



Cook Islands Christian Church

Newsletter

77 Mar 2020

Since 2005



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



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Takamoa Theological College Graduation 2020



(photos by Saungaki Rasmussen)

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CICC NUTILETA 77

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 77 tei akamataia i te mataiti 2005. Ko te mea mua teia no teia mataiti 2020.

Tetai tuanga ei akaaravei ia tatou, no roto mai i te Tia o teia ra Varaire 27 Mati, 2 Tesalonia 3.5; *“E kia akatae oki te Atua i to kotou ngakau i te aroa o te Atua, e i te akakoromaki o te Mesia ra. May the Lord lead you into a greater understanding of God’s love and the endurance that is given by Christ.”*

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC, e pera tetai au nuti no vao mai penei ka riro ei pumaanaanga kia tatauia. Ko kotou kare i kite ana i te au nutireta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua me kore Tekeretere o taau Ekalesia me kore akakite mai ki Takamoā nei; ka rauka oki te reira au nutireta i te tuku 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. NEWS FROM THE OMOKA GIRL GUIDES COMPANY, PENRHYN



he following updates were provided by the GG Trainer in Omoka on Penrhyn in its current form.

22nd Feb 2019 Thinking Day Activity @ Omoka, Penrhyn. Theme “Our Beautiful Lagoon, let’s keep it clean!” After the morning Church service, the Ekalesia were hosted by the Guides Company with Refreshments@ Peula Hall and the programme was announced to all.

3.00pm, at the Airport Terminal, the Omoka Company with volunteers, Health Staff, Island Administration Staff gathered, The Island Council and the Mama EO provided transport to pick up and collect debris, 3 teams were enough to start with the Activity for the day, collecting empty bottles and other objects such as ropes, metals and rusty irons, dead batteries and much more along the lagoon beaches on the main village at Omoka.



The activity was very successful as the collected debris filled a couple of tractor trailer trips which mostly were stored in plastic bags and shipped over to Rarotonga on the Barge for recycling.

4th September at Lebanona Hall at 5.00pm. The Company Hosted a few Guests with Refreshments after witnessing some Brownies and Guides being enrolled.

Brownies

1. Metuakore Marsters
2. Tuane Ivirangi
3. Doreen Tearea
4. Tamahinekore Marsters

Guides

1. Masina Taime
2. Hauroa Tonitara



Pepe Hauro Semani Ben accepted her certificate with the rest of the enrolled girls, which were presented to them by Papa Alex Maretapu. Congratulations to all girls enrolled.

2nd October 2019 at Tahua O Peula 5.00pm. Blessing of two new sets of T/Shirts, blue and purple. Papa Tauturu Orometua Tini Ford in charge of Blessing these and afterwards the Company participated in a half an hour lesson on First Aid hosted by the two Island Nurses- Hina Williams and Mere Woonton. A big Meitaki Poria to both Nurses!



Monday 7th October at 12.00PM Flying Camp- visiting the Old Maraes (History Parks) of the Island on the Northern Side Motus between Tetautua and Omoka for 1 week.

The Omoka Company boarded the Island Barge to go across to TeTautua Village. (The Company Started this Project back in 2015 on the Southern side of the Island from Omoka to Tetautua). First stop, Vaeseru, not far from the main village Tetautua, marae name Arahura-ki-tua.

Unfortunately, there's only broken stones/rocks covered with either fallen trees or pandanas (Rauhara) trees. The site is unrecognizable although some of the resting Rocks (Takoto) are either sunk in ground or they were very small when built.



Overnight on Terae Motu, we were blessed with the help of the Boys Brigade carting water for our use, lifting heavy loads on our behalf, we had the most peaceful and relaxing night on this beautiful Motu.

Tuesday the 8th after breakfast the guides, Rangers with the Leaders again walked to Rukutia (about 4km to where the next Marae) which is named Te-Hara-Taurekareka-Te- Sau-A-Tonga (The Beautiful Pandanus Tree growing in South) again it is unrecognizable as it is covered by wild and dead trees, growing on top of the site.

To the next Marae we walked over and about the same distant although it took us a while searching for “Sivarau Marae” on the island of Ruahara, no sign of their respective Resting Stones, but many broken rocks were in site so couldn’t determine just where it lies. We gave up looking as the evening was approaching and we still had to walk for quite a bit over to the next camping site however we found a Legend’s grave, Papa Urasa, still recognised but could do with a bit of maintenance.



Next Marae on the same motu, named Te-Tohi, unrecognized still as it is covered with overgrown trees, still it was worth looking! So we walked another 3km to our next camping sites which is on Tauasota, we were blessed and hosted with lunch by the children and the land owners of this little Paradise who are now based on Tetautua,

Stationed for the night in a recently built building, fresh tuna, fried and grilled fish with local cooked food were catered by the owners of this beautiful piece of land (Taia Family), oohh another peaceful night on this beautiful Motu!



Wednesday 9th after having a few freshly cooked ava, marau and lots of breakfast, again the girls walked from Tauasota to the next Marae named Niu-Te-Kainga. This site as the story goes, a big Umu were built to cater for special occasions such as big weddings, meetings etc. On the way to the next Marae we noticed a few fish ponds were drying up due to having no rain for a while. Continued Walking over to our next camping site which is Tearia.

Thursday 10th, after a big breakfast, we the walkers then continued to the next Marae on Tokerau which is named Rangiriri, we discovered a couple of Resting Blocks (Tokotua) on the beach lying in the water, for some unknown reason it looked as if the land had sunk! So it was a straight walk along the lagoon beaches, collected a few big black shells on the way, rested and had some snacks where its appropriate, participated in catching some bonefish in their ponds for our next meal. There's always a first time discovering such event's right! So we walked over to Tapuniu from Tearia and arrived safely.



Friday 11th at 6am Tapuniu, after the morning Pure service, the Company proceeded with the Investiture Programme, witnessed by the campers. The Mama Commissioner M. Ford Invested and presented the girls with their certificates. Congratulations Girls!!

Also presented the Campers with certificates as we appreciated the never ending support from our Community. Congratulations to all who participated in the event.



Girls Invested and Promoted with certificates –

- Rangers – Lana Ben-Camp Commandant
Matwina Tutavake-Camp Quartermaster
Rosaline Solo-Camp Secretary
- Guides - Masina Taime Camp Assistant Commandant
Melina Tapaitau Camp Assistant Quartermaster
Hauroa Tonitara Camp Assistant Secretary

Another yummy breakfast cooked by Mama Hatiara and her helpers, hikers then left on two boats as we couldn't walk over to the next island due to the Sekerangi passage..We got off at Tesauma Beach where we discovered a few of our traditional Birds (Tavake), walked along the beach and came across the old Hospital Foundation which back in the early days, nursed the people with Leprosy before further medical examination in Fiji.



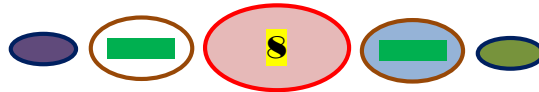
Walked over to Marokai, next island beside Tesauma where the old Church foundation remains, we had a rest and chopped a few noni trees growing on it, also lying on the beach of Marokai lies a graveyard, some graves were half disappeared in sea level. Our prayers go out to the beautiful souls wherever they are, spent half a day on this quiet paradise and then back to the camping site via our transport boats.



15th October Cook Island Day at Peula 6.00pm, Theme: Island Night – Tradional Wear. The night started with the Opening Prayer by Papa Tauturu Tini Ford, cutting of the cake, by the Papa Elderly Manata Akatapuria, singing Happy Birthday to the Girl Guides on their 91st birthday, the Company then hosted all participants to some refreshments, activities were then held firstly a couple’s dance, prizes were awarded to winners, Best Dressed Outfit and Sei (Head Flowers) winner Ranger Guider Matariki Williams, The Boys Brigades helpers who assisted the Company in the Camp were each awarded with a Raurau Gift. The programme for the night went very well and all appreciated the refreshments of course!

Friday the 8th November, the Company held an overnight Camp at Parahatea, to close the Year 2019, Volunteering to run the Camp, Guider M. Williams as the Camp Commandant, Guider T. Ben as her Assistant, Guider S. Ivirangi as the Quartermaster with T. Marsters as her Assistant. The Campers received gifts during the night activity, dinner was prepared outstandingly as you Eat as much as you can! Congratulations and a Big Sumaringa Heart to all!





November the 10th at Sunday School Hall (Lebanona) after the Church Parade Service. The Company held a special occasion by promoting and awarding our outstanding Guiders with new Badges and certificates which were Presented by the Patroness Mama Orometua Torohata Marsters and assisted by the Commissioner Mrs Materau Ford, they were then blessed (Akatapu) by the Papa Orometua Tapaitau J. Marsters

1. M.Williams – Ranger Guider
2. Napa Sonny – Ranger Guider
3. Teina Ben – Guide Guider
4. Teupoo Tapaitau – Guide Guider
5. Marion Marsters – Assistant Guide Guider
6. Saunoa Ivirangi – Assistant Brownie Guider
7. Mohotu Akatapurua – Assistant Pepe Hauro Guider
8. Tuteru Marsters – Young Leader
9. Takurangi Saitu – Young Leader
10. Mama Orometua T. Marsters – Patroness – Certificate presented by Comm. M Ford
11. Papa Orometua T.J. Marsters – Chaplain – Certificate presented by Company Rep. T. Tuahine

A big Meitaki Poria to all witness, Papas and Mamas who assisted us in this year's programmes, girls and boys and to anyone with a Big Heart, we wish you all the very best and a Happy New Year! May God's blessing be upon us all and to another active year 2020.

The Works (write-up, editing, photos) by GG Trainer Manongi Latham, Omoka GG Company

3. TERETERE APII SABATI I MATAVERA

Sabati 16 Peperuare, ko te ra ia i runga i te porokaramu angaanga a te Rarotonga Konitara Ekalesia tei akatakaia no te teretere mapu mua o teia mataiti 2020. Kua oti oki i runga i te reira porokaramu te akanooia e koai ka tere kiea. No te marama Peperuare, ka tere mei te taka'anga o te ora, clockwise. Tera ireira te aiteanga, ka ano te mapu Avarua ki Matavera, to Matavera ka leva ki Ngatangia, pera te tereanga takapini ake te enua. I na ko teia tataanga, no runga ia i te tereanga mai to Avarua e pera ta raua ko te anau mapu Matavera (tei noo mai) raveanga i te au angaanga o te reira ra.

Tuanga i roto i te Are Pure SILO

Mei tei matauia, kua na mua e anau mapu o Avarua i te rave mai i ta ratou tatau tei akatuangaia ki roto i nga tuanga e toru: (1) Salamo 90.1-17 (Tia o te Sabati 16 Peperuare), kua tamou ngakau te mapu i te au irava katoatoa; (2) Ora mutukore, e te (3) Akapuanga – kua papu ainei iaku e ka o au ki roto i teia akapuanga? Mataora te tuanga a te anau mapu o Avarua i rave mai, te tua o te tatau e pera te au imene ta ratou i imene mai. Mou te irava a te maataanga, te vai ra rai te au mapu kare i mou me kore kare i mou meitaki ta ratou, e



akapera uana oki i te au teretereanga katoatoa. Penei ko tetai tumu i pera'i koia oki mei ta to ratou arataki i akamarama mai i te tuatau o te katikati i roto i te Are Apii Sabati, ko te taima mua rai teia i te maataanga o te mapu mei Avarua i aru ei tetai teretere mei teia te tu.



Avarua CICC Youth with supporters, including Takamoa Theological College students (in white), Ekalesia caretaker minister Rev. Vaka Ngaro (far left), and visiting SPATS General Secretary, Rev. Rusiate Tuidrokola (2nd from left).

Kia oti te tatau a te anau mapu o Avarua, kua aere mai te anau mapu o Matavera i te rave mai i ta ratou tuanga ko tei akamouia ki runga i te tumu manako ra e: Te Mapu o teia Tuatau, Ka Akapeea Tatou? Okotai Rai Pauanga: Ka Aru ia Iesu. Mei ta Avarua, manea te au tuanga i raveia mai, te tatau e pera te au imeme ta te mapu tatakita e pera ta te pupu i imene mai.



Matavera CICC Youth

Tuanga i roto i te Are Apii Sabati GIBEONA

Kia oti te au angaanga katoatoa i roto ia SILO tei taopenga ki te pure ngutuare i raro ake i te akatereanga a tetai o nga apianga mei Takamoa mai, kua takiruru aere atu te katoatoa ki tai ia GIBEONA no te akaotianga i

te akakoroanga o te reira ra na roto i te ravenga tei matauia, koia oki katikati, akaeianga, veevee aroa, akameitakianga, i mua ake ka oki atu ei te anau mapu ki Avarua.

Popani

Tena e te anau mapu – to Avarua e pera to Matavera – ta kotou i akiaki mai ki mua i te mata tangata, koia oki ki mua ia ratou katoatoa tei tomo ia SILO. Tena katoa te au tuatua akamaroiroi tei oronga iatu e te au metua e pera te au tuturu i raro ake i te vaerua ra e, *kia riro taau koia ei koia, e taau kare ei kare*. No reira akamaroiroi kotou no te au ra ki mua, kia riro ua rai te Atu i te arataki i to kotou au aerenga i te oraanga nei, ma te akaoki i te akameitakianga kiaia i te au atianga katoatoa.

Tataia/neneia e Nga Mataio

4. BB AWARDS, MATAVERA COMPANY NO.5



he Matavera BB Company was the 5th to be established on Rarotonga, back in 1935. The church's history publication contains some background information on its establishment and growth over the years.

On Sunday 8 March, awards were given to 5 members of the company. For each of the awardees, Captain Danny Areai briefly touched on the status and background of each recipient and their past achievements which warranted their being bestowed the awards. Congratulations to the boys, it certainly was a memorable occasion for both them as well as their parents and supporters. May each of you continue to uphold the BB motto and objective in your life journeys.



(L-R): Tuaineiti Ngamata (Lance Corporal), Vaitoti Tupa (Lance Corporal), Daniel Ngamata (Sargent), Luke Areai (Corporal), Natana Mataio (Lance Corporal). Flanked by Danny Areai (Company Captain) and Rev. Panu Rouru (Ekalesia Minister)

Write-up and photo by Nga Mataio

5. SUNDAY SCHOOL RALLY



o te rally okotai a te tamariki Apiii Sabati o Rarotonga nei no teia mataiti 2020 kua raveia i te aiai Sabati 8 Mati ki roto ia GIBEONA, te Are Apii Sabati o te Ekalesia Matavera. Kua pou mai nga Apii Sabati e 6 o Rarotonga nei ki teia akakoroanga manea, e kua aru katoa mai te au tuturu, te au metua e pera te anau apianga mei Takamoa mai e ta ratou tamariki. Tamanako au, ara atu i te

300 te numero tanganta – tamariki e te aronga mamaata – tei tomo ia GIBEONA, kare atu e akakoroanga ke marira no te turu i te angaanga a te anau Apii Sabati. Teia oki ta te Orometua o Avarua i taiku ki roto i tetai rally rai a te anau tamariki Apii Sabati tei raveia ki Avarua i tetai nga mataiti i topa, *Sunday School is the most important department in the CICC*, me uri au ki te reo Maori, *Ko te Apii Sabati te tipatimani puapinga rava atu i roto i te akonoanga CICC*. Aaaaee, koai ka inangaro i te taumaro atu ki teia manako o te Orometua! E te tano oki taau e Papa Vaka, me kakaro meitaki tetai uatu ki teia manako noou, kare takiri e o atu tetai akaapaanga me kore patoi i teia manako noou.

I na, kua akamouia te rally o te reira aiai ki runga i te theme, manako maata ra e, *Ki Mua, Ki Mua, ko Iesu te Kapitani*. Aiteite ua ta te au Apii Sabati katoatoa i akanooia kia rave mai, koia oki Imene Tuki. Na te Apii Sabati Matavera rai i akanoo i te porokaramu. I te mea e kua varenga ua te tamariki i teia tuatau i te imene chorus e te irinaki ki runga i te au apinga akatangi, i manako ei a Matavera e, akangaroi iatu te au apinga akatangi no teia rally, aere mai te katoatoa ka akamatutu i te imene reo metua kia matutu ta tatou anau tamariki i te imene reo metua anga. Me mea akaaroa e te tangi oki me tae ki tetai tuatau e kare imene reo metua akaou. No te aa ra ka kore ei? No te mea kare oki i akamaroiroia te tamariki kia imene putuputu.



Left: upwards of 300 Sunday School students and supporters from around Rarotonga gathered at Matavera Sunday School Hall on the evening of 8 March for the one and only rally for 2020 by the Sunday Schools on Rarotonga.

*Right from top: **Rev. Panu Rouru** opening the evening's event. **Renall Vogel**, Principal of the Matavera Sunday School give some encouraging remarks. **Bob Williams**, CICC Youth Director, give some supportive comments.*

Kua riro e na te anau Matavera rai i akamata i te tuanga imene, aru mai a Ngatangia, Titikaveka, Arorangi, Nikao, e taopenga a Avarua. Kua akapeea atu ireira? Teia ta te Orometua Panu Rouru o te Ekalesia Matavera i taiku i tona koukouanga i te angaanga o te reira aiai, *Me karangaia e imene tuki na te anau Apii Sabati, e vaoo rai na ratou e imene, kare ka aru mai te aronga mamaata ki roto ka imene!* I te mea ra e ko Matavera ua tei aru i tei akanooia, kua oake rai ireira aia e 85 points na Matavera, e 84 na te katoatoa. Tera oki te aiteanga, kua re rai te katoatoa, all 6 Sunday Schools.

Kua taopenga te akakoroanga na roto i te katikati tei akanooia e te Apii Sabati o Matavera, turu iatu e tana Ekalesia. Kua kai te katoatoa e kua merengo te aronga mua ki runga i te kainga kai. I te mea e kua tari te aronga mua ki runga i te kaingakai i mua ake te toenga o te tangata ka kai ei, kore atu ireira te kopu o te aronga taroaroa ki runga i te kaingakai i ki meitaki. Aue taue, eaha oki i peia'i? Well, that's the style people seem to follow these days, unfortunately, sadly, unbelievable, whatever!

First-time MCs for the evening, Luke Areai and Natana Mataio

Anyway, i taku paunu marie anga, kua sumaringa te au tuanga katoatoa tei akanooia ki runga i te porokarmu. Kare te porokaramu i roa, kare katoa oki i poto, just right i na tera tarai'i. Mataora katoa au i te tuanga o te MC tei orongaia ki tetai nga tamariki Apii Sabati o Matavera kia rave mai, koia a Luke Areai e Natana Mataio. Ko to raua taime mua rai teia i te rave i te angaanga MC, and as first timers, they certainly did very well. The experience they learned can only help improve the way they will do a similar role whenever and wherever.



Tataia/neneia e Nga Mataio

6. TTC GRADUATION AND ORDINATION 2020

Friday February 28th saw the gathering together of over 600 family and friends to witness the **graduation** of 24 Takamoia Theological College Apiianga. The Ceremony, which was held at the Ruatoka Memorial Mission Hall, began with the entrance of the Faculty, lead by the President and Principal, all wearing their regalia acknowledging their own academic journey. They were followed by the proud yet humbled 24 graduating Apiianga – 12 couples – dressed in gowns with coloured sashes, representing the highest Award they had completed.

In the Official Ceremony, which was MC'd by Mr Ken Ben, Rev Vaka Ngaro, a member of the Academic Advisory Committee, conducted the Prayer Service. This was followed by the President, Rev Tuaine Ngametua, with the Official Greetings. Mr Tangata Vainerere delivered the opening address with his usual eloquence and humour. The Presentation of Awards followed. All 24 students received their Certificate in Biblical Studies and an Official Transcript. This was followed by three students graduating with a Diploma in Ministry and 16 students receiving their Diploma in Theology with their Transcript.

There were nine Special Awards presented as follows:

- *The William Uea Memorial Trophy for Old Testament Studies* – tie between Saitu Saitu, Makirau Saitu and Campbell Ngatokoa
- *The Tinomana Tokerau Ariki Trophy for New Testament Studies* – again a tie between Saitu Saitu, Makirau Saitu and Campbell Ngatokoa
- *The Jummy Metuakore Memorial Prize for Language Studies* – Makirau Saitu
- *The Rev Papa Aratangi Prize for Church History* – Tokerau Teokotai
- *The Hannah Aitau Prize for Theology* – Makirau Saitu
- *The Health and Well Being Award* – men – Campbell Ngatokoa, women – Tara Apolo
- *The Principal's Award for Homiletics* – Campbell Ngatokoa
- *The Principal's Award for Pastoral Theology* – Saitu Saitu
- *The Takamoia Theological College Dux* – Makirau Saitu

Mr Saitu Saitu, student Aka'are followed with the Student Address, thanking all those who were part of their journey over the years, with support.

The Key Note Address was delivered by Dr Teina Rongo, one of the Faculty Members. He challenged the audience and students to think outside the box and be open to responding to the needs faced by the members of the Church today. Rev Takaikura Marsters closed the Official Ceremony with a prayer. A kaikai was enjoyed by all outside.

The theme of the College over the last two years has been '*The Next Level*'. This theme has been embraced by the Apiianga, and was evident throughout the Ceremony, both in presentation and in achievement. The recent gaining of accreditation of the College with SPATS, has been part of this journey.



Ordination

The ordination service took place on Sunday 1 March at 2.00pm at the Avarua CICC Church. The six Orometua from the Rarotonga Ekalesia lead the procession into church followed by Mama Principal and the Apiianga to be ordained. They proceeded into the front pews which were decorated with tivaevae from the Apiianga, as well as the front area with tivaevae and cushions. After the welcome by the President, Rev Tuaine Ngametua, each Apiianga to be ordained addressed the congregation as to why they wanted to become an Orometua? and what are they going to do when they go out?

Following this three couples at a time came forward, knelt and each couple was prayed for by Papa Ngateitei with the laying on of hands by the Orometua. This was followed with an address by Papa Ngateitei. At the conclusion of the service a guard of honour was formed by the uniformed organisations and the Orometua, led by the President, Secretary and Principal, followed by the newly ordained Orometua, moved to the Sinai Hall for a kaikai.



Write-up by Yvonne Marsters, Mama Principal, Takamoa Theological College. Photos by Saungaki Rasmussen.

Karere na te akaaere o te anau apiianga

Ei akaaravei ia tatou i roto i teia tuatau, teia ta te tata Salamo i akakite mai, “E akateitei au ia koe, e taku Atua, e te ariki; ka akameitaki rai au i toou ra ingoa e tuatau e tuatau ua atu” (Salamo 145:1).

Akameitakianga ranunui naku i te Atua no teia tikaanga manea tei oronga ia mai e kia riro au ei vaa araara no matou te au Orometua Ou tei akakorona ia i roto i teia tuatau. Te Papa Orometua Ngateitei (Rev Akatapurua Moutaiki) e toou poe tiare sumaringa (Mama Orometua Akevai Ngametua), te Puapii Maata (Orometua RevTere Marsters) e toou poe tiare akaieie (Mama Orometua Yvonne Marsters), meitaki ranunui kia kotou tei riro ei metua meitaki no matou katoatoa i roto ia Takamoa.

Kua ui mai te uianga kiaku e, Eaa taku i kite i te tuatau o te Graduation e pera te Akatainu’anga o matou te au Orometua ou tei raveia i te Varaire ra 28 o Pepereuare e pera te Sabati oroa ra 1 o Mati?

Ko taku i kite i teia nga ra nei;

1. Kua kitea te Mana e te Kaka o te Atua
2. Kua kitea te aratakianga a te Vaerua Tapu
3. Kua kitea te ngakau mataora e te ngakau aue, no te au mea umere ta te Atua i rave
4. Kua kitea te ngakau taokotai i rotopu i te iti tangata Tapu no te Atua
5. Kua manea te raveia anga te au angaanga o teia nga ra nei, kia akameitaki ia Atua.

Te na roto atu nei iaku ta matou akameitaki’anga ia kotou katoatoa,

- Te au Ekalesia mei reira mai matou
- Te Konitara o Rarotonga
- Te Konitara o Autireria
- Te Konitara o Niu Tireni
- Te Uipaanga Maata
- Te Kumiti Akaaere
- Takamoa Theological College
- Te au Ekalesia e 6 I Rarotonga
- To matou au kopu tangata
- To matou au taeake katoatoa
- Te Iti tangata Kuki Airani katoatoa

Mei roto atu i te papa o to matou au ngakau, i te oronga atu i ta matou akameitakianga ranunui ko kotou tei riro ei au metua metaki no matou. Kua rave kotou i te reira i te akaari i ta iesu i apii mai kia tatou, “Teia taku akaueanga, kia aroa kotou ia kotou uarai, mei iaku i aroa ia kotou” (Ioane 15:12). Te Atua te Aroa no tatou, kia orana e kia manuia i roto i teia mataiti.



Tataia e te akaaere o te anau apiianga, Orometua akatainu ouia, Saitu Saitu

Views of on-going students

Takamoa Students from 2015 intake have now completed their 4 year’s study and are gearing up to be ordained as ministers of the Word. Matt 28:18-20 “Then Jesus came to them and said, All authority in heaven and on earth has been given to me. Therefore, go and make disciples baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Anticipation of the 2015 Takamoa Students intake to be graduated is at such a time as this where the 12 couples will have been the first intakes to go through the schools recognised certificate and diploma program under Takamoa itself with the process of SPATS (South Pacific Association Theological Schools) assessment.

As a current student witnessing their graduation, it was beneficial as a non-graduate to see and learn from this experience as ours will be next and with the motto for this lot THE NEXT LEVEL it will definitely be raised to ANOTHER LEVEL UP.

The students were busy getting ready for this day, as they had to prepare the Ruatoka Memorial Mission Hall, food, and clean up the school. This was to be a grand momentous occasion in the light of the students looking forward to their graduation.

Expecting for a full turn out as each graduate was given five invites, a couple to send out apart from the standard prototype invites to each church here in Rarotonga and the Hierarchy of the church structure for CICC (Cook Islands Christian Church).

The vibe that was going around was that of a new seasoning smell, a new breed of ministers, a new generational ministers that can take the Gospel to the ends of the earth but with the realisation that there was also our lot of intakes that was coming after them that will keep them on their game to continue to rise up to the level that God expects us to be at as ministers of the Word.

As a non-graduate seeing this has definitely been beneficial for us, allowing us to visualize our graduation for when it comes to our turn. No doubt it has been an honour for us to help and prepare the graduation for the 2015 intakes.

The ambiance and setting was set by the smell of the spit pork and the sound of the music team that eased off the tension of the graduates to realise that they are actually in a few hours graduating from Takamoa. It didn't cease to disappoint as the hall was filled up by 5pm and extra chairs had to be brought in to accommodate the overflowing of people entering the hall.

Certainly there were things that made us think of our graduation that may be looked at for when it comes to our turn. The venue, maybe too small for when it comes to our turn. Hopefully looking at the option of having it at the Auditorium. Secondly, that our graduation maybe catered and allowing us the flexibility to focusing on our graduation rather than to worry about the food and so forth.

However, the graduation on that night was an emotional and self-realization event that marked history on behalf of Takamoa as a College and the students graduating because Takamoa has now been able to give their own accredited Certificate's and Diplomas in Ministry and Theology. This day marked that day and everybody could not have been much prouder than the Principal himself.

As a whole we thoroughly enjoyed the graduation and we were blessed to have witnessed this event. A very high standard graduation that has set the new standard for Takamoa Theological College 2020. "THE NEXT LEVEL".

"The Next Level" has certainly been the bench mark to reach by this intake which was envisioned by the current Principal of Takamoa, Rev. Tere Marsters on his entrance in 2017. So this lot have been under the leadership of two Principals which was acknowledged on the night by the Master of Ceremony Mr. Ken Ben which was Rev. Iana Aitau. So our lot have certainly been a part of this journey on "The Next Level" where our intakes range from 2016 and 2017. We definitely have been through with this lot of intakes and on one hand feel that we deserve to be a part of this group because we have practically been together since 2017 studying and working together, however we are realized by the fact that they have reached their four years and we have another year for those that came beginning of 2017 and those of us that came end of 2017 with another year that commenced at 2018.

So therefore, us that are remaining, the so called non-graduates have now accepted that we are going to raise this "Next Level" up. Hence our new slogan or statement that have been realized by the students themselves is now: "ANOTHER LEVEL UP" with the understanding that what we have gained and been through with the graduates we will have to rise up to "ANOTHER LEVEL UP". So "ANOTHER LEVEL UP is where we stand and where we strive for to go above and beyond for God in this millennium connecting the generations of generations to God. To God be the Glory.

Continuing students:

1. Teuru & Tangi Meteka (Maungarei, NZ)

2. Punatau & Tuatai Mataio (Rakahanga, Cook Is)
3. Nikau & Mabel Mii (Mangere, NZ)
4. Remi & Mamamere Tumu (Dandenong, AUS)
5. Tome & Metuakore Nikau (Otahuhu, NZ)
6. Vuya & Taiene Peau (Mt Sheridan, AUS)
7. Talaru & Louis Kiliuyi (Pukapuka, Cook Is)
8. Travel & Hinatea Makara (Hampton Park, AUS)
9. Maurice & Tracy Hioe (Clayton, AUS)
10. Teava & Teeiau Nanai (Dandenong, AUS)

Written by Teeiau Nanai, Apiianga, Takamoa Theological College

7. UIPAANGA KI TE KONITARA EKALEZIA AITUTAKI

I te Ruitoru ra 19 o te marama Peperuare i topa, kua rere atu maua ko Ta Vainerere (Director of Bicentennial Celebrations Unit) ki Aitutaki no te rave uipaanga atu ki te Konitara Ekalesia o Aitutaki i taua aiai rai. Okotai tumu manako: akarakaraanga ma te akatanotanoanga i te au akanoonooanga te ka rauka kia akatinamouia i teia tuatau no nga akakoroanga maata o te Evangelia e tu mai nei i teia mataiti ki mua 2021, koia oki te uipaanga maata e pera te 200 mataiti o te Evangelia ki to tatou nei basileia.

Kua araveiia mai maua ki te airport i muri ake i te ora 4.00pm e nga tavini o te Atua i runga i te enua, e kua noo maua ki te kainga Orometua o Vaipae i te reira po. Oki mai ei ki Rarotonga nei i te popongi ake, Paraparau 20 Peperuare.

Kia oti te arikianga/katikatianga a te Konitara i te ngai uipaanga koia te Are Apii Sabati o Vaipae, kua raveia te uriurianga manako. Kua mataia mai nga Ekalesia i runga i te enua, kua tae katoa mai te au mema o te kumiti 200 o Aitutaki, e pera te Mayor e te Island Secretary o te enua. Kua patia oki ratou kia tae mai no te mea kua anoanoia to ratou au manako ki runga i te tumu manako o te uipaanga.

I roto ireira i te uriurianga manako, kua rauka tetai au akatanotanoanga ki runga i teia au tuanga i raro nei:

- Porokaramu uipaanga – e rua ra o te uipaanga (Paraparau e te Varaire), kare e workshop
- Porokaramau o te 200 mataiti – kua akanooia te maataanga o te angaanga no te Monite ki te Ruitoru
- Porokaramu no te akatueraanga e te topirianga i nga akakoroanga
- Te au ngai nooanga o te au mata ki te uipaanga, e no ratou ka tae ake no te akakoroanga o te 200 mataiti

Kua tuku iatu te au mea tei arikiia i roto i teia uipaanga i Aitutaki, ki roto i te uipaanga a te Kumiti Akaaere i Rarotonga nei i te Ruitoru 26 Peperuare e kua arikiia. I te Paraparau ireira 27 Peperuare, kua akatanotanoia ma te akaotia te pepa: *Background Information On The 34th Cicc Bicentennial General Assembly, 24–31 October 2021, Aitutaki, Cook Islands*, e kua imere iatu ki te katoatoa i te reira ra rai. Mei tei taikuia ki roto i te reira karere, na kotou tei tae atu te tuatua e te pepa i runga nei kia kotou, e akatotoa atu i te au mea puapinga ki te au mema i roto i ta kotou au Ekalesia e pera ratou e manakonako ra no te aere ki Aitutaki kia kite i teia *once-in-a-lifetime event* na tera tara'i.

Ko te vaerua ki konei i rapu ia'i te karere kia tukuia ki vao, koia oki kia rava meitaki te taime no tetai uatu tei anoano kia tae ki teia nga akakoroanga maata, kia akateateamamao. No reira tei roto i teia pepa te au mea katoatoa tei anoanoia kia akamaramaia no nga akakoroanga, e te irinaki atu nei matou i Takamoa nei e ka tatau meitakiia te au mea katoatoa i roto kia kore e au tai'i e tupu mai a muri ake.

Te taoki akaou nei maua ko Ta i te reo akameitakianga kia kotou i Aitutaki no tei akara mai ia maua e pera no te au manako puapinga tei oraoraia mai. Ka tapapa atu ireira tatou i te tuatau e aravei akaou ei tatou me kua anoanoia tetai aravei akaouanga no te akarakara/review/evaluate atu i te turanga o te au mea ta tatou i uriuri.

Mei ta maua ko Ta i taiku atu, me kare i mua ake i te openga o teia mataiti, penei i tetai taime i te momua o te mataiti e tu mai nei 2021 tatou e aravei akaou ei ki kona.

Nga Mataio & Ta Vainerere

8. TE RARA OLIVE



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

1. GIRL GUIDES NEW LOGO LOOK

Mei te 3 mataiti I teiane, te te putuputu-anga tamaine Girl Guides apai-anga I teia LOGO ou, mei te mataiti I riro mai ei ratou ei mema tinamou ki roto I te Konitara Girl Guide o teiane ao I te mataiti 2014, kua akaouia te logo kia tau ki raro ake I te papa ture metua a te putuputuanga. I raro ake I ta Nuti Reni akateretere-anga mei te mataiti 1928 kia mataiti 1992, ko teia te akara-anga tei matauia I te kite e te au mema katoatoa o te Kuki Airani. Inara I teia tuatau te timata pakariia nei, kia kite te au mema e kua tauvi te akaraanga o te tapou o te Kuki Airani.

I teia tuatau, kua akamataia te taangaangaia te tapou ou I te mataiti 2018 I roto I te tuatau o te Maeva Nui no te Float Day. Kua peni ia to ratou piriaro teatea e I te mataiti 2019 e tarona to ratou kara piriaro.

Teia te akaraanga ou.

Te rauka nei ia matou I te Akameitaki I te Konitara Girl Guides o Nuti Reni, ko ratou tei riro ei metua no matou no tetai tuatau roa I te tauturu-anga ia matou. Te au tuanga o te uniform, badges, training resources e te tereni katoa I te au metua vaine Arataki mei te reira tuatau 1928 e tae ua mai kite mataiti 1992, I riro mai ei e na matou rai e akateretere I ta matou putuputuanga. To matou irinaki anga e ka matutu te au Arataki o teia



tuatau I te apai I te au takai-anga te ka orongaia mai kia matou. Ka akamaroiro I te reira au kapikianga a te Konitara Girl Guides o teiane ao. Te angaanga kapiti nei matou kite opati maata I Paratane e te aruaru nei I te au tukuanga porokaramu ta ratou e oronga mai nei.

I teia mataiti 2020, teia te au tumu tapura o te Karena. The WAGGGS values are: • Member-Driven • Brave • Inclusive • Empowering • Transparent • Professional. Vision: All girls are valued and take action to change the world. Mission: To enable girls and young women to develop their fullest potential as responsible citizens of the world.



2. INTERNATIONAL DAY OF CHARITY– FUND RAISING PROGRAM

Act 3:6 says, But Peter said, I have no silver and gold, but what I do have I give to you. In the name of Jesus Christ of Nazareth, rise up and walk.

In the Girl Guides Calendar 2019, the Council allowed a day for the Guide Companies on Rarotonga to fundraise whatever they can to financially contribute towards a non-governmental organisation in the Cook Islands. This program was specially selected to support the United Nation Calendar of events, to provide a little bit of understanding for each girl member about IDC.

This is what UN says: - The International Day of Charity is an international day observed annually on 5 September. It was declared by the United Nations General Assembly in 2012. The prime purpose of the International Day of Charity is to raise awareness and provide a common platform for charity related activities all over the world for individuals, charitable, philanthropic and volunteer organizations for their own purposes

on the local, national, regional and international level. Charity is important as it allows us to reach out into wider society, and help those that are in need of our support. Are you clued up on the history of this day, how it was created and how it is now celebrated? If you are unsure, do not worry, as we've put together a handy guide letting you know all of the important facts and hopefully inspire you to get involved with charitable efforts.



What are the origins? The International Day of Charity is celebrated annually every 5th September. It was declared officially by the UN General Assembly in 2012. The day itself was founded through a Hungarian civil society initiative with the support of the Hungarian Parliament and Government in 2011. 5th September is the selected date as it commemorates the anniversary of the

passing away of Mother Teresa who worked tirelessly to overcome poverty, distress and suffering of the poorest in the world.

The Arorangi Girl Guides Company organized an evening in one of the Monday meeting for their girls to do some food stall at the Calvary Hall. This was led by the senior brownies in manning the food stall. At the end of the evening the girls managed to raise over \$ 500.00 to support a community group.

All the other Guide companies also given their funds for this purpose. The leaders elected the Creative Centre. The presentation of the funds was given before Christmas holidays to support some of their programs, this was well represented by the Patroness - Lady Tuaine Marsters, National Commissioner – Ms Tutai Mauke, Arorangi Girl Guides Captain, Mrs Tapu Munro and the National President, Ms Ngara Katuke. The total amount that was raised by the Guide Companies of Rarotonga was \$ 800.00, the Management Team at the Creative Centre was thrilled and excited for receiving these funds that was presented to them all at lunch time on Friday 6th December 2019.

By Ngara Katuke, photos by Tutai Mauke

3. QUEENS AWARD CEREMONY

Friday 8th November 2019 at 5.00pm, in the Nikao Sunday School Hall. *Hebrew 6: 19, "This hope we have as an anchor of the soul, both sure and steadfast, and which enters the presence behind the veil".* The Boys Brigade in the Cook Islands made a decision to delay their Founders Day celebration with a Queen's Award ceremony from October to November, due to the Uipaanga Maata in Atiu.

The program begins with the arrival of the Recipients onto the stage.

- Arrival of the CICC President, Rev Tuaine Ngametua and the singing of the CICC Anthem.
- Arrival of the BBCI Patron – His Excellency the Queens Representative, Sir Tom Marsters and Lady Tuaine Marsters and the singing of the Queens Anthem.
- Opening Prayer followed by Rev Oirua Rasmussen
- Welcome speech by the BBCI Secretary – Lieutenant Danny Areai
- Outline of the Queens Award Requirements by the BBCI President, Mr Bob Williams
- Presentation of Awards by His Excellency, Sir tom Marsters
- Address by His Excellency & BBCI Patron
- Dedication Prayer by Rev Tuaine Ngametua
- Address by a Representative of the QA Recipients

- Presentation by the Nikao Uniform Groups
- Closing Prayer & Refreshments by Rev Oirua Rasmussen

The support and contribution from the recipient's parents and families was overwhelming, it made things easier for the Officers and leaders in the Boys Brigade, Girl Guides and Girls Brigade. There were 4 young men from the Nikao BB Company and 1 from Matavera BB Company.

1. Sergeant Samuela Tamaiti Vai Peua
2. Colour Sergeant Henry (Travel) Ford
3. Corporal Tomoare Pana
4. Corporal Ngaoa (Zac) Miria
5. Sergeant Maara Ngamata

The Orometua from some Ekalesia was there to show their support and other dignitaries from the Traditional Leaders, Ekalesia/Uniform Groups, Communities and the families too.

The Girls Brigade and Girl Guides played a major role at the presentation of the awards for their brothers, by carrying the cushions of badges and certificates for each recipients.

Sir Tom Marsters did all the pinning of the Queens men's badges and present their certificate while Lady Tuaine Marsters standby to witness all of these.

The Nikao BB Junior section was also presented some special awards by their Orometua Rev Oirua Rasmussen and the President, Rev Tuaine Ngametua and their officers – Saungaki Rasmussen Nooroa Raeina and Hannah Rasmussen.

The evening ended with an amazing show from the combined Boys Brigade, Girl Guides and Girls Brigade. Big kaikai after for all to enjoy. Sumaring ke! Kia Manuia!



4. KO'AI AU?

Kia Orana tatou katoatoa, Ko Nina toku ignoa. Kua anau ia au ki Tiamani. Kua neke au ki Paratane, e iva rai oku mataiti. Kua neke mai au ki Rarotonga i roto i te marama ko Okotopa 2019. Te api'i nei au i te reo kuki airani e te au peu o teia enua. E no'o ana au ki Betela, Arorangi i te ngutu'are o mama Mii. E reka ana au i te no'o ki te kuki airani nei i Rarotonga. E reka ana au i te aere pure a te CICC i te tapati.

16th February, CICC Youth Service, Arorangi: Taku Irava

I am very grateful that I was given the opportunity to present my irava in the reo Kuki Airani at the CICC youth service in Arorangi on Sunday, the 16th February. I have been learning te reo Kuki Airani for 6 months now, but this was my first opportunity to speak the language in front of a lot of people. My friend and neighbour aunty Tarome kindly encouraged me to do my irava in the reo Kuki Airani. She gave me an irava on Thursday evening, and I started learning the words that evening so that I would be able to memorise them by Sunday. The youth of Betela met up for a practice at the Betela meeting house with aunty Elizabeth on Saturday, where I met the other youths also practising their irava. At the meeting, everyone was very encouraging when I practiced my irava and that helped me build my confidence in speaking the language.



When it was the turn of the Betela youth to present the irava on Sunday, we started with the song 'Open the Eyes of My Heart'. I had learned the words to the song on Saturday during our practice at the Betela meeting house. After some of my friends from the Betela youth group had beautifully presented their irava, it was my turn and I said the following words:

E te au mapu. Me kare tatou e oronga i te akakore'anga ara, Kare katoa e rauka mai tetai tuatau meitaki no'ou no te rave atu i tetai au mea ta te Atua e anoano nei no'ou. E au parani meitaki e te manea ta te Atua no tatou. No'ou e noku. No te me kua patoi tatou i teia akakore'anga ara, i to tatou au taeke ta tatou e riri ua nei. E pekapeka ua nei i roto i te ora'anga nei.

I was feeling a bit nervous about presenting my irava, because I was worried that I might forget some of the words, but I managed to remember them and was feeling happy and relieved when I finished my irava. I am very thankful to everyone who has encouraged me to speak the reo Kuki Airani because it is only due to the support of all the kind people around me that I was able to build the confidence to present my irava that day. I am continuing to learn the Cook Islands language three days a week and hope that in the future, I will be able to have many more opportunities to speak the reo Kuki Airani.

Saturday, 25th January 2020: Pakoti Rouru



My friend Ngara had kindly invited me to come along to the pakoti rouru of her two nephews Shaun and Ngatungane Tamarangi in Rutaki, Arorangi. I was very excited that I had been invited, because I had never

been to any pakoti rouru before. I attended the ceremony with my aunty Mii and we wore our island dresses as well as ei katu that we had bought from the Punanga Nui market in the morning. I was very honoured and humbled when Ngara, who was the MC for the event, called aunty Mii's and my name forward during the pakoti rouru, and I was able to participate in the hair cutting ceremony. The boys then held a beautiful speech in te reo Kuki Airani, and because of my language lessons, I was able to understand some of what the boys were saying. After that, I joined in with the kaikai and had a lot of my favourite food, which is Cook Islands Mayonnaise. Being part of the pakoti rouru is a memory I will cherish forever.

To conclude, I want to thank God for putting so many kind people in my path here in Rarotonga, and I want to thank everyone who has been so kind and welcoming me since my arrival in October last year 2019. Meitaki ma'ata. Kia Orana e Kia manuia.

Nina Neubauer

5. BARWON TREFOIL GUILD OF GIRL GUIDES AUSTRALIA

A JOURNEY TO REMEMBER. 16 members of the Barwon Trefoil Guild decided to take a week long holiday to Rarotonga, 18TH - 25TH February 2020 with the intention we would celebrate World Thinking Day (WTD) in another country. After, connecting with Ngara Katuke (The National President of The Girl Guides Association Cook Islands) our dream became a reality.

We arrived on Tuesday evening at 9.30pm, 18th March 2020 and with our surprise, the leaders were at the Airport to meet and greet us with beautiful garland flowers. The National Council Executive members had colourful fresh head and neck garlands for us and we were overwhelmed with the Cook Islands flavour of Welcoming to our small paradise.

Ngara kindly arranged for us to be a part of the Cook Islands (World Thinking Day) celebration and we joined with the local Girl Guide Units in their presentations of different Guide Regions around the world. Where we represented Australia, as part of the Asia Pacific Region.

This was held at the Arorangi Calvary hall, as the Arorangi Girl Guides Company was the host for this event this year, as we were told by the leaders. The girls and leaders did a very good presentation of the countries they have selected and we had a great time talking to some of them after the event during the refreshment time. We presented to the Patroness, Lady Tuaine Marsters a certificate on behalf of the Australian Girl Guides for this special occasion. We also recognise the need of training resources and we presented to the National President with some carrying and hoisting World Flags for their trainings to the Outer Islands. The MC of the celebration, Mr Keu Mataroa specifically named us the "**National Treasure's**" "which is very catching for us the 16 ladies from Geelong. It was a beautiful evening and we thank you to the Girl Guides Council members for accepting us to join this special event celebrated by all Girl Guide members around the world.



On Sunday 23rd March following World Guide Thinking Day we also had plans to attend the local Church service in the Arorangi CICC church at 10am. Prior to attending Church at 10am, Ngara arranged for us to be introduced to the Queen, Tinomana Tokerau Ariki, which gave us the opportunity to spend a pleasant time sharing about our guiding backgrounds to both the Queen and Lady Tuaine Marsters on the Queen's front veranda adjacent to the Church. Her speaker was there to Welcome us and share the history of the Palace and had a few pictures taken at the Palace too.

The Church service was one of those special times spent in the Cook Islands that we shall always remember. During the service the singing and music was extremely moving. Also, to see so many young people involved in the service was inspiring. We would like to thank the Minister, Rev Soatini Tinirau for including us in his formal welcome to the service. It was certainly our privilege to be there and to be part of God's family. Also, for mentioning the donation we gave to expand the work of the Church in the community.

After the service a delicious spread of food was provided for lunch. Thank you to all those who took the time to prepare the meal for us to enjoy. (Island ladies certainly know how to cater!! Yum.) After the refreshment, we attended the CICC Radio program at 12.30pm with Mama Nga Teao -Papatua. Three members from our group got invited by Ngara to share our stories to the members over the radio. We surely had a full on day on Sunday.



Monday evening, some of us had the chance to visit 2 Guides Company on the island of Rarotonga. Avarua and Titikaveka made the effort to pick few of our ladies to join their evening program and just being there was a good feeling for us. We presented them something small and in return they did the same for our ladies too. Thank you again to Atingata Tereu from Avarua Girl Guides Company and also to Ms Apii Ben of Titikaveka Girl Guides Company and all the leaders and both companies for sharing your story and your time with us.

Before we departed Rarotonga on Tuesday evening, 25th March 2020, we had another wonderful opportunity to attend and witness the opening of the Pokoinu Tua Varu Clinic in Nikao at 3.00pm. We met strong women leaders among the crowd who are active in the Girl Guide movement like Mama Nga Mokoroa, Mama Ngamau Munokoa, Tepaeru Hagai, Haumata Hosking and the Hon Rose Brown and many others. We got to taste more islands dishes at this function and learn about the Japan Funding assistance to this excellent building which will support and help the community of Pokoinu. At the end of our journey we were presented with island gifts from the ladies of Pokoinu village. Meitaki maata.

Our special thanks must go to Ngara for including us in the many aspects of Island life, "Your paradise." It was pleasing to be able to witness how the Church and Girl Guides are represented and involved in the islands community. We thank you once again for making us feel very welcome and creating beautiful memories for us to always keep.

On behalf of the ladies of the Contingent.

Yours in friendship, Jill Jeffery (Contingent Leader)

Geelong. Victoria. Australia. February 2020

Thank you for the opportunity to write a report to be included in your Church newsletter.

6. NEW CHALLENGE

Ezekiel 38:7 "Be prepared, and prepare yourself, you and all your companies that are assembled about you, and be guard for them". WELCOME. The Arorangi Girl Guides Company held an overnight camp on Friday 6th March at 7.00pm to prepare 7 young women who are ready to become a Guides. About 18 members turned up to this special overnight camp. These girls have been in the Arorangi Brownies for almost 5 years. At 11 years old, they are qualified to move up to the Guides section.

- Alexia Exham
- Gisele Marsters
- Lupe Soatini
- Danielle Arona
- Konini Kite
- Terii Kimiora
- Samantha Mose
- Nina Neubauer – new leader

The overnight was prepared by the leaders Tapu Munro, Ngara Katuke and a new leader who have a scouting background join the movement since relocating to the Cook Islands, Arorangi, Ms Nina Neubauer.



The girls participated in some Roundtable fun activities i.e sewing buttons, badges, make a bed, folding clothing's, weaving and other simple fun activities that they hold in their brownies years. On Saturday morning at 7am the girls and leaders held their Flying Up ceremony by lighting candles to signify their promotion to the Guides Section. Few parents attended to witness this special ceremony for the girls.



Sunday at 10am and the 4pm service, the girls participated in these two services. The evening service program included the blessing of the girl's promotion to the Guides level and the new leader by Rev Soatini Tinirau. The girls also attended the Sunday School Rally in Matavera. Kia Manuia to our new recruits in guiding.

7. NIKAO SUNDAY SCHOOL

Learn & Understand more about the Bible. Sunday 9th February 2020. *John 14:6, Jesus said to him, "I am the way, and the truth, and the Life. No one comes to the Father except through me."* Another special opportunity to visit the Nikao Sunday school hall at 8.30am. Nikao Sunday School teachers and their children came together to share about the bible stories and learn few memory verses each Sunday.

At the end of their 1 hour, they all came together for notices and their collection, which was an encouraging habit for each child to bring a coin to support, purchasing some stationaries for their sessions. They had bible quiz and choruses learnt from their teachers.

The Nikao CICC is the Sunday School Council this year and they are encouraging more children to come and join them. They have planned few Rallies for the Sunday school for this year and they are looking forward for the next Rally to be held in March by the Matavera Sunday School, with the theme "Ki Mua, Ki Mua, Ko Iesu te Kaputani," Aere mai, Tei mua a Nikao.



9. 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 June 2020
- Deadline for submission of articles: mid June

➤ **Akakiteanga mei te CITTI**

- 'KA APII MATOU ITE KITE KARAPE TAAU E UMUUMU NEI NOTE ORAANGA TAAU E INANGARO NEI' Aere mai ki te au apii e rave ia nei i konei ia matou. Cook Islands Tertiary Training Institute (CITTI). Taniuniu mai ite numero 21471-Arorangi, 22628-Ngatangiia, imere katoa mai: study@citti.edu.ck no te uiui marama no te au apii te rave ia nei I teia mataiti 2020. 'WE TEACH THE SKILLS YOU NEED FOR THE LIFE YOU WANT' *Submitted by Violet Tisam, CITTI staff*

10. OBITUARY



URITAU-KI-UTA, ANDREW MATA TURUA, OBE, anauia i te ra 31 Okotopa 1943, akangaroi i te ra 3 Mati 2020, e 77 ireira te roa'anga o te au mataiti ta te Atua akameitakianga iaia i te ao nei. I roto i te Are Pure o te Katorika i te tuatau o tona pure ngutuare (family service), kua kitea e kua akarongo pu ua iatu te turanga o Andrew i roto i te ngutuare, kopu tangata Ngati Uritaua e tetai atu au kopu tangata tei turu katoaia e ia, oire Avatiu, tuanga o te tarekareka tipoti, tuatau roa i roto i te Kavamani, tei riro i te turu i te manako ra e, *e toa no tona kopu tangata, no Avatiu, no Rarotonga, no te basileia Kuki Airani kua inga e kua akangaroi*. Tau mari ei te tuatua tei tataia ra e, *tavini meitaki tutaki meitaki, ka aere ra ki te rekarekaanga o toou pu*. *Nga Mataiao, photo from Andrew's funeral service hand-out.*



ROURUINA MAUI 05 November 1943 – 01 March 2020 Kua anau ia a Rouruina e Tearikiau Ioane ite ra 01 Mati 1943 i runga i te enua ko Akatokamanava. E maanga teia nga tama. Ko Moeroa Ruaine e Ioane Tuakanangaro to raua nga Metua. Te pepe ra a Rouruina i angai ia aia e Maui Rererangi, pera tona tuaine ko Moeroa Taia (nee Lowe) mei te enua mai ko Araura.

Kua aere mai a Rouruina ki Rarotonga, e kua aere atu ki te Apii Tereora. Mei reira mai kua aere atu aia ki roto i te ngai Tereni'anga Puapii. Kua puapii atu aia ki te Apii Nikao, Apii Avarua e te Apii Matavera. Kua akaruke aia te puapii e kua angaanga atu ki te opati o Statistics e kua tere atu ki te pae enua tokerau i te tuatau o te tare tangata (census). Kua noo aia ki ko i te Orometua Totini. Kua riro teia nga Metua Orometua e metua rai nona e tae uatu ki tuatau noo mai ei raua ki Matavera e tae uatu ki te tuatau i takake atu ei raua.

I te mataiti 1973 kua akaruke atu aia i te angaanga Kavamani, e kua angaanga mai na pairere Air New Zealand. Ko Rouruina tetai tangata angaanga mua i roto i teia Kumpani i Rarotonga nei, i te akamata'anga te pairere i te rere ki roto i to tatou basileia. Koia katoa te tangata Kuki Airani mua i riro mai ei Airport Manager no te Air New Zealand. I mua ake e au papa'a ua tei mou ana i teia taoanga. Kua akangaroi atu aia mei te Kumpani Air New Zealand i te mataiti 2000.

I te ra 17 o Aperira 1965, kua akaipoipo atu raua ko Te Vaine Tou Marama i roto i te Are Pure Avarua CICC. Kua neke mai aia e tona kopu tangata ki Matavera i te mataiti 1970, e kua riro mai aia ei Diakono i roto i te ekalesia Matavera CICC i te mataiti 1986. E 21 ona mataiti i te rave'anga i teia taoanga. No tona tu apikepika e te makimaki, kua akangaroi atu aia e kua tukuna ia atu aia ei Metua Elder i te mataiti 2007. Kua riro katoa aia ei Mou Moni no te ekalesia Matavera i tetai nga mataiti. E Metua maroiroi e te akamoeau i te raveanga i tana au angaanga. **AERE RA E TO MATOU METUA MEITAKI E TE MARU.** *Tataia e Ngatuaine Maui, nana katoa te tutu i tuku mai.*

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. 'SHOWER POWER': WOMAN CONVERTS FOOD TRUCK INTO MOBILE SHOWER UNIT FOR HOMELESS

JACKSON, Miss. – Teresa Renkenberger opens the doors in back of what used to be a mobile food truck. Instead of sandwiches, two separate shower stalls come into view.

Known as the Shower Power Mobile Shower Unit, the vehicle, complete with a new paint job of blue bubbles, includes a privacy door, hot and cold water, body soap, shampoo, a sink and a mirror. The Flowood Realtor has started making the unit available to those who are homeless, offering free hot showers.



Teresa Renkenberger of Flowood, Miss., describes the inspiration for her Shower Power Mobile Shower Unit for the homeless. Kevin Poe, of Florence, background, converted the food truck to a mobile shower unit. The two were in Jackson on Dec. 5, 2019, where she makes the mobile shower available weekly. For now, she makes her weekly stop to a park in downtown Jackson on Mondays, but she hopes to increase the frequency and travel to other areas.

"They are honestly just like us, but they got down on their luck," says Renkenberger, 51. "A lot of them don't wake up and say they want to be homeless. It makes you think it could be me or you but, by the grace of God, it is not." Galloway United Methodist Church's Grace Place estimates the city's downtown sheltered homeless population to be between 800-900 people.

'I've been almost homeless; I've been where I could not afford anything'

Renkenberger herself recalls that as a child, she and her mother, a waitress, lived with friends for a long period of time after her parents divorced. "If it were not for those people, I am 100% sure we would have been in a shelter or homeless," Renkenberger said. "That's why I never look down on anyone, and I am always humble. I cannot save the world, but I can cast a stone and make many ripples."

Renkenberger said her role as a Realtor allows her to better understand those who are homeless. "It does not matter what size house you buy; I get on everybody's level because I've been in everybody's role," Renkenberger said. "I've been almost homeless; I've been where I could not afford anything. So I think I've done well in getting the homeless to trust me, because I can relate to where they are in their life right now."

Renkenberger has never been involved in any kind of organized effort to help the homeless before getting the mobile shower off the ground. "I've kind of always did my own thing," she said. "I've always offered them something to eat and a bottle of water if I see any of them at a stop sign. If I don't have a bottle of water or food, better believe I am going to give them some money. I just can't imagine them sitting there with nobody."

Man pushing wheelchair along road inspires Shower Power concept

A visit with Benny Flowers, a man who is homeless, was the inspiration for the mobile shower. Roughly two years ago in the freezing cold, Renkenberger and her family were driving when they spotted Flowers pushing a wheelchair. They pulled over at a store and waited for Flowers to get there to give him a bag of warm things and snacks. Then, a year later, Renkenberger and Flowers met for a second time. "He remembered me. I asked him had he eaten, and he said no. So, I went and got him McDonald's, and we've built a friendship."

Renkenberger describes it this way on Shower Power's website: "After spending a lot of time with a homeless person who became my friend, I asked: 'Benny, how long has it been since you've had a shower?' His

response: 'A year, Ms. Teresa.' When I left Benny that day, my mind was racing. Walking up the steps to our house, the idea hit me of the need for a mobile shower unit! So the process started right away.

"I went back a few days later to visit Benny and told him my idea. He was so happy. He said, 'More than food, I need a shower.'" She adds that visits to shelters don't always mean access to a shower. "Everything was quick," Renkenberger explains. "I had the idea, bought a used truck and needed someone to build the showers." She met Kevin Poe, 46, who stepped up to do just that. "Whatever she needs, I have been extremely grateful to help," Poe said.

After the shower: 'I cannot tell you how good I feel'

When Renkenberger brings her mobile shower unit to Smith Park in Jackson, she also provides towels and hygiene items. She offers hugs, but doesn't pry. "I don't want them to be scared," Renkenberger said. Showers are limited to 15 minutes if there is a line; otherwise, there is no time limit. "When you first see them, they look embarrassed," Renkenberger said. "When they get out the shower, they are totally different from when they got in."

Shellie Pickering, 47, of Jackson, was one of the first to use the mobile shower. She battled depression and anxiety and relied on friends for an opportunity to take a shower. "When you get to a place where you don't have a roof over your head, you get to a place where you don't trust anyone. So, meeting Teresa and getting a bath was an experience like day and night," she said. The shower, she adds, came just after she had received a Thanksgiving meal.

"Knowing that you need one is a little embarrassing, and it is a pride issue," Pickering said. "But her vibe, her hugs, the smile on her face when she meets you, it's like a bonding experience." "A lot of people would be standoffish, but she treats you like a friend," Pickering said of Renkenberger. "She gives you hope and reminds you that some people still have a heart in this world."

Renkenberger understands. She recalls one particular man who wouldn't make eye contact. "He looked straight down; he was dirty, gloomy and I did not get to welcome him how I wanted to," Renkenberger said. The man showered for 40 minutes. When he got out, he was totally different, she said. "His eyes were bright, he was smiling and he was like, 'I cannot tell you how good I feel,'" Renkenberger said, holding back tears. "We gave him clothes, and its moments like these that remind you, this is why I did this. It was very humbling."

Renkenberger also recalls a woman who had been employed for 32 years as a cashier at a convenience store. "She always knew she was a couple of paychecks away if something happened, and she would not know what to do if she became homeless," Renkenberger said. After she took a shower, Renkenberger said, she began to open up more about her struggles.

Laundry another key need for those who are homeless

While Renkenberger doesn't pry, she also wants to be able to assist in other ways. "We don't want to just give them a shower and say bye," Renkenberger said. She's learned of one other key need. "They all said laundry," Renkenberger said.

In addition to trying to get another truck with washers and dryers, there are plans in the works for haircuts. "We want to have people who can direct them to where they need to be to get on with their life," Renkenberger said. "We need to do what we can to help them and not turn our backs."

Wilton Jackson on Twitter: @WiltonReports.

2. DOUBLE TROUBLE: SRI LANKA'S TWIN GATHERING MARRED BY OVERCROWDING

COLOMBO (Reuters) - Thousands of twins packed two-by-two into a stadium in Sri Lanka's capital on Monday - so many that officials struggled to count them in time to prove they had organised a record-breaking gathering. Huge queues built up at the open-air venue in Colombo as sets of siblings waited to get their birth certificates checked. Many appeared to leave before they could be added to the tally.



The last record was set in Taiwan in 1999, when 3,961 sets of twins, 37 sets of triplets and four sets of quadruplets gathered outside Taipei City Hall. "The counting is still going on. We will submit the final count and the documentation back to the Guinness World Record committee and I am confident we will be informed in writing that we hold the record," Upli Gamage, co-organiser of the event with her twin Chamali, told the crowd. There was no immediate comment from the Guinness organisation on whether the event had met the requirements to claim the record.

Many of the twins - including children, pensioners and police officers - had travelled for hours to attend the event, which had Sri Lanka's prime minister, Mahinda Rajapaksa, as guest of honour. "It's fascinating," said Raheen Usman, a 19-year-old from Colombo, there with her twin Farheen. "I have made a lot of new friends - all of my friends are twins now."

The record-breaking attempt was followed by a concert performed exclusively by twins, including an 80-member orchestra. The campaign group Sri Lanka Twins said it had organised the event to raise the profile of underprivileged twins, triplets and quadruplets. Poorer families often struggled to cope with multiple births, it added.

Reporting by Dinuka Liyanawatte and B. Channa Kumara in Colombo, writing by Alasdair Pal; Editing by Andrew Heavens.

3. PUTIN PROPOSES TO ENSHRINE GOD, HETEROSEXUAL MARRIAGE IN CONSTITUTION



Russian President Vladimir Putin has submitted to parliament a number of constitutional changes, including amendments that mention God and stipulate that marriage is a union of a man and woman. Putin in January unleashed a political storm by proposing an overhaul of the constitution, the first changes to the basic law since 1993. Shortly afterwards, the lower house unanimously approved the constitutional reform bill in a first reading after less than two hours of debate.

Ahead of a second and key reading set for next week, Putin submitted 24 pages-worth of new proposals, said State Duma Speaker Vyacheslav Volodin. "The president's amendments are the result of his dialogue with representatives of all factions (and) civil society," he said in comments released by the State Duma. The amendments enshrine the mention of Russians' "faith in God" and also stipulate that marriage is a heterosexual union, said Deputy Speaker Pyotr Tolstoy. Most Russians identify as Orthodox Christians but Russia is officially a secular state.

The new amendments also ban giving away Russian territory and any call promoting such a move would also be outlawed. A member of a Kremlin-appointed constitutional working group, actor Vladimir Mashkov, has suggested that such an amendment would ensure that Russia keeps Crimea -- which it annexed from Ukraine in 2014 -- or the Kuril Islands -- disputed with Japan for decades -- even after Putin quits power. Tolstoy said he was pleased with the draft legislation. "I believe that most of the proposals that have been discussed have been taken into account," he told AFP. The 67-year-old Putin, who has dominated Russia for 20 years, has sought to cast himself as a defender of traditional values and rally support by promoting anti-Western and conservative ideas.

Putin's fourth stint in the Kremlin has seen a strong pivot to more conservative policies, with groups promoting fundamentalist Orthodox Christian views gaining more legitimacy and liberal viewpoints attacked as Moscow's relations with the West have soured. The second reading of the constitutional reform bill is expected to take place on March 10, said a spokeswoman for Pavel Krashennikov, co-chief of the constitutional working group. The spokeswoman told AFP that the text of the amendments was expected to be published later this week. A public vote on the constitutional reforms has been set for April 22.

Analysts see Putin's plan to change the constitution as beginning preparations for succession when his current Kremlin term ends in 2024. At the weekend more than 22,000 people rallied in central Moscow to call on Putin not to stay in power indefinitely.

Moscow (AFP), March 2, 2020 – Yahoo News

4. HOW THIS ARCTIC ‘DOOMSDAY VAULT’ COULD SAVE US FROM A GLOBAL FOOD CRISIS

The “Doomsday Vault” lies within the Arctic Circle on the island of Spitsbergen, about halfway between mainland Norway and the North Pole. All that can be seen from outside the vault is the entrance — a futuristic jut of concrete, illuminated with blue-green fiber optic lights. The rest of the building stretches into the mountainside, sunk deep into the rock and permafrost to keep temperatures low. It is designed to remain at -0.4 degrees Fahrenheit (-18 degrees Celsius), even without power. It’s supposed to outlast humanity.

The vault was built to conserve something invaluable: seeds. Officially known as the Svalbard Global Seed Vault, this is a backup facility for the 1,700 seed banks around the world. It’s a library of diversity and a time capsule of agricultural history, designed to safeguard the world’s most important crops from catastrophe — including war, disease and, increasingly, the impact of climate change.

“Just like you have your computer and you want to back up your hard drive and make sure that your data is at another location — that’s the purpose of the seed vault at Svalbard,” said Hannes Dempewolf, senior scientist at the Crop Trust, the international nonprofit that manages the seed vault together with the Norwegian Ministry of Agriculture and Food and the Nordic Genetic Resource Centre (NordGen).

The vault now holds seeds representing more than 5,000 species, provided by local seed banks from nearly every country in the world. The aim is to store a copy of every unique seed that currently exists in the global network of seed banks.



The Svalbard Global Seed Vault is the centralized backup system for seed banks around the world. Its goal is to preserve crop diversity for future generations. (Photo: Crop Diversity Trust)

This month will see the largest deposit of seeds in the vault since it opened in 2008, with 36 seed banks storing samples on Tuesday, bringing the total number of seeds inside the vault to just over one million.

Among them is the Cherokee Nation, the first U.S.-based tribe to deposit seeds in the vault. The Svalbard Global Seed Vault approached the Cherokee Nation after reading an NPR story about the tribe’s program to conserve important seeds and distribute them to Cherokee Nation citizens across the U.S. and overseas.

The tribe has selected nine seeds for the vault, including Cherokee white eagle corn, yellow flour corn, long greasy beans, Trail of Tears beans and candy roaster squash. These were identified as having the most historical value and as being the most popular requests from the tribe’s seed bank.

“It’s a great honor,” said Chuck Hoskin Jr., principal chief of the Cherokee Nation, of making the Svalbard seed deposit. “It says something about the strength and endurance of the Cherokee Nation. We’re talking about plants that predate European contact. We’re talking about plants that helped sustain us as the United States and white settlers were encroaching on our lands.”



Cherokee Nation seeds destined for the Svalbard Global Seed Vault. (Photo: Cherokee Nation)

Hoskin said seeds for these plants were carried with the Cherokee people when, in 1838, they were forced to move from their lands in the Southeastern United States to a new homeland in Oklahoma — a brutal eviction that became known as the “Trail of Tears.”

Very little is known about the cultural significance of many of the oldest seeds housed in seed banks, said Dempewolf, which is what makes the Cherokee Nation’s deposit particularly exciting for the Svalbard vault. “The Cherokee Nation have cherished a lot of the varieties that they’re depositing now for hundreds of years, if not millennia,” Dempewolf said, adding, “There’s so much cultural history and story connected to those seeds.”

For Hoskin, there are mixed emotions. It’s a testament to the resilience and importance of the Cherokee that they are contributing to the world’s knowledge of seeds and foods, he said. On the other hand, he said, “we know that if the Global Seed Vault is ever opened for use, that it’s because of a world catastrophe and I think the most alarming catastrophe that could befall the Earth is the impacts of climate change.”



The Svalbard Global Seed Vault has just completed a major upgrade in an attempt to future-proof the vault against the effects of climate change. (Photo: Crop Diversity Trust)

The vault was constructed as an insurance policy against all manner of catastrophes — manmade or natural — but climate change increasingly seems to be making the most compelling case for its existence. Climate change is driving up air and ocean temperatures, distorting ecosystems and triggering destructive feedback loops. And biodiversity is paying a heavy price.

A landmark United Nations report last year found that up to one million land and marine species could go extinct over the next decade. While we are beginning to feel the grief of losing animal species, we are perhaps less aware of the impact of losing plant species. “That is an irrevocable loss,” said Dempewolf. It’s not only the foods the plants produce and the link to cultures that disappear. We also lose an essential weapon in the fight against the climate crisis: diversity.

Just three crops — rice, wheat and corn — account for more than 50% of the world’s plant-derived calories, according to a 2017 report from the research organization Bioversity International. This lack of diversity leaves our food systems hugely at risk from disease and climate change. Meanwhile, traditional seed varieties with traits that make them more resilient to climate change are being lost.

“We should also be raising the alarm for our disappearing agrobiodiversity,” M. Ann Tutwiler, then director-general of Bioversity International, wrote in *The Guardian* in 2017. “After all, if there is one thing we cannot allow to become extinct, it is the species that provide the food that sustains the seven billion people on our planet.”

That is the purpose of the Svalbard vault. “Every single seed in the Svalbard Global Seed Vault holds potential solutions for sustainable agriculture — solutions that are vital for feeding a growing population and achieving a green transition,” said Lise Lykke Steffensen, executive director at NordGen.



Boxes of seeds stored deep inside the mountain in the Svalbard Global Seed Vault. (Photo: Crop Diversity Trust)

The vault itself, located in the fastest-warming area of the planet, is not immune to the changing climate. In 2016, a warm Arctic summer led water from melting permafrost to breach the entrance of the vault. The water did not make its way to the seed vaults, but it was a clear warning that the vault was not as impregnable as thought. A \$21.6 million (20 million euros) upgrade, including a new waterproof access tunnel, was completed in 2019. It is “a safe and secure facility now,” said Dempewolf.

Tuesday’s seed deposit is the first to be made since the upgrade. “The large scope of today’s seed deposit reflects worldwide concern about the impacts of climate change and biodiversity loss on food production,” said Stefan Schmitz, executive director of the Crop Trust, “but more importantly it demonstrates a growing global commitment ... to the conservation and use of the crop diversity that is crucial for farmers in their efforts to adapt to changing growing conditions.”

For the Cherokee Nation, the significance is also personal. “The seeds are very much a symbol of Cherokee strength, grit and endurance,” Hoskin said. “And the fact that the seeds are still with us, are still grown by our people, and are now recognized by a world body as being indispensable to the future of the planet, I think that speaks highly of the Cherokee people.”

Laura Paddison, HuffPost•February 24, 2020

5. CHINA IS EXPLORING SENDING 100,000 HUNGRY DUCKS TO BATTLE PAKISTAN'S LOCUST INFESTATION

Experts in China are exploring their options when it comes to helping Pakistan battle one of the worst locust infestations the country has seen in nearly two decades. According to several reports, one potential method includes sending approximately 100,000 ducks from the Chinese province of Zhejiang to the South Asian country to combat the bugs.



Lu Lizhi, a senior researcher with the Zhejiang Academy of Agricultural Sciences, called the ducks “biological weapons,” and told *Bloomberg* that they may be more effective than pesticides. “One duck is able to eat more than 200 locusts a day,” he told the outlet, adding that they would be running a trial with the ducks in the western Xinjiang province later this year before confirming if they will send the ducks.

This method was used before when China shipped 30,000 ducks from its Zhejiang province to Xinjiang in 2000 to battle a locust infestation in the region, the BBC reports.

While this method seemed to work then, another researcher is more skeptical about the ducks’ capabilities to help with Pakistan’s locust swarms, telling *The Guardian* that he thinks the duck deployment is unlikely to happen as the birds are not well suited for Pakistan’s conditions.

“Ducks rely on water, but in Pakistan’s desert areas, the temperature is very high,” Zhang Long, a professor from China Agricultural University, told the outlet. Zhang — who is part of a team of Chinese experts that were

sent to Pakistan to evaluate the situation and develop a solution — suggested the use of chemical or biological pesticides instead. Earlier this year, Pakistan’s government declared a national emergency in response to the locust infestation. “We are facing the worst locust infestation in more than two decades and have decided to declare a national emergency to deal with the threat,” Information Minister Firdous Ashiq Awan said in January, according to DW.

According to the outlet, the insects arrived in Pakistan from Iran in June and since then have been ravaging the country’s crops, causing a food insecurity scare. Countries in East Africa are also experiencing heavy infestations, with the United Nations issuing an international call for help in January to fight swarms, according to the BBC.

The agency says that the current pestilence is a consequence of the 2018 and 2019 cyclone season that caused heavy rains in the Arabian Peninsula. They claim that the rains fostered three generations of “unprecedented breeding” in the food-devouring bugs.

Claudia Harmata, People, February 27, 2020

6. POLICE IN OREGON SAY A MAN ROBBED A DOUGHNUT SHOP WITH A HATCHET; HE WAS FOUND EATING A DOUGHNUT

The Portland Police Bureau arrested Christopher James, 40, on a charge of felony first-degree robbery after he allegedly robbed a doughnut with an ax. Police in Oregon arrested a man on Saturday after he allegedly robbed a doughnut shop with a hatchet, left with a box of doughnuts and stopped a short distance away to eat one of the treats. Officers responded to a call about the robbery at 3:24 a.m. Saturday, the Portland Police Bureau said in a press release. The bureau didn't say what doughnut shop was robbed, but The Oregonian reported it was a Voodoo Doughnut that's open 24 hours on weekends.

While officers were responding to what originally was called a "disturbance" with an ax, the suspect, identified as Christopher L. James, left the doughnut shop on foot. Officers found James "about a block away eating a doughnut and holding a pink box from the doughnut shop," Portland police said in a press release. James ran and was captured about two blocks from where police found him, according to the Portland Police Bureau.



A Voodoo Doughnut spokesman said the company is cooperating with authorities and surveillance footage of the incident has been turned over to police. The Portland Police Bureau said no one was injured in the incident and a hatchet was recovered from the doughnut shop. James, 40, was arrested on a first-degree felony robbery charge and taken to a Multnomah County Detention Center.

"The safety of our customers and employees is Voodoo Doughnut's highest priority," the Voodoo Doughnut spokesperson wrote in an email. "We are grateful that no one was injured during the incident." The doughnut company has three Oregon locations – two in Portland, according to its website.

Jordan Culver, USA TODAY, March 9, 2020

7. THE NEW NORMAL OF FUNERALS: HOW WE GRIEVE IS CHANGING DURING THE CORONAVIRUS OUTBREAK

MILWAUKEE – How we grieve – often by holding a large gathering to celebrate a life – is changing during the coronavirus outbreak. John Maher, director at Brett Funeral Home in Milwaukee, has a sign on the front door alerting those needing the services of the funeral home of gathering changes. “Irrespective of (the restrictions), you're going to have deaths," Maher says. "So we have to keep working the best that we can."

As limits are placed on gatherings and businesses close, funerals are being rethought to restrict attendance. The practice of social distancing to slow the spread of coronavirus has cancelled school, postponed weddings and will alter how we hold funerals.

Funeral homes are adapting to reduced attendance for end of life celebrations and ask families to consider a smaller funeral or even wait until after the pandemic to hold a large memorial service. "Irrespective of (the restrictions), you're going to have deaths," said John Maher, the director of Brett Funeral Home. "So we have to keep working the best that we can. ... May there be an increase? I'm afraid to say there likely will be."

Religious services will change to allow for social distancing. The Episcopal Diocese of Milwaukee is not holding funerals. Bishop Steven Miller said in a letter that "until the time of social distancing can be ended," there would be no funerals.



The coronavirus pandemic is changing the way people hold funerals.

Miller wrote that priests could officiate at graveside services, but they should be aware of the number of attendees. Catholics in the Archdiocese of Milwaukee will still be able to hold funerals, but attendance will be limited. Rabbis will probably stop sitting shiva at someone's home in the event of a death. The Islamic Society of Milwaukee said in a letter that its mosque was closed, and funeral prayers could not be performed there. Funeral prayers could be held at a funeral home with just family members, the Islamic Society said, or preferably at the cemetery.

In parts of Italy hardest hit by the virus, funerals, witnessed by a relative or two, last five minutes and end without any embraces, just the few people who were there hurrying back to their cars. Some cemeteries don't allow graveside services at all. "We just take deceased up to the grave and bury them," said Terry Harmon, owner of Chapman Funeral Home in Orange, California, where a nearby cemetery said burials would be attended by one relative and one clergy.

The Rev. Marshall Hatch, a minister in Chicago, decided to stop presiding over funerals after a service at his church attracted 400 people. In the ensuing days, as the government kept reducing the number of people allowed at public events, he couldn't shake the memory of all those mourners hugging each other. "I thought, 'What did we just do?'" Hatch said, a day before officials in Georgia said they had evidence of an unspecified number of infections linked to two funerals.

Some funerals are delayed altogether. Country singer Reba McEntire postponed one for her mother, posting on social media that "we will continue to monitor the situation and let you know as soon as possible about future plans to celebrate her life." When singer Kenny Rogers died Friday, his family posted a statement that it planned a private service, with a public memorial to be held at a later date.

Virtual funerals?

Mahe said he understands people's need for closure, but there are other ways to get closure than risking contracting coronavirus at a large service. "Here's a death, and you don't want to have more of them because of a funeral," Mahe said. "You don't want to take a bad situation like a death of whatever nature and make it worse." Mahe said much of Brett Funeral Home's work is done on behalf of other funeral homes, cremation or small services.

Brett Funeral Home does not have the capability of doing a virtual funeral, but Mahe said he envisions people recording funerals to send to loved ones. "We always have had visitors who have recorded it in some fashion

and send it, for instance, out of the country," Maher said. "It had nothing to do with COVID-19. It was visa issues. So this has been done for a long time."

Jeff Kleczka, co-owner of Prasser-Kleczka Funeral Home in Wisconsin, said he asks people to avoid attending a funeral if they do not feel well and to consider alternatives to physical embraces such as putting a hand over one's heart or bowing. Kleczka said that if a family wants to do a smaller ceremony right away, an additional memorial service at a later date would come "with little to no expense to them."

Prasser-Kleczka is being "even more so vigilant" in sanitizing common surfaces such as door handles and railings. "This is the history of funeral homes and funeral service," Kleczka said. "Our profession always adapts. We always do what we have to do for the families that we help."

Sarah Hauer and John Steppe, Milwaukee Journal Sentinel, USA TODAY, March 23, 2020

8. TE PUAPINGA O TEIA MERO KO TE RIMA

The style used in this writing is known as free-writing, a.k.a. easy writing. with no consideration as to the normal rules on proper writing.

Akatomoanga

Tuketuke te mero i runga i to tatou kopapa e ta ratou angaanga tei akatakaia i to ratou angaia anga; te reira mero tana angaanga, te reira mero tona puapinga. Me te angaanga meitaki uara te reira mero, kare tatou e maara roa – take too much notice – atu iaia. Me kare ra e function meitaki ana – penei kua maki'ia – ko te reira te atianga e kite pu ua'i tatou i tona puapinga tika'i. I na i roto i teia tata'anga, ka akatinamou te manako ki runga i te rima, arm, mei te pakuivi mai e tae roatu ki te mangamanga rima/fingers, rima kaui in this case.

Tarevake te uutianga

I tetai ra i roto i te marama Peperuare i topa, aere atu au ki uta (inland) i tetai ngai tanutanu a matou te ngutuare tangata no tetai manga angaanga ki reira kia puapingaia te toenga o te reira ra. No te opati mai oki au i te reira ra, nga mea ora toe kua poiri, no reira eaa ka kore'i amirimiri atu i tetai manga tama/vavaere tita i te reira nga ora toe i mua ake ka opu atu ei te ra ki o Tinomana.

E atava rakau te tautau uara, kua mou ka uuti kia ati mai ki raro, te apiapi (in the way) ra oki i tona ngai, te tautau maira ki runga i nga pu tarua tei tanumia ouia. Uuti te uutianga mua, kare e atianga mai, uuti akaou, akore rai e mea. I roto iaku, i teia taime tika'i, me uuti au no te toru o te taime, e tano ei e ka ati mai, kia tau oki ki te vananga a te porenā e, *third time lucky*. I na kia uuti no te toru o te taime, this time harder than the first 2 times, aaaaaeee, akaaria mai mauti mai te atava rakau, topa atu au na runga i te tumu nu tei tipupuia, na runga atu i te putunga akari, pu ki runga i te one mauu e manga uaua oki i te reira ra, patekateka ireira te one – e te pakakina rai o te pauanga i te rima kaui tei akarongoia!



Ko te ngai teia i tatipoki ei ki raro, rauka mai ei teia tata'anga tua.

I te reira taime rai teia te tuatua tei tae mai automatically, *Aue taue eaa teia, taku rima kua ati, aue I hope its not broken!* I na i te reira atianga kare e mako meitaki to taua manako i te akamanako anga e ka akapeea taua, ko au anake ua oki i aere ei ki uta, kare e tauturu no te kimi ravenga anga e ka akapeea, e au rakau/plants ua takapini iaku kare e ki mai e autaratara atu au. Noatu te mamae, pana mai ki runga tamata i te tataki i te rima kia kite iatu e me kua ati. A, kua maranga rai i te taki anga ki runga, e mamae ra koia'i te mamae. Oro a papu atu ireira iaku i te reira atianga e, kare i ati, kua manuku ra. Naringa oki i ati, kare ireira e rauka kia oriori mai. Aue kia akameitakiia te Atua, kare na rima nei i ati!

Titau rai kia tae ki te patikara no te oki anga ki te kainga akara atu ei e ka akapeea. Anyway, tae ki te kainga na runga i te patikara with one hand still operating of course, pai, runga akaou i te patikara, aere marie uatu ei tae atu ki ko i te kainga o te tuaine maani vairakau maori no teia au tai'i mei teia te tu. Next day, ra tai o te inuanga i te vairakau, e toru ra ka inu. To cut the story short – no te mea ka oki tatou ki te tumuanga tika'i o teia tata'anga – kua maru mai, inara kare rai i kore takiri ake te mamae, still a bit sore me taki te rima ki runga to a certain height.

Tu kaui tei kitea

I na mei tei taikuia i runga nei, kare i 100% back to normal ake teia rima kaui from the fall last month, some 5 weeks ago. Kua akara ana rai te tangata tataomi pitopito, *pressure point specialist*, but still on the recovery path, you'll be fine eventually i nana mai ei. No reira teia i raro nei te au ngai tei riro ei tu kaui tika'i mei te tuatau i tatipoki ei au e tae mai ki teia ra:

- Me akatoro te rima ki vao, stretch out, tae ua ki te tika'anga o te pakuivi, kare e inangaro akaou kia teitei atu.
- Iti mai tana angaanga ka rauka i te rave, kia akaaite iatu ki te tuatau i mua ake ka tatipoki ei, kare katoa oki e aiteite ana ki te normal right-hand arm, probably around 65-70% functional I'd say.
- In brief, e pain tika'i teia rima kare e rauka kia angaanga meitaki akaou like before, it can only do so much at this stage, hoping for fully recovery eventually of course, the sooner the better.

I na, kite meitaki ireira au i te puapinga maata o teia mero ko te rima. I mua ake i te tatipokianga, koia'i teia rima i te angaanga, raua roa'i ko tona taeake i te tua katau. I roto katoa i te reo porena, *we take it for granted*, te angaanga uara i te reira tuatau so no big deal, why worry, sweet as. Tauga manuku anga rai, aue turaia e, mamamia, can't do this can't do that, not to the extent like before, anyway. Mei te aa rai ireira ia tutu mero me kare e angaanga meitaki akaou ana? Naringa oki e tei roto i te toa i na te ro imene ei, ka rauka ua iaku i te oko no te mono anga atu.

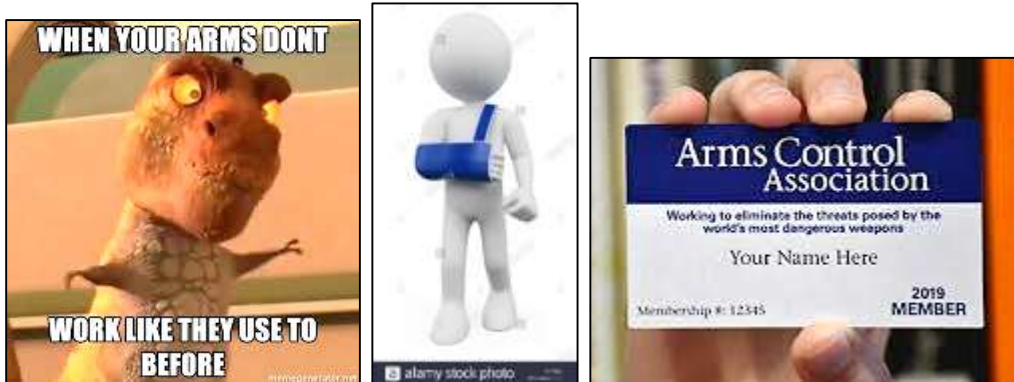


Koia'i te puapinga o teia mero ko te rima, mata uatu ei te au tu angaanga tuketuke tana ka rauka i te rave. E me kare aia e angaanga meitaki, mei te aa rai ireira te aiteanga o te oraanga nei.

Aa atu ei ireira, so what?

Ok, everything was fine before, no problem. Now, its quite a challenge and a struggle to try and move the arm around so that it can do as much as it can in its present form. Mako-kore takiri te turanga angaanga e te paranianga e, eaa te angaanga o te reira ra. No reira te viviki i teia rima i te meitaki takiri (i.e. back to 100% operational), te viviki rai iaia i te rave i tana i matau i mua na.

Tamanako au, kare rava e ravenga e qualify ei au no te tomo atu ki roto i te au akakoroanga mei te tamataora *Dancer of the Year* competition ta te Tauranga Vananga, Ministry of Culture, e organise ana i te au mataiti. Ka akapeea oki i te qualify anga i na kare e rauka meitaki te rima i te taki ki runga, ki ko e ki ko, like any ordinary dancer can do! Me tomo oki au ki roto i te reira au tutu tarere/tamataora, aue e mea papu ka kataia mai au e te tangata i te mea oki e okotai rai oku rima ka angaanga or move around. Mei te aa rai ireira ia tu uraura'anga with only one arm working, eaa ia pakau i na mema ma ei, no reira e ngari ake i te forget about joining those kinds of past-times!



No reira akono meitakiia to tatou rima, nga me roa'i e rua, aere ke rai oki te oraanga me okotai ua ia raua e angaanga meitaki ra.

Eaa ireira te aapianga ki konei? Mama ua, be extra careful in all the physical works that we undertake, because accidents happen at any time and when we least expect it. Kare rava teia tei tupu i te good experience I tell you, and I'll never, under any circumstance, recommend to anyone to go out there in the field and do whatever needs to be done without being careful – extremely careful I'd say – at all times. Kua papu iaku e ko te reira taku ka rave, in fact already started, matakite e te matakite uatu rai i te au atianga ravarai kia kore e tupu akaou teia tu kaui, kare takiri oki ana puapinga e soa mai, eiaue!

Tau mari ei te reo o Paulo ko tei na ko mai e, *Kia mamae tetai melo ra, e mamae katoa te au melo ravarai. And if one member suffers, all other members suffer too (1 Korinetia 12.26).*

Tataia e Nga Mataio. Nana i nenei i te tutu mua, e ko te toenga no runga mai i te Google.



E tutu teia no runga i te Facebook tei neneiia mai e tetai mapu, tena te akamaramaanga i runga i tei tataia. Tei raro tena ngai i te Punanganui Market. Something new.

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 Marguaret Johnson (of the Johnson Studio) for the collection to be kept by the Archive for the enjoyment of future generations.





YESTERDAY'S STORIES

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

1. MAORI HYMNS

The Maori word imene, meaning song, has been coined from the English word hymn. A hymn, however, is different from an ordinary song in that a hymn is a song intended for worship. Before the advent of Christianity, there was no such word as imene in Maori. The idea of singing hymns was introduced by the missionaries.

The main source of hymns in Maori is the Cook Islands Christian Church hymn book. There are many editions of this book, the last one containing 300 hymns. Most of these hymns are over 100 years old.

The first hymns in Maori, as far as records tell us, were composed by the Rev. John Williams in 1827. We do not know what hymns were being sung between 1823 and 1827, when Papehia and Tiberio were the only missionaries on the island. Surely the people then must have had hymns, either Tahitian or adapted from Tahitian. In 1827 John Williams began composing Maori hymns, some of which are still being sung today. One of them – *Mei te Ua No Runga Mai* – is very popular, even 150 years after it was composed.

The greatest composer of Maori hymns was the Rev. Aaron Buzacott, who composed most of the 300 hymns that we find in the Cook Islands Christian Church hymn book. Some of Buzacott's hymns are beautiful pieces of poetry. Buzacott used rhyme in some of his compositions. Some of Buzacott's well-known hymns are: (1) *Ko Au Nei Rai*, (2) *E Aere Rekareka Mai*.



The Rev. Charles Pittman composed a few hymns, which are still being sung today. One of his well-known hymns is "Naringa Kare i Kimi Mai." There are also hymns in Maori which were composed by William Gill, William Wyatt Gill, George Gill, James Chalmers, Ernest Rudolph Krause and Bond James. If you refer to the Cook Islands Christian Church Maori hymn book, you will see the hymns composed by the above Papaa missionaries.

Rev. Aaron Buzacott, who composed most of the Maori hymns in the Cook Islands Christian Church hymn book. He translated most of the books of the Bible into Rarotongan Maori. He was responsible for the building of the Theological College at Takamoa and the Avarua church.

Two Cook Islanders, Sadaraka and Tiakana Numanga, though living a century apart, have given us two great hymns: (1) *Te Noo Nei Au i te Enea Mate* (hymn 278, by Sadaraka), (2) *Na Te Atua Koe e Tiaki* (hymn 46, by Tiakana Numanga). In order to appreciate the beauty of these hymns, one must hear them being sung in their appropriate situations. They are two of the greatest hymns in Maori, and they were composed by Maoris.

Some of the greatest hymns in Maori are taken from the Book of Psalms. They are psalms which have been set to music. The most well-known ones are; (1) *E Akara Ainei Toku Mata*, (2) *Kia Aruru te Enea*.

Write-up and photo reproduced from Some Aspects of Rarotongan Life, by Taira Rere, 1976.

2. THE TAUNGA

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



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

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

There are taunga who prescribe and prepare a cure for an illness without resorting to witchcraft. They are ordinary medicine men and women. The medicines they use are made from the leaves, flowers, fruits, roots or stems of certain plants or trees. Sometimes other ingredients are added to the preparation. The medicine thus made may be applied to the skin, or it may be taken through the mouth.

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

Taira Rere, 1976, Some Aspects of Rarotongan Life, pp.59-60.

3. MAORI COURTESY

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

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

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

The Maori therefore grew up with the attitude that the Papaa knew everything. A Papaa was never wrong. He was the fountain of knowledge, wealth and power. One day the Papaa said to the Maori, “It would be all right to make a canoe without an outrigger, wouldn’t it?” “Yes, sir,” replied the Maori. Some weeks later the Maori had to swim through the lagoon to bring the Papaa back to safety. Maori courtesy nearly cost the Papaa his life.

The old colonial attitude is gone, which is a good thing for both the Papaa and the Maori. The Maori can now tell the Papaa that he is not always right!

Taira Rere, 1976, Some Aspects of Rarotongan Life, pp.27-28.

4. THE GOOD OLD DAYS

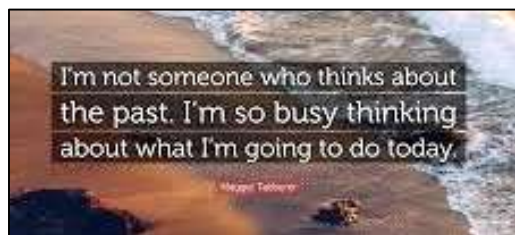
Two old men were sitting under a tree, both smoking. “How times change,” said Papa Tere. “I remember what this road looked like when I was a boy. You would only see wagons and buggies slowly moving along, sometimes with a driver shouting at his exhausted animals. On Saturdays there were wagons and buggies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



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

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

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



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

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

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

Taira Rere, 1976, Some Aspects of Rarotongan Life, pp.75-76. Images from Google.



5. KUA KAIRO UA

“No te meeting matou i napo,” i na Tere ei kia Mama. “E rua a matou topic maata i discuss ei. Tei reira a Mr Jackson; i are mai aia i te advise ia matou. Enjoy tika’i matou i ta matou discussion. I mua ake ka close ei te meeting, kua vote matou. Na Nga i move i te motion mua; na Tere i second. In favour te katoatoa.”

“Kare e marikonga i taau tuatua,” i na Mama ei. “Kua kairo ua taau tuatua papaa e taau tuatua Maori. “I tetai taime e easier ake te English,” i na Tere ei. “Eaa, kare koe e understand ana i taku tuatua? Kare au e use ana i tetai tuatua Papaa difficult.”

Kua na ko mai a Mama, “Te marama ua ra au i taau tuatua, inara kare e tangata mako e tuatua akapera ana. E tu ngakau parau tena. Kare ua koe e kite meitaki ana i te tuatua Papaa. Eaa koe ireira e akamea tuatua Papaa ei ra?” “Confuse takiri au i taau tuatua,” i na Tere ei. “Kare roa ou patience.” “Paitence aa?” i na Mama ei. “Manako tika’i koe iaku e neneva!” Kare i roa kua pakakina te purumu a Mama ki runga ia Tere. Kua tano ta Tere utunga. Ko te vairakau meitaki rai te reira nona.

Taira Rere, 1985, Manako Maori, pp.73-74. Images from Google.

6. KOAI TE KA AKAMAARAIA?

Te tata ra te tata tuatua i te tuatua akapapaanga no tona enua no te mataiti 1800 ki te 1900. Te iri nei aia i te au mea puapinga ei apii ki te uki ou e te au uki ka aru mai kia kite ratou i tei tupu i to ratou enua i te reira tuatau.

“E tata atu koe i te tuatua no taku tupuna, ko Piritia Tura,” i na Tavai ei, “kia vai ora tona ingoa e tuatau ua atu. Nana te puaka maata rava atu, e te taro e te kumara. Koia ua te tangata e ono ona pereoi i te reira tuatau. E tangata maroiroi aia i te kimi i tetai puapinga nona e tana anau.”

Te akarongo nei a Vaarau i teia tuatua, e kua na ko mai aia kia Maruru, “E tata katoa atu koe i te tuatua no taku tupuna ko Irokia Rangatira. I tona tuatau kare e tangata i roto i tona oire i waitata atu kiaia i te tanu tiporo. E turanga teitei tona i roto i te muavaka.” Kua karanga mai a Pikirua, “Noku katoa tetai tupuna e tau kia tauruia atu ki roto i tena akapapaanga. Koia te tangata enua atu e nona te are manea atu i tona tuatau.”

“Kare te iti tangata e akamaara i te tangata tei kimi i te meitaki nona uaorai,” i na te tata tuatua ai. “Ko te ngateitei o te reira tu tangata, kua akatuatauia te reira. Kare e ngai i roto i te akapapaanga tuatua no tetai tangata tei kimi i te puapinga nona uaorai. Koai te tangata nana te taro maata atu i to Papehia tuatau? Kare e tangata i teia ra i kite; kare oki e tangata e inangaro i te akamaara, no te mea kare e puapinga o te reira tuatua ki te enua katoa. Ko te kopu tangata ua o te reira tangata te ka inangaro i te akamaara iaia.”

“Koia ireira ta te enua ka akamaara me ngaro aia?” i ui maira a Tavai. Teia ta te tata tuatua i pau atu, “Ko tei rave i te angaanga te kare e rauka i te tangata ua nei i te rave; ko tei kimi i te meitaki no tona iti tangata, me kore no te tangata o te ao nei; ko tei oronga i tona ora kia meitaki tetai ke: no ratou te ingoa te ka ora e roa ua atu te tuatau. Ka aite ratou ki te au tuaivi tei vai mei tetai uki ki tetai. Ko tei aru i te rua-tapuae o te tangata tini, ka na reira rai rato i te aerenga e ngaro ua atu. E manganui tei noo ki te ao nei; e iti ra tei akaruke mai i te akairo ei akamaaranga mei tera uki ki tera uki.”

Taira Rere, 1985, Manako Maori, pp.58-60. Images from Google.

7. KO TERA TUATUA RA E, MONKEY BUSINESS

Akatomoanga

Iaku e aere ra ki Tereora College in the 1970s i rongo atu ei au i teia tuatua e, *Monkey Business*. Akara au ki roto i te Maori Dictionary a mema ma, kare e akamaramaanga i te aiteanga o teia tuatua, pera katoa kare e urianga ki roto i te reo Maori. No reira te oake nei au i tona ingoa Maori e ko *Monaki Pitiniti*, manea ake ra kia

akapoto ua au i tona ingoa e ko *Mona*, mama ake kia akatangia. I akapeea roa'i teia tuatua i te anauanga mai e, me e puapinga ainei tona i teia tuatau i te oraanga nei? Ko te reira te vaerua i roto i teia pupuaa'anga.

Anauanga

Ko Mona, e tuatua teia tei anauia i tetai enua e, e monaki tetai. Kare oki aia i anauia ki konei ia tatou, kare oki e monaki i to tatou pa enua. Teia ireira ta te internet i akamarama mai no runga ia Mona:



The phrase 'Monkey Business' is used to describe silliness; dishonest tricks. Example of Use: *"That's enough monkey business. Now, settle down. Stop the fun and games. This is serious!"* Interesting fact: the origin of the idiom 'monkey business' can be found by learning about an earlier term: Monkeyshine. This word was coined in 1832 and meant "disreputable behavior;" it was used in the Jim Crow song which derided African-American slaves. Even earlier, parents in England warned children against bad behavior termed monkey tricks. The idiom 'monkey business' was first seen in print in 1883 in W. Peck's *Bad Boy*: "There must be no monkey business going on." (Source: *Ginger*).

Teia akaou tetai urianga oro a aiteite ua ki te mea mua: Wasting time, or effort, on some foolish project; an activity that is considered silly, or stupid, or time-wasting; an activity that may be considered illegal, questionable, or a vice, but not felonious. *"Do your homework and forget about all this monkey business."* (Source: *Wiktionary*)

I na, tena ireira te aiteanga o Mona i runga nei. Kare au e uri i te reira au aiteanga ki roto i te reo Maori, na kotou rai e uri atu. Me ka uri oki au, ko te karanga mai aea kotou e, kare i tano me kore tano meitaki taku urianga. No reira rapu atu ia kotou. Ka oki mai au ka akara i tona turanga i roto i te oraanga nei e, me e puapinga tona kia akamanakoia aia. Me kare oki ona puapinga, i na vaoo atu ra iaia kia aere ki tona uorai rekarekaanga.

Turanga o Mona i roto i te oraanga

Ka karanga au e, noatu ka ariki tatou me kore kare tatou e ariki, kare akara iatuna e ka ngaro ke atu a Mona mei tera uara. I roto i te reo porenā, *Mona is here to stay, whether we like it or not.* Mama ua, akara tatou takapini ia tatou, look around us, tei te au ngai katoatoa a Mona e rave ra i tona anoano. Me ka karanga mai oki kotou e, *Nga, ko koe paa tetai e Mona ana i tetai tuatau,* ka karanga atu au e, *no te aa, penei i te tuatau mua, kare e mea i teia tuatau, inara ko kotou katoa oki tetai e Mona ana rai i tetai tuatau, me kore kua Mona ana i te au ra i topa, penei no longer today, but no doubt in the past.* Auraka tetai tangata e karanga mai e, kare rava aia i Mona ana i roto i tona oraanga! But you know, the more Mona we have done, the more we are supposed to have learned from such stupid stuffs and supposedly the less we are inclined to be repeating them.



Kare katoa au e tarevake i te karanga'anga e te Mona uatu nei rai tetai aronga i teia tuatau, i roto i ta tatou nei akonoanga CICC e pera i vao, akaraia na ra, unbelievable! Akapeea oki au i kite ei? Aue, na tetai pae rai oki i roto i te au Ekalesia e ripoti maina ki Takamoa nei tetai au peu e raveia nei e tetai o to kotou au mema! E mea kua mea, e apinga kua okoia mai without the authority of the Ekalesia, e ikianga taoanga na tetai nga tangata ua i rave, tetai o te au apinga a te Ekalesia kua apaina e te Orometua i tona aere atu anga, e te vai atura te au peu tei raveia ko te ka tano kia apply ia a Mona. No reira au i taiku ei i runga nei e, i te akaraanga

ka noo ua rai a Mona kare e ngaro, te akaaroa. Karanga'i te reo imene e, *Kia akara taku mata kia teia e tupu nei, te akaaroa e*

Apiianga

Eaa ireira te apiianga ki konei? Another simple question with a simple answer, teia tona pauanga: *E akara matariki marie i te au mea katoa ra, e te meitaki ra, e tapu marie, e kopae ke atu i te au mea tu kino.* Tena katoa ta lesu ki te metua vaine, *ka aere e maine, auraka kia ara akaou.* Tira rai te pauanga, very much down to earth lesson.

N. Mataio, images from Google



8. THE PROPHECY

The early days

About that time an incident occurred concerning a man named Tika-i-te-ope from Matavera whose idols were called Tangianui and Tongaiti. He became demented and spurned all the idols saying, "The gods you worship are not real gods. They are impotent gods. God is in the heavens..... he is the only god, he who created all things. He is my god, not Tangaroa, Tutavake, Tongiti, Manumaomao, Eturere, Tangiinui, Teuatai, Rongomatane, Toutika, Taakura, Tumutoa or Veteroa ... all those gods you worship are useless and worthless. God is in the heavens. He is my god and he owns all manner of things. Soon the cocked hat (pare kotaa), and the red hat (pare kura) and the bible-bearing ship will come. It will call here bringing all kinds of pigs accompanied by men and women of fine appearance. Anyone who desired any woman from that ship, so that madman stated, would have her. And when that shipload of women arrived he would share them out to all the people and they should ravish them. When that God arrived, the whole island would witness all kinds of food and articles belonging to that God." When the people mocked this man he swore back at them saying, "Pig of our parents," and threw stones at he people before running away with Tinitini. The reason he was a mandman was because he threw rocks at people. Day and night he repeated his prophecies, never ceasing to speak degradingly against the idols although he did not actually advocate their abandonment.

The first missionaries

Tika's prophecy eventually came true; everything did take place. Four months after he had prophesied that God, the mission ship arrived bringing Papeiha and Vaineino and his wife. Misi Taratara was the captain, accompanied by Mr. Williams the missionary. They landed at Avarua. When they reaced the foreshore of the harbour at Avarua, Tamatoa, the high chief of Aitutaki called out. He was on board the mission ship together with two Rarotongan men and the wife of one of them.

Tamatoa called out to the high chiefs, that is Makea, Pa, Kainuku and Tinomana; to their tribes, Teauotonga, Takitumu and Puaikura saying, "Here is the God, Jehovah is his name with his son, Jesus the Messiah. Here also are two friends, Vaineino and Papeiha, accompanied by the Rarotongans Tairi and Teiro who went to Aitutaki by canoe belonging to Tuae. That canoe came from Ngananga whence originated the papaya brought by Tuae. He built his canoe at Ngatangia and when it was completed he set sail in it with Tairi and Teiro. Tapairu Ariki, however, travelled by an European ship. They all stayed in Aitutaki and when the rod of God arrived there, all three (Tapairu Ariki, Tairi and Teiro) became converts." Tamatoa further added, "Fire has consumed Rongomatane and Tangaroa (two traditional gods) in Aitutaki. Those gods are valueless. Here is the true god named Jehovah and here also are two missionaries who will instruct you with the word of God. Welcome and accept them."

Marjorie Tuainekore Crocombe (1983), Cannibals and Converts, USP, Suva, Fiji, pp. 54-56)

HEALTH-WISE

HEALTH RISKS OF RED MEAT QUESTIONED

You'd be hard-pressed to find a health topic more widely debated than the case for or against eating red meat. That's because medical opinion on whether or not we should be eating red meat — and exactly how much of it we can safely eat — is constantly changing.



For example, research published in the *European Heart Journal* linked daily consumption of red meat to tripling trimethylamine N-oxide (TMAO), a chemical linked to heart disease. That study was followed by an analysis published in *Annals of Internal Medicine* stating there didn't seem to be a need to limit or restrict red meat consumption. (It was then discovered that the study was tied to a program that is partially backed by the beef industry.)

Needless to say, there's a lot of murkiness. No wonder we're all standing around scratching our heads as we ponder our next move in the grocery store. For most, including red meat in your diet doesn't have to be an all-or-nothing approach (especially if you *really* crave it). But you should know how it affects you — both good and bad.

Below experts explain what exactly happens when you eat red meat and how to modify your intake to create a well-rounded, healthy diet.

Red meat has been linked to some diseases like diabetes and cancer

Eating red meat increases your body's production of a hormone called insulin-like growth factor 1, or IGF-1. This could speed up the aging in the body along with cell replication that can increase the risk of multiple types of cancers, according to Joel Fuhrman a family physician and author of the forthcoming book *Eat for Life*.

"Insulin and IGF-1 hormones are tremendously important in the aging process," Fuhrman said. "The diseases associated with aging — cardiovascular disease, diabetes, cancer — are driven by excessive activity of insulin and IGF-1, which in turn are driven by long-term excessive consumption of refined carbohydrates and animal protein."

The World Health Organization classifies processed meat as a carcinogen and red meat as a "probable" carcinogen. Research published in *Cancer Science* found an increased risk of colon cancer among Japanese men with higher red meat intake, supporting the World Cancer Research Fund and American Institute for Cancer Research's recommendation of eating only moderate amounts of red meat and little if any processed meat.

(Photo: Claudia Weinmann / EyeEm via Getty Images)



It can mess with your microbiome

Your gut microbiome — often referred to as your gut flora — consists of all the microorganisms that reside in your digestive tract that help keep things running (no pun intended) smoothly.

"When you eat red meat, you are unnecessarily exposing your body to carcinogens, your blood flow is being compromised, oxidative stress and inflammatory markers are rising, and you are eating a food that provides no sustenance for your microbiome," Fuhrman said.

And it doesn't take long to do this, as a study published in *Nature* found short-term red meat consumption over a few days or weeks alters the microbiome, possibly leading to issues like inflammatory bowel disease.

Red meat does contain some useful vitamins



Red meat does contain essential nutritional properties, like iron and vitamin B12, which are crucial to your overall well-being. Those who are iron deficient may be directed to eat red meat by their doctor, and this benefit of iron typically outweighs any possible adverse health effects depending on the patient. (You can also get these vitamins through a daily vitamin supplement, but don't take one without advisement from your physician.)

(Photo: SolStock via Getty Images)

So, how much red meat should you really eat?

While studies over the years have shown a link between heavy red meat diets and coronary heart disease, stroke, colorectal cancer and diabetes, further research shows that reducing red meat intake even slightly can have a big payoff.

Take, for example, a study published in Archives of Internal Medicine where Harvard researchers did a statistical analysis of two major health databases with over 100,000 men and women. The study found that every extra daily serving of unprocessed red meat (think steak, hamburgers, etc.) increased the risk of dying early by 13%, and eating extra processed red meat (like hot dogs and bacon) increased the risk by 20%.

More deaths could be prevented “if people ate fewer than .5 servings of meat per day [roughly 42 grams per day],” said Stephen Sinatra, a board-certified cardiologist and integrative cardiologist at Healthy Directions. The World Cancer Research Fund’s experts state that if you do consume red meat, you should “limit your consumption to no more than about three portions per week,” which is equivalent to 12 to 18 ounces cooked. In other words, you don't have to ditch the beef forever.

“My approach to diet is the 80-20 rule, that is, only 20% of consumption should be from animal sources, including fish, chicken, lamb, and buffalo,” Sinatra said. “If you want to make one of those servings organic red meat, that’s fine. But I wouldn’t make that your daily go-to source of protein.”

Fuhrman stresses that eating as much plant-based food — think greens, seeds, beans and nuts — as possible is the healthiest option overall. “Plant-based foods are rich in antioxidants and phytochemicals that protect us from disease,” he said. “More natural plant foods and less animal products and processed foods is the secret to a long healthy life.”

You are what you don't eat

A diet that helps people reduce high blood pressure or hypertension may also reduce the risk of heart failure in people under the age of 75, according to research published in the June 2019 edition of the American Journal of Preventive Medicine, and led by doctors at Wake Forest School of Medicine, which is part of Wake Forest Baptist Health in Winston-Salem, N.C.

The study recommends cutting five things out of your diet: This Dash diet recommends fruits, vegetables, nuts, whole grains, poultry, fish and low-fat dairy products, while reducing these three main components: salt, red meat, sweets and sugar-sweetened beverages. It is very similar to the Mediterranean diet, but the Dash diet recommends cutting out two more things: full cream (in favor of low-fat dairy products) and alcoholic beverages.

There are other ways to eat healthier too. People who eat slowly are less likely to become obese or develop metabolic syndrome, a cluster of heart disease, diabetes and stroke risk factors, according to research presented at the American Heart Association’s Scientific Sessions 2017. They may be more conscious of what they are eating and drinking, and are less prone to overeating.

Dietitians also advise against snacking and takeouts. People have less control over what goes into their meals when they order in. Americans get most of their daily sodium — more than 75% — from processed food and restaurant food, according to the Centers for Disease Control and Prevention. People eat an average of 200 calories more per meal when they eat food from restaurants.

“Excess sodium can increase your blood pressure and your risk for a heart disease and stroke,” the Centers for Disease Control and Prevention says. “Together, heart disease and stroke kill more Americans each year than any other cause.” Americans get 71% of their daily sodium from processed and restaurant food. Cooking for yourself is the safest and healthiest option.

Artificially sweetened beverages may be linked to an increased risk of stroke and dementia, according to the American Heart Association’s peer-reviewed journal *Stroke*. Another 2015 study found that older women who consume two or more diet sodas per day are 30% more likely to suffer a cardiovascular event. Add that to more research suggesting regular soda is linked to obesity.

HuffPost Life, Colleen Travers, January 15, 2020

THE BENEFITS OF COCONUT AND WHY IT’S THE PEOPLE’S TREE OF LIFE

What Makes Coconuts Amazing?

Coconuts have slowly become a very hot and versatile food commodity. They are being used in everything from our daily cuisine to our beauty regimens. Not too long ago, coconuts had a bad reputation as being an artery-clogging, cholesterol-packed food that contributed to heart disease. Today, however, the coconut is making a huge comeback as the new miracle food.

Coconuts are highly nutritious, rich in fiber, and packed with essential vitamins and minerals. From culinary creations to magic beauty potions, coconuts pack a good punch. What is it about this exotic food that continues to tantalize and intimidate us at the same time? Let’s explore more of the amazing health benefits of coconut and what they have to offer.

Coconut Milk, Water, Flesh, and Oil Benefits

Fresh coconuts can be young or mature. Young coconuts either have a green shell or a white husk (where the green shell has been removed). These are typically Asian coconuts. There is also the more familiar brown-haired variety, which is the more mature coconut. Young coconuts contain more water and soft gel-like meat, whereas mature coconuts have firm meat and less water.



1. Prevents Dehydration

Young coconuts are more health-enhancing of the two. The water in the young coconut is one of the highest sources of electrolytes. Electrolytes are responsible for keeping the body properly hydrated so the muscles and nerves can function appropriately. Therefore, it is more beneficial to drink the water from a young coconut after an intense workout rather than the commercial sports drinks we see advertised.

2. Helps Meet Nutritional Requirements

Coconut water is also low in calories, carbohydrates, and sugars, and almost completely fat-free. In addition, it is high in ascorbic acid, B vitamins, and proteins.

3. Provides Food Rich in Antioxidants

Furthermore, the soft meat or flesh, inside the coconut helps to restore oxidative tissue damage and contains a source of healthy fats, proteins, and various vitamins and minerals.





4. Offers Good Fat

Despite its natural healing wonders, a lot of people are still confused as to whether or not coconut oil is good for our health because of its high content of saturated fats. However, do not mistake hydrogenated coconut oil with pure cold-pressed extra virgin coconut oil. Pure coconut oil is derived from the mature coconuts which contain harder flesh. The white flesh is shredded, collected, and then cold-pressed at 90–100 degrees Fahrenheit. Unprocessed, unrefined virgin coconut oil is not hydrogenated and is a safe choice for consumption.

5. Aids in Weight Loss

Although coconut oil is saturated fat, it is unlike the high-calorie, cholesterol-soaked, long-chain saturated fat. It is rich in a medium-chain fatty acid that can help boost metabolism and aid in fat loss. It is metabolized quickly and instead of fat sticking to your belly, it gets burned off as energy. It also helps detoxify your body and balances your digestive tract. One of the better-known uses of coconut oil is for cooking food. Coconut oil is one of the most stable oils when cooking in high heat. It does not form harmful by-products when heated to normal cooking temperatures like other vegetable oils do. In addition, it can be used as a spread for baking and for making delicious raw, vegan desserts.

6. Improves Beauty and Skin Health

To add to its impressive list of benefits, coconut oil can also be used topically on the skin and hair. Instead of bathing your skin with synthetic toxic lotions and creams, coconut oil can be used to nourish and moisturize our skin, scalp, and hair. Coconut oil has been used as both food and medicine for many centuries.

Top 10 Health Benefits of Coconut

Apart from the benefits mentioned above, here are ten more to take advantage of:

1. Supports immune system health: it is anti-viral, antibacterial, anti-fungal, and anti-parasite.
2. Provides a natural source of quick energy and enhances physical and athletic performance
3. Improves digestion and absorption of nutrients, vitamins, and minerals
4. Improves insulin secretion and symptoms associated with diabetes
5. Helps protect the body from cancers through insulin reduction and removal of free radicals that cause premature aging and degenerative disease
6. Reduces the risk of heart disease and improves good cholesterol (HDL)
7. Restores and supports thyroid function
8. Helps protect against kidney disease and bladder infection
9. Promotes weight loss
10. Helps keep hair and skin healthy and youthful-looking, prevents wrinkles, sagging skin, age spots, and provides sun protection

In the Kitchen with Coconuts

The benefits and uses of coconuts continue to impress, especially in the kitchen with creative culinary delights. Due to its health advantages and natural low-glycemic index rating, coconuts have replaced cream and butter and refined sugar and flour.

What is a low-glycemic index? The Glycemic Index or GI is a ranking of how carbohydrates in food affect the body's blood glucose level. Carbs classified as low GI means they are slowly digested and metabolized, so they only create a slow rise in blood sugar and insulin levels of the body.

The health benefits of coconut have allowed more and more products that enable broader use of coconuts to surface. Here is a list of coconut products that have replaced some of our common, everyday ingredients for healthier, more delicious recipes:

1. Coconut Flour

Coconut flour is simply dried, ground-up coconut meat. Coconut flour is gluten-free, low in carbohydrates, high in fiber, and ideal for baking.

2. Coconut Milk and Cream

Coconut milk is made by mixing shredded fresh coconut meat with water and then squeezing it through a sieve or cheesecloth. The thick creamy liquid that comes out is coconut milk. It can be used for Thai curries and stews. Coconut cream, on the other hand, is basically coconut milk without all the water. It is thicker and pastier. Coconut cream can be used to make dairy-free whipped cream or make your own coconut yogurt.

3. Coconut Sugar

Coconut sugar is derived from coconut sap. It is the sweet juice extracted when the budding flower is just about to grow. This process offers a delicious, sweet taste similar to brown sugar with a hint of caramel, with vitamins, minerals, and amino acids. Coconut sugar is considered a low-glycemic food and is diabetic-friendly. Use coconut sugar as you would commonly use other sugars and sweeteners.



5 Interesting Facts About Coconut

Can you add coconut into your low-fat diet? How does it compare to other fatty sources such as olive oil? The answers lie in these facts:

1. Coconut Should Be a Staple for Those Doing the Keto Diet

First of all, what is the keto diet? Also known as the ketogenic diet plan, it is a program wherein you induce ketosis. Ketosis is a state when the body burns fat instead of sugar for energy. To do it, you need to eat foods low in carbs but high in fat. One of the benefits of coconut is it can help you get into ketosis due to its medium-chain fatty acids. Sometimes called MCTs, these are triglycerides that go straight to the liver.

The liver can then quickly convert the fats into ketones, which then becomes your energy source. In turn, you may be able to lose weight without feeling lethargic. What are ketones? The chemicals the liver creates when insulin production is low. Coconut may not be the best choice if you're into a low-fat diet, but it doesn't mean it's bad. Remember, not all types of fat are created equal.

2. It's Also a Plant-Based Protein

Do you want to become a vegetarian or a vegan? Eating coconut can help you! As mentioned, you can make many things with coconuts. Try topping vegan muffins with shredded coconut. You can add raw coconut meat to your salad as a topping ried coconut is great when paired with oatmeal. They are both rich in fiber and will help you feel satiated for a longer period of time. Most of all, it contains moderate protein. It complements other plant-based products such as the Sunwarrior Classic Protein. Blend them both, and you'll have a creamy, delicious protein shake anytime you need one. What's more, healthy fats can keep you full for longer periods.

3. It Contains Trace Minerals

Coconuts contain more than fats—they are also an excellent source of some trace minerals. These include: Magnesium, Potassium, Iron, Zinc, Copper, Selenium. One of the benefits of coconut is it has zinc and selenium, which are essential nutrients for maintaining thyroid function. You need iron in producing red blood cells. Magnesium is a nutrient necessary for electrolyte balance.

Potassium takes care of your nerve function, while copper reduces the risks of cardiovascular diseases and osteoporosis, a condition where the bones become brittle.

4. Coconuts Are a Great Moisturizer for Acne-Prone Skin

Contrary to popular belief, one of the health benefits of coconut is it helps fight acne. A lot of people mistakenly believe eating food with high-fat content leads to skin problems. At least three factors contribute to acne:

- Excessive oil production
- Clogged pores
- Bacteria called Propionibacterium acnes (P. acnes)

Some factors may also increase risks such as hormonal changes, lack of sleep, and obesity. One piece of evidence of the effectiveness of coconut against acne is a 2009 study in the Journal of Investigative Dermatology. It found out that lauric acid, which is abundant in coconut, can reduce acne inflammation. It may even be a better therapeutic option than benzoyl peroxide, which is a common acne treatment. Another of the benefits of coconut is it contains capric acid, which reduces skin dryness that worsens acne. The fatty acid creates a layer that traps the skin's moisture.

5. Science Can't Still Agree on the Effects of Coconut Oil on Cholesterol Levels

In spite of studies showing coconut oil may reduce cholesterol levels, especially low-density lipoprotein (LDL) or bad cholesterol, some scientists are not convinced by its benefits. One of the reasons is the high-fat content, especially saturated fat. A tablespoon of the oil can have almost 14 grams of saturated fat. That makes it close to the recommended daily saturated fat intake of the American Heart Association (AHA)!

Some, however, disagree, saying it may boost HDL cholesterol or good cholesterol. For example, a 1998 study showed coconut oil helped maintain cholesterol levels by raising good cholesterol and reducing bad cholesterol. It also cited how it performed better than butter and was at par with sunflower oil when it came to cholesterol synthesis. One of the benefits of coconut oil is it's more stable than olive oil when exposed to heat. In other words, it doesn't change its composition. This explains why you may want to cook with coconut oil instead of olive oil. Olive oil, though, still makes a nice ingredient in salad dressings, along with apple cider vinegar.

The wonders of coconuts never cease to amaze. They can add flavor, variety, and healthy nutrients to our diet. Fans of coconuts these days are raving about the health and beauty powers that range from consuming coconuts both externally and internally. Coconuts are finally getting the respect they deserve.



Article and coconut products photos from Google/Sunwarrior, coconut trees photos from the collection of Nga Mataio

LOST WORD

This is a new addition to the newsletter. Aptly entitled LOST WORD, it is about Cook Islands Maori words which are no longer in circulation, meaning they have boarded a vessel which I will call "Extinction." Many thanks to Jean Mason, curator of the Cook Islands Museum & Library, for instigating this column and for her Part I contribution.

I: PEKA – REDISCOVERING OUR WORD FOR FLYING FOX/ FRUIT BAT

Kia ora ana. The first word I have selected for this column is: "peka". Peka is the old Polynesian word for flying fox, or bat. In Cook Islands flying fox, or fruit bat, a sap-sucking, fruit eating mammal, are found on two islands – Rarotonga and Mangaia. Apparently they are the same species, *Pteropus tonganus*.

My main reason for contributing to this column is to point out old words that have been lost, or have declined in usage, to present some information on the etymology (origin) of the word and to make comparisons with other Polynesian languages in the Pacific. By my reasoning, a word closely resembling the proto-Polynesian word, which is still in use elsewhere in Polynesia, is the more correct word and the one we should be using.

Although "peka" is listed in both the Eastman and Savage Dictionaries of the Maori language of the Cook Islands and also listed by the Department of Conservation (Cook Islands) in a 1975 document, the word 'peka' was apparently not commonly used. "Moa kirikiri" was and is still more commonly used. Peka is the name of a well-known former Cook Islands dancer as well as a place in Aitutaki (Vaipeka). I am not sure of the origins of those names but they have always made me think since 'peka', in all of its meanings, is rarely used at all today in Cook Islands.



The Greater Mascarene flying fox (Pteropus niger), a threatened key pollinator and seed disperser on Mauritius. Photo by Jacques de Spéville, on Google images

The animal and word "moa kirikiri" (gravel chicken) and variants, "moa kerikeri" (digging chicken), and "moa kerekere" (black chicken) is said to have come from Mangaia, the animal either having flown to Rarotonga on its own accord, or was brought here by Mangaian migrants, a large number of whom settled in the Titikaveka area of Rarotonga in the last part of the 1800s when the population of Rarotonga looked to be dying out. Percy Smith, an early anthropologist, confirms this, saying the flying fox appears to have arrived in Rarotonga in the 1870s. At the time peka were popular as pets as well as food. This probably explains why the proto-polynesian word peka was not commonly used here, for the animal was not present here when the early Maori settlers of Rarotonga arrived.

Some locals I interviewed recalled their elders using the word "peka" as opposed to "moa kirikiri" when they were children (these two, who are in their 60s-plus, hail from the Nikao and Avarua areas of Rarotonga). The other three people I interviewed, who have always lived in the Titikaveka and Ngatangia areas are now in their 70s. They confirm the word was "moa kirikiri" for them and their elders.

Many other Polynesian languages in the Pacific also used (and still use) the word peka. See Pollex Online Proto-Polynesian dictionary, which is a large-scale comparative dictionary of Polynesian languages started in the 1960s by the late Bruce Biggs, a well-known linguist from Auckland University.

Peka and its variants used to, or has come to mean, anything from twisted, tributary, to troublesome, small, entangled, binding, branches, or something criss-crossed, or cross- or star-shaped.

Here are some Polynesian languages that use peka, or variants of it: Easter Island –peka: starfish; pepeka: dragonfly; East Futuna – peka: flying fox; Mangareva – peka: lashing; East Uvea – peka: flying fox; Takuu-peka: flying fox; Moriori- peka: fork of a tree; Tuamotu – peka: cross or branch; NZ maori – peka: bat; kopeka – twist, or wriggle; Marquesan – kopekapeka : swiftlet; Nukuoro – peka: bat; Tongan – peka: bat, flying fox; West Futuna – peka: flying fox; Rennellese – peka: flying fox; Samoan- pe'a: flying fox; Anutan – peka: flying fox.



A colony of grey-headed flying foxes hanging in the trees. Image credit: Craig Dingle, on Google images

Looking deeper into why the flying fox is so named: could it be its pointy ears, or the jagged wings outlined against the night sky, or its behaviour of always gathering in large numbers, and is seemingly always fighting and arguing with others of its species? Next time you come upon a group settling down for the night you will certainly hear them before you actually see them! A flock of kopeka (*Aereodynamus sawtelli*; Atiu swiftlet) nesting for a night in Anatakitaki cave at Atiu often displays the same behavioural features as flying foxes, or bats, which probably explains why our ancestors named them *kopeka* (*ko – that is; peka: flying fox*). Our ancestors, who were keen observers of nature, possibly named the flying mammal after the word for quarrelsome, troublesome, or dispute, “*pekapeka*”; or could it be from our word to tie or bind, “*tapeka*”, based on the fact these animals always live in tight-knit groups?

The question now is, should we use this word, “peka”? Yes, of course, because like all Maori words our ancestors selected for fauna and flora in these islands, they were derived only after much deep thought and keen observation of the physical and behavioural features of said plants and animals. ‘Peka’ is certainly a more apt name than ‘moa kirikiri’ for this mammal, which is not a bird and nor does it spend much time on the ground /gravel (kirikiri).

Additional note: in light of the spread of corona-virus COVID 19, globally, it’s probably a good thing to stay away from bats – definitely don’t eat them! Bats have given human kind many types of diseases, including rabies, Ebola, Marburg, Hendra, Nipah and Sars. Why? They are mammals, which means they are sufficiently closely related to us for some of their viruses to thrive in our bodies, unlike a virus that lives in a fish or a bird, which is less likely to infect a human, influenza being a rare exception.

Jean Mason, curator, Museum Cook Islands (Library & Museum Society)

II: OTHER COOK ISLANDS MAORI WORDS THAT ARE NO LONGER PART OF EVERYDAY CONVERSATION

AKAVATAVATA – Be attentive, pay attention to. *E akavatavata mai i o kotou taringa kiaku nei.* Pay attention to me. Word more commonly used today: AKARONGO, listen to me or hear me.

ANEANE – Delicate and tender. *E pakiri aneane tona.* He has a tender skin. Word more commonly used today: PARUPARU, soft. He has a soft skin.

ATOE – Split, for example a leaf. *Atoea mai te rau ara kia raranga au.* Split down the coil of pandanus leaves for me to plait. Word more commonly used today: VETEA, tear.

IPEKE – Shove or knock away, drive out, eject, knock out. *Kare naku i ipeke i taau tupe ki te pae.* It wasn't me that knocked your pitching-disc out to the side. Word more commonly used today: AKAATEA, push away.

NENGONENGO – Boastful, presumptuous, pride. *Ko koe oki ko tei nengonengo i te ture ra.* And you the one who boasts of the law. Word more commonly used today: AKAPAAPAA, NGAKAUPARAU.

KANGUE – Ganway. *Kua kake te au patete na runga i te kangue.* The passengers went up the ganway. Word more commonly used today: ARE KAKENGA, ladder.

NINA – Ravage, lay waste. *Kua nina'ia e te vai puke te apinga tanu.* Crops were devastated by the floodwater. Word more commonly used today: TAKINGAKINO, destroyed.

TIORA – Hurl, fling. *Tiora iatu ki vao.* Hurl it outside. Word more commonly used today: TIRIA, throw.

TIPERA – Spell. *E tipera mai koe i teia kupu.* Spell me this word. Word more commonly used today: AKATAKA, AKAMARAMA, explain, clarify.

TUKATIKATI – Teeter, wobble. *No tona kona, no reira i tukatikati ei tana aere.* He was drunk, that's why he walked so unsteadily. Word more commonly used today: TAIPAIPA, TATIPATIPA.

OPAPE – Current. *E pakari te opape, kare e rauka ia taua kia oe na raro i te ava ki uta.* The current is too strong, we won't be able to paddle ashore through the reef channel. Word more commonly used today: KOKO, e tai koko, a strong sea current.

KAMAATU – Wise, wisdom. *Aua koe e kamakura, kia kamaatu ra.* Don't be neglectful, be circumspect. Word more commonly used today: PAKARI, wise, smart.

(Source: Buse, J. and Taringa, R. (1995), Cook Islands Maori Dictionary, ANU Printing Service, Canberra. The additional "Word more commonly used today" is by Nga Mataio)

III: SOME NEW/COINED WORDS IN COMMON USE TODAY

KAPU TI from cup of tea

AVATA TUTU, television

MOTOKA from motor car

ATEREPUTI from attribute

MOPALA OR TEREONI APAIPAI, mobile phone

TIOKA from chalk

KORONA VAIRETI from coronavirus *(the most recent word to come into existence)*

TANGIKA from tank

BANGIKA from bank

MATAPUKA from facebook

KITA from guitar

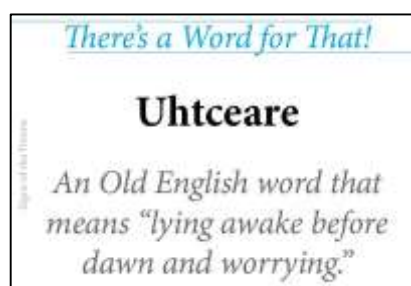
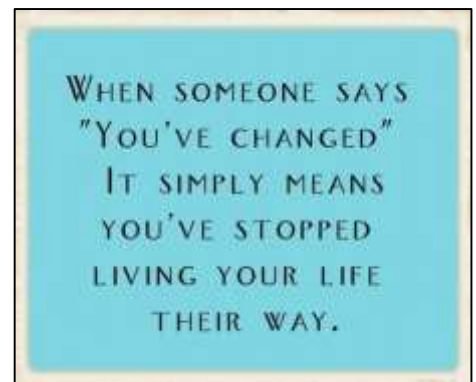
TIPATIMANI from department

KAVAMANI from government

PAIRERE from flying boat

RATIO from radio

Nga Mataio, Rarotonga



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CALL OF THE APOSTLES

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

PART 11 (continued from last newsletter)

Simon the Zealot – Zealous for the Savior



Matthew 10:4; Mark 3:18; Luke 6:15; Acts 1:13

In order to fully appreciate the character of the apostle called Simon from Cana of Galilee it will be necessary to understand the political climate of the day in which he lived. Palestine was a land under the rule of Rome. For centuries the Jews had been dominated by foreign powers. First there was the Babylonians. Then came the Medes and the Persians. After that the Greeks and the Romans took their place as a world empire. But in all the years of being under the heel of foreign domination, the Jews never got used to the mastery of others and from time to time they managed to put together a revolt against their foreign oppression.

For example, in the second century BC there arose a family called the Maccabees whose sole purpose was to make Israel a free and independent state. When Mattathias, the father of the Maccabees lay dying, his parting message was, *And now, my children, be zealous for the Law, and give your lives for the covenant of your fathers.* (1 Macc. 2:50)

Time passed. Israel found herself still under foreign domination and yet, the flames of patriotism never died out. During the time of Christ a group of people in Palestine banded together, remembered the word of Mattathias and took for themselves the name of Zealots. Josephus describes them as a group. *They have an inviolable attachment to liberty, and say that God is only their Ruler and Lord. They do not mind dying any kind of death, nor do they heed the torture of their kindred and their friends, nor can any such fear make them call man lord.*

Such fanatical zeal can easily be misguided and misapplied. There was a natural temptation to use patriotism as opportunity for guerrilla warfare to burn and rob villages and towns. Wanton acts of destruction were excused and justified. The zealots were guilty of guerrilla warfare. They were also guilty of turning their weapons and violence against their own countrymen. Any Jew who appeared willing to compromise or work with the Roman government was marked for destruction.

Some historians have suggested that the zealots were directly responsible for the most terrible time in ancient Jewish history. The story begins when Rome, tired of the social unrest in Palestine, decided to confront the Jews once and for all when another revolt broke out in Jerusalem in the summer of AD 66. To everyone's surprise, at first, things did not go well for the Romans. A legion of soldiers was actually defeated by the Jews. The uprising became a full war.

Following the death of Nero, the new emperor, Vespasian, placed his son Titus in charge of challenging the Jewish uprising. Deciding that a strong, overwhelming military presence around Jerusalem would be necessary, Titus circled the city with 80,000 men. Meanwhile, inside the walls of the ancient city civil war was taking place. Zealots and moderates were slaughtering each other as they fought for political control. Jewish blood flowed freely in the streets. Once more Titus demanded the surrender of the citadel, but the Jews laughed in defiance.

Growing impatient with the seizing of the city being prolonged month after month, Titus used the might of his military machines to literally pound a breach in the northern wall. Soon thereafter another wall was pierced and the Roman legions moved into part of the city. Fierce hand to hand fighting broke out. The body count began to mount rapidly.

Turning to psychological warfare, Titus tried to frighten those who remained in the city into submitting to his force. All the soldiers put on their best uniforms, polished their shields, and displayed their armor. But the Jews were still not impressed nor were they intimidated. Nevertheless the end was in sight for the food supply was



running low. Titus had made sure this would happen by instituting a policy of forced starvation. Those who were caught outside the city walls trying to escape or smuggle in supplies were crucified. For a while, about 500 people per day were being put on crosses. To find wood, every tree in the area for miles was cut down. Famine came to the city with a vengeance. Death was everywhere. Desperate with hunger, cannibalism broke out. Women boiled their children and ate them.

As the people grew physically weaker, the battering rams of the Romans continued to break down the walls. By the beginning of July, another part of the city fell. The Tower of Antonio named in honor of Mark Anthony was in Roman hands. Nearby was the great Holy Temple. A soldier tossed a flaming torch through the Golden Windows into the Holy of Holies. Soon the sacred place of worship was in flames.

Titus, had not want the Temple to be burnt but the soldiers went out of control. The madness of war took its toll. In that terrible month of August, AD 70, Jerusalem was devastated as 97,000 prisoners were taken hostage and 115,800 corpses were removed from the city. And yet, despite all of this, some of the Zealots did not give up.

Prior to the final siege of Jerusalem, a large group managed to flee to a high fortress called Masada. They were led by Eleazer. For two years this band of less than a 1,000 men, women, and children withstood 10,000 soldiers of the Roman army sent to subdue them. But their end was inevitable. The Roman General Flavia Silva build a tremendous ramp on the other side of the mountain.

When it was finally clear that all hope of escape was gone, Eleazer summoned the people together in order to suggest a suicide pact. The people agreed to die rather than submit to Roman slavery.

The men *tenderly embraced their wives, kissed their children, and then began the bloody work. Nine hundred and fifty perished, only two women and five children escaped by hiding in a cave.* Ten men were appointed to slit the throats of the rest and then they would be killed by one of their own. The last person alive was to commit suicide. Such were the Zealots. They were loyal, courageous, nationalistic, and in the end, unconquerable. Simon was a Zealot until he came to Christ.

It is sometimes difficult to discover when or why a person begins to change in a radical way for bad or for good. Since the New Testament tells us nothing about Simon except his name, it is not unreasonable to surmise that Simon came to Christ initially for political purposes. Perhaps Simon saw in Christ another Maccabee or someone like Judas the Galilean who led an insurrection following the death of Herod the Great in 4 BC. After all, Jesus spoke of the Kingdom of God as being *at hand*. Perhaps Simon saw in Christ a political leader with supernatural power to the point that He could raise the dead. Whatever attracted Simon to Jesus, the compelling character of the Lord and the regenerating work of the Holy Spirit transformed Simon.

The total transformation of Simon is manifested in several ways.

1. There is Simon's tolerance of Matthew. As a tax collector, Matthew was the type of person the Zealots looked for to assassinate with their little curved swords. The Zealots hated any Jew with pure passion who united with Rome to exploit their countrymen. In another time and place, Simon would have gladly slain Matthew. But they met as friends in the fellowship of the Savior. The very fact that Jesus was able to bring Matthew and Simon into one group demonstrates how personal enmity can be destroyed by a common love for Christ. Here is a great lesson for Christians in general and the Church in particular. Christian love says, *I will accept you as you are, and if you change, it will be because of your love for Christ.*
2. There is Simon's total transformation is reflected by the fact that he subordinated his earthly kingdom longings for the spiritual kingdom of heaven. In the pursuit of money, property, power, social status, security, the soul must not be neglected. When all is said and done this truth remains:

*This one life shall soon be passed;
Only what is done for Christ will last.*

Jesus said,

What shall it profit a man if he gain the whole world and lose his soul?



3. Simon was found in the prayer meeting of Acts 1:13. In an Upper Room, Simon was found to be waiting for the power on high. In an Upper Room, Simon was found in prayer. The prayer life becomes the bases on which to judge the spiritual health of a soul. Not all of God's people are eloquent. Not all of God's people have prominent spiritual gifts. But all of God's people can pray. The more complete the transformation of the life the more prayer will be displayed.

History does not record what happened to Simon. Even legend is vague about him. He is said to have preached in Egypt, in Africa, and even in Britain until he met his death in Persia. Because of the opposition of two magicians, called Zaroos and Arfaxat, death came to Simon. He was crucified in the year AD 74.

Dr. William Barclay notes, *Two things strike the investigator of early Christian history: the marvelous manner in which Christian seed is found growing and fructifying in unheard of places; the indifference of the sowers of perpetrating their own name and labors.*

One day, in the providence of the Lord, the Church will visit again with this obscure apostle who had such a radical change of nature and who was able to give his life for the greatest cause on earth advancing the Kingdom of God. One reason why Simon was willing to dedicate his life to the service of the Savior and the Church was because he saw the Church as the most glorious of all institutions. It is possible that many problems in local assemblies would be solved immediately if the Church was seen once more as a glorious institution. It is because of the lack of a fundamental respect for the Church as an institution that individuals can ask some very alarming questions and make some very disturbing statements.

Pastor, why is the Local Church important?

Pastor, I can worship without the local church through Christian radio, television, and religious literature.

Pastor, why must a person participate in the corporate life of the Church?

Pastor, it does not matter if the Church is joined, as long as I am sincere in my faith.

Such questions and statements show a fundamental disrespect to the Church and yet, in the sight of God the Church is still most glorious. John Newton recognized this glory when he paraphrased Psalm 87.

*Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken
formed thee for His own abode:
On the Rock of Ages founded,
what can shake thy sure repose?
With salvation's walls surrounded,
thou may'st smile at all thy foes.*

The glory of the church as revealed:

1. The glory of the Church is revealed in her Divine election. (Eph. 1:3-6) *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of his grace, wherein He hath made us accepted in the Beloved.*
2. The glory of the church is revealed by the great price, which was paid to redeem her from the penalty, power, and pollution of sin. (Eph. 1:7) *In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace;*
3. The glory of the Church is seen in the adoption of those who believe as children of God. (Rom. 8:15) *For ye have not received the spirit of bondage again to fear but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*
4. The glory of the Church is displayed in the glorious inheritance that awaits her. To the Church has been given the Kingdom of God (Luke 12:32), eternal life (Mark 10:30; John 10:28; Rom. 6:23; Heb. 9:15) and the promise of a new heaven and a new earth. (2 Pet. 3:13 Rev. 21:1)

5. The glory of the Church is manifested in the purpose and place she has in the plan of God. (Eph. 1:14) *That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus,* (Eph. 3:10) *To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.* The Church is no parenthetical afterthought in the mind of God. The Church occupies the pivotal place in the heart of God.
6. The glory of the church is reflected in the majesty of her Master, the Lord Jesus Christ who is King of kings and Lord of lords. (Col. 1:15-19; Eph. 1:22,23)
7. The glory of the Church may be seen in the fact that she is endwelt by God the Holy Spirit. (Eph. 1:13,13;17-19; 3:16) *In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.*
8. The glory of the Church may be seen in her own intrinsic holiness. (Eph. 1:4; 2:10,21; 5: 26,27) *That He might sanctify and cleanse it with the washing of water by the word, That He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.*
9. The glory of the Church may be seen in her nearness to the presence of God. (Eph. 2:13,18; 3:12; Heb. 4:16) The Church has the ear of heaven. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*
10. The glory of the Church may be seen in the fact that to her was entrusted the gospel. (Eph. 1:9; 3:2-5) God has not entrusted the gospel to business, nor to the government or even to religious auxiliary organizations, or specialized ministries however good all of these things may be. The gospel is given to the Church. Only the Church has a right to say that God *having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself.*

Because the Church is glorious, it is only right that there be a definite identity with the local assembly according to the will of the Lord. Every believer should ask, *How do I unite with God's people?* The question should be asked because the physical unity of God's people is designed to reflect the spiritual unity that already exists.

The Bible teaches that Christians are not independent of one another. Every imagery in the Bible shows an essential unity of some sort whether it is the Shepherd and the Sheep, the Vine and the Branches, or the Head and the Body, the theme of unity is the same. (Cp. John 13:34,35; Rom. 12:5,10,16; 14:19; 15:14; Gal. 6:2; Eph. 4:32; 5:21; Phil. 2:3,4; 1 Thess. 4:9; 5:11; Heb. 10:24; James 5:16; 1 John 4:12)

The fact that there is a spiritual unity which is designed to be manifested in the corporate life is proven by the apostles who established local churches and gave instructions as to how they were to function and be governed. (Acts 14:21-23; 1 Tim. 3:15; Tit. 1:5) Pastor letters were sent to deal with specific problems and to encourage the saints in the work of the ministry.

Those who unite with the local Church are entitled to several things. (1 Cor. 1:2; 2 Cor. 1:1; 2 Thess. 1:1)

1. Every believer is entitled to the opportunity worship. God loves to see His people gather to praise and honor Him. The worship on earth reflects the worship of heaven itself as a gathered assembly. (Heb. 12:22; Rev. 5:11-14; 7:9-12; 15:2-4; 19:1-8) Because the opportunity to worship is a gift of Divine grace, it should not be taken for granted. There is an appointed place, there is a proper time, and there is an acceptable way to worship the Lord.
2. Every believer is entitled to the love of the saints according to 1 Corinthians 13. Every believer is to be cared for according to the principles of mercy. (Matt. 25:31-46; Acts 2:45; 4:32-35; Gal. 2:10)
3. Every believer is entitled to be edified in a practical manner concerning the Person and work of Jesus Christ. The Lord has given to His church pastors and teachers for the spiritual maturing of the believers. (Eph. 4:8-11; 1 Pet. 2:2; Acts 20:28-32; 1 Tim. 3:2; 2 Tim. 3:16-4:4)
4. Every believer is entitled to enjoy Christian fellowship and encouragement. (1 Cor. 12:13-27; Eph. 4:16)



Because the believer receives the gifts of God from the people of God, a holy obligation emerges when membership in the local assembly is finalized.

1. Those who unite with the local assembly should endeavor to be a loving person according to 1 Corinthians 13.
2. Those who unite with the local assembly should honor the legitimate spiritual leadership of the assembly. (Heb. 13:7,17)
3. Those who unite with the local assembly should seek to serve within the body of Christ. (Rom.12:4-10)
4. Those who unite with the local assembly should honor the terms of the Covenant and by-laws, as the congregation practices them, in order to promote peace. (Rom. 14:19) *Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*

Does this mean that all Christians will agree on every point and on every practice? No. But there is a spirit and a mindset that allows for essential agreement so that the work of the ministry can be carried out in a Christ like manner as best as possible. To be specific, there are certain things that those who are Strong in the Faith can do for those who are Weak in the Faith, and there are some things that those who are Weak in the Faith can do for those who are Strong in the Faith especially when a question arises that is controversial because it is not clear to all.

Turning to Romans 14, this point can be illustrated by the question of whether or not Jewish Christians should eat herbs, worship on special days, and eat meat that was once considered to be unclean. When some Jews were first converted to Christ they were Weak in the Faith.

Stronger Christians knew that it was all right to eat herbs and meat that was once forbidden such as pork. Those who were Strong in the Faith knew that the ceremonial aspect of the Law was abolished so that the Seven Great Jewish Festival Days did not have to be observed. So what was to be done with those who were Weak in the Faith.

Paul places a burden upon those who are Strong in the Faith to do three things.

1. The Weaker Brother was to be received into the fellowship without an argument being started or an issue being made of personal scruples. (Rom. 14:1) *Him that is Weak in the Faith receive ye, but not to doubtful disputations.*
2. The Weaker Brother's concerns were to be borne by those who were Strong in the Faith. (Rom. 15:1) *We then that are strong ought to bear the infirmities of the Weak, and not to please ourselves.* And there is a good reason why this ought to be done. (Rom. 15:3) *For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on me.* Because Christ has borne the sins of the saints, the saints should bear the scruples of one another with great sensitivity.
3. Those who are Strong in the Faith are to receive those Who are Weak in the Faith without being argumentative but with great tenderness in order to not lay a stumbling block before them. (Rom. 14:13) *Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.*

As those who are Strong in the Faith ought to do certain things for those who are Weak in the Faith, those who are Weak in the Faith also ought to do something. Specifically, there is to be a holy hush so that an inordinate amount of time is not spent judging one another in matters of personal concern. (Rom. 14:10) *But why dost thou judge thy brother? Or why dost thou set at nought thy brother?*

The reason there is to be a holy hush and a non-judgmental attitude is because *we shall all stand before the judgment seat of Christ.* (Rom. 14:10b) *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.* (Rom. 14:11)

When good people disagree over principles and practices it is not to turn personal and accusatory. Rather, those who are Strong in the Faith are to bear the infirmities of those Who are Weak in the Faith. And those who are Weak in the Faith are not to condemn those who are Strong in the Faith.

A loving reception of those who are Weak in the Faith,
 A fundamental decision to stay together even when one does not get their way,
 A non-argumentative spirit,
 A holy hush in the sense of being non-judgmental on unclear issues,
 A willingness to wait and let each person give an account of themselves before God,
 A deliberate bearing with those who are Weak in the Faith,
 A pursuing of peace.

These are the things that will reflect whether a local assembly is really the Church and different from other social institutions.



(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).



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WHAT THEY ARE GOOD FOR

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