



Regulations

Code of Conduct



REGULATION

Code of Conduct for Methodist Church in Fiji (MCIF) .

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1 INTRODUCTION

1.1 WHAT IS A CODE OF CONDUCT?

A Code of Conduct states the behaviour expected of a person in an organisation, including a church, based on the beliefs and values of the organisation or church¹.

For ministers and leaders of a church, care for all church members, particularly for their spiritual wellbeing, and for others who look to them for guidance, is the first priority. Churches have Codes of Ethics and Codes of Conduct to provide clear guidelines to the behaviour expected of their ministers, deaconesses and leaders for effective ministry for the people of God and for the protection and wellbeing of those they serve.

A Code of Conduct states behaviour that is always unacceptable for ministers and church leaders. It is not new to state the behavior expected of ministry leaders. The behaviour expected of bishops (or elders), and deacons was described by the Apostle Paul in 1 Timothy 3: 1- 13. It is right for a church to state the behaviour expected of its ministry leaders, in its own particular context. A Code of Conduct should be looked at again from time to time for possible revision, so that it is relevant to the changing context.

1.2 TO WHOM DOES THE CODE APPLY?

In this Code, 'ministry leaders²' means

- *Ministers and Deaconesses,*
- *Lay members of Leaders Meetings*
- *lay members who are appointed or elected by the Conference to an office, a Board and/or a Committee, and*
- *lay employees of the Conference offices who have responsibility for management and/or supervision of other staff.*

The requirements of the Code apply to all these ministry leaders.

The Code of Conduct applies insofar as it not inconsistent with the laws of Fiji or the terms of a person's employment.

¹¹ *Ephesians 4: 1-3 "I therefore, the prisoner of the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace."*

² *For leadership roles in the early Christian Church, see Ephesians 4: 11-13. 'The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.'*

1.3 MINISTRY LEADERS

The MCIF believes that all Christians are called to a life of witness, service and worship. Within the Church, the MCIF recognises two ordained orders of ministry, directed to encourage and equip the people of God for their service in both church and community. These are the Ministry of Word, Sacrament and Pastoral Care, and the Order of Deaconesses. The role of a Minister and the role of a Deaconess are described in the MCIF Constitution and/or Regulations. The roles of Lay Pastor, Catechist, and Church Elder (Teacher/ Lay Preacher) are also referred to in the MCIF Constitution and/or Regulations, as is the membership of a Leaders' Meeting.

Ministry leaders have a special place in community of the Church. They touch people's lives at many points of joy, pain, celebration, grief and vulnerability³. They provide leadership in worship, preaching, teaching, pastoral care, and working for justice and peace.

People become ministry leaders in response to a call from God and the Church. As ministry leaders live out God's call, all their relationships shall be characterised by the love, care and compassion that was embodied in Jesus.

1.4 MCIF SAFE PLACE STATEMENT

The MCIF believes that all people are made in the image of God. We accept every person⁴. All are welcome in the MCIF regardless of differences such as race, age, creed, gender, marital status, ability or disability. We believe that God reaches out to us in love and acceptance, and that our relationships with each other should be loving and accepting. We reject abuse in all its forms. We accept our responsibility to do all we can to make all our places, our worship, our meetings, our homes, our fellowship gatherings and all our church activities places of safety and free from abuse.

1.5 KEY ETHICAL CONCEPTS

1.5.1 THE MINISTRY RELATIONSHIP

The ministry, or 'pastoral', relationship includes all the ways that Ministers, Deaconesses, and lay leaders relate to people in their role as ministry leaders. It includes relationships with people who are part of the Church, and also relationships with people in the wider community. The ministry relationship is the relationship between a ministry leader and another person (or persons) where: (i) the ministry leader is providing spiritual care for the person/s, or (ii) the person/s has looked to the ministry leader for guidance, protection or care, or (iii) the person/s has made contact with the ministry leader in their role as a minister or church leader.

Through the ministry relationship, leadership is given in worship, preaching, caring for those who suffer, teaching, and in working for justice and peace. The ministry relationship is part of the way the Church is built up as the Body of Christ, and contributes to good in the wider community.

The ministry relationship is seen by many to model the relationship Jesus Christ offered to people. This means the ministry leader has a special responsibility to relate to people as Christ did, with love, care and compassion. Jesus Christ in his relationships reached out with compassion to the

³ 'Vulnerable' is defined as 'helpless, defenseless, powerless; susceptible to physical or emotional attack or harm'

⁴ See Galatians 3:28 'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all of you are one in Christ Jesus.'

outcast. He rejected status, and rejected abuse in all its forms⁵.

Ministry leaders should not use a ministry relationship to meet their own needs.

1.5.2 POWER⁶

Ministers and lay leaders have a particular power because of their role in ministry leadership.

Power is part of ministry leadership, and some power is necessary. It is part of the way in which ministry takes places in the church's life.

Other people in the church, and in the wider community, have less power in relation to ministers, deaconesses and other ministry leaders. Because of this, lay members of the church, and others in the community, are vulnerable. Sometimes this means they are unable to refuse what a ministry leader wants from them.

Ministry leaders should be aware of the power they have and reject any use of this power to meet their own needs or to force others to agree to what they want. It is a serious abuse of power to use the ministry relationship to meet one's own emotional, sexual, financial or other needs.

When ministers, deaconesses or lay leaders exercise their power to control lay members of the church or others in the community, this is abuse of their power. This happens when a person says or does what the minister, deaconess or lay leader wants, whether that person wants it or not, without being able to say 'No'. The power of ministry leaders must be used only in the service of the Gospel, and in service to God's people.

1.5.3 BOUNDARIES IN MINISTRY

The key point about boundaries is in the difference between a family or friendship relationship and a ministry relationship. In a friendship or family relationship, the needs of both parties to the relationship may be met. In a ministry relationship, a ministry leader must not seek to meet his/her own needs, particularly personal needs.

Boundaries in ministry are limits to what words and behavior are appropriate for a person's particular roles⁷. Boundaries are the unseen and unspoken understandings that set physical and emotional limits to a relationship in a particular role. Ministry leaders 'cross boundaries' when they confuse their role with another person as 'ministry leader' with their role in a personal relationship, such as 'close friend', or 'husband'. Words and actions, such as touch, that would be acceptable in a personal relationship may not be acceptable in a ministry relationship. When ministry leaders cross or confuse boundaries it is harmful and confusing to the people who look to them for ministry leadership. Boundaries in a ministry relationship require that ministry leaders be concerned only about the needs of the people in their care or for whom they are responsible. Ministry leaders must not seek to meet their own needs through that relationship.

⁵ See John 13: 3- 16. Jesus washes the disciples' feet and tells them they must do the same.

⁶ 'Power' is the ability to do something, the capacity to act or perform effectively. Everyone has some power, although their ability to use that power varies in different situations. 'Power' includes the ability to exercise authority, to influence or to control.

⁷ A 'role' is a position a person holds, and the behavior expected of a person in that position. One person can have many roles eg 'lay preacher', 'farmer', 'husband', 'father', 'uncle', 'friend', etc.

1.5.4 PERSONAL RELATIONSHIPS

Ministry leaders have other roles and relationships with their own family, and friends. Although these roles are recognised as being different from the role of ministry leadership, the personal, family and friendship relationships of ministry leaders will be seen by others as models of Christian conduct. Ministry leaders have a special responsibility to reject all forms of dishonesty, violence and abuse in their personal, family and friendship relationships.

Ministry leaders will seek to witness in all aspects of their lives to holiness, honesty, integrity and self-control. This places a special responsibility on ministry leaders to maintain high standards of behaviour in their daily lives, in their homes and in the community. At the same time, ministry leaders should not be penalised for unacceptable behavior by members of their own families.

Ministry leaders should give proper time and care to their families, and to their own recreation and rest.

1.5.5 JUSTICE MAKING

Justice through discipline must be applied to all ministry leaders who are alleged to have breached the Code of Conduct. The Church and its members must not try to protect a ministry leader against whom an allegation is made. If a ministry leader commits a criminal offence, this must be reported to the police.

MCIF is committed to good processes for justice making by the Church when there are allegations of misconduct or abuse against its ministry leaders.

Basic to Micah's call (Micah 6:8) to 'do justice, love mercy and walk humbly before God' are these steps⁸ of justice making:

⁸ *The 7 steps of Justice Making are from Rev Dr Marie Fortune of the (U.S.) Faith Trust Institute: 'Working together to end sexual and domestic violence'. The 7 steps are applicable to all forms of abuse and misconduct, not only sexual.*

- i. *truth-telling*
- ii. *acknowledging the wrong*
- iii. *compassion*
- iv. *protecting the vulnerable*
- v. *accountability*
- vi. *restitution*⁹
- vii. *vindication*¹⁰

1.5.6 FORGIVENESS

Forgiveness cannot be 'made' to happen. Forgiveness is a gift of grace. Experience of people who have been abused is that the gift of forgiveness may be possible after justice has been done, according to the steps listed in 1.5.e. Even so, it may still take many years for healing to take place and for forgiveness to be possible.

It is not helpful for ministry leaders to expect a victim to forgive without also expecting the person responsible for the wrongdoing to repent. To tell a person who has suffered harm or abuse that they must forgive without taking steps for justice making is harsh and unhelpful. It does not address the cause of the suffering, which is the harmful and/or abusive behaviour of the person who caused the suffering.

⁹ 'Restitution' is compensation for loss. The loss can include loss of reputation; trauma or illhealth suffered; as well as financial loss.

¹⁰ 'Vindication' is to clear a person of blame.

2 MCIF CODE OF CONDUCT

2.1 MINISTRY COMMITMENT AND LEADERSHIP

Ministry leaders shall exercise their leadership in a manner that expresses:

- (a) commitment to God, and that is in accordance with the vows and promises made at their ordination or commissioning;*
- (b) inclusiveness of the Gospel, welcoming all people, irrespective of race, age, gender, creed, marital status, ability or disability;*
- (c) accountability to the Church;*
- (d) understanding of the ministry relationship, so that they shall not seek to meet their own needs through this relationship, and shall reject abusive use of power.*

2.2 RELATIONSHIPS WITH COLLEAGUES

- (a) Ministry leaders shall work within the polity of the MCIF, defined in its Constitution, Policies and Regulations, and in the Connexional Plan;*
- (b) Ministry leaders shall respect the call and appointment of other Church leaders, respecting the rights and responsibilities of those who share leadership in the MCIF, both lay and ordained;*
- (c) Ministry leaders shall accept the theological validity of the ordination or commissioning of both women and men for ministry leadership in Christ's church;*
- (d) Ministry leaders shall respect the professional expertise of members of other disciplines/professions with whom they work in the Church or other institutions.*

2.3 AUTHORITY

Ministry leaders have a duty of care and guidance to those they serve. They shall exercise their authority as men and women who are themselves under authority.

- (a) Ministry leaders shall accept the guidance and direction of those who have been given authority over them by the Church;*
- (b) Where ministry leaders have authority over others, they shall exercise that authority justly and in a clearly accountable manner;*
- (c) Ministers and Deaconesses shall accept appointments made by the MCIF Stationing process.*

2.4 RIGHT TEACHING AND PREACHING

- (a) Ministry leaders shall represent accurately the teachings of Scripture and of the Church. When teaching, preaching or leading worship, ministry leaders shall present*

the Gospel of Jesus Christ, guided by the witness to Christ in the Bible, and take seriously the tradition of faith and worship of the church catholic¹¹.

- (b) In particular, ministry leaders shall live out the Mission and Vision of the MCIF; faithfully represent the meanings of Biblical passages; uphold the theological and liturgical¹² tradition of the Church; and be open to challenge and correction from colleagues.*

Some conflict in a church is inevitable. Conflict can lead to growth in faith and understanding. However, in any conflict, people with conflicting views must approach each other with respect, a willingness to listen to, and consider different points of view.

- (c) Ministry leaders shall not abuse their preaching role to 'take sides' in a conflict within the Church.¹³*
- (d) Ministry leaders shall guard against being caught up in conflicts by agreeing to perform religious acts, such as a blessing, for one 'side' in a conflict.*

2.5 PASTORAL CARE

Ministry leaders shall note and seek to understand 'power' and 'boundaries', discussed above in 1.5.(b) and (c). An understanding of these concepts is very helpful in the ministry of pastoral care.

- (a) Ministry leaders shall offer pastoral care to all who desire it whether members of the Church or not;*
- (b) Ministry leaders shall care for those in need with Christ-like compassion and humility;*
- (c) Boundaries between the ministry relationship and a personal relationship mean that ministry leaders will usually not act as 'minister' with their own families. Ministry leaders, their family members and church leaders will discuss and decide who are suitable people to give spiritual counsel and pastoral care to each family member.¹⁴*

2.6 CONFIDENTIALITY

Ministry leaders shall not breach confidentiality.

- (a) Confidentiality is not about secrecy. It is the assurance that ministry leaders will not share written or spoken information about a person or persons with other people [except as indicated in (d) below], or use it for a purpose other than that for which it was gained or collected.*
- (b) In the processes of the Church, there are times when, because of its personal nature or its potential for misuse or harm, some information may be specified as confidential,*

¹¹ *The 'church catholic' is the Body of Christ, the wider church throughout the world.*

¹² *'Liturgical' refers to the words, music, sacraments, etc that occur during worship.*

¹³ *Ministry leaders rightly have a prophetic role, but they should prayerfully seek appropriate situations to speak out in matters that are controversial within the Church.*

¹⁴ *It is particularly helpful for older children and adult children whose parent/s are ministry leaders to have suitable people to go to for pastoral care, outside of the family.*

and is only intended for a particular audience, such as a closed session of a Conference, Standing Committee, Divisional Meeting or meetings within a Circuit or church organisation. Members of closed sessions shall not breach the confidentiality of these meetings.

- (c) In the ministry relationship, ministers shall take care to discuss the nature and limits of their confidentiality when approached by someone for a 'confidential' conversation¹⁵.*
- (d) Information obtained in the context of a ministry relationship shall remain confidential unless
 - i. the person gives permission for the particular disclosure; or*
 - ii. not disclosing such information would result in significant physical, emotional, or sexual harm, or financial loss to another person or persons; or*
 - iii. required by law. e ka vakalawa**
- (e) Ministry leaders shall observe any law relating to privacy.*

2.7 SELF-CONTROL

Ministry leaders shall be self-controlled in their behaviour, particularly in their treatment of other people.

- (a) Ministry leaders shall not be physically, verbally, emotionally or sexually abusive to others.*
- (b) Ministry leaders shall not be violent in their behaviour towards others, particularly women or children.*
- (c) Ministry leaders shall not commit adultery.*
- (d) Ministry leaders shall avoid excess in eating and drinking.*
- (e) Ministry leaders shall abstain from drinking alcohol, from the use of illicit drugs, and from misuse of prescribed drugs/medications.*
- (f) Ministry leaders shall not misuse yaqona.*
- (g) Ministry leaders shall avoid behaviours that can lead to addictions of any kind, including smoking, gambling and use of pornography.*
- (h) Ministry leaders shall abstain from nightclubs; teach Church members to distinguish the difference between traditional dances and paid dances in nightclubs, and encourage Church members to abstain from nightclubs.*

2.8 CHILD PROTECTION

- (a) In their treatment of children, and in their teaching and supervision of others who care for children, ministry leaders shall do all they can to encourage the physical,*

¹⁵ This means that if someone asks for a conversation to be kept 'confidential', the ministry leader should explain the limits to their confidentiality, as in 2.6.d (i-iii)

emotional and spiritual development of children.

- (b) Ministry leaders shall not hit or belittle children, or neglect their needs.*
- (c) Ministry leaders shall use constructive, non-harmful ways to manage children's behaviour and shall encourage others to do the same.*

Sexual activity with children is illegal and immoral.

- (d) Ministry leaders shall not engage in any sexual activity with children, and shall do all they can to ensure that others do not sexually abuse children.*
- (e) Ministry leaders shall report to the police, and to their Superintendent, any illegal sexual activity with children of which they become aware.*

2.9 ABUSE OF WOMEN AND DOMESTIC VIOLENCE

Genesis 1 reveals God's heart and purpose for humankind. Genesis 1:27 affirms that both women and men were created equally in the image of God. In this light the Church believes in the full equality of women and men in the family, in the community and in the Church, and sees marriage as an equal partnership between a man and a woman.

In their ministry and in their personal lives, Ministry leaders shall uphold the protection of women.

In Fiji domestic violence is against the law.

- (a) Ministry leaders shall not use their power to dominate their spouse, intimidate them or subordinate them.*
- (b) Ministry leaders shall be examples of loving spouses and parents to show the love of God.*
- (c) Ministry leaders shall seek counsel to gain new understandings from Scripture and theology about the place of women in the Christian faith, and how to avoid giving unhelpful advice to women that could lead to harmful domestic situations.*
- (d) Ministry leaders shall encourage victims of domestic violence to report the abuse and hold perpetrators accountable for their actions.*
- (e) Ministry leaders shall challenge any words and actions that perpetrate violence against women and children.*

2.10 INTEGRITY

Ministry leaders shall demonstrate high standards of moral integrity and honesty. They shall recognise that they are able to influence others because of the office they hold, and reject any possibility of doing so. Ministry leaders shall:

- (a) not misuse church funds;*
- (b) avoid any improper influence upon those to whom they minister in order to obtain some benefit for themselves.;*
- (c) seek to be aware of, and refuse to accept, gifts intended as bribes or other influence;*
- (d) seek to be aware of relationships or confidences intended to influence or manipulate;*
- (e) avoid malicious gossip and defamation;*

- (f) *demonstrate honesty and objectivity when providing references for, or reports about, colleagues or people in their church;*
- (g) *take all reasonable steps to ensure the truth of any statement before signing; and*
- (h) *never write or sign documents that are false or*
- (i) *misleading.*

2.11 CLOSE PERSONAL RELATIONSHIPS¹⁶

- (a) *When unmarried ministry leaders want to develop a close personal relationship with a particular person of the opposite sex, they should inform their Divisional Superintendent (for ministers) or Circuit Minister, and members of their church.*
- (b) *Ministry leaders should discourage elopement and de facto relationships, particularly within their own households.*

2.12 HARASSMENT AND BULLYING

Ministry leaders shall not commit any form of harassment or bullying. Harassment and bullying can be verbal, physical or sexual, and are experienced by the other person as offensive, humiliating, frightening, intimidating, or otherwise unwelcome in ways that fail to respect the dignity of the individual, and would be recognised as such by any reasonable person. Ministry leaders shall:

- (a) *Treat everyone with dignity and respect, speak with kindness, listen carefully, and consider the wellbeing of others;*
- (b) *Never commit any form of harassment or bullying;*
- (c) *Never engage in words or actions that are likely to make the other person feel persecuted or powerless;*
- (d) *Recognise early signs of harassment or bullying in themselves, and take action to prevent and resolve this; and*
- (e) *Recognise early signs of harassment or bullying in others, and take action to prevent and resolve this, including taking disciplinary action where it applies.*

2.13 MINISTRY SUPPORT AND REFLECTION

Ministry leaders need pastoral care and support for themselves, particularly at times of stress and crisis. Each ministry leader should seek to be clear where to go for pastoral care and support.

Ministry leaders have a responsibility to recognise their accountability for the quality of their ministry. Intentional and prayerful reflection on one's ministry is essential for continual improvement, and to ensure that members of the Church, and the wider community are led wisely in Christian life and understanding.

- (a) *Ministry leaders shall seek regular support and counsel about their ministry, particularly at difficult times, from appropriate persons who will keep this information confidential.*

¹⁶ 'Close personal relationships' include close personal friendships; close family relationships; marriage; and relationships that are becoming romanticised.

- (b) *Intentional and prayerful reflection on one's ministry can take place through planned conversation with a Divisional Superintendent (for Ministers), with the Senior Deaconess (for Deaconesses), or with a trusted colleague or colleagues. Lay leaders can seek counsel from ministers and deaconesses.*
- (c) *Intentional reflection on ministry situations can be by phone, or face-to-face. Retreats with other ministry leaders can also be helpful. Another way is through a 'support circle', a gathering of a few ministry leaders to discuss situations in their ministry where ideas and reflection can be shared, and mutual support given.*

2.14 PROFESSIONAL SKILLS AND LIMITS

- (a) *Ministry leaders shall undertake continuing education and training appropriate to their ministry.*
- (b) *Ministry leaders shall not misrepresent their skills, training or experience. They shall not undertake work beyond their skill level and shall make appropriate referrals.*
- (c) *In situations where there is no alternative but for ministry leaders to provide care beyond their skill level, they must, where practicable, seek guidance from a person with appropriate training, skills and experience.*
- (d) *Ministry leaders who offer counselling shall recognise the limits to their skills, depending on the length and specialisation of their prior training in counselling. Those who offer counselling frequently shall engage in ongoing counselling training.*

2.15 SELF-CARE

Ministry leaders are not expected to, and shall not work all day every day. When their own essential needs are not met in healthy ways, ministry leaders are not able to be helpful leaders to others.

Ministry leaders shall take responsibility to:

- (a) *take care of their own physical, spiritual, mental and emotional health needs and, where appropriate, seek assistance from a qualified professional;*
- (b) *give proper attention and care to their relationships with their family and friends; and*
- (c) *take annual leave when it falls due, and adequate time off from work for recreational activity.*

2.16 POLITICS

- (a) *A Minister of the Word or a Deaconess shall resign from their appointment prior to standing for election to parliament.*
- (b) *The Minister or Deaconess may reapply for appointment to Standing Committee or the Conference.*
- (c) *Ministry leaders shall not encourage, support or condone any attempt to remove a government by a coup.*
- (d) *Ministry leaders shall witness to the dignity of the human person made in God's image by protesting every infringement of freedom, especially those of religious freedom, of conscience, and of association.*

2.17 RELATIONSHIP WITH THE LAW

Ministers and Deaconesses shall inform the General Secretary of any matter which may lead to legal action¹⁷ against the Minister or Deaconess and/or the Church.

Other ministry leaders shall inform the Church leader to whom they are accountable of any matter which may lead to legal action against the ministry leader and/or the Church.

Ministry leaders shall not deliberately break the law or encourage another to do so. The only exception would be in situations of political resistance or civil disobedience.

2.18 WORKING WITHIN INSTITUTIONS, ORGANISATIONS, OR WITH OTHER PROFESSIONS (for example hospital, prison or ecumenical organisations) /

- (a) Ministry leaders shall be aware of Codes of Ethics (or similar) within those institutions or organisations where they work.*
- (b) Ministry leaders in such ministry locations have a responsibility to abide by those Code of Ethics also, as well as by this MCIF Code of Conduct.*
- (c) Ministry leaders in such ministry locations shall comply with all the relevant standards, policies, procedures, practices, and guidelines that apply to employees, workers and those in ministry within that organisation.*
- (d) Notwithstanding, the MCIF Regulations governing appointments will always apply for Ministers and Deaconesses appointed to those positions by its Stationing process.*
- (e) Where the demands of institutions or other organisations conflict with this Code of Conduct, Ministers and Deaconesses shall clarify the nature of the conflict. They shall inform all parties of any conflict and seek to resolve it.*

¹⁷ This does not include minor traffic or motor vehicle infringements.

3 BREACH OF THE CODE OF CONDUCT

3.1 DEFINITION OF BREACH

Breach of the Code of Conduct refers to:

- (a) any violation or infringement of the requirements of the Code by ministry leaders.*
- (b) situations where ministry leaders have deliberately encouraged others to breach the Code.*
- (c) any breach which occurs via the internet or through other technology even where those who have been affected cannot be identified.*

3.2 REPORTING A BREACH OF THE CODE OF CONDUCT

Any person may report an alleged breach of the Code of Conduct to the Divisional Superintendent or General Secretary of the Conference.

3.2.1 NOTIFICATION TO POLICE WHEN A BREACH IS ALSO A CRIMINAL OFFENCE

If the Law requires a notification of the breach to the police as a criminal offence, this notification shall be made by a ministry leader who is aware of the offence.

AI VOLA SUI NI LAWA TU

Na i Vakarau Kilikili ni Veiqaravi e na Lotu Wesele e Viti

1	AI TUKUTUKU TAUMADA	1
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2.10	Na Veiwekani Voleka.....	10
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2.12	Na Veivukei, Veidigovi Kei Na Veivakaukauwataki	11
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2.14	Qarauni Iko Taumada	12
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2.16	Na Veiwekani Kei Na Lawa	12
2.17	Na Cakacakavata Kei Na Vei-Matacakacaka Kei Na Duidui Kila	12
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3.2	Na Tukutukutaki Ni Kena Voroki Na Yavu Ni Itovo Ni Veiqaravi	14
3.3	Vakaraitaki Kina Tabana Ni Ovisa Na Cala Ni Voroki Ni Lawa	14

1 A I TUKUTUKU TAUMADA

1.1 A CAVA NA I VAKARAU KILIKILI NI VEIQARAVI?

Na i Vakarau Kilikili ni Veiqaravi sa i koya na i tovo e veiganiti se kilikili vua e dua na tamata me vakayacora e na vanua e veiqaravi kina ka okati kina edua na lotu, ka yavutaki e na vakabauta se nai tovo vakamareqe ti ni vanua se lotu o ya¹.

Sa i matai ni ka bibi vei ira na i Talatala kei ira na i liuliu vakalotu na nodra maroroi na lewe ni lotu, vakabibi na qarauni ni nodra bula vakayalo ka vaka kina koi ra tale e so e ra dau raici ira cake me ra dauniveituberi. E ganita me dua na i vakarau kilikili ni veiqaravi e na loma ni Lotu me dusimaka vakamatata na itovo e so e rakorako vua na i Talatala, Dikonesi kei ira na i liuliu vakalotu me mana kina na nodra veiqaravi ka maroroi talega kina na nodra bula koi ra e ra qaravi.

Nai Vakarau Kilikili ni Veiqaravi e vakadeuca na vei tovo eso ka sega ni kilikili kaya na i Talatala kei ira na i liuliu vakalotu.

E sega ni ka vou na kena vakamatatataki na i tovo e veiganiti kei ira na i liuliu vakalotu. E na i vola nei Paula nai Apositolo vei Timoci e na 1 Timoci 3: 1-13, e vakamatatataki kina na i vakarau e veiganiti kei ira na bisovi (se qase ni lotu), kei ira na i vakatawa. Sa dodonu ki na lotu me dau tukuna na i tovo e dodonu me ra vakarautaka na i liuliu vakalotu e na vanua e ra veiqaravi kina. E dodonu me dau dikevi wasoma Na i Vakarau Kilikili ni Veiqaravi, me dau talevi ka raici se sa veiganiti tiko kei na veisau ni gauna e donumaka tiko na lotu e na vanua oya se sega.

1.2 E VOLAI ME BALETI CEI NA I VAKARAU NI VEIQARAVI OQO?

E na i Vakarau Kilikili ni Veiqaravi oqo, sa na okati me i balebale ni 'i liuliu vakalotu'² o ira na:

- I Talatala kei na Vada ni Turaga (Dikonesi),
- Lewe ni Bose Vulavou sega ni tabaki
- sega ni tabaki ia e ra lesi se digitaki mai na Koniferedi ki na dua na i tutu, Matabose kei/se na dua na Komiti, kei
- na sega ni tabaki ka ra cakacaka e na veitutu e so e na vuku ni Koniferedi me ra manidia ka/se liutaka e dua na matakacacaka.

E na kovuti ira kece sara na iliuliu vakalotu oqo na veika kece e volai koto e na i Vakarau Kilikili ni Veiqaravi.

E na dei tikoga na kena vakamuri na i Vakarau Kilikili ni Veiqaravi oqo vakavo walega kevaka e sega ni sala vata kei na yavu ni vakavulewa ni matanitu o Viti se na lawatu ni nona veidinadinati vakacacacaka e dua na tamata.

1 Efeso 4: 1-3 O koya oqo kau masuti kemudou kina oi au sa vesu tu e na vuku ni Turaga, mo dou ia tiko nai valavala sa kilikili kei na itutu dou sa kacivi kina, mo dou yalomalumulumu sara ka yalomalua, mo dou vosota vakadede ka veivosoti vakai kemudou e na loloma, mo dou gumatua sara mo dou maroroya na lomavata ni Yalo Tabu, ni dou sa vauci vata e na veivinakati.

2 Nai tavi ni veiliutaki e na Lotu Taumada e volai koto e na Efeso 4: 11-13. "Ia sai koya sa solia eso me ra i apositolo; ka so me ra parofita; ka so, mera tamata dauvunau voli; ka so me rai vakaitawa kai vakavuvuli: me ra vakavinakataki kina koi ra sa lotu me ia na cakacaka ni Talatala, me vakatataki cake na ivavavakoso nei Karisito".

1.3 NA I LIULIU VAKA LOTU

E vakabauta na Lotu Wesele e Viti ni da sa kacivi kece na tamata lotu va-Karisito ki na bula ni vakadinadina, veiqaravi kei na sokalou. E rua na taba ni veiqaravi tabaki e na loma ni Lotu Wesele e Viti ka vakatabakidua ki na veivakatatakicake kei na vakaiyaragitaki ni tamata ni Kalou me baleta na nodra veiqaravi e na loma ni lotu kei na bula vakaitikotiko. Oqo sa vakatabakidua kina Tabacakacaka ni Vosa ni Kalou, Sakaramede kei na Veiqaravi vakaivakatawa kei na Vada ni Turaga se Dikonesi. E volai tu vakamatata e na Lawa ni Lotu Wesele e Viti na nodrau dui itavi na i Talatala kei na Dikonesi. E tukuni tale ga e na lawa ni Lotu Wesele na itavi ni Vakatawa, vakavuvuli, qasenilotu (qasenivuli, dauvunau) kei ira na lewe ni Bose ni Veiliutaki..

Sa i tavi bibi sara e ra qarava na i liuliu vakalotu e na loma ni lotu. Na veiqaravi oqo e tara yani na nodra reki, rarawa, soqo ni marau, lolosi kei na malumalumu³ ni tamata yadua. E ra qarava na veiliutaki vakalotu, vunau, veivakatavulici, veituberi kei na kena cakacakataki na dodonu kei na veisaututaki.

E ra veiliutaki na i liuliu vakalotu e na vuku ni kaci ni Kalou kei na Lotu. E ra bulataka na kaci ni Kalou e na nodra vakaraitaka na loloma, veikauwaitaki kei na yalo loloma e na nodra bula veimaliwai kei na veiwekani me vaka a laurai e na bula nei Jisu.

1.4 A I TUKUTUKU NI VEIMARORO NI LOTU WESELE E VITI

Sa vakabauta na Lotu Wesele e Viti ni tamata kece e buli me veiucui kei na Kalou. E da sa dau ciqomi ira na tamata⁴ kecega. E ciqoma na Lotu Wesele e Viti na veimataqali tamata kecega ka veitalia ga na duidui e koto e na mata tamata, yabaki ni bula, vakabauta, tagane se yalewa, vakawati se sega, tuvaki vinaka na yagona se vakaleqai. E da sa vakabauta ni sa dodo na liga loloma ni Kalou me veiciqomi ka sa dodonu vaka talega kina me da dau veilomani ka veiciqomi. E da sa sega sara ni tokona na cakacaka kece ni veivakasaurarataki. E da vakadeitaka tu ni sa noda i tavi me da dau tovolea e na noda i gu taucoko me galala mai na veivakalolomataki kei na veivakasaurarataki na noda vanua, noda lotu, noda bose, noda veivale, noda veisoqoni kei na vei cakacaka vakalotu kece sara.

1.5 NA VEIULUTAGA BIBI NI BULA ROKOVI

1.5.1 NA VEIWEKANI VAKALOTU

E okati e na veiwekani vakalotu se vakaivakatawa na veimaliwai kece sara ka kovuti kina na i Talatala, Dikonesi, kei na veiliutaki sega ni tabaki e na nodra i tutu vakailiuliu vakalotu. E wili e ke na veiwekani kei ira e ra lewe ni lotu, ka vaka talega kina koi ra e ra tiki ni bula vakaitikotiko raraba. Na veiwekani vakalotu sai koya na nodrau veimaliwai e dua na i liuliu vakalotu kei na dua tale na tamata: (i) na i liuliu ni lotu e qarava tiko na nona bula vakayalo e dua, se (ii) na tamata o ya sa taro ivakasala oti, taqomaki ka maroroi tiko vua na iliuliu vakalotu, se (iii) e dua na tamata sa veitaratara tiko kei na iliuliu vakalotu e na nona i tutu vakaitalatala se i liuliu vakalotu.

3 Sa okati na malumalumu me 'sega ni vukeyi koya rawa vakai koya, sega ni taqomaki koya rawa, sega na nona kaukauwa,; rawarawa ni vakamavoataki na yagona se vakararawataki na lomana.

4 Raica na Kalatia 3: 28 'Sa qai sega na Jiu se kai matanitu tani, sa sega na bobula se itaukei, sa sega na tagane se na yalewa: dou sa duabau ga koi kemudou kecega e na vuku i Karisito Jisu.'

E basika na veiwekani vakalotu e na loma ni veiliutaki e na so- kalou,vunau, veiqaravi vei ira e ra vakaloloma,veivakatavulici, kei na kena vukei me yaco na vakatulewa dodonu kei na veisaututaki. Na veiwekani vakalotu sa tiki ni kena tarai cake na Yago i Karisito ka bulia cake na vinaka e na dua na vanua.

E levu na tamata e ra raica na veiwekani vakalotu me i yaloyalo ni veiwekani ka a bulataka ko Jisu vata kei ira na tamata. Sa kena i balebale ni sa dua na i tavi bibi e vakaitavitaki koya kina na iliuliu vakalotu me veimaliwai kei ira na tamata e na loloma,veimaroroi kei na yalo loloma me vakataki Karisito. A veimaliwai ko Jisu Karisito kei ira na vakaloloma e na yalo loloma. A sega ni kauwaitaka na i tutu ka cata sara na veimataqali veivakalolomataki kece ga⁵.

Me ra kakua ni vakayagataka na iliuliu vakalotu na veiwekani vakalotu me yaco kina na lomadra.

1.5.2 NA KAUKAUWA6

E tiko na kaukauwa vei ira na i Talatala kei ira na i liuliu ka ra sega ni Talatala baleta na nodra i tutu vaka liuliu vakalotu. Na kaukauwa e tiki ni veiliutaki vakalotu ka sa dau gadrevi e na veiliutaki me na vakayagataki e so na na kaukauwa vaka oqo. Sa tiki ni veiqaravi e na bula ni lotu.

E sega ni tiko na kaukauwa oqo vei ira na lewe ni lotu,kei ira na lewe ni vanua e na nodra veimaliwai kei ira nai Talatala, Dikonesi kei ira na i liuliu vakalotu. Ena veiwekani oqo, e ra sa okati me ra tamata malumalumu koi ra na lewe ni lotu kei ira na lewe ni vanua tale e so. E na so na gauna sa dau vakavuna kina me dredre na nodra vakasuka mai na veika e dau vinakata mai vei ira, na iliuliu vakalotu.

Sa dodonu vua na i liuliu vakalotu me matata vua na kaukauwa e tu vua ka me cata sara ni vakayagataka na kaukauwa oya me rawata kina na lomana se me vakasaurarataki ira kina e so me ra tokona na ka e vinakata. E sa cala bibi sara ni vakayagataki cala na kaukauwa ni veiliutaki vakalotu me vakaceguya kina na yalona, nona gadreva na veiyacovi, i lavo kei na veika tale eso e vinakata.

E na gauna e ra vakayagataka kina na i Talatala, Dikonesi, i liuliu ka sega ni Talatala se Dikonesi na nodra kaukauwa ni veiliutaki me lewai ira kina vakaukauwa na lewe ni vavakoso kei ira na lewe ni vanua, sa na vakatokai oya me vakayagataki cala ni kaukauwa. E yaco oqo e na gauna e tukuna se vakayacora e dua na ka e dua na tamata baleta ni a vakaroti koya kina na i Talatala, Dikonesi se iliuliu vakalotu, ka sega ni rarwa kina vua na tamata o ya me vakasuka mai kina. Na kaukauwa ni iliuliu vakalotu sa dodonu ga me vakayagataki e na veiqaravi e na Kosipeli, kei na veiqaravi vei ira na nona tamata na Kalou

1.5.3 NA LAWA NI VEIQARAVI E NA LOTU

Na ka bibi me baleta na l yalayala ni veiwekani na kena kilai ka vakadeitaki na veiwekani vaka dra *se veiwekani vakaveitokani kei na veiwekani ni veiqaravi. Na veiwekani vakadra se vakaveitokani, e rawa kina ki na yasana ruarua me sotavi na nodrau gagadre. Ena veiwekani ni veiqaravi sa sega ni kilikili kei koya na l Liuliu vakalotu me vaqara me sotava na nona gagadre vakataki koya, vakabibi na nona gagadre vakayago mai vei ira e veiqaravi e vukudra.

5 Raica na Joni 13: 13-16. Sa vuya na yavadratou na tisaipeli ko Jisu ka vakaroti iratou me ratou cakava talega vaka kina.

6 Na kaukauwa sa i koya na kena rawa ni vakayacori edua na ka, na i gu me rawa ni cakacaka kina vakavinaka. E tiko vua na tamata yadua na kaukauwa, ia na nodra rawa ni vakayagataka e vakatau e na vanua e ra tiko kina.

Na lawa ni veiqaravi e na lotu sai koya na i yalayala ni veika e rawa ni tukuna se cakava e dua na tamata me kilikili kei na itavi e kacivi kina. Oqo na veika e sega ni raici ka sega ni dau tukuni ia sa dau kilai deivaki tu ga ni yalayala ni veiwekani vakayago se veikilai titobu e na vuku ni i tavi oya. Sa na kalawaci tiko na i yalayala o ya kevaka e veisola na nona i tavi vakailiuli ni lotu e dua kei na nona veiwekani me vaka na veiwekani ni veiwatini se veitokani voleka, Na vei i tovo se vosa e so ka kilikili e na veiwekani voleka vakaoqo e na sega ni kilikili e na veiwekani vakalotu. E na gauna e kalawaci kina na i yalayala ni veiqaravi e na vukuni ni veiwekani voleka vaka oqo, sa na dau vakavuna na leqa kei na veilecayaki vei ira e ra raica cake na i tutu ni veiliutaki vakalotu. Na lawa ni veiqaravi e na veiwekani vakalotu e na dau kauwaitaka ga na nodra leqa o ira e ra qaravi tiko vua na iliuli vakalotu. Na i liuli vakalotu e na sega ni dau cakava e dua na ka me rawata kina na lomana e na vuku ni veimaliwai oya.

1.5.4 NA VEIWEKANI

E tete ki na nona vuvale kei ira na nona i tokani na itavi⁷ kei na nona veiwekani ni iliuliu vakalotu. E dina ga ni dau raici me duidui na i tavi ni iliuliu vakalotu, e na dau raici tiko na nona bula, matavuvale kei na nona veimaliwai kei ira na nona itokani me i vakaraitaki ni i tovo va-Karisito. Sa dodonu vua nai iliuliu vakalotu me cata sara na veimataqali lawaki ca, veivakasaurarataki kei na veivakalolomataki e na nona bula, matavuvale kei na veimaliwai kei ira na nona veitokani

E ra na dau vakadinainataka tiko na i liuli vakalotu e na veitiki nodra bula kece sara nai tovo e savasava, dina, dei ka dodonu kei na tarovi koya mai na i tovo ca. E sa gadrevi kina vei ira na dauniveiliutaki vakalotu me ra vakaitovotaki ira e na i tovo kilikili ka cecere ena nodra bula e na veisiga, e na loma ni nodra vale kei na bula vakaitikotiko. Ia, ena sega ni totogitaki na i liuli vakalotu kevaka e dua na lewe ni nona vuvale e vakaitovotaki koya e na i tovo tawakilikili eso.

Era na dau qarauna na iliuliu vakalotu me dau tiko talega na gauna e veiganiti kaya me ra dau qarava kina na nodra dui matavuvale ka vakatalega kina e na nodra dau gade ena vakacagicagi kei na vakacegu.

1.5.5 NA CAKACAKATAKI NI LEWA DODONU

Sa na dau tauci na lewa dodonu ni veivunauci ki vei ira kece na iliuliu vakalotu e ra beitaki ni ra voroka Na i Vakarau Kilikili ni Veiqaravi. E na sega ni dau sasagataka na Lotu se koi ra na lewe ni lotu me ra taqomaki koya e beitaki. Kevaka e cala e na basu lawa na iliuliu vakalotu, sa dodonu ga me biu ki na liga ni lawa.

E dei ka dinata tu na Lotu Wesele e Viti na gacagaca kece ni nona cakacakataka na lewa dodonu na Lotu kevaka e yaco ki vei ira na kena iliuliu vakalotu na veibeitaki ni cala kei na veivakalolomataki

Na yavu ni nona kacivaka ko Maika (Maika 6: 8) 'mo cakadodonu ga, ka mo vinakata na yalo loloma, ka mo yalo malumalumu tale ga ni drau lako vata kaya na nomu Kalou' e koto e na ituvatuva⁸ ni kena cakacakataka na lewa dodonu me vaka oqo:

7 Na i tavi sa i koya na nona i tutu e dua ka sala vata kei na i tovo e kilikili kei na i tutu oya. E rawa vua e dua me qarava e levu nai tavi me vaka na dauvunau, dauteitei, watina, tama, itokani kei na veika vaka oya.

8 E kau mai na 7 na ituvatuva ni kena cakacakataka na lewa dodonu mai vei Rev Dr Marie Fortune of the (U.S.) Faith Trust Institute: 'Working together to end sexual and domestic violence'. Na vitu na i tuvatuva oqo e rawa ni vakayagataki ki na veimataqali veivakalolomataki se cala kece ga ka sega walega ni cala ka okati kina na veiyacovi.

- i. Tukutuku vakadodonu
- ii. Vakadinadinataka na cala
- iii. Yalo loloma
- iv. Nodra Taqomaki na malumalumu
- v. Saumi taro ena nona i valavala
- vi. Veisosomitaki⁹
- vii. vakadinadinataka¹⁰

1.5.6 NA VEIVOSOTI

Na veivosoti e sega ni rawa me da 'cakava' me yaco. Na veivosoti e dua nai solisoli vakailoloma savu. E ra vakadinadinataka o ira e sa vakayacori oti vei ira na veivakalolomataki ni a rawarawa me ra qai veivosoti e na gauna sa vakayacori oti kina na cakacaka dodonu ka volai koto e cake ena 1.5e. Ia, e rawa ni vakayabaki me qai mavo na mavo na lomana e dua me qai rawa kina ni veivosoti.

E na sega ni yaga vua na iliuliu vakalotu kevaka e namaka me veivosoti o koya e vakalolomataki kevaka e sega ni namaka me veivutuni o koya e veivakalolomataki. E sega na betena ka veivakasaurarataki walega kevaka e tukuni vua e dua e curuma tu na rarawa kei na veivakalolomataki ni dodonu me veivosoti ka sega ni cakacakataki kina na lewa dodonu. Oqo e sega ni vakarusa na vu ni leqa ka sa ikoya na nona i tovo kaukauwa ni veivakalolomataki na tamata ka vakavuna na leqa.

9 E 'Veisosomitaki' na ka e vakayali mai vei koya a kauta tani na ka oya. Oqo e rawa ni wili kina na kena vakayali na kena irogorogo vinaka, na bula vinaka ka vaka talega kina na veika vakailavo.

10 'Vakadinadinataka' me vagalalataki kina mai na veibetaki e caka vua.

2 NA I VAKARAU KILIKILI NI VEIQARAVI ENA LOTU WESELE E VITI

2.1 NA DINA KEI NA VEILIUTAKI E NA LOTU

E ra na dau veiliutaki na i liuliu vakalotu ena:

- (a) dina vua na Kalou, ka salavata oqo kei na nodra vosa ni bubului kei na vosa ni yalayala e na gauna ni nodra tabaki se lesi
- (b) veikovuti ni Kosipeli,ciqomi ni tamata kecega ka veitalia ga na duidui vakamata tamata,yabaki ni bula, tagane se yalewa se vakabauta, vakawati se sega ni vakawati, tuvaki vinaka na yagona se lokiloki
- (c) nona kila ni rawa ni tarogi mai na Lotu
- (d) kena matata vua na veiwekani vakalotu me kakua kina ni vakayagataka na nona veikilai me rawata kina na lomana ka na besetaka sara na vakayagataki vakasausa ni kaukauwa.

2.2 NA VEIWEKANI KEI IRA NA ITOKANI VAKACAKACAKA

- (a) Era na dau veiqaravi na i liuliu vakalotu e na loma ni soqosoqo ni Lotu Wesele e Viti me vaka e vakamacalataki tu e na Yavu ni Vakavulewa, Lawa kei na Lawatu kei na 'Na ituvatuva levu ni cakacaka ni Lotu.
- (b) E ra na dau rokova na i liuliu vakalotu na nodra i lesilesi o ira na i liuliu vakalotu tale e so, rokova na nodra dodonu kei na nodra i tavi e ra veivuketaka na veiliutaki e na loma ni Lotu Wesele e Viti, se ra leweni lotu se i Talatala.
- (c) E ra na dau ciqoma na i liuliu vakalotu na dina vakayalo ni veitabaki kei na lesi ni yalewa kei na tagane ki na cakacaka ni veiliutaki vakalotu e na lotu nei Karisito.
- (d) E ra na dau rokova na i liuliu vakalotu na nodra kilaka vakacakacaka na lewe ni vei tabana vakavuli se vakacakacaka tale eso ka ra cakacaka vata e na loma ni lotu se e na veivanua tale e so.

2.3 NA KAUKAUWA NI VEILIUTAKI

Sa nodra i tavi na i liuliu vakalotu me ra veimaroroi ka veituberi vei ira e ra veiqaravi kina. E ra na dau vakayagataka na nodra kaukauwa vakailiuliu e na kena dei tiko vei ira ni ra tagane se yalewa liutaki talega.

- (a) E ra na ciqoma nai liuliu vakalotu na veituberi kei na nodra veiliutaki o ira e soli vei ira na kaukauwa ni veiliutaki mai na Lotu;
- (b) E ra na dau vakayagataka na i liuliu vakalotu na kaukauwa ni veiliutaki ena dodonu kei na matata ni rawa ni ra na tarogi e na i vakarau ni nodra vakayagataka na kaukauwa ni veiliutaki;
- (c) E ra na dau ciqoma na i Talatala kei na Dikonesi na i lesilesi mai na Lotu Wesele e Viti.

2.4 NA I VAKAVUVULI KEI NA I VUNAU DODONU

- (a) E ra na dau vakatavulica vaka dodonu na i liuliu vakalotu na ivakavuvuli vakai Volatabu kei na Lotu. E ra na dau vakadewataka na i liuliu vakalotu na Kosipeli nei

Jisu Karisito, e na nodra tuberi me vakadinadinataki Karisito e nai Vola Tabu ka vakabibitaka na i vakarau kei na i vakavuvuli ni vakabauta vakalotu¹¹.

- (b) E bibi duadua ni ra na bulataka na Vunilagi kei nai Tuvatuva ni cakacaka ni Lotu Wesele e Viti koi ra na i liuliu vakalotu; yalo dina e na nodra vakadewataka nai balebale ni veitiki ni Vola Tabu; tokona na rai vaka-Wesele kei na i tuvatuva ni so-kalou¹² ni Lotu Wesele ka yalo rawarawa me ciqoma na nona dau tarogi ka vakadodonutaki mai vei ira na nona i tokani vakacakacaka.

Sa dau tiki ni dua lotu na kena dau basika na duidui. Na duidui e rawa ni yaco kina na tubu cake ni vakabauta kei na kila. Ia, na veigauna e basika kina na duidui, e dodonu vei ira e tiko kina na duidui me ra dau veivosaki ka veitalanooa e na vakarokoroko, yalo rawarawa ni vakarorogo ka rokova na nodra vakasama o ira e duidui mai vei koya.

- (c) Me ra kakua ni vakasabusabutaka na nodra i tavi vakadauvunau na i liuliu vakalotu me ra veitotaki ni yaco na duidui e na loma ni Lotu¹³.
- (d) E ra na dau yadrava matua sara na iliuliu vakalotu me ra kakua ni kuitaki e na veiduidui e so ena nodra vakadonuya me ra vakaitavi e na vei soqoni vakalotu ka dau vakayacori kina na veika me vaka na kena vakalougatataki se masulaki e dua na i to.

2.5 NA VEIQARAVI VAKAIVAKATAWA

E ra na dau nanuma matua nai liuliu vakalotu ka saga me ra kila na 'kaukuawa' kei na lawa ni veiqaravi vaka lotu ka vakamacalataki tiko e na 1.5(b) and (c). E yaga vakalevu e na veiqaravi vakaivakatawa ke matata na veivakasama ka tukuni tiko ogo.

- (a) E ra na dau solia na nodra veiqaravi vakaivakatawa na i liuliu vakalotu vei ira e ra gadreva se ra lewe ni Lotu se sega;
- (b) E ra na dau qaravi ira e ra vakaleqai na iliuliu vakalotu ena yalo loloma va-Karisito kei na yalo malumalumu.
- (c) Na lawa ni veiqaravi me baleta na veiwekani vakalotu kei na veiwekani vakayago sa na vakavuna me kakua kina ni veiqaravi 'me vaka na i Talatala' ki vei ira na nona lewe ni vuvale. E ra na dau veitalanoa na i liuliu vakalotu, lewenivuvale kei ira na veiliutaki e na lotu me ra digitaka na tamata e veiganiti me vakayacora na veiqaravi ogo vei ira na lewe ni vuvale vakayadua¹⁴.

2.6 NA VEIMAROROI

E ra na sega ni dau voroka na lawa ni veimaroroi na i liuliu vakalotu.

- (a) Na veimaroroi e sega ni vunivuni matua. E kenai balebale ga ni o ira na i liuliu vakalotu e ra na sega ni dau tukuna se talanoataka vakaveitalia na veitukutuku e so e

11 Na 'vakabauta vaka lotu'sa vakaibalebaletaki ki na Yago i Karisito, na lotu raraba e vuravura taucoko.

12 Na i tuvatuva ni so-kalou sa i koya na vosa, ivakatagi, sakaramede kei na veika vaka oya ka vakayagataki e na dua na gauna ni lotu.

13 E tiko na nodra itavi dodnu vakadauniveivunauci na i liuliu vakalotu, ka sa bibi kina me tiko vei ira na yalo ni vakamamasu me ra kila kina na gauna donu me ra dau vosataka kina na veika lelevu ka veibolei e yaco tiko e na loma ni lotu.

14 Sa ka bibi sara me raqaravi e na veiqaravi vakaivakatawa na luvedra cauravou se goneyalewa na iliuliu vakalotu mai vei ira e ra dau solia na veiqaravi vakaoqo ia me ra kakua ni lewe ni vuvale.

volai se tukuni me baleta e dua na tamata se so na tamata [vaka vo ga e na veigauna e so me vaka e tukuni tiko e na (d) e na iwasewase oqo], se me vakayagataka na i tukutuku o ya e na dua tale na i naki ka sega ni salavata kei na kena i naki taumada.

- (b) E na cakacaka ni Lotu, sa dau tiko na gauna, e na dau maroroi kina e so na i tukutuku, me vaka ni na rawa ni veivakamavoataki se veivakaleqai, ka nakiti me na qai dau rogoca ga e so e na bose ni Koniferedi, Komiti ni Leqa, Bose Vakayabaki se bose Vulavou se vakalotu. E dau sogo na bose oqo ka na sega ni vakatarai vei ira na lewena me ra talanoataka vua e dua tale na veika e veivosakitaki kina.
- (c) E ra na dau qarauna sara nai talatala na mataqali vei maroroi kei kena i yalayala e na gauna e kerea kina e dua me wasea mada vua e dua na i tukutuku 'maroroi'¹⁵.
- (d) Na veitukutuku e kumuni e na gauna ni veitalanoa vakaveiwekani vakalotu sa na dau maroroi vakavo ga kevaka
 - i. e vakadonuya na tamata o ya mo wasea vakatabakidua e na dua na vanua;se
 - ii. o na sega ni wasea e na vakaleqai kina na yago,vakasama
 - iii. e ka vakalawa
- (e) E ra na dau rokova na lawa ni dodonu vakayadua na i liuliu vakalotu.

2.7 MAROROYA, QARAUNA VINAKA NA ITOVO NI VEIQARAVI

O ira era i liuliu vakalotu e dodonu mera ivakaraitaki vinaka ena ciqomi kei na vosoti ni dredre ena yalo vinaka, ena nodra qaravi na lewe ni vavakoso kei ira na tani.

- (a) O ira na i liliu vakalotu mera kakua ni ivalavala se vosa kaukauwa, ka mera qarauna mera kua ni vakaraitaka na nodra lomaqataka, se vosa vakacacataka edua.
- (b) O ira nai i liuliu vakalotu mera kakua ni itovo kaukauwa vakabibi vei ira na marama kei ira na gone.
- (c) O ira nai liuliu vakalotu mera vakatabui ira mai na cala kei na yalewa se na tagane, ena taudaku ni vakamau.
- (d) O ira na i liuliu vakalotu mera kakua ni kana se gunu sivia.
- (e) O ira na i liluliu vakalotu e ra na vakatabui ira mai na gunu yaqona ni vavalagi, na vakayagataki ni waigaga ni veivakamatenitaki, kei na kena nakiti me vakayagataki vakasausa na wainimate ka vakadonui vakavuniwai
- (f) O ira na i liuliu vakalotu e ra na sega ni vakasabusabutaka na gunuvi ni yaqona.
- (g) O ira era veiliutaki vakalotu mera vakuwai ira mai na ivakarau eso ka rawa ni ra bobula kina, bau kina na vakatavako, na veimau ilavo kei na sara iyaloyalo ca ni veiyacovi.
- (h) O ira nai liuliu vakalotu mera vakuwai ira mai na lakova na veivale ni gunu kei na taralala se danisi (nightclubs), ka mera vakavulici ira na lewe ni vavakoso mera raica na duidui ni meke vakavanua kei na taralala se danisi saumi ena kena veivale

15 Sa kena i balebale oqo, ni sa na dau vakamacalataka na i yalayala ni veika e rawa ni cakavae dua na ililuliu vakalotu kevaka e dua e kerea me 'maroroi' na nona i tukutuku me vaka e tukuni tiko e na 2.6d (i-iii).

(nightclubs), ka mera vaqaqataki ira mera kakua nira lakova na vanua ni veilasa vakavuravura oqori.

2.8 NA NODRA TAQOMAKI NA GONE LALAI

- (a) Ena nodra veiqaravi vei ira na gone lalai, kei na nodra vakavulici kei na liutaki o ira na dau vakaraici ira na gone lalai, mera raica o ira era veiliutaki ena Lotu na taucoko ni taraicake ni nodra bula vakayago, vaka-vakasama, kei na nodra bula vakayalo na gone lalai.
- (b) O ira era veiliutaki ena Lotu mera kakua ni mokuti ira, vosa se cakava eso na ivalavala ka ra na beci, se raici sobu ka vakalolomataki kina na gone lalai.
- (c) Ena vakavulici ni itovo vei ira na gone lalai, o ira era veiliutaki ena Lotu e dodonu mera taurivaka eso na sala me tarai ira cake, ka sega ni na vakamavoataki kina na nodra bula na gone lalai, ka mera vaqaqataki ira na tani ena vakayagataki ni veisala ni veitaraicake oqori.

E cala vakalawa ka sega ni dodonu na nodra vakaqaseni e na veiyacovi na gone lalai.

- (d) O ira era veiliutaki ena Lotu mera kakua ni lasa vata se vakaqaseni ira na gone lalai, ka mera tutaka, ena nodra igu taucoko, na nodra tarovi na tani mai na nodra vakasabusabutaki ena veiyacovi na gone lalai.
- (e) O ira era veiliutaki ena Lotu e dodonu mera na tukutuku kina Tabacakacaka ni Ovisa, kei na nodra iliuliu vaka-Lotu, ena gauna ga era taura kina edua na itukutuku ni dua e lasa vata se vakaqasena e dua na gone lalai.

2.9 NODRA VAKACACANI NA MARAMA KEI NA VAKAYACORI NI IVALAVALA KAUKAUWA ENA LOMA NI VUVALE

Na iVakatekivu 1 e vakaraitaka na inaki ni Kalou me baleti keda na tamata. Na iVakatekivu 1:27 e tukuna ni a buli keda na Kalou, na tagane kei na yalewa, meda veiuci vata kaya. Ena dina oqo, ena rai vakalotu, eda tautauvata na tagane kei na yalewa ena vuvale, ena noda bula vakaitikotiko kei na Lotu, ka raica ni vakamau edua na veiwekani ka rau tautauvata kina na yalewa kei na tagane.

Ena nodra veiqaravi vakayalo kei na nodra bula, sa dodonu vei ira na iliuliu vakalotu mera tutaka na nodra maroroi ka taqomaki na marama.

E cala vakalawa e na noda vanua na vakayacori ni ivalavala kaukauwa vei ira na marama ena loma ni vuvale.

- (a) O ira na i liuliu vakalotu e sega ni dodonu mera vakayagataka na kaukauwa ni nodra itutu mera tabaki ira sobu se vakalolomataki ira na watidra.
- (b) O ira na i liuliu vakalotu mera vakaraitaki ni veiwatini veilomani kei na itubutubu vinaka ka vakadinadinataki kina na loloma ni Kalou.
- (c) O ira na i liuliu vakalotu mera dau vaqara ivakasala me rawa ni vakatitobutaki kina na nodra kila vaka iVola Tabu, kei na loma ni Kalou me baleti ira na marama ena vakabauta va-Karisito, ka me tarova na soli ni so na ivakasala veicalati ka rawa ni vu ni so na ivalavala kaukauwa ena vuvale.
- (d) O ira na i liuliu vakalotu e dodonu mera veivakauqeti vei ira na marama era kune rarawa ena vakayacori ni ivalavala kaukauwa mera tukutuku ka me rawa nira sauma

o ira na vakayacora tiko na ivalavala kaukauwa na ca ni veika era vakayacora tiko, ka ra vuli mai kina.

- (e) O ira na i liuliu vakalotu e dodonu mera saqata na vosa kei na veika eso ka totaka se vakabekabeya na ivalavala kaukauwa vei ira na marama kei na gone.

2.10 NA DINA, DODONU KEI NA SAVASAVA

E dodonu mera vakaraitaka o ira era veiliutaki ena Lotu na ivakatagedegede uasivi duadua ni veiqaravi ena dina, dodonu kei na savasava. Mera kila ni rawa nira vesuka na nodra vakasama ka vakamuri mai vei ira na lewenivanua ena vuku ni nodra itutu vakalotu, ka dodonu mera qarauna me kua ni na yaco vakakina. O ira na veiliutaki ena Lotu e dodonu mera:

- (a) Kua ni vakatarai ira mera vakayagataka vakatani se butakoca na ilavo ni Lotu
- (b) Qarauna me kua nira vakayagataka na rokovi ni nodra itutu vakalotu mera vakayaco lomadra ka rawata loto kina eso na ka me nodra.
- (c) Vakuwai ira mai na veika se na iyau eso e soli vakaloloma vei ira ka me vakacalai kina na nodra vakatulewa dodonu.
- (d) Vakaraica ka kila vinaka na veimataqali veiwekani se veitokoni eso ka rawa ni sala ni vakayagataki cala ni nodra lewa.
- (e) Kua ni vakatara mera vakaitavi ena kakase se veivakacacani.
- (f) Vakaraitaka na dodonu kei na ka dina ena soli ni so na ivola ni veitokoni se itukutuku me baleti ira eso era veikilai kaya, kei ira na lewe ni Lotu.
- (g) Yadrava matua ni dina na itukutuku kece era toqa se sinitaka
- (h) Vakuwai ira mai na vola se vakadinadinataka eso na ivola tukutuku ka sega ni dina se veivakacalai.

2.11 NA VEIWEKANI VOLEKA

- (a) Ni dua na veiliutaki ena Lotu ka se bera tu ni vakamau e gadreva me tekivuna edua na veiwekani kina ilakolako kina bula vakawati, e dodonu me vakaraitaka taumada vei ira na nodra iliuliu vaka-Lotu; vua na iTalatala Qase vei ira na iTalatala ni Tabacakacaka, kei ira na lewe ni Lotu.
- (b) E dodonu mera vakuwai ira na iliuliu ni Lotu mai na veidrotaki, kei na vakatovototaki ni vakawati sega ni vakamau.

2.12 NA ITOVO KAUKAUWA KEI NA VEIVAKATOTOGANI

O ira na iliuliu vakalotu mera vakuwai ira mai na taurivaki ni itovo kaukauwa, veivakatotogani, se veibeci ka veivakalolomataki. Na itovo kaukauwa kei na veivakatotogani e wili kina na vosa, na ivukivuki se ivakarau kaukauwa, rerevaki, veivakalolomataki ka na beci se vakalolovirataki kina na nona rokovi edua na tamata. O ira na iliuliu vakalotu e dodonu me ra:

- (a) Vakaitovotaki ira ena loloma kei na vakarokoroko, vosa malua, vakarogoci ira vinaka ka dau vakaliuca e veigauna na taucoko ni nodra tiko vinaka kei na nodra rokovi na tamata kece sara.
- (b) Kakua ni taurivaka na itovo, se ivukivuki kaukauwa, veibeci ni veivakatotogani
- (c) Vakuwai ira mai na vosa kaukauwa, veibeci se vei vakalolomataki.
- (d) Dau dikevi ira mera va-kila na ivakatakilakila ni itovo kaukauwa kei na veibeci,

veivakalolomataki, ka mera muria na veisala eso mera tarovi ira mai kina

- (e) Wadaravi ira na lewe ni Lotu, mera taura rawa na ivakatakilakila ni itovo kaukauwa kei na veibeci vei ira, ka mera muria na veigaunisala eso me wali kina, wili kina na muri ni sala ni veivakadodonutaki virikotori ena veilewa buli ni Lotu.

2.13 NA VEIVUKEI, VEIDIGOVI KEI NA VEIVAKAUKAUWATAKI

O ira na iliuliu vakalotu era gadreva kece sara mera vukei ka vakasalataki, vakabibi ena gauna dredre ni tarai ira na revorevo ni bibi ni nodra veiqaravi. E dodonu me matata na nodra vakadeitaka o ira kece sara na iliuliu vakalotu, na vanua mera na kune veivuke, ka vakasalataki kina ni ra sotava na dredre.

O ira na iluliu vakalotu era okati ena itavi ni vakayacori vakadodonu ni nodra tavi ena kena ivakarau vinaka. E gadrevi na nodra lewa, kei na masumasu ni veidigovi ena raici lesu ni itavi ka me vakataucokotaki ka vakavinakataki tikoga kina na nodra veiqaravi, me vakavatukanataki kina na nodra liutaki vakavuku, vakamatau na lewe ni Lotu kei na vanua raraba ena nodra kila na itovo ni bula va-Karisito.

O ira na iliuliu vakalotu e dodonu:

- (a) Mera dau vakasaqara wasoma na veitokoni kei na veivakasalataki me baleta na nodra veiqaravi, vakabibi ena veigauna dredre, mai vei ira eso na kena dau ka rawa ni ra maroroya na kena itukutuku
- (b) Na nodra vakayaco lewa kei na masumasu ni veidigovi ena raici lesu ni nodra itavi ena rawa ena veivosaki ka lalawataki kei ira na iTalatala Qase, (se iTalatala) na Vada ni turaga Liu (se Vada ni Turaga) dua se o ira eso na veitokani voleka ka rawa nira vakabauti ka nuitaki. O ira na lewe ni Lotu tale eso era taura tu na itutu ni iliuliu vakalotu, e rawa nira tauri vakasala mai vei ira na italatala se Vada ni Turaga.
- (c) Na vakayaco lewa ena raici lesu ni veiqaravi e rawa ni na vakayacori ena vakayagataki ni talevoni, se na veivosaki e matanavotu. Na vakacagicagi ni veivosaki vata (retreats) kei na so tale na iliuliu vakalotu e yaga talega. Edua tale na kena sala na kena vakayagataki na 'tobu ni veitokoni' (support circle) ena soqoni vata ni vica na iliuliu ni Lotu mera veivosakitaka na veitikina eso me baleta na nodra veiqaravi, mera soli vakasama ka vakadauca na veika e tarai ira, ka mera lewa ka veitokonitaka na kedra iwali.

2.14 NA KILA VAKACAKACAKA KEI NA KENA YALANI

O ira na iliuliu vakalotu e dodonu mera:

- (a) Vakaitavi ena tosoi tikoga ni nodra vuli kei na vuli kila me baleta na nodra veiqaravi
- (b) Vakaraitaka vakadodonu ka kua nira veivakacalai me baleta na nodra kila kei na ivakatagedegede ni vuli era rawata. E sega ni dodonu mera na vakayagataki ena so na itavi ka ra sega ni vulica, sega vei ira kena kila, ka mera vakuwai ira mai na veika kece sara e baleta
- (c) Dau vakaqara vakasala wasoma mai vei ira eso na kena dau ka tu vei ira na kila vakavuli, kevaka era vakayagataki ena veiqaravi ena so na tabana ka sega ni tu vei ira na kena kila vakavuli.
- (d) Kila na nodra malumalumu ena qaravi ni itavi ni veivakasalataki (counseling). O ira

era vakaitavi wasoma ena veivakasalataki e dodonu mera tosoya tikoga na nodra vuli me baleta na tabana oqori.

2.15 QARAUNI IKO TAUMADA

E sega ni ra namaki na iliuliu vakalotu mera cakacaka e veisiga taucoko. Ni sega ni sotavi na veitikina gadrevi me baleta na nodra bula vinaka na iliuliu, ena sega ni rawa ni ra ivakavuvuli vinaka.

E dodonu mera vakaitavi na iliuliu vakalotu:

- (a) Ena qarauni ni nodra dui bula vinaka vakayago, vakayalo, ena vakasama, ka mera vasaqara na veivakasala kei na iwali ni nodra leqa mai vei ira na kena dau
- (b) Ena maroroi vinaka ni nodra veiwekani voleka vakavuvale, vaka-tamata, vakavanua.
- (c) Ena tauri ni nodra gade ena kena gauna evei yabaki, kei na gauna ni oti na cakacaka e veisiga, mera vakacegu kina.

2.16 NA POLITIKI

- (a) Sa na dau vakacegu mai na nona i lesilesi e dua na i Talatala se Vada ni Turaga (Dikonesi) ni bera na nona tu ki na dua na veidigidigi me mata ki na palimedi.
- (b) Sa na rawa vua na i Talatala se Vada ni Turaga (Dikonesi) me kerekere ki na Komiti ni Leqa se Koniferedi me vakaillesilesi tale.
- (c) O ira na iliuliu vakalotu mera vakuwai ira mai na vakaitavi ena veivakaukauwataki, tokoni kei na vakadeitaki ni tauri vakaukauwa ni dua na matanitu era digitaka na lewenivanua.
- (d) E dodonu mera vakaitavi na iliuliu vakalotu ena vakadinadinataki ni rokovi ni tamata nida a buli meda uciya na Kalou, ena nodra vakaraitaki kudru ni buturaki na nodra dodonu na lewenivanua, vakabibi na dodonu ni qaravi Kalou, ni vakasama, kei na soqonivata.

2.17 NA VEIWEKANI KEI NA LAWANA

- (a) E dodonu me tukutuku totolo sara ka vakaraitaka vua na Vunivola Levu edua na Itlalatala se Vada ni turaga, kevaka ena veilewaitaki ena dua na ka, se veilewaitaki kina na Lotu16.
- (b) O ira na iliuliu vakalotu tale eso mera tukutuku ka vakaraitaka vua na nodra itlalatala kei ira na nodra liuliu vakalotu tale eso, kevaka edua na ka era na veilewaitaki kina, se veilewaitaki na Lotu.
- (c) O ira na iliuliu vakalotu era vauci mera muria ka kakua ni voroka na lawa ni matanitu, ka me ra vakuwai ira mai na nodra nakita na voroki ni dua na lawa se na vakauqeti ni lewe dua se so tale mera voroka na lawa. Ena vakavo walega oqo, ena kudruraki kei na tutaki ni so na lewa vakapolitiki (political resistance and civil disobedience).

2.18 NA CAKACAKAVATA KEI NA VEI-MATACAKACAKA KEI NA DUIDUI KILA

(me vaka na valenibula, valeniveivesu, veimatalotu)

- (a) O ira na iliuliu vakalotu mera kila na ivakarau itovo ni veiqaravi (code of ethics) ni

duidui tabana era vakaitavi kina.

- (b) O ira na iliuliu vakalotu mera vakamuraia vinaka na ivakarau itovo ni veiqaravi ni veitabana era veiqaravi kina, ka mera muria talega na Yavu ni Itovo Veiganiti ni Veiqaravi ni Lotu Wesele (Code of Conduct) ni Lotu Wesele e Viti
- (c) O ira na iliuliu vakalotu era vakaitavi ena veitabana duidui mera vakamuraia na ivakatagedegede, na lewa, ivakarau,kei na idusidusi ni veiqaravi me baleti ira na tamata cakacaka, kei ira era veiqaravi ena veitabana oqori.
- (d) Veitalia se vakacava na lewa ni veitabana duidui oqori, o ira na iliuliu vakalotu e dodonu mera vakamuraia na itovo kei na lewa ni cakacaka ni Lotu Wesele e Viti ena veilesi me baleta ira na veitabana oqori.
- (e) Ni veicoqacoqa na lewa ni duidui tabana ni veiqaravi oqori kei na Yavu ni Itovo Veiganiti ni Veiqaravi ni Lotu Wesele oqo, e dodonu mera vaqara na italatala kei na Vada ni turaga na vakamakaretaki ni duidui. Mera tukutuku kina veitabana kece sara ni yaco na duidui ka mera saga na kena bonati.

3 NA VOROKI NI YAVU NI ITOVO NI VEIQARAVI NI LOTU WESELE

3.1 NA VAKAMACALA NI 'VOROKI'

Na kalawaci se voroki ni Yavu ni Itovo ni Veiqaravi ni Lotu Wesele e yaco ni:

- (a) Sega ni vakamuri se vakayacori na Yavu ni Itovo ni Veiqaravi oqo.
- (b) Ena nona nakita edua na iliuliu vakalotu me vakauqeti ira eso mera voroka na yavu ni itovo ni veiqaravi.
- (c) Ena voroki ni dua na iwase ni Yavu ni Itovo ni Veiqaravi oqo ena mona livaliva se na 'internet'dina ga ni sega ni rawa ni kilai se laurai o ira e tarai ira.

3.2 NA TUKUTUKUTAKI NI KENA VOROKI NA YAVU NI ITOVO NI VEIQARAVI

Sa na rawa vua e dua ga me vakaraitaka vua na i Liuliu ni Wasewase se vua na Vunivola Levu kevaka sa kalawaca e dua na i Vakarau Kilikili ni Veiqaravi.

3.3 VAKARAITAKI KINA TABANA NI OVISA NA CALA NI VOROKI NI LAWA

Kevaka e virikotori ena lawa ni matanitu na kena vakaraitaki na voroki ni dua na lawa kina tabana ni Ovisa, esa na itavi ni iliuliu vakalotu ka kila na voroki ni lawa oqori na kena vakaraitaki kina tabana ni Ovisa.