

Climate Justice from a *Kāinga* Perspective in Relation to Matthew 6:26-31: View of a Tongan Migrant

Introduction

Climate change is an important and sacred part of creation. Creation and its ecosystems depend on the pattern of climate change. This pattern is elusive according to the normal cycle of the seasons. It means climate is not static or confined but rather shifting to cater for the needs of all the living species in the whole of creation. That's why we have four seasons during the year; Summer, Autumn, Winter, and Spring. This cycle of seasons is not only assisting creation to renew its life, but also to regenerate in order to flourish and be productive. Biodiversity and the operation of the ecosystem are inter-related.¹ It is evident that there are species which are growing and flourishing during one season but debilitating during others. Obviously, they are not debilitating for the purpose of dying but for the purpose of regrowth and renewal. There are trees and plants which leaves are falling in the autumn while other plants are flourishing and growing dramatically. In similar way, there are plants that are dying during Spring and Summer Seasons but flourishing at Autumn and Winter Seasons. These changes of seasons are connected to the life cycle of nature. They are different and yet, they are inter-related for the advantage of our planet earth. One cannot live without the other for they are inter-dependent on one another. The connectedness and the inter-relationship of the Seasons and the whole of the creation denotes the notion of "*kāinga*".

The word "*kāinga*" is defined by C. Maxwell Churchward as, "relation, relative".² This word can also mean, "common or similar", which is the equivalent of the Tongan word, "*tatau*", which literary means, "to be the same or equal, or equivalent or exactly similar."³ These definitions echo the sense of connectedness and belonging. No one is left out because they are created and formulated to be related and connected. Even in the midst of diversity and differences, they are still bound to connect because they have more common grounds to cherish rather than to confront. Because of the important of interconnection, everyone is striving to contribute to the common good of all. Everyone has a unique obligation for the wellbeing of one another. In doing so, relationships are solidified and harmonious. Our universe is surely groaning and longing for this harmony and the recognition of its sanctity, as we experience the devastating effects of human activities in the environment. Apparently, it is our blindness and ignorance in our connection with the environment that causes exploitation and abuse to still be happening around the globe. We assumed that we don't have a relationship (*kāinga*) with nature and therefore, we do whatever we want with it. The Maori concept of *ko tatou te taiao, ko te taiao ko tatou*⁴, can be translated as 'We are the environment and the environment is us.' This concept articulates our sacred relationship with the environment. When we spoil that relationship there is an adverse consequence. This kind

¹ Cleland, Elsa. E, "Biodiversity and Ecosystem", on *Google*.

² Churchward, C. M, Dictionary Tongan – English, English – Tongan, 244.

³ Ibid, 460.

⁴ Te Aroha Rountree presentation at the Methodist Conference 2021, entitled, *Kaitiakitanga O Te Taiao*. There is a Tongan concept, which is known as "*Fonua pe tangata*", meaning, "People is land". This concept denotes the notion of people as "walking land", which articulates our interconnection with nature. Rev Dr Upolu Luma Vaai holds a similar view from a Samoan perspective by stating, "There is no disconnection of earth and people. I am a walking land! A moving earth!..." from *Eco-Relational Theology*, 14.

of ignorance has a detrimental effect on climate, which leads to dramatic change in weather patterns.

Abusing and exploiting any relationship can lead to confrontation, which usually results in a bitter relationship, in Tongan, *vā-kovi*, meaning ‘bad relationship’. There are lots of harmful effects when relationships reach this point. For instance, there might be an act of retaliation and resistance, which might result in a loss of lives, loss of livelihood, loss of properties, loss of infrastructure, displacement, and migration of refugees. At this point, the *kāinga* bond is broken and the outcome could be horrific. This is the reality we find in the abuse and exploitation of the natural environment. Extreme climate change is obviously an outcome of careless and selfish human activities that have occurred over a long period of time, which has hugely affected the *kāinga* bond between species in the natural environment, including both human and non-human. Our relationship is broken and the environment is crying for justice. The dramatic changes of the weather patterns are a testament to the harmful impact of human activities in our environment. This is of course leading to severe floods, long term drought, uncontrollable wildfires, hurricanes, tsunamis, and other natural disasters, which are evident of the reckless activities of human beings in our environment. Have we ever learned from the catastrophic outcomes of natural disasters we encounter frequently? Do we have the eyes to see and ears to hear of what’s happening? It may be that we have eyes but certainly can’t see and have ears but obviously can’t hear what’s happening in our environment. The most upsetting experience is the reluctance of the powerful nations in the world to admit their devastating activities as they are more concerned with accomplishing their selfish ambitions and economic pursuits. Their competition for economic sustainability and security have prompted them to ignore the needs of others, including the poor and most powerless nations. In addition, it is the powerless nations that bear the worst impact of climate change, including the low-lying nations in the Pacific region. Researchers and scientists have claimed that nations like China, USA, Russia, India, just to name a few, are the worst emitters of carbon dioxide, which causes global warming that has extreme impact on climate change. Unless these nations are aware of the sacredness of their relationship (*kāinga*) with the natural environment their behaviour won’t change. They also need to consider the sacredness of their relationship with the weaker and poorer nations in the Pacific region. It is vital for the powerful nations in the world to consider their *vā* (relationship) with the powerless nations of the world for if one relationship is broken it will definitely have an impact on everyone.

There have been conferences, workshops, seminars, and even courses that have been offered to facilitate a conversation and dialogue on how we can mitigate climate change and do justice to the worst impact of human activities in the environment and the most vulnerable creatures who have no contribution to carbon emission.⁵ The Methodist Church of New Zealand has decided not to stay on the side-line and be silent, but to act in order for justice to prevail. Endangered species and the powerless nations of the world are crying for justice for they are the ones who encounter the worst impact of climate change. There are theories and

⁵ The Methodist Church of New Zealand through the Climate Justice Working Group organized a workshop in 2019 on Climate change and our general respond to it. This workshop was held at St Francis Retreat Centre at Hillsborough. On the same year, the Climate Justice Working Group created a Calendar on Climate Justice to resource the whole church and beyond. In the Methodist Church Conference in 2021, the Climate Justice Working Group organized another workshop on Climate Justice for the whole Conference. The whole purpose of this gatherings was to resource the church and beyond on climate justice as we deal with the reality of climate change.

methods that have been suggested that might assist nations and communities to be resilient toward climate change. These theories and methods are working for some but not for all, including us in the Pacific. Majority of these theories and methods are Eurocentric and perhaps are not closely related to our context in Aotearoa. As a Tongan migrant in Aotearoa, I suggest that we should look to the *kāinga* concept as a theory that might assist us to be resilient toward climate change and to do justice to the wellbeing of our planet earth. There are four principles that uphold *kāinga* in any relationship to maintain harmony and peace, which are *faka'apa'apa* (respect), *tauhivaha'a* (maintaining good relationship), *loto-tō* (humility), and *mamahi'ime'a* (Passion). These four principles are known in the Tongan culture as four pillars of the Tongan cultural structure. The strength and the beauty of the community and *kāinga* are relying on these principles. These principles can be applied and utilized for any relationship, which includes the relationship within the human community and our relationship with nature, and our relationship with God.

***Faka'apa'apa* (Respect)**

Nature deserves respect and sympathy. Nature is longing for a reciprocal relationship with the human community. As the human community expects respect from others, so too with nature. Surely, nature would like to be at peace in their own habitat without interference and exploitation. However, that respect has been violated in various forms and shapes. Human activities in the environment have undermined that respect and therefore, it leads to the marginalization and abuse of the natural surroundings, which has long harmful impacts on so many species, including vulnerable communities who contribute little to carbon dioxide emission in the atmosphere.

Respect is a reciprocal virtue and therefore, it must be shared equally in order to be effective and holistic. When respect is shared there is a feeling of mutual connection and equality. But when respect is one sided, it can easily permit domination and exploitation as it happens in many volatile situations where the right of the weak and powerless is undermined. If we need our environment to treat us fairly then we must treat our environment with respect for we are part of it. The human community has faced natural catastrophic events because of our insolent attitude and behaviour toward nature.

When respect is reciprocal then harmony is obviously achieved. In the Tongan context, we call it, "*Fē-faka'apa'apa'aki*", literary meaning, "respecting one another". It means if we want to be respected we must respect others. In the words of Jesus, "In everything do to others as you would have them do to you; for this is the law and the prophets."⁶ The natural environment deserves to be respected as we want the natural environment to respect us. Natural disasters have been a threat to human communities and other species in various ways because there is no respect to our environment. Deforestation and industrial revolution have contributed to soil erosion and land sliding that cost lives, infrastructure, properties, and livelihoods. We have seen and experienced first-hand that catastrophic reality when the torrential rainfall and Cyclone Gabrielle caused wild floods that damaged many properties in

⁶ Matthew 7:12. This is a common theological concept during the Intertestamental period in the Jew's community. Rabbi Hillel a renounced Jewish scholar, remarks, "What is hateful to you, do not do to anyone else. This is the whole law; all the rest is commentary. Go and learn it." Gaebelein, Frank E, *The Expositors Bible Commentary*, 187.

various parts of New Zealand in the month of March 2023. If there is no respect to our environment then humanity and other species would expect these consequences from our careless behaviour.

***Tauhivaha'a* (Maintaining Good Relationship)**

Maintaining good relationship with our natural environment requires an understanding of the sacredness of boundaries. Knowing the boundaries can avoid invasion and annexation. It is the space in between that requires protection at all times in order to avoid confrontation and conflict. Furthermore, it can also circumvent exploitation and desolation. This is the understanding behind this word "*Tauhivaha'a*".⁷ This word is made out of two words, which are "*Tauhi*" and "*Vaha'a*". "*Tauhi*", literary meaning, "To keep", and "*Vaha'a*", literary meaning, "In-between-space".⁸ Harmony and peace can be achieved when the in-between-space is kept, looked after, and protected.

However, if the in-between-space is violated and abused, it can pose a threat to the relationship. This threat can escalate into a conflict and violence. Evidently, the result of any conflict can be from minor disaster to huge destruction. There are examples of horror and brutality that has been caused by natural disasters because of the violating of the in-between-space. Human and non-human have been horrified by natural catastrophes because of ignoring the relationship, the *vā* space with nature. For instance, the wild fires that have spread in communities and killed hundred of lives, floods that wiped infrastructure and homes and severe drought that caused hunger to millions of people, etc.

In contrary, maintaining good relationship could eventually lead into harmony and peace. When peace occurs in relationship, life is flourish and is productive. Everyone is joyful and willing to contribute to the wellbeing of the whole community. We are in a global household and the demand for everyone to contribute to the welfare of all is urgent, especially at this critical time where global warming is increasing dramatically. We can't afford to turn blind eyes to the natural disasters that we all face because of the exploitation that we have caused to our *vā* with nature. We face the consequences of our careless actions and therefore we are accountable to rectify and restore them.

Our Conference has passed a decision in 2022 for the whole church to engage in a decade of climate justice. The theme of the decade is "Rekindle the *Vā* of *Papatūānuku*".⁹ The words *vā* and *Papatūānuku* are equally important on this theme. In order for us to rekindle the *vā* with *Papatūānuku*, our church has to make a commitment to restore or mend our broken relationship (*vā*) with *Papatūānuku* through our human selfish activities. *Papatūānuku* is in pain and groaning for the exploitation that we have imposed on her. Our church must have the compassion to put together an effort to heal that relationship, otherwise *Papatūānuku* will continue to weep and that's not good for our wellbeing.

⁷ *Tauhi-vaha'a* is similar to *Tauhi-vā* for they both mean, 'looking after the in-between-space'. This is a similar notion to the Samoan word, *Teu le vā*, meaning, 'Take care of the relationship', in Tevita Ka'ili's thesis entitled, *Tauhi Vā: Creating Beauty Through the Art of Sociospatial Relations*, 18-19.

⁸ The words *vaha'a* and *vā* have similar meaning and they can both refer to in-between-space.

⁹ This is a proposed theme that brought to the floor of the Conference by the Climate Justice Working Group of the Methodist Church of New Zealand.

***Loto-tō* (Humility)**

Humility is a virtue of good leadership. It is the ability to acknowledge that we do not know or cannot achieve everything. In addition, it is an honest declaration that we have failed to do our best to safeguard the wellbeing of everyone, including the most vulnerable, both human and non-human. However, there are others who insist that they have fulfilled their responsibility of protecting and sustaining the wellbeing of others with regards to the issue of climate change when in reality, that is not the case. We all fall short to do our best for the wellbeing of others because we are always bias to our own personal, selfish gain. I believe it is a good practice to admit our personal failure. Furthermore, it is a good attitude to acknowledge the contribution of others to any of our success, knowing that we would never be able to do it alone. *Loto-tō* is about being humble enough to acknowledge that we do not know everything or are able to do everything to prevent climate change.

We are so proud of our success and reluctant to admit our failure. We fail to look after the most endangered species, we fail to minimize our carbon dioxide emission, we fail to acknowledge our responsibility to protect global warming that causes the increase in sea levels. There's nothing wrong with the acknowledgement and celebration of our success but we must equally acknowledge our failure to do our best to protect the most vulnerable species. Pride is probably one of the obstacles that hinder us from confessing our failure. R. T. Kendall in his book alluded to the detrimental impact of pride. He writes, "Pride is deadly...Pride is subtle...Pride is universal...pride is addictive...pride is undetectable...and pride distorts the reality."¹⁰ When we are overwhelmed by pride we reluctant to build a mutual understanding with those who are affected by climate change. It is only when we are humble enough to listen to those who are badly affected by climate change that we can hear their pain and suffering. Humility is an attitude that allows a serious engagement, which potentially leads to a commitment that could make a difference. Charles C. Manz remarks, "I have personally found this to be true with many students I have worked with over the years. The more I have tried to honour my students and put them first, the more I have received honour as a result of their motivation and enthusiasm."¹¹

Good leadership reflects on the humility to openly declare their failure to protect our environment. They have the power to intervene but have decided not to. They frequently prioritize their economic success at the expense of the most vulnerable people, communities, and species. *Loto-tō* is the spirit of meekness to honestly confess that we have contributed to the demise of the environment. It doing so, we would be able to engage with open hand and mind in exploring a pathway to resolve climate change. Sonja Klinsky, who is an associate professor and senior global futures scientist at Arizona State University, remarks, "Climate change has hit home around the world in 2021 with records heat waves, drought, wildfire, and extreme storms. Often, the people suffering most from the effects of climate change are those who have done least to cause it."¹²

¹⁰ Kendall, R. T, *The power of Humility*, in the Forward of the book.

¹¹ Manz, Charles C, *The Leadership Wisdom of Jesus*, 24.

¹² Klinsky, S "Climate Change", *New Zealand Herald*, Tuesday, November 9, 2021.

It is very sad to see the most powerful nations in the world who have contributed severely to climate change, have no humility to admit their failure. To rekindle the *vā* of *Papatūānuku*, these nations must humble themselves by seriously participating in the conversation. They must minimize their activities that cause emission of CO₂ to the atmosphere. I'm referring here to nations like China, who is the biggest polluter in the world, emitting more than 10 billion metric tons of carbon dioxide each year. United States is the second largest polluter, emitted 5.285 billion metric tons of CO₂ in 2019. India the third largest polluter of CO₂, emitted 2.616 billion metric tons of CO₂ in 2019. Russia is the fourth largest emitter of CO₂, emitted 1.763 billion metric tons of CO₂ in 2019. Japan the fifth largest emitter of CO₂, emitted 1.186 of CO₂ in 2019.¹³ These are the five top countries who have contributed to the worst impact of climate change on our planet earth. They need to have the *loto-tō* (the humility) to hear and respond to the voices of the most vulnerable countries in the world, including countries in the Pacific like Tuvalu, Kiribati, and Marshall Islands.

***Mamahi'ime'a* (Passion)**

When someone is committed whole heartedly to a course or mission despite the cost, we could observe on that person his/ her passion. For instance, when the Greenpeace staff campaigned against the Japanese government for their fishing of whales, they were so passionate about that mission. They faced many harsh encounters with the Japanese fishing boats but they never retreated because they were passionate about their values. They went to the extent of being willing to die for their passion. This kind of attitude and action reflects the notion of '*mamahi'ime'a*'. Mark Z. Danielewski alluded to this concept as he remarks, "Like patience, passion comes from the same Latin root: *pati*. It does not mean to flow with exuberance. It means to suffer."¹⁴ I believe, we cannot have the attitude of passion unless we have in our hearts the value of compassion and compassion of course is one of Jesus' attributes in his ministry. The Bible tells us that whenever Jesus saw people are suffering he has compassion towards them.

Mamahi'ime'a in the Tongan context demonstrates the relationship of one to the other through mutual respect and commitment. Because relationships are so unique, it is therefore a requirement and expectation to be passionate about it. To be passionate means to hold fast to that relationship and never let it go. It is indeed through loyalty and commitment that passion can be reflected. Loyalty and commitment are revealed through obligation. You can't show your loyalty and commitment to the other person without having the obligation to serve and support. The *kāinga* bond can be strengthened when there is *mamahi'ime'a* (passion) in the relationship of one to the other. It refers to the commitment to build mutual support for one another in all times and for all costs. It is an action rather than word.

This is the kind of attitude that we must have in our role as stewards of our natural environment. We must have the passion to uphold our obligation to care for mother earth, our home and the habitat for all other species. It is the willingness to give our all to protect the most vulnerable members of our global community. Despite the cost we encounter, we are willing to accept it for the common good of everyone. This is a holistic obligation.

¹³ Fominova, Sofia, "Top 5 Emitters by Country", online resource on Google.

¹⁴ Danielewski, Mark Z. *House of Leaves*, online resource on Google.

Everyone in the global household must make the commitment to be passionate about saving our planet. The powerful nations must listen to the crying of the weak and powerless communities and willingly humble themselves to offer support by committing to alleviate pollution from the environment.

Our *vā* with *Papatūānuku* requires healing and it won't happen unless our human community has the passion to mend the wrongs and mistakes that we have done in the past and continue to do in the present. It means we must have the passion to admit our past wrong doings and also have the passion to recommit ourselves to heal and cherish our environment. In addition, we must also have the ambition to nurture and cherish our *vā* with *Papatūānuku* so that it will continue to flourish and prosper. This should be a communal obligation and passion. None of us can do it alone, for we can only do it together.

Theological Reflection from a *Kāinga* perspective on Matthew 6:26-31

A *Kāinga* perspective conveys the vitality and uniqueness of our relationship with God and our environment. Surely, that relationship is very sacred. We all have a shared common concern for the wellbeing of one another and therefore, we cannot afford to taint or dilute the sacredness of that relationship. Evidently, our survival depends primarily on sustaining that relationship. The Bible, our sacred book affirms the sacredness of this relationship. For example, the Book of Genesis to the Book of Revelation highlights the role of God in creation and the responsibility of humanity as good stewards of it. In Genesis, God grants to humanity the responsibility to care and nurture creation.¹⁵ God's intention was not for humanity to rule over creation but to look after it, as God cares for it. The Book of Revelation declares that God will create a new earth and new heaven.¹⁶ God has an ultimate plan to restore and renew the earth to its original form where every species live comfortably and enjoy life to the uttermost. Perhaps, this is the context in which Matthew chapter 6:26-34 is crafted. Jesus portrays an image of an environment that is perfect where life is sustained by its natural surroundings. God through the environment provides for the needs of creation, both human and non-human, so that no one should be worried.

The author of the gospel of Matthew included this passage in his gospel as part of Jesus' teaching on the Mount.¹⁷ His teaching was basically to his disciples who have left everything, including their security, to follow him. Because they have nothing to lean on in times of trouble, they could easily and potentially fall into worry. Oxford Dictionary defines 'worry' as 'feel or cause to feel anxious or troubled about actual or potential problems.' This definition articulates a state of fear in the mind and heart because of the unknown. Warren Carter, a Biblical scholar alluded to that by stating, "Worry has to do with priorities, with 'that which monopolies the heart's concern', with excessive concern to the security of life in this world."¹⁸ Jesus was carefully shaped in his teaching on matters that could prevent his disciples from worry since they participated in his mission. Things like food, drink, and

¹⁵ Genesis 1:26-31

¹⁶ Revelation 21-22

¹⁷ Matthew chapter 5 to chapter 7 is traditionally known as the Sermon on the Mount, where Jesus is portrayed by the author of the gospel as a Rabbi who is teaching his disciples about the values of the kingdom of God.

¹⁸ Carter, Warren, *Matthew and the Margin*, 176.

clothes are necessities for human security. Jesus affirms that God would provide these things for his disciples. These are the provisions that would sustain life. If anyone is lacking of them, then obviously that person should have the right to worry. Jesus says, “Look at the birds in the air. They don’t plant or harvest or store food in barns, but your heavenly Father feeds them. And you know that you are worth much more than the birds.” By using this statement, “But your heavenly Father feeds them”, Jesus is actually referring to his understanding of God’s original intention in the beginning of creation as has been indicated in Genesis 1:29-31.¹⁹ God from the beginning of creation provided food and shelter for all species for their wellbeing and security. Everything was natural and in harmony.

As God provides for the birds of the air, the lilies, and the grass in the field, so with the way God will provide for Jesus’ disciples. Jesus gave this teaching in the context of a world in which there was no issue of climate change or global warming. Surely, the natural environment was so clean and the birds of the air had no problem of finding food. There was no deforestation and industrial revolution that would affect the environment where the birds, lilies, and grass of the field could find their sustenance. The relationship in the natural environment was in harmony for there was no exploitation or interference to the life cycle of nature. S. Lily Mendoza and George Zachariah remark, “Even though a serious and systematic Christian theological engagement with ecological wellness and restoration is of recent origin, ecological consciousness and ecological living have been part of the Christian tradition from the very beginning.”²⁰

We are in a different context today and our environment has been distorted and tainted by our human activities since the industrial revolution. The life cycle of nature has been hijacked and the food chain that provides sustenance to various species, including birds, lilies, and grass in the field has been destroyed. Jesus gave this teaching in the context of a natural environment that was self-sustained with an assumption that it wouldn’t be spoiled. As Emerson Powerly, a Biblical scholar in his commentary, remarks, “But the reality of life in the first century for many people was a challenge to acquire the necessities of life-like food and clothing – through laborious living. Yet, life is more than food and clothing. That is, life is more than food for those who do not need to worry about their next meal or whether they will be cold tonight.”²¹ Powerly in his statement could apply to other species whose habitats are affected by climate change, which obviously has a detrimental impact on their food provision. Apparently, these species are certainly worried about their survival in this climate change environment. If human community is worried of the detrimental impact of climate change then how would they expect other species to feel. Apparently, they would certainly worry about their survival. While climate change is a reality, human behaviour must change in order for the *kāinga* bond between the human community and the natural environment to revitalize. Warren Carter alluded to that by stating, “The community is reminded that

¹⁹ Genesis 1:29-32, “God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that has the breath of life, I have given every green plant for food.” And it was so. God saw everything that he had made, and indeed, it was every good.”

²⁰ Mendoza, S. Lily & Zachariah, George, *Decolonizing Ecotheology*, 1.

²¹ Powerly, Emerson, “Commentary of Matthew 6:24-34”, Google online material.

interactions with God, with one another, and with the surrounding society are important aspects of their existence which embraces all of life, present and future.”²²

The words of Jesus reminds us of our role as Co-creators with God in this world, our home. We have a vital role in restoring the broken relationship that we have caused. And to do that we must sit down and *talanoa*.²³ We need to listen to the voices of the most vulnerable species that their habitats have been destroyed because of colonization. They are crying for justice and the church should respond to decolonize that damage that has been caused. We cannot afford to have deaf ears or blind eyes to the groaning of the creation for we are part of it. As Adrian M. Leske, a Biblical scholar reminds, “Human beings are, after all, of Earth and cannot survive apart from Earth. The healing of Earth comes with the healing of humanity. When that happens the one serves the other in a divine harmony.”²⁴

Conclusion

From a *kāinga* perspective, relationship is so essential to building and maintaining a healthy community where everyone is treated with love and care. We have a unique relationship with our natural environment for we are part of it and they are part of us, so we must make a commitment to treasure that relationship. We cannot and will not avoid that reality for it will certainly have a bad consequence on the whole earth community. If that relationship (*vā*) has been broken through our reckless and careless actions, we must have a duty to heal and to restore the *vā*. We are accountable to offer and promote justice to the whole of creation but most importantly to those who are vulnerable and powerless like the birds, the lilies, and the grass in the field. Our relationship (*vā*) with them has to be restored in order for justice to serve. We need to hear the voices of the vulnerable species in creation to have a proper response to the struggles that they encounter.

As a Tongan migrant in Aotearoa, I would like to suggest that in order to heal that *vā* to be resilient toward climate change, we must pay attention to these four principles of *faka’apa’apa* (respect), *tauhi’vaha’a* (maintaining good relationship), *loto-tō* (humility), and *mamahi’ime’a* (passion). These principles can generally apply to any cultural context for they all intend to foster peace and stability in relationship. I believe these principles would assist us in our role to attain justice for all the species that are affected by climate change.

²² Carter, Warren, *Matthew and the Margin*, 129.

²³ ‘Talanoa’ is a form of conversation that is informal and it allows everyone to talk. Rev Dr Winston Halapua in his article, entitled, “TheoMoana: Towards a Tikanga Theology – The Story (Talanoa) of the Three-Tikanga Church The Anglican Church in Aotearoa New Zealand and Polynesia”, states, “Talanoa is telling stories and that means making time, taking time, and making connections. It means engaging and furthering understanding. It means forging life-giving relationships.” 70.

²⁴ Leske, Adrian M. “Matthew 6:25-34: Human Anxiety and the Natural World”, *The Earth Story In the New Testament*, 26.