



Cook Islands Christian Church

Newsletter

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Since 2005



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



SPECIAL CHRISTMAS ISSUE

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Delegates to the biennial CICC assembly in Atiu, October 2019 (photo by Saungaki Rasmussen)

Comments/queries/free electronic copy?  gensec@cicchq.com

CICC NUTILETA 76

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 pepa akakitekite numero 76 tei akamataia i te mataiti 2005. Ko te mea openga teia no teia mataiti 2019.

Tetai tuanga ei akaaravei ia tatou, e tuatua tei tau no teia tuatau ia tatou e akavaitata atu nei ki te ra anauanga o to tatou Atua ko Iesu Mesia, irava 1 o te imene atuia mei roto mai i te buka imene a te Ekalesia Matavera:

- V *Anau mai tetai tamaiti na tatou*
- T *Tei runga i tona ra pakuivi, hi he ha he te au vai e*
- V *Topa ia tona ingoa*
- T *Topa ia tona ingoa*
- V *Aumere tumu korero, te ariki aia no te ao*
- T *A inga te metua i tona ra au*
- V *Metua no te tuatau mutukore, te ariki aia no te au*



Google image

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 Takamoana nei; ka rauka oki te reira au nutireta i te tuku ia atu 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 me anoanoia.

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

2. UIPAANGA MAATA I ATIU



ei te marama Tiurai 2017 mai to Enuamanu tapapa anga no te utuutuanga i te uipaanga maata numero 33 a te CICC. Ko te au angaanga akateateamamaoanga tei raveia i rotopu i nga mataiti e 2, 2017-19, kare i te angaanga mama no te mea e tu poto teia tuatau 2 mataiti i roto i tetai uatu akakotingaanga tuatau no tetai akakoroanga mei teia te tu, no te tapapa'anga ara atu i te 200 au mata ki te uipaanga.

Kua pati mai oki nga mata o te Ekalesia Atiu ki te uipaanga maata 2017 kia utuutu te enua i te uipaanga maata e kua arikiia. Noatu ra te reira tu poto o te tuatau, kua rave e kua tae ki te openga o te au tuanga katoatoa tei apai'ia e te enua tangata ki te openga ma te meitaki, manea e te tiratiratu, kia akameitakiia te Atua.

Aereanga e te okianga mai mei Atiu

No te turanga o te rereanga pairere ki Atiu, kua akamata te au mata e pera te au turuturu i te aere ki Atiu mei tetai 2 epetoma i mua ake i te uipaanga tei akatinamouia no te 13–20 Okotopa. Noatu e kare te pai tai i rauka kia kave i tetai maataanga mata ki te uipaanga e tei takore iatu i nga ra i mua ua ake i te uipaanga no tetai au

tumuanga, kua rauka rai i te Air Rarotonga i te akatanotano i tona au pairere no te kaveanga i te urupu tangata tei anoano e tei parani kia tae ki Atiu. No reira e mea tau kia orongaia te reo akameitakianga ki te ona pairere e te aronga angaanga o te reira kamupani, no ra tatou tauta pakari anga i te au mata e pera ratou tei tapapa no te uipaanga, kia tae i te tuatau tei akanooia e pera te akaoki anga mai ia ratou ki Rarotonga nei.

Maanakai 12

Ko te ra teia tei akanooia no te retitaanga tei rave iatu ki roto i te Are Apii Sabati. Ko te au tuanga o te angaanga tei raveia i te tuatau o te retitaanga, teia ia i raro nei:

1. Akapapuanga ki te akapaaanga ingoa a te opati i Takamoa, ratou tei tae ake ki te uipaanga e ko ratou rai te mata o te au Ekalesia no reira mai ratou.
2. Tutaki i te moni retita, e oti oake iatu ta ratou pepa uipaanga e pera to ratou au IDs.
3. Akapapuanga i to ratou au ngai ka noo i roto i nga tapere e 5 i runga i te enua.

Aiai Maanakai, ko te angaianga ia a te oire Teenui i te tere tei tae mai ki runga i te enua. Karangaia e *Patai*, e akonoanga teia na te tapere mei mua mai no te arikirikianga i te au manuiri te ka tae mai ki runga i te enua tei akamaramaia i te tuatau o te tuoroanga mai i te au mata. Manea te au tuanga katoatoa tei raveia mai, e pera te kai koia'i kare e pou.





Sabati 13

E ra maata teia no te akatueraanga i te uipaanga tei raveia ki roto ia Ziona Tapu, te are pure o te Ekalesia Atiu. Kua aruia rai i te porokaramu tei akanooia. I muri ake, te arikirikianga a te enua tangata ki roto i te Are Apii Sabati. Aiai ake, uapou kapiti ki te paepae o Galilea tei akatereia mai e te Konitara Ekalesia o Nutireni. Sumaringa te au mea katoatoa, sun down, end of the first official day of the assembly.



Monite 14

Pure ngutuare kapiti ki roto ia Ziona, iriiri kapua te toenga o te ra, au Orometua ki roto ia Ziona, toenga o te au mata ki roto i te Atiu Hall. Kua aru rai i te porokaramu tei akanooia no te reira ra. Another too good day for the assembly, all went well, sun down, maru te akangaroianga.



Ruirua 15

Mei to te Monite rai, pure ngutuare ki roto ia Ziona, iriiri kapua te toenga o te ra, au Orometua ki roto ia Ziona, toenga o te au mata ki te paepae o Galilea. Kua aru rai i te porokaramu tei akanooia no te reira ra. I te tuanga openga o te ra, kua kapiti nga pupu e rua ki roto ia Ziona e kua ripoti mai nga akatere iriiri kapua/workshop facilitators, i te au mea puapinga i roto i nga pupu iriiri kapua e rua. Leleiua te au mea takatoa, another useful day, kua topa te ra ki te opunga, time for a well-deserved rest.



Ruitoru 16, Paraparau 17, Varaire 18

Ko te au ra teia o te uipaanga/assembly. Na mua te pure ngutuare mei to te Monite e te Ruirua, i mua ake ka raveia atu ei uipaanga. Kua aruia rai te porokaramu tei akanooia e tei matauia i te au uipaanga maata i topa, koia oki:

- Meneti o te uipaanga i topa
- Ripoti a te aronga mou taoanga
- Tamanakoanga/remits
- Porokaramu tauia Orometua 2019-23
- Manako no te au mata mei roto mai i te au akonoanga e pirianga to tatou te CICC
- Akatinamouanga i te uipaanga maata 2021

Tei roto i te meneti uipaanga te akatakaanga i te au mea katoatoa tei raveia i nga ra uipaanga e 3. Kua oti e kua tuaia te meneti i te Maanakai 19 i Atiu (electronic copies) e pera mei Takamoa mai i te Monite 21 (printed copies), ma te karere ki te au mata uipaanga e kia viviki ratou i te oronga akakite ki ta ratou Ekalesia tatakita me oki ratou, i te au mea katoatoa tei tuatuaia/arikiia/kare i ariki/kare e akaotianga mei roto mai i te uipaanga. Noatu tetai au manako tuke uake rai tei kitea/akarongoia i roto i te uipaanga, kua tae te au mea katoatoa ki te openga ma te manamanata-kore.





Ko te pupu teia tei noo ki te Tapere Teenui.

Aiai Vaire 18

E atiangā mataora teia no te au mata no te mea e tamataora te angaanga i raveia i te reira aiai, e tarere string band i rotopu i te au tapere tei nooia e te au mata uipaanga. Kua aere takere oki te akakiteanga ki te katoatoa no teia akakoroanga i mua ake ka akamata ei te uipaanga, no reira kua tapapa rai nga tapere e 5 i te au aiai i topa no teia akakoroanga maata. Eaa te akakoroanga? Eaa atu oki te akakoroanga, kua oti te uipaanga, have to do something to keep everyone occupied and happy until Sunday closing and Monday delegates start going back, no reira e tamataora ua rai te angaanga meitaki kia raveia. Iaku e akatanotano mai ra i te meneti uipaanga i te kainga Orometua, koia'i te maeva mataora kia akarongo iatu, tamanako atura ireira au e kare e re 1, 2, 3....., kua re ra te au pupu imene katoatoa.

Maanakai 19

E ra teia tei akonoia kia komakoma mai te au mata o te Ekalesia ki te kumiti akaaere no runga i tetai au tai'i i roto ta ratou au Ekalesia. E ikianga/optional teia me kua anoano te au mata i te apai, kare oki i te compulsory. Anyway kua tae mai te mata mei roto mai i te au Ekalesia e 20 i te akaariari mai i to ratou au manako ki te kumiti. E rave putuutuia ana oki teia komakomaanga i te au uipaanga maata katoatoa mei te mataiti 2007 mai. E ra katoa tei akakoroia no te picnic ki tai i te uapu, kare ra i raveia ana no te tu kinokino o te reva. Noatu ra, another productive day, sun down, call it a day.

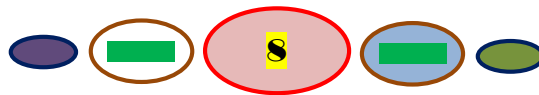


Ko te pupu teia tei noo ki te Tapere Mapumai

Sabati 20

Ko te ra topirianga teia o te uipaanga tei raveia ki roto ia Ziona, kua aru rai i te porokaramu tei akanooia. Aiai ake, uapou kapiti ki te paepae o Galilea tei akatereia mai e te Konitara Ekalesia o Autireria. Taopenga ki te au vaa araara no te veevee aroa i mua ake ka oki aere ei akamata apopo i te Monite.





Monite 21

Akamata te au mata uipaanga i te oki atu ki Rarotonga, mei tetai 1/3 tei akaruke atu. I te mea e i te Ruirua 22 te kumiti akaaere oki atu ei ki Rarotonga, kua taangaangaia ireira teia ra ei akaoti atu i te one-on-one discussion tei akamataia i te Maanakai 19.

Ruirua 22, Ruitoru 23

Kua oki atu te toenga o te au mata uipaanga ki Rarotonga, kua oki tika atu to Aitutaki na runga i te mid-weekly flight o Aitutaki/Atiu. Almost everyone gone by end of the day.

Au manako akaariari no te turanga o te uipaanga/evaluation

Akapotopotoua te au manako mei teia i raro nei:

- ✓ *Turanga o te au ngai tei nooia e te au mata:* tei akarongo iatu, kua leleiua te au mea takatoa, akore takiri e ngai e o atu ei tetai akaapaanga ki roto
- ✓ *Turanga o te kaikai/arikirikianga:* koia'i te kai kare e pou, above expectation, more than expected, too good, sweet as
- ✓ *Porokaramuanga o te uipaanga:* irinaki au e aita e peapea, kare oki au i akarongo atuna i te au koumuuanga mei te me atura e kua roa me kore too short
- ✓ *Overall rating:* 10 out of 10 the way I see it, no doubt about that at all as far as I'm concerned

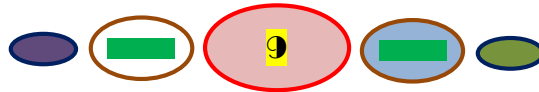


Ko te pupu teia tei noo ki te Tapere Areora

Popani

laku e rere atura ki te enua i te aiai Varaire 11, te vai ra rai te ekoko i roto i te ngakau e me ka mako teia ngai angaanga na tatou. Tera oki te aiteanga, meia Toma tika'i ia roto i toku ngakau i te reira atianga, kia kite mata rava au ei reira au e irinaki ei. E kia kite mata au i tei raveia e te enua tangata, eaa ia pakau i nga te Aitutaki ei, kua mamao rava mei taku i irinaki e i manako, puapinga-kore takiri atura ireira te ekoko tei vai ana ki roto i te ngakau, kare e aite i na tera tara'i. No reira te turu pakari atu nei i te au reo akameitaki tei oronga iatu e te au vaa tuatua ia matou i runga na i te enua. Kia riro te mana katoatoa i te akakiki ua mai rai i ta kotou au vairanga, to te kopapa e pera to te vaerua, no te au ra ki mua. Kia manuia i teia Kiritimiti e te Mataiti Ou.

Tataia e Nga Mataio; na Saungaki Rasmussen e Nga Mataio te au tutu i nenei



3. RIPOTI NO NGA UIPAANGA TEI RAVEIA KI FIJI



aveia ki te Jovili Meo Mission Centre, PTC, Suva, 7–14 November 2019.

(A) UIPAANGA MATAITI NA TE ARATAKI O TE AU AKONOANGA EVANGELIA I ROTO I TE PACIFIC (ANNUAL PACIFIC CHURCH LEADERS MEETING)

Mei te Paparau ra 7 ki te Maanakai ra 9 o teia marama Noema, kua taokotai atu tetai au arataki o te Evangelia tei patia ki Suva, Fiji, mei roto mai i te au akonoanga tukeke i roto nei i te Pasifika e, e mema ratou no te Pacific Conference of Churches (PCC), tena te tua tapapa o te PCC kua putuputu tatou i te tataui i roto i te au nutileta o te au ra i topa. Kua tae atu au ei mata no tatou te CICC. Ko teia toku akakoroanga mua i tae atu ei ki Fiji, kua akaruke au ia Rarotonga nei i te Monite 4 Noema, oki mai i te Varaire 15 Noema.

E 2 tumu manako maata o te uipaanga mei teia i raro nei:

- (a) Ripotianga mai o te au angaanga katoatoa tei raveia e te opati o te PCC mei te tuatau mai o tana uipaanga maata tei raveia ki Akarana, Nutireni, i roto ia Okotopa/Noema 2018, tena te tata'anga o te reira uipaanga tei roto i te nutileta 72 tei tukuia ki vao i roto ia Titema 2018, e tae mai ki te marama Okotopa i topa ake nei. Tei roto i teia ripoti mai anga te au tumu manako i raro nei (reo papaa):
- Update on self-determination: issues from solidarity and support to advocacy and engagement – West Papua, Maohi Nui, Kanaky
 - Responses to the climate crisis – a framework for pastoral care issues for climate-induced displacement
 - Updates from partner organisations – PCC, SPATS, PCUSA, MICHA Australia, NCCA & DFAT
 - PCC strategic plan
- (b) Uriurianga ma te arikianga i te tamanakoanga taokotaianga o nga kopapa e 3 (PCC – Pacific Conference of Churches, PTC – Pacific Theological College, SPATS – South Pacific Association of Theological Schools) ki roto i te kopapa okotai koia te PEC (Pacific Ecumenical Council).

Ko te vaerua i roto i teia tamanakoanga koia oki; (i) ravenga akaitianga mai o te akapouanga/cost saving, (ii) ko te maataanga o te au mema i roto i teia nga kopapa e 3, ko taua au mema akonoanga rai/same membership, (iii) taokotaianga i te turanga akatereanga o teia nga kopapa kia aere mai e, e tai rai akatere, kare e 3/one management body. Ara atu i te 10 mataiti teia manako i te uriuri ua ia anga kare ake rai i tupu ake, no reira i te irinakianga e ko teia te tuatau no te akatupu i te moemoea.

Pacific Church Leaders Meeting (PCLM). Reps from member churches in PNG, Solomons, Niue, Nauru, Marshalls, Ponape, Samoa, Kiribati, Fiji, Tonga, West Papua, Vanuatu, American Samoa, Tahiti, Cook Islands, and partner organisations.



Ko te maataanga o te au mea tei ariki e kia raveia, ka riro ia na te opati o te PCC i Suva e akaaere. Te anoanoia mai nei ta tatou turu e te pure no ratou tika'i i roto i te au basileia e umuumu nei kia rauka te

tikaanga e na ratou rai ratou e akaaere, mei to tatou au taeake i Tahiti, West Papua, e New Caledonia. No reira ka akamaara tatou ia ratou i roto i ta tatou au akonoanga akamorianga.

I te Sabati 10 Noema, kua patia mai e kua tae atu matou ki te pure kapiti tei raveia ki roto i te are pure maata o te Methodist Church i Fiji, ko tei topa ia te ingoa o taua are pure ra e ko te Centennial Church i Suva rai. Na te Tekeretere o te National Council of Churches Australia (NCCA) i rave i te tuanga o te akoanga. Manea te au tuanga tei raveia, e kua akaoti atu te akakoroanga akamorianga na roto i te katikati tei akonoia mai e te au arataki o te Methodist Church.



Church at Centennial, Methodist Churchi, Sunday 10 November, snacks afterwards for PCLM members put up by Methodist Church leaders.

(B) UIPAANGA RUA MATAITI NA TE KONITARA O TE PACIFIC THEOLOGICAL COLLEGE (BIENNIAL PTC COUNCIL MEETING)

Tena i roto i te au nutileta tei tataia e tei tuku iatu ki vao i te au mataiti i topa, te tua tapapa no teia kopapa ko te Pacific Theological College. Ei akaoki poto mai i te reira au tata'anga penei kare tetai pae i kite, kua anauia te PTC i te mataiti 1965, e pepe aia na te PCC. To tatou mei te Kuki Airani i tae ana ki teia apii koia oki ko Tekere Pereeti, Maraeara Tekii, Joel Taime, Papa Aratangi, Teata Makirere, Temaire Vaeau, Lelei Patia, Tua Tapurau. Ko tetai turanga matutu o teia apii koia oki tana ravenga apii tei akamou tikaia ki runga i te Bibilia noatu e eaa te akonoanga. Tetai uatu akonoanga tei irinaki tika'i ki roto i te Bibilia ta tatou i matau, e tikaanga tona kia tomo ki teia apii; i roto i te reo Papaa, an important strength of PTC is to do with its ecumenical approach to the teaching of God's Word.

E rave ana te PTC Council i tana uipaanga i te au rua mataiti katoatoa ki roto rai i te apii i Suva. Teia i raro nei te au tumu manako o te uipaanga (reo papaa):

- Minutes of meetings: Council 2017, Executive 2018 & 2019, matters arising
- College reports: Principal, Academic Dean, IMR, Library, PTCEE, WFDP, SBA, ASRC, Finance
- Presentation and discussion of PTC Strategic Plan 2020-2025

- Pacific Ecumenical Council (PEC) discussion and future of the college

Ko te nga tumu manako mua e 2, e uri ua ia ana i te au atianga katoatoa ka uipa te konitara. Mei ta te PCC/PCLM e rave na, ka ripoti mai te au mou taoanga i te au angaanga tei raveia mei te uipaanga openga i te 2017 e tae mai ki teia mataiti 2019.



PTC Council 2019

Ko te toru o te tumu manako, e mea ou teia tei apaiia e te Puapii Maata kia akara te konitara. E kaveinga teia no te apii no te 5-mataiti 2020-25. Tei roto i reira te akataka'anga mai o te au porokaramu apii, tei anoanoia kia raveia, te au manakonakoanga/projects no te apii, e te vai atura. Ko te taime mua rai oki teia ka tataia'i tetai pepa mei teia te tu no te apii. I te mea ra e, e mea ou teia no te apii, kare ireira te konitara i rapurapu no te arikianga, ka oki ra te Puapii Maata e tona pupu ka akarakara/akatanotano akaou mai tetai au ngai rikiriki, ka akaoki ei ki te PTC i mua ake i te openga o te mataiti 2020.

No runga i te tumu manako openga, koia te PEC, tena rai te akamarama'anga i raro ake i te tuanga [A(b)] i runga nei, Mei ta te PCLM i rave, kua uri katoa te konitara PTC i teia tumu manako puapinga e te maata no te au ra ki mua. Ka tapapa atu ireira i teia au tuatau ki mua no te akatupuanga i te reira.

Tomoanga i te are tapaeanga o te PTC

I te ora 3.00pm i te Monite 11 Noema, kua raveia te akatueraanga i te are tapaeanga o te PTC tei akatuia ki te pae i te Jovili Meo Mission Centre. E akatoro/akamaata atu anga teia i te ngai nooanga o te au taeake/manuiri te ka tomo ia JMMC no te akakoroanga uipaanga me kore iriiri kapua. Mei tetai \$300,000 i akapouia ki runga i teia ngutuare. Tena i raro nei te au tutu ei akaraanga.



Opening of the new accommodation wing at the Jovili Meo Mission Centre.

(C) **AKAOTIANGA APII/ORONGA'ANGA AKAIRO NA TE PTC (ANNUAL PACIFIC THEOLOGICAL COLLEGE PRIZE GIVING AND GRADUATION)**

1. **Pureanga kapiti/kai Oroa no te akakoroanga akaotianga apii (end of year service and communion dedicated to the PTC graduation)**

Kua raveia ki roto rai i te are pure/chapel o te PTC. Na te Orometua mei te Solomon Islands mai, Archbishop Leonard Dawea o te Anglican Church of Melanesia, te karere i tuku mai tei akamouia ki runga i te parabole o te ravakai (Luka 5.1-11). Kua akatereia mai te kaianga Oroa e nga akaaere o nga kopapa e 3: Rev. James Bhagwan (GS, PCC), Rev. Rusiate Tudreu (GS, SPATS), e Rev. Nikotemo Sopepa (GS, CWM). Tena te au tutu i raro nei ei akaraanga.



Final communion service for the year at the Chapel, dedicated to the 2019 Graduation.



Noatu e kare a tatou apiiangā i roto i teia apii PTC, te vai uara te atianga/opportunity kia taangaanga tatou, ko te tutaki/school fees ra te apainga. Penei me rauka mai tetai turu/sponsorship a tetai ra, ei reira ta tatou anau apiiangā e oki akaou ei ki reira. Ka rauka katoa i ta tatou Apii Takamoa i te taangaanga i tetai au porokaramu ta te PTC e rave ana, mei te study by correspondence, te pati i tetai au Puapii o ratou kia atoro mai ia Takamoa (visiting lecturers) e te vai atura te au ravenga tauturu. Ko teia te au mea ta te kumiti i Takamoa nei ka akarakara a te au tuatau ki mua. Takake mei teia, kua komakoma takere te Puapii Maata, Rev. Tere Marsters, ki te Puapii Maata o te PTC, Rev. Dr. Upolu Vaai, no runga i te manakonakoanga kia akamata akaou ta tatou anau apiiangā i te tomo ki roto i te PTC me oti ta ratou apii i Takamoa. Ka tapapa atu ra tatou i te tuatau e tupu ei te reira, mei tei taikuia i runga nei.

2. **Oronga'anga akairo (prize giving)**

Kua raveia i te aiai Ruitoru 13 Noema ki roto i te *Fofola e Fala Havea – Latukefu Fale*, e ngutuare teia i roto i te apii PTC tei akatuia no te au akakoroanga mei teia te tu, ka karanga tatou e ko te Hall teia o te apii PTC. Tuketuke te au re me kore akairo tei orongaia ki te anau apiiangā, to te tuanga o te apii e pera te au tuanga keke i roto rai i te apii, academic and non-academic achievements. Kua akaoti te akakoroanga na roto i te katikati tei akateateamamaoia mai e te anau apiiangā. Tena te au tutu i raro nei ei akaraanga.



Prize Giving and Dinner

3. Akaotianga te apii (graduation)

Kua raveia ki roto rai i te Hall akamata i te ora 4.00pm ki te 7.00pm. I na, ko te prize giving e te graduation, kare raua e aiteite ana, no reira i rave takake ia'i raua; prize giving i te ra mua, e oti graduation i te rua o te ra. Mei mua mai rai teia akanoonoonga a te PTC, kare oki i aiteite ki ta tatou me rave kapiti nga mea roa'i e rua.

I te mea e ka akaruke to matou pairere ia Suva no Nadi i te ora 6.00pm, kare atura ireira i rauka iaku kia piri atu ki roto i te reira akakoroanga. Noatu ra te reira, kua kite ana rai oki au i te reira akakoroanga i mua ana, tena to te 2017 tei roto te tataanga poto i te nutileta 68 tei tukuia ki vao i te marama Titema 2017. Tena katoa i raro nei tetai au tutu o te 2017 graduation ei akaraanga.



Graduation 2017

(D) POPANI

Tena ireira te ripoti no toku tere ki Suva, Fiji, i nga epetoma mua o teia marama Noema. Meitaki maata ki te kumiti akaaere no teia tikaanga kia mata akaou i te CICC ki roto nga akakoroanga e 3 i raro ake i te tamaruanga a te PCC e te PTC. Meitaki maata katoa ki te PCC e te PTC no te au akapouanga (rereanga pairere, ngai nooanga, kai) i rauka'i iaku kia piri atu ki roto i nga akakoroanga.

Ka akara tamou ma te tapapa atu tatou i te akatupuia'anga o te au mea tei manakonakoia e tei paraniia e teia nga taokotaiana te PTC e te PCC no te tupu meitakianga o te Evangelia ora a to tatou Atu i roto nei i te pa moana Pasifika. Kia orana e kia manuia i teia Kiritimiti e te Mataiti Ou.



Tataia e Nga Mataio, Tekeretere Maata

4. TERETERE APII SABATI I MATAVERA, NOEMA 2019

I te Sabati 17 o te marama Noema i topa, i raveia'i te rua e te openga o te Teretere Apii Sabati i Rarotonga nei. Kua tere mai to Titikaveka i raro ake i te aratakianga a te Tauturu Orometua Moe Tutira (kua neke atu oki tona Orometua i mua ana, Rev. Charles Pange ki tana Ekalesia ou i Maungarei, Akarana), e kua tere atu to Matavera ki Nikao i raro ake i te aratakianga a te Orometua Takaikura Marsters (ko te ka neke atu ki Ngatangia i teia tauanga Orometua 2019-23). Kua aru oki teia tereanga i te porokaramu 10-matatiti Teretere Apii Sabati e pera te Teretere Mapu tei arikiia e te Rarotonga Konitara Ekalesia.



Apii Sabati Vaimaanga, Titikaveka, topiriia mai nga Apianga mei Takamoa mai.

Ko te manako maata (theme) a te tere mei Vaimaanga mai, kua akamouia ki runga i te Tia o te Sabati teretere, koia oki Salamo 78:1-39, te tuatua no te Atua e tona iti tangata, God and his people. Ta Matavera, no runga ia i te ora mutukore, te tango o te apii numero 10 i roto i te CICC Sunday School Syllabus. Manea te tatau a te anau apii Sabati o nga pupu e rua. Kua taopenga atu te akakoroanga ki te katikati tei raveia ki tai ia Gibeona, te Are Apii Sabati o te Ekalesia Matavera, tei akanoonooia mai e te Tapere Titama/Tupapa, turu iatu e te Ekalesia katoatoa.



Apii Sabati Matavera e nga Puapui Sabati

Tataia/neneiia e Nga Mataio

5. RIPOTI NA TE EKALEZIA ARORANGI NO TE UIPAANGA MAATA TEI RAVEIA KI ATIU, 13-20 OKOTOPA 2019



ia orana te katoatoa rava. Ei akatomo atu ki roto i teia ripoti te nako ra te tuatua a te Atua ... 'E tenana, ka akangakau aroa ua e te takinga-meitaki, te akaaka, te maru, te akakoromaki maata, mei te aronga tapu e te akaperepereia, e te ikiia e te Atua ra ; Kolosa 3 :12.

Akamarama anga – me tatau i teia ripoti – refer ki te miniti 33rd Uipaanga maata e tetai au peapa puapinga o te uipaanga i taiku ia no te akamaata atu i te marama anga i te au mea i tata ia nei.

Manako Maata / theme ; E akameitaki, kimi, tongi, kapiki, akarongo i te Atua i te au atianga katoatoa / Praise, seek, taste, call, and hear the Lord at all times (*refer miniti 33rd uipaanga maata e te au peapa ripoti o te 33rd Uipaanga Maata*)

Rere atu anga o te au mata/delegate ki Atiu e te oki mai ma te au akapouanga moni ...

Delegate Iro Rangi and Oki Tekoitu – Pairere Air Raro Varaire ra 11 no Okotopa, akaruke 11am, oki mai Monite ra 21, 8am \$1196.00

Orometua Rev Tinirau Soatini – Pairere Air Raro Varaire ra 11 no Okotopa, akaruke 2pm, oki mai Ruirua ra 22, ora 2pm (na te pute Kumiti Maata i tutaki)

Delegate Kimi Taokia – pairere Air raro Ruitoru 16 no Okotopa, akaruke 9am, oki mai Monite ra 21 8am \$598.00 – katoatoa akapou no te rere anga pairere \$1,794 no nga delegate e 3.

Te Oire i noo ei matou

Kua akataka iatu matou ki roto i te oire Ngatiarua – tona ingoa taito ko Mokoero Nui o Tautipa – e 11 Ekalesia CICC, Adelaide 2 (AU), Arorangi 4 (RAR), Bankstown 3 (AU), Christchurch 2 (NZ), East Tamaki 2 (NZ), Hutt Valley 2 (NZ), Manureva STHMall 2 (NZ), Pukapuka 2 (PT), Rakahanga 2 (PT) Tamarua 2 (MAN), Vaipae 2 (AIT) e papa Orometua Kava Elisaia no te Presbeterian Church, Brisbane 26 matou i te katoatoa, e tai Ekalesia Franston (AU) kare i tae mai. Kua arikiriki ia mai matou e te Diakono Paratainga, koia katoa te Tekeretere o te Ekalesia e te vaa tuatua no te ui Ariki o Enuamanu, e te au mama nga papa no Ngatiarua (mama Piri te Pu Tapere), Mrs T Toru, papa Bob, e tona taeake te Akava o Atiu, pera e te au mama no Avarua Ekalesia mai, mei Autralia mai, e mei NZ mai, tei tere atu no te tauturu i te oire tangata Ngatiarua. Te areveianga na roto i te akono anga pure e te au tuatua tuoro, turou, kia orana, e te angai anga.



Ko te au mata uipaanga maata teia tei noo ki roto i te Tapere Ngatiarua

Te turanga o to matou nooanga, meitaki tikai, oaoa, tauturu atu, are uipaanga ngai moe anga manea, tivaevae te arikiriki i te roi kua oronga ia mai ei apinga aroa ki te au delegate tatakita...Ruitoru 15 tieni te au mama i te tapoki sheets o te au roi, Kitchen manea e te teitei te turanga, rava te au tangika vai, are pai, toilets, manea, are umu e te ngai noonoo anga kaikai anga manea, mei ia Rarotonga nei rai...Akaputu te au mata \$6,050 no te oronga atu ki te Oire e te Ekalesia...i te aiai Sabati ra 20. Kua oronga katoa iatu ta tatou Ekalesia moni atinga e te aroa ki te Oire Ngatiarua \$2,500, Ekalesia Atiu \$2000, Tutaki i te au File uipaanga \$90, Sponsor ia mai te piriaro o te au mata o te Ekalesia e to tatou metua vaine meitaki ko mama Mrs Nooroa Elingham...

Varaire ra 11 i te aiai – Patai anga ia te Uipaanga Maata e te Ekalesia Atiu

I te aiai Varaire, ora 6pm, kia tae mai te Orometua Ngateitei ki Atiu – kua patai ia te Uipaanga Maata (te au delegate tei tae ki Atiu) – ki runga i te taua Galilea te kainga o te Evangelia ia Atiu – Turou na te Tekeretere o te Ekalesia, Orometua Rev Michael Akava e te Ekalesia Atiu – tamataora e te kainga manga. Kua akakitekite katoa ia mai te turanga e te au akanoonoo anga porokaramu a te Atiu Ekalesia (Host) e pera ta te au Oire (Teenui, Mapumai, Tengtangi, Areora, e Ngatiarua) no te utuutu anga i te Uipaanga maata (Te au kainga manga, Breakfast, Morning and Afternoon Tea breaks, Lunch e te dinner, te au ora e te au host, pera katoa te au prorokaramu iriirikapua, uipaanga maata (proper) e te tutaka i te enua, tona au turanga enua, te pupu rave pure i te au tuatau pure e te tuatau uipaanga me akamata e te akaoti.

Patai anga a te Enuu

Maanakai ra 12 i te aiai – Patai anga na Teipo Mataiapo o Teenui i te Uipaanga Maata e tana akonoanga maori – angai anga katoa ratou e te tamataora i te au orometua e te au delegate, e te katoatoa tei tae no te uipaanga maata. Peu matau ia teia e teia Mataiapo, tona Tapere e tona matakeininga i te patai i te au manuiiri ka tuku atu ei ki to ratou tere ki runga ia Atiu.

Kua rave katoa te Oire Areora i tana patai anga i muri ake i ta Teenu ... no tana au Delegate nake ua inara kua pati katoa mai i te Uipaanga Maata – kua angai katoa aia e te tamataora katoa...



Pataianga i Teenui

Tapati ra 13, Akatuera ia te Uipaanga Maata i te Pure Avatea

Kua pou mai rai te enua katoatoa, te au akono-anga tukeke ki roto i te Are Pure Ziona Tapu – manea e te maatamaata te are Pure – kua ki i te Uipaanga Maata e te enua Atiu – maruarua te au reo imene – na te Enuu katoatoa te arikiriki anga – koia tikai te kai enua e te ika moana (kavou, koura, paua, puaka, pokonio, pokotoro, taro, poke, takarari, nu, pipi, titiara, aai, paara, maimai, itiki no Mitiaro mai tei apai ia mai e te au mata no Mitiaro. Ngateitei e te kaka te rave pakau a Atiu Ekalesia e te enua tangata.

Monite ra 14 – Iriirikapua – Angai anga e te tamataora na te Tapere Ngatiarua (akara ki te porokaramu Iriirikapua)

Ruirua ra 15 - Iririkapua – Angai anga e te tamataora na te Tapere Tengtangi (akara ki te porokaramu Iririkapua)

Ruitoru ra 16 – Uipaanga proper – Angai anga e te tamataora na te Tapere Areora (akara ki te porokaramu e te miniti uipaanga page 1-12)

Paraparau ra 17 - Uipaanga proper – Angai anga e te tamataora na te Tapere Mapumai (akara ki te porokaramu e te miniti uipaanga page 12 - 18)

Varaire ra 18 - Uipaanga proper – Angai anga e te tamataora na te Tapere Teenui (akara ki te porokaramu e te miniti uipaanga page 18 & 19). Akaoti katoa te uipaanga Maata – kua akamata atu te Uipaanga Ekalesia me kore Orometua, me kore delegate ki te Kumiti maata (known as One on One on basis meetings with the Executive Committee) no te akatikatika i te au manako no te au Ekalesia tatakitai ki te KM.

I te aiai 6pm kua rave ia te tarere ‘string band’ imene atu (composed song) a nga tapere e rima – atu ia ki runga i te Uipaanga maata, te manako maata e te nga Oire e tona tuatua tapapa...na matou na te au delegate tei noo ki Ngatiarua te imene reka / imene ou tei tano meitaki ki runga i te tumu tapura e te akakoroanga o te uipaanga maata...atu ia e Papa orometua, e na matou katoatoa i imene inara no te turanga moni tei rauka e \$700 ta matou, tokoiti rai matou te au Ekalesia i noo ki Ngatiarua – 11 26 delegates me akaaite iatu ki te au tapere maata 60 tumua au delegate / orometua i roto ia ratou.



Ko te pupu teia tei noo ki roto i te Tapere Tengtangi

Maanakai ra 19 – rave uatu rai i te au Uipaanga takitai One (1) on One (1) a te au Ekalesia ki te Kumiti Maata no te akatikatika i te au manako no te au Ekalesia tatakitai ki te KM - Free Day – oriori aere tutaka i te enua – na te au Oire i apai aere i te au mata – na runga i te au toroka tei va mai...

Sabati ra 20 – Topiri te Uipaanga Maata – aiteite rai te turanga ki te akatuera anga, ngateitei, kaka, e te maruarua. Tere mai te Pure aiai kua rave ia te uapou kapiti e te angai anga openga na te Minita Rose Brown e pera te au reo veevee aroa anga i te Uipaanga Maata e te Host Atiu Ekalesia...

Miniti 33rd Uipaanga Maata – (attached) kua oti teia e kua tuku iatu na runga i te emere, e 31 kapi o teia miniti.

Porokaramu 33rd Uipaanga Maata (refer miniti page 27)

Au Mata ki te Uipaanga Maata (refer miniti page 25-26)

Akaotianga i te au Tumu Manako – Resolutions (refer page 20-21)

Tau anga Orometua 2019 - 2023 / Ministers rotation programmes – Kua arikiia te tau anga orometua 2019-2023, ma te kore e uriuri anga (refer miniti uipaanga page 28-30)

Akakake anga moni Atinga na te Ekalesia – Kua akataka ia mai ki roto i te akapapa anga moni tamanako a te Mou Moni maata e kua kake ta tatou moni atinga mataiti ki te pute maata mei \$32,000 ki te \$40,000, (\$8,000) moni kake – kare e akamarama anga no teia akake'anga – kua pati matou kia oronga akaou mai okotai nooanga (mata) ki roto i te Uipaanga Maata no teia akake-anga (refer miniti) na te Kumiti Maata e akara ki roto i teia patianganga no te mea ka arapaki teia ki runga i te Ture Nui a te akonoanga – Kua apai katoa matou i teia ki te Uipaanga one to one ki te Kumiti Maata i te akaoti anga mai te Uipaanga i te Varaire, ora 4.30pm – no te akamatutu atu i te patianganga kia kore e akangaropoina ia – e kua ariki katoa te KM no te akara oonu no teia patianganga e te vaerua tau no te akatika i teia patianganga.

Ei maire ia te Uipaanga Maata – Kua ei maire ia te au mata katoatoa o te uipaanga maata i te tere anga mai te pure akatuera e te topiri anga.

Uniform Group (BB, GG, GB) – Guard of honor ia te akatuera e te topirianga e te anau uniform e kua turu ia te mati anga ki roto e ki vao i te are pure e te Atiu BB Brass band.

Piriaro no te Uipaanga Maata – Kua rakei ia te uipaanga maata ki te piriaro o nga tapere e rima e to ratou kara tukeke e rimi – Oire Ngatiarua (piriaro kerekere tipu ki te tarona, Oire Areora (piriaro Muramura, tipu ki te kerekere) Oire Tengtangi (piriaro totovei tipu ki te kerekere) Oire Mapumai (piriaro matie tipu ki te kerekere) Oire Teenui (piriaro Auika tipu ki te kerekere) e ke rai te kara piriaro o te kumiti Akaere o Atiu e te aronga tauturu tei tere atu mei Rarotonga mai...manea kato teia rakei \$30 x approx 200 = \$6,000, kua sponsor ia te amani anga o te piriaro e kua maani moni te Ekalesia Atiu...



Tetai o te au pupu imene string band i te aiai Varaire

Breakfast mei te ra mua Manakai ra 12 e tae uatu ki te Sabati openga ra 20 - na te akonoanga Ra Itu o Atiu e Rarotonga nei teia i raverave e kua turu ia e tetai au kamupani mamaata i Rarotonga nei e pera i Atiu katoa.- rave ia ki roto i te are apii sabati o Atiu – manea te akamanea e te teitei te turanga...

Dinner i te au aiai – Akonoanga Katorika, Akono anga Ra Itu, Konitara Enuu, Minita Rose Browne, e pera te nga Tapere e rima o Atiu.

Kakau vaito no te Uapou topiri anga o te Uipaanga Maata – kua sponsor e te Ekalesia Atiu – no te au mata katoatoa

Turanga o te Uipaanga Maata

Ta te Host Tuanga (Atiu Ekalesia/Atiu Enuu/Te au oire e rima ; Te au kaikai anga, ngai noo anga, ngai uipaanga, ngai iririkapua, ngai taokotaianga ; very high standard - Excellent / Perfect (10/10)

Te Iriirikapua – Tuanga a te au Mata – Meitaki / Teitei te au tuanga apiui no runga i te au akateretere anga / church administrations – leaders/administrators mou moni, Ui Ariki, Ture Constitution – Social Welfare – Mapu, Apii Sabati, Vainetini

Iriirikapua a te au Orometua - Spiritual Rituals – babetizo, order of service – review church Puka Pure – tanu Ekalesia, tereni orometua (apiianga ki Takamoa)

Akaouanga – Maeva ua te Uipaanga Maata i te ngakau parau i te turanga teitei o te utuutu anga te Ekalesia Atiu iaia...ma te akakite ua ki te atea i te au tauturu tei na roto mai nga tuanga o te Enea e to te ture...pera te tauturu a te iti tangata Atiu i Rarotonga, Aitutaki, Mitiaro Australia, New Zealand – kitea ia te ngakau taokotai – e te papanunui te au angaanga tei raveia.- Kua tere au ua te turanga o te uipaanga tei akateretere ia e te Orometua Ngateitei, Tekeretere e te aronga tauturu mei te ra mua e tae uatu ki te akaotianga. Uipaanga Maata Tau anga orometua teia, e kare e akatuke anga me kore uriuri anga, taumaro anga mei te ripoti mua e tae uatu ki te manako maata te Akaumu anga Orometua. – kua tikatika te au mea katoatoa.



Au pupu imene tamataora i te aiai Varaire

Irava popani no teia tata anga ripoti

Philipi 4 ;8 E teiane, a aku au taeake, ko te au mea mou ra, te au mea tau meitaki ra, te au mea tika ra, te au mea viivii kore ra, te au mea rekarekaia ra, te au mea rongo meitaki ra, te vai ra tetai meitaki, te vai ra tetai mea paapaia ra, e akamaara i taua au mea ra...

KJV Philippians 4 : 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.



Tataia e te mata, Okirua Teokoitu, neneia e Saungaki Rasmussen

6. TERE KI TE AKATUERA ANGA I TE AU NGUTUARE O TE EKALEZIA TAUTU I ARAURA



o toku ingoa ko Teinatumanava Ngametua. E mokopuna au na te Orometua Ngateitei ko Papa Moutaiki Ngametua. E taingauru ma tai oku mataiti, e ano ana au ki te Apii Avarua.

E inangaro ua ana au i te aru i toku Papa i tona au tere tutaka, ki Nu Tireni, Autireria e pera ki te au enua i vao ake ia Rarotonga, kare ra toku Papa e akatika ko te riro au i te tamanamanata i tona tere, e pera katoa no taku apii.

I tetai popongi, kia oti matou i te kai ti, ava mai toku Papa e, e Teina ka inangaro koe i te aru iaku ki Aitutaki, kare au i kimikimi ana i toku manako, kua karanga au Ae e Papa. Teia tana i karanga mai, meitaki e Teina, naau e angai i te puaka i teia ra e aere uatu taua ki Aitutaki.

I te Ruitoru ra 30 no Okotopa, Ora ono i te aiai kua rere atu maua ki Aitutaki. E kino tikai te reva, kua tukituki to matou pairere e tae uatu matou ki Aitutaki. Kua aravei ia mai matou e te Orometua James Marsters e pera te au mama tei akai mai ia maua e kua rekareka au no te mea kua ki tikai au i te ei.



Kua apai ia atu maua ki te kainga Orometua e kua aravei atu maua i te Ekalesia e pera te Orometua Papa Vaka Ngaro e Makirere Poila. Te tau ara te Ekalesia i te umu no te puaka e pera tetai au kai ke atu. Kare au i varea e te moe no toku mataora kua tae au ki Aitutaki. Kua ara ua te au mama i taua po ra i te tunu kai.

Popongi i te Paraparau ora ngauru ma tai, kua akamata te akatapu anga. Kua riro na te Orometua o Tautu i rave i te pure, e na toku Papa i akatapu i te au are i taua ra. Ta openga ki te kaikai e te tari ki te kainga. Maata te tangata i tae mai i taua ra. I te mea ora tai i taua ra rai kua oki mai maua ki Rarotonga nei, kua akaki mai te Ekalesia e rua chilly bin kai na maua ei apai mai ki Rarotonga nei. Kare i rava meitaki toku inangaro i te orote i Aitutaki.

Akameitaki anga: Ko te mea mua ki toku Papa Moutaiki, meitaki atupaka no tei akatika mai kia aru au i toou tere, no reira me aere akaou koe e apai akaou koe iaku.

Ki te Orometua Papa James e Mama Ina, meitaki no te akono mai ia maua. Ki te Ekalesia Tautu e te iti tangata Araura, meitaki atupaka kia kotou katoatoa. Ariki mai i teia manga nuti no to maua tere. E atupaka te Atua.



Tataia e Teinatumanava Ngametua, mokopuna a te Orometua Ngateitei

7. FAREWELL FOR REV. TAKAIKURA MARSTERS



Rev. Takaikura Marsters and wife Temaria came to the Ekalesia Matavera in 2015 from Sydney Ekalesia, under the CICC 4-year ministers' rotation programme, and takes up his next posting in the Ngatangia Ekalesia on Friday 13 December for the next 4 years until the rotation of 2023.

On Sunday 8 December after its evening service, Ekalesia Matavera put up a farewell function and dinner for the departing minister and his family. Farewell speeches plus cash donations were given by all branches in the Ekalesia; namely Vainetini, uniform organisations (Girls Brigade, Boys' Brigade), Youth, Sunday School, the 3 village divisions (Vaenga/Pouara, Rotopu, Titama/Tupapa), the Uipaanga Diakono (Deacons Meeting), and an additional donation by the Ekalesia as a whole.



Rev. Takaikura responded on behalf of his family, thanking the Ekalesia for hosting them for the past 4 years, and wishing everyone Merry Christmas and a Happy and Prosperous New Year 2020. A sumptuous dinner put up by the Ekalesia members wrapped up the evening's occasion.

Write-up by N. Mataio; photo by M. Mataio.

8. TRIP OF A LIFE-TIME



Going on a trip anywhere is always a dream of young people like me. I've been to New Zealand, Atiu and Mauke for different purposes, paid for of course by my mum & dad. Now how about a funded trip all the way to Japan! Well, I thank the Lord for this once-in-a-lifetime opportunity which I, together with 4 other students from Tereora College, Nukutere College, Titikaveka College and Papaaroa College on Rarotonga, took last September, with Teacher Jane Taurarii from the Ministry of Education Head Office as our team leader. A process was put in place by the Ministry which led to our being selected to represent the Cook Islands at the World Youth Tsunami Awareness Summit, a week-long gathering of some 1,500 young people from selected countries around the world. All costs (airfares, accommodation, meals, transport) were kindly paid for through the generosity of the Japanese Government. So the following are my experiences and highlights of the memorable journey.

From Rarotonga, to Auckland and Tokyo

On Tuesday 13th of September the 6 of us gathered at the Rarotonga Airport ready to take off. Myself and Estelle from Tereora, Reeana from Nukutere, Bianca from Titikaveka and Samuel from Papaaroa. We flew to Auckland and stayed overnight at the Kiwi Hotel in Mangere; the group from Samoa also going to Japan was staying there as well, but we didn't know until we got to Japan. The next morning the Hotel kitchen staff packed our breakfast because we had to leave early at 6.00am for Auckland Airport.

We departed Auckland around 8.00am and it took us 11 hours to get to Japan. When we arrived we were greeted by the Japanese leaders assigned to our group. We were in "Batch A, Group 2, Yellow Tag," which is like an ID for us during our time in Japan. From Tokyo Airport we headed for dinner which took at least an hour to get there. We were joined by youth members from Samoa, Niue and Mexico. After dinner we were then taken to our first hotel.



From Tokyo to Hokkaido

The following day we had breakfast at the hotel we stayed overnight, then went to the Tokyo Domestic Airport where we took a one-hour flight north to the other big island of Japan, called Hokkaido. We had lunch on the plane which we picked up at the domestic airport. We arrived Hokkaido and were greeted by some Japanese students and supporters or volunteers. There were a lot of Japanese media people with cameras taking pictures and videos as we walked out. There were also flags of each of the countries outside which made us kind of proud. From Hokkaido Airport we went for a little tour and sight-seeing up a huge tower where we saw beautiful surrounding scenery, and thereafter went to a few souvenir shops. From there we went to an area that had a few old brick buildings with more than one shop inside. This is where Sam and I went on a man-powered vehicle. We went for a ten-minute ride and while doing that, a lot of people were looking and laughing at us, I don't know why, maybe because they have never seen non-Japanese people riding on that vehicle. After the ride we went back to one of the buildings to have dinner. And after dinner we went to our hotel, that was the end of Day 1 in Hokkaido.



From Hokkaido to Okushiri Island

Then the next day we went on a road-trip that took at least 4 hours to get to the harbor. And on this particular day we went on a 2-hour ferry ride to one of the smaller islands off Hokkaido called Okushiri Island. The ride was long but fun and comfortable. A lot of students were outside taking photos of each other and the surrounding views. By the time we arrived, all the students of the only college on the island were gathered at the harbor holding flags of the countries of the students that they will be showing around and looking after. As we the Cook Islands group got off the ferry, we met the 2 boys who were holding the Cook Islands flag, Ryu and Koki. After being greeted we all went to the college hall for lunch. Afterwards there were performances done by us and youth from other countries.

At the end of the performances we went for a tour around the island. We went to various places learning about the effects and damages that the last tsunami left on the island. We went to a smaller harbor where we saw this shelter that was supposed to stop the ships in the harbor from going on the land during a tsunami and causing a lot of damage. We then went to a museum to look at the effects of both tsunamis and volcanic eruptions, including the damage they left behind. There was even a video-clip of the disaster. And outside there were stones that had names of those who were lost in the disasters. There was a giant stone that has a hole in, and if you look through it at the right time you would be able to see the sunset and rise.

After the tours we then came back to the college hall for dinner. One student from some of the countries that were present had to share about their experiences with natural disasters and say why they wanted to come to Japan. After the students' presentations, we all went to stay at our designated hotels. We stayed at a more traditional hotel this time rather than the fancier ones on the main island of Hokkaido.



Back to Hokkaido

The next day we went back to the harbor to have breakfast, we then got on the same ferry and went back to the main island. We went on another 2-hour ride but this time we arrived at a different harbor than the one we left from. And from that harbor we went to lunch that took about an hour to get to. After lunch we went to a high school, where we were split up into groups of at least 3 countries. And each group did activities like drumming, drawing, visiting sights, and learning some martial arts. In our group was Cook Islands, Niue and China. And we did drumming. Each activity lasted at least 40 minutes, but we didn't rotate activities.

From the school we took another long trip to dinner. On the way we stopped for a little rest; everyone went to get ice cream and other things while they were there. And from that stop we went straight to where the dinner was, which was in a huge hotel. We went to the third floor and the room was so big and tall, the ceiling is higher than the National Auditorium in Avarua. After dinner we went to our hotel, and that same night there were fireworks. Sam and I we went to some shops just outside of our hotel, and we also had a look at the fireworks. We then saw a cruise ship that looked like a castle. Just after eight o'clock some of us went for a swim in the pool on the first floor.

More sight-seeing on Hokkaido

The next day we went to a volcanic eruption site not far from the hotel. We watched a video about the volcano that erupted inside the museum close to the eruption site. After the video we went for a walk with tour guides

around the site. The site consisted of broken buildings and huge parts of a bridge that was washed down from the top of the mountain where the actual volcano is located. The site we were at was just the damages done by the volcano at the top of the mountain. The tour guide said the reason that they don't clear the broken buildings is that so everyone today and in the future will remember what happened, and perhaps they will be able to learn from the event and therefore try to avoid something like that happening again.

After the tour we went to a mountain where the cart took us to the top. We went on a hike to see the effects of the volcano from that mountain's view, because that mountain is taller than the actual volcano. And from the very top of the mountain, the volcano that erupted can be clearly seen. From the hike we came back to the bottom for lunch. After lunch we had time to look at the souvenir shops in the area. After that we went to a fruit farm to have deserts. We got to eat grapes, apples, pears and plums. From there we took a long trip to dinner. This was one of our favorite places on the trip because it was one of those restaurants where you can get raw meat and cook it on your table, because the table had a grill in the middle. They also had different ice creams, desserts, candy floss and slushy. After dinner we went back to our hotel, another useful and exciting day gone.



The Tsunami Awareness Summit

For breakfast we walked across the road and went up the 6th floor. After breakfast we went to the Stadium where the actual summit was being held. In the Summit there are groups from A to L, and in each group there were at least 6 different groups from either different countries around the world or from Japan. We were in Group G, with Canada, Maldives and 3 schools from Japan. For the morning session we stayed in our groups discussing natural disasters from each of the countries represented. For lunch we had packed lunch, and there was a snowman outside. So we took a few pictures of it. For the afternoon session we discussed about the different ways of promoting natural disaster awareness to everyone. After the afternoon session we went to dinner, everyone wore what is known as a Kimono, one of Japan's customary wears. At the beginning of the summit we all got packs with a Kimono set inside, and some other Japanese souvenirs. After dinner we went back to the hotel. A few of us went to the 100 Yen (a Japanese one-dollar shop) shop across the road where they sell lots of cheap but good things. Another useful day passed.

The next and final day of the summit started with the same routine as yesterday, walked across the road and up to the 6th floor for breakfast, then went to the same Stadium. This time for the morning session we were deciding who was going to present the information from our group, so we did and so did the other groups. Each country had a student represent them by going on stage, my Cook Islands team chose me to be the country representative which I was glad and thankful. After each country's name was announced, the representative stood up and waved to the whole crowd in the packed Stadium.

After lunch, each group from A to L had 2 people present the outcomes of their group discussions. The Summit ended with a huge light show where everyone pulled out their phones and made a light show. From the Stadium we went to a chocolate factory where they make the one of the most popular chocolate treats in Japan. Towards the end of the Summit it started raining so we went to the factory in the rain. There were a lot of sweets and chocolates around and some of them were quite big. I only got hot dogs and ice cream, and also went around taking photos. After looking around we went back to our hotel to relax and start packing up to head home.



The top banner says "High School Students Summit on World Tsunami Awareness Day 2019 in Hokkaido"

Farewell Japan

On our last day in Japan we went to Hokkaido Airport to fly out to Narita Airport in Tokyo. That flight took an hour, then waited for 4 hours for our flight back to Auckland. While we waited for our Auckland connecting flight, we walked around Narita Airport to look around and to grab something to eat. Finally, our flight departed for the 10-hour flight to Auckland. After a 6-hour stop-over there, we then flew back home to Rarotonga.



The Cook Islands Green Team to the 2019 World Youth Tsunami Summit, Hokkaido, Japan, September

Closing comments

Like I said at the beginning of this article, going on this trip is certainly a life-time experience for me and the other student members of our team. The trip has opened my eyes to such a big country and some of its

customs. Sharing of experiences with youth members from other countries was also educational in getting to know a bit of the different cultures in those countries.

I am very happy to have been chosen to be part of the team. Thankyou very much to our sponsor, the Government of Japan for covering all costs and for assigning people in Japan to be our guides. Thankyou to my student friends for being such a wonderful team to go and work with. Thankyou very much also to our team leader, Mrs Jane Taurarii, for being such a wonderful leader and of course for being like a mum to us, meitaki maata Mama Jane. Finally, I once again thank the Lord for blessing me with this rare opportunity which will always be with me for many many years to come.



Sayonara, bye ra.

Write-up and photos by Natana Mataio, edited by his Dad

9. MY TWO CHURCH STORIES



uring October and November of this year, I was able to be part of 2 events; the CICC assembly in Atiu, and the Teretere Apii Sabati here on Rarotonga. I'm happy to share my experiences below on both of these events.

1. Teretere Apii Sabati

On Sunday 17 November, all the students going to Nikao gathered and waited for their bus at Gibeona, our Sunday School Hall. When the bus came they left and the group from Titikaveka arrived and was welcomed at the Sunday School Hall. The teretere follows the programme set by the Rarotonga Council for all 6 Sunday Schools to follow.

The Titikaveka group was led by the Tauturu Orometua, Moe Tutira, because its Orometua, Rev. Charles Pange, has gone to Auckland to take up his new posting in one of the Ekalesias there. Titikaveka Sunday School did the first half of the singing while we the Matavera Sunday School did the other half. When it came to the tatau time, we went up first and finished off with an imene apii sabati. Then Titikaveka came up and did theirs. What I liked about theirs is the younger kids not being afraid or shy when they were doing their presentations. They sang a few songs along the way and at the end.

The service came to an end and as announced earlier, both Sunday Schools then went outside of the church for group photos which my Dad took for the CICC newsletter. After the photo session, everyone went to Gibeona for lunch, speeches and farewell to Titikaveka.

After Titikaveka left, we waited for our Sunday School group from Nikao to arrive before we commenced with our end of the year prize giving. Pizes were organized by our Sunday School teachers based on attendance and how well students did throughout the year. This actually wrapped up the Sunday School activities for he year, and everyone went home satisfied.

Matavera Sunday School students after prize giving.



2. Trip to Atiu

On Saturday 12 October, my mum and I went to Atiu, not for the Uipaanga Maata but for a holiday, it was school holiday at the time. When we arrived we were picked up by my Auntie Nana and her dog named Buddy. We went to aunty's place and that's where I learned to drive an off-road trial clutch bike which my aunty owned. It was a cool, red XR Honda. I went to the airport, harbor and came back home. My aunty's house is in Areora, next to the meeting house where some of the uipaanga maata delegates stayed. My mum wanted to assist in a small way, the hosting of the delegates posted to Areora, which is her village also, that's where they were born and raised.

On Sunday 13, I joined the uniform organisations parade, we formed a guard of honour for the uipaanga maata representatives when they marched into the church. As soon as everyone went inside, all the boys went to the other side of the road to wait until the church was finished while the girls went inside to help with the singing. When the service was finished, we again formed the guard of honour for the representatives when they came out. Everyone had lunch at the Sunday School Hall. After lunch we all went home and came back in the evening for the last service of the day and for dinner.

The next day Monday, mum and I went to have breakfast with my Dad at the Sunday School Hall. I went on the clutch bike and mum went on my aunty's other normal bike. The breakfast was like a restaurant where there are people that serve you specific foods like cereal, toast, sausages, etc. After breakfast we went back home and came back later on for my Dad's speech in the church. After that we went back home and came back for lunch where mum's village of Areora was preparing the meals for the day. After lunch I went around the island for more practice on my trial bike skills, and finished off down at the harbor for a swim. Later on we came back for dinner and went back home.

Tuesday, we again went to breakfast and back home. After lunch I did a similar programme to yesterday's, went the other way around the island then back to the harbor for a swim. In the evening I went with my mum to the kaikai at the Areora Meeting House for the uipaanga maata representatives staying there. Wednesday, mum and I went to breakfast and morning tea. Afterwards I went around the island again for the last time before coming back home to get ready, this was the day that our short trip to Atiu came to an end. Aunty Nana and Buddy took us to the airport and we came back to Rarotonga.



This was my first trip to my mum's island which I enjoyed a lot. It was good to meet up with some of my friends from Tereora, and some of the Papas I have known before back in Rarotonga. While I think my trip to Atiu was too short – only 4 days – I'm sure I'll be able to find another reason to go there again one day. Thankyou very much to my mum for taking me, and of course to aunty Nana for accommodating us and for the use of her cool trial bike. When I'm old enough and have enough money, that's probably the kind of bike I'll be getting.

Write-up by Natana Mataio (Matavera CICC Youth member), photos from my Dad's collection.

10. NUTI MEI TE EKALLESIA ROTORUA MAI



ia orana rava i te aroa maanaana e te meitaki o te Atua i to tatou Atua ko Iesu Mesia, tei akatika ia tatou kia aravei na roto i teia nuti reta 76. Ei akatomo ia tatou ki roto i te Atua; te karanga nei te tata Salamo 91:1 *Ko tei noo i raro ake i te tapoki o Tei Teitei ra, ka mate aia i raro ake i te Mana katoatoa ra.* Irinaki anga e kua iki tatou i te noo ki te ngai e meitaki ei tatou, e rauka ei te ora motukore. Kia orana e te au tavini o te Atua i roto i te au Ekalesia i te Kuki Airani, to Aotearoa nei, e to Autireria katoa. Na te Atua e tiaki, e akamaroiroi mai ia kotou katoatoa mate akatomo marie ia tatou ki roto i te mataiti ou.

I te Sabati 24 Noema kua rave ia te ariki anga openga a te Ekalesia I tona Orometua, Rev. Nio Mare, te Mama Orometua, Ititau Mare e nga mokopuna e rua I muri ake I te pure anga Avatea. Kua na roto I te akonoanga kaikai kapiti anga te nga metua e ta raua au tamariki tei matau ia e raua I roto I te au mataiti I topa. I mua ake ra I te reira; kua rave mai te au mama I tetai tuanga ooraanga I te nga tavini o te Atua. Irinaki au e, te akaari nei te au mama I to ratou inangaro maata tikai na roto I teia au apinga tei raverave ia e to ratou au rima ki to ratou nga metua meitaki.



I muri ake I te kaikai e te au vaa tuatua kua oronga te Ekalesia I tana rima aroa openga e ko te Tauturu Orometua te vaa tuatua openga e te topiri I te akakoroanga o te Sabati na roto I te pure. A te Maanakai 30th Noema ka kave atu te Ekalesia I te Orometua ma tona ngutuare tangata ki Auckland ki ta raua Ekalesia ou, East Tamaki.

E rua o te Orometua, Nio Mare term I te noo anga mai ki te Ekalesia i Rotorua nei, e kua kitea ia tona tu maroiroi e te maata o te au angaanga tana I tauta kia akatupu ia e kia riro ei apai mai I te meitaki no te katoatoa. Kare aia I tavini ua ki roto nei I te Ekalesia, mari ki roto I te Iti tangata Kuki Airani, kua akamaroiroi I te au kumiti I ta ratou au tuanga angaanga. Kua tanu I te kainga o te Iti tangata kite kai ei angai rai I te Iti tangata o te Atua. Kua piri katoa aia ki runga I te Board o te Iti tangata Pacific Charitable Trust e kua rauka mai tetai au tauturu mei roto mai I teia putuputuanga e, kare e rauka I te tare katoatoa atu. Kua akamaroiroi aia I te turanga o te



Konitara Upper Central na roto I te taokotaianga I te au tuatau Easter, Penetekote, ariki anga o te au Tere, akamaaraanga o te taeanga Evangelia. E au akakoroanga puapinga no te apii I te tuatua a te Atua, e te vai atura.

Kave anga I te tavini o te Atua ki tana Ekalesia ou

I te popongi Maanakai 30th November kua tere atu matou ki Auckland, e kua tae atu matou I te ora 2:00pm, kua papa te Ekalesia East Tamaki. Na te tauturu Tekeretere o te East Tamaki I ariki mai ia matou, turu ia e te Tekeretere o te Rekapi; Papa David Greig e te Ekalesia katoa. Kua rave ia te au akonoanga tei matau ia; e I muri ake I te kaikai kua tuku iatu te Orometua Rev. Nio Mare, te mama e nga mokopuna ki roto I te Ekalesia East Tamaki e kua ariki rekareka ia mai te reira. Kia oti te au akono anga kua oronga ia te taviri o te ngutuare kite Papa Orometua, e kua na roto katoa I te akono anga pure. Kia akameitaki ia te Atua.



E maata tikai te au metua I roto I te Ekalesia East Tamaki, e au metua katoa teia no nga tavini o te Atua; no reira kua oki mai matou mate irinaki e ka mataora to ratou nooanga no te akatupu I te anoano o te Atua ki roto I te Ekalesia East Tamaki. I teia tuatau nei, te tapapa atu nei rai te Ekalesia Rotorua CICC no tetai tuatua no te taeanga mai to matou Orometua ou, koia te Rev. Teoho Nikoia mei Australia mai. Te riro nei e nate Tauturu Orometua, Tupu Tanga e tiaki nei I te Ekalesia Rotorua e tae ua mai te Orometua ou.

No reira, te oronga atu nei; mei roto atu I te Tauturu Orometua e te Mama, te Ekalesia Tapu a te Atua I to matou reo aroa Kiritimiti e te mataiti ou kia kotou katoatoa; na te Mana Atua e tiaki e tauturu mai ia tatou; nana katoa e akatae ia tatou kite Mataiti 2020. Kia orana, e kia Manuia,



Tataia Koringo Marsters, Tekeretere

NUTI POTOPOTO



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

➤ **Upcoming CICC Assemblies**

- 2021 Sunday 24 – Sunday 31 October, Aitutaki – to coincide with the CICC’s Bicentennial celebrations
- 2023 Sunday 12 – Sunday 19 February, Auckland, New Zealand (proposed, to be confirmed)

- **Next 4-year Cycle of the CICC Ministers Rotation Programme**
 - After the 2023 assembly
- **Next 4-year Cycle of the CICC Office Holders' Renewal**
 - Last agenda item at the 2021 assembly in Aitutaki
- **Te Maeva Nui Constitution Celebrations**
 - 2020 Friday 31st July – Saturday 7th August and
 - 2021 Friday 30th – Saturday 7th August

(Source: Ministry of Cultural Development, Rarotonga)
- **Next CICC Newsletter**
 - End March 2020
 - Deadline for submission of articles: mid March

11. KIA MANUIA I TE KIRITIMITI E TE MATAITI OU



au reo aroa ki te katoatoa no te tuatau o te Kiritimiti e te Mataiti Ou ta tatou e akavaitata atu nei.

1. Mei roto atu i te Kumiti Akaaere

E karere Evangelia kia kotou e te au taeake ma te au tuaine rave angaanga i roto i teia au akapupuanga tangata i raro nei i roto i te au Ekalesia katoatoa i te Kuki Airani nei, Nutireni e Autireria:

- ✓ Tavini o te Atua e to kotou au tokorua ma te ngutuare tangata
- ✓ Tavini akangaroi o te Atua e to kotou katoa
- ✓ Tauturu tavini o te Atua i roto i te au Ekalesia e, e Tauturu tetai, ma te ngutuare tangata
- ✓ Diakono Mutukore e to kotou katoa
- ✓ Diakono Akangaroi e to kotou katoa
- ✓ Diakono e rave nei rai i te au angaanga e to kotou katoa
- ✓ Tauturu Diakono e to kotou katoa
- ✓ Mema Ekalesia e to kotou katoa
- ✓ Puapii Sabati e to kotou katoa
- ✓ Akaaere i roto i te au putuputuanga o te Ekalesia e to kotou katoa
- ✓ Anau Apii Sabati, Mapu, Uniform Organisations e tei ikiia ei au akaaere no kotoui
- ✓ Taeake ma te au tuaine kare i akataoangaia e to kotou katoa
- ✓ Tei maata i te enua e tae rava atu ki tei iti
- ✓ Tei maata i te ture e tae rava atu ki tei iti, mei te au Mema Paramani e aronga angaanga o te ture
- ✓ Tei noo manui i roto i te au Ekalesia
- ✓ Tei noo makimaki i te ngutuare e pera te are maki
- ✓ Tei tapekaia ki roto i te rima o te ture
- ✓ Tetai uatu tei kore i taikuia i runga nei

Te rekareka e te pumaana tika'i nei te ngakau i te akatae atu anga i teia reo akaaravei e te aroa kia kotou katoatoa mei roto atu i te Kumiti Akaaere i Rarotonga nei, no teia tuatau ka akamaara tatou i tei totouia i roto i te Kororomotu Taito e tei akatupuia i roto i te Kororomtu Ou no to tatou Atu ko Iesu Mesia tei anau e tei noo puakapa mai kia ratou i muatanga. Kapiti katoa atu ki te vaerua akaepaepa no tona ra anauanga, kua tau mari rai te manakonakoanga no te mataiti ou e tu mai nei ta tatou katoatoa ka irinaki e ka meitaki atu ia i te mataiti e kapakapa nei tona peau vaiata i te rere ki tona ra tauranga tika'i te ka kore rava e oki akaou mai. No reira ko te inangaro mou ia o te Kumiti Akaare, kia tavaitai to tatou ngakau ma te inangaro okotai i te na ko anga e, *kia meitaki*

e kia manuia rava i teia Kiritimiti e te Mataiti Ou; i roto i te reo o ratou tei kave mai i te Evangelia ora a to tatou Atua ki o tatou nei waitata ki te 200 mataiti i teiani, Merry Christmas and a Happy and Prosperous New Year 2020.

Kia pumaana ma te mataora rava i roto i te Atua no te mea e meitaki tona, e ka tu tona aroa e rimua.

CICC Executive Council members

2. No konei atu i te aronga angaanga opati i Takamoia nei

E reo aroa Kiritimiti e te Mataiti Ou teia kia kotou katoatoa, te au Ekalesia CICC katoatoa i te Kuki Airani nei, Aussie e Nutireni, te au putuputuanga tuketuke i roto i te au Ekalesia. Te au kopu-tangata tei tae mai no to kotou au akakoroanga ki runga i te enua nei, pera te pa enua, kia mataora i teia Kiritimiti e kia riro te Mataiti Ou ei meitaki no tatou katoatoa. Tangike i te aroa maata o te Atua, mei konei atu ia matou i roto i te opati maata i Takamoia nei.



Mauri Toa – Director of Publications

3. Ekalesia Mangere

Tena kotou, tangi ke, bula vinaka ki te katoatoa rava e tataua nei i teia nutipepa. Te mataora nei au i te oronga atu anga i te reo aroa o te Ekalesia Mangere ki te iti tangata i raro ake i te tamaruanga a te CICC, no teia Kiritimiti e te Mataiti e tu mai nei. Kia manuia rava i roto i te ingoa o tatou Atua e te Akaora ko Iesu Mesia, Amene.



Nooroa Takairangai, Tekeretere

4. Ekalesia Nikao

Kia orana e te iti tangata tapu o te Atua i Tumutevarovaro nei, i te Pa Enoa Tokerau, i te Pa Enoa Tonga, i Aotearoa, i Autireria e tei pararauare atu ki nga pore e a o teiani ao. Kia orana te Kumiti Akaaere o ta tatou akonoanga CICC, te au tavini Orometua katoatoa, ta kotou au Ekalesia tatakita, te au tu taoanga tuke ke e te au putuputuanga tuke ke i roto i ta kotou au Ekalesia, te au metua pakari, tei apikepiki maki, tei tapekaia e te ture e tei rokoia e te tumatetenga, te anau mapu, te tamariki e tae rava atu ki to roto i te kopu, kia orana rava i te aroa tumatatini e te manaana o to tatou Atua ko Iesu Mesia.

Kua tae tatou ki te openga o teia mataiti 2019, e te akatae nei te Atua ia tatou ki te ra e akamaara'i tatou i te anauanga mai o to tatou Atua ko Iesu Mesia e pera ki te Mataiti Ou 2020. E tuatau mataora teia, auraka kia riro ei tuatau tumatetenga e te taitaia no tatou. Mei roto atu i te Orometua Rev Oirua Rasmussen, tona tokorua e to raua ngutuare tangata, te Tauturu Orometua Vai Peua, tona tokorua e to raua ngutuare tangata, te au metua Elders e to ratou katoa, te uipaanga Diakono e to ratou katoa, te au tu taoanga tuke ke e te au putuputuanga tuke ke i roto i te Ekalesia, te tuanga o te ture e te aronga angaanga a te kavamani, to te enua e to ratou au matakeinanga, to te private sectors e te manui, te oronga atu nei te katoatoa i to ratou reo aroa Kiritimiti e te Mataiti Ou kia kotou katoatoa wherever you are located at this time. May you all have a very Merry Christmas and a prosperous and a blessed New Year.



Nooapii Tearea, Diakono

5. Apii Sabati Matavera

Kia orana te katoatoa, te au Puupii Sabati e pera ta kotou anau Apii Sabati, to Rarotonga nei, to te pa enua tonga, pa enua tokerau, e tae rava atu kia kotou tei noo ki Nutireni e Autireria. Kia akameitakiia te Atua koia tei arataki mai ia tatou mei te momua o teia mataiti e te akatae nei ia tatou ki te openga e pera ki tetai mataiti ou akaou, kare e aite tona aroa tumatetini ia tatou te tangata ara nei. No reira kia manuia rava i teia au ra ta tatou i tapapa ana, kia riro te vaerua nona i te tiaki ma te paruru ia tatou na roto i teia tuatau mataora, e kia riro te mataiti ou ei mea manuia i roto i ta tatou au tuanga Apii Sabati. Tau mari ei te irava tei na ko mai e, *“E apii i te tamaiti i te arataa e tika’i iaia kia aere ra; e kia pakari aia ra, kare e akaruke i taua arataa ra.”* Merry Christmas and Happy New Year to all.



Apii Sabati Matavera

6. Ekalesia Counties Manukau, Auckland

To all Ekalesias in New Zealand, Cook Islands and Australia, wishing you all a Very Merry Christmas and a Happy New Year, from Papa Orometua Tangi Taomia and the whole Ekalesia Counties Manukau.



Peter Henry, Secretary

7. Rev. James Marsters & family

Mei konei atu iaku, toku tokorua Mama Ina, e ta maua tamaine Rowena, te oronga atu nei i to matou reo aroa ki te katoatoa rava i te Kuki Airani, Nutireni e Autireria, no teia Kiritimiti e te Mataiti Ou. Kia manuia i roto i te Atua.



Rev. James Marsters

8. Takamoa College Community

A special best wishes to one and all in the Ekalesias and beyond for the coming Christmas and New Year. May everyone enjoy the spirit of the festive season as we look back to the year about to depart, and look forward to better things to come in the new year. Kia manuia i roto i to tatou Atua ko Iesu Mesia.



Rev. Tere Marsters, Principal

TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

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

1. SHE CLIMBED EVEREST NINE TIMES AND SET A WORLD RECORD – SO WHY DOESN'T SHE HAVE SPONSORS?

I reach Lhakpa Sherpa's West Hartford apartment at noon on an overcast Sunday in Connecticut. She bounds out of the front door, embraces me, and welcomes me inside. The small apartment is dimly lit. The living room has a few chairs, and a wall of sports medals from her two daughters' 5Ks and gymnastic meets.



Lhakpa was the first Nepalese woman to summit Everest and descend alive, which she accomplished in the spring of 2000. With nine summits, she holds the world record for women. She plans to summit the world's highest mountain again in the spring of 2020, but as an unsponsored athlete and single mother of three, it's difficult to afford training and travel. She currently works at Whole Foods washing dishes, making minimum wage. Unable to afford or drive a car, she walks to work and occasionally takes an Uber to training destinations.

Sitting in her living room, I'm struck by her achievements – but also her lack of resources. How is it that a woman with such demonstrated accomplishment and skill is without sponsorship, and must risk nearly everything to continue to climb the Himalayan mountains she loves?

Lhakpa makes tea while I chat with her 13-year-old daughter, Shiny, who – more fluent in technology and the English language – acts as her mother's manager and occasional translator.

"What's it like for you," I ask, "when your mother is away on an expedition?" *I want to show the world I can do it. I want to show women who look like me that they can do it, too.* She turns her phone over in her hands. "It's hard," she says. "I'm proud of her, but I worry." Each climbing season, six to 10 climbers die on the mountain.

Everest expeditions last upwards of two months, usually in May, and there are only occasional opportunities to communicate via satellite phone and Skype. Avalanches, like the one that hit base camp in 2015, have kept them out of contact for weeks at a time.

"I'm very good with the mountain," Lhakpa says, bringing me a hot cup of tea, offering her warm smile. She has a long, lush ponytail and bright eyes. "I go, but I know I will come home. I *have* to come home." She looks reassuringly at Shiny.

Lhakpa, 45, grew up in Balakharka, a village in the Makalu region of the Nepalese Himalayas, where her father owned tea houses, and her mother still lives. Lhakpa tells me she isn't sure of her exact age, as there were no birth certificates, and all of her mother's 11 children were born at home. As a child, Lhakpa had no electricity, and young girls did not attend school.

"You see my family on television," she says. "Sherpas. Climbing Everest." Her brother Mingma Gelu Sherpa directs an expedition outfitter in Kathmandu. Her oldest brother has summited "10 or 11 times," she says. Another brother has summited eight times, her youngest brother five, and a sister has summited once. "If there weren't any Sherpas," she tells me, "nobody could climb Everest".

She worries when people say that anyone can climb Everest if they have the money – she's heard people say that it's just a matter of putting one foot in front of the other, and that Sherpas will do all the work. An average climb with a western outfitter costs upwards of \$50,000, while a Nepalese outfitter costs upwards of \$30,000.

She has seen firsthand all the ways people can die on Everest: avalanches, falls, the thin air of the dead zone. Climbers must occasionally pass bodies, of which there are over a 100 on the mountain. (Bodies are dangerous to take down and doing so requires the effort of at least five sherpas.) Sherpas pass through the Khumbu icefall roughly 40 times just to make sure tourists have the supplies and ropes they need. If you spend enough time in the icefall, she says, you are guaranteed to die.

“Why do we do this job?” she asks. “Because the alternative is to make money growing potatoes.” For Lhakpa, to say climbing Everest is easy is an insult. The fact that it is said at all reveals the problematic ways privilege has woven itself into adventure culture.

Serena Williams won the Australian Open while 23 weeks pregnant; Lhakpa Sherpa summited Everest eight months after the birth of her first child, and again while two months pregnant with Shiny.

But unlike Williams, Lhakpa has no endorsement deals, no nutritionist, no trainer. She can’t afford to train full time, or much at all, because she works constantly in order to pay her rent.

When she leaves her hourly jobs for climbing expeditions, she risks homelessness. When she returns, she picks up as much work as she can, working as a cashier at 7-Eleven and cleaning houses. “I never tell them about Everest,” she says, recounting a time when an employer realized that the woman mopping his floor was a world-renowned athlete.

When I approached her for an interview, I asked her if we could hike together. As we prepare to leave for the walk, I notice that the grommet on Lhakpa’s hiking boots is broken, and she struggles to lace them. I’ve seen athletes with lesser accomplishments – but a higher number of Instagram followers – receive impressive amounts of free gear. Lhakpa mentions that her worn, orange Osprey backpack has summited Everest at least twice.

Lhakpa Sherpa in 2006, when she broke her own record for the most Everest summits by a woman. Photograph: Prakash Mathema/AFP/Getty

In an era where many organizations profess a desire to diversify outdoors culture, it is difficult to process that such an accomplished athlete – with an authentic connection to the place she climbs - remains unsupported. I presume the root cause is that Lhakpa is not traditionally marketable, and brands want maximum visibility. She doesn’t have a curated Instagram presence. She’s a middle-aged woman of color, an immigrant single mother who speaks in broken English. She doesn’t exude “stoke”. She’s known to climb slowly on the lower slopes, at the advice of the Icefall Doctors, the Sherpas who manage the ropes and ladders over deep crevasses.

In person, Lhakpa’s words are laced with intelligence and humor, and her passion for climbing is evident. “This is my gift,” she says of climbing. Though she would have liked to become a doctor or pilot in another life, she knows her talent is getting herself and others on top of some of the world’s largest peaks. Though Black Diamond sponsored an earlier climb, Lhakpa is currently without support.

Her dream is to summit Everest in May 2020, followed by K2, a mountain whose summit once eluded her because of inclement weather. She knows this plan is ambitious, if not crazy. “All extreme athletes are crazy,” she says. “But I want to show the world I can do it. I want to show women who look like me that they can do it, too.”

We take an easy hike on Talcott Mountain, a place she often goes with friends for a quick walk. She occasionally stops to place her hand on a rock face. We talk about the sounds of Everest, particularly the groaning ice. She shows me how she sleeps in a tent on the coldest nights, with her hands clasped underneath her body in the sleeping bag.

Lhakpa began climbing in the same way many of her siblings and cousins did, helping an uncle move equipment for tourists on Makalu at 15, serving as a kitchen hand and porter. She says she was a tomboy, and that her mother worried she would never get married. She met her first husband on the mountain, and they moved to the United States in 2002. They often climbed together, until the relationship turned violent.

In 2004, her husband notoriously struck her on Everest, continuing a pattern of abuse that began upon the birth of their first child and continued on expeditions and at home. A difficult few years followed, with the

family's fortunes falling; by 2012 they were on food stamps. After further attacks, hospitalizations, and a stay at a shelter, the couple divorced, and Lhakpa was awarded full custody of the girls.

I first learned about Lhakpa years ago, through the story of the 2004 climb, and have thought several times how damaging to her climbing career it must have been. She was forced to endure physical and emotional hardship in front of her professional community, and did not have the ability to control the public narrative. She left her marriage with no financial resources and two dependents. (Her oldest child, Nima, a son from another relationship, is now an adult.) She undoubtedly lost good climbing years to adversity, and yet her commitment to climbing persists.

It has always seemed unfair to me to ask female athletes and artists about their marriage and children. Were the "great" male explorers of the past – or even the present – asked as often about how their children are cared for during an adventure, or if it's OK to take certain risks – but to leave Lhakpa's marriage and children out of the picture would perhaps be to hide one of her greatest challenges, and most profound motivations. "Climbing is my way out of washing dishes," Lhakpa tells me. "It is the way to make a better life for the girls."

As we walk the well-worn paths of Talcott Mountain back to my car, Shiny becomes concerned about mosquitoes. "I don't want you to get EEE when you're out hiking," she tells Lhakpa. I think about how difficult it must be to process the risks her mother takes, all while knowing her lifetime record of resilient comebacks. They look out for each other. Even when Lhakpa is posing for photographs at an outlook, she has one eye on her youngest daughter, and cautions her against stepping too close to the ridge line.

Lhakpa and I talk about the difference between climbing Everest as a Sherpa, and as a climber. One you do for someone else, and the other you do for yourself. She expresses a moving amount of devotion to the clients Sherpas guide to the summit.

"You make a promise," she says, "and you keep it." Lhakpa talks a lot about trust – trusting herself, trusting the climbing partner she's tethered to, trusting the mountain. "If you don't trust," she says, "you die."

"I'm a small mouse climbing a big mountain," Lhakpa tells me. Her relationship with the mountain is reverent, as if she's in conversation with it. "Share with the mountain," she says. "If you're scared, your fear scares the mountain." She even delayed 2019's planned climb because of her beloved father's death. "I didn't want to carry the sadness," she says. "It would not be safe."

When we get back to the apartment, Lhakpa shows me her boots and insulated Red Fox suit. "I look like a bear," she says, slipping into the gear, which is reminiscent of a wearable sleeping bag. During climbing season, the temperatures on Everest's summit range from -4F to -31F.

She also wears a 50-year-old oxygen mask, because she believes it's more reliable than the new ones. "I need smart students," she says, asking me if I can find someone to design a better mask based on the old models. I picture a group of bright minds at MIT listening to this woman – this expert – who has grown up on the mountain and knows what climbers need as they step into the thin air of Everest.

These are the other things Lhakpa wants: sponsorship for her historic 10th climb. Time to train and build her guiding business, Cloudscape Climbing. A life spent on the mountains and not cleaning dishes and taking out trash. A book and documentary about her life. Money to help send her bright daughters to college.

"These are not quick dreams," she adds. "They are long dreams." Lhakpa has always worked hard to survive, and to subvert expectations. In the past, people have discounted the summits of Sherpas, saying that their familiarity with the altitude and location somehow diminishes the accomplishment. Lhakpa, who dared to step outside of a service culture and climb for herself, wants a 10th summit, and is serious about advancing her record.

When I ask Shiny what she admires most about her mother, she pauses. "There is so much," she says, her voice shaking. "But I would have to say her confidence." Lhakpa is self-conscious of her hands, dried from washing dishes, and the jobs she must work in order to support her family. She is also driven to inspire others, particularly women and single parents. "I would like to hide in the mountain," Lhakpa confesses on our descent, aware of her humble circumstances. "But I have to show my face here."

The Guardian, October 30, 2019, on Yahoo News

2. RUSSIAN GOAT WHO MADE UNLIKELY FRIENDS WITH TIGER DIES

Moscow (AFP) - A Russian goat named Timur whose unusual friendship with a tiger won him nationwide fame, has died, the director of the safari park where the pair lived, said Friday. "Timur's heart stopped beating on November 5," Dmitry Mezentsev, director of a safari park outside the Pacific port of Vladivostok, told AFP.

The billy goat, believed to be around five years old, was cremated and will be buried "with full honours", his keeper Elvira Golovina said in a statement. The goat died of natural causes but his health deteriorated following an altercation with a male Siberian tiger he unexpectedly befriended in 2015, Mezentsev said.

In a story that captivated Russia, Timur was sent to the safari park as live prey for Amur the Siberian tiger. But the tiger did not touch the billy goat when it entered the enclosure in late 2015 because the goat did not show any fear. The two quickly became inseparable.



Mezentsev, who studies tigers and leopards, at the time described the unlikely friendship as nothing short of a miracle and a "sign from above" for people to be kinder to each other. Timur and Amur slept in the same enclosure, ate and played together. The tiger attempted to teach the goat how to catch prey. They also playfully head-butted and chased each other.

But the friendship soured as the goat grew more audacious and started challenging the big cat. "Timur hassled the tiger for about a month," Mezentsev said. In January 2016 the tiger lost patience after the goat stepped on him. He grabbed Timur and threw him off a hillock.

The frenemies were separated but Timur's health took a turn for the worse. He started limping and lost some of his zest for life, while remaining "cheeky", Mezentsev said. The park sent the goat to Moscow for treatment but he never fully recovered from the attack by the tiger, who is still alive and living at the safari park.

The owners now plan to erect a bronze monument on Timur's grave. Many Russians said online they were saddened by his passing. "Fearless Timur, you will forever remain in our hearts," said one mourner.

AFP, November 8, 2019, Yahoo News

3. SWANS ARE KNOCKING ON DOORS TO DEMAND FOOD, AND HAVE TAUGHT CYGNETS TO COPY BEHAVIOUR, CLAIM VILLAGERS

Swans who 'won't take no for an answer' have taken to knocking on villagers' doors to demand food and have taught their cygnets to copy their behaviour. The residents of Kirk Hallam, Derbyshire, have learned to keep a loaf of bread around at all times in case the beaked visitors come to call.

Care worker Carley Holmes, 40, said the swans have been coming to her house for years and has filmed them waddling up to her house and making their hungry demands. She said that although they scare off postal workers: "I wouldn't be without the swans. "I know other people who live locally also have a special place in their hearts for the swans. They do actually make the effort to get bread for them.

"I grew up in a house that faced the lake. Ever since I was little, the swans came doorknocking. "In 2002 I moved very close to where I grew up, hence why the swans are still coming from the lake. They are very well known locally. "They do actually physically knock as well [with their beaks]. They bang on the window using their beaks, or get a hold of the letterbox and bang on the letterbox." The birds are insistent, she said, adding: "If you open the door and say no, they'll just keep knocking. They drive me crazy."



The polite swans have been demanding bread and water - Kennedy News and Media

David Barber, the Queen's Swan Marker said that the regal birds can get used to humans easily if fed. He told The Telegraph: "Swans are wild birds and this should always be borne in mind, but swans that are also fed by humans on a regular basis become accustomed to the practice, and will often appear at the site of feeding at the 'usual' time, or in the case of a location where they are fed by many individuals throughout the day, they will congregate at that place in the hope of being fed.

"They have been observed to display attention seeking behaviour, for example calling out or raising and lowering their heads in an attempt to induce the feeding from humans on the river banks. "We are pleased that these wonderful birds give so much pleasure to people."

The Telegraph, November 18, 2019, on Yahoo News



Police: Where do you live?
Me: With my parents.
Police: Where does your parents live?
Me: With me.
Police: Where do you all live?
Me: Together.
Police: Where is your house?
Me: Next to my neighbour's house.
Police: Where is your neighbour's house?
Me: If I tell you, would you believe me?
Police: Tell me.
Me: Next to my house

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, and rather mad in a manner of speaking, 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 Margaret Johnson (of the Johnson Studio) for the collection to be kept by the Archive for the enjoyment of future generations.







CHURCH HISTORY

History of the CICC Building in Arorangi

1. Background

Named Zion (Zion), the Christian meaning of which is "God's spiritual kingdom, the heavenly Jerusalem", this church, the fourth built for this congregation, was completed in 1849 by Tinomana Enuarurutini Ariki (died 24th October, 1854) and his tribe, with some assistance by Rev. William Gill of the London Missionary Society (now the Cook Islands Christian Church). This building was constructed from timber, coral rubble and limestone mortar (which is obtained from burnt coral). Rev. William Gill was the resident LMS missionary for Arorangi from 1839 to 1852. In March 1846 the church building was partially destroyed by a cyclone and was rebuilt.

The first church building, which was made from timber and thatch, was located inland under Maungaroa mountain, the Tinomana tribe's original home. This church was destroyed by a cyclone, as was the next one. The third one, also a timber building, was in a dilapidated state by 1844 and it was resolved that a stone one would be built in its place.

2. The Building as was then and today

This new building took twelve months to complete. It measured 60 feet by 50 feet; the walls were 30 inches thick and 24 feet high. It seats about 500 worshippers suggesting this to be the population of village at the time all goes to the same church as there was no other religion or church then. It has a Dutch steep cable original roof style facing North, West and South. During the hurricane Sally in 1987, the steep cable Dutch roof was blown away and severely damaged to the point that it requires re-roofing. At the time, the church did not have finance to remedy the roof. One of Puaikura's sons successful business man and member of parliament for Ruaau district Raymond Pirangi (known to the Puaikura people as Anapa) came to the roof rescue dilemma. Raymond funded the cost for the new roofing and the affixing of the new roof was supervised by two young upcoming Puaikura builders Mr Tuiate Dean and Mr Thomas Dean. The style was changed to the current hip roof today presumed to sustain hurricane force winds.

3. Floor Changed from timber to concrete an unusual piece of work

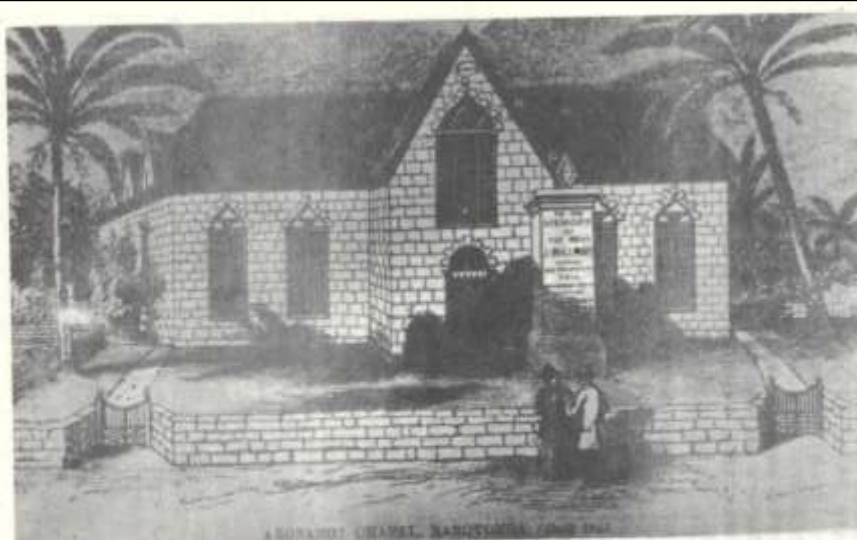
In the mid 1960s the floor of the church was changed from timber to concrete. This was an unusual piece of work undertaken by the church leaders of that time. The work commenced at midnight and before dawn it was completed, the old wooden floor taken out and concrete floor poured without the help of any cement mixer or heavy machinery at all. Work was undertaken purely man power under the supervision of then strong church and traditional leaders. It is of interest that all church deacons are traditional leaders either a mataiapo or a rangatira; 3 from each of the four district of the village. Hence their traditional leadership influence and assist the missionaries and Tinomana Enuarurutini ariki to concur over the people's traditional ways and to quickly establish the new gospel in the village.

4. Tiled Floor

Later in the mid 80's the floor was tiled as seen today. Decoration art work on the ceiling are original since it's construction and represents the artistic, craftiness and enthusiasm of the generation of that era in their unconditional faith. At later re-painting restoration work undertaken on the ceiling, the artwork pictures are always restored with new paint to its original glory.



This was the first church erected at Arorangi. It was a wooden building.



Under William Gill's supervision, the Arorangi people built the above church in 1844. Two years later the building was destroyed by a hurricane.



In 1974 the Cook Islands Christian Church erected a memorial stone in the Arorangi churchyard to commemorate the arrival of the Gospel.

Photos on this page from THE GOSPEL COMES TO RAROTONGA, by Taira Rere, 1980.

5. Second Floor construction

In the late 80s due to increase worshippers attending church a second floor was constructed at the back half of the building to seat 300 plus parishioners. Funds to meet the cost for this construction was by pledge effort of the 4 main Tapere of this village; Ruaau, Akaoa, Betela, Rutaki each raising funds in all sort of ways to raise contributing of \$10,000 by each tapere. The plan for this new floor was architected by known Tahitian builder Mr Ora Mati (deceased). He also supervised and managed the construction. All known builders in the village from all denomination came together to help, bringing along their modern building tools and skilled labourers thus it only took 1 week to complete this project.

6. Major Renovation

This building underwent a major renovation in Feb – April, 2009 costing nearly \$100k pledge by the community in the village and those living in New Zealand and Australia. Rev. Lelei Patia was the residential pastor and the fund raising pledge and the renovation work was carried out along at the same time, under his chairmanship and the careful prudent management of the Ekalesia Executive Management committee (Tauturu Orometua John Andrew, Secretary o te Ekalesia Tiakono Mr Okirua Teokoitu, Tauturu Tekeretere Mr Keu Mataroa, Treasurer Mr Utia Matata, Mema Ekalesia William Pera and the chamber of Deacons. Goal date to finish the project was set to finish for the CICC general assembly in April 2009. The renovation and improvements mainly repainting the whole church building both interior and the exterior walls, ceilings, pillars, upper floor level with preservation and improvements to existing, windows and doors original design and decorations. The work was contracted to approved Paint supplier Arama Wichman and Associates (his young brother Bernard Wichman and brother in law Mr Hosking) whom carried out the scrapping off the old paint and applying the new paint. The pews (100) were also repainted replacing the original strong English shinny magical black colour to the current light soft brown colour. This work was carried out by the older generation members of the church under the skilled guidance of Bernard Wichman. The re-roofing was carried out by T & M Heather Limited – papa Nuku Rangī the chief builder and the T & M workers. Thus restricted the renovation cost to just under \$100k.

7. Historical Facts

LMS missionary Rev. Aaron Buzacott (b. UK, 1800 - d. NSW, Australia, 1864), who served in the Cook Islands from 1828 -1857, not only supervised the construction of the new village of Arorangi but also the church building in the new settlement. Through the vigour and enthusiasm of the people of Arorangi, the new settlement and the church were completed within a few months.

Arorangi (meaning "peep at the sky") reputedly takes its name from an incident where Tinomana Ariki asked Papehia, the first missionary to stay on Rarotonga, where his God resided, to which Papehia responded by pointing up at the sky.

During the early days of Christianity, which arrived on Rarotonga in 1823, the people of Arorangi and their chief, Tinomana Ariki, travelled to Avarua for services. They walked to Avarua on Friday and returned to their village on Monday. This continued for a month and then it was decided the people of both Takitumu and Arorangi would live in Avarua so that they could continue to receive instruction from the two Tahitian missionaries, Papehia and Tiberio. The people of Arorangi remained in Avarua for four years.

At the end of 1828 it was decided that a new station would be set up at Arorangi so that Tinomana and his people could return to their district. The missionaries encouraged the people to create a new settlement on the coast rather than allow them to go back to their former stronghold in the mountains at Maungaroa.

Papehia (b. 1796? - d. 15th May, 1867), full name Papehia Teato, who originally hailed from Bora Bora, was one of Rev. John Williams's brightest students. He received his training at Raiatea (French Polynesia) and along with Vahapata, they were the first missionaries to live and preach the Christian message in these islands (firstly at Aitutaki on 26 Oct. 1821). Papehia is a key figure in the modern history of these islands. He is buried in the centre of the graveyard, near the road, between a tall, pillar monument (with crown on it) and a shorter pillar monument honouring the memory of Rev. John Williams (b. 29 June 1796 - d. 20 Nov. 1839), the pioneering



Arorangi Church today (left) and some of the events it hosted in recent times.

Photos from the CICC Head Office collection at Takamoa.



LMS missionary of the South Pacific, who was killed at Eromanga, New Hebrides (present day Vanuatu). The tall, pillar monument is dedicated to the two Tinomana Ariki title holders who followed Tinomana Enuarurutini Ariki, the chief of Puaikura at the time of Christianization. Tinomana Enuarurutini Ariki, who was buried near his original mountain home at Maungaroa, has a memorial etched into the back wall, inside this church (upstairs). The Williams pillar memorial is one of three in the Cook Islands - one is in Aitutaki and the other is at Avarua CICC church.

A black granite monument, located close to the front of the church building, commemorating Papehia's missionary work in the Cook Islands, was erected in 1974 by his descendants. In spite of Rev. John Williams decision to abandon attempts to introduce the Gospel at Rarotonga (25 July 1823) after the rough treatment they received ashore at the hands of some men at Avarua, who wanted to take possession of their wives for themselves, Papehia volunteered to remain here alone. Tiberio, from Raiatea, joined him five months later as his assistant. Papehia married the eldest daughter of Tinomana Ariki, Te Vaerua o te rangi. They had eight children.

At the rear of the church, in unmarked graves, are buried some of the early Christian converts of Ngati Tinomana Tribe. Throughout the cemetery can also be found many graves of strong deacons and assistant pastors who served this cicc church community, most are descendants of Tinomana and Papehia. Also buried in this place are few prominent Tinomana Ariki title holders; Tinomana Teariki Tapurangangi whose grave was lost to the extension for a Holy communion preparatory room on the north side of the church adjacent to the Tinomana palace. Also the graves for Tinomana Tepai ruled from 1960 to the 80's and Tinomana Napa from 1980's to the 90's as well as a chief of Mitiaro, Tou Ariki.



Write-up by Oki Teokoitu, Secretary, Arorangi CICC.

Commemoration of the arrival of the Gospel to Rarotonga, October 2016, hosted by Ekalesia Arorangi



(Photos by Nga Mataio)

YESTERDAY'S STORIES

Reproduction of some of local teacher/writer Taira Rere's down-to-earth stories for all ages.

1. E apinga meitaki te angaanga

E akakite ana te taote kia tatou e, e apinga meitaki te akaangaanga i to tatou kopapa, koia oki e *physical exercise* i roto i te reo Papaa. Ka inangaroia kia oriori te kopapa, auraka kia noo ua. Me kare tatou e angaanga, ka paruparu te kopapa e ka apikepika tatou. No reira te Papaa e aere ei ra na raro ua, no reira ratou e oro ei ra, e no reira ratou e rave ei ra i tetai au angaanga e manganui kia maroiroi te kopapa.

Auraka ra tatou kia manako e e mea meitaki te angaanga maata rava. E mea meitaki te angaanga me kua tau te maata o te angaanga no te kopapa. Me kare e rava te angaanga, kare i reira e maroiroi te kopapa; me maata rava, ka maki e kopapa. Ka inangaroia kia vaito tatou i te maata o te akangaroi e te angaanga kia tau ki ta te kopapa i anoano.



Agriculture photos on Mauke (left) and Atiu (right), 2008 From the collection of N. Mataio

Mei te reira katoa tetai au mea ke atu. E apinga meitaki te tuka no te kopapa, inara me maata rava te tuka ta te kopapa ka kai, ka rokoia te kopapa e te maki. E apinga meitaki te miti, inara kare e meitaki me maata rava ta tatou kai i te reira apinga.

No reira oki i rauka mai ei te tuatua e; *moderation is the rule.*

2. Te angaanga ta te tamaiti ka rave

Ka inangaro tatou i te akakite ki te tamariki e eaa te angaanga meitaki na ratou me akaruke ratou i te apii. Penei e ka inangaro tatou i tetai tamaiti kia riro mai aia ei puapii, me kore ei kamuta, me kore ei taote. Ko te tu manako ia o te au puapii e te au metua. Ka inangaro ratou e na ratou e akakite ki tetai tamaiti i te anganga tana ka rave me maatamaata mai aia.

I to tatou angaia anga, kua tukuia mai ki roto ia tatou tetai au mea te ka riro ei tauturu ia tatou i te rave i tetai au angaanga. Ko tetai tangata, kua orongaia mai kiaia te reo reka no te imene; ko tetai, kua anauia mai aia ei tangata oro. Ko te mea teia ta te Papaa e karanga ana e, e *talent*. Me kare i orongaia mai ki tetai tangata te tareni no te reira tu angaanga, e mea ngata iaia i te rave i te reira angaanga ma te meitaki e te mataora.

Mei te mea e ka inangaro koe i tetai tamaiti kia riro mai ei tanganga imene, kare te reira akakoroanga e puapinga mai me kare o te reira tamaiti reo reka no te imene. Ka kite ua tatou i te au tamariki tei orongaia

mai kia ratou te tarenī no te angaanga imene. Ko ratou te ka riro mai ei aronga imene, e ko ratou katoa tei tau kia akamaata atu i ta ratou apii no te imene.



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Naai i reira e akakite e eaa ta tetai tamaiti angaanga ka rave me maata mai aia? Na te reira tamaiti rai. Me kare ana tarenī no te reira angaanga, kare aia i reira e inangaro i te reira angaanga e kare katoa e puapinga kia maro atu tatou i te opara iaia.

3. Kare e angaanga e tano

“Te inangaro nei au i te akaruke i taku angaanga,” i na Tutai ei ki tana vaine. “Kare au e reka ana i te puapii. E ngari ake au i te aere ei akava.”

I muri mai kua riro mai a Tutai ei akava, inara kia pou te toru mataiti kua akaruke aia i te akava e kua riro mai ei tangata akarakara ua rakau. “Ko te angaanga meitaki atu teia,” i nana ai ki tana vaine. “Ko te angaanga tikai teia te ka tau kiaku.”

E rua mataiti i muri mai kua akaruke aia i te akarakara ua rakau e kua riro mai ei matoro pai. “Ko te angaanga reka atu teia,” i nana ai ki tana vaine. “E mataora au i te aere mei tetai enua ki tetai.”



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Mei te a mataiti i muri mai kua karanga atu aia ki tana vaine, “E ngari ake paa au i te noo mai ki te kainga nei i te tanutanu. Kua iu au i te aru i te pai.” Kare e angaanga e tano kia koe,” i na te vaine ei. “Noatu e eaa te angaanga, kare e roa kua akaruke koe. E ngari ake koe i te aere i te moe. Ko te angaanga paa te reira te ka tano kia koe.”

“Te vai ra paa tetai angaanga te ka tano tika’i kiaku,” i na Tutai ei. “Ko taku ia e akamanako nei.” Kua pau mai te vaine, “E noo koe ki te kainga nei. Naau e tunu i ta tatou kai; naau e pu’a i to tatou kakau; naau e akamanea i to tatou are. Ko au te ka aere ka angaanga kia rauka mai tetai moni ta tatou.”

Ko te ravenga meitaki atu rai paa te reira.

4. Te tamaiti tavarevare

“Ka tavarevare ua rai koe,” i na te puapii ei kia Nga. “Ka toru ouu tavarevareanga i teia epetoma.” “No te koi tita au i teia popongi,” i pau maira a Nga. “Kare i oti vave ana taku tita i te koi.” “No te tunu ti koe i i te Ruirua,” i na te puapii ei. “No reira koe i tavarevare ei i te reira popongi. I te Monite no te angai puaka koe. Eaa to apopo kotoeanga?”



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“Na toku papa oki e tono ana iaku kia aere au kia angaanga,” i na Nga ei. “No reira au e tavarevare ei ra.” “E angaanga ana rai au i te popongi,” i na te puapii ei, “inara e ara vave ana au i te popongi kia oti taku angaanga. No toou tu kope e te aveavea e kore ei ra taau angaanga e oti vave. Kare atu e tumu ke.”

E tika rai oki ta te puapii tuatua. Naringa a Nga e tauta ana, kare aia e tavarevare i te apii.

5. E kai meitaki te nita

“Kare au e inangaro i tena kai,” i na Tere ei ki tona mama. “Kare au e tae i te apai i tena kai ki te apii.” “Eaa te kino i teia vaanga nita?” i ui maira a Mama. “E kai manea takiri te nita.” “Na te puaka tena kai,” i na Tere ei. “E tipu mai koe i tetai potonga varaora naku.”

Teia ta Mama i tuatua mai, “E kai meitaki te nita no te kopapa. Naringa te nita e e mea oko mai mei te varaora rai, ka pati paa koe kia oko mai au i tetai nita naau.” “Kare e no reira,” i na Tere ei. “E reka atu rai au i te kai varaora. Eaa te rekaanga i tena vaanga nita?” “E akamanako akaou koe,” i na Mama ei. “A tetai ra ka apii toou puapii kia koe e e kai meitaki te nita. No te maata i ta tatou nita e oake ei ra tatou ki te puaka kia kai. Naringa e e mea oko mai te nita, kare au e pa kia kai te puaka.”

“Ka tai nei au ka rongo i tena tuatua,” i na Tere ei. Teia ta mama i pau mai, “A tetai ra ka rongo akaou koe.”



While Dragonfruit (red) may taste slightly better than Pawpaw (green/yellow, right), the latter has the advantage of being perennial while the former seasonal. So which one is good with ice-cream? Both of course, naturally.

(Photo by N. Mataia from his plantation, 2019).



7. Eggs

Eggs are among the most nutritious foods on the planet. They were previously demonized for being high in cholesterol, but new studies show that they're perfectly safe and healthy (1Trusted Source, 2Trusted Source).

8–10: Meats

Unprocessed, gently cooked meat is one of the most nutritious foods you can eat.

8. Lean beef

Lean beef is among the best sources of protein in existence and loaded with highly bioavailable iron. Choosing the fatty cuts is fine if you're on a low-carb diet.

9. Chicken breasts

Chicken breast is low in fat and calories but extremely high in protein. It's a great source of many nutrients. Again, feel free to eat fattier cuts of chicken if you're not eating that many carbs.

10. Lamb

Lambs are usually grass-fed, and their meat tends to be high in omega-3 fatty acids.

11–15: Nuts and seeds

Despite being high in fat and calories, nuts and seeds may help you lose weight (3Trusted Source, 4Trusted Source). These foods are crunchy, filling, and loaded with important nutrients that many people don't get enough of, including magnesium and vitamin E. They also require almost no preparation, so they're easy to add to your routine.

11. Almonds

Almonds are a popular nut loaded with vitamin E, antioxidants, magnesium, and fiber. Studies show that almonds can help you lose weight and improve metabolic health (5Trusted Source).

12. Chia seeds

Chia seeds are among the most nutrient-dense foods on the planet. A single ounce (28 grams) packs 11 grams of fiber and significant amounts of magnesium, manganese, calcium, and various other nutrients.

13. Coconuts

Coconuts are loaded with fiber and powerful fatty acids called medium-chain triglycerides (MCTs).

14. Macadamia nuts

Macadamia nuts are very tasty. They're much higher in monounsaturated fats and lower in omega-6 fatty acids than most other nuts.

15. Walnuts

Walnuts are highly nutritious and loaded with fiber and various vitamins and minerals.

16–25: Vegetables

Calorie for calorie, vegetables are among the world's most concentrated sources of nutrients. There's a wide variety available, and it's best to eat many different types every day.

16. Asparagus

Asparagus is a popular vegetable. It's low in both carbs and calories but loaded with vitamin K.

17. Bell peppers

Bell peppers come in several colors, including red, yellow, and green. They're crunchy and sweet, as well as a great source of antioxidants and vitamin C.



18. Broccoli

Broccoli is a cruciferous vegetable that tastes great both raw and cooked. It's an excellent source of fiber and vitamins C and K and contains a decent amount of protein compared with other vegetables.

19. Carrots

Carrots are a popular root vegetable. They are extremely crunchy and loaded with nutrients like fiber and vitamin K. Carrots are also very high in carotene antioxidants, which have numerous benefits.

20. Cauliflower

Cauliflower is a very versatile cruciferous vegetable. It can be used to make a multitude of healthy dishes — and also tastes good on its own.

21. Cucumber

Cucumbers are one of the world's most popular vegetables. They're very low in both carbs and calories, consisting mostly of water. However, they contain a number of nutrients in small amounts, including vitamin K.

22. Garlic

Garlic is incredibly healthy. It contains bioactive organosulfur compounds that have powerful biological effects, including improved immune function (8Trusted Source).

23. Kale

Kale has become increasingly popular because it's incredibly high in fiber, vitamins C and K, and a number of other nutrients. It adds a satisfying crunch to salads and other dishes.

24. Onions

Onions have a very strong flavor and are very popular in many recipes. They contain a number of bioactive compounds believed to have health benefits.

25. Tomatoes

Tomatoes are usually categorized as a vegetable, although they are technically a fruit. They are tasty and loaded with nutrients like potassium and vitamin C.

More healthy vegetables

Most vegetables are very healthy. Others worth mentioning include artichokes, Brussels sprouts, cabbage, celery, eggplant, leeks, lettuce, mushrooms, radishes, squash, Swiss chard, turnips, and zucchini.

26–31: Fish and seafood

Fish and other seafood tend to be very healthy and nutritious. They're especially rich in omega-3 fatty acids and iodine, two nutrients in which most people are deficient. Studies show that people who eat the highest amounts of seafood — especially fish — tend to live longer and have a lower risk of many illnesses, including heart disease, dementia, and depression (9Trusted Source, 10, 11).

26. Salmon

Salmon is a type of oily fish that's incredibly popular due to its excellent taste and high amount of nutrients, including protein and omega-3 fatty acids. It also contains some vitamin D.

27. Sardines

Sardines are small, oily fish that are among the most nutritious foods you can eat. They boast sizable amounts of most nutrients that your body needs.

28. Shellfish

Shellfish ranks similarly to organ meats when it comes to nutrient density. Edible shellfish include clams, mollusks, and oysters.

29. Shrimp

Shrimp is a type of crustacean related to crabs and lobsters. It tends to be low in fat and calories but high in protein. It's also loaded with various other nutrients, including selenium and vitamin B12.

30. Trout

Trout is another type of delicious freshwater fish, similar to salmon.

31. Tuna

Tuna is very popular in Western countries and tends to be low in fat and calories while high in protein. It's perfect for people who need to add more protein to their diets but keep calories low. However, you should make sure to buy low-mercury varieties.

32–34: Grains

Although grains have gotten a bad rap in recent years, some types are very healthy. Just keep in mind that they're relatively high in carbs, so they're not recommended for a low-carb diet.

32. Brown rice

Rice is one of the most popular cereal grains and is currently a staple food for more than half of the world's population. Brown rice is fairly nutritious, with a decent amount of fiber, vitamin B1, and magnesium.

33. Oats

Oats are incredibly healthy. They are loaded with nutrients and powerful fibers called beta glucans, which provide numerous benefits.

34. Quinoa

Quinoa has become incredibly popular among health-conscious individuals in recent years. It's a tasty grain that's high in nutrients, such as fiber and magnesium. It is also an excellent source of plant-based protein.

35–36: Breads

Many people eat a lot of highly processed white bread. For those trying to adopt a healthier diet, it can be extremely challenging to find healthy breads. Even so, options are available.

35. Ezekiel bread

Ezekiel bread may be the healthiest bread you can buy. It's made from organic, sprouted whole grains, as well as several legumes.

36. Homemade low-carb breads

Overall, the best choice for bread may be that which you can make yourself. Here's a list of 15 recipes for gluten-free, low-carb breads.

37–40: Legumes

Legumes are another food group that has been unfairly demonized. While it's true that legumes contain antinutrients, which can interfere with digestion and absorption of nutrients, they can be eliminated by soaking and proper preparation (12). Therefore, legumes are a great plant-based source of protein.

37. Green beans

Green beans, also called string beans, are unripe varieties of the common bean. They are very popular in Western countries.

38. Kidney beans

Kidney beans are loaded with fiber and various vitamins and minerals. Make sure to cook them properly, as they're toxic when raw.

39. Lentils

Lentils are another popular legume. They're high in fiber and among the best sources of plant-based protein.

40. Peanuts

Peanuts (which are legumes, not a true nuts) are incredibly tasty and high in nutrients and antioxidants.

Several studies suggest that peanuts can help you lose weight (6Trusted Source, 7Trusted Source).

However, take it easy on the peanut butter, as it's very high in calories and easy to overeat.

41–43: Dairy

For those who can tolerate them, dairy products are a healthy source of various important nutrients. Full-fat dairy seems to be the best, and studies show that people who eat the most full-fat dairy have a lower risk of obesity and type 2 diabetes (13, 14Trusted Source). If the dairy comes from grass-fed cows, it may be even more nutritious — as it's higher in some bioactive fatty acids like conjugated linoleic acid (CLA) and vitamin K2.

41. Cheese

Cheese is incredibly nutritious, as a single slice may offer about the same amount of nutrients as an entire cup (240 ml) of milk. For many, it's also one of the most delicious foods you can eat.

42. Whole milk

Whole milk is very high in vitamins, minerals, quality animal protein, and healthy fats. What's more, it's one of the best dietary sources of calcium.

43. Yogurt

Yogurt is made from milk that's fermented by adding live bacteria to it. It has many of the same health effects as milk, but yogurt with live cultures has the added benefit of friendly probiotic bacteria.

44–46: Fats and oils

Many fats and oils are now marketed as health foods, including several sources of saturated fat that were previously demonized.

44. Butter from grass-fed cows

Butter from grass-fed cows is high in many important nutrients, including vitamin K2.

45. Coconut oil

Coconut oil contains relatively high amounts of MCTs, may aid Alzheimer's disease, and has been shown to help you lose belly fat (15Trusted Source, 16Trusted Source).

46. Extra virgin olive oil

Extra virgin olive oil is one of the healthiest vegetable oils you can find. It contains heart-healthy monounsaturated fats and is very high in antioxidants with powerful health benefits.

47–48: Tubers

Tubers are the storage organs of some plants. They tend to contain a number of beneficial nutrients.

47. Potatoes

Potatoes are loaded with potassium and contain a little bit of almost every nutrient you need, including vitamin C. They'll also keep you full for long periods. One study analyzed 38 foods and found that boiled potatoes were by far the most filling (17Trusted Source).

48. Sweet potatoes

Sweet potatoes are among the most delicious starchy foods you can eat. They're loaded with antioxidants and all sorts of healthy nutrients.

49. Apple cider vinegar

Apple cider vinegar is incredibly popular in the natural health community. Studies show that it can help lower blood sugar levels and cause modest weight loss (18, 19Trusted Source). It's great to use as a salad dressing or to add flavor to meals.

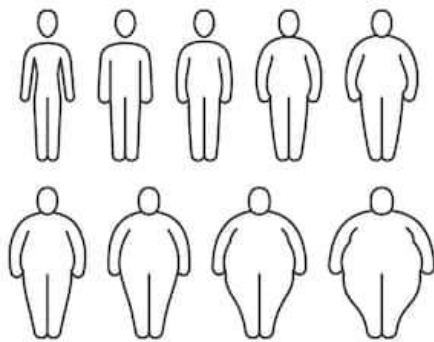
50. Dark chocolate

Dark chocolate is loaded with magnesium and serves as one of the planet's most powerful sources of antioxidants (20).

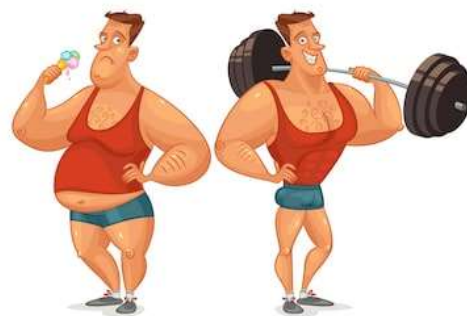
The bottom line

Whether you want to overhaul your diet or simply change up your meals, it's easy to add a number of these foods to your routine. Many of the foods above not only make a great snack but are also packed with vitamins and antioxidants. Some of them may even aid weight loss. If you don't normally challenge your palate, don't be afraid of trying something new.

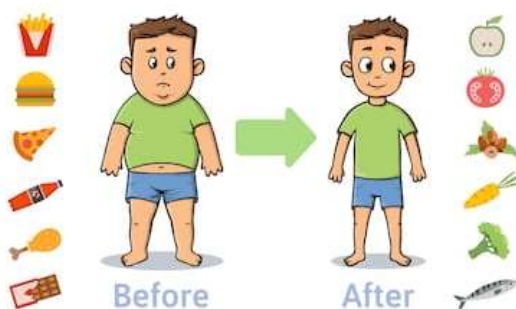
Written by Kris Gunnars, BSc, June 13, 2019, on Healthline/Google. Google images below.



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MORE ON BAPTISM

(Bapetizo a te Vaerua Tapu e te Akakiaaanga e te Vaerua /
Baptism of the Holy Spirit and infilling by the Spirit)

1. Introduction - Bapetizo a te Vaerua Tapu

Ko teia nga tumu manako, koia te Bapetizo a te Vaerua Tapu pera te Akakiaaanga kite Vaerua Tapu, kua tuke tona akamarama anga ia e tetai au aronga Keresitiano i teia ra. Kare roa teia nga tumu manako i riro ana ei mea manamanata i rotopu i te au Keresitiano e tae ua mai kite openga o te 20th Cent. Eaa ra ta te bibilia apii anga pera ki te aronga tei tata i te bibilia akataka anga no runga i teia nga manako kia kite tatou?

Akatomoanga -Te au tu Bapetiso

E maata te au bapetizo tei akatakaia i roto i te bibilia: bapetiso kite vai, bapetizo tatarara (loane), bapetizo kite Vaerua Tapu, bapetizo ki roto i te mate, bapetiso ki roto i te ai, e te vai atura. Okotai ra bapetizo ta te bibilia i akakite te ka rauka i te akao ia tatou ki roto i te kopapa o te Mesia; (Ephesia 4:5) **“Okotai Atu, okotai Akarongo, okotai Bapetizo.” (1 Korinetia 12:13) “I bapetizo ia oki tatou e te Vaerua okotai ki roto i te kopapa okotai ra, te Ngati Iuda e te Eleni, te tavini e te rangatira, e kua akainumia tatou i ta te Vaerua okotai rai.”**

No tetai 1900 mataiti, ko te irinakianga o te Keresitiano ki roto i teia irava tei akaari mai i ta te Vaerua Tapu bapetizo anga i te tangata ki roto i te kopapa okotai i roto i te tuatau e ariki ei koe (conversion). inara, i roto i te au mataiti i muri, kua tomo mai tetai au apiianga e te au manako ke ki roto i teia irava, kare, e tuatau ke rai to te bapetizo a te Vaerua Tapu. Ka akara tatou i reira i tetai au manako i te tauturu ia tatou mei roto mai i te tuatua a te Atua.

Au irava tei akataka i te Bapetiso a te Vaerua Tapu

E ono (6) irava i roto i te Koreromotu Ou tei akaari mai i te tuatua no te bapetiso anga a te Vaerua Tapu; (Mat 3: 11, Mk 1:8, Lk 3:16, Jn 1:33, Acts 1:5, 11:16). Ko teia au irava, te tou nei ia tatou i te au mea te ka tupu i roto i te (Anga 2:) I te aereanga mai o te Vaerua Tapu kite ao nei, ka noo tamou ei ki roto i te aronga akarongo no te tuatau mua, akamata kite au Ngati Iuda i Ierusalem.

“Ko au nei, te bapetiso nei au ia kotou kite vai, kia tatarara kotou; koia ra ko te ka aere mai i muri iaku nei, e maata tona mana i toku, kare au e tau kia apai i tona tamaka; nana e bapetiso ia kotou kite Vaerua Tapu, e te ai.” (Mat 3:11)

I roto i te Angaanga 1: 5, aiteite te karere ki ta te au evangelia I tata, mari ua, ko te tuke, ko muri I te irava, tei akakite mai I teia potonga tuatua, **“... i eiane puke ra.” (Kua bapetiso rai oki a loane kite vai, e bapetizo ia ra kotou kite Vaerua Tapu i eiane puke ra.)** Ko tetai tuanga teia tei akapapu mai i te ka tupu i te ra penetekose. (Angaanga 2)

Te Aere Anga Mai O Te Vaerua Tapu

Tetai nga tuatua puapinga kia rauka ia tatou i te kite e marama ai tatou i teia bapetiso anga a te Vaerua Tapu. Te mea mua;

1. Te Puapinga o te Taputouanga – (Promise)

Ko ta te Metua i *tuatua maira* (the Promise), tei akakiteia i roto i tetai au irava i te akapapuanga i te aereanga mai o te Vaerua Tapu ka noo ei ki roto ia ratou, i te tangata.

Luka 24:49; “E ina naku oki e tono mai kia kotou ta taku Metua I *tuatua maira*; e noo ra kotou i te oire i Ierusalem nei, e kia rauka to kotou maroiroi no runga mai.” Angaanga 1: 4; ... “auraka e akaruke ia Ierusalem, e tatari ra i ta te Metua i *tuatua maira*...”



Ko teia tuatua taputou (promise) o te Vaerua Tapu aereanga mai ki te ao nei i te noo anga ki roto i te au tangata no te tuatau mua, kua tupu te reira na roto i teia au tuaanga i roto i te koreromotu ou;

kua noo ki roto i te au Ngati Luda (Anga 2:),

ki te au Samaria, (Anga 8:),

ki te Etene, (Anga 10:),

ki te au pipi a loane, (Anga 19)

E i muri ake i te reira, te akakite ra (Anga 2:39); **“No kotou oki te tuatua i tuatua ia maira, e no ta kotou tamariki, e no te aronga katoa oki i te atea ke ra, ko ta te Atua ta to tatou Atua e karanga atu.”** Ko te tuatua i taputou ia no te bapetiso anga te Vaerua Tapu, kua akapapa meitaki ia mai te reira e te au pene tei akatakaia mai i roto i te puka Anganga tei akapapu mai e, ko te tuatau e ariki ei koe i te ora i roto ia lesu te ariki katoa ra koe i te Vaerua Tapu ki roto ia koe. Te akakite ra Paulo I roto ia (Galatia 3:14,22) **“Kia riro te meitaki a Aberahama ki runga i te paenua etene ia lesu Mesia ra, kia rauka ia tatou te Vaerua i tuatua ia maira i te akarongo.”**

1. Ko te rua; **To lesu Okianga ki runga i te Rangi**; ko tei akakite ia i roto i te (Ioane 16:7) **“E tuatua mou ra taku e karanga atu kia kotou nei, E meitaki ei kotou ko Au e aere ke nei: angairi au kare e aere ke, kare e riro mai te Akapumaana kia kotou nei: kia aere ke ra Au, Naku ia e tono mai laia kia kotou nei.”** Kare te Vaerua Tapu e aere mai ki roto i te aronga akarongo i mua ake i te (Anga 2) no te mea, tei rotopu rai a lesu ia ratou, kare oki aere ake ki runga i te rangi.

Kua akarongo ana tatou e, i angaanga ana te Vaerua o te Atua ki runga i te tangata i tetai au tuatau i mua ake i te (Anga 2) Ka karanga tatou e, ko teia au mea tei tupu, na te mana e te ririnui te reira o te Atua no te akatupuanga i tetai au angaanga tei inangaro aia kia tupu, kua aere mai te Vaerua ki runga ia ratou, kare ra ki roto ia ratou, kare i noo takiri ki roto ia ratou. Kua akakite papu mai a (Ioane 14: 17) I te turanga o te angaanga a te Vaerua Tapu i mua ake i te (Anga 2) pera i muri ake. **“ka kite ra kotou iaia, e noo tikai oki aia ki o kotou nei, e ei roto ia kotou.”**

Te Noo Tinamouanga O Te Vaerua Tapu Ki Roto I Te Tangata

Me akara tatou kite au pene ta tatou i akara ki roto i te Angaanga kua akakite mai te reira i te tua tapapa no te aereanga mai o te Vaerua Tapu ki runga i te tangata ma te noo tinamou ki roto ia ratou no te tuatau mua.

I roto i te (Angaanga 2) Kua aere mai te Vaerua Tapu kua noo ki roto i te au pipi ma te akaki ia ratou kite mana no te tuatau mua. Kua taokotai ia mai te semeio, tuatua anga i te reo ke ke kare ratou i kite i te aiteanga, kua kite ra te aronga na ratou te reira reo. Kia noo te Vaerua Tapu ki roto ia Petero I taua ra rai, kua tu iora aia ki runga kua ako kite au Ngati Luda e akarongo nei kia rauka katoa ia ratou i taua koreromotu (the promise) tei papau ia no ratou e te Vaerua Tapu, me tatarara ratou ma te akakore anga I ta tetai ara. Eaa tei tupu? Kua akarongo ratou e kua Ariki ia lesu e kua noo te Vaerua Tapu ki roto ia ratou. Kare teia ko te rua o te akaora anga ia, (2nd experience) mari ra ko te ora teia. Kare koe e tiaki i tetai au ra, marama, i muri ake i te Ariki anga i te Vaerua Tapu, mari ra i te reira tuatau tikai i akarongo ei koe, i ariki ei koe i te tuatua no lesu Mesia.

Me akara tatou kite arikianga o te au Samaria (Anga 8) ka kite katoa tatou ki konei, kua akoia te tuatua o te evangelia kia ratou, e kua akarongo ratou ma te ariki katoa, e kua rauka ia ratou te Vaerua Tapu no te taime mua.

Kua pera katoa iora oki ki te tuatua i te ariki anga te Etene, kua ako ia te tuatua o te Evangelia (Anga 10: 34-44) e kua ariki ratou i te Vaerua Tapu no te tuatau mua. I roto i te au irava i muri, kua akakite ia mai (45-47) ... **“va atura ratou, i te me a i riringi ia mai te meitaki ra, te Vaerua Tapu, ki runga katoa i te Etene. (47) “... e tika ainei i te tangata kia akakore i te vai, kia kore e bapetizo ia teiane i aronga, ko tei rauka oki ia ratou te Vaerua Tapu, mei ia tatou katoa nei?”**

I roto i te akaara anga openga (Anga 19) te tuatua i te arikianga te au pipi a loane i te Vaerua Tapu. Kua aravei a paulo i teia au pipi e kua ui kia ratou, me, (2-6) **kua rauka ia ratou te Vaerua Tapu i to ratou ariki anga?** Kua poitirere a Paulo i te pauanga, ... **“kare matou i kite e i oronga ia mai te Vaerua Tapu.”** Eaa tei tupu ki teia au taeake? Kua ako a Paulo i te tuatua o lesu kia ratou (4-5) kua ariki ratou, e kua bapetizo iora

ratou i te ingoa o Iesu, e kua tuku a Paulo i tona rima ki runga ia ratou (6) e kua rauka ia ratou te Vaerua Tapu. Kare i te au ra i muri mai, i taua tuatau tikai.

I roto i teia e a tuanga ta tatou i akara no runga i te bapetizo anga a te Vaerua Tapu i roto i te puka Angaanga, ka kite tatou e,

1. Ko te aronga tei akakite ia i roto i teia au pene, ko te tuatau mua teia i rauka ei ia ratou te Vaerua Tapu.
2. Kua rauka te ora ia ratou na roto i ta te Kororomotu Ou akaoraanga te akairo o te Vaerua Tapu.
3. Kare te aronga i roto i te Kororomotu Taito i o ia e te Vaerua Tapu, kua noo ra ki runga ia ratou, kare i noo ki roto ia ratou, pera kite au pipi a iesu i mua ake i te Anga 2.
4. I roto i teia ra, kare e tangata e o ki roto i te basileia o te Atua me kare te Vaerua Tapu e noo ki roto iaia.

Kua akakite a Paulo i roto i te Roma 8:9; **“Kare ra kotou i tau i ta te kopapa ra, te tau nei ra i ta te Vaerua, me noo tika te Vaerua o te Atua i roto ia kotou. Te ngere ra tetai tangata i te Vaerua o te Mesia ra, kare ia aia i te tangata nona.”**

Akakouanga

Me ariki tatou i te Vaerua Tapu i te tuatau i akaora ia ei koe e Iesu, kua akakite a Paulo kua rauka pouroa ia koe. **Ephesia 1:3,” ko tei akameitaki mai ia tatou i te au meitaki ravarai o te vaerua i te ao ra i te Mesia nei”**. Auraka tatou kia manako atu i tetai au mea ke te ka riro i te aka aue i te Vaerua Tapu i noo takere ki roto ia tatou nei, te karanga nei a Paulo,.... **“e nao oki to kotou kopapa no te Vaerua Tapu. (1 Kor 6:19)**

E aronga akarongo tatou i akaora ia na roto i te aroa ua (Grace) kare atu ei. **“Kare e kia maata to tatou kimi anga i ta te Vaerua Tapu, kia kite ra tatou e, eaa te maata ia tatou no te Vaerua Tapu.”**

2. Te akakiianga a te Vaerua Tapu. The Infilling by the Holy Spirit

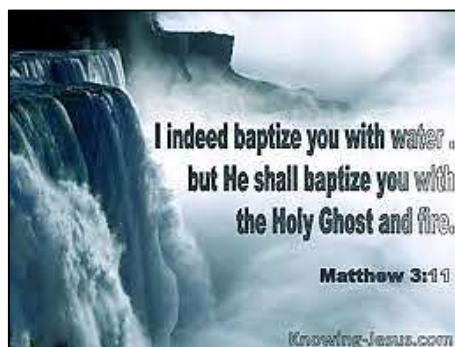
I roto i te tuanga o te akakiii anga tatou e te Vaerua Tapu, auraka tatou kia taii kite Bapetizo a te Vaerua Tapu. Ko te Bapetizo anga a te Vaerua Tapu, okotai rai tuatau e tupu ana i te tuatau o toou akaora ia anga (salvation), inara, ko te akakii ia anga kite Vaerua Tapu, e tupu ana te reira i te au tuatau o toou oraanga. Ko te angaanga oki te reira a te Vaerua Tapu e noo ra i roto ia tatou, I karangai a Paulo i roto i te **Ephesia 5:18;**

“Auraka e kona i te wina, e tupu ei te kanga maata, kia ki ra kotou I te Vaerua.” I roto i te reo Eleni e tuatua tetai i roto i te reo papaa (tense) na teia e akataka ana me okotai tuatau i tupu ei teia, me kore, ka tupu putuputu (repeat action). I roto i teia irava, ka kite tatou e tuatua ka (repeat) teia i te rave, tera te aiteanga e maata te tuatau, ka pati tatou i te Vaerua Tapu kia akakii ia tatou, me paruparu koe, pati kia akakii ia koe. Ka tano me karanga tatou e okotai bapetizo anga, e maata ra oki te akakii ia anga. **1Thessalonia 5:17,** aiteite te (tense) o teia irava kite irava I runga, **“...auraka e tukutuku i te pure....,”**

Akaotianga

No reira e te au taeake i roto i te Atua, tena tetai au manako ei tauturu ia tatou. Irinaki au te vai ra toou marama, e taau kite anga i te tuatua na te Atua. Ko te mea maata kimi ki roto i tana tuatua. Irinaki au e ko te bapetizo e raukai te ora ia tatou, ko te Bapetizo anga a te Vaerua Tapu. Atawai Wolo.

Tataia/etitaia e te Orometua Leleitupu Patia



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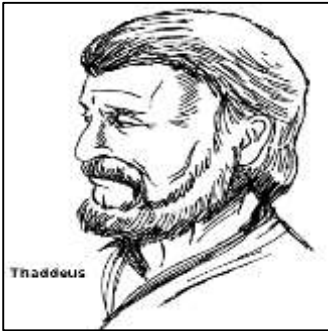


CALL OF THE APOSTLES

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

PART 10 (continued from last newsletter)

The last question from the lips of Thaddaeus



Judas, (not Iscariot) said to Him, Lord, How is it that You will manifest Yourself to us, and not to the world? John 14:22

St. Jerome called the tenth apostle *Trinomius*, which means *the man with three names*. In the gospel of Mark he is called *Thaddaeus* (Mark 3:18); in Matthew he is called *Lebbaeus whose surname was Thaddaeus* (Matt. 10:3); and in Luke he is called *Judas, the brother of James*. (Luke 6:16 cp. Acts 1:13) Like several of the other apostles little is known of Thaddaeus, but what is known is significant. In the first three gospels only a name is given. It is in the fourth gospel that one brief cameo appearance is made of the man under the name of Judas, not Iscariot. (John 14:22) The holy Author is careful not to confuse the two men for one would become a saint while the other would remain a son of Satan.

The scene that is set forth in John 14 took place at the Last Supper. Jesus had been speaking about going away. It was obvious to all that He was disturbed and this caused concern to the disciples. Why was Jesus going away? Where was He going? What was He trying to say? The disciples did not understand. What the disciples understood was that the Lord was the promised Messiah. But they also thought that He had come to overthrow the Roman government and set up His own earthly political kingdom. Just when the Lord was going to do this was uncertain. In fact, the disciples had often discussed this important point. They wondered when Christ would reveal to the masses His power and program.

Sensing an opportune moment had come, to clarify the issues at stake, Thaddaeus raised a question of concern indirectly. *Lord, he asked, how is it that thou wilt manifest thyself unto us, and not unto the world?*

The question is an interesting one and offer some insightful into the hearts of the disciples. The question reflects a failure on the part of the apostles to understand the basic teachings of Jesus. The disciples had failed to comprehend the ultimate implications of the ministry of the Messiah. Had Judas Thaddaeus and the others been given a report card for spiritual perception they would have failed. For three years Jesus had been communicating certain concepts to His disciples.

All of humanity needs a Savior. Every person born into the world is a son or daughter of Adam with the judgment of sin stamped on the soul. Jesus said that *out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man*. (Matt. 15:19, 20a) But He also said that *the Son of Man is come to seek and to save that which was lost*. (Luke 19:10) The Pharisees did not want to hear this and reacted in a violent manner. They sought to kill Christ and in end thought they had succeeded.

Salvation is based upon sovereign electing grace, not human merit or self-effort. On the night of His birth the angels announced to the shepherds the divine work of redemption. Christ had come, they said, to *save His people from their sins*. (Matt. 1:21) His people are those whom the Father has given to Him. (John 17:6) In other passages this truth is set forth in the doctrine of predestination. (Eph. 1:4, 5; 1:11; Rom. 8:29)

The Son of God would secure the redemption of lost souls by offering Himself as a personal substitute for sinners. *Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again*. (Matt. 20:18, 19)

The Cross was central to the life of Christ and it is central to the life of all who would be cleansed from the pollution of sin.



William Cowper understood this spiritual truth and wrote of the purity that comes to those who go to the Cross.

*There is a fountain filled with blood
Drawn from Emmanuel's veins'
And sinners plunged beneath that flood,
Lose all their guilty stains.*

With His redeemed, Christ would establish a spiritual kingdom. *My kingdom is not of this world*, He said. (John 18:36) The kingdom Christ came to build is in the hearts of those to whom He would reveal Himself.

But why would the Lord reveal Himself to the few and not to the many? Lebbeaus Judas Thaddaeus wanted to know and so he asked very plainly, *Lord, how is it that Thou wilt manifest thyself unto us and not unto the world?* And the divine response came.

Thaddaeus, many are called to salvation, but only few are chosen. (Matt. 22:14) *Thaddaeus, my sheep will hear my voice and I know them, and they follow Me.* (John 10:27) And a truth is realized. Only those to whom God has revealed Himself through His Son are counted among the elect. The elect of God are those that will enjoy eternal life while serving the Savior in the sphere of the kingdom of heaven. This favor is not for everyone in the world, but only for those whom the Father has given to the Son.

Have you ever considered what life would be like without Christ? Some people know all too well.

1. A life without God is a life without meaning. The old catechisms teach that the chief end of man is to know God and to enjoy Him forever. There is truth in that teaching. We are created for a purpose.
2. A life without God is a life without hope. There is no hope of any life beyond the grave and thus no hope of heaven.
3. A life without God is a life of foolish distractions. The days may be filled with work and the pursuit of wealth; there may be family and friends to enjoy and travel, but at the end of one's days, it will all seem foolish in light of eternity. The parable of Christ in Luke 12:13-21 illustrates this point. A life without God is a life of wasted years. What a different there is for those who are to be the heirs of salvation. They have a meaning to life, hope for the future, and the joy of serving the Savior as the heirs of salvation.

The heirs of salvation can be easily identified. Jesus said, *If a man love me, He will keep my words.* With these words the Lord provided the best motive for living out the ethics of the Christian life: love for Christ. This point is vital to remember for motives are important. They always have been (Gen. 4) and they always will be. God is interested in what individuals do and in why they do what they do. The motive for being a Christian should be pure and unselfish in nature. However, this is not always the case. Sometimes people come to Christ for the wrong reason.

Some people come to Christ because they want power over others. That was true in the case of Simon as recorded in the book of Acts. (8:9 – 21) *But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that he himself was some great one. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. ...And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, Saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou has neither part nor lot in this matter: for thy heart is not right in the sight of God.*

Some people come to Christ, not out of love for His substitution death, but out of a fear of a future judgment. There are those who have been wounded in their conscience over certain sins. They have heard the threats and curses and warnings of condemnation and so they come seeking divine forgiveness. But soon after making a confession of faith, Christianity becomes a religion without joy and the Church is forsaken, because there was no love for Christ. There was only a personal desire to escape the pain of a wounded conscience.

In contrast to those who would come to Christ for ulterior motives, there are others who are inspired to serve and sacrifice for the Savior because they love Him. Those who are truly born again have a natural love for Christ, which reveals itself in words and deeds of spiritual service. *'If you love me, said Jesus, you will keep my words.*



There is something else. Jesus promised that those who love Him and keep His words shall know in a special way the presence of Himself and the Father. *“If any, man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him”* (John 14:23b) This is possible through the indwelling of the Holy Spirit.

In a real but mysterious way, God the Holy Spirit comes to indwell every redeemed soul. Then, little by little He teaches about the Son and the Father. Spiritual truths are grasped.

They are simple at first.

The Bible is the inspired Word of God. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.* (2 Tim. 3:16)

Salvation is by grace through faith alone. *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any many should boast.* (Eph. 2:8,9)

A holy life is a life of standards. *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.* (Eph. 5:18)

Death is certain. *For it is appointed unto men once to die.* (Heb. 9:27) Preparation must be made to meet God. (Amos 4:12)

There is a Day of Judgment. *For we must all appear before the judgment seat of Christ.* (Rom. 14:10; 2 Cor. 5:10)

As time goes on the Christian begins to learn about the deeper things of God. The glorious doctrines of predestination, election, and justification are comprehended. There is growth in grace and in knowledge of the Lord Jesus Christ. And all this comes because from the sea of humanity the Lord has been pleased to reveal Himself to the few, if not to the many. *Lord, how is it that Thou wilt manifest thyself unto us and not unto the world?* And the answer is sovereign grace.

History closes the book on this apostle except for a lovely legend that tells of a correspondence between Jesus and a man named Abgarus who was King of Edessa, a city in Northern Mesopotamia near the Euphrates.

The letter begins with these words:

Abgarus ruler of Edessa. To Jesus the excellent Savior who has appeared in the country of Jerusalem, greeting. I have heard the reports of thee and of thy cures as performed by thee without medicine and without herbs. For it is said that thou makest the blind to see and the lame to walk, that thou cleansest lepers and casteth out impure spirits and demons, and that thou healest those afflicted with lingering diseases, and raisest the dead. And having heard all these things concerning thee, I have concluded that one of two things must be true: either thou art God, and having come down from heaven thou doest these things or else, thou who doest these things art the Son of God. I have therefore written to thee to ask thee that thou wouldst take the trouble to come to me and heal the disease, which I have. For I have heard that the Jews are murmuring against thee and are plotting to injure thee. But I have a very small yet noble city, which is big enough for us both.

The reply is given.

The Answer of Jesus to the ruler Abgarus by the courier Ananias. Blessed art thou who hast believed in me without having seen me. For it is written concerning me that they who have seen me will not believe in me, and that they who have not seen me will believe and be saved. But in regard to what thou hast written to me, that I should come to thee, it is necessary for me to fulfill all things here for which I have been sent, and after I have fulfilled them thus to be taken up again to him that sent me. But after I have been taken up I will send thee one of my disciples, that he may heal thy disease, and give life to thee and to thine.

There is more to the legend but the story is understood. It was the work of Thaddaeus, as it was the work of all the apostles, to spread the good news of Jesus Christ.

Surely Thaddaeus did that. Because of his service for the Savior souls came to faith. He was crucified in Persia (c. AD 72). Judas Thaddaeus stands in stark contrast to Judas Iscariot. While one was false and treacherous the other was steadfast and faithful. It is a wonderful attribute to be found faithful.

The Bible exhorts Christians in this area. *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.* (1 Cor. 15:58) Jesus warned of those who would fall away from the faith. (Matt. 13:1 – 9, 18 – 23)

The secret of success is constancy of purpose, said Disraeli, former Prime Minister of England. *If you do not desire to resist the Devil, you will not resist him. If you do not seek to endure to the end, you will meet failure. If you do not desire to love God, you will stop short. It is easy to quit. It is tough to keep going.*

In 1815, the Duke of Wellington (1769 – 1852) was talking to his forces at Waterloo. The great battle was on between himself and the French forces of Napoleon Bonaparte. (1769-1821) *Hard pounding this, Gentleman*, he said. *Let's see who can pound the longest!* That is the secret of success. There is a wonderful story about Leonard de Vinci as he painted the picture of the *Last Supper*. A crowd watched over his shoulder. He was working on the fruit on the table, and he saw the crowd looking at his every movement.

With one angry brush stroke he deliberately ruined the fruit. Pointing to the face of Christ he said, *don't look down there, look up here!* When a man loves Jesus, he will follow the teachings of the Master. There is a need for Christians to commit themselves afresh to being steadfast in the will and the work of the Lord just like Thaddaeus.



(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).



Jesus and the 12 Apostles *Google image*

SHARE YOUR PHOTOS

This is an open space for anyone wanting to share his/her/their photos – preferably church- or community-related. Send/email to the Editor. The following comes from the Gospel Day (Nuku) held at Takitumu School Ground, Monday 28 October 2019 *Photos by Nga Mataio*







WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

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GOOD TO REMEMBER:

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Flower arrangements from the collection of Mina & Umar, Apia, Samoa

