

# Our Covid-19 Care



## **VISITORS TO SAINT ENOCH AND SAINT ELIJAH MONASTERY**

(SEASEM) can be assured that their health and safety is taken seriously. We adhere to standards set by the New Zealand Government, and have guidelines and procedures in place for all people entering the property, with additional cautions and awarenesses related to Covid-19. These are outlined below:

As a monastery, we address three potential risk factors:

1. Contact with people we meet outside SEASEM;
2. Contact with visitors and workers who visit us in SEASEM; and,
3. Contact with visitors who are accommodated at SEASEM.

During lock-down and the various stages of Covid-19 alert, we strictly adhered to all the guidelines pertaining to contact and social distancing. This meant that we self-isolated for just over 5 weeks.

Now that we are no longer on alert level, we continue to maintain a level of responsibility appropriate for these changed times. Visitors are expected to take responsibility for their health and Covid-19 awareness before planning a visit to SEASEM. Testing facilities are available around the nation and the time from being tested to receiving the results by text is a matter of only a few days.

Please DO NOT visit if you are unwell or have been exposed to someone who has tested positive and/or you are awaiting test results.

The world knows that sites of religious gatherings are not immune to natural disasters, terrorists or pandemic infections. Faith, alone cannot prevent these happenings. Being informed and applying best practices is essential to the wisdom we need for loving, caring and responsible community interaction. In times like, we turn to Jesus as the community and religious uplifter, but our attention must equally go to his word to obey the law of the land, through which our individual pathways to being “perfect as the heavenly Father is perfect” are made manifest by the grace of God. By faith we are assured that the hazards of Covid-19 will not prevail over the individual’s journey toward having the Father Fusion of Jesus.

To this end, we are reminded of a story relevant to these times: ***Trust God but tie your camel first!***

*There was once a man who was on his way back home from the market with his camel. It had been a good day so he decided to stop at a mosque along the road and offer his thanks to God. He left his camel outside and went in with his prayer mat and spent several hours offering thanks to God, praying and promising that he'd be a good believer in the future, help the poor and be an upstanding pillar of his community.*

*When the man went back outside it was already dark and lo and behold – **his camel was gone!***

*He immediately flew into a violent temper and shook his fist at the sky, yelling:*

*“You betrayer, God! How could you do this to me? I put all my trust in you and then you go and ruin me like this!”*

*A passing wise religious heard the man yelling and offered him a word:*

*“Listen friend,” he said, “It is good to trust God: but first we must tie up our camel!”*

So often faith is treated this way: as if everyday common sense decisions are not our responsibility but God's to work out.

By faith we at SEASEM are assured that the hazards of Covid-19 will not prevail over the individual's Father Fusion of Jesus journey, but that the wisdom of the ages alongside the law of the nation will serve to remind us to **tie up our camel**.

We have our camel tied up, and we trust that yours is too before you visit. Every other precaution, such as sanitary hand wash, cleanliness of the monastery and accommodation and social distancing awareness is in place here.

To that end, we know that God will bless you as He blesses us when you visit.

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For more information about Covid-19 in New Zealand see here:

- ◆ For information on Covid-19 posted by the New Zealand Government [click here](#).
- ◆ For up-to-date information on current Covid-19 cases posted by the Government [click here](#).
- ◆ For information on Covid-19 posted by Charities Services [click here](#).

Tie up your Camel is originally a story from [Sunam Al Tirmidhi Volume 4, Chapter 60, Hadith 2517](#), though it has gone through many renditions.