taea ai te ngahau atu ki tō tātou wāhi noho paetata. Ko ētahi i kite, i rapu i ngā whāinga wāhi hou mō te karakia, mō te huritao, kia hoki anō ki te Atua. I taua wā anō, i uru ētahi whānau ki te mokemoke, ki te hēmanawa, te kore mahi, na ka rongo atu i te tauwehenga ā-whānau, me te ririhau.

E tūmanako nui ana, e mahi nui ana mātou mō tētahi whenua whakapūmau i te tapu me te toiora o te whānau; ka mahi nui kia whai wā te whānau mō ia mema; e tautoko ana i ngā whānau

kia taea e rātou ngā hiahia taketake katoa, o te kai, o te kākahu, o te whare, o te akoranga me te taurimatanga hauora. E wawata ana mātou kia tupu he whenua whakatika i te waro nui i waenga i ngā whānau 'kua whiwhi i ngā mea e tika ana', me ērā 'kāore i whiwhi'. E kimi ana mātou i ngā kaihautū tōrangapū ka āta whakaaro mō te hauora o ngā whānau katoa, me te āta whakatika i ngā āhuatanga whakaaro, e tupu haere nei, o te tauwehenga ā-whānau, o te mate pāpōuri, o ngā waranga, o te ririhau ā-whānau, me te whakamomori. E rapu ana mātou i ngā kaupapahere arotahi ki te whakamāmā hēmanawa mō te whānau, he hēmana ka tīmata, mō te tini o te tangata, i te kore moni. Ki te mea he haumaru, he pakari ō tātou whānau, ka tū haumaru, ka tū pakari hoki ō tātou hapori: E ai rā te kōrero "Ehara taku toa i te toa takitahi, engari he toa takitini." Tētahi o ngā whakawai i tēnei wā pōti kia aro hē tātou ki ngā take ōhanga me te waiho i te toiora tangata, i te toiora taiao, engari e kī ana mātou me mātua noho te ōhanga hei pononga mō te tangata,



No life is ever lived alone. Our first community is our family, which is the foundation of society. For many families, the first lockdown and subsequent Covid-19 restrictions became rare times of family connection and togetherness. We are re-evaluating our priorities. We are finding new ways to connect within our families and with our neighbours. We are discovering anew the beauty of our nation and how much we can enjoy our local neighbourhood. Some are finding new opportunities for prayer and reflection and for a renewed relationship with God. At the same time, other families are experiencing isolation, stress, job loss and even family breakdown and violence.

We hope and work for a nation that looks to ensure the sanctity and wellbeing of whānau; that ensures families have time to spend with each other; that supports all families to access the basic human needs of food, clothing, housing, education and healthcare. We look for a country that addresses the issue of the widening gap

between those families who “have” and those who “have not”. We seek political leaders who will seriously consider the health of all whānau and address the worrying levels of family breakdown, depression, addictions, family violence and suicide. We seek policies that focus on alleviating the stresses within families, stresses that all too often begin with financial struggles. If our whānau are safe and strong then we will also have safe, strong communities: “Ehara taku toa i te toa takitahi, engari he toa takitini – our strength is not that of an individual, but that of many.”

A temptation in this election season will be to focus on economic issues at the expense of human and environmental wellbeing, but economics must remain at the service of supporting whānau and society. We applaud those businesses which look to the wellbeing of their staff and their families, which offer just, family-oriented working conditions and job security, and which actively embrace attitudes of social responsibility such as the



kaua e whakatapua atu ki runga ake i te mauri whānau, i te mauri pāpori. E aumihi ana mātou ki ērā umanga e āta whakaaro nei ki te toiora o ā tātou kaimahi, whānau hoki, e whakarite nei i ngā ritenga mahi tika, he ritenga hāngai ki te whānau, me te tūmau o ngā tūrangā mahi, e tauawhi nei i ngā waiaro mahi tika i waenga i te pāpori, pēnei i te utunga ora. E tūmanako ana mātou kia huri tō tātou whenua ki te mihi ki te katoa mō ā rātou takoha ki te toiora o tō tātou pāpori. - ki te kaimahi i te hokomaha, te kaihoroi whare, ki te kaimahi kawē taonga, te kaikohi para, inā hoki, he mahi taketake tūturu ēnei e ora ai tō tātou pāpori. Ka whakamanawanui mātou kia anga tātou ki te whakaoranga me te whakapikinga o te taiao e whāngai nei i a tātou, koia te ūkaipō o te toiora, ko tātou hoki ōna kaitiaki.

"He aha te momo whenua e hiahiatia nei e tātou?" Kua tahuri atu mātou i te kawē haere i ngā tautohetohe o mua me ngā tōrangapū o te wā, kia whai kē tātou i ētahi ara whakaaro hou mō ā tātou whāinga mō ngā rā kei mua. Me pēhea tātou e

noho pai ai i roto i te karanga a te Pāpā mō tētahi "Pūnaha Hauropi Tōtahi" e aumihi nei ki te hononga o ngā tāngata katoa i roto, i te taha hoki o ngā mea i hangā? He aha ngā mea e hiahia ana tātou ki te pupuru i roto i ō tātou hīkoinga tahi, ā, he aha ngā mea hei whakarerekē? Me pēhea tātou e tū tonu ai hei pāpori e whakanuia ai te oranga tangata, kia kore hoki tētahi e mahue ki muri? Me pēhea tātou e tautiaki ai, e whakaora ai i ngā mahi oranga a te tangata, me te tautiaki, te whakaora hoki i te taiao? Me pēhea tātou e pupuru ai i ngā okiokinga o te wā o te katinga nui, i mihia nei e te tini o ngāi tātou i taua wā? Me pēhea tātou e noho tūhono ai hei whānau, hei hoa paetata, hei hapori hoki?

I tēnei o ngā pōti, e uia ana ngā kaipōti mō ētahi pātai tāpaetanga pōti e rua mō te whakamate wawē i te tangata māuiui, me te whakamana i te rauhea whakangahau. I a tātou e whiriwhiri whakaaro ana mō ēnei pātai, me hoki ki te kaupapa whānui tonu; me pātai ka pēhea te pānga o ngā hurihanga ture e marohitia ana ki



living wage. We hope for a nation that values the contribution that everyone makes to the wellbeing of our society – a worker in a supermarket, a cleaner, a delivery worker, or a rubbish collector, are essential for the wellbeing of our society and should all be recognised accordingly. We strive to live in ways that will preserve and enhance the wellbeing of the environment that sustains us and that we are called to be caretakers of.

“What kind of a society do we want?” Rather than continuing old debates and everyday politics, the current crisis has given us a chance to reconsider our priorities. How do we live the Pope’s call

for an “Integral Ecology” that recognises the connectedness of all people in and with creation? What do we want to keep from our common experience, and what do we want to change? How can we continue to be a society that values human life and leaves no one behind? How do we protect and restore livelihoods, while also protecting and restoring the environment? How do we keep aspects of the quieter, simpler life that many of us found we valued during the lockdown? How do we remain connected as families, neighbours and communities?

This election, voters are also being asked to respond to two referendum questions on euthanasia and making recreational cannabis legal. In reflecting on these questions, we again need to look at the wider picture; asking how the proposed law changes will affect the vulnerable and our connectedness to one another.

Participation in elections doesn’t start when we enter the polling booth. Our participation starts



te hunga whakaraerae me tō tātou honohono
tētahi ki tētahi.

Kāore te whāinga wāhi ki ngā pōti e tīmata i
te kuhunga atu ki te pouaka pōti. Ka tīmata kē
tō tātou whāinga wāhi ina whakaaro tātou mō
ngā pātai kei mua i a tātou, he pēhea hoki e
whakaatatia ai te pāpori e wawatatia nei i roto i
tātou ritenga tōrangapū, kaupapa here tūmatanui
hoki. Ko tō tātou whāinga wāhi ki ngā pōti ka takea
mai i te rongo i ngā tangi o te Ao, me ngā tangi a
te rawakore, i te āta tiro tiro ki ngā marohitanga o
ngā pāti tōrangapū, me te inoi mō aua kaupapa
here, ko te mutunga atu ko te pōti i runga i te
hinengaro mārama.

I a mātou e noho nei hei Pīhopa, e mōhio ana
mātou kia kua mātou e tohutohu atu ki a
koutou kia pōti mō tētahi tangata. He mea āta
karanga mātou ki te āwhina i te tupuranga o te
hinengaro mārama i roto i te tangata i runga anō
i te Rongopai, kua mātou e noho hei hinengaro
mārama mō te tangata. Ko te wāhanga ki a mātou

he arataki i te tangata kia aro ki te toiora o te katoa
i roto i ā tātou whakatau tōrangapū - otirā mō te
hunga whakaraerae - waihoki te toiora o tō tātou
ao. Me waiho te whakaaro mō te painga mō tātou
katoa hei tangata takitahi mō te pōti me ngā
whiringa tāpaetanga pōti, engari e inoi ana mātou
kia inoi, kia āta huritao koutou me te ara e tiakina
ai te rawakore, te tangata whakaraerae, he aha te
mea e hāpainga ai te mana tapu o te ao i hangā,
kia paiheretia ai tātou hei mea kotahi, kia kua
tētahi e whakarērea.

 Patrick Dunn

*Pīhopa o Tāmaki Makaurau
Perehitini, NZCBC*

 John Dew

*Atipīhopa o Te Ūpoko
o te Ika
Perehitini-Tuarua, NZCBC*

 Stephen Lowe

*Pīhopa o Kirikiriroa
Hēkeretari, NZCBC*

 Paul Martin SM

Pīhopa o Ōtautahi

 Michael Dooley

Pīhopa o Ōtepoti

 Michael Gielen

*Pīhopa Tautoko o
Tāmaki Makaurau*

when we begin to think about the questions before us and consider how the society we seek can be reflected in our political structures and public policies. Our participation in elections is about listening to the cries of the Earth and the cries of the poor, studying carefully the proposals of political parties, praying about them, and voting with our conscience.

As Bishops it is not our role to tell you who to vote for. We are called to assist in forming consciences in the light of the Gospel, not to replace them. It is our role to guide people to look to the wellbeing of everyone in our political decision-making – especially the most vulnerable – as well as the wellbeing of our planet. Rather than thinking about what will benefit each of us personally regarding the election and referendum choices we face, we ask you to pray and discern what will protect the poor and vulnerable and what will uphold the dignity of creation so that we create a connected future for all, without discarding any of us.



✠ **Patrick Dunn**

*Bishop of Auckland
President, NZCBC*

✠ **John Dew**

*Cardinal Archbishop
of Wellington
Vice President, NZCBC*

✠ **Stephen Lowe**

*Bishop of Hamilton
Secretary, NZCBC*

✠ **Paul Martin SM**

Bishop of Christchurch

✠ **Michael Dooley**

Bishop of Dunedin

✠ **Michael Gielen**

*Auxiliary Bishop of
Auckland*

Ngā tāpaetanga pōti i te taha o te Pōti Whānui 2020

Hei te Pōti Whānui 2020 ka tukua ētahi pātai tāpaetanga pōti e rua ki ngā kaipōti mō te whakamate wawe i te tangata māuiui me te rauhea whakangahau. Ka mana i raro i te ture mō te whakamomori nā te whakamate i āwhina (Te Ture End of Life Choice 2019) ki te tautokona te whakaaro e te nuinga o ngā kaipōti i roto i te tāpaetanga pōti. Ki te tauoko te nuinga o ngā kaipōti i te tāpaetanga pōti mō te Ture Whakamana, Whakahaere hoki i te Rauhea, me whakauru te kāwanatanga hou i tētahi atu ture hei whakaae i te rauhea whakangahau.

He kaupapa ēnei mea e rua me āta whakaaro hōhonu te tangata, kia kitea ai te hōhonutanga o te whakaaetanga mai me ōna pānga ki te hapori. Kei muri i ngā pātai i roto i te tāpaetanga pōti te whakaaro, kua pānui kē koe, kua hoki anō ki te huritao i ēnei wāhanga ture e rua. Engari e rangirua ana mātou mō te tokomaha o ngā tāngata kua tino pānui i ngā ture. E pēnei ana tā

mātou pātai: Āe rānei, kāo rānei, koinei te huarahi pai rawa hei tautohu i te āhua o ngā rā kei te tū mai ina whiriwhiri tātou i ngā pātai mō te tika mō te hē, he pānga nui whakahirahira ki ō tātou hapori mō ngā tau kei mua?

He mea nui mō tētahi whakatau pai kia noho mai he whiriwhiringa o ngā āhuatanga ōhanga, pāpori, whanaungatanga, ahurea hoki e here nei i te wātea o te tangata. Tērā pea ka hua ake ētahi pānga kikino, tē kitea i ngā ture i meatia e te tangata he ture pai i te tuatahi, nā ngā āhuatanga tē matapaetia e te ture, nā te kore hoki e wātea ngā whiringa ki te katoa.

I a tātou e anga nei ki te whakatau tika i tēnei take, e whakahau ana mātou kia anga atu ngā kaipōti ki tētahi tirohanga arotahi ki te pānga o tētahi huringa ture ki ētahi atu: "Ka pēhea te pānga o tētahi ture pērā ki tō tātou hapori? Ko wai te hunga ka tino pāngia e te ture e kōrerotia nei? He aha ngā hua mō te hunga whakaraerae?"

Referendums with the 2020 General Election

The 2020 General Election presents voters with two referendum questions related to euthanasia and recreational cannabis. The euthanasia-assisted suicide law (End of Life Choice Act 2019) will become the law if a majority of voters support it in the referendum. If a majority of voters support the Cannabis Legalisation and Control Bill referendum, the next Government would need to introduce further legislation to legalise recreational cannabis.

Both issues require serious reflection in order to appreciate their complexity and the community impact they will have. The referendum questions presume that you, the voter, have read and reflected on those two pieces of legislation. But we wonder how many people have read the legislation. We raise the question: Is this the best way to determine our future when considering moral questions that will have huge impacts on our communities in the years to come?



An informed decision requires consideration of the economic, social, whanaungatanga-kinship and cultural factors that limit many people's freedom to choose. Well-intended laws can have significant negative repercussions because of matters not anticipated by the law or because we don't all have access to the same choices.

In coming to an informed decision, we advocate that voters embrace a perspective that gives priority to the impact a law change will have on others: "How will such a law affect us as a community? Who will be most negatively affected by the law in question? What are the consequences for those who are most vulnerable?"



Tāpaetanga Pōti mō te End of Life Choice

Pātai Tāpaetanga Pōti: E tautoko ana koe i te whakamananga o te Ture End of Life Choice 2019?

He pīkauranga taumaha te anganga atu o te tangata ki tōna ake matenga, waihoki, te hīkoinga pērā o tētahi whanaunga tata. I a mātou e akiaki nei i ngā kaipōti kia kī "Kāo" ki te Ture End of Life Choice, i takea mai ā mātou kōrero i ngā wheako huhua o ngā kaiwhakarato hauora, pirihi taurima i ngā hōhipera, pirihi pāriha me ngā kaimahi atawhai i te iwi e taurima nei i te hunga e whakamatemate ana, me ō rātou whānau ia rā, ia rā. Ka uru ki ō rātou wheako te mārama ki te noho whakaraerae o te tangata i te mutunga o tō rātou oranga, me te mōhiotanga mā te taurima kounga i te hunga whakamatemate, ka taea ngā mamaetanga o te tinana te kaupare, tae atu ki ngā

mamaetanga o te ngākau, o te wairua, me te hinengaro.

E whakapono ana mātou ko te hunga ka tino whakamōreareatia ko te hunga whakaraerae, ina rongo rātou i te kī a te hunga kūware, he "pai ake kia mate rātou" – arā, ō tātou kaumātua me te hunga whai ora, e kumea mai ana ki raro i ngā toronga o te Ture, ki te whakamanaia e tātou te whakamate i te tangata māuiui, te whakamomori rānei e āwhinatia ana.

E mōhiotia noatia atu ana e te tini ō mātou whakaaro mō te tika, te hē hoki o te mate e whakahohorotia ana. Ahakoa tērā, kāhore kē te tāpaetanga pōti mō te whakahohoro i te mate 2020 e tino hāngai ana ki te tika, te hē, te pai hoki o te whakahohoro i te mate, te whakamomori rānei e āwhinatia ana rānei, i te tuatahi. He kaupapa kē tēnei ka aro ki te pakari o Te Ture End of Life Choice 2019 – mehemea he tōtika "mō te kaupapa i hangā ai". Ko te tino mōrearea nui nā te Ture i homai ko te mate wawe, ko te mate hē



End of Life Choice Act Referendum

Referendum Question: Do you support the End of Life Choice Act 2019 coming into force?

Facing one's own death, or walking that journey with a loved one, is challenging. In urging voters to say "No" to the End of Life Choice Act, we speak from the extensive experience of healthcare providers, chaplains, priests and pastoral workers who care daily for the dying and their whānau. Their experience includes an awareness of people's vulnerability at the end of life, and the knowledge that quality palliative care can effectively manage physical pain as well as emotional, spiritual and psychological suffering.

We believe that the people most at risk if we legalise euthanasia and assisted suicide are those

most vulnerable to the suggestion they would be "better off dead" – our elderly and disabled people who find themselves within the scope of the Act.

Our views on the morality of assisted death are well known. However, the 2020 euthanasia referendum question is not primarily about the morality and desirability of euthanasia or assisted suicide. Rather, it is about the robustness of the End of Life Choice Act 2019 – whether it is "fit for purpose". The greatest risk posed by the Act is a premature or wrongful death from which there is no return. Therefore, we have to be confident as a society that the Act provides an extremely high safety threshold. As Bishops we believe it fails to meet that threshold.

The key questions to ask yourself before voting on this referendum are: Does the proposed law have adequate safeguards? Can the safeguards be effectively implemented in the society of today? Are there examples of safer and better laws in other countries?



rānei, kāore he hokinga mō te tangata ki te ao.
Nā reira, me mātua mōhio tātou hei pāpori, kei
runga rawa te taumata haumarutanga o te Ture.
Ki a mātou, Pīhopa nei, e hapa ana te Ture, kāore
e tutuki tēnei taumata.

Ko ngā pātai matua hei pātainga māu i mua i
tō pōti i tēnei tāpaetanga pōti koia ēnei: He
kauparenga tōtika tō te ture e marohitia ana?
Ka taea ngā kauparenga te whakatinana tika i te
ao o nāianeī? He tauira atu anō o ētahi ture
haumarū kē atu, pai kē atu, i tāwāhi?

**E tukua atu ana hoki e mātou ēnei whakaaro
hei whiriwhiri māu:**

He whānui kē atu te ture o Aotearoa, he ngāwari
kē atu hoki i te ture i Victoria, Ahitereiria, waihoki
ngā ture i Amerika. Ka whakawāteatia te
tokomaha o te tangata ki ngā mōreareatanga
o te mate wawe, he hunga ēnei e taurima tikatia
ana i roto i ngā taurimatanga whakamatemate
o nāianeī.

Tā te Ture End of Life Choice he hora i te whiringa
kotahi anake - kāore he "tika" ōrite hei tono i
te taurimatanga whakamatemate kounga. Arā
ētahi pūrongo i ēnei marama tata mai i Kānata
me Āmerika e tohu ana, tērā te tini o ngā tūrora
ka tono kia whakamatea me te āwhina a ētahi,
nā ngā āhuetanga o te kore taurimatanga
whakamatemate. Ka pā pea tēnei ki ērā o tātou
e noho ana i roto i te rawakore, otirā ko ērā kei
ngā takiwā kore taurimatanga whakamōrearea
kounga, ka tino raru. Kāore hoki te Ture e
whakahau me mātua whakauru te tangata ki te
taurimatanga whakamatemate ina wātea ki a ia.

Te tohu o ngā rangahau o tāwāhi kāore i takea
mai te karanga mō te whakamate wawe i te
mamae, engari i te huhua o ngā āhuetanga
whaiaro, ā-ngākau, tae atu ki te wehi kei noho
ka whakataumaha te tūrora i ētahi, kei hauātia
rānei. Hei whakaata ēnei matakū i ngā waiaro hē
ki te mātāpuputu me te hunga hauā e mōhio nei
mātou he ia hōhonu i waenga i a tātou.

We offer the following additional points for your consideration:

The New Zealand law is broader in scope and more liberal than one recently passed in Victoria, Australia, as well as laws in the United States. It will expose much larger numbers of people to the dangers of a premature death, people who are currently well-served by palliative care.

The End of Life Choice Act provides for only one choice – there is no corresponding “right” to request quality palliative care. Recent reports from Canada and the US show that numerous patients choose assisted death for reasons related to a lack of palliative care. This will potentially affect the most socially disadvantaged amongst us, especially those living in areas where quality palliative care is not accessible. Neither does the Act require that a person first access palliative care when it is available.

Overseas research shows that the demand for euthanasia is not driven by pain but by a range of

personal and emotional factors, including the fear of being a burden and the fear of being disabled. These fears reflect negative attitudes towards the elderly and disabled that we know run deep in our society.

Existing New Zealand law already allows people to say “no” to any medical treatment and to receive whatever level of pain relief they need, even to the point of being sedated if that is required. This is not euthanasia, and nobody needs to die in pain.

Key medical groups oppose the Act, including the NZ Medical Association, Hospice NZ, Palliative Care Nurses NZ and palliative medicine doctors. The Medical Association has publicly stated that it will be impossible for doctors or nurses to detect coercion amongst those requesting euthanasia.

Requests for an assisted death are typically driven by depression, something that is also extremely difficult to detect. There is already a shortage of



E kī ana te ture o Aotearoa ināiane i ka āhei te tangata ki te kī "kāo" ki ngā taurimatanga tākuta, ahakoa he aha, kia mahia ki ngā rongoā whakamāmā i te mamae e hiahia ana rātou, tae atu ki te whakamoe ki te hiahiatia tērā. Ehara tēnei i te whakamate i te hunga whakamatemate, ehara i te mea me waiho ētahi kia mate i roto i te mamae.

Tērā ētahi rōpū atawhai tūroro e whakahē ana i te ture, ko te Hauora mō ngā lwi Katoa (NZ Medical Association), Hospice NZ, Palliative Care Nurses NZ, me ngā tākuta taurima i te tangata whakamatemate. Kua puta kē te kōrero a Hauora mō ngā lwi Katoa (NZ Medical Association) ki te ao, kore rawa e taea e ngā tākuta me ngā tapuhi te kite ngā mahi whakahau, taikaha hoki i waenga i te hunga e tono ana i te whakamate wawe i te tangata māuiui.

Ko ngā tono mō tētahi mate e āwhinatia ana he mea arataki e te pōuriuri, he mea tino uaua kia kitea. Tērā anō hoki tōne korenga i tēnei wā o ngā mātanga ora hinengaro i Aotearoa. Kāore hoki

te Ture e here ana i te tūroro kia kōrero mō tētahi whakatau kia aukatingia tōna ora ki tētahi mema whānau, ki tētahi tangata hira rānei.

I te whenua o Kānata, ahakoa i kauwhautia i te tuatahi tētahi parenga hira - te whakawhāiti i te mate nā te tangata i āwhina ki tētahi "mate kua matapaetia i mua" - kua whakatauria taua ture e te Quebec Superior Court he maioro e aukatingia ai te rere o te kōwhiringa noa kua pāngia mō te wā roa, o te hunga hauā mō te wā roa rānei. Tērā anō te tūraru ka pērā anō hoki te āhua i Aotearoa, arā, mā te kāhui kaiwhakawā e whakawhānui te toronga.

Ka pā te tūkinotanga kaumātua ki tōna 10 ōrau o ō tātou kaumātua, ahakoa ā tātou mahi kia āraia. He mōrearea te pōti āe ki te whakamate i te hunga māuiui, i tēnei horopaki. He whakaaro tamariki hoki te whakaaro, kei roto i tēnei Ture ngā ārainga tika mō tēnei mōrearea.

***He mea pānui e Pīhopa Patrick Dunn,
President, NZ Catholic Bishops Conference,
30 New St, St Mary's Bay, Auckland 1011***



mental-health specialists in New Zealand. The Act does not require a patient to talk about a decision to end their life with a family member or other significant person.

In Canada, what was initially promoted as an important safeguard – limiting assisted death to those facing a “foreseeable death” – has been judged by the Quebec Superior Court to be an obstacle to free choice for people with long-term conditions or disabilities. There is a risk of this kind of judicial widening of the Act happening in New Zealand.

Elder abuse currently affects about 10 per cent of our elderly despite the best efforts to prevent it. Voting “Yes” to euthanasia in this context is dangerous. It is also naïve to think the Act can provide sufficient protection against this risk.

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Cannabis Legalisation and Control Bill Referendum

Referendum Question: Do you support the proposed Cannabis Legalisation and Control Bill?

The cannabis referendum is about whether or not to legalise recreational cannabis. It is not about medicinal cannabis. Regulations to provide and improve access to quality medicinal cannabis products were passed in April 2020. A 2018 law change already allows terminally ill people to use cannabis for pain relief without being prosecuted.

If a majority of people vote “Yes” in the recreational cannabis referendum then, after the election, the incoming Government “can introduce a Bill to Parliament that would legalise and control cannabis.” A majority “Yes” vote will not make recreational cannabis legal without that extra step.



Te Tāpaetanga Pōti mō te Whakamana me te Whakahaere i te Rauhea

Pātai Tāpaetanga Pōti: E tautoko ana koe i te Pire Whakamana Whakahaere hoki i te Rauhea?

Ko te tāpaetanga pōti mō te rauhea he pātai mehemea me whakamana ā-ture i te rauhea whakangahau. Kāore e pā ki te rauhea rongoā nei. I whakamanaia he ritenga hei hora, hei whakapiki hoki i te urunga o te tangata ki ngā hua rongoā rauhea i te marama o Aperira 2020. I raro i tētahi huringa ture 2018, kua āhei te hunga whakamatemate ki te whakamahi i te rauhea mō te whakamāmātanga mamae, kāore he herenga ā-ture.

Ki te pōti te nuinga o te iwi “Āe”, i roto i te tāpaetanga pōti rauhea whakangahau, i muri i

te pōti ka taea e te Kāwanatanga hou “te whakauru i tētahi Pire ki te Pāremata hei whakamana, hei whakahaere i te rauhea.” Ehara i te mea mā te pōti “Āe” anake ka mana te rauhea, me mātua whakatutuki hoki taua hipanga tuarua.

Kei Aotearoa 237 ngā kura Katorika, 66,000 ngā ākonga o roto. Ko mātou ngā Pīhopa, ngā kaiwhakahaere hoki o te tini o ēnei kura, ā, e mōhio pū ana mātou ko ā mātou rangatahi te hunga whakaraerae ki te ngaunga o te rauhea, otirā, he tino pērā mō ērā kei te kura tonu. He tini ngā tumuaki kura kua whakaputa i ō rātou āwangawanga nui mō te tika o te whakamana i te rauhea whakangahau.

Nā te marohi tāpaetanga pōti i tautohu te pakeketanga 20 hei pakeketanga hahaka mō te hoko me te whakamana i te rauhea. E kore pea e tere āpitiria te whakaaro mā tētahi taumata pakeketanga e aukati te rangatahi e hiahia ana ki te kai i te rauhea, ki te tino wātea te rauhea i



Aotearoa New Zealand has 237 Catholic schools with over 66,000 students. As bishops and as the proprietors of many of those schools, we are keenly aware that our rangatahi, our young people, particularly those still at school, are the group in society most vulnerable to the effects of cannabis. Many school principals have expressed deep reservations about the wisdom of legalising recreational cannabis.

The referendum proposal sets 20 as the minimum age for buying and using cannabis. It seems counter-intuitive to believe that an age limit will stop young people using cannabis if cannabis becomes more easily available in the community. They will likely access it more easily, in the same way that under-18s currently access alcohol, tobacco, and, cannabis; primarily through friends and family.

Given these points, we think people do need to give serious thoughts to the issue, and we hope you will use your vote in an informed

way that considers the impact of legalised recreational cannabis on the young and vulnerable in our communities.

***Promoted by Bishop Patrick Dunn
President, NZ Catholic Bishops Conference
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te hapori. Ka tino kitea e rātou i runga i te ngāwari, rite tonu ki te hunga i raro i te 18 e whaiwhai nei i te waipiro, i te tupeka, me te rauheā; mā ngā hoa me te whānau e hoko.

I runga i ēnei whakaaro, e hiahia ana mātou kia tino whai whakaaro te tangata mō tēnei take, me te tūmanako ka tino whakamahia e koe tō pōti i runga i te hinengaro mōhio, e whiria ai te pānga o te rauheā whakangahau kua whakamanaia ki te rangatahi me te hunga whakaraerae i ō tātou hapori.

*He mea pānui e Pīhopa Patrick Dunn,
President, NZ Catholic Bishops Conference,
30 New St, St Mary's Bay, Auckland 1011*



Te Karakia a ngā Pīhopa mō Te Pōti Whānui 2020

E te Atua o ngā Whenua o te Ao
manaakitia tō mātou whenua i te āhua o tō mātou pōti tūtata
i ēnei rā pāhekeheke.

I a mātou e whiriwhiri nei i ngā ara hei whai
aratakina mātou i roto i tōu Wairua.
Tukua mai he mema Pāremata ngākau māhaki, whakaaro rangatira
hei arahi i a mātou mō te oranga o te katoa.

E te Atua
Whakakotahitia tō mātou whenua i roto i te hiahia kia tiakina te tapu me te mana
o ia tangata ora, mai i te tīmatanga ki te mutunga.
Kōkūhuna mai he māramatanga kia mōhio mātou he taonga ō mātou whānau,
kia tautoko mātou i ērā whānau, e takakawe nei ki te oranga.
Whakamaharatia mātou mō te hunga e mate nui nei i ngā mea maha i ō mātou
hapori kia takatū ai mātou ki te mahi tahi mō tētahi hapori tūtika.
Te tūmanako kia ngahau tonu mātou i roto i te ātaahua o ngā mea katoa nāu i hanga, kia mau
toitū hoki tēnei ao ātaahua mō ngā tamariki o ā mātou tamariki.

Ka tukuna tēnei inoi mā Karaiti tō mātou Ariki. Āmene.

Bishops' Prayer for Election 2020

God of Nations
bless our nation as we approach our election
in these uncertain times.
As we discern our choices,
guide us with your Spirit.
Grant us humble Parliamentarians of integrity
who seek to serve for the common good.

E te Atua
Unite our nation in the desire to protect the sanctity and dignity
of every human life in all its stages.
Help us recognise our families as a treasure
and enable us to support those families that struggle.
Make us mindful of people in need in our communities
and ready to work together for a just community.
May we always delight in the beauty of your creation
and ensure this beauty is enshrined for our children's children.

We make our prayer through Christ our Lord. Amen.



**Te Huinga o ngā Pihopa
Katorika o Aotearoa**

New Zealand Catholic Bishops Conference