



Cook Islands Christian Church

Newsletter

53 March 2014

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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Nice and sunny day, no rain, perfect weather for another boat departure for the outer islands where just a quarter (25%) of the Cook Islands population now live. Three quarters live on Rarotonga, but more Cook Islanders live outside of the country. Photo from the collection of Vai Peua.

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CICC NUTILETA 53

1. AKATOMO'ANGA

Kia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 53 tei akamataia i te mataiti 2005.

To tatou manako maata ei akaaravei ia tatou, anoano au i te apai akaou mai i te manako maata o te Pure Epetoma o teia mataiti ko tei na ko mai e, "Ko lesu to tatou kaveinga papu tika'i ki te ora mutukore / Jesus is the true light of our path to everlasting life." Tena te akamaramaanga o teia manako maata tei roto i te buka o te Pure Epetoma. Kare atu e kaveanga ke ki te ora mutukore mei ta tetai pae me kore akonoanga e tuatua ra e, ka na konei me kore ka na ko te aere e tae ei tatou ki reira, marira i to tatou Atua ia lesua Mesia, Amene.

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC. Ko kotou kare i kite ana te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoā nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, etc.) – te ka riro ei pumaanaanga kia tatauia. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck

2. THE GIRL GUIDES ASSOCIATION COOK ISLANDS NATIONAL CAMP

Nikao Sunday School Hall, Rarotonga, Saturday 12th – Friday 18th October 2013

Our Camp Theme was chosen from our Yearly Calendar 2013 which says, "Believe, Be Long and Be More." Last year the National Council agreed to hold a National Camp on Rarotonga to support our 85th year of Guiding in the Cook Islands and also to strengthen our guiding movement through several short trainings developed and implemented by our sisters from Australia and New Zealand under a special designed program called "Guiding Overseas Link for Development" GOLD for short.

This year we received 3 young leaders from New Zealand and 3 from Australia. This is the 2nd year of the program. From the New Zealand Girl Guides we had Angela Stockman as their Group Leader who came last year, Kimberley McMullan and Anna Spencer. Emma Sheard, again came last year as their Group Leader from the Australia Girl Guides, Samantha Chenney and Kathryn Anderson.



Emma, Kimberley, Samantha, Anna, Kathryn, Angela. Australian Girl Guides are in white top and New Zealand Girl Guides in light blue top. Photo taken at the Opening of the National Camp, Saturday 12th October 2013 at 6pm.

We also received 3 Penrhyn members, 1 Atiuian and 3 Maukean.



Leader from Atiu Girl Guides Company, Mama Nga Mokoroa, showed the GOLD team how to tie a pareu and also presented to them her Tiare Ava gift and pareu.

The week-long camp was held at the Nikao Sunday School Hall with the support of the church members of Nikao and some guiding members on the Island. Our Camp was given to our young women who were travelling at the end of the year to participate in a Ranger in New Zealand. The National Camp Officials 2013 was elected from the Nikao Girl Guides Company. The Group leaders are the Avarua, St Joseph and Arorangi Girl Guides who managed to participate in this camp. They are as follows:

- Camp Commandant - Annie Moeauri
- Assistant - Lorretta Brown
- Quarter Master - Heiarii Syme
- Assistant - Korina Manavaroa
- Treasurer - Ariana Kiely
- Assistant - Edna Teio
- Group Leaders & Assistants
 - ✓ Group 1 - Nurse Matangaro, Colleen Paniani
 - ✓ Group 2 - Samantha Takai, Roimata Anthony, Talia Mataora
 - ✓ Group 3 - Vaihere Athony, Roimata Katuke
- Advisors are the National Council Executive Members

We had an exciting and busy daily program. Just to brief some highlights each day:

Saturday – Boys’ Brigade Day & Opening Ceremony for the Camp in the Evening

We attended the Founders Day for the Boys Brigade in Arorangi in the morning and participated in their opening program. The Leaders and girls were excited to witness the day’s program.

In the evening we had our new Patroness, Mrs Tuaine Marsters and our ex National President, Mrs Tokerau Munro as our special guests for the evening. The Elder from the Nikao CICC, Papa Wuatai did the Devotion. Mrs Tuaine Marsters opened the one week camp.



Our international visitors, the GOLD Team leaders lit the candles and other visitors to mark this special National Camp. The girls were excited and had a fun campfire after dinner to close up the evening. Our 2nd day in the camp was busy and organizing our girls for the week-long camp.

Sunday – Combine Church Parade in Arorangi

An early day for us to start with the dawn service at the Nikao church at 6.00am and after the raising of our World Flag ceremony with our morning devotion. We all attended the combined church parade in Arorangi at 9.30am to celebrate the 130th Anniversary for the Boys Brigade worldwide and so as our 85th Years of Guiding in the Cook Islands. After the service, the Ekalesia in Arorangi hosted the Uniform groups for refreshment with all the visitors at the church.



All photos taken for Sunday Combined Church Parade courtesy of Mrs Violet Tisam

Monday – Community Service & Badge Work

The girls did a community service program, due to the wet weather on that day, they couldn't do the Across the Islands Walk. However, the Brownies continued to do a number of badge work with their leaders. The GOLD team played their part too, providing some exciting short training for the Rangers, Guides and the Brownies.





All photos taken for trainings in the camp are all courtesy of the GOLD Team from NZ and Australia.

Tuesday – Across the Island Walk & 85 Years of Guiding in the Cook Islands

A beautiful day to start us with our Across the Island Walk. Our sisters in the Gold Team participated and other girls too. Guides and Rangers went, while the Brownies did a Walk to the Hospital and other badge work for them. We all managed to get to Wigmore’s Waterfall and back to our campsite in Nikao. Our outdoor activity today had a special flare of celebrating our 85 years with happiness and joyful moment in the green lashed forests of Rarotonga.



In the evening, we had a Prayer Service for our birthday and also the presentation of the Asia Pacific Leadership Award in the Nikao CICC Church. We had a wide number of people who attended this special ceremony to mark our 85 years of guiding in the Cook Islands. The new Patroness, Mrs Tuaine Marsters and our former National President, Mrs Tokerau Munro, presented the Service Award for a number of excellent and respected ladies in the community.



Mrs Marie Melvin, Mrs Ina Marsters, Mrs Maine Beniamina; these are some of the Asia Pacific Service Award Recipients.



Teresa Ave and her Nassau community women came to receive most of the Nassau Recipients in the Unit Troop Award. Families and Friends also attended this ceremony to accept the awards on behalf of their colleagues. Some came in person to receive their awards presented by our Gold Team members from Australia (Samantha & Emma) and NZ (Kimberley & Anna), supported by our 2 Young Leaders (Theresa & Atingata)





Mrs Teinakore Ben from Penrhyn were also part of the few from the Northern Group who came in person to receive her Leadership Award. Mrs Maria Edgar stood proudly with a smile as the only recipient from Rarotonga in the Titikaveka Girl Guides Company. We acknowledged all those who did not attend the ceremony and those who took part to accept the awards. This award is held annually with the Asia Pacific Region in each country and we recognized our presentation on this day celebrating our 85th Birthday in Nikao. We also encouraged leaders in each Guide Company to forward the names of active members to the National Council Executive for consideration for the Asia Pacific Awards.

ASIA PACIFIC REGIONAL AWARDS – 2012

Service Awards

- | | | |
|-----------------------|---|--|
| 1. Marie MELVIN | - | Island Craft Limited |
| 2. Kathy KOTEKA | - | Cook Islands Family Association |
| 3. Lydia SIJP | - | CISNOC & Cook Islands Civil Society Organization |
| 4. Shona PITT | - | Pitt Media |
| 5. Lynn TUAVERA | - | Air Rarotonga Limited |
| 6. Madeline SWORD | - | Pacific Spring Limited |
| 7. Mii Mama TANGIANAU | - | Cook Islands TV |
| 8. Rongo FILE | - | Cook Islands Family Association |
| 9. Maine BENIAMINA | - | Ministry of Health |
| 10. Ina MARSTERS | - | Athletic Cook Islands - CISNOC |

Leadership Awards

- | | | |
|---------------------------|---|--------------|
| 1. Roseline Tuakana NEIAO | - | Nassau GG |
| 2. Paula Taitua NEIAO | - | Nassau GG |
| 3. Emily Yvonne NEIAO | - | Nassau GG |
| 4. Bertha Ngauru NEIAO | - | Nassau GG |
| 5. Temako NEIAO | - | Nassau GG |
| 6. Teina POILA | - | Nassau GG |
| 7. Teupo TAPAITAU | - | Penrhyn GG |
| 8. Teinakore BEN | - | Penrhyn GG |
| 9. Sonny NAPA | - | Penrhyn GG |
| 10. Tuakana TONITARA | - | Penrhyn GG |
| 11. Manoa TAUNGAPUTA | - | Penrhyn GG |
| 12. Matangaro TAKAI | - | Penrhyn GG |
| 13. Hatiara AKATAPURIA | - | Penrhyn GG |
| 14. Tairei WILLIAMS | - | Penrhyn GG |
| 15. Mere TAIME | - | Penrhyn GG |
| 16. Maria HAGAI | - | Rakahanga GG |
| 17. Emily TUTERU | - | Rakahanga GG |

- 18. Temuvaine NARAYAN - Rakahanga GG
- 19. Ngavaine MATA TEI - Atiu GG
- 20. Teremoana TANGATAPOTO Atiu GG
- 21. Rosita HENDRICKS - Atiu GG
- 22. Vainenoora MATAUTI - Atiu GG
- 23. Maria EDGAR - Titikaveka GG

Wednesday & Thursday – Motu Day

Today we attended the early morning service in Nikao. Our daily activity kick in with a special day on the Motu Koromiri in Muri, Ngatangiaa, for the day activity and also sleeping on the motu. We did our own cooking, our own preparation for our sleeping quarters. We were put into groups and shared a lot of the work to enable us to keep our members active and learning some skills while on the motu.

Group leaders were given the task to teach our sister guides from overseas how to husk a coconut and doing other things like weaving and also to manage their own members in each group, collecting fire wood for our cooking and the campfire, collecting seafood, clean and raking around our campsite, devotion and fun games. The Gold Team did lots of fun games in the water activities and teaching us songs at our campfire program. We were lucky to have Captain Tama's staff and management for their support towards this program and we also acknowledge our Leader in support, Mrs Tangi Samuel and her husband and family who came and stayed with us on the Motu.



We returned to our campsite in Nikao in the evening and shared our experiences on the motu with our little ones back in the camp. We would like also to say MeitakiMaata to the landowners for allowing us to take this program on the motu, Mama Miti and her family for your approval. God bless you all.

Friday – Closing Evening

Our last day in the camp. We had more fun games. The competition for the day was developed by our Gold Team. We had the girls in groups for their entertainment and provided some gifts for our Gold Team.

In the evening we had the closing ceremony in style. We had the opportunity with the church members of Nikao CICC Ekalesia as part of our guests and the girls' parents and friends too. We had special awards for the girls in the camp which was awarded to Ms Nurse Matangaro as the Most Outstanding Group Leader, and MsKariana Hagai from the Brownies Section.



Nurse Matangaro presenting her group gifts to the Gold Team leaders from New Zealand and Australia.



Kariana Hagai with her group leader, Vaihere Anthony and her Brownie Leader in the Camp, Mama Tete Toru.



Group leaders & assistants lighting their campfire ceremony as part of their closing and farewell.

As the Camp Commandant for this National Camp, I would like to share some of my experiences. Part of this camp was to work in partnership with the Gold team about guiding as well as how to improve guiding in each company. Overall, the national camp was a good turn out for us Rangers, Guides and Brownies despite our leaders continuously disciplining us to behave.

Honestly, I did not think that the national camp would be so much fun having to meet our sister guides from Mauke, Penrhyn, Atiu, Rarotonga and the Gold team from overseas who taught us many things such as weaving, fun songs & games, and so forth. Every day in the national camp was challenging for us girls because waking up at 5.00am was something we all did not look forward to, hoisting our girl guide flag as part our daily program, devotion every morning and evening was all part of our training too. Throughout the week, we held the opening of the camp as well as celebrating the Cook Islands Girl Guide's 85th birthday.

I would say that the national camp was a success even though some things did not turn out to be but we all got through them. Our two day field trips out on the Motu and Across the Island walk without the leaders were like "free days" to us, we could just do things when we feel like and relax. However, that was certainly not going to happen because they had eyes upon us.

During our field trip on the Motu we had an overnight camp where we were only allowed to take limited things such as sleeping bags, first aid kits, torch, food in portions for each campers, limited cooking utensils, just to name a few. As the sun set and the moon rose, we were definitely not going to sleep peacefully because the weather was a bit chilly for some of us sleeping without a blanket. Therefore it was a great experience going camping overnight on the motu.

Furthermore the national camp has created many unforgettable memories that I can only wish for the best for many years to come. I would like to say "thankyou very much to all our leaders." Our appreciation and gratitude to the Nikao CICC Ekalesia, Papa Orometua and Mama Orometua, Uipaanga Diakono and all the various leaders and members who contributed and supported this week-long camp. The parents, supporters and committees for providing helping hands towards this National Camp. Our GOLD team who was our great

partner in this camp, thank you so much for everything. Meitaki ngao, meitaki ranuinui, meitaki atupaka, meitaki korereka, meitaki polia, ata waiwolo no ta kotou tauturu katoatoa.



Tataia e Annie Moeauri (Camp Commandant), tauturuia e Ngara Katuke (National President)

3. TIAKIANGA I TE MATAITI OU I RAROTONGA NEI

Epeu matauia e nga Ekalesia i Rarotonga nei i te tiaki i te taeanga mai o te mataiti ou, ma te veevee aroa atu i te mataiti taito iaia i uti i tona tutau no te aereanga atu ki tona uaorai anoano. Eaa oki ka kore'i aia e mataora i te mea e kua noo ua ana aia ki roto i te ava no tetai 365 ra. E i muri ake ireira i teia tuatau roa, kua ki tona ati e kua papa aia no te akaruke mai i te oneone, tau mari ei te imene reo metua tei atuia i te na ko anga mai tetai tuanga e, *"Bye bye te mataiti taito, e aere ra, na runga i te ara makonia."*

No te aa, kare i Rarotonga ua nei teia peu, tei roto katoa i te manganuianga o ta tatou au Ekalesia i te Kuki Airani nei, Nutireni e Autireria. E tataanga teia taku i kite i roto i teia akonoanga i te au mataiti i topa e tae ua mai ki teia ra. Penei e tuke te akateretereanga i mua na, kare aku akapapuaanga, ka oronga uatu ra au i tei kite mataia e au i roto i taku Ekalesia Matavera, e i roto i nga Ekalesia i Rarotonga nei tei atoro iatu e maua ko te Orometua Ngateitei – to mua ana e pera to teia ra – mei te mataiti 2005 ki te mataiti i topa 2013.

I mua ake ra i te reira, anoano au i te apai mai i tetai tataanga no runga i te tua tapapa o te mataiti ou. Kua kiritiia mai teia mei runga i te internet/Google, e ko Borgna Brunner te ingoa o te tangata nana i kimikimi e i tata i teia. Akakoromaki mai, tei roto teia tataanga i te reo papaa:

HISTORY OF THE NEW YEAR; A MOVE FROM MARCH TO JANUARY

The celebration of the new year on January 1st is a relatively new phenomenon. The earliest recording of a new year celebration is believed to have been in Mesopotamia, c. 2000 B.C. and was celebrated around the time of the vernal equinox, in mid-March. A variety of other dates tied to the seasons were also used by various ancient cultures. The Egyptians, Phoenicians, and Persians began their new year with the fall equinox, and the Greeks celebrated it on the winter solstice.

Early Roman Calendar: March 1st Rings in the New Year

The early Roman calendar designated March 1 as the new year. The calendar had just ten months, beginning with March. That the new year once began with the month of March is still reflected in some of the names of the months. September through December, our ninth through twelfth months, were originally positioned as the seventh through tenth months (septem is Latin for "seven," octo is "eight," novem is "nine," and decem is "ten.")

January Joins the Calendar

The first time the new year was celebrated on January 1st was in Rome in 153 B.C. (In fact, the month of January did not even exist until around 700 B.C., when the second king of Rome, Numa Pontilius, added the months of January and February.) The new year was moved from March to January because that was the beginning of the civil year, the month that the two newly elected Roman consuls—the highest officials in the Roman republic—began their one-year tenure. But this new year date was not always strictly and widely observed, and the new year was still sometimes celebrated on March 1.

Julian Calendar: January 1st Officially Instituted as the New Year

In 46 B.C. Julius Caesar introduced a new, solar-based calendar that was a vast improvement on the ancient Roman calendar, which was a lunar system that had become wildly inaccurate over the years. The Julian calendar decreed that

the new year would occur with January 1, and within the Roman world, January 1 became the consistently observed start of the new year.

Middle Ages: January 1st Abolished

In medieval Europe, however, the celebrations accompanying the new year were considered pagan and unchristian like, and in 567 the Council of Tours abolished January 1 as the beginning of the year. At various times and in various places throughout medieval Christian Europe, the new year was celebrated on Dec. 25, the birth of Jesus; March 1; March 25, the Feast of the Annunciation; and Easter.

Gregorian Calendar: January 1st Restored

In 1582, the Gregorian calendar reform restored January 1 as new year's day. Although most Catholic countries adopted the Gregorian calendar almost immediately, it was only gradually adopted among Protestant countries. The British, for example, did not adopt the reformed calendar until 1752. Until then, the British Empire—and their American colonies—still celebrated the new year in March.

by Borgna Brunner, Internet/Google, 14 January 2014

VAERUA O TE TIAKI MATAITI

Eaa ra i tiakii'a'i te mataiti ou? Eaa i akatupuia'i te au peu tiaki, kore'i vaoo akapera ua i te mataiti taito kia aere e pera te mataiti ou kia tomo mai ma te kore e au peu akamaaraanga kia akatupuia? E au uianga meitaki teia kia uiia, irinaki au e tuketuke to tatou au manako ka rauka kia akaari atu ki runga i teia tumu tapura.

I roto i te vaerua o te tiaki mataiti, e mea papu e ko teia i raro nei tetai au manako ka o mai:

- E atiangā veevee aroa i te mataiti taito no tona au meitaki e tana au ravenga tuketuke tei kiteaia e tatou.
- E atiangā tuoro mai i te mataiti ou ma te irinaki e ka maata atu tona meitaki me akaaite iatu ki to te mataiti taito e vaitata atura i te ngaro.
- E oki katoa ana te manakonakoanga i teia atiangā ki te kopu tangata e te au taeake tei inga e kua ngaro takiri kare e kitea akaouia e te mata tangata, te akaaroa.

POROKARAMU O TE TIAKI MATAITI

Taku i kite iaku e meangiti ra, e akamata ana te tiaki mataiti i te ora 7.00pm i te aiai po i mua ake i te mataiti ou. E au tangata tetai tei akatakaia na ratou te uianga uapou; tetai taime na te au Elders, tetai taime na te Diakono, e ko tetai taime na te Orometua. Ka imenemene te au pupu imene i te au imene mataiti o te au mataiti i topa, ma te paupau tetai pae i te au uianga tei tukuia mai. Ka pera te ravenga e tae uatu ki te ora 11.00pm. Ireira kua katikati ma te akangaroi poto i mua ake ka tere atu ei te katoatoa ki roto i te are pure i te ora 11.30pm. I teia tuatau, e akamata ana te tiaki i muri ake i te ora 8.00pm, akamutu i te ora 10.00pm, koia'i te tiakianga okotai e te apa ora i mua ake ka tomo ei ki roto i te are pure i te 11.30pm. Penei a teia au tuatau ki mua, ka akamata paa i te ora 9.00pm, akamutu i te ora 10.00pm, e i te au mataiti i muri mai, ngaro takiri atu ei paa teia akonoanga o te tiaki mataiti, koai oki tei kite atu i te peu a te uki ou e tu mai nei.

AU IMENE MATAITI

E peu matauia e ka tuku mai te Orometua i te au irava tuatua ei kaveianga no te au atu imene i te atuanga i te au imene mataiti. I tetai au atiangā na te au atu imene rai e iki te irava tuatua me kore manako maata no te atuanga i te au imene tei akakoroia no te mataiti. Mei teia oki te tu, e au imene ou te ka atuia no te pureanga i roto i te are pure i te po tiaki mataiti, e au imene ou katoa ka atuia no te pure avatea i te ra o te mataiti, mei teia e raveia nei i teia tuatau. Mei tei akatakaia i mua na, kare e pure avatea ana i te tuatau mua.

Me atuia oki te au imene mataiti, mei te mea atura e, e akarere teia i rotopu i te au pupu imene i te kimianga i te au ravenga akareka i te imene, kia reka atu te tangiangā o te imene i ta tetai pupu imene. E peu matau katoaia e tetai au atu imene i te tatauru mai i te au reo porenā ki roto i te au imene; mei te reo Papaa, reo Fiji,

reo Papua, e te vai atura. Noatu oki e manga aere ke rai te tangianga o te reira au reo porena i roto i te imene Maori, me akarongoia ra e te nga pukai taringa, te mako uara i te maataanga o te taime. Naringa oki e kare e mako ana, kua akaapaia mai paa ireira e te taringa.

Ko tetai mea umere tei kitea atu, koia oki me roa ana te imenemene anga, karanga tatou e mei tetai tai ora i mua ake ka akamutu ei, aaaaee koia'i te mataora o tetai pae tangata i te imene anga, te au papa tika'i! I tetai taime e kimikimi ana toku manako eaa ra e ope uatu ana rai te mataora o te reira au tangata, mei te mea atura e tei roto i te ngai tamataoraanga. Tetai akamaramaanga a tetai pae, tei roto i te kete rau ara i te pae ia ratou te tumuanga o te reira mataoraanga. Eaa ra to roto i te kete? Na kotou e akatae atu ki te openga.



Ko te atuanga i te au imene reo metua no te au akakoroanga tukeke mei te tiaki mataiti, kirimiti, akatueraanga ngutuare e te vai atura, e peu matauia i roto i te au Ekalesia CICC i te Kuki Airani nei, Nutireni e Autireria. I te tuatau e imeneia'i te reira au imene, e au atianga mataora ia no te au mema i roto i te Ekalesia, i te akaarianga ratou i te vaerua i roto i te reira au imene tei atuia no te akakoroanga maata koia te akameitaki i te Atua. I roto i teia au tutu i runga nei (clockwise from top left), e taokotaiaanga uapou i roto i te Ekalesia Atiu, Matavera, Clayton e Pukapuka.

I MURI AKE I TE MATAITI

I muri ake i te mataiti ko te Pure Epetoma ia, e imenemene katoaia ana te au imene mataiti ou tei atuia, e pera te au imene o te au mataiti i topa. Ko teia ra te mea, me oti ana te Pure Epetoma, me akatuera akaouia ana te au angaanga i roto i te Ekalesia, kua akangaroi rai ireira te au imene o te mataiti, e pera rai to te kiritimiti. Me tae ireira ki te openga mataiti e imenemene akaouia'i te reira au imene, ka ngata i tetai au atianga i tetai au ngai o te imene i te oki mai. No reira i manakoia'i e kia tataia rai te au imene, kare oki e tataia ana i te tuatau mua. I na kia tataia te reira au imene, ko te puapinga tei kitea mai koia oki e viviki ake te akatangianga (tune) i te oki mai, te vai uara oki te au tuatua. Akamanako ireira tatou, me kare e tataanga, e ngata atu ireira i te akatanotanoanga e te akamaaraanga i te au imene kia kore e kairo ua te imene. Mei tera ra oki te tu, e au tuatua kare no roto i te reira imene, no roto mai i tetai imene ke, kua manakoia e no roto i te imene e imeneia ra. I teia atianga ra e kua oti i te tataia, iti atu ei ireira te reira au tai'i.

EAA TE TURANGA O APOPO?

Teia te uianga puapinga, eaa ra te turanga o te tiaki mataiti a teia au mataiti ki mua? Pauanga, i roto i te reo papaa, the future will be shaped by the way we do things today; reo Maori, ka riro te au peu tiaki mataiti e raveia nei i teia ra ei tarai i te turanga o te au peu tiaki mataiti o apopo. I roto i teia akakiteanga manako, penei ka tano i te topiri katoa atu ki te pae i te manako ra e, ka riro katoa te tu o te oraanga e pera te kite o teiane i ao o apopo i te kaitamaki ki te akakoroanga o te tiaki mataiti. No reira te manako i runga nei i na ko ei e, penei te vai ra te tuatau e ngaro takiri atu ei teia peu. No te aa, e inangaro maata to tatou iti tangata keretitianio e auraka teia peu tiaki mataiti kia tangaroia e te uki o apopo. Inara kare oki tatou e no apopo, no teia ra tatou, e uki ke to apopo, te reira uki tangata e tana peu.

Tena ireira tetai au manako no runga i te tumu tapura o te tiaki mataiti.

Tataia e Nga Mataio, Tekeretere Maata, CICC

4. TE MEITAKI UA NEI TE EKALESIA NOBLE PARK

Kia orana i te aroa maata o te Atua. Kia akameitakiia te Atua no teia araveianga. I roto i teia mataiti ou, kua oti te au Puapii Sabati i te iki, e to ratou Principal i te iki ei tauturu i te anau Apii Sabati i roto i ta tatou Ekalesia Noble Park e pera ki te maata anga i te au putuputuanga i roto i te Ekalesia. A te Faraire ra 21 no Peperuare, ka akamata au i te Apii i te au Kimi Ekalesia i roto i ta tatou Ekalesia Noble Park. E 12 au kimi Ekalesia tei rauka i te tuatau o te Pure Ebetoma. Kia akameitakiia te Atua ko tei akaariu i te ngakau o ta tatou anau mapu ko tei riro mai ei au kimi Ekalesia i roto i teia tuatau. Te rave maroiroi nei i te au angaanga i roto i ta tatou Ekalesia. Te meitaki nei te tupuanga o ta tatou Ekalesia i roto i teia tuatau, auraka i to tatou maroiroi mari ra, i ta te Atua au angaanga takake, koia ta tatou ka akapaapaa e ka akateitei i roto i tana Ekalesia, ei reira te Atua e akamanuia mai ei i te au mea ta tatou ka akatupu i roto i tana Ekalesia. Kia tauturu mai te Atua e kia akamanuia mai i te angaanga tana i oronga mai ki roto i to tatou au rima.



Rev. Akatika Nanua

5. KA AKAOU TE ARE APII SABATI O MATAVERA

Tuturu, pe, taito, rava-kore a roto no tetai au akakoroanga o te Ekalesia, kua tae tona tuatau kia tau ki tei tataia e, e atiangā to te au mea rava rai nei i raro ake i te rangi. Ko te au tumuanga teia i uriuri ma te ariki atu ei te Ekalesia Rangiatea i te manako ra e ka akaou e ka akameitaki atu i te angaanga a te au pa metua o nanai i rave ki runga i te rua o te ngutuare o te Atua, koia te Are Apii Sabati.



MATAVERA SUNDAY SCHOOL HALL, used for many church, community, government and family events, will be demolished and replaced by a new 2-story one. Expected commencement and completion dates; September 2014 and May/June 2015 respectively.

Are Apii Sabati, ko te ingoa teia o te ngutuare tei matauia e te tangata i te kite, kareka ra te au angaanga e raveia ana ki roto iaia, koia'i te rairai. Teia tetai au akaraanga i raro nei:

- E ngai apiianga i te tamariki Apii Sabati kia kite e kia matutu i roto i te akarongo. Kua apii mai oki te tuatua-tika nana e, "E apii i te tamariki kia kite i te arataa e tau iaia kia aere, e kia maata mai aia, kare ia e akaruke i taua arataa ra." Ko teia rai oki te akakoroanga maata o te Are Apii Sabati.
- E ngai arikirikianga na te Ekalesia i te au teretere Apii Sabati, teretere mapu, e tetai atu au tere te ka atoro mai i te Ekalesia.
- E ngai akangaroiana no te au tere Evangelia mei vao mai ia Rarotonga, mei te au tere o te Papua tei atoro maina i te Ekalesia i te au mataiti i topa.
- E ngai apiiiana imene na te au mangamanga o te Ekalesia e pera te au tapere, no te au akakoroanga tuketuke o te Ekalesia e pera to te akonoanga.
- E ngai akangaroiana no te au mata ki te Uipaanga Maata e pera te au mama no vao mai ia Rarotonga no ta ratou uipaanga (conference) a te vainetini.
- E rave katoa ana te anau Boys' Brigade e te Girls' Brigade i ta ratou camp ki roto i teia ngutuare.
- Putuputu te akakoroanga o te Pae Rapakau Maki i te rave i ta ratou akakarakaanga (clinics) ki roto i teia ngutuare me tae ki to te oire Matavera tuatau.
- Te vai atura tetai au uipaanga ta te kavamani ka kapiki no te oire, e raveia ana ki konei.
- E maata te au akakoroanga pure kopu tangata (family services) e raveia ana ki roto i teia ngutuare.
- Ko tetai akakoroanga e putuputu ana i te raveia ki roto i teia ngutuare koia oki e au uipaanga kopu tangata; uipaanga enua, uipaanga rotaianga, e te vai atura.
- I roto i te oire Matavera, ko teia te ngutuare tei akatakaia e te kavamani ei ngai akaruruanga me tae ki te tuatau uria.
- Tuketuke te au tu iriiri kapua e raveia ana ki konei, to te Evangelia e pera to vao ake i te Evangelia.

Ko teia ua rai, kare atu e akakoroanga ke? No te aa, Christmas Carol, angaanga tuitui a te vainetini, patu tuatua a te vainetini, garage sale a te Ekalesia, okooko kai (fund-raising) a te au mangamanga i roto i te Ekalesia, ka akaputu te kai ki konei no te tari atu ki Takamoa, ngai pureanga i mua ake i te au angaanga tamataora tipoti – aae, te aere uatura te au tu akakoroanga e raveia ana ki roto i teia ngutuare kare e pou kia taikua! Meitaki, kua rava ua ki konei, ko te mea maata koia oki e ngutuare teia, me kore ka tuatua tatou e, e ngai tapaeanga no te au akakoroanga e manganui, to roto e pera to vao ake i te Evangelia i roto i te oire. Kia akameitakiia te Atua kua riro tona uorai ngutuare ei ngai akaruruanga no te au kapikianga tuketuke, to te vaerua e pera to te kopapa.

I na ireira, ka oki mai ki te tumu manako o te akaouanga. Kia akara atu te Ekalesia, e Uipaanga Maata teia e tu mai nei a teia mataiti ki mua 2015. Me akatinamouia te au ra o te Uipaanga Maata ki tei matauia, koia oki ki nga epetoma openga o te marama Tiurai, tera ireira te aiteanga, ka inangaro te Ekalesia kia oti tona ngutuare – sorry, te ngutuare o te Atua – i te akamaneaia i mua ake i te reira akakoroanga maata o te akonoanga. E anoano to te Ekalesia kia akonokono i tana au manui ki roto i te ngutuare ou. I roto i teia akarakara mamao atu anga, manako atura ireira te kumiti angaanga o te Ekalesia ki runga i te Are Apii Sabati e kia akamataia te angaanga i roto i te marama Tepetema/Okotopa e tu mai nei, i roto i te irinakianga e ka oti te au mea katoatoa i roto ia Me/Tiunu 2015, papa meitaki ireira no te au oa rave angaanga o te Atua te ka uru mai no te akakoroanga o te Uipaanga Maata. Ko te parani, kia akatueraia i te tuatau o te Uipaanga Maata.



The soon-to-be-renovated Matavera CICC Sunday School Hall.

No reira teia te patiangā mei roto atu i te kumiti parani e te angaanga o te Are Apii Sabati, ka ariki rekarekaia te tauturu a tetai uatu tei anoano kia o tona ingoa ki roto i te akapapaanga o te au tangata turuturu i te akakokoroanga. Me e au uiuianga tetai, komakoma tika mai kia raua i raro nei:



Rev. Oirua Rasmussen – Orometua tiaki o te Ekalesia Matavera, koia katoa te Kamuta Maata (Phone: 20158, email: kulama@oyster.net.ck)



Vaitoti Tupa – tiemani, kumiti parani e te angaanga o te Are Apii Sabati (Phone: 21256, email: vaitoti@oyster.net.ck)

Write-up and photos by Nga Mataiao

6. UIPAANGA A TE AU OROMETUA TEI RAVEIA KI ROTORUA, NUTIRENI

Akatomoanga. Kia orana kotou katoatoa i te aroa maata o te Atua, ki te Kumiti Akaaere ko tei oronga mai i teia tikaanga ngateitei kia piri atu ki roto i te Uipaanga a te au Orometua o Nutireni tei raveia ki te Ekalesia Rotorua. Te akameitaki nei au i te Atua koia tei oronga mai i te aratakianga puapinga maata i riro ei teia Uipaanga ei mea mataora e te manuia. Kua akarongoia te au anoano o te au Orometua i roto i teia Uipaanga e pera te au ngai e paruparu nei i roto i ta ratou raveanga e te akonoanga i te anana a te Atua.

Uipaanga a te Konitara Ekalesia i Akarana

Kua akaruke au ia Rarotonga nei i te Ruirua ra 11 no Peperuare e kua tae au i taua ra rai e Ruitoru ki Nutireni. Mei te Airport au kua apai iatu au ki roto i te Uipaanga Konitara Ekalesia o Akarana tei raveia ki roto i te Are Pure o te Ekalesia Mangere, tei riro teia Uipaanga na te Orometua Tatai William i akatere. Kua akaaravei iatu au ki te Uipaanga e te Chairman e kua poitirere te Uipaanga katoatoa no te mea kare ratou i manako ana e kua tae au ki Nutireni. Penei ko ta te Atua akateretereanga rai te reira no toku tere, inara te karanga ra a Iesu, “Kia vai teateamamao rai kotou”. Teia te au tumu manako taku i akarongo tei taea atu e au:

- 1 Ripoti no roto i te au Ekalesia i Akarana.
- 2 Te au moni akaputu no te au tere e tae mai nei ki rotopu ia ratou.
- 3 Te tere te ka tae mai mei New Caledonia i roto i te marama Mati ra 12; ka riro na te Ekalesia Mangere e akateateamamao i te ngai nooanga e pera te transport .
- 4 Kua patia mai au kia tuatua ki te Uipaanga Konitara. Kua oronga au i te aroa o te Kumiti Akaaere e pera te Konitara Ekalesia o Rarotonga nei, ma te akamaroiro atu e te akamatutu atu i ta tatou au Ekalesia i Nutireni. Kua akamarama katoa atu au i toku tere kia ratou.

Uipaanga a te au Orometua ki Rotorua



Kua akaruke maua ko te Orometua Junior Pepe ia Akarana i te ora 5.00am i te popongi Varaire no Rotorua na runga i te motoka. Kua tae atu maua i te ora 9.00am ki ko i te Community Centre o te Kuki Airani, tei reira te au Orometua i te ngai i noo ei, e ka raveia rai oki te uipaanga ki reira. Kua araveiia mai matou e te Orometua Nio Mare e tona tokorua Mama Ititau e te Ekalesia Rotorua. Kua akamata te Uipaanga i te 12.00pm tika'i na roto i te pure tei raveia mai e te Orometua Nio Mare. Manako maata: Mataiao 10:22, “Tapu e tae uatu ki te openga.” Kua riro naku i akatuera i te Uipaanga, e kua akamata te

Tetai teia o te au mata tei tae atu ki te uipaanga i Rotorua.

Uipaanga na te Orometua Abela Williams i akatere e ko te Orometua Joel Taime te tata tuatua.

Te au manako no roto i teia uipaanga

1. Kia orongaia tetai early retirement no te Orometua tei rokoia e te makimaki, e pera te Orometua tei maki katoa tana vaine. Tetai akamaramaanga; te pou ua nei tona tuatau no te rapakau maki e pera ki tana vaine makimaki e te iti nei ki tana Ekalesia.
2. Ko te tauiaanga Orometua 2015 kia tukuia mai te au Orometua ki Nutireni nei ei Orometua ka maranga ia ratou te angaanga. Ei Orometua ka taokotai ma te kimi i te meitaki no te mamoe.
3. Kia akamatutua te au Orometua kia putuputu e tai taime i te epetoma i te apii no te tia e tetai au manako ka tau no ta ratou anganga Orometua.
4. Kia akarakara akaouia te turanga o te au Orometua e te au Orometua Vaine e tomo nei ki roto i te casino/pere moni gambling e te vai atura, no te mea te kino nei te ingoa o te CiCC i teia au Orometua /Orometua Vaine e tei riro katoa ei popoaanga nona e tana angaanga Orometua.
5. Me maata te akatau a tetai Orometua e tona taokotai-kore/kauraro-kore e te akateitei, kia apaiia aia ki roto i te Kumiti Akaaere penei ka tau aia kia akatukatau akaouia na roto i te akaoki mai ki Takamoa tereni akaou.
6. Te au Ekalesia apikepikē e kare e maranga ana te oraanga o te Orometua i te akono e kare katoa e turanga ou e kitea atuna, kia takoreia te reira Ekalesia.
7. Kia akamaroiroia te au Orometua e angaanga nei ki Nutireni kia tomo ki roto i tetai au apii ei tauturu rai ia ratou i Nutireni nei.
8. Ko te au Orometua tei iikiia e ko ratou tetai au puapii ki Takamoa, kia akateateamamao ki te Ekalesia.
9. Teretereanga no te Orometua mei tetai Ekalesia ki tetai.
10. Te au Ripoti mei te Chairman, Tekeretere, e pera te au Orometua e Ekalesia ta ratou.
11. Te akaaraveianga i te au Orometua Ou i oti uake nei i te akatainu.
12. Kua araiia te au tere kimi moni ki Nutireni nei.

Kua topiri teia Uipaanga i te Maanakai i te 12.00pm e naku i topiri i te reira. Kua oronga atu au i tetai akamaroiroianga ki te au Orometua kia maroiroi i te utuutuanga i te anana a te Atua, auraka kia akaruke uaia, ko te etietii e te luko. Te mata o te metua e kaka mai nei, tiratiratu ei te tamariki. Kua topiriia te Uipaanga e te Elder o te Ekalesia Rotorua. I te mea e kua patiiia mai au e tetai au Ekalesia i Akarana, kua oki atu au ki Akarana i taua aiai Maanakai i te ora 2.00pm.

Te uipaanga a te au Orometua o Nutireni tei raveia ki Rotorua, Peperuare 2014



Sabati 16th Ekalesia Maungarei

Ora 7.00am kua oro atu matou ko te Chairman o te Konitara o Aotearoa Papa Temere Poaru e pera te Orometua Junior Pepe tei riro ei akaoro i to matou motoka, ki te Ekalesia Maungarei no te mea e ora ngauru ta ratou pure. Kua tuoroia mai matou e te Tekeretere e pera te Orometua Teao e te Ekalesia. Kua riro naku i rave i te pureanga. E maata rai te Ekalesia i roto i teia Ekalesia. I roto i taku tareanga kua taeria tetai 60 tangata aronga mamaata. Kua taeria katoa tetai 30 mapu e tae uatu ki te tamariki. Kua ki to ratou ngai pureanga. Tei roto ratou i te centre o te City Council i te pae ua i te opati o te akava. E \$50.00 i te Sabati me pure ratou i te tutaki. E i muri ake i te pure anga kua aere atu matou ki ko i to ratou Kainga Orometua no ta ratou arikianga. Kua inangaro ratou i te akaari mai i tetai au manako kiaku, no te mea ra e te rapurapu nei matou kia tae matou ki te Ekalesia Otahuhu i te ora 2.00pm, kore atu ireira i rava te taima no te pukapuka atu kia ratou. Kua pati au e penei a tetai tuatau ka oki akaou mai au.

Ekalesia Otahuhu

Kua tae matou ki reira i te apa no te ora tai e kua tuoroia mai matou e te Orometua Jubilee Turama e pera te Ekalesia, e kua riro naku i rave i te pureanga. Mei tetai 17 aronga mamaata e mei tetai 15 mapu e pera te tamariki e kua piri katoa mai te Orometua Joel e tona tokorua ki teia pureanga. Tei reira katoa te Orometua Tukinga Vainetutai. E i muri ake i te pureanga kua raveia te kaikaianga e pera te au tuatua akameitakianga. Patianga kia oki akaou mai au no te akatanotano i tetai au tu kaui e tupu nei i roto ia ratou. Kua akamaramaia kia ratou me inangaro ratou kia oki mai au, na ratou e tutaki i te patete.

Ekalesia Otara

I te mea e, e ora 4.00pm te ora pure a te Ekalesia Otara kua tureti matou e tai ora ki Otahuhu, kua akaneke iatu te pureanga ki te ora rima. Kua riro katoa naku te pureanga, tei roto ua ratou i to ratou Hall i te ngai i pure ei, no te mea te arikiia ra te carpet ou ki roto i te are pure e kua pati mai kia noo atu au no te akatapuanga i te are pure. Kare ra e rauka, ka oki mai oki au ki Rarotonga. Maata rai te au mema o teia Ekalesia. E i muri ake kua raveia ta ratou kaikaianga. Kua oronga mai i ta ratou akameitakianga e kua raveia te pure openga e kua oki matou ki te kainga i te ora iva i te po.



Members of the Ekalesia Otara, Auckland.

Uriuri manako ki te au Orometua (one to one)

I te tuatau iaku i Rotorua i te Uipaanga a te au Orometua kua aravei takitai au i te au Orometua katoatoa i muri ake i te uipaanga. Kua akakitekite mai i te au mea e tupu nei ia ratou e rave nei i te angaanga e pera te patianga no te au Ekalesia ta ratou i inangaro no te tauiana Orometua. Kua akamaramarama atu au no te tauiana Orometua, ka tukuia mai te tamanakoanga i muri uake i te marama Aperira me kare ia Me. E ariki ua mai i ta te tauiana ka tuku iakoe. I roto katoa i teia araveianga kua tuatua au ki tetai au Orometua tei roto ratou i te oraanga makimaki. E tai Orometua kua pati mai kia akangaroi aia no te apikepike maki o tona tokorua. Kua ariki katoa tona tokorua. Kia tauturu mai te Atua no teia nga tavini o te Atua.

Orometua Tekotia Joe Tangi

Tei roto teia taeake i tetai aka maki. Kua akaokiiia mai ki te ngutuare, te riro katoa nei te taote i te rapakau iaia i te ngutuare. Kua tae au ki tona ngutuare, irinaki au e kare aia e tau akaou no te rave angaanga. Kia tauturu mai te Atua no teia taeake rave angaanga nana. Kia pure atu tatou ki te Atua nona e tona tokorua e ta raua anau.

Tataraaraanga

Ki te au Ekalesia tei kore i taea atu e au i teia tere poto noku, penei a teia tuatau ki mua ka akatae atu ei kia kotou. E mea tau rai e ei Sabati rai te ra tau no te atoro aere ia kotou. Ariki mai i teia tataraaraanga kia kotou.

Akameitakianga

Ki te Kumiti Akaaere, meitaki maata no tei ariki mai iaku kia mata atu i te Kumiti ki te Uipaanga Orometua i Nutireni. Ki te Ekalesia Rotorua, te Orometua Nio Mare e toou tokorua e ta korua anau; te Tekeretere e tae uatu ki te au mema o te Ekalesia, no te ngai moeanga e pera te au kaikaianga mei te popongi e tae uatu ki te turuaipo. Ki te Chairman Rev. Abela Williams, te Tekeretere Rev. Joel Taime e tae uatu ki te au Orometua e to kotou au tokorua. Kia akameitaki mai te Atua no kotou katoatoa. E pera te au Ekalesia katoatoa i Akarana. Tetai akameitakianga ki te Orometua Junior Pepe e toou ngutare tei riro ei akono iaku i Akarana. Kare i roiroi i te akono iaku e pera te kave aere iaku ki te au ngai taku ka aere. Kia akamanuia mai te Atua iakoe e toou ngutuare. E pera te Orometua Temere Poaru kare i akaroiroi i te aru mai iaku ki te au akakoroanga. Ei popani, Phiilipi 2:18 *“Kia na reira kotou i te rekareka, ko kotou e ko au i te rekarekaanga”*. Amene.



Tataia e Rev. Tuaine Ngametua, CICC President. Nana katoa te au tutu i apai mai kia akaioia ki roto i teia tataanga.

7. AKATAKAANGA NO RUNGA I TE TANGATA MOU TAOANGA

I aku e tu uara ki roto i te raini i ko i te bank i tetai ra, kua aere mai teia mama Arorangi kiaku e kua na ko mai e, *“boy, akakite maina koe i akapeea i aere mai ei e okotai rai ingoa i runga i te certificate Diakono, koia oki to te papa. Eaa ireira te turanga o tana vaine, eaa tona taoanga e tau kia kapikiia, me e taoanga oki tona?”* I na, kia pou tana uianga i te ui mai kiaku, maara roa mai iaku tetai kapiki a te aronga rutu pau i te na ko anga mai e, *“Noai te basileia!”* Kua rongo mua au i teia kapiki rutu pau iaku i te apii Matavera Primary School e 50 roa'i mataiti i topa ake nei. Mei te reira tuatau e tae mai ki teia ra, te taangaanga uaia nei rai teia aerenga tuatua i roto i te au tuatau tamataora ura pau. Kare rava ra au i marama e naai i akapararau mua i teia tuatua rongonui; penei na te Manihiki, penei na te Aitutaki, me kore na Rarotonga, nga-pu-toru, e te vai atura. Na kotou e kimi atu i tona kapua angaia mai.

“Noai te basileia – noai te taoanga,” e pirianga meitaki tika'i to teia nga uianga, mei te mea atura e, e teina/tuakana raua, me kore tungane/tuaine. Kare takiri oki e marama e rauka mai no tetai uatu tumu manako e tai'i ra, marira kia uiia te uianga kia ratou te ka rauka i te akamarama, mei ta teia mama tika'i i ui mai kiaku. No reira akameitaki au i teia mama no tei ui mai, i rauka'i tetai tikaanga i konei kia taipu ma te oronga iatu ki te katoatoa te akamaramaanga, penei te vai katoa ra tetai pae e ekokoanga to roto i te ngakau mei to teia mama rai. Ko te akamaramaanga i raro nei, ko te reira katoa taku i oronga atu ki te mama, e i roto i taku paunuanga, kua rauka tetai turanga marama matutu iaia, kia tau oki ki tona tu rekareka tana i akaari mai i muri ake i to maua pukapukaanga. Teia ireira i raro nei te akamaramaanga:

NOAI TE TAOANGA DIAKONO

No papa i te maataanga o te taime

Ko te taoanga Diakono, i te maataanga o te taime e aere ana ki runga i te tane me kore papa, kare ki runga i tana vaine. E i te mea oki e no te tane ua te taoanga, nona ua ireira te ingoa ka tukua ki runga i te akairo

(certificate). Koia katoa ta te Orometua ka akatapu ei Diakono, ma tana vaine i te pae iaia i te tuatau o te akatapuanga. Na te Ekalesia oki e tuku mai i te ingoa o ratou tei tamanakoia ki runga i te taoanga, e na te Orometua Ngateitei raua ko te Tekeretere Maata e taina i tona certificate. Ka orongaia te certificate i te tuatau e akatapuia'i te reira Diakono.

Turanga o tana vaine

Ei tauturu i te akamaramaanga, ka oronga tatou i tetai ingoa no teia nga tangata, karanga tatou e ko Mr. & Mrs Tuaine & Tungane Meitaki; ko Tuaine te ingoa o te papa, ko Tungane te ingoa o te mama, e ko Meitaki to raua surname. I na, i te mea oki e ko Tuaine te diakono ia raua, ka avaiia ireira aia e, "Tuaine Meitaki Diakono" e pera tana vaine ka avaiia e "Tungane Meitaki Diakono Vaine." Tera ireira te aiteanga, e Diakono tetai, e Diakono Vaine tetai.

Ka akapeea ireira me no te mama te taoanga?

No te aa, e au cases (atianga) tetai mei teia tika'i te tu, ko te mama te Diakono, kare ko te papa. No reira oki te upoko tuatua i runga nei i karanga'i e, "No papa i te maataanga o te taime." Tera oki te aiteanga, i tetai taime, kare ra e putuputu ana, ka aere te taoanga Diakono ki runga i te mama. Kua pera oki te Ekalesia i te akaraanga i rotopu i nga tokorua, iki atura i te ikianga e ka oake te taoanga ki te mama. I na, i roto i teia turanga, no te mama te ingoa ka tukuia ki runga i te certificate, e koia te ka akatapuia, ma tana tane i te pae iaia i te tuatau e akatapuia'i aia e tona Orometua. I tetai au atianga, ko te mama ua e noo ra, kare ireira e tuatua o te tokorua. Me akatapuia ireira te mama diakono, ka avaiia tona ingoa e ko "Tutu Akarongo Vaine Diakono," me ko te reira oki tona ingoa. Te kite ra reira tatou i te tuke i konei, e "Diakono Vaine" tetai, koia oki te tokorua o tana tane e tei iaia te taoanga Diakono, e pera e "Vaine Diakono" tetai, koia oki ko te vaine uorai te Diakono, kare ko tana tane (me kua noo tane aia).

Me e Diakono raua roa'i, aa atu ei?

No te aa, e au cases katoa tetai mei teia te tu, kare katoa ra e maata ana, koia oki, Diakono te tane, Diakono katoa tana vaine. Oki akaou ki ta te Ekalesia ikianga; me i roto i te akaraanga a te Ekalesia e kua anoano aia ia raua roa'i kia riro mai ei Diakono, i na ka na reira rai te certificates me maaniia, koia oki e rua, no te papa e pera no te mama. Tera oki te aiteanga me oti raua i te akatapuia, e Diakono te papa, e Diakono katoa te mama. I roto i te akatauanga o ta tatou nga ingoa maani ua i taangaanga i runga nei, "Tuaine Meitaki Diakono," e "Tungane Meitaki Vaine Diakono," kare i te "Tungane Meitaki Diakono Vaine."

Ka mako ra me Diakono raua roa'i?

Ko te akarakaraanga mua ki runga i teia uianga, ka oki te reira ki runga i nga tokorua tei tamanakoia ki runga i te taoanga. E angaanga ia na raua i te ioio meitaki e me ka mako, me kare e au tai'i e tupu i muri ake. Te rua o te akaraanga, ka aere ia ki runga i te tapere me kore Ekalesia. E tuanga katoa oki tana ki konei i te akapapuanga e ko teia tei tau no te Ekalesia. Ka akara katoa oki aia ki muri i tana au akanoonoanga me kua raveia ana, eaa te au ngai meitaki e pera te au ngai tu kaui. Me tae ana te au ingoa ki Takamoa, kare e atianga uiui akaouanga, ka maani a Takamoa i te au certificates e ka akaoki ki roto i te Ekalesia.

Kare atu e ravenga me kore akatauanga mama atu?

No te aa, akara ki te turanga Orometua. I roto i ta tatou nei ta te CICC akonoanga, i te tuatau o te akatauanga Orometua, ko te tane te ka akatauanga ei Orometua, kare ko raua roa'i. Kia tau ki ta tatou nga ingoa akatauanga i runga nei, "Tuaine Meitaki Orometua," "Tungane Meitaki Orometua Vaine."

Popani

Kia oti ta maua ko teia mama Arorangi pukapukaanga, kua mataora te ra ma te oronga mai i te akameitakianga no te au akamaramaanga. "Kia rava rai te akamaramaanga e tika'i," i nana mai ei.

Tataia e te CICC General Secretary. Manako puapinga: tena i runga i te CICC website (www.cicc.net.ck) te CICC Manual, reo maori e te papaa, no te au tuanga angaanga a te aronga mou taoanga, e pera te au akanoonoanga a te CICC.

8. TERETERE MAPU A TE ANAU MAPU O ARORANGI

Ko te Atua e tona iti Tangata.” Kia akameitaki ia te Atua no tona aroa ia tatou i teia ra. Kua raveia te angaanga manea o te Teretere Mapu i te Sabati ra 16 no Peperuvare 2014 ki roto i te Ekalesia Nikao. Kua teretere atu te anau mapu mei roto mai i te Tapere Rutaki (Rutaki & Aroa Christian Youth Club) ei mata atu i te anau mapu o te Ekalesia Arorangi. Kua riro e na te Diakono Kaota Tuariki e tona tokorua i apai i teia tere mapu. E 35 tangata tei teretere atu e pera katoa te tavini o te Atua, te Orometua Tinirau Soatini e tona tokorua. Kua kapitiia mai ta tatou anau mei roto mai i te punavai ora mei Takamoa e to ratou au tokorua sumaringa.



Kua tae atu matou i muri uake i te ora iva, e kua tuorooraia mai matou e te Diakono Charlie Tamarango koia katoa oki te Tekeretere o te Ekalesia Nikao, ki roto i to ratou ngutuare. Kua na roto i te tetai akonoanga pure teia araveianga no matou e ratou katoa i roto i te Ekalesia.

Kua raveia te akamorianga e kua riro e na ta matou anau mapu vaine i rave i te au tuanga o te atarau e pera katoa te au tuanga imene mua e te tatau buka tapu. Kua akateateamamao matou i tetai imene Apii Sabati e te imene metua no teia tuanga pure i roto i te nao o te Atua.



Te au Apiianga e te Papa Orometua o Arorangi, Rev Tinirau Soatini.

Te akakite nei te tumu tapura a te anau Mapu o Arorangi: “Ko te Atua e tona iti tangata,” “God and its people.” Kua tatau te anau mapu i roto i nga reo e rua, papaa e te maori. Noatu e au mapu ou tetai mei roto mai i te Tapere Rutaki, kua tauta ratou i te tu ki mua i te urupu tangata.



Tetai teia o te au mapu tei aru mai i te teretere mapu ki Nikao.

Te akakite nei tetai mapu tane i tona manako, “E inangaro maata to te Atua ia tatou te tangata nei. Kua akataka aia i tetai au parani mei te tuatau o te tamariki o Isaraela e tae ua mai kia tatou i teia ra.” Te akakite nei te Maseli 3 irava 5, “E irinaki kia Iehova ma to ngakau katoa ra, auraka ra e irinaki ki toou uaorai kite.”

Teia ta tetai tamaine mapu i akakite: When we look at John 3:16, it says “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” What a wonderful truth!

- The verse doesn't say that the great heart of God only loves Christians or religious people.
- The verse doesn't say that God only loves righteous people or church goers.
- The Word of God clearly says that God loves the world (and that includes everyone). No matter who you are, God truly loves you.



Ko te au mapu no te tapere Pokoinu tei aratakiia mai e Junior Nooapii, e au mapu ou teia tei rauka ia ratou i te rave i teia tuanga ma te tae tika'i o to ratou au ngakau. Te reo imene, pumaana tikai i te akarongoanga. Te au irava ta to ratou arataki i maiti mai ei karere na ratou i te reira ra, kua manea tikai. Te au tamaine mapu o Rangiura e mataora nei i ta ratou au tuanga imene e te au tatau i roto i te Are pure. Te akakite nei tetai irava, e akara tamou tikai ki to tatou Atua, no te mea ei te ora manako koreia e koe, e tae mai ei te tamaiti a te Atua i te tiki iakoe. I roto i te au tuanga tatau a te anau mapu o Nikao, e manganui te numero mapu tei tatau, mei te 30-40 mapu i te tapere okotai. Kua ki te are pure i te mapu mei roto mai i nga tapere. Ko te au arataki kua rave maroiroi ratou i ta ratou au tuanga i te kimi ravenga i te apai mai i te au mapu ki te ngai okotai, kia rauka teia turanga ia ratou.

Ko te aroa mou teia, e kare e na tatou i aroa atu iaia, mari ra nana i aroa mai ia tatou. Te au mapu tane e te au mapu vaine o Panama-Turama. Kua riro ta ratou imene mua ei arataki ia ratou ki mua, no te akamata atu i ta ratou au tatau. Kua rave maroiroi katoa te anau mapu o Nikao i ta ratou au tuanga tatau mei roto mai i te

au Tapere - Pokoinu, Panama-Turama e te Rangiura. Kua rave ratou i tetai au imene e tetai au akatutuanga. Manea katoa to ratou rakei e ta ratou au tuanga tatau irava. Kua mataora tikai te katoatoa.

Manea tikai ta tatou anau mei roto mai i te punavai ora. Kia manuia kotou no to kotou tuatau i roto ia Takamoa, kia riro te Atua ei arataki ia kotou i te au ra katoatoa. I te tuatau akaei, kua maata tikai te au ei tiare kakara e te ei rore e tetai atu tu ei, mei te Tapere Pokoinu. Te au metua vaine kua riro e na ratou teia tuanga i raverave. Ta ratou au tuanga tei rave mai kua mataora te anau mapu, te kai kare e pou i te kai. Kua aere mai te au tokorua o te au metua Diakono i te akateretere i te au angaanga tei raveia i te reira ra.



Kua tae te teretere ki te openga, akaei ia ratou tei tere mai i mua ake ka oki ei.

Te oronga nei matou te anau mapu o Rutaki & Aroa Christian Youth Club mei Arorangi mai, i to matou reo akameitakianga ki te Ekalesia Nikao no te au tuanga ta ratou i rave no matou i teia ra Sabati. Ariki mai i to matou reo meangiti e ta matou akakitekite-anga i ta matou angaanga i te reira ra. Te Atua te aroa kia kotou katoatoa. *Aleluia!*



Tataia e te Tauturu Mou Moni o te Mapu Rutaki, Ngara Katuke. Nana katoa te au tutu i oake mai.

9. ARATAKI MAPU O TE GIRL GUIDE (YOUNG LEADERS)

I roto i te kapikianga a te Konitara o te Kuki Airani ki te au Arataki Mapu no runga i te manako, kia rauka tetai tuatau no matou i te oronga i to matou manako ki te metua vaine tei atoro mai i te Kuki Airani no runga i tetai au akateateamamaoanga ia matou kia riro mai ei mema tinamou ki roto i te Konitara maata o te Girl Guide o teiane ai.

I te avatea ra 13 o Peperuare 2014, kua rauka ia matou te au Arataki Mapu i te aravei ia Mrs Lynne Price i raro i te marumaru o te Maejo Cafe no te kaikai kapipiti atu kiaia. E akakoroanga meitaki teia tei tupu mai i roto i teia tuatau poto i ta matou i ruaaraara atu ki teia mata o te WAGGGS. Kua tae mai te National Commissioner, Mrs. Haumata Hosking e te National President a Ms Ngara Katuke i te apai mai i teia metua vaine. Kua akamata matou na roto i te reo akaaraveianga i te au Arataki Mapu e te pure akatuera i teia tuanga angaangaa. Kua mataora a Lynne i te kiteanga i te au mata ou o te anau tamaine mapu. Kua riro ta matou kaikaiana ei ngakau parauanga na matou i roto i teia tuatau poto.



Na roto i tetai emere kia matou te au Arataki Mapu, tei akateretereia e te National Secretary, Mrs Tutu Mare-Simona, kua rauka mai e 10 au Arataki Mapu, noatu e te vai atura te maataanga. No te au tai e manganui, kua akaatinga teia au Arataki Mapu tei tae: -

1. Tutai Mauke
2. Anjima Aturai
3. Caroline Crummer
4. Thecla Oti-Tuaputa
5. Theresa Matara
6. Itipouana Takaiti
7. Karlean Mataroa
8. Teiva Maui
9. Macherie Mani
10. Tutu Mare-Simona



Kua akaari mai a Mrs Lynne Price i te manako no runga i te au parani a te taokotaiana tei taikuia i roto i te kupu tuatua papaa i raro nei:

- Succession planning
- International opportunities
- Training for adults
- Programming
- Uniform
- Decision making at the National Council level

Kua mataora matou i te akarongorongo anga iaia i te au manako puapinga ei tauturu ia matou te au Arataki Mapu. Irinaki au e kua riro teia ei akaaraara i to matou inangaro kia riro mai ei au



Arataki tupoupou tuatau no te Girl Guides o te Kuki Airani. Te karanga nei tetai tataanga tuatua, "Once you are a Girl Guide, you will always be a Girl Guide."

Tetai pae ia matou, kua aere mai ki Rarotonga nei i te kimi puapinga e kua noo mai. I roto i to matou tupuanga i roto i te Girl Guide, kua teretere atu ana te maataanga ia matou ki te au enua i vao ake i te Kuki Airani no te terenianga o te au Arataki Mapu o te Kuki Airani. Te mea pumaana, kua oronga matou i tetai au manako tei rauka ia matou i te komakoma kiaia. Kua kitea te oaoa i rotopu ia matou te anau Arataki Mapu. Kua akaoti matou na roto i te pure tei raveia e te Arataki Mapu no Ngatangiaa mai a Ms Caroline Crummer.

Te oronga nei au i ta matou akameitakianga ki te au arataki o te Konitara no ta ratou tuanga maata i te akaaravei akaouanga i te au Arataki Mapu o te Girl Guides. Te Atua te aroa e kia manuia.



*Tataia e Anjima Aturai, Arataki Mapu o Atiu CICC Girl Guide Company.
Na Ngara Katuke te au tutu i oake mai.*

10. THE GATHERING 2013, SOUTH AFRICA

The Gathering 2013 was the first of its kind in the history of the Girls Brigade which was held in Cape Town, South Africa. It was attended by girls from all over the world with only the Asian fellowship absent but it sure was to be a wonderful and fun experience. We 3 from the Avarua No.1 Girls Brigade, Teamita Akama (Officer), Naomi Manavaikai (Young Leader), and Lucianne Vainerere (Pioneer) represented the Cook Islands, and also the South Pacific to this Gathering. Claire Rush who was the main person behind organizing this program with her team of the "Under 30s " made this event possible and also the host country South Africa for helping with the venue and transportation and all our enquiries.



Theme based on Romans 12:2

"Fix your attention on God and he will transform you from the inside out." *"Akamou i toou akarongo ki runga i te Atua e nana e tau i toou oraanga."* This was the main focus of our Gathering, which was to transform lives from the inside out, meaning that we as Christians have to accept Jesus Christ as our personal savior which then we are transformed from the inside out. This transformation comes from within our hearts and out through our actions. Like the wise saying *"Action speaks louder than words."* The other main focus was what we as Girls Brigade can do to make a difference in our company, church, community, our country and internationally. This topic talked about many times during our worships, reflection groups and our general discussions.

We had a day that was mainly a day of sharing what are our major issues within our country that most affect girls and how can Girls Brigade help to solve their problems by coming up with solutions to prevent or alleviate these problems. It was a day of getting to know one another and how each individual have an important part to play in making our world a better place. One of the main issues discussed was self-image. They had identified that this was a huge problem with girls living in their country. They are worried about how they look and they become very sick and some even die from this. We looked at in Africa how in some countries girls are not accepted or given the chance to have an Education and we also looked at teenage pregnancy, alcohol and drugs and discrimination and abuse against women were issues in other countries which were discussed in our discussions.

Day Out/Highlights of the week

Table Mountain is one of the Seven Wonders of the World. We were so blown away by this experience. Our day started off at an old settlement place in Cape Town, District 6 and then to the market place and around town where we saw the Parliament House and the President's homestead. We then carried on to a beautiful beach site and then up onto Table Mountain where it was so breathtaking and also had dinner up on top of Table Mountain. It's truly a World's Wonder. A whole day out. It was very tiring but certainly worth it.



Overall The Gathering was a most enjoyable event with all young girls gathered in one place sharing experiences, cultures, love, hugs, praying, eating, laughing and at some stage crying and most importantly speaking out on how God has worked through their lives. The Gathering was sure a great experience and I encourage the young people to take up chances like this when they do come up.



1 Timothy 4:12: *“Do not let anyone look down on you because you are young, but set an example for the believers in your speech, your conduct, your love, faith and purity.”* *“Auraka rava e tangata e akavaavaa mai i toou ou anga ra, ei akaraanga ra koe na tei akorongo ra, i te tuatua, i te aerenga, i te aroa, i te tu o te ngakau ra, i te akorongo ra, i te viivii kore.”*

We can all make a difference like this quote: *“God transforms charcoal into diamonds using time and pressure. He’s working on us too!”*



*Report & photos by Naomi Manavaikai
Young Leader Avarua Girls Brigade Company*

11. UPDATE NO.2 – YOUTH CONVENTION 2014 KI ATIU

Kia orana. Mei tei akakite ia atu i roto i te peapa akakitekite mua tei tuku iatu kite katoatoa i te ra 30 no Okotopa i te Mataiti i topa 2013, ko te rua teia i te Peapa Akakitekite i mua ake ka tae ei tatou ki te tuatau e rave ia ei te uipaanga a te māpū ki te enua ko Atiu.

1. MANAKO NUI

“Akamana i te mapu kia piri ki te Mesia i teia tau mano ou,” “Empower youth to reconnect to Christ this 21st century.” 2 Korinetia 5:20. “E teiane i e karere matou na te Mesia, mei te mea e te ako nei te Atua i te tangata ia matou nei, e tu matou no te Mesia, i te akoanga atu i te tangata, e akaongi kotou ki te Atua.” “Now that we are ambassadors for Christ, as though God did implore you by us, we pray you in Christ’s stead. Be reconciled to God.”



2. AKAPAPAANGA O TE NUMERO MĀPŪ

I teia ra, teia te akapapaanga i te numero māpū tei akapapuia e ka tae ratou ki te uipaanga a te māpū:

Avarua, Rarotonga	- 7
Nikao, Rarotonga	- 15
Arurangi, Rarotonga	- 7
Titikaveka, Rarotonga	- 3
Ngatangia, Rarotonga	- 2
Matavera, Rarotonga	- 1
Tautu, Aitutaki	- 10
Mitiaro	- 14
Oneroa, Mangaia	- 2
Otara Central, NZ	- 3
Sydney, Australia	- 1
Melbourne, Australia	- 24
Rotorua	- 2
Katoatoa	- 91



3. RIPOTI

Kua tuku iatu tetai akaraanga no te ripoti tata (report template) ki te au putuputuanga te ka tae ki te uipaanga kia akaokiia mai teia ripoti kiaku te Director i te Varaire ra 21 no teia Marama ia Māti 2014. Ko tetai uatu

putupuanga tei anoano e kia neneiia ta ratou ripoti (powerpoint) takake ki te ripoti tata, kare e araiia te reira. Kia tuku katoaia mai te reira kiaku te Director i te ra 21 no Māti 2014 kia rava te tuatau no te akapapa i te au ripoti no te tuku atu ki Atiu.

4. TE AU PUAPII

Teia te au Puapii tei ikiia no te apii i te au tuanga tei akanooia no te uipaanga a te māpū.

1. Te Orometua Ngateitei – Rev. Tuaine Ngametua
- ka apii aia no runga i te turanga o te au tangata mou taonga i roto ite Ekalesia e pera no runga i te tuanga ngauru (tithe).
2. Te Puapii Maata – Rev. Iana Aitau
- ka apii aia no runga i te tuanga no te te au tangata me kare mapu e noo nei, me kare e akaipoipo nei ki tetai tangata aiteite to raua mero kopapa – same sex marriage.
3. Te Orometua – Rev. Papa Aratangi
- ka apii aia no runga i te tuanga i to tatou akarongo (faith), e pera katoa no runga i te tuanga o te akaora (healing).
4. Te Orometua – Rev. Vaka Ngaro
- ka apii aia no runga i te tumu manako nui o te uipaanga – Empower Youth to Reconnect to Christ in this 21st Century, e pera no runga i te manamanata ko te tari'i (suicide) i ta te Bibilia tapu akakiteanga no runga i teia manamanata.
5. Te Director o te Māpū – Bob Williams
- ka apii aia no runga i te tupuanga (growth) o te Ekalesia e te Māpū.
6. Te Director ote BCU – Tangata Vainerere
- ka apii aia no runga i te tuanga no te arataki (leadership) e pera te porokaramu no te 200 mataiti.
7. Te Director o te Tutu Evangelia – Ken Ben
- ka apii aia no runga i te tuatapapa (History) ote Ekalesia CICC.



CICC Youth
Convention
2010



5. NGAAI NOOANGA

Kua akapapuia i teiane i e ka noo te au māpū katoatoa ki te Apii Enuamanu. Ko te au pupu te ka tere ki Atiu i te Paraparau ra 17 o Aperira e te Varaire ra 18 o Aperira, e ngai tetai te ka akateateamamaoia ei ngai nooanga.

6. IKIANGA NO TE AU TAONGA

Tena te peapa ikianga tei topiri iatu ki teia peapa akakitekite no teia au ngai i raro nei:

- Tauturu Director
- Lawyer
- Auditor
- Tekeretere
- Tauturu Tekeretere
- Mou Moni
- Tauturu Mou Moni – x 3
- Mata note Pa Enea
- Mata no Nutireni
- Mata no Autireria

Kua topiri katoa iatu te akapapaanga (structure) e tamanakoia nei no te Tipatimani o te Māpū no te tuatau ki mua. Ko te akapapaanga i teia tuatau, kare te au putuputuanga māpū no te Pa Enea, Nutireni e Autireria e mataia ana ki runga i te Kumiti Akaaere o te māpū, no reira kare to ratou reo e akarongoia ana, e kare katoa te au karere e tae ana ki teia au mema i roto i te akateretereanga o te au māpū katoatoa.

Ka anoanoia te au peapa ikianga tamanako (nomination) kia tae mai kiaku te Director i mua ake i te Ruirua ra 22 o Aperira 2014. Ka āriki katoaia tetai tamanakoanga no tetai māpū kare e tere ki te Convention no tetai i te au taonga na roto i te taina anga i te peapa ikianga tamanako ei akapapu e kua āriki te reira tangata i te ikianga. Ka kite katoa kotou, e toru taonga note Tauturu Mou Moni, kote manako i konei, ite mea e te akatuera ia nei taki tai account i roto ite au Pangika e toru (Westpac, ANZ ete BCI) kia riro tetai au māpū ei taturu ite Mou Moni no te akapapaanga ite tuanga no te Oronga-Ngakautae (Free-Offering) kia māmā te angaanga a te Mou Moni.

Tena katoa te tamanako anga ou no tetai Lawyer ete Auditor no te Tipatimani o te Māpū ei tauturu ite akamatutu anga ite akateretere anga o te Tipatimani o te Māpū kia kore e o ki roto ite manamanata no runga ite au moni e oronga ia mai nei ki roto ite au account ate māpū, e pera tetai au manako te ka uri ia ete Kumiti Akaaere kia tau te reira ki raro ite au Ture Akanoonoanga e pera tetai uatu Ture o te Pātireia.

7. TERETERE ANGA ETE OKIANGA MAI MEI ATIU

Ka akamata te Pupu mua ite rere ki Atiu ite Paraparau ra 17 no Aperira 2014. I te Varaire ra 18 no Aperira e a (4) pairere i akapapu ia no te reira ra, e rua mei Rarotonga, e tai no Aitutaki e tai no Mitiaro. Ka akapou ia te katoatoa mei Rarotonga ite Manakai ra 19 no Aperira 2014.

Ka oki te maataanga ite au māpū ite Monite ra 28 no Aperira e ka akapou ite Ruirua ra 29 no Aperira 2014.

8. TETAI AU APINGA KA ANOANO IA NOTE CONVENTION

Mei tei rave ia ite Convention o te mataiti 2012, ka anoano ia te katoatoa kia apai mai i teia au apinga i raro nei ei ta'angaanga rai naau:

- Kapu (cup)
- Mereki (plate)
- Tipunu (spoon)
- Kokai (fork)
- Pua Pai (soap)
- Pua kakau (Washing powder)
- Moripata (torch)
- Pereue ua (raincoat)

- Tamaru (umbrella)
- Vairakau (medication)
- Vairakau ramu (mosquito coil/ repellents)

Te pati iatu nei kite au Arataki I roto ite au Pupu/Ekalesia te ka tere kite Convention kia tauturu na roto ite akamaaraara anga i teia tuanga kite au māpū.



CICC Youth
Convention
2012



9. AITAMU/AKATUTU

Te akamaara iatu nei kite au Enea (Atiu, Rarotonga, Aitutaki, Mitiaro, Mangaia, New Zealand, Australia) kia akateatea mamao i tetai aitamu me kare akatutu (drama, or musical drama, or musical dance etc) ki runga ite Tumu Manako Nui ote Convention note Crusade ite Sabati ra 20 no Aperira.

10. PUPU

Ka tuku ia te au Arataki ete au māpū katoatoa ki roto ite au Pupu e a (4) (Kopeka / Te Kura / Kukupa / Tavake)

Nate Atua e tauturu mai ia kotou katoatoa.



Tataia e Bob Williams, CICC Youth Director. Te au tutu, no runga te reira i te Youth Convention 2010 & 2012 tei raveia ki Rarotonga e no roto mai i te au putunga tutu tei oakeia ki te CICC GS e tetai au aratraki o te mapu.

12. VICTORIA THE PLACE TO BE

Kia orana kotou te rave nei i te anoano o to tatou Atua, te au Tavini o te Atua, to kotou au oa akaperepere mei te pae Tokerau, Tonga, Rarotonga, Tahiti, Nutireni e Autireria katoa kia orana rahi i roto ia Iesu. Te au taeake te ka aravei i teia nuti purapura, humaria, sumaringa, lelei, manea, kia tae katoa te aroa rahi, aroa ranuinui, aroa atupaka o to tatou Atua ko Iesu Mesia kia kotou katoatoa, tena kotou e tena kotou katoa.

Te mau nei i te pare rahi o to tatou akonoanga metua CICC, President, Tekeretere Maata, Mou Moni Maata, Puapii Maata e kotou te koropini i te kaingakai rahi i Takamoa (Executive Council), ariki mai i to matou reo aroa, Victoria on the Move, e kua amuloa te witi e te lelei. Victoria was definitely on the move in 2013 and in 2014, it's still the Place to Be.

Chairman Ou 2014



Mataora te ngakau i te akakite atu kia kotou katoatoa e na te Orometua Akatika Nanua e tana Ekalesia e tiaki nei i teia tuataua koia oki ko Noble Park CICC e arataki i te Konitara o Victoria i teia mataiti ou 2014.

Rev. Akatika Nanua

Tiaki Kiritimiti 2013

Kua aravei te au Ekalesia, tuaine ki te tungane, tuakana ki te teina, metua ki te tamariki, toto ki te toto i roto ia Iesu Christ i teia po maru po tapu nei i Clayton CICUC, host no teia akakoroanga maata, e kare e aite te mataora, te au faito tukeke, manea tikai te au kara mumu a te au mama, te au pona pareu a te papa e pera te anau tei piri mai no teia akakoroanga maata, koia tikai na te ra reo ei, pakau tika'i te akaieie.



Above: Tetai teia o te au mapu tei tae mai ki te Tiaki Kiritimiti 2013 tei raveia ki te Ekalesia Clayton.

Below: E mataora tei kitea i roto i te Tiaki Kiritimiti a Melbourne.



Kua tuoro mai te Tekeretere o Clayton Mr John Ngapare i te katoatoa e kua akamataia teia akakoroanga na roto i te pure e kua riro te reira tuanga na te Orometua Rev Mata Makara i rave. I muri ake i te pure, kua kaikai te au angela a Iesu e kua tae mai nga taeake Paul Dean o te Vaimutu String band, Richard Vaeau Dean e Driver Mita mei roto mai i te News Hereone Band i te tamataora i te katoatoa, e mea nave tikai. I muri ake i te reira, kua akamata te tuanga o te uapou e na te Orometua Rev Mata Makara i arataki i te reira, mataora tikai te au manako e te au akamaroiroi tei tukuna ki runga i te kaingakai. I te ora ngauru ma tai kua aere te au taeake ki roto i te Nao o te Atua no te tuanga o te akamorianga iaia ma te akamaara i Tona ra anauanga ki te ao nei, for thine is the Kingdom the Power and the Glory forever and ever, Amen.

Tiaki Mataiti 2013/14

Oki akaou mai te au taeake, te au Ekalesia a te Atua ki Clayton CICUC no teia tuanga ngao tei akanoo ia e te Ekalesia Reservoir CiCC i raro ake i te akateretereanga a te Tavini o te Atua, Orometua Rev Tangimetua Tangatatutai e kua aravei mai te Tekeretere o te Ekalesia Diakono Taunga Tepania i te katoatoa. Kua rave mai te Orometua i te pure, kaikai atu ei te au manui. Mataora te pupu tamataora, Maara John e Paul Dean e kua kosake te au metua vaine i runga ake i te anere kilo i te takaviri anga i to ratou sope. I muri ake i teia tuanga mataora, kua raveia te uapou e na te Orometua Rev Tangimetua Tangatatutai i akatere mai i te reira. I te ora ngauru ma tai kua neke te au taeake ki roto i te nao o te Atua no te akamori iaia ma te akaoki atu i te meitaki ravarai no tona takinga meitaki mei mua mataiti e tae roa mai ki te openga.



Tiaki Mataiti 2014, pureanga kapiti tei raveia ki te Ekalesia Clayton.

Papanianga Pure Epetoma 2014

Meau te rave a Victoria i teia akakoroanga rahi i fui mai ei te au taeake ki te Brightside o Frankston. Kua hui katoa mai te taeake Orometua Rev Iotia Nooroa, te mama e ta raua Ekalesia Casey Bible Church e kua mataora to matou araveianga i teia au taeake nei. Kua akamata te pure i te ora tahi i roto i te Ekalesia Frankston UCA, naku rai te reira i rave ma taku au matoro maroiroi, ratou tei tauturu mai i te tuanga o te akamorianga, te tatau, pure e akapaapaa imene. I roto katoa i ta matou pure, kua orongaia tetai ngai kia akaisi mai te Chairman ou Orometua Akatika Nanua i te Konitara Victoria. I muri ake i te akamorianga, kua raveia ta matou imene mei te koni raunu e kua akaari mai te au Ekalesia i ta ratou au imene fou, imene takere tei atuia no teia akakoroanga korereka, kare haite te mataora e i muri ake i teia, kua mati te katoatoa koi i ta ratou au kai, aere atu ei ki tona ngai e ki tona ngai ma te rekareka e te mataora.

Victoria Youth Service

Kua taokotai te anau mapu o Victoria no teia akakoroanga maata i te ra 23 o Peperuare ki te Ekalesia Clayton CICUC no te akatueraanga i te au angaanga a te Mapu no teia mataiti. Kua apai au i te tuanga o te pure e na ta tatou tamaiti Travel Makara I akatuera i te porokaramu no teia mataiti. Mataora to matou aravei anga i ta tatou anau mapu o Victoria mei roto mai i teia au Ekalesia tei tae mai: Clayton CICUC, Noble Park CICC, Frankston CICC, Hampton Park CICC.

I muri ake i ta matou pure, kua tomo matou ki roto i te hall no te tuanga o te uapou tei aratakiia e te mapu o Frankston. Mataora na imene a te anau e pera katoa e mea tau kia akakite atu au e, kare ta tatou akonoanga

metua e ngaro noatu kua anau teia au mapu i Autireria nei. Te inangaro nei ratou i te kite i ta tatou peu metua. I muri ake i te uapou, kua kaikai te katoatoa e kua rave te anau mapu i tetai uipaanga na ratou.

Family Service, Rev. Ngatokorua Patia & Rev. Ngatokorua (Junior) Pepe

Rahi te au taeake tei matuapuru mai ki Clayton CICUC no teia akakoroanga karoa koia oki, i te akamaara i te Tavini o te Atua te Orometua Rev. Ngatokorua Patia tei takake i runga i te mataara o te mate e kua manako mai te Tama Akatere Au o Autireria te Orometua Rev Mata Makara e kia raveia tetai pure pumaana no te late Rev Patia. Kua taokotai te au papa Orometua CICC e kua tae katoa mai te Orometua Rev Teina Tepania mei Nutireni mai ki teia pure tumatetenga.



Family service no te nga Orometua Ngatokorua Patia o te Ekalesia Avarua, e te Orometua Ngatokorua Pepe o te Ekalesia Manurewa South Mall, tei raveia ki te Ekalesia Clayton, e tei akatereia mai e te Orometua Tangimetua Tangatutai.

Kua akatuera au i teia araveianga o matou i mua ake ka rave ei te au Orometua i ta ratou au tuanga pure e na te Chairman o Autireria Rev Mata Makara e oronga mai i te karere. I roto katoa i teia pure kua akamaara katoa matou i te taeake Orometua Rev Ngatokorua Junior Pepe tei takake i runga i teia mataara o te mate i Nutireni, karoa tikai. I muri ake i ta matou pure kua aere te au taeake ki roto i te hall no te rua o te tuanga koia oki ko te pure ngutuare tei raveia mai e te Orometua Rev Tangimetua Tangatutai e kua akaari mai te au taeake i to ratou au manako no runga i nga taeake Orometua tei takake. Kua raveia teia tuanga ma te tau o to matou ngakau e te aue o to matou vaerua ma te akameitaki i te Atua tei aka korona i tona nga Tavini i te ora mutukore.

Blessings

It has been a wonderful journey i roto i to tatou Atua, kua kitea te ngakau okotai, kopapa okotai, manako okotai e te vaerua okotai i roto i te State on the Move, Victoria. Te inangaro nei au i te oronga atu i toku reo akameitaki anga ki te au Tavini o te Atua i Victoria, tei turu pakari i te au manako, te au angaanga rahi a te Konitara;

- Rev. Mata Makara (Clayton CICUC)
- Rev. Tangimetua Tangatutai (Reservoir CICC)
- Rev. Marii Tautu (Church Planting)
- Rev. Charles Pange (Minister Dandenong CICC)
- Rev. Tuakeu Daniel (Minister Hampton Park CICC)
- Rev. Mokoha Kora (Minister Mulgrave CICC)

Te akameitaki katoa nei au i te Ekalesia Frankston CICC, tei korereka ia koe e tae roatu ki te aronga rahi no te angaanga humaria e te maroiroi tei kitea i roto i te mataiti taau i arataki. Kia akameitaki ua mai te Metua Atua ia koe e Frankston e kia manuia toou arakakenga i roto ia Iesu Mesia. Aere maru e te au taeake, aere papu i roto ia Iesu Mesia.

Ei ia kotou katoa na te aroa ua o te Atua ra o Iesu Mesia, e te inangaro o te Atua, e te tau a te Vaerua Tapu ra. Atawaiwolo yee maneke.



Tataia e Rev. Eddie Dean. Na raua ko Elizabeth Tepania te au tutu i tuku mai.

13. BOYS' BRIGADE TRAINER (TAEPAE TUTERU) KI ATIU

Te na ko ra te irava e, “E pati e oronga ia mai taau, e kimi e kitea iakoe te reira, e topapa e kiriti ia mai te pa iakoe.” Kia orana tatou katoatoa i te aroa ua o to tataou Metua Atua. Te ua taonga tukeke i roto i ta tatou Evangelia e tae uatu ki ta tatou au putuputuanga tamariki, kia orana rava tatou i te aroa ua o to tatou Metua Atua.

Na roto i teia atianga te oronga atu nei au Chairman o ta tatou putuputuanga tamariki Uniform; Boys Brigade, Girl Guide e pera te Girls Brigade, tetai au nuti no te tere o te metua tane Papa Pae Tuteru ki Enuamanu nei. Kua tae mai a Pae ki Enuamanu nei i te Manama ra 13 no Mati 2014. Aru katoa mai iaia te Orometua o te Ekalesia, Frank Williams e Mama Ana Williams, i te mea i na roto i te Papa Orometua te patianganga a te putuputuanga Uniform no te metua tane kia tae mai ki Enuamanu nei no te tereni akaou i te anau i roto i te Brass Band no te akatangi pu. Kua riro teia tere no te metua tane e na te putuputuanga Uniform i tutaki i te reira.

Kua aravei iatu ratou i ko i te ngai akatoanga pairere e te Tauturu Orometua, Tekeretere o te Ekalesia e pera katoa te Chariman o nga putuputuanga Uniform. I muri ake i te reira kua apai ia mai ratou ki ko i te Are Apii Sabati no tetai arikianga. Kua riro te reira na te Uipanga Diakono i rave mai. Kia tere te apii Kavamani a te anau i te ora rua (2.00pm), kua akamata rai a Pae i tana terenianga e kua riro te reira ei mataora anga no te katoatoa i te mea e kua tangi akaou te pu. Kia oti te reira terenianga kua raveia te arikianga ia Pae e pera katoa i te Papa e te Mama Orometua. Kua riro te reira arikianga e na te au Opita o nga putuputuanga Uniform i rave i te ora 6.00pm i te aiai.



*Uniform organisation members on Atiu with trainer Pae Tuteru (middle far right).
Minister of the Ekalesia, Rev. Frank Williams & wife Ana in front.*

Varaire ra 14 no Mati kua rave akaou a Pae i tana terenianga. Ko te ra katoa teia i tomo ei nga putuputuanga tamariki ki roto i te camp i te ora 6.00pm i te aiai. Ko te akakoroanga nui o te camp koia oki no te anau kia terenianga no te akatangi pu. Kua pera katoa ki te Maanakai kua maroiroi tika'i a Pae i te terenianga i te anau. Ora 7.00pm i taua aiai ra kua rave atu te anau i tetai matianga na roto i nga tapere e 5 i Atiu nei. Ko te akakoroanga nui o teia matianga kare no te kimi puapinga mari ra ei akaari e te akakite ki te enua tangata e kua ora akaou te Brass Band, kia tau ki te araara e i mate ana kua ora akaou mai. No te mataora o te iti tangata kua oronga ua mai ratou i ta ratou tauturu. E aka puapinga tei rauka mai. Kare oki teia i te angaanga teateamamao.

Popongi ake e Sabati kua patia mai te Brass Band e pera te Campers pouroa kia tae atu ki te kave Eva o Mrs Rongomaki Manu. Kua rave katoaia tetai au akatangianga ki te reira akakoroanga e kua riro i te akararangi atu i te reira akakoroanga. I roto katoa i taua popongi rai kua tae mai te rongong e kua takake atu a Tukaroa Upoko Simpson na te ara o te mate. E tamaiti mapu roa teia. Kua tae katoa atu te Brass Band e te Campers ki te tanumanga. Kua rave katoa atu te Brass Band i tetai au akatangianga e pera katoa te Campers pouroa

na roto i te guard of honor i ko i te vaarua ei akangateiteianga ia Tukaroa. Te au porokaramu katoatoa tei akanooia no te topiri atu anga i te camp i te aiai kua akakore katoatoaia te reira.

Popongi Monite kua ano atu te Brass Band ki te Apii Enuamanu i te rave atu i tetai au akatangitangi i te tuatau o ta ratou assembly. Kua riro teia ei mataoraanga ki te au Puapii e pera ki te tamariki apii o Enuamanu. I muri ake i te reira kua raveia te veveanga aroa no te metua tane tei riro e na te au Opita o nga putuputuanga tamariki i rave.

I roto i teia tuatau kua oronga atu te Chairman o nga putuputuanga i te akameitakianga ranuinui ki te metua tane kia Pae Tuteru no tana aka tauturu i te anau i te mea e kua puapingaia tona tuatau poto ki Enuamanu nei. Te rua kua pati katoa te Chairman kia Pae kia oki akaou mai ki Enuamanu nei i te tuatau o te Convention a te Mapu i roto ia Aperira 2014 e pera katoa tona tokorua no te mea e porokaramu ranuinui ta te putuputuanga ka rave i te reira tuatau.

I tona tuatau i araara mai ei aia kua oronga mai aia i tana akameitakianga, te mea mua ki te Papa e te Mama Orometua no te ngutuare e pera katoa no te akono iaia i tona tuatau i Enuamanu nei. Te rua ki te putuputuanga Uniform Organisation no tei oronga ua mai i to ratou tuatau e pera katoa ki te anau i roto i te Brass Band no te tuatau poto rava manako koreia ka mou teia au akatangi i teia au tamariki. Te rua kua pati katoa mai aia i te ingoa o te au tamariki pouroa tei tomo ki roto i te camp e pera te ingoa o tetai au tamariki tei tau kia orongaia tetai au akameitakianga.

ATIU BOYS' BRIGADE BRASS BAND



Above 2 photos left: Band prepares for a social tour march through the 5 villages on Atiu.

Right photos: Band visited and played at the Enuamanu Primary School.

Teia te ingoa o te au tamariki tei tomo ki roto i te Camp:

Brass Band

Kinleith Tangianau
Travel M Tei
Jason Tomokino
Vainetutai Windy
Viritua Kura
Tereni Manu
Ezekiela Metuango
Teremoana Windy Junior
Tereapii Punua
Teaueroa Iona
Toanui Paratainga
Kurani Aturai
Moeroa Windy

Campers

Rowen Taia
Maiau Ngaroi
Krystal Tatuava
Ellani Akava
Blonde Metuango
Uatara Metuango
Mareva Rose Iona
Sonia Vainerere
Terau Iona
Maya Glassie
Teivarii Uea
Tearoa Windy
Nadia Kura
Tapita Mataio
Tereapii Kura



Rev. Frank Williams with the boys during the Saturday evening march around the villages on Atiu.

Officers

Tangata Vainepoto
Terangi Mokoroa
Teina Windy
Tangi Vainepoto
Rima Kura
Mama Natua Mataio
Ake Upiri Matenga

Captain Boys' Brigade/ Chairman Uniform Organisation
Officer Boys' Brigade
Officer Boys' Brigade
Girl Guide Captain/ Secretary Uniform Organisation
Girls Brigade Captain

Best Male

Kinleith Tangianau

Best Female

Kurani Aturai

Most improved Boys

Jason Tomokino

Most improved Girls

Krystal Tatuava

Special Award Youngest Member

Ezekiela Metuango

Kua piri e kua turu katoa mai te Orometua Frank Williams e Mama Ana ki te akakoroanga o te anau mapu.

Meitaki Ranuinui.



Rev. Frank Williams with members of the Brass Band including trainer Pae Tuteru (far right) in front of the Atiu CICC.



Tataia e Tangata Vainepoto, Chairman, Atiu Uniform Organisations. Na Pae Tuteru te au tutu i apai mai.

14. UPDATE NO ROTO MAI I TE TUANGA O TE ARCHIVES I TAKAMOA NEI

K

ia orana tatou e te au taeake, kia orana i te aroa maata o te Atua. Kia akameitakiia te Atua no teia tikaanga manea kia aravei tatou. Tetai manga ripoti no runga i te tuanga o te Archives i Takamoa nei.

Te au mea e kimi putuputuia nei

Te aere mai nei te tangata i te kimi i te ra anauanga o to ratou au metua/tupuna mei te mataiti 1850 mai, no tetai tumuanga tuketuke, mei te pepa ra anauanga, pepa akaipoipo, pepa bapetito e te pepa mate no te akakoroanga mono enua (succession to lands), toka akamaaraanga (headstone) e pera te taokotaianga kopu tangata (family reunions).

Tetai au aronga no vao mai i te Kuki Airani, te aere mai nei i te kimi akapapuanga i to ratou kopu tangata e pera to ratou pirianga Kuki Airani. Akaraanga – mei te aronga i anauia i vao mai i te Kuki Airani e, e au metua/tupuna Kuki Airani to ratou. Me kitea e kua papu, ka akapapa iatu tetai pepa (form) te ka tainaia e te Tekeretere Maata e te Archivist, e ka anoanoia rai kia apaina atu ki te tipatimani o te ture (Ministry of Justice). Ko te aronga tei anauia ki te pa enua tokerau e te pa enua tonga, kare e maata ana te rekoti e vai nei, ka oki ireira ki te enua i anau ei aia i te kimi mai i tona ra anauanga.

Tetai au tuatua me kore tataanga e kimiia ana no tetai akapapuanga, koia oki ko te au putuputuanga mapu, mei te Boys' Brigade, Girls Brigade, Girl Guides e te Youth. Ko tei kimiia maina, koia oki:

- ✓ Eaa te mataiti i akamataia'i
- ✓ Naai i akamata
- ✓ Koai te company mua
- ✓ Koai ma te au mema pera to ratou au akaaere

No reira e mea manea e te puapinga kia tukuia mai teia au tataanga kia vai ua ki Takamoa nei no te au tuatau ki mua. Me te vai ra teia au rekoti mei teia te tu i roto i ta kotou au Ekalesia, tuku mai kia matou i Takamoanei.

Te vai nei rai te rekoti o te au aronga tei tomo mai ki Takamoa nei mei te mataiti 1839 e tae mai ki teia ra e kua riro mai ratou ei Orometua e te rave nei i ta ratou angaanga Orometua i roto i ta ratou au Ekalesia. Tetai aronga kua aere mai i te kimi tuatua me kore tataanga no to ratou metua/tupuna tei tomo mai ki Takamoa nei e kua riro mai ei Orometua. Kua inangaro ratou i te kite e koai ua'i te au Ekalesia me kore te au enua ta to ratou au metua/tupuna i rave angaanga Orometua ana.

Tetai katoa e vai nei ki Takamoa nei koia oki te au pepa (legal documents) o te au enua e tu nei te are pure, are Orometua e te are Apii Sabati i runga i te au enua i roto i te Kuki Airani nei mei te 1800s.

Manako openga, mei tei pati iana i te au tuatau i topa e me e au tataanga taito, au tutu taito ta kotou i roto i te au Ekalesia, e mea puapinga kia tuku mai kotou i te reira ki Takamoa nei kia vai ki roto i te akapapaanga no te au tuatau ki mua, ei kite katoaanga na ratou e atoro mai nei i te opati i teia tuatau.

Kia orana e kia manuia.

Tataia e Vaine Tutavake, Archivist, CICC Head Office, Takamoa. Ko te toru teia o te tataanga no runga i te archive i Takamoa nei, tena te tataanga mua tei roto i te CICC newsletter number 43 section 8, e te rua tei roto i te number 45 section 10. Right: Linda Turton, Christine Gordon and Vaine Tutavake. Linda & Christine were volunteers made available to the CICC under the Uniting Church of Australia – CICC partnership arrangement. They spent 4 weeks at the head office in Takamoa helping out with the archives section of the office.



15. TEREANGA O TE MAPU KI NUTIRENI E AUTIRERIA, 2013

E 23 au mǎpū CICC mei roto i te putuputuanga mǎpū o te Kuki Airani tei teretere atu ki Autireria e Nutireni no te kave i te karere no roto atu i Konitara o teia mataiti e tetai au manakonako anga no te au tuatau ki mua mei roto mai i te Tama Akatere o te mapu koia te Director. Kapiti katoa atu e 5 au tamariki i raro ake to ratou mataiti i te 12 tei āru katoa atu ite tere.

Ko te akakoroanga maata o teia tere koia oki kote ātuitui'anga i te au mǎpū o Autireria, Nutireni e pera katoa i te Kuki Airani nei ei kopapa okotai no teia mataiti e no te tuatau ki mua. Kua riro e na te Tama Akatere o te Tipatimani o te Mapu ko Bob Williams i apai i teia tere.

Teia te akapapaanga ingoa o te au tumutoa o lesu tei teretere atu.

Bob Williams	Youth Director/Team Leader	Avarua Ekalesia
Avele Simona	Assistant Team Leader	Avarua Ekalesia
Tutu Mare-Simona	Secretary	Avarua Ekalesia
Ruth Areai	Assistant Secretary	Nikao Ekalesia
Ngametua Arakua	Treasurer	Nikao Ekalesia
Haumata Hosking	Assistant Treasurer	Avarua Ekalesia
Tuaine Unuia	Band Master	Avarua Ekalesia
Unuia Unuia	Assistant	Avarua Ekalesia
Helen Williams	Leader	Avarua Ekalesia
Vaine Tutavake	Leader	Avarua Ekalesia
Ngametua Simona	Youth	Avarua Ekalesia
Robert Simona	Youth	Avarua Ekalesia
Atinata Simona	Youth	Avarua Ekalesia
Johnston Napara	Youth	Avarua Ekalesia
Jeremiah Areai	Youth	Avarua Ekalesia
Kendall Brown	Youth	Avarua Ekalesia
Anthony Ngapoko	Youth	Avarua Ekalesia
Tokoia Tearaitoa	Youth	Avarua Ekalesia
Tairo Arakua	Youth	Nikao Ekalesia
Phillip Hosking	Youth	Nikao Ekalesia
Tekao Mataiao	Youth	Nikao Ekalesia
Mata Nootai	Leader	Mitiaro Ekalesia
June Punua	Youth	Atiu Ekalesia
Toka Williams	Young Youth	Avarua Ekalesia
Tara Williams	Young Youth	Avarua Ekalesia
Teati Motu	Young Youth	Avarua Ekalesia
James Simona	Young Youth	Avarua Ekalesia
Baby Avele Simona	Young Youth	Avarua Ekalesia



Teretere'anga o te anau māpū

I te Ruirua ra 26 o Noema 2013, kua akaruke te tere o te anau māpū no te terea tu ki te enua Nutireni e pera Autireria. Kua riro e na Papa Orometua Rev Ngatokorua Patia i rave i te pure vee'vee aroa anga ki te Sinai Hall i mua ake ka akaruke ei te tere i te oneone ote Kuki Airani. Kua akaruke te tere ia Rarotonga i te ora 3pm i te aiai e kua tae atu ki Akarana i te ora 6 i te aiai Ruitoru ra 27 o Noema. Kua tūrou e kua ārikiriki ia tere ete enua tangata Enuamanu (patai) e pera katoa te konitara Ekalesia e 8 o Akarana, Nutireni. Kua oronga te tere i ta ratou apinga aroa ki te Ekalesia e 8 e kia Enuamanu. Kua akangaroi katoa te tere ki roto i te ngutare o Enuamanu i te reira po. I te ora 6 i te popongi Paraparau ra 28 no Noema, kua arikiriki ia te tere e te Konitara Ekalesia i mua ake ka tere ei kite Airport note rere atu ki Cairns.



Cairns

Kua aravei ia mai tere ite ngai akato anga pairere ete Orometua Rev Teaurere e pera tana ekalesia CICC Mt Sheridan. Mei reira kua ārikiriki ia te tere ki roto i te Lady Penrhyn Hall i mua ake ka aere atu ei te au mema ki roto i te au ngutuare tei akanoo ia note akono ite tere. I te aiai kua rave ia tetai concert e kua piri katoa mai te māpū o Mt Sheridan. Kua mataora tikai te tere i te araveianga i te anau māpū e noo ki Cairns e kua oronga atu te tere i ta ratou apinga aroa kite Orometua note Ekalesia. Kua riro katoa te anau māpū ite akono ite tere ki te ngaai paivai ite Splanad ete barbeque. Kua raveia te arikianga openga a te Ekalesia Mt Sheridan i te tere ki te kainga Orometua (Peura) i mua ake ka akaruke ei i te oneone o Cairns. No reirā te oronga nei te tere i ta ratou akameitakianga maata kite Papa Orometua Rev Teaurere e te ekalesia katoatoa no tei akonokono mai i te anau ate Evangelia.



Brisbane

Kua tae te tere ki Brisbane ite popongi Manakai ra 30 no Noema e kua aravei ia mai te tere e te Tekeretere ote Ekalesia CICC o Brisbane koia a Toka Tuteru ete Tauturu Orometua. Kua arikiriki ia te tere ki tetai kaikai tei rave ia kite ngutuare e rave ana te Ekalesia i ta ratou pure. I te aiai kua rave ia tetai concert e kua piri katoa mai te anau māpū o Brisbane. Kua maeva ua te anau māpū i te rekareka note au akatutuanga tei raveia. I te Sabati Oroa o Titema kua riro e nate anau mapu o te Kuki Airani nei i rave te pureanga i roto i te Ekalesia Brisbane. I muri ake, kua rave katoa ia tetai uapou e kua taopenga ki te ārikiriki anga openga ate Ekalesia i te tere. Kua oronga katoa atu te tere i ta ratou apinga aroa ite Ekalesia Brisbane. I te Monite ra 2 no Titema kua aere atu te tere kite Theme Parks koia te Movie World ete Wet & Wild. Kua mataora te au māpū. Te oronga nei te tere i ta ratou akameitaki anga maata kite papa orometua Rev Lelei Patia, te Tauturu Orometua e pera te Ekalesia CICC katoatoa ete te au taeake no tei akonokono mai i te anau mapu a te Evangelia.



Sydney

I te ra 3 Titema 2013 ora 9 ite popongi kua akaruke te tere ia Brisbane no Sydney. Kua tae te tere ki Sydney i te 12 ite avatea, e kua aravei ia matou e te orometua Rev Mau Vaerua. Kua apaina ia atu te tere na runga i te bus kite hall o te SDA no te arikiriki anga a te Konitara o Sydney. I te rua o te ra i reira kua arikiriki ia te tere ete enua tangata Enuamanu e pera katoa te ekalesia Dalwichill kite aua apii i Bankstown. Kua tamataora ia tere e te pupu Culture o Enuamanu e kua rave te tere i tetai akatutuanga i te reira po. Kua mataora te katoatoa i tei raveia i te reira po e kua oronga katoa atu te tere i ta matou aping aroa ki te iti tangata Enuamanu.

No reirá te oronga nei te Tere i te akameitakianga ranunui kite iti tangata Enuamanu mei te Tama Akatereau kia Arthur Boaza e tona au kumiti, te au metua pakari, te unga mate potiki no tei kite mai ite anau ate Evangelia. I te po openga ote tere kua riro te Konitara Ekalesia o Sydney i te arikiriki e te veevee aroa ite tere. Kua rave katoa matou i tetai akatutuanga i reira e pera te oronga anga i ta matou apinga aroa. Mataora te au mea katoatoa e pera te noonooanga o te anau a te Evangelia i roto i te oire Sydney. Te oronga atu nei te anau mapu tei tere atu i ta ratou akameitaki anga kia kotou ete Konitara Ekalesia o Sydney e pera katoa te au taeake tei mou i te anau mapu i roto i to ratou ngutuare e note au mea katoatoa ta kotou i rave i te tiaki anga i to ratou oraanga.



Melbourne

I te ra 6 o Titema 2013, kua tae atu te tere ki te oire Melbourne. I te airport kua aravei ia mai te tere ete akaaere o te konitara Ekalesia o Melbourne koia a Rev Eddie Dean. Kua apaina ia atu te tere kite hall o te Ekalesia Clayton no te arikirikianga e pera no te porokaramu tei akateatea mamao ia no te tere. I te reira po rai kua patia ia te tere e te Akonoanga Uniting Church kia tae ki te xmas in the park. I te popongi Manakai i te ra 7 o Titema kua aere atu te mǎpū ki te makete i Dandenong. Mei reira kua apaina ia atu matou ki te lunch ete ekalesia Victoria a Rev Eddie Dean ki Frankston beach. Mei reira aere atu te tere ite turoto aere te toa e pe ra te makete.

I taua ai ai rai kua arikiriki ia tere ete konitara mapu kite ngutuare rai o te Ekalesia Clayton. Kua riro e nate te Tama Akatere na Travel Makara i rave ma i e akateretere anga o te au angaanga it e reira po. Kua oronga katoa te Director i tetai mua ake ka rave ia ei Kua maeva ua te au au angaanga manea tei Sabati kua rave ia te Clayton e nate Tangimetua akaou ia tetai Concert i katoa mai nga Ekalesia e oronga katoa te tere i ta nga Ekalesia e 7. I te ra 9 o Titema kua raveia ete veevee aroa anga



Ekalesia o Melbourne i te tere ki roto ite Ekalesia Clayton. Te oronga nei te tere ite akameitakianga maata kite Konitara Ekalesia o Melbourne, te au mǎpū ete katoatoa no tei akonokono mai it e anau ate Evangelia. I te ora 6 ite ai ai kua akaruke atu te tere ite oneone o Australia e kua rere atu ki Poneke – Wellington.

Wellington – New Zealand



Kua aravei ia mai te tere kite airport ete Tekeretere e nga Diakono ote Konitara Ekalesia o Poneke e kua ariki ia te tere ki roto ite hall o te Kuki Airani no tetai kapu ti i te reirā popongi akirata ka akangaroi atu ei te tere. I te popongi Ruirua ra 10 no Titema, kua teretere atu te māpū kite ngutuare ote Kumitiona o te Kuki Airani ki Nutireni ite aravei ite Metua Tane ko Tiki Matapo, tona tokorua ia Mama Mii ete au tangata angaanga. Mei reirā kia aere atu te māpū ki Te-Papa i mua ake ka aere atu ei ite turoto itea u toa.

I te reirā aia kua rave katoa ia tetai concert e kua piri katoa mai te anau mapu mei roto mai i te ekalesia CICC e pera te ekalesia EKKA. Kua riro e nate na Justin Toru e pera Tania Unuia i akateretere te angaanga a te mapu ite reira po. Kua mataora te katoatoa e kua akaoti te angaanga ite reirā po na roto ite kaikai. Kua tae katoa atu te Director ki runga ite ratio Kuki Airani i te popongi akirata note akakitekite ite akakoroanga ote tera e pera tetai au nuti note Kuki Airani. I te reirā popongi Ruitoru ra 11 kua raveia te ariki anga openga a te Konitara Ekalesia i te tere ka akaruke ei te bus no Palmerston North. Te oronga nei te tere i te akameitakianga maata kite nga Ekalesia e pera katoa kite au Tavini o te Atua tei riro ei tiaki ete akaonokono ite anau ate Evangelia.

Palmerston North

I te ora 3 i te aiai kua tae te tere ki Palmerston North. Kua āriki ia te tere e te Teketere ote Ekalesia CICC ete au māpū o Palmerston North ki tetai kaikai e kua oronga katoa atu te tere i tetai apinga aroa kite Ekalesia. Kia tae atu te tere kua takake atu te tamaiti a te Tauturu Orometua koia a Taia Tangatataia. Kua piri atu te tere ki tona pure kopu tangata e kua oronga atu te tere i tetai au reo akapumaana ete taonga rima ei tauturu ite tumatetenga. I te ora itu (7am) i te popongi Paparau kua rveia te kapu ti veevee aroa anga a te Ekalesia ki ko ite nguturote tavini ote Atua te ngutuare tei riro ei ngaai akangaroianga note tere. Kua akari te tere i tetai aitamu ki te Ekalesia no te akakite i te rekareka ete pumaana no to ratou akono anga ite anau ate Evangelia. Kua akari katoa mai te anau māpū i ta ratou akatutu i te reira popongi. Kua mataora tikai te katoatoa i te reirā popongi e te oronga nei te tere ite akameitakianga maata kite Papa Orometua Rev Kamire Meti e pera katoa kite Ekalesia ete māpū no te ariki mai i tere o te anau a te Evangelia. I te ora ngauru (10am) kua akaruke atu te tere nas runga ite bus no Hasting.



Hasting

Kua tae te tere ki Hasting ite mai matou ete Tavini ote Atua Mataora tikai te aravei anga i arikianga ate Ekalesia ki te te anau mapu i rave ana i ekalesia no te poto i te tuatau. tuku ite karere kite Orometua i te apinga aroa ate tere kite kua akaruke atu te tere no ngaai ka akatuku te Are Pure ngutuare ote Kuki Airani i



ora tai ite avatea e kua ariki ia ete Ekalesia CICC o Hasting. te au taeake e kua raveia te ngutuare ote Orometua. Kare tetai aitamu i roto i te reira Kua rauka ra tetai tuatau note ete au metua e pera te oronga Orometua. I te ora rua (2pm) Rotorua. Kua akari ia mai ra te o te Ekalesia ite pae rai ite mua ake ka akaruke ei te tere.

Te oronga nei te tere i tetai akameitakianga maata kite Papa Orometua Rev Apera Williams e pera katoakite Ekalesia no tei ariki mai ite anau mapu a te Evangelia.

Rotorua

I te ora ono (6pm) i te aiai kua tae te tere ki roto i te Ekalesia Rotorua. Kua tuoro ia mai te tere e Miss Rouru Punua e pera katoa tona taeake a Atariki Tereapii. Kua raveia te ariki anga i roto rai i to ratou hall. Kua raveia tetai akatutuanga ki te Ekalesia i te reira aiai e kua oronga katoa atu te tere i ta ratou apinga aroa kite Orometua Nio Mare e pera katoa te Orometua Timote Turu ote PIC no Tokoroa tei tae katoa mai. Mei reira kua apaina ia atu te tere ki te Ngutuare ote Orometua tei akano ia ei ngai akangaroi anga no te tere ite reira po. Kua mataora tikai te tere i te nooanga ki roto i te Ekalesia a papa Nio Mare. I te ora itu (7am) kua raveia te arikianga openga a te Ekalesia CICC Rotorua ia matou. Kua akamanea katoa ia te tere kite ei tiare tuketuke o Rotorua i te reira popongi i mua ake ka akaruke ei te tere ia Rotorua. Te oronga nei te tere ite akameitakianga maata ki te Papa Orometua Nio Mare e pera katoa te Ekalesia no te akonokono mai ite anau ate Evangelia. I te ora iva (9am) kua akaruke atu te tere no Hamilton.



Hamilton



I muri uake ite tuaero ite avatea kua tae atu te tere ki roto i te Ekalesia Hamilton. Kua tuorooraia mai te tere ete Orometua Maara Tairea, tona tokoroa e te au metua e kua arikiriki ia te tere ki tetai kaikai. Kare i rave ia tetai akatutuanga i roto i teia Ekalesia no te poto ite tuatau inara kua tuku ia te karere kite Orometua ete au metua e pera kua oronga te tere i tetai apinga aroa kite Orometua. Kua mataora katoa te araveianga i te au taeake i roto i te reira Ekalesia e kua akaruke te tere no te oire Akarana ite ora tai. Te oronga nei te tere ite akameitakianga maata ki te Orometua Maara Tairea e pera te Ekalesia no te arikiriki mai te anau ate Evangelia.

Auckland

I te ora rua (2pm) kua tae atu i te tere ki te nutuare tapae anga koia te Atiu Nui Maruarua Hall IV i te oire Akarana. Kua akangaroi te anau mapu no te mamao i te ara i te aaere anga. I te reira aiai rai kua ariki ia te tere ete Konitara Ekalesia o Akarana. Kua riro e na te au Ekalesia CICC o Auckland katoatoa i akonokono i te oraanga ote tere ite noonooanga e tae uatu i te ra i akaruke ei te tere ite oneone o Nutireni. Kua raveia tetai concert maata i te po Manakai.

I te Sabatai ra 13 no Titema 2013 kua piri atu te tere kite pure ate iti tangata Enuamanu e kua riro e nate tere i rave ite Pure. I te aiai Sabati kua riro e na te ekalesia East tamaki ariki ia ite tere. I muri ake i te reira ariki anga kua raveia te uapou ate Konitara Ekalesia e pera katoa te tere. Kua mataora te au mea katoatoa te au imene tuki a te au Ekalesia katoatoa. Kua pati katoa ia mai ete tekeretere o te Konitara Ekalesia e kia akari akaou te anau mapu o te Kuki Airani nei i tetai aitamu i te reira po.



I te popongi Monite ra 14 o Titema 2013 kua arikiriki akaou ia te tere ete Konitara Ekalesia e



kua rave katoa ia te veevee aroa anga openga i mu ake ka akaruke ei te tere note airport. No reirá te oronga nei te tere ite akameitakianga maata kite Konitara Ekalesia o Akarana, te au Tavini ote Atua, te Iti Tangata o Enuamanu, te Tama Akaaere ia Maitu Karora, te Tekeretere ote Konitara ko Natearua Vaipaa ta ete katoatoa no te akono anga ite anau ate Evangelia.

Rarotonga

I te ra 13 o Titema 2013 ora A (4pm) kua tae mai te tere ki runga i te tua o to tatou enua mate meitaki ete au. Kare roa tetai i te anau mǎpū i rokoia ana e te maki me kare ete manamanata i te tuatau ite teretere anga. Kua riro te Mana Atua i te tiaki ite katoatoa mei te ra i akaruke ei te tere i te oneone ote Kuki Airani e tae ua tu i te ra i takai akaou mai ei te tere ki runga i to tatou ipukarea. Kia tae mai te tere kua riro te Ekalesia Avarua, te Tavini ote Atua Rev. Ngatokorua Patia ete au Kopu Tangata ite ārikiriki ite tere ki te Sinai Hall. No reirá te oronga nei te tere ite akameitakianga maata kite Ekalesia Avarua ko kotou tei ariki mai ite tere i te okianga mai.

Akameitaki'anga

Te oronga atu nei te au mema katoatoa ote tere i tetai akameitakianga maata kite katoatoa tei turu e tei akonokono ite oraanga ote anau ate Evangelia tei tere atu na Autireria e Nutireni note takinga meitaki ta kotou i oronga ua mai mate tae tikai o to kotou ngakau. Na te Atua e akameitaki mai ia kotou katoatoa kite meitaki o te rangi. Tei topa ite akameitaki ia, kia riro te mana vaerua ote Atua ite akameitaki ia koe e ia kotou katoatoa.

Taopenga

Te nako nei te tuatua tika nate Atua – E akameitaki ia lehova e taku vaerua e to roto katoa iaku nei i tona ra ingoa tapu, e akameitaki ia lehova e taku vaerua, e auraka tona katoa ra au takinga meitaki kia akangaropiona ia. Te Atua te aroa no kotou katoatoa.

Tataia e Tutu Mare Simona (Tekeretere) e Ruth Areai (Tauturu tekeretere). Na te tere katoa te au tutu i nenei.

16. TEREANGA KI NUTIRENI NO TE TANUANGA O TE OROMETUA NGATOKORUA JUNIOR PEPE

Kua akaruke au ia Rarotonga nei i te aiai Sabati ra 2 o Mati nei no Akarana na runga i te pairere NZ45 i te ora 4pm e kua tae ki Akarana i te apa no te ora 8pm. Kua tae mai te Orometua i te tiki iaku koia Rahai Nanua. E Monite oki teia ra i Nu Tireni, e i te popongi Ruirua i te ora 6am kua aere atu matou no te pure ngutuare i ko i te kainga o te Tauturu Orometua ko Tokotini Nanua tei reira oki te kopapa o te Orometua Junior i te ngai i vaio iai. I reira au i aravei ei i te au Orometua o Akarana, e pera te nga Orometua mei Melbourne mai. Ko te Orometua Charles Pange e pera a Akatika Nanua e te Orometua no te Ekalesia EKKA ko Teina Tepania. I reira matou akanoonoo ei i ta matou au tuanga no te ra e tanu iaai no Orometua. Kua raveia te Family Service ki roto i te Are Pure. Kua ki teia Are Pure a roto e a vao kare e o te tangata. Kua riro na te Orometua Temere Poaru te Chaiman o te Konitara Aotearoa i rave i te akoanga tauturuia e nga Orometua Rev. Jublee Turama, Rev. Rohi Tinirau, Rev. Joel Pange, Rev. Teao Teao, Rev. Aaravei Williams e Rev. Taa Karena. Te vaa tuatua o te kopu tangata ko te Orometua Rahai Nanua. E i muri ake i te pureanga kua raveia te apare na te Orometua Taungaputa Tinirau.

Ruitoru ra 5 ora 10.00am

Kua raveia te pure openga ki roto i te ngutuare e kua riro na te au Orometua i apai mai mei roto i te are ki roto i te are pure, e kua riro naku i rave i te akoanga, tauturu ia mai e te Orometua Rev. Kuro Isaia, Rev. Tangarua Rongo, Rev Nioputa, Rev William William, Rev. Akatika Nanua, Rev. Teina Tepania. E ko te Orometua Rev. T.Tukinga tei ko aia i te tanuanga o Mama Utia Manavaikai no te mea e tai ora o teia nga mate i tanuia ai. E metua vaine rai oki nona. I muri ake i te pure anga kua apai iatu tona kopapa ki tona ngai akangaroi anga i Papatoetoe ki te Manukau Memorial Garden. Kua tanuia aia ki runga i tona metua tane. Kua riro tona pureanga i ko i te vaarua naku te reira i rave. Kua ki i te tangata tei tae mai no ta ratou veevee aroa anga openga no teia tavini o te Atua. Ko te tumu oki ko tetai Orometua maroiroi teia i te tauturu i te au tumatetenga

e te au akaipoipo e tetai au akakoroanga na roto i te tautai. E i muri ake i te tanuanga kua oki mai te katoatoa ki Mangere no te akaotianga i te angaanga o te reira ra.

Paraparau ra 6

Uipaanga ki te Tauturu Orometua o South Mall, te tekeretere Taukea Koiatu, e nga Diakono. Tumu manako; naai e tiaki ia ratou. Patianga na te Tekeretere, kia riro uake e na te Tauturu Orometua e tiaki e tae uatu kite tauia Orometua i teia mataiti ki mua 2015. Ko te au angaanga kare e rauka i te Tauturu Orometua i te rave mei te akaipoipo, ka riro na te Chairman o te Konitara Aotearoa e akara mai i te reira. Te manako no te ratou Are Pure ka akamaroiroi ratou no te akatu i te reira, uatu e kua takake to ratou Orometua. Kua akamaroiroi atu au ia ratou no te utuutu anga i teia Ekalesia. Ko te turanga o teia Ekalesia, maroiroi tikai. Kia pure atu tatou no ratou.

Varaire ra 7

Kua aravei au i tetai au mata mei roto i te Ekalesia East Tamaki, i te mea ra e kare to ratou Orometua i Nutireni, tei Rarotonga nei no te tanu anga o te Orometua Ngatokrua Patia, kare atura au e inangaro i te tuku i tetai au akatikaanga tikai ki runga i to ratou au manako i akaari mai.

Sabati ra 9

I te 12.00pm i te avatea kua akamata te pure, maata te au Ekalesia tei tae mai e to ratou au Orometua. Te au Ekalesia tei akamata i te ora 10am e te au Ekalesia ka akamata i te ora 2pm. Kia oti te pure a South Mall kua aere atu ratou ki ta ratou au pureanga. Kua riro naku i rave i te pure o taua Sabati ra. Ko te ra oki teia i kave iaai te eva o te Orometua Junior Pepe. Ora 6 i te aiai, kua riro naku i rave i te akatueraanga o te au angaanga a te au Mapu o Akarana e pera te akatapuanga o te aronga mou taoanga, e pera te akoanga. Maata te au mapu mei roto mai i te au Ekalesia e kua maruarua te au angaanga o te reira ra. E i muri ake ko te Uapou. Mataora te au imene e te au akamaroiroi anga a te mapu. Kua riro e na te Ekalesia Mangere e akatere i te mapu o teia mataiti 2014. Kua raveia teia angaanga akatueraanga ki roto i te Hall o Enea Manu.

Au akameitakianga

- Mei roto atu i te Mama Orometua Hirinaki i te akameitaki anga no te tutaki i to ratou patete ki Nu Tireni, no te mea tei Rarotonga nei aia i takake ei tona tokorua, e ka akaoki mai ratou i teia moni ki roto i te pute a te Ekalesia.
- I te mea e ko te Orometua teia e tiki mai ana iaku i te au tuata e tapae ana au ki Nutireni, e pera te apai aere iaku ki toku akakoroanga no te Evangelia ma te tutaki-kore, i manako roa ai au kia tae au ki tona tanuanga, kua riro naku rai i tutaki i toku patete.

Ei taopenga, te oronga atu nei au i te reo akapumaana ki te tokorua o te Orometua Junior Pepe e te kopu tangata katoatoa. E pera ki te Mama Orometua Mamatira e te anau tei tomo katoa na roto i te tumatetenga e tae uatu ki te au ngutuare katoatoa tei tapaeia e te tumatetenga. Kia akapumaana mai te Atua ia kotou katoatoa. "Tumatetenga to kotou i teiane ai, ka akamaroiroi kua riro te re o teiane ai kiaku, i na Iesu ei." Kia manuia i roto i te Atua.



Rev. Tuaine Ngametua, CICC President

17. TERE O TE EKALLESIA NENGONE MEI NEW CALEDONIA KI AKRANA

I mua ake ka oora atu ei teiane ai epesitole, kia tika rava, ariki ma i to matou reo akaaraveianga koia te Konitara Ekalesia o Akarana, tei kauonoia e te Ekalesia CICC Mangere, pera te au metua arataki o te Konitara o Aotearoa, ko matou teia e oora atu nei te reo aroa ki to tatou au Metua Kumiti Tinamou, te au tavini o te Atua e ta kotou au Ekalesia, pera to tatou iti tangata katoatoa, kia orana i roto i to tatou Atua ia Iesu Mesia,

Amene. Kia riro teia mataiti 2014 ei mataiti mou, e te taokotaianga no to tatou au manako no te akatupu i te Evangelia ora a to tatou Atu ia Iesu Mesia.

Te mataora nei matou i te tuku atu i teia ripoti o te Ekalesia Negone mei New Caledonia ei nuti ki roto i ta tatou nuti leta. Te mea mua, e tere vainetini teia tei roa ratou i te paranianga kia tae mai ratou ki Niutireni nei. No te kare ra e Orometua ei apai mai ia ratou, kua pati ratou i teia mama Orometua tei noo ana ki roto i te Ekalesia i te au mataiti i topa, iaia e noo ra i Noumea ei apai mai ia ratou, pera tetai mama Orometua tei akangaroi i roto i te Ekalesia. E tai papa Diakono tei aru mai i te au mama. Na tona kopu tangata (tribe) i ariki i te Evangelia ki Negone, tetai ingoa o teia enua, ko Mare. Me aere ratou ki Noumea, ka tuatua Varani ratou ki te au tangata i Noumea, no te mea kare to Noumea e marama i to ratou reo.

Tupu katoa te akaaroa i to ratou oraanga, kare e power, kare e angaanga, mari ua tautai, tanutanu kimi ravenga no te oraanga ngutuare. Mataora ratou i te kite anga i to tatou iti tangata, no te mea, kua riro e na teia nga Orometua Kuki Airani i apai mai i te Evangelia ki Nengone, koia a Tatai e Daniela. E tere mama mataora teia, tei akaari mai i te tu taakaaka e te taokotai ta matou i kite. E 22 mama, e 3 nga tane.

Teia to ratou teretereanga kia matou i NZ nei. Kua tae mai ratou i te ra 16 o Mati nei, te tuatau tikai o te Pure Teretere Apii sapatu, kua riro e na te Ekalesia CICC Mangere (host) i ariki ia ratou no te piritia o te au Ekalesia ki ta ratou au pure teretere. Kua riro e na te iti tangata Enuamanu i tuoroora ia ratou ki roto i te ngutuare, no ta ratou pupuanga mai i te tere ki roto i te rima o te Ekalesia, pera te Konitara Ekalesia Akarana. Kua riro te metua vaine Kura Matenga i te reira tuatau araveianga ei uri reo ki te reo Varani ki te au taeake Negone Noumea e kua ariki ia atu te tere ki runga i te kaingakai



Ko te au mama teia e pera nga papa mei roto mai i te Ekalesia Nengone i New Caledonia tei tere mai ki NZ/Auck nei no te akarakara i teia oire ka tai ratou ka tae mai ki NZ nei. E 22 au mama i te katoatoa, e 3 papa. Kua tae mai ratou i te Sabati ra 16 o Mati, e kua oki atu i te Ruirua ra 25 o Mati. Tei ko ratou i te Skytower i Auckland i roto i teia tutu.

Kua akamata te ariki i te Konitara Akarana i te popongi Monite, mei te popongi, avatea, e te ai ai, e tae ua atu ki te ra openga ka akaruke anga mai ia NZ nei. Ko te ra katoa teia i akamata atu ei to ratou porokaramu turoto i te au ngai tei tamanakoia kia tae atu ratou, koia oki te Auckland Museum, Harbour Bridge view, pera te Marae Manurewa. Ko tetai ngai mataora teia no ratou, no te au akamaramaanga i te tu e te au taraianga o te marae e to ratou irinakianga maori. Noatu oki e kua topa te ra i teia tuatau turoto openga o te tere, kua tapapa rai te ariki i te reira ai ai i te au taeake.

Te vai ra to ratou porokaramu tika'i o te Ruirua, inara kua manakoia e kia aere atu ratou akarakara i te angaanga tarekareka a te au apii Tuarua (College) o Akarana nei, tei karangaia e, ko te Polyfest ki te oire Manukau. Tamanakoia mei te 20,000 tangata tei tae atu ki teia akakoroanga a te au apii no te au tamariki i roto i to tatou putuanga Pasifika. Kia oki mai ratou i te ai ai, ko teia te arikianga tei raveia e te Ekalesia Auckland City & Manurewa South Mall.

Arikianga i Akarana – Atiu Hall

Te vai katoa ra te porokaramu o te Ruitoru no te tere atu na runga i te ferry ki Waiheke, inara kua manako te tere ka apai ratou i te Skytower anake, e kua takoreia atu to ratou tere ki Waiheke pera te Kelly Dalton no te rava kore o ta ratou moni. Kua riro te toenga o te ra ei turotoanga no ratou ia Akarana e tae ua atu ki Mission Bay. Ora 7.00am i te Paraparau kua akaruke te tere no Rotorua, e kua riro te Ekalesia Rotorua i te arikiriki mai i to matou taeanga kia ratou ki roto i te Hall Akapuanga. Kua manea ta ratou au arikirikianga no te au taeake, pera te aiai e te popongi ka oora mai ei i to ratou reo ve'eve'eanga aroa, ka akaruke ei te tere i ta tatou Ekalesia i Rotorua. Kua mataora tika'i ratou no te au ngai ta ratou i aere, Ohinemutu Marae, Museum Garden, Blue Lake, e Wakarewarewa i te kiteanga ratou i te tu o teia oire e tona au ngai vai pupu, tunu anga manga, pai, e te vai atura.

*Akapuanga Hall – Rotorua*

Kua oki mai matou te tere i te aiai Varaire, ma te mataora tikai, e te noo nei rai te Ekalesia no te arikirikianga, pera katoa te dinner o te aiai ora 8.00pm. I te popongi Manakai, kua aere atu ratou ki te Markets i Otago, pera ki to Mangere katoa no te okooko i tetai au pakau ta ratou i inangaro. Ko te ra teia tei porokaramuia e kare a ratou lunch, no te nooanga ratou ki te market e topiri ua atu te reira ngai. I te Sabati kua raveia te pureanga kapiti a te tere e te Ekalesia Mangere ki te Atiu Community Hall i te ora 11.00am e te arikirikianga a te Ekalesia i te tereanga pure.

Kua riro te arikirikianga openga o te aiai Sabati na te Ekalesia Otago branch. E kua mataora te au angaanga tei raveia. Te vai ra te au arikiriki anga o te popongi avatea e te aiai mei tei taikuia i mua, koia te Ekalesia Auckland City, Otago Central, East Tamaki, Maungarei pera te Ekalesia Otahuhu. Kia tae ki te ra openga Monite, kua riro e na te Konitara Akarana i arikiriki i te tere mei te popongi avatea e te ve'eve'eanga aroa i te aiai. Kua riro teia tuatau ei pukapukaanga e te ooraanga aroa ki te tere pera ratou i te aroaanga i te au Ekalesia. Kua riro katoa te reira tuatau papanianga no te au arikirikianga o te tere, ei tuatau pupu akaouanga i te au mea ravarai ki te iti tangata Atiu no te ngutuare ta ratou i oronga akakite ua mai no te akakoroanga o te Konitara Ekalesia Akarana tei kauonoia e te Ekalesia Mangere.

Kua oki te tere i te popongi Ruirua i muri ake i to ratou pure tukuanga i te ora 5.00am i te popongi.

Manako akameitaki

Te oronga mai ra te Mama Orometua e te tere katoatoa i te reo akameitakianga no kotou te Komiti Tinamou no te akamaka i to ratou ara kia matou i NZ nei, e pera ki te Konitara Ekalesia Akarana, te au tavini o te Atua e ta kotou au Ekalesia, e pera te au taeake katoatoa tei piri mai ki te au arikirikianga a te au Ekalesia. Te oora katoa atu nei te Host i ta matou akameitakianga koia te chairman Rev. Ta'a Karena, Rev. Tekotia Joe tei rokoia e te apikepiki maki, pera te Ekalesia katoatoa, no kotou te au Ekalesia tei tuturu mai i to tatou akakoroanga arikirikianga i to tatou au taeake. Kua pera katoa teianei akameitakianga no to tatou iti tangata Enuamanu no te ngutuare. Thank you maata, e na te Atua e riringi ma i tona au meitaki e manganui no tatou katoatoa.



Arikianga i te avatea Sabati i mua ake ka oki atu ei ratou i te Ruirua

Mei tei akamaramaia mai e te Tekeretere Maata i Takamoa, ko te anauanga mai o teia tere kua na roto mai i te Orometua Wakira Wakaine, president o te Ekalesia Porotetani Kanaky o New Caledonia (EPKNC). Kua aravei aia i te taeake Orometua tei moe ake nei, Ngatokorua Patia, ki roto i te uipaanga maata a te Etaretia Porotetani Maohi (EPM) i Tahiti i roto ia Tiurai 2013. I roto i to raua pukapukaanga, kua oronga mai te president i tana patianganga me ka rauka ia tatou te CICC i Akarana i te utuutu i to ratou tere e manakonako ra i te reira taime no te tere atu ki Akarana, ko te taime mua rai oki teia ka tere ei te maataanga ia ratou ki NZ. I na kua apai mai te Orometua Patia i te manako ki roto i te Kumiti Akaaere, e kua orongaia ki te Tekeretere Maata kia komakoma kia ratou i Akarana no teia akakoroanga.

Te au akapouanga

Mei tei taikua mai ki te konitara e na te tere rai e tutaki i ta ratou au akapouanga, ko te reira rai tei tupu. Kua oronga ma i ta ratou moni, kua akaokiiia akaou ki te tere kia riro rai e na ratou e tutaki tika ki te au ngai te ka tutaki ratou. Tutakianga i to ratou Bus: Auckland/Rotorua \$3670, Museum \$625, Skytower \$700, Manurewa Marae (koha) \$50, donation to Rotorua Ekalesia \$250, Wakarewarewa \$882, accommodation \$1,750. Tena ia te au tuatua o te tere, ei kiteanga mai no ta tatou akonoanga Evangelia Cook Islands Christian Church i tei tupu, e te akonokonoanga ia ratou.

Kia orana e kia manuia i roto i to tatou Atua ia Iesu Mesia, Amene.

*Tataia e Rev. Tatahirangi Williams, Tour Co-ordinator
Rev. Ta'a Karena, Chairman, Konitara Ekalesia o Akarana 2014
Teariki Maurangi, Tekeretere, Konitara Ekalesia o Akarana 2014*

18. NUTI POTOPOTO



etai au nuti potopoto/tuatua akamaaraara ei kiteanga na te katoatoa:

AKARAKARA AKAOUANGA I TE TURE TUMU A TE CICC (REVIEW OF THE CICC CONSTITUTION)

Kua akariikiia e te uipaanga maata i oti uake nei e kia akarakara (review) akaouia te ture tumu a te CICC o te mataiti 2003. Ko te 10 mataiti teia o te ture i teianei e kua tae te tuatau kia akara akaouia kia tau ki te au mea e tupu nei i teia tuatau. Kua imereia te ture o te 2003 ki te au Ekalesia katoatoa kia akara ratou e kia tuku mai i to ratou manako. Ko te parani koia oki kia oti teia i te raveia i roto i nga mataiti e 2 e tu mai nei, ka tuku atu ei i te mea ou ki te uipaanga maata 2015 akatinamou iatu ei.

AKARAKARA AKAOUANGA I TE AU TUANGA I ROTO I TE CICC (REVIEW OF THE CICC OPERATIONS)

Kua akamata te kumiti akaaere i te rave i teia i te Paraparau ra 20 o teia marama Mati e kua patia te au Orometua e noo nei ki Rarotonga nei kare i runga i te kumiti akaaere kia piri katoa mai ki roto i teia akarakaraanga. Ko tetai katoa oki teia tei arikiia i roto i te uipaanga maata 2013. Ko te vaerua koia oki kia akaraia te au ngai e matutu ra, kia turuia me kore akamatutu uaiatu rai i te au ra ki mua auraka kia topa ki raro, e pera te au ngai kare e meitaki ana, kia akaraia te au ngai no te akameitaki atu i te reira. Ko teia akarakaraanga ka arapaki te reira ki runga i te au tuanga katoatoa i raro ake i te tamaruanga a te CICC; koia oki te au tuanga i roto i te Ekalesia, konitara Ekalesia, au putuputuanga, au tipatimani, akapouanga moni, pirianga ki te au taokotaianga i vao ake i te CICC, turanga i roto i te Religious Advisory Council (RAC), te au ture akateretere (policies), porokaramu pure, te au ravenga e akatotoaia nei te tuatua-tika na te Atua, e te vai atura. Ko te parani koia oki, mei to te ture tumu, kia raveia teia e kia oti i mua ake i te openga o teia mataiti, ka tuku atu ei ki roto i te au Ekalesia katoatoa kia akarakara mai, ma te oronga mai i to ratou au manako ki te au mata te ka aere mai ki te uipaanga maata a teia mataiti ki mua.

YOUTH RALLY NA RAROTONGA

Ka raveia ki te Ekalesia Ngatangia a te aiai Sabati ra 30 no teia marama Mati. Ka piri mai ki roto i teia akakoroanga, te anau mapu CICC no roto mai i nga Ekalesia e 6 i Rarotonga nei.

UIPAANGA NA TE KUMIITI O TE KONITARA EKALEZIA AUTIRERIA

Kua raveia ki Brisbane i te ra 8 o Peperuare 2014, tei riro te Ekalesia Brisbane CICC i te utuutu.

UIPAANGA NA TE AU OROMETUA O NUTIRENI

Kua raveia ki Rotorua i te ra 14-15 Peperuare 2014, tei riro te Ekalesia Rotorua i te utuutu.

FIRST RAC THANKSGIVING SERVICE FOR 2014

Ka raveia a te aiai Sabati ra 13 no teia marama ki mua Aperira, ki te ngai tei matauia, koia te National Auditorium. Te au akonoanga i roto i teia putuputuanga, ko tatou te CICC, Katorika, SDA, LDS, Apostolic e te AOG.

AU TAIUANGA TIAKI EKALEZIA

- **Ekalesia Mulgrave**, Melbourne – mei te Orometua Mokoha Kora, ki te Orometua Marii Tautu.
- **Ekalesia Mangere**, Auckland – no te turanga makimaki o te Orometua Tekotia Joe Tangi, kua orongaia te tiaki ki te Orometua akatainu ouia i te marama Titema i topa, koia a Taa Karena.

AKATUERAANGA I TE AU ANGAANGA A TE RAROTONGA KONITARA EKALEZIA

Ei ravenga i te akaiti mai i te rairai o te au akakoroanga akatueraanga/topirianga i te angaanga a te au mangamanga (uniform organisations, vainetini, mapu, Apii Sabati) i roto i nga Ekalesia e 6 i Rarotonga nei, kua ariki te Rarotonga Konitara Ekalesia i te mataiti i topa e kia taokotai uai te reira nga akakoroanga; koia

oki te akatueraanga kia raveia i te Sabati Oroa o Peperuare, e pera te topirianga kia raveia i te Sabati Oroa o Titema i te au mataiti katoatoa. Ko te tu o te raveraveanga o teia nga tuanga, ka rave ake rave ake ki roto i nga Ekalesia e 6, kare e pureanga kapiti ki roto i tetai Ekalesia okotai. Tei matauia oki i mua ana, e au ra keke no te au mangamanga e raveana i teia nga tuanga e rua i te momua e i te akaopengaanga o te mataiti; i teiane ra okotai raveanga mei tei akamarama iatu i runga nei. Ka vai rai tetai atu au pureanga kapiti a te Rarotonga Konitara Ekalesia, mei te ra taeanga Evangelia i roto ia Tiurai e Okotopa, te au teretereanga a te mapu e pera ta te Apii Sabati, te pure kapiti ki te National Auditorium no te thanksgiving, te combined church parade a te uniform organisations, e tetai atu au pureanga kapiti a nga Ekalesia e 6 te ka kapikiia no tetai au akakoroanga takake mei teia i runga nei.

TERETEREANGA A TE APII SABATI E TE MAPU I RAROTONGA NEI I TE AU MATAITI KATOATOA

- Peperuare – Mapu, Me – Apii Sabati, Aukute – Mapu, Noema – Apii Sabati

URIIA (TROPICAL CYCLONE) MIKE KUA NA TE PAE MAI I TE KUKI AIRANI

E taitaia maata to te iti tangata Kuki Airani i te aiai Ruirua ra 18 no Mati, i te tapapa atu anga i te reva kino, te Uriia Mike, tei tamanakoia e te aronga akara reva e penei ka u ki nga enua i te pae tonga nei. Kia ara mai ra to te Atua iti tangata i te popongi Ruitoru no te aere ki te pure popongi, maru rava akera to ratou ngakau i te kiteanga e kare a Mike angaanga e rave ki runga i te au enua tana i na te pae mai iaia e aere ra ki tona aerenga. Eaa teia ta tatou e akara nei ma te umere maata? E mea papu ka tuatua to te Atua iti tangata e tei runga oki te mata o lehova i tona iti tangata e kua akarongoia mai ta ratou pure kia apai ke atu aia i tona tavini ririnui ki te ngai tangata-kore. Kia akameitakiia te Atua no tona aroa takinga meitaki i tona iti tangata i te au ngai katoatoa, ia ratou i kapiki atu kiaia ma te ekoko-kore o to ratou ngakau i te au atianga tumatetenga, e kua akarongoia mai to ratou reo. Eaa ra ireira ta tatou ka apai kia lehova no tona aroa takinga-meitaki ia tatou nei? Pauanga, to tatou ngakau kia aru e kia akameitaki iaia i te au atianga ravarai. E meitaki oki tona, e ka tu tona ra aroa e ri mua.



Cook Islands News tracking map of Cyclone Mike, Wednesday 19/3/14.

TAUIANGA OROMETUA 2015

E mataiti tauiana Orometua teia e tu mai nei 2015. Kare e araianga i tetai uatu Orometua me kore Ekalesia i te tuku manako mai ki te Kumiti Akaaere no runga i teia akakoroanga. Ka akara te kumiti i to kotou manako me kore ta kotou patiana, kare ra e akapapuanga e ka arikiia te au patiana katoatoa. Kotou tei tuku manako takere mai, kare te reira au manako i akangaropoinaia, kua akairoia te reira e ka akaraia e te kumiti me tae ki te tuatau e uriurii'i te prokaramu tauiana.

IRIIRI KAPUA NA TE PA ENUA TONGA (takake meia Rarotonga)

E 18 ingoa i akapapu mai no Mangaia, Aitutaki e Mauke. Ka raveia ki te Sinai Hall, e ka riro na te Ekalesia Avarua e host. Akakoroanga: te au ravenga akamatutu i te turanga o te Ekalesia e te aronga mou taoanga.

19. OBITUARY

Akamaaraanga i te au vaeau o te Atua tei akangaroi atu ki te akangaroianga roa i teia tuatau. Remembering those soldiers of the lord who have recently passed away.



REV. ENUA TOTINI – Orometua Akangaroi; anauia i te ra 2 o Peperuare 1935, kua kapikiia mai e tona pu i te ra 27 no Titema 2013. Kua tavini ana te metua tane ki roto i teia au Ekalesia CICC: Atiu (1965), Pukapuka (1968), Rakahanga (1971), Arutanga (1974), Mitiaro (1977), Tahiti (1979), Nikao (1982), Porirua, NZ

(1986), e Avarua tana Ekalesia openga (1991). Te ora nei tona tokorua, Mama Terangi. Tena te maataanga i te tua tapapa o Papa Enuā tei roto i te nutileta numero 10. Tei te pae rai i tona ngutuare i Matavera tona ngai akangaroianga openga. E 78 o Papa Enuā au mataiti i te ao nei. Aere ra e tena na tavini maroiroi ki te rekarekaanga o toou pu. *Photo by the CICC GS and background information from his personal profile published in issue no.10 of this newsletter.*



ROURU TAMATOA – Diakono, Ekalesia Matavera. E metua maroiroi i roto i te au angaanga a te Ekalesia. Kua akangaroi atu i roto i te marama Titema 2013. Te ora nei tona tokorua Uravini, e ta raua nga tamariki e 3. Kua tuku iatu a Rouru ki tona ngai akangaroianga openga i te pae i tona ngutuare i Tupapa. E 58 o Rouru au mataiti i te ao nei. *Photo from the collection of the CICC GS.*



TUEREI-O-ARERA TARAMAI TETONGA nee KOKAUA-HIROVANĀ (MBE, QCM – NZ) – Kua matau te tangata i te kapiki iaia e ko Mama Tu me kore Mama Demo. Anauia i te ra 4 o Tiunu 1935, akangaroi i te ra 6 o Tianuare 2014. E metua vaine maroiroi i roto i te Ekalesia Matavera. Tei te pae rai i tona tokorua i to raua kainga i Matavera tona ngai akangaroianga openga. E 79 o Mama Tu au mataiti i te ao nei. *Photo from Mama Tu's eulogy hand-out prepared by the family.*



TEAU TAUTU – E metua maroiroi i roto i te Ekalesia Matavera. Kua akangaroi atu i roto i te marama Tianuare 2014. Te ora nei tona tokorua ko Mama Teina. Kua tuku iatu a Papa Teau ki tonga ngai akangaroianga openga i te pae rai i tona ngutuare i Matavera. E 78 o Teau au mataiti i te ao nei. *Photo by the CICC GS.*



EXAM CONSTANTINE NGA – Aged 24, father of 2, grandson of the Ngatangia CICC Assistent Minister Rau Nga. Exam is a member and supporter of the Ngatangia CICC Youth. He passed away in December 2013, and was put to rest at the family land in Tupapa. *Photo from Cook Islands News.*



TETAAMOANA ARAKUA TEAUTI – Born in Mauke on 22/8/1969, passed away 11/1/2014, aged 44. His parents: father – Arakua Arakua Teauti, mother – Akekatu Teauti. Attended Mauke Primary and then Secondary Schools. Taa worked for Government as Customs Officer and later Prison Officer, before taking up employment at Telecom Cook Islands. Taa married Tepou Viniki of Penhyn on 23 July 1999. They have 6 children: Atara [f], Akekatu [f], Tekura [f], Koutu [m], Matatunoa [m], and Peter [m]. They also have 3 grand children: Hirangi, Vaine and Arakua. Taa was a former Officer in the Nikao BB, former chairman for the Turama/Panama Youth Club and also Nikao Christian Youth, tutor for Tongareva Enuā during the Constitution Celebrations period for 7 years, an Ekalesia member for Nikao, and a keen fisherman and planter. He was put to his final resting place on Friday 17 January 2014 at the Ngati Arera burial ground in Pokoinu, Nikao. *Information and photo supplied by his wife Tepou.*



PAPA KURA STRICKLAND (OBE) – Ko tetai metua maroiroi teia i roto i ta tatou akonoanga CICC e pera i roto i te Ekalesia Avarua. Kua riro ana ei Tekeretere no te Ekalesia Avarua no tetai 21 mataiti, e kua mata atu i te au Ekalesia i vao ake i te Kuki Airani ki runga i te CICC Executive Council e 12 mataiti. I mema paramani ana no Aitutaki e 16 mataiti, kua apai katoa ana i te taoanga minita no te korona. Kua tae te kapikianga a te Atua kiaia i te marama Peperuare i topa. Tau tika'i ki teia metua tane te irava ko tei na ko mai e, E tenana tavini meitaki e

te pikikaa-kore, ko koe i akono i te mea iti, i na te tono nei au iakoe ki rungao i te mea maata, ka aere ra ki te rekarekaanga o toou pu. Kua anauia a Papa Kura ki Rarotonga nei te rā 23 no Titema mataiti 1929, e 84 ireira te roa o te au mataiti ta te Atua i akameitaki iaia i te oraanga nei. Ka irinaki tatou e tei te pae aia i tona tokorua ia Mama Jane tei takake atu i te mataiti 1998. Tei to raua ngutuare rai i Tupapa to raua ngai akangaroiana openga. Tena tei roto i te nutileta 18 kapi 6-8 te maataanga i te tua tapapa o Papa Kura. *Photo from the collection of the CICCIS.*



INATIO AKARURU (CBE) – Mema Paramani akangaroi no Pukapuka/Nassau no tetai tuatau roa e 31 mataiti, minita no te korona, Deputy Prime Minister, e metua maroiroi katoa i roto i te akonoanga Katorika. Anauia i te mataiti 1937, takake au i te marama Peperuare i topa, e 77 ona mataiti i te ao nei. *Photo from Cook Is News, 4/2/2014.*



REV. NGATOKORUA PATIA – Orometua no te Ekalesia Avarua, kua takake atu i te ra 19 no te marama Peperuare i topa ki roto i te are maki i Akarana, Nutireni. Kua anauia aia i te ra 29 o Tianuare 1950, e 64 ireira au mataiti ta te Atua i akameitaki mai iaia i te oraanga nei. Kua akaipoipo i tana vaine sumaringa mei te enua Tongareva i te ra 5 no Peperuare mataiti 1977 ki roto i te Ekalesia Avarua, kua riro na te Orometua Tupou Apolo i akaipoipo ia raua. E 5 a raua tamariki: Pine (f), Teremoana (f), Alone (m), Teautupuna Ann (f), Ngatokorua Jnr Fernandez (m). E apiianga ki Takamoa a Ngatokorua na te Ekalesia Avarua, e iaia e tona tokorua akaotianga i te apii Orometua, kua tonoa raua ki roto i teia au Ekalesia; Tamarua, Mangaia (1978-1983), Tautu, Aitutaki (1983-1987), Oiretumu, Mauke (1988-1991), Rurutu, Tahiti (1991-1997), Hastings, NZ (1997-2003), Otara Central, Auckland (2003-2007), Titikaveka, Rarotonga (2007-2011), Avarua, Rarotonga (2011-2014).

Iaia i Titikaveka, kua ikia aia ei mata no te Kumiti Orometua ki runga i te Kumiti Akaaere, e kia neke mai aia ki Avarua, kua apai aia i te taoanga Mata no te Rarotonga Konitara Ekalesia ki runga i te Kumiti Akaaere, e taonga tinamou ki runga i te Orometua te ka tiaki i te Ekalesia Avarua. E tavini meitaki e te maroiroi i te raveanga i te au angaanga a te Atua i roto i te au Ekalesia tana i tiaki maina e pera i tona tuatau i runga i te Kumiti Akaaere. Te tangi e te akaaaroa nei tatou iaia e pera tona tokorua Mamatira e ta raua anau e te are mokopuna tana i akaruke mai. Ko te Atua to tatou akapuanga e te maroiroi, e tauturu vaitata ravaia kia rokoia e te tumatetenga. Tei roto i te aua are pure te ngai akangaroiana openga o te Orometua Patia, mei tei anoanoia e tana Ekalesia Avarua. Aere ra e te metua tane, oa tumanava, vaeau e te tavini tiratiratu o te Atua, ki te rekarekaanga o toou pu. *Photo by the CICCIS, information from the Takamoa records.*



ARCHER VIVIAN HOSKING SNR (MBE) – Born 6 November 1925, Titikaveka, Rarotonga; passed away 17 February 2014, aged 89 years. Archer Vivian Hosking was also known as Papa Archer or Papa Bear. He was born here in Rarotonga on the 6 ovember 1925 to parents Vaevae Robati Tearuru of Ngati Marama of Takuvaine and Dr. Rupert Vivian Hosking, formerly of Masterton, New Zealand. They had 11 children and Archer was number 9. On 8 July 1948 Archer married Ruta Nito Ata (Tinomana Ruta Tuoro Ariki II) and they lived in Nikao. When Ruta succeeded the Tinomana title they moved and lived in the Aumarua Palace in Arorangi in 1992 till 2013. Archer & Ruta have 9 children, 25 grandchildren, 32 great grand children, and 1 great great grand child.

Archer attended Titikaveka Primary School from 1936-42. In 1943 he stayed home as there were no jobs available. He helped his older brothers plant. In 1944 he became a radio operator trainee at the Government Wireless Station in Nikao. He became an Acting Superintendent for Post and telecommunication in 1979 and manager thereafter. He retired in 1984. Archer played rugby while a school boy for Titikaveka, and Avatiu when he moved to Nikao with his wife Ruta. He was a Club Captain for some years. Archer was also active in the Titikaveka BB Company, reaching the officer level. Archer was a recipient of the Queens Honour as a member of the British Empire. *Photo and information from Papa Archer's eulogy prepared by his children for his funeral service.*



TEREAPII TEINA – Anauia i te ra 23 o Okotopa mataiti 1954, akangaroi atu ki te moeanga roa i te ra 16 o Peperuare 2014 ki roto i te are maki Middlemore Hospital, Auckland, e 60 ireira ona au mataiti i te oraanga nei. E tamaine akaperepereia e tona nga metua tei moe, koia a Merepai e Teina Evaina Tuataa. E mema Ekalesia maroiroi aia no te tapere Rotopu o Matavera, ma te turu i te au angaanga a tona tapere e pera te au tuanga a te Ekalesia. Kua aere atu aia ki te apii Matavera School e pera Tereora College e kua noo aia ki roto i te Boarding House o te au Neti i tona tuatau iaia e tereni ara kia riro mai aia ei Neti. Kua tere katoa atu ana aia ki Fiji, Australia, Vanuatu no te apii tereni neti. Kua riro ana e koia te neti pauni (district nurse) o nga oire Matavera e Ngatangia. Koia katoa te neti no te mata e te taringa i tona tuatau i angaanga ei na te kavamani Kuki Airani i roto i te Tipatimani Rapakau Maki (Ministry of Health). Kua akangaroi/retire atu aia no tana ngai angaanga i te mataiti 2009 e kua tere atu ki te enua Nutireni noo ei. I te mataiti 2012 kua akamata tona kopapa i te rokoia e te apikepikemaki. Mei te reira mataiti mai tona kopapa i te makimaki anga e tae ua mai ki tonga takake atu anga. Te karanga nei te irava, “Te ngai katoa e tutu ia’i teiane Evangelia, e tuatua katoaia ta teiane vaine i rave.” *Photo and info provided by her niece, Anna Tangatakere, in Auckland.*



HARRY IVAITI – Anauia, 12 Aukute 1952, akangaroi 23 Peperuare 2014, e 62 ona mataiti i te ao nei. E mema maroiroi i roto i te Ekalesia Ngatangia. Kua puapii ana i roto i te apii Tereora College no tetai 27 mataiti, e koia te Puapii Maata roa rava atu i Tereora, e 12 mataiti. Mei Tereora aia kua riro mai ei Tauturu Akaaere no te opati o te National Human Resources Development. I muri ake kua riro mai ei Tekeretere no te opati o te Kuaono o te Ariki Vaine (Secretary to the Office of the Queen’s Representative). Ko tona tokorua, Dorothy, e Puapii Sabati i roto i te Ekalesia Matavera. *Photo from the photo archive of the Matavera CICC Sunday School tour of Auckland, NZ, Dec/Jan 2010/11 which both Harry and Dorothy were part of.*



REV. NGATOKORUA (JUNIOR) PEPE – Ekalesia Manurewa South Mall, Akarana, Nutireni, kua akangaroi atu i te ra 25 no te marama i topa Peperuare. Mei Takamoa atu nei aia i te oti anga tana tereni Orometua, ki Akarana i te akatupu i tana Ekalesia i te mataiti 2007. E tavini meitaki e te maroiroi i te raveanga i te au angaanga a te Atua i roto i tana Ekalesia e pera te au akaueanga a te Konitara Ekalesia o Akarana e pera to Nutireni katoa. Te tangi e te akaaaroa nei tatou iaia e pera tona tokorua Mama Mataora e ta raua anau e te are mokopuna tana i akaruke mai. Aere ra e te tavini meitaki e te maroiroi o te Mesia ki te rekarekaanga o toou pu. *Photo from the collection of the CICC President.*



INA TORU – Ekalesia Avarua, kua takake atu i te epetoma mua o teia marama Mati. E metua vaine maroiroi i roto i te Ekalesia, kua Puapii Sabati ana, kua opita ana no te Putuputuanga Girls’ Brigade, e kua riro katoa ana ei Tekeretere no te CICC Vainetini. Kua rave ana a Ina i te angaanga Pupii i roto i te Pae Apii o te Kuki Airani nei no tetai au mataiti roa. E metua vaine maroiroi katoa, raua ko tona tokorua teia akangaroi i te au mataiti i topa, i roto i te au angaanga a te tapere Avatiu. Ka tau te tuatua no te vaine akono meitaki tei akakiteia i roto ia Koheleta pene 11, kia Mama Ina. Aere ra e te metua vaine, kua oti taau oroanga, e te vai te koronga ta te Atua i akono noou e no ratou katoa tei anoano atu iaia ei Atua no ratou. *Photo from the CICC collection of the CICC 2010 Womens’ Conference held in Rarotonga.*



MUNOKOA KOIATAHI HOWARD TAKAI – Ekalesia Avarua, anauia ki Rakahanga i te ra 16 o Peperuare 1930, takake atu i te ra 6 o Mati 2014, e 84 ona mataiti i te oraanga nei. Kua akaipoipo a Munokoa ki tona tokorua, Howard Takai, i roto ia Tiunu 1952; e 8 a raua tamariki, e 5 e ora nei. E metua vaine maru e te meitaki i te akonoanga i ta raua fanau tamariki. Kua Diakono ana raua ko tona tokorua Howard (tei takake atu i te au mataiti i topa) no te tapere Tutakimoa i roto i te Ekalesia Avarua. Kua pu tapere katoa ana a Howard no te tapere Tutakimoa, e

kua riro ana ei akaaere no te Ekalesia Tutakimoa. Kua tuku iatu te metua vaine ki tona ngai akangaroianga openga i roto i te aua Are Pure o Avarua. *Photo from Haua Numanga; details from Haua and Taepae Tuteru.*



REV. UTIA MANAVAIKAI – E tavini maroiroi no te Atua i roto i te akonoanga Congretational Union of New Zealand. Ko raua ko te Orometua Panu Raea e aere putuputu maina ki ta tatou ta te CICC uipaanga maata i te au mataiti i topa. Kua akangaroi atu te metua vaine i nga epetoma i topa e kua tuku iatu ki tona ngai akangaroianga openga i Akarana i te Ruirua ra 5 no teia marama Mati. *Photo from the collection of the CICCGS.*



VAINE TUTAI TEREKIA – Ko Vaine Tutai Terekia e vaine maroiroi i roto i tana tavinianga i tona Atua ko Iesu Mesia. Kua anauia aia ki roto i te Tapere Muri Enea i Ngatangia, e kua rave maroiroi i te au angaanga i roto i te Tapere, Oire e pera te Ekalesia. I roto i tona tuatau kua rave aia i te angaanga a te Girl Guides e pera te Apii Sabati. Kua mou mai aia i te taoanga Tauturu Diakono no te Ekalesia Ngatangia no tetai nga mataiti e i te mataiti 1997 kua iki ia mai aia ei Diakono no te Ekalesia i roto i te Tapere Muri. Kua rave tikai aia i te angaanga ma te maroiroi e kare i tukutuku ua i te kapikianga a te Atua, i roto i tana tavinianga. E tumu imene e te puapii imene katoa i roto i te Ekalesia.

I te mataiti 2002 no te turanga makimaki kua akangaroiroi mai aia ki runga i te taoanga Diakono e kua tuku ia atu aia ki te turanga Elder. Kare ra te reira i riro i te akaoki i tona maroiroi ki muri, kua rave atu rai aia i te angaanga a te Atua e tae uatu ki te tuatau i aere atu ei aia ki Nuti Reni i te kimi tauturu no tona turanga makimaki. Kua kimi katoa aia i te meitaki no te oraanga kopapa ei meitaki no tana anau ko Stephen, Melinda, Isabelle, Tutapu, tana ai utaro e pera te anau a tona ai tungane tei noo katoa ki roto i tona ngutuare. Kua tanu aia i te enua e kua angai katoa i te puaka te moa ei tauturu i te oraanga. Kua riro katoa ana aia ei Puapii Kavamani no tetai tuatau e i muri mai kua neke atu aia kua angaanga ki roto i te Opati o te Pae Apii. E metua vaine aroa e te tauturu ia ratou tei anoano i tana tauturu. Kua takake atu aia ki Akarana, Nuti Reni, i te ra 16 o Peperuare 2014, e kua akaokii mai aia ki Rarotonga nei e kua tukuia atu aia ki tona akangaroianga, ki tona ngutuare rai i Muri, Ngatangia. Maseli 31: 30-31, “*E mutu rai te manea, e te purotu, e kore ia: ko te vaine ra e matakua ia Jehova ra, e akapaapaia ia. E orongaia atu tei raveia e tona rima; e akaapaapa mai tei raveia e ia i te au ngutupa ra.*” *Write-up and photo supplied by Mauri Toa, Secretary, Ngatangia CICC.*



HENRY (ENERE) MAKIRAI VINAU – Son of the late Winau Tawora (Ngati Ura) and Erena Vainu (Ngati Te Tika/Arapai), passed away on Wednesday 19 March 2014, put to rest at family cemetery in Kauare, Titikaveka. A keen member and supporter of the Arurangi CICC and the Pukapuka Community on Rarotonga. *Photo and information from the Cook Islands News, Saturday 22 March 2014.*



ROSALINA NEHEMIA TAUIRA – Anauia i te ra 22 o Noema 1940, takake atu i te ra 23 o teia marama Mati, e 73 ireira ona mataiti i te ao nei. Kua akaipoipo kia Nehemia Taurira i te ra 30 o Aukute 1960, e 9 a raua tamariki, 20 mokopuna, 7 ina; e maata katoa ta raua au tamariki angai. E turanga matutu tona i roto i te Evangelia; Diakono Vaine, Mou Moni no te Tauhunu CICC Vainetini, kumiti no te Girl Guide e te Boys’ Brigade, komiti uapou, komiti Apii Sabati, tumu imene, e te vaine turu e te tauturu i te au angaanga katoatoa a te Evangelia i runga i te enua Manihiki. I te tua o te enua, e komiti no te Tauhunu Sports Club, president no te Tauhunu Child Welfare, komiti no te Ruamanu School, mou moni no te Manihiki Konitara Vainetini. I te tua o te pitiniti, kua peke kiaia te Cook Is Business & Professional Women’s Award o Manihiki i te mataiti 1999, e i te mataiti 2000 kua peke kiaia te Cook Is National Women’s Council private business no tona toa koia te Rosa’s Store. E metua vaine akono meitaki i te ngutuare e te inangaroia e ta raua anau. *Photo and information from her brother Taepae Tuteru.*

REST IN PEACE, BROTHERS AND SISTERS IN CHRIST

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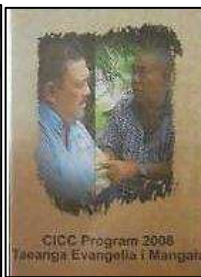
D1



D2



D3



D4



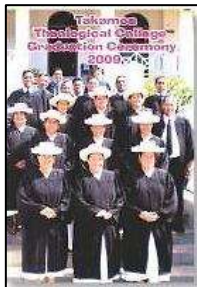
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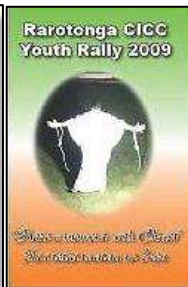
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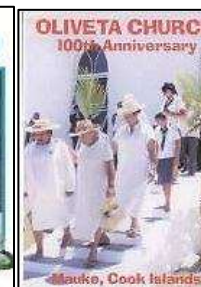
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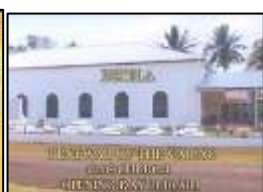
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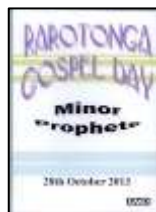
D11



D13



D14



D15



D16



D17

- D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00
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 D11: Avarua CICC Youth show, 2010, \$20.00
 D12: Aitutaki Gospel Day 2011, held during the 29th CICC General Assembly, \$25.00
 D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00
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PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
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Place orders/send queries to:

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 Phone: 26546, Email: maurijtoa@hotmail.com



A beautiful day back in September 2008 when a special service was held in front of the old Takamoa Mission House for the commencement of major renovation to the building to become the CICC's new head office. The project was completed and dedicated one year later in October 2009. Photo by the CICCGS.

ANNEXES

- PART 1:** The Early Days of the Gospel on Rarotonga
- PART 2:** Memory Lane
- PART 3:** Uipaanga (Conference) a te CICC Vainetini
- PART 4:** Read Their Stories
- PART 5:** In the Churches
- PART 6:** Takamoa Theological College 2014-17 Brief Profile of Students
- PART 7:** Exposition of the Apostels' Creed
- PART 8:** Share Your Photos

PART 1

The Early Days of the Gospel on Rarotonga

This is a 3-part series on the early days after the Gospel of Jesus Christ reached Rarotonga. It is extracted from "The Gospel Comes to Rarotonga," by Taira Rere, 1980. A reprint of this publication was kindly donated to the CICC Head Office at Takamoa by Jean Mason of the Cook Islands Library & Museum Society to whom acknowledgement is appropriately accorded. Retyping for this issue of the newsletter was done by the CICC General Secretary.

DISCOVERY OF RAROTONGA

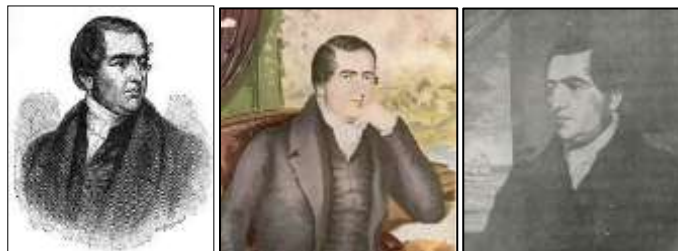
When the ship returned to Atiu, John Williams asked Rongomatane if he knew where Rarotonga was. Rongomatane said that he did; he then showed John Williams the course to follow to get to Rarotonga. John Williams checked with the ship's compass to see what direction it was, and when the ship left Atiu it sailed in that very direction until the island was discovered. Rongomatane had never been to Rarotonga, and yet he knew the exact direction in which to sail to get there. How he acquired such knowledge remains a mystery. The Rarotongans who had gone to Aitutaki were not able to show John Williams the way back home; it was the Atiuan king who showed John Williams the course to follow to get to the island. How wonderful!

The main object of the whole voyage from Raiatea was to search for the island of Rarotonga. On the day when the island was discovered, the captain of the vessel had warned John Williams in the morning that they would all be starved if they didn't go back to Raiatea. Determined to find the island, John Williams responded by saying that he would agree to give up the search if the island couldn't be found by eight o'clock that morning. Those moments of anxiety are better described in John Williams' own words; he says: "I had sent a native to the top of the mast four times, and he was now ascending for the fifth; and when we were within half an hour of relinquishing our object, the clouds, which enveloped the towering heights, having been chased away by the heat of the ascending sun, he relieved us from our anxiety, by shouting: 'Teie! Teie taua fenua nei!' (Here!, here is that island!). In later years John Williams never forgot the excitement caused by that announcement. They had only about thirty minutes to go before abandoning the attempt to find the island, and then suddenly Rarotonga came into view. Many a traveller has had the experience that John Williams had when he first saw Rarotonga. It's a sight to be remembered!

"On reaching the island," says John Williams, "the canoe we purchased at Aitutaki was sent on shore, with one of the natives of Rarotonga, Vaineino and Papehia. Meeting with a most favourable reception, a consultation was immediately held with an immense assemblage of the natives, under the shade of a grove of tamanu trees; when the teachers stated the object of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added that we had brought their own people from Aitutaki, with Christian teachers, whom it was our wish to leave at their island, to instruct them in the knowledge of the true God,..... All appeared delighted, and the king determined to come on board, and conduct them to the shore."

Rev. John Williams

Rev. John Williams is credited for introducing Christianity to the Cook Islands in 1821, first on Aitutaki and thereafter to Nga-Pu-Toru and Rarotonga. Christianity eventually reached all of the islands in the Cook group within 42 years.



Born 1796, died November 1839 in [New Hebrides](#) (now Vanuatu). Rev. John Williams landed with Papehia on Rarotonga in July 1823. He left Papehia behind to introduce the Gospel to the Rarotongans.

In the afternoon Makea went on board, accompanied by the two teachers. "We gave him a most cordial welcome," says John Williams, "and introduced to him his people; among whom was his own cousin. He was particularly delighted to see her; they rubbed noses most cordially, and fell on each other's neck and wept. After much interesting intercourse, it was arranged that the teachers with their wives, the natives of Rarotonga, and Papehia should accompany the king on shore. They did so; and we stood off for the night, rejoicing and praising God for all the delightful and important events of the day."

What happened ashore that night is described by John Williams, who says: "Early the next morning, the teachers with their wives came off to the vessel, and to our surprise and deep regret, gave us an account of the terrible treatment the females had experienced during the greater part of the night, exhibiting their tattered garments in confirmation of their tale of woe. It appears that a powerful chief, who had conquered the principal part of the island, had come with a large retinue, for the purpose of taking one of the female teachers as his wife. He had already nineteen, and the teacher was to have been the twentieth, and chief of the seraglio." John Williams goes on to say that the chiefs "were anxious that the teachers should remain, affirming that it would be very good for the men to teach them the Word of God and for the chiefs to have their wives."

At last John Williams decided that the attempt to introduce the Gospel to the people of Rarotonga be abandoned, but Papehia volunteered to remain alone at Rarotonga. John Williams says that "our excellent friend Papehia, instead of uniting with us in useless regrets, offered to remain alone at Rarotonga, provided we would send a coadjutor, whom he named, from Raiatea. We rejoiced in the proposition; and, leaving his property in the vessel, after taking an affectionate farewell of us, this truly devoted man got into a canoe and went on shore, carrying nothing with him but the clothes he wore, his native Testament, and a bundle of elementary books. The two men and four women, natives of Rarotonga, whom we had brought from Aitutaki, had embraced Christianity some time before, and promised steadfastly to maintain their profession among their heathen countrymen." Thus Papehia was left alone at Rarotonga and the ship returned to Raiatea. John Williams had every reason to believe that all would be well with Papehia, because of Papehia's Rarotongan friends from Aitutaki, otherwise he would not have allowed Papehia to go back ashore.



The Mission Ship "John Williams," one of the sailing boats used by the London Missionary Society to spread the Gospel in the South Pacific including the Cook Islands (from [Polynesian Missions in Melanesia](#), USP, 1982).

WHAT ACTUALLY HAPPENED

Let us now see what actually happened on the first day when Papehia came ashore at Rarotonga and on the day after. In the preceding chapter a summarised account is given of the arrival of the mission ship at Rarotonga and the attempt made to land Christian teachers on the island. Papehia, the teacher who was left at the island, has written an account which describes the attempt made to introduce the Gospel to the people of Rarotonga.

"In the morning we sighted the island," says Papehia, "and at midday Williams asked us (Papehia and Vaineino) to go ashore. Two men paddled towards us from the shore and drew quite close to the side of the ship. Their names were Tepo and Tepou. When these two men were right alongside the ship, Teiro asked them, 'How are things on the island?' They told us that there had been a war but that peace had been restored. Williams told us to go ashore so that we would find out what the people were like. We paddled ashore at Avarua and as we stood at the water's edge, great numbers of people came."

Soon a man, named Mani, arrived at the beach and wrapped a piece of kiriau (hibiscus bark) around Vaineino's waist. Vaineino said to Papehia, "Come on, let us paddle back to the ship." Papehia replied, "Don't be too hasty. Let us first find out what the people are like." We can only guess that Vaineino was scared to remain on shore any longer, and nobody could blame him!

And now the consultation began. The people asked Papehia what ship that was that had brought him, and Papehia told them that it was a mission ship. They did not really understand what he meant, and so Papehia explained to them the purpose of their visit - to teach the Word of God to the people. Still remembering Captain Goodenough and his party, the Rarotongans were not too keen to take much notice of what Papehia was telling them. It was fortunate for Papehia and Vaineino that nobody did them any harm.

According to John Williams, Makea went on board in the afternoon, accompanied by Papehia and Vaineino. It was after this visit by Makea that the Rarotongans on board came ashore, together with Papehia and other members of the mission party.

Papehia tells us that in the evening they were led to the settlement further inland. "And when our prayers were over," says Papehia, "Makea said to me, 'Let us go up there and sleep.' And we went to Tupapa that night." Perhaps Papehia spent the night at Arai-te-tonga.

John Williams tells us that during the night the teachers' wives really suffered at the hands of the chiefs. According to Maretu, Makea Tekao tried to take Vaineino's wife. There was a plan to kill the teachers and take their wives, but Tapaeru argued and almost fought for their preservation. Had it not been for Tapaeru, the teachers would have been sacrificed and their wives taken. It makes us wonder why John Williams sent those women ashore to pass the night away amongst savages!

Early in the morning Papehia walked back to the beach, where he sat down on a canoe to have a talk with Tinomana. Papehia was there when Vaineino and the others arrived. "Vaineino and the others came to meet me at the seaside," says Papehia, "because they had heard that I was there on the beach." Papehia adds: "Vaineino asked me how I fared during the night. They said that they had not slept as they feared that their womenfolk would be stolen from them." It does not seem that Papehia and the others had spent the night in the same home; perhaps Papehia spent the night with Makea Pori at Arai-te-tonga and the others stayed with Makea Tekao. Why would Vaineino ask Papehia how he fared during the night and why would Vaineino and the others come to the beach in the morning to look for Papehia?

"Vaineino was in a hurry to return to sea and board the ship," says Papehia. "So we paddled out to the ship, and Makea was one of those who accompanied US. When we reached the ship, Williams and Vaineino and the others went down to the lower deck." When Williams found out what had been happening during the night, he decided to abandon the attempt to introduce the Gospel to the people of Rarotonga that year. However, in the end Papehia volunteered to remain alone at Rarotonga, and Makea agreed to take care of him. So Papehia, Makea and the others descended into the Ship's boat and were rowed ashore. That evening the ship left Rarotonga and returned to Raiatea.

On reaching the shore Papehia stood on a tree trunk at Rautara; he was there when Makea Tekao sent for Teiro and other Rarotongans to go to his house. Makea Tekao said to Papehia, "Friend, tell us your mission." Papehia then tried to explain to Makea Tekao about God. "We have gods of our own," the high chief replied. Papehia wites: "He said to me, 'Come, let us go.' Then we went to live at his house." Thus ended Papehia's second day at Rarotonga.

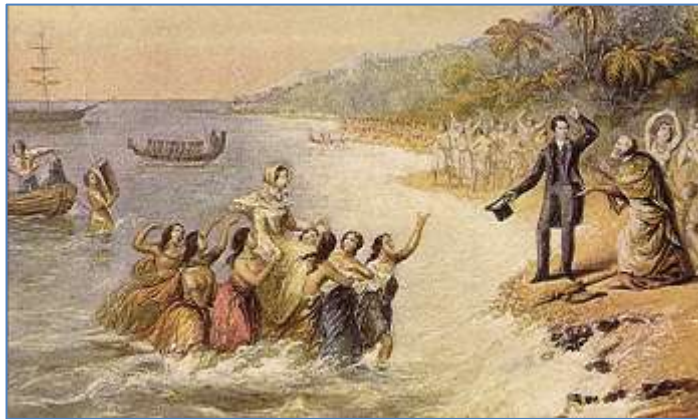
VISIT TO ARORANGI AND TAKITUMU

During his second month here, so Papehia tells us, he decided to pay a visit to Tinomana's district. This visit was a very important one, because it was his first attempt to 'penetrate the darkness' of an outer district. He had already met Tinomana at Avarua and Tinomana might have extended an invitation to Papehia to pay a

visit to his district. "Our journey was for a different purpose," says Papehia. "We went to inspect Maungaroa so that we would see for ourselves the exact nature of that place." According to Papehia, this was more or less a sight-seeing visit. There could be only one reason why Papehia thought of making such a visit, and that was the fact that he knew Tinomana, the ariki of Arorangi. He must have been a very brave man to make such a journey straight into the midst of savages. The way he describes this visit shows that he wasn't at all worried about his personal safety.

Papehia and his friends proceeded on their way, past the marae at Vaiokura and past Tinomana's house, and up through the valley until they reached the foot of Maungaroa. Then they climbed up the mountain until they reached the sloping pua tree, which may still be seen today. They were there when a messenger from Tinomana arrived to ask them to come down to Te Autu, the home of Tinomana. Papehia and his friends then descended into the valley below and came back to the house of Tinomana. "He was sitting inside his house," says Papehia, "and when he saw us he called out to us. We sat down and great numbers of people assembled. Tinomana called out to the people to fetch some firewood and to prepare a feast for us. The people went to prepare the ovens, and when our food was cooked the ovens were uncovered and we sat down to eat."

Tinomana asked the visitors to spend the night at his house, and Papehia agreed. "The people crowded into the largest house at Maungapu," says Papehia. "We all gathered together for our prayer." While they were praying, the Arorangi people shouted at them, perhaps to make fun of them. When the prayer was over, Papehia and his friends spread out their mats and they lay down to go to sleep, watched and guarded by cannibals! But Papehia could not go to sleep, because Tinomana wanted Papehia to teach him to pray. "Tinomana came up beside me," says Papehia, "and secretly asked me to teach him the Word of God. So I taught him the prayer for food, and he tried to learn that prayer. We did not go to sleep for a long time because Tinomana was learning the prayer by heart so that he could quickly know that which he desired."



Christian Missionaries at work in the South Pacific (Google image)

In the morning Papehia and his friends returned to Avarua, feeling very pleased with the successful attempt which had just been made to penetrate the darkness of the Arorangi district. This visit was the first step towards destroying idolatry in the Tinomana district, as later events would show.

After Papehia's visit to the Tinomana district, he felt that it was about time that they should erect a place of worship in Avarua. Papehia writes, "I said to our household, 'Let us build a house of prayer for God.' They agreed and the high chief agreed also. So with Makea Tekao we built the church, for he was the high chief who approved of it. Rautara was the name of the place where the very first House of prayer was built."

Papehia had been in Rarotonga for four months when a ship arrived to bring Tiberio (Rio for short) from Raiatea to assist Papehia. Soon after Tiberio's arrival Papehia, Tiberio and Davida (Makea's son) paid a visit to Takitumu. "We all travelled together," says Papehia, "until we reached Turangi, the area occupied by Pa. We stayed on the roadside on the paepae (an area bordered with stones)." Many people came to see them. "We told them of the Word of God," says Papehia. "Some of them mocked us while others listened attentively" There were some who suspected that Papehia was a relation of Veretini, a New Zealand Maori who was killed at Ngatangia during the stay of Goodenough, and that this relation had come to avenge Veretini's death.

And in the evening an important incident occurred which led to the destruction of the idols of Rarotonga. "In the mid-afternoon," says Papehia, "as the shadows were lengthening a feast was prepared, and in the evening the candlenut torches were lit. Pa Ariki's messenger came to fetch us and we went to Pa's house. Our feast was spread before us and while we were eating our meal an evil spirit was manifested. Koro was the man who was the medium for that false god. Koro said to the people, 'Don't listen to the talk of the foam of the ocean and the barringtonia seeds that float about in the sea.'"

When the feast was over, Davida warned Papehia and Tiberio not to remain at Ngatangiia for the night, because he had heard the threats made by Koro. What Koro said has not been recorded, but Papehia says that Davida "knew what evil had been spoken by that evil spirit". We can only guess what Koro said he would do to the two teachers.

"We told Pa that we were leaving," says Papehia, "but he tried to persuade us to stay and sleep there. We did not stay; we bundled together some dry coconut sheaths as torches to light our way back to Ngaiao. We lit those torches and when they were glowing red, he (Tiberio) took one and I had one. Davida was in between us and we went out from the house. When we got outside, the paepae was full of people as far as the main road."

Papehia and his two companions proceeded on their way back to Avarua that night. The two teachers must be very brave men to pass through a heathen district at night, with nobody else to accompany them except Makea's son. They reached Avarua safely and there they passed the night away.

Of all the people of Takitumu, Koro was the one who came out in the open to oppose Papehia and Tiberio. He was the one who challenged the two teachers and perhaps threatened to kill them. Without knowing it, he would soon lead the way in destroying the idols of Rarotonga!

ABOLITION OF IDOLATRY

In trying to introduce Christianity into Rarotonga, Papehia set out right from the start to destroy the whole system of idol worship. The idols and the maraes had to be destroyed as soon as possible, not only in Avarua but throughout the whole island. Papehia, however, felt that his first task was not to destroy the idols but to convince the Rarotongans that the gods they were worshipping were mere pieces of wood or stone, which were destitute of any power. At the same time Papehia had to bear in mind that the people he was trying to convert were not only savages but cannibals as well. If he wasn't careful, he could end up in an oven at any moment. Of course Tapaeru and other Rarotongans from Aitutaki were there to protect him if the need should arise, as they did during the teachers' first night ashore. He was also aware of the fact that the Rarotongans were cautious in their dealings with him because of the suffering they had experienced during Goodenough's stay on the island. That would be enough to warn them to be careful in dealing with strangers who had come to their island by ship.

And now let us go back to Koro, who threatened Papehia and Tiberio while they were eating at Pa's house. On the very next day Koro came to the two teachers at Avarua, bringing his son. He said to Papehia and Tiberio "this is my son that I have brought to you." Papehia asked him why he had brought his son to them, and Koro replied, "Lest he be killed by the gods." Then he added, "I will fetch my god and bring it here to you two." The teachers asked him to go and get it.

"So he went off to get his god on that same day," says Papehia. "His mind had been quickly changed by the Good Spirit of God. He had been possessed by the Evil Spirit on the previous day; now his heart of stone had been transformed by the Good Spirit. God's work is marvellous." Next day Koro was back with his idol and he said to the teachers, "This is my god." They asked him to give it over to them and then they sent some children to get a firebrand to burn that god. The fire was lit and Rio chopped up the idol with a knife and flung it on to the fire. As it burnt away Rio said, "There you are! Just watch it burning up."

When Makea and his people heard that Koro's god had been burnt, they gave their feather gods to the two teachers to burn, too. They, however, wouldn't part with their principal gods. Soon word reached Tinomana that Makea's gods had been burnt, and so Tinomana sent a request to the two teachers to come to Arorangi and burn his gods. The two teachers responded to the request: they came out and burnt Tinomana's marae and his principal gods; they took the lesser gods to Avarua. Tinomana disposed of all his gods; he was determined to put a complete end to idolatry in his district. He was the first ariki of Rarotonga to destroy his idols in order to become a Christian.



Idol Worship. Before the arrival of Christianity, native islanders were worshipping idols they carved out of wood and stones. By doing this they recognised that there are powers beyond their own physical strength and knowledge. Somehow some of them also had the ability to foresee the future. To this end, a local chief on Atiu, prophesied the arrival of Christianity on the island, and this actually happened some years later. So our ancestors may have worshipped idols before Christianity, but were they people who had no idea at all about the God that we worship today? You may draw your own conclusion. The above illustration of a Rarotongan warrior and his god comes from "History of Rarotonga up to 1853", by Taira Rere, 1981, p.26.

Within a few days Papehia and Tiberio sent a messenger from Avarua to ask Tinomana and his people to come to Avarua for the service on Sunday. "On the following day, which was a Friday," says Papehia, "the high chief came to Avarua, and on Saturday morning the (Arorangi) people followed the high chief to Avarua." The next day everyone went to the early morning service, the late morning service and the afternoon service. The people of Arorangi returned to their district on Monday morning.

On Tuesday Pa and Kainuku sent a messenger to ask the two teachers to go to Ngatangiiia and burn their gods. The two teachers went to Ngatangiiia on Wednesday; they called at Pa's home first, where they were given the idols to burn. After Pa's idols had been consumed by fire, Kainuku sent for the teachers to go and burn his gods; but a man, named Ema, would not allow the gods to be handed over to the two teachers so Papehia and Tiberio then returned to Avarua, stopping now and again along the way to burn gods belonging to the various mataiapos in the district. The mataiapos gave their children to Papehia and Tiberio to take with them to Avarua, "lest they be killed by the gods".

Some days later Vakapora sent for the teachers to go along and burn his gods, and this the teachers did. On Sunday of the same week the people of Arorangi and Takitumu were at a combined service at Avarua. On Monday they returned to their own districts. It was the first time that people from the whole island had gathered together for a church service. Later the Makeas and Kainuku responded to the call to have their maraes and idols destroyed. In just over a year since his arrival, Papehia, together with Tiberio some months later, had succeeded in wiping out idolatry on the whole island. A new era had arrived, bringing to an end the Age of Darkness.

(part 2 of 3 continues in newsletter 54)

PART 2

Memory Lane



Men and women-folk prepare what appears to be an open-air oven for lime (umu ngaika). The way its normally done on most islands: pile of wood under, stones from the beach on top, burn for days, the stones melt into soft material that people then use, after mixing with water, to paint the limestone walls of houses, churches, boundary fences and graves. These days, ngaika is rarely used as people opt for the imported paint.



Collective lagoon net fishing (kupenga roto) for men and women, young and old. Like the making of ngaika in the above photo, scenes like this are rare these days.



Ka rutu te pau e te pate no te teata. Movie announcing, this is how movies are advertised in the past; drummers go around the villages on foot or on the back of trucks, hitting away and normally also distributing leaflets informing the residents on which movies were to be shown that night. The practice is now extinct.

Photos by Donald Stanley Marshall, from "Captive Images: images of Rarotongans and Mangaia in the 1950," a USP/CIPS/BCA reproduction. All 3 photos taken on Mangaia.



Back Row: Messrs Joseph, Spoehr, Matara, Ponini, Tunui Tangaroa, Turepu.

Third Row: Messrs Whyte, Taylor, Nicholas, Pekepo, Tere Tangaroa, Jones, McCrone.

Second Row: Messrs Moekaa, Pepe, Dowgray, Mrs Corbett, Miss James, Mrs Maeva, Mrs Peel, Messrs Mateariki, Chippendale, Marsters.

Front Row: Messrs Seastrand, Acheson, Murray, Dykman, Corbett (First Assistant), Falloon (Principal), Mrs Paitai, Mr Kirk, Mrs Savage, Messrs Peel, Etches.

Absent: Mrs M. Tapaitau (Secretary).

1970 Tereora College Staff (above) and Prefects (below)



Back Row: Henry Tikaka, Harry Ivaiti, Nandy Glassie (D.H.B.), Tepoave Raitia, Louis Louis.

Second Row: Mr G.R. Falloon, Akaiti Ama, Peter Taripo, Temu Okotai, Tutai Tutai, Karati Tautara.

Front Row: Meleaone Tangi (D.H.B.), Jennifer Henderson, Ani Kave, Rupert Bergin (H.B.), Teata Tautara (H.B.), Shirley Short, Porora Marona.

Photos from "KIA TOA," the Tereora College Magazine of 1970.

PART 3

Uipaanga (Conference) a te CICC Vainetini

Teia i raro nei te au akanoonoonga mei tei tukuia mai e te Tekeretere o te CICC Vainetini, Mamatira Patia, e mei tei imere katoaia ki te au Ekalesia katoatoa i te marama Tianuare e Peperuare 2014:

Ra/Ngai o te uipaanga	27 Aperira – 4 Me 2014 ki Rarotonga
Akatueraanga	Sabati 27 Aperira – ora 3pm ki te Ekalesia Ngatangiaa.
Topirianga	Sabati 4 Me – ora 3pm ki te Ekalesia Ngatangiaa.
Porokaramu Uipaanga	Tei roto i te akapapaanga.
Au Pepa uipaanga	Tei roto i te akapapaanga.
Retitaanga	Ki te ngutuare o te Vainetini i Takamoa it e ora 1 i te avatea. Ka orongaia te au pepa uipaanga. Ka noo te aronga angaanga e pou uatu te katoatoa i te retita.
Me oti te Retitaanga	Na te au Ekalesia takitai o Rarotonga e apai i te au mata.
Ngai Nooanga	Ka noo te au mata o te uipaanga ki roto i nga Ekalesia e 6 o Rarotonga nei.
Pereo ki te Uipaanga	Na te au Ekalesia takitai e akanoo i te pereoreo no te au mata.
Tuatau/ Ngai nooanga	Ka raveia te uipaanga mei te Monite 28 Aperira ki te Varaire 2 Me ki roto i te au Ekalesia e 5, akamata ki Titikaveka e akaoti ki Matavera, mari ua ko Ngatangiaa, no te mea ka raveia te Akatueraanga e te Topirianga ki reira.
Au Kaikaianga	Te au kaiti i te popongi e te kaikai it e aiai na te au Ekalesia te reira tuanga.
Katikati i te tuatau Uipaanga	Kare e ora katikati (morning/afternoon tea) i runga it e porokaramu inara ka teateamamao ia te reira, me inangaro te au mata na ratou rai e maani. (self serve) Ko te kaikaianga o te avatea, na te Ekalesia rai tei reira te raveanga ia te uipaanga e teateamamao.
Rakei	I te tuatau o te Akatueraanga e te Topirianga ka kakau teatea te katoatoa e te pare. Ka inangaro katoa ia te au manuiiri (invited guests) kia aao mai i te kakau teatea inara, ka arikiia te kakau karakara. I te au ra uipaanga ka kakau vaito me kare kakau manea, aao it e pare it e au tuatau devotion, ei tiare. <u>Kare e aao piripou Poto e te piripou roa (shorts or long pants) ine!!</u>
Puiipui Avaava/Inu Kava	Kare teia e arikiia ki roto it e au aua o te au Ekalesia. Pati atu it e au mema o te au ekalesia na ratou e akakite atu i te ngai tau no teia.
Turanga i roto i te Uipaanga	Ka inangaro maataia te au mata kia rava te akangaro ki oraora it e tuatau uipaanga. Kia noo tinamou ki roto it e uipaanga e kia kite i te au mea e tupu ra. Kare te tuatau o te uipaanga it e taime atoro taeake, okooko etc. Ka inangaro ia te au Ekalesia kia tuatua e kia Akaari i to ratou au manako ma te matakukore. Kia oronga i te taime no te katoatoa.

Au Akairo (ID's)	Ka orongaia teia it e tuatau o te retitaanga. Na teia e akapapu i toou turanga mata ki te uipaanga.
Tuatau tuatua	Ka tuatua te au mata, auraka e roa atu i te 3 Miniti. Taki i toou rima katau ki runga me Inangaro koe i te tuatua. Ka timata pakari te kaingakai kia tere meitaki teia tuanga.
Koai te ka tuatua	Au Orometua Vaine, au Orometua Vaine Akangaroi e te au mata Ekalesia.
Koai ka aere mai ki te Uipaanga	Orometua Vaine, 2 mata, mata akarakara (observer), Orometua Vaine akangaroi.
Akapapuanga	Ka tuku mai te au Ekalesia it e ingoa o to kotou au mata (kia rauka te akateateamamao te au mea ka anoanoia no te uipaanga) kit e Tekeretere ki runga it e e- mere address: ciccwf@oyster.net.ck me kore orometua@avaruacicc.net.ck
Tutu no te Uipaanga	Ka akaraia tetai taime it e Ruitoru ra 30 no Aperira ei akaoki atu na te au mata.
Reo i te tuatau Uipaanga	Ka tuatua tatou i to tatou reo maori, Kuki Airani. Ka akatikaia tetai au aronga kia tuatua na roto it e reo papa'a, inara kare te reira e uria
Pepa na te au Ekalesia	Te au Ekalesia e au pepa ta ratou i teateamamao e ka inangari kia tu'a ia kit e au mata, kia tika kia oronga mai ki te au vaine angaanga.
Tamariki	E uipaanga teia n ate aronga mamaata. Kare e Akatikaia te tamariki. Kua kite tatou it e au tai'i o te tamariki.
Me e au uiuianga tetai	Komakoma mai kia Mamatira Patia i runga i te phone 23760 me kore Ms Nga Mitiau-Manavaikai i Takamoa nei, ki runga i te phone 26546, imere ciccadmn@oyster.net.ck me kore adminpub@oyster.net.ck

CICC Vainetini Conference 2010, Rarotonga



PART 4

Read Their Stories

This section contains 4 stories from here and there which I believe is good to know stuff, educational material to some, thought-provoking to others, perhaps inspiring to a few. Sources of the stories are appropriately acknowledged. Kua manako au i te apai mai i teia au tataanga i raro nei no te mea e maata te au apianga i roto ia ratou no tatou katoatoa. Kua akatakaia i te pae openga o te au tataanga, te ingoa o ratou tei tata tei riro ei kite atu anga na tatou i teia ra. Editor.

Story 1: EXPERIENCE AT THE ARORANGI COOK ISLANDS CHRISTIAN CHURCH

Arorangi Cook Island Christian Church was packed with Polynesians in colourful shirts and dresses; many of the ladies also wore straw bonnets. We arrived just as the service began and were led to a bench in the crowded hall. Sunlight poured in through tall windows and it was a pleasant change from the dreary weather we were missing at home. Unlike many places of worship, not a glimmer of gold leaf or ornate carving was to be seen. The black-robed pastor welcomed the congregation and, as he began a short oration in Cook Islands Maori, we settled in for the service.

Suddenly, several families next to us stood up and burst into song. Men and women, children and grandparents bounced and swayed as their Maori refrain reverberated from the walls. They sang and sang the same refrain over and over again with incredible vigour. We had no idea what they were singing, but smiled and bobbed along with everyone in the church. Finally, their energy flagged, and another group, dressed in turquoise and seated in another part of the church, jumped up and began to sing, even louder and even more vigorously. They did their utmost to outdo the first group. Then another group took over, striving to be the loudest yet. Then a fourth group sang. Allyson and I were captivated.

Suddenly this musical Yuletide mayhem stopped. Every head turned toward us as the pastor said, "Now it is time for the tourists to sing." It was like being struck by lightning out of a clear sky. I was shocked, and was particularly embarrassed, since I am tone deaf and cannot carry a tune.



Arorangi CICC

About 10 of us tourists – the others were strangers from New Zealand and just as surprised and self-conscious as we were – nervously gathered together. After a panicky discussion, we agreed upon a tune and started to croak out *Silent Night*. Compared to the earlier singing, our effort was feeble and uninspired. After a few bars, however, the congregation joined in, and soon the carol pulsed throughout the church. It was wonderful. We were elated. Instead of being outsiders, we now felt a part of the service. Once finished, we sat down with pulses racing. Later, we learned these groups were choirs representing different parishes on the island, and there is much friendly rivalry between them. Far from home, we had discovered a passionate congregation that warmly embraced us into their midst, and our hearts swelled with Christmas Spirit. It was a morning we will cherish forever.

By Hans Tammemagi, tourist, article posted on the internet (The Globe and Mail) on 23 December 2013.

Story 2: NATALIE WOOD: THE WOMAN SYDNEY FORGOT

No one noticed the neatly dressed woman from 139 Kippax Street lay dead in her home for eight years. But there is much interest in Natalie Wood's estate as her inquest begins, writes Peter Munro.



Solitary death: The exterior and interior of where Natalie Wood lived. Photo: NSW Police Force

Her bones fit neatly inside a drawer and two jars marked "HANDS" and "FEET" that police packed and placed on the dusty bed frame. So small were the remains that the first officer who looked in the bedroom did not see her at all. "There's nothing in here," he said.

He was not the only person to overlook Natalie Jean Wood. During the eight years she lay dead and forgotten in her Surry Hills terrace, cobwebs covered the furniture and part of the ceiling fell away. Her power and pension were cut off. Outside, a forest grew and grew until a tree spread into an upstairs room. Still, no one stopped to wonder what happened to the well-dressed woman at 139 Kippax Street.

I think now, 'Why didn't I do some checking earlier about where she was?' That the former war bride and David Jones machinist had been dead for years was beyond doubt.

When police found Wood on the floor by her bed in July 2011, a month before her 87th birthday, she was little more than a skeleton and a set of bright pink dentures. Animals had gnawed holes in bones still greasy and smelly. Downstairs, in the kitchen, officers found cans of instant coffee and condensed milk long since passed their use-by dates.

That she was not missed for about eight years - not by relatives, not by the City of Sydney council, not by Centrelink nor her bank nor utility companies - is among the issues to be considered by a coroner on Thursday. Closely following the inquest will be Wood's sister-in-law, Enid Davis, and some of Wood's cousins, all of whom are staking claim to her estate: \$79,270 in a Commonwealth Bank account and her now derelict two-bedroom home, worth \$800,000 or more. "It hasn't got ugly yet but it will," says Davis' solicitor, Vasso Tsolakis. Wood - dubbed "the woman Sydney forgot" - is attracting more attention now from some relatives than she ever did, alive or dead.

Kippax Street is an inner-city stretch of tightly packed terraces and women's clothing wholesalers behind Central Station. Many residents are transient: renters, students or investors. "I didn't even know she existed - I always thought the house was derelict," says a man in the laneway behind Wood's old home.

The setting is not too grim: the lane is lined with potted plants and flowers tended by neighbours. Jenny, who declines to give her surname, says people there look out for each other. "It's terribly sad [Wood] was there so long," she says. "I was not surprised, though. People lead such busy lives."

Forensic pathologist Dr John Hilton says neighbours might not have smelt Wood's decomposing body, even as it lay beneath a broken window facing the street. "From the inside it would have been powerful indeed, like rotten meat or a really ripe blue cheese," he says. "From the outside it was possibly not all that noticeable."

The last confirmed sighting of Wood was on December 30, 2003, when she filled a prescription for blood pressure tablets at a local pharmacy. She had been in hospital after complaining of "funny turns" but went home on December 1, after declining offers for respite care and home assistance.

The police statement to the coroner suggests Wood died a month later after she fell in her bedroom, perhaps suffering a stroke, and could not get up. The cause of her death that hot summer "will be forever undetermined", police say, because of the time it took to find her body.

Allan Matthews, 85, learned of his cousin's death in the newspaper in 2011. "I was shocked like everybody else but I didn't feel emotionally involved because I didn't know the lady," he says. He met Wood only once, while on a family camping holiday as a young boy. "It was a big family and they just drift apart," he says. "We moved in different circles as it were." Despite this, he is among five of Wood's cousins who argue they are entitled to the proceeds of her estate. Their joint claim is contested by Davis, who was married to Wood's brother, Vane Herbert Davis, who died in 2009.

The coroner's decision as to the date of Wood's death is crucial to any subsequent claim in the Supreme Court, says wills and estates specialist Darryl Browne. Wood had no will, spouse or children and her parents were long dead. Browne says if she is ruled to have died in 2004, while her brother was alive, any spoils would be likely awarded by the Supreme Court to his estate, of which Enid Davis is the sole beneficiary.

The laws of intestacy changed in 2010. If the date of death remains the day Wood's body was discovered in 2011, after her brother had died, her estate will be likely shared equally between her cousins, as her closest living relatives. It matters little under the law whether they visited or cared for her while she was alive, Browne says. "The prospect of money probably brings out the worst in characters," he says. "The sister-in-law was absent for eight years as well, so I don't think anybody comes out of this with great glory, frankly. It is an indictment on society, on all her relatives, her neighbours, the gas people, water people, social security."

The inside of 139 Kippax Street looks the same as in the crime scene photographs. On a recent weekday, I peep through the keyhole to see cobwebs coating the floors and walls. Dust and dirt are everywhere. "There was a skeleton in there, you know," calls out a woman from the footpath behind me. She introduces herself as Robyn Gregory, who lives in a boarding house nearby, and says she often saw Wood sitting on her front steps many years ago. "She was very alert and always saying hello to everybody who went past," she says. "I remember stopping to talk to her. She said: 'My family want me out and into a nursing home. But I'm staying here till the day I die.'" Later, after media reports of Wood's death, people left flowers on the front steps and footpath. "It was a bit late," Gregory says. "These days, nobody knows anyone. It's a throwaway society. Everything is recyclable, even people."



Declined respite care: Natalie Wood at the age of 20. Police say the cause of her death "will be forever undetermined" because of the time it took to find her body.

Mrs Wood was born on August 11, 1924, and grew up at 139 Kippax Street with her brother and their parents, Phyllis and Herbert. Her cousin John Newlyn, who is not part of Matthews' claim, often stayed as a young man. "She was nice, she wasn't argumentative [but] she kept to herself a lot," he says. "She was a private person."

In about 2005, Newlyn, who lives in Wamboin, near Canberra, walked up Kippax Street but found the home looking empty and derelict. He did not knock. "I thought they were all dead and gone," he says. It is unlikely Wood would have answered, even if still alive. "Natalie became a real recluse in her later life," Davis, who declines to be interviewed, told police in 2011. "She wouldn't answer the door unless you knocked using a special code." She remembers her sister-in-law as friendly and well-dressed, stubborn and vain, standing 160 centimetres in neat slacks and shoes that matched her handbag and jewellery. She says Wood wore a straw hat in summer and berets in winters over thinning grey hair, which she dyed brown at home.

In 1945, at the age of 20, Natalie met and married navy seaman Douglas Wood. They moved to Melbourne after the war but, when the marriage ended five years later, she returned to Kippax Street to live with her mother. In 1979, they moved in with Enid and Vane at their home in Chifley and later had their mail redirected there. In 1997, long after her mother died, Wood returned home. The siblings soon lost contact with each other, particularly as Vane became housebound with prostate cancer. In 2007, when Vane was admitted to hospital, Enid Davis asked police to help track down her sister-in-law. In 2011, two years after her husband's death, she tried again. Her solicitor met police at 139 Kippax Street with the key.

"Natalie was very much a loner," Davis said later. "At times, I thought she must have sold the house and moved ... She had told me that if she did ever move, she wouldn't bother letting us know." Davis was not the only one who stopped wondering about Wood's whereabouts. Energy Australia and the City of Sydney council each sent debt collectors to Kippax Street, with no response. Sydney Water sent out overdue notices over five years, from 2005, despite receiving nothing in return. The Commonwealth Bank and Centrelink, which stopped paying her pension in 2008 after there had been no withdrawals for years, also failed to realise something was amiss, says Detective Constable Andrew Wells in his statement to the coroner. "If any one of these companies were able to identify the lack of movement by the deceased's financials, her body may have been located earlier," he says. He has called for the introduction of a monitoring system to ensure such neglect does not happen again. Any such system will come too late for Wood.

Newlyn and Davis were the only two people at her funeral service in 2011. "We just sat for a while and said a prayer or two," he says. "I think now, 'Why didn't I do some checking earlier about where she was?' "You have lots of good rellies you lose track of because they have different lifestyles or they get married. I have been checking on a good many of them since."

Wood's ashes now rest at the Eastern Suburbs Memorial Park, in the shadow of a pink rose. A small bronze plaque offers strange tribute to a woman who lay dead and forgotten for so long: "Natalie Jean Wood ... Loved and remembered."

By Peter Munro, Journalist. Article appeared in the Sydney Morning Herald on 5 February 2014.

Story is reproduced here due to the many lessons that can be learned especially by the Christian community. Editor.

Story 3: VICTORIA LE-HUU FAREWELLED AFTER A LONG WEEK BATTLE IN INTENSIVE CARE

She was bubbly, smart, strong-willed and sometimes stubborn. Victoria Le-Huu had bought her own home before she was 20 years old. A year later, she had saved for a Suzuki and met the love of her life, Allison Mahlberg, who she would spend almost every minute with, planning their next property purchase or an upcoming nine-week European holiday. But her promising life was cut short at just 24 years-old when she was struck by a car as she left a music festival at Sydney Olympic Park two weeks ago.

Friends and family farewelled the energetic training manager on Thursday following a week-long battle in Westmead Hospital's intensive care unit. Victoria and Allison were trying to catch a taxi after leaving the Dash Berlin festival at 5am when a male P-plate driver with three passengers, all of whom had also been at the festival, pulled out of a parking spot and hit her. Witnesses rushed to help but she was bleeding heavily with severe head injuries. Allison screamed in agony as she was driven away in an ambulance. The 20-year-old driver was hysterical, witnesses said.



"She was not only a dreamer, she was a do-er": Victoria Le-Huu

Spending one week in a coma would have driven her crazy, Victoria's father Don said. "She's always very active as well, she's full of beans, she would never sit down in one spot without doing something, planning some activities," he said. "I would guess that the whole week that she was lying in a hospital bed must have been extremely unbearable for her."

Allison said her partner was gentle, loving and generous. One of her favourite things to do was to go into the city and buy food for the homeless or take old friends out to lunch. "She was not only a dreamer, she was a do-er," she said. "She was my inspiration. She was my best friend, my partner in life, my everything."

The day before the accident, Victoria told her best friend Emma she would be a CEO within 10 years. "She told me she was happy," Emma said. "And that she wanted a really loud exhaust for her motorbike." The driver underwent mandatory blood and urine testing after the incident and was questioned by police and released "pending further inquiries," a statement said. Police said investigations were ongoing and they have appealed for witnesses to come forward.

by Rachel Olding, Journalist, Fairfax Media (article appeared in the Sydney Morning Herald of 21/2/2014)

Story is reproduced here as an inspiration to the youth of what Victoria was able to achieve in her relatively short life span. Editor.

Story 4: DAD CARRIES DISABLED SON 14.5KM TO SCHOOL

A devoted dad in China carries his disabled son nearly 14.5km to and from school each day in a handmade basket. London's Daily Mail reports that 40-year-old Yu Xukang refuses to give up on his son Xiao Qiang, despite the fact that both his legs are twisted and his back is hunched.



"I know that my son is physically disabled but there is nothing wrong with his mind. However, I couldn't find any school here with the facilities to accept him and was constantly rejected. In fact the only place where I could get a place for him was at the Fengxi Primary School in Fengyi township in Yibin county in Sichuan province - which is a five-mile walk away.," he said.

The father was separated from the boy's mother nine years ago when Xiao was just three, according to the Daily Mail. He told the Mail he was determined that the boy would not suffer from being raised by a single parent and he wanted to give him the best opportunity.



*Xiao Qiang is succeeding at school thanks to his father's help.
Photo: Central European News.*

Because there was no school bus and no suitable public transport the father decided that the only alternative was to make sure he carried him every day to school and back.

"I have carried him there and back now since last September, every morning I get up at 5am to prepare a lunch for him to eat and then I walk the four-and-a-half miles to the school, and then come back here so I can work to earn money. I then walk back to the school to pick up my son and bring him home," Mr Xukang said. "My son with his disabilities is not in a position to walk on his own and it also means that he can't ride a bike. Despite being 12 he's just 90cm tall. But I am proud of the fact that he is already top of his class and I know he will achieve great things. My dream is that he will go to college."

After Mr Xukang's courage and determination were highlighted in the media, his local government in Fengyi, Sichuan province, announced it would provide accommodation nearby for the pair.

The West Australian March 11, 2014, 7:35 am

Story is reproduced here to highlight the sheer determination and commitment by a father to his son. Editor.

PART 5

In the Churches



Ekalesia Oiretumu, Mauke

(Source unknown, taken probably within the past 3 years)



Deacons, Ekalesia Arorangi, 2011

Back Row - Iobu Pokipoki, Iro Rangi, Tamaka Tamanui, Daniel Munro, Teiri Teapa (Elder), Uriake Taokia, Oki Teokoitu
Middle Row - Teariki Purua, William Heather Jnr, Daniel Apii, Kimi Taokia, Pare Rongokea, William Pera (Mema Ekalesia), Oirua Joesph, Pokoroa Pauka, Pae Toka
Front Row – Maoata Goselin, Tahiti reps (2), Orometua Vaine, Orometua Tierry Tapu, Orometua Leilei Patia, Tauturu Orometua John Andrew, Tauturu Orometua Vaine Ana Andrew, Taere Romia.

Photo sent in by Iro Rangi

Visit by the CICC Women's Fellowship to Tahiti, June 2013



Photos from Mamatira Patia, Orometua Vaine, Avarua CICC, also the group's team leader.

South Island, New Zealand



The Reds and Non-reds have it. Ekalesia Christchurch, April 2012

Photo by Teremoana McNabb, member in the above Ekalesia.



Heads down for Ashburton Ekalesia members during a 2010 workshop

Photo by the CICC GS.



Looking back to 2010, Ekalesia Invercargill during a social gathering *Photo by the CICC GS.*

MALUA THEOLOGICAL COLLEGE, Samoa, birth place of the Pacific Conference of Churches (PCC) in 1961 of which the CICC is one of the founding members. PCC celebrated its 50th birthday here in 2011, and the CICC was represented by the President and the General Secretary. Photos by the CICCGS and Dr. Nuualofa M. Potoi.





Our Christian Friends in Tahiti



Photos – all taken in Tahiti – from Rev. Haua Manuel (bottom right), CICC exchange minister with Tahiti, 2007-2011.

PART 6

Takamoa Theological College Students 2014-2017 Brief Students Profile

<p>Mr. Marky Tangimataiti – DOB: 01/06/1970 Mrs. Vivian Tangimataiti – DOB: 28/09/1970</p> <p>TAMARUA EKALEZIA, MANGAIA, COOK ISLANDS</p> <ul style="list-style-type: none"> • Diakono 2010-2013 <p>Akaaere no te au Apiianga i Takamoa i teia ra</p> <p>Taku e umuumu nei: Kua riro te moe taku i moe i te mataiti 2011, Noema ra 18, ei akatuke i toku manakonakoanga no e oraanga kopapa. Kua aue i te kapikianga a te Atua “<i>Ka akapeea koe? Eaa taau ka rave?</i>” Kare au i patoi i teia kapikianga, kua anoano au kia riro mai ei tavini no te Atua ko Iesu Mesia. “I want to serve the Lord.”</p>	
<p>Mr. Tuakana Marukore – DOB: 08/05/1968 Mrs. Purotu Marukore – DOB: 17/03/1972</p> <p>Tauturu Akaaere no te au Apiianga</p> <p>AVARUA EKALEZIA, RAROTONGA, COOK ISLANDS</p> <ul style="list-style-type: none"> • Diakono no te Tapere Maraerenga • Puapii Apii Sabati <p>Taku e umuumu nei: Kua inangaro au kia tereniia ei Puapii no te tuatua na te Atua, e no te akapararauare anga i te tuatua tika nana.</p>	
<p>Mr. Matamua Kaukura – DOB: 16/04/1975 Mrs. Manea Kaukura – DOB: 05/06/1977</p> <p>DANDENONG EKALEZIA, MELBOURNE, AUSTRALIA</p> <ul style="list-style-type: none"> • Diakono i roto i te Ekalesia ka tomo mai ei ki Takamoa <p>Taku e umuumu nei: Kua inangaro au i te kimi oonu atu i te tuatua tapu na te Atua e kia riro mai ei tavini maroiroi i te akakite i te karere a te Atua.</p>	

Sukuteterangi P. Marsters – DOB: 24/01/1953
Mrs. Ngaoa Marsters – DOB: 18/12/1962

MT SHERIDAN EKALEZIA, CAIRNS, AUSTRALIA

- Nga mema maroiroi o te Ekalesia

Taku e umuumu nei: Kia riro mai ei Tavini no te Atua, no te apii e te akatupuanga i tona anoano. "To be equipped with the Word."



Mr. Elder Metuango Camp Robati – DOB: 26/08/1978

Mrs. Meg Robati – DOB: 07/11/1982

EKKA, PORIRUA, NEW ZEALAND

- Diakono
- Tekeretere no te Uipaanga Diakono
- Youth Liaison Officer
- Assistant Chairman – Apii Sabati

Taku e umuumu nei: Kia riro mai ei Tavini maroiroi nona i te kimi anga i oku iti tangata kia ariu e kia aru i te Mesia.



Mr. Nio Junior Teopenga – DOB: 27/10/1978

Mrs. Matapi Teopenga – DOB: 22/04/1971

PUKAPUKA EKALEZIA, COOK ISLANDS

- Diakono

Taku e umuumu nei: Kia riro mai ei Tavini maroiroi no te Atua i te apii anga i te tuatua tika nana ki te au tangata e manganui.



Mr. Fred Hosking – DOB: 12/08/1984





Mrs. Torutai Hosking – DOB: 01/05/1986

TITIKAVEKA EKALEZIA, RAROTONGA, COOK IS

- Youth Leader – Mr. Fred Hosking
- Sunday School Teacher – Mrs. Torutai Hosking

Taku e umuumu nei: Kia apii ia ki te tuatua tika na te Atua, kia oronga mai te kite, te pakari e te matutu ki roto i tana tuatua e kua kapiki te Atua ia maua kia riro mai ei tavini nona.



<p>Mr. Vata Vailoa – DOB:03/06/1982 Mrs. Teinakore Vailoa – DOB: 01/11/1984</p> <p>PUKAPUKA EKALEZIA, COOK ISLANDS</p> <ul style="list-style-type: none"> • Diakono • Tauturu Tiaki Moni <p>Taku e umuumu nei: Kia akakiia au ki te tuatua tika na te Atua e kia riro mai ei Orometua no te apii atu i te Evangelia Ora no Iesu Mesia ki te tangata.</p>	
<p>Mr. Campbell Ngatokoa – DOB: 26/05/1991 <i>(Apiianga kare ana vaine)</i></p> <p>VAIPAE EKALEZIA, AITUTAKI, COOK ISLANDS</p> <ul style="list-style-type: none"> • Mema Ekalesia • Tauturu Arataki Mapu <p>Taku e umuumu nei: Kia rauka iaku i te kite oonu atu i te autara tika na te Atua ei tauturu ia ratou tei ngere e tei pongi i tana autara tika.</p>	
<p>Mr. Richard Matara – DOB: 22/12/1962 Mrs. Rere Matara – DOB: 13/12/1958</p> <p>BRISBANE EKALEZIA</p> <ul style="list-style-type: none"> • Diakono • Puapii no te Mapu <p>Taku e umuumu nei: Te kauraro nei i te kapikianga a te Atua i roto i toku oraanga.</p>	
<p>Mr. Ngataua Puapii – DOB: 19/04/1973 Mrs. Cynthia Puapii – DOB: 25/05/1968</p> <p>ARUTANGA EKALEZIA, AITUTAKI, COOK ISLANDS</p> <ul style="list-style-type: none"> • Diakono <p>Taku e umuumu nei: Kua kapikiia ei tavini no Iesu Mesia – “To Serve Jesus Christ.”</p>	
<p>Mr. Bronson Tupu Tanga – DOB: 19/11/1987 Mrs. Mateina Punua Tanga – DOB: 04/12/1994</p> <p>ROTORUA EKALEZIA, NEW ZEALAND</p> <ul style="list-style-type: none"> • Mema Ekalesia • Assistant Chairman – Youth <p>Taku e umuumu nei: God called me here to learn more about the Word and to gain confidence in preaching and evangelizing to those who are lost in the world.</p>	

Mr. Moehau Aporo – DOB: 26/07/1971
Mrs. Christmas Aporo – DOB: 25/12/1970

BALACLAVA EKALEZIA, CAIRNS, AUSTRALIA

- Diakono

Taku e umuumu nei: Kua kapiki ia maua e te Atua no tana angaanga, kia riro ei rima angaanga nona.



Mr. Tangimetua Taomia – DOB: 24/09/1957
Mrs. Tuaongo Taomia – DOB: 28/09/1970

CHRISTCHURCH EKALEZIA, NEW ZEALAND

- Papa Diakono / Mama Diakono

Taku e umuumu nei: Kia riro ei tavini no te Atua i te ruruanga i te tuatua nana ki tera ngai e ki tera ngai, kia ora tei akarongo iaia kia rauka te ora mutukore, Amene.



Mr. Tehura Marsh – DOB: 26/10/1979
Mrs. Ngatokorua Marsh – DOB: 17/05/1974

NOBLE PARK EKALEZIA, MELBOURNE, AUST.

- Diakono
- Tekeretere o te Ekalesia

Taku e umuumu nei: Kia rave i te au angaanga ta te Atua i inangaro ia maua kia rave – “To fulfill the calling upon our lives.”



Mr. Varetau Peau – DOB: 17/01/1976
Mrs. Naveokura Peau – DOB: 13/03/1971

MOTUTAPU EKALEZIA, AUCKLAND, NEW ZEALAND

- Diakono

Taku e umuumu nei: Kua pou toku tuatau i te rave i te angaanga na te tangata. I teia tuatau kua inangaro au i te rave i te angaanga a te Atua ko Iesu Mesia. Te karanga nei te tuatua tika nana; “Tei roto anake te tangata i te Mesia kua riro ia ei tangata ou, kua kore te au mea taito kua riro te au mea ravarai ei mea ou.” No toku inangaro maata i toku akaora ko Iesu Mesia.



<p>Mr. Tebau Taom – DOB: 20/06/1989 Mrs. Makaiiti Taom – DOB: 15/11/1991</p> <p>MANUREWA SOUTH MALL EKALEZIA, AUCK, NZ</p> <ul style="list-style-type: none"> • Tekeretere no te Mapu <p>Taku e umuumu nei: Akatupu I to Iesu inangaro kia tupu e kia ruperupe tona Basileia. Kia riro mai ei tavini no te Atua no te ruru e kia akakitei tana tuatua ki te iti tangata, kia riro ei turama I to ratou mata ngakau.</p>	
<p>Mr. William Tereora – DOB: 23/02/59 Mrs. Romiromi Tereora – DOB: 24/02/1960</p> <p>BALACALAVA EKALEZIA, CAIRNS, AUSTRALIA</p> <ul style="list-style-type: none"> • Diakono <p>Taku e umuumu nei: Kia riro ei karere no te tuatua tika na te Atua ko Iesu Mesia.</p>	
<p>Mr. Hosea Toka – DOB: 28/04/1989 Mrs. Matavaka Toka – DOB: 15/07/1985</p> <p>TAUHUNU EKALEZIA, MANIHIKI, COOK ISLANDS</p> <ul style="list-style-type: none"> • Diakono • Puapii Sabati • Kumiti Uapou / Kumiti Apii Sabati • Tauturu Arataki – Mapu <p>Taku e umuumu nei: Kia riro mai au ei tavini no te Atua e kia marama au i te aiteanga e te oonuanga o tana tuatua tika. Kia riro au ei akakite i tana tuatua ora ki to tatou iti tangata e kia akamaroiroi i to ratou akarongo e kia aaere na te mataara o te tuatua mou kia rauka te korona rangatira ki roto i te Mesia.</p>	
<p>Mr. Tautai Puta Saitu – DOB: 20/06/1984 Mrs. Manukura Saitu – DOB: 01/04/1982</p> <p>BALACLAVA EKALEZIA, CAIRNS, AUSTRALIA</p> <ul style="list-style-type: none"> • Diakono • Principal – Apii Sabati <p>Taku e umuumu nei: Kia riro au ei akaora no tona iti tangata i roto i tana Evangelia, ma te vaha i tana tuatua tika kia kite tona iti tangata i te tu o to tatou Atua, tei mate aia ki runga I te Satauro no ta tatou au ara e manganui. Ko Iesu Mesia toku ora.</p>	

Note: This profile was put together by the students themselves using a form designed by Mauri Toa (Director of Publication). Filled-in forms were submitted to Mauri who then compiled the profile. Photos were taken by Torutai, wife of student Fred Hosking. The above format follows closely that of the 2010 student intake – see CICC newsletter no.30, published April 2010. Editing by the CICCGS.

PART 7

Exposition of the Apostles' Creed Akamaramaanga no runga i te Akarongo o te au Aposetolo

PART 8 (continued from the last newsletter)

SECTION 3: DEAD

The death of Jesus Christ was the result of His being crucified. When He died, the great sacrifice for the sins of the world was accomplished. Death was necessary for the completion of His work, and this was the fact most prominent in Old Testament type and prophecy. "Without shedding of blood is no remission," and it was to His death as the procuring cause of salvation that the Apostles directed their converts. To the Corinthians Paul wrote, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." It was necessary that the lamb which formed the chief part of the Passover meal should be slain, and so Messiah was brought as a lamb to the slaughter, and when John saw Him in vision it was as a Lamb that had been slain. It is the death of Jesus that we commemorate in the Sacrament of the Lord's Supper. The bread represents His body "broken for us"; the wine, His blood which was "shed for many for the remission of sins."

"We are reconciled to God by the death of His Son." "We have redemption through his blood, even the forgiveness of sins." Statements such as these fail to convey any meaning if Christ did not really die on the cross, or if salvation comes to us in any other way than through His death as an atoning sacrifice. Of the reality of the death there is abundant evidence. It is recorded that, after six hours of suffering on the cross, Jesus gave up the ghost. The soldiers did not break His legs as they did in the case of the malefactors, because they saw and pronounced Him dead already; but one of them inflicted a spear-wound with a force that would have caused death had any life remained.

The result was an outflow of blood and water, of itself sufficient evidence that death had done its work upon the Sufferer. Before Pilate permitted the body of Jesus to be delivered to Joseph, he was careful to make sure, by questioning the centurion in charge, that the wonderful prisoner who had caused him so great anxiety was dead. Thus Messiah was cut off, but not for Himself. He stood in the room and stead of sinners, and, though Himself without sin, He tasted death for every man. "He was delivered for our offences." "The Lord laid on him the iniquity of us all." His death was not the result of unavoidable circumstances, for it pleased the Lord to bruise Him; and His sacrifice was voluntary, for He said, "I lay down my life ... no man taketh it from me." The penalty of death which He endured did not pertain to Him but to those for whom He died. "He bore our sins in his own body on the tree."

We are "justified by his blood." "God hath set him forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ... that he might be just, and the justifier of him that believeth in Jesus." "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

In the statement that Jesus Christ "was dead," the Creed affirms the reality of Christ's death in opposition to certain early heretics, the Docetae, who said that His death was not real but only apparent. A similar view has been adopted by some modern writers, who assert that what the witnesses of the crucifixion saw was not death but a swoon, from which, through the ministry of His disciples, Jesus was restored after He had been taken down from the cross. It is urged in support of this view that a crucified criminal did not usually die as Jesus is said to have died, six hours after He was crucified, but lingered on for days, before being relieved from his sufferings by death. Jesus' legs were not broken by the soldiers, because they believed Him to be

dead, but say those who deny the reality of the death the soldiers were mistaken, the seeming lifelessness was not real, and recovery soon followed, so complete that He was able to appear in public on the third day.

In considering this statement, we must take into account the physical condition of Jesus when He was crucified. On the night of His betrayal, and after His apprehension, He had been subjected to intense suffering in body and to sorrow of soul such as human thought cannot conceive. In Gethsemane He had passed through an experience of agony from which He must have risen weakened, to endure new forms of suffering. He had been scourged by Roman soldiers, whose cruel loaded weapons inflicted wounds that left deep scars upon His flesh and caused intense pain and exhaustion. His hands and feet had been fixed to the cross with nails. He had been crowned with thorns and mocked and hooted by a reckless mob. He had been hurried from the Sanhedrim to the Judgment-hall, and had carried the cross until He sank beneath its weight.

He had for six hours endured intense suffering from pain and thirst, and when, after a strong Roman soldier had thrust a spear into His side, He was taken down from the cross, and declared by the centurion and his company to be dead, He was laid without food, and remained for two nights and a day, in a cold rock-sepulchre, whose door was barred by a great stone, sealed, and guarded by soldiers. Suppose for a moment that Jesus had survived this terrible ordeal of suffering, and that, having eluded His Roman guard and His Jewish persecutors, He had again entered into Jerusalem, it must have been as a weak, disabled invalid, not as a man possessing normal strength and vigour. Yet on the third day He showed Himself alive, bearing no traces of the suffering He had endured except the marks of His wounds. The feet that had been pierced bore Him from Jerusalem to Emmaus, a journey of threescore furlongs; and He passed from place to place with a swiftness of movement and a superiority to obstacles that filled the disciples with amazement.

In the light of these facts, the view we have been considering is utterly untenable. It is no matter for wonder that Jesus, after such exhaustion, died six hours after He had been lifted up on the cross. The circumstances which preceded His dying are not consistent with the opinion that while in the sepulchre He recovered from a swoon. It is not possible to conceive that a man, wounded and bruised His hands, feet, and side pierced with nails and spear could appear so soon, bright and radiant, strong and vigorous, undistressed by pain or weakness, and possessing power of movement not only restored, but marvellously augmented. If Jesus was not really "dead," no explanation can be given of His disappearance from history. If He had really lived as a man after His crucifixion, we should have looked for a fresh outbreak of persecution directed against Him. We have His own testimony by the Spirit, "I am he that liveth, and was dead."

SECTION 4: AND BURIED

Isaiah thus prophesied regarding the burial of the Messiah: "He was cut off out of the land of the living...and he made his grave with the wicked, and with the rich in his death." In ordinary circumstances, the body of a crucified person would not have received burial. It was the Roman custom to leave the bodies of slaves and criminals, who alone were subjected to this punishment, suspended on the cross, a prey to beasts and birds, and when these and the elements had done their work upon the flesh, the remains were ignominiously cast out. The Jews, who inflicted capital punishment not by crucifixion but by stoning, did not thus deal with the bodies of malefactors; but, as the law directed, gave them burial on the night of execution. The presence of dead bodies in the neighbourhood of Jerusalem during the Passover festival was regarded as a defilement, and steps were taken to have those of Jesus and the malefactors removed. The Jews could not themselves dispose of the bodies, because they would have sustained pollution by contact with them, and also because they had made over to the Romans the execution of the death-sentence.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." This request was granted, but, through the interposition of Joseph, a rich man of Arimathaea to whom, as a member of the supreme council, the resolution for the removal of the bodies would be known that of Jesus escaped the ignominious treatment to which the others were subjected. He came and went in boldly unto Pilate and craved the body of Jesus, securing for it an honourable burial such as the Jews had not contemplated. Pilate "gave" the body to Joseph, and he bought fine linen, and took Him down and wrapped Him in the linen and laid Him in a sepulchre, which was hewn out of a rock.

It was a new sepulchre, "where never man had yet lain." In Joseph's holy task there was associated with him Nicodemus, who brought costly spices wherewith to embalm the body, "as the manner of the Jews is to bury." The disciples of Jesus do not appear to have shared in this work, which was watched from a distance by

certain women from Galilee, who followed and saw where He was laid. They, too, made ready spices and ointment with which to honour the body of the Lord; but when they came to the tomb on the morning of the first day of the week, they found it empty, for Jesus had risen. It is not without meaning that the tomb in which the body of Jesus was laid was a new one. It was thus impossible to affirm that any other than He had opened a way out of its dark recess, the conqueror of death.

Such was the wonderful combination of circumstances that led to the fulfilment of Isaiah's prophecy, "He made his grave with the wicked and with the rich in his death." The Jews desired that He should be buried with the wicked. When they besought Pilate to remove the bodies, they wished that Jesus and the malefactors should be laid together. If the Jewish rulers had not parted with their right to dispose of the bodies, the three who had been crucified together would have been consigned to the burying-ground set apart for the interment of Jewish criminals; but it was the Divine decree that Jesus should make His grave with the rich, and therefore the event was so overruled that the bodies of Jesus and the malefactors were at the disposal not of the Jews, but of the Roman governor, who delivered the body of Jesus to the rich Joseph.

While, therefore, Jesus was executed in such a way that, but for the intervention of the Jews and Pilate and Joseph, He would have been buried with criminals, "he made his grave with the rich in his death." Thus He who had humbled Himself in dying was honoured in His burial. Joseph and Nicodemus were timid men. The one was a secret disciple and the other, through fear of the Jews, came to Jesus by night.

Though members of the Sanhedrim, they had lacked courage to defend Jesus when He was under trial; but now, grown bold, they identified themselves with Him.

The sepulchre was carefully watched. The Jews, thinking that they might hear something about the resurrection of Him whom they called "that deceiver," went to Pilate and made known their fear that the disciples would steal His body and say that He had risen from the dead. The Roman governor made light of their apprehension, and said to them, perhaps sarcastically, "Ye have a watch: make it as sure as ye can." "So they went, and made the sepulchre sure, sealing the stone, and setting a watch," proceedings which eventually furnished strong confirmation of the reality of Christ's death, burial, and resurrection.

(Part 9 continues in the next newsletter)



(This is a 16-part series submitted by Rev. Vaka Ngaro, former Principal of the Takamoa Theological College, Rarotonga, Cook Islands. The full document containing all 16 parts can be emailed to whoever wants a copy; email the editor of this newsletter on ciccg@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently based in Rarotonga).

PART 8

Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. The photos below come from the collection of Julian Aupuni, secretary of the Mitiaro CICC Ekalesia, about the renovation of “Betela,” the church building, during the time of Rev. Oirua Rasmussen on the island. Oirua was the principal builder with manpower support by the Ekalesia.



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