



Cook Islands Christian Church

Newsletter 55 September 2014

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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Avarua CICC, 1951

Photo by Bob Sewell, obtained via Mark Ebrey of the Cook Islands News

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CICC NUTILETA 55

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 55 tei akamataia i te mataiti 2005.

Tetai tuanga mei roto mai i te buka ora a to tatou Atua ei akaaravei ia tatou, no roto mai te Tia o teia ra Varaire 26 o Tepetema, te ra i tukuia'i teia nutileta ki te katoatoa na runga i te imere e te internet; *Philipi 2.1-2: "E teiane e manga maanaana tei te Mesia ra, e manga rekareka tei te aroa, e manga tauanga to te Vaerua, e manga aroa ngakau e te takinga-meitaki. Ka akarava mai kotou i toku nei rekareka, i te tavaitaianga i to kotou manako, ma te inangaro okotai, ma te kapitianga o to kotou ngakau, i te akonoanga i te tutua okotai rai."* I roto i te rua o to tatou reo, *"Your life in Christ makes you strong, and his love comforts you. You have fellowship with the Spirit, and you have kindness and compassion for one another. I urge you, then, to make me completely happy by having the same thoughts, sharing the same love, and being one in soul and mind."*

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 Takamoa 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, memory lane, etc.) – te ka roto ei pumaanaanga kia tatauia. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck

2. EEUANGA I NGA TOKA AKAMAARAANGA I AVARUA

Eangaanga maata tei raveia e te Rarotonga Konitara Ekalesia ki te Ekalesia Avarua i te Varaire ra 25 o te marama Tiurai i topa ake nei, koia oki te akamaaraanga i te ra i taea mai ei a Rarotonga e te marama no runga mai ka 191 mataiti i teiane, no te aa kare e roa iatu na kua taea te 200 mataiti i to taua marama ra tutaraanga ki runga ia Tumu-te-Varovaro. I roto i taua akamaaraanga ra tei raveia koia oki te eeuanga toka no nga akakoroanga e toru i raro nei:

- Toka akamaaraanga i te Orometua John Williams tei kave mai i te Evangelia tapu a to tatou Akaora ki Rarotonga nei. Tena te au tataanga tei taiku i tona ingoa e te au mea tei tupu, tei roto i ta tatou au nutileta i topa.
- Toka o te metua vaine Tapaeru-ariki tei akaokii mai e te Orometua John Williams ratou ko Papehia ma mei Aitutaki ki Rarotonga nei.
- Toka akamaaraanga i te Orometua Papehia tei aru mai ia John Williams mei Aitutaki ki Rarotonga nei, tena katoa tona au tuatua tei roto i ta tatou au nutileta i topa.

E angaanga maata teia tei raveia e penei kare e rave akaouia i te au ra ki mua, no reira e mea tau rai kia orongaia tetai turanga matutu nona i roto i teia nutileta ei kiteanga e ei akamaaraanga na te katoatoa, ratou tika'i kare i rauka te tikaanga kia kite mata i teia angaanga maata tei raveia. I mua ake ra ka toro e ka akaari iatu ei te tutu o te au mea tei raveia, e mea puapinga kia kitea e kia akakiteia te anauanga mai o teia angaanga maata.

Au ra o te Evangelia

Kua marama ua tatou i te kite e ko te ra 26 o Okotopa i te au mataiti katoatoa, e akamaaraia na roto i te au angaanga o te Nuku. E ra orote katoa (public holiday) i te Kuki Airani nei. Topiri atu ki teia ra, kua manako katoa te kavamani mei tetai 30 mataiti i topa ake nei e kia akamaara katoaia te ra i tae ei te Evangelia tapu a to tatou Atu ki runga i te au enua tatakitaki i roto i to tatou nei basileia. I na, takake ireira mei te ra 26 o Okotopa, kua akamaara ake akamaara ake te reira enua i tona ra taeanga Evangelia i te au mataiti i topa. Kia tae ireira ki te mataiti 2012, kua mana te ture ou a te kavamani no te takoreanga i te ra o te Evangelia i runga i te au enua tatakitaki e, ei ra orote no te katoatoa. Tera ireira te aiteanga, kare te reira au ra i te ra orote akaou no te katoatoa (public holiday). Kare ra te vaerua akamaara o te reira ra i akakoreia e te au enua tatakitaki, kua rave uatu rai ratou i te akamaaraanga i te reira ra na roto i ta ratou au akonoanga akamorianga i te atianganga tei tau ia ratou. Mei teia oki te tu, ko ta Rarotonga nei, e pure kapiti ana nga Ekalesia e 6 i te aiai o te reira ra. I na kua akamata mai teia akateretereanga ou ki Ngatangia i te mataiti 2012, e oti ki Matavera i te mataiti i topa 2013, e kia tae mai ki teia mataiti 2014, kua mono iatu te reira pureanga kapiti ki te akakoroanga eeuanga toka i Avarua mei tei taikuia i runga nei. A teia mataiti ki mua 2015, kua raveia te porokaramu ki Nikao, penei e pureanga kapiti akaou me kare e akakoroanga ke te ka tamanakoia mai me tae ki te reira tuatau. Ka na reira te tereanga o te porokaramu akamaaraanga a Rarotonga nei i tona ra taeanga Evangelia i te au mataiti ki mua.

Akakoroanga o te kumiti 200 mataiti

I te mataiti i topa 2013 kua tae te patianganga a te kumiti o te 200 mataiti (Bicentennial Celebrations Unit – BCU) ki te Rarotonga Konitara Ekalesia, te metua o te Evangelia i Rarotonga nei, kia riro uake e nana te porokaramu o te ra taeanga Evangelia ki Rarotonga nei e akanoo no teia mataiti 2014. Kua manako aia e kia akamaneaia te toka o te Orometua John Williams i roto i te aua are pure i Avarua e kia eeuia i te ra 25 o Tiurai, koia oki te ra taeanga Evangelia o Rarotonga. Ko te akamanea akaouanga i te toka o John Williams, ko tetai oki teia ta te BCU i manako e ka rave aia i runga i tana akapapaanga porokaramu no te au manakonakoanga e te au angaanga i roto i te vaerua o te 200 mataiti o te Evangelia ki to tatou basileia e vaitata mai nei, koia te mataiti 2021. I na kua ariki rekareka te Konitara e kia akangaro mai te porokaramu pure kapiti no teia mataiti 2014 e kia mono iatu ki te akakoroanga tei manakoia mai e te BCU.

Topirianga mai o nga akakoroanga takake

I te pae i te toka akamaaraanga o John Williams i roto i te aua are pure o Avarua, te vai katoa ra te toka/menema o te metua vaine Tapaeru-ariki tei apai iatu e Captain Goodenough o te pai Cumberland ki Aitutaki i te mataiti 1814, e pera te toka akamaaraanga no te Orometua Tahiti koia a Papehia. Kia rongo te uanga i teia ra a te metua vaine Tapaeru-ariki e pera ta Papehia i te akakoroanga o te BCU no te toka o John Williams, kua o mai te manako ki roto i to ratou ngakau e, e mea manea kia piri katoa mai ratou ki roto i teia akakoroanga tei paraniia e te BUC, na roto i te akamanea katoaanga i to raua toka e kia raveia te eeuanga i taua ra rai.

I akapera te riroanga mai te akakoroanga o te reira ra mei te okotai akakoroanga no John Williams, ki te toru akakoroanga. Kare takiri e manamanata e te tauetonoanga i tupu, kua rave ireira te BCU i ta ratou tuanga akamaneaanga i te toka o John Williams, e kua rave katoa mai te uanga a Tapaeru-ariki raua ko Papehia i te akamanea i te toka o to raua tupuna i te au epetoma i mua ake i te ra 25 no Tiurai. Kia tae ki te ra maata tei akakoroia no to ratou eeuanga, koia te Varaire ra 25 o Tiurai, kua papa nga toka e 3 no te akakiteanga ki te katoatoa. Kua oti te au akatakaanga tuatua i te tata ki runga i te au toka (headstones), ei kiteanga na te katoatoa e koia ma teia e akamaaraia nei.

Pureanga

I runga i te porokaramu no te ra 25 o Tiurai tei tukuia ki te katoatoa na roto i te nutileta 54 kapi 86, kare te tuanga pureanga i roto i te are pure o te Avarua CICC i roto. Ko te reira ra te tuanga mua tei raveia i te ora 10.00am. E akatukeanga teia tei manako ua mai te Avarua e kia raveia (last minute change), e kua riro ei akatai'i i te toenga o te porokaramu o te reira ra. Kua riro katoa ei koumuuanga na tetai pae e, eaa oki i pera ei, e mea ke to runga i te porokaramu, e mea ke tei raveia mai. Kare oki e ko te reira ua, e au tau i katoaanga tetai i runga i te porokaramu i te oti anga mai te pureanga i roto i te are pure. Penei ka ui tetai pae e, me ko te peu rai teia e raveia ana i teia tuatau e ka akanoo te porokaramu e ka mako ua me kare e aruia? Naau e tatau nei i teia nutileta e akatae atu ki te openga.

Unveiling of Memorials: Tapaeru-ariki, Papehia, John Williams
Friday 25 July 2014, Avarua CICC



The crowd of about 1,500 comprising members of the 6 CICC branches on Rarotonga, members from other denominations, descendants of Tapaeru-ariki and Papehia, tourists/visitors, invited guests, congregate in the Avarua CICC church yard to witness (i) the launching of the revised Cook Islands Maori Bible New Testament translation electronic version onto the internet, and the unveiling of the memorials of 3 pioneers of Christianity in the Cook Islands: Rev. John Williams, Tapaeru-ariki Rupe, and Papehia Teato.

Porokaramu i muri ake i te pureanga

Kia oti te tuatua akaaravei a te Tekeretere Maata i te katoatoa, kua raveia ireira te au akakoroanga tei akanooia i runga i te porokaramu, koia te tukuanga (launch) i te Kororomotu Ou ki runga i te internet. Na Dr. Daud Soesilo o te United Bible Societies te reira i rave, koia oki tei angaanga kapiti ki te BCU Director no te rave atuanga i teia, e pera te au tangata turuturu (volunteers) i te Kuki Airani nei, Nutireni e Autireria. Mei tei imereia ki te katoatoa, teia i raro nei te ravenga (link) e tae atu ei koe ki te Kororomotu Ou o te Bibilia i runga i te internet:

Bible Search

<http://bibles.org/rar-CIMRNT/Matt/1>

YouVersion

<https://www.bible.com/bible/1127/jhn.1.cimrnt>

or download the YouVersion App on your smartphone (iPhone or Android) or tablet (iPhone etc)

Aru ua kotou i te au akamaramaanga (instructions) ta te internet ka akakite mai. E mama ake te YouVersion i te download, i na te BCU Director mai ei.

Teia i raro nei te au tuanga mamaata tei raveia:

Launching of Digitized Maori Bible and Unveiling of Bicentennial Memorials - Led by Mr Tangata Vainerere, BCU Director	
1. Speech for launching of Digitized Maori Bible	Dr Daud Soesilo, Global Translation Advisor, United Bible Societies
2. Unveiling of Tapaeru-ariki Memorial	
a. Profile	BCU Director
b. Imene Tuki for Tapaeru-ariki	Avarua Ekalesia
c. Karakia	Representative of Memorial Sponsor - Tapaeru-ariki Descendants
d. Unveiling of Tapaeru-ariki Memorial	Reps of Tapaeru-ariki Descendants
3. Unveiling of Papehia Memorial	
a. Profile	BCU Director
b. Imene Tuki for Papehia	Arorangi Ekalesia
c. Karakia	Representative of Memorial Sponsor - Papehia Descendants and CICC Ekalesia Arorangi
d. Unveiling of Papehia Memorial	Reps of Papehia Descendants and CICC Ekalesia Arorangi
4. Unveiling of Rev. John Williams Memorial	
a. Profile	BCU Director
b. Imene Tuki for Rev. John Williams	Takamoā Theological College Students
c. Exhortation 1	Representative of Memorial Sponsor - Rev. Mata Makara, Minister for Clayton CICC Ekalesia on behalf of CICC Victoria Council
d. Unveiling of Rev. Williams Cenotaph	Representative of Memorial Sponsor - Rev. Mata Makara, Minister for Clayton CICC Ekalesia on behalf of CICC Victoria Council and Rev. Tuaine Ngametua, Orometua Ngateitei, CICC
e. Exhortation 2	Rev. Vakaroto Ngaro, Minister for Avarua CICC Ekalesia.
f. Unveiling of Rev. Williams Plaque	Rev. Vakaroto Ngaro, Minister for Avarua CICC Ekalesia and Mr Nga Mataio, General Secretary, CICC
5. Opening of Memorial Gateway	Representatives of Te-Au-O-Tonga Chiefly Clans of Makea Nui, Makea Karika, and Makea Vakaitini
6. Blessing of Monuments and Bible	Rev. Tuaine Ngametua, Orometua Ngateitei, the Rarotonga Ekalesia and Visiting Orometuas.
Vote of Thanks	Mr Makirere Poila, Secretary, Rarotonga Konitara Ekalesia + Avarua Ekalesia
Closing Prayer and Grace followed by an Umukai at the Sinai Hall. Open speeches welcome at this time.	Rev. Tinirau Soatini

Unveiling of Memorials: Tapaeru-ariki, Papehia, John Williams
Friday 25 July 2014, Avarua CICC



- Top:** Memorial signboard designed by the Bicentennial Celebrations Unit of the CICC.
Middle: Left memorial belongs to Papehia, the 2 middle ones to John Williams, and on the right to Tapaeru-ariki, looking towards the seaside.
Bottom: Same place looking inland, with the Avarua CICC in the background.



Close-up views of the memorials

John Williams – above cenotaph and left plague. The cenotaph writings are on the front and rear. The plague writings capture his background and contributions to the establishment and spread of the Gospel in the Cook Islands. The plague was sponsored by the Avarua CICC.

Papehia Teato – lower left. Writings on the plague talk about his background and Christianity work on Aitutaki and Rarotonga. The plague was sponsored by the descendants of Papehia, Arorangi CICC and the Bicentennial Celebrations Unit.

Tepaeru-ariki Rupe – lower right. Her story and contributions to the establishment of Christianity on Aitutaki and particularly Rarotonga are covered on the plague. The plague was sponsored by her descendants and the Bicentennial Celebrations Unit.



Taopengaanga i te akakoroanga

Kua akaoti atu te au angaanga katoatoa na roto i te peu tei matauia e tatou, koia te kaikai. Takake mei ta nga Ekalesia e 6 i apai no teia tuanga o te kaikai, kua piri katoa te uanga a Tepaeru-ariki e ta Papehia ki roto i te apaianga mai i te mou o te enua, to te tai e pera to te mareva, riro atura ei akamauruuru atu i teia tuanga o te porokaramu o te reira ra. No reira e tau te reo akameitakianga kia taoki akaouia ki te katoatoa tei tae mai, tei apai mai, tei kite e tei kai i te meitaki o Iehova, ei akakiteanga e ei akamaaraanga i tona nga tavini e toru tei rave maroiroi i ta ratou tuanga i te reira tuatau. Kare e ekoko e ia ratou i akara mai ki raro i te au angaanga akarangianga tei raveia no ratou, kua riro te reira ei pumaanaanga kia ratou.

Popani

Kua rave nga tavini e toru i ta ratou angaanga i to ratou tuatau e kua tae ki te openga, kua tatau tatou i tei raveia e ratou, e te akara nei tatou ma te umere maata. Kua rave te iti tangata no te Atua i Rarotonga nei i ta ratou akamaaraanga e te akangateiteianga ia ratou, kua putuputu mai ki te ngai okotai i te Varaire 25 Tiurai ma te inangaro okotai, kua raveia te au tuanga tei raveia e kua tae ki te openga ma te meitaki e te manea. Na te vaerua o te taokotaiana mai o te iti tangata o te Atua e pera te uanga katoatoa i te reira ra i akapapu mai e, noatu kare ratou i rotopu ia tatou i teia ra, ko te manakonakoanga ra te vai nei e ka vai e rau te tuatau.



Clock-wise from top left: visiting Samoan Congregation of the Pacific Islands Church (PIC/PCANZ) in Porirua, Arurangi CICC and the descendants of Papehia, Avarua CICC and the descendants of Tepaeru-ariki, John Tangi descendant of Tepaeru-ariki coordinate and unveiling of his ancestor's plague.

Tataia, neneia e te CICC General Secretary. Teia i raro nei te tuatua (speech) a Dr. Daud Soesilo, UBS consultant, te tuatau o te launch anga i te Biblia Koreromotu Ou e-version ki runga i te internet. Ko te tuanga mua teia tei raveia i mua ake i te eeuanga o nga toka e toru i runga nei.

SPEECH BY DR. DAUD SOESILO during the memorials unveiling of Rev. John Williams, Papehia Teato and Tapaeru-ariki Rupe held at the Avarua CICC on Friday 25 July 2015. Prior to the unveiling, the Cook Islands Maori Bible New Testament translation e-version, which he played a major role in its completion on behalf of UBS/BSSP, was launched.

Honourable Prime Minister of Cook Islands
 President, General Secretary, Treasurer and Members of the Executive Council of CICC
 Representatives of Churches in Cook Islands
 Honourable Guests
 Ladies and Gentlemen
 Brothers and Sisters in Christ

Kia orana,

On behalf of the Bible Society of South Pacific (BSSP) and the United Bible Societies (UBS) – the fellowship of Bible Societies that serve in over 200 countries around the world – I bring you special greetings in the name of our Lord and Saviour Jesus Christ.

We thank God that as of 31 December 2013, the Bible, the New Testament or a book of the Bible is now available in 2,650 different languages. Yes, the efforts in Scripture translation continues to make significant progress enabling people to engage with and understand God's word in their own language or dialect.

This morning we rejoice with the completion of the Revised New Testament in Cook Islands Maori. It has been a long winded journey indeed. The first effort of the CIM NT revision started in 1972, so it means 42 years ago. The first revised Gospel *Te Evangeria a Mareko* was printed in 1978. After a gap of 7 years, the revision work resumed in 1985, that means 29 years ago. The project was then put under the Religious Advisory Council in the Cook Islands. The original translators included Papa Vainerere Tangatapoto, Fr Damien Marinus, Rangi Moekaa, Tere Tarapu, and Rev Papa Aratangi. There have been 4 Bible Society Translation Consultants who worked with the team before I was invited to help in 2012 (Dr. Ray Rickards, Dr. Joseph Hong, Dr. Nigel Statham and Dr. Simon Wong). That's when I learnt that this translation project was stuck at the proof reading stage, and in addition, there were orthography issues. In fact the two remaining translators, Fr Damien and Papa Aratangi might have thought that this Revised Maori NT may never see the light at the end of the tunnel.

Thanks be to God through a joint effort and cooperation of Mr. Nga Mataio on behalf of CICC, and Mr. Tangata Vainerere Director of the BCU with Bible Society, we agreed to work closely together to bring the revision work to a responsible completion. And Mr. Vainerere has risen up to the challenge and immersed himself in the actual process of translation checking. What we witness this morning is the labour of love of all the translators, the reviewers, the proof readers in Cook Islands, Ms Sally Nicholas, the Cook Islands Maori language specialist from the University of Auckland, as well as the proof readers in New Zealand coordinated by Kevin Salisbury who work together with Bible Society Consultants, Mr Zeth Bitjoli UBS Computer Assisted Publishing Facilitator in Jakarta, Ms Meresiana Katonivere BSSP Typesetter in Suva, Ms Emma Canales UBS Digital Specialist in Miami, and YouVersion staff.

Not only did we complete the work that was started 42 years ago, we have made a quantum leap because today we launch this Revised Maori New Testament in electronic version. You will be able to download it through the internet onto your smartphone like iPhone or Android, or tablets like iPad or Samsung and your computers at home and in the office. And you can have Maori NT side-by-side with your favourite English, French, German, Chinese, Korean etc, as well as Bibilia when its digitization is completed.

So, on behalf of Bible Society, I would like to thank everyone who has been directly and indirectly involved in this translation project from the early days till the last couple of years, for everyone who had directly and indirectly supported and prayed for this translation work. Meitaki ma'ata!

Brothers and sisters in Christ, church members, pastors and theological college lecturers always ask Bible Society for a good Bible translation, but we can deliver a good translation only when we have a team of well-equipped and committed Bible translators, and well equipped translators only come from many years of serious formal training and well-rounded experience. So, on behalf of Bible Society, I would like to thank BCU and CICC for hosting a week long Translation Workshop here in Rarotonga to lay the foundation as the team is working on the OT translation in the CIM language. Only through accurate and meaningful translation, and

faithful interpretation and instruction of God's Word, will God's people be nourished, motivated and equipped for proclaiming the Good News and delivering holistic ministries.

May I now invite the President of CICC to receive the e-version the Cook Islands Maori Revised NT and to offer a prayer of dedication.

Meitaki ma'ata!
Dr. Daud Soesilo



Dr. Daud Soesilo, UBS consultant, launches the e-version of the Cook Islands Maori Revised NT Bible and invites the CICC President to bless the completion of the first part of the project, with BCU Director and local project coordinator, Ta Vainerere, on the right.

3. VISIT OF EVANGELISM EXPLOSION OFFICIALS

Two Evangelism Explosion (EE) officials visited Takamoa in the first week of last July, Anne Bowie from EE New Zealand and retired UCA minister Rev. Richard Harvey from EE Australia, they were accompanied by Beres Rasmussen of the AoG church on Rarotonga who was the local contact prior to arriving Rarotonga. Their mission to the Cook Is was to familiarise themselves with the religious environment of the country – make contact, get to know some people, that kind of stuff – and to see if there is an opportunity to revive EE here, a movement that did exist for a short while during Rev. Mata Makara's time in the Avarua parish during 1993-2003.

As is the case with Gideons International (see article in CICC newsletter 54, pp.18-19), EE is non-denominational Christ-based organisation. It aims to strengthen people's relationship with God so that they can enjoy His many blessings and saving grace. After discussions with the 3 officials, it was felt that EE can still play an active role in our local churches. The task of coordinating EE-related activities in the Cook Is was passed on to Ken Ben, CICC Director of Evangelism, who will work collaboratively with members from the other local denominations as well as Anne and Richard on re-establishing the movement in the country. If there is firm interest in having EE work alongside the branches of the different Cook Is denominations in New Zealand and Australia, no doubt that will happen over time.



CICCGS, Takamoa

4. TERETERE MAPU I MATAVERA, AUKUTE 2014

Ko te rua e te openga teia i te teretere mapu a te Rarotonga Konitara Ekalesia i Rarotonga nei no teia mataiti 2014 tei raveia i te Sabati ra 17. Kua tere atu te anau mapu o te Ekalesia Matavera ki Nikao, to Avarua ki Arorangi, to Nikao ki Titikaveka, to Arorangi ki Ngatangia, to Titikaveka ki Matavera, e to Ngatangia ki Avarua. Eaa te akakoroanga? E akamatutu i te anau mapu kia tukatau ki roto i te Evangelia e kia akaia te tuatua-tika a te Atua ki roto i to ratou ngakau – ko te akakoroanga mua ia. Te rua, marira ko te akamatau e te akamatutuanga ia ratou i te tu e te tuatua ki mua i te mata tangata – i roto i te Evangelia e pera i roto i tetai uatu putuputuanga i vao ake i te Evangelia. Teia oki te reo o tetai metua pakari tei mou mai iaku i te au ra i topa, *“ko te ngai meitaki rava atu i te akamatau iakoe i te tu e te tuatua ki mua i te mata tangata koia oki ki roto i te Evangelia.”* Teia taku i ui atu kiaia, *“Eaa te akamaramaanga?”* Teia tana, *“no te mea ko te tuatua na te Atua e mea tapu ia, ka matakite koe i te apiipii iakoe kia matutu meitaki; i vao ake ra i te Evangelia, e ngoie ake iakoe i te akaari i toou au manako no te mea kare oki e turanga tapu mei to te Evangelia. Tera ireira te aiteanga, e ngata ake te akamatutu i roto i te Evangelia me akaaite iatu ki vao ake i te Evangelia. No reira me rauka iakoe te mea ngata i roto i te Evangelia, ka kore'i e rauka iakoe te mea mama i vao ake i te Evangelia.”* Kia akara meitaki au i teia manako o te pakari, kare takiri aku ngai e kitea no tetai akaapaanga kia o atu.

Kua aratakiia mai te tere mei Teimurimotia mai e te tavini o te Atua, Rev. Joe Atirai, nga Diakono, e nga akaaere o te mapu. Kapiti atu te nga apiianga mei Takamoa mai e to raua tokorua ki te mapu i roto i te tere, mei tetai 40 ratou i te katoatoa. I roto i te are pure, kua pati te Orometua Atirai e kia riro na te mapu Matavera e akamata i te tatau. Kua rave mai te anau Matavera i ta ratou tuanga tei akamouia ki runga i te manako maata o te *“Ora i roto ia Iesu,”* koia oki *“Life in Jesus.”* Te vai ra te au mapu kua mou meitaki ta ratou tatau, e te vai ra ratou manga mou rai, te vai katoa ra ratou kare oki i tamouia ana te tatau no reira kare atu e ravenga marira ko te tatau mai mei roto i te pepa. E na reira ana rai te tatau a te mapu e pera ta te Apii Sabati taku i kite mei toku meangiti anga mai e tae mai ki teia ra, e ka pera uatu rai i te au ra ki mua, kare e rauka kia takore, ka rauka ra i te akaiti mai na roto i te aere putuputuanga ki te apiipii tatau i te au ra tei akanooia. Kare teia tuatua e no te tamariki ua i roto i te Ekalesia Matavera, no te au Ekalesia katoatoa ra e atoro maina i te Ekalesia Matavera i te au mataiti i topa.



Blue: Titikaveka CICC Youth and supporters. Green: Matavera CICC Youth.

Kia oti te tatau a te anau mapu o Matavera, kua rave mai te anau mapu mei Teimurimotia mai i ta ratou tei akamouia ki runga i te manako ra e, "God is speaking, are you listening?" E mea tau tetai reo akameitaki kia orongaia kia ratou tei akateateamamao i te tatau a te anau mapu i roto i nga Ekalesia e rua, e pera katoa no te utuutuanga i te mapu i te au ra o te apiipii tatau. Kare oki i te angaanga mama te utuutuanga i te anau mapu e pera te anau apii Sabati i teia tuatau, e mea matauia oki i te akarongo atu ki te au Puapii Sabati e *"kare takiri te tamariki e pou maina i te au aiai apiipii tatau, me tae ra ki te Sabati e tere ei, kua pou mai ireira te maataanga."*

Kia oti te au angaanga a te mapu i roto i te are pure e pera te tuanga a te Orometua, kua neke atu ratou ki vao ake i te are pure no tetai neneianga tutu no teia nutileta e ei kiteanga na te katoatoa i te au ngai e taeria ra e ta tatou nutileta. Tena ia to ratou nga tutu i runga nei.

Mei te are pure ki tai i te are Apii Sabati no te tua o te kopu tei roto te tapere Titama/Tupapa i roto i te Ekalesia i te akonokonoanga mai i te manga ei katikatianga na nga tere mapu e na te katoatoa. I roto i te tuatau o te akaariarianga manako, kua oronga mai te tere mei Teimurimotia mai i tetai rima oronga ki te Ekalesia Matavera no te akakoroanga o te akaouanga o te are Apii Sabati. Meitaki maata e te tere no ta kotou tauturu, kia akamanuia mai te Atua ia kotou no te au ra ki mua. Kia marama mai te katoatoa, ko te tere openga teia ka taangaanga i te are Apii Sabati o te Ekalesia i mua ake ka vavai iatu ei aia no te akatu atu i tetai mea ou. Ka akamata te angaanga i te Maanakai ra 23 no Aukute, e kua tamanakoia e ka oti i roto ia Tiunu i teia mataiti ki mua 2015.

Ko tena ia te tuatua no te teretere mapu tei raveia i te Sabati 17 Aukute ki Matavera.

Teia tataanga e pera te au tutu, na te CICCOS

5. NUTI MEI TE EKALLESIA VAIPAE, AITUTAKI



ia o teia ra, Numero 11-16, *Kua tuatua mai ra lehova kia Mose i reira, Ka akaputupu mai ana koe kiaku nei i te tangata, kia itu ngauru no te aronga pakari i Isaraela nei, taau i kite ra.*

Manako Atupaka: Akaputupu me kore Taokotai

I. Te mataora nei au i te akakite, na roto i ta tatou nutireta, i tetai au mea tei tupu ki roto i te Ekalesia, ta te Orometua Papa Anesi Tom i rave i te marama Mati no te tuanga o te Girl Guides. Kua rave a papa Orometua i tetai uipaanga na te au mama e pera katoa te au tamaine no te akamaroiroi i teia putupuanga no te mea kare e rare meitaki ana teia putupuanga, kare e aronga taito me kore au mama pakari i roto.



II. Teia tei tupu, ariki ratou kia Camp ratou i te tuatau o te Sabati Church Parade, Varaire ki te Sabati, teia tei kitea mai kua puapinga teia manakonakoanga. Eku rave akaou ratou i teia marama Aperira, kua kitea akaouia mai kua kake atu te tare numero o te au Guides e te Brownies, pera katoa te tauturu a te au ngutuare i te pae o te manga, te moni ei tauturu i te angai i te au tamaine e pera te kakau oronga ua mai a tetai au metua ei tui i tetai kakau (uniform) no te au tamaine ma te kore e tutaki, eaa ia pakau te mataora. Teia te manako ou, ka rave uatu rai ratou i ta ratou taokotaianga (Camp) e rauka uatu tetai Arataki ou no ratou, no te mea kua aere atu to ratou arataki ki Rarotonga no te rare moni, koia a Deborah loane.

III. No reira e Papa Orometua Anesi Tom, tei muri te au Diakono ia koe e pera katoa te au metua, i akaranga ei te reo imene, *Metua e ora nei, tiratiratu ei te tamariki, me ngaro ake te metua, auouo aere te tamariki.* No reira e te Pu Akatere Au (President) o te Girl Guide, akatauaia mai te anau tamaine Girl Guide o te pa enua i tai nei (outer islands), komakoma mai, autaratara mai ki te Papa Orometua me kore ki te Teketere o te Ekalesia.

IV. Teia te manako openga no tatou e te au tavini o te Atua i Tumutevarovaro, *Emaara ia Ripou i te Vaanga Akari.* Kia orana e kia manuia

*Kiritiia e te Teketere o te Ekalesia Vaipae
Temanu Jnr Unuka*

Girl Guide – Vaipae Ekalesia

I. Kua raveia ta matou Uipaanga Ekalesia i te ra 6 no Aperira i muri ake i te pure aiai, kua apai mai te anau tamaine i ta ratou ripoti tei na roto mai teia tuaine ko Iva Pongi, i Opita ana aia i te taime mua, no te makimaki o te kopapa pera katoa tana ngai rare, kua noo ua aia, i te ava anga a Papa Orometua Anesi Tom, kua tomo mai aia i te apai akaou i tana i matau i te rave i te taime mua, pera katoa te tauturu a tetai au mama.

II. Teia ta ratou ripoti, kare e tivarevare, it's real. Kia orana e te Ekalesia Tapu na te Atua, ko matou teia ko te putupuanga Girl Guides tei akaora akaouia mai e te manakonako o te Orometua Papa Anesi Tom. Na roto i te uipaanga anga ki te au metua vaine e te au tamaine i roto nei i te Ekalesia. Kua tamanako matou kia rave ia tetai taokotaianga (Camp) i mua ake i te parade o te marama Mati, kua ariki matou te au mama tei tae mai ki te uipaanga. Kua rave iatu te taokotaianga (Camp) i te Varaire ra 11-13 0 Mati. Kaore atu te mataora teia tei



Vaipae CICC Girl Guides & Brownies

tupu e tae uatu ki te Church Parade tei piri atu matou ki te Boys' Brigade. Akameitaki atupaka kia Papa Orometua Anesi Tom no te okoanga mai i tetai kakau no te au tamaine, e pera tetai au mama no te pae o te kakau, kia mama Ake Namiro e mama Nga Rakau no te tui anga i te kakau o te au tamaine, i akatau anga akaieie ei te anau Girl Guides i taua Sabati o te Church Parade. Meitaki Atupaka te au metua no te tauturu. Kua akamata akaou te apii i te Monire e pera te kimikimanga tetai manga tara ei tauturu i te Guides. E koi akari ta matou kimi ravenga, e te maroiroi nei matou i te rave i te reira, pera katoa te tuatau apii. Te pati atu nei matou tetai manakonakoanga e te Ekalesia ei tauturu i teia atava o te Ekalesia. No reira e te Ekalesia te irinaki atu nei matou i ta kotou tauturu, eiaa no te uuti ki raro, kia tupu e kia matutu ei akatupu i to te Atua anoano. Tena mai ta matou akapapaanga moni i teia tuatau poto rava: Bank \$632.29, on-hand \$264.00. Teia te irava no tatou: *Salamo 89 - Ka imene au i te aroa o Iehova e tuatau ua atu, na toku vaa e akakite i te tuatua-mou naau, i tera uki i tera uki, Amene.* Kia orana e kia manuia

Kiritiia e Mama Iva Pongi

6. ORONGAANGA TAPAO

Kia akameitakiia te Atua no te angaanga akaieie i te avatea Maanama'a ra 7 no Tiunu ki roto i te ngutuare atupaka o Araura Enuu. Kua orongaia tetai au akairo no te anau tamaine mei te Pepe Auro ki te au Arataki Ou. Kua tae mai to matou au metua, e tetai au arataki mei roto mai i te Konitara Maata. Kua akatakaia te au pupu tatakita e na te au Arataki Konitara i raverave i te au tuanga o te au taputuanga a te tamariki tamaine, e kua riro te Mama Peretiteni, Mama Akevai i te oronga i tetai au tuanga katoa. Kua riro teia ei ngakauparauanga na matou te au Arataki o Avarua nei. Teia te anau tamaine tei orongoia to ratou au tapao, mei roto mai i te au pupu tatakita:

<u>Pepe Auro (4)</u> Kamate Vaine, Taputu Moeka'a, Kamina Mokoare, Ngatupuna Mokoare	<u>Brownies (7)</u> Vaimoanake Vaine, Castella Moeka'a, Sita Fonorito, Ngametua Maaka, Matamaki Tetauru, Tetaaotera Tetauru, Minora Makimare
<u>Guides (12)</u> Angeylie Ngaoire, Matemoana Matangaro, Kariana Hagai, Elizabeth Messine, Alofa Kirikava, Keana Maaka, Kihana Ngaoire, Here Charlie, Vaine Tuteru, Georgette Anthony, Taputukura Ioane, Makayla Ibbetson	<u>Rangers (4)</u> Vaihere Anthony, Urirau Pomare, Eteta Tuteru, Tetini Tararo
<u>Young Leaders (5)</u>	

April Ngametua, Samantha Takai, Mabel Masters,
Mahere Takaiti, Nurse Matangaro

Kua akaoti teia angaanga na roto i tetai au reo autara ki ratou katoatoa, i te tuanga tikai o te au Arataki Ou - teia au tamaine mapu, te ka riro ei tupaupau tuatau e te akamaroiroiana ia ratou. Kua riro te akatapuanga i te au tuanga oronga tapao e na te Orometua Ngateitei, Papa Moutaiki i rave.

Kua mataora te anau tamaine i teia ra maata, e tetai au angaanga ta matou i tomo atu ki roto mei te Girls Brigade Day e te Combine church parade i Nikao. Kua akaoti ta matou Weekend Camp i te avatea Tapati.

Te oronga nei au i te reo Meitaki Atupaka ki te au metua, te au arataki e tetai uatu tangata tei tauturu mai i ta matou au angaanga. Te Atua te aroa kia kotou katoatoa.





Tataia e te Captain o Avarua Girl Guides, Mrs Atingata Messine-Tereu
Tutu neneia e te National Secretary, Mrs Tutu Mare-Simona

7. DIAMOND JUBILEE CELEBRATION OF PRIESTHOOD

A special church service was held at the Catholic Cathedral in Avarua on Sunday 24 August 2014 to celebrate 60 years of priesthood for Fathers John Rovers and Damian Marinus. The Cathedral was fully packed by members of the Catholic community from its 4 branches on Rarotonga as well as members from the outer islands who travelled to Rarotonga especially for the celebration, and of course invited guests from the other church denominations, government, and traditional leaders. In fact the extra outside seating arranged in anticipation of a huge turn-out proved quite useful in accommodating those who could not fit inside the Cathedral proper. **Bishop Paul Donoghue** (right), head of the Catholic Mission in the Cook Islands, officiated over the service, assisted by the celebrities themselves, senior members and youth of the Catholic Church. The service programme was well organised and executed so that the 1.5 hours it took from start to finish, felt like a 15 minute programme only. It certainly was one of the best Catholic Church special services I have had the opportunity of attending as an invitee in the Cook Islands. I have attended many before for different purposes but this was one that stood out quite clearly, a one-of-its-kind type of service. The two gentlemen of the day and a little bit about their background are as follows:



Fr. John Rovers was born in Made in Drimmelin in the south of the Netherlands to Dutch parents. He was ordained priest on the 29th of August, 1954. After learning English in London and New Zealand he arrived in the Cook Islands on the 11th of November, 1957. We acknowledge his years as working as a priest on Atiu, Mauke, and on Rarotonga in St. Mary's Arorangi. We appreciate Fr. John for his love for the people in the Cook Islands. His willingness to serve with them no matter the circumstances. Humour is very much part of Fr. John's nature and we know he has lived his vocation with a great deal of joy for 60 years.



Fr. Damian Marinus was born in Tilburg, too in the south of the Netherlands. The property on which the Marinus family lived was partly in the Netherlands and partly in Belgium. His parents reflected this in that his father was Dutch and the mother's family Belgian. Is Father Damian Belgium or Dutch had to be addressed as a teenager. He too was ordained on the 29th of August, 1954 and then spent time in London and New Zealand to learn English. He arrived in the Cook Islands with Fr. John on the 11th of November, 1957. Fr Damian spent time as a priest on Mauke, Atiu and on Rarotonga in Matavera and Titikaveka. Fr Damian would have spent much longer in the classroom than Fr John. He taught at the primary school on Atiu. And for a time taught daily at St. Joseph's and in the Catechists Centre. There has also been time when he taught at

Takamoa and then a few years at Pacific Regional Seminary in Suva. Recently we heard Fr Damian was acknowledged for his part in the translation work of the New Testament into Maori together with Pastor Papa Aratangi of Nikao. Fr. Damian's baptismal name was Peter Cornelius. On becoming a religious person he was given the name of Damian, after the priest who cared for lepers in Hawaii. The more you know about St. Damian the better you will understand Fr. Damian. A man who worked tirelessly for his people, no matter the circumstances, and centred this on a great love of the mass and time before the Blessed Sacrament.

(background info on Fathers John & Damian from the celebration programme hand-out)

The refreshments (kai) programme

Like other public ceremonies in the country – inside and outside of the church – the best way of wrapping them up is with a sumptuous meal. This was put up at the St. Joseph School ground, a 3-minutes' walk inland from the Cathedral, by the whole Catholic community on Rarotonga as I understand it. The excellent

programme in the Cathedral had a mirror image at the St. Joseph ground in terms of the excellent layout of the facilities (marquees, chairs, tables covered in the appropriate white colour of the day, decorating pot plants) which of course was topped up with well-prepared and appetizing all-in-one morning tea/lunch/ afternoon tea/dinner – yes, dessert was on the menu as well. And as if that wasn't enough, entertainment appropriate to the occasion was show-cased by the various Catholic communities on both Rarotonga and the outer islands. Although we left at almost 2.00pm due to other commitments, I was told that the St. Joseph programme which ended at around 3.00pm, had the same atmosphere compared to when it started at 12.00pm.

What did I learn from the experience?

First, the sheer dedication and commitment by the 2 celebrities to the cause, from day 1 over 60 years ago right up to this day. I have full admiration for their denying of themselves and their families completely to follow their calling. The fact that they are still serving their master today, even with their legs having difficulty moving them around due to old age (they are both over 85), is truly amazing. One can only pause and wonder whether that level of commitment can also be readily achieved by the current and future generations.

Second, the easy and smooth flow of the Cathedral service programme despite its many components. I suspect the variety did contribute to the audience not bothering to look at their watches and hoping for an early end. Seating arrangements for everyone, usher service for the invited guests, individual components of the programme – all were executed with precision. Those who put the programme together and of course those responsible for the other logistical arrangements deserve a pat on their backs, a good lesson there to learn when putting up lengthy programmes, i.e. how to plan it so that "time" is of little significance.

Third, as with the Cathedral programme, the St. Joseph programme and set-up also warrant commendation, lots of good lessons learned for possible future application. For someone like me who has an eye for detail, I couldn't detect any aspect worth complaining about. All good as far as I'm concerned.

And finally

A big thankyou to my good friend Bishop Paul for the invitation and the opportunity to share in the celebration, very much appreciated. For the 2 celebrities, you both deserve the well-organised celebration for all that you have done for His people. May He reward you appropriately in his Kingdom.

Scenes from the Catholic Cathedral and the St. Joseph's School ground





Bottom right: Caretaker Prime Minister of the Cook Islands, Hon. Henry Puna, Fr Damian Marinus, Bishop Paul Donoghue, Fr John Rovers.

Write-up and Cathedral photos by the CICC General Secretary, refreshment photos at St. Joseph by Marianna Mataio

8. RA O TE CICC

I roto i te Uipaanga Maata 2013 tei raveia ki Melbourne i te matati i topa 2013, ko tetai tamanakoanga mei roto mai i te ripoti a te Tekeretere Maata koia oki kia akaraia mai tetai ra ei tuatuaanga na te CICC e nona teia ra, mei te vaerua tika'i o te ra anauanga o tetai tangata. Kua arikiia teia tamanakoanga e i muri ake i to te Kumiti Akaaere i Takamoa nei akarakaraanga i te au ra tana i manako (options), kua akatinamouia te **Sabati openga o Aperira i te au mataiti katoatoa** kia riro e kia akamaaraia e te au Ekalesia katoatoa ei ra no te CICC – CICC Day i te reo papaa. Tera ireira te aiteanga, ka akamata teia akamaaraanga i te Sabati ra 26 o Aperira 2015, e Salamo 8 te Tia o te reira ra.

Teia i raro nei te au manako e pera te akamaramaanga i muri i teia manakonakoanga:

- Eaa te tuatau i roto mai ei e na tatou rai e akatere ia tatou, mei te au Orometua papaa LMS mei Paratane mai tei noo ana ki rotopu ia tatou? Eaa to ratou tuatau i tuku mai ei i te akatereanga ki roto i to tatou rima? Pauanga – kua akamanaia te ture tumu mua a te CICC i te ra 24 no Aperira 1984. Ko teia ra, te vaiata atura ki te openga o te marama Aperira, no reira te kumiti akatinamou ei i te Sabati openga o Aperira i te au mataiti katoatoa ei ra no te CICC.
- Ko te ra o te kavamanai (constitution day) i te Kuki Airani nei koia oki Aukute 4. Ko te ra oki teia i oronga mai ei te kavamani Nutireni i te tikaanga e na tatou na te iti tangata Kuki Airani rai e akateretere ia tatou uaorai i te mataiti 1965. I na kua pera katoa tei tupu i rotopu ia tatou e te LMS, ra 24 o Aperira 1984 kua mana te ture tei tataia i te mataiti 1968.
- I te Varaire mua o Tiurai e akamaaraia ana e ko te ra o te Aronga Mana i roto nei i te Kuki Airani, ko te marama katoa oki teia i mana ei te ture tumu no te akatupuanga i te Are Ariki (House of Ariki Act).
- Te vai nei tetai au akonoanga i roto i Pacific e i vao ake, e akamaara ana ratou i te ra i anauia mai ei ratou. Teia tetai akaraanga, e akamaara ana te Tahiti (EPM, i mua ana e LMS) i te ra i oronga mai ei te LMS i te tikaanga kia akatere ratou ia ratou uaorai. E Tiurai to ratou marama anauanga.
- E mea inangaroia e te tangata kia akamaara i tona uaorai ra anauanga. Eaa ireira ka kore'i tatou CICC e pera katoa?

Mei te aa te tu o te akamaaraanga i teia ra? Kua manako te Kumiti Akaaere e kia vaooia teia ki roto i te rima o te au Ekalesia tatakaitai, na ratou e anga i ta ratou porokaramu no te akamaaraanga i teia rai. Teia tetai au akaraanga i raro nei:

- Me ka taiku uaia ki roto i te aerenga pure o te reira avatea Sabati, ko te reira ia.
- Me ka manako te reira Ekalesia e ka uapou aia i te pure aiai no te akamaaraanga i te reira ra e akaoti atu ei na roto i te katikati, ko te reira ia.
- Me ka manako te konitara o te reira tuanga enua me kore oire me kore tapere me kore vaka e ka akamaara kapiti ratou na roto i tetai akamorianga kapiti, ko te reira ia.

Ko te mea maata, kia akamaara tatou i teia ra mei te vaerua rai o te akamaaraanga i to tatou au ra anauanga, mei te vaerua rai o te ra o te kavamani o to tatou nei basileia Kuki Airani. No reira e te au Ekalesia, tei roto teia i to kotou au rima.

Tataia e te CICC GS

9. AKATU AKAOUANGA I TE ARE APII SABATI O TE EKALESLIA RANGIATEA

Ko te tuatua no te akaou me kore akatu akaouanga i te Are Apii Sabati o te Ekalesia Matavera, kua tukua te reira na roto i te au tataanga o teia nutileta i te au ra i topa – tena tei roto i te nutileta numero 49 kapi 29-30, numero 53 kapi 13-15, e te numero 54 kapi 20-22 – no reira kua atea takere te au manako akamarama. I teianei te pumaana nei te ngakau i te akakite atu anga e kua akamata te angaanga i te popongi Maanakai ra 23 no te marama Aukute i topa. Ko teia tataanga, no runga ua te reira i te angaanga tei raveia i te reira ra.

I te ra ora 8.00am kua raveia tetai pureanga na te Ekalesia tei topiri katoaia mai ratou tei patia, te aronga e tuanga tauturu ta ratou ka rauka i te oronga mai no teia akakoroanga maata, mei te aronga o te kavamani, te ngai kimianga pitiniti (private sector) e to te ngai tarauanga moni (bank). Kua piri katoa mai te anau mapu e pera te au papa, ratou oki te ka akamata atu i te angaanga ki runga i te ngutuare i muri ake i teia tuanga mua.



*Matavera
CICC, special
prayer service
prior to
commencing
the rebuilding
of the Sunday
School Hall.
Target
completion
dated for the 2-
story building:
June 2015.*

I na kia oti te pureanga tei akaterēia mai e te Orometua o te Ekalesia, Oirua Rasmussen, te au reo akaaraveianga tei tukuia e te Tekeretere o te Ekalesia, Iotia Atera, e pera te au akamaramamaanga no runga i te project e te Tekeretere o te Uipaanga Diakono, Vaitoti Tupa, kua raveia ireira tetai kaikaianga maata. Kaikaianga maata e popongi rai teia? Kare ainei e, kai ti ia ana i te popongi? E oti, kaikai kare ake rai e angaanga i raveia ake? Tei matauia oki e tatou, na mua te angaanga ka kaikai ei. Tuke rai teia, kaikai na mua ka angaanga ei! Eiaue, e mea rikarika i na te Mangarongaro ei. No te aa ka na reira rai te manako i te aereanga. Kare oki e na reira ana te porokaramu i te au ra katoatoa ta tatou i matau. Ko teia ra tei raveia, e akamaramaanga meitaki tona, teia oki te akamaramaanga; (i) e akakoroanga maata teia no reira i kaikai ei, (ii) kua akakiteia na mua ake ki te Ekalesia kia akateateamamao mai i te kai, e kia toe mai me kare e pou i te popongi, ka pack te au mama i te toe e ko te reira rai te kai no te tuaero, kare ireira te au mama e tunu kai akaou no te reira ra. Eaa ia pakau te mako i teia akateretereanga, mama te angaanga a te au mama.



Left: kaikai time. Right: Jonathan, with Mama Ake Tutakiau, confirms with his hand that the kaikai-before-work idea is super.

Kia oti te kaikai, kua akamata te angaanga na roto i te vavaiana i te au paruru e te avaro, tena ia ta te au tutu i raro nei e akaari maira.





Men and boys at work; day 1 of dismantling the Matavera CICC Sunday School Hall before building a 2-storey replacement on the same spot.

Teia te parani o te ngutuare;

- ✓ Ka akatu te mea ou ki runga rai i teia ngai.
- ✓ E 2 taua i te ngutuare kia rava te ngai (space) no te au angaanga a te Ekalesia; e iti katoa oki te space takapini, no reira kare atu e ravenga ka aere ki runga.
- ✓ E piriki (blocks), rakau e te punu te maani iaia.
- ✓ Tamanakoanga i te tuatau e oti ei – Tiunu 2015, i mua ake i te Uipaanga Maata.
- ✓ Nga kamuta maata: Keta Williams e te Orometua o te Ekalesia, Oirua Rasmussen, turu iatu e te au papa, anau mapu, e ratou katoatoa i roto i te oire e i vao ake tei tae mai e te ka piri katoa mai ki roto i te angaanga a teia au tuatau ki mua.

E reo akameitakianga te taoki akaou iatu nei no te au tauturu tei tae mai, tena kua tuku iatu kia kotou e te au Ekalesia, taeake ma te au tuaine i Nutireni e Orssie tei atoro iatuna kotou e te Orometua Oirua, Vaitoti e Pupu i roto ia Tiunu. Meitaki maata katoa kia kotou tei oronga mai i te tauturu na roto i te au mataara tukeke, fa'afetai lava i te reo Amoa. Tetai uatu tei anoano kia piri katoa mai me kore kia piri akaou mai ki roto i te turuanga i teia akakoroanga sumaringa, so mai na kalele ki te tavini o te Atua (Rev. Oirua Rasmussen, phone 20158, email kulama@oyter.net.ck), me kole ki te Sekeretere o te Ekalesia, lotia Atera (phone 24076), me kole la ki te tiemani o te komiti parani (Vaitoti Tupa, phone 21256, email vaitoti.tupa@cookislands.gov.ck).

Tataia/neneia e Nga Mataio, Diakono, Ekalesia Matavera. Tena katoa tetai au tutu i muri i te tuanga openga o teia nutileta.

10. REPORT FOR TAKAMOA THEOLOGICAL COLLEGE, JAN–JUNE 2014

Kia orana te katoatoa rava i te aroa maata o te Atua. Herewith is submitted the Jan – June Report of the Takamoa Theological College. From now and on a 6 monthly report will be produced and rolled out from the College for the Church family, friends, relatives and sponsors to be informed and updated of the happenings within the College.

Contents of Report

1. General Report by the Principal
2. Academic Report for First Semester 2014
3. Financial Report for Jan – June 2014

(I) General Report by the Principal

January

- All Students have settled in. There are 19 couples, and 1 single student. Of the 20 Students 14 are on Campus and 6 Off-Campus. (List of Students have already been published in a previous publication of our CICC Newsletter.)
- Orientation Week 27 – 31 Jan

1. First Semester 3rd Feb - 7th June 2014
2. Overseas Lecturer Rev Heinz Kuhlman from Germany (2 weeks)
3. Rev Nio Mare lectures for a week passing through.
4. Student takes Computer Classes at USP

March

- Professor Meno Aden from Germany (2 weeks)
- Dr Narayan Nair of Fiji College of Theology and Evangelism arrives to discuss future academic upgrades with Takamoa.

April

- Rev Lotia and Terepai Nooroa from Melbourne, Australia lectures for 3 weeks.
- Students and Avarua CICC Youth enjoys Easter Games, Takamoa.

May

- Rev Stan Hankins from US (2 weeks)
- Rev Taunga Tumu from Canada (2 weeks)
- Tere Marsters begins work in my Office and Lectures as well together with his wife Yvonne (Voluntary work- unpaid).

June

- Study and Exam Week 9th – 21st June
- 1 week holiday 22 - 28 June.



Dedication of the renovated Takamoa Theological College lecture hall, November 2013.

Student Fees

Mei roto mai i te Uipaanga Maata 2013 i Melbourne Australia ka kite tatou i reira te akatinamou anga o te moni tutaki (fees) a te au Aapianga, koia oki ka tutaki te reira i te au mataiti katoatoa e \$1000 i te mataiti, kare oki e aru akaou i te akatere anga i mua atu e \$1000 i te 4 mataiti. I teiane e \$4000 i te 4 mataiti or \$1000 i te tai mataiti. No te mataiti 2014 , kua peke pouroa te fee a te au Aapianga. E tai Student kua peke pouroa tana no te 4 mataiti. Te akamaaraara iatu nei ireira ia tatou te au Ekalesia e Aapianga ta tatou i roto ia Takamoa, kia akamata i te tutaki mai i to te mataiti 2015 ki te mataiti 2017.

Tuanga Kai tauturu a te au Ekalesia Rarotonga/Pa Enuu

Ko tetai tuanga teia e tauturu maata nei i te oraanga o te au Aapianga e pera katoa te au Orometua i roto nei ia Takamoa. Te riro nei te au Ekalesia e ono o Rarotonga nei i te apai mai i te au mou katoatoa o te enua to te moana, to te toa, ei tauturu atu i tetai tuanga o to matou oraanga. Kia tauturu mai rai te Atua ia kotou te iti tangata i roto i nga Ekalesia e ono.

Te tauturu katoa mai nei nga Ekalesia i nga pa enua i tai mai. Mei i te Ekalesia Pukapuka tei tuku mai i tetai uto na Takamoa, atawai wolo ye maneke kia kotou te Ekalesia Wale. E pera katoa te Ekalesia Pamati, kua tuku mai ratou i tetai ika na matou, meitaki maata. Te Ekalesia Manihiki meitaki korereka no te Uto e te ika.

Tuanga Tanutanu/Angai Puaka/Sport

Te rave katoa nei te au Apiianga i te tuanga tanutanu kai: akaraanga e au pai taro ta matou i roto i te tapere Avatiu. I muri ake i te au tuatau apii e raukai tetai tuatau no matou i te angaanga atu i runga i ta matou au pai taro. E ngai tanutanu kai raurau(vegetables) katoa ta matou i roto i te Aua nei. E tanu ana matou i te tarati, cucumber, capsicum, spinach. Kua tanu katoa matou i te ara painapa i te pae matara i Takamoa.

Te akara katoa atu nei matou i te akamaata i ta matou aua puaka kia tae i te turanga commercial. I roto i teia tuatau te akarakaraia nei tetai methane digester no te opu anga i te tutae o te puaka kia oronga mai i te gas no te tunu kai. No te maata oki i te puaka, maata katoa te tutae o te puaka, toku manako te kite ra kotou i Rarotonga nei i te reira akairo me aere mai kotou i Takamoa nei, na roto i te pakari o te aunga. Me manuia mai teia project methane digester or Bio Gas, ka riro te reira i te tauturu mai i tetai tuanga o te akapou anga o Takamoa nei.

Te piri katoa nei te au Apiianga i roto i te angaanga tarekareka Sport. Tei roto ratou i te Volley Competition o Rarotonga nei, e raveia ana i roto i te Telecom Arena i te au po Ruirua katoatoa. Na te anau katoa e apai ana te pupu rua o te karapu Takuvaine i roto i te angaanga tue poro (Union). E au tuanga puapinga teia no ratou i te akaketaketa i te au uaua tangata.



Students graduation celebration, December 2013

Au Pure Anga

Te vai nei te tuanga o te Pure Aremaki, i te au Aiai, i te au ra katoatoa. Te tuanga pure ratio i te au Sabati katoatoa. Te pure i roto i te Apii Tua Rua Tereora College i te au rua ebetoma katoatoa (fortnightly). Te au pureanga i roto i te Ekalesia Avarua, pure popongi, avatea e te aiai. Kare ratou i akamata ake i te pure i roto i

te au Ekalesia no te mea i roto i taku akaraanga kare ratou i tau ake no te reira tuanga. Penei i teia mataiti e tu mai nei (2015) ratou akamata ei i te pure i roto i te au Ekalesia o Rarotonga nei. Te vai katoa nei to ratou pure devotion i te popongi i roto i te College i te au ra mei te Monite ki te Paraparau. I te au Po Varaire katoatoa, e tuata pure tapupu te reira no ratou (Prayer Meeting).

Mission Work – Angaanga Tutu Evangelia

Ko tetai tuanga teia taku e opara nei, no te mea kua irinaki au e ko tetai teia o to tatou turanga ketaketa i roto i ta tatou akonoanga CICC. E maata to tatou au Orometua tei aere atu i te pa enua etene no te tutu evangelia, e maata to ratou tei kore i oki mai, kua mate ki roto i teia au pa enua, mei ia Papua New Guinea, Samoa, Vanuatu e te vai atura. Ko te Orometua Turaki Teuariki to tatou Orometua openga tei oki mai no Papua, e mei reira mai kare ake rai o tatou i oki akaou ake i te reira tuanga angaanga tutu evangelia. I teia tuata e rua rai nga tamariki Kuki Airani e rave nei i teia tuanga angaanga i roto i teiane ai. E tai tamaiti Mangaia, no Tamarua mai ko Volley Tangiatau, tei Myanmar Burma aia i te ngai i angaanga ei. Te rua ko Renald Vogel, no Matavera mai, e tamaiti na William Vogel raua ko Moekopu Vogel, tei Tiamani (Germany) aia i te ngai i angaanga ei. Kua na roto teia nga tamariki i te YWAM - Youth With A Mission, i te aere anga ki roto i teia au enua nei.

I teiane i rotopu i ta matou uriuri tuata anga kit e au arataki o teia putuputuanga YWAM, kua ariki mai ratou e kia na roto ia ratou i te tuku akaou i to tatou au Orometua ki roto i te au enua i vao ake ia tatou no te tutu evangelia. Kua ikia mai e 4 a tatou au tamariki Apiianga no te tomo atu i roto i teia tuanga nei.

1. Mr&Mrs Fred Hosking – Ekalesia Titikaveka
2. Mr&Mrs Richard Matara – Brisbane Ekalesia
3. Mr&Mrs Bronson Tanga - Rotorua Ekalesia
4. Mr&Mrs Tebau Taom - ManurewaS.Mall Ekalesia.



Takamoa Theological College 2014 students intake (photo also in newsletter 54, p.11)

Ka akamata ta ratou apii i roto i te marama Tepetema, me oti te tuanga apii, e toru marama ka aru mai ireira te tuanga practical. E rua ngai e tamanakoia nei te ngai ka aere atu ratou no te practical koia oki Papua New Guinea e pera katoa i Myanmar Burma. Ko te akamata anga ua teia o teia tuanga nei, e te irinaki anga i roto i te au tuata e aere ia nei tatou ki mua ka maata mai to tatou ka o atu i roto. Teia te GOAL o teia Mission “ A Cook Islands Missionary in every nation of the World” Ko te akatupu anga teia i ta lesu i tuata i roto ia Mataio 28, “ E aere kotou i to te pa enua ravarai...”

Ka anoano katoa ia ta tatou tauturu i ta tatou anau e aere nei i roto i teia angaanga nei. Ko te fee no te tomo i roto, excluding airfares ki te ngai tutu evangelia e \$3000. No reira pure mai no ta tatou anau te ka aere atu

ei tumutoa no tatou i o te etene. Te karanga ra oki tetai reo imene a tatou, “ E tu e tu ki runga, nga vaeau o Iesu.”

Tere & Yvonne Marsters

Te noo nei raua i roto i te Aua Takamoa i teiani. Ko Tere te angaanga nei aia i roto i toku Office e pera katoa te apii nei aia. E pera katoa tana vaine, te apii katoa nei aia. Kua anoano nei raua i te oki mai. I roto i ta tatou akonoanga metua ei Orometua e, ei puapii. I mua na e Orometua raua i roto i te Akonoanga Assemblies of God, i te tuatau ra ia raua i runga i te enua Pamati, e angaanga ra raua no te Kavamani i oki mai ei raua i roto i ta tatou akonoanga metua. E turanga meitaki to raua i roto i te Apii Bibilia. Ko Tere e Masters Degree tona e ko tona tokorua e Bachelors degree tona. E puapii Kavamani kotoa tona tokorua. No runga mai raua i te turanga Island Secretary o te enua Pamati. Te tamanako katoa ia nei e kia orongaia te tuanga College Administrator nona e kia tutaki katoa ia aia i runga i teia turanga nei.

Academic Report

Kua oti i teiani te ripoti Apii o te anau Apiianga no te Semester 1 2014. Tena ta kotou ka kite i roto i teia ripoti nei, na kotou rai e akara atu i te turanga o ta kotou Apiianga me te meitaki ra me te paruparu ra. I teiani e aere uatu ka orongaia atu na roto i ta tatou nuti leta te ripoti 6 marama o te au Apiianga kia kite kotou i to ratou turanga apii.

Student name	1 st semester placing	Student name	1 st semester placing
Marky Tangimataiti	14	Elder Robati	38
Vivian Tangimataiti	19	Meg Robati	4
Tuakana Marukore	14	Ngataua Puapii	29
Purotu Marukore	16	Cindy Puapii	26
Fred Hosking	13	Hosea Toka	27
Torutai Hosking	12	Matavaka Toka	4
Tautaiputa Saitu	10	Campbell Tupapaa	9
Manukura Saitu	3	William Tereora	36
Tehura Marsh	1	Romiromi Tereora	37
Ngatokorua Marsh	17	Richard Matara	11
Moehau Aporo	18	Rere Matara	6
Christmas Aporo	35	Sukutotorangi Marsters	25
Tamua Kaukura	30	Ngaoa Marsters	32
Manea Kaukura	39	Varetau Peau	34
Vata Vailoa	8	Naveokura Peau	23
Teinakore Vailoa	24	Tebau Taom	22
Nio Jnr Teopenga	20	Makaiiti Taom	2
Matapi Teopenga	7	Bronson Tanga	30
Tangimetua Taomia	28	Mateina Tanga	33
Tuaongo Taomia	21		

Financial Report

Tena katoa te financial report o ta tatou Apii Takamoa no teia nga marama Tianuare kia Tiunu 2014. Kua anoano katoa au e kia oronga katoa atu kia tatou te ripoti i te au ono marama katoatoa, kia kite mai kotou i te turanga moni o ta tatou apii Takamoa. No te mea na kotou te tuanga moni e tauturu nei i ta tatou apii.

Tere Kimi Moni 2015 – NZ /Australia

Kua akaotia ki roto i te Uipaanga Maata 2013, e ka tere atu te anau apiianga no kimi moni ei akatu i te Multi – Purpose Hall no Takamoa. I roto i teia tuatau te tapapa uatu nei i te tika a nga enua i te tuatau tau no matou kia aere atu. Kua manako au e kia riro na kotou e akara mai i te tuatau tau no te aere atu, auraka e na matou e akara mai i te tuatau ko te taii i tetai au angaanga i roto ia kotou. Kua marama katoa oki tatou e ko te mataiti

katoa teia o te Uipaanga Maata i Rarotonga nei. No reira Australia, New Zealand akara mai i te tuatau tau no tatou kia aravei.

Financial Report
Income and Expenditure (1 January - 30 June 2014)

1-Jan Balance Brought forward		\$ 9,376.82
Add Income		
Student Fees	\$ 10,460.00	
Working Bee	\$ 9,078.83	
Interest	\$ 34.70	
Refund	\$ 70.00	
Curriculum Material	\$ 185.00	
Workshop Delegates	\$ 350.00	
		\$ 20,178.53
		\$ 29,555.35
Less Payments		
Tools and Equipment	\$ 358.60	
Freight	\$ 790.00	
Building Materials	\$ 1,683.67	
Music Equipment	\$ 4,180.00	
ITT Fee (Bank)	\$ 40.00	
Petrol, Oil and Vehicle Expenses	\$ 790.27	
Stationery & Texts	\$ 4,378.60	
Food Supplies	\$ 616.07	
Lecture Hall (Kaiou)	\$ 10,000.00	
Fishing Supplies	\$ 278.00	
Garden Supplies	\$ 250.50	
Accommodation	\$ 540.00	
Training and Conferences	\$ 1,340.00	
Refund - Airfare	\$ 685.95	
Pigs	\$ 1,000.00	
Takamoa Apiianga	\$ 500.00	
Medical Supplies	\$ 61.20	
Veterinary Supplies	\$ 50.00	
		\$ 27,542.86
		\$2,012.49
Balance as per Bank Statement (30 June 14)		

Taopenga

Kua akakoro au i teiane i e ko teia Apii Takamoa, kia maramarama (transparent) te au mea katoatoa i roto iaia, kare ana apinga kia uuna aia. Te oraanga o te au aapianga, ta ratou aapi, ta ratou pute moni, e tetai uatu tuanga i roto iaia, kia kite mai kotou i vao na e te peea nei tona tupuanga.

Te inangaro katoa nei au i te akaoki ia Takamoa ki te kapuanga o tona kapikiangaia. Kua anau mai oki a Takamoa i roto i te manakonako o Tioni Williamu e ngai tereni i to tatou iti tangata no te angaanga tutu evangelia i roto i te pa enua etene (missionary training). Ko to Takamoa kapikianga muatangana teia. Ka anoanoia ta kotou pure no Takamoa, kia ruperupe e kia totoa tona rongu ki roto i nga rua matangi e 4 o te ao nei.



Rev. Iana Aitau, Principal Takamoa, Theological College
Photos by the CICCIS

11. ROTAIANGA A TE AU ARATAKI O TE EVANGELIA I ROTO I TE PACIFIC

M

ei te Monite ra 11 ki te Paraparau ra 14 o te marama Aukute i topa, kua taokotai atu tetai au arataki o te Evangelia tei patia ki Nadi, Fiji, mei roto mai i te au akonoanga tukeke i roto nei i te Pasifika e, e mema ratou no te Pacific Conference of Churches (PCC), tena te tua tapapa no te PCC kua putuputu tatou i te tatau i roto i te au nutileta i topa. Kua tae atu au ei mata no te CICC.

1. Akakoroanga

Ko te akakoroanga maata marira te uriurianga i te au manamanata e arapaki nei ki runga i te au enua tatakitai i roto i te Pasifika e, eaa te au ravenga tei tau i te PCC kia oronga akakite i tona au manako e kia rongoia mai e te katoatoa. Te au manamanata mamaata tei akarakaraia e tei tuatuaia, teia ia i raro nei:

- Te maata uatu ra te tangata i teia tuatau e irinaki nei ki to ratou uorai maroiroi e te puapinga e rauka maira ia ratou i roto i ta ratou au kimikimianga, e te akaiti atura i to ratou tuatau e to ratou irinakiang ki roto i te Atua. I roto i tetai au basileia, ka rauka i te akakaite atu ki te tuatau i mua ake i te vai diluvi, tei varenga ua te tangata i te tamataora e te rave i ta ratou uorai au angaanga ma te kore e manakoanga ki tei anga ia ratou.
- Te au akonoanga akamorianga e maata ua maira i roto i to tatou nei moana Pasifika tei kore i akamouia ki runga ia lesu, mei te Muslim, Hindu, e pera te au akonoanga ou e riro nei i te vavai i te iti tangata no te Atua.
- Au ravenga kimi puapiinga e riro nei i te arapaki ki te natura. Mei teia oki tetai au akaraanga; logging (tipupu rakau no te oko) i te Solomon Islands tei riro ei takino i te natura e pera te au ngai nooia e te tangata, mining tei riro katoa i te takino i te natura e pera te au ngai nooanga o te tangata, mei teia e raveia nei i tetai au tuanga enua o Papua New Guinea, tikianga i te au meitaki i raro i te moana (deep sea mining) e raveia nei i tetai au tuanga enua i roto i teianeia ao, e tumu manako katoa tei arikiia e to tatou kavamani i te Kuki Airani nei, tautai kua maata roa (over-fishing), teia tika'i e raveia nei e te au basileia mamaata, tauiana i te reva e pera tetai au mea e tupu nei mei te tai akaki (sea-level rise), e te vai atura.
- Au manamanata i rotopu i te kavamani e pera te iti tangata no runga i te enua e te turanga akatereanga (conflicts that are political in nature), mei teia e tupu nei i Fiji, Tahiti e West Papua.
- Au manamanata me kore maki tei anau mai na roto i te mako-koreanga te tangata i te akono meitaki i to ratou au oraanga, mei te au maki o te non-communicable diseases, koia oki e au maki teia na roto i te mako-kore o te kai, rava-kore o te akatikatika uaua.

I roto i te au uriurianga manako a te uipaanga, teia i raro nei tetai au mea tei puta mai ki te atea:

- ❖ E mea puapinga rava kia maroiroi uatu rai te au akonoanga i raro ake i te tamaruanga a te PCC i te oronga akakiteanga ki te iti tangata i te au karere mei roto mai i te Bibilia no runga i teia au tai'i i runga nei, koia oki eaa ta te Bibilia apianga no runga i teia au mea i runga nei.
- ❖ Topiri atu ki teia, kia maroiroi katoa te Evangelia i te tamaki no te tikaanga o te iti tangata kia noo ma te meitaki e te au, auraka kia takinokinoia to ratou turanga oraanga kopapa na roto i te au ravenga a te kavamani.
- ❖ Kia tuku te opati PCC i te karere ki te kavamani o te au basileia e tai'i nei ta ratou akatereanga ki te anoano o te iti tangata, i te akaari i te manako taitaia o te Evangelia ki teia e tupu nei.
- ❖ Kia taokotai te iti tangata o te Atua i raro ake i te tamaruanga a te PCC, i te pureanga ki te Atua ma te pati i tana tauturu kia rauka teia au tai'i i runga nei i te akatanoia.
- ❖ Kia maroiroi te au mema o te PCC i te patoi atu anga i te au akonoanga tukeke tei kore i akamouia to ratou irinakianga ki runga ia lesu, e akatupuia nei i roto i te pa Moana Pasifika.

2. Akanoonoanga o te uipaanga

Kua raveia te uipaanga ki te Fun World Plaza Hotel i Nadi, mei tetai 5 meneti mei te airport mai, ko te ngai katoa oki teia i noo ei te au mata ki te uipaanga. E 30 au taeake ma te au tuaine tei tae mai mei teia au enua nei: Cook Is, Fiji, Samoa, Tonga, Tuvalu, Papua New Guinea, Niue, PCANZ, Solomon Islands, e Vanuatu. Tei roto katoa i teia numero tangata, tetai pae o te aronga angaanga mei roto mai i te opati o te PCC i Suva, e tetai au taeake tei patia no Fiji e no vao mai.

Te tuanga mua o te uipaanga, e Bible study, e au puapii tetai tei ikiia no te arataki i teia tuanga. Kia oti, kua tuaia te au mata ki roto i nga pupu no te uriuri i te au mea tei akaarii e te puapii, ma te tuku mai i tetai au tamanakoanga. I muri ake i te lunch, kua oki mai te au pupu ki te ngai okotai no te tuku mai i ta ratou au mea i uriuri. I roto i te au tuanga tei tukuia mai, e akapirianga tetai ki te au tai'i tei taikua i runga nei.

3. Akauanga manamanata no te au mea tei topa ki muri

Tetai tuanga tei raveia i roto i te uipaanga ei akaari i te inangaro o te Atua, koia oki i te Ruitoru, kua tere atu te au mata ki te tuanga oire o Nadi tei karangaia e ko Nawaka, no te kaveanga karere akaau ki te au arataki o te reira tuanga oire, no te au mea tu kaui tei raveia e te Evangelia i te au tuatau i topa. Mei teia te tu, e akakoroanga teia i rotopu i te Evangelia e pera teia iti tangata, kua patia mai ra matou te au mata kia aru i te tere kia kite mata matou e, e akapeena ana teia au peu Fiji me raveia. Mari rai matou i aru, kite atu ei matou i teia angaanga manea tei raveia na roto i te peu tupuna Fiji.

Kua raveia te akauanga manamanata i roto i te are uipaanga o te reira oire, e i muri ake kua kapiti te katoatoa – matou mei roto mai i te uipaanga, e ratou mei roto mai i teia oire – ki roto i tetai kie (marquee) tei akatuia i vao ake, no te rua o te akakoroanga. A tai au ka kite mata i teia peu tei raveia, kua riro ia ei umereanga e ei akarakara matatioanga na matou no roto i te uipaanga.



Members of PCC's REPT/PCLM together with leaders from the Nawaka community in Nadi, outside the community's meeting house, August 2014

4. Akapouanga

Kua riro e na te PCC te au akapouanga no ratou tei tae atu ki te uipaanga, mei te patete pairere, kaikai, ngai akangaroianga, e pera te pere o apai aere i te au mata. Kare e akaapaanga e tano ki konei, kua leleia te au mea takatoa.

5. Popani

Ko te uipaanga mua teia tei tae au e tuke akerai tona akanooiaanga. Tena ka kite kotou i roto i te au tutu, kua akanoo koropiniia (circle) te katoatoa, kare e kaingakai no te vaoanga i te au pepa uipaanga. Takake mei te aronga akatere uipaanga, me oti tetai mata i te tuatua, nana e apai i te mike (e tipunu e te vaanga akari tei taangaangaia ei ravenga akatutu no te mike) ki te tangata tana i manako e koia ka tuatua; e apai ana aia kia ratou kare e tuatua putuputu ana ei ravenga i te akamaroiroiaanga ia ratou kia tuatua. Kia akara au i teia akatereanga, kua tau rai ki te reira uipaanga tei akanooia.

E mea ou teia tei raveia e tei akaraia e au ma te poitire i te mea e ko te taima mua teia i kite ei au i teia akateretereanga. Kare e akaapaanga, e apinga ou ra (new experience) penei te vai ra te atianga i roto i te au

angaanga me kore uipaanga i roto nei i te Kuki Airani e ka tau te reira akanooanga kia taangaangaia, me kore tetai au tuanga o te reira akateretereanga.



PCC Pacific Church Leaders and GSs meeting, Nadi, Fiji, August 2014. The whole 4-day meeting was convened in a circular form which is different from the normal way meetings are convened. A new experience which may have applications in the Cook Islands and elsewhere.

Ko te au mea puapinga ra o te uipaanga – te au tumu manako tei uriuria e eaa tei tau kia raveia mei tei taikuia i roto i te tuanga 1 i runga nei, ko te reira te mea ka anoanoia tetai tuanga na tatou na te CICC ki roto.

Tataia e te CICCGS

12. RURU TIARE NA TE QR NO TE QUEEN'S BIRTHDAY: NIKAO GIRL GUIDE

I te au mataiti katoatoa e oronga iana teia ki tetai tamaine Brownies i Rarotonga nei e na ratou e apai. I teia mataiti i te ra 2 no Tiunu, kua ikia mai e na matou te Nikao Girl Guides Company, e apai i te ruru tiare a te mata o te Ariki Vaine o te Kuki Airani nei.

Kua ariki mai te au arataki e te au metua e kia riro teia tikaanga manea e na ta matou tamaine tauturu meitaki, koia a Teama Tearaitoa. Kua raveia tetai au terenianga iaia e te akateateamamao anga ia matou no te aere atu ki teia angaanga maata. Kua piri mai to matou au metua e te au arataki.



Clockwise from top-left: supporters wait for the marching in at the QR's residence; marching in; Nikao GG with the QR's wife, Teama Tearaitoa presented the flowers to the QR on behalf of the Girl Guide Cook Islands.

Na roto i tetai komakomaanga ki to matou Paterono Maata, koia a Mrs Tuaine Marsters, kua inangaro aia kia aere mai te katoatoa, ei kiteanga na te anau tamaine ei tauturu rai ia ratou no te au tuatau ki mua, no runga i te tu meitaki kia riro mai ratou ei au tamariki tamaine tu katau e te tiratira tu.

Kua kite atu matou i te au metua tei orongaia to ratou au tapao e kua rekareka matou e kua riro tetai tapao maata ki tetai Arataki Girl Guide mei te enua mai ko Mauke, koia a Mrs Apii Teao no roto mai i te Oiretumu Girl Guides Company.

Te akameitaki nei au i te au Metua e te Ekalesia no ta ratou turuturu ia matou i teia porokaramu tei raveia i Titikaveka. Ta matou tamaine tei riro e nana i apai i te ruru tiare e tona kopu tangata no ta ratou tauturu katoa. Meitaki Ranuinui!



*Tataia e te Captain o te Nikao Girl Guides, Mrs Teio Kea
Te au tutu kua neneia e te National Commissioner, Mrs Haumata Hosking*

13. CICC PRESIDENT KI AUTIRERIA E NUTIRENI

E ripoti poto teia no toku tere ki Autireria no te tanumanga o te taeake Orometua Temaire Vaeau, e pera te au uipaanga taku i uipa atu kia ratou i Aussie e pera i Akarana i toku okiangā mai.

Tereanga

Kua akaruke atu au no Akarana i te ra 19 no Aukute, kua moe au e tai po ki reira. Popopongi ake kua rere atu au ki Brisbane, e rere atu ei ki Townsville e kua noo ki te ngutuare o te mou moni o te Ekalesia, ko Mark Ford e tona tokorua ko Tuana Ford.

Au Pureanga

Aiai Paraparau ora 6.00pm kua akaoki ia mai te kopapa o te Orometua Temaire Vaeau ki te ngutuare, raveia i tona pure ngutuare, e naku te reira i rave. Varaire kua apai iatu aia ki te Are Pure o te Baptist i Townsville raveia ai tona pure kopu tangata (family service). Maanakai ora 6 i te popongi kua raveia tona pure openga ki te ngutuare e i te ora 7 kua apai iatu aia ki roto i te Are Pure no tona pureanga openga. E Are Pure maata teia kare rai i o te tangata ki roto. Ora 9 kua akaruke i te Are Pure no tona tere openga ki te ngai tanuanga. Kia oti te au angaanga kaoatoa nona i muri uake i te ora 10am. Tika rava atura ta te irava e "Aue te inga o te aronga toa e te taoanga tamaki akaruke ia ua ia e." 2 Samuela 1:27. Te aroa i tona tokorua e te anau i te aue i to ratou metua tane meitaki kia ratou, e pera ki tana Ekalesia Townsville. E hano, e hano ra, ei au e.

Uipaanga

Kua uipa atu au ki te au mata o te Konitara Ekalesia o Atuireria tei tae mai ki Townsville, koia oki; Rev. Mata Makara – Chairman o Australia, Rev. Eddie Dean – Tekeretere o Australia, Rev. Akatika Nanua – Chairman o Victoria, Rev. David Teaurere – Chairman o Queensland, Rev. Uru Tairea no Sydney mai.

Te au tumu manako

1. UIPAANGA A AUSTRALIA KA RAVEIA KI CAIRNS
Patianga kia tae atu au no tetai au taii i rotopu ia ratou.
2. UIANGA NO TE TAUJANGA OROMETUA ME KUA OTI
Pauanga kare kia oti te au akanoonooanga a te Kumiti Akaaere i te akatanotano, penei i te openga o teia mataiti me kare vao iatu ki roto i te Uipaanga Maata e tai rai kite anga te katoatoa.
3. TETAU OROMETUA NO TE EKALESLIA TOWNSVILLE
Kua tamanako mai te Kumiti i te Orometua Mauri Paulo. Teia katoa tetai tamanakoanga kia riro teia au Orometua i raro nei ei akaki i teia au ngai va i roto i te au Ekalesia i Australia.

Rev. Sorimata Arama ki te Ekalesia Balaclava, Cairns
Rev. Teremoana Uea ki te Gold Coast, Queensland
Rev. Eddie Dean ki Oakey, Toowoomba, Queensland
Rev. Rakoroa Taia ki Frankston, Melbourne

Kua akamarama atu au kia ratou e ka uri te Kumiti Akaaere i Takamoa i teia au manako i runga nei e ka akaoki mai kia ratou te manako.

4. TAUTURU OROMETUA O LIVERPOOL LOGAN
Kua tamanako mai ratou e me aere mai te Orometua Ngateitei ki te Uipaanga ki Cairns i roto ia Tepetema ei reira e akatainu ia ai teia nga Tauturu Orometua. Kua akameitaki atu au i te katoatoa ma te akamaroiroi atu ia ratou kia akatupu i te Evangelia o Iesu Mesia, ma te akakite ia ratou e ko teia au manako ka apai mai au ki roto i te Kumiti Akaaere.
5. UIPAANGA KI TE AU DIAKONO O TE EKALESLIA TOWNSVILLE
I muri ake i te pureanga Avatea Sabati kua uriuri manako atu au ki te au Diakono, Rangī Taia, Tai, Mark Ford e Poroa Niukore e a rai ratou Diakono.
 - a. Tetai tiaki no ratou, ka inangaro ratou kia akapapuia mai no te mea e au akakoroanga ta ratou e rave nei, koia te tutaki anga i to ratou are Orometua kia peke. Kua akakite au i ta to ratou Kumiti i Australia i manako, kare ra e ko te reira te tika openga, na te Kumiti Akaaere i Takamoa e iki i te Orometua.
 - b. To ratou Mama Orometua. Kua akamarama atu au e, e toru marama ka orongaia nona i te akateateamamao iaia, inara e mea manea na kotou e akarakara atu kia papa meitaki aia.

6. BRISBANE

Kua akaruke au ia Townsville i te ora varu i te popongi no Brisbane. Kua tae au ki reira ki te ora 10.30. Kua tae mai te Orometua Eddie Dean e te Orometua Teremoana Uea i te tiki iaku. Kua na runga atu matou i te motoka e te ui nei au e, e te aere nei tatou kiea? Kua karanga mai raua e, tea ere nei matou ki Toowoomba. Teia taku kia raua ko toku akakoroanga no te manamanata o nga Ekalesia i Brisbane e to Logan, teia ta raua apopo tatou e aravei ei ia ratou.

7. TOOWOOMBA

E oire teia tei runga i te maunga. Kua apai raua iaku kia aravei i te Orometua Maata o te Presbyterian i Brisbane ko Dr Rev. Ken J Gardner. Kua aravei au i teia Orometua e tana vaine ko Emily. Kua akaari au i toku tere ki Australia e kua akameitaki atu iaia no tei ariki i te Orometua Eddie Dean kia rave pure ki roto i tona are pure i Oakey. E 88 ona mataiti e te angaanga nei rai aia na te Atua. Kua mataora to matou pukapuka anga e kua pati au kia vai rai te reira pirianga i rotopu ia ratou e to tatou iti tangata Kuki Airani. Kia akameitaki ia te Atua no tana au ravenga takake. Mei reira matou ki te ngutuare ka moe matou i taua po ra. E nga papaa teia e nga tangata farmer. Ko Papa Geoffery e Mama Pat e nga mema teia no roto i te pure a te Orometua Ken Gardner. Maoraora ua to raua ngakau i te arikiroki anga ia matou. Kia akameitaki mai te Atua i to ratou ngutuare.

8. PUTUPUTUANGA I ROTO IA OAKEY

E oire teia tei raro ia Toowoomba tei reira to tatou au tamariki te ngai i noo ei e te maata anga ia ratou no Takuvaine. To ratou are pure, te Are Orometua e te Hall, e ko teia au tamariki tetai pae e noo ana ki roto i te Are Orometua, e mei tetai 60 ratou mapu ua e te vai atura te tangata Kuki Airani no te mea tei reira tetai ngai taanga manu maata. I roto i teia Are Pure mei tetai varu papaa e pure ana kapiti atu i reira ta tatou au tamariki ki takiri te Are Pure. Teia te tuatua a mama Pat kia akamaroiro teia putuputu anga i te tomo ki roto i te pure, nga ra toe ua to ratou kare e tangata akaou e ka peke teia au ngutuare kia ratou. Kua akamaroiro au ia Eddie kia akaruru i teia taokotaianga kia matutu. Kia tauturu mai te Atua ia ratou.

9. EKALESLIA BRISBANE E TE LOGAN

Kua raveia tetai uipaanga ki roto i te Hall o te City Council i Brisbane. Kua tae mai nga Ekalesia e rua. Manako mua, no to ratou manamanata. Kua pati au e rua rai vaa tuatua mei roto ia ratou. Papa Ta Orometua kua oronga mai i te tatarara ma te pati kia akaau ia to ratou manamanata. Toka: Tekeretere o Brisbane kua akaari mai i tona manako ma te ariki i te tatarara. Kua patii tetai akairo na roto i te pokarakara anga i te rima e te ngakau atu. Papa Ta Orometua: To matou Tauturu Orometua kia akatainuia. Kua akamarama atu au e e mea manea kia akatapu ia kotou na mua ka akatainu ei te Tauturu Orometua. Kua ariki rekareka ratou. Kua pati au kia tuku mai i to ratou numero tangata.

10. GOLD COAST

Te aere marie nei rai kare i matutu ake, ko te tumu kare oki e tangata tinamou i te apai i te Orometua Teremoana ki reira. Ko tetai pae tangata ia i roto i te Ekalesia Logan mei te Gold Coast. Penei ka tupu matutu a teia au ra ki mua.

11. UIPAANGA KI TE KONITARA EKALESLIA O AUCKLAND

Kua raveia i te tuaero i te Paraparau. Kua akatuera na roto i te pure tei raveia mai e te Orometua Temere Poaru.

- a. Kua akamarama atu au i toku tere no te Orometua Temaire
- b. Te review ia nei ta tatou akateretere anga
- c. Te au angaanga e tupu nei i Rarotonga nei
- d. Tauia nga Orometua

Kua akamarama au mei taku i akamarama i Australia. Kua ariki ratou auraka kia akakite vaveia, kia vaoo ia ki roto i te Uipaanga Maata. Kua ripoti mai i te au angaanga ta ratou e rave mai ra i Nu Tireni. Ka tai aku Uipaanga i kite e kua pou mai te au Orometua o Akarana.

12. KO TE OROMETUA TUKINGA

Kua aravei mai iaku e pera tetai mema no roto mai i tetai Ekalesia Congregation i Newland. Kua mate te nga Orometua na raua e tiaki ana i teia Ekalesia, koia a Maro Manavaikai e tona tokorua a Mama Utia. Kua pati mai kia tika kia riro a Tukungia ei tiaki ia ratou. Kua ariki au i teia patiangia no te mea ka oki mai ratou ki raro i ta tatou tamaruanga.

13. OROMETUA NGATUPUNA NIOPUTA

Kare e tangata akaou i Northshore no te mea kua okoia te Are Pure, e kare te au mema e oki akaou mai ana. Tamanakoanga kia tapiriia. Te vai ra tetai i Ranui no te rava kore i te taima kare atura i taea ia i te atoro.

14. FAMILY SERVICE

Aiai Paraparau i taua ra rai, kua aere atu maua ko te Orometua Nanua ki te Family Service o Papa Rauanangaiti-toru-Nangaiti e kua riro na maua i rave i tona pure i te Varaire ora 11. Kua raveia tona angaanga openga e tona tanuanga. Mei reira mai au ki runga i te pairere oki mai ki Rarotonga nei.

Akameitakianga

Ki te Kumiti Akaaere e te aronga o roto i te Opati tei akateatea mamao i toku tiketi pairere. Ko te rua, ki te au Orometua tei aravei ia e au i teia tere noku, e pera ki te au taeake tei riro to kotou au ngutuare ei urunga upoko noku. Kia tauturu mai te Atua ia kotou katoatoa. Ki te Mama Orometua Moanura Vaeau, te oronga atu nei i te reo akapumaana ma te akamaroiroi iakoe e toou ngutuare tangata. Kia tauturu mai te Atua no kotou. Kia noo mai te Atua nona te mana e te au ki rotopu ia kotou katoatoa. Kia orana e kia manuia



Tataia e Rev. Tuaine Ngametua

14. NUTI NO ROTO MAI I TE TUANGA O TE 200 MATAITI



Bicentennial Moments 5

Tataia e Tangata Vainerere, Director, BCU

Kia orana te katoatoa rava i roto i te ingoa o Iesu Mesia. Teia te au nuti ou no runga i te au angaanga a te BCU ki te Marama Aukute 2014.

1. Unveiling of the Bicentennial Memorials – Tributes to Rev. John WILLIAMS; Tapaeru-ariki RUPE and Papehia TEATO

The BCU wish to formally acknowledge the tremendous contributions of the six Ekalesia of Rarotonga to this historical event. Meitaki maata for the various inputs (including the excellent food) that was provided for the occasion and also for your presence at the event. Special thanks to the Ekalesia Avarua for hosting the event. Kia akamanuia mai te Atua ia kotou katoatoa.

Our sincere thanks also to the Orometua Ngateitei and the Ekalesia Avarua, the Apiianga Takamoa and the Ekalesia Arorangi and Papehia Clan for the three special Imene Tuki composed for the occasion and the performances on the day. Manea tikai teia au imene e te maruarua rai i te imeneanga i taua rā ra. Kua mataora tikai te katoatoa i te akarongo'anga. Kia pera 'uātu rai to tatou tu taokotai i te au ra ki mua. The BCU expresses its special thanks to the construction team of Unuia Enoa Unuia, Ngametua Tuakana, Memory Vainerere, Isaia Vainerere and Davida Teaurere Jnr who offered their time and skills to the construction of the monuments. Special thanks also to the families of Pastor Ngarima George, Pastor John

Tangi and Mrs Lily Vainerere for their generous contributions to feeding the team during the late work sessions. Te Atua te aroa.

Memorial construction team: Unuia Enoa Unuia, Ngametua Tuakana, Memory Vainerere, Isaia Vainerere and Davida Teaurere Jnr.



To the descendants of Tapaeru-ariki and Papehia, the CICC Victoria Council and all our memorial sponsors from the various CICC Ekalesia in the Cook Islands, New Zealand and Australia for their generous support and special contributions to the project. Na te Atua e akamanuia mai ia kotou katoatoa.

2. Launching of Cook Islands Maori Revised New Testament (Te Kororomotu Ou – Reo Kuki Airani), 25th July 2014

As witnessed on the Rarotonga Gospel Day, the United Bible Societies Consultant Dr Soesilo launched the e-bible in the Avarua CICC grounds. The mobile WIFI internet connection was sponsored by the Taromi Family Line of the Papehia Clan – the family of Tinomana Tokerau Ariki. Our grateful thanks goes to the family for this generous support.

Many people were able to download the bible application while the unveiling ceremony was in progress. Thanks to modern technology and the very few dedicated individuals who contributed behind the scenes to complete this project after 42 years, this bible is now in use worldwide. Our thanks is given to the United Bible Societies and the Bible Society of the South Pacific for their support and expertise in ensuring the completion of the project.

Special tribute is paid to Father Damian Marinus and Rev. Papa Aratangi, who are the two surviving members of the Translation Committee in the Cook Islands, for their unwavering efforts.

3. Bible Translation Training on ParaText at Rarotonga, 26th – 31st July 2014

The BCU hosted the specialist Bible Translation and ParaText Training Workshop for translation volunteers on Rarotonga from Saturday 26th July through to Thursday 31st July 2014.

The workshop which was organised by the BCU Director Tangata Vainerere was held at the Headquarters of the Pacific Legislatures for Population and Governance at Nikao and was facilitated by the United Bible Societies Consultants Dr Daud Soesilo and ICAP Facilitator Mr Zeth Bitjoli. Also present at the workshop were Translation Reviewers Kevin Salisbury and Sally Nicholas.

Four volunteers completed the training. They are Deacon Nooapii Tearea (Ekalesia Nikao), Ekalesia Tingika Elikana (Ekalesia Nikao), Deacon Daniel Munro (Ekalesia Arorangi) and Deacon Tangata Vainerere (Ekalesia Avarua & BCU Director).

This small team joins with Rev. Tau Williams (Ekalesia Campelltown), Rev. Iotia Nooroa (Casey Bible Church), Orometua Vaine Terepai Iotia Nooroa (Casey Bible Church) and local cultural expert Makiuti Tongia (Avarua Catholic Church) in advancing the translation project currently in progress for the modern version of the Old Testament of the Maori Bible.

The intensive course enabled participants to learn translation principles and the use of the bible translation Software ParaText. Old Testament Books identified for priority translation are Ecclesiastes, 1 Kings, 2 Kings, Deuteronomy, Ezekiel and Joel. The Book of Psalms will be retained as it is in the Biblia Tapu. These books are selected on the basis of their inclusion in the Scripture Union (Tia) for 2015.

With the use of the new technology, it is anticipated that this project will take 5 years to complete.

4. BCU Fundraising Initiative – Sales of ‘Tumu Tuatua Akoanga’.

The BCU has commenced its fundraising strategy to raise funds to finance its work programme. Through a special collaboration effort with Papa Brian Chitty of the Bounty Bookshop and a good friend of his in New Zealand, we have taken possession of limited copies of the book *Tumu Tuatua Akoanga* co-authored by Rev David Bogue D.D. and the highly esteemed Rev. Aaron Buzacott as a fundraising initiative to raise funds to support the BCU work programme. We are selling these historical books at \$30.00 each which is a huge discount off the recommended retail price. This is one of the best resources in our Cook Islands language that any church member can own. Due to its invaluable and adaptable contents (absolutely fantastic for preparation of sermons on key biblical topics) we have reserved a maximum of 15 copies each for the Rarotonga Ekalesias. Anyone else who wish to purchase this resource can do so directly through the BCU for the special price of \$30.00. Please note that these books are out of print and are already a collector's item so owning a copy will be one of the best investments anyone in the church can make.

Meitaki maata and God Bless. Kua rava teia no teia taimē. Ka kite a teia Nuti Leta ki mua. Na te Atua e akamanuia mai ia tatou katoatoa. Ko tetai uatu tei inangaro i te uiui marama no runga i te Porokaramu Angaanga a te BCU, taniuniu mai i te Director Tangata Vainerere i runga i te tereponi: +682 79396 me kare +682 26509 e te imere: tvainerere@gmail.com me kare plpg@oyster.net.ck. Te Atua te aroa.



Tangata Vainerere, Director, Bicentennial Celebrations Unit

15. RESEARCH PROJECT ON HERITAGE ARCHITECTURE

Hello, my name is Carolyn Hill, I am a New Zealand architect studying the heritage significance of the historic CICC churches, focusing on the Matavera church. This project has grown out of my work in historic building restoration, an interest in community conservation of “living” history, and a family connection to Atiu which is how I came to visit beautiful Rarotonga. I undertook fieldwork mid this year, surveying the churches, researching historical sources and interviewing subject experts and community members. I found that while the buildings may have changed a lot, people consider them to be critical to their ancestral history and identity. My aim is to document this significance – historical, physical, intangible – and explore how ongoing conservation can recognise and value these aspects as well as enabling adaptive change and renewal.

Introduction

Opened in 1857, the coral limestone church at Matavera has played a key role in shaping past realities and present day perspectives of the Matavera tapere. As one of the six London Missionary Society (LMS) stations established on Rarotonga between 1827 and c.1860, the Matavera church is a critical member of this wider group of historical places, providing tangible evidence of the interwoven narratives of Christianity's establishment and consolidation on the island. It also has its own unique story in terms of its initiation, construction and ongoing role in the community. This short synopsis is limited to a brief exploration of the history, physical characteristics and modifications of the church building, following recent fieldwork undertaken by the author.

Historical overview

Following the establishment of LMS stations in Avarua, Ngatangia, Arorangi and Titikaveka, the *mataiapo* of Matavera petitioned Reverend Charles Pitman to allow the creation of a fifth station in their tribal land in northern Takitumu. While the move was initially opposed by the missionaries and ariki, agreement was finally reached in 1849 following the hurricane of 1846 which had left Ngatangia in ruin, and by the Vakapora *mataiapo* (Enea) and his associated *mataiapo* changing to a Christian allegiance. After conflict between Pa ariki's Ngatangia people and Vakapora supporters, the Matavera church and village was collectively established on the Ara Metua in 1849. The muddiness of the inland road site caused the village and church to be relocated to its existing coastal position; work on the new stone church commenced c.1853 and was completed in 1857.



Figure 1: Commemoration of key dates - original opening and various major renovations. Source: Image by author, August 2014.

Monumental construction

Building techniques introduced by the LMS initiated a break from the lightweight and impermanent architectural character of traditional constructions. Initially, the mission's main aim was to establish focal points of Christianity as soon as possible, leading to the construction of timber-framed 'transitional' churches. However these early churches were soon to be replaced with permanent masonry structures, with the key material being coral stone, and its associated product, lime.

The technique of using coral stone and lime mortar was a well established technique employed by the LMS internationally. The lime-making method involved layering 'punga' coral with coconut husks and more slow-burning timbers in a large, multiply-vented pit and slowly burning the pile to form lime, which was then mixed with sea water and sand / stony aggregate to form mortar.

The wall composition at Matavera can be examined via existing unfilled penetrations in the upper wall accessible in the ceiling void. Inspection indicates that the walls were built up from a rubble foundation in loose coral rubble stones of varying sizes, with lime mortar bonded into both sides to a depth of approximately 250mm. Unlike other churches in the group, no volcanic stone or interwoven vines or branches was observed in the walls; however more substantial timber posts and beams (now partially decaying – Figure 3) are embedded into the internal surface, originally to provide connection points for internal timberwork.



Figure 2: Existing ceiling void. Note the infilled windows from the lowering of the walls c.1944 (red, and redundant wall penetrations for (subsequently removed) original beams (blue). Source: Image by author, August 2014.

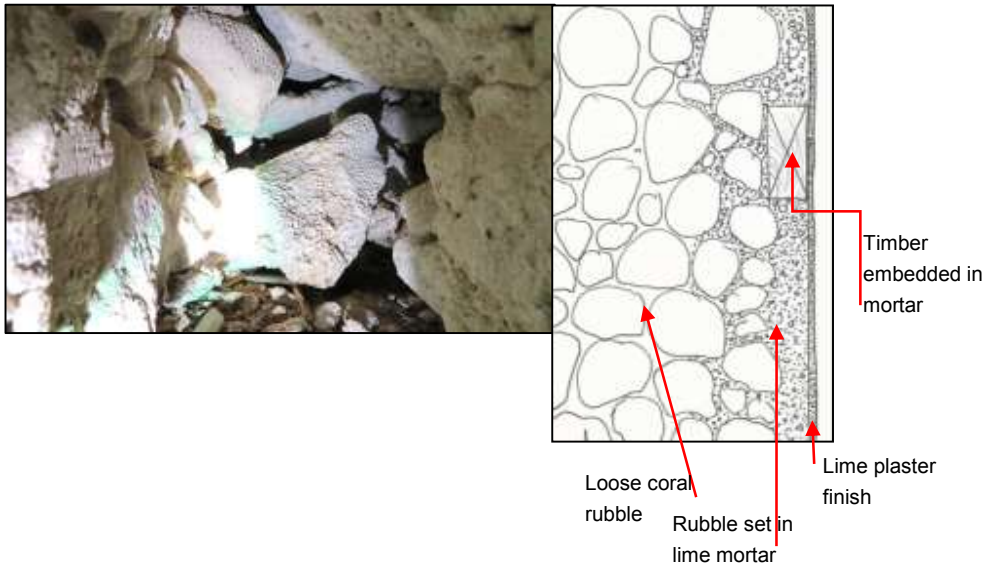


Figure 3: View into wall's interior, with sketch indicating wall construction. Source: Image by author, August 2014.

Architecture and alterations

The Matavera church is unusual for its exceptionally thick buttressed walls (3m thick at the base) and tiered form, double-line fenestration arrangement (now lost) and semi-circular window detailing (Figure 4). It is notable that research to date has not uncovered any mention by LMS missionaries of its construction, unlike the considerable correspondence regarding the Avarua church constructed by direction of Reverend Buzacott in 1853. This suggests that the work was instigated, designed and directed by the Matavera Ekalesia itself with little intervention by outside parties.

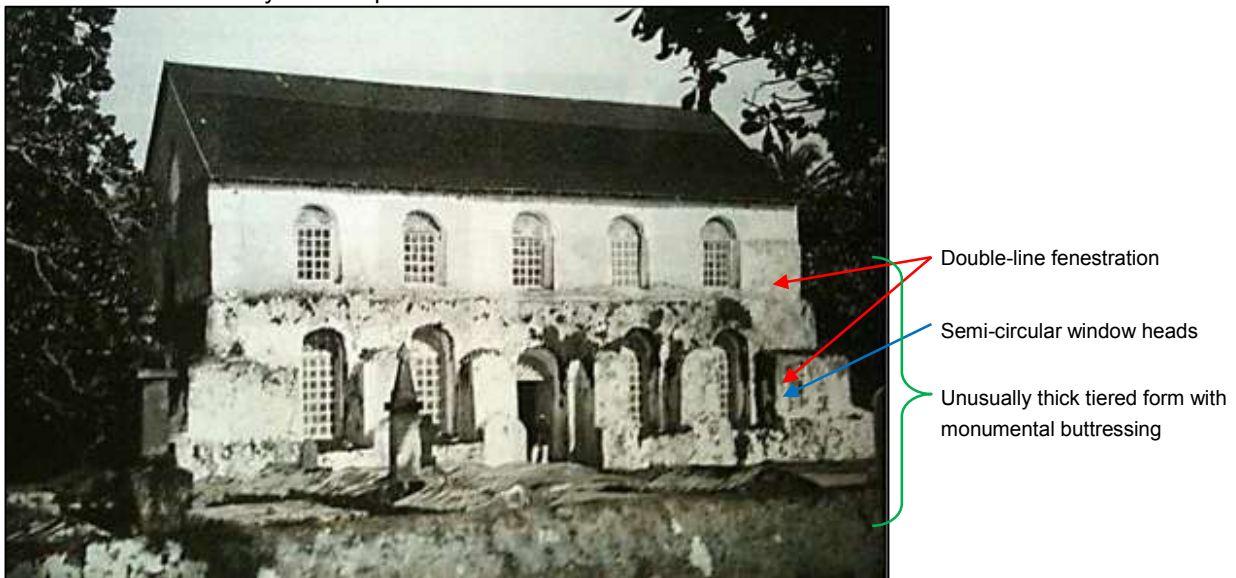


Figure 4: Historic image of the Matavera church prior to its reduction in height in c. 1953. Source: Image sourced from K. and W. Vogel, August 2014. Used with permission.

Key changes made to the building and site, some of which are commemorated on the entrance plaque (Figure 1), are described below.

“1943” This is the date given for the church’s reduction in height by approximately 2.4m due to major hurricane damage and maintenance issues. It appears likely that this work occurred post-January 1944

following a hurricane which partially pulled off the church roof. The cut-down and infilled upper window openings are still faintly evident on the exterior and very clear on the interior (Figure 2).

“1953” A large ceiling cross-beam bearing the inscription “Tarani I. N. A. 12/3/53” implies significant timber repairs and replacement; the location of these beams in different holes to the original wall-embedment positions, their hewn finish and mechanical fixings all support this date.

“1979” At this time a major ‘beautification’ project occurred both internally and externally, including covering over part of the graveyard, replacing the timber floor with concrete and relocating the original stone pulpit. The belfry may have been constructed at this time, possibly replacing a former bell or drum hanging from a tree.

“1986” Alterations included creating a raised dais for the pulpit and tiling the concrete floor. It is likely that the aluminium window joinery and mezzanine were installed at this time also. The two entrance porches and deacons’ room may date from 1986, although the porches may be earlier.

[1993] Although not on the porch plaque, there are various name inscriptions in the ceiling void recording “1993” – it is possible that the roof and/or roof cladding was again replaced then.

“2005” This was the last major work to date, and involved a full new roof following the complete loss of the previous roof in hurricane Nancy. The top of the wall was levelled and a new reinforced concrete ring beam was installed at this time also.

Conclusion

The Matavera CICC is a historically significant building both in terms of its own unique story and construction, and as part of the group of LMS churches which together represent an important part of Christianity’s inception and ongoing journey on Rarotonga. Cultural values imbued in the building as the work of ancestors are arguably critical to the ongoing conservation and active enabling of this space as a “living” heritage place; this will form another avenue of analysis as part of this research.



Carolyn Hill, University of Auckland Master of Architecture Student, September 2014. (Note: Carol has provided a list of footnotes and references used in the above write-up which will be part of her final report. Editor.)

16. COUNTRY EVENT – ROUND RAROTONGA ROAD RUN

The Girl Guides Association Cook Islands did the water stations on behalf of the Cook Islands Athletic Association for 10 years now. Saturday 19th September 2014 at 5.30am the run started from Avarua organized by Island Hopper Vacation Ltd. The Girl Guides Company around Rarotonga were assigned to do this to enable the runners to keep going from mile to mile. Our theme for this year was “Climate Change and our Environment,” and we used natural resources (flowers, leaves, etc.) to decorate our water station. Meitaki ngao to all GG Laders and members for your support and participation.



L-R: St. Joseph GG, Titikaveka GG and Arorangi GG members who cheered on the road runners with water refreshments.

By Ngara Katuke, GGCI National Commissioner.

17. ARORANGI GIRL GUIDES ENROLLMENT

The Arorangi Girl Guides Company had a special day for 18 girls who made their Brownie Promise and their Guide Promise. Saturday at 6.00pm, 14th September 2014, the Captain, Mrs Tapu Munro organized a Weekend Camp for over 25 girls and held a special ceremony for 18 girls. This took place at the Calvary Hall with a number of parents and officials who were invited for the occasion. These are the girls that got enrolled.

New Girls enrolled as true Brownies

1. Grace Samuel
2. Tepeta Nganu
3. Jemimah Rose Taokia
4. Megan Dunn
5. Mattalina Tepai
6. Lupe Soatini
7. Tutai Enoka
8. Hannah Soatini

New Girls enrolled as true Girl Guides

1. Damzel Joynara Rongokea
2. Malaetele Mataora
3. Merran Munro
4. Mama Maura Katuke
5. Tehina Pennycook
6. Esther Potoru

Girl Guides to the Ranger Section

1. Moeara Joseph
2. Roimata Anthony
3. Talia Mataora
4. Rose Tamarangi



Thank you to all the parents who allowed the girls to participate in this special ceremony and all the Supporters for your continuous support. We acknowledge the presence of Rev. Tinirau Soatini and Mama Orometua, Tinomana Tokerau Ariki, Patroness Mrs Tuaine Marsters, National Council Rep Mrs Mataa Dean and all the parents. Kia orana e kia manuia.

By Ngara Katuke, GGCI National Commissioner. Pictures supplied by Terence Pera Media Ltd of Arorangi.

18. NUTI POTOPOTO

Teai 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 patiiia 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 rung 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.

TAUIANGA OROMETUA 2015

E mataiti tauiaanga 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 patiangā, kare ra e akapapuanga e ka arikiia te au patiangā 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 uriuriai te porokaramu tauiaanga.

AU RA O TE UIPAANGA MAATA 2015

Kua tuku iatu na ki roto i te nutileta 54, te tuku akaou iatu nei penei kare tetai pae i kite. Ka raveia te Uipaanga Maata 2015 ki Rarotonga nei mei te Sabati 12 ki te Sabati 19 Tiurai. I roto i te pepa "*Background Information for Participants to the 31st General Assembly of the Cook Islands Christian Church*" tei imereia ki te au Ekalesia katoatoa i te Varaire ra 4 o Tiurai e pera te Varaire ra 22 o Aukute, tei roto te au mea katoatoa tei anoano kotou te au Ekalesia i te kite no runga i te akanoonoanga o te uipaanga i mua ake ka leva mai ei to kotou au mata.

UIPAANGA NA TE KONITARA EKALESLIA O NUTIRENI

Ka raveia i te 24–27 Okotopa ki te Ekalesia Hutt Valley i Wellington. Tena te au pepa uipaanga kua imere iatu e to kotou Tekeretere, Rev. Joel Taime, i te Ruirua ra 5 o te marama Aukute i topa. Komakoma tika atu kiaia me e au uiuanga tetai.

UIPAANGA NA TE KUMITI O TE KONITARA EKALESLIA O AUTIRERIA

Kua raveia i te Maanakai ra 9 o Aukute ki Brisbane.

UIPAANGA NA TE KONITARA EKALESLIA O AUTIRERIA

Kua raveia i te epetoma i topa, Maanakai ra 20 o teia marama Tepetema ki Cairns.

IKIANGA KAVAMANI

Penei tetai pae i vao ake i te Kuki Airani kare i kite, kua raveia te ikianga kavamani o te Kuki Airani i te ra 9 o te marama Tiurai i topa. I muri ake i te ikianga, kia tukuia tetai au patoianga ki te akavaanga, i kore'i i rauka i te akatinamou i te kavamani ou. I teiane'i ra, kua oti te reira au akavaanga e kua autu akaou rai te Cook Islands Party. Okotai nooanga – to te Mitiaro – ka rave akaouia tetai ikianga (by-election). E raveia ana te ikianga kavamani i te Kuki Airani nei i te au 4 mataiti katoatoa. Te taeake Willie John, tei mou maina i te taoanga Tekeretere Maata o te CICC i te au mataiti i topa, tei iaia te nooanga Mema Paramani o Tongareva i teia ra.

NGA TAUTURU OROMETUA I AUSSIE

Kua riro e na te CICC President i rave atu i te akatainuanga i nga Tauturu Orometua i raro nei:

Terehae Tuarau – no te Ekalesia Logan i Brisbane, i te Sabati ra 14 o teia marama Tepetema. Ko te Orometua Akangaroi, Ta William, te tiaki o teia Ekalesia ou i teia ra.

Ben Taia – no te Ekalesia Liverpool i Sydney, i te Sabati ra 28 o teia marama Tepetema. Koia tei mono atu i te metua tane Itaeta Bob tei akangaroi atu ki te akangaroianga roa (tena tona tua tapapa i raro nei). Ko te Orometua Mau Vaerua te tiaki o teia Ekalesia i teia ra.

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.



RAEINA RAEINA Kua anauia Papa Raeina i te ra tai ngauru o Tiunu i te mataiti tai tausani e iva anere e a ngauru ma ono (18/6/1946). Kua anauia aia ki Rarotonga nei e tona nga metua ko Raeina e Tungane. Kua rave ia atu aia i tona meangiti anga e tona tupuna vaine ko Tungane Atuei, tetai ona ingoa ko Panea e tana tane ko Aki. E noo ana ratou ki Matavera i te reira tuatau. E aere ana a Raeina i tona tamariki anga ki te Apii Maori i Ngatangia. Kare oki e apii i Matavera i te reira tuatau, no reira te tamariki ka apii ratou ki Ngatangia. Kia mate atu tona nga metua ko Aki raua ko Tungane kua oki mai a Raeina ki tona nga metua anau noo ei.

Kua akaruke atu aia i te apii kua anganga atu aia ki ko i te ngai tunu varaoa a Karati i Avarua. Ko te rua o tana angaanga moni koia oki e akaoro taxi no tetai papaa ko Rapley tona ingoa. Ko te toru i reira o tana angaanga koia oki kua riro mai aia ei akaoro Ambulance i te Aremaki i Rarotonga nei. I tona tuatau iaia e angaanga nei na te Aremaki kua tuku ia atu aia ki te Aremaki i Northland Whangarei, NZ, apii no runga i te angaanga Ambulance mei te tu o te tiki anga i te au maki i te taima tupu viviki (Emergency) e kia oki mai aia mei teia apii kua pati aia ki te kamupani a te St. John Ambulance me ka tika kia tuku mai i tetai ambulance tikai no te Aremaki. Kua kite tatou e kua tuku ia mai ana tetai Ambulance i te reira au mataiti i topa ki muri. Kua akangaroi atu a Raeina i tana ngai angaanga no te tu makimaki o tona kopapa

Kua akaipoipo atu aia i tana vaine ia Mata Elizabeth i te mataiti 18/6/1974 e ko Taraariki Pitomaki te Orometua. E ono ana tamariki anau i te katoatoa. E tai ngauru ma iva au mokopuna, e ono ina.

E tangata inangaro aia i te piri ki te au angaanga tamataora, akatangi ukarere, kita e te imene atu. Kua piri atu aia ki rota i te au pupu tarekareka tamataora a te Nikao Oire e te Enuua Rakahanga i te tuatau o te Maire Nui. Ko Raeina katoa tetai mema i roto i te Nikao Oire tei mata i te Kuki Airani ki New Caledonia no te Festival of Pacific Arts i te mataiti e rua tauatini (Yr 2000). Ko te au tere o te Tapere Pokoinu ki Tahiti ko Raeina kare aia e tapa ana i te aru i te reira. Ko te tere a te Tapere Pokoinu tei tere atu ki Niu Tireni no te kimikimi moni no te akatu i to ratou Hall e tu mai nei i teia ra ko Raeina katoa tetai tei aru atu e tana au tamariki katoa. Kua riro katoa aia ei Chairman no te tapere i te i te tuatau i akatu ia ei te Hall e tae ua atu ki tona akangaroi anga no runga i te taoanga Chairman.

I te mataiti i ariki ei a Raeina kia riro mai aia ei Mema Ekalesia i roto i te Ekalesia Nikao, i te tuatau ko Enuua Totini te Orometua i te reira mataiti. No te kare e rava te au Diakono o te Tapere Pokoinu kua iki ia mai a Raeina ei Diakono. Mei tona noo anga ki runga i te taoanga Diakono tona rave maroiroi anga i te angaanga a te Diakono i roto i te Tapere e te Ekalesia. E Puapii Sabati katoa aia i roto i te tuanga o te Apii Sabati no tetai au mataiti e akangaroi ua mai i tona taoanga Puapii Sabati. Kare i kore tona inangaro i te rave i te angaanga a te Diakono no te tu apikepiki maki ra oki o te kopapa i manako ei aia e ka akangaroi aia i tona taoanga Diakono. Ko te mea mataora ra koia oki kua taki ia atu aia ki runga I te taoanga Elder e tona Tapere Pokoinu e te Ekalesia Nikao katoa. Kua mou aia i te taoanga Elder no tetai nga mataiti e rua e tae ua atu ki tona akangaroi anga na roto i te ara tiroa o te mate i te ra 26/6/2014, e kua tukuia ki tona ngai akangaroianga openga i Tupapa i te Ruirua ra 1 o Tiurai. 2 Timoteo 4:7 – “*I kukumi ana au I te kukumi anga meitaki, kua oti toku oroanga. I mou marie ana au I te akarongo.*” Aere ra e Papa Raeina, ei Parataiso tatou aravei ei.

Tataia e Mata Raeina

MAMA ENUA MANA Kua takake atu i te marama Tiurai i topa e kua tukuia ki tona ngai akangaroianga openga i te pae rai i tona ngutuare i Avatiu.

WILLIAM TUORONGO COWAN Kua takake atu i te momua o teia marama Tepetema ki tona ngutuare i Matavera, e kua tuku iatu ki tona ngai akangaroianga openga i Matavera rai. No roto mai a William i te Cowan family o Takitumu e pera te uanga Ngati Tamarua o Matavera. Kua riro ana a William ei Mema Paramani no Matavera i te au mataiti i topa, e pera ei turuturu i te au angaanga a te Ekalesia CICC e te Katorika o Matavera. E angaanga reka nana te tanutanu no te kimi puapinga, e turuturu meitaki katoa no te angaanga tarekareka (sports) i roto i te karapu Ngatangiia/Matavera. Koia tetai tuakana o te Tekeretere Maata o te CICC i teia ra. Te ora nei tona tokorua, Kura, e ta raua nga tamariki e 4 e te are mokopuna.



PAPA ITAEA NGARIKI BOB Kua anau a Papa Itaea Ngariki Bob i te ra 3 no October 1947 ki Tautu, Aitutaki, Cook Islands. Kua akaipopipo atu aia ki tana rango meli, Mariana (Albert Nicholls) Bob i te ra 3 no June 1970 ki Aitutaki rai. E 7 a raua tamariki, 1 tamaine, 6 tamaroa. I tona tuatau te mapu ra, e tamaiti tue poro e te tanutanu i te pae i tona metua.

Mataiti 1971, kua tere atu aia e tona family ki Auckland, NZ, e kua angaanga atu aia ki roto i te company maani motoka koia te Ford, e peni motoka tana angaanga, e kua angaanga katoa aia ki roto i te Westfield Freezing Works. E 10 mataiti to ratou noo anga ki NZ. Mataiti 1981, kua tere atu aia e tona family ki Sydney, Australia, kua angaanga atu aia ki roto akaou i te company maani motoka koia te Ford, e peni motoka akaou tana angaanga. Mataiti 1982 kua akamataia te putuputuanga Aitutaki Enuu i Sydney, Chairman ko Toro George, Secretary ko Papa Itaea Bob.

Mataiti 1983, kua iki akaou te au taoanga o te Aitutaki Enuu, kua peke atu te Chairman kia Papa Itaea Ngariki Bob, e kua mou teia metua tane i te taoanga e 5 mataiti. I roto i teia tuatau kua raveia atu te putuputuanga Kuki Airani Sports, e ko teia metua tane tetai turuturu maata i teia taokotainga i te au mataiti katoa. Mataiti 1988, kua iki akaouia te au taoanga o te Kuki Airani Sydney, kua peke atu te Chairman kia Papa Itaea Ngariki Bob. I te reira tuatau kua akatupu teia metua tane i te Cook Islands Advisory Council, Sydney, retitaia ki raro ake i te Kavamani NSW, Australia.

Kua riro tikai teia metua tane i te akaputupu mai i te iti tangata Kuki Airani ki te ngai okotai e kua riro katoa tona ngutuare ei ngai tapaeanga no tetai uatu tangata. Kua akatupu katoa teia metua i tetai Radio station, broadcasting i roto i to tatou reo maori Kuki Airani, 2000FM 98.5, Ruirua ora 10am – 1200pm, tei riro aia ei reo koperepere ki runga i teia Radio station no tetai tuatau roa e te vai nei teia Radio station i teia ra nei i raro ake i te akatereanga a te metua vaine Dorothy Hosking. Kua riro katoa teia metua tane ei Justice of the Peace (JP) e tana tauturu maata i te iti tanga Kuki Airani.

Oraanga Keresitiano

Mataiti 1982, kua piri atu a Papa Itaea Ngariki Bob ki tetai putuputuanga pure, Presbyterian Church i Burwood, Sydney, i raro ake i te akatereanga a Pange Mahutariki. Mataiti 1987, kua piri atu a Papa Itaea Ngariki Bob e tetai Papa Mii Campbell ki roto i te Ekalesia Cook Islands Christian Church Helena Street i Auburn, Sydney, no tetai tuatau, e kua akatainu iatu raua ei Diakono no teia Ekalesia. Kare i roa i muri mai kua manako teia nga tokorua Diakono no te akatupu atu i tetai Ekalesia ke atu ki roto i te iti tangata Aitutaki, e apinga tikai kare e aere ana ki te pure, no reira kua akatupu atu raua i te Ekalesia Lakemba, e maata tikai te au mema tuketuke tei piri mai ki roto i teia Ekalesia. Kia tae ki te tuatau ka akatinamou iaai teia Ekalesia ki te Cook Islands Presbyterian Church, kua manako a Papa Itaea Ngariki Bob no te akatupu i tetai Ekalesia Cook Islands Christian Church ki teia tapere Liverpool.

Mataiti 1990, ra 11 o November, kua akatupu, akatuera, akatapuia te Ekalesia Cook Islands Christian Church ki roto i te Liverpool Old Court House, na Rev. Turaki Teauariki e Rev. Tutu William i rave i te reira. No te tu kau i te ngai akamorianga, kua eeu atu te Ekalesia i tetai au ngai ke atu, Heckenberg Community Hall, Seaton Hall, Liverpool. I teia tuatau nei kua piri mai te Orometua Tupuna Rongo ki roto i te Ekalesia, e kua riro aia ei tauturu, akamatutu mai i tetai au tuanga i roto i te Ekalesia no tetai nga mataiti. Mataiti 1994 ra 9 o October, kua raveia te

pureanga mua Cook Islands Christian Church ki roto i te are pure o te Uniting Church, 27 Pirie street, Liverpool, 1pm – 2.30pm, na te Orometua Rev.D.Thorogood i rave.

Mataiti 1995 ra 21 o May, kua akatainua atu a Papa Itaea Ngariki Bob ei Tauturu Orometua no te Ekalesia CICC Liverpool, kua riro e na te Rev. Tangimetua Tangatatutai e te Rev. Tinirau Soatini i rave i te reira. Kua riro atu teia metua tane ei Mata no te Ekalesia ki roto i te Uipaanga Maata 1995, e kua riro nana i pati i tetai Orometua no te Ekalesia i roto i te reira uipaanga, e kua ariki ia mai te reira. Mataiti 1995 ra 22 o October kua tae mai e kua rave te Rev. Teao Teao i tana pureanga mua ki roto i te Ekalesia CICC Liverpool e kua raveia tetai kaikaianga i muri ake i te reira pureanga.

Te au Orometua tei angaanga ki roto i te Ekalesia Liverpool:

Rev. Teao Teao	1995 – 2000
Rev. Takaikura Marsters	2000 – 2004
Rev. Temaire Vaeau	2004 – 2008
Rev. Tinirau Soatini	2008 – 2012
Rev. Mau Vaerua	2012 – present

I roto i teia au tuatau nei, kua rauka mai e 2 Apiianga Orometua i roto i te Ekalesia e kua akatainu iatu raua i muri ake i ta raua apii.

Rev. Akeau Joseph, te Orometua nei aia ki roto i te Ekalesia Dulwich Hill i Sydney nei
Rev. Mau Vaerua, te Orometua nei aia ki roto i te Ekalesia Liverpool

Mataiti 2013, kua akangaroi iatu teia metua tane Papa Itaea Ngariki Bob mei runga i tona taoanga Tauturu Orometua i roto i te Ekalesia Liverpool no te turanga apikepiki o te kopapa. Kare teia metua tane i ariki roa ana i teia tei raveia, i tona irikianga ka vai rai teia taonga ki runga iaia e mate uatu aia, ko te manako te maroiroi ra, kareka te kopapa te apikepiki uatura. Kua rave te Ekalesia i tetai kaikaianga maata no teia akakoroanga. Mataiti 2013 ra 4 o June, kua takake atu teia metua tane Papa Itaea Ngariki Bob na te ara tiroa o te mate, e 65 ono mataiti i te ao nei.

E metua tane inangaro, akaperepere i tona tokorua humaria ia Mariana, tana anau tamariki, mokopuna, kopu tangata, iti tangata e tona ai taeake. E metua tane maroiroi e te kite i roto i te Ekalesia, irinaki ki tona Atua kare e ra e tukua. Mataiti 2014 ra 7 o June, kua raveia te eeuanga i tona Toka Akamaaraanga, e maata uatu tei tae mai ki teia akakoroanga. Te au tavini Orometua tei rave i teia akakoroanga, ko Rev. Mau Vaerua, Rev. Akeau Joseph, Rev. Takaikura Marsters, Rev. Uru.Tairea, Rev. Rakoroa Taia, Rev. Tupuna Rongo. Te oronga atu nei te family katoatoa i te akametakianga kia kotou katoatoa, te Atua te aroa. Timoteo 4.7, “I kukumi ana au i te kukumi anga meitaki, kua oti toku oroanga, i mou marie ana au i te akarongo.”

Te rekareka nei au e tona akaperepere Mariana, te family katoatoa, te Orometua Rev. Mau Vaerua e tona tokorua, te Ekalesia katoatoa, i te oronga atu i teia Tua Tapapa meangiti rava no to tatou metua tane Papa Itaea Ngariki Bob, akaperepere, metua, tupunas, taeake i roto i te Mesia, Tauturu Orometua akangaroi CICC Liverpool, Sydney, ariki mai, na te Atua tatou katoatoa e tauturu mai na roto i tona Aroa ua, Amene. Thank you Maata, kia orana e kia manuia.

Tataia e Ben Taia, vaa tuatua o te family



BOBBY TURUA (Te Ariki Kaienua Noouapu-o-Te Ariki Karotaua Paurangi Turua; Tako Ariki Potikitaua Taunga; Kauono o Te Ariki Taraare Mataiapo Tutara o Arai-Te-Tonga). [Cook Is News, August 2014] Kua matau te tangata i te kite iaia e ko Bobby Turua, kua takake atu i te marama Aukute i topa. Kua angaanga ana ei tangata akakitekite tuatua i runga i te Ratio Kuki Airani, e pera katoa ei Uri Reo no te Paramani o te Kuki Airani. E tangata inangaro maataia e tona kopu tangata e pera tona au taeake e manganui i te au ngai katoatoa.



MAMA NOO SWORD-BROWNE “A Guide is loyal and can be trusted. A Guide is helpful.” Mama Noo tei matauia e matou i te kapiki i roto i te putuputuanga tamaine Girl Guide. Kua mou i teia metua vaine te Taputouanga e te au ture ngauru a te Girl Guide. Ko tetai teia ta matou i kite i runga nei i roto i tona oraanga. Te tango a te Girl Guide “Be Prepared.” Ae, kua kitea tona tu na roto i tana au angaanga i roto i tana Ekalesia, Tapere e te au putuputuanga katoatoa.

Kua takake atu a Mama Noo i te Ruirua ra 12 no Aukute 2014. I te Paraparau i te ora 3.30 i te aiai kua putuputu atu matou te anau tamaine Girl Guide o Rarotonga no tetai pure ngutuare. Kua riro te reira na Maine Akatereau o te Kamupani Girl Guide o Avarua, Mrs Atingata Messine-Tereu i akateretere i te porokaramu. Kua akaari mai ratou i to ratou inangaro na roto i te tapokianga iaia ki te tivaevae e te tapoki roi. Kua pou mai te maataanga o te au metua vaine Kumiti e te anau tamaine o Avarua. I te aiai kua raveia te pure Kopu Tangata e kua komakoma atu tetai arataki takere tei kite meitaki ia Mama Noo, koia a Pani Ben e pera katoa te National President no te au angaanga meitaki a teia metua i rave no te putuputuanga Girl Guide o te Kuki Airani.

Te vai nei tona tua tapapa, inara te tuku atu nei i tetai tuanga ei akamaaraanga i teia metua vaine. Kua tupu mai aia i runga i tona enua anauanga koia a Enuamanu e pera katoa ki runga i te enua ko Araura. Kua tae mai aia ki Rarotonga nei na roto i tetai au turanga manako koreia e ia, e kua aere aia i te apii i runga nei i te enua ko Rarotonga.

Tona oraanga Girl Guide kua akamaata aia ki Enuamanu e kia tae mai aia ki Rarotonga nei, kua noo aia ki roto i te kamupani Avarua. E manganui uatu rai tana au Arataki meitaki i aravei i tona tuatau e pera katoa te anau tamaine Girl Guide. E angaanga mataora nana i te tomo ki roto i tetai au tuanga angaanga mei te angaanga raverave no runga i tetai au tapao koia oki te Badge work e te vai atura.

I te mataiti 2009 i roto i te marama ko Titema, kua ikiia mai e ko Mama Noo te Metuavaine o te Marama (Woman of the Month), mei roto mai i te tamanakoanga e te turuturu a te Konitara Girl Guide i raro ake i te Akatereanga a Maine Akatereau, koia a Tokerau Munro, i teia tuatau ko Tinomana Tokerau Ariki, e pera katoa tona ruru kumiti i te reira mataiti.

Kua mou ana a Mama Noo i te taoanga Rarotonga Commissioner mei te mataiti 2000-2005. I te mataiti 2007, kua orongaia tetai tapao teitei mei roto mai i te Asia Pacific Region Committee, tei kapikiia e ko te Adult Leadership Award. E Life member aia i roto i te Girl Guides Association Cook Islands.

I roto i tetai au porokaramu mamaata a te putuputuanga, e vaine irinakiia teia no tona tu maru, akaatinga i tana angaanga e te maroiroi i te tauta i te au tuanga ravarai i roto i te kamupani Avarua e tana Ekalesia. Mei te au World Thinking, Cook Islands Day i te au mataiti katoatoa, Church Parade i te au marama i roto i te Ekalesia e te au taokotaianga, te ANZAC Day Parade, te Constitution Celebration Parade e te vai atura, kare aia e topa ana, kareka ra i te tuatau makimaki e te apikepikē kua iti mai tona tuatau i te atora i teia au angaanga.

Noatu te apikepikē o te kopapa, ka tae mai tana komakomaanga ki te au arataki e te akapeea nei, eaa te ka inangaro ia...nui uata rai tona manako. Te turanga o te oronga apinga, kua riro a Mama Noo ei metua vaine meitaki tikai...me tupu tetai angaanga ka riro e nana katoatoa e apai mai te apinga mei te kai, vai, te nooanga, te puakapa e te vai atura.

E metua vaine tauturu aia i te au angaanga katoatoa i roto i tona Tapere ko Takuvaine e pera te tuanga o te tarekareka tipoti e te tuanga o te Child Welfare e te Vainetini. E mema tauturu i te au angaanga a te Apii Tua Tai e te Tua Rua i roto i tona oraanga no tana anau e te au are mokopuna i roro i te apii Avatea, Tereora, Te Uki Ou e te Creative Centre.

I roto i tona oraanga kua akaipoipo aia i tona tokorua mua, koia te metua tane tei moe, ko Papa Malcom Sword no te enua Viti mai tei papa, kareka tona inangaro ko te Kuki Airani. E 9 a Mama Noo tamariki, tei akakiteia e manganui tana mokopuna e te ina. E au tamariki rai tetai tana i

angai i roto i tona ngutuare mei te Pa Enuā mai. i to raua tuataū, kua akatupu raua i tetai au angaanga kimi puapinga ei tauturu ia raua, koia oki te angaanga o te Taxi Service i mataiti 1960 e te Otera Punamaia. I teia tuataū te apai nei rai tana anau i teia tuanga i te akamaata atu te reira na roto i te au toroka apai apinga mamaata (Cook Is General Transport) e te vai atura. Kua riro ta raua anau i teia ra i te apai i tetai au turanga kimi puapinga i roto i to tatou basileila, mei te Catering Services, Hireage Services, Transportation (land & sea), Freight Forwarders, International Shipping, Rental Properties e te vai atura. E au tareni memeitaki ta ratou katoatoa.

Kia takake atu tona tokorua mua, kua noo mai aia ki te metua tane, Papa Eric Browne o Tupapa, tei matau tatou i te kapiki e ko Papa Mann. Kua rave rai aia i te au angaanga tana i matau i roto i tona oraanga. Kua riro mai raua ei Tauturu Orometua no te Ekalesia Avarua no tetai tuataū e takake uatu a Papa Mann. Kua riro te anau a Papa Mann ei anau inangaro na Mama Noo, kare aia i akavaavaa ia ratou. Kua riro ta Mama Noo anau e ta Papa Eric anau ei kopu tangata okotai.

Te mea manea, kua rauka ia Papa Mann i te oronga i tetai enua no Mama Noo, i mua ake ka takake atu ei aia. Kua rave kapitipiti ua raua i te au angaanga to roto i te Tapere Tupapa, Takuvaine e to Nikao. E oraanga mataora to Mama Noo e tana anau. Kua teretere ana aia ki NZ, Australia e tetai atu au enua, i tetai au tuataū i te atoro i tana anau mokopuna e pera katoa tetai au tere o te Evangelia i Avarua, pera katoa te angaanga Girl Guide.



Mama Noo (left photo, 2nd from right, and right photo, 2nd from right) with some of her Girl Guide Cook Is colleagues.

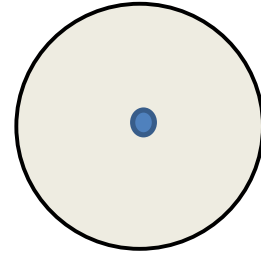
Kua tere atu aia i te mataiti 2011, i te akaepaepaanga i te 50 mataiti o te St. Anthony Girl Guides Company o Atiu, e vaine tauturu katoa aia i te maata anga o te au angaanga o Enuamanu, to te Enuā, to te Evangelia, to te Ture. I roto ia Me i teia mataiti 2014, kua tae mai aia ki runga i te taua o te Hostel o Aitutaki no te Enrollment Program a te anau tamaine o Avarua e kua kite aia i te reira e no tona inangaro maata ia ratou, kua akakoromaki aia i tona maki e ko tana angaanga openga teia i te kite i tana kamupani Girl Guide.

I roto i te Church Parade o Aukute, Sabati ra 10 i te avatea Sabati, kua tae atu au te National President i te atoro iaia, e kua mataora ta maua komakomaanga no runga i te au porokaramu a te anau tamaine Girl Guide. Kua akakitekite atu au i te au turanga o to tatou Full Membership i roto i te Uipaanga Maata tei raveia ki Hong Kong e kua akakite katoa mai aia i tona au manako no runga i te tamariki tamaine o teia ra, e pera katoa tona au manako maroiroi no tana anau i roto i te Avarua Girl Guides Company. Mei reira kua aere atu au ki te are ratio e kua pati mai aia kia oronga atu i tona aroa ki te enua tangata ko Atiu e pera katoa te katoatoa e akarongorongo nei i teia porokaramu. Kua riro teia ei pumaana anga noku e kua rauka tetai tuataū poto i te komakoma ki teia arataki maroiroi. Te akaroa e kua akaruke mai ia matou.

Te vai nei te maatanga o tona tua, irinaki au e ka riro tetai manga iti ei akaraanga na tatou katoatoa i roto i te au putuputuanga tana i tomo e tei tauturu anga. Te rauka nei ia matou i te oronga atu i ta matou akameitakianga ki te anau a Mama Noo, ko ratou tei ariki mai i ta matou patiangā kia rave matou i tetai tuanga maata no Mama Noo.

Ei taopenga, te karanga nei tetai imene akaoti a te anau tamaine Girl Guide i te au putuputuanga katoatoa, tei kapikiia i roto i te reo papaa e ko te Girl Guide Taps. Te karanga nei: -

Po e te Ao
 Kua opu o te ra
 Te enua
 Te moana
 Te au rangi
 Kia noo mai
 Te Atua, no tatou



“A Guide is self-controlled in all she thinks, says and does.” Teia te akairo i roto i te Girl Guide e kua oti tana angaanga meitaki, *Big circle with a dot in the middle – see above. I have gone home.*

Tataia e Ngara Katuke, National Commissioner, Girl Guide Cook Islands. Nana katoa te au tutu i tuku mai.



REV. TEMAIRE VAEAU Temaire Raka Vaeau was born on the 21st of January 1959 on Penrhyn (Cook Islands). He was the 10th out of 16 children to Vaeau and Tepuka Fakiki. In 1969, the family immigrated to Mangere, New Zealand to seek for a better life. He attended Otahuhu Primary School, Yendarra Intermediate, then Mangere College where he left in 1974 (Year 10). After college he took up professional boxing. In 1978 he moved to Bondi, Sydney, Australia, where he worked before moving to Melbourne in 1979 where he met Moanaura Soa-Tini Joseph. At the time dad was working on the Victorian Railways tracks

as a welder, and they moved into a unit together in Hawthorn. In 1980 mum moved back to NZ while dad continued to work for a while before moving back to NZ and preparing for the birth of their first child, Raka. He became a father on the 27th of May 1980. In 1982 they moved back to Penrhyn and helped out with the family business.

In early 1983 when Temaire was 24 years old, whilst in church there was message delivered by the late Rev. Ben Marsters. Isaiah 6:8 “Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me.” That verse touched him profoundly as if it was addressed to him personally. Soon after he had a vision. The vision showed everything around him decaying. His interpretation of this was that he was not to waste his life on materialistic and worthless things. That God had a purpose for him. He felt that he was on the brink of a momentous life decision that involved the ministry of God. He needed to have clarification on what actions to take to enter the church. Then the Rev. Mahuta Tapaitau was the best advisor of how he could do this.

On the 18th of May 1983, Temaire & Moana got married. Shortly after on December 6th, they were blessed with their 2nd child, Clint. On the 6th of January 1984 he enrolled as a student at Takamoa Theological College in Rarotonga where he studied for 4 years. On the 17th of November 1987, he received his Diploma of Theology. That year Temaire & Moana received their special child Siku whom Temaire loved dearly. In 1988 he was ordained as a Minister in the Cook Islands Christian Church. He was appointed to look after the Otahuhu parish for 6 months. In 1991, He was appointed to the Matavera CICC parish. On March 4th he was blessed with their first daughter, Rangiatea.

Temaire was sponsored by the World Council of Churches to attend Pacific Theological College in Suva, Fiji, to further his studies. He graduated in November 1994 with a Bachelor of Divinity. There he was awarded a New Testament Award. On the 28th July 1993, the baby of the family was born, Joan Dorcas Moehano. He was appointed to Ngatangia CICC in 1995, he was also a lecturer at Takamoa Theological College teaching New Testament, Hebrews and Greek for 4 years. While he was ministering in Ngatangia he became advisor and a player for the local rugby league team. It was a legacy that they won for the first time in Rarotonga.

In 1999, Temaire was appointed to Melbourne, Clayton Uniting Church where he ministered and strengthened the relationship between the Cook Islands community and other congregations within the Balkara Parish. In early 2002 year he went to Hawaii where he received his Advanced

Christian Leadership Certificate at Haggai Institute. On July 21st 2002, he was blessed once again this time with a grandson, Temaire would call him Courtney John Lui. That same year the Manihiki Sports Club won for the first time the rugby league cup. That was a legacy too as Temaire Vaeau was a player and assistant coach.

During 2003-2007 he ministered at Liverpool CICC, Sydney, where he was elected vice chairman of the Australian Cook Islands Christian Church Council in 2006. Temaire was the president for Tongareva Sports Club where they won for the first time in the sports activities that they participated in.

In 2007, the family remained in Sydney whilst Temaire moved to Mackay and Bowen where he worked for BMD Constructions as a construction worker. He worked a second job as a security guard for TBS security.

The family moved to Townsville in December 2008 where Temaire was working night shifts as a security guard at several nightclubs. In 2010 he started working as a youth worker at Cleveland Juvenile Detention Centre. People were questioning Temaire why was he working in these places due to his title in the church. The reason why is because he wanted to witness to people outside of the church.

In the first week of December 2011, Temaire became the Pastor for Townsville CICC. On the 24th of December 2013 Temaire was diagnosed with Pleural Mesothelioma Cancer (asbestos related). He never undertook any conventional treatment, only natural therapies. He didn't have any pain until the 14th of August at 6pm when he was admitted to Townsville Hospital for breathing problems. He stayed up for 21 hours waiting for his mother, sisters, brother, nieces, nephews, grandnephews and his son travelling from interstate to see him for the last time. Throughout those 21 hours, family members from all over Australia kept calling Temaire, he told them that he loved them and that they should receive Jesus Christ as their personal Lord and Saviour. We prayed and sang songs of praise for a few hours with Temaire Vaeau before he passed away at 3.42pm on the 15th of August 2014.

The response from the over 500 people who travelled from Cairns, Brisbane, Melbourne, Sydney, New Zealand and Cook Islands was just overwhelming. Also his work friends from Cleveland Detention Centre and friends from Townsville attended Temaire funeral service on Saturday 22nd August and the amount of donations given to the family, were reflections of Temaire's love and care of all whom he touched. He was a true Soldier of Christ. Rest in peace, our beloved Dad.

Prepared by Raka Fakiki Vaeau

FAREWELL REV. (PAPA) TEMAIRE VAEAU (21st January, 1959 – 15th August, 2014). *“Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the LORD forever.” Psalm 23:6.*

The Cook Islands Uniting Church Clayton is the only congregation in the Uniting Church in Australia (UCA) with a Cook Islands background. It also has strong links to the Cook Islands Christian Church (CICC) from where it sources its ministers. The first minister was Rev Tangimetua Tangatatutai. When he was called back to be President of the CICC in 1999, the CICC appointed Rev Temaire Vaeau to replace him at Clayton for a four year term. This is a reflection of the time that Papa Temaire spent in the UCA.

Papa Temaire came to the UCA Parish of Balkara, a unique group of three different cultures in the UCA – English ministry and Tamil ministry centred at Oakleigh and the Cook Islands ministry at Clayton. Each had their own full time ministers plus a Pastoral Worker involved in the English ministry

During the time that Papa Temaire was in the Parish, we commenced our property rationalisation thus the family initially lived in a rented property for 12 months before moving into our newly completed mission house in Huntingdale and concluding his time with us in the renovated mission

house opposite the Clayton church which was now used exclusively by the Cook Islands ministry. Three moves in four years! The parish also completed another new mission house in East Oakleigh just before Papa Temaire moved on. In the process the other ministries had a steep learning curve on how a CICC ekalesia prepares a mission house for an incoming minister especially as it is not a UCA practice of providing a furnished manse. To make sure that we prepared for all possibilities in the future, both manses were dedicated and blessed in all three cultures in the parish.

The Parish also looked at their church complexes and decided that the Clayton church complex needed updating. This was in response to the congregation's growth and their ability to nurture their young in the Cook Islands language and culture. There were also some other CICC Ekalesias springing up in Melbourne and in Clayton alone there were about 5 CI background congregations who also joined together at times to celebrate their culture. Papa Temaire even instigated pulpit swaps across denominations. A trail blazer.

The brick church on the Clayton site had been built in 1957 and the front wooden building had been moved on site from its original location in Clayton Road where it had been the church. The other wooden hall was also moved from another location and both these had come to the end of their useful life. The dreaming started as to what could be possible but, regrettably, the redevelopment was put on hold for four years and was finally officially opened in May, 2011. When Papa Temaire saw what had been created he could see why the CICC GA2013 could be based at this complex – the first GA held outside the Cook Islands

Papa Temaire came to Balkara saying that he wished to learn more about the UCA and to uphold the good work of his predecessor – and he did, in his own style.

During our journey together Papa Temaire challenged his congregation including:-

- ◆ Budgets – made up the deficit from a previous year and met the current year – which was achieved in 10 months!! As well as your tithing, there were many activities including meal runs, concerts, donut drives, dinner dances etc. – there was a common theme of FOOD! We learnt in the Parish learnt about kai kais. In the process your congregation also became closer together as they worked together. Other congregations in the Presbytery were envious of your ability to increase your giving and contributions from a financial perspective.
- ◆ Involvement – form us to be a Parish together, we needed to all become involved in each other's activities. He certainly encouraged his members to do so and warmly welcomed those from other parts of the Parish who came to your functions - this is an ongoing journey.
- ◆ Identity – Temaire initiated the practice of the Clayton deacons and elders proudly wearing the Balkara emblem on their suits. This also reflected the Cook Islands practice of having a uniform for special occasions.

During Temaire's journey with the Parish, he became a valued member of our Ministry Team – which changed considerably from the Team that existed when he arrived. Val, our Pastoral Worker was the only constant. After Rev Dev left the Tamil ministry, Temaire willingly took over the role of Ministry Team Leader and helped nurture the members – unfortunately the first meeting with the new Tamil minister, Papa Mano, present was also the changing of the guard as Temaire passed on the role of Team Leader to our newly ordained English minister, Papa Arnie. Being new to ministry he appreciated the mentoring that Temaire provided.

The St David's congregation worshipped at the same time but pulpit swaps allowed ministers to learn about different cultures. Papa Temaire even led Tamil services – in English – the common language across the Parish. .Papa Arnie learnt a few phrases of the Cook Island Maori so he could take a service at Clayton. During this time the Ministry Team arranged some very good Parish events – including Parish Services and a weekend of fun and celebration for Pentecost. Temaire and his congregation joined in with the 150th Anniversary celebrations for the Oakleigh church with the singing drawing in the public to come inside the church and explore what we could offer.

We could always guarantee that Temaire and the Clayton members were ready with an Imeme Tuki or traditional hymn.

Temaire also regularly attended Parish Church Council and shared what was going on in the congregation. In June 2001 he advised that he would be attending the CICC Assembly the following month – and invited others to join him – although he did warn that there would be more eating than meeting. I do not know why I felt the urge to attend but I was treated to a memorable fortnight of traditional Cook Island hospitality, living in three different local homes and sharing in your Assembly. That experience led to greater understanding and opened many doors across our Parish and the wider church in Australia as well with people from the Cook Islands. One does not really understand another people or culture unless one lives with them and shares their stories. Thank you very much for that priceless experience which I have tried to share with others in the Parish and beyond.

Temaire also participated in Presbytery and attended our Synod meetings, sharing his culture during opening worship one day. At our Synod level he served as a member of the Synod's Multicultural Committee. ‘

Some other multicultural highlights during our time with Temaire, our journey together included:

- ◆ Multicultural Night at Clayton in May 2002, when the Parish hosted the Assembly Multicultural Reference Committee. We performed an updated version of “This is Your Life” which ended up in print. Our story was shared in the UCA 2003 Mission and Prayer Handbook and was on the Assembly's Multicultural website.
- ◆ Lakewood Delegates from the USA were hosted by the Parish to attend the UCA National Christian Youth Convention along with some of our youth across the Parish. They were well looked after by Temaire and others in the Parish and the farewell at Clayton was also a fun night to remember.
- ◆ Papa Arnie, Papa Temaire and Mama Faye, attended the 2003 UCA Cross-cultural conference in Sydney where Mama Faye participated in Friday morning worship. She shared a brief crossing over story about the Parish and how we were able to welcome new congregations from other countries & make properties available for them – such as the Cook Island congregation based at Clayton. She also shared some of her own journey and the impact of her trip to the Cook Islands such that, on her return, she was able to reclaim this building. As a member of the former Anglo congregation at Clayton, she was unable to come back to her church after the Cook Islands congregation took it as their own as it was “not what the Anglos were used to” e.g. all the flowers and the white decoration covering our lovely carved furniture. By taking the step to learn about the Cook Island culture, she was able to proudly share with subsequent Tour Groups and visitors the origins of *her* church –*now* the Cook Islands Uniting Church.
- ◆ Temaire was an encourager and welcomed those who joined his congregations. The Clayton Congregation participated in the annual Clayton Ministers' Association Good Friday Walk of Faith – a tradition that had started before the Cook Islands congregation had moved to the church. Temaire invited Mama Faye to be part of the Cook Islands presentation as he considered her as a Clayton member who just worshipped at St David's most of the time.

Temaire arrived at Clayton with his family – wife Mama Orometua, Moana, children Rika, Siku, Rangi and Joan. A difference between the CICC and the UCA is that the CICC has a true Team Ministry – where the Mama Orometua also trains and works side by side with her husband. Moana was a great support for Temaire and her work in the Congregation and Parish during our journey together was a testimony to their team ministry. Temaire was also very proud of his children and they were active members of the Cook Island congregation as well as frequent and talented participants in their cultural activities. It was a pleasure to see them honouring their culture.

Although the Parish has the motto of *A Parish for all Nations*, to become fully integrated we all still need to openly learn more about, and share, each other's cultures. Temaire certainly helped the Parish on its faith journey.

As a Parish we give thanks to Temaire's mother church, the CICC, for the opportunity for Temaire to serve God's kingdom as part of our Parish and the Uniting Church during the period 1999-2003. We also send our sincere sympathy to the CICC, its members and especially Temaire's wife Moana, and children Raka, Siku, Rangi, Joan and their other son Clint whom some in the parish have met at special family events.

By Faye Sanderson (alias Mama Paeru)

Parish Secretary

UCA Parish of Balkara (A Parish for All Nations)

Victoria, Australia

(Photos by Travel Makara from the 2013 CICC Assembly in Melbourne)



GEORGE COWAN (6 February 1934 – 13 September 2014; 80 years). George will no doubt go into the history books as one of the great achievers of the Cook Islands, he certainly was an elder statesman in every sense of the word. His background below qualifies him to be in that category:

- Did his primary education at the Government Primary School in Mauke
- Secondary schooling in NZ at the Wanganui Technical College Boarding School from 1950-1954
- Between 1955 and 1974, completed his Post Graduate in Development Studies at the University of Cambridge in London, sat the NZ Survey Board Qualifying Examinations, became a registered member of the NZ Institute of Surveyors, and attended Auckland University to complete a Post Graduate Diploma in Town Planning.
- In 1969, he began his career in the Cook Islands Public Service as Chief Surveyor of the Dept. of Survey.
- Later he became head of the Ministry of Works (now known as ICI) in a career spanning over 30 years.

Projects which George was heavily involved:

In New Zealand

- ✓ Farm Settlement Surveys of sheep and cattle on Crown and Maori land
- ✓ Urban Rural Housing Settlements
- ✓ The Barge Canal in Waitemata, Manukau Harbours
- ✓ Auckland Urban Motorway
- ✓ Auckland International Airport
- ✓ Forestry and Land Classifications Surveys for the Ruatahuna Bush National Park
- ✓ Airport Safety Surveys at the Whenuapai Military Airport
- ✓ Auckland State House Title Survey

In the Cook Islands

- ✓ Title investigation survey on Aitutaki Motu (Reef Islands)
- ✓ Setting up of the airport centreline and mapping of Rarotonga International Airport
- ✓ Being the only certified Auditor of the NZ Civil Aviation Authority (NZCAA) in the Cook Islands, he designed and supervised the Construction of all outer islands airports
- ✓ Urban Foreshore Development
- ✓ Foreshore reclamation mitigation work for the 6th Festival of Arts - Maire Nui drive
- ✓ Ground Water development for the outer islands
- ✓ Work on the 12 water intakes on Rarotonga
- ✓ Initial development of the Avatiu harbour to improve our ability to receive overseas bulk cargo ships
- ✓ Cook Is representative in the South Pacific Applied Geoscience Commission for the studies of ocean floor and its minerals which lie within our EEZ and foreshore mitigation

Papa George was a man with many interests, but close to his heart was serving the community. He was a founding and charter member of the Rarotonga Rotary Club until his passing. In 1997 he was awarded the Paul Harries Fellow Rotary International Award, an award in recognition of service above self. His other interests saw him complete in 1974 a Certificate in Museum

Management in Hawaii. He was passionate about our Culture and Arts and its preservation. For many years he was an Honorary Curator for the Cook Islands Society Museum. From 1979 to 1982 he was the Chairman of the UNESCO Advisory Council for the Protection of Oceanic Cultures in the Pacific Region. Papa George held a deep love for his country. He believed in our people and what we can achieve.

A firm believer in the value of Education, he was always encouraging and supporting Cook Islanders to aim for higher education in all fields, to do better, to strive and to be the best you can be. In 1979 he initiated the establishment of Apprenticeship School Schemes for automotive engineering, Motor Mechanics for NZ Trade Certificate at the Ministry of Works. In 1996 he was awarded the most distinguished order of the Member of the British Empire (MBE), Public Services under Civil Division. In 1977, he received the Queen Elizabeth II silver jubilee medal.

Despite all of the above, at home he was just "Dad" and "Papa," a real gentleman, humble at heart. It wasn't about the material things in life that he was more concerned, rather it was about the things that mattered more: values, family, friends, and country. He was a good father figure to all who came into his life. A loving father, grandfather, uncle and husband.

George is a man of strong spiritual faith too, being a senior member of the Catholic Church of the Cook Islands, Avarua branch. He helped with the planning of the SDA Church in Takuvaine, the St Joseph Cathedral in Avarua, Mauke Parish church, Nukutere College, and other Catholic Church projects around the country.

George worked with many well-known people in the public service who have passed on, like Ken Browne of Water Works, Tony Utanga of the Survey Dept, and of course lots of Government ministers and politicians since self-government in 1965. Even in his retirement, he continued helping people with odd jobs for those who needed his expertise. One of his favourite sayings is this; "if it's organic, don't panic!" Certainly, no one can argue with that!

Aere ra Papa George, your legacy lives on while you take your well-deserved rest.

Prepared by George's cousin Akatauirā Matapo and daughter LouAnne Cowan Photo from George's funeral service programme hand-out.



REV. TEAO TEAO (22 March 1960 – 14 September 2014; 54 years). Laid to his final resting place at the Mangere Cemetery, Auckland, on Friday 19 September. Teao and his wife Tiringa entered Takamoā Theological College on 21 February 1991 and was ordained in Avarua as minister on 10 August 1995. His appointments were; Liverpool (Sydney, Aust) - 1995-1999, Porirua CICC (Wellington) - 1999-2003, Porirua EKKA (Wellington) - 2003-2007, Rotorua (NZ) - 2007-2011, Maungarei (Auck) - 2011-Sept 2014. Teao is survived by his wife and their children. *Photo and background information from the Takamoā records.*



SEPA TANGIMETUA – builder, passionate cricketer, family man, community worker, planter, son of Tangi & Kapiri Tere (Kainuku Ariki) of Ngatangia. Passed away on Tuesday 16 September, put to his final resting place at his residence in Avana, Ngatangia, on Friday 19 September. Will be greatly missed by his wife Emily, children, parents, parents-in-law, relatives, sports and farming colleagues, and certainly all those whose lives he has touched, either through his construction company or by other means. *Photo from Cook Islands News, 18/9/14.*

'Aue te inga o te aronga toa e, te rakau tamaki tei akarukeia.'

*Kua muteki te o i Nga-a-pio
Kua marena te vai anuanua*

*Kua marino te Ava-Tapu-Ki-Avaiki
Kua pikopiko te upoko o te tu-oe i taku Vaka Ariki ko Avana Nui Maruarua
Kua rere te kura! Taku otari-kura ..
Kavea e Toke ... Kavea kia tae ki Iva Nui.*

*E reo aue no taku Ariki
"Aue koe e taku tamaiti e! Aue koe e taku Tamaiti"
Te akaroa i teia tei tupu
Mapu taurekareka e te rima maroiroi
E Tama Ariki.
Metua te mea akaroa ka vaio, vaine te mea akaroa ka vaio.
E Tama Ariki Inangaroia
E tane akaperepereia
E metua tumanava
E teina, e tuakana, e tungane e taeake*

Kua anauia a Sepa i te ra 16 o Aukute 1971 e kua takake atu i te Ruirua ra 16 o Tepetema 2014 ki te Are Maki i Rarotonga, e 43 ona mataiti i te ao nei. E tamaiti inangaro ia e tona metuavaine Kainuku Kapiri-te-rangi Ariki e Kainuku Tane (Pastor Tangimetua Tere), e tane akaperepereia e tona tokorua ko Emily Tangimetua (nee Tokari). I roto i tona oraanga kua rave maroiroi aia i te angaanga no tona kopu tangata, tona oire e no te basileia. I roto i te angaanga tarekareka sport koia tetai aito i roto i te pupu tueporo o te karapu Ngatangia Matavera, paporo cricket no te Pupu o te Turangi e kua riro katoa ana ki roto i te Pupu o te Kuki Airani no te tuanga Cricket.



*The late Sepa and his wife
Emily, a young and great life
cut short, te akaaroa. Photo sent
in by Mauri Toa.*

Kua riro ana a Sepa ei mema no te Pupu Prayer Warriors o te Ekalesia Ngatangia i te apai anga i te Evangelia ki roto i te au ngutuare e pera ki te au enua i tai mai. Kua tupu aia e kua matutu ki roto i te oraanga vaerua e kua riro ei ravakai tangata maroiroi no te Atu ko Iesu Mesia. Ko Sepa tetai tamaiti maroiroi i te tanu, nana tetai one vanilla maata i Rarotonga nei, e kamupani akatu are katoa oki tana. Mei iaia i taangaanga i te taleni ta te Atua i oronga kiaia no te akatu are e pera te tanutanu, e manganui katoa te au tangata tana i amiri i to ratou ngakau e kua tanu i te ua o te Vaerua Tapu ki roto i to ratou ngakau e kua akamaroiroi ia ratou kia noo ki roto i te puakapa o te Ora Mutukore ta te Mesia i tapapa no tatou.

Kua tuku ia atu tona kopapa ki te kopu o te enua i te Varaire ra 19 o Tepetema ki to raua ngutuare rai i uta i Avana, tei matuapuru ia atu e tetai maataanga tangata tei kite iaia. Salamo 91:1, "Ko tei noo ki raro ake i te tapoki o tei Teitei ra ka moe aia ki raro ake i te Mana katoatoa ra"

Tataia e Mauri Toa, Tekeretere, Ngataniia Ekalesia

INATA CLARKE – tuaine o Pupuke Robati, tuakana o Tereapii Kingan, aunty no Tina Browne, te lawyer e angaanga kapiti nei raua ko Iaveta Short no te CICC. Kua takake atu i te Maanakai ra 20 o teia marama Tepetema, kua tuku iatu ki tona ngai akangaroianga openga i roto i te aua are pure o te Avarua CICC. Kua anauia a Inata i te ra 8 o October 1920, e kua akangaroi atu i te Maanakai

ra 20 o teia marama Tepetema, e 93 ona mataiti ta te Atua i akameitaki iaia i te ao nei. E vaine maroiroi aia i roto i te Ekalesia Newton PIC i Akarana, NZ. Koia katoa tetai e apai ana i te Oroa ki te au mema o te Ekalesia tei rokia e te makimaki. Kua riro katoa aia i te turu pakari i te au angaanga kimi moni i NZ i te tuatau e angaangaia ra te nga ngutuare o te Manihiki e Rakahanga i Rarotonga nei. Kua moe takere atu tona tokorua, e kare a raua tamariki. *Information from Pae Tuteru.*



TANGAROA ARIKI TAI – E tamaiti Tongareva kua takake atu. Kua takake atu na te ara tiroa o te mate, a Tangaroa Ariki Tai, tei matau i te kapiki ia ko te ‘tourist’, me kore ko te ‘hona’ i te Varaire ra 11 o Tiurai i teia mataiti ki te enua Rarotonga, i muri ake i tetai au tuatau makimaki, ki runga i te enua ipukarea, Tongareva, e tei kimi tauturu atu no te rapakau i tona maki ki nga enua Nu Tireni e pera Australia i nga mataiti i topa, inara, kare i manuia. E 63 mataiti o Tangaroa i te oraanga nei. Kua rave ia tona apare i te aiai Ruitoru ra 16 o Tiurai rai, e kua tuku iatu tona kopapa ki tona akangaroianga ki ko i te ngutuare o tona tuakana Willie John i Nikao i te Paraparau ra 17 o Tiurai 2014. E 8 a Tangaroa tamariki anau e ora nei, ko Tuakana te tamaine mataiapo, aru atu ko Raungakore e te tungane ko Junior, ko Matarengaatu, Petirini, Manongi, Tai, e Rachel te openga. E maata katoa oki tana au mokopuna, e pera tana au ‘hina’.

E tamaiti maroiroi teia i tona tupuanga ki roto i te Evangelia, e metua Diakono, ko tei tavini ki roto i te Ekalesia Otahuhu i te mataiti 1975/76; ki roto i te Ekalesia Cairns, Sydney i Australia, Ekalesia Omoka, e tae uatu ki tona takake’anga. Kua riro katoa a na a Tangaroa ei mata ki roto i te Uipaanga Maata a te akonoanga CICC i te au mataiti i topa. Ko Tangaroa te 5 o te 12 anau tamariki a Papa Maoro e mama Toranga John Tai tei moe akenei, e te tangi nei te kopu tangata katoatoa, tana anau, mokopuna, e tona akaperepere i teia metua tane meitaki tei takake atu, e te irinaki nei tatou e, tei te basileia mutukore tona nooanga, e a tetai ra, ka aravei akaou tatou iaia ki reira. Te karanga nei te tuatua pumaana a to tatou Atua, *‘Ei vaitata ua rai au ia kotou, e tae uatu ki te openga o teiane ai’*.

Write-up and photo sent in by Willie John

REST IN PEACE, BROTHERS AND SISTERS IN CHRIST

**TE AU APINGA E OKOIA NEI I TAKAMOA
CURRENTLY AVAILABLE AT TAKAMOA**

CDs



C1



C2



C3

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00

C2: Sydney CICC Youth Choir, \$5.00

C3: Avarua CICC Imene Tuki, \$10.00

DVDs



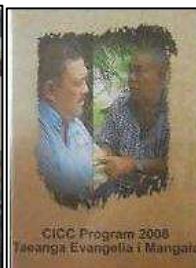
D1



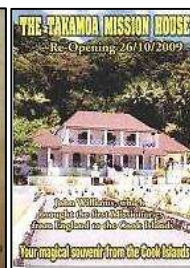
D2



D3



D4



D5



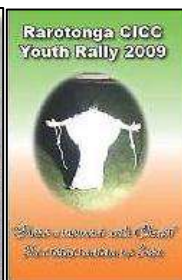
D6



D12



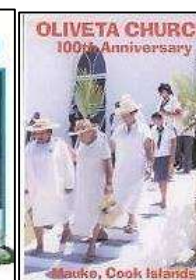
D7



D8



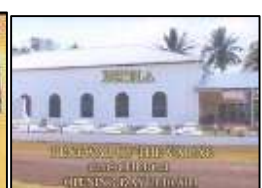
D9



D10



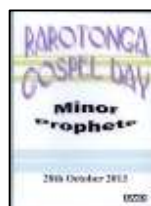
D11



D13



D14



D15



D16



D17

- D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00
 D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00
 D3: Gospel Day October 2007, \$20
 D4: Taeanga te Evangelia ki Mangaia, \$20.00
 D5: Reopening of the Takamoa Mission House as the CICC main office, 2009, \$20.00
 D6: Avarua CICC Imene Kiritimiti 2008, \$20.00
 D7: Takamoa graduation 2009, \$20.00
 D8: Rarotonga CICC Youth Rally 2009, \$20.00
 D9: Rarotonga Gospel Day 2009, \$20.00
 D10: 100th Anniversary of Oliveta Church, 2010, Kimiangatau, Mauke, \$20.00
 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
 D14: Some footage of the 29th CICC General Assembly, October 2011, Aitutaki, \$25.00
 D15: Gospel Day, October 2013, Rarotonga, \$30.00
 D16: 30th CICC General Assembly, October, Melbourne, \$40.00
 D17: Opening of Beulah, students' graduation, Takamoa, Nov/Dec 2013, \$30.00

PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00
 P2: Cook Is Maori Bible hard cover, \$10.00
 P3: Cook Is Hymn Book soft cover, \$15.00
 P4: CICC Manual, \$5.00 (Maori version, coloured); English translation on CICC website)

- P5: Karere 2014, \$7.00, Karere 2015 will be available in November, same price
 P6: CICC Prayer Book (\$10.00, revised 2013 version)
 P7: Burial registration book, \$45.00
 P8: Baptisms registration book, \$45.00
 P9: Ekalesia records book, \$45.00
 P10: Pure Epetoma 2015 will be available in November, \$5
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00, currently under review
 B1: Long service badge, \$12.00
 N1: CICC newsletter, all issues on the church website, \$5/copy, black-and-white
 F1: CICC flag, 177cm x 86cm, now back in stock, \$50.00 each.
 T1: Tia 2014 (annual readings card), \$3.00. Tia 2015 is now available, same price.
 CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and General Secretary: Minister, retired minister, assistant minister, retired assistant minister, elder, deacon, assistant deacon, long service. To be signed by the caretaker minister: baptism, membership, etc.

Place orders/send queries to:

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Visitors/friends of the CICC President from Tahiti: Teniarahi Mina nee Ariitai, Maurice Fa Shin Chong, Teriina Toofa Lina-Mahuta, Tetaura Mareta, at the CICC Head Office, Takamoa, August 2014. Photo by theCICCGS.

ANNEXES

- PART 1:** The Early Days of the Gospel on Rarotonga
- PART 2:** Memory Lane
- PART 3:** The Writings of a Teacher
- PART 4:** Food for Thought
- PART 5:** In the Churches
- PART 6:** Exposition of the Apostels' Creed
- PART 7:** Share Your Photos

PART 1

The Early Days of the Gospel on Rarotonga

This is a 3-part series – this being the third and last – 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.

THE NEED FOR PAPA A MISSIONARIES

In 1827 the Reverend John Williams and Mrs Williams, accompanied by the Reverend Charles Pitman and Mrs Pitman, arrived at Rarotonga from the island of Raiatea in the Society Islands. The arrival of these two Papaa missionaries was an important event in the introduction of a new way of life into Rarotonga. Papehia and Tiberio had succeeded in abolishing idolatry on the island, but that was only the beginning of the long process of introducing Christianity and civilisation. John Williams had already realised the need for Papaa missionaries to reside on the island and he had asked the Directors of the London Missionary Society in England to send some Papaa missionaries for Rarotonga. Charles Pitman was the first Papaa missionary appointed for Rarotonga; he had arrived at Raiatea at the end of 1825 and there he remained for over a year, assisting John Williams with his work and learning Tahitian. The next Papaa missionary appointed was the Reverend Aaron Buzacott, who arrived at Rarotonga in early 1828. It was fortunate for the people of Rarotonga that John Williams had adopted such a policy, because without Papaa missionaries progress would have been very slow.

At the time of John Williams' arrival, the people of the whole island had just shifted to Ngatangia to set up a Christian village in Takitumu. John Williams and Charles Pitman supervised the building of a Takitumu church which was large enough to accommodate nearly 3,000 people. It was a native-style building intended for use until a more permanent building could be erected. After about three months John Williams, Papehia and Tiberio, together with the people of Avarua and Arorangi, moved back to Avarua, leaving Charles Pitman and the people of Takitumu in Ngatangia.

Papehia and Tiberio were teaching our people to read and write, but the language they were teaching was Tahitian. When John Williams and Charles Pitman arrived here, one of their first tasks was to devise a system for committing our Language to writing. From the viewpoint of a Rarotongan, the spelling system adopted is a much better one than the English system! It was John Williams and Charles Pitman who have given us the letters of our alphabet.

John Williams, with Charles Pitman to assist him, commenced work on the translation of the Bible into Maori in 1827. At the same time John Williams began composing hymns, which were perhaps the first hymns composed in the Rarotongan language. While he was living in Avarua, John Williams built a ship, "The Messenger of Peace", by which he and his family returned to Raiatea in early 1828. Towards the end of that year, the people of Arorangi, with Papehia as their minister, returned to their own district to build a new village on the coast; they did not go back to their old homes inland and in the hills. By the end of 1828 the three tribes - Ngati Makea, Ngati Tinomana and Ngati Tangia - were back in their respective districts.

In the area of hymns, Buzacott picked up where John Williams left off. If you look at the hymns in the Cook Islands Christian Church Maori hymn book, and then listen to a number of those hymns being sung, you will find it hard to believe that those hymns were composed by Papaas. We are proud of those hymns and they are dear to us, but again we little realise that they were composed by Papaas. Papehia and Tiberio, or other Maori teachers, could not have given us such beautiful hymns.

Three of the largest and most stately buildings that we see in Rarotonga today are the Avarua church, the Arorangi church and the Titikaveka church. The building of those churches was organised by Papaas. Papehia and Tiberio, or other local Gospel teachers, would not have the ability to erect such buildings.

An English missionary standing at a small table, two women in bonnets and shawls seated behind him. He is handing a text to a Rarotongan child, while a large crowd of other adults and children observe. A carved pulpit and 6 lancet windows can also be seen (Alexander Turnbull Library, Wellington, NZ). Info from Google.



In every aspect of village life, the Papaa missionary of the district was directly or indirectly involved. He was responsible for the village school, the health of the people and their religious education. His advice was needed in connection with housing, the making of furniture, road making and agriculture. His wife was responsible for teaching the mothers baby care, cooking, sewing, and so one John Williams realised all this; he knew the need for the services of a Papaa missionary and his wife. A Maori teacher and his wife could not have helped the community to such an extent. Even today, a hundred and fifty years later, the position is almost the same!

An institution was set up at Takamoa, following plans laid down by John Williams, for the training of pastors to serve in the village churches throughout the Group. Those pastors were also the teachers for the village Schools. It wasn't long before the Takamoa Institution began sending teachers, or missionaries rather, to take the Gospel to such places as Samoa, New Guinea, New Caledonia and the New Hebrides. This was indeed a great achievement considering the fact that the Gospel had reached Rarotonga just two decades earlier. Without the Papaa missionaries there would have been no institution at Takamoa for the training of Pastors.

In 1839 the Reverend William Gill arrived from England to take up his position as resident missionary for Arorangi where he remained until he returned to England in 1852. There were then three Papaa missionaries in Rarotonga - one in each of the three main districts. In November of the same year John Williams was murdered by the savages of Eromanga in the New Hebrides. John Williams had given Rarotonga a good start in almost every main aspect of the required development, especially in providing the place with three capable English missionaries whose total contribution is almost beyond the power of words to describe. Those missionaries toiled unceasingly with much sacrifice to themselves and their families, to bring about the progress desired by Christianity and by civilisation. They taught us to read and write, they gave us our Maori Bible and our Maori hymns, they taught us to build better and stronger houses, they gave us better roads, and they introduced into our island a new way of life altogether. Without those Papaa missionaries, we would have remained much longer in the Age of Darkness.

TRANSLATING THE BIBLE

It is only appropriate that we should have a closer look at the manner in which the early missionaries struggled to give us our Maori Bible. As already stated, the translating was done by three English missionaries – John Williams, Charles Pitman and Aaron Buzacott. The last to arrive on the scene was Aaron Buzacott, who did more than anybody else in the actual translating of the Bible and in getting it printed. Although John Williams was stationed in Raiatea, he was able to pay frequent visits to Rarotonga to give a hand with the work being done by Buzacott and Pitman. The people of the Cook Islands had to wait for twenty-four years to see the complete Bible printed in their own language.

The translating of the Bible into Rarotongan Maori was begun in 1827, when John Williams was residing on the island. John Williams translated the Gospel of John and the Epistle to the Galatians in 1827 and a few months after completing this work he had both books printed as single books in the Society Islands. Charles Pitman and Aaron Buzacott carried on with the work, and although John Williams left the island in early 1828

he was able to find the time to translate other books of the New Testament. Buzacott experimented with printing at Takamoā and it wasn't long before he was printing the Maori translation in single books. When all the books of the New Testament had been translated, John Williams took them to England where they were put together in a single edition. That edition reached Rarotonga in early 1839; John Williams was murdered in Eromanga that same year.

The Early Missionaries who translated the Bible into Cook Islands Maori



Rev. John Williams (from "Missionary Enterprises," 1837, by Rev. John Williams himself).



Rev. Charles Pitman (from Google/Alexander Turnbull Library, Wellington, NZ).



Rev. Aaron Buzacott (from "The Gospel Comes to Rarotonga," 1980, by Taira Rere).

Pitman and Buzacott toiled together to get the Old Testament translated into Maori and printed in single books at Takamoā. While Buzacott was living in England from 1847 to 1851, he saw the complete Maori Bible through the press. Copies of this edition reached Rarotonga the following year, when Buzacott arrived. One can imagine the great excitement that the local people experienced when they saw the complete Maori Bible for the first time! Below is a list of the books of the Bible and the name of the translator of each book:

New Testament:

<i>Book</i>	<i>Translator</i>	<i>Book</i>	<i>Translator</i>
Matthew	Buzacott	1 Timothy	Pitman
Mark	Pitman	2 Timothy	Pitman
Luke	Pitman	'1'tius	Pitman
John	Williams	Philemon	Pitman
Acts	Pitman	Hebrews	Williams
Romans	Williams	James	Williams
1 Corinthians	Buzacott	1 Peter	Williams
2 Corinthians	Buzacott	2 Peter	Williams
Galatians	Williams	1 John	Williams
Ephesians	Pitman	2 John	Williams
Philippians	Pitman	3 John	Williams
Colossians	Pitman	Jude	Williams
1 Thessalonians	Pitman	Revelation	Williams
2 Thessalonians	Pitman		

Old Testament:

<i>Book</i>	<i>Translator</i>	<i>Book</i>	<i>Translator</i>
Genesis	Pitman	Jeremiah	Buzacott
Exo du s	Pitman	Lamentations	Buzacott
Leviticus	Pitman	Ezekiel	Buzacott
Numbers	Pitman	Daniel	Buzacott
Deuteronomy	Pitman	Hosea	Buzacott
Joshua	Pitman	Joel	Buzacott

Judges	Pitman	Amos	Buzacott
Ruth	Pitman	Obadiah	Buzacott
1 & 2 Samuel	Pitman	Jonah	Buzacott
1 & 2 Kings	Pitman	Micah	Buzacott
1 & 2 Chronicles	Pitman	Nahum	Buzacott
Job	Buzacott	Habakkuk	Buzacott
Psalms	Pitman	Zephaniah	Buzacott
Proverbs	Buzacott	Haggai	Buzacott
Ecclesiastes	Buzacott	Zechariah	Buzacott
Song of Solomon	Buzacott	Malachi	Buzacott
Isaiah	Buzacott		Buzacott

According to "Mission Life in the Islands of the Pacific", 18 of the Old Testament books were translated by Pitman, but the list given in that book does not include the books of Ezra, Nehemiah and Esther. The list shows only 15 books translated by Pitman; the other three to make 18 could be the books of Ezra, Nehemiah and Esther, which might have been omitted by accident when the list was being printed. Buzacott translated 21 of the Old Testament books.

TABLE OF EVENTS

The following events are arranged in chronological order according to information which is available. Where no dates have been given by John Williams, Papehia and other writers, the events are given in the order in which they happened.

1. Captain James Cook discovered Manuae on 23rd September, 1773.
2. Captain James Cook discovered Palmerston on 23rd June, 1774.
3. Captain James Cook discovered Mangaia on 29th March, 1777.
4. Captain James Cook discovered Atiu on 31st March, 1777 and sighted Takutea on 1st April, 1777.
5. Captain William Bligh discovered Aitutaki on 11th April, 1789.
6. The "Bounty" called at Rarotonga in about 1789.
7. Captain Theodore Walker discovered Rarotonga in 1813.
8. Captain Philip Goodenough and his party spent about three months in Rarotonga in 1814. They took Tapaeru and other women to Aitutaki and left them there.
9. Papehia and Vahapata landed at Aitutaki on 26th October, 1821 to introduce the Gospel to the people of that island. This date is officially observed as Gospel Day for the whole of the Cook Group, and is also a public holiday.
10. John Williams returned to Aitutaki in late June or early July, 1823. Papehia, Tamatoa Ariki and the Rarotongans in Aitutaki embarked and the ship set sail to search for Rarotonga. Because the island could not be found, the ship sailed for Mangaia, Atiu, Mitiaro, Mauke and back to Atiu. From Atiu the ship set out once more to look for Rarotonga, which the island was discovered on Friday 25th July, 1823.
11. On Saturday 26th July, 1823 the ship departed for Raiatea, leaving Papehia at Rarotonga.
12. In about September, 1823 Papehia paid a visit to Arorangi to see the place where Tinomuna and his people lived.
13. Just after his visit to Arorangi, Papehia commenced work on the first church at Avarua.
14. In about November, 1823 Tiberio arrived from Raiatea to assist Papehia at Rarotonga.
15. Just after Tiberio's arrival, Papehia and Tiberio paid a visit to Ngatangia.
16. In 1824 people from the whole island went to live in Avarua so that they could receive religious instruction from the two teachers stationed there.
17. A new church, the second one, was built at Avarua. This building was erected in about 1825.
18. While they were working on the second church, the Reverend Threlkeld paid a visit to Rarotonga, but because of rough seas he did not come ashore. Messrs Bennet and Tyerman were travelling on the same vessel.
19. In October, 1825 the Reverend Robert Bourne paid a visit to Rarotonga, spending about three days here. He baptised about 1,000 people.
20. In early 1827 the people of the island shifted to Ngatangia to set up a new station there.
21. On 6th May, 1827 the Reverend John Williams and the Reverend Charles Pitman with their wives arrived at Rarotonga.
22. During the latter part of 1827 John Williams commenced translating the Bible and composing Maori hymns.

23. In about August, 1827 John Williams, Papehia and Tiberio, together with the people of Avarua and Arorangi, went to live in Avarua.
24. During the latter part of 1827 and early 1828, John Williams built "The Messenger of Peace" at Avarua.
25. The Reverend Aaron Buzacott arrived at Rarotonga in February, 1828.
26. In April, 1828 John Williams returned to Raiatea by the ship he had built here.
27. Towards the end of 1828 the people of Arorangi returned to their own district to set up a new village on the coast.
28. A complete edition of the New Testament in Maori reached Rarotonga in February, 1839.
29. The Reverend William Gili arrived at Rarotonga in February, 1839.
30. On 20th November, 1839 the Reverend John Williams was murdered by the savages of Eromanga in the New Hebrides.
31. The Reverend Aaron Buzacott saw the complete Maori Bible through the press in England during his stay there from 1847 to 1851.
32. The Reverend William Gill returned to England in 1852.
33. The Reverend Charles Pitman left Rarotonga in 1855 to retire to New South Wales, Australia.
34. The Reverend Aaron Buzacott retired to New South Wales, Australia, in 1857.

The missionaries of the London Missionary Society who served in the Cook Islands were:-

1. Rev. John Williams. Several visits between 1823-1839
2. Rev. Charles Pitman. 1827-1854
3. Rev. Aaron Buzacott. 1828-1857
4. Rev. William Gill. 1845-1860
5. Rev. Henry Royle. 1839-1876
6. Rev. George Gill. 1845-1860
7. Rev. Wyatt Gill. 1852-1883
8. Rev. Ernest Krause. 1859-1867
9. Rev. James Chalmers. 1867-1877
10. Rev. George Harris. 1871-1893
11. Rev. John Hutchin. 1882-1912
12. Rev. William Laurence. 1884-1905
13. Miss Ardill. 1892-1898
14. Rev. James Cullen. 1894-1902
15. Miss Large. 1895-1902
16. Rev. Percy Hall. 1900-1916
17. Rev. John Jones. 1901-1905
18. Rev. Bond James. 1902-1934
19. Rev. George Eastman. 1913-1918
20. Rev. Herbert Bralsford. 1927-1930
21. Rev. Henry Cater. 1931-1943
22. Rev. Robert Challis. 1933-1947
23. Rev. William Murphy. 1947-1956
24. Rev. Bernard Thorogood. 1956-1963
25. Rev. John Sturney. 1958-1964
26. Rev. John F. Clerke. 1964-1967
27. Rev. Bernard Thorogood. 1968-1970
28. Rev. F.W. Bealing. 1972-1974

(end of 3-part series)

PART 2

Memory Lane

The following old photos (on the left) come from the collection of Bob Sewell who was an expatriate stationed on Rarotonga in the late 1940s/early 1950s. He was kind enough to pass on a set of electronic copies to the Cook Islands News, and by the kind permission of the Editor, Mark Ebrey, I was fortunate to get a set copy for the purpose of this newsletter. So thank you maata to both Bob and Mark. This issue (no.55) of the newsletter is the first to feature the old photos dating from the above time period; the rest will come in the next 5 issues. On the right are the same places which I took from about the same angles, on 21 September 2014, i.e. 63 years later.



Round-about in Avarua township. The flame tree on the left still stands today. “Hotel Rarotonga” on the rear left of the moving truck still stands on the left of the moving car in the right photo. On the right is the “Union Steamship Company” wharf sheds which exists no more.



The **Empire Theatre** was a popular venue for a night out for all ages. Its present-day popularity has gone down significantly, thanks to the advancement of technology which has rendered movies readily available these days. The structure is still standing today, missing its Gothic-style signboard.



Entrance to the old **Rarotonga Hospital** which now houses the Ministry of Health Administration, its Public Health Division as well as the Hospital Pharmacy. Rarotonga Hospital was relocated up the hills at Nikao in the 1970s.



Seaside view of the **Avarua CICC**. Two front graves obscure the semi-round one on the left, which now has a pointed headstone.



Hotel Rarotonga, the only one for many years on Rarotonga until the 1970s when other ones were built as the tourist industry developed and expanded. The building is used now by a number of business outlets. The roof-part on the right of the current photo, belongs to another business outlet.

PART 3

The Writings of a Teacher

Taira Rere is a descendant of Papehia, the great Tahitian Missionary who accompanied Rev. John Williams to Aitutaki in 1821 and on to Rarotonga in 1823. Taira is one of the well known Cook Islands teachers during his time who wrote many books in both Cook Islands Maori and English and read by many generations. His books continue to be educational and popular today. The following short-stories come from his book "Some Aspects of Rarotongan Life" which he wrote in 1976 and published by the University of the South Pacific. A copy of the book was kindly given to the CICC by Jean Mason on behalf of the Cook Islands Library & Museum Society Inc. in January 2013. Takamoa is happy to further disseminate the thoughts of this great writer to enable the new generation of Cook Islanders today to learn a little bit about their own history. Reproduction for this newsletter is by the CICC General Secretary.



The late Taira Rere

MAORI COURTESY

It was the Papaa who introduced a new way of life into the Cook Islands. It was the Papaa who taught the Maori to read and write, to build a better house for himself and his family, to plant different kinds of vegetables, to use better methods of catching fish, and to do a thousand other things. It was the Papaa that made and owned the money in circulation; it was the Papaa that made and owned the ships that crossed the ocean; it was the Papaa that treated the sick, and it was the Papaa-that owned the shops. It was really great to be a Papaa.

This was the picture that was formed in the mind of the Maori during the colonial period. The Papaa had the money, the skill and the power needed in running the country. A Maori was only there to be told what to do and how to do it. The Maori had no choice but to obey.

The Papaa looked at the flowers in the garden and said, "They are beautiful flowers," and the Maori could only answer, "Yes, sir." The Papaa added, "If only you planted them at the front, they would really look nice there." "Yes, sir," came the answer. The flowers were pulled out and planted at the front of the house.

The Maori therefore grew up with the attitude that the Papaa knew everything. A Papaa was never wrong. He was the fountain of knowledge, wealth and power. One day the Papaa said to the Maori, "It would be all right to make a canoe without an outrigger, wouldn't it?" "Yes, sir," replied the Maori. Some weeks later the Maori had to swim through the lagoon to bring the Papaa back to safety. Maori courtesy nearly cost the Papaa his life. The old colonial attitude is gone, which is a good thing for both the Papaa and the Maori. The Maori can now tell the Papaa that he is not always right!

THE MAORI TRIBAL STRUCTURE

Our people in the olden days lived in tribes, each tribe being known as a vaka. Although they were primitive in the way they lived, their society was highly organised. In each tribe there was a paramount chief, and under him were several sub-chiefs to help him in managing the affairs of the tribe. These leaders usually held hereditary titles and their importance in the society depended on their place in the tribal structure.

Let us now look at the tribal structure as it was at the time when Christianity was introduced here. We shall take the tribal structure in Rarotonga as an example. Each vaka had its own ariki. Altogether there were six ariki on the island, viz: Makea Nui, Makea Karika and Makea Vakatinu (for the Avarua district), Pa and Kainuku (for the Takitumu district) and Tinomana (for the district of Arorangi). The ariki in each district, or in each part of a district, was independent of the ariki in other districts. He was the paramount chief of his own tribe and he ruled his part of the island as he and his people wished.

Under the ariki were the mataiapo. A mataiapo was the head of a sub-tribe. He was subject to the ariki in the affairs of the whole vaka, but he enjoyed a great measure of independence as far as his own sub-tribe was concerned. At the head of the mataiapo was the mataiapo tutara, who acted as the representative for all the mataiapo in dealing with the ariki. There were also deputy mataiapo, or mataiapo komono, who would act for the mataiapo when they were absent from meetings, etc.

Also under the ariki, or the mataiapo, were the rangatira, who were usually members of the ariki family or of mataiapo families. A rangatira was the head of a branch of the ariki family or of a mataiapo family. If he belonged to the ariki family, from which he received the title, he would be directly responsible to the ariki; if his title came from a mataiapo family, then his immediate overlord would be a mataiapo.

When giving a mataiapo title, or a rangatira title, to a member of the tribe, the ariki would allot portions of land for the maintenance of the holder of the title. In return the mataiapo or rangatira would provide food tributes, atinga and also render any service required by his overlord. The mataiapo or rangatira in turn would give some of this land to members of his family to occupy, and they in return would pay him in food and service. A person occupying land belonging to a rangatira, mataiapo or ariki, was called a kiato. The kiato were members of the family of a rangatira, a mataiapo or the ariki. A tenant who did not belong to one of the titled families was referred to as a tautauga.

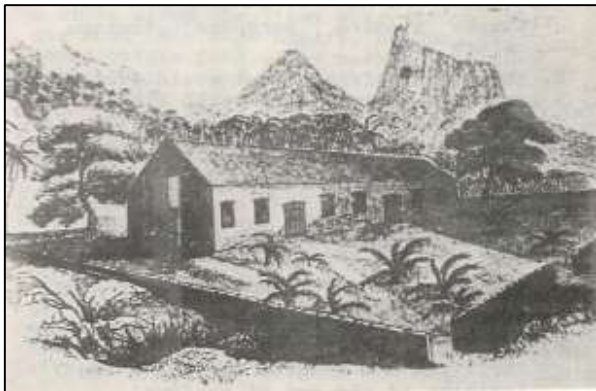
In each tribe there were people who did not have any rank; we may call them the commons, or the aronga rikiriki. The lowest class of people were the ao, who did not own any land. There were also people who were living in the tribe as guests. These people were referred to as manuri.

Today our tribal system is almost the same as in the past, except that our ariki, mataiapo and rangatira do not exercise as much authority as they used to. We still look upon them as our traditional leaders, but their power has waned as a result of the introduction of a new form of government.

PRE-CHRISTIAN INSTITUTIONS

In our society today there are institutions such as the school, the church, the hospital, the cinema and the dance hall, which cater for the needs of our people. These institutions have certain functions to perform, e.g. the school provides education for the young, the church concerns itself mainly with our spiritual needs, the hospital cares for the sick, and the cinema and dance hall provide entertainment. Before the arrival of the early missionaries, these institutions did not exist. There were, however, similar institutions known by other names but having almost the same functions. The best-known institutions of the pre-Christian era were the **marae**, the **koutu**, the **are korero** and the **are kariei**.

The most important of these institutions was the marae, which was the heart of a Maori community. Whenever our people in the distant past discovered a new island, or shifted to a new settlement, one of their first tasks was to build a marae and dedicate it to their god. After its dedication a marae became a sacred place, ngai tapu, it was our ancestors' equivalent of a church. When Christianity was introduced to this island, the marae and most of the idols were destroyed. The missionaries sent some of the idols to England where they have been preserved.



When the marae and idols were destroyed, our ancestors built churches as places of worship. Here we see a picture of the first church erected in Arorangi. The building was made of wood.

A marae was usually rectangular in shape and bordered with stones. Sometimes a marae was covered with gravel, which was carried to the site from the beach. It is said that offerings, atinga, to the gods were placed on the marae. What happened to these offerings after they had been presented is not known. Every ariki had a marae, and so did many lesser chiefs. Many of these marae, especially the principal ones, may still be seen today. The Maori people are very superstitious about trespassing on a marae or treating it with disrespect, because they believe that the tapu of the marae will do them harm.

The next institution which is of interest to us was the koutu. This was a place where an ariki was

ceremoniously invested with his title. In a tribe, or a sub-tribe, over which ruled an ariki, there was usually one koutu. The Maori people call a koutu "e ngai ikianga ariki." The koutu of the various ariki in Rarotonga may still be seen today. In the olden days, important meetings were held on the koutu, and, according to Stephen Savage, offerings to the gods were assembled on the koutu before they were conveyed to the marae.

Another institution was the are korero, which literally means a talking house. The word korero means to talk. An are korero was a place or building where instruction to the young was given. It was an institution that resembled a school today, but an are korero was not a daily school. It was in the are korero that the history, genealogies, myths and legends of the Maori people were taught to the young. Another important function of the are korero was the training of young men in the art of warfare.

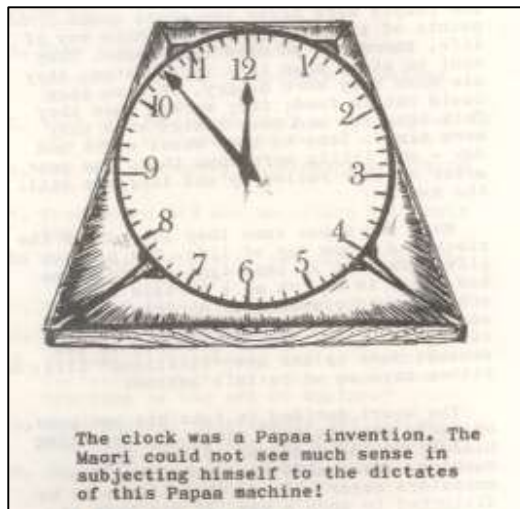
The last institution of interest to us was the are kariei, or are karioi. This was the centre of entertainment in those days. Today the cinema, the dance hall, the radio, and so on, provide us with entertainment. In the olden days it was the are kariei that catered for this social need. It was there that the people went to dance, sing and perform traditional items. The pau, the kaara and the pate were the main instruments used to provide music for the dancing. Even today we still use the same musical instruments.

MAORI TIME

The clock is not a Polynesian invention. Our people were never concerned about points of time. According to their way of life, there was no need for clocks. They went to sleep when they were sleepy; they ate when they were hungry, or when they could obtain food; they worked when they felt like it, and they rested when they were tired. Time to them meant night and day - and little more than that. One year after another rolled by and life was still the same.

When the Papaa came new way of life. The new important factor – one had school would commence at was controlled by the to the demands made by move on or be left behind.

The Maori decided to take much sense in subjecting Papaa machine. After all, never allowed their lives to boss at work sacked him matter? He could do a little other vegetables, and sell him to buy sugar, bread, necessities, and that would



they introduced the clock and a way of life made time an to go to church at a certain time, a certain time, and working time clock. The Maori had to get used the new 'civilised' life to either

his own pace. He could not see himself to the dictates of this his father and his ancestors be disturbed in such a way. If his for being late, what would that fishing, plant taro, kumara and some of the produce to enable kerosene and a few other be enough.

There were other things over which time could have some effect, but he decided to ignore any pressure brought upon him. A feast could wait until he arrived; the the pastor could delay the service until he had enough people to preach to; and even the ship could wait until the cargo and passengers were on board.

One day someone said to him, "Hey, hurry! It will soon be seven. The meeting will start at seven." He replied, "Tutai had better wait if he wants me to agree to his request for a piece of land." At eight o'clock he arrived at the meeting. The meeting had not started because they were waiting for a dozen others to arrive.

And so it has gone on until now, and Maori time is still what it was. But the times have changed and the Maori has got to change, too. He cannot continue to lie under the ironwood tree at the beach and dream. The age for dreaming has come to an end.

THE MAGIC DRINK

The Maori had his own kava, a sort of narcotic drink made from the roots of the kava plant. After he had taken a few cups of this drink, he would begin to feel sleepy, and off to bed he would go. There was never much trouble when he was 'drunk'. It was a soothing drink, bringing with it nothing but slumber.

When the Papaa came, they introduced a new kind of drink, the kava Papaa, which was intoxicating. It was a magic drink. The missionaries brought wine for the Holy Communion, and sailors from whaling boats brought whisky, rum, gin and other strong drinks. The Maori found that these drinks had a 'happy' effect - they made him want to sing and dance, but they also made him want to fight. These contradictory effects were found to be harmful to him.

In 1851, some Rarotongans returning from Tahiti introduced the 'orange rum'. This was made from the juice of the orange, and it was almost as good as the Papaa drink, with the same magic effect. The Maori was pleased that he at last had discovered this Papaa secret.

Later a law was made to put an end to this 'harmful' habit. Offenders were prosecuted and fined, and often the penalty was imprisonment. This did not make the Maori stop drinking altogether, but it brought about a decline in the consumption of 'orange rum'.

Because of the pressure of law, the Maori made his own drink and hid it in the bush, either in amongst the trees or in a pit. When the drink was ready, the Maori would go along with his friends into the bush to have a bush beer party. They would always be on the look-out lest they be caught and be fined.

Years later the Papaa introduced a new system whereby a Maori could partake of the Papaa drink if he was found in need of its medicinal value. A Maori, on being found in need of such treatment, would be given a permit for presenting at the Government liquor Bond! This permit, together with the necessary cash, would entitle him to the kind of medicine prescribed!

Now a Maori can go to a shop and buy a bottle of liquor without having been examined by a doctor. He can just drink it nowadays without a permit and without fear that the medicine mightn't suit!



THE TAUNGA

A taunga is an expert craftsman. He may be a canoe-maker; he may be an expert at making fish nets, or he may be an expert at some other craft. Today the word has taken on a wider meaning; it means an expert in any field. Even a great lawyer or a great surgeon may be referred to as a taunga.

In its ordinary sense, a taunga is a witch doctor. The English name, however, distorts the meaning of the word and gives it a sense of contempt. A taunga is more than a witch doctor. A taunga is simply a medicine man – a doctor. But because he is a doctor who has not been trained at a medical school, he is referred to as a witch doctor (a bogus doctor). Some witch doctors claim to have contact with the dead; they are told by the dead what the illness is and what medicine to give, or what to do to cure the illness. This perhaps is the reason why they have been called witch doctors.

Sometimes the cure for an illness is nothing but the 'correction' of a mistake, e.g. a child who has been wrongly named is given a new name. Someone dead might have been annoyed at the first name, so a new name is given. Sometimes the 'annoyance' has been caused by an act of injustice done to a person, and a dead relation wishes to avenge the injustice.

There are taunga who prescribe and prepare a cure for an illness without resorting to witchcraft. They are ordinary medicine men and women. The medicines they use are made from the leaves, flowers, fruits, root or

stems of certain plants or trees. Sometimes other ingredients are added to the preparation. The medicine thus made may be applied to the skin, or it may be taken through the mouth.

Sometimes a qualified doctor is unable to understand how a taunga has effected a cure for an illness. But strange things have happened and some people who were close to death have been restored to good health. I know very little about the work of a taunga, but I have heard of miracles being performed. I leave witchcraft to the witch doctors to explain.

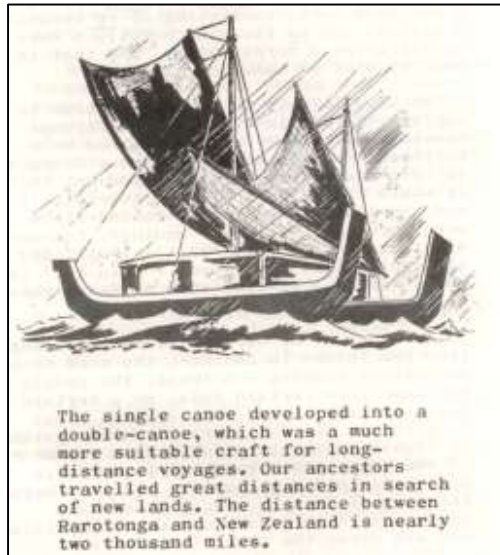
A VAKA

The Maori word for canoe is vaka. This is a compound word, consisting of va (meaning a hollow) and ka (meaning burnt). A vaka is therefore a burnt hollow, and that is exactly what it was.

We have to rely on our imagination to explain the origin of the word. Perhaps someone saw a tree trunk which had been hollowed by fire and he must have dragged it into the water where he found out that it would float. He must have got into it and, perhaps using a pole, caused it to move in one direction or another. Someone might have asked him, "What's that?" and his reply might have been, "E va ka." (a burnt hollow). In time such a vessel came to be known as a vaka.

As a result of our ancestors migrating from one island to another, the word took on another meaning – a tribe. The people who came in a vaka, lived in a certain area. Tangiia and his followers lived in Ngatangia (Ngati of the vaka of Takitumu. Followers landed at Avarua, au-o-tonga. A new vaka the island and was given

Thus there are three vaka main divisions of the island. later it came to mean a district. From the word *vaka* means a tribe or a district. The two words – vaka and are interchangeable. A "Kia orana te ariki, te ui mataiapo, te ui rangatira muavaka." (Greetings to rangatira and all the people would use the word vaka



certain vaka, or a certain fleet of area. Tangiia and his followers Tangiia), which became the heart Karika and his and thus began the vaka of Te-sprang up on the western side of the name of Puaikura.

in Rarotonga. They are the three Originally vaka meant a canoe; tribe, and now it also means a came the word muavaka, which (the district in which a tribe lives). muavaka – as used in this sense, speaker at a meeting may say,

e te tangata katoatoa o teia the ariki, the mataiapo, the of this district). Some speakers instead of muavaka.

THE MAORI WAY

We sometimes hear the reference to the Maori way – in contrast to the Papaa way. To a Maori the Papaa way is the long, careful way – wasting a lot of time and money! A Maori can often see a shorter way, less expensive and requiring less effort. That is why we sometimes say, "Let's do it the Maori way." Quite often it's done that way and quite often it works. But not always. That is the point of this lesson.

A group of men were going to cut a coconut tree down. The tree was only a few yards away from a house, which cost a lot of money to build. "We need a rope," said one,



'just to make sure that the tree wouldn't fall on to the house." Another Maori, an expert on the Maori way, replied, "Let's do it the Maori way. A rope costs money, and it takes time to get it. Let's just cut the tree down the Maori way." Two of the men were rather reluctant to co-operate, but they had no choice but to give a hand.

Such a job should have required great care, but it was done the Maori way – in haste and without caution. In less than half an hour there was no longer a tree standing there and nor was there a house. That is what we mean by the Maori way.

THE GOOD OLD DAYS

Two old men were sitting under a tree, both smoking. "How times change," said Papa Tere. "I remember what this road looked like when I was a boy. You would only see wagons and buggies slowly moving along, sometimes with a driver shouting at his exhausted animals. On Saturdays there were wagons and buggies and horses all over the place. The good old days!"

Papa Ta did not seem to agree with his friend. "You know, my friend," he said, "you might be right in some ways to refer to the past as 'the good old days'. But you must also speak well of the good things in the present. Think of the progress we've seen in our lifetime. There are a lot of things for which we should be grateful!"

"Perhaps there are some good things in the present," said Papa Tere, "but I always think of the good old days. Think of all the fruit we had in those days. We shipped more fruit then than we do now. There were only a few trucks and cars on the roads, and there was no fear of accidents. It's different now."

He was interrupted by Papa Ta, who said, "In those days we had to depend on our fruit industry, either directly or indirectly. A young man had to find work on the plantation, in the packing shed, on the wharf or on a ship. There were only a few jobs in the public service and in the shops. That was the reason why you and I spent our lives planting bananas and tomatoes. I would have preferred to do something else. It was a hard way of earning a living."

"Perhap hard, in a way," said Papa Tere, "but I wish I could live that life again. I prefer the good old days to the present. Things are becoming too modernised. Look at the traffic we have now; you have to be careful lest you be run over by a speeding car. It's not my kind of life!"

"I don't see things the way you do, my friend," said Papa Ta. "You don't seem to see the good side of things - the beautiful houses, the tar-sealed roads, the smooth running vehicles, the advances made in medicine and surgery, the aeroplanes, the frozen goods, the modern schools, the high wages which people can earn now, and the many opportunities there are for our young people. I prefer the life of today – there are greater opportunities to make life worth it!"

By now Papa Tere had a more pensive look on his face. He was beginning to wonder whether he was right in giving the past so much credit."

PART 4

Food for Thought

This section contains 7 writings from here and there which I believe is good to know stuff, educational material to some, thought-provoking to others, a reminder for the already-informed, 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.

1: THE ART OF SHAKING HANDS

What's behind the art?

Shaking hands is an art that we do almost every day. In most cases we take it for granted simply because it is a custom, a ritual, the norm that we feel must be done, otherwise we might look stupid if we ignore it. We tend to think that because everyone else is doing it so therefore we must do it as well, whether we are aware of and appreciate the true meaning behind it or not. We in the church do it all the time. My instincts tell me that this would be a good and interesting topic to talk about, so I went gazing around for info to enrich our understanding and hopefully appreciation of this aged and proven art. And what better place to look that the good old Google. Someone once said "Google has all the answers." Of course I don't believe that to be the case. Anyway let's see how far we can go with Google, I'm sure we will be a lot more informed in the end. Happy reading – CICCGS/Editor.

Definition

A handshake is a short ritual in which two people grasp one of each other's like hands, in most cases accompanied by a brief up and down movement of the grasped hands. When making a bet and confirming the bet with a handshake, it is usually held that the instant the two hands touch willingly, the bet becomes official. Using the right hand is generally considered proper etiquette.



History

The first documented handshake on human history appears on the monument of Kalhu, showing the Assyrian king Shalmaneser III and Marduk-zakir-šumi I of Babylon shaking hands in a public display of Assyro-Babylonian friendship. Archaeological ruins and ancient texts show that handshaking was practiced in ancient Greece as far back as the 5th century BC; a depiction of two soldiers shaking hands can be found on part of a 5th-century BC funerary stele on display in the Pergamon Museum, Berlin (stele SK1708) and other funerary steles like the one of the 4th century BC which depicts Thraseas and his wife Euandria handshaking. The handshake is thought by some to have originated as a gesture of peace by demonstrating that the hand holds no weapon.



Hera and Athena handshaking, late 5th century BC, Acropolis Museum, Athens.



Hoplite greeting an older man with slave carrying the aspis.



Funerary stele of Thraseda and Euandria. Marble, ca. 375-350 BC. Antikensammlung Berlin, Pergamon Museum.



Antiochus I of Commagene, shaking hands with Heracles 70-38 BC, British Museum.

Modern customs

There are various customs surrounding handshakes, both generically and specific to certain cultures:

- The handshake is commonly done upon meeting, greeting, parting, offering congratulations, expressing gratitude, or completing an agreement. In sports or other competitive activities, it is also done as a sign of good sportsmanship. Its purpose is to convey trust, respect, balance, and equality. If it is done to form an agreement, the agreement is not official until the hands are parted.

- Unless health issues or local customs dictate otherwise, usually a handshake is made with bare hands. However, it depends on the situation.
- In Anglophone countries, in business situations. In casual non-business situations, men are more likely to shake hands than women.
- In Belgium, handshakes are done more often, especially on meetings.
- In Switzerland, it may be expected to shake the women's hands first.
- Austrians shake hands when meeting, often including with children.
- In Russia, a handshake is rarely performed by opposite sexes. Man shaking hands with women can be considered impolite, since hand-kissing is preferred as a ritual for greeting a lady. However, kissing the hand is considered unsuitable for business situations.
- In some countries such as Turkey or the Arabic-speaking Middle East, handshakes are not as firm as in North America and Europe. Consequently, a grip which is too firm will be considered as rude. Hand shaking between men and women is not encouraged in countries where the majority religion is Islam.
- Moroccans also give one kiss on each cheek (to corresponding genders) together with the handshake. Also, in some countries, a variation exists where instead of kisses, after the handshake the palm is placed unto the heart.
- In China, where a weak handshake is also preferred, people shaking hands will often hold on to each other's hands for an extended period after the initial handshake.
- In Japan, it is appropriate to let the Japanese initiate the handshake, and a weak handshake is preferred.
- In India and several nearby countries, the respectful Namaste gesture, sometimes combined with a slight bow, is used in place of handshakes.
- In Norway, where a firm handshake is preferred, people will most often shake hands when agreeing on deals, both in private and business relations.
- In South Korea, a senior person will initiate a handshake, where it is preferred to be weak. It is a sign of respect to grasp the right arm with the left hand when shaking hands. It is also considered rude or disrespectful to have your free hand in your pocket while shaking hands.
- Related to a handshake but more casual, some people prefer a fist bump. Typically the fist bump is done with a clenched hand. Only the knuckles of the hand are typically touched to the knuckles of the other person's hand. Like a hand shake the fist bump may be used to acknowledge a relationship with another person. However, unlike the formality of a hand shake, the fist bump is typically not used to seal a business deal or in formal business settings.
- The Hand Hug is a type of handshake popular with politicians, as it can present them as being warm, friendly, trustworthy and honest. This type of handshake involves covering the clenched hands with the remaining free hand, creating a sort of "cocoon."
- Scouts will shake hands with their left hand as a gesture of trust. This originated when the founder of the movement, Lord Baden-Powell of Gillwell then a British cavalry officer, met an African tribesman.
- In some areas of Africa, handshakes are continually held to show that the conversation is between the two talking, if they are not shaking hands, others are permitted to enter the conversation.



Shaking with the right hand while delivering a certificate with the left.



Tennis players shaking hands after match



Public image consultant Álvaro Gordoá demonstrates handshaking technique at a presentation at Monterrey Institute of Technology and Higher Education, Mexico City



Leaders welcome a boy into Scouting, March 2010, Mexico City, Mexico. Note the left-handed handshake.

Another view on the age-old custom

The origin of handshaking has an unexpected twist, given the benign use of the custom these days. R. Brasch's HOW DID IT BEGIN?: CUSTOMS AND SUPERSTITIONS AND THEIR ROMANTIC ORIGINS (New York: David McKay, 1965) gives this account:

Suspicion and stark fear are the source of the apparently harmless and polite gesture of shaking hands. People once were haunted by the many dangers which threatened them both from beasts and other [people]....Thus, in a spirit of self-defense, [people] moved about well armed.... Meeting with a stranger aroused immediate suspicion. Neither [person] knew the other's intention. Four possible reactions offered themselves. Both...could turn and make their escape without waiting to find out what might happen. They could stand their ground and fight. Grasping their weapon all the more firmly they could proceed on their way, perhaps giving each other the widest possible berth. Or, they could remain peaceful and, perhaps, become friends.

To do that they first had to make sure that there was no possibility of attack. That is why they laid down their weapons or kept their hands well away from them, displaying their empty palms. But to be sure, and to prevent the other...from suddenly grabbing [a] sword, they clasped hands firmly. The hearty handshake, therefore, did not in the beginning show friendship but distrust. Nor did the customary use of the right hand originate by chance. It was a precaution to immobilize the other [person's] weapon hand.
<http://ezra.cornell.edu/posting.php?time...>

Why hand-shake matters

Hand shakes matter. They are an important part of our business (and personal) life. Getting it wrong can create awkward moments and distract from making a good first impression. I am sure you have all been there when we meet someone new and as part of the initial introduction we shake their hands - but instead of the solid, firm and confident hand shake we expect, we get a limp fish, a crushing gripper, or a sweaty slip. Getting your handshake wrong is a sure-fire way of not making a good first impression. My favourite handshake mistakes are:

- **The sweaty slip** – some people have a natural tendency to get sweaty hands and many get them when they are nervous, that's just normal. It can make shaking hands tricky in stressful situations

such as job interviews. However, I think there is no excuse for a wet handshake. I sometimes get sweaty hands but I simply dry them on a piece of clothing before shaking someone's hand.

- **The limp fish** - not gripping the other person's hand firm enough and then shaking from your wrist is a big mistake because the messages I receive about the other person doing that include: 'I am not confident' or 'I am a push-over'.
- **The pinch** – when someone pinches your fingers with their fingers. This is maybe something the Queen does, but has no place in real life. Again, this half-hearted handshake sends me signals like 'I am not bothered about shaking your hands properly' or 'I don't think you deserve a proper handshake'.
- **The hand-holder** – where the person shaking your hand keeps holding on and thinks he is actually holding hands with you rather than shaking hands. After anything more than 3 shakes my natural instinct tells me to pull my hand back and say 'let go, why are we holding hands now?' My mind is then suddenly preoccupied with forcing myself not to pull my hand away, which means I am no longer concentrating on the introduction or anything the other person is saying.
- **The avoider** – someone that doesn't make eye contact when they shake your hand or someone that pulls their hand away too quickly. This again signals to me that they are either under-confident, very shy, or they don't really want to meet me or shake my hand.
- **The crushing gripper** – when you shake someone's hand and it feels like they are crushing every single bone in your hand. A hand shake that is too firm will make anyone feel uncomfortable. It makes you think 'is the person trying to hurt me on purpose?' and triggers a natural 'I need to run away' instinct.

For me, all of these show that the person shaking my hand is lacking basic social skills and emotional intelligence. It might be that people are not really aware of how they are shaking hands. The good news is you can change it from today. I believe a handshake should be made with:

- a **confident attitude**,
- where you **stand up** with **good posture**,
- where you **smile**,
- where your **hands interlink at the web** of your hands (the part between your thumb and your index finger),
- where there is a **firm grip** (not too limp, and not too strong),
- where you make **eye contact** throughout,
- where you **shake 2 or 3 times** from your elbow,
- and then **let go**,
- done!

Even if we try, we sometimes get it wrong. For whatever reason you might end up with an awkward grip (maybe even an unintentional pinch). Or someone shakes your hand unexpectedly when you have sweaty hands. In that situation it is best to simply say 'sorry, don't think that was a proper handshake – let's try again' or 'sorry, my hands seem really wet, let me quickly wipe them before shaking your hand'. Always remember, you never get a second chance to make a first impression!

Last, but not least, there are cultural differences and customs to consider. What I have said here is appropriate for most of the Western World. However, I am regularly doing business in Asia and The Middle East where things can be different. What I have learnt is that people in China prefer a weaker handshake, that it is not always appropriate for a man to shake hands with a woman in most Islamic countries, and that people in Thailand don't like shaking hands at all. *Bernard Marr* Influencer Best-Selling Author, Keynote Speaker and Consultant in Strategy, Performance Management, Analytics, KPIs and Big Data

Records

Atlantic City, New Jersey Mayor Joseph Lazarow was recognized by the *Guinness Book of World Records* for a July 1977 publicity stunt, in which the mayor shook more than 11,000 hands in a single day, breaking the record previously held by President Theodore Roosevelt, who had set the record with 8,510 handshakes at a White House reception on 1 January 1907.

On Memorial Day 2008, two friends from Muscatine, Iowa, Kevin Whittaker and Cory Jens set the Guinness World Record for the world's longest handshake at 9 hours and 30 minutes in San Francisco, CA. On 21 September 2009, Jack Tsonis and Lindsay Morrison broke the Guinness World Record for the world's longest handshake, shaking hands for 12 hours, 34 minutes and 56 seconds. This record was broken less than a month later in Claremont, California, when John-Clark Levin and George Posner shook hands for 15 hours, 15 minutes, and 15 seconds. The next month, on 21 November, Matthew Rosen and Joe Ackerman surpassed this feat, with a new world record time of 15 hours, 30 minutes and 45 seconds, certified in the latest edition of the Guinness Book of Records on page 111. At 8pm EST on Friday 14 January 2011 the latest attempt at the longest hand-shake commenced in New York Times Square and the existing record was smashed by semi-professional world record-breaker Alastair Galpin and Don Purdon from New Zealand and Nepalese brothers Rohit and Santosh Timilsina who agreed to share the new record after 33 hours and 3 minutes.

More hand-shake images



Source: Google images

2: GO SUN! AERE TE RA!

“Aere te Ra” is a Cook Islands Maori saying which literally means “Go Sun or Keep-on Going Sun.” It has got nothing to do with encouraging your son to excel in a sport, you’d be using – or rather, shouting out – the term “Go on son!” for that purpose, especially if he is slacking a bit or not doing his best to help out his team mates. You are of course in the game to win, and there is no place for a loss, so “Go on son!” is the natural phrase to encourage him from the sideline. Otherwise? Well, I suppose, otherwise you as his Dad might be saying to your son after the game “Go on, walk home!” if his team didn’t win!

Anyway, coming back to “Go Sun,” “Aere te Ra,” what is the story behind it? What kind of a person who dreamed up this term which, on the face of it, sounds meaningless? Let’s find out. First, when spoken in either language, both are actually incorrect statements, that is, not factual. We know from our first Astronomy lesson at High School that the sun doesn’t actually go because it is something is static, that stays where it is and has been for perhaps millions of years; rather, it is the earth that goes around the sun! So instead of Cook Islanders saying “Aere te Ra,” the more appropriate and right term to use is really “Aere Teiane Ai,” in English “Go Earth.” After all, of the 2 planets, earth is the one that moves and not the sun!

For the information of the uninformed, the Cook Islands Maori saying “Aere te Ra” came about as a result of speakers speaking for too long at organised events, whatever those events are; weddings, birthdays, funerals, dedication of something, church meetings, community gatherings, etc. to make speeches either because an wants to speak, or some have been their connection or status in relation to the podium and off they went with their so well organised or not very good at on and on and without realizing then someone in the audience who more conscious of the time, decides he has had enough and shouts out “Aere te Ra!”



functions, cultural events, political During such events, it is normal for people opportunity has been given to whoever especially earmarked to do so because of the event in question. So up they went to speech, and like a lot of people who are not keeping an eye on the time, they go on and how long they have been speaking, and apparently seemed more organised and

Does the speaker in front of the podium get to hear the not-so-inviting phrase? Yes and no. Yes, if it was loud enough and there are not that many people in the audience. No, if the person who gave it purposely said it so that the speaker in front of the podium does not get to hear it, in which case only those close to the “intruder speaker,” if we can use that term for the purpose of identification, would have heard it. Indeed, some intruder speakers do not want the podium speaker himself to hear but the people around him. And the intruder normally says the phrase without actually looking at the podium speaker because he does not want to be identified as the intruder speaker, a bit like the one who spilled the beans not wanting to be identified as the culprit. So he will try to say it without being noticed, which can be hard if the audience size is not huge.

So what is the purpose behind “Aere te Ra” when it is sarcastically given? Not a hard one to answer, it can mean any of the following: “Hello, your time is up so finish off and come off the stage,” “you talk too long mate, and in case you are not aware, no one is listening,” “Hey I didn’t come here to listen to your boring speech,” “Ahoi, we want to eat now so stop talking, don’t you realise that your time is already up, are you sick or something?” and the list goes on as to what “Aere te Ra” is supposed to mean. For those who speak too long, the important thing to note in “Aere te Ra” when you happen to hear it while you are raving on and on, is that if you don’t stop talking soon, the sun will soon set over the horizon and night time will catch up. And when night catches up, you can be pretty sure that there won’t be any more soul left to listen to you, all have gone home to rest. Remember the verse; “I must do the work while it is daylight, nighttime will come when no one can work anymore.” And more importantly, the next time that you get another opportunity to speak to the same audience, you can bet that their reaction will be much worse.

What then is the lesson in “Aere te Ra” if indeed there is any? The important ones I reckon are these; (i) find out about how long you should be talking and try to stick within the time allowed, (ii) if that is hard for you because it is always difficult to keep an eye on the time while you’re speaking, perhaps get someone to signal to you when your time is nearly up, or someone to slip you a note saying you have 2 more minutes, (iii) people don’t like listening to long speeches these days so make it snappy. Feel free to add to the list if you wish. I trust that you will never get to hear “Aere te Ra” when speaking in front of an audience of Cook Islanders!

By the CICC GS, sun image from Google

3: THE CHICKEN-OR-EGG DILEMMA

The dilemma

The **chicken or the egg** causality dilemma is commonly stated as "which came first, the chicken or the egg?" To ancient philosophers, the question about the first chicken or egg also evoked the questions of how life and the universe in general began.^[1]

Cultural references to the *Chicken and Egg* intend to point out the futility of identifying the first case of a circular cause and consequence. It could be considered that in this approach lies the most fundamental nature of the question. A literal answer is an egg according to some people, as egg-laying species pre-date the existence of chickens. To others, the chicken came first, seeing as chickens are merely domesticated Red Junglefowls. However, the metaphorical view sets a metaphysical ground to the dilemma. To better understand its metaphorical meaning, the question could be reformulated as: "Which came first, X that can't come without Y, or Y that can't come without X?"

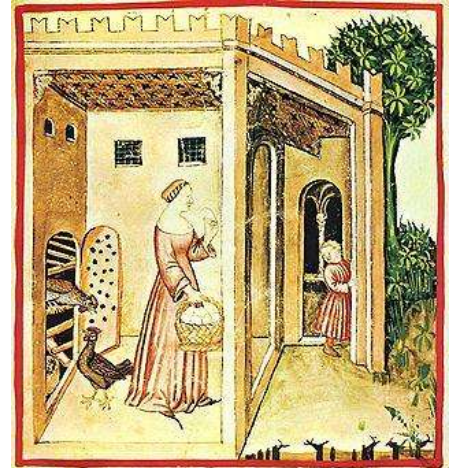


Illustration from *Tacuina sanitatis*, 14th century

An equivalent situation arises in engineering and science known as circular reference, in which a parameter is required to calculate that parameter itself. Examples are Van der Waals equation and the Colebrook equation.

History of the dilemma



A chick hatching from an egg

Ancient references to the dilemma are found in the writings of classical philosophers. Their writings indicate that the proposed problem was perplexing to them and was commonly discussed by others of their time as well. Aristotle (384–322 BC) was puzzled by the idea that there could be a first bird or egg and concluded that both the bird and egg must have always existed: If there has been a first man he must have been born without father or mother – which is repugnant to nature. For there could not have been a first egg to give a beginning to birds, or there should have been a first bird which gave a beginning to eggs; for a bird comes from an egg. The same he held good for all species, believing, with Plato, "that everything before it appeared on earth had first its being in spirit."

Plutarch (46–126) referred to a *hen* rather than simply a *bird*. Plutarch discussed a series of arguments based on questions posed in a symposium. Under the section entitled "Whether the hen or the egg came first", the discussion is introduced in such a way suggesting that the origin of the dilemma was even older: ...the problem about the egg and the hen, which of them came first, was dragged into our talk, a difficult problem which gives investigators much trouble. And Sulla my comrade said that with a small problem, as with a tool, we were rocking loose a great and heavy one, that of the creation of the world..."

Macrobius (early 5th century), a Roman philosopher, found the problem to be interesting:

You jest about what you suppose to be a triviality, in asking whether the hen came first from an egg or the egg from a hen, but the point should be regarded as one of importance, one worthy of discussion, and careful discussion at that." In *System of Nature* by Baron D'Holbach (1770, translated into English in 1797), he asks "was the animal anterior to the egg, or did the egg precede the animal?" (part 1, chapter 6).

Stephen Hawking and Christopher Langan argue that the egg came before the chicken, though the real importance of the question has faded since Darwin's *On the Origin of Species* and the accompanying Theory of Evolution, under which the egg must have come first, assuming the question intended "egg" to mean an egg in general rather than an egg that hatches into a chicken. According to *Popular Science*, the egg came first as it evolved prior to birds.

Responses to the dilemma

PROTEINS

Professor Charito Sulatar and David Quigley, from the University of Warwick, who helped develop a recent study with colleagues from Sheffield University, point out that in fact a key chicken protein, ovocleidin-17, which helps in the formation of the egg's hard shell, actually comes both before *and* after the egg shell. They say that this chemical quirk actually makes the question of which came first even more pointless than before. As Professor Mark Rodger says, "Does this really prove the chicken came before the egg?" This science does give new insight into an efficient and fast method of crystallization. It will help in research to devise better synthetic bone and research into how to store/sequester CO₂ as limestone."

A previous analysis which came to another conclusion. Professor John Brookfield and Professor David Papineau argue since there was a "first" chicken, it must have come from an egg which pre-dated that chicken. An even earlier analysis which also came to another conclusion was made by Roy A. Sorensen in his one-page-article in 1992. He argued that although it is indeterminate which animal was the first chicken, the question of whether the chicken or the chicken egg came first has a determinate answer. Since an animal does not evolve into another species during its lifetime, and since organisms can fail to breed true, it is biologically necessary that the chicken egg came first. Biologist PZ Myers points out a further flaw in the 'protein-argument', in that other birds make use of different kinds of proteins for producing eggs, and that the evolution of ovocleidin was not coincident with the evolution of eggs; ovocleidin developed from prior proteins, which were used to form eggs since before birds branched away evolutionarily from reptiles.

SCIENCE

Main article: [Evolution](#)

The theory of evolution states that species change over time via mutation and sexual reproduction. Since DNA (deoxyribonucleic acid) can be modified before and after birth, it can be argued that a mutation must have taken place at conception or within an egg such that a creature similar to a chicken, but not a chicken, laid the first chicken eggs. These eggs then hatched into chickens that inbred to produce a living population. Hence, in this light, both the chicken and the structure of its egg evolved simultaneously from birds that, while not of the same exact species, gradually became more and more like present-day chickens over time.

However, no one mutation in one individual can be considered as constituting a new species. A speciation event involves the separation of one population from its parent population, so that interbreeding ceases; this is

the process whereby domesticated animals are genetically separated from their wild forebears. The whole separated group can then be recognized as a new species.

The modern chicken was believed to have descended from another closely related species of birds, the red junglefowl, but recently discovered genetic evidence suggests that the modern domestic chicken is a hybrid descendant of both the red junglefowl and the grey junglefowl. Assuming the evidence bears out, a hybrid is a compelling scenario that the chicken egg, based on the second definition, came before the chicken.

This implies that the egg existed before the chicken, but that the chicken egg did not exist until an arbitrary threshold was crossed that differentiates a modern chicken from its ancestors. Even if such a threshold could be defined, an observer would be unlikely to identify that the threshold had been crossed until the first chicken had been hatched and hence the first chicken egg could not be identified as such.

A simple view is that at whatever point the threshold was crossed and the first chicken was hatched, it had to hatch from an egg. The type of bird that laid that egg, by definition, was on the other side of the threshold and therefore not a chicken—it may be viewed as a proto-chicken or ancestral chicken of some sort, from which a genetic variation or mutation occurred that resulted in the egg being laid containing the embryo of the first chicken. In this light, the argument is settled and the 'egg' had to have come first. However, whether this was defined as a chicken egg or proto-chicken egg is debatable. So technically the egg came before the chicken, but the chicken may have come before the *chicken* egg. So it depends on whether the question is "What came first, the Chicken or the egg" or "what came first, the Chicken or the *Chicken* egg"

THEOLOGY

See also: [Creationism](#)

The creationistic theories give two opposite answers to the question, both of them easily solve the dilemma, because the creator either creating the adult chickens, or creating the eggs, and then finding a solution for the hatching, avoids the problem of the regress to the infinite.

Judeo-Christian writings indicate God's creation of birds along with the rest of the universe. The Judeo-Christian story of creation describes God creating birds, and commanding them to multiply, but makes no direct mention of eggs. According to Genesis 1: And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. ²¹ And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. ²² And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. A literal historic account of Genesis would place the chicken before the egg.

In Hindu writings, creation of birds (and other life forms) by God through superhuman beings is stated in Purāṇas and Dharmasāstras. However, if one broadens one's definition of "an egg" to include non-chicken egg, the Hindu mythology also mentions a "cosmic egg" from which the universe as known to humans originated. In this sense this supreme egg comes before all creatures, including chickens and chicken eggs. This egg is known as Brahmanda ("Brahma, creator" and "anda", egg). The primordial egg is also depicted as a Lingam.

A world egg or cosmic egg is a creation myth of many cultures and civilizations linking the egg to birth. It embodies the idea of a silent universe, all at one bursting into activity and chaos. The yolk in some stories forms the ground and its white the sky (or vice versa). The first written record of the cosmic egg occurs on the Hindu Vedas.

Cyclical view of time

In Buddhism, Hinduism, as well as other Dharmic religions, there is the belief of the wheel of time which regards time as cyclical and with repeating ages, as some other cultures such as Mesoamerican (Aztecs, Mayan) and some native American Indians believe. Their idea of time gives a different answer to the question of "who is first." The concept of eternal return, which is well known in the Western culture through the writings of Nietzsche indicates that there is repetition of time. The assumption is that time is eternally repetitive, and therefore, there is no "first" in eternity; there is no creation. The answer then becomes: neither the egg nor the chicken is first. There is no "first" in a cyclical view of time. For further information: See also: Cyclic model, Eternal return and Samsara

Chicken-and-egg problem

The term "chicken-and-egg problem" is further commonly used to describe a situation that is not a philosophical dilemma, but one in which it is impossible to reach a certain desired outcome because a necessary precondition is not satisfied, while to meet that precondition in turn requires that the desired outcome has already been realized. For example, it has been argued that the transformation to alternative fuels for vehicles faces a chicken-and-egg problem: "it is not economical for individuals to purchase alternative fuels absent sufficient refueling stations, and it is not economical for fuel dealers to open stations absent sufficient alternative fuel vehicles". This is closely related to the economic concept of vicious circle, but in this kind of situation one that becomes a virtuous circle upon reaching a tipping point. Logically the final conclusion can be drawn that the chicken indeed came first before the egg.

Source: Google/Wikipedia, the free encyclopedia

4: MONEY OR MUSIC

Once upon a time, a man lived in a gloomy basement, where he worked all day long. Even so, he was happy because he sang as he worked. Above the poor man lived a rich man, who worried all day long about his money. This made him miserable. Being in a bad mood, he really hated to hear the poor man singing. He wanted the poor man to feel bad, like he did. He thought if the poor man felt bad, he might stop singing. He thought if the poor man had money, he too might worry.



So the rich man gave the poor man a big sack of money. The poor man was happier than ever until he realized that someone might steal the money from him. So he decided to hide it. But no place seemed safe enough. There was nothing he could do – except worry. The poor man worried until he grew thin and pale. He no longer felt like singing. One day, he gave the money back to the rich man. "I can live without this money," he said. "But I cannot live without my song."



Source: "Scholastic Success with Reading Tests," author unknown. Images from Google.

5: WHY AM I POOR?

WENTWORTH PARK VIADUCT HOMELESS

The archways of the Wentworth Park Viaduct in Sydney, Australia, has become a shelter for the homeless, who have set up makeshift housing consisting of tents and improvised structures with objects found on the street.



Kava, a homeless man originally from the Cook Islands sits on a park bench near the tunnel he lives in under the Wentworth Park Viaduct in Glebe. *Photo: Cole Bennetts*

Source: On-line version of the Sydney Morning Herald, Thurs 11 Sept. 2014

(The above article prompted me to get some more information about poverty in general to enable us to get a better appreciation of the kind of situation that many of our brothers and sisters unfortunately find themselves in. I and no doubt lots of others, hold the view that the church is obligated to help out to the extent possible. On Wednesday 10 September, I had the above article emailed to the CICC branches here in the Cook Islands, New Zealand and Australia with the comment that the church should help out if they can, those who fall into this kind of situation. Below, I cut-and-paste the feedback that I received from the branches. Sorry English-speaking readers, most of the responses are in the local Cook Islands Maori language. *Editor.*)

Feedback from the CICC branches

Meitaki maata e Nga no tena karere. Mataora au i tena nuti. Te rekareka nei au i te akakite atu e, tei roto tena tuanga i taku parani angaanga i Rotorua nei. Ko te tauturu anga i to tatou iti-tangata i roto i to ratou oraanga. Te ngutuare, te moni, te maki, te au manamanata, e tae ua atu ki te au tangata kare e ngutuare, mei tena taau i tuku mai. Kua akamata au i te kimi ravenga no te tauturu i to tatou iti-tangata. Kua kitea mai e au tetai au tangata tukatau no te kimi ravenga kia tauturu i to tatou iti-tangata e tetai ua atu i roto i te oraanga ngere. Me oki mai au mei toku tere mei Rarotonga mai na, kua akamata au e te Ekalesia i te tunu kai ei angai i te au ngutuare putaua, okotai taimi i te epetoma, koia e po Monite. Kua rauka mai te tauturu no te kai e te au apinga ka inangaro ia. E te vai ua atura e managanui. Ko tetai tumu maata ia oki i inangaro maata ei au kia noo akaou mai au ki roto i teia Ekalesia, kia matutu meitaki, ka tau ai atu ei au. Te vai atura tetai au anagaanga taku e akakoro nei i te rave. Kua irinaki au e kua orongaia mai te reira oroma e te Atua kiaku, e pera katoa te au ravenga e manuia ei. "Te maata ua nei te mou te iti nei ra te aronga e kokoti". Ka tae atu au a te popongi Maanakai ra 13 no Tepetema nei. Ra 29 no Tepetema kua oki mai maua ko te Orometua Vaine.

Meitaki maata.

Rev. Nio Mareiti, Ekalesia Rotorua, NZ

Hi Nga. Reading your email it's sad to see there is a bigger picture out there apart from our cosy lives at home and the life of the church. Before you brought up this issue, I was sharing with a colleague of mine at work, who is a councillor in Monash, by the the name of Bill Pontikis, front row second from the left [pic attached]. Apart from work we've known each other before in our different churches. He has introduced me to open my horizon, not only the duties within church but help those who have lost their way in life. Bill and his wife Barbara works voluntarily with Christian rehab shelters here in Melbourne. He rung last week, in the Christian rehab, he met with a Cook island gentleman who has no family and no income, he has invited me to come along on Saturday to visit this chap. Bill actually asked me if our church could help this man, and coincidently you sent this email. This is exactly what our Lord inspired us to do wholeheartedly, to help those in need and who have lost their way. Well I will be going with Bill, it's a fair drive out in the country. I'll update you on who this fellow is. Thanks for the email, "grass is not always greener on the other side."

God is Love,

Liz Tepania, Ekalesia Clayton, Melbourne

Tika oki kare i kite iatu, ka oro ka akara.

Rev. Uru Tairea, Ekalesia Sydney

Kia Ora-na. Te aka-Aroa i te ia taeake. Me te tano nei au, taku akara anga? Penei ka tarevake- au, kare ra- au e manako nei e ka tarevake. Kua kite au i te ia taeake, ko matou i noo kapipiti na i Melbourne i te Mataiti 1976-7. Aka-ruke atu rai au ia ia ki reira, iaku i aere ki te Gold Coast. Kua kite ra- i muri mai e, e tokorua papaa- to'na. Ngaro ua atu rai a ia, i kimi na matou i muri mai, kare i kitea. E Manihiki Mangarongaro te ia taeake. Ko te tuakana te ia o te Orometua Haua Manuela, ko Kava. E contact ia ia, no te ia taeake, me kare contact ia Eddie.

Thank you maata.

Rev. Tinirau Soatini, Ekalesia Arorangi

Kia orana GS, e te tano taau, te akaora e te akama katoa. E mea meitaki i te church kia tutaki i tona patete, akaoki iaia ki tona enua anau, ei reira aia ka kimi ravenga atu ei nona. Auraka e ka oronga tatou i te tauturu moni, noo ua ai aia i Sydney, I don't think it's viable nor practical. This is my view anyway

Rgds,

Rev. Abela Williams, Ekalesia Hastings

Tena i runga nei ta Uru karanga anga mai e ka ano aia ka akara. Kua akapeea atu taua ano anga nona ra? Teia i raro nei tana i imere akaou mai (eaa ia pakau i na te Aitutaki e, eiaue i na te Mangarongaro e!)

Papa Tekeretere, sorry no teia manga tuatua akamaramarama no runga i te taeake home less taau i email mai, kare teia taeake i te homeless e chance tera nona i na teia taeake mai ei kia rauka tona housing, kua aravei iatu aia, teia tana oronga atu i te tataara, please ariki mai, e ngutuare tona, e brother teia no te Orometua Haua Manuela, Kava, no te aa, e family tona i konei, e tokorua tona e noo ana raua ki ko i te ngai camp anga no te reira au inangaro, tera ua te nuti, kia manuia

Rev. U. Tairea

Ekalesia Sydney

SOME FACTS ABOUT POVERTY

by Anup Shah of "Global Issues" (www.globalissues.org)

- Almost half the world – over 3 billion people – live on less than \$2.50 a day.
- The GDP (Gross Domestic Product) of the 41 Heavily Indebted Poor Countries (567 million people) is less than the wealth of the world's 7 richest people combined.

- Nearly a billion people entered the 21st century unable to read a book or sign their names.
- Less than one per cent of what the world spent every year on weapons was needed to put every child into school by the year 2000 and yet it didn't happen.
- 1 billion children live in poverty (1 in 2 children in the world). 640 million live without adequate shelter, 400 million have no access to safe water, 270 million have no access to health services. 10.6 million died in 2003 before they reached the age of 5 (or roughly 29,000 children per day).

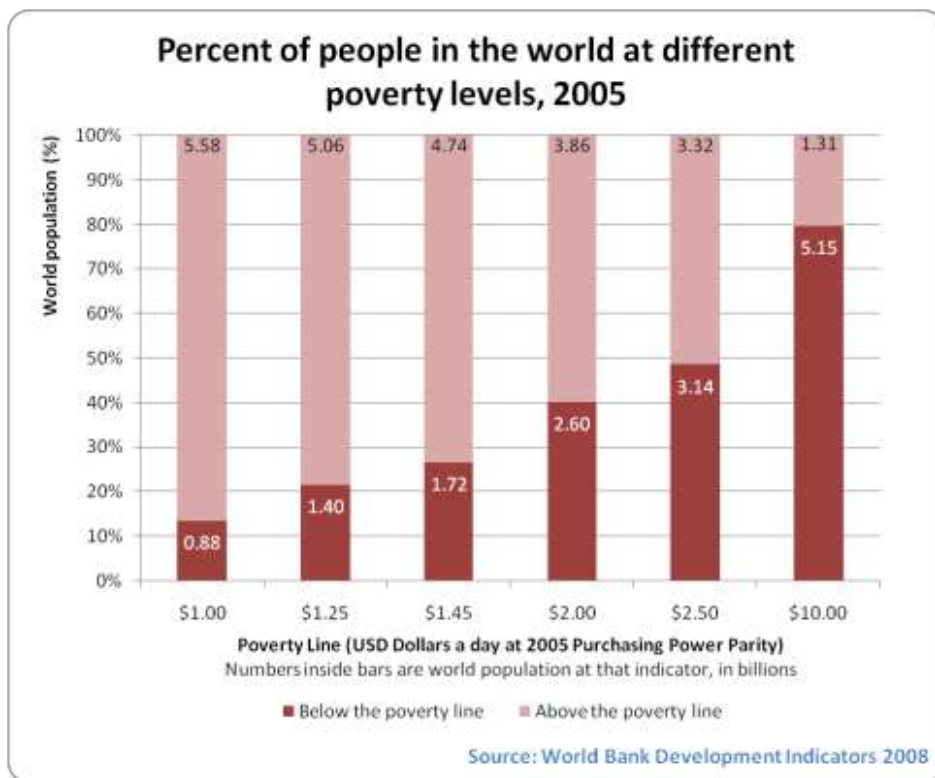
Poverty is the state for the majority of the world's people and nations. Why is this? Is it enough to blame poor people for their own predicament? Have they been lazy, made poor decisions, and been solely responsible for their plight? What about their governments? Have they pursued policies that actually harm successful development? Such causes of poverty and inequality are no doubt real. But deeper and more global causes of poverty are often less discussed.

Behind the increasing interconnectedness promised by globalization are global decisions, policies, and practices. These are typically influenced, driven, or formulated by the rich and powerful. These can be leaders of rich countries or other global actors such as multinational corporations, institutions, and influential people.

In the face of such enormous external influence, the governments of poor nations and their people are often powerless. As a result, in the global context, a few get wealthy while the majority struggle.

Poverty Facts and Stats (Last updated Monday, January 07, 2013)

Most of humanity lives on just a few dollars a day. Whether you live in the wealthiest nations in the world or the poorest, you will see high levels of inequality.



The poorest people will also have less access to health, education and other services. Problems of hunger, malnutrition and disease afflict the poorest in society. The poorest are also typically marginalized from society and have little representation or voice in public and political debates, making it even harder to escape poverty.

By contrast, the wealthier you are, the more likely you are to benefit from economic or political policies. The amount the world spends on military, financial bailouts and other areas that benefit the wealthy, compared to the amount spent to address the daily crisis of poverty and related problems are often staggering.

POVERTY *(From Wikipedia, the free encyclopedia, includes the pictures)*

Poverty is general scarcity or dearth, or the state of one who lacks a certain amount of material possessions or money. Absolute poverty or **destitution** refers to the deprivation of basic human needs, which commonly includes food, water, sanitation, clothing, shelter, health care and education. Relative poverty is defined contextually as economic inequality in the location or society in which people live.

After the industrial revolution, mass production in factories made production goods increasingly less expensive and more accessible. Of more importance is the modernization of agriculture, such as fertilizers, to provide enough yield to feed the population. Responding to basic needs can be restricted by constraints on government's ability to deliver services, such as corruption, tax avoidance, debt and loan conditionalities and by the brain drain of health care and educational professionals. Strategies of increasing income to make basic needs more affordable typically include welfare, economic freedoms, and providing financial services.

Poverty reduction is a major goal and issue for many international organizations such as the United Nations and the World Bank. The World Bank estimated 1.29 billion people were living in absolute poverty in 2008. Of these, about 400 million people in absolute poverty lived in India and 173 million people in China. In terms of percentage of regional populations, sub-Saharan Africa at 47% had the highest incidence rate of absolute poverty in 2008. Between 1990 and 2010, about 663 million people moved above the absolute poverty level. Still, extreme poverty is a global challenge; it is observed in all parts of the world, including developed economies. UNICEF estimates half the world's children (or 1.1 billion) live in poverty.

Etymology

The word poverty comes from old French poverté (Modern French: *pauvreté*), from Latin *paupertās* from *pauper* (poor). The English word "poverty" via Anglo-Norman *povert*. There are several definitions of poverty depending on the context of the situation it is placed in, and the views of the person giving the definition.

United Nations: Fundamentally, poverty is the inability of getting choices and opportunities, a violation of human dignity. It means lack of basic capacity to participate effectively in society. It means not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one's food or a job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities. It means susceptibility to violence, and it often implies living in marginal or fragile environments, without access to clean water or sanitation.

World Bank: Poverty is pronounced deprivation in well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. Poverty also encompasses low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice, and insufficient capacity and opportunity to better one's life. Copenhagen Declaration: *Absolute poverty* is a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to social services. The term 'absolute poverty' is sometimes synonymously referred to as 'extreme poverty.' Poverty is usually measured as either absolute or relative (the latter being actually an index of income inequality).

Absolute poverty

Absolute poverty refers to a set standard which is consistent over time and between countries. First introduced in 1990, the dollar a day poverty line measured absolute poverty by the standards of the world's poorest countries. The World Bank defined the new international poverty line as \$1.25 a day for 2005 (equivalent to \$1.00 a day in 1996 US prices). but have recently been updated to be \$1.25 and \$2.50 per day. Absolute poverty, extreme poverty, or abject poverty is "a condition characterized by severe deprivation of

basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education and information. It depends not only on income but also on access to services." The term 'absolute poverty', when used in this fashion, is usually synonymous with 'extreme poverty': Robert McNamara, the former President of the World Bank, described absolute or extreme poverty as, "...a condition so limited by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality, and low life expectancy as to be beneath any reasonable definition of human decency". Australia is one of the world's wealthier nations. In his article published in Australian Policy Online, Robert Tanton notes that, "While this amount is appropriate for third world countries, in Australia, the amount required to meet these basic needs will naturally be much higher because prices of these basic necessities are higher."

However as the amount of wealth required for survival is not the same in all places and time periods, particularly in highly developed countries where few people would fall below the World Bank's poverty lines, countries often develop their own National poverty lines.



Children of the Depression-era migrant workers, Arizona, 1937



An early morning outside the Opera Tavern in Stockholm, with a gang of beggars waiting for delivery of the scraps from the previous day. Sweden, 1868.

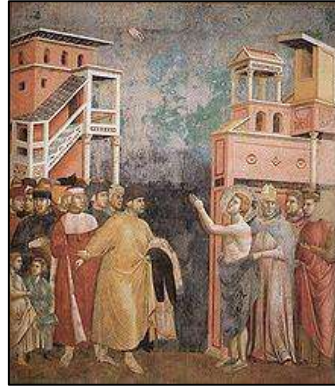
An absolute poverty line was calculated in Australia for the Henderson poverty inquiry in 1973. It was \$62.70 a week, which was the disposable income required to support the basic needs of a family of two adults and two dependent children at the time. This poverty line has been updated regularly by the Melbourne Institute according to increases in average incomes; for a single employed person it was \$391.85 per week (including housing costs) in March 2009. In Australia the OECD poverty would equate to a "disposable income of less than \$358 per week for a single adult (higher for larger households to take account of their greater costs).

For a few years starting 1990, The World Bank anchored absolute poverty line as \$1 per day. This was revised in 1993, and through 2005, absolute poverty was \$1.08 a day for all countries on a purchasing power parity basis, after adjusting for inflation to the 1993 U.S. dollar. In 2005, after extensive studies of cost of living across the world, The World Bank raised the measure for global poverty line to reflect the observed higher cost of living. Now, the World Bank defines extreme poverty as living on less than US\$1.25 (PPP) per day, and *moderate poverty* as less than \$2 or \$5 a day (but note that a person or family with access to subsistence resources, e.g. subsistence farmers, may have a low cash income without a correspondingly low standard of living – they are not living "on" their cash income but using it as a top up).

It estimates that "in 2001, 1.1 billion people had consumption levels below \$1 a day and 2.7 billion lived on less than \$2 a day." *A dollar a day*, in nations that do not use the U.S. dollar as currency, does not translate to living a day on the equivalent amount of local currency as determined by the exchange rate. Rather, it is determined by the purchasing power parity rate, which would look at how much local currency is needed to buy the same things that a dollar could buy in the United States. Usually, this would translate to less local currency than the exchange rate in poorer countries as the United States is a relatively more expensive country.



People who earn their living by collecting and sorting garbage and selling them for recycling, Payatas, Manila, Philippines.



St. Francis of Assisi renounces his worldly goods in a painting attributed to Giotto di Bondone.

The poverty line threshold of \$1.25 per day, as set by The World Bank, is controversial. Each nation has its own threshold for absolute poverty line; in the United States, for example, the absolute poverty line was US\$15.15 per day in 2010 (US\$22,000 per year for a family of four), while in India it was US\$ 1.0 per day and in China the absolute poverty line was US\$ 0.55 per day, each on PPP basis in 2010. These different poverty lines make data comparison between each nation's official reports qualitatively difficult. Some scholars argue that The World Bank method sets the bar too high, others argue it is low. Still others suggest that poverty line misleads as it measures everyone below the poverty line the same, when in reality someone living on \$1.2 per day is in a different state of poverty than someone living on \$0.2 per day. In other words, the depth and intensity of poverty varies across the world and in any regional populations, and \$1.25 per day poverty line and head counts are inadequate measures.

6: WHAT'S BEHIND A HEADSTONE?

From Wikipedia, the free encyclopedia

A **headstone**, **tombstone**, or **gravestone** is a stele or marker, usually stone, that is placed over a grave. They are traditional for burials in the Christian, Jewish and Muslim religions, among others. In most cases they have the deceased's name, date of birth, and date of death inscribed on them, along with a personal message, or prayer, but they may contain pieces of funerary art, especially details in stone relief. In many parts of Europe inseting a photograph of the deceased in a frame is very common.

Use

The stele (plural stelae), as it is called in an archaeological context, is one of the oldest forms of funerary art. Originally, a tombstone was the stone lid of a stone coffin, or the coffin itself, and a gravestone was the stone slab that was laid over a grave. Now all three terms are also used for markers placed at the head of the grave. Some graves in the 18th century also contained footstones to demarcate the foot end of the grave. This sometimes developed into full kerb sets that marked the whole perimeter of the grave. Footstones were rarely annotated with more than the deceased's initials and year of death, and sometimes a memorial mason and plot reference number. Many cemeteries and churchyards have removed those extra stones to ease grass cutting by machine mower. Note that in some UK cemeteries the principal, and indeed only, marker is placed at the *foot* of the grave.

Graves, and any related memorials are a focus for mourning and remembrance. The names of relatives are often added to a gravestone over the years, so that one marker may chronicle the passing of an entire family spread over decades. Since gravestones and a plot in a cemetery or churchyard cost money, they are also a symbol of wealth or prominence in a community. Some gravestones were even commissioned and erected to their own memory by people who were still living, as a testament to their wealth and status. In a Christian context, the very wealthy often erected elaborate memorials within churches rather than having simply

external gravestones. Crematoria frequently offer similar alternatives to families who do not have a grave to mark, but who want a focus for their mourning and for remembrance. Carved or cast commemorative plaques inside the crematorium for example may serve this purpose.

Materials

A cemetery may follow national codes of practice or independently prescribe the size and use of certain materials, especially in a conservation area. Some may limit the placing of a wooden memorial to six months after burial, after which a more permanent memorial must be placed. Others may require stones of a certain shape or position to facilitate grass-cutting by machine, or hand-held cutters. Headstones of granite, marble and other kinds of stone are usually created, installed, and repaired by monumental masons. Cemeteries require regular inspection and maintenance, as stones may settle, topple and, on rare occasions, fall and injure people;^[1] or graves may simply become overgrown and their markers lost or vandalised.

Restoration is a specialized job for a monumental mason. Even overgrowth removal requires care to avoid damaging the carving. For example, ivy should only be cut at the base roots and left to naturally die off, never pulled off forcefully. Many materials have been used as markers.

Stone

- **Fieldstones.** The earliest markers for graves were natural fieldstone, some unmarked and others decorated or incised using a metal awl. Typical motifs for the carving included a symbol and the deceased's name and age.
- **Granite.** Granite is a hard stone and requires skill to carve by hand. Modern methods of carving include using computer-controlled rotary bits and sandblasting over a rubber stencil. Leaving the letters, numbers and emblems exposed on the stone, the blaster can create virtually any kind of artwork or epitaph.
- **Marble and limestone.** Both limestone and marble take carving well. Marble is a recrystallised form of limestone. The mild acid in rainwater can slowly dissolve marble and limestone over time, which can make inscriptions unreadable. Portland stone was a type of limestone commonly used in England—after weathering, fossiliferous deposits tend to appear on the surface. Marble became popular from the early 19th century, though its extra cost limited its appeal.
- **Sandstone.** Sandstone is durable, yet soft enough to carve easily. Some sandstone markers are so well preserved that individual chisel marks are discernible, while others have delaminated and crumbled to dust. Delamination occurs when moisture gets between the layers of the sandstone. As it freezes and expands the layers flake off. In the 17th century, sandstone replaced field stones in Colonial America. Yorkstone was a common sandstone material used in England.
- **Slate.** Slate can have a pleasing texture but is slightly porous and prone to delamination. It takes lettering well, often highlighted with white paint or gilding. Swithland slate from Charnwood Forest, Leicestershire, England, was used for a large number of very fine gravestones from the later 17th century into the 19th century. The gravestones are found throughout Leicestershire and in neighbouring counties.

Metal, wood and plants

- **Iron.** Iron grave markers and decorations were popular during the Victorian era in the United Kingdom and elsewhere, often being produced by specialist foundries or the local blacksmith. Cast iron headstones have lasted for generations while wrought ironwork often only survives in a rusted or eroded state.
- **White bronze.** Actually sand cast zinc, but called white bronze for marketing purposes. Almost all, if not all, zinc grave markers were made by the Monumental Bronze Company of Bridgeport, CT, between 1874 and 1914. They are in cemeteries of the period all across the U.S. and Canada. They were sold as more durable than marble, about 1/3 less expensive and progressive.
- **Wood.** This was a popular material during the Georgian and Victorian era, and almost certainly before, in Great Britain and elsewhere. Some could be very ornate, although few survive beyond 50–100 years due to natural decomposition.
- **Planting.** Trees or shrubs, particularly roses, may be planted, especially to mark the location of ashes. This may be accompanied by a small inscribed metal or wooden marker.

Inscriptions

Markers usually bear inscriptions: epitaphs in praise of the deceased or quotations from religious texts, such as "*requiescat in pace*". In a few instances the inscription is in the form of a plea, admonishment, testament of faith, claim to fame or even a curse — William Shakespeare's inscription famously declares;

*Good friend, for Jesus' sake forbear,
To dig the dust enclosed here.
Blest be the man that spares these stones,
And cursed be he that moves my bones.*

Or a warning about Mortality, such as this Persian poetry carved on an ancient tombstone in the Tajiki capital of Dushanbe.^{[3][4]}

*I heard that mighty Jamshed the King
Carved on a stone near a spring of water these words:
"Many – like us – sat here by this spring
And left this life in the blink of an eye.
We captured the whole world through our courage and strength,
Yet could take nothing with us to our grave."*

Or a simpler warning of inevitability of death:

*Remember me as you pass by,
As you are now, so once was I,
As I am now, so you will be,
Prepare for death and follow me.*

The information on the headstone generally includes the name of the deceased and their date of birth and death. Such information can be useful to genealogists and local historians. Larger cemeteries may require a discreet reference code as well to help accurately fix the location for maintenance. The cemetery owner, church, or, as in the UK, national guidelines might encourage the use of 'tasteful' and accurate wording in inscriptions. The placement of inscriptions is traditionally placed on the forward-facing side of the memorial but can also be seen in some cases on the reverse and around the edges of the stone itself. Some families request that an inscription be made on the portion of the memorial that will be underground.^[5]

Headstone engravers faced their own "year 2000 problem" when still-living people, as many as 500,000 in the United States alone, pre-purchased headstones with pre-carved death years beginning with 19–.^[6]

Bas-relief carvings of a religious nature or of a profile of the deceased can be seen on some headstones, especially up to the 19th century. Since the invention of photography, a gravestone might include a framed photograph or cameo of the deceased; photographic images or artwork (showing the loved one, or some other image relevant to their life, interests or achievements) are sometimes now engraved onto smooth stone surfaces.

Some headstones use lettering made of white metal fixed into the stone, which is easy to read but can be damaged by ivy or frost. Deep carvings on a hard-wearing stone may weather many centuries exposed in graveyards and still remain legible. Those fixed on the inside of churches, on the walls, or on the floor (often as near the altar as possible) may last much longer: such memorials were often embellished with a monumental brass.

Marker inscriptions have also been used for political purposes, such as the grave marker installed in January 2008 at Cave Hill Cemetery in Louisville, Kentucky by Mathew Prescott, an employee of PETA. The grave marker is located near the grave of KFC founder Harland Sanders and bears the acrostic message "KFC tortures birds." The group placed its grave marker to promote its contention that KFC is cruel to chickens.

Form and decoration

Gravestones may be simple upright slabs with semi-circular, rounded, gabled, pointed-arched, pedimental, square or other shaped tops. During the 18th century, they were often decorated with *memento mori* (symbolic reminders of death) such as skulls or winged skulls, winged cherub heads, heavenly crowns, urns or the picks and shovels of the grave digger. Somewhat unusual were more elaborate allegorical figures, such as Old Father Time, or emblems of trade or status, or even some event from the life of the deceased (particularly how they died). Large tomb chests, false sarcophagi as the actual remains were in the earth below, or smaller coped chests were commonly used by the gentry as a means of commemorating a number of members of the same family. In the 19th century, headstone styles became very diverse, ranging from plain to highly decorated, and often using crosses on a base or other shapes differing from the traditional slab. They might be replaced by more elaborately carved markers, such as crosses or angels. Simple curb surrounds, sometimes filled with glass chippings, were popular during the mid-20th century.

Islamic headstones are traditionally more a rectangular upright shaft, often topped with a carved topknot symbolic of a turban; but in Western countries more local styles are often used.

Some form of simple decoration is once more popular. Special emblems on tombstones indicate several familiar themes in many faiths. Some examples are:

- **Anchor** – Steadfast hope
- **Angel of grief** – Sorrow
- **Arch** – Rejoined with partner in Heaven
- **Birds** – The soul
- **Book** – Faith, wisdom
- **Cherub** – Divine wisdom or justice
- **Column** – Noble life
- **Broken column** – Early death
- **Conch shell** – Wisdom
- **Cross, anchor and Bible** – Trials, victory and reward
- **Crown** – Reward and glory
- **Dolphin** – Salvation, bearer of souls to Heaven
- **Dove** – Purity, love and Holy Spirit
- **Evergreen** – Eternal life
- **Garland** – Victory over death
- **Gourds** – Deliverance from grief
- **Hands** – A relation or partnership (see Reference 3)
- **Hourglass** – Time and its swift flight
- **IHS** – Stylised version of iota-eta-sigma, a Greek abbreviation of Jesus; alternatively treated as an initialism for "In Hoc Signo (VInces)" – "In this sign you shall conquer."
- **Ivy** – Faithfulness, memory, and undying friendship
- **Lamb** – Innocence
- **Lamp** – Immortality
- **Laurel** – Victory, fame
- **Lily** – Purity and resurrection
- **Lion** – Strength, resurrection
- **Mermaid** – Dualism of Christ – fully God, fully man
- **Oak** – Strength
- **Olive branch** – Forgiveness, and peace
- **Palms** – Martyrdom, or victory over death
- **Peacock** – Eternal life
- **Pillow** – a deathbed, eternal sleep
- **Poppy** – Eternal sleep
- **Rooster** – Awakening, courage and vigilance
- **Shell** – Birth and resurrection
- **Star of David** – The God
- **Skeleton** – Life's brevity
- **Snake in a circle** – Everlasting life in Heaven
- **Swallow** – Motherhood
- **Broken sword** – Life cut short
- **Crossed swords** – Life lost in battle
- **Torch** – Eternal life if upturned, death if extinguished
- **Tree trunk** – The beauty of life
- **Triangle** – Truth, equality and the trinity
- **Tzedakah box (pushke)** – Righteousness, for it is written "...to do righteousness and justice" (Gen 18:19) and "the doing of righteousness and justice is preferable to the Lord than sacrificial offering" (Proverbs 21:3).
- **Shattered urn** – Old age, mourning if draped
- **Weeping willow** – Mourning, grief

- **Heart** – Devotion
- **Horseshoe** – Protection against evil

Safety

Over time a headstone may settle or its fixings weaken. After several instances where unstable stones have fallen in dangerous circumstances, some burial authorities "topple test" headstones by firm pressure to check for stability. They may then tape them off or flatten them.

This procedure has proved controversial in the UK, where an authority's duty of care to protect visitors is complicated because it often does not have any ownership rights over the dangerous marker. Authorities that have knocked over stones during testing or have unilaterally lifted and laid flat any potentially hazardous stones have been criticised, after grieving relatives have discovered that their relative's marker has been moved. Since 2007 Consistory Court and local authority guidance now restricts the force used in a topple test and requires an authority to consult relatives before moving a stone. In addition, before laying a stone flat, it must be recorded for posterity.

End of quotation from Wikipedia the free encyclopedia

Not-so-common types of headstones (from Google images)



What the Bible says about Head or Memorial Stones

4 And it came to pass, when all the people had completely crossed over the Jordan, that the LORD spoke to Joshua, saying: ² "Take for yourselves twelve men from the people, one man from every tribe, ³ and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.'"

⁴ Then Joshua called the twelve men whom he had appointed from the children of Israel, one man from every tribe; ⁵ and Joshua said to them: "Cross over before the ark of the LORD your God into the midst of the Jordan, and each one of you take up a stone on his shoulder, according to the number of the tribes of the children of Israel, ⁶ that this may be a sign among you when your children ask in time to come, saying, 'What do these stones *mean* to you?' ⁷ Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever."

⁸ And the children of Israel did so, just as Joshua commanded, and took up twelve stones from the midst of the Jordan, as the LORD had spoken to Joshua, according to the number of the tribes of the children of Israel, and carried them over with them to the place where they lodged, and laid them down there. ⁹ Then Joshua set up twelve stones in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and they are there to this day.

¹⁰ So the priests who bore the ark stood in the midst of the Jordan until everything was finished that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua; and the people hurried and crossed over. ¹¹ Then it came to pass, when all the people had completely crossed over, that the ark of the LORD and the priests crossed over in the presence of the people. ¹² And the men of Reuben, the men of Gad, and half the tribe of Manasseh crossed over armed before the children of Israel, as Moses had spoken to them. ¹³ About forty thousand prepared for war crossed over before the LORD for battle, to the plains of Jericho. ¹⁴ On that day the LORD exalted Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.

¹⁵ Then the LORD spoke to Joshua, saying, ¹⁶ "Command the priests who bear the ark of the Testimony to come up from the Jordan." ¹⁷ Joshua therefore commanded the priests, saying, "Come up from the Jordan." ¹⁸ And it came to pass, when the priests who bore the ark of the covenant of the LORD had come from the midst of the Jordan, *and* the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place and overflowed all its banks as before.

¹⁹ Now the people came up from the Jordan on the tenth *day* of the first month, and they camped in Gilgal on the east border of Jericho. ²⁰ And those twelve stones which they took out of the Jordan, Joshua set up in Gilgal. ²¹ Then he spoke to the children of Israel, saying: "When your children ask their fathers in time to come, saying, 'What *are* these stones?' ²² then you shall let your children know, saying, 'Israel crossed over this Jordan on dry land'; ²³ for the LORD your God dried up the waters of the Jordan before you until you had crossed over, as the LORD your God did to the Red Sea, which He dried up before us until we had crossed over, ²⁴ that all the peoples of the earth may know the hand of the LORD, that it *is* mighty, that you may fear the LORD your God forever."

(Google/Joshua 4 - New King James Version)

Headstones in the Cook Islands Context

A lot of the old graves in the Cook Islands do not have headstones. Those who have, inscriptions are commonly manually marked into the headstone which is normally made of limestone or cement. The lack of headstones on some graves may be attributed to families not being able to afford the extra cost, or the means to make one were simply not available at the time. No doubt families planned to put one up at some later date, but other things soon take precedent and it is quite easy for the task to simply drift by the wayside.

Headstones made of marble are common these days; they are made and imported from New Zealand mainly, with some coming out of Australia. Presently no one makes them in the Cook Islands. Due to their weight, they are normally sea-freighted into the country. Airfreight becomes an option when timing is critical.

A standard size headstone weighing about 50kg and landed in Rarotonga averages \$5,000; this cost is inclusive of the actual cost of the headstone, sea-freight, wharfage and other associated costs. Depending on the size and complexity of the inscriptions and designs, marble headstones can be landed in Rarotonga for less than \$3,000 and can go up to well over \$10,000. For some, the costs are too expensive and resort to other options, a popular one being an A3 or similar sized portable marble plaque, a couple of centimeters thick, cost around \$500, which can be hand-carried (or put in the suitcases) as people fly back to Rarotonga. Then they can be inserted into a boxing of cement so that when dry, they look like real standard-size headstones. Mounting it on the grave is the same as mounting a standard size headstone that has been sea-freighted. The much lower cost is what attracts customers to this cost-saving option.

Unveiling of a headstone

It is common, though not compulsory, for the unveiling of a headstone to be done 12 months after the time of passing away. In most cases, a church minister officiates over the ceremony. From the CICC Prayer Book (2013, p.17), the order of service for a headstone unveiling ceremony is as follows:

1. Traditional hymn (there are hymns commonly sung for this purpose)
2. Reading (Joshua 4:20-34 & Genesis 31:43-45 are normally used, other readings are also used)
3. Message
4. Prayer
5. Unveiling of the headstone which has been covered previously by white sheets of cloth (the actual number of cloths can be anywhere from 1 to over 20).
6. After a family member reads out the inscriptions on the headstone, the minister then blesses the headstone
7. Thank-you speeches, refreshments, close



Reading of the inscriptions on Papa Joe Riggot's headstone by his son Joe Riggot Jnr during the unveiling ceremony, Saturday 13 September 2014, Pouara, Matavera, Rarotonga.



Unveiling of the headstone of Tekonini Tamarua, Matavera, December 2005.



Unveiling of the headstone of Tuainekore Tuaua, February 2010, Matavera.

This section "Headstone in the Cook Islands Context" plus photos are by the CICC General Secretary

7: TE TAEAKE RA KO ARIANA

Aiteanga

Ko tera mea tae ra tei karangaia tona ingoa e ko “Ariana,” e jokey teia kua takave ana tatou pouroa iaia e rai te taime i roto i to tatou oraanga kopapa nei. Kua riro ana aia ei tauturu ia tatou i tetai au atianga, kua riro katoa ei tamanamanata ia tatou i tetai au atianga, ei tauru ia tatou ki roto i tetai puereere i tetai au atianga, ei kata aviri me kore tatiae ia tatou i tetai au atianga, ei mamaeanga katu no tatou i tetai au atianga, ei tuatua anga na tatou ki roto ia tatou uorai e, “*ae taue, naringa oki teia jokey kare i anauia mai ki te ao nei!*”

Me akatau meitaki tatou i terei naai tuatua, kare takiri ona apa me kore tu viivii ka inangaro ei tatou i te kopae takiri atu iaia, e ingoa manea ua rai teia ingoa Ariana me akatangiia. E Otera (motel) katoa tetai i Rarotonga nei e ko tona ingoa teia, koia a “Ariana Bungalows,” tei te pae ki te maunga i te toa “Super Brown” i Upper Tupapa, no Vara Hunter te reira motel, taku i kite. E imene reka katoa tetai tei taiku i te ingoa o Ariana tei rongo ana au i toku meangiti anga, e imene Tahiti. Teia oki tetai raini o te reira imene, “A, a, aue, Ariana oooe, a napa napa, te uira!” Akara na ratou kotou ireira, koia tika'i te akaieie e te rongonui o teia autara ko Ariana, kua taea nga koro e 4 o teiane ai, noatu e tei te pae ki tai uake rai a Tahiti kare i mamao meia tatou!



Eaa ireira tona aiteanga? Aaaaaee, ko tetai tuatua teia koia'i te mama i tona aiteanga, “Later” i te reo papaa, “akonei ake” i te reo Maori. Teia oki tetai au akatauanga, “no te aa, ka aere atu rai au,” tetai, “no te aa, ka aere rai au ka tiki, akonei ake me oti taku angaanga e rave nei,” tetai, “aue te iu, okei, akonei ka apai ei i tena apinga,” e te vai atura tetai managanuianga o te au akatauanga ka tano kia topiriia mai. Tetai aiteanga mama paa kia maramaia koia oki, “kare i teia taime.”

E taeake meitaki

I na, me ko tena i runga nei te aiteanga o te ingoa Ariana, eaa ireira tona meitaki? E tika, e tuatua akaieie, eaa ra tona meitaki ka inangaro atu ei tatou iaia? Kare oki no te reka i tona akatangianga e ko te reira ua te tumu ka takave ei tatou iaia. I tetai taime me akarongo tatou i tona tangianga, oroatu rai e kare e apinga meitaki i roto. Teia oki taua metua e inangaro nei i te tamariki kia aere mai i teia taime kia rave i tauu metua angaanga i anoano iaia kia rave, a te akaoki mai nei i te karere e, Ariana. I toku manako e uti ua rai te apinga ka tupu mai, penei ka inangaro taua i te papaki i nga pukai taringa i te reira atianga me rongo taua i te reira tuatua me akatangiia mai e ta taua tamaiti me kore anau. Inara, auraka rava ia, auraka te reira kia raveia ki runga i te tamariki, ka apaina akonei tatou ki te ture a te tangata. Kua angaia oki e te aronga marama o teia ra tetai ture no te papa tamariki – anti-smacking law – tei kaitamaki atu ki te apiianga a te Bibilia. No reira kare e papa i te tamariki, e are auri te openga, i na te reira ture ei. No te aa, te vai ra to Ariana tua meitaki, teia oki ka taiku atu au, teia kotou ra te tika openga.

Ko tetai tua meitaki o teia taeake ko Ariana koia oki ka oronga mai aia i tetai tuatau akaeaeanga maru, koia oki i te reo papaa, *breathing space*. Me taangaangaia oki teia tuatua, tera te aiteanga, kare e aere vave e rave i tei anoanoia kia raveia. Me te rave ra oki taua i tetai angaanga ke, e oti kapikiia mai taua no tetai angaanga ke, e mea papu e kare e rauka ia taua i te akaruke ua i te reira angaanga no te aere atu i te rave i tetai akaou angaanga, no te mea e 2 rai oki o tatou te tangata nei rima, e 2 vaevae no te angaanga, no reira kua akakotingaia te ka rauka ia tatou i te rave i te taime okotai. Riro atura ireira a Ariana ei tumuanga meitaki no te aere marie ua – take our time – i te raveanga i te angaanga. Kare oki e meitaki kia taviviki, ko te motu mai te rima me



te tipupu taro me kore apara ra taua, me kore ko te rokoia maina aea taua e te manamanata (accident) mei te u i runga i te mataara. Akara na ra ireira kotou, e apinga meitaki uarai tera taeake ko Ariana, ka paruru i te rima kia kore e motu, ka paruru i te tangata kia kore e accident i runga i te ara nui o te katoatoa.



Tetai ngai meitaki o Ariana koia oki e ravenga i te karanga atu anga ki te tangata na roto i tetai mataara manea e te maru e, “Kare,” me kore “No,” me kore “Auraka rava ia.” Ka rauka oki i te taangaanga ia Ariana na roto i te karanga atu anga e, “ariana, ka oki ana au ki te kainga ka kimikimi marie i toku manako no runga i tena tamanakoanga.” Kua kite takere oki koe e ko te pauanga ka tano kia orongaia, e “Kare,” kare ra koe e tae i te akakite atu e, “kare au e ariki i tena manako.” I na, kimi ireira koe i tetai ravenga me kore tuatua e maru ake tona tangianga i te “Kare,” rauka mai ireira a Ariana. Eaa ia pakau, kua atea koe i te reira aereanga. A’a atu ei a muri ake? Na kotou e akatae atu ki te openga.

E taeake kino

Maara mai iaku te imene a Tutu Ringiao i te na ko anga tetai ngai e, “*Apinga meitaki te oa, apinga kino te oa, matakite ka kakati e, e veri tara tena.*” Kare au i marama roa i te vaerua i roto i teia ngai o te imene, taku ua i akarongo koia oki e pirianga tona ki tei tupu i rotopu i tetai nga tokorua tane e te vaine. Vaoo atu ra tatou i te reira, ko te akatauanga manako i roto, ko te mea ia ka akaisiisi tatou. No reira kia tau ki tei akaari iatu i runga nei no te tua meitaki o Ariana, ka ui ireira te uianga e, “Eaa te atianganga e karangaia’i a Ariana e, e taeake kino?” Mei teia apinga rai oki e denari (coin), e rua ona tua, katu e te iku (head & tail). Kua pera katoa ia paa a Ariana, me e tua meitaki tona, e tano katoa’i ireira e, e tua kino tona. Ko te kino e te meitaki, i tetai au atianganga e aere kapipiti ana raua.

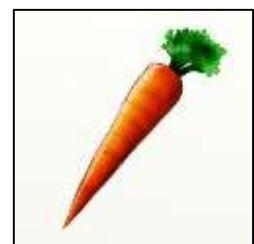
Okei, meitaki, ka akara tatou i atu i teia tumu tapura manea, i Papa me kore Mami iaku, ka pau atianganga katoatoa) e, “Ariana,” e akaou mai, aere akaou atu te “Ariana.” Teia au e manako nei rima o toku Papa ki muri i toku law i te reira tuatau. I taua Ariana i vaitata akaou iaku, kua akakiteanga mai e te aere nei akapera ua ma te kore takiri e akakiteanga mai? Ko teia ireira te manako i o mai ki roto i toku katu, “Kite koe e Ariana, kare taua e taeake akaou, me kapiki akaou mai toku Papa iaku, kare rava au e takave akaou mai iakoe, no way, aere atu koe ki tetai ngai ke.” Ka tano katoa paa te tuatua ra e “*aere ke atu koe e Satani*” kia taikua ki konei.



tetai o tona au tua kino. Ei akamata te tuatau mua me kapiki maina toku au i tetai au atianganga (kare i te au kikite kape angaanga oki teia. Kapiki pauanga, ko taua pauanga rai, e kua atea atu, kite uake pakakina te mokotua – kare oki e anti-smacking atianganga rai, kite meitaki au e kare a ngaro i te oro ma te kore rava e aia! Eaa rava ia tu taeake e ka aere

I teia ra me kapiki atuna au ia Natana (te ingoa o taku tamaiti e 9 ona mataiti), ka pau mai aia i tetai au atianganga e, “Yeeeahh!” I na, kare oki e ko te reira taku i apii atu ei kiaia e ka na reira te pau mai, kua apii atu ra au kiaia kia pau mai e “Oooouu!” Kapiki akaou au, “E Natana e!” Mei taku i pau atu ki toku Papa, kua pau akaou mai a Natana e, “Yeeeahh!” I teia taime ra, tei runga atu te tangianga o tona reo, kite meitaki atura ireira au e, kare e inangaro roa ana i te aere mai. Eaa ra te ravenga e viviki ei teia tamaiti naku i te aere mai kia tono atu au kia aere koi tita? A, rauka mai te manako, kua kite oki au e, e apinga reka nana te aere ki te teata, i te au teata tika’i e karanga iana i te reo papaa e, *World Premier*, e akaarianga no te tuatau mua, e au teata ka tano rai na te tamariki.

Manako atura ireira au e ka patia i tetai potonga carrot ki mua i te rakau me kapiki akaou au ia Natana. Teia oki ta te parabole a te papaa i apii mai, akaariari i tetai carrot ki mua i te vaerua e tei roto te rapiti, me kite mai te rapiti ka aere mai aia ki vao ka kai i te carrot, kare e ekokoanga, ko toou chance ireira i te opu atu iaia. Kapiki akaou au no te toru o te taime, “E



Natana e!” Aaaaaee, teia te pauanga koia’i tona tangianga ki toku nga pukai taringa, “Whaaaatt!” Aue taue au nei e, tae rava te manako ki te tuatua ra e, “*tataraara iora au ko au i anau tamariki.*” I te mea oki e kare ake rai au i papa ake i taku tamariki (no te aa, e tarevake maata te reira noku), akaoki atura au i te manako kia Natana i te na ko anga e, “Me kare koe e aere mai, kare au e apai iakoe ki te teata!” Mamamia! E 5 rai paa tekoni (seconds), teia a Natana, kua papa no te rave i te angaanga ua taku ka akaue iaia kia rave, no teia ua nei oki e, e teata teia e inangaroia nei kia tae. Teiea a Ariana? I toku tamariki anga, kua ngaro i te oro. Kia pakari e kia metua mai au, kua riro te carrot i te mono atu ia Ariana, kare ireira a Natana i aravei ana i te pokara ki muri i te mokotua. Aue turaia e, te manuia o te tamariki i teia tuatau.

Tetai tua akaou tei riro a Ariana ei taeake kino. E ora 5.00am toku pairere Air NZ kua akaruke ia Rarotonga nei no te rere atu ki Nutireni, piki akaou atu ei ki runga i tetai pairere ke no Samoa. Kua moe araara ua au i te reira po, moe mei ta te Tinito rai te tu, me akara koe ia ratou ka manako koe e te moe ra. E tika kua piri paa to ratou mata, kareka to ratou manako pitiniti (business) te ara uara kare e moe ana, no reira rai te reira iti tangata e puapinga iana rai i roto i to ratou oraanga. Maara katoa mai iaku te reo imene i te na ko anga mai e, “*Te more ra au, kareka taku manako, te ara uara ia,*” na Akaperepere raua ko Taunganui paa te reira imene.

I na, ara mai au i te ora 2.00am no te tapapa i te aere atu anga ki te airport, e ora 3.00am oki te ripoting time. Kia ara mai ra i te ora 2, ooouu, too early, e 15 menei rai oki ki te airport, i na e ora 2 ake rai teia. Tera ireira te aiteanga, ka rauka akaou mai tetai 45 meneti i te akangaroia. Teia ua rai a Ariana i te pae iaku i te nako anga mai e, “*e ia, eaa koe ka rapurapu ei, e 45 oou meneti toe, taviviki, takoto akaou ki raro.*” Kare oki i oni iana te alarm, no reira irinaki uatu ireira kia Ariana. Tau mari ei te imene a te mapu o Tupapa i te na ko anga mai ei, “*Tu uake rai toku auouo*



kua aru atu iakoe.” Ko au rai te auouo i te akarongo anga kia Ariana, akaariiia mai ireira, te leva atura te manu o te reva, teratu rai au e rapu atura kare i tae ake ki te airport, eaa to kotou manako anga!! Manuia tika’i kua matau au i te au tuaine i roto i te opati o te Air NZ, kua rauka mai te ngai i runga i te pairere i tera o mai ra, e \$20 rai extra to pay, kare oki mei te over \$300 ta tatou i matau i te kite. No reira kua kino lava te soa ra ko Ariana i teia aereanga. I roto ireira i te au atianga e teretere ana au i muri mai, kare rava au e akataeake akaou ana kia Ariana me e pairere toku ka catch.

Ka akapeea ireira au ia Ariana?

E koe! (e akatangianga Nga-Pu-Toru, i roto tika’i i te iti tangata Mauke), taangaanga meitakiia tena taeake, kia kore e riro mai ei puereere me kore ei mamaeanga katu noou. Ko Ariana rai a Ariana, kare rava e ravenga i tena jokey e mate me kore e ngaro ei mei roto i to tatou to te tangata nei oraanga, no reira takaveia mai ki te takaveanga o te soa sumaringa, kia riro aia ei tauturu meitaki noou i te au atianga tei anoanoia. Matakite ra, e veri tara aia i tetai taime te ka akariro mai iakoe ei auouo ma te kore rava oou inangaro e kia peraia mai koe. Te meitaki uara aia i tona ngai, me tarevake ra tona taangaangaia anga, ka anau mai tana ko Tureti, e nga taeake piri mou e te tumanava oki tena nga mea tae e rua. Ariana, a tetai ra tatou e tuatua’i no runga ia Tureti.

All images from Google.

Ko teia pupuaa’anga, na te CICC General Secretary. Kare e araianga i tetai uatu me e tua taau tei anoano kia tukuia na roto i teia nutileta. Imere mai kiaku i runga i te ciccgs@oyster.net.ck.

PART 5

In the Churches

(Photos taken by various church members, from the collection of the CICC General Secretary, Takamoā)



September 2008, workshop on church administration & finance during the CICC Council meeting held in the old Clayton Uniting Church Hall, Melbourne. The Hall and Church was refurbished in 2010.



Left: eating or entertainment time? Not sure which one! Ekalesia Townsville. Right: some of the members of the Ekalesia Townsville. Both photos taken in 2009 during a visit by members of the CICC Executive Council from Rarotonga.



Left: Ekalesia Hastings Sunday School & Youth, November 2010. Right: Tucker time to wrap up the ordination of Takai Rahiti as Assistant Minister for the Ekalesia Invercargill, March 2010.



Mahara Rahui, Assistant Minister, Ekalesia Otara, NZ. March 2010.



Takai Rahiti & wife, Assistant Minister, Ekalesia Invercargill, NZ. March 2010.



Matamaru Tongia & wife, Assistant Minister, Ekalesia Christchurch, NZ. March 2010.



Rau Nga (left), Assistant Minister, Ekalesia Ngatangia, November 2012, with his minister, Rev. Tereora Tereora.



Murare Iona, Assistant Minister, Ekalesia Atiu. August 2011.



John Andrew, Assistant Minister, Ekalesia Arorangi. 2010.



Rima Meti & wife, Assistant Minister, Ekalesia Noble Park, Melbourne. April 2012.



Morara Mairi, Assistant Minister, Ekalesia Clayton, Melbourne. April 2012.

Cook Islands Christian Church of Australia 2014 Council Meeting
20 September, Ekalesia Mt. Sheridan, Cairns, Queensland



Photos sent in by Liz Tepania-Neiao, Council Member from Melbourne

PART 6

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

PART 10 (continued from the last newsletter)

SECTION 2: THE THIRD DAY HE ROSE AGAIN FROM THE DEAD

On the morning of the first day of the week, thenceforth hallowed as the Lord's Day the Christian Sabbath the soul of Jesus left Hades, and once more and for ever entered the body, and formed with it the perfected humanity of the "Word made flesh." The resurrection of Jesus is a well-attested fact of history. The close-sealed, sentinelled sepulchre, the broken seal, the stone rolled away, the trembling guard, the empty tomb, and the many appearances of Jesus to the women, the disciples, the brethren, and last of all to Saul of Tarsus, prove that He had risen.

The Resurrection was a fulfilment of Old Testament prophecy. Peter thus interprets Psalm 16:10 "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption," affirming that David in that Psalm speaks of the Resurrection of Christ. Jesus Himself often foretold, both figuratively and directly, His own resurrection, as when He spoke of the coming destruction of the Temple, and connected it with the death and resurrection of His body; or when He told the disciples that in a little while they should not see Him, and again in a little while they should see Him. The place which this doctrine holds in the Christian faith is shown by the numerous references to it in the Epistles.

The Apostles had not grasped the statements of Christ in such a way as to lead them to look with confidence for His return, or to gather hope of His resurrection. On the contrary, they did not expect His resurrection, and, when they heard of it, they could not believe it to be real. Yet, convinced by the evidence of their own senses, they came to hold it fast as the fact that crowned all their hopes in life and death. Although the preaching of "Jesus and the Resurrection" exposed them to persecution and martyrdom, they nevertheless continued to proclaim a risen Lord. "If Christ is not risen," says Paul, "then is our preaching vain, and your faith is also vain," and he goes on to admit that if the Resurrection had not taken place, he was altogether mistaken in the view of God's character set forth in his preaching and epistles.

Peter makes a similar statement: "We are begotten again unto a lively hope by the resurrection of Jesus Christ." It is His victory over death that confirms the truth of His claims. He is proved to be the Son of God by His resurrection from the dead. So important a fact was it regarded in connection with their work, that when they met to select a successor to Judas in the apostolic college, it was held to be essential that no one should be appointed who was not able to testify that he had seen the risen Lord. Paul regarded this doctrine as so necessary, that he made it the basis of faith and salvation: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

The life of Paul is an unanswerable argument for the truth of the Resurrection. Not only did he preach this as the central doctrine of Christianity; he maintained it at the cost of all that, before his conversion, he had held dear. He was not a man to give his faith to such a doctrine without overwhelming evidence of its truth. As Saul of Tarsus he had been in the fullest confidence of the Jewish rulers, and knew all that they could urge against the reality of the Resurrection, but their arguments had no weight with one who had seen the risen Lord on the way to Damascus.

The importance of the Resurrection of Christ as an argument for the Divine origin of Christianity is recognised alike by those who receive and by those who reject it. Negative criticism has assailed the doctrine and has devised ingenious theories to explain on natural grounds the testimony on which it is received. The diversity of such explanations goes far to refute them, and their utter failure to account for the marvellous effects which the appearances of the risen Jesus produced on the witnesses, or for the place which the doctrine held in their teaching, has tended rather to establish than to discredit the reality of the Resurrection.

Various sceptical theories, to which much importance was attached for a time, are now almost forgotten. The Mythical theory fails to account for the immediate effect produced by belief in the Resurrection. Myths require time for their growth and development, but the disciples of Jesus set the Resurrection in the forefront from the very first. On the day of Pentecost Peter sounded the keynote of Apostolic preaching when he declared, "This Jesus hath God raised up, whereof we all are witnesses." And so from this time forward, "with great power gave the Apostles witness of the resurrection of the Lord Jesus." The historical fact not only rests upon the most irresistible evidence; it is the very corner-stone of the whole fabric of Gospel teaching.

Another view of the testimony for the Resurrection has found advocates who claim that it explains, without having recourse to supernaturalism, the belief of the disciples and others in the doctrine. With some minor differences of detail, they agree in attributing the persistency of those who said that they had seen Jesus alive, to the impression produced on them by His wonderful personality. This, they hold, was so strong that the effect continued after His death, and the disciples saw visions of Him so vivid that they believed them to be real appearances. He had filled so much of their lives while He was with them, that they were unable to realise His departure, and retained His image in their hearts continually. Exalted and excited feeling projected His figure so that they saw Him apparently restored to life.

A theory such as this will not stand, in the face of the evidence for the Resurrection. It was no subjective impression, but the Saviour Himself, that brought conviction to the minds of the numerous witnesses. It was no apparition, it was a body that they saw and handled and tested and proved to be of flesh and blood. They heard their Master speak, and saw Him eat; and at frequent intervals for forty days He showed Himself to them. Sometimes He was seen by one, sometimes by many; and before His ascension He charged them to carry on the work He had committed to them: to feed His sheep, to feed His lambs, to go into all the world and preach the Gospel to every creature. "Him," said Peter, "God raised up on the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

What they saw was the true body of their Lord, the same that had been crucified, dead, and buried, but a marvellous change had passed over it. It was now possessed of spiritual qualities, suddenly appearing, suddenly vanishing; now felt to be made of flesh and bones, and now passing through closed doors, or walking upon water. It was no longer subject to natural law as it had been before the Resurrection; and when the disciples beheld the Lord, they had not only proof of His continued existence, of His being God as well as man, and of God's seal having been set upon His atoning work, they had also an intimation of what life hereafter will be for His followers, who shall be like Him, for they shall see Him as He is.

How full and widespread was the belief in the Resurrection of Jesus in the hearts of those who were its witnesses, is apparent not only from the fact that the great theme of their preaching was "Jesus and the resurrection," but is also evident from the importance they attached to the Lord's Day and the Lord's Supper. These institutions have a direct connection with the Resurrection, the former having been substituted for the Jewish Sabbath expressly on the ground that on that day the Lord rose; the latter, while it commemorates His death, sets forth also His resurrection life.

ARTICLE 6

He ascended into heaven, and sitteth on the right hand of God the Father Almighty

Forty days after His resurrection Jesus charged the Apostles, in the last words He is known to have spoken on earth, to testify of Him throughout the world, and assured them that they should receive power through the descent of the Holy Spirit. This last-recorded utterance called His Church to missionary enterprise: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." It is when believers in Christ are faithful in the performance of this duty that fulfilment of the promise may be confidently looked for, "Lo, I am with you alway, even unto the end of the world."

We are told that, when Jesus had spoken these things, "He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

Ascension is the completion of Resurrection. "If he were on earth," says the author of the Epistle to the Hebrews, "he should not be a priest." No part of His work would have corresponded to that of the high priest, who, when he had offered up sacrifice, passed into the holy place with the blood of the victim, and laid it upon the altar. The act thus foreshadowed in the type was accomplished when our great High Priest passed into the heavens, and "entered not into the holy places made with hands, which are the figure of the true; but into heaven itself, now to appear in the presence of God for us."

The Ascension took place in open day and in the sight of the Apostles. "While they beheld, he was taken up." That they might be witnesses of the fact, it was necessary that they should see Him go up from earth. Unlike the Ascension, the Resurrection of Christ took place unseen by mortal eye. Eye-witnesses of His rising from the dead were not needed. The fact that they had seen Jesus after He rose qualified them to be witnesses of His Resurrection, but it was only because they had seen Him taken up that they could bear personal testimony to His Ascension.

Thus our Lord "ascended into heaven, and sitteth on the right hand of God the Father Almighty." This Article expresses the honour and dignity of His Person and character. To sit on the right hand is an honour reserved for the most favoured.^[146] When the Scriptures speak of the right hand of God, it is meant that, as the right hand among men is the place of honour, power, and happiness, so to sit on the right hand of God is to obtain the place of highest glory, power, and satisfaction.

At God's right hand our Lord entered into everlasting and perfect glory and dominion. Being one with the Father, all that is the Father's is His. He is exalted a Prince and a Saviour, having an eternal life and all the fulness of the Godhead dwelling in Him bodily. The Father Himself gave Him the place at His right hand, having highly exalted Him and given Him a name which is above every name. None can dethrone Him or successfully plot against His kingdom. No weapon, carnal or spiritual, can ever prevail against Him. It is this that gives to Christianity its stability and power, for Christianity is Christ Himself sitting at the right hand of God.

The ascended Christ exercises absolute authority and unlimited dominion. The Father on whose right hand the Son sits is, in this clause, as in that which stands at the beginning of the Creed, termed the "Father Almighty." Though the distinction is not apparent in the English version of the Creed, "Almighty" in the original Greek is in these clauses expressed by two different words. In the earlier clause, the word so rendered signifies God's supreme, universal dominion, while here the word employed denotes the fact that His power and operation are always efficacious and irresistible, and that all things are under His absolute control. This word "Almighty" warrants the belief which the clause declares, that the Son, sitting on the right hand of the Father, possesses absolute and universal power, and that in executing His office as Mediator none can resist or oppose Him.

The word "sitteth" is expressive not so much of the attitude as of the settled and continuous character of Christ's exaltation. At God's right hand in heaven He executes the offices of Prophet, Priest, and King, as He did on earth. The prophet, as teacher of the revealed truth, held office in Old Testament times; and when Jesus entered on His public ministry, it was as a Divinely-accredited teacher that He claimed to be received. He brought out of His treasury things new and old, and exhorted men to hear, believe, and obey Him. By His words and His life, He made known the will of God for man's salvation; and when He was lifted up upon the cross, it was to the end that, by the sacrifice He offered and the truth He taught, He might draw all men unto Him. He brought life and immortality to light, and since His departure He has not ceased to be the Teacher and the Guide of all who receive Him.

His word abides with us, and His first gift to the Church after He rose was the Holy Ghost, who came to lead men to all truth. When the Lord ascended on high He received gifts for men, "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is in Him that all Christian teaching originates, and through His Spirit that it takes hold of men's hearts. Our Lord does not indeed now appear in visible form, speaking face to face with men as He did in Palestine, but He speaks in and through every believer who in His name seeks to win souls for His Kingdom. Paul recognised this when he wrote to the Corinthians, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

In His exaltation, Christ executes the office of a Priest. The functions of the Jewish high priest were not limited to the offering of sacrifice. When he had made an end of offering, he carried the blood of the victim into the Holy Place and made intercession for the sins of the congregation. As the mediator between God and His people, he thus foreshadowed the work of Him who is a "priest for ever, after the order of Melchizedek," succeeding none, and being succeeded by none, in His priestly office. As the high priest's work was partly without and partly within the Holy Place, so Christ's priestly work is twofold, consisting of His satisfaction for sin upon earth and His intercession in heaven. "Christ our Passover is sacrificed for us." He was once offered to bear the sins of many, thereby satisfying Divine justice and reconciling men to God. After having as our great High Priest offered the sacrifice of Himself, He passed into the heavens. There He makes continual intercession for us. At the right hand of God He exercises kingly prerogatives also. He was anointed to the royal office at His baptism, when the Holy Ghost descended on Him.

When by death He overcame him who had the power of death; when He rose from the grave and announced to His disciples that all power was given Him in heaven and earth, He asserted His kingly office; and when God, having raised Him from the dead, set Him at His own right hand in heavenly places, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, all things were put under His feet, He was given to be Head over all things to the church, and received dominion and glory and a kingdom. He must reign until all His enemies are under His feet. "To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

(Part 11 continues in the next newsletter)



(This is a 16-part series compiled 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 ciccgs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently caretaker minister for the Avarua Ekalesia, Rarotonga).



The Last Supper – Jesus and His 12 Apostles
(Google image)

PART 7

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 rebuilding of the Matavera CICC Sunday School Hall currently under way. *All photos by the CICC General Secretary.*



Saturday 23 August, 8.00am – service to mark the last day of the hall's use and existence, and the first day of work on the project.



Saturday 30 August – a week later, the hall was no more. As the saying goes, "now you see, now you don't."



Saturday 6 September, 8.00am – a formal service was held for the laying of the foundation stones. This was done in 2 parts; the first part was by about 20 earmarked VIPs which included reps from the CICC Executive Council, ministers from around Rarotonga, elders, organisation/group leaders in the Ekalesia, Government MPs and officials, bank officials, and traditional leaders. They all put down their stones at the same time.



The putting down of the second lot of stones was opened to Ekalesia members and visitors. They too did theirs at the same time, thereby cutting down on time. So the actual laying of the 60-odd stones by the 2 groups was done within a matter of a few minutes. A sumptuous feast wrapped up the event before work continued.



Saturday 13 September, foundation mortar is down and ready for the commencement of the brick-work.



Saturday 20 September, brick-work is coming along just fine, and the structure is starting to take shape and look like a building.



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