



Cook Islands Christian Church

Newsletter

71 Sept 2018



The "Mission House" CICC Head Office, Takamoa, Rarotonga



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Kūkupa (Cook Islands Fruit-Dove), native to Rarotonga & Atiu. *More on this rare and endangered species on p.51.*
Photo by Natana Mataio, taken June 2018 on the family property at Avatiu; was feeding on a nearby chillie plant and flew onto the pawpaw tree above.

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CICC NUTILETA 71

1. AKATOMO'ANGA



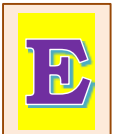
ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia peapa akakitekite numero 71 tei akamataia i te mataiti 2005. Ko te toru teia o te nutileta no teia mataiti 2018.

Tetai tuanga ei akaaravei ia tatou, no roto mai ia i te Tia o teia ra Varaire 28 Tepetema, te ra i tukuia'i teia nutileta ki vao: 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 tavaitai anga i to kotou manako, ma te inangaro okotai, ma te kapitianga o to kotou ngakau, i te akonoanga i te tuatua okotai ra.”* Mei roto mai i te Good News, *“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, e pera tetai au nuti no vao mai penei ka riro ei pumaanaanga kia tatauia. Ko kotou kare i kite ana i te au nutireta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua me kore Tekeretere o taau Ekalesia me kore akakite mai ki Takamoā nei; ka rauka oki te reira au nutireta i te tuku iatu na runga i te imere. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck, ka rauka ia kotou i te copy mai ka print atu ei.

Kia meitaki e kia mataora ta kotou tatauanga i tei tataia ki roto i teia peapa.

2. TUKUANGA TANGO O TE KAINGA OROMETUA I NIKAO



ra sumaringa tika'i te ra i raveia'i te akakoroanga tukuanga tango o te ngutuare o te tavini o te Atua i roto i te Ekalesia Nikao. Kia iti mai te ra mei te tua itinga o te enua koia a Matavera/Turangi i te popongi Ruirua 24 o te marama Tiurai i topa ake nei, papu meitaki atura ireira ia ratou tei patiiia ki te reira akakoroanga e ka mako te porokaramu tei akanooia e te Ekalesia Nikao no te reira ra tei taikua ki runga i te tiketi patiangā (invitation) e, e ora 10.00am kua akamata – kare ra e akatakaanga me e ora Papaa, me e ora Maori. Naringa paa e kare i te ra meitaki, tera oki te aiteanga kua ua i te reira popongi, penei kua tau i te parani a tetai pae, kare paa e aere ki te akakoroanga tukuanga tango, ka aere tautai me kore tanu taro me kore repair i te are umu. No te akaieie ra o te reira popongi, ririnui atu ei ireira te manako e ka tuku i nga silingi ki roto i te tikiro e ka taki aere ki Nikao, te oire e mataora ana ratou e noo ra ki reira i te taiku e, *“the capital of Rarotonga.”* Eaa ra i *capital* ei? Teia ta Nikao akamaramaanga, *“teia matou te Paramani, teia matou te ngutupa ki to teiane ai (koia oki te airport), teia matou te national college (koia a Tereora), teia matou te sports arena, teia matou te Are Maki, teia matou tera e tera”* Aue turaia e, koai ka kaitamaki atu kia Nikao no teia? Auraka rava ia i na Paulo ei; tera oki te aiteanga, auraka e timata atu i te patoi i te irinakianga o Nikao, no te mea tei mua rai a Nikao, all gud i na te reo ei o te mapu.

I runga oki te porokaramu a Nikao, kua akataka e, ora mea kua tae mai a mea, ora mea kua tae mai a mea e tae uatu ki te ora tei akatakaia e ka akamata te angaanga. Me kua aru meitakiia te reira au akatuanga'anga ora no te taeanga mai, kare rava au i papu meitaki. Tera ua, kua tae atu au nga meneti i mua ake i te ora ngauru, kua noo takere tetai maataanga tangata ki raro. Kare okotai i akara mai kiaku ma te uiui e, eaa ra au i akariro ei i te ora o mema ma e ko toku ora taeanga mai ia. Noatu oki e kua na reira te manako o tetai pae, eaa au ka maara atu ei, ko te mea maata kare au i taroaroa/late, kua on-time ra. Naringa oki au i aere vave, like 30 minutes before 10.00am, me e a'ā ireira taku angaanga ka rave no te reira 30

meneti, penei e tare i te rau i runga i te tumu apuka ou tei vaiata atu ki te ngai ka akatu te Kainga Orometua; tena taua tumu apuka ra tei te tua katau o te tutu mua i raro nei.

Ora ngauru tika'i/right on time i te reo porenā, tangi mai te mike a Puna Rakanui i te akakiteanga ki te katoatoa e te akamata nei te akakoroanga. Maara iaku i te tuatahi i te tuatahi i na toku mama mai ei kiaku e, e akatangiia ana te pu me maoa te varaora, oroora'a atu rai ta Puna e mei te reira rai, e mike ra oki tana kare i te pu. E pumaana uana toku ngakau me aere au ki te au akakoroanga e, aru meitakiia te ora tei akatakaia i runga i te invitation. Kua tai'i ana au ki tetahi au akakoroanga akamata 30 minutes late, even a whole hour late, eaa to kotou manako, tupu atu ei ireira te manako e ka hoki ki te wale, can't wait any longer, better things to do at home. I roto ra i ta Nikao i rave mai, aue te manea e, start right on time, not before or after but spot on, ka akapera tika'i.

Teia i raro nei te akanoonoanga o te akakoroanga:

Opening prayer	Rev. Oirua Rasmussen (care-taker minister for Nikao Ekalesia)
Welcome address	Charlie Tamangaro (Nikao Ekalesia Secretary)
History of Old Mission House	Nooapii Tearea (Diakono, Ekalesia Nikao)
Address	Rev. Tuaine Ngametua, CICC President
Address	Potikitaua, Anau Manarangi (on behalf of the original landowners)
Stone laying ceremony	MC (Puna Rakanui)
Pure Akatapuanga	Rev. Tuaine Ngametua
Closing remarks	Rev. Oirua Rasmussen
Acknowledgement	MC
Closing prayer	Rev. Oirua Rasmussen
Refreshments prayer	Vai Peua, Assistant Minister, Nikao Ekalesia



Above L-R: Nikao Church, invited guests to the laying of foundation stones for the new Nikao Mission House, site of new house. Below L-R: Nooapii Tearea (Nikao Church Deacon) delivering the history of the previous Nikao Mission House and the background leading up to the new house; project site looking westward.







Eaa te au mea puapinga kia taikua ki konei/what are some of the highlights of the day's event? Teia ia i raro nei:

- i. **Taangaanga anga o te porokaramu tei akanooia/execution of the set programme.** Mako e te manea, on-time mei tei taikua i runga nei. Mari ua te tua tapapa o te Kainga Orometua i mua ana, mako te au vaa tuatua i ta ratou au tuanga, kare i roa e te pupua'a, short, sweet and to the point i te reo Pamati. No te aa, e manga roa rai te tua tapapa, inara kare au e take marks off no te reira tuanga no te mea e au mea puapinga/good historical background ta Nono i arataki mai ei kiteanga na te katoatoa.
- ii. **Tukuanga o te au toka/stone laying.** Tamanako au kua ara atu i te 75, penei vaitata atu ki te 100, au toka tei tukuia ki raro, okotai tukuia anga e ratou tei orongaia te reira tikaanga. Ko tetai mea pumaana teia e te putuputu nei i te raveia i Rarotonga nei i teia ra i roto i te au akakoroanga mei teia te tu, koia oki maata te toka ka tuku ki raro, e okotai tukuanga te katoatoa. Aiteite ua teia ki te tukuanga i te tango o te Ruatoka Hall i Takamoa i te mataiti 2016, e pera to Gibeona, te Are Apii Sabati o Matavera, i te mataiti 2014. Tamanako/imagine ireira tatou, naringa i tuku taki tai te toka ki raro, mama mia/my goodness, ka pou rai eia atu ora! Kareka ra teia tei raveia, anere tuma toka, down in a second or two, short and sweet, sweet as, mission accomplished, well done, eaa puaka ia pakau i nga te Aitutaki ei, kua akaea rai ia teata, no fussing around.
- iii. **Katikati i muri ake/status of the refreshments.** Aue te vinivini i teia mea e kai e! No reira rai tatou e maata'i te maki, maata roa te kaikai. Me kaikai mai oki tatou i tetai taime, mei te mea atura e kare e apopo/no tomorrow, ko te ra openga rai teia no reira kainga i mua ake ka matemate au ei tatou. Eiaue, akore e maitaki kia pera. Kai ma te akamanako is the best approach. Anyway koia'i te manea i te kai a Nikao i runga i te kaingakai, te au tu kai ravarai, to te enua, to te moana, to te mareva, e pera to roto i te toa, tei runga pouroa ia i te kaingakai. Iaku, manuia rai kua tae au ki te akakoroanga, naringa oki au i aere e akakoroanga ke, kare ireira au e kite i te manea o te kai a Nikao, ka tano te parabole ra e, "*kai e takatakai*" i te apply ki konei. Well done Nikao, kua tau rai to motto tei na ko mai e, *Bring It On!* Irinaki au e ka tau katoa kia borrow mai koe e Nikao i te motto a Avarua ko tei na ko mai e, *Tei Mua Rai a Avarua*, karanga ireira no tetai tuatua poto e, *Tei Mua Rai a Nikao!* Ka akatika au kia taangaanga kotou no te akakoroanga o te tukuanga tango i to kotou ngutuare, a tetai ra ka akaoki mai ei i te motto a Avarua kia kore kotou e pekapeka, before end of year if you haven't yet done so.

Ko tena ireira e te au taeake ma te au tuaine te tua o te angaanga sumaringa tei raveia ki Nikao, kia akameitakiia te Atua. Na te au tutu i runga nei e akarava atu i teia tei tataia. Next stop? Opening of course, December 2018 Nikao has already earmarked, actual date to be confirmed. Eaa ake nei tera motto ra? Oh yeah, *Bring It On!*

Write-up and photos by Nga Mataio/CICC General Secretary

3. EVANGELISM EXPLOSION / TUTU EVANGELIA (EE)



KATOMOANGA Luka 19:10, "*I aere mai nei oki te Tamaiti a te tangata e kimi i tei ngaro ra e akaora.*" I te aiai Varaire ra 17 no Aukute, kua akaruke atu a Mr. Tuaine Unuia e Mrs. Rouru Motu no te enua Australia ki te uipaanga a te Evangelism Explosion o te pa moana Oceania o te Pacifika nei. Kua rave ia atu teia uipaanga i te oire i Brisbane ki roto i te Camp Tamborine. Kua mata atu maua i te Kuki Airani ki roto i teia uipaanga nei, e kua piri katoa mai to Papua New Guinea, Solomon Islands, Tonga, Vanuatu, New Zealand, Tasmania e Australia.

ORAMA: "EVERY NATION EQUIPPING EVERY PEOPLE GROUP AND EVERY AGE GROUP TO WITNESS EVERY PERSON"

I roto i teia uipaanga nei, kua akamaaraara ia e kua akamaroiro i teia tuanga Tutu Evangelia ki roto i te au mata katoatoa e kia akaoki i te manako e, e kia rauka te Ora Mutukore no te au tangata ravarai. E tool teia tei apii ia mai kia rauka ia tatou i te taangaanga no te akakite anga Basileia o te Atua ki tetai uatu tangata, noatu e, eaa te Akonoanga. Ko te mea pumaana ki konei, kare teia putuputu anga i akamou i tona irinaki anga ki rungai tetai uatu Akonoanga, mari ra kua akamou te reira ki runga i to tatou Ora kia Iesu Mesia.

Ko teia putuputu anga Evangelism Explosion, kua totoa aia ki roto i nga pore e 4 i te ao nei. E manganui uatu rai te Basileia tei akamou i teia tuanga apii ki roto i ta ratou akonoanga tei riro ei tauturu i to ratou au Ekalesia e pera katoa i te akapapu anga i to ratou turanga ki roto i to tatou Atu ko Iesu Mesia. I teia tuatau nei tei raro tatou i te tuanga o te Oceania E.E e kua riro e na New Zealand e tiaki i teia pae moana i raro ake i te akatereanga a Anne Bowie.



Kua rave ia teia uipaanga i te akamatutu e te akamaroiroi i te au mema, e kua riro katoa teia ei akapuera anga i to maua mata i te kiteanga e, noatu kua tae takere mai teia tuanga apii ki roto i ta tatou akonoanga CICC, te vai nei ra tetai turanga i runga atu e kare tatou te Kuki Airani i akatupu ake, koia oki i te akanooanga i tetai Board members no tatou. Kua anoano ia kia akanoo ia tetai Chairman, National Director, Interim Field Workers no tatou i te Kuki Airani nei. I teia tuatau nei kua akamou ia tatou i raro ake i teia tamaru a te Evangelism Explosion, e, Emerging Nation, koia oki te tupu nei rai tatou i roto i teia tuanga o te Tutu Evangelia. Ka riro ra a New Zealand ei tauturu ia tatou i roto i teia nga mataiti e 4 kia kake mai to tatou turanga ki runga i te Developing Nation.

Kua tae te enua tanagata PNG e te Solomon ki runga i te turanga o te Multiplying nation, e kua riro ratou i te tauturu mai ia maua no te akara anga i te au takaianga ta ratou i rave i rauka ei ia ratou teia turanga Multiplying Nation. Kua oronga katoa mai ratou i to ratou reo akamaroiroi kia tatou te iti tangata Kuki Airani, no



te mea kua ngakauparau ratou e, especially te iti tangata Papua, i te rongo anga e kua mata ia tatou Kuki Arani i te mea oki e, kua kite ratou i te rongo o to tatou au Orometua Tutu Evangelia tei kave i te marama ki to ratou basileia.

I roto i te marama ia Okotopa, ka tae mai te tangata tereni i teia tuanga apii E.E.koia a Mr. Raj Narayanan mei New Zealand mai ki roto i te Ekalesia Titikaveka, no te tauturu i te akamatutu i te tuanga Tutu Evangelia. Ko Raj te National Director o te E.E o New Zealand e te irinaki anga i konei kia piri atu tatou te au mema E.E. i roto i ta tatou au Ekalesia no te turuturu atu i teia akakoroanga.

KAVEINGA NO APOPO

- Kia akamatutu ia te tuanga Tutu Evangelia ki roto i te Akonoanga Kerisitiano
- Kia akatupu ia tetai board no te Kuki Airani i roto i teia tuanga
- Kia taangaanga ia teia karape ki roto i te au Akonoanga Kerisitiano
- Kia riro Iesu Mesia ei Atua no te Kuki Airani katoatoa

AKAMEITAKI-ANGA

Te na roto atu nei iaku Tuaine Unuia, i te oronga atu i ta maua akameitaki anga ko Rouru Motu i tetai au taeake tei riro i te tauturu mai e te pure mai no teia akakoroanga uipaanga a te E.E kia tae kite openga mate meitaki. Kua riro teia ei akapuera anga mata i te kite anga i te totoa anga te Evangelia Ora o te Mesia ki roto i te Pa moana Pacifika nei.

Brother Tangi Tereapi

Ko koe tei tuku i toou irinaki anga ki roto ia maua, e kia riro maua ei mata no tatou te putuputu anga E.E. o te Kuki Airani nei ki roto i teia uipaanga.



Avarua Ekalesia

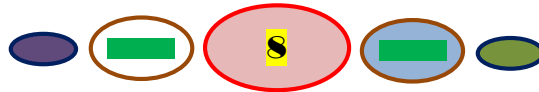
Kia akameitaki mai te Atua iakoe, e kia riro uatu rai koe ei akara-anga manea ki roto i ta tatou akonoanga ei arataki, ei Metua, i te akatuera anga koe i te aranui no maua kia tae ki teia conference. Kare koe i tapu i toou meitaki, kua tutaki koe ia maua kia tae ki teia uipaanga maata. Kia akamaata uatu rai te Atua i toou meitaki.

New Zealand E.E Oceania

Meitaki maata Mama Anne no te patianganga kia tae atu te Kuki Airani ki teia uipaanga, e pera katoa Brother Raj, kia akameitaki mai te Atua ia korua no teia tuanga maata ta korua e apai nei.

Australia E.E Team

Kia akameitaki katoa ia kotou, no te turanga o te akanoonoo anga i te conference, te akanoo anga o te au tangata pick up i te airport, te akanoo anga i te au program, te akanoo anga i te au ngai noo anga, te akanoo anga i te au ngai kaimanga, kia riro te Atua i te oronga ua mai te meitaki kia kotou katoatoa



E.E Oceania Team

Kua riro kotou ei au taeake no maua ki roto i te Atua, kua riro katoa ei tauturu mai ia maua i te au tuatau apii, i te oronga anga mai i to kotou marama kia rauka i te opu mai ei tauturu i to matou iti tangata Kuki Airani.

Australia and New Zealand Families

Kua riro kotou ei urunga upoko no maua, ei tapoki ia maua i to tatou tuatau poto i aravei ei tatou, kia riro te Atua i te arataki ia kotou katoatoa mate tauturu katoa mai ia kotou. Kia teitei toou ingoa e lesu i roto i to matou iti tangata katoatoa

Rarotonga Families

Kua riro kotou ei pumaana anga no maua na roto i ta kotou turu anga kia tae ki teia conference, e kua riro katoa kotou ei ngai akakite anga manako no maua, i te akakite anga i te au mea umere tei kiteia e teia akarongo ia e maua ki roto i teia uipaanga nei.



Teia te ngai i rave ia atu ei teia uipaanga i roto i te oire Brisbane i Australia ki runga i te maunga Mount Tamborine e kua noo matou katoatoa ki roto i teia camp koia a Camp Tamborine.

AKAOTIANGA

Mataio 28:19-20: *“E teiane, ka aere kotou, e akariro i to te pa enua katoa ei pipi, ka babetizo atu ei ia ratou i te ingoa o te Metua, e no te Tamaiti, e no te Vaerua Tapu, ma te apii atu ia ratou, kia akono i te au mea katoa taku i akaue atu kia kotou: e i na, tei vaitata ua ra au ia kotou, e tae ua atu ki te openga o teiane ao. Amene”*

Tataia/neneia e Tuaine Unuia

4. AUKUTE TERETERE MAPU I MATAVERA



tere takapini ana te anau mapu CICC o Rarotonga nei e 2 taime i te mataiti, i roto ia Peperuare e pera ia Aukute. Kua oti ta ratou porokaramu teretere i te au mataiti katoatoa i te akanoo ei aru anga na ratou. To teia mataiti tereanga no te rua o te taime, kua tae mai to Nikao mapu tei apaiia mai e te Diakono Ina Kaukura, tei aru katoa mai te tavini o te Atua, Rev. Oirua Rasmussen, nga apianga mei Takamoa, e pera te au turuturu; mei tetai 40 ireira ratou mei Nikao mai.

Aiteite ua to ratou porokaramu i Matavera mei te au porokarmu ta te Ekalesia e akanoo ana no te au tereanga mei teia te tu, koia oki mei teia i raro nei:

- Araveianga e te turoanga mai na te Tekeretere
- Akamaramaanga i to ratou au akanoonooanga ia ratou i roto i te Ekalesia
- Pureanga: tatau na Nikao e akamata, aru atu ei te mapu o Matavera
- Pure ngutuare ki roto rai i te Are Pure na te Apianga e ataaere mai
- Kaikai ki tai i te Are Apii Sabati
- Akaariarianga manako
- Veevee aroa, see you later



I na, ko tena te porokaramu tei akanooia e ko te reira rai tei aruia mei te akamataanga e tae uatu ki te openga o te akakoroanga. Manea te au tuanga katoatoa, te tatau tika'i a te mapu, noatu te tatau a tetai nga mapu kare i mou meitaki e kua akara ki roto i te aenga pepa, e na reira uana oki i te au teretereanga katoatoa. Ko te irinakianga o te au akaaere o te mapu koia oki ka riro teia au akakoroanga mei te teretere ei akamatutu i te anau mapu kia tu katau i roto i to ratou au aaereanga i roto i te oraanga kopapa e pera te oraanga vaerua i te au ra ka aereia ki mua. E mea puapinga e te manea kia riro katoa te au metua i te kainga e i roto i te Evangelia i te tauturu atu ia ratou i te au atianga tei anoanoia.



Nikao CICC Youth with supporters and students from Takamoa Theological College



Matavera CICC Youth who stayed behind for the Teretere

Write-up and photos by N. Mataio, Matavera CICC

5. TERE O TE KUMITI AKAERE KI MELBOURNE



KATOMO'ANGA I roto i te uipaanga kumiti akaaere o te ra 5 o Aperira 2018 tukuanga tika/resolution (e), kua arikiia e kia akatupu akaou te kumiti i te angaanga atoro Ekalesia no te akakoroanga iriiri kapua e te akatikatika atu i tetai au tai'i e kitea mai nei i roto i te au Ekalesia i teia ra. No reira i raro ake i teia tukuanga tika, kua ariki te kumiti kia tere atu te President, Tekeretere

Maata e pera te Mou Moni i te marama Aukute i topa ki Melbourne mei ta ratou i pati mai e ko te reira te tuatau ka tano kia atoro iatu ratou.

AEREANGA E TE OKIANGA MAI

Kua akaruke atu matou ia Rarotonga nei i te Ruitoru 22, tae ki Akarana Paraparau 23, noo ki reira okotai po (ki te ngutuare o te Ekalesia East Tamaki), popongi Varaire 24 akaruke no Melbourne. Kia oti te au akakoroanga katoatoa i te Sabati 26, kua akaruke matou ia Melbourne i te Monite 27 no Akarana, okotai akaou po ki te ngutuare o te East Tamaki no te akatanoanga i te rereanga pairere, akaruke ia Akarana no Rarotonga i te Ruirua 28, tae mai ei i te Monite 27.

POROKARAMU

Teia i raro nei te porokaramu ta te Victoria Konitara Ekalesia i akanoo mai e tei aruia e nga Ekalesia e 8 i roto ia Melbourne:

- **Aiai Varaire**
Iriiri kapua ki te Ekalesia Noble Park, katikati i muri ake. Te au puapii: President no runga i te aronga mou taoanga i roto i te Ekalesia; General Secretary no te turanga akateretereanga i roto i te Evangelia, Treasurer no runga i te akanoonooanga o te moni i roto i te CICC e pera te Ekalesia.
- **Maanakai**
Iriiri kapua ki Clayton, ko matou rai te au puapii no te akarava/akaoti atu i ta matou au tuanga tatakiki tei akamataia i te aiai Varaire
- **Te au Ekalesia tei mataia mai ki te iriiri kapua**
Clayton, Hampton Park, Dandenong, Mulgrave, West Melbourne, Noble Park, Frankston/Berwick, Reservoir, Cook Is Presbyterian Fellowship
- **Sabati**
Pure ki roto rai i te au Ekalesia tatakiki; na te President i rave i te pure ki Berwick/Frankston, General Secretary i Clayton, e te Treasurer i Hampton Park. Aiai Sabati kua raveia te uapou kapiti na te katoatoa ki Clayton tei riro e na Nga raua ko Tangi te tiaki atarau. Katikati/veevee aroa i muri ake, ko te akaotianga ia o te tere ki Melbourne.
- **Monite**
Popongi – akaruke ia Melbourne no Akarana.



Uapou time by the 8 Ekalesias in Melbourne held at Clayton, Sunday evening 26 August

PUAPINGA O TE TEREANGA

Mei te au tereanga mei teia te tu i te au mataiti i topa, e puapinga maata to te kumiti akaaere atoroanga i te au Ekalesia no teia au tumuanga i raro nei:

- a) No te akamaaraara/remind ki te au mou taoanga i ta ratou au tuanga puapinga i roto i te Ekalesia, e pera te au tuanga kare na ratou e auraka ireira ratou e tomo atu ki roto. E tauhi putuputu ana oki te aronga mou taoanga i roto i te au putuputuanga katoatoa, to roto e to vao i te Evangelia, ko tetahi ia tumuanga kia atoro putuputuia te au Ekalesia, kare oki e ngoie/automatic ua ana te tauhianga taoanga mei tetahi ki tetahi e ka marama te aronga ou i te au tuanga tei anoanoia. I tetahi au tauhianga, mako te akatereanga, koia oki ka akamarama te mou taoanga i mua ana i te au angaanga ki te mou taoanga ou, iti mai ireira te au tai'i a muri ake. I roto ra i tetahi au tauhianga, kare e tere maru (smooth) ana te tauhianga, ka akaruke mai te mou taoanga i mua ana ma te kore e tauturuanga i te tangata ou no tana ngai angaanga.
- b) No te akamaaraara ki te au mema i roto i te Ekalesia te turanga tau o te akateretereanga kia tau ki te ture tumu, manual e pera te au policies a te CICC. Tei roto katoa i teia tuanga te puapinga o te ripotianga, mei roto mai i te au uipaanga maata e pera to roto rai i te au Ekalesia tatakitai, te puapinga o te kaveanga karere na runga i te internet/email, e te vai atura.
- c) No te akamaaraara ki te au mema i roto i te Ekalesia i te turanga o te moni a te katoatoa/pute maata, e pera te akanoonooanga o te moni i roto i te au Ekalesia tatakitai. Tei roto oki i teia tuanga te au moni a te Orometua e to ratou tokorua, e tetahi atu au tuanga puapinga i roto i te akateretereanga maru o te moni kia tau ki tei akanooia i roto i te ture tumu a te CICC e pera ta te kavamani o te reira basileia, koia oki Nutireni e Autireria.
- d) No te pau/akamarama atu i te au uianga tei uiia mai no runga i te au tuanga i runga nei e pera tetahi atu au tai'i i roto i te CICC. Mei tei akamarama iatu i runga nei, e putuputu te tauhianga taoanga i roto i te au taokotaianga katoatoa, no reira noatu e kua akamarama ia ana te au mea katoatoa i te tuatau atoroanga a te kumiti akaere i te au mataiti i topa, ka anoanoia kia akamarama akaouia no teia tumuanga.
- e) Kua oronga katoaia i te Maanakai kia ratou tei apai mai i te au flash sticks mei tei patii i te aiai Varaire, teia au files: meneti uipaanga maata 2007-17, CICC newsletters 1-70, tua tapapa o nga Ekalesia e 3 (Atiu, Matavera, Nikao), Akaouanga i te Are Apii Sabati o Matavera, CICC policies, Buka Pure, CICC Manual (Maori/Papaa) CICC constitution 2015, e tetahi atu au files ei kiteanga na ratou; ko teia oki te au files e tua'ia ana ki tetahi uatu i te tuatau o te uipaanga maata e pera me aere mai te tangata ki roto nei i te opati i Takamoa e kua anoano i tetahi copies o teia au files.



More Uapou images

POPANI

Kua oti te atoroanga ia ratou i Melbourne, te akarakara iatu nei penei i muri ake i te au akakoroanga o te mataiti ou e tu mai nei ka atoro atu ei ia ratou i Queensland, New South Wales, New Zealand e pera te outer islands, ka akatano kia oti tetahi pae i mua ake i ta tatou uipaanga maata 2019.

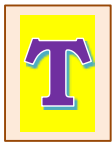
Ei taopenga i teia karere, te oronga nei matou i te reo akameitakianga kia ratou i raro nei:

- Kumiti akaaere no te tikaanga kia atoro iatu nga Ekalesia e 8 i Melbourne i teia tuatau.
- Konitara Ekalesia o Victoria i raro ake i te akatereanga a Rev. Akatika Nanua (tiemani no teia mataiti), no ta ratou au tuanga i te akanooanga i to matou porokaramu, te tua o te katikati, rave angaanga i roto i nga Ekalesia, te au ngai akangaroianga, e pera te au pereoi tei riro i te apai aere ia matou.
- Ekalesia East Tamaki e tona Orometua Rahai Nanua, no te ngai akangaroianga e pera te pereoi ia matou i noo poto ki reira (overnight) i te aereanga e te okianga mai mei Melbourne.

Kia vai mai rai te au akameitakianga tuketuke a te Atua ki rungao ia kotou katoatoa. Kia orana e kia manuia.

*Rev. Tuaine Ngametua, Nga Mataio and Tangi Tereapii
Photos by Nga Mataio*

6. TE RARA OLIVE



his section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various community events that she regularly reports on or organizes for their write-ups. All photos were also submitted by her; some taken by her, others by her colleagues. Happy reading. *Editor.*

1. Unfirom Combined Service

Smart uniform, makes us proud. Sunday 10th June 2018 at the 10.00am church service in Nikao CICC Ekalesia was a special combined church parade for the Uniform organizations on Rarotonga. The three groups came together to support the week-long celebration for the sister Girls Brigade. The Girls Brigade also highlighted the 44th Anniversary of the Nikao Girls Brigade Company first established 9th June 1974. We are proud of our girls and leaders, says one of the Girls Brigade leader.



After the church service everyone was invited to a special refreshment provided by the Nikao Uniform members and the Ekalesia. From the Youth Department Executive members, we would like to say *Congratulation and Happy Birthday* to our sister Girls Brigade of the Cook Islands for a successful week. Kia Manuia. Keep growing and May God bless you all.

Jeremiah 29:11 says, *“For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future.”* Every step in life and in business had already been ordered for us before we were even born. God does not reveal his plans to us all at once, because we could not handle it. He gives us a just glimpse though visions and dreams, but he plans for us to all live a prosperous life. Kia manuia.

Ngara Katuke

2. Porokaramu Ratio

Eaa taau nuti. I te au Sabati katoatoa mei roto i te marama ko Peperuare kia Noema, e rave ia ana teia porokaramu ratio e to tatou metua vaine ko Mama Nga Teao-Papatua. E oronga iana tetai akamaroiroi-anga ki te au arataki i roto i te au putuputuanga katoatoa kia tae mai, ei kave i te karere ki to tatou iti tangata. Akameitakianga maata kite maine Akatere Au o te Konitara Apii Sabati, koia a Mama Tekura Turitoa i te maroiroi i te au rua Sabati i te au marama katoatoa, i te akakitekite i te au karere mei roto mai i tana Konitara Apii Sabati.

I Sabati ra 10 Tiunu, kua tae mai te maine Arataki o te putuputuanga tamaine Girls Brigade o Nikao e tana nga tamaine, ei komakoma ki runga i ta tatou porokaramu Ratio. I te akakitekite i te au angaanga manea ta ratou i rave i te epetoma o te putuputu-anga tei riro te Nikao Girls Brigade ei akateretere i te porokaramu o teia mataiti 2018. Te oronga iatu nei te “*Reo Akamaroiroi-anga*” ki te au Arataki i roto i te tipatimani o te Mapu, kia apai mai i tetai au Arataki me kare mema maroiroi i te apai mai i te au nuti mei roto mai i taau Konitara, te Apii Sabati, Mapu, Boys Brigade, Girls Brigade e te Girl Guide.



Te akameitaki katoa nei matou i to tatou metua vaine ia Aunty Nga Teao-Papatua, no te oronga mai i tetai tuatau no tatou i runga i ta tatou porokaramu ratio a te Evangelia. No reira akamaroiroi mai e kia kite mai to tatou au taeake, metua e te au mema i Aotearoa, Autireria e te Pa Enuu Kuki Airani I te au angaanga e tupu nei, e te au manakonakoanga no te au porokaramu mei roto mai i te au Konitara katoatoa. Akamaroiroi mai.

Nga Katuke

3. Teretere Vainetini, Ra Penetekote

KO TE VAERUA TAPU E TE ANAUANGA O TE EKALLESIA. Manea tikai te au kakau vaito o te au vainetini mei roto mai i nga tapere e a o te Ekalesia Arorangi. Sabati ra 20 no Me, kua aao mai te au vainetini e to ratou au kopu tangata i te au kakau tei akanooia no te au Tapere mei Ruaau, Muri Enuu, Betela e to Rutaki i te pure ora ngauru i te popongi.

I te aiai Sabati kua putuputu mai ratou ki te Are Uipaanga o Rutaki no te uapou kapiti i te reira aiai i muri ake i te pure aiai. Te akakite nei te Diakono Keu Mataroa e mea mataora teia tei tupu. Ka tai nei ka kitea te vaerua taokotai-anga o te au mema Ekalesia, mei te tamariki Apii Sabati, anau Mapu e te tanetini katoa. Kua atoro katoa mai tetai nga metua mei te Ekalesia Nikao i teia akakoroanga manea o te vainetini i teia aiai uapou, tei na roto atu i te patianganga o to raua taeake a Ngaru Katuke. Kua mataora raua e kua akamaroiroi katoa te metua Mama Nga Mokoroa i teia angaanga manea tana i kite atu.

Kua riro mai e toru au mapu vaine o te Tapere Rutaki e na ratou i raverave i te au tuanga Uapou, koia a Tuainekore Tukurangi, Matakeu Katuke e Mummy Tei. Kua kapiti katoaia mai te tama Apianga tei rave i te pure aiai i Arorangi ki teia angaanga Uapou nei, koia a Pareta Ezekiel. Te akakite nei tetai mapu vaine a Mummy Tei no runga i tana uianga, “*Te kitea ainei teia akairo ki roto i te Ekalesia i te ra*”. *Mei roto mai i to tatou Karere, tei akakiteia i roto i te buka Angaanga 2: 1-13.*



Te pau nei aia, i roto i tona manako anga, mei te tuatau i teretere ei aia kite enua Mauke i te angaanga maata a te anau Mapu, kua kite aia i te au akairo meitaki tei tupu kiaia e tona au taeake e tona ngutuare tangata. Kua akaari katoaia ki roto i te Ekalesia tana i irinaki e, tei reira katoa te vaerua tapu i te akatupu-anga i te angaanga a te Atua, kia tupu i te maata e te maroiroi. Kua akaoti teia angaanga manea, na roto i te kaikai te reira aiai po. E ra rekareka e te mataora. Kia Orana.



Ngara Katuke

4. Teretere Mapu at Ngatangia, August

As the host at the last Teretere mapu Sunday 19 August 2018, Muri Christin Youth took initiative with an unpopular change from lollie ei gifting to fruit gift hamper due to many health issues affiliated to lollie gifting. With the blessings of our parents and youth leaders, everyone in the Muri Tapere contributed by creating 89 raurau baskets, and supplied Matavera oranges, mandarin, apples, star fruit, banana, kiwifruit.

Although challenging the day was a blessing with Muri community coming together a day before the teretere to prepare fruit gift hampers. Tupapa Maraerenga Youth of Avarua Ekalesia and all visitors were the happy recipients of the fruit gift hamper. It is Muri Christian Youths hope that this

initiative is considered for future Teretere Mapu event. After all, the Bible did encourage us to look after our bodies because it represents the temple of the Lord (I Corinthians 6.19).



Maru Mariri-Tepou



5. Palmerston Hostel Golf Ambrose Fundraiser

Palmerston Island held a Golf Ambrose Fundraiser on Friday 24th August 2018 as part of their drive towards the build of the Pamati House (Hostel) which will be located between the Pukapuka Hostel and Aotearoa Centre in Tupapa. The Marsters families and friends have been fundraising for several years now and are keen to get the hostel started by the first half of 2019. “There has been so much support throughout the Pamati House fundraising efforts. We still have a lot of work to be done, but we are every step closer to bringing the hostel development to fruition,” says Golf organizer, Clee Marsters.

There was also a surprise in store during the Ambrose which included the celebration of Queen’s Representative His Excellency Tom Marsters’ birthday as well as H.E Marsters and Mrs Marsters wedding anniversary. H.E Marsters birthday has never celebrated a birthday as it falls on Constitution Day and true to form, the country engagements have always been priority to H.E Marsters and Mrs. Marsters. The couple were also married on H.E Marsters birthday and so the occasion celebrates his 73rd birthday and their 43rd wedding anniversary. “We specifically chose August for our Golf Ambrose knowing that it was Papa Tom’s birthday and their anniversary month and also that they are both passionate about Golf – so it was fitting to have a double event,” says the Secretary of the Palmerston Hostel Trust Board, Lydia Sijp.



Top left: site of Palmerston Island Hostel, close to Pukapuka Hostel and Aotearoa Centre, looking towards the Archive section of the Ministry of Cultural Development. Right: one of the many fund-raising programmes for the hostel.

Left: H.E. Tom Marsters QR, & Mrs Marsters celebrate their wedding anniversary and birthdays. Right: Clee Marsters and his golf ambrose fund-raiser A-team.



The support was overwhelming to say the least. Apart from the awesome team turnout, there was food, spin the wheel, 3 very very large kikau kai and enough prizes to entice anybody back for another ambrose next year. This was all topped off with cake for mama and papa QR as well as a song sung by Sonny Daniels (sung live and in person). There are so many families and friends to thank for the success of our ambrose.

The committee is also encouraging friends and families wanting to get on the fundraising committee to make contact with Lydia Sijp on 77245 or Eirangi Marsters 71123. Come and be part of the historic and once-in-a-lifetime journey.

Write-up and photos by Eirangi Marsters

7. RAROTONGA SUNDAY SCHOOL COUNCIL SOCIAL EVENING



social evening was put up last Friday 21 September at the Sinai Hall, Avarua CICC, by the Rarotonga Sunday School Council. The purpose, according to the council chairlady, Mama Tekura Turitoa of the Avarua Ekalesia, was to get the teachers together for a social gathering where they can sing along and share experiences about their respective Sunday Schools here on Rarotonga. About 30 teachers came along from all Ekalesias except Ngatangiaa, and were joined by supporters and students of the Sunday Schools.

The evening started off with a devotion conducted by Rev. Oirua Rasmussen of the Nikao Ekalesia in the absence of the Ekalesia Avarua minister, Rev. Vaka Ngaro, who was tied up with another occasion and came later. After the devotion, items and speeches were then presented by the Titikaveka teachers, followed by teachers and supporters of the Nikao Ekalesia, teachers and supporters of the Avarua Sunday School, teachers and students of the Matavera Sunday School, and the final group from Arorangi.

After the last group's performance, Taepae Tuteru (former Sunday School Teacher), spoke on behalf of all past teachers and thanked the night's organisers for putting together such a programme, the first of its kind. After some encouraging remarks and closing prayer and grace by Rev. Vaka Ngaro, everyone had a sumptuous feed before heading back home. MC for the evening, Ms Rouru Motu of the Avarua Sunday School, kept the night's programme moving along in a timely manner.



Rev. Oirua Rasmussen



Mama Tekura Turitoa



Avarua Sunday School teachers & supporters



Titikaveka Sunday School teachers & supporters



Nikao Sunday School teachers & supporters



Daniel Ngamata (above) introduces the Matavera Sunday School teachers & students (left) item



Screen musical display by representatives from the Arorangi Sunday School



Taepae (Pae) Tuteru

Write-up by N. Mataio, photos by Debora Mataio

8. GIRLS' BRIGADE NEWS



ia Orana tatou katoatoa ite Aroa Maata o to tatou Atua. Praise the Lord! It is with great pleasure that I present to you what has been happening within the organisation during the last 3 months but first I thought to give you some background information about the Girls' Brigade.



Brief history of Girls' Brigade International and Girls' Brigade Cook Islands

The Girls' Brigade International was first started by pioneer Ms Margaret Lyttle in Dublin, Northern Ireland in 1893. Her passion to help the young women to strive for a better life spiritually, physically and socially spread to over 50 countries around the world. There are 5 GB Fellowships (Regions) and these are Pacific, Asia, Africa, Europe and America & Caribbean, Cook Islands is part of the Pacific Fellowship.

The Girls' Brigade Cook Islands was first started in Atiu at the request of the Atiu CICC Church. The Founder, Mr Vainerere Tanagatapoto began training Officers towards the end of 1972 and on the 4th of March 1973, the first company was enrolled and Miss G.E. Gebbie of Girls' Brigade Pacific carried out the enrolment. Three other companies were started in 1973 and they are the Matavera, Arorangi and Avarua companies. From Rarotonga, companies then were started in the outer islands. More on the history of GB International and GB Cook Islands will follow.

1. QUEENS' AWARD PRESENTATIONS – 8TH JULY 2018

On Sunday 8th July 2018, six girls were awarded this prestigious and international award and they are from the Avarua Company were Susan Williams, Arumetua Parima and June Willie, from the Matavera Company was Matangaro Emmanuela and from the Nikao Company were Evelyn Taomiau and Patricia Aratangi. Their badges and certificates were presented by His Excellency, the Queen's Representative Mr Tom Marsters.



Matangaro Emmanuela – Matavera Co.



June Willie – Avarua Co



Evelyn Taomiau – Nikao Co.



Youth Director Mr Bob Williams proudly receives the Award on behalf of his daughter Susan Williams
 Arumetua Parima – Avarua Co.
 Patricia Aratangi – Nikao Co.

THE QUEEN'S/INTERNATIONAL AWARD



This is the highest GB award a girl can gain. It is an international award. There is a special syllabus for the award which takes at least two years to complete. Administration of the award is taken care of by the Pacific Fellowship Chairman. The final assessment cannot take place before she reaches 17 or after her 21st birthday.

Officers with girls wishing to enter this award should contact the National Secretary or the Coordinator of the Queens Award in the Cook Islands.

This award is also known as the International Award in countries where Queen Elizabeth II is not recognized as Head of State. It started in 1953 and Pioneers or Brigaders in all Brigade Countries are able to work towards gaining this award. It is the highest award able to be earned by Girls' Brigade members.

The conditions for Queen's Award are set by the International President's Committee (IPC) and the International Conference of Girls' Brigade (ICGB) must be met by all entrants. Girls who enter this award must commit themselves to two years of work in their company, Church and Community. These awards, a badge and a Certificate, are presented by the Queen's Representative in each country.



2018 Recipients of the QA with proud GB Executives and Leaders

2. GIRLS' BRIGADE CONTINUES TO LEAD THE TE MAEVA NUI FLOAT PARADE

For nearly 20 years the Cook Islands' Girls' Brigade, normally represented by the four Girls' Brigade companies on Rarotonga (Matavera, Arorangi, Avarua, Nikao) continues to proudly lead the 2018 Te Maeva Nui Float Parade, an honour and a privilege, an opportunity also to raise awareness of the GB organisation and depicting this year's Girls' Brigade International Theme of "Fruitful and Overflowing", this year also marks the 125 years of GB International and 45 years of GB Cook Islands. This year we were joined by members of the Girls' Brigade from the islands of Pukapuka, Atiu & Mitiaro which made it one of the biggest GB marching team, a very exciting and proud time for everyone!!



Young Leader Greta Remuera proudly leads the 2018 GB Marching Team leading the Te Maeva Nui float parade.



The GB 2018 International Theme was also this year's theme for the marching team.



Youngest and older members of the GB marching team



Over 70 members of the GB Cook Islands form this year's biggest marching team, this included members from Pukapuka, Atiu and Mitiaro companies who were here for the Te Maeva Nui celebrations, very grateful they were able to join. A HUGE Meitaki Maata to the members of the Boys Brigade Brass Band for the drumming, awesome drumming boys!!!



Congratulations to the girls, officers and supporters for an awesome marching display and leading the 2018 Te Maeva Nui Float Parade, God bless!!

3. 12TH INTERNATIONAL CONFERENCE OF GIRLS' BRIGADE (ICGB) – 21ST – 28TH JULY 2018, ZAMBIA, AFRICA

The International Conference of the Girls' Brigade (ICGB) is held every four years and any member country can put in a proposal to the International President Committee (IPC) to host this conference.

A total of 8 ladies represented the Girls' Brigade Cook Islands to this International Conference, and these were the National President Tangi Taoro, Assistant National President Ngametua Arakua, Nikao Company Captain Tuakana Miria, Matavera Company Officer Vaipae Kaokao Teko, Young Leaders Matangaro Emmanuela, Evelyn Taomiau and Rachael Tera, supporter Rosin Mareta Tetera of Palmerston North who met up with the team in Auckland.



GBCIs delegates before departing Rarotonga, first leg of their journey to the ICGB in Zambia

Our journey started early Tuesday morning the 17th of July departing Rarotonga for Auckland, and from Auckland we caught the Emirates flight to Dubai, a very long 18 hours flight but was quite comfortable and the meals were of high standard.

Dubai

Upon arriving in Dubai we were met by Graham Darwent, my nephew-in-law who has arranged our accommodation, he met and followed us to our hotel to make sure that we checked in okay. We spent 2 days in Dubai and it was really worthwhile spending 2 days there not only to rest and stretch our legs from the long flight from Auckland but also to visit some of the amazing sites of this city, sites included the old and new parts of the city; the man-made lands and island where the royals, millionaires and even billionaires live; the tallest tower in the world; gold and spice markets; shopping malls, one had a huge aquarium inside; museum

and art gallery; we even took the opportunity to dine on a 5 start night floating restaurant – beautiful scenery, awesome food and show, a worthwhile and enjoyable treat.



Rachael & sister Mareta enjoys their ride at the indoor inside one of Dubai's shopping malls



Here on a ferry ride to Dubai's man-made island, Aquarium amazing scenery and buildings.



Infront of the World's Biggest and Heaviest 24 Carat Gold Ring at the World's largest gold market, Dubai



Infront of the five star floating restaurant



On the upper deck of the floating restaurant



Why not!! awesome evening, food, service, entertainment!!



Window shopping in one of the Dubai's malls



L-R: Infront of the aquarium inside one of Dubai's shopping malls, the tallest tower in the world, Dubai's Burj Khalifa, some of the amazing buildings in Dubai, the most luxurious hotel in the world, Burj Al Arab Jumeirah.



*Left: Dubai's man made 'Palm Island', absolutely beautiful full of luxury apartments with own private swimming pools and beaches
Right: In the background is the Hotel Atlantis on 'Palm Island' Dubai's man-made island, so amazing!!*

After those two breathtaking and amazing days in Dubai, we continued our journey to Zambia via Johannesburg on Friday 20th July, an 8-hour flight to Johannesburg and a 1 hour and 40 minutes to Zambia.

Livingstone, Zambia

We finally arrived in Livingstone, Zambia on Saturday 21st July at 12:20pm and at the airport we realised that hundreds of delegates were also arriving at the same time so it took us a while before we managed to go through immigration and finally to our hotel for registration, again this process took a while due to most of the delegates registering at the same time but it was a great feeling when we finally checked into our accommodation, our home for the next 10 days. Our hotel is 5 minutes' drive from the actual hotel and venue for the conference which is located inside one of Zambia's wild animals' national parks, wild animals such as elephants, zebras, baboons, white rhinos, giraffes but no cats, thank goodness!! We however did see elephants (wild) as we travel to our conference in the mornings.



Finally arrived at our accommodation, relaxing/ check-in. Finished breakfast, waiting for our bus to take us to the opening of the conference. The Oriental Swan Hotel - Our home for our duration in Zambia

The venue of the conference was at the Chrismar Hotel Conference Centre, Livingstone, Zambia. This was one of the biggest ICGB conference with over 300 delegates from 26 countries around the world. For me this is the 5th ICGB that I have attended so it was really great to meet again some of the delegates and sisters in GB who have attended previous ICGBs as well as meet the new delegates.

Each day of the conference started with praise and worship by each Fellowship and messages by Rev. Muleba, the GB Zambia Chaplain. Each day the conference ends with praise and worship songs by one of the local church choirs and messages by Rev. Kuzipa Nalwamba followed by 'Spotlight' presentations on each Fellowship (this include activities or performances). There are 5 Fellowships (Regions) and these are the Pacific, Asia, Europe, Africa and America & Caribbean Fellowships.



This church choir always fill the room with beautiful singing, you can feel the energy and emotions, singing from the bottom of their hearts, it was such an awesome feeling to experience such beautiful singing, even though they were singing in their own language.

OPENING CEREMONY– Sunday 22nd July

While we waited for the opening ceremony to start we were entertained by one of the local church choirs who filled the room with such awesome and beautiful sounds and singing, you can feel their singing coming from their hearts with such emotions and energy. This same choir sang at the closing ceremony as well and some evenings during the worship programmes.

This was also an opportune time to take photos, the two young leaders and new QA recipients were very popular as members from other countries tried to have photos taken with them and with the leaders as well.



Photo time while waiting for the formal opening of the conference



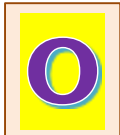
The conference was formerly opened by Her Honour Mrs Inonge Mutukwa Wina, Vice President of the Republic of Zambia who also presented a keynote speech. The Hon. Minister had about 30 people in her delegation including securities, police officers, staffs, media people etc. Everyone, including all the ICGB delegates, have to go through metal detectors and security checks before entering the conference hall, very tight security. After the formal opening of the ICGB, the Ho. Minister visited the county stall. At the Cook Islands stall, I introduced her to our two QA recipients Matangaro Emmanuela and Evelyn Taomiau and they presented her with gifts of 'pareu' and white 'ei pupu', she proudly wore the 'ei pupu' throughout her time at the ICGB.



*Her Honour Mrs Inonge Mutukwa Wina, Vice President of the Republic of Zambia proudly wears her white 'ei pupu.'
Part of the Minister's delegation - security guards, police and staff*

Note: the above GB articles and photos were submitted by National President Tangi Taoro. The rest of the articles will be in the next issue of this newsletter. Editor.

9. HEADSTONE UNVEILING OF TUTAKIAU KIRIPARU



On Saturday 8 September, the family of the late Tutakiau Kiriparu (affectionately known as Papa Amara) remembered the memories of their dad and grandpa by unveiling his headstone at his residence in Matavera. Papa Amara's wife, Mama Ake, and all the family have been waiting for this day for almost 4 years. Papa Amara was a Deacon in the Tapere Titama/Tupapa in the Ekalesia Matavera and was holder of Kiriparu Mataiapo when he passed away in October 2014.

The service was officiated over by the Revs. Oirua Rasmussen (who was the church minister at his funeral) and Takaikura Marsters (the current church minister). After the short and simple ceremony which was attended by some 100 family and church members and friends, refreshments wrapped up the day's event.



Trevor (Papa Amara's last-born son), Maono (next to Trevor) and Shamara, 2 of Papa Amara's grand-children, take off the last veil. Revs. Rasmussen and Marsters dedicate the headstone with MC Mauri Toa in the fore-ground.



Papa Amara's headstone, refreshments time.

Write-up by N. Mataio, photos by Marianna Mataio

10. CAPTAIN CHEE'S VISIT TO RAROTONGA, SEPT 2018



ia Orana, thank you for the privilege and opportunity to put in a few words about my recent visit to Rarotonga Cook Islands. My name is Chee Leong Ngui. I am the Captain of one of the ten (10) Boys' Brigade Companies in Victoria, Australia.

The Catalyst of the start of my visit to Cook Islands came about in January 2008 when I meet the Captain of 1st Avarua Boy's Brigade Company, Mr Bob Williams at a Boys' Brigade National Camp at Philip Island Victoria, Australia.

Since then we have been in touch via emails and have asked me to visit him and his Boys' Brigade Company. Due to work, family and off course Boys' Brigade Commitments, I wasn't able to make the trip till a week ago. (7th September 2018)



I arrived at Rarotonga Cook Island on Thursday night and when I contacted Mr Williams, I was surprised to know that it was going to be Church Parade on that Sunday. Thankfully I brought my Uniform with me. God is Good. After the service at Cook Island Christian Church (CICC) at Avarua, I met a lady (Nga Teao-Papatua) who runs a radio programme after Church. She invited me to come on to Radio Cook Islands for a 15-minutes interview about Boys' Brigade. That was a really awesome experience as I have never been on radio before. And I thank Nga for the experience.

At the Radio Station I met Ngara Katuke (one of the Leader of Arorangi Girl Guides) who invited me to attend their evening service at her Arorangi CICC Church. Apparently CICC Arorangi has a Church Parade at both morning and evening Service on that Sunday. It has been a privilege to have met up with members of the Girl Guides, Girls Brigade and Boys Brigade groups there including their Pastor Rev Tinirau Soatini.

On Monday 10th September, I attended the Boy's Brigade Company in Avarua. It was an interesting experience and I have enjoyed chatting with the boys there and taking their questions about Boys Brigade in Australia. Thank you to their Captain Mr Philip Strickland and President Mr Bob Williams for the opportunity.

It is my hope that the visit will be a starting point of a new network uniform groups with likeminded goals of reaching out to the youths of today with the sole mission of bring the gospel of Jesus Christ and message of Salvation to them.

I would like to conclude my report with a Bible Verse. *Matthew 9:37-38 (NIV), Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."* And I would like to encourage all (especially parents) to journey with their Children as they go through their time in the Uniform Groups. I have done that with my two boys in Boy's Brigade and it has been a very rewarding experience in terms of bonding between Father and Son.

Meitaki and Thanks for the opportunity to share my experience in your newsletter. Looking forward to meeting again in the near future.



*Chee Leong Ngui
Captain 33rd Vic Boronia, Melbourne Australia*

11. MAKING NEW FRIENDS



ia Orana. *1 Timothy 6:12, "Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses."*

Faith is key in business and in a lifetime of happiness. For those of us who are believers, it is important that we witness to non-believers what God has done for us. He died for us on the cross, so that all sin is forgiven, and that we would have everlasting life.

I love my Outer Island trip. This is my second time attending a National Youth Convention, taking my younger sister with me. The first time to Mitiaro 2016 through the Girl Guides Association Cook Islands and this time through the Arorangi Youth Group.

Youth Convention in Mauke. Between the 9th and 16th of April the Air Rarotonga flights was going in and out of Rarotonga dropping of all the youth participants to Mauke.

I departed on the 13th of April 2018, over 50 young men and women from my youth in Arorangi. Upon arrival, we were greeted with beautiful Ei from the Mauke representatives and their supporters. Lots of smiles and love from the Mauke families.

The organizers are very helpful with our luggage's and the transport arrangement. Once we arrived to our accommodation at the Mauke School, our group leaders organize our members for their bedding and other

daily program. Our cooking area, grouping, daily group duties and so on. The place was very busy and also the island itself. We were given daily task to do and helping the organizer's in some areas for the convention. Through our daily task and attending the youth activities and program, I made new friends from various islands that came to the important program. I got to share some conversations with our leaders and friends from my own college and others too. The work of God through our lectures are great.



Sunday was the Opening service for the convention in Mauke in Oiretumu CICC Church called the Divided Church. Amazing history for this church and their Sunday school hall. Lots of people from the following islands: - Rarotonga, Atiu, Mitiaro, Aitutaki, Mangaia, Melbourne, Sydney and New Zealand. For me I enjoyed the Imene Tuki from the groups that participated in this convention from the early morning church service started at 5.00am and throughout the services at 10am and 5.00pm. I learnt that during the services there were few dancing and singing with some members dancing to the Imene Tuki rhythms, so much life and happiness.

In the evening we have the Youth performing their items and after a big kaikai. All the Rarotonga youth group were all combined with one item to perform for this special program.

The evening went well and I think it finished around about 9.30pm. We have an awesome time. The bonding and the friendship that I gain during this trip will not be forgotten.

I would like to acknowledged one of our sponsor, the Bank of the Cook Islands for supporting and sponsoring us a cap each youth member from Arorangi CICC. Thank you Jesus!



*Written by Tehina Pennycook
Photo by Ngara Katuke*

12. NGA ELDER OU, MATAVERA EKALLESIA

I te Oroa o teia marama Tepetema, kua akarangiri iatu tera nga soa ra a lotia Atera e Tearoa Tomokino i roto i te Ekalesia Matavera, mei te Diakono ki te Elder. Kua ara atu oki i te 25 mataiti to raua tavini maroiroi anga i te Atua i roto i to raua tapere i roto i te Ekalesia. Kua aru oki teia i te akanoonoanga i roto i ta tatou akonoanga CICC, tei ariki katoaia e te Uipaanga Maata a te CICC i tetai au tuatau i topa, e me taea e tetai uatu Diakono te 25 mataiti i te mou anga i te taoanga Diakono, e tikaanga tona kia kake atu ki runga i te taoanga Elder me kua anoano aia. Tera oki te aiteanga, me kare i taea te reira mataiti, akore ireira e tau te reira taoanga kia o mai ki roto i te manakonakoanga, kare i qualify i te reo Papaa.

Ko teia nga soa ra, no te aa, kua qualify e kua pati raua i ta raua test, over 25 years, time to move on and give the opportunity to others to come up and make their mark. E turanga matutu to teia nga taeake i roto i te Ekalesia. Kua mou maina a lotia i te taoanga Tekeretere o te Ekalesia no tetai 23 mataiti, koia te akaaere o te Tapere Rotopu no tetai au mataiti e manganui, e kua akataoangaia ki te taoanga Tamaiva Mataiapo i te



mataiti i topa 2017. Ko Tearoa, kua mou i te taoanga Mou Moni o te Ekalesia mei te tuatau mai i te Orometua Vaka Ngaro e tiaki ra i te Ekalesia, koia oki ara atu i te 20 mataiti. No roto mai a Tearoa i te Tapere Titama/Tupapa.

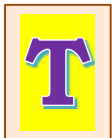
Ko te akangateiteianga o teia nga taeake ki runga i te taoanga Elder, kare no te tare mataiti ua (koia oki over 25 years as Deacon), no te apikepike ra tei tae ki runga i te kopapa, no reira te Ekalesia i manako ei e kua tau raua i te take a break from the Deacon's responsibility and move up to the more relaxed Elder position. Kare ra e ko teia neke atu anga no raua ki runga e kua akaea rai raua i te rave angaanga ki roto i te Ekalesia. Te vai ra te au tuanga ta te Ekalesia me kore nga tapere ka manako e ka oronga kia rave raua mei tetai au pureanga, ko te reira ia. E tuanga katoa ia na raua i te akamaroiroi atu i nga tangata i mono atu ia raua ki runga i te taoanga, no te au tuatau ki mua.

Tearoa Tomokino (left), Iotia Atera, new Elders in the Matavera Ekalesia, Sunday 2nd September 2018.

I taua Sabati rai, kua rave te Ekalesia i tetai katikatianga ei akamaraara i teia takainga tei rauka ia raua, ma te oronga katoa atu kia raua e to raua nga tokorua, te akameitakianga a te Ekalesia no nga tuanga maata ta raua i mou maina no tetai roa'anga mataiti. Kia manuia e teia nga soa i roto i te au ra ka aereia e tatou ki mua.

Tataia/neneia e N. Mataio

13. YWAM OFFICIALS VISIT TO TAKAMOA



akamoa Theological College on Tuesday 19th of June 2018 to commemorate Youth with A Mission (YWAM) came into our four fathers missionary work in the past. The whole ordeal was to acknowledge and bless Takamoa as the centre of sending out our missionaries into the South Pacific in which the Gospel of the Good News has been shared and heard. Our ancestors risked their lives to share the Gospel to the heathen islands and countries of the South Pacific, however has laid the foundation of Christianity for us today. This was the prominent reason as to why they asked to come and present some gifts as a token of their appreciation to us, our ancestors and this college as a pre-historical site.

It was a very formal and prestigious ceremony where the whole school of YWAM was in attendance. All the YWAM branches represented by their leaders from around the pacific had all come over for this event. Like New Zealand, Samoa, Tonga, Fiji, Tahiti were some of the countries that had travelled far to attend this event. However, the students residing in the YWAM compounds in Titikaveka varied from all over the world like America, Philippines, Australia, Japan, New Zealand, Fiji, Samoa, and Canada.

The ceremony commenced with a traditional welcoming by one of the student from Takamoa Mr. Campbell Ngatokoa leading the YWAM guests in to Ruatoka Memorial Hall from the road at the gate entrance to Takamoa College. This was quite ideal as Mr. Ngatokoa was a former student with YWAM. They were a large group of 50+ people altogether. When the guests were seated then the proper formalities of a service for this function commenced. Majority of the service was by YWAM in showing how far Christianity has come and also very deep and prompt message by their CEO from New Zealand.

The gifts presented came all the way from Samoa which were a Fue (Pandanus-like whip), To'oto'o (scepter), Tānoa (bowl like) and a chief necklace. The gifts were accepted by the Principal of Takamoa Rev Tere Marsters and the chief necklace was received by the General Secretary Mr. Nga Mataio on behalf of the Cook Islands Christian Church.

The response to their presentations and speeches was done by the General Secretary Mr. Nga Mataio on behalf of the Church and College. Followed by a very in-depth and interesting history of the arrival of the Gospel here in Rarotonga by Historian and Public Communicator/ Speaker Mr Tangata Vainerere. His history livened up the audience and crowd on the day by the way he spoke and communicated the story of John Williams and Papehia bringing the Gospel to our shores.

After the main function in the Hall everybody had lunch together that was prepared for our guest by the Takamoia College students and the Administration CICC Headquarters. To wrap up a very confiding event the YWAM group were given an exclusive tour of the whole college compounds showing them the lecture hall, principal's office, admin block, library, and the units the students live in. This was a memorable day to all of us that witnessed this day.



*Write-up by Travel Makara
More photos at end of this newsletter.*



and photos by Saitu Saitu



both full-time students at Takamoia.

14. FROM THE PRINCIPAL'S DESK



COMMENCEMENT OF 2nd SEMESTER 2018, 13th August – 14th December The commencement of classes for 2nd Semester began with a sense of expectation as to the importance of this semester and all that needs to be accomplished. The last six months was a stretching process in terms of the Apiianga and their spiritual progress. However, this semester will see a greater commitment to the attendance and academic requirements.

Last semester saw a strong emphasis by the Principal on all Apiianga attending classes, and handing assignments in on time. This semester would be no different in continuing this approach. The requirement this semester will see an increased workload for the Apiianga. This increase will be not only in the number of assignments for various subjects but also in the length. This will be the standard requirement for 1st, 2nd and 3rd year Apiianga. Classroom contact hours is imperative for students to achieve the required results. Low results are often a reflection of non-class attendance, poor study habits and distractions. Therefore, a stronger monitoring process to identify these areas will be put into place.

APIIANGA AND FAMILIES IN TAKAMOA

- The Takamoa Campus consists of **21** couples, **1** single and **36** children, therefore bringing the total to 79. Of the children there are 2 babies, 2 attending pre-school, 23 attending Avarua primary school and 7 students at Tereora College.
- On Medical Leave are Apiianga Kapu and Teroro Marsters, Australia. Please remember them in your prayers.

LIBRARY PROGRESS

LIBRARY

- A team of five Mamas lead by Mama Apiianga Lagi Teaurere has been trained by Papa and Mama Principal. These Mamas were set aside to commence the long but necessary job of cataloguing the Library. During all work duty times, this group remains focused in the Library. Additional help is also given on Saturday mornings.



Apiianga Lagi Teaurere and Repeta Tinirau



The Library Team at work

- The following are the tasks:
 - Identify the Dewey Decimal System Number
 - Check entry of book details on the new and current Takamoa data system
 - Ensure the correct DDC is identified
 - Add DDC and the Author's first 3 initials and enter on the label for the individual book. Sellotape the label to reinforce on the side of each individual book
 - Should the DDC be not found then go on the internet and use the ISBN to find the DDC number

- The book is therefore allocated a proper place in the library in which it is easily identified
- The entry of each book is cross checked with the current Takamoā data and backed up to ensure the information is saved and stored



- The previous work completed was by the Principal and several Papa Apiianga over a period of six months, recording the current books in the Library and dissecting some books that were damaged and not needed
- During this period the installation of study cubicles and additional shelves was completed



Prayer Request

- Free access to Internet for the College by 2019
- Dewey System fully operational by 2019
- Fans installed in the Library
- 1650 additional Library Books and 10 desk top computers shipped from Melbourne to Rarotonga
- Additional library books to be shipped from Sydney

MAMA PRINCIPAL'S NEWS

Father's Day

On Saturday 2nd September the Mama's organised a special dinner and events for the Papas for Father's Day. The Fathers were greeted with an ei as they entered the 'restaurant' and were shown to their places. After a welcome and opening prayer service, a four-course dinner was served. Between courses, the MC, Apiianga Teeiau Nanai, organised quizzes and activities which kept us all entertained.



Young boys doing the Turo for Father's Day



Fathers about to be served refreshments by the children

After the main course was served, the children entertained their Papas with four dance items, the last one being a 'round-the-world'. This was followed by desert and a presentation of gifts by each of the children to their Father. The highlight of the night, and a big surprise to the Papas, was a message of love and greetings from their children, both those living on campus and those living overseas. This was a very moving experience for all and there was not a dry eye in the room.

Mama Apianga Agriculture Programme



- The vegetable garden produced a beautiful crop of tomatoes. Unfortunately, most of them were eaten by the chickens, but we are currently installing fencing to ensure this does not happen again. Our capsicum, cabbage, bok choy, sweetcorn, cucumber, tomato and watermelon young plants are almost ready to be transplanted into the garden. We look forward to a great harvest of vegetables before the end of the year – watch this space!



VISITING SPEAKERS

- Rev Stan Hankin – **Discipleship** - 23rd July – 3rd August 2018

COMING SPEAKERS

- Rev Mata Makara – **Hamartiology** – 5th October – 16th October

The campus is very busy with life and movement. The main classroom and the RMMH Hall are utilised by the Lecturers and Apiianga. A common day draws sounds from the bell to students hurrying to different classrooms. Work duties from Monday to Friday and Saturday are carried out at specific times, but the primary focus for all Apiianga in the College is their studies.

Remember Takamoā in your prayers as we will remember you in our prayers.

- **Kia akameitaki mai a lehova ia koe, e kia tiaki mai ia koe**
The Lord Bless you and keep you
- **Kia akakaka mai a lehova i tona mata ki runga ia koe, e kia aroa mai ia koe**
The Lord make His face to shine upon you and be gracious to you
- **Kia nana mai a lehova i tona mata ki runga ia koe, e kia oronga mai i te au ia koe**
The Lord lift up His countenance upon you and give you peace

Numbers 6:24-26

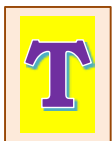


Rev. Tere Marsters, Principal

*Takamoā Lecture
Hall back in 1919.
Source: Pacific
Manuscripts Bureau,
Canberra, Australia*



15. NUTI POTOPOTO



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

➤ **TAUIANGA OROMETUA 2019-23**

Kua oti e kua imereia ki te au Orometua, Tekeretere e te Mou Moni o te au Ekalesia katoatoa (ratou e imere tetai i Takamoā nei) i te Varaire ra 31 o te marama Me i topa. Ko te au akamarama'anga katoatoa no te reirā porokaramu tei akanooia e te kumiti akaaere, kua aru katoa i te imere tei tukuia. Me e tauiana tetai, na te uipaanga maata 2019 e tauia, kare na te kumiti. Kare katoa e revised programme e tuku iatu until 2019.

➤ **11th GENERAL ASSEMBLY OF THE PACIFIC CONFERENCE OF CHURCHES (PCC)**

Friday 26 October – Thursday 1 November 2018, Auckland, New Zealand. The designated 4 representatives of the CICC are as follows:

- Rev. Tuaine Ngametua – CICC President
- Nga Mataio – CICC General Secretary
- Kaurakura Marsters-Firth – Secretary, CICC NZ Women's Fellowship
- Metuakore Samuela-Pakuunga – Secretary, CICC NZ Youth

➤ **33rd GENERAL ASSEMBLY OF THE COOK ISLANDS CHRISTIAN CHURCH**

Sunday 13 – Sunday 20 October 2019, Atiu, Cook Islands. Monthly workplan already dished out, assembly background information document to be sent out in the first week of October.

➤ **15TH TRIENNIAL ASSEMBLY OF THE UNITING CHURCH IN AUSTRALIA**

Sunday 8 – Saturday 14 July 2018, Melbourne, the CICC was represented by Rev. Mata Makara.

➤ **COMMISSIONING OF THE CICC MID-CANTERBURY BRANCH, NZ**

Sunday 4 November 2018 by the CICC President

➤ **CICC AUSTRALIA COUNCIL MEETING 2018**

Held in Brisbane, Australia, during Friday 21 – Sunday 23 September

➤ **CICC NEW ZEALAND COUNCIL MEETING 2018**

Wellington, Sat. 20 October. CICC NZ rep on the Executive, Rev. Oirua Rasmussen, will be in attendance.

16. OBITUARY



*kāmaaraanga i te au vaeau o te Atua tei akāngaroi atu ki te akāngaroianga roa i teia tuatau.
Remembering those soldiers of the Lord who have recently passed on.*



TONY MOEAURI Kua taka ke atu teia metua Diakono maroiroi i roto i te Ekalesia Nikao ki Nuti Reni i te Sabati rā 5 o Aukute 2018 (NZ). Koia katoa oki te Mou Moni o te Ekalesia Nikao mei tetai 10 mataiti te roa. I Terekeretere mai ana aia no te Uipaanga Diakono ka mou mai ei aia i te taonga Mou Moni no te Ekalesia. I mou katoa mai ana i te taonga Tama Akatere Au (Chairaman) no te Nikao Christian Youth no tetai 9 mataiti te roa.

E Diakono oki aia no roto mai i te Tapere Pokoinu. I mou katoa mai ana i te taonga Terekeretere no teia Tapere. Koia katoa tetai metua tei tere atu ki Nuti Reni i te mataiti 1986 no te kimi moni ei akatu i te Are Uipaanga/Communitu Hall o te Tapere Pokoinu, tei akatu ia i te mataiti 1987 e tei akatuera ia i roto ia Titema 1988.

Kua anau ia a Tony ki Mangaia i te rā 20 o Titema 1965. Kua akaipoipo raua ko tona tokorua akaperepere ko Mere Boaza i te rā 22 o Titema 1990 ki ko i te Ekalesia Nikao. E toru a raua tamariki; e rua tamaroa ko Tony Boaza Moeauri, Natanaela Shoalome Moeauri e to raua tuaine okotai ko Annie Moeauri. E tai a raua mokopuna ko Inaeenui Teariki Takatainga Moeauri.

Kua akaokiia mai tona kopapa mei Nuti Reni mai i te Varaire rā 11 o Aukute 2018. Kua raveia tona pure kopu tangata (family service) i te aiai Manakai rā 12 o Aukute i te ora 6.00pm ki roto i te Hall o te Ekalesia Nikao. I te Monite rā 13 o Aukute 2018, kua raveia tona pure kopu tangata openga ki roto i te Are Pure o te Ekalesia Nikao e kua akaokiia atu i reira tona kopapa ki to raua ngutuare i Tupapa tanuia atu ei ki te kopu o te enua.

Ko teia metua tane ko Tony, e maata tana au taleni; kamuta (carpenter), angaanga uira (electrician), angaanga vai (plumber), angaanga uira ra (solar), angaanga tapoki punu are (roofer) e te vai atura. Kua manuia te Tapere Pokoinu e te Ekalesia Nikao no te mea e riro ana nana e rave ana i te au angaanga a te Tapere e ta te Ekalesia kare i pou ana te moni i te tarau i tetai au aronga tutaki (contractors) i te rave i teia au angaanga nei. Kua tere atu paa iaia te 30 mataiti te angaanga anga na Post and Telecommunication, Cable and Wireless, Telecom e taopenga mai ki te Bluesky. E turanga teitei tona e pera katoa tona tokorua ko Mere i roto i te ngai angaanga ko te Bluesky.

Te akaaroa, kua ngaro teia tumu toa maroiroi o te Tapere Pokoinu e te Ekalesia Nikao e pera katoa tana ngai angaanga ko te Bluesky.

Kua tau mari i reira te tuatua na te Atua nona e, (i) “Kua na ko atura tona pu kiaia. Kua tika rava, e teianeitavi meitaki e te pikikaa kore, kua akono meitaki koe i tenana apinga mea ngiti ua, e tuku au iakoe ki rungao i te mea maata; e aere koe ki roto i te rekareka anga o toou pu” (Mataio 25:23) (ii) “I kukumi ana au i te kukumi anga meitaki, kua oti toku oro anga, i mou marie ana au i te akarongo. E teinei te vaioia nei te korona tuatua tika noku, ta te Atua, ta te akava tuatua-tika ra, e oronga mai noku kia tae ki taua rā ra; kare ra oki ko toku anake ra, ko te aronga katoa ra i inangaro i taua mama anga mai nona ra” (2 Timoteo 4: 7-8) (iii) “Ko tei noo i raro ake i te tapoki o Tei Teitei ra, ka moe aia i raro ake i te Mana katoatoa ra” (Salamo 91:1)

Tataia e Nooapii Tearea, Diakono, Ekalesia Nikao. Nana katoa i tuku mai i te tutu.



MATAIO APERAU JNR Retired Deacon for the Tapere Rotopu in the Matavera CICC Ekalesia, served 2 terms as former Member of Parliament for Matavera, passed away Tuesday 28 August in Auckland, put to his final resting place at his residence in Matavera on Wednesday 5 September. He is survived, and will be sadly missed, by his wife Tere, their 6 children, grand-children and great grand-children. Mataio celebrated his 80th birthday last December. *I have done my best in the race, I have run the full distance 1 Timothy 4:7.*

Photo and write-up by his brother Nga Mataio

THEY ARE NOT DEAD

They are not dead,
Who leave us this great heritage
Of remembered joy.

They still live in our hearts,
In the happiness we knew,
In the dreams we shared.

They still breathe,
In the lingering fragrance windblown,
From their favourite flowers.

They still smile in the moonlight's silver
And laugh in the sunlight's sparkling gold.

They still speak in the echoes of words
We've heard them say again and again.

They still move,
In the rhythm of waving grasses,
In the dance of the tossing branches.

They are not dead;
Their memory is warm in our hearts,
Comfort in our sorrow.

They are not apart from us,
But a part of us
For love is eternal,
And those we love shall be with us
Throughout all eternity.

Anon

Google images



TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

Reproduced stories that are meant to inspire, to bring awareness, to provoke constructive thought, to pass the time if you like.

1. THE PARADOX OF TIME

The paradox of our time in history is that we have taller buildings but shorter tempers, wider Freeways but narrower viewpoints. We spend more, but have less, we buy more, but enjoy less. We have bigger houses and smaller families, more conveniences, but less time. We have more degrees but less sense, more knowledge, but less judgment, more experts, yet more problems, more medicine, but less wellness.

We drink too much, smoke too much, spend too recklessly, laugh too little, drive too fast, get too angry, stay up too late, get up too tired, read too little, watch TV too much, and pray too seldom. We have multiplied our possessions, but reduced our values. We talk too much, love too seldom, and hate too often.

We've learned how to make a living, but not a life. We've added years to life not life to years. We've been all the way to the moon and back, but have trouble crossing the street to meet a new neighbor. We conquered outer space but not inner space. We've done larger things, but not better things.

We've cleaned up the air, but polluted the soul. We've conquered the atom, but not our prejudice. We write more, but learn less. We plan more, but accomplish less. We've learned to rush, but not to wait. We build more computers to hold more information, to produce more copies than ever, but we communicate less and less.





These are the times of fast foods and slow digestion, big men and small character, steep profits and shallow relationships. These are the days of two incomes but more divorce, fancier houses, but broken homes. These are days of quick trips, disposable diapers, throwaway morality, one night stands, overweight bodies, and pills that do everything from cheer, to quiet, to kill. It is a time when there is much in the showroom window and nothing in the stockroom. A time when technology can bring this letter to you, and a time when you can choose either to share this insight, or to just hit delete...

Remember; spend some time with your loved ones, because they are not going to be around forever. Remember, say a kind word to someone who looks up to you in awe, because that little person soon will grow up and leave your side. Remember, to give a warm hug to the one next to you, because that is the only treasure you can give with your heart and it doesn't cost a cent. Remember, to say, 'I love you' to your partner and your loved ones, but most of all mean it. A kiss and an embrace will mend hurt when it comes from deep inside of you. Remember to hold hands and cherish the moment for someday that person will not be there again. Give time to love, give time to speak! And give time to share the precious thoughts in your mind.

And Always Remember: Life is not measured by the number of breaths we take, but by the moments that take our breath away. If you don't send this to at least 8 people who cares?

*Dean Khan, Blockhouse Bay, Auckland
Images from Google*

2. 'DEAD' WOMAN WAKES UP IN A MORGUE. WHY DOES THIS KEEP HAPPENING?

A woman was taken to the morgue and pronounced dead after a car crash near Johannesburg in South Africa. The only problem? She wasn't dead. According to the BBC, the unnamed woman woke up in a mortuary fridge after a car pile-up on June 24 which reportedly left two others dead. The woman was discovered by a morgue worker, according to the news service, and she is now recovering in a hospital east of Johannesburg. The woman's family declined to comment on the incident to the BBC, but said, "We need answers."

So, how did this happen? An investigation is reportedly underway. Ambulance company Distress Alert, who mispronounced the woman dead, told news publisher Times Live, "Equipment used to determine life showed no form of life on the woman."



"This did not happen because our paramedics are not properly trained," the company's statement added. "There is no proof of any negligence by our crew."

How does this keep happening?

It's not the first time this has happened. In fact, it's not as uncommon as you'd think.

In Poland, a 91-year-old woman woke up in a morgue fridge after having been declared legally dead. A similar thing also happened to a 24-year-old Kenyan man, a 61-year-old woman in Delaware, and a 30-year-old man in Australia. A 78-year-old man in Mississippi made it all the way to a funeral home in a body bag before workers discovered he was alive.

One of the most horrifying cases involved a prison inmate in Spain's Asturias region, certified dead by no less than three doctors, who just happened to regain consciousness *just* before he was about to undergo an autopsy.

There are a few theories on why this happens, and it's always dependent on the "dead" person's situation — how they supposedly "died" — and the country where they're legally declared dead.

The *Guardian* points out one of the most common theories. Some people experience a condition called catalepsy, an immobilising nervous disorder that replicates rigor mortis (the stiffening of muscles after death), decreases the body's response to stimuli, and slows breathing. You can see how they'd look pretty dead to a first responder.

The inmate in Spain was thought to have suffered from catalepsy. Whether the woman in South Africa suffers from this condition remains to be seen, but the first responders did say their equipment "showed no form of life on the woman." We're not sure which equipment they used yet.

There's also what's called the Lazarus phenomenon, described as delayed return of spontaneous circulation (ROSC) — basically, when a person who's suffered a cardiac arrest "comes back to life" *after* you've stopped performing CPR. It's coined from the Bible story of Lazarus, who was said to have been resurrected by Jesus days after his death, and is apparently very rarely reported.

Or it could be biofeedback. That's when an individual learns to directly control activation of localised regions within the brain — meaning you can supposedly learn to lower your heart rate to make it look like you're dead. Why you would want to do this? James Bond does something like it in *Die Another Day*, so spying, I guess?

So, how does a person make it all the way into the morgue fridge and survive in there? According to *The Conversation*, in very cold circumstances (let's say, an avalanche, or a mortuary fridge), a body's cells need less oxygen in the lower temperature, so they lapse into a state of hibernation. Until they're revived, the body will remain in a preserved state of unconsciousness — until it's really, really not.

Another thought? Medical professionals could have just made a bad call. In the Australian case, an investigation found that after just 12 minutes examining car crash "victim" Daniel Huf, paramedics declared him dead after noting he was taking only four breaths a minute.

Yup, still breathing. But declared dead by first responders. Figure that one out.

How can you legally determine death?

Legally confirming death used to be straightforward, back in the old days before technology made things more complex. Now, it's possible to keep the heart beating after the brain stem has stopped functioning, but that's another kettle of fish.

In the U.S., each state has laws for determining death, whether as cardiopulmonary death (heartbeat and breathing has stopped) or brain death (brain functions have stopped).

These two categories have been identified by the Uniform Determination of Death Act (UDDA), approved by both the American Medical Association (AMA) and the American Bar Association (ABA), which stipulates that either type of death must be "irreversible" to declare someone dead.

And while another conversation for another time, there are legal and ethical considerations to make if a person suffers from brain damage, not necessarily death, but their heart is still beating.

Who gets to legally declare it?

"There is variation between the states and even with counties as to who is permitted to pronounce an individual dead," writes forensic experts Jason Payne-James and Roger Byard in the *Encyclopedia of Forensic and Legal Medicine*. "In some locations, civilians are allowed by law to pronounce an individual dead. In many locations emergency medical technicians, paramedics, and even first-responders are permitted to declare death."

"Most law enforcement officers and firefighters can make a pronouncement, however; they typically contact the medical examiner or coroner's office to certify the death."

In the case of the not-so-dead woman in South Africa, it appears the first-responders working for Distress Alert were the ones doing the legal pronouncing, and as detailed above, they're blaming their equipment.

So, I'm going to have a cup of tea now and never go outside again.

Shannon Connellan, Mashable, July 2, 2018

3. 10 THINGS YOU MAY NOT HAVE KNOWN ABOUT THE CENTER OF THE EARTH

The center of the Earth is probably one of the most mysterious places on our planet because we cannot physically go there. There is a lot of information about the Earth's core, and numerous scientific documentaries have been made surrounding the concept.

Even though we do have a lot of information about the core that is easily accessible on the Internet, there is still so much to be learned about this hot and hard-to-reach place. In this list, we will look at 10 ideas, facts, and misconceptions that you may not have known about the center of the Earth.

10 The Size Of The Core

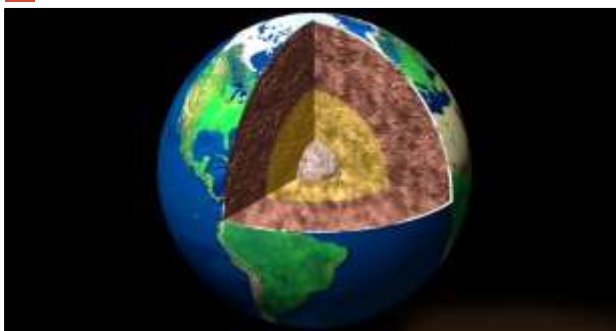


Photo credit: universetoday.com

When we imagine the layers of Earth, the core is the smallest and innermost part. This can lead to some misconceptions that the Earth's core is actually small. In fact, the Earth's core is almost the size of the Moon. It is about 2,440 kilometers (1,516 mi) across.^[1] It also makes up 19 percent of Earth's total volume.

If the core of the Earth is almost as large as the Moon, it really makes us think just how giant our planet is. It also makes sense that the core is so large because it is responsible for so much that happens on our planet.

9 The Speed Of The Spin

We all know that the Earth is always rotating. Interestingly, there is evidence that the core spins faster than the other layers of the planet. In 1997, Columbia University collected experimental evidence about the speed of the inner part of the planet. Researchers learned that the core rotates the same way as the rest of Earth but at a different speed. They found that the inner part of the planet makes a full rotation two-thirds of a second faster than the other layers of the Earth.

Now, two-thirds of a second is not that big of a deal, but it is so insane to think that the whole planet rotates at the same speed except for this one layer. So why does this layer rotate at a faster speed? Researchers have many different theories. For example, this speed differential may occur because the core is the most condensed and innermost layer. This may also happen because the core is the only part-liquid layer.

8 Protection From The Sun

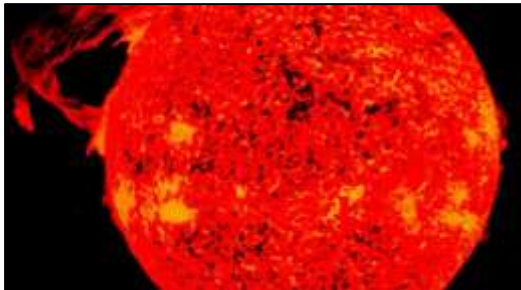


Photo credit: sciencing.com

The Earth has many forces acting together to protect us from the unforgiving heat and light of the Sun. Without the Sun, none of us would be here. However, without the Earth having forces to protect us, our planet would look dried out like Mars.

The core plays a big part in keeping us safe. The liquids inside create a geomagnetic field which interacts with the interplanetary magnetic field produced by the Sun. That interaction creates the magnetosphere, which extends from the Earth into space. This protects us from the solar winds of the Sun. Without the magnetosphere, we would not be safe from these deadly rays. In fact, the Earth as we know it would not exist. It is crazy to think about how the innermost part of our planet plays such a huge role in protecting us from the outside force of the Sun.

7 How Close Did We Get?



Photo credit: Andre Belozeroff

The center of the Earth is so hot that part of it is liquid. So, obviously, no person has ever been to the center of the Earth. Nevertheless, certain individuals have tried to see how far they could go.

The Kola Superdeep Borehole is the farthest that humans have ever drilled into the Earth. The hole is a little over 12 kilometers (7.5 mi) deep. At that point, the temperature inside the hole is 180 degrees Celsius (356 °F). Not only does temperature play a big part in how far down we can dig, but it is also hard to drill through the rocks at that depth. It took researchers 19 years—from 1970 to 1989—to drill that distance into the Earth. It is crazy to think about just how deep the Earth is and how far we still have to go to reach the mysterious core.

6 Plate Tectonics And Continental Drift

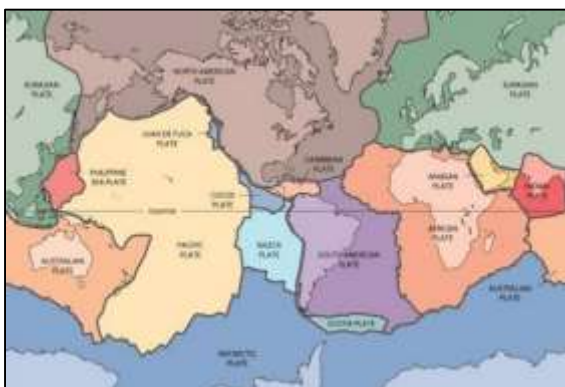


Photo credit: Live Science

The theories of plate tectonics and continental drift are some of the most fascinating and insightful out there. They discuss how the continental plates are always moving and can form supercontinents like Pangaea. The volatile nature of the Earth's core helps to prove these theories. The core is unstable because it is in liquid form and volatile elements are constantly mixing though. The mixture of these unstable components causes plate tectonics and continental drift to come to life.

5 Ocean Drilling



Photo credit: dels.nas.edu

As we have discussed, no person or thing can reach the center of the Earth because the core is just too hot. Nevertheless, scientists have been ocean drilling for many years to find out as much as they can about the planet's core. They drill far down into the ocean so that they can learn how the Earth changes as they get closer to the core. Scientific ocean drilling has led to many discoveries about the crust and the core of our planet. They have discovered new species of sea life, helped to show how the Earth's core causes continental drift, and revealed environmental changes on our

planet from the past millions of years.

4 Global Changes



The Earth's core contributes more than we could ever believe to the crust and other layers of our planet. We've learned that it is responsible for continental drift and that it helps to protect us from the Sun. The core has also given us much insight into global changes. While scientists were ocean drilling, they recovered core samples from deep in the seafloor. These samples have led to many discoveries. For example, one set of samples showed that the Arctic region had a subtropical climate 55 million years ago. It is amazing to think that we can find so many answers about our Earth by looking at the core.

3 Makeup Of The Core

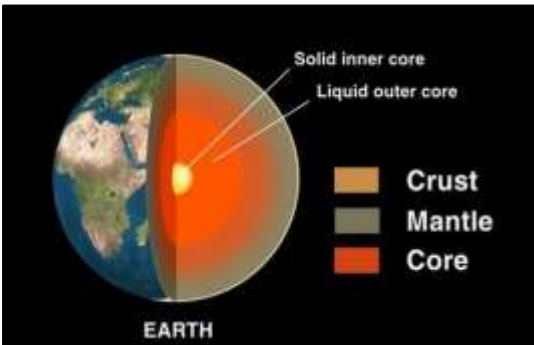


Photo credit: space.com

The core consists of many elements that act together to make it extremely hot. It is composed of two parts: the inner core and the outer core. The inner core is solid and made of iron (according to NASA). It is also the hottest part of our planet. The liquid outer core surrounds the inner core and is composed of a nickel-iron alloy. It is so interesting to think that a layer of our planet is actually made of liquid.

2 Why Is The Core So Hot?



We know now that there are two layers to the core. These are the hottest parts of our planet: One of them is solid iron, and the other is a liquid. Amazingly, the center of the Earth can reach a temperature of up to 6,000 degrees Celsius (10,800 °F). But why is the core so hot? First, a lot of radioactive decay is going on. This is also responsible for continental drift. Next, heat is generated from the pulling of the Earth and the Moon on one another. These gravitational forces are always tugging at each other. Finally, some of the heat was left over from the Earth's formation.

1 Hollow Earth Theory

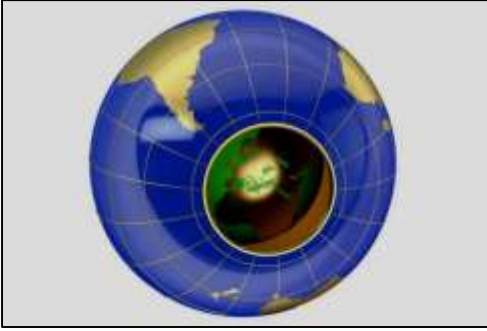


Photo credit: gaia.com

We'll end with a conspiracy theory about the center of our planet. Instead of believing in the core that we have discussed, hollow Earth theorists think that the Earth is hollow and home to other civilizations. They believe that these people were driven to the center of the Earth because of war on the crust. It is also believed that these civilizations living in the center of the Earth are more advanced than we are now.

This conspiracy theory has been around for hundreds of years in many cultures. Hollow Earth theorists believe that UFOs are actually created by the civilizations living in the center of our planet and not by other life-forms. Even though there is no merit to this theory, it is really interesting. How cool would it be if there were actual civilizations living in the center of our Earth?

S. Ekrebs July 4, 2018, Yahoo News

4. DRINKING COFFEE MAY HELP YOU LIVE LONGER, STUDY SAYS

A new study provides more good news for coffee lovers. Drinking coffee is associated with a lower risk of early death — virtually regardless of how much you drink and whether or not it's caffeinated, concludes a paper published Monday in *JAMA Internal Medicine*.

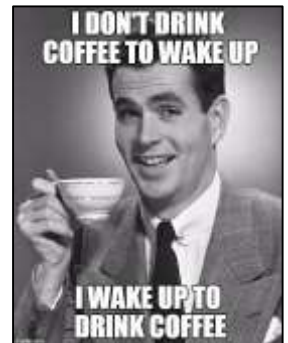
"We observed an inverse association for coffee drinking with mortality, including among participants who reported drinking at least one cup per day, up to eight or more cups per day, as well as those drinking filtered, instant and decaffeinated coffee," said Dr. Erikka Lofffield, the study's lead investigator and a research fellow at the National Cancer Institute, in an email to TIME.

The researchers used data from the UK Biobank study, through which a large group of UK adults completed health questionnaires, underwent physical examinations and provided biological samples. For the current study, the researchers analyzed information provided by about 500,000 people, who answered questions about their coffee consumption, smoking and drinking habits, health history and more. During the study's 10-year follow-up period, around 14,200 of those people died.

The researchers found longevity benefits associated with nearly every level and type of coffee consumption. Risk reduction varied slightly depending on how much coffee someone consumed, its caffeine content and whether it was instant or ground. But overall, relative to non-drinkers, those who drank one cup of coffee per day had an 8% lower risk of premature death — a rate that rose slightly as consumption increased, peaking at 16% for those drinking six to seven daily cups, before dipping slightly, to 14%, for those having eight or more cups each day.

The speed at which a person metabolized caffeine didn't seem to affect longevity, despite prior research that suggested coffee consumption might be related to increased risks of high blood pressure and heart attack among people who metabolize caffeine slowly. But those studies only looked at coffee drinking after disease occurrence and did not examine overall mortality risk, as the current paper did, Lofffield said. Using the Biobank study also allowed the researchers to examine a huge amount of genetic data, including that related to caffeine metabolism, which allowed for more robust analysis.

That finding, combined with the apparent longevity-boosting effect of decaf coffee, suggests that caffeine isn't the life-lengthening mechanism at work in java, Lofffield said. But because the current study was





observational, meaning it looked only at patterns in an existing dataset, it's impossible to say what is — or even if coffee is truly responsible for keeping death at bay, or just associated with a longer life.

“Our current understanding of coffee and health is primarily based on findings from observational studies,” Lofffield said. “To better understand the potential biological mechanisms underlying the observed associations of coffee with various health outcomes, additional studies are needed.”



Nonetheless, Lofffield’s study joins a large group that have found health benefits associated with coffee. And though some past studies have linked coffee and other hot beverages to cancer, the World Health Organization just last month concluded that there’s inadequate evidence to call coffee a carcinogen.



“Our study provides further evidence that coffee drinking can be part of a healthy diet and offers reassurance to coffee drinkers,” Lofffield said.

Jamie Ducharme, Time, July 2, 2018 – Yahoo News. Images from Google.

5. MIAMI STREET ARTIST WITH NO ARMS ACCUSED OF STABBING TOURIST WITH SCISSORS USING HIS FEET



Jonathan Crenshaw, a Miami street artist with a reportedly troubled past who paints using his feet, has become a local well-known figure in Miami Beach.

A well-known Miami street artist with no arms arrested after allegedly stabbing a tourist, using his feet. Jonathan Crenshaw, 46, has been accused of assaulting 22-year-old Cesar Coronado with a pair of scissors. The artist is said to have picked up the tool using his feet and stabbed the tourist in his left arm, according to statements Mr Coronado and his friend provided to the Miami Beach police department.

Mr Crenshaw has been charged with aggravated battery using a deadly weapon. He claims Mr Coronado was the one who attacked him, however. According to Mr Crenshaw, the tourist walked up to him as he was sleeping and punched him the face, causing him to act in self-defence. He currently remains in jail while awaiting trial.

Police found the victim lying on the ground in Collins Avenue, a popular destination for tourists. He was bleeding from the arm, according to a police report provided to *The Independent*. The report says Mr Crenshaw stabbed Mr Coronado twice with scissors, which he put back into his waistband before walking away. Mr Coronado’s friend told authorities the man who stabbed him had no arms and ran off before they arrived.

Mr Crenshaw has lived on South Beach for years, painting for gawking tourists who pay around \$60 to watch him work with his feet and take home a canvas. He has been profiled by multiple news outlets, often describing a difficult childhood and family life, though why he does not have his arms remains unknown. Yahoo News.

Chris Riotta, July 12, 2018, Yahoo News

6. THE MUSLIM EVIL-EYE AMULET DISCOVERED IN A JERUSALEM PARKING LOT

A fascinating little amulet found in Jerusalem is a reminder of the long worldwide obsession with warding off the evil eye.

Every few months, it seems, discovery in Jerusalem that Judaism. It makes a refreshing have announced the discovery that refers to Allah. The dime-named Kareem and is “Kareem trusts in Allah, Lord of treasure, lifted from one of the us a rare glimpse into everyday The piece was unearthed in City of David in Jerusalem Walls National Park by archaeology teams from the Israel Antiquities Authority and Tel Aviv University. The amulet was found underneath the plaster flooring in a small room. It’s possible that it was sealed there deliberately, in order to protect and bless the building.



there’s a new archaeological relates to the Bible or ancient change that this week scientists of a 1,000-year-old clay amulet sized amulet belonged to a man inscribed with the words the Worlds is Allah.” This oldest sites in Jerusalem, gives life in medieval Jerusalem. the Givati Parking Lot in the

The inscription is written in script that is typical of the Abbasid dynasty, which reached its zenith roughly a millennium ago. The Abbasids are believed to be the descendants of the prophet Muhammad’s paternal uncle, Al-'Abbas ibn 'Abd al-Muttalib. Several other objects recovered from the same site, including an intact clay lamp, date to the same period. This period saw Baghdad, the capital of the Abbasid empire, rise to prominence as a center of technology, science and culture. As a result, this era is generally referred to as the “Islamic Golden Age.”



The amulet itself served a practical religious purpose. Yiftah Shalev of the IAA told *Haaretz* that “The purpose of an amulet like this is to gain personal protection.” “Since time immemorial, the purpose of amulets like these is to seek protection from the evil eye.”

The evil eye is essentially a kind of low-level curse inflicted on you by those who wish you ill through direct eye contact. The desire to protect oneself from it is something that ancient Greeks, Romans, Jews, Christians, and Muslims (to say nothing of other Asian, African, Caribbean, and European groups and peoples) all hold in common.

In modern parlance, we use the expression “evil eye” to refer to the superstition that someone can put a hex on you, but in the Bible the phrase “evil eye” can actually refer to a few different things: stinginess, jealousy, and coveting other people’s property. As scholars W. D. Davies and Dale Allison point out in their work on the subject, for ancient Jews the evil eye was the opposite of generosity. It was associated with greed and desiring the things that others have and, as such, was the literal opposite of Jesus’s commandment to care for others. According to the popular wisdom book known as Ben Sira, “an envious and evil-eyed person begrudges bread and it is lacking at his table.” Many scholars think that when Jesus warns his followers to make sure that their eyes don’t grow dim (Matt 6:22-23) that what he really means is that they should try not to be envious. And the tenth commandment, “thou shalt not covet,” is arguably a blanket prohibition against using the evil eye.

For classical authors the evil eye was a power that certain individuals—and sometimes whole tribes or groups of people—possessed to inflict harm upon others. Around the Aegean less common eye colors were often associated with the evil eye. Thus, those with green and blue eyes were often suspected of having cast the evil eye, if only unintentionally. For the Romans it was the inhabitants of Pontus (Turkey) and Scythia (a large region that stretched from Turkey to the Ukraine) who possessed this power. The Roman-era moralist and biographer Plutarch writes that those who lived on the Black Sea had the ability to enchant anyone upon whom their gaze fell, their breath touched, and even those to whom they spoke.

Plutarch actually attempted to explain how the evil eye works, and combines ancient theories about optics to explain how it was that the eyes could give off a fiery beam that affects those who received it. The basic idea was that eyes were deeply affected by what they looked at, so if you looked at something disturbed you yourself could become disturbed. This same theory led an author pretending to be Aristotle to explain how it is that consumption, eye infections, and skin mites are so infectious: they come in at the eyes, apparently.

The most potent wielder of the evil eye, however, as any reader of Harry Potter knows, is the Basilisk. In antiquity the basilisk was not a large snake; it was apparently only “twelve fingers” long and sometimes had

the head, legs and wings of a rooster. According to the Roman writer Pliny the Elder, anyone who looked into the eyes of a basilisk would die immediately. Trying to spear the creature, he adds, is futile: the poison from the creature could travel up the lance and kill you. A simpler solution was to throw it in a hole with a weasel. Apparently the smell of the weasel would kill it.

In Islam, belief in the evil eye is based on a statement of Muhammad in which the prophet says, “The influence of an evil eye is a fact.” The potency of the evil eye and its potential to harm you by making you sick, lovesick, or just plain unlucky explains why across time and cultures there were so many devices designed to protect people from it. Apotropaic objects, as they are known (apotropaic literally means “to turn back” in Greek), have been used all over the world, but the best known today is the Turkish nazar, a handmade glass object (often a bead) that features concentric circles in dark blue, white, light blue and black. This is frequently combined with the symbol of a hand or adapted into the shape of an eye.

Perhaps the simplest way to ward off the evil eye, for those for whom social graces are irrelevant, is to spit at (or pretend to spit at) “evil” three times. Practiced by both Jews and Romans, this method is almost guaranteed to ensure that those nearby flee your presence.

Candida Moss, 06.30.18 9:46 PM ET

7. 'YOU TOOK MY LIFE, SO I'M TAKING YOURS.' WOMAN, 92, ALLEGEDLY KILLS SON WHO TRIED TO PUT HER IN ASSISTED LIVING



A 92-year-old Arizona woman allegedly shot and killed her 72-year-old son after he tried to put her in assisted living, police said. Officers arrived at Anna Mae Blessing’s home in Fountain Hills, Arizona on Monday and found her son, Thomas Blessing, dead on the floor of the master bedroom with a gunshot wound to the neck and jaw, according to the Maricopa County Sheriff’s Office. Police said they found Blessing sitting on a recliner in her bedroom and arrested her when she muttered to police, “You took my life, so I’m taking yours.”

Blessing told police she killed her son because she was wanted to take her to an assisted living facility. Blessing entered the master bedroom and began arguing with her son and his 57-year-old girlfriend and told them that she was tired of the way she was being treated when she shot her son. She then attempted to shoot her son’s girlfriend but the younger woman was able to wrestle the gun away from Blessing and threw it in the corner, police said.

Blessing then pulled a second gun from her robe and pointed it at the girlfriend but she was able to wrestle it away, as well. Blessing told police she purchased the handguns in the 1970’s and that she came to live with her son and his girlfriend four months ago. She told police she had been up for the last three to four nights thinking about her son telling her he was going to place her in an assisted living facility.

After shooting her son, Blessing said she checked his pulse to confirm he was dead, according to police. She said that when she returned to her room she wanted to kill herself but did not have a gun because her son’s girlfriend wrestled them away. She was taken into custody and when police asked her what should be done with her, she told officers that she should be “put to sleep”

“It is always concerning when domestic issues escalate to violence or tragic outcomes,” Maricopa County Sheriff Paul Penzone said in a statement. “They are often isolated and neither predictable nor preventable.” Blessing is facing one count each of first-degree murder, aggravated assault with a deadly weapon and kidnapping.

Gina Martinez, Time, Yahoo News

8. POLICE WERE CALLED ON A 12-YEAR-OLD MOWING GRASS, BUT THANKS TO A VIRAL VIDEO HE'S GETTING MORE BUSINESS THAN EVER



Reginald Fields, the 12-year-old who runs his own lawn care business, called Mr. Reggie's Lawn Cutting Service, smiles in a viral video posted by a happy customer. (Photo: Lucille Holt via Facebook).

It isn't unusual for children to take up summer jobs to earn a little extra cash during the months they have off from school. Certainly, some adults would tell you that their first job was selling lemonade or helping their neighbors mow their lawn. It's almost a rite of passage in some neighborhoods, and it's such an idyllic image of an American summer that it'd fit right into an episode of *Leave It to Beaver*.

However, there are plenty of (let's use this word) grouches in the world. Reginald Fields is 12 years old and runs his own business, Mr. Reggie's Lawn Cutting Service. Along with some of his cousins and siblings, he performs lawn care on neighbors' yards in their community near Cleveland. "I'm having fun at the same time I'm cutting," Reggie told Cleveland's WEWS.

They were mowing Lucille Holt's grass when the Maple Heights police were called on them. Holt was initially confused when the police arrived, but then she learned her neighbors had called the officers to complain about the children cutting a part of their property. According to WEWS, there is about a foot where Holt's property butts against that of her neighbors. Holt shared the event on her Facebook page.

"I guess I have a line where part of it is not my yard. They called the police to tell the police that the kids were cutting their grass," Holt said in the video. The video went viral, and now Reggie and his crew are flooded with people from all over the city who want to employ them. Reggie hopes he can earn enough money to buy more equipment so he can continue to expand his business. Reggie said, "Just give me a call. I will be there. On time!"

Hope Schreiber, Yahoo Lifestyle Fri, Jun 29 11:41 AM GMT-10

9. THESE SEVEN WORDS CHANGED ANTHONY HOPKINS' LIFE – THEY CAN CHANGE YOURS, TOO



FILE -- Cast member Sir Anthony Hopkins participates in a panel for the series "Westworld" at the HBO Television Critics Association Summer Press Tour in Beverly Hills, California. (Reuters)

More than 40 years ago, when actor Anthony Hopkins was appearing on Broadway in the hit drama "Equus," he would play a practical joke on his audience each night. The moment the curtain fell on Act I, he would quickly repair to a bar around the corner from the theater. Astonished theatergoers would find the star of the show they were attending tossing back drinks, even before they could get their own orders in. The practice also made Hopkins, in his own words, "disgusted, busted and not to be trusted." Shortly thereafter, Hopkins says, he attended his first meeting of Alcoholics Anonymous. He showed up at the meeting because he was sick and tired of hangovers and of being called "very difficult to work with," as he recently told a Los Angeles audience.

At that 1975 meeting, a woman said seven words that transformed Hopkins' life, put him on the road to more than 40 years of continuous sobriety, and helped make him one of the most successful motion picture stars in the history of the industry. The seven words: "Why don't you just trust in God?" Hopkins took that advice, and the results speak for themselves. He went from being hung over and difficult to work with to become one of the most beloved movie stars of all time. And what worked for Hopkins can work for anyone.

What works for people in 12-step recovery also can work for anyone. If your life isn't working and you think you might need God's help, all you have to do is ask for that help. People wonder what Alcoholics

Anonymous is all about, and why there is so much talk of God in the program. The short answer is that the founders of A.A. recognized that a reorganization of one's spiritual principles was necessary to escape the grip of addiction. They identified addiction as a spiritual issue as well as a physical and mental one, which meant that a spiritual solution was in order. And that's why, 40 years after the program was founded, a woman asked Anthony Hopkins in an A.A. meeting: "Why don't you just trust in God?"

There's a story in an A.A. book called "Experience, Strength, and Hope" about a newcomer who approached A.A. co-founder Bill Wilson at a meeting in the late 1930s. "I've made a jumble of my life," the newcomer sadly said. "What about asking God to unjumble it?" Wilson replied. That's what God does. He unjumbles our lives – but only if we let Him. As another A.A. member, Chuck C., wrote in his book, "A New Pair of Glasses," "God is a gentleman – he doesn't go where he isn't invited."

The good news is that God wants nothing more than to help people who ask for help – and often, those who don't as well. "The Big Book," the basic text of A.A., addresses the question in a chapter directed to agnostics: "We found that God does not make too hard terms with those who seek Him." In other words, if you want to pray in a manner following the dictates of an established religion, go ahead. But God is equally amenable (pun intended) to a prayer as basic as "Please unjumble my life," or even, more simply, "Help me."

Early members of A.A. discovered that by inviting God into their lives they were able to overcome their addictions to alcohol. And then they found that by keeping God in their lives, they were able to meet all of life's challenges as never before – in Bill Wilson's words, "to match calamity with serenity." This is just as true for non-alcoholics who sense a need for a spiritual solution to seemingly intractable problems in their lives. "God loves to hear from strangers," as A.A. members laughingly put it. If you need help, just ask. A.A. is not an opponent of organized religion – far from it. In fact, many members who for decades had never darkened the doorstep of a church or synagogue find themselves returning to the religions in which they were raised. But that's not an obligation – not for people in A.A., and not for anyone else. Is it easy to trust God, an invisible, unprovable force? Well, that's why they call it a "leap of faith" – not a "crawl of faith."

It took courage for Anthony Hopkins to trust God after decades of uncontrolled drinking and other negative behaviors. But he made that leap of faith, and by trusting God, he has inspired others for more than 40 years to do likewise. Those who know Hopkins personally through A.A. could tell you story after story about his kindness and selflessness – not the typical behavior associated with big-time movie stars. It's hard to find the words "Hollywood A-lister" and "role model" in the same sentence, but those terms both apply in his case.

So if, like Hopkins back in 1975, you need a drink or two to get ready for your second act, you might follow his example and give God your trust. After all, as we say in A.A., "if you were feeling distanced from your Higher Power, who moved?"

By Michael Graubart | Fox News

10. BRIDE DOESN'T LET A FLOOD GET IN THE WAY OF HER WEDDING

Jobel Delos Angeles didn't let heavy rain and flooding interfere with her wedding to her partner of seven years and father of her two children on Saturday. Instead, Jobel and her husband Jeff embraced it.

The Philippines is currently in the midst of Monsoon season, bringing heavy rains and flooding to Manila and its many neighboring areas including Bulacan, where Delos Angeles lives, according to Channel News Asia.

The rains flooded the church where the two wet slated to have their wedding, but despite the inclement weather, Delos Angeles was delighted to go through with her nuptials.



Love conquers all — and that includes storms

In a video posted to her aunt's Facebook, Delos Angeles can be seen smiling as she walks down a flooded church aisle in her wedding gown. "Even if it floods or it rains, nothing can stop me. You only get married once, will you postpone it? I was marrying the man I love," Delos Angeles told AFP. "My gown got wet and heavy but I told myself it was as if I was walking on a red carpet."

Delos Angeles also told AFP that she had to take a boat to the church due to the intense flooding. Newly wed and happy as can be Delos Angeles has no regrets about the ceremony.

Amanda Luz Henning Santiago, Mashable, August 13, 2018

11. POLICE CHIEF DEFENDS USE OF TASER ON ELDERLY WOMAN CUTTING FLOWERS



A Georgia police chief is defending the use of a Taser on an 87-year-old grandmother after she was seen walking around with a knife near her home, which her family says was for cutting dandelions for a salad.

Martha Al-Bishara, 87, whose family says she doesn't speak English, was gathering the flowers Friday on property belonging to a Boys and Girls Club organization in Chatsworth when a staff member called 911 on her for trespassing, the Dalton Daily Citizen-News reported, citing the police report.

"She's old so she can't get around too well, but looks like she's walking around looking for something, like vegetation to cut down or something. There's a bag too," the caller told police in the 911 recording. The caller, who described the woman as wearing a "Muslim hat-looking thing," said there were no children outside and that the woman said she didn't speak English.

Three Chatsworth police officers reportedly responded to the scene about 70 miles northwest of Atlanta and ordered Al-Bishara to drop her knife. When she didn't follow their command, they used a Taser on her. Police Chief Josh Etheridge, speaking to the Daily Citizen-News, defended his officers' actions, saying the woman should have complied even if she didn't understand English.

"See's seeing us, she hears what we're saying, she may not know what we're saying, but we're telling her to stop and there's a Taser pointed at her and there's a firearm that's unholstered there. Most people, that's kind of the universal command for stop," he said. He added that using a Taser was the "minimum force."

Al-Bishara's family does not agree. "If they had calmed down, de-escalated the situation, listened a little bit, we wouldn't be having this issue right now," her grandson, 24-year-old medical student Timothy Douhne, told ABC News on Wednesday. Al-Bishara's great-nephew Solomon Douhne, a former Dalton Police Department officer, also questioned the officers' response.

"She was not a threat. If anything, she was confused and didn't know what was going on," he told the Daily Citizen-News. "It was a ridiculous turn of events. If three police officers couldn't handle an 87-year-old woman, you might want to reconsider hanging up your badge."

Douhne said after his grandmother was stunned, she was handcuffed and booked on suspicion of misdemeanor criminal trespass and obstruction of an officer. She was held for three hours at the police station before being released and taken to a hospital by her family.

"She's still feeling pretty shook up," he told ABC News. "Her body is still pretty tired. She has some symptoms, I think, of post-traumatic stress. She can't go outside and look at the spot where it happened. She's feeling really bad about the whole situation and really embarrassed, and has been crying on and off." He said the family has not decided whether it will take legal action. Etheridge said his department will review the situation to see if anything could have been done differently. The police department did not immediately respond to a request for comment Thursday.

Last week in Ohio, an police used a stun gun on an 11-year-old girl in Cincinnati after she was accused of shoplifting from a grocery store. That incident has launched an investigation by the department, which has not defended the officer's actions.

Nina Golgowski, HuffPost, Yahoo News, August 2018

12. I AIN'T NOTHING WITHOUT MY WIFE': 98-YEAR-OLD MAN WALKS 6 MILES EACH WAY TO VISIT PARALYZED WIFE IN THE HOSPITAL

Luther Younger walks six miles, each way, to visit his wife in the hospital. (Photo: Spectrum News) Luther Younger, a 98-year-old Korean War veteran, walks about six miles each way, rain or shine, to visit his paralyzed wife in the hospital, according to Spectrum News Rochester.

Luther and his wife, Waverlee, have been married for over 50 years. "I ain't nothing without my wife," Younger told Spectrum News. "It's been a rough pull. It's been tough." "They both live with me," the couple's daughter, Lutheta Younger, tells Yahoo Lifestyle. "I moved them out of their house, moved them in with me." Along with her sister Joyce Johnson, the two have been taking care of Waverlee and Luther, in the same way her mother always took care of her and her siblings, Lutheta says.

According to Lutheta, her father has been walking to and from the hospital for a long time. "He doesn't have to, but he wants to. I can drive him. He just doesn't want to wait; he's impatient."



Luther Younger kisses his wife, Waverlee. (Photo: Courtesy of Lutheta Younger via Facebook)

Waverlee has suffered from brain cancer since 2009, but Luther fondly remembers their years together. "She's the best cup of tea I ever had," the devoted husband told Spectrum News. "She would come in and kiss me and say 'baby' and feed me in the bed, and this is what I need right here."

"The whole time she was sick, he would stay overnight [in the hospital]," Lutheta says. "He wouldn't leave her." When asked what her father thinks of all the attention he's receiving, Lutheta says, "You know, he just wants the best for my mom."

A GoFundMe page was recently set up for the family to help with hospital expenses and the cost of rides to and from the hospital.

Hope Schreiber, Yahoo Lifestyle, August 2018

13. I'M A TWENTYSOMETHING FEMALE FUNERAL DIRECTOR, AND I LOVE MY JOB

When 28-year-old Raegan meets strangers, she lies about what she does for work because people wouldn't believe the truth. She's a female funeral director for the Co-op in Midlothian, Scotland, and it's her job to take the deceased into her care and grant the requests of their friends and family ahead of the funeral, as well as on the day itself. Here's why she loves her job.

"I went to college to study beauty after I left school, but quickly realised that it wasn't what I wanted to do. I did some research into embalming – the art and science of presenting and preserving the deceased– and liked the idea of pursuing it because I could see the similarity between that and my experience with makeup. I started training after completing my beauty course, and learned how to care for the deceased, do their hair and makeup, dress them in their own clothes or gown and place them in their coffin.

"After finishing the course, it took a whole year of rejection from funeral directors before I landed a job with the Co-op. Being an 18-year-old woman trying to get into an industry that was pretty closed off was tough, but I was persistent. I eventually got my first role as a funeral arranger, before two years later, landing my current role as a funeral director.

"My day-to-day job essentially involves arranging funerals from start to finish for our clients. I'm the one who puts everything in place ahead of the service - I book the day and time of the funeral, I book the officiant, I arrange the transport, the wake, an order of service, flowers, a headstone - anything they may want. I'll aim to 'hold the client's hand' all the way through the process and beyond.

"But it's not just putting everything in place. I'm there for the families in the time between arranging the funeral and the day itself, to be present for the people grieving, and to oversee everything and ensure all goes to plan. I travel in the hearse and look after the client at the church, crematorium or cemetery.

"At the beginning of the whole process, I'm also the one who attends the house, care home, hospital or elsewhere once the death has been verified and bring the deceased into our care. From there, they are taken to our own specialist private mortuary, where we have the facilities to care for up to 100 people. It is within this environment we respectfully wash, moisturise and dress each individual in a clean white gown whilst we wait to arrange the funeral with the family. At the earliest opportunity, the deceased is transferred to the funeral home.



"During the arrangements with our clients, as well as discussing their choices, I will always ask them if they'd like their loved one embalmed. We also consider other aspects such as if they'd like to bring in clothes, or viewings. We encourage families to visit their loved ones after they've been prepared and embalmed, as this gives a much better lasting memory. We also have a private room if they want to dress their loved ones, or wash them, which is key in some religions.

"We offer a 24-hour service, so we are there for our clients at all times, and attend houses to pick up deceased day or night. I've been called out to houses in the night, and had to leave Christmas dinner to attend to someone, but that's what the job is. It's just one of my Christmas Days, whereas the person's family are reminded of it every year.

"Being on call doesn't bother me because I love my job. I never dread going to work, and there's nothing better than doing a job that actually helps people and takes a burden away from someone who is grieving. People don't realise how much goes in to arranging a funeral and how much you have to do when someone dies, so if I'm able to make it that little bit easier for them, it's so rewarding. I see it as the last thing I'm able to do for someone – get them dressed for the last time, do their hair for the last time.

"Services for children and babies are especially sad and it's hard when you see anyone upset, but I have to focus and remember that I'm there for the family and friends. I've got to be the one who makes it easier for them; I'm not the one who's grieving.

The most difficult part about my job is when I have to deal with a death within my own family, friends or someone I know. It's nice being able to take some of the worry away but it's harder because I'm more emotionally attached. The experience does aid me in understanding what our clients go through at a time of grief, and helps me to be more empathetic toward each individual.

"I never dread going to work, and there's nothing better than doing a job that actually helps people." My family are all really proud, accepting and supportive of what I do, although it is hard when I meet someone new and they ask me about my job. I often just say that I work at the bank - it's a lot easier! My friends' favourite game when we're out is to ask people, 'Guess what she does!'

"For me, I just really want to help people. My job is to make life easier for people when they most need it. For some people, funerals are such a taboo thing, but I'm there to reassure them in their time of need, 'It's all taken care of, you don't need to worry now'. Just someone saying 'Thanks' or 'You've made my life easier' at the end of a funeral, that's amazing for us. That's all we want, just to make someone's hard time a little bit more bearable." Raegan is a funeral director for Co-op Funeralcare.

Dusty Baxter, Yahoo News, Monday 3 September 2018

14. MORE ABOUT THE KUKUPA (front page cover)

Ptilinopus rarotongensis
Kūkupa
Cook Islands Fruit-Dove



COMMON NAMES: Cook Islands Fruit-Dove; German Cook Insel Fruchttaube, Rarotongafruchttaube

TRADITIONAL NAMES: Kūkupa (RR AT MK)

GLOBAL DISTRIBUTION: NATIVE Cook Islands (Rarotonga, 'Ātiu)

COOK ISLANDS STATUS: Native, Resident Breeder, Endemic of Cooks; S.Group only (RR and AT - common); Land, makatea and central hills; Feeds on small fruits and berries.

SIGNIFICANCE LIST: ; Globally endangered (moderately)Ecotourism

KEY FEATURES: To 25cmTL. Plump with a short bill. Pale grey anteriorly, green upperside, and yellow underside; with a magenta cap and white tail-tip. Rarotonga birds have red patch on lower breast. **VOICE:** haunting "OOOOO-OOOO-ooo-oo" or "OOOO-OOOO-oooo".

Cook Islands Distribution

Southern Group: Present **Makatea:**

RR	MG	AT	MK	MT	AK	PL	TK	MN
+++	-	++++	X	-	-	-	-	-

Northern Group: -

TN	MH	RK	PK	NS	SW
-	-	-	-	-	-

Key to Symbols

blank	no data		
-	absent	L	localised
X	extinct 'naturally'	W	widespread
XQi	quarantine intercepted	R	recent
XQe	eradicated	?	query preceding category
P	present	T?	taxonomic query
S	seasonal	nn	present, said to have no name
O	occasional	?1	present, name not investigated
++++	very common	?2	presence not verified, no name recorded
+++	common	N/A	absent, name not expected
++	uncommon		

+ rare

Cook Islands islands: RR =Rarotonga, MG = Mangaia, AT =‘Ātiu, MK=Ma‘uke, MT=Miti‘āro, AK=Aitutaki, PL=Palmerston, PN=Penrhyn, MN=Manuae, TK=Takūtea, TN=Tongareva (TS=Tongaleva Spoken, TW=Tongareva Written, they say "ei" but write "r"), MH=Manihiki, RK=Rakahanga, PK=Pukapuka, NS=Nassau, SW=Suwarrow. After a Polynesian name: ^=orthography query.

Countries and other: FIJ=Fiji, WT=Wallis & Futuna, SAM=Samoa, TON=Tonga, NIU=Niue, CK=Cook Islands, CKM=Cook Islands Māori, FP=French Polynesia, AUS=Australs, SOC=Societies, TAH=Tahiti, TUA=Tuamotus, MQS=Marquesas, MNG=Mangareva, PIT= Pitcairn group, EAS=Easter Island, HAW=Hawai‘i, NZ=New Zealand, NZM=New Zealand Māori

Scientific Taxonomy

Ptilinopus rarotongensis Hartlaub & Finsch, 1871

SYNONYMS: *Ptilinopus rarotongensis goodwini*; *Ptilinopus rarotongensis rarotongensis*

TAXONOMY: ANIMALIA; CHORDATA; GNATHOSTOMATA (Jawed Vertebrates); TETRAPODA; AVES; NEORNITHES;

Columbiformes; COLUMBIDAE. **COMMENT:** Divided into subspecies on the basis of presence or absence of the carmine-red breast-patch. Atiu subspecies named after Derek Goodwin author of "Pigeons and Doves of the World" (1970, British Museum of Natural History).

More Information

SIGNIFICANCE NOTES -

BIODIVERSITY: Globally endangered (moderately). **Comment:** Common in the inland mountains of Rarotonga and throughout the makatea and inland of Atiu. Collected from Mauke in 1820, subsequently extirpated. Not recorded living on any other island, but it is in the fossil record of Mangaia.

POSITIVE SIGNIFICANCE: Ecotourism. **Comments:** An attractive landbird seen on Atiu and in the inland of Rarotonga.

IDENTIFICATION: To 25cm TL. Plump with a short-bill. Sexes alike. Head pale grey with a magenta cap on the forehead; neck and breast pale grey; belly greenish-yellow (Atiu) or yellow with dark magenta patch (Rarotonga); back and wings green, main wing-feathers with a yellow edge; tail green with white terminal band. Bill pale green-brown.

VOICE: on Rarotonga OOOO-OOOO-ooo-oo-oo with coos shortening and softening; on Atiu similar to Rarogonga and also OOOO-OOOO-oooo with 2nd coo higher and 3rd lower. **BREEDING:** nest a loose twig platform; one unmarked egg.

GENERAL NOTE: During August and September 1997 Jeanne and Rosaline Tianoa and Georgina Maui made important observations on nesting behaviour in Avatiu. The lay-date was unknown but after 10 days of observed incubation the egg hatched 12 August - both birds shared incubation. The birds were distinguished by colour and behaviour - the smaller bird had a grey and light pink beak, while the other had a yellow and dark pink beak. Light Pink incubated during the night, and Dark Pink during the day. Nestling was feed on green fluid from mouth by both adults; by 13th day wing feathers had developed and it climbed from nest to sit on a branch, adults changed its diet to berries. 16th day first flight within nesting tree. 19th day flights to nearby trees, returning to nesting tree. 19th Light Pink killed in nest-tree at night by cat. During next 10 days the young flew from tree to tree calling and being fed by adult, which also chased harassing mynas and foreign fruit-dove. Day 30 adult still feeding the young; both leave towards the

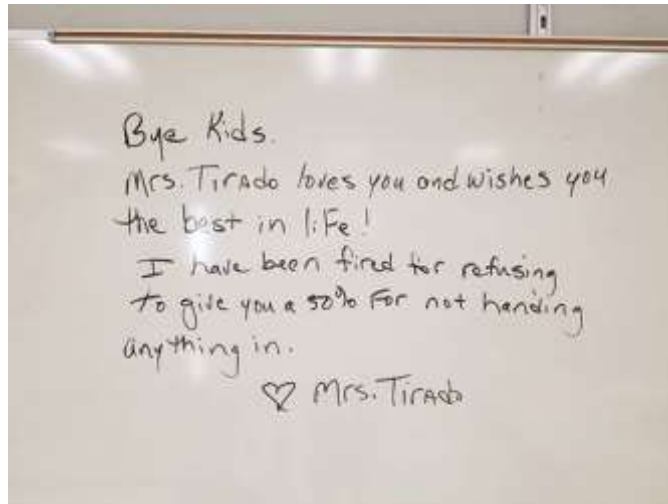
mountains. Although female fruit-doves are generally smaller and paler, we cannot be sure that the Tianoa "Light Pink" was the female.

Source: Cook Islands Biodiversity and Natural Heritage Project, Rarotonga

15. CREDIT FOR NOTHING?

A teacher in Port St. Lucie, Fla., says that she was fired for refusing to give students partial credit for work they did not turn in to her. According to WPTV, after many students didn't hand in an Explorer Notebook project, Diana Tirado, an eighth-grade history teacher at West Gate, gave them a zero for a grade. According to Tirado, she was let go because of the school's no-zero policy, allegedly included in the student and parent handbook.

"But what if they don't turn it in, and they say we'll give them a 50. Oh no we don't," Tirado told WPTV. Tirado, who was still in her probationary period, was terminated from her position on Sept. 14. However, no clause was mentioned in the letter from the principal.



According to WFTV, a chief information officer for West Gate said in a statement: "There is no district or individual school policy prohibiting teachers from recording a grade of zero for work not turned in. The district's uniform grading system utilizes letter grades A-F, numerical grades 100 to zero and grade point averages from four to zero."

Tirado, who says, "Teaching is a calling for me," claims she was told never to give a student a zero. "I'm so upset, because we have a nation of kids that are expecting to get paid and live their life just for showing up, and it's not real," the teacher said. On Tirado's last day, she wrote a message on her whiteboard to the students and posted it on Facebook. "Bye kids," she wrote. "Mrs. Tirado loves you and wishes you the best in life!"

Ultimately, Tirado hopes that the school will change their alleged policy of not handing out zeros. She wrote in a Facebook post on Tuesday, "The reason I took on this fight was because it was ridiculous. Teaching should not be this hard. Teachers teach content, children do the assignments to the best of their ability and teachers grade that work based on a grading scale that has been around a very long time." West Gate administrators did not immediately respond to Yahoo Lifestyle's requests for comment.

Hope Schreiber, Yahoo Lifestyle, September 2018

16. THE BIBLICAL SIGNIFICANCE OF NUMBER 71

(Note: The below information was obtained given that this is issue number 71 of the newsletter; there is no relationship or implication whatsoever between the below and this newsletter issue number – Editor)

The Number 71 is strongly associated with the Holy Spirit. Its primary meaning is Fulness and Dove. It appears in Scripture in Numbers 11.16:

*And the LORD said unto Moses, Gather unto me **seventy men** of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of **the spirit which is upon thee**, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.*

The Lord God Almighty placed **His Spirit** upon **71** people.

Source: Richard Amiel McGough, BibleWheel, Google, Sept. 2018.



17. WHATS BEHIND SEPTEMBER

(Note: The below information was obtained given that this issue number 71 of the newsletter was released this month September)

September is the ninth month of the year in the Julian and Gregorian calendars, the third of four months to have a length of 30 days, and the fourth of five months to have a length of less than 31 days. In the Northern Hemisphere September is the seasonal equivalent of March in the Southern Hemisphere.

In the Northern hemisphere, the beginning of the meteorological autumn is on 1 September. In the Southern hemisphere, the beginning of the meteorological spring is on 1 September.

September marks the beginning of the ecclesiastical year in the Eastern Orthodox Church. It is the start of the academic year in many countries, in which children go back to school after the summer break, sometimes on the first day of the month.

September (from Latin *septem*, "seven") was originally the seventh of ten months on the oldest known Roman calendar, with March (Latin *Martius*) the first month of the year until perhaps as late as 153 BC. After the calendar reform that added January and February to the beginning of the year, September became the ninth month, but retained its name. It had 29 days until the Julian reform, which added a day.

Ancient Roman observances for September include Ludi Romani, originally celebrated from September 12 to September 14, later extended to September 5 to September 19. In the 1st century BC, an extra day was added in honor of the deified Julius Caesar on 4 September. Epulum Jovis was held on September 13. Ludi Triumphales was held from September 18–22. The Septimontium was celebrated in September, and on December 11 on later calendars. These dates do not correspond to the modern Gregorian calendar. In 1752, the British Empire adopted the Gregorian calendar. In the British Empire that year, September 2 was immediately followed by September 14.

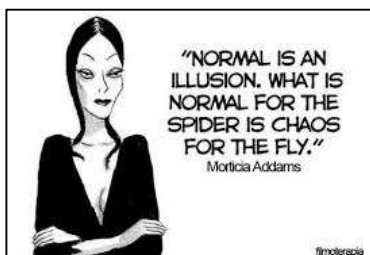
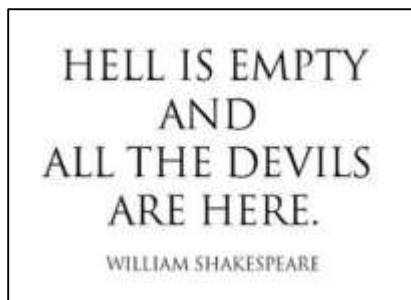
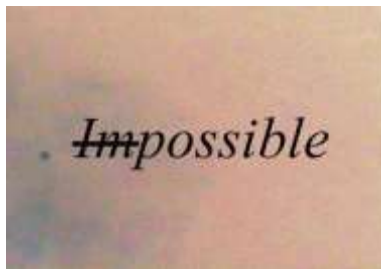
September was called "harvest month" in Charlemagne's calendar. September corresponds partly to the Fructidor and partly to the Vendémiaire of the first French republic. On Usenet, it is said that September 1993 (Eternal September) never ended. September is called *Herbstmonat*, harvest month, in Switzerland. The Anglo-Saxons called the month *Gerstmonath*, barley month, that crop being then usually harvested.

Source: Wikipedia on Google

Both images on this page from Google.



18. FOOD FOR THOUGHT



Sources: Yahoo News/Lifestyle/Women's Day/27-9-18; Google Smart Phrases

MANAKO MAORI

E au manako me kore tua akaariari ei taveranga, ei akamanakoanga, ei karokaro'anga i te tu o te oraanga i teia ra kia akaaite iatu ki to nanai. Ko teia au tataanga, no roto mai i te buka "Manako Maori" a Taira Rere tana i tata i te mataiti 1985. All images are from Google.

1. KARE A MAMA RUAU I MARAMA

Kia oki mai a Mere mei te apii i tetai ra kua karanga mai aia kia Mama Ruau, "Kua tae e rua tangata ki runga i te marama. E nga tangata Marike." (E tua tika ta Mere e akakite nei kia Mama Ruau).

"Naai tena tuatua neneva kia koe?" i na Mama Ruau ei. Kare a Mama Ruau i poitirere i ta Mere tuatua, inara kua riri aia. "I tetai ra ake nei," i na Mama Ruau ei, "kua karanga mai koe e te aere ra teiane ai na vao ake i te ra, e i nga ra i muri mai kua karanga mai koe e te aere takapini ra te marama i teiane ai, e i teia ra te karanga mai nei koe e e rua tangata i runga i te marama. Oki mai koe mei te apii e teia au tuatua neneva! Kua rava meitaki au i te akarongo i tena au tuatua."

"E tuatua tika, e Mama," i na Mere ei. "E rua tangata i runga i te marama i teia taime nei. Na to matou puapii i akakite mai kia matou, e i akarongo ana rai matou i te reira tuatua i roto i te retio. E mea umere tika'i."



"Rava meitaki au i teia au tuatua a toou puapii," i na Mama Ruau ei. "E akarongo mai ana ra koe kiaku. E okotai rai tangata i runga i te marama. Ko Aikin Drum ona ingoa. Kua mate takere tera tangata. Kua mate aia i mua ake au ka aere ei ki te apii. Mei te ono ngauru paa mataiti i topa ake nei i mate ei. E apii ana matou i te imene no te reira tangata. Teia te imene; ka imene atu au kia koe." I reira kua imene a Mama Ruau.

*There was a man lived in the moon
Lived in the moon, lived in the moon
There was a man lived in the moon
And his name was Aikin Drum*

Kia oti ia Mama Ruau i te imene i te irava mua o te reira imene, kua karanga atu aia kia Mere, "I teiane ai te karanga mai nei koe kiaku e e rua tangata i runga i te marama. E imene mai koe ireira i te imene no te reira nga tangata. Kare e rauka iakoe i te imene, no te mea e okotai rai tangata i runga i te marama, kare e rua mei taau e tuatua nei. E oki koe e pati ki tera puapii kia imene mai i te imene no tena nga tangata e rua."

E kia roa rai a Mama Ruau i te noo muteki anga, kua na ko atu aia kia Mere, "Auraka koe e karanga mai kiaku apopo me oki mai koe mei te apii e kua karanga mai toou puapii e e merio tetai i roto i te ngai vai i uta atu i ko. Kua rava ua au i teia au tuatua neneva."

E ngari ake rai a Mere i te vaoo ua ia Mama Ruau kia irikinaki e e tika rai tana e manako ra! Kare a Mama Ruau e marama.

2. TO INUROA TAMARIKIANGA

(Ko te tuanga mua teia i te tua no Inuroa)

“Aue te tupapaku e,” i na Mama Ruau ei kia Inuroa. “E moe, ka apaina koe e te tupapaku. E te tupapaku e, teia a Inuroa. Tikina mai a Inuroa.” Kua akamutu a Inuroa i tana aue e kua noo marie ua i te pae ia Mama Ruau i runga i to raua roi moe. E inangaro maata tona i te aere i te kanga, inara e matakua aia i te tupapaku. I te openga kua vareaia aia e te moe i te pae ia Mama Ruau.

I tetai taime, me aere a Inuroa ki vao i te are i te po, ka kapiki atu a Mama Ruau, “Aue te tupapaku e! E te tupapaku, tena mai a Inuroa. Aue te tupapaku e.” No to Inuroa matakua kua oki mai aia ki roto i te are e kua noo ki raro i te pae ia Mama Ruau. E inangaro tona i te aere ki vao i te kanga, inara no ta Mama Ruau tuatua i te tupapaku, kua matakua aia i te noo ki vao i roto i te poi.

Me inangaro a Inuroa i te aere mamao mei to raua kainga i te ao, ka karanga a Mama Ruau e, “Oki mai. Auraka koe e aere ki tua i ko. E tupapaku tei tua i ko i te ra ngai. E te tupapaku e, tera mai a Inuroa.” No ta Mama Ruau tamataku i tana utaro, kare atura a Inuroa e tae i te aere mamao mei to raua kainga. E matakua aia i te tupapaku.



Ia Inuroa e maata maira, kua akamata a Mama Ruau i te tua kiaia. Ka tua a Mama Ruau no te tupapaku tana i kite ana ki vao i to raua are, no te tupapaku tana i kite ana ki runga i te mataara, no te tupapaku tana i kite ana ki roto i te tai, no te tupapaku tana i kite ana ki uta i te maunga, e no te tupapaku tana i kite ana ki roto i to raua are. E apinga tikai te maata o te tupapaku ta Mama Ruau i kite ana. Kua vaitata e ka kite e Mama Ruau i te tupapaku ki te au ngai pouroa tana ka aere. Ka kite aia i te tupapaku i te po, ka kite aia i te tupapaku i te popongi, ka kite aia i te tupapaku i te ai.

Me aue te kiore-ngiao i vao i to raua are i te po, ka karanga a Inuroa, “Mama, eaa tera?” Ka pau mai a Mama Ruau, “E tupapaku tera. Eiaa koe e maniania. E noo marie ua koe. Me maniania koe, ka aere mai te tupapaku ki roto i te are ka kai ia koe. E moe.” Ka noo marie ua a Inuroa e varea ua ia atu aia e te moe.

I tetai aiia kua inangaro a Inuroa i te aere ki te teata, ianara kua karanga mai a Mama Ruau, “Aere e moe. E tupapaku tei runga i te mataara i te po. Ka akapeea koe me opukina koe e te tupapaku? Arumakina a Papa Ruau e te tupapaku i tetai po i tona okianga mai mei te teata. Naringa e kare a Ngaroa, kua peke a Papa i te tupapaku.” No to Inuroa vinivini i ta Mama Ruau tuatua, kua aere aia kua moe. E ngari ake rai paa aia i te noo mai ki te kainga nei kia kore aia e taia e te tupapaku!

I tetai taime, me pakakina tetai apinga i vao i to raua are i te po, ka karanga a Mama Ruau e, “Taviviki koe i te akaatea ia koe! Ka rutua koe e au ki te tokotoko ine!” Te akarongo nei a Inuroa i teia au tuatua a Mama Ruau ki te tupapaku.

Me noo ua a Mama Ruau i tetai au taime, ka tuatua aia kiaia uaorai. I tetai aiia kua karanga atu a Inuroa, “Mama, koai taau e tuatua ra? Kare ua rai e tangata i kona ia koe.” Kua pau mai a Mama Ruau, “E tupapaku taku e tuatua ra. E tupuna vaine noku tera e maniania maira kiaku. No reira oki au i riri ei. Me eaa tana aping aka manata?” Kua matakua a Inuroa i te kiteanga e ka tuatua tona mama ruau ki te tupapaku.

No te maata rava i ta Mama Ruau tuatua no te tupapaku, kua karanga atu a Inuroa i tetai ra, “E Mama, e maata tikai te tupapaku i to taua kainga. Ka kite ua rai koe i te tupapaku.” Kua pau mai a Mama Ruau, no ko mai, “E apinga tikai te tupapaku i te au ngai katoatoa. Kare e no taua ua te kainga tupapaku. Mei te reira rai to matou kainga i to matou tamarikianga. Noatu e ka aere koe ki ea, ka kite koe i te tupapaku.”

Ko te tu teia i to Inuroa oraanga i tona tamarikianga. No te mea kua mate tona papa e tona mama, e no te mea katoa kua mate tona papa ruau, ko Mama Ruau ua rai i reira tona metua toe i te ao nei. Na Mama Ruau e kimi i tetai kai ei kai na raua; na Mama Ruau e kimi i tetai moni ei oko kakau no raua; e na Mama Ruau e tiaki iaia me rokoia aia e te maki. I roto i tona oraanga, ko Mama Ruau te mea puapinga rava atu kiaia.

E oraanga mataora to raua ko Mama Ruau, inara e maata rava te tupapaku i to raua kainga. Me akara a Inuroa ki vao i te po, ka ata ua atu iaia te tupapaku e ori ra i roto i te poiri. Naringa e kare a Mama Ruau, kare aia e kite i te ata o te po.

3. TO INUROA MAPUANGA

(Ko te rua teia i te tuanga o te tua no Inuroa)

Kua mapu a Inuroa e kua akaipoipo vaine i mate ei a Mama Ruau. E noo ana rai raua ki roto i te are o Mama Ruau i vao i te oire. No to Inuroa tangi kia Mama Ruau, kare aia e inangaro i te akaruke i to raua kainga; ko te kainga ia i noo ei raua e i maata mai ei aia.

Kare i ngaropoina ia Inuroa te au tuatua a Mama Ruau no te tupapaku. Kua mou meitaki iaia te au ngai i kite ei a Mama Ruau i te tupapaku e te au peu tuketuke a te tupapaku. Me akara aia ki vao i to raua are i te po, ka ata aere iaia te tupapaku e ori ra i roto i te poiri. Me tae ki te au po marama, ka maata atu te au tupapaku tana ka kite ki raro i te au pu rakau i to raua kainga. I tetai taime ka karanga aia ki tana vaine, "E tupapaku tera i vao i ko. Me eaa tana angaaga i to taua kainga?"

Kare te vaine a Inuroa e irinaki ana i ta Inuroa au tuatua no te tupapaku, e kare katoa aia e matakū tupapaku ana. I roto i te ngutuare o tona nga metua, kare ratou e tuatua tupapaku ana. "A te tamariki ua koe," i nana ai kia Inuroa i tetai ra. "E tamariki ua rai te matakū tupapaku ana."

Kare a Inuroa e aere ua atu ana rai ki te teata, no te mea kia poiri e teata ai. "Naringa oki e teata ana i tea o," i nana ai, "ka mataora au i reira i te aere ki te teata. Me ka aere au ki te teata i te po, ko te okianga mai ki te akinga te mate!"

Kare e paipa i to Inuroa ma kainga. E aere ana te tangata i te reira tapere ki raro i te kauvai pai ei. Kare i reira e rauka ia Inuroa i te aere ki raro i te kauvai pai ei i te ao, no te mea e aere mai ana te tangata ki reira i te tiki vai e te pu'a kakau; kare katoa rauka iaia i te tiaki kia poiri, no tona matakū tupapaku. No reira, i tea o rai ka aere aia ka tari vai mai ei pai nona i te aiai.



E tangata inangaro a Inuroa i te aere ki te uipaanga e te patuparau, inara e poiri te taime e raveia ait e uipaanga e te patuparau. Me ka aere aia i te ao, koia anake rai ireira te tangata i reira. Me e uipaanga maata tetai i roto i te oire, ka pati aia ia Tutangi i tetai taime kia aru iaia ei tokorua nona.

Me kite a Inuroa i tetai apinga tana i manako e e tupapaku, ko tana pukaanga te reira i tera mai nga ra. Ka akaki mai te tangata na mua iaia i te pae mataara i te akarongo i tana tuatua. I te openga ka rauka mei te 20 ki te 30 tangata te ka noo mai i te akarongo i tana tuatua no te tupapaku.

I nga ra mua kua manako te tangata e e tuatua tika tana, e no reira kua matakū tupapaku pu ua te oire katoa. Kare te tangata e inangaro akaou i te aere na runga i te mataara i te po, ko te aravcei aea ratou i te au tupapaku ta Inuroa i kite ana. Me ka inangaro tetai tangata i te aere ki tetai ngai i te po, ka pati aia i tetai tangata kia aru iaia ei tokorua nona. Mei te reira roa te kino ta Inuroa i akatupu.

Kua ui mai tetai tangata kia Inuroa i tetai ra, "Eaa te tupapaku?" Te tuatua nei koe no te tupapaku – tetai tu tupapaku e tetai tu tupapaku. Eaa tika'i ra oki ia apinga e tupapaku?"

Kare a Inuroa i ki vave atu ana; kua noo ua aia mai te akamanako, e i reira kua nako atu aia, "E ata no te po." Na tona mama ruau te reira tuatua i apii kiaia, e te mou nei rai iaia te reira tuatua.

I muri mai kua tarotokaka te tangata e e manako ua teia no Inuroa i karanga ai aia e i kite tupapaku ana aia. Penei e no te maata rava i tana tupapaku i kite ana i tarotokaka ei te tangata; penei e no tana akarava tuatua i manako ei te tangata e kare tana i te tuatua tika. Kua vaitata e e tupapaku tana ka



kite i te au epetoma ravarai; i tetai taime ka rauka e rua tupapaku i te epetoma okotai. Kua maata atu i reira i te 50 tupapaku tana i kite i te mataiti okotai. Kare ta Mama Ruau au tupapaku i aite roa mei te reira i te maata.

E toru o Inuroa au oa i taua oire ra: ko Mititai, ko Maniania e Putunga. No ta Inuroa tuatua no te tupapaku, kua tupu to ratou manako e ka aere ratou ka tamataku ia Inuroa kia kite ratou e eaa ta Inuroa ka tua i tera mai ra. Ko ta ratou ravenga ia e kite ei ratou e i akapeea i rauka mai ei teia au tua ta Inuroa e tua ana.

4. E TANGATA AKAPUTUPUTU

“E akaputupu koe i te au mea katoatoa,” i na Tere ei kia Piri. “Ko toku tu ia. Ka akaputu au i te ra apinga e tera apinga. E akara koe i teia au apinga i konei; te naero mingimingi, te amara ati, te potonga auri, te niuniu tutaeauri, te anga pia, e te vai atura. E akaputu koe i te apinga no te tuatau ki mua. E akapera ana tetai au tangata e riro mai ei ratou ei aronga moni.”

Kua karanga mai a Piri, “E maata te au tangata mei te reira taku i tatau ana ki roto i te puka. I te openga kua riro mai ratou ei au tangata moni.” “No te akaputupu oki i pera ei,” i na Tere ei. “Mei te reira rai au. Me kite au i tetai naero ki runga i te mataara, ka tapu au i toku patikara e ka rave mai au i te naero. Me ka kite koe i te akaputu i te au apinga rikiriki, ka kite rai koe i te akaputu i te au mea mamaata.”



Kua akara a Piri kia Tere e ki to Tere kainga, e i reira kua na ko mai aia, “Kai a ouu mataiti i teianei?” “Mei te 65,” i na Tere ei. “Mei te 15 oku mataiti i akamata ai au i te akaputupu. Ka 50 oku mataiti i reira i te akaputupuanga. E angaanga maata, inara me roa ka matau koe.”

Kua ui mai a Piri, “Eia aau moni i roto i te pangika?” “Kare i maata,” i na Tere ei. “Mei te \$50 paa.” “E \$1 i reira taau i akaputu i te mataiti okotai,” i na Piri ei. “E \$100 taku i akaputu i teia mataiti i topa ake nei. E are manea toku, e motoka toku, e tetai au apinga ke atu. Kare au e koi ana i te naero e te potopotonga auri. Kare au e inangaro kia aite toku oraanga ki toou. E noo koe ka aere au.”

5. E RAVENGA TETA

Kua akara a Nono e Piki ki te puakaoa e arumaki ra i te kiore-ngiao, ireira kua nako atu a Nono kia Piki, “Naringa e kare e rauka i te kiore-ngiao i te kake ki runga i te pu rakau, kua mate aia i te taia e te puakaoa. Mari e ravenga tana e ora ai aia.”

“Mei te reira te au manu katoatoa,” i na Piki ei. “E ravenga tetai i orongaia ki te au manu katoatoa ei paruru ia raotu ki akore raotu e rauka ngoie ua i to ratou au enemi. Me arumaki te puakaoa ite kiore-ngiao, ka kake te kiore-ngiao ki runga i te tumu rakau. Ko tana ravenga te reira e kore ei aia e taia e te puakaoa. Me arumaki te kiore-ngiao i te kiore-toka, ka oro te kiore-toka ki roto i te vaarua. Ko te ravenga te reira i orongaia kia te kiore-toka kia kore aia e mou i te kiore-ngiao.”

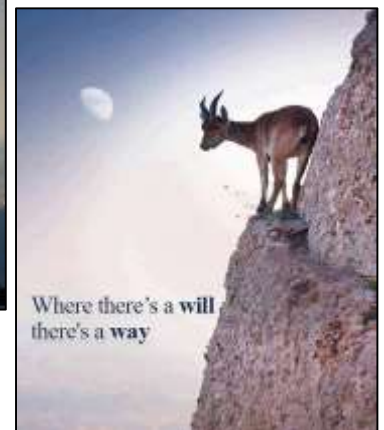
Kua ui atu a Nono, “Eaa ta te oroenua ravenga me inangaro tetai manu i te ta iaia?” “E manu oro te oroenua,” i na Piki ei. “Ka oro aia kia kore aia e mou i tona enemi. E manu tu’e kaoa. E mea vinivini te tu’e a te oroenua me tano ki runga ia koe. Kare te puakatoro i te manu oro, inara e ko tona ei paruru iaia.”

E akapeea ana te erepani e kore ei ra aia e taia e tetai manu ke atu?” i na Nono ei. “Kare e rauka i te erepani i te oro.” Kua na ko mai a Piki, “Na tona ririnui e tona teimaa e paruru iaia. E nga ni roroa tona e e roangarere a mua i tona vaa. Ko te paruru ia iaia. E manu ririnui te erepani e te teimaa, no reira kare aia e matakū i tetai au manu ke atu.”

Kua akamanako a Nono, e i reira kua karanga atu aia, “Te akamanako nei au i te ika i roto i te tai. Eaa ta te mini ravenga e kore ei aia e mou i tetai ika mamaata ake iaia?” “Ka rauka iaia i te oro ki roto i tetai puta toka pipini ei,” i na Piki ei. “Ka riro katoa te kara o tona pakiri ei tauturu i te uuna iaia kia kore tona au enemi e kite mai iaia i te pae i te toka. Na tea nga e paruru i te ariri; na te tara e paruru i te vana, te totara e te no’u. Ka rauka i te eke i te tangaroa iaia ki tona urua. E ko to te akura, e au nio mamaata to te koura, e e anga to te ka’i e te pa’ua. Kare e mei te mea e kare takiri e rauka i tetai ika i te ta i tetai; ka rauka, inara e ravenga rai tetai e rauka ai ia ratou i te kimi i tetai ora no ratou. Me te reira te au manu katoatoa.”

Kua ui atu a Nono, “Eaa te ravenga a te au manu rere e kore ei ratou e taia e tetai au manu ke atu?” Teia ta Piki i pau mai, “Ka rauka i te manu i te rere. Ka arumaki te kiore-ngiao i te manu kavamani, inara ka rere te manu kavamani e kare atura e rauka i te kiore-ngiao i te aru. Ka aere tetai au manu rere ka kimi ika, inara ka rauka i te ika i te aere ki raro i roto i te tai. Kare e rauka i te manu i te aru atu.”

Eaa ireira ta te tangata ravenga i te paruru ia ratou?” i na Nono ei. “Ka rauka i te tangata i te oro na runga i te enua,” i na Piki ei. “Ka rauka i te tangata i te kau na roto i te tai, e ka rauka ia ratou i te kake ki runga i te pu rakau. Kua oronga katoa ia mai ki te tangata te roro meitaki rava atu. No reira te tangata i tutara ai ki runga ake i te au manu katoatoa.”



Google images

MEMORY LANE

I am indebted to the Head of the Ministry of Cultural Development (Anthony [Ants] Turua), Government of the Cook Islands, for kindly granting me permission to access and publish via this newsletter, Cook Islands memory-lane photos of yester-years from the Archive Division of his Ministry. Much appreciation also goes to Ms Paula Paniani, the Ministry's Archivist, for going through old records and collections to retrieve and make e-copies of the images. There is only one purpose here; to facilitate dissemination of the images to Cook Islanders (and interested non-Cook Islanders as well) scattered all over the Pacific and beyond, who will no doubt resonate with some of the images in this and future issues of the newsletter for a number of reasons: they might sight ancestors or can recognise some of the current events related to those of years gone by, and so on. Such a rich collection of memories should, I strongly feel, come out of the closet to be enjoyed by a much wider audience: not everyone will ever get the chance to visit the Ministry's Archive and view the images for themselves on the spot. As you Cook Islanders view and decipher the comparison of the world then and now, perhaps take a few moments to imagine and appreciate how far things have evolved and more importantly, where might they be heading tomorrow in this increasingly IT-driven, fiercely competitive, world today that we call our home. Editor.

Gospel Day (Nuku) images on Rarotonga from the 1960s and 1970s

October 26 every year is public holiday to commemorate the arrival of Christianity to the Cook Islands (Aitutaki) on this day in 1821. The CICC parishes get together to showcase allocated Biblical dramas, known as Nuku. The Nuku photos below come from the Johnson Studio collection being kept at the National Archives. According to Paula, a deal was struck in 1987 between former Museum Archivist George Paniani and Marguaret Johnson (of the Johnson Studio) for the collection to be kept by the Archive for the enjoyment of future generations.





Miscellaneous photos from the 1960s and 1970s



COOK ISLANDS MISSIONARIES TO PAPUA, 1870S



Top left clockwise: Anederea from Titikaveka, Rau from Aitutaki, Enere and Adamu from Manihiki, Ruatoka, Piri. They picked up Piri who was a native of Rarotonga from Samoa on their way to Papua.

These are the first 6 Cook Island Missionaries who were sent to Papua to preach the Gospel. After their training at Takamoa Theological College Rarotonga, they arrived on the 11 October 1872. Ruatoka who originated from Mangaia was one of the most outstanding and most influential Cook Islands Missionaries. He was a fearless young man, but he was also a sick man, thin built after many prolonged illnesses. He and his wife Tungane were well known in PNG for not only preaching the Gospel but also using their home as a medical base. Their mercy ministry was outstanding in caring for the sick and the injured. Ruatoka once carried a patient for ten miles on his back, no native would help for fear of evil spirits. They became mediators for the government and tribes in land disputes and translators for foreigners.

Ruatoka died on the 12 September 1903 in Port Moresby. The Papua people honoured him by naming one of the streets Ruatoka Road in Port Moresby, and Ruatoka College, Rigo, Papua. The son of Christian converts, Ruatoka (1846? – 12 September 1903) was born in Tamarua, Mangaia Island, Cook Islands and about 1868 attended Takamoa Theological College, Rarotonga, then under James Chalmers. He was one of six Polynesians chosen to go to New Guinea, and with his wife, Tungane, landed at Manumanu on the coast of Papua in November 1872. In February 1873 they left due to fever. Five months later Ruatoka and three colleagues sailed for Port Moresby, where he remained until his death. As well as being a successful Evangelist, he served as a guide, interpreter and advisor to the English Missionaries. He was also noted for his work as a mediator in land disputes. is from Tamarua tribe in Mangaia. He was a Protestant Christian missionary in British New Guinea (now Papua New Guinea). His portrait appears on a 1972 Papua New Guinea postage stamp.

Ruatoka. Information on Ruatoka⁸ is scattered among a few publications. However, one important source appears to have been ignored —his tombstone, found in the old cemetery outside Hanuabada.⁹ Because of some of the valuable information it contains, occasionally in conflict with other sources, its full text is presented here:

Motu text on tombstone:

*English translation:*¹⁰

PUPUNA BINAI
 TAOTO, RUATOKA ADAVANA
 BAINE AHELALOLAIA
 IA RURUTU AI E VARA
 LAGANI 19 NIU GINI AI E NOHO
 DIRAVA ENA HESIAI E KARAIA
 APERILA 15, 1902 DIRAVA IA E BOILIA

this monument to
 Taoto, Ruatoka's wife
 stands in their memory
 she was born in Rurutu
 and lived 19 years in New Guinea
 doing the work of the Lord
 on 15 April 1902, the Lord called her

RUATOKA DANU
 SETEMA 12, 1903 DIRAVA IA E VAVEA
 ENA MAURI LAGANI 60
 DIRAVA ENA HEREVA IA ESE NIU GINI AI
 E ATOA GUNA. LAGANI 31 DIRAVA
 ENA HESIAI AI E KARAIA MAI
 GOADANA IDA

Ruatoka also
 God called him on 12 September 1903
 he was 60 years old
 he preached the word of God in New Guinea
 before many. For 31 years
 he worked in the service of God with much
 conviction.

Ruatoka was born in Tamarua village on Mangaia Island of the Cook Islands in 1843 (determined from the information on the tombstone) or 1846 (Lovett 1902: 132). The LMS had already been active on Mangaia since 1824. In his early twenties, Ruatoka studied at the Rarotonga Theological Institute with James Chalmers, an energetic and influential missionary, who would do much pioneering work in Papua New Guinea and be killed there.

Source: photo and information on these 2 pages (62 & 63) were provided by Chris Manu of Rarotonga in August 2018. Chris, a Cook Islander himself, has been living in PNG for some years and still travels there regularly as a construction contractor. During his stay there, he became interested in Cook Islands Missionaries posted by the LMS on Rarotonga to Papua and started collecting information such as the above. We respectfully acknowledge the original source(s) and/or author(s) of the above information. Editor.

Note: this newsletter has published articles about some early Cook Islands Missionaries to PNG including some of those in the above photos, in issues 19 – 31 which are all available on the CICC website. However, the church did not have a copy of the above photo until now, so much thanks to Chris and the original source he obtained it from. Editor.

CALL OF THE APOSTLES

(They trod the dusty roads of Galilee – An Independent Study on the Apostles of Christ)

PART 5 (continued from last newsletter)

Philip – A Faithful Follower



The following day Jesus wanted to go to Galilee and He found Philip and said to him, "Follow Me." (John 1:43)

There are many surprises to be found in the Bible one of which is how little the New Testament speaks of the major figures of the early church. Philip offers a primary example. Though an apostle, of the Lord Jesus Christ Philip is rescued from historical obscurity by the gospel of John. What is recorded is not much but it is instructive. The Bible says that Philip came from Bethsaida in Galilee, which is the same town from which Peter and Andrew came. (John 1:44) Perhaps they knew each other as children and worked as adults in the same trade. It is possible that Philip was a fisherman

though that is uncertain. What is certain is that it was to Philip that Jesus spoke the compelling words calling him to discipleship. Jesus said simply enough, "Follow me" (John 1:43)

Philip might have responded in this manner: "*Lord, where are you going?*" Jesus might have said this: "*Follow me and see!*" Philip needed some clarification asked the Lord Jesus said, *Lord, will it be fun? Will it be easy to follow you?* Imagine how the Master responded, *No, not always. That is why you must count the cost.*

There are three reasons why it is not easy to follow Christ.

1. To follow Christ means to stop following the ways of the world.

Society does not like the new standards of living demanded by Christ. New attitudes and new responses are called for in practicing Christians as the Sermon on the Mount indicates. (Matt. 5:1-7:29; note 5:43-48) If the world finds pleasure in the philosophy and practice of hedonism, the Christian must not. And it is those differences, which challenges and convicts the world of sin, righteousness, and judgment to come. To follow Christ means to stop following the ways of the world.

2. To follow Christ means to be at war with the Devil.

In Revelation 13:7 we read of the Beast. *And it was given unto him to make war with the saints.* Satan does not give up his children easily to the Kingdom of God. He has many ways to hold them hostage to sin. Many years ago the Puritan preacher Thomas Brooks wrote a famous work with the title *Precious Remedies Against Satan's Devices*. Rev. Brooks wanted to arm the people of God against satanic trickery. He observed several of the ways that the Evil One tries to deceive the elect into sinning.

- a. Satan presents sin with virtuous colors.

More than one person has justified sin in various situations demanding that the moment defines true ethics not some arbitrary objective standard. In 1986, before a senatorial worldwide television audience a former Marine colonel proudly declared that he would trade lives for lies in a combat environment. The colors of virtue were flying high without any qualifications or recognition that sometimes the lesser of two evils must be chosen. Rahab the harlot offers one example as per Hebrews 11:31.

- b. Satan suggests that sin is not offensive to God.



The essence of God is viewed as being all of mercy. While God delights to show mercy, He is also a holy God who hates sin and will not let the guilty go free. There will be a payday, some day. (Rom. 14:11)

- c. Satan encourages sin by teaching that repentance is easy.

Superficial repentance is very easy, but genuine repentance is another work of divine grace for it works sorrow in the heart. The repentance of Peter and the repentance of Judas were quite different.

- d. Satan promotes sin by taunting the soul to partake of the same activities that other individuals are openly doing.

There is an unholy boldness in sin. (Rom. 1:27-32)

- e. Satan enhances the inclination to sin by reminding the heart of the outward mercies that others enjoy while they walk in the ways of evil.

The Christian looks around and sees a multitude of individuals with money, power, and success engaged in riotous laughter and behavior as if life were all a party. (Psa. 73:16-18)

- f. Satan offers comfort in sin by having people compare themselves with others who are more militant in outrageous behavior.

The spirit of the Pharisee is present in every generation. There are many other devices of Satan for he is a very clever personality and very successful in the art of deceit, destruction, and the damnation of the soul.

3. To follow Christ, means to be in conflict with the darker side of self.

The Apostle Paul wrote about the great internal struggle that takes place in the heart of the Christian. (Rom. 7:14-25) To follow Christ means to engage in open conflict with the inner man. Despite all of the difficulties associated with discipleship, Philip was given the privilege of hearing Jesus saying, *Follow me. Follow me and fight the world. Follow me and wage a noble warfare with the Wicked One. Follow me and declare open hostility on your corruption. If your right hand offends you, cut it off. If your right eye offends, pluck it out.*

Deal savagely and ruthless with inbred corruption. And Philip said *I will follow you, Lord and I will fight the good fight of the faith.*

As we watch Philip in the service of the Savior, we learn bits and pieces about him from his brief cameo appearances. We discover that Philip was missionary minded. After Jesus called Philip to discipleship, the Bible says that he found his brother Nathaniel and said unto him, *We, have found Him of whom Moses in the law and in the prophets did write, Jesus of Nazareth, the son of Joseph.* (John 1:45)

From a human perspective that was true. What Philip would later learn, from a divine perspective, is that long before he ever *found* Christ, Jesus had searched him out with an eternal love. (Rom. 8:28 – 32) *You have not chosen men, Philip, said the Lord one day, but I have chosen you and ordained you.* (John 15:16) The difference is important to notice between man searching for God and God revealing Himself for the larger issue at stake is, *Who will get the glory for the salvation of the soul?*

The Bible teaches that salvation is of the Lord. Philip only found Jesus because the Lord had marked him out for special favor. Being predestinated to eternal life, Philip was effectually called to salvation and to service. Such matchless grace should be humbling to all that come to faith. With religious zeal in his heart Philip immediately invited Nathaniel to make the same discovery he had made, but Nathaniel was skeptical. *Can anything good come out of Nazareth,* he asked with a cynical smile. (John 1:46)

As a town, Nazareth had a terrible reputation. For many today's it would be like asking, *can anything good come out of Auraka?* Philip shows tremendous wisdom in religious restraint. He did not begin a debate with Nathaniel concerning Christ. Philip had the weight of the Law and the Prophets on his side. Philip could have said many things but he said simply enough, *Come and see!* Sometimes that is still the best way to witness. Debates are



not at all profitable. To the person who questions the Church or Christ or Christianity the best invitation is still, *Come and see.*

As Philip was practical in bringing souls to the Savior, he was a very practical man in other matters as well reflected in the feeding of 5,000 men plus women and children. The story is told in John 6. Jesus had been preaching to a large multitude. The hour grew late and the Lord decided He would have the people stay for something to eat. Turning to Philip the Lord asked an astonishing question. "*Philip, where shall we buy bread that these people may eat?*"

The Lord had no intention of buying bread; He just wanted to test Philip's reaction to a potential crisis. Philip searched the sea of surging humanity spread out before him, made a quick calculation, and came to a definite conclusion: the situation was hopeless. There were too many people for the limited resources of the disciples. A year's pay would not buy enough bread to feed this crowd, even if everyone only ate a little. (John 6:5-7) From a human perspective, Philip's assessment of the situation was accurate. The disciples had no resources. The crowd was very large. It would take a year's wages and more to feed everyone, even if everyone ate very little.

Philip is not selfish. He has a warm heart. He wants to feed the people. But what can the disciples do? The correct answer is, *Nothing!* The Disciples can do nothing on their own and it is at that point that the Lord wants them to learn time and again.

There are several occasions when Christ brought together circumstances beyond the control of the disciples in order to teach them one of the greatest of all spiritual lessons: without the Lord we can do nothing in life. We cannot live well, we cannot think well, we cannot love well or lead well. We cannot work well or win souls to the Savior without Christ.

Without doubt, as the Lord tested His first disciples, so He will test the rest. From time to time, the Lord will allow the pressures of life to mount against us in order that we might be totally dependent upon Him. We will find ourselves hopeless and helpless in a great and grave situation. This divine technique has been used time and again. It was used with Moses at the Red Sea. It was used with David against Saul. It was used with Joseph in the dungeon. The Lord knows how to humble His people so that they do not constantly rely upon their natural resources. The Lord knows how to focus the attention of His children upon Himself so that He receives honor and glory while faith is increased.

Sometimes professing Christians fail the test of genuine faith. They turn back to the world, the flesh, and the devil. (Matt. 13:1-9; 13:18-23) For some, if God does not help resolve a situation in a predetermined manner then He does not care. But that is neither true nor fair. The faith of God's true children rises to the challenge. Faith triumphs and cries with Job, "*Though He slay me, yet will I trust Him*" (Job 13:15) Philip was willing to trust the Lord. We know this, for when Christ began to give instruction as to what should be done, Philip did his part in the preparations. Then he stepped aside to see what God in Christ might do and the true Bread of Life fed the people from heaven. (John 6:10-13)

As Philip looked and wondered at the performance of the mighty miracle, his faith grew and a determination was made: whatever the situation, I will bring it to Jesus. Therefore, we are not surprised to discover that when a group of Greeks had come to Jerusalem wanting to visit he found a way to bring them to Christ. (John 12:20-22) That the Greeks should first approach Philip about Christ is not unusual.

Perhaps the Greeks thought that they found in him a contact for Philip is a Greek name meaning, *Lover of horses*. Though Philip was a Jew, he had a Greek name. A bit of speculation suggests how that came to pass. History records that about ten years before the birth of the Christ, there was a local king in the province of Ituraea called Philip the Tetrarch. For political reasons he raised the status of Bethsaida and made it the capitol of the province. Perhaps Philip the apostle was named in honor of the Tetrarch who had done so much for the region in which he lived.

Regardless of his name, when the Greeks contacted Philip was ready to help them the best he could. He would bring them to Christ but first, he wanted counsel and so he told Andrew about the situation. Was this hesitancy of Philip in bringing the Greeks directly to the Lord indicative of a man who disliked responsibility and so recoiled from important decisions forced upon him? (John 12:20-22) It has been suggested. While that may be a rather harsh judgment against Philip there is something that can be learned: it is not wrong to have others help in making an important decision. When a person is aware of their own weaknesses and seeks help that is wisdom.



Philip had wisdom in the form of common sense and he also had something else: a longing to know God intimately. This facet of Philip's faith is manifested in the Upper Room, the night of the Last Supper with the Savior. Jesus was sharing how He would soon be going to the Father. Philip was confused and said simply, "Lord, shew it and us the Father, will sufficeth us" And Jesus responded to Philip by saying, "He that hath seen me hath seen the Father" (John 14:8 – 9)

Here is the heart of Christianity: **Jesus is God.** The attributes and essences of God are the attributes and essence of Christ. To see Jesus is to see God. If we want to know God the Father, all we have to do is to look at God the Son. It is as simple and profound as that.

While there is nothing more said about Philip in the New Testament, many fantastic legends arose about him in the early church. According to one story, Philip went to Athens where three hundred philosophers gathered to meet him. The Athenians were always interested in hearing something new. After the gospel was preached, the philosophers asked for three days to think things over. In the discussion that followed it was decided that an appeal should be made to the Jewish high priest at Jerusalem for clarification about Christ. When Ananias the high priest heard that Jesus was being preached, he led a force of five hundred men to destroy Philip. Philip smote them all with blindness and then ordered the earth to open and consume Ananias to the knees. Rather than repent, Ananias pronounced everything as witchcraft. So Philip ordered the earth to take Ananias up to the waist. Still Ananias was not repentant and so the earth swallowed him up to the neck. And still Ananias refused to yield the point. Finally, Philip ordered to the earth to consume Ananias complete, which it did.

His high-priestly robe flew away where it has not been found to this day. It is an interesting story though it never happened. Philip's moral life came to an end at Hierapolis at the age of 87. By ministering in Lydia, Parthia, and Gaul, he was one of the great spiritual leaders of Asia. (Eusebius, *The Ecclesiastical History*, 3, 21)

Before he died by cruel scourging and crucifixion (52 AD), according to legend, Philip made an unusual request that his body should be wrapped, not in linen, but in papyrus, for he was not worthy that even his dead body should be handled in the same manner as the Lord's. *And they buried him as he directed. And a heavenly voice said that he had received the crown of life.* In the sixth century, Pope John III (AD 560-572) acquired the body of Philip from Hieropolis and re-interred it in a church in Rome. Today, so it is said, a traveler can see the large marble sarcophagus where the bones of the apostle Philip rest. In the end, Philip was faithful unto death. The life Philip lived, and the death he died, should serve to encourage all believers to be a faithful follower of Christ.

Doctrine of the World

The term **world** is used in Scripture in various ways:

1. It has reference to the geographical earth (Job 34:13)
2. It has reference to the various nations on the earth. (Matt. 28:19,20)
3. It has reference to the material goods of this earth. (Matt. 16:26)
4. It has reference to the normal inhabitants on the earth (Psa. 9:8)
5. It has reference to a certain portion of the people. (Luke 2:1)
6. It has reference to the unregenerate that oppose Christ. (Matt. 18:7)
7. It has reference to the prevailing philosophy of the unregenerate. (1 John 2:15)
8. It has reference to a future new order of nature. (Matt. 5:32; Luke 18:30)

There are more to the definitions outlines here and it works more rapidly in the context of the Gospel writings and the historical facts we see in the Book of Acts. Based on their mission contract the apostle extended beyond their own comfort zones to carry out their assignment.

Here are some known facts today:

1. Christians are considered by Christ to be the true light of the world or the guiding influence in the moral darkness into which sin has brought all things. (Matt. 5:14)
2. The cares or interests of this world can destroy any spiritual sensitivity of the soul (Matt. 13:22)
3. If a person owned everything in the world and yet lost his soul, the material possession would be of no avail. (Matt. 16:26; Luke 9:25)
4. Jesus pronounced a judgment upon the world of His day. (Matt. 18:7)
5. The gospel is to be preached in the entire world. (Matt. 28:20)

6. The world had a beginning (Gen. 1:1; Matt. 25:34) and it shall have an end as it is now known.
7. When Christ came into the world, people did not know Him as Creator and Lord. (John 1:10)
8. Jesus came to take away the sin of the world. (John 1:29; John 4:42)
9. Christ came into the world because of the love of God the Father. (John 3:16)
10. Christ did not come the first time to condemn the world but to save it. (John 3:17; 12:47)
11. Christ is the True Light that has come into the world. (John 3:19; 8:12; 9:5)
12. Jesus cast out the prince of this world (John 12:31) having judged him. (John 16:11, 33)
13. The world will hate Christians as they have hated Christ. (John 15:18,19)
14. While they are in the world, Christians shall have many troubles (John 16:33) because they are not like the world. (John 17:16)
15. Christians are the elect chosen out of the world to be conformed into the image of Christ. (15:19)
16. The power of the gospel turned the world of the Jews and Gentiles upside down. (Acts 17:6)
17. Everyone in the world is guilty before God of transgressing His law. (Rom. 3:19; 4:13; 5:12,13)
18. The Christians, having been redeemed, must not be conformed or pressed into the mold of this world any longer. (Rom. 12:1,2)
19. The gospel makes the wisdom of this world appear foolish. (1 Cor. 1:20)
20. Christians are mocked by the world. (1 Cor. 4:9)
21. Christians are to be crucified to the world (Gal. 6:14) so that they do not love it. (1 John 2:15) If anyone loves the world, the love of the Father is not present in his heart.
22. There are demons of darkness which rule over a spiritual part of the unregenerate world's system. (Eph. 6:12)
23. Since men bring nothing into this world, they can take nothing out. (1 Tim. 6:7)
24. The world is hostile to God. (James 4:4)
25. Those who are born of God are destined to overcome the world. (1 John 5:4)
26. Though the present world lies in the Evil One (1 John 5:19), one day, the kingdoms of this world shall become the kingdoms of God. (Rev. 11:15)

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(This is a 14-part series; the full document can be emailed to whoever wants a copy; email the editor on gensec@cicchq.com. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua parish of the CICC, Rarotonga).

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. Photos below are on the visit to Takamoa by YWAM Pacific officials in June of this year. *Photos by Saitu Saitu, student at Takamoa Theological College, Rarotonga.*





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