



Cook Islands Christian Church

Newsletter

#83 Sept 2021

Since 2005



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



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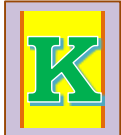


Rarotonga CICC Youth Rally, Sunday 26 September 2021, Ekalesia Ground, Ngatangiia Photos by Nga Mataio

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CICC NUTILETA 83

1. AKATOMO'ANGA

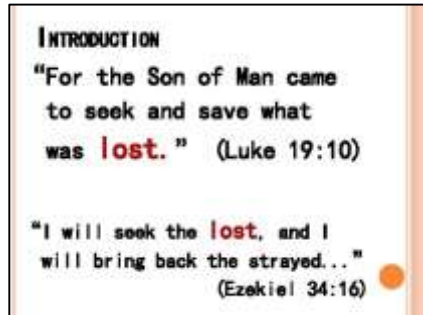


ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 83 tei akamataia i te mataiti 2005. Ko te toru teia o te nutileta no teia mataiti 2021.

Ia tatou e akavaitata atu nei ki te akakoroanga maata o te 200 mataiti tei tapapaia ana no tetai tuatau roa, teia ta Luka i tata: *I aere mai nei oki te Tamaiti a te tangata i kimi i tei ngaro ra e akaora; The Son of Man came to seek and to save the lost.* (Luka 19.10).

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 nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua me kore Tekeretere o taau Ekalesia me kore akakite mai ki Takamoana nei; ka rauka oki te reira au nutileta 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. AKAMAARA'ANGA I TE RA TAEANGA EVANGELIA O RAROTONGA



ia Sabati 25 Tiurai i topa ake nei i raveia'i te akamaaraanga i te ra taeanga Evangelia o Rarotonga nei i te ora 5 ki roto ia Kanaana, te Are Pure o te Ekalesia Nikao. Ko te 198 mataiti teia i te Evangelia ki Rarotonga nei. Na Nikao i utuutu no te mea kua tae te tuatau kia raveia ki reira, kia tau ki te porokaramu angaanga a te Rarotonga Konitara Ekalesia tei akanooia i roto ia Peperuare i teia mataiti. Manea e te mako te porokaramu tei aruia i roto ia Kanaana, ko tena ia i raro nei:

- Pure Akamata – Rev Oirua Rasmussen
- Karere Akaaraveianga – Mr Charlie Tamangaro Snr, Tekeretere, Ekalesia Nikao
- Kura Akamaaraanga i teia rā o te Akonoanga Keretitianano o te Kuki Airani – Orometua Ngateitei, Rev. Tuaine Ngametua

- | | | | |
|-----|--|---|----------------------|
| 1. | Imene Akatomoanga (Introit)
Team/katoatoa | - | Praise & Worship |
| 2. | Pure Akatapuanga | - | Rev. Oirua Rasmussen |
| 3. | Imene Reo Apii Sabati | - | Arorangi |
| 4. | Tatau Tuatua – Salamo 143 | - | Titikaveka |
| 5. | Imene Tuki | - | Titikaveka |
| 6. | Pure | - | Ngatangiaa |
| 7. | Imene Tuki | - | Ngatangiaa |
| 8. | Koikoi Moni Atinga | - | Nikao |
| | Imene Koikoi Moni Atinga | - | Matavera |
| | Akatapuanga Atinga | - | Matavera |
| 9. | Akoanga
Rasmussen | - | Rev. Oirua |
| 10. | Imene Reo Apii Sabati | - | Avarua |



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

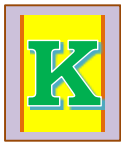
- 11. Pure Akaoti - Rev. Oirua Rasmussen
- 12. Imene Akaoti (Vesper) - Praise & Worship Team/katoatoa



Kia oti te porokaramu i roto ia Kanaana, kua taki aere atu te katoatoa ki te ngutuare/hall o te Ekalesia no te katikati tei akateateamamaoia e te Ekalesia Nikao na ratou tei patiaa e pera na te katoatoa tei tae mai ki te akakoroanga. Tamanako au ara atu i te 300 tei tae mai, kia akameitakiia te Atua no te au mea katoatoa tei raveia i te reira aiai ma te maru e te ngateitei ki mua i te Atua e pera te tangata katoatoa tei ariki i te patiangā no teia ra maata o te CICC i Rarotonga nei.

Tataia/neneia e Nga Mataio

3. EEU'ANGA TOKA AKAMAARA I MATAVERA



ua marama tatou i te kite i te tua no te tamariki Iseraela i te taeanga ki runga i te maro i tetai tua mai i te Kauvai loridaana, ta te Atua i akaue ia losua kia akatu i te toka ei akamaaraanga i tana i rave no ratou i te aratakianga ia ratou na raro i te tai muramura e tae uatu ki tetai tua, i kore'i ratou i pou i te nuku vaeau o Aiphiti. E tuanga tatau matau katoaia oki teia i te taikuaia e te au tavini o te Atua i te au atianga eeu'anga toka no ratou tei takake atu i roto i ta tatou nei akonoanga CICC.

Irinaki au e te pera katoa ra tetai au akonoanga keke i te taangaanga anga i te reira tuanga tatau i roto i ta ratou uorai au akakoroanga eeu'anga toka.

I te Maanakai 17 Tiurai i topa ake nei kua raveia te eeu'anga i te toka akamaaraanga o te tuakana, te metua tane Mataio Aperau Jnr e tona tokorua ko Tere, i to raua kainga rai i Rotopu, Matavera. Ara atu i te anere taeake ma te tuaine tei tae mai ei kite no teia akakoroanga manea tei manako ta raua anau kia akatupu kapitiiia, e mataiti keke oki to raua takakeanga.

Kua riro te tuanga o te pureanga i te raveia mai e nga tavini o te Atua i roto i te oire, Clerk Turua o te Holy Spirit Revival Church, e pera a Paanu Rouru o te Ekalesia CICC. Na te taeake Tanea Ngamata i akatere i te au angaanga o te reira ra (MC), tauturu iatu e tetai o te anau a Mataio Aperau Jnr, koia a Chris.

Vaitata ki te anere tapoki tei eeua e ratou tei akatakaia. Ko te taima mua teia i kite ei au i te kara tuketuke o te iti, te kakau e taangaanga putuputia ana no te eeuanga toka, i te au atianga oki i topa kua matau ua tatou i te kara teatea. No teia eeuanga ra, kua maani mai te kopu tangata e 4 kara; teatea, matie, auika, e te paraoni.

Kia oti te eeuanga, kua riro tetai mokopuna a nga metua tei akangaroi, i te tatau i te au tataanga i runga i nga toka, i mua ake ka rave mai ei te Orometua Paanu i te pure akatapuanga. Mei tei matauia, kua taopenga te akakoroanga na roto i te kaikai tei akateateamamaoia mai e te anau ma te kopu tangata o nga metua.



Tataia/neneia e Nga Mataio

4. AKATAPUANGA I NGA ELDERS I ARORANGI

I te Oroa o te marama Aukute i topa, kua raveia atu te akatapuanga i nga metua tane o te Ekalesia Arorangi ki runga i te taoanga Elder, Diakono Akangaroi, e tuatua katoaia na e, Diakono Mutukore. Ko Pokoroa Pauka e Avaiki Mataio Aperau, e nga Diakono no roto i te Tapere Ruaau, no raua te akakoroanga o te reira ra. Kua riro e na te Tauturu Orometua, John Andrew, i rave i te pure o te reira avatea Sabati e nana katoa i rave i te pure akatapuanga ma te oronga katoa atu i te akairo (certificates) o nga metua tane tei tainaia e te Orometua Ngateitei pera te Tekeretere Maata.

Tei roto katoa i te pureanga o te reira Sabati te nga pupu imene o te Ekalesia Arorangi e pera to te enua Pamati tei akakoro kia piri atu ki roto i te tarere imene choir e te imene tuki no te akakoroanga o te Maeva Nui te ka akamata i te reira aia rai ki te Are Karioi i Avarua. Na nga pupu imene tetai nga imene o te akamorianga, tena ia raua i roto i te tutu i te tua katau; kakau muramura to te Ekalesia, auika to te enua Pamati. Manea e te maruarua te imene tei imeneia mai e nga pupu mapu, kia akameitakiia te Atua.



Left: Assistant Minister of Arorangi CICC, John Andrew, delivering the message of the day on Sunday 1 August 2021. Right: Deacons Avaiki Mataio Aperau (middle) and Pokoroa Pauka (right), acknowledging the bestowing by the Assistant Minister on them, the title of Elder for their services to the church.

Kia oti te akatapuanga o nga metua tane, kua orongaia tetai tuatau no raua kia komakoma ki te Ekalesia no te ngateitei tei rauka i te reira ra. E au karere akameitaki ta raua i oronga atu ki te Ekalesia koia tei turu i te tamanakoanga no te taoanga, e pera te reo akamaroiroi ki te katoatoa i runga i te au taoanga tuketuke i roto i te Ekalesia, kia maroiroi uatu rai i te raveanga i te angaanga na te Atua i te au ra ki mua.

I muri ake i te pureanga e te kai Oroa, kua takiruru aere atu te au taeake ma te au tuaine ki roto ia Kalavaria, te Hall e te Are Apii Sabati o te Ekalesia no te arikirikianga a te Ekalesia i nga metua tane e to raua ngutuare tangata. Maruarua te kaingakai tei akanooia no te akakoroanga. Kia oti te kainga manga, kua akaariari manako tetai au mema o te Ekalesia no teia ra maata o nga metua tane. Mei tei matauia i roto i te au akakoroanga mei teia te tu – tera oki, kua akangaroi to teia ra mei runga mai i te au taoanga – ko tetai uanga putuputu e uiia ana, e kua ui ia rai i roto i teia akakoroanga, koia oki koai i te anau ka tu mai no te mono atu i nga metua tane? No te aa, e au tuatua akamaroiroi ki te anau me kore ki tetai uatu i roto i te kopu tangata kia aere mai apai i tei apaiia mai e ratou i nanai e kua tae te tuatau kia oronga atu i te oe o te vaka kia ratou kare i tae ake te roiroi apikepiki ki runga i te kopapa. Kia akameitakiia te Atua no teia tei raveia e tei riro tetai maataanga tangata i roto i te Ekalesia e pera ratou mei vao mai, ei kite. Kia vai ua mai rai te vaerua takinga meitaki o te Atua ki runga i nga metua tane e to raua ngutuare no te au tuatau ki mua.

Tataia/neneia e Nga Mataiao

5. TERETERE MAPU, AUKUTE 2021

Irunga i te porokaramu angaanga a te Rarotonga Konitara Ekalesia, kua oti i te akatakaia te au Sabati teretere o te anau Apii Sabati e pera te Mapu. Ko teia marama Aukute na te mapu te teretere tei roto te Tapere Betela i te apai mai i te Oire Puaikura ki Matavera e kua tere atu te anau mapu Matavera ki Puaikura. Kua tere atu Ngatangiaa mapu ki Nikao e kua tere atu a Titikaveka mapu ki Avarua. Kua tere atu a Nikao mapu ki Ngatangiaa e kua tere atu a Avarua mapu ki Titikaveka. Tena i reira te au teretereanga o teia Sabati.

Kua riro te Tauturu Orometua John Andrew i te apai mai i te tere mapu e pera te metua Diakono vaine Mrs Gosseline. Kua aru katoa mai te mata o te ariki vaine Sir Tom Marsters e lady Tuaine Marsters i te mea e no roto mai oki raua i teia oire. I roto i te akanoonoonga o te porokaramu o te pure kua riro te apa mua o te akamorianga na te mapu Betela te reira i akatere mai. Kua maruarua tikai ta ratou au imene e kua mataora tikai te mapu i te raveanga i te reira.

Ko te rua o te apa o te akamorianga kua riro te reira e na te mapu Matavera i akatere mai. Kua maruarua katoa ta te Mapu Matavera au imene i te imeneanga. Kia tae ki te tuatau o te tatau kua riro te reira e na te tere Betela i akamata. Mataora tikai te tatau a te mapu, te mou o te irava tei tatauia mai i roto i nga reo e rua. Tetai au tamariki kua tatau mai i roto i te reo Maori e pera te reo Ingiriti. Ko te tumu manako maata kua kiritiia mai mei roto mai i te tia o te reira ra koia Salamo varu e kua maruarua katoa ta ratou au imeme tatau.



Anau mapu mei Betela mai ma to ratou au turuturu e nga apianga mei Takamoa mai

Kua rave mai te anau mapu Matavera i ta ratou tuanga ki runga i te manako maata tei nako mai e, “No lehova anake te Ingoa tei tau kia akapaapaia.” Kua manea katoa ta ratou tuanga tatau e pera te imene. Kua riro i reira te Papa Tauturu John Andrew i te akakou mai i te au manako akaoti atu ei te pure.

Anau mapu Matavera



Kua rave mai te Apianga mei Takamoa mai i te pure ngutuare e oti taki aere atu te katoatoa ki Gibeona no te takurua tei akanoonoia e te Tapere Rotopu pera te Ekalesia. Mei tei matauia kaikai, imenemene, tuatua e pera te rakei raore e te tiare kakara oki atu ei ratou Betela mapu ma te mataora.

Tataia e Marianna Mataio, neneiia e Nga Mataio



6. IRA VA PATU, ARORANGI VAINETINI



vainetini Arorangi CICC kua raveia ta ratou iravapatu i roto i te Calvary hall i te marama Aukute Sabati Rekapi. Kua riro na te tapere vainetini o Ruaau i akateretere mai i te rave angaanga o te Pureanga e maroiroi tikai te au vainetini i te rave i teia tuanga i te au rekapi katoatoa.

Tataia e Tapu Munro/assistant Sec.
Arorangi CICC



7. FATHERS' DAY AT MATAVERA CICC



What is the story behind Fathers' Day? How did it come about, who came up with such an idea? I can't recall of such a day being mentioned in the Bible. So who can enlighten us on the matter? Google of course, and here's what it says:

The History of Father's Day in the United States

There are two stories of when the first Father's Day was celebrated. According to some accounts, the first Father's Day was celebrated in Washington state on June 19, 1910. A woman by the name of Sonora Smart Dodd came up with the idea of honoring and celebrating her father while listening to a Mother's Day sermon at church in 1909. She felt as though mothers were getting all the acclaim while fathers were equally deserving of a day of praise (She would probably be displeased that Mother's Day still gets the lion's share of attention).

Sonora's dad was quite a man. William Smart, a veteran of the Civil War, was left a widower when his wife died while giving birth to their sixth child. He went on to raise the six children by himself on their small farm in Washington. To show her appreciation for all the hard work and love William gave to her and her siblings, Sonora thought there should be a day to pay homage to him and other dads like him. She initially suggested June 5th, the anniversary of her father's death to be the designated day to celebrate Father's Day, but due to some bad planning, the celebration in Spokane, Washington was deferred to the third Sunday in June.

The other story of the first Father's Day in America happened all the way on the other side of the country in Fairmont, West Virginia on July 5, 1908. Grace Golden Clayton suggested to the minister of the local Methodist church that they hold services to celebrate fathers after a deadly mine explosion killed 361 men. While Father's Day was celebrated locally in several communities across the country, unofficial support to make the celebration a national holiday began almost immediately. William Jennings Bryant was one of its staunchest proponents. In 1924, President Calvin "Silent Cal" Coolidge recommended that Father's Day become a national holiday. But no official action was taken. In 1966, Lyndon B. Johnson, through an executive order, designated the third Sunday in June as the official day to celebrate Father's Day. However, it wasn't until 1972, during the Nixon administration, that Father's Day was officially recognized as a national holiday.

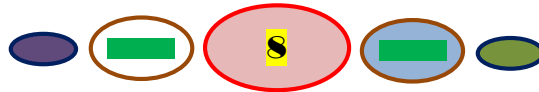
Father's Day Around The World

Other countries also picked up on the idea of Father's Day. While many followed suit by celebrating it on the third Sunday in June, some decided to honor dad on different dates.

Source: <https://www.artofmanliness.com/articles/a-brief-history-of-fathers-day/>

The practice in the Eklaesia

As I was growing up in my beloved village of Matavera, I cannot recall a Fathers' Day being commemorated either at home or in my church until, I'd say, the 1990s. Whoever came up with the idea at the time would've observed it being commemorated elsewhere and thought it was a good idea to introduce it to the Eklaesia. And so the idea was given a chance, a celebration in honour of both Fathers and Mothers in accordance with the calendar dates. And how did it go first time and the years thereafter? Not bad at all, seemed like a



wonderful idea, in retrospect. So since it began in the church, there has been both Fathers' and Mothers' Day commemorations, with the Ekalesia youth actively taking part in the organizing of both events. This means if it's the mother's turn, the youth and fathers contribute to the preparations, and vice versa when its time for the fathers.

Fathers' Day 2021

The idea of celebrating Fathers' Day this year was first announced at the end of the early Wednesday morning 1/9 service, and again during the first 2 services on Sunday 5/9. Time was to be Sunday evening 5/9 after the evening service, to be staged in Silo, the Ekalesia's Sunday School Hall. The youth will put up a feast which everyone else was invited to contribute food-wise.

Standing: Renall Vogel, Danny Arai, Ngata Urirau, Kapu Marsters (Takamoa student), Anau Pukeiti, Rev. Vuya Peau

Seated: Terekia Taura, Taimata Mokoroa, Vaitoti Tupa, Nga Mataio, Rev. Paanu Rouru, Tupe Short, Stanley Heather



A time to reflect

After a sumptuous dinner was had by all – fathers, mothers, youth – several fathers openly expressed views, food for thought, the main ones being as follows:

- Much appreciation to both the youth and mothers for remembering the fathers in the Ekalesia in this way.
- Fathers' day is every day, and so are mothers' day, sons' day, daughters, aunties, uncles, grandparents, grandchildren. And as such, everyone should make good use of every single day that comes along because as the sayings go, *Here Today, Gone Tomorrow*, and the other, *Now You See, Now You Don't*.
- When we sit down in this day and age to celebrate such days, there is no harm casting our minds back in time to also remember those of our loved ones who are no longer around: passed on or living overseas.
- Be always thankful and appreciative of family members, friends and relatives when they are around, for they will not be with us forever.
- Sharing by some fathers of their own home and family experiences touching on some of the matters above.



I trust others in different Ekalesias will have also commemorated Fathers' Day in their own ways. May the spirit behind such days – i.e. Fathers, Mothers, etc. – continue to the end of time.

Write-up by Nga Mataio, photos by Marianna Mataio

8. TAUIANGA O TE POROKARAMU KI AITUTAKI

Imuri ua ake i te akaotianga o te Uipaanga Maata o te mataiti 2019 ki Atiu i akamata'i te au akateateamamaoanga e te au akanoonoanga o te Uipaanga Maata o teia mataiti 2021 tei akakoroia kia raveia ki Aitutaki, topiriia atu ki te porokaramu o te akamaaraanga i te 200 mataiti o te Evangelia ki to tatou pa enua. I muri ake i te au akatanotanoanga o te porokaramu kia ratou i Aitutaki e pera i roto i te kumiti akaaere, kua tukuia te pepa akamarama – Background Information Paper – ki te katoatoa i roto i te marama Peperuare 2020. Kare oki te tuatua o Korona Vaireti i puta mai ake ki te atea i te reira tuatau, marino ua te reva, e i te akaraanga ka mako teia ngai angaanga. Inara tena kua kite pouroa tatou i tei kiteia e tei akarongoia e tatou i roto nei i te Pacific e takapini ake teiane ai, the rest is history i na tera reo ei.

Tena te au karere tei tukuia atu na runga i te imere, te tauiaanga o te porokaramu ki Aitutaki i teia marama e tu mai nei, Okotopa. Te taoki akaouia atu nei te reira karere mei tena i raro nei:

- **Uipaanga Maata 2021** – kare e raveia, ka vao iatu ki te mataiti 2023 ki Rarotonga nei, i te epetoma Sabati 9 – Sabati 16 Tiurai
- **200 Mataiti** – ka raveia rai ki Aitutaki a te Ruirua 26 Okotopa. Tei parani kia tae no te akakoroanga o te reira ra – kotou tika'i i te Kuki Airani nei kare e tamanamanataanga o te lock-down – kare e tumuanga meitaki no te takoreanga i ta kotou i oti i te parani.

I roto katoa i te karere tei tukuia ki vao, te patianga a te kumiti akaaere ki te au Ekalesia katoatoa kia akanoo i tetai porokaramu no te akamaara'anga i te 200 mataiti ki to tatou basileia. Tei runga i te au akaaere i roto i te au Ekalesia i te akara e mei te aa te tu o te porokaramu, e te atianga meitaki kia raveia. Ko te mea maata, kia rauka tetai tuatau no te katoatoa kia putuputu ki te ngai okotai no te inangaro kia akamaraia ratou tei apai mai i te Evangelia ora a to tatou Atua kia tatou e 200 mataiti i topa ake nei. No te aa, ka aru kotou i Nutireni e Autireria i te au akanoonoanga a te ture no Korona kia kore kotou e apa i tei akanooia.

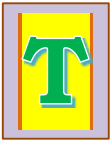
E atianga katoa no te akamaara ia ratou tei akaatinga i to ratou tuatau e te oraanga i te tavinianga iaia i roto i te au tuanga tuketuke e kua akangaroi ki te akangaroianga roa: te au Orometua, Tauturu Orometua, Diakono, Tatuturu Diakono, Puapii Sabati, arataki i roto i te au putuputuanga, te au Mama tei apai i te au tuanga tuketuke i roto i te Ekalesia, e pera te anau katoatoa tei na roto i te au takainga tuketuke i roto i te Ekalesia e kua rangatira i roto i te ture, enua e pera te Evangelia.

E tauiaanga teia ki runga i te porokaramu no Aitutaki tei kore roa i manakoia e ka tupu. Noatu teia tei tupu, kare tatou e noo ki raro, ka aere atu rai ki mua i te akatupuanga i to te Atua anoano. No reira kia vai ua mai rai te vaerua maroiroi e te akakoromaki o te mana katoatoa ki rungao ia tatou katoatoa i teia tuatau e te au tuatau ka aereia e tatou ki mua.



Write-up and images from the CICC assembly held in Aitutaki in 2011 by N. Mataio, CICC General Secretary

9. 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.*

COOK ISLANDS BOYS BRIGADE - FOUNDERS DAY

“A parade with a difference.” You will have to go through many trials and different obstacles. James 1:2-4 says: - Consider it a great joy, my brothers, whenever you experience various trials, knowing that the testing of your faith produces endurance. But endurance must do its complete work, so that you may be mature and complete, lacking nothing.

Welcome to a very heavy rainy day. We celebrated the Boys Brigade Founders Day with a Combine Church Parade in the Titikaveka CICC church on Sunday morning 11th October 2020 at 10am. Since end of March the covid time, this was the first uniform combined church parade we held this year 2020. The Secretary of the Cook Islands Boys Brigade, Mr Danny Areai shared about the purpose of this special day in the BB life.

It was not a sunny morning but we had a usual combined church parade. Due to bad weather, no flags were carried to church. All members were transported from the Titikaveka Sunday School hall to the door step of the church by Cook bus. It was not possible for the uniform members to march, but all were kept dry and It was the first time we ever experience this.



After the church service, we had a beautiful calm weather. We could all march back to the Sunday school ground for the closing of the church parade. We had the opportunity of two Girls Brigade Officers from the Atiu Girls Brigade Company joining us at this special day for the Boys Brigade.

Meitaki maata, to our Titikaveka CICC Ekalesia for hosting us with refreshment to mark the Boys Brigade special day. *Sure, and Steadfast.*

CELEBRATING 199TH YEARS

“Women Heroes “ *Psalm 105:1 Oh give thanks to the Lord; call upon his name; make known his deeds among the peoples!* The Avarua CICC Ekalesia was the host for our Nuku Pageant, on Monday 26th October 2020. This was held at the Takamoa Theological Ground in Avarua. The program was planned for each Ekalesia to portray Women heroes from the Bible as agreed by the Konitara Ekalesia.

- Avarua –Sheba
- Nikao – Sarah
- Arorangi –Deborah
- Titikaveka – Ruth
- Ngatangiaa – Esther
- Matavera – Delilah



The day went well and we acknowledged our women heroes who came to show their support and contribute to this special event. Te au Vaine o te Atua.

CLOSING YOUTH RALLY – RAROTONGA CICC CHRISTIAN YOUTH

“Breaking Chains and Mending Links” Welcome to Nikao, the capital of the Cook Islands, Rarotonga. This was a phrase quoted by the Nikao Orometua in his opening message.

The Rarotonga CICC Christian Youth groups held their Closing Rally at the Nikao CICC Sunday School Hall on Sunday 29th November 2020 at 5.30pm. The evening program started with some Praise & Worship songs by the Nikao Praise & Worship Youth Team lead by Tuaine Manavaroa Jnr. The rally opened with the members singing the CICC National Song and after an opening prayer and a short message by Papa Orometua Oirua Rasmussen.

The program continued with a collection of offerings by the Youth. Followed by a short Welcome Speech by the Nikao CICC Christian Youth Chairman, Mr Charlie Tamangaro. The keynote speaker, Youth Director Mr Bob Williams shared about his journey of 10 years as the Youth Director. The show of the night begins with a very popular song *“Jerusalem” Musical Dance* by the Takitumu CICC Christian Youth – Matavera, Ngatangia and Titikaveka. The Chairpersons of the 3 Ekalesia youth were given an opportunity to give their greetings and empowerment speech.

The show moved on with the Puaikura Youth from Arorangi did their presentation of items. During their presentation they included a sharing by their Papa Orometua Tinirau Soatini on Suicide. Lastly Avarua CICC Youth represented Te-au-o-tonga and a speech by their Chairman, Tuaine Unuia.

Closing Remarks by the Rarotonga CICC Christian Chairman, Mr Tuaine Manavaroa Jnr and handing over of leadership to the Arorangi CICC Christian Youth Chairman – Simona Aumetua Nicholas. Closing Prayer and Grace by the Nikao Tauturu Orometua, Papa Wai Peua. It was an awesome evening with good attendance from the six Ekalesia.

Thank you to our host, Nikao CICC Youth for managing the affairs of the Rarotonga Youth Council for the last 2 years. This year was difficult with COVID 19, but the Youth council did their best in their planned activities and made some changes to comply with the health and safety set in place by the Ministry of Health. Congratulation to a job well done to Tuaine Manavaroa and your team in the Nikao CICC Ekalesia. We wish the best to all your youth members and leaders. We look forward to our new host next year 2021, the Arorangi CICC Youth.

Merry Christmas and a prosperous New Year to all members. We look forward celebrating our 200 years next year 2021. *Jeremiah 29: 11 says “For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future.*



AITUTAKI GIRL GUIDE COMPANIES

“I promise to do my best to do my duty to God, to serve the Queen and my country and to help other people and to keep the Guide Law”. Kia Orana tatou katoatoa i te aroa atupaka o te Atua. Mei tei atupaka e tae roa atu ki tei mamaiti i roto i te Evangelia. Kia Orana i te aroa maanaana o to tatou Atua ko Iesu Mesia. Te karanga nei te tata Salamo 121 “E akara ainei toku mata ki te au tuaivi? e rauka ainei te tauturu iaku i reira? No ko ia Iehova ra te tauturu iaku, ko tei anga i te rangi e te enua.”



Kua tae ki te tuatau no te tuku atu i tetai au karere, mei roto atu i te putuputuanga tamaine no Araura atu nei. Te rare kapiti nei teia au kamupani e toru i runga i te enua – Arutanga, Tautu e Vaipae. I raro ake i te tamarumaruaanga a te au Orometua Vaine, mei roto mai i teia au Ekalesia nei. Tei riro ratou ei Paterono no te putuputuanga tamaine i roto i ta ratou Ekalesia tatakita.



E te tauturu atupaka a to matou Puapii (Trainer) koia te metua vaine a Mama Josephine Lockington.

✓ E metua vaine maroiroi i te akaruru i te putuputuanga tamaine Girl Guides i runga nei i te enua, koia katoa to matou metua vaine Girl Guide roa rava atu e ora nei i runga i te enua.

✓ Kua mou ana aia i tetai au taoanga atupaka i roto i te putuputuanga Girl Guides mei te Island Commissioner e te Trainer no tetai tuatau roa.



✓ Kua riro ana aia i te akatere i tetai au terenianga atupaka i runga i te enua i te au mataiti i topa.

✓ Kua riro te enua Aitutaki no te akatere i tetai au Annual National Camp o te Kuki Airani nei i te au mataiti i topa.

✓ Kua teretere atu ana aia i te mata i te putuputuanga tamaine Girl Guides o te Kuki Airani i te au enua mamaata mei a Nuti Reni e Autireria.

✓ Kua oronga aia i teia tuatau i te tereni i te au arataki i roto i nga kamupani e toru.

Te mataora nei matou, no tana au apii e tona au marama, tei riro ei tauturu ia matou te au Arataki ou, e te tetai au turanga akamaramarama no te au

takaianga o te putuputuanga tamaine Girl Guides.

I roto i te marama ko Okotopa kua rave atu matou i tetai tere turoto ki runga i te motu ko Maina, ko te akakoroanga i te akamaaraanga i te 92 mataiti o te putuputuanga tamaine Girl Guides o te Kuki Airani, tei kapiiia e ko te Cook Islands Day, e 2 o matou ra i te noanga ki runga i te motu.

Kua riro na te Arutanga Girl Guides Company i akanoono mai i te porokaramu katoatoa no te reira openga epetoma.



I te ra mua i te Paraparau ra 15, ko te ra anauanga, kua rave matou i ta matou akatueraanga i teia ra, e pera katoa te tutungi anga i te keke e te kaimanga. I muri ake kua tamataora matou na roto i tetai au aitamu, imenemene e te tau ai i te aiai po (Camp Fire). Kua riro katoa te au metua tane i te turuturu i to matou akakoroanga, pera katoa te turu a te Konitara Ekalesia tei mata ia mai e te Orometua Ngarangi Varo Tua. Kare aite ia te pumaana I te au mea tei rave ia I te reira aiai.



I te rua o te ra, kua paraniia tetai au angaanga raverave i roto i ta matou porokaramu mei te: -
 Ko uto, ko akari, ranga paua, koi ariri, pana ungakoa, tautai ika e te vai atura no te kimi ravenga no te tamariki tamaine no te pae o te kopu i runga i te motu.

Te vai ara tetai au tuanga ta te au tamaine Brownies e to ratou au puapii i rave mai: -
 Koikoi au pupu i taatai, rangaranga, tauturu i te turanga o te ngai moeanga ete ngai kaimanga i runga i te motu e te vai atura. Kua mataora tikai ratou e kare tetai au tamariki e inangaro i te oki mai ki uta.



I roto i te marama ia Noema, kua akanooia tetai iririkapua na te au arataki i roto i nga kamupani e toru. Kua paraniia e toru Maanamaa e kia riro teia au kamupani e toru i te akatere i te reira.

Terenianga Mua – Maanamaa ra 7 Noema 2020 I te ora 9.00 I te popongi kite ora 2.00 I te avatea aiai

Kua riro te reira na te au Arataki o te kamupani o vaipae i parani mai. Ko to matou puapii koia a Mama Josephine Lockington. Kua akamou ia te reira ki runga i ta matou taputouanga a te putuputuanga tamaine i roto i to tatou reo Maori, te karanga nei: -

Te taputou nei au ma te tiratiratu e te tau tikai e ka rave au i taku au angaanga Kauraro atu i te Ariki Vaine, e toku patireia e te tauturu atuanga i tetai e tetai E te akono i te au ture a te Guide



Te karanga nei i roto i te reo Papaa: -

***I promise on my honour to do my best
To do my duty to God
To serve the Queen and my country and to help other people
To keep the Guides Law***

TUMU TAPURA: - DUTY TO GOD

Kua apai to matou Puapii I te au turanga takaianga o te au arataki i roto i te Evangelia. Te au tuanga e tau kia rave i roto i to matou turanga keresitiano e tetai atu au takaianga kia riro matou ei au Arataki meitaki.

Kua akapiri katoa aia i ta matou taputuanga ki roto i te Bibilia tapu. Kua orongaia tetai tuatau no matou i te akatau i te au tuanga rare i roto i ta matou uaorai au Ekalesia. Kua rave matou I tetai tuanga koia te akamanea i te nao o te Atua, ei tuanga apii ia matou no to matou turanga arataki i roto i te Evangelia.

Te rua o ta matou apii, koia te atuanga i tetai au porokaramu na te anau tamaine i te au Monire i roto i te okotai ora.

Kua akamarama a Mama Josephine i te au tuanga puapinga o te porokaramu e tetai au kimianga ravenga e mataora ei te tamariki tamaine, e tetai au apii kia riro ei tauturu i te oraanga o te tamariki tamaine no te tuatau ki mua. Kua oronga katoaia tetai taime no te au Arataki kia atu mai i tetai au porokaramu ei akaraanga na ratou.

Ko te toru, ko te apii no runga i te poupou reva e te utianga o te reva. Te au tuanga tatakitai e to ratou aiteanga e te au akonoanga o teia tuanga apii. Ko tetai apii puapinga rava atu teia i roto oraanga o te anau tamaine Girl Guide. Ei tereni ia e te akateateamamao no te au tuatau i roto tikai i te Pure Vaeau, tuatau mamaata o te Kavamani e to te Evangelia e te vai atura.



Te Rua o te Terenianga – Maanamaa ra 14 Noema 2020 I te ora 9.00 I te popongi kite ora 2.00 I te avatea aiai.

Na te au Arataki o Tautu i parani mai i teia ra no matou. Kua riro na te Orometua Vaine, Mama Marian Daniel i apii i te tuanga Bibilia, tei akamouia ki runga i te au turanga o te Arataki. I te tataranga i ta te Bibilia i akataka, toou tu Arataki e taau ka rave koe. E apii oonu teia, inara kua rauka iaia i te oora mai i tetai tuanga no matou te au Arataki.

Kua kapiti katoaia mai tetai nga arataki mapu tei teretere ana ki tetai Iriirikapua maata a te Pa moana Pasifika, tei raveia ki Autireria i te mataiti 2014, koia a Eteta Lockington e Parana Williams. Kua oronga raua i tetai au takaianga tei rauka mai, ia raua i roto i teia apiianga no runga i te tuanga apii *Leadership*. Kua mataora te au Arataki tei tae mai i teia ra no runga i te apii tei orongaia mai.

Te Toru o te Terenianga – Maanamaa ra 21 Noema 2020 I te ora 9.00 I te popongi kite ora 2.00 I te avatea aiai

Kua neke ta matou apii ki te pae tai, na te au Arataki o Arutanga i parani mai. Te puapii, ko te Orometua Vaine, Mama Ana Williams, kua apii mai aia i tetai au takaianga o te au arataki, tei tukuia tetai au kimianga oonu mei roto mai i te Bibilia.

Te rua o te porokaramu, kua rave matou i tetai au angaanga raverave e te akaou i to matou au manako i runga i tetai au peu e rave ia ana i roto i te putuputuanga tamaine Girl Guide.

1. Te au turanga e te akonoanga o te au tu tapeka reva. Te au tapeka taura tukeke e to ratou au puapinga.





I roto i teia terenianga kua riro te reira i te akaoraora i te manako kia mou teia au tapekapekaanga taura, ei meitaki rai no te au Arataki, me tae te tuatau ka apii ei kite au tamariki tamaine. Kua akanooia matou ki roto e toru au pupu no teia tuanga apii. Kua mataora matou katoatoa.

2. Tau ai e te tunu manga. Kua orongaia mai e toru kata mati kia matou no te tunu i ta matou manga. Kua kimi ravenga e kua mataora ta matou au rare tei raverave matou.

Kua riro teia au taokotaianga no matou i te akaruru akaou mai i te au Arataki ki te ngai okotai.

I roto i teia tuatau nei, kua akaoti te au rare katoatoa no teia mataiti 2020.

Mei roto atu i te au Tavini o te Atua, te au Arataki e te au tamariki tamaine katoatoa o te Aitutaki Girl Guides Company, te oronga atu nei, I to matou reo “Aroa Kiritimiti e te Mataiti Ou kia kotou katoatoa.”

Kia Orana e Kia manuia i roto i te Atua. *Amene.*

*Tataia e te tutu, na Parana Williams
Arataki e te Tekeretere o te Tautu Girl Guides Company*

TAKAIANGA MATUTU

Philipi 4: 13, “E tika iaku te au mea ravarai nei i te Mesia, ko tei akamaroiroi iaku nei”. Kia Orana, Noema ra 8 I te popongi Sabati 8.30, kua tae mai tetai mapu vaine no tetai tuanga tana ka raverave aia. Koia a Martha Strickland, mei roto mai i te Kamupani Girl Brigade o Avarua. Te tomo nei aia na roto i tetai au tuanga apii no runga i tona tapao Queens Award i roto i te putuputuanga tamaine Girl Brigade.

Ko tana i rave i te reira popongi Sabati, kua anga mai aia i tetai porokaramu poto nana, ei oronga atu i roto i te Ekalesia Arorangi i te tuanga o te Apii Sabati, mei te 40 tu ma tamariki, tei tae mai i teia reira popongi. Kua rauka iaia i te oronga i tetai tuanga apii kite tamariki katoatoa tei tae mai i te reira popongi. Teia tana porokaramu tei atuia mai, I roto I te reo porenā.

1. Song: *Father Aberham*
2. Verse: *Philippians 4:13*
2. *Opening prayer*
3. *Sunday school general knowledge*
-How many books in the Bible: 66
-Old: 39
-New: 27
-Read the Old Testament names
-Sing the New Testament names
4. *One more song - Read your bible*
5. *Games/activities*
-What are the 10 commandments?
-Explain 5 of the commandments and their meanings
6. *Game-Simon says*
7. *Acknowledgements*
8. *Close off with a prayer*



I roto i teia porokamu poto nana, kua oronga aia i tetai tuatau no tetau tamariki, i te kapiki i tetai au mata mei roto mai i te au tuanga tamariki mamaata, kia riro e na ratou e arataki i tetai au uiuianga no runga i te au tuanga apii tana i oronga e pera katoa tetai tuanga tamataora ia ratou mei roto mai i te Bibilia tapu. Kua mataora ta matou tamariki. Irinaki katoa matou e kua rave aia I teia tuanga porokaramu, mate tae o tona ngakau e kua mataora i te kiteanga i tana i rave aia. I teia ra katoa, kua raveia te Combine Church Parade o Rarotonga, ki Arorangi nei. Kua riro aia i te apii i tetai tuanga maata o te reva ki roto i te nao o te Atua.



Te oronga nei matou te anau Apii Sabiti o Arorangi i to matou reo “Akamaroiroianga iaia,” no te toeanga o tana apii i roto i teia tuanga porokaramu tana e tomo nei i roto i te anau tamaine Girls Brigade. Kia oronga mai te Atua i te kite e te pakari kia koe e maine. Meitaki maata no taau i apai mai ki roto i ta matou Apii Sabati o Arorangi nei, te Atua te aroa noou.

NEW PATHWAY IN LIFE

Proverbs 3:5–6 Trust in the Lord with all your heart, and do not rely on your own understanding. Acknowledge him in all your ways, and he will make your paths straight. Greetings to all, On the 8th November 2020 at the Arorangi CICC Church, this was my last combined church parade as a Guide Leader, wearing my Guide uniform. I was given the opportunity to say few words at the dismissal of the parade.

I would like to say “*Meitaki Ranuinui*” to strong adult leaders who have been involved in my guiding life. The late Karika Margaret Ariki, the late Mama Noo Sword Browne, the late Mama Mitira Taripo and the late Kau Titaa. I call her Aunty Kau who never gave up on me. She always encouraged me to do my best in my school work, career pathway, sports activities, and my church & community programs. I became a Young Leader under the leadership of Aunty Kau. I salute them all for their words of encouragement and supporting me as a Young woman in the Avarua Girl Guides Company.

When I moved on in my adult life and had my small family. I joined the Nikao Girl Guides Company. I introduced my daughter to brownies and I continued to be one of the leaders. I would like to say “*Meitaki korereka*” to Aunty Haumata Hosking, Tapaeru Kokaua Hagai, Teio Kea, Mama Tete, Mama Maru for giving me an opportunity to be their Captain few years ago.

It was a challenging role for me, but I thanked the Lord for his guidance, strength and knowledge to enable me to carry my guiding duties to the best of my ability. “*Meitaki polia*” to all the supporters, committees, all members of the Nikao Girl Guides Company, the Ekalesia and all Church leaders for supporting me in my Captaincy role in Nikao.

I would like to say *“Meitaki atupaka”* to all her Pa Enea sisters. *“Meitaki Ngao”* to all leaders and members on Rarotonga. To my local trainers, Big Ben (Pani), Apii Ben, Ms Iro (Aunty Naomi) and Mrs Munro (Tinomana Tokerau Ariki), thank you so much for all your training and your words of encouragement.

I must say that we have strong and passionate leaders whom have taken us to a next level in our Guiding journey to become a full member in the World Association of Girl Guides & Girls Scouts (WAGGGS) such as Ngara Katuke, Atingata Tereu, Tutu Mare-Simiona, Haumata Hosking, Tapaeru Kokaua Hagai, Tutai Mauke and so forth.

I would like also to acknowledged my mother (Turua Vaka-Vainerere) who introduced me to guiding at a young age in Avarua and had supported me, throughout my guiding life. She loves sharing her guiding stories as a young woman on the island of Atiu. I am thankful for both of my parents for their encouragement and support. To my husband Nga and my daughter Ngamarae for being part of my guiding journey.

I believe that we must invest in our future generation. They need loving guidance, and always be there for them. Time is changing, we must listen to them, and we need to encourage and support them to come out and speak freely. *The National President, Ms Ngara Katuke additional comments for Marae, Says: -*

On behalf of The Girl Guides Association Cook Islands, all members and executives congratulate Mrs Te-Marae-O-Rongomatane Ariki Turua Vainerere-Tangaina, known to most – Marae, and her family a successful journey to Takamoā Theological College for the Year 2021 Intake.

Marae has been an active leader in the organisation. She begins her guiding life in the Avarua Girl Guides Company. She was involved in many activities, events, programs such as weekend camp, annual camp, badge work, float parades, community service projects, church parades, uniform group’s special events, government celebrations and so forth.

We wish her the best and her family for their future plan and May God bless her and her family a successful journey. Our guiding law says *“A Guide is self-controlled in all she thinks, says and does”*. Our guiding motto says *“Be prepared”*. Kia Tauturu mai te Atua ia kotou katoatoa. Kia Manuia.

*Written by Temarae, with the co-write by TRO
Pictures provided by TRO*



AKAKOROANGA TIRATIRATU

Te karanga nei a Kolosa 2: 6 – 7, *“E tenana kua Ariki kotou I te Atua ra I te Mesia ia Iesu, kia akono kotou I tana. Kia akaia ki roto iaia, e kia patuia ki rungao iaia, e kia akatinamouia kotou I te akarongo, mei tei apiia atu ia kotou na, kia maata atu te reira ma te akameitaki”*. Kua raveia te pureanga openga o te Pure Vaeau ki roto I te Ekalesia Arorangi I te ora 10.00 I te popongi Sabati ra 8 no Noema 2020. I roto I teia pureanga e au akakoroanga tetai tei akamaaraia. Ko te opita Boys Brigade Saungaki Rasmussen e te opita Girl Guide Temarae Tangaina, te ka tomo atu ki roto I te Apiianga I Takamoā. E nga Arataki maroiroi teia, I roto I teia nga putuputuanga. Kua orongaia tetai tuatau no raua I te tuku i tetai reo/karere ki te katoatoa I te reira avatea Sabati.

Kua rave te Papa Orometua Soatini i tetai pure akatapuanga i te pine ou o te putuputuanga tamaine Girl Guides, e kua kapiti katoaia mai a Mama Tinomana Tokerau Ariki e te Mama Orometua Mary Rasmussen no teia tuanga puapinga no te anau tamaine. Ko teia pine ou, kua tapapaia ana e te au Arataki o te Konitara Girl Guides no tetai au mataiti i topa akenei. Te mea mataora, kua oti mai te reira i teia tuatau nei.



I te mataiti 2010 - 2012 kua akamata te kamupani Girl Guides o Wales i Paratane i te oronga mai i ta ratou tauturu kite Kuki Airani na roto i te akaou i to matou tapao kakau, kia tau te reira ki raro ake i te papa ture a te Konitara Girl Guide o teianei ao. Na roto i tetai komakomaanga kite au Arataki i te reira au mataiti, kua rauka ia ratou i te tauturu mai.

No te mea, i raro ake i te papa ture, te vai nei tetai au tuanga akanoonoanga i tetai au turanga o te putuputuanga tamaine e kia akatanotanoia. Ko teia tetai tei kiteia mai. Kua maani mai ratou i teia tapao kakau na mua e kua oronga mai ei pakau aroa na ratou ki te Kuki Airani. E kua tamanako katoa ratou e kia maani ia tetai pine, inara kua oronga mai ratou i tetai tuanga moni tauturu e kia riro rai e na matou e kimi i tetai kamupani i teia tuanga pa moana o tatou i te maani i te reira.

I te mataiti 2019, kua rauka mai tetai kamupani o Nu Tireni i te maani i teia pine ou e kua tae mai i roto i te marama ko Okotopa. Kua tamanakoia e te Konitara Girl Guides o te Kuki Airani, kia riro teia pure taokotaianga o te anau tamaine i te akatapu i teia pine ou,

Teia te akaraanga o nga pineTaito e te me Ou.



Ko te mea taito, kua riro e na tetai au arataki i te mataiti 1968-1969 i atu mai i te reira no te Kuki Airani. Tei akakiteia mai e ko Naomi Iro, Tokerau Munro, Pani Ben e tetai atu au Arataki mapu i te reira tuatau. E au aiteanga to runga i teia au pine taito. Akameitakianga maata ki to matou au metua vaine Arataki, tei riro ratou i te atu i to matou pine i te reira tuatau. I roto i to ratou kite karape e te marama e tei apai mai ia matou no tetai tuatau roa.

Te akakite nei tetai ture ate Guide “E tu tiratiratu e te irinakiia to te Guide “.

PURE VAEAU A TE TAUHUNU EKALEZIA



Salamo 133, “I na oki, te meitaki e te mataora, kia noo katoa te au taekae ma te tau tikai “. Kia Orana kotou katoatoa i te aroa korereka o te Atua, mei te enua atu nei ko Tauhunu, Manihiki. Kia riro to tatou irava ei itiki i to tatou araveianga i teia ra humaria.

Te rekareka nei au, i te tuku atu I tetai au vananga akakitekite i tetai au tuanga mei roto atu ia matou te anau tamaine Girl Guide o Tauhunu. Toku ingoa ko Teokotai Ngatoko, tei matauia i te ava e ko Tai Ngaioarae. Kua teretere mai au ki Tauhunu nei, no taku tuanga angaanga o te Marae Ora, mei Rarotonga mai. Kua riro toku tere ki teia enua humaria i te kite i te aroa o te iti tangata e pera katoa i te marama atu i tetai au turanga o te enua. Kua timata au i te tomo atu ki roto i tetai au angaanga i runga nei i te enua e te Evangelia. Kua Mataora au i taku i kite.

Kua rave iatu ta matou Pure Vaeau (Church Parade) i te popongi Sabati ra 8 no Noema 2020 no te topirianga o te au angaanga a te anau tamariki Boys Brigade e te Girl Guides o teia mataiti 2020, noatu te tokoiti ia matou, kua tupu te angaanga a te Atua, mate humaria. Kua riro te reira e na te Papa Tauturu Orometua Munokoa Maea o Tauhunu nei i rave atu i te pure no te ta-openga anga i te au angaanga i roto i te Ekalesia Tauhunu.



Kua mataora tikai te kite atu i te vaerua ora i roto i te Ekalesia CICC o Tauhunu nei i te akamaroiro anga i te anau tamaine Girl Guides, kia akamatutu akaou ia no teia au tuatau ki mua. Te irinaki nei te Ekalesia i tetai au tauturuanga i te putuputuanga Girl Guides mei roto mai i te Konitara Girl Guides o te Kuki Airani. I roto i ta matou paranianga te tapapa atu nei I tetai au tuanga angaanga raverave nate anau tamaine e tetai au Arataki no ta matou au porokaramu no teia mataiti ki mua.



Te orongo nei au i toku reo, “Akameitakianga,“ i te tauturu Orometua Munokoa Maea e te ekalesia CICC Tauhunu tei ariki mai iaku ki roto i ta ratou ekalesia no te tauturuanga i te putuputuanga Girl Guides o runga nei I te enua.

No reira te irinaki atu nei au, e ka Ariki mai kotou I teia nuti poto mei Tauhunu atu nei. Teia to matou reo kia kotou katoatoa e te au taeake, “Merry Christmas and a Happy New Year “kia kotou katoatoa, mei Manihiki atu nei. Meitaki korereka te Atua te aroa.

*Tataia e te tutu, na Teokotai Ngatoko
Arataki Girl Guide mei Manihiki*

KAKAU VAITO

I teia mataiti, noatu e kua na roto mai tatou i tetai tuatau taai o te koronavairiti, kua rauka i te Ekalesia Arorangi i te apai i tetai tuanga e rave uana ratou i te au mataiti katoatoa.

Koia oki tetai kakau vaito no te Kiritimiti e te Mataiti Ou. E tuatau teia e mataora ana te tapere tangata, me rauka mai tetai kakau vaito no ratou. Ka oko te au metua vaine no te ngutuare tangata e pera katoa to ratou au taeake ka piri mai ki roto i teia tuanga nei.



Tetai au tapere, e vaito ana te vaintini i to ratou au pare, tei tau ki runga to ratou kakau. Pera katoa te au tanetini i te apai anga i teia tuanga nei. Ka vaito katoa ratou, e tae uatu ki ta ratou anau i roto i te Ekalesia.

E tuatau mataora e te akaepaepa i te anauanga o te Mesia. Te irinakianga e te pera katoa mai rai, te au Ekalesia katoatoa.

Aroa Kiritimiti e te Mataiti Ou kia kotou katoatoa.

TAOKOTAIANGA KIRITIMITI E TE MATAITI OU

“Angaanga Tautai Kupenga. “Kua raveia tetai ra taokotaianga i te anau mapu e te Apii Sabati o te Tapere Rutaki i roto i te Ekalesia Arorangi. Ko te akakoroanga no te oronga i tetai akameitakianga kia ratou i te au angaanga ta ratou i raverave ana i teia mataiti 2020, kua akaoti ratou na roto i tetai porokaramu tei akanooonia no ratou i te Maanakai ra 5 no Titema 2020 ki runga rai i to ratou tapa taatai manea i to ratou Ngutuare i te Are Uipaanga o Rutaki.

Kua akamata teia porokaramu i te ora 7.30 i te popongi, na roto i tetai akonoanga pure ngutuare tei raveia mai e te au mapu tane, koia a Mose Manavaikai, Shaun Tamarangi e Rhyan Mare. Kua akaaravei te tama Arataki a Tamarangi Tamarangi i te au mapu e te au metua tei tae mai i te reira popongi. Kua pati katoaia tetai metua tane e riro ana ei metua akakoukou i te anau mapu i te au tuatau tei topa ki muri, koia a Papa Daniel Apii i tetai au karere akamaroiroi. Kua oora mai aia, i tetai tua tapapa poto no te tupuanga o teia karapu tei kapiki e ko te Rutaki & Aroa Christian Youth Club. Kua manako aia i te akaari i teia, kite anau mapu i teia tuatau, tei kore ratou i kite i teia tua tapapa no teia putuputuanga mapu. E kua riro katoa e nana i akatuera i teia angaanga i teia popongi manea e te pureanga i ta matou manga e te kapu ti.

I roto i teia tuatau nei, kua akateateamamao te anau mapu tane no te aere i te tuku i ta ratou kupenga. Kua na roto ratou i tetai apiianga a to matou Tama Arataki, i te akakite ki ratou i te parani no te tuku kupenga, no te mea oki e au tamariki ou teia, kua toro aia i tetai akaraanga ki runga i te one, kia marama mai ratou. I ta ratou i roto i te tai roto, kua rave katoa ta te tamariki apii sabati au tamataora mei paitai, utiuti taura, patupatu poro e te vai atura. Kua mataora katoa te au metua tei aere mai i te atora i teia angaanga mataora. Kua riro

tetai au mapu vaine, tane e te au metua i te tunutunu i te au kai, kia papa no te tuatau kai manga. Kua manuia te angaanga kupenga a te anau mapu. Kua akaoti teia angaanga na roto i te orongaanga i tetai au pakau aroa na te au mapu e te anau apii sabati.



Te akaoki nei ta matou “Akameitakianga“ kite Atua, no tona aroa e te tiakianga ia matou i teia mataiti 2020. Kite au metua o te anau mapu e te apii sabati, no ta ratou au turuturu i te au angaanga katoatoa i teia mataiti. Te au arataki i roto i te Evangelia e te Tapere, no ta ratou katoa au karere akamaroiroi ia matou i te au tuatau katoatoa. Meitaki maata, Te Atua te aroa kia kotou katoatoa. Kia manuia i roto i teia tuatau, Kiritimiti e te Mataiti Ou.

TE AU MEMA OU

“Ka rave au, ko te Atua toku Tauturu “Sabati ra 6 Titema 2020 i roto i te pure popongi 10.00 o Arorangi CICC. E toru au purotu tamaine mei roto mai i te Tapere Rutaki, ko Marais Maoate, Ngatuaine Maoate, Annevaai Maoate, tei bapetizoia e te Orometua Soatini Tinirau. Tei apaiia mai e to ratou metua vaine, Metua Kite e te kopu tangata.

I roto i teia pureanga, kua raveia tetai pure akatapuanga i te Diakono Ou o te Tapere Ruaau, koia a Tere Taio e tona tokorua ko Margaret Taio. Kua kapitiia mai te kai anga oroa mua o teia au Mapu mei te Tapere Rutaki i teia pureanga oroa o Titema. Ko Teotapu Katuke, Tuiate Tuariki, Tamatoa Tuariki e Teupoko Tuariki. Kua akaotia ratou i te Varaire ra 4 no Titema. Kua tomo ratou na roto i tetai au apianga no te Ekalesia Ou i tetai au marama i topa ki muri, tei riro e na te Tauturu Orometua, Papa John Andrew i apii ia ratou i te au aiai Ruirua ki roto i te Are Uipaanga Rutaki.

Meitaki maata ki to matou Tauturu Orometua, Papa John Andrew no tona tuatau i te oronga mai i te apii i ta matou anau mapu, e pera katoa te turu maata a to matou Tekeretere o te Tapere Rutaki, koia te Diakono Kaota Tuariki e te Diakono Vaine, Poko Tuariki, i te aruaruanga i te anau mapu kia tae mai i te au aiai apii katoatoa.

Kua arikiriki te Ekalesia ia ratou katoatoa i tetai kainga manga i muri ake i te pure avatea, no te Diakono Ou e te au Mema Ekalesia Ou. Kua tae mai te kopu tangata i te turuturu i teia akakoroanga manea. Kia Manuia i roto i te Atua. Te karanga nei, Mataio 7: 7-8, E pati, e e orongia mai ta kotou, e kimi e kitea ia, ia kotou, e topapa atu, e kiritiia mai ia te pa ia kotou. Ko te aronga katoa oki i pati ra, kua rauka ia, e ko tei kimi ra, kua kitea ia, e tei topapa ra, e kiritia mai ia te pa iaia”.



ORONGAANGA TAPAO – ARORANGI BOYS BRIGADE

Kua rave te anau Boys Brigade o arorangi i tetai porokaramu i te aiai 6.30 Sabati ra 13 no Titema 2020 ki roto i te Aroa Nui. Kua tae mai te Peretiteni o te putuputuanga tamaroa, koia a Bob Williams e te Tekeretere maata, Danny Areai ki teia angaanga maata no te Boys Brigade. Ko te akakoroanga i te oronga i tetai au tapao/akairo no tetai au tamariki maroiroi. E pera katoa i te akaari mai kite au Metua no tetai angaanga rutu pau ta ratou i apiipii ana no tetai 6 epetoma, tei kapikiia e ko te Drumline Drummers. Kua apai katoa mai i to ratou au teina i roto i te Junior section no tetai au tuanga ta ratou i raverave ana.

Kua tae mai te Mata o te Ariki Vaine, koia tona Ngateitei, Sir Tom & Lady Tuaine Marsters. Te Peretiteni o te CICC, Orometua Ngateitei, Papa Tuaine Ngametua e Mama Akevai. Tinomana Ariki, Te Orometua o te Ekalesia Arorangi, Papa Tinirau Soatini e te Mama Orometua. Te Tauturu Orometua, John Andrew e te au Metua o te anau tamariki e te kopu tangata e to ratou au taeake tei patiiia kia tae mai no teia akakoroanga maata. Kua akamata na roto i te Guard of Honour no te Mata o te Ariki vaine, e kua imene katoa ia tona imene, pera to the basileila e to te Evangelia. Kua rave te Papa Orometua Soatini Tinirau i tana tuanga no te tuanga pure.

Kua oronga te Metua tane, Papa Daniel Apii i te reo akaaraveianga i te katoatoa e te akakitekite i te au tapao o te tamariki. Kua akakite katoaia tetai au ingoa o te au tamariki, tei tomo ana i roto i te putuputuanga, inara i teia tuatau, kua aere atu ratou ki to ratou uarai aereanga. Kua oti ra ia ratou tetai au tuanga apii i te au mataiti i topa (2014-2018). Kua kapiki katoaia to ratou au tapao, tei rauka mai i teia tuatau nei.

<ol style="list-style-type: none"> 1. Sgnt. Ngarouru Tokai 2. Corp. Matatia Taikakara 3. L/Corp. Johnwayne Gosselin 4. Clark Toru 5. Tupuna Terevaka Nootai 6. Tauga Heather 7. Heath Heather 8. Nicholas Maui 9. Mataroa Maui 10. Finlay Munro 	<ol style="list-style-type: none"> 11. Akangaroi Marurai 12. Toru Arona 13. Conroy Tiputoa 14. Fortes Anthony 15. Vaipo Mataora 16. Greig Rongokea 17. Scott Karaiti 18. Tuakeu Aumaro 19. Oscar Wichman 20. William Andrew
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I te reira aia, kua kapikipikiia te au ingoa o te au tapao.

1. Team Section Transfer Certificate
2. Link Badge
3. First, Second, Third Year Service Badge
4. Drill Certificate & Badge
5. Bible Study Certificate & Badge
6. Drummers' Certificate & Badge
7. Band Certificate & Badge
8. Swimming Certificate & Badge
9. Sports Certificate & Badge
10. Gymnastic Certificate & Badge
11. Camper's 1st & 2nd Certificate & Badge
12. Cooking Certificate
13. Craft Certificate



Teia te ingoa o te anau Boys Brigade tei orongaia to ratou tapao.

1. Lieutenant, Mr Ambrose Tokari Mana
2. Sargent Daniel Daniel (15 yrs)
3. Corporal Abel Matoka Heather (16 yrs)
4. Corporal Nia Remuera (15 yrs)
5. Corporal Ken Mataroa (15 yrs)
6. Corporal Calvin Inatea (15 yrs)
7. Corporal Anthony Enoka (17 yrs)
8. Lance Corporal Teivitu Katuke Jnr (16 yrs)
9. Lance Corporal Gabriel Taokia (17 yrs)
10. Pt. Lesley Livingstone (14 yrs)
11. Pt. Iaveta Remuera (14 yrs)
12. Pt. Augustine Teraitua (14 yrs)
13. Pt. Nukumea Inatea (14 yrs)
14. Pt. Mataira Matoka Heather (14 yrs)
15. Pt. Isaia Mata'u Heather (12 yrs)
16. Pt. Rutupau Samuel
17. Pt. Tuaine Aue (14yrs) Recruit
18. Pt. Aporo Purua 11yrs (Team Section)



Kua oronga katoaia tetai akairo no te rutu pau no teia nga tamaine tei piri raua i te apii i te rutu pau.

1. Lupe Rasmussen (Girl Guides)
2. Anillia Heather Masters (Girl Guides)

Kua kapikipikiia te au ingoa o te au Kumiti Ou, mei roto mai I nga tapere e 4, tei akatapu katoaia.

Tapere Ruaau - Tom Inatea e Taamo Heather



- Tapere Muri Enea - Diakono Nooroa Samuel, e Mafi Fariu
- Tapere Betela - Diakono Teariki Unuka e Taromi Remuera
- Tapere Rutaki - Diakono Kaota Tuariki e Diakono Teivitu Katuke

Kua riro katoa teia angaanga i te tuku i tetai mapu tane ki runga I te turanga o te Opita Boys Brigade.



Kua akaari mai oki te au tamariki i tetai mati ei taopenga i ta ratou orongaanga tapao. I muri ake kua rave mai ratou i ta ratou tuanga tamataora tei akamata kite mati a te tamariki rikiriki. E kua taopenga atu te tamariki tamaroa mamaata i ta ratou rutu pau. Kua kapitiia mai tetai au tamariki rutu pau pakari, tei tomo ana na roto i teia tuanga o te Brass Band i te akaari mai e te mou nei rai ta ratou au tareni rutu pau, kare i ngaro.

Kua komakoma mai te Peretiteni, Bob i tetai au manako “Akamaroiroianga” i teia au tamariki Boys Brigade. Kua mataora te nga puapii o teia au tamariki, koia a Papa Dan Apii e Henry Heather. Kua akaoti teia angaanga mate manea e te mataora.

POROKARAMU O TE KIRITIMITI E TE MATAITI OU 2020

Kia Orana. I roto i te au mataiti katoatoa, e riro ana te porokaramu o te Kiritimiti ete Mataiti Ou, e na te au tapere e apai ana. Koia oki te au imene i roto i te are pure i teia ra Kiritimiti ete Mataiti Ou. Ka tomo katoa mai te anau Apii Sabati, Mapu e te au kopu tangata ki roto I teia au porokaramu nei.

E akamaroiroi ana te au Puapii Sabati i te au tamariki Apii Sabati, kia tomo ki roto i teia au porokaramu pure. Kia rauka ia ratou i te tamou e te marama i te aiteanga o teia tuatau Kiritimiti e te Mataiti ou, ei meitaki rai no ratou katoatoa.

Te Puapii maata, a Kimiora Taokia e tona Tekeretere ko Taamo Heather, e te au Puapii Sabati i te akamaroiroi e te akamatutu kite au metua, kia rauka ia ratou i te apai mai i ta ratou tamariki ki teia au

pureanga i te openga mataiti. Kia kite te tamariki e, e tuatau teia i anau ei to tatou Akaora, ko Iesu Mesia. E tuatau oronga katoa e te aroa I toou uaorai au taeake. Kia Manuia. Te Atua te aroa.



CHRISTMAS CAROL PROGRAM



Give, Give, Give. The Executive members of the Arorangi Sunday School planned and organized a SPECIAL event for the Sunday school children, Youth and the church members. They held a Christmas Carol in the Aroa Nui on Sunday 20th December 2021 in the evening after the church service. The children and youth members were all dressed up in their Christmas spirit costume with lots of colorful lights and balloons are all set up for this event.

The first half of evening was a Presentation of Awards & Gifts for all sections. They also had an entertainment numbers to show case to their parents and the Ekalesia. To conclude the night, everyone that attended had a giveaway gifts from the Arorangi Sunday School.



The Principal, Deacon Kimiora Taokia was thrilled with the turn out of the church members and the parents of the children. The Executive thanked all the parents for their support throughout the year 2020, despite the covid time, we managed to stay safe. Thank you to our Ekalesia and our supporters. Meitaki maata e Kia Manuia.



We pay tribute to our Papa Daniel Apii, whom have been a former Chairman for the Cook Islands Sunday School, former Arorangi Sunday School Principal, former Betela Supervisor and a Sunday school Advisor to each Tapere. A great teacher who have dedicated and committed his life to the Sunday School arena in the Cook Islands, Arorangi, Manihiki, Rakahanga and around the CICC Ekalesia.

We also pay tribute to our brother Henry Heather (Black) for being a huge support to our Sunday School programs and events in the past, until his passing away. We will surely miss you both. Rest in Peace our Papa Dan and Uncle Black.



PURE EPETOMA 2021 – ARORANGI CICC

“E AERE KOTOU KI TE PA ENUA” Te akakite nei a Angaanga 5: 38, “Na te tangata teiane angaanga e teiane tuatua, ka kore ia, na te Atua ra kare rava ia e kore ia kotou,” I roto i ta Arorangi CICC Ekalesia akanooonooanga, e tukuia ana te au raveanga pure o teia Pure Epetoma ki roto i te au putuputuanga tatakaitai, mei te Uniform (Boys Brigade, Girl Guides, Girls Brigade), Apii Sabati, Mapu, te Tapere e 4, te anau Tarekareka Tipoti, te Vainetini e te Uipaanga Diakono.

I te au mataiti ravarai, e akamata ana kite anau Uniform, e na ratou e apai i te pureanga mua o teia Pure Epetoma. Te karanga nei ta matou, *Tumu Tapura: Te akarukeanga ia Peritane*. Tena tei roto i ta tatou buka i te akakiteanga o te teretereanga mai o te LMS ki to tatou Pa Enuu Pasifika. Tae mai ei te Evangelia i te mataiti 1821, i te ra 26 Okotopa ki runga i te enua ko Araura, e totoa atu kite katoa anga o te Kuki Airani.

Teia te Uianga? Me te mou ainei tatou kite rito o teia Evangelia no Iesu Mesia tei apai ia mai mei Peritane? Kua oronga te anau Uniform ita ratou au pauanga, tei ikiia mai e rua mema mei roto mai te putuputuanga okotai. Kua mataora te Ekalesia i ta ratou i rave mai.



Papa Dan, kare e ngaropoina ia matou i tana au tuatua akamaroiroi ia matou te anau Girls Brigade, Girl Guides e te Boys Brigade i roto i teia tuatau Pure Epetoma. Tona reo, apii i tetai au tuanga kia rave matou ei meitaki no te anau tamariki tamaine ete tamaroa. Kua inangaro aia, me akatuera te uniform i te mataiti 2021, kia rave matou i tetai apii kapiti no runga i te Uti anga reva e te Apaianga reva. Inara kare te reira i tupu, kua akaruke mai aia ia matou katoatoa i roto ite Uniform. Aere ra e to matou metua tane.

DIAKONO OU – ARORANGI CICC EKALLESIA

Ka rave au i taku angaanga, ko te Atua toku tauturu. Turou, Oro mai! Kua akataoanga iatu e 3 au taeake ki runga i te turanga Diakono mei roto mai I te Tapere Rutaki, tei ariki ratou e ka tau teia au metua ei Diakono no te Tapere. Kia riro ratou ei au Tavini meitaki i roto i te Ekalesia Arorangi.

- ✓ Ekalesia Taomia Katuke e tona tokorua ko Ngavaevae

- ✓ Ekalesia Teivitu Katuke e tona tokorua ko Matakeu
- ✓ Tauturu Diakono Glassie Matata e tona tokorua ko Deliza

Kua tupu teia i roto i te Pure Oroa mua o te mataiti 2021, i te ora ngauru i te Popongi Sabati, ra 3 no Tianuare 2021. Nate Orometua Soatini Tinirau i rave i te reira. Kua orongaia tetai tuanga pure, e na tetai ia ratou e rave. Kua riro e nate Diakono Ou, Taomia Katuke i apai i te reira.

I muri ake i te kai oroa, kua kapiti katoaia mai te au Taeake ete Kopu Tangata o teia au Diakono Ou, no tetai arikirikianga - kainga manga i roto i te are apii sabati. E turanga teia ta te Arorangi CICC Ekalesia e rave ana note, tuoroanga ia ratou ki roto i te Uipaanga Diakono o te Ekalesia.



Kua manea te reira, e kua oronga te Tekeretere o te Tapere Rutaki, koia te Diakono Kaota Tuariki i te akameitakianga kite au Arataki o te Ekalesia, e pera katoa te tauturu ate Kopu Tangata e te Tapere Rutaki.

Kua topiri iatu na roto i tetai au karere akamaroiroi mei roto mai i te Ekalesia ki teia au Diakono Ou. *Kia Manuia. Aleluia!*

NGATANGIIA GIRLS BRIGADE

I te Tapati ra 12 o Tepetema 2021 kua akatapu iatu te Kamupani Girls Brigade o Ngatangia ki roto i te Arepure CICC Ebenezer i Ngatangia. Kua riro teia akakoroanga i te kapiti mai i te au uniform organisation katoatoa i Rarotonga nei, no te turuturu'anga i teia akakoroanga manea.

Ko teia te au mema, te au turuturu tei akatainu'ia.

1. CHAPLAIN E TE PATRONESS

Papa Orometua Rev. Takaikura Saitu Marsters
Mama Orometa Temaria Saitu Marsters

2. CAPTAIN E TE AU OPITA E TE AU KUMITI

Mrs Patience Vainerere-Maoate tei ikaia aia ei Captain e Mrs Maru Mariri Tepou tei ikaia aia ei Tauturu note Kamupani Girls' Brigade o Ngatangia. Kua ikaia aia no tona tu maroiroi e te kite ite arataki i te kamupani e kua tau aia no teia taoanga tei ikaia ki runga iaia.

Mrs Rangi Mariri Cown, Ms Ake Mariri, Ms Memory Tereora, Ms Christine Matakere tei ikaia ratou ei au Opita no te Kamupani Girls Brigade o Ngatangia. Kua iki katoa ia ratou no to ratou tu maroiroi e te kite ite arataki i te kamupani e kua tau ratou no teia taoanga tei ikaia ki runga ia ratou.

TE AU KUMITI

Mrs Rua Toa, Mrs Taputukura Mariri, Ms Suzi Bob tei ariki rekareka ratou kia riro mai ratou ei au kumiti no te Kamupani Girls' Brigade o Ngatangiaa nei, te pati atu nei au ia kotou kia tu mai ki runga.

3. TE AU TAMAINÉ

1. Beginners – Tetaurangi Cowan
2. Juniors – Taurereau Cowan, Amora Maaote, Mia Matakere, Lamaya Williams, Moeana Nga, Meherio Charlie, Delaney Toa, Vanessa Tua, Sumalinga Ruatooe, Purotu Rakei
3. Seiors – Christer Amanu, Tuhe Teena
4. Pioneers – Athena Murare, Roriki Saitu
5. Young Leaders – Aeata Akatapurua

Kua akatapu katoa ia nga reva o te Kamupani Girls Brigade e te Chaplain, Papa Orometua, Rev. Takaikura Saitu Marsters.

Ko te taingauru-ma-varu (18) teia i te Kamupani Girls Brigade takapine i te Kuki Airani. Ko Nikao te oire openga i Rarotonga tei akatapu'ia tona Kamupani Girls Brigade e a-ngauru-ma-itu (47) mataiti i topa ake nei i te ra 9 o Tiunu 1974.



E reo akameitaki ki te au Orometua tei tavini ana ki Ngatangiaa, te au pa metua, te au tuturu i te au mataiti i topa. I ta ratou aruaru'anga i to ratou tuatau kia akatapu'ia tetai rara Girls Brigade ki Ngatangiaa. Oatu kare i manuia to ratou oro'anga. Kia akameitaki ia ra te Atua, koia i pau mai i ta tatou au pure na roto i te akatapu'anga i teia moemoea i teia mataiti 2021.

Tataia e Maru Mariri-Tepou

THE RAROTONGA CICC CHRISTIAN YOUTH RALLY

Sunday 26th september 2021, 4.30pm, Ngatangia cicc sunday school grounds. Theme: “faith within the chaos” To tatou akarongo i te tuatau manamanata (matt 14:22-36). Kia orana tatou katoatoa i te aroa nui o te atua. I te tapati ra 26 o tepetema 2021 kua rave ia te akaputupu’anga mapu (youth rally) a te konitara mapu o rarotonga ki ngatangia. Kua piri mai i runga atu i te rima anere (500+) tuma tangata no teia akakoroanga manea e te maruarua.

Ko te tumu tapura tei akamou’ia no teia akaputupu’anga mapu (youth rally). “to tatou akarongo i te tuatau manamanata- faith within the chaos” tei akatinamou ia ki runga i te aratia o te reira aiai mataio 14:22-36. Kua atui te anau mapu ngatangia i te tumu tapura o te akaputupu’anga mapu (youth rally) ki runga i te anau mapu o teia ra. Te kitea ia nei e, te maata nei te au tauia. Te maata nei te au timataanga. Te taipai nei te au aerenga, te topa nei ta tatou au mapu ki te anoano o teia nei ao. Ko teia au tumu, i iki’ia ei teia au aereanga manako no teia akakoroanga.

Ko teia te au aereanga manako tei tu’a iatu ki te au ekalesia kia atui i ta ratou au akatutu’anga ki runga i te tumu tapura.

- What to do when the storm comes / eaa taau ka rave i te tuatau taitaia - Ngatangia Mapu
- Taking the risk of faith / akapakari’anga i to tatou akarongo - Arorangi Mapu
- When faith meets doubt / me ekoko to tatou akarongo - Titikaveka Mapu
- Step out and obey the lord / e aru i te akaeanga a te atu - Matavera Mapu
- Rise above impossible surroundings / tiratiratu i te tuatau manamanata- Avarua Mapu
- Walk on water / aere na runga i te vai - Nikao Mapu

Teia ta ioane 16:33 *“i akakite atura au kia kotou i teiane i au tuatua, kia rauka to kotou au iaku nei. E tumatetenga to kotou i teiane i ao: ka akamaroiroi ra, kua riro te re o teiane i ao iaku”* Pange ki raro: Isaia 41:10 *“auraka e maku, te vaitata katoao au ia koe: auraka e taitaia, ko au oki toou atua: e akamaroiroi au ia koe; koia ia, e tauturu au ia koe; koia ia, e mou au ia koe i toku rima katau tuatua-tika ra.”*

Kua piri katoa mai ki roto i te akatutu’anga e rua nga pupu poitirere ki roto i te akakoroanga o te mapu:

- Te anau apii’anga o te Puna Vai Ora i te akaora akaou i te imene atu a te konitara mapu o rarotonga.
- Te anau mapu o Tereora tei akaari mai i ta ratou akatutu’anga tei riro e na tetai mapu ou ko Elenore Ngari i atu e tei riro e na te akaere maata o te mapu (youth director) i pati kia piri mai ki te akakoro’anga o te mapu.

Kua mataora te au akatutu’anga katoatoa. E reo akameitaki’anga na te anau mapu ngatangia, e to matou Papa Orometua Takaikura Saitu Marsters ki nga Ekalesia o Takitumu, te Ekalesia Matavera e te Ekalesia Titikaveka no tei tauturu mai i te tuanga o te takurua no te angai atu i nga Ekalesia i vao mai ia Takitumu. Kia vai ua rai teia vaerua taokotai e te au akameitaki’anga a te atua ki roto i teia pirianga no tatou.

E reo akameitaki katoa ki nga pupu poitirere, te anau apianga e te anau Tereora ko tei ariki mai i te patianga kia akatutu ratou ki roto i teia akakoroanga. Ei akaoti, e te anau mapu, tatou katoatoa i teia ra. Kia pakari to tatou akarongo. Kia tupu to te atua anoano no to tatou au oraanga. Kia mataora tatou ki roto i te ora’anga akarongo. Aere maru, aere papu. Te atua te aroa. Amene





Tataia e Maru Mariri-Tepou

COMBINE BLESSING & DEDICATION

A beautiful evening on Sunday 7th February 2021 at 5.00pm, was a combined dedication and blessing of two important Council Groups, from the Arorangi CICC Ekalesia. The Rarotonga Christian Youth Council under the chairmanship of Mr Simona Aumetua Nicholas invited all the new Youth Executive members from the 6 Ekalesia to attend this special church service. The Rarotonga Christian Youth Council Executive members are: -

- *Chairman – Simona Aumetua Nicholas*
- *Secretary – Niotangi Stace Heather*
- *Treasurer – Mavis Teurima Nicholas*

The Cook Islands Sunday School Council under the chairmanship of Deacon Kimiora Taokia and his Executive members also invited all the new Sunday School Executive members from the 6 Ekalesia and the Pa Enea representatives to attend this special church service. The Cook Islands Sunday School Council Executive Members are: -

- Chairman - Deacon Kimiora Taokia
- Assistant - Enuva Fameitau
- Secretary - Taamo Heather
- Treasurer - Tangi Taoro
- Syllabus Co-ordinator – Tauturu Orometua Vaine, Mrs Anna Andrew
- Assistant Syllabus Co-ordinator – Mrs Jane Poa



These two Council Groups Executive members are led from the Arorangi CICC Ekalesia. Both Chairman’s thanked all members that came along and join the service. They look forward to work with the Executive members from each Ekalesia and hope to gain a successful programs and events during their term. After the evening service, all members were invited to a Uapou service in Betela.

The Uapou Service was base from our Karere 2021. The reading for this evening is from Psalm 133:1-3. Questions and Answers were provided by the visiting Youth Executive members and the Ekalesia. Everything went well and after for a feast to mark this special event, hosted by the members of the Betela CICC Ekalesia. Thank you for all your sharing.

SUNDAY SCHOOL RALLY – MARCH 2021

Get Ready, GROW, GLOW & GO. The Cook Islands Sunday School Council Executive member for this year 2021, took on board the 1st Rally. The Arorangi Sunday School was the host. Over 600 Sunday school children, their parents and their Sunday School Teachers attended the Sunday School Rally on a calm, quite Sunday evening on the 28th March 2021 at 5.00pm in the Aroa Nui Centre. The evening begins with a Devotion by the host - Arorangi Sunday School.



- Opening Hymn was “*E te au tamariki, e akameitaki*”, followed by a bible Reading.
- Sermon & Prayer by the Rev Tinirau Soatini.

- Offering & Blessing.
- Welcoming Speech by the Arorangi Sunday School Principal, Deacon Kaota Tuariki.

Each Sunday School Groups was allocated 5-6 minutes on their given items.

- ✓ Avarua – Creative Musical Dance
- ✓ Nikao – Drama – Ephesians 4 : 15
- ✓ Titikaveka - Creative Musical Dance
- ✓ Ngatangia – Drama – Matthew 16 : 15
- ✓ Matavera - Creative Musical Dance
- ✓ Arorangi – Drama – Acts 13 : 47

The Assistant Youth Director, Mr Avele Simona shared his view on this enjoyable Sunday School Rally. The Cook Islands Sunday School – Chairman, Deacon Kimiora Taokia closed the evening with high praises to all the children and their Sunday school teachers for their high performance.



Thank you to all our Ekalesia, Pastors & families for your great support.

IRIRIKAPUA APII SABATI O ARORANGI

I teia mataiti 2021, kua riro te Apii Sabati o Rutaki, e ko ratou te au Arataki o te Konitara Apii Sabati o Arorangi.

- ✓ Puapii Maata – Diakono Kaota Tuariki
- ✓ Tauturu – Diakono Teivitu Katuke
- ✓ Tekeretere – Ngara Katuke

- ✓ Mou Moni – Poko Tuariki
- ✓ Te au Tauturu – Matakeu Katuke, Glassie Matata, Taomia Katuke, Ngavaevae Katuke

I roto i te Karena Mataiti 2021, kua akanoo ratou i tetai au tuanga iririkapua note akateateamamaoanga ia ratou te au Puapii Sabati mei roto mai i nga Tapere e 4 – Ruaau, Muri Enuu, Betela e Rutaki. Kua porokaramuia note marama Peperuare ra 10-12, 2021. Ko te au puapii ko Tangi Taoro e Taamo Heather, note tuanga Buka Apii "Hope for Kidz". Te Tauturu Orometua Vaine – Ana Andrew, Elizabeth Takaia, Jane Poa e Violet Tisam no tetai au tuanga apii koia te Paranianga o te au tuanga Apii, e te turanga o te au Arataki.

 <p>HEAVEN / GRACE The wages of sin is death, but the gift of God is eternal life ... Romans 6:23</p>	 <p>SIN For all have sinned and fall short of the glory of God. Romans 3:23</p>	 <p>GOD God is love. 1 John 4:8 Yet he does not leave the guilty unpunished. Exodus 34:7</p>
 <p>CHRIST For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish, but have eternal life. John 3:16</p>	 <p>FAITH Believe in the Lord Jesus and you will be saved ... Acts 16:31</p>	 <p>RESPONSE He who believes has everlasting life. John 6:47</p>

E pera katoa te marama ko Mati ra 16 – 17, 2021. No te tukuanga ia ratou i roto i te au pupu tatakaiti e te au tuanga apii ta ratou, ka akateateamamao. Ka riro teia ei tauturu i te turanga o te au Puapii Sabati.



Kia matutu e kia aere ki mua.

TERETERE MAPU – PEPERUARE 2021

“Kia Akameitakiia te Atua “Praise the Lord “Why do we Praise the Lord and Why should we? Ko te tumu tapura teia ta te anau Mapu o Ruatonga i apai mai, mei roto mai I te Ekalesia Avarua.

Mei te 45 ratou I te katoatoa tei riro ei au vaeau note Atua I teia ra. Kua rave ratou i tei porokaramuia mei te imene e te tu atarau katoa. Na ratou katoa i akamata i te akatuera i te tatauanga a te anau mapu I roto I te Ekalesia.

Kua akatuera atu te tama Arataki o te Konitara Mapu o Arorangi i te tatau a te anau mapu o roto nei i te Ekalesia, koia a Tamarangi Tamarangi.

Teia tona au Kumiti no te Konitara Mapu o Arorangi 2021.

- Chairman – Tamarangi Tamarangi
- Assistant – Travel Purua
- Secretary – Tutai Mauke
- Assistant – Evanna Turua
- Treasurer – Mummy Tei
- Assistant – Enuu Fameitau
- Advisors – Diakono Kaota Tuariki, Diakono Kimiara Taokia



Ko te anau mapu o te Tapere Ruaau e 46 tei teretere atu kite Ekalesia Ngatangia.

Ko Muri Enuu e 25, Betela e 16, e pera a Rutaki e 29 tei tatau atu.

Kua akamouia te tatau ate anau mapu ki runga I teia au tumu tapura.

1. Muri Enuu Mapu – E Aere kotou kite Pa Enuu – GROW, GLOW & GO
2. Betela Mapu – Taputuouanga
3. Rutaki & Aroa Mapu – To te Atua Aroa



Kua riro te Tapere Muri Enuu, ei angai i te tere Mapu mei Avarua mai.

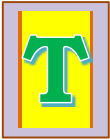
I roto i teia tuatau, kua kapitiia mai te metua tane Papa Daniel Apii i te turuturu i tana anau Mapu o Betela. Te akamaara nei matou te anau mapu o Arorangi i teia metua tane, tei takake atu i te nga marama i muri mai.

E metua tane tei apai ana i tetai au taoanga mamaata i roto i te Ekalesia Arorangi. I mou ana I te taoanga Youth Director o te CICC, Chairman o te Konitara Mapu CICC, Arorangi e Betela, Tumu Korero e te vai atura tona taoanga i roto i te putuputuanga Mapu. Metua tane akamoeau. Ka mii matou iaia. Aere ra e to matou Metua tane.

Kua manea te au angaanga a te anau Mapu e kua akaoti na roto I te Kaikai e te akaeianga ia ratou katoatoa. Kua oki te tere mate mataora. *Te Atua te aroa.*



10. NUTI POTOPOTO



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

➤ **CICC Bicentenary Celebration**

- Tuesday 26 October 2021, Aitutaki

➤ **Upcoming CICC Assembly**

- 2023 – Rarotonga, 9 – 16 July

➤ **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 2023 assembly in Rarotonga

➤ **Annual Publications**

- TIA 2022 – those Ekalesias who have placed orders should have received them by now. Those who have not, contact the Publications Director here at Takamoā.
- PURE EPETOMA 2022 – email version will be sent out next month October. Printed copies available from November. Contact the Publications Director.
- KARERE 2022 – email version will be sent out next month October. Printed copies available from November. Contact the Publications Director.



Members of the House of Ariki with their families and supporters, Matavera CICC, Sunday 22 August 2021

Photo by Nga Mataio

MEMORY LANE



Arrival at Rarotonga Airport



Children, youth and supporters at Takamoa in front of Mission House



Food donation for a charitable purpose



Arutanga CICC, Aitutaki

Source: National Archive, Paula Paniani, 2018. Years the photos were taken and for what purposes are not known.

TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

Stories that are meant to inspire, bring awareness, provoke constructive thought, pass the time if you like. The articles, in English and the local Maori language, are both reproductions and originals.

1. TE PARABOLE O TE POTONGA KEKE

(Note: the writing style used in this article is known as free or free-lance or easy or conversational or mixed writing, meaning not formal)

Akatomoanga e te akamaramaanga

Irinaki au e kua rongo ana kotou i teia parabole i mua na, koia oki *Piece of Cake*, i roto i to tatou reo Maori, *Potonga Keke*. Irinaki katoa au e ngoie ua te aiteanga e te urianga o teia parabole, tera oki, *Mama Ua*, kare i te angaanga maata, me kore *Easy*, not hard. No reira me uiia tetai uatu uianga e me pau mai te pauanga na roto i te akamaramaanga e, *Piece of Cake*, tera tona aiteanga mama ua te pauanga ki te reira uianga. Ko te reira oki te tuanga mua o te pauanga, ka akaravaia mai ei te pauanga i muri ake.

Teia tetai akaramaanga: Uianga – Ka kite koe i te uri pa'i taro? Pauanga – Piece of Cake, naku tena angaanga mei toku tamarikianga mai! I na, ko te mea ka anoanoia tetai akamaramaanga koia oki, eaa i riro ei ko te Keke tei taangaanga i roto i te parabole, e kare ko tetai kai ke uatu, mei te donati, apara, koura vai, ni mata, tarua, meika, poke maniotā, ice cream, croissant, peanuts, apple star, apara, remuna, e te vai atura? Mei te mea atura kare tau/fair ana e ko te Keke tei taikuia, ka akapeea ireira tetai atu au kai ke?



I na, mei taku i rave i roto i te tua o te Oniani i roto i te nutileta numero 82, te tamou akaou nei au i toku pare tei borrow ia mai mei ko ia Sherlock Holmes, no te ano atu anga ki vao ioio marie atu ei i te munangaro o te Keke i roto i te parabole i runga nei. Penei kare tetai pae i kite, mei tei akamaramaia i roto i te nutileta 82, ko Sherlock Holmes e Taunga Akava Rongonui (famous English Inspector or Detective from the last century) tei akarongonui'ia (popularized) e te film industry, maata atu ei tona rongo koropini teianei ao. Me e tangata tika tika'i, me e mea maani ua? Akore rava au i kite.

Tua tapapa/history no runga i te parabole o te Keke

Teia i raro nei tei rauka mai i te kimikimi anga iatu no runga i te tua tapapa o te Keke. Na Google teia i oronga ua mai ma te tutaki-kore:

Meaning

- very easy task
- something easily done
- very simple work
- effortlessly prepared or done
- simple job that can straightforwardly be accomplished

Example sentences

- Don't worry, Sophie – this job interview will be **a piece of cake** for you – you have all the skills they need and I think you're absolutely the best candidate.
- They said the test would be difficult, but it was **a piece of cake** – I'll pass with no problem at all.
- Don't think that this term's work will be **a piece of cake** – you'll have to study hard to get good grades.
- Some parts of cooking are really difficult, but I found that making spaghetti Bolognese is **a piece of cake**.
- Giving Maria a make-over was **a piece of cake**, because she's so naturally beautiful.
- I'll have to work really hard for the theory part of the exam, but the practical part will be **a piece of cake**, because I've been practicing for so long.



Origin

It is believed that this phrase was invented in the 1870s during slavery in the southern states of America. As part of a dance or celebration organised by slave owners, black slaves would compete in 'cake walks', performing a dance which imitated and subtly mocked the elaborate and ostentatious gestures of the white slave owners. The most elegant couple/team would be given a cake as an award. It seems that the white slave owners didn't understand that they were being mocked in these elaborate 'cake walk' dances, and took great delight in watching 'their slaves' emulating their 'refined' behavior. The piece of cake that was awarded as the prize to the best couple/team, came to be known among the blacks as something very easy to obtain. A sort of underhand and hidden insult to unknowing white ruling class. Source: theidioms.com

Eaa i peke ei te teata kia Keke/why Cake?

Ko te takainga mua ki teia uianga koia oki te akara matatioanga ki te tu o tona maanianga ia. Teia ireira ta Sherlock Holmes i kite mai:

1. Kare i te angaanga maata te maanianga me kore tunuanga i tetai uatu tu keke; kairo i te au ingredients (varaora, tuka, spices, e te vai atura), tei roto i te umu/oven no tetai 30 to 60 minutes. Ko te tunu kai ki runga i te burner me kore ki roto i te umu/oven, ka taea tetai 2, 4, 6, 8 ora, tei runga i te kai ka tunu.
2. Me maoa mai te keke, paruparu ua tona turanga, kare e topa mai te nio ki vao naringa oki e, e marokiakia mei te taro kare i maoa meitaki. Me over-cook ia ra te keke, koia oki pakapaka, a ko te taime ia akore mako ki te nio me kakatiia.
3. No reira, mama ua i te maani e te tunu, paruparu ua tona kaianga me maoa, kare takiri e au ngai tai'i, tano rai kia tuatuaia e, *Piece of Cake; Piece of Cake to cook, Piece of Cake to eat, Piece of Cake to swallow with a glass or two of pineapple juice*, eaa ia pakau!

Ka akapeea tetai atu au kai ke, kare ainei e tano kia tuatua katoaia ratou e *Piece of whatever?* Ok, ariana kia investigate meitakiia, irinaki ra au e kare tano. I na, teia tetai au akaraanga i raro nei, e *te au tumuanga kare ratou e tano kia tuatuaia e, Piece of whatever the food is:*



- (a) Tiupu tomato. Kare e tano, e au apinga ke atu oki tetai tei kairoia ki roto, mei te punu puakatoro, oniani, garlic, kapati i tetai au atinga, uamoa/eggs i tetai au atiangā, no reira kare e tano te parabole ki teia dish. Kare katoa oki te tiupu tomato i te "piece" me kore "potonga," so doesn't make sense me tuatuaia e, *Piece of Tomato Soup*. Eaa ia tuatua e, *Potonga Tiupu Tomati!* Ok, this one is out of the question.
- (b) I'i maoa/cooked chestnut. Well, kare te i'i e paruparu roa ana mei te keke, e te roa katoa tona tunuangaia, koia'i te roa, mei tetai 4 ki te 6 ora! Manga roa katoa me tuatuaia e, *Piece of Chestnut*. No reira tiria atu ki te side, akore tano, kare katoa oki e tangi reka ana.
- (c) Chops kua BBQ ia. Eia oku ta'i'i anga ki te potonga chops BBQ kare takiri e paruparu anga, kare naku i BBQ, e mea oko mai mei te au ngai fund raising. Penei 1 out of 10, mako ua, paruparu, but the other 9, eaa ia pakau te waste of good meat! No reira no te marokiakia i te maataanga o te taime i teia dish, kare ireira e tano te parabole kiaia. *Piece of BBQ'd chops? Forget it, too hard, in the bin.*
- (d) Poke maniota. Me maani ana toku tokorua i te poke maniota i te kainga, aue ka pou rai eia ora mei te akamataanga te maani e tae uatu ki te tuatau e kainga ia'i. Noatu e kare i aite roa tona paruparu ki to te

Keke, no te roa ra o tona maaniangaia, kare katoa te parabole e tano ki tona size. Piece of Poke Maniota? Doesn't sound user-friendly by any means, no reira another miss to give this one, thanks.

(e) Pizza. *Ok ko teia te akaraanga/example openga. E apinga reka naku te pizza, ko teia ra te mea, me kare i tano meitaki te reva i te ra e oko ei taua, aaaaa koia'i te marokiakia, especially the base part, koia oki a raro i te pizza, tetai taime kare e rauka kia kakatiia with a false teeth mei toku rai, akaraia ana ra, te openga e ati mai te false teeth! Ka akapeea ireira e tano ei kia karangaia e Piece of Pizza? So e ngari ake e, bye bye pizza, this is not your day.*



Well, i te akaraanga, kare atu e kai ke e tano kia akapiriia te parabole o te *Piece of Cake* mari ua te Keke. No reira ka karanga tatou i roto i te reo porenā e, the parable of the *Piece of Cake* is specific and unique to the Cake only, it is not transferable to any other type of dish or food, irrespective of how good or attractive and appetizing they may be.



Akapiurangi ki te oraanga nei/application to everyday living

Piece of Cake, e puapinga ainei to teia parabole ki te oraanga nei? E apiianga ainei to roto iaia e tau ei ia tatou kia tapu marie e kia akamanako i tona puapinga – me e puapinga oki tona – ia tatou e aare ra i te au ra o te oraanga nei? E uianga mama teia, e uianga pakari katoa, kare ra e akaapaia kia timataia i te pau. Tena ia i raro nei, na kotou e akaroroa atu i te list kia tau ki to kotou uorai inangaro:

1. Te tuatua o te aroa

Hello, good morning, kia orana, ka kite, eaa te uru, malo, bula talofa lava, hi, merci, olah, ke ola, tena koe, gidday..... Are they really *Piece of Cake* terms that we should be using day in day out? I reckon so! Kua karanga mai oki te Bibilia e, e aroa atu i to tangata tupu mei tei aroa iakoe uorai. All gud i na te mapu ei o teia ra.

2. Te oronga

Me kua putunga oki tetai au pakau i te kainga mei te meitaki, nita, seedlings, plant cuttings, kare e pou i te kai me kore oko, ka akapeea ka titiri me kore ka apai ki te aua puaka? Ngari ake paa oake iatu na mema ma. Kare oki i te aka angaanga te oake, either ring them to come and pick up, or load on truck and drop off on way to work. So *Piece of Cake* to give? E tano ei. Kua karanga mai oki te Bibilia e titiri i taau kai ki rungai te vai, a tetai ra e rauka akaou mai ei taau. Cool i na te mapu ei o teia ra.



3. Te kopae atu anga i te kino

If we look around us – around our own communities and certainly around the world – we see all sorts of crimes being committed and we sometimes wonder what has happened to the perfect world that God gave mankind in the beginning? E mama ainei i te kopae atu anga i te kino? I toku manako kare i te aka angaanga. Mei teia oki te tu, akara tatou ia ratou e rave ra i te kino, eaa te openga? Mate, are auri, pekapeka i roto i te ngutuare, vavai i te kopu tangata, e te vai atura. E oti, tuatua tatou kia tatou uorai e, do we want to be in their shoes? I roto i taku uorai paunu marie anga, e *Piece of Cake* te kopae atu anga i te manako e ka aere au ka rave i ta ratou e rave ra. Kua karanga mai oki te Bibilia e, kopae i te kino, rave i te meitaki, kimi i te au, aruaru atu. Sweet as, i na te mapu ei o teia ra.

4. Tuatau ki te Atua



I toku meangiti anga, kare e rapurapu ana te oraanga. Me tere mai te apii (I'm talking about the 1960s-1980s), aere vaere tita me kore uri pai me kore takiri i taatai me kore tauturu ia mama tunu kai, me kore ia papa tanu kai. I teia tuatau ra, aue turaia e, te tangata i te umuumuanga kia oti tera angaanga e tera angaanga e tera angaanga, mei te mea atura e te arumaki ra i te matangi, just like chasing the wind, i na te tata Maseli ei. In fact I'd go further and say, people in this day and age spend too much time running after or making money. Eaa ia, kua tata oki a Paulo kia Timoteo e ko te anoano maata i te moni te tumu o te au kino katoa! Tera

oki te aiteanga, te iti uatu ra te tuatau no tetai au akakoroanga puapinga ake, mei te akaokianga i te akameitakianga ki te Atua e te pati i tana aratakianga i to tatou au aaereanga. Kua karanga katoa mai oki te Bibilia e kia kimi tatou iaia na mua, ei reira e mama ei ta tatou ka kimi no te oraanga kopapa. So is it *Piece of Cake* to set aside the time for the Lord? The verse certainly makes a lot of sense, so the answer should be the affirmative.



5. Tauturu atu i te ka rauka

I nanai i te Monite 12 Tiurai, tatau atu au ki roto i te Cook Islands News te tataanga no runga i te *Compassion Project Rarotonga*. E akakoroanga teia tei akatupuia e tetai mapu tamaiti tona ingoa ko Sammy Mataroa, ei ravenga no te tauturu i te au mapu tei pou to ratou tuatau ki roto i te Are Auri i Arorangi, kua oki mai ki te kainga e te kimi ravenga nei no te oraanga (see photo below). Kua puta teia tua ki toku ngakau e te akaaroa i te anau mapu mei te mea atura e kare e tangata e inangaro ia ratou. Young inmates who have served their time, are now free and striving to do their part by changing their lives and repaying society for what they have done, but no one seems to take notice of their plight, according to the write-up. Akameitaki tika'i au i teia mapu ia Sammy (I don't know him at all, but I do know some members of this Mataroa family) ma tona manako e ka akatupu aia i teia taokotaiaanga ei tauturu ia ratou tei rave ana i te ara e te kino. Koai oki ia tangata ara-kore, i na tera reo ei. E mea meitaki kia tatauia teia atikara, ei reira e kitea'i te vaerua inangaro tauturu o teia mapu i tona uorai. No te aa, te vai atura te au taokotaiaanga kimi ravenga no te mapu e no to tatou iti tangata, i roto i ta tatou akonoanga CICC e i vao. E ravenga ainei ta tatou on the sideline i te tauturu atu? No te aa. *Piece of Cake* i te tauturu atu? I believe so, depending on what we are able to do. I roto i te



atikara, kua pati teia tamaiti i te au mea rikiriki i te ngutuare me ka rauka i te donate atu no teia tana i akatupu. Irinaki au e te vai ra tetai au mea i te ngutuare penei kare tatou e inangaro akaou, ka donate ireira no te akakoroanga. Te taiki katoa ra oki e, e au projects ta ratou i akamata, CPR groundsmen work, CPR plantation work, and other programmes coming up. Assistance can also be extended by engaging them in those projects and thereby donating and contributing financially to the cause, with both sides benefiting.

Compassion Project Rarotonga members with founder Sammy Mataora, second from the left. Cook Islands News, Monday 12 July 2021 | Written by Alana Musselle

Popani

Piece of Cake, yeah? No te aa, e maata uatu rai te au tuanga/akakoroanga/turanga i te oraanga nei ka tau kia taikuia me kore taangaangaia te parabole ra e, *Piece of Cake*. Tena tetai au akaraanga i taikuia i runga nei. Is saying “hello” *Piece of Cake*? Of course, its not that hard to say it, about a second paa te roa i te tuatuaanga e hello, kia orana, not hard at all! E te vai atura te au turanga ka tau ia tatou kia apai me kore rave no te mea,, no te aa, e au *Piece of Cake* oki te reira au angaanga kia raveia. I tetai au atianga, ko te reira au mea rikiriki me raveia, ka riro mai ei au mea mamaata a muri ake. Ka riro katoa i te apai mai i te meitaki ki te ngutuare, ki te oire, ki te kopu tangata, ki te enua, even ki to te ao nei. One small kind gesture can lead to bigger things later.

Ko tena ireira te akaotianga i te kimikimianga a Sherlock Holmes pretender no runga i te case o *Piece of Cake*. Teia te verdict, koia oki te summary or main outcome o tana investigation: No one was found guilty, but everyone is presumed to be innocent and thereby available to promote the parabole of *Piece of Cake* in their own time and at their own pace.

I rest my humble cake case.

Na N. Mataio tena pupuaa'anga. E mea borrow mai nana te au images meia Google.

2. UPDATE ON THE LEANING COCONUT TREE

At the end of March 2019, CICC Newsletter 73 was released with a write-up on pages 50-53 concerning the leaning coconut tree (below left); the paper can still be accessed in the Archive drop-down on the home page of the CICC website. The photo was taken on 18 March 2019.



Two years and 6 months later, the aging tree has progressed more towards retirement as evidenced in the above right and lower photos taken on 5 September 2021. The lower fronds (leaves) touches my head when I stand underneath. It is also clear from the background view of the mountains, how far the tree has come

down after that long. Seeing that the property has now been taken up (landscaped, building on), it would be a matter of time before another of the most important tree in the Pacific becomes history.

If we were to go back in time 100 years, the tree would have been very similar to the young one right underneath it in the lower photo. So instead of the phrase *Here Today, Gone Tomorrow*, an apt one in this case would be *Here Today, Gone Tomorrow, But Replacement Already In Place!* I'd toast my cuppa to that.

Update by Nga Mataio, lower left photo by Natana Mataio, other 3 by his dad.

3. HUSBAND, WIFE BUILD FREE FOOD BOX TO SUPPORT CITY'S HOMELESS

Jul. 28—In the front yard of a house on Eighth Street Southeast in Decatur is a white wooden box with a glass door bearing the words "Free Food" painted in blue. The homeowners line the three shelves with nonperishable foods like peanut butter and canned vegetables, and by the next morning, the shelves may be bare. It's the work of married couple Keith and Janice Knighten, who moved into their Southeast Decatur home three months ago and built the box shortly after as a resource for the city's homeless community.

"We've been doing this for about a month now," said Janice, 60, who was once homeless herself before she met Keith and remembers days she went hungry during that time. Janice said at that point in her life she couldn't save \$1,000 to live in an apartment, so she had to live in her car. "Until you've been through that, it's something I pray that nobody has to go through," she said. "I want to be able to feed the hungry and heal the sick."

The couple said they purchased their home with the intention of assisting Decatur's homeless population, whom they say often pass by in the night. Keith said two homes once adjacent to theirs were condemned and demolished while homeless individuals were taking up residence in them. "I was wanting to flip these houses not for profit but for homeless people," said Keith, 53.

The Knightens bought their property five years ago, but their hopes to cater to the homeless through the house were delayed when Keith was diagnosed with Crohn's disease. "Right after I bought it, I got sick, so it's taken five years to remodel it," Keith said. In addition, Janice said the couple had their power tools valued from \$1,000 to \$3,000 stolen on multiple occasions which put a further dent in their plans. Now that they're moved in, they said they try to stock their free food box regularly to give to those in need. "We don't put cold goods out there, but ... rice, spaghetti sauce, all kinds of canned goods (and) all kinds of oatmeal for breakfast," Janice said.



The couple hopes to consistently purchase food items for the box twice a month, but they said they don't expect that to always be possible as they live on disability payments for their expenses and aren't eligible for food stamps. At times, they have received donations from other sources like Hands Across Decatur, which also seeks to be a lifeline for Decatur's homeless. Keith added that the goal is to give out enough of a variety of foods for people to make a meal.

"Peanut butter will go a long way if you're hungry," he said. "It's got a lot of protein and will keep you from starving." Janice said it's not often they see people obtaining items from their box. They believe that's because some people aren't comfortable appearing needy. However, she said she prays for the box to become empty soon after she resupplies it each time. "Some people will come at nighttime because they're ashamed to let people know they're hungry," Janice said. "We hope for it to start happening in the daytime, too. We hope for people to not be scared to get food when they're hungry."

The Knightens attend worship services at Decatur Christian Fellowship, and they said their faith has been a strong motivator for them in their mission to feed the homeless. "We hope that one day this is going to lead us to having our own ministry," Janice said. "Then we'll be able to feed a whole bunch of people." Keith said it's his understanding some in need of food may be hesitant to visit churches for support because of the thought of participating in church programming. "Some churches want you to sit through a service to get food; a lot of churches put stipulations on it, so it's not free," he said. "With our box, you can open that door and you can get it. Anybody can stop by and get it."

Their church has previously offered support structures for food insecure individuals over the years such as its Lunch with the Word program which provided church visitors free lunches alongside sermons. Those who participated most often were night shift workers, housewives and stay-at-home mothers rather than those who were homeless, according to John White, pastor of Decatur Christian Fellowship. "When we first did it we saw some homeless in and out who'd come and eat lunch," White said. "We diverted our attention to reach more people through television; that's why we quit doing it."

More recently, White said, the church had a food pantry, but after a couple of years the church determined it would be better to support existing food-focused ministries elsewhere. He said the church has attempted to support and minister to a group of homeless individuals on the land behind the church beside Central Avenue Southwest, but those individuals have not been interested in assistance from the church. "We have (reached out) but they've got their own way of doing things," he said. "We do what we can all the time trying to reach more people."

Keith said he's always been aware of a homeless presence in Decatur, including the group on the land behind Decatur Christian Fellowship. "I don't know what needs to happen around here," he said. "There seems to be a lack of support for the homeless and the people that nobody wants. Somebody needs to help them." The Knightens say they want to provide that help on a personal level rather than an organizational one. "Every act of random kindness is a seed of love, and it'll come up a harvest," Keith said.

Tim Nail, The Decatur Daily, Ala., Wed, July 28, 2021, 2:34 AM. Images from Google.

4. TE PUAPINGA O TETAU UATU MEA PUAPINGA

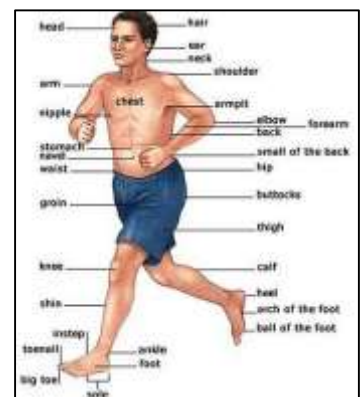
Akatomoanga

Karanga au e, te au mea katoatoa i raro ake i te rangi, e puapinga to ratou. Tetau pae, maata atu to ratou puapinga i tetau pae. E ko te taime e kitea meitakiia'i to ratou puapinga, i te atianga e kare ratou i reira akaou, tera oki te aiteanga kua ngaro (mei te taviri patikara), kua mate (mei te taeake), kare i te ngai tei anoanoia (mei te penitini o te patikara kua pou ia taua i runga i te mataara), e te vai atura. Mei te parabole rai oki a te Papaa, *Now You See Now You Don't*. Ko te reira te tumu tapura o teia tata'anga, no reira kia mataora ta kotou tatauanga.

Oraanga kopapa

Kua akatakaia te au mero katoatoa i runga i to tatou kopapa ki tana e ki tana tuanga angaanga. Me tai'i tetau mero – mei teia oki te akaraanga, ati tetau vaevae me kore rima, turii te taringa, matapoiriia no tetau maki tei tupu mai, e te vai atura – ko te taime te reira e kite mata tika'i ei tatou i te puapinga o te reira mero i runga i to tatou kopapa. I tona taime oki e te meitaki uara, kare tatou e manako oonu atuna i te puapinga o tana angaanga e rave ra, i roto i te reo Papaa, *we take it for granted*. Kia ngaro ke ra me kore kia rokoia e tetau manamanata so that it doesn't work anymore, ko te taime te reira e mii ei tatou iaia.

Ka akapeea ireira? Te nako ra oki te tata Koheleta 12.1-3, *E tenana e akamanako i tei anga ia koe i to ou anga ra, kare i tae ki te au ra kino ra, e kare i tae ki te au mataiti, e karanga'i koe ra e, Kare rava oku e mataora anga*. I na ka taangaanga au i teia irava ei turu i te manako ra e, kia utuutu meitakiia te katoatoa ia ratou e angaanga ra, no te mea kua turi reti me rokoia tetau o te au mero e te manamanata e kare meitaki akaou i te angaanga. Look after them well so that they will continue to serve their purpose right to the end.



Kopu tangata e te au taeake

No te aa, e tu tangata ua oki to tatou; ka riri, pekapeka, kopae ke atu, karo, tauetono tetai ki tetai. E kia ngaro ke atu tetai o te reira au mema o to tatou kopu tangata – whether they're our own immediate family members, or those in the wider, extended clan – ko te reira te tuatau kua mii ireira tatou ia ratou. Karanga mai ra oki te parabole e, *too late to be sorry!* Ka akapeea ireira? Aue ka akapeea atu ra, kare e ravenga ka aere komakoma kia ratou, no te mea a tetai ra kare ratou i reira akaou, kua ngaro e kare rava to tatou mata e kite akaou ia ratou.



Maara mai iaku tetai 70th birthday party taku i tae atu i te marama Titema 2020 i Nikao. Teia ta tetai taeake o te birthday boy i tuatua iaia i akaari i tona manako (something along the following lines): *Inangaro au i te akaari i teia taime i toku manako no taku i kite iakoe. Irinaki au e ko teia te taime meitaki rava atu i te akaari i te reira au manako. Kare e puapinga kia akaari atu i te reira au manako i te tuatau e mate ei koe, eaa te puapinga, kare koe e rongo mai!* Mataora tika'i au i teia aerenga manako no teia taeake oku, kare rava au i manako na e ko tetai ravenga meitaki rava atu te reira i te akaari manako. Kua tae oki au ki tetai manganuianga o te au pure akapumaana no tetai tei ngaro ke atu, e ko te reira te tuatau e akiaki mai ei te te au taeake i to ratou manako e ta ratou i kite

nona tei ngaro atu. I na kia oki au akamanako i teia tei raveia ki Nikao, puuuuuu koia'i te akaieie i te reira apaianga manako. Why not, let everyone one of what your views are concerning the person in question while he's still there, of what use are those thoughts when that person is no longer there! Karanga ireira ratou i Aussie e, *good on you mate!* Tera oki te aiteanga, good on you e te birthday boy, and also good on you e te vaa tuatua ko koe i akiaki mai taau i kite no toou taeake iaia e akarongo maira.

Au apinga i roto i te ngutuare

E maata uatu rai te au apinga puapinga i te ngutuare ta tatou i koikoi me kore akaputu mai tei irinakiia e tatou e ka riro i te tauturu i to tatou oraanga kopapa, mei teita te tu: apinga angaanga (tools), apinga tunu kai (cooking utensils), pereu (transport, like cars, bikes), kakau tuketuke (clothing), apinga i roto i te are (furniture), e te vai atura. I tetai atianga me maata roa te apinga, ka manga taii rai e ka manako kino taua kia taua uaorai.



Teia tetai akaraanga: na runga au i te patikara matini ki tetai o to matou ngutuare, tae ake te tokorua i muri ake na runga i te toroka, kiriti mai au i te taviri o te patikara tuku ki roto i te pute/pocket o toku jacket. I muri ake e ngai ta te tokorua ka aere, e kua tuku atu au i toku jacket ki roto i te toroka kia apai atu aia no te mea kare au e inangaro akaou i te jacket, kare oki e ua/rain akaou ana i te reira atianga. Kia tae te tuatau noku ka oki ki te wale, eaa ia pakau, akore na tavini nei o te patikara, kua leva na runga i te toroka, tei roto oki i na jacket i runga i te tokoka! Aue taue ka akapeea. Mea au ka walk ki te kainga (where we stay), teia nei oki ka na runga i te main road, iaku te openga e kakaro funny mai te tangata kiaku e walk atura ki te kainga! Manuia ra, i te pae mai e ngutuare no tetai o taku nieces, e kia aere atu au tei te kainga, nana ireira i drop off iaku ki te ngutuare. Te kite ra kotou ireira i te puapinga maata o te taviri apinga akaoro. No reira akara matatio i te ngai ka vaoo ei, ko te akaariia mai te left-right atura kotou ki te wale! Ka apply katoa teia ki tetai uatu apinga puapinga i te ngutuare, kia kore oki e pou te taime i te kimi anga e me kua vaooia ake nei kiea.

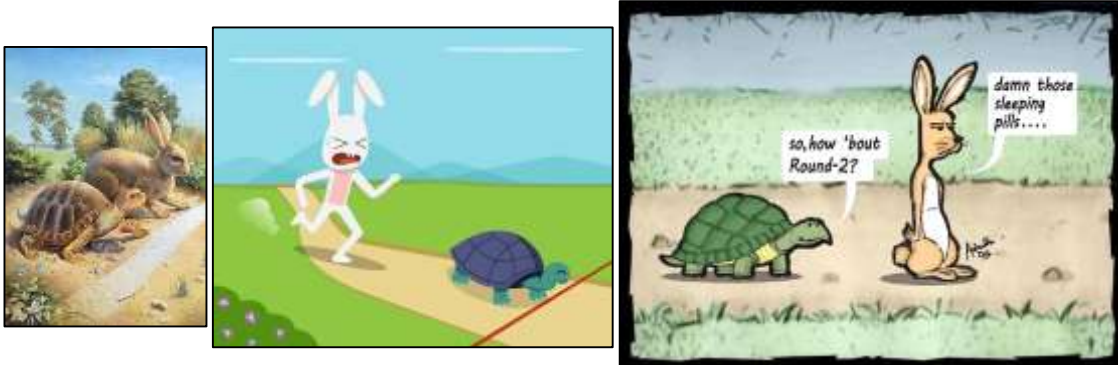
Enua

I toku taime i te University i Aussie (UNE, 1982-87), teia tetai manako puapinga ta toku Puapii o te Economics i akakite mai, *Land is the most important asset anybody can have*, koia oki ko te enua te mea puapinga rava atu ki te tangata. No muri mai au i kite meitaki ei i te aiteanga e te oonuanga o teia tuatua. I Rarotonga nei i teia ra – penei i tetai atu au enua ke katoa – me kare e rava meitaki ana nga silingi no te akatu are, kare atu e ravenga ka ano ki te bank no tetai loan. E ko ta te bank apinga ka inangaro mai koia oki toou passport ki toou potonga enua, the deed of lease to your land. No reira ka oake koe i toou tikaanga/deed na te bank, kia peke rava te loan ei reira toou passport to your own land e oki akaou mai ei. Kua kite oki tatou e me kare e

passport, kare katoa e rauka te travel from one country to another. Me kare te deed i roto i toou rima, kare katoa te reira potonga enua e noou, until the deed comes back to you after you've paid off the loan.



Ko te mea akaaroa, manganui uatu rai to tatou iti tangata – i Rarotonga nei tika'i taku i kite mata, e au kopu tangata tetai pae – kua okoia e te bank te enua ki tetai aronga ke, Papaa te maataanga, no te mea kare i peke te loan. Tera oki kua rauka mai te loan, kua tu te are, kua tai'i ra te repayments afterwards for a number of reasons, e kua peke atu ireira te enua e te are i runga, i tetai tangata ke. I konei apply akaou ei te parabole ra e, *Now You See, Now You Don't*. Ko te atianga te reira e kite meitakiia'i te puapinga o te enua, kua noo ana oki taua ki roto i te are i runga i to taua uarai potonga enua, i teia taime ra kare e mea akaou, kare e are, kare e enua, mei te aa ia tutu oraanga e, no roto ana taua i te ngutuare, e i teia taime kare e ngutuare akaou. Ka akapeea ireira? Tuketuke te au options kia kore te enua e o atu ki roto i te tareanga o te au mea puapinga me ngaro e kite meitaki ei tatou i tona puapinga. Teia tetai ravenga meitaki taku e ta toku ngutuare tangata i taangaanga over the past 25 years: *Manga ia, manga ia, Bit by bit* i te reo porenā. Kua akamou matou i teia approach ki runga i te tua o te onu e te rapiti, tena kua kite tatou i te reira tua e i akapeea te taopenga anga.



No teaa, e marie te reira approach ki te akatu are me kore ki tetai uatu akakoroanga, kare oki e oti vave, oti atu ei kua para te vanilla, i na tera tara'i. Ko te mea pumaana ra o te reira approach, koia oki ka moe meitaki ua taua ma te kore roa e moemoea me kore worry atu e, e are, motoka, patikara, etc., to taua ka ravea'ia e te bank me kare e peke tana moni i te tutaki. No reira tiaki meitakiia te enua ta to tatou Atu i oronga mai ki roto i to tatou rima i teia tuatau, kia riro ei meitaki e ei tauturu i to tatou oraanga kopapa, e pera to ratou ka na muri mai ia tatou.

5. ORANGUTAN IN VIRAL TIKTOK PUTS ON HUMAN'S DROPPED SUNGLASSES BEFORE CHUCKING THEM OUT OF ENCLOSURE

*Orangutan with her baby trying on sunglasses that were accidentally dropped in her area
Courtesy of minorcrimes / TikTok*

An orangutan is the latest viral TikTok star after she was captured on video just trying to look nice.

TikTok user @minorcrimes (name: Lola Testu) posted the video—which has over 30.2 million views as of this writing—with the caption "So I'm down a pair of sunglasses but up a very good story."

That story involves the sunglasses falling into the orangutan enclosure at an Indonesian zoo. The orangutan approaches the glasses, baby in tow, and picks them up. At first, Testu is afraid the orangutan will try and eat the glasses, but she needn't have worried: Science tells us that humans and orangutans are incredibly similar, and that clearly includes fashion sense. The orangutan slides the glasses onto her face and is immediately ready to Sissy That Walk.



The video transitions to a different angle and we see the orangutan has made the bold stylistic decision to wear the sunglasses upside down. High fashion is not a game everyone can play, but she manages to make it work. She briefly takes the glasses off and tries them with the ear pieces pointing outward, but decides that's a step too far, and returns them to their standard, forward facing position. Then we see her baby make a few thwarted attempts to take the sunglasses from her because if there's one thing babies from all species have in common, it's that they can't just let you have this to yourself.

Finally, the video ends with the way all fashion trends are doomed to: The orangutan pulls the glasses from her face, thinks, "Wait a minute, these are *last season!*" and impressively flings them toward the wall of the enclosure, never to be seen again.

All in all, this encounter was safe and resulted in an entertaining video. However, it always bares repeating that intentionally dropping or throwing items into zoo enclosures can be harmful to the animals in a myriad of ways and should be avoided. Zoos can be stressful enough for animals even in the best of times—research has shown that animals can differentiate between familiar (zookeepers) and unfamiliar (visitors) humans and that large numbers of the latter cause increased stress and alert responses.

So please, don't drop or throw anything into zoo enclosures. You might hurt an animal. Or they might start throwing back.

Chad Taylor, Daily Paws, Yahoo Entertainment, Mon, August 2, 2021, 10:02 AM GMT-10

6. E AKAMARAMA'ANGA NA TE PAKARI

(Note: the writing style used in this article is known as free or free-lance or easy or conversational or mixed writing, meaning not formal)

Akatomoanga

I te maataanga o te taime kare tatou e akamanako atuna e i akapeea tetai au kupu tuatua (words) i rauka mai ei e pera to ratou aiteanga. Mei teia oki tetai akaraanga, *Mataara, Road*, noea me kore i akapeea roa'i te mataara i topa ia'i tona ingoa e, Mataara? Te vai atura tetai au akaraanga. No te aa, tetai au tuatua ka ngoie ua i te kite i akapeea ratou i te anauia anga, tetai au tuatua ra, akore. E rua aku kupu tuatua ka akara matatio i roto i teia tata'anga, **Aiai** e te **Popongi**.

Aiai

Mei tetai 30 tuma mataiti i teiane, tei roto rai au i te Kavamani i te reira tuatau, e iriiri kapua tetai i raveia ki ko i te are tapaenga o te iti tangata Pukapuka i Rarotonga nei, Pukapuka Hostel, me e aa akenei te tumu tapura o te reira iriiri kapua. Anyway e ora akangaroi teia, break, no reira tei vao au e taku kapu kaope, tei te pae i teia nga metua kua ngaro i teia ra, koia oki te metua tane Papa Tuti Taringa (Raina Mataiapo) e Papa Tere Ngapare (Puati Mataiapo), e nga metua no Teimurimotia mai, Titikaveka. E nga taeake pakarikari katoa tetai e noo kapiti ra matou, ngaropoina iaku to raua ingoa, no te outer islands mai. I na te akaraanga mapu ra rai au i te reira tuatau e, e mea reka naku i te noo ki te pae i te aronga pakari akarongorongo ei i ta ratou au tuatua no te mea e maata te kai enua i roto i te reira au puka na ratou – penei e te rua avarevare atu paa i roto, kare oki i papu meitaki iaku.



E tumu manako ta matou e akaariari manako ra ki runga when all of a sudden, teia ta Papa Tuti kia matou, *Kua kite kotou eaa te aiteanga o te Aiai?* I roto i te reo Papaa, *do you people know what evening means, or how it got that name?* Naku teia urianga ki roto i te reo Papaa, e reo Maori ua ta Papa Tuti i tuatua mai ei kia matou. I na, i taua atianga rai, motu poitirere ua ta matou puka i runga i te tumu manako ke e uriuri ra matou, akara atu akara mai no runga i teia uianga kia matou a Papa Tuti. I te reira tuatau katoa, penei no te turanga pakari e te apikepiki maki o te metua tane, ngarongaro paa te manako tetai au atianga, no reira paa tetai aia i ui mai ei i teia uianga kia mataou unexpectedly, kare matou i manako na e ka ui mai aia i tetai uianga kare e pirianga ki te tumu manako ta matou e uri ra.

Anyway, muteki ua te katoatoa i te kimianga i te tumuanga o te uianga a Papa Tuti. Ia matou ra e muteki ra, akara atu au ia Puati (Papa Tere), te piko ra te katu ki raro ma te katakata kiaia uorai. Umere au eaa ra aia i

pera ei, no muri ake au i kite ei te tumuanga. Ariana ra akonei ake ka akamarama atu au. So back to the simple but tricky and almost impossible to explain question a Papa Tuti: *Kua kite kotou eaa te aiteanga o te Aiai?* No answer from us, muteki continues, which effectively means akore pauanga from any of us sitting around together, there were something like 6 of us, i.e. not heaps. After a while of silence – silence is golden, as the saying goes – kua tuatua akaou mai a Papa Tuti kia matou no te mea kua kite oki aia e kare a matou akamaramaanga, penei te umere katoa ra aia eaa ra a Puati e katakata uara rai kiaia uorai.

Teia ireira te akamaramaanga a Papa Tuti: I te tuatau mua kare te mori uira (electric power) i tae mai ake ki to tatou basileia, e turamaia ana te po ki te a'i (fire), ta to tatou iti tangata i te reira tuata u e maani ana mei roto mai i te rakau maro, ka ukiki oki ratou e rauka me kore ka mai ei te a'i (fire). I na, me akamata te po i te tapoki i te enua, ka kite tatou e, te ka maira te a'i turama i te ngutuare i tera ngai e i tera ngai, kua tutungi oki te tangata i te a'i no te mea kua tae mai te po, e kare ratou i papa ake no te akangaroi me kore moe. Ka kite ireira tatou e, e a'i te ka maira i roto i tera ngutuare e i roto i tera ngutuare, takapini ake te oire e pera te enua. Me akapoto ireira tatou i te tuatua, ka karanga tatou e, a'i i ko, a'i i ko (fire here, fire there). So instead e ka karanga tatou e, "e ai tera e ka maira i ko, e ai katoa te ka maira i ko e i ko," ka tuatua ua tatou e, "ai, ai." No reira me kapitii raua, rauka mai ei te tuatua ra e "Aiai."



Aaaaaeee, kia oti te akamaramaanga a Papa Tuti, koia'i matou i te umere e te maeva anga i te kata no te mea a tai matou ka rongo i te aiteanga e te anauia'anga mai o teia tuatau ko te Aiai. I na mei toku ou anga i te rongo anga i teia tuatua Aiai ma te kore roa e manako iatu na e, eaa tika'i tona aiteanga, until now! Iaku uaorai, kare rava oku manako e rauka i te topiri atu ki te pae, koai oki au ka karanga atu ei kia Papa Tuti e, e apinga maani ua tena naau, e oti kare aku uaorai akamarama'anga! Who am I to question or criticise Papa Tuti's interpretation of the term when I don't have an alternative explanation myself. No reira end up mai matou i te karanga atu anga kia Papa Tuti e, Aue Papa Tuti e, meitaki tika'i no tena akamaramaanga mai naau, kare rava matou i kite e ko tena uarai te akamaramaanga. Ia matou e akameitaki ra ia Papa Tuti, tera rai a Puati e piko ra ki raro tona katu ma te katakata. Iaku, kare rava e aiteanga no teia peu nana, e tano ei e, e tumuanga tetai i pera ei aia, unusual for him to be behaving like that, there has to be some kind of explanation. Ka vaoo ra au ki te openga o teia teata tika tika'i e oronga atu ei au i te akamarama i te tumuanga i katakata ua'i a Puati kiaia uorai.

Popongi

I na, kua atea te reira tumu manako, e ia matou i akamata akaou i te puka ki runga i tetai tumu manako ke, teia akaou te uianga a Papa Tuti; *Kua kite kotou eaa te aiteanga o te Popongi? do you people know what morning means, or how it got that name?* Naku teia urianga ki roto i te reo Papaa, e reo Maori ua ta Papa Tuti i tuatua mai ei kia matou. I na, i taua atianga rai, mei tana uianga mua i ui mai kia matou, kua motu poitirere akaou ta matou puka tei akamataia e matou ki runga i tetai tumu manako ke, akara atu akara mai no runga i teia uianga numero 2 kia matou a Papa Tuti. Penei kua taea atu e tetai pae o matou te manako e, me te mako nei te katu o teia tangata, unusual oki me puka te tangata no runga i tetai tumu manako e oti tauru poitirere ua mai tetai tangata i tetai manako ke takiri kare e pirianga ki te tumu manako e uria ra i te reira atianga. Anyway, aiteite meitaki ta tatou response ki te uianga mua, koia oki e no response, kare oki a matou apinga i kite, e oti akera e taangaanga/use putuputu na matou – and everyone else – i teia tuatua Popongi vaitata rai e i te au ra katoatoa. Again tei raro akaou te katu o Puati ma te katakata kiaia uorai. Iaku, I must get to the bottom of this unusual behaviour na teia metua tane, e kua anga au i te manako e, i mua ake ka oki

akaou ei matou ki roto i te hall no te continue i te workshop, I must get some clarification from Papa Puati as to his unusual behaviour.

So, kua kite akaou a Papa Tuti e akore a matou pauanga, teia ireira tana i akamarama mai: Akamata tatou i te ra ou na roto i te kai ti (breakfast), e oti kaikai i te tuaero (lunch), e oti kaikai akaou i te aiai (dinner) i mua ake ka moe ei. I tetai taime e katikati katoa ana tatou i te ora 10 (morning tea) e pera te ora 2 me kore 3 (afternoon tea), ratou tika'i e angaanga ana ki roto i te opati. Tera ireira te aiteanga, i te tuatau e marama ra, mei te popongi ki te aiai, te kaikai ra tatou te angaanga ra. I na kia pouri kua moe tatou, e i to tatou kopapa e moe ra, kare rauka akaou te kaikai no te mea kua varea oki tatou e te moe. Tei runga to tatou kopapa i te ro moe no tetai 5, 6, 7, 8 ora, tei runga ua oki i te roa o ta tatou moeanga. E kia marama mai kua puera akaou to tatou mata. Akaraia ra to tatou kopapa i te akangaroianga na roto i te roa'anga o te po, kare rava i kaikai ana mei ta tatou i matau i te marama e ka kaikai ua tatou eia taime.



No reira oki tatou i inangaro ei i te kaikai me kore kai ti ei i to tatou ara anga mai, no te roa o te po i to tatou kopapa nooua anga kare i kaikai ana, kua pongi'ia no te roa kare e kai i aere ana ki roto. I na, tena ireira te aiteanga, "te roa o te po i to tatou kopapa i te noo pongi ana," akapoto ua ireira tatou, rauka mai ei te tuatua ra e "Popongi."

Mei to te Aiai rai, kua umere e kua maeva matou i te kata no te mea a tai matou ka rongo i te aiteanga e te anauia'anga mai o teia tuatau ko te Popongi. I na mei toku ou anga i te rongo anga i teia tuatua Popongi ma te kore roa e manako iatu na e, eaa tika'i tona aiteanga, until now! Iaku uaorai, kare rava oku manako e rauka i te topiri atu ki te pae i teia akamaramaanga na Papa Tuti, koai oki au ka karanga atu ei ki te old man e, e oniani paa teia apinga naau! In fact, maara roa mai iaku te imere ko tei na ko mai tetai nga raini e, "I te popongi mamaita e, kua mii au i te ngutuare." Kua aere paa oki teia mapu i tona aereanga, varea atu e te moe ki te kainga o tetai ke, e oti poitirere ake e marama teia e topapa mai nei i te ngutupa, kua mii e kua manako ireira e, e ngutuare tetai! Eiaue i na te iti tangata Tongareva ei!

Popani

Tena ireira te akamarama'anga a te pakari no runga ia Aiai e Popongi. Eaa te apianga me kore mea puapinga i roto i teia akamarama'anga? Iaku uaorai, akameitaki au i teia akamaramaanga no te mea e taangaanga putuputu ana au i teia nga kupu tuatua ma te kore roa au e manako atuna i to raua kapuaia mai anga. I na me kare atu e akamaramaanga ke, ngari ake ireira au i te ariki ua i teia tei orongaia mai, naringa oki e, e akamaramaanga ke atu taku. I roto i te reo Papaa, I'm thankful that these 2 terms which I use and take for granted everyday without bothering to find out how they came about, I am now well-informed as to their history and meaning. Although "Aiai" has now being succeeded by electricity, I'm pleased to be educated on how it was conceived and that my own ancestors lived with it for many generations. On the other hand, "Popongi" is most likely here to stay and therefore I



must continue using and appreciating how the term came about in the first place.

Irinaki au e ko tetai apiianga meitaki rava atu i roto i teia tua, koia oki te puapinga o te noo anga ki te pae i te aronga pakari no te akarongo atu anga i ta ratou au tua e to ratou au aratakianga manako. Me e au tua maani ua, me e au tua tika tika'i, it doesn't matter, its what they are able to share and the way they do it, that matters to me because it gives me ideas on how certain things can be presented and discussed around the table.

Manako openga, ka ui te uianga e, Eaa ireira a Papa Tere Ngapare i katakata ua'i kiaia uaorai ia Papa Tuti Taringa e akamarama ra i te aiteanga o Aiai e Popongi? Ok, noku rai te tarevake kare au i ui ana kiaia. Naringa paa au i ui, penei ka karanga mai e, *Kare au e akakite atu, naau rai e kimi atu e, eaa au i katakata ua'i kiaku uaorai*. E te tano oki, me ko te reira tana ka akakite mai kiaku, i tetai tua te tano uara aia. Well, kare e ravenga ka taangaanga au i toku roro i te tamanakoanga e, eaa ra te metua tane i katakata ua'i kiaia uaorai. Teia ireira taku urianga:

1. E manga oniani paa tei roto i te akamaramaanga a Papa Tuti, kare i papu meitaki.
2. Kare i aiteite te akamaramaanga a Papa Tuti ki ta Papa Tere i kite, kare ra oki a Papa Tere i akakite mai kia matou, ka akapeea ireira matou e kite atu ei.
3. Penei na tetai tangata ke i akamarama kia Papa Tuti na mua, kare katoa oki e rauka ia matou i te kite atu.
4. Kua matau ua paa a Papa Tere i te kite i te au tu akaaereanga manako a Papa Tuti, okotai oki o raua oire e noo ana, e nga mataiapo katoa, no reira e tano ei e, e pukapuka putuputu ana raua.
5. Kua mou ana raua i te taoanga Diakono i roto i ta raua Ekalesia, kare ireira e tano e, e rua avarevare te apinga a Papa Tuti – penei manga ua, kare paa i te katoaanga.
6. Penei e akamaramaanga ke atu tetai te ka kore rava matou e kite. Te akaaroa kua ngaro teia nga metua tane without the mystery being solved.



Anyway tena ia manako akaariari, na kotou e akatae atu ki te openga.

Tataia e Nga Mataio, no ko mai ia Google te au images.

7. 'AS THEY'RE BEING INTUBATED, THEY STILL DON'T BELIEVE IT.' THE COVID DENIAL WON'T DIE

Our friends in health care have seen plenty to impale the heart in this COVID-19 pandemic, but nothing more tragic than this: the sight of guilt-ridden young children who believe they've killed an unvaccinated parent by bringing the virus home.

"And as they're dying, the kids are at the bedside apologizing," a hospital nurse tells me. "You've actually seen that?" I ask her. "Multiple times," says the nurse.

My Kansas City nurse friend, who can't use her name because she isn't authorized to speak to the media, occasionally shares this inconceivable, untold tragedy with dinner companions who obnoxiously insist on spouting their anti-vaccine views to her over burgers and beer.

Some of them are shamed into silence by what she tells them. But others cling stubbornly to their defiance, even after hearing of parents who've left their children motherless or fatherless because of it — and left them with a lifetime of self-reproach for something that clearly wasn't their fault.

Of *course* it isn't the kids' fault they got sick and may have gotten their unvaccinated father or mother deathly ill. While Dad or Mom could've easily gotten vaccinated, the children could not have. "But they still just feel terrible, because they feel like they killed their parent," she says.



COVID vaccine resistance goes on and on and on, even amid the delta variant and amongst the caring hospital workers who can help, if not the dying patients then their survivors. Astonishingly, many of those who've seen a loved one die still refuse to get vaccinated.

"We discuss it. We try to push it. Our doctors try to push it," my friend says of efforts to vaccinate the survivors of COVID's dead and dying. "It seems more often than not they don't want it." Good God, why not?

The nurse says most complain they don't know what's in the shot, or they just don't trust it or the government. Or they say they've gone this long without getting it, so they should be fine — unlike their loved one who succumbed to it.

Vaccine hesitancy — which feeds my friend's hospital with an unending stream of patients from some of the most intractably vaccine-hesitant counties in America — shows up even in the most desperately ill. One man on the cusp of needing intubation told my friend's nursing colleague she was an idiot for being vaccinated.

"He asked her if she'd had her vaccine, and he was just like, 'You're stupid,'" the nurse says. "Just laid into her about how everybody's falling for what the government says and COVID's not real and you shouldn't get the vaccine. While he's laying in an ICU bed."

Walked out tied to oxygen; on a ventilator 12 hours later

Another man — not the only one, mind you — berated the hospital's emergency room staff for urging him to be admitted. He walked out, albeit tethered to oxygen, insisting angrily that COVID isn't real.

"And then we found out that he was at (another hospital) within 12 hours on a ventilator," the nurse says. "He was, the whole time, just saying, like, 'COVID's not real. You guys are stupid.'"

"I could tell you that story about every day — that they're just yelling at us and they leave and then they come back or they go to (another hospital) because they're worse than when they left. And as they're being intubated they still don't believe it.

"We're all so exhausted we don't want to beg you to stay, but we do because we know you're going to leave and die."

This is the tragedy tucked inside COVID's calamity. As if our heroes in health care need more on their shoulders, they must deal with hostility toward them and toward the hard-won medicine that could've saved even the quarrelsome — and perhaps saved their young children a lifetime of groundless guilt for having brought the virus home that killed daddy.

"If that story doesn't make you change your mind, I just don't really care to talk with you at all," my nurse friend says, matter-of-factly. "If that doesn't bother you, I don't know what will.

"It's mind-blowing to all of us. We just can't fathom it."

Still, she and her colleagues work long, incessant hours to save even the belligerent unbelievers, all the while compartmentalizing the monstrous tragedies they endure, just to stay sane and functional. There seems no end to the cruelty, because there seems no end to the unmoved and unvaccinated.

"I think the worst part is knowing that there's just no end in sight. Even if we get a lull, and maybe the census goes down a little bit, it's going to keep spiking all winter. And we know that, and it's just exhausting to think about it."

Ultimately, the worst part has to be seeing kids who will grow up believing they've killed an unvaccinated parent, when in fact stubbornness, ignorance or cynicism did the deed.

Michael Ryan, The Kansas City Star, Wed, August 25, 2021, 12:00 AM

8. TEXAS ANTI-MASK 'FREEDOM RALLY' ORGANIZER FIGHTING FOR HIS LIFE WITH COVID-19

A Texas man who helped organize protests against pandemic restrictions is fighting for his life after being hospitalized for nearly a month with COVID-19, the San Angelo Standard-Times reported.

His wife, Jessica Wallace, wrote Wednesday on Facebook that she had a “heartbreaking update” about her husband, Caleb.

“He’s not doing good. It’s not looking in our favor,” she said. “His lungs are stiff due to the fibrosis. They called and said they’ve run out of options for him and asked if I would consent to a do not resuscitate. And it would be up to us when to stop treatments.”

“My heart just can’t. I can’t imagine my life without him.”

Caleb Wallace, a 30-year-old father of three, has been unconscious, ventilated and heavily sedated in the ICU at Shannon Medical Center in San Angelo since Aug. 8, the Standard-Times reported. His wife said on a GoFundMe page for household and medical bills that he was was intubated multiple times, had high fevers, infection and bleeding in his chest.

In July, Caleb Wallace reportedly helped organize “The Freedom Rally,” an event that billed itself as a protest against the “government being in control of our lives.” He also founded “The San Angelo Freedom Defenders,” which hosted a rally last year to “end COVID tyranny.”

He wrote a letter in April to the San Angelo Independent School District and published by a local news outlet demanding that the school district “rescind ALL COVID-related policies immediately.” He falsely claimed that wearing masks had harmful effects on children and that there was “little evidence that masks worked for anyone.”

When he first felt symptoms on July 26, his wife told the Standard-Times, he refused to get tested or seek medical care. He instead began treating himself with a cocktail of Vitamin C, zinc, aspirin and ivermectin, an anti-parasitic drug that has been falsely promoted as an effective treatment for COVID-19 by conservative media. He was taken to the hospital on July 30.

Jessica Wallace told the Standard-Times that she was “less conservative” than her husband and personally wears a mask.

“Caleb would tell me, ‘You know masks aren’t going to save you,’ but he understood I wanted to wear them,” she said. “It gives me comfort to know that maybe, just maybe, I’m either protecting someone or avoiding it myself.”

The Wallace family’s story comes amid a mask debate across Texas, where Republican Gov. Greg Abbott has issued an executive order banning mask mandates. Some local officials have fought back or defied the order, creating a confusing patchwork of rules across more than 200 counties.

This has gone on amid a new wave of COVID-19 cases and hospitalizations across Texas, driven by the virulent and highly contagious delta variant of the virus. Roughly 47% of Texas’s eligible population has been fully vaccinated.

Josephine Harvey, HUFFPOST, Thu, August 26, 2021, 6:57 PM GMT-10

9. ANOTHER CONSERVATIVE ANTI-VACCINE RADIO TALK SHOW HOST SUCCUMBS TO COVID, THIRD IN A MONTH

A conservative Florida radio host who was dead-set against taking a coronavirus vaccine is now dead. Marc Bernier died Saturday of COVID-19 after a three-week battle, his bereft radio station announced. He was 65.

“It’s with great sadness that WNDB and Southern Stone Communications announce the passing of Marc Bernier, who informed and entertained listeners on WNDB for over 30 years,” WNDB radio’s News Daytona Beach announced Saturday. “We kindly ask that privacy is given to Marc’s family during this time of grief.”

Bernier had been afflicted three weeks earlier after hosting radio talk shows in Daytona Beach for 30 years, and after dubbing himself “Mr. Anti-Vax.” He also said the U.S. government was “acting like Nazis” for insisting people get the shot.

That airtime included a morning comment, three-hour afternoon show, and weekend shows and specials. Longtime radio show guest and Volusia County Sheriff Mike Chitwood was gutted after learning that the host had died sometime after 6 p.m. on Saturday.



“I’m numb,” Chitwood told The Daytona Beach News-Journal. “To me, this is a death in the family.”

Bernier’s death was the third this month among conservative talk show hosts outspoken against the coronavirus vaccine.

He was preceded eight days earlier by Phil Valentine, a 61-year-old conservative talk radio host in Tennessee who mocked coronavirus vaccines but changed his tone after getting sick. He battled the disease for a month.

Also having a change of heart, before his stopped, was Dick Farrel, a former Newsmax commentator and all-around coronavirus-denying, vaccine-resistant right-wing radio talk show host. The South Florida radio host died of COVID-19 complications on Aug. 6, at age 65, after exhorting fans not to get the vaccine, calling the entire coronavirus crisis a “scam-demic.”

Both Farrel and Valentine urged friends and followers to get the vaccine as the disease closed in on them and said they regretted not doing it themselves.

Bernier, speaking to a guest about a week after the Pfizer jab was approved for emergency use in December, was adamantly against it, though it wasn’t clear how he felt at the end.

“Are you kidding me? Mr. Anti-Vaxx? Jeepers,” Bernier said in answer to the question of whether he would take the shot. “I’m not taking it.”

Theresa Braine, Daily News, Mon, August 30, 2021, 3:25 AM, on Google

10. ONE OF ISRAEL’S TOP ANTI-VAXX ACTIVISTS HAS DIED OF COVID-19

One of Israel’s top anti-vaxx activists has died of COVID-19, two days after posting a final message to his followers that ordered them to “keep fighting” against the shot that could have saved his life.

Hai Shoulian, 57, spent much of the pandemic organizing protests against coronavirus rules—including mask mandates and Israel’s vaccine-passport scheme, the Green Pass. He lost his life to COVID-19 on Monday morning after spending 10 days at Tel Aviv’s Wolfson Medical Center.

His brother, Avi, told The Daily Beast that his family felt like they had been torn apart, as he headed to his brother’s funeral on Tuesday. “Our dad used to say that every table has four legs and we were four, that was our family motto,” he said, tearfully. “And since yesterday we’re three.”

Avi said his brother’s death certificate lists the coronavirus as the cause of death. He said he decided to speak to the media to encourage his brother’s followers to take the vaccine “and save their lives.” The brother added: “I wish I managed to convince him to save his own life.”

In his last Facebook post, Hai Shoulian complained about how awful his symptoms were, but remained defiant against the vaccine.

In a video showing him receiving oxygen support, he wrote: “I’m in a very bad shape, it is serious... If I take the oxygen out I can’t walk three meters. I can’t talk or respond to people. It took me about an hour to figure out who I am. Where am I and what am I doing here... Lack of oxygen is a terrible thing.”

Despite his condition, he managed a final stand against Israel’s Green Pass, saying: “It has nothing to do with the coronavirus. It has nothing to do with vaccines. It has to do with coercion... Keep fighting.”

The anti-vaxxer’s traditional name, Hai, is intended to protect its bearer—it means “alive” in Hebrew. In his final message, he signed off: “I believe that I will make it through this, with God’s help. In my estimation it will take another two weeks, maybe three.”

Two days later, he died from the virus.

When he first fell sick last week, Shoulian claimed that police had poisoned him after he was arrested during a protest against the Green Pass. “I’m telling you, this is an attempt to wipe me out and if something happens to me know that’s exactly what happened,” he said.

Shoulian went bankrupt at the start of the coronavirus pandemic, according to his younger brother. He blames that for his brother's decision to become a prominent anti-vaccine campaigner. "If his business had been in good shape, I still think he probably wouldn't have gotten vaccinated," Avi said, "but he wouldn't have been out on the street protesting. He'd have been busy with work."

Despite the cause listed on his brother's death certificate, Avi tried to convince the police to order an autopsy of Shoulian's body to rule out foul play, saying: "Another thing I suspect—and it is only a suspicion—is that he could have been poisoned not by the police but by someone else."

Shoulian is survived by his mother, three children from a first marriage, his second wife, Yulia Kaprera, and her young son, who is entering the first grade.

National case numbers have been rising in Israel since the end of July. Only 17 percent of eligible Israelis remain unvaccinated, but they account for 65 percent of all cases of serious COVID illness, according to statistics released by the Israeli ministry of health on Tuesday.

Jamie Ross, Noga Tarnopolsky, Daily Beast, Mon, September 13, 2021, 11:58 PM

11. WOODCUTTER'S WISDOM

Once there was an old man who lived in a tiny village. Although poor, he was envied by all, for he owned a beautiful white horse. Even the king coveted his treasure. A horse like this had never been seen before—such was its splendor, its majesty, its strength.

People offered fabulous prices for the steed, but the old man always refused. "This horse is not a horse to me," he would tell them. "It is a person. How could you sell a person? He is a friend, not a possession. How could you sell a friend?"

The man was poor and the temptation was great. But he never sold the horse. One morning he found that the horse was not in the stable. All the village came to see him. "You old fool," they scoffed, "we told you that someone would steal your horse. We warned you that you would be robbed. You are so poor. How could you ever hope to protect such a valuable animal? It would have been better to have sold him. You could have gotten whatever price you wanted. No amount would have been too high. Now the horse is gone, and you've been cursed with misfortune."



The old man responded, "Don't speak too quickly. Say only that the horse is not in the stable. That is all we know; the rest is judgment. If I've been cursed or not, how can you know? How can you judge?" The people contested, "Don't make us out to be fools! We may not be philosophers, but great philosophy is not needed. The simple fact that your horse is gone is a curse."

The old man spoke again. "All I know is that the stable is empty, and the horse is gone. The rest I don't know. Whether it be a curse or a blessing, I can't say. All we can see is a fragment. Who can say what will come next?" The people of the village laughed. They thought that the man was crazy. They had always thought he was a fool; if he wasn't, he would have sold the horse and lived off the money. But instead, he was a poor woodcutter, an old man still cutting firewood and dragging it out of the forest and selling it. He lived hand to mouth in the misery of poverty. Now he had proven that he was, indeed, a fool.



After fifteen days, the horse returned. He hadn't been stolen; he had run away into the forest. Not only had he returned, he had brought a dozen wild horses with him. Once again the village people gathered around the woodcutter and spoke. "Old man, you were right and we were wrong. What we thought was a curse was a blessing. Please forgive us." The man responded, "Once again, you go too far. Say only that

the horse is back. State only that a dozen horses returned with him, but don't judge. How do you know if this is a blessing or not? You see only a fragment. Unless you know the whole story, how can you judge? You read only one page of a book. Can you judge the whole book? You read only one word of a phrase. Can you understand the entire phrase?

"Life is so vast, yet you judge all of life with one page or one word. All you have is a fragment! Don't say that this is a blessing. No one knows. I am content with what I know. I am not perturbed by what I don't." "Maybe the old man is right," they said to one another. So they said little. But down deep, they knew he was wrong. They knew it was a blessing. Twelve wild horses had returned with one horse. With a little bit of work, the animals could be broken and trained and sold for much money.

The old man had a son, an only son. The young man began to break the wild horses. After a few days, he fell from one of the horses and broke both legs. Once again the villagers gathered around the old man and cast their judgments. "You were right," they said. "You proved you were right. The dozen horses were not a blessing. They were a curse. Your only son has broken his legs, and now in your old age you have no one to help you. Now you are poorer than ever." The old man spoke again. "You people are obsessed with judging. Don't go so far. Say only that my son broke his legs. Who knows if it is a blessing or a curse? No one knows. We only have a fragment. Life comes in fragments."



It so happened that a few weeks later the country engaged in war against a neighboring country. All the young men of the village were required to join the army. Only the son of the old man was excluded, because he was injured. Once again the people gathered around the old man, crying and screaming because their sons had been taken. There was little chance that they would return. The enemy was strong, and the war would be a losing struggle. They would never see their sons again. "You were right, old man," they wept. "God knows you were right. This proves it. Your son's accident was a blessing. His legs may be broken, but at least he is with you. Our sons are gone forever." The old man spoke again. "It is impossible to talk with you. You always draw conclusions. No one knows. Say only this: Your sons had to go to war, and mine did not. No one knows if it is a blessing or a curse. No one is wise enough to know. Only God knows."

The old man was right. We only have a fragment. Life's mishaps and horrors are only a page out of a grand book. We must be slow about drawing conclusions. We must reserve judgment on life's storms until we know the whole story. I don't know where the woodcutter learned his patience. Perhaps from another woodcutter in Galilee. For it was the Carpenter who said it best: "Do not worry about tomorrow, for tomorrow will worry about itself." He should know. He is the author of our story. And he has already written the final chapter.

Ecclesiastes 7:8; The end of a matter is better than its beginning, and patience is better than pride. Romans 12:12; Be joyful in hope, patient in affliction, faithful in prayer. Matthew 6:34; Therefore, do not worry about tomorrow, for tomorrow will worry about itself. ... Each day has enough trouble of its own.

Max Lucado, Daily Devotional: "Woodcutter's Wisdom and Other Favorite Stories" maxlucado.com. Submitted by Pastor Abera Abera, Griffith, NSW, Australia. Images from Google.

12. GETTING RICH THE EASY WAY

Introduction

Almost every morning – might as well make that every morning – for the past 15 years or so when I open my laptop to check mail, there is a kind of a mantra, messages that have very similar purposes, samples of which are as below:

- *Hi, I'm Mrs Anne Davis, widow of the late Lt. Harold Wilson, General in the Army My late husband left me \$x million dollars and I want you to have \$x million*
- *Hello, this may come as a surprise, I don't mean to intrude, anyway I'm Mrs James Bond, I'm on my sick bed, I have \$x million dollars that I want to donate*
- *Congratulations, this is to inform you that you have won \$x million dollars*

- *Good news, this is to inform you that your email has been successful in the pool of emails which won \$x million dollars*
- *And the list goes on and on and on and*

I suspect you've also been, and probably still are, receiving such "good news" everyday? Although my IT person has put in place scam-proof programmes and continuously updates them with the purpose of preventing such trash coming onto my laptop, somehow scammers still manage to come around the back door which, I guess, I may have forgotten to lock!

So, I take it that even crazy stuffs like receiving emails promising millions can still be worthy of news material, so here we go, that's our topic for this article, *Getting Rich The Easy Way* – if only this is for real.

Notification of being a winner

When I got the first *You Have Won* message many years ago – I forgot how many millions I was told I had won – the first thing that immediately came to my mind was; *this can't be for real, how could I have won when I didn't even buy a ticket!* And as soon as this clicked into my mind, I couldn't be bothered reading the rest of the message which asked for my contact details, including bank account number. It was simply automatic to me and my common sense upstairs – they say that's why the head was put up top, to be used wisely – that there was something fishy about this kind of message and its best to chuck it in the bin, which I did. I thought that was a one-off thing and therefore the end of the matter, but no, I kept receiving similar messages since then, and I'm really fed up with those good-for-nothing guys or gals on the other side thinking that I'm just as crazy and lazy as them! If only I know who they are or I can look straight into their faces, I'd say to them to *Get A Life* instead of wasting their lives away by stealing from others!



The really sad thing about this is the many Cook Islanders that I know of, or heard about, locally and overseas, being fooled by the scammers. Unfortunately, they learned the hard way; contact details sent, money sent or their bank accounts ransacked, threats made by the scammers on their lives, even some went all the way to the countries where the scams originated, only to come to a dead end. My heart goes out to those caught up, though I have no idea whether there were lives lost in the end. All I know is that many people lost out big time and deeply regretted for falling under the spell. For some of them, it meant starting all over again.

Offer to share one's wealth

This is very similar to the one notifying about being a winner of a lottery. Quite often the supposed sharer of the wealth is either a widow of a super rich who has passed away and she want others to share the millions that her late husband left her. Or she herself is the millionaire who is commonly on her death bed and wanting to share her millions before she goes to heaven? Highly unlikely, I reckon! And before she can forward her millions, yes she needs exactly the same kinds of details as requested by the other scammers about winning lotteries; personal and bank details. Again, if common sense prevails, such offers can and should find their way into the rubbish bin.



Who are those scammers?

Without asking Google, I'm guessing the scammers commonly have the following characteristics:

- People who are paid to do this kind of job on the internet, and they are supervised by some other people who are the real culprits.
- They could also be lone operators who know enough about IT to do stuffs like this.
- They are more likely to be non-Christians and therefore can't differentiate between right and wrong. I say *more likely* because unfortunately there are also Christians who wear two coats.
- They probably come from broken families and/or societies where law and order doesn't exist.
- And the list goes on



Ok, so what do we do?

The answer is very simple, follow the heaps of useful advices given by heaps of people and organisations including the banks. Those advices all say the same things as below:

- Delete such mails
- If its too good to be true, then it can't be true, so ignore
- Don't give to strangers your personal details, certainly not your account number(s)
- Use your head to make proper judgements and decisions; for example, if you didn't buy a ticket, then there is just no way that you'll be winning any kind of gambling like lottery
- And the list goes on



Ways of getting rich

As far as I'm concerned, there can only be two ways of getting rich; one by default, and the other by working for it.

By default

Again without asking Google, common sense tells me that the ways whereby one can get rich *easily* would be one or a combination of the following:

- Winning a real lottery via the purchase of a ticket
- Finding a treasure
- Being lucky enough to be born in a super rich family
- Inheritance; being included in the Will of someone who has left his/her estate to be shared amongst those he/she has included on the list
- Coming across a money safe which may have fallen off a delivery vehicle – best to take it back to the company concerned
- Coming across a fallen wallet full of money – there are bound to be contact details inside, like IDs, in which case, sorry, take it back to the rightful owner
- And the list goes on

Working for it

One can work for his/her riches via the following means:

- Good, well-paying job. This is usually the result of good educational background and achievements. Most employers these days are after suitably qualified employees
- Being smart or shrewd with money in terms of learning about and applying wise investment decisions
- Perhaps learning from the experiences of others
- Feel free to add to the list



Any useful lessons to keep in mind?

First, one of my friends tells – or rather reminds – me that there is no such thing as getting rich fast. I agree with him if one is not lucky enough to fall under the *By Default* category above. So that’s the first lesson.

Second, crime simply doesn’t pay, whether one is in this life or the life after. In this life? The law usually catches up with criminals and when it does, a black mark stays next to one’s name forever and ever, whether he/she serves time behind bars or not. In the life after? The bible has many verses relating to the fact that people who do evil things will have no place in God’s kingdom. I feel sorry for the scammers if they miss the boat, i.e. if they don’t make a U-turn in time.



Third, the bible prefers that we work for our living (e.g. Proverbs 14.23). So therefore, let’s get rich by working and not by bludging, an Aussie term for being lazy or dependent on hand-outs. By rich I don’t mean finance-wise only, but in other ways as well, such as accumulating knowledge and skills in our chosen fields, giving and helping others in ways that we’re able to, and yes, the list goes on.

Write-up by Nga Mataio, images from Google

13. KIA OKOTAI TARINGA

(Note: the writing style used in this article is known as free or free-lance or easy or conversational or mixed writing, meaning not formal)

Akatomoanga

Ko teia tetai manako tei taikuia e te Orometua Paanu Rouru i roto i tana akoanga i te popongi Varaire 17 Tepetema 2021 i Matavera. Rekaia toku nga pukai taringa i te akarongoanga i teia aratakianga manako a tai au ka akarongo, manako mai ireira au e ka apai mai ki roto i teia nutileta kia tatau e kia kite katoa ratou tika’i kare i rongo ana i teia parabole.



Ko teia mea e taringa



Kua marama ua tatou i te kite e, e 2 o tatou o te tangata nei taringa, unless e kua tipuia tetai penei kua maki ia me kore no tetai atu au tumuanga ke. Me akara katoa au ki te au animara ta te Atua i anga, kua pera katoa to ratou taringa i te 2 anga, kare au i kite ana i tetai animara e okotai rai ona taringa. I na me ko te reira te turanga, tamanako mai ireira ua e, e tumuanga meitaki tetai i anga ei te Atua takirua o tatou taringa. Teia ireira te manga akamaramaanga tei o mai ki roto i toku manako: kia rongo meitakiia te karere tei anoanoia tatou kia akarongo.

Kia okotai taringa

I na me ko te tumuanga e kia rongo meitakiia te karere, eaa ireira te aiteanga o te parabole ra e, *Kia Okotai Taringa?* Taku oki i marama, me topiriia tetai taringa, manga ngata te reo/noise kia rongoia. Mama ua i te akapapu, topiri/cover i tetai taringa ki te rima/palm or whatever, left or right ear, ka kite tatou i te tuke, ka rongo ia rai, tuke ra oki te tangianga.



No te aa, e aiteanga oonu to te parabole

Irinaki au e kua rongo ana tatou i te aereanga tuatua ra e, mei roto i tetai taringa na roto atu tetai, me kore mei tetai taringa ki tetai; tera oki te aiteanga, aere te karere na roto i tetai taringa, tomo ki roto i te katu, for whatever reason kare te reira karere i mareka rava ia roto i te katu, iki ireira aia e ka tomo ki vao na roto i tetai a’o mai taringa, take off via the other ear. Tapa iatu ireira tona ingoa e, *taringa turi*. Tera oki te aiteanga, kua

rongo, kare ra i ariki me kore tapu marie me kore rave i tei anoanoia e te karere kia rave. *E taringa to ratou, kare ra i akarongo*, i na te irava ei.

I na, imagine ireira tatou e okotai rai taringa; akakoromaki mai a tara Papaa atuna au, so the message comes through just the one year, but because there is no way for that message to escape through another ear



because there is no other, then whether it likes it or not, it just has to remain in the head, it cannot go out through the one ear that it came in because there is no U-turn sign on the outside of that ear, and there is no other ear through which it can run away! Poor message, it is stuck inside one's head forever and ever

Tei konei ireira te aiteanga oonu o te parabole ra e, *Kia Okotai Taringa*. Tera oki, me tomo te karere ki roto i te taringa okotai, kare rava atu ona ravenga e oro ei ki vao no te mea e tai rai oki taringa! Ka noo tinamou ireira te karere ki roto i te katu, kare katoa oki e oro na roto i te taringa i tomo mai ei aia no te U-turn sign oki i tamouia ki vao ake i te taringa! Kare atu ireira e ravenga ke, marira no te reira tangata kia kauraro ki te reira karere tei o ki roto i tona katu! Akara iana ra te aiteanga oonu o te parabole, koia'i te taringa reka ki nga pukai taringa.

Popani

Kia Okotai Taringa, kia akarongo meitakiia te karere e kia raveia tei anoanoia kia raveia, auraka oki e mei tetai taringa oro atu ki vao na roto i tetai. Uianga: naai me kore noea mai teia karere tei anoanoia tatou kia akarongo meitaki? Mama ua te pauanga, te au karere mei roto mai i te Bibilia tei akakoroia ei akamatutu i to tatou oraanga vaerua e pera to te kopapa, te au karere a te ture/kavamani tei akakoroia ei tauturu me kore paruru i to tatou oraanga kopapa. So over to each and everyone to apply the parable as and when the need arises.



Tataia e N. Mataio, na Google te au images i oake mai.

14. A GIANT SPACE ROCK DEMOLISHED AN ANCIENT MIDDLE EASTERN CITY AND EVERYONE IN IT – POSSIBLY INSPIRING THE BIBLICAL STORY OF SODOM

As the inhabitants of an ancient Middle Eastern city now called Tall el-Hammam went about their daily business one day about 3,600 years ago, they had no idea an unseen icy space rock was speeding toward them at about 38,000 mph (61,000 kph).

Artist's evidence-based depiction of the blast, which had the power of 1,000 Hiroshimas. Allen West and Jennifer Rice, CC BY-ND

Flashing through the atmosphere, the rock exploded in a massive fireball about 2.5 miles (4 kilometers) above the ground. The blast was around 1,000 times more powerful than the Hiroshima atomic bomb. The shocked city dwellers who stared at it were blinded instantly. Air temperatures rapidly rose above 3,600 degrees Fahrenheit (2,000 degrees Celsius). Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire.



Some seconds later, a massive shockwave smashed into the city. Moving at about 740 mph (1,200 kph), it was more powerful than the worst tornado ever recorded. The deadly winds ripped through the city, demolishing every building. They sheared off the top 40 feet (12 m) of the 4-story palace and blew the jumbled debris into the next valley. None of the 8,000 people or any animals within the city survived – their bodies were torn apart and their bones blasted into small fragments.

About a minute later, 14 miles (22 km) to the west of Tall el-Hammam, winds from the blast hit the biblical city of Jericho. Jericho's walls came tumbling down and the city burned to the ground.

It all sounds like the climax of an edge-of-your-seat Hollywood disaster movie. How do we know that all of this actually happened near the Dead Sea in Jordan millennia ago?



Satellite image showing the area with Tall el-Hammam about 7 miles (12 kilometers) northeast of the Dead Sea

Getting answers required nearly 15 years of painstaking excavations by hundreds of people. It also involved detailed analyses of excavated material by more than two dozen scientists in 10 states in the U.S., as well as Canada and the Czech Republic. When our group finally published the evidence recently in the journal *Scientific Reports*, the 21 co-authors included archaeologists, geologists, geochemists, geomorphologists, mineralogists, paleobotanists, sedimentologists, cosmic-impact experts and medical doctors.

Here's how we built up this picture of devastation in the past.

Firestorm throughout the city

Years ago, when archaeologists looked out over excavations of the ruined city, they could see a dark, roughly 5-foot-thick (1.5 m) jumbled layer of charcoal, ash, melted mudbricks and melted pottery. It was obvious that an intense firestorm had destroyed this city long ago. This dark band came to be called the destruction layer.

No one was exactly sure what had happened, but that layer wasn't caused by a volcano, earthquake or warfare. None of them are capable of melting metal, mudbricks and pottery.

Excavators stand in a dry landscape with ruins of ancient walls



To figure out what could, our group used the Online Impact Calculator to model scenarios that fit the evidence. Built by impact experts, this calculator allows researchers to estimate the many details of a cosmic impact event, based on known impact events and nuclear detonations.

It appears that the culprit at Tall el-Hammam was a small asteroid similar to the one that knocked down 80 million trees in Tunguska, Russia in 1908. It would have been a much smaller version of the giant miles-wide rock that pushed the dinosaurs into extinction 65 million ago.

We had a likely culprit. Now we needed proof of what happened that day at Tall el-Hammam.

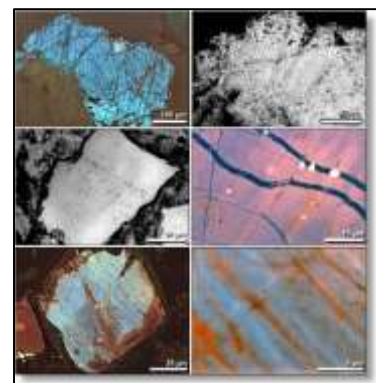
Finding 'diamonds' in the dirt

Our research revealed a remarkably broad array of evidence.

Magnified images of tiny quartz grains

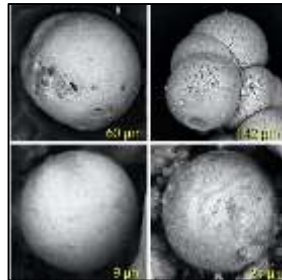
At the site, there are finely fractured sand grains called shocked quartz that only form at 725,000 pounds per square inch of pressure (5 gigapascals) – imagine six 68-ton Abrams military tanks stacked on your thumb.

The destruction layer also contains tiny diamondoids that, as the name indicates, are as hard as diamonds. Each one is smaller than a flu virus. It appears that wood and plants in the area were instantly turned into this diamond-like material by the fireball's high pressures and temperatures.



Experiments with laboratory furnaces showed that the bubbled pottery and mudbricks at Tall el-Hammam liquefied at temperatures above 2,700 F (1,500 C). That's hot enough to melt an automobile within minutes.

Magnified view of spherical shapes



The destruction layer also contains tiny balls of melted material smaller than airborne dust particles. Called spherules, they are made of vaporized iron and sand that melted at about 2,900 F (1,590 C).

In addition, the surfaces of the pottery and meltglass are speckled with tiny melted metallic grains, including iridium with a melting point of 4,435 F (2,466 C), platinum that melts at 3,215 F (1,768 C) and zirconium silicate at 2,800 F (1,540 C).

Together, all this evidence shows that temperatures in the city rose higher than those of volcanoes, warfare and normal city fires. The only natural process left is a cosmic impact.

The same evidence is found at known impact sites, such as Tunguska and the Chicxulub crater, created by the asteroid that triggered the dinosaur extinction.

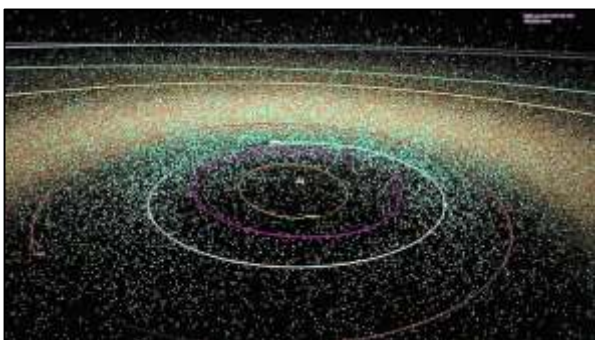
One remaining puzzle is why the city and over 100 other area settlements were abandoned for several centuries after this devastation. It may be that high levels of salt deposited during the impact event made it impossible to grow crops. We're not certain yet, but we think the explosion may have vaporized or splashed toxic levels of Dead Sea salt water across the valley. Without crops, no one could live in the valley for up to 600 years, until the minimal rainfall in this desert-like climate washed the salt out of the fields.

Was there a surviving eyewitness to the blast?

It's possible that an oral description of the city's destruction may have been handed down for generations until it was recorded as the story of Biblical Sodom. The Bible describes the devastation of an urban center near the Dead Sea – stones and fire fell from the sky, more than one city was destroyed, thick smoke rose from the fires and city inhabitants were killed.

Could this be an ancient eyewitness account? If so, the destruction of Tall el-Hammam may be the second-oldest destruction of a human settlement by a cosmic impact event, after the village of Abu Hureyra in Syria about 12,800 years ago. Importantly, it may be the first written record of such a catastrophic event.

The scary thing is, it almost certainly won't be the last time a human city meets this fate.



Animation depicting the positions of known near-Earth objects at points in time for the 20 years ending in January 2018. Credit: NASA/JPL-Caltech

Tunguska-sized airbursts, such as the one that occurred at Tall el-Hammam, can devastate entire cities and regions, and they pose a severe modern-day hazard. As of September 2021, there are more than 26,000 known near-Earth asteroids and a hundred short-period near-Earth comets. One will inevitably crash into the Earth. Millions more remain undetected, and some may be headed toward the Earth now.

Unless orbiting or ground-based telescopes detect these rogue objects, the world may have no warning, just like the people of Tall el-Hammam.

*Christopher R. Moore, Archaeologist and Special Projects Director at the Savannah River Archaeological Research Program and South Carolina Institute for Archaeology and Anthropology, University of South Carolina
Mon, September 20, 2021, 12:48 AM*

This article was co-authored by research collaborators archaeologist Phil Silvia, geophysicist Allen West, geologist Ted Bunch and space physicist Malcolm LeCompte. This article is republished from The Conversation, a nonprofit news site dedicated to sharing ideas from academic experts. It was written by: Christopher R. Moore, University of South Carolina.

15. TATAIA KI ROTO I TE NGAKAU

(Note: the writing style used in this article is known as free or free-lance or easy or conversational or mixed writing, meaning not formal)

Akatomoanga

Me anoanoia tetai uatu mea kia tataia, e 2 apinga ka anoanoia i te maataanga o te taime: peni e te pepa, pen & paper. I tetai au atiangā ra, e au mea ke ka anoanoia, tei runga ua i te akakoroanga. Mei teia oki te tu, e karere/message ka tata ki runga i te board no te tamou atu anga ki te pae mataara. No te reira au tutu karere, e uru peni e te potonga painiki ka inangaroia, paint brush & board. No reira me akatangia ana te tuatua ra e, *Tataia ki Roto i te Ngakau*, kare e inangaroia kia kiteia e me ka tata ki runga i te pepa, me ki runga i te board, motoka, one, ngutupa are, punu are, paruru are, pia panara, e te vai atura te au ngai ka rauka tetai karere kia tataia ki runga. I roto i teia atikara ka karokaro marie tatou i te aiteanga e te oonuanga o te tuatua ra e, *Tataia ki Roto i te Ngakau*, *write it in your heart* i te reo Papaa. Me ka taiku tatou i teia tuatua e, another parable, eaa oki te manamanata.



Anauanga mai o te tuatua



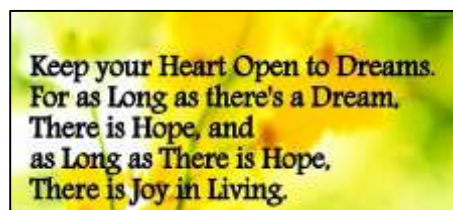
Kare teia tuatua *Tataia ki Roto i te Ngakau* i te mea ou, e rongoia ana aia i te au ngai tangata, e taiku putuputu katoaia ana e te au tavini o te Atua i roto i ta ratou au akoanga, kua tata katoa ki roto i te Bibilia, tetai akaraanga: Ebera 10.16. E taangaanga katoaia ana i roto i tetai au porokaramu a te au Ekalesia, tetai akaranga: irava tamou ngakau a te tamariki Apii Sabati e te Mapu no te tuatau teretere, ka oakeia ta ratou au tata ki runga i te aenga pepa, ka tamou ratou kia mou kia kore e tata mai mei roto i te pepa me tae ki te tuatau o te teretere. Tera oki te aiteanga, kare e akara akaou tei tataia ki runga i te pepa, ka akamanako e ta tatau ra i tei tamouia e ratou mei roto mai i to ratou au ngakau – me kore, katu.

Te tuke o tei tataia ki runga i te pepa e tei tataia ki roto i te ngakau

Teia tetai irinakianga: to runga i te pepa, kare e manamanata me ka mou ngakau me kare, eaa oki te puapinga kia tamou ngakauia, i na te vai uara i runga i te pepa, tera ua mou mai i te pepa ka tatau ei. No te aa, e tano oki teia manako mei te mea e, koia'i te roroa i te karere tei tataia. Koai oki ka inangaro i te tamou ngakau i te karere e 5, 10, 50, 125 etc., pages? Ridiculous indeed, just pick up the document and read it aloud! Job done, cool, sweet as! Kare e puapinga kia akaoia atu tetai akaapaanga ki runga i teia irinakianga.

I na, ka akara ireira tatou i tei tataia ki roto i te ngakau, eaa tona puapinga kia akaaiteia atu ki tei tataia ki runga i te pepa. Teia i raro nei tetai au manako tei tamanakoia mai:

1. Ko te au mea puapinga ua te ka tano kia tataia ki roto i te ngakau, kare anoanoia kia tataia te au mea katoatoa. Mei teia oki te akaraanga, e buka tona tare numero kapi e 50, ko te manako maata i roto i te reira buka ko te mea ia ka tata ki roto i te ngakau, kare ko te katoanga o te 50 kapi.



2. Me tataia ki roto i te ngakau, kare ireira e anoano akaouia te pepa ei akaraanga ki runga eaa ake nei te karere.
3. Me e puapinga maata tona, kare ravenga e ngaro ei me tataia ki roto i te ngakau. Ka ngaro paa penei me taea te tareanga mataiti kare te katu e mako meitaki akaou, kare ireira e rauka i te manako kia oki e akamanako e, eaa ake nei te mea i tataia ki roto i te ngakau.
4. Ngoie ua i te kite mata i te mea tei tataia ki runga i te pepa, kare ra e kitea tei tataia ki roto i te ngakau, ko koe uorai tei kite; me kua tano me kare i tano, naau ia ikianga.

Popani

Uianga 1: ka akapeea ireira tatou i te parable ra e, *Tataia ki roto i te Ngakau?*



Pauanga: tena ia i runga nei; tapu marie i te au mea puapinga ki roto i te ngakau, te ngai ka vai e rau te tuatau, vaoo atu kia aere ki to ratou uorai au anoano te au mea kare e puapinga kia akamanakoia atu, ko te riro aea mai ei mamae ki te katu e te ngakau.

Uianga 2: ka akapeea tei tataia ki runga i te pepa? Pauanga: me e au mea puapinga, i na ka akono meitaki kia kore e ngaro. Me ngaro oki, manuia e te vai ra te copy i tetai ngai; me kare ra e copy i maaniia, aue te akaaroa e, topapa mai ireira te tara a te Papaa e, *too late to be sorry*.

Tataia e N. Mataio, e mea borrow mai te au images no ko ia Papa Google.

16. RESPECT FOR AGE

In the kind of society in which our people lived in the olden days, prior to the advent of Christianity, a person's age was an indication of the amount of his knowledge and wisdom. There were no schools in those days – not in the sense that we think of schools today. The idea of having a proper school was introduced by the missionaries. You might have heard of the *Are Korero*, but the *Are Korero* was more of a name than a school. The truth about the *Are Korero* is buried in the past.

So, as a result of this state of things, a person came to be respected because of his position in the tribe and because of his age. "I have lived longer in this world than you have," an old man would say to a young man, "and I should know." And the young man had to agree.

Today things have changed. A proper and better system of education has brought about some changes in our attitude towards one another. We now have distinguished scholars – people who know what they are saying. We no longer rely on the *Taunga* to treat us when we are ill; we no longer rely on the *Tumu Korero* to teach us the genealogy of our family; we no longer rely on an old man to tell us what life was like a hundred years ago. There are more reliable sources that we can refer to for information.

When I was working on my books *Genealogy of the Tinomana Family* and *History of the Tinomana Family*, I was not able to get much help from a lot of old people. Most of the information that I obtained came from Land Court Minute Books, from books written by the early missionaries, from other old records and from my mother. Some old people were able to provide information about what they saw or heard, but beyond that I did not find them very helpful. This can be accounted for by the lack of informative literature in the language. Only those who can understand English have access to the information contained in the books already referred to.

"I have lived longer in this world than you have," is just as true today as it was yesterday. There may be certain advantages that the old man never had, but it does not follow that one's school qualifications would outweigh the voice of experience. That is a matter for the young man to prove.

Respect for the aged and the titled still remains, though it may have waned. But it is still there.

Reproduced from the book Some Aspects of Rarotongan Life, 1976, by Taira Rere, pp.13-15.

HEALTH-WISE

HEALTH BENEFITS OF MANIOTA

(also known as tapioca, arrowroot)

Introduction

Tapioca is a starchy product that derives from cassava tubers. These tubers are native to Brazil and much of South America. Tapioca is available in a variety of forms, including flour, meal, flakes, and pearls. People commonly use tapioca to make tapioca pudding and bubble teas. Tapioca is also useful as a thickener in pies.



Tapioca consists entirely of starchy carbohydrates. People on a carb controlled diet and those who are concerned about the effect of starches on their blood sugar levels may see tapioca as unhealthful. However, for people who do not need to monitor their intake of carbs or starches as carefully, tapioca can boost health in several ways. In this article, we look at the benefits of tapioca.

1. Free of common allergens

Tapioca is free of gluten, nuts, and grains, so it will not cause a reaction in people with celiac disease, gluten sensitivity, and nut allergies. The manufacturers of many gluten free products use tapioca flour in the production process. It is also a good option for allergen free baking at home. Tapioca flour serves as an alternative to white flour for thickening soups, sauces, and pie fillings.

2. Easy to digest

Tapioca has a reputation as being gentle on the stomach. Many people find it easier to digest than flours that producers make from grains or nuts. Doctors may recommend tapioca as a suitable source of calories for people with conditions such as irritable bowel syndrome (IBS) and diverticulitis that can cause flares of digestive symptoms.



3. Supports weight gain

People who need to gain weight quickly may benefit from including tapioca in the diet. One cup of tapioca pearls provides 544 calories and 135 grams (g) of carbohydrates. Eating a couple of bowls of tapioca pudding a day improves a person's likelihood of gaining weight without also increasing the risk of adverse effects from consuming too much fat and cholesterol. People can also add tapioca to other dishes to increase their carb and calorie content.

4. Source of calcium

Calcium is important for strong bones and teeth. It also supports a range of other bodily functions, including:

contraction and dilation in the blood vessels and muscles, communication between nerves, blood clotting. According to the National Osteoporosis Foundation, people lose calcium each day through the skin, sweat, urine, and feces. The body cannot replace lost calcium without dietary supplementation. Therefore, people



should take care to consume calcium through their diet. One cup of tapioca pearls provides 30.4 milligrams (mg) of calcium.

5. Low in sodium

Most people in the United States eat too much sodium, or salt. The recommended daily intake is less than 2,300 mg. On average, people in the U.S. consume 3,440 mg per day. Dietary salt does not just refer to the salt that people sprinkle on their snacks and meals — manufacturers also hide it in processed snacks, soups, and condiments. A high sodium diet has links to high blood pressure, heart disease, and stroke. Tapioca provides only 1.52 mg of sodium in a one cup serving.

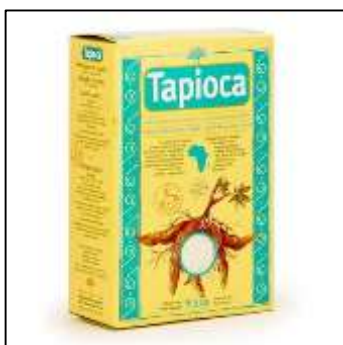


6. Source of iron

Tapioca is a good source of iron. One cup of tapioca pearls provides 2.4 mg of the daily recommended value, which ranges from 7–18 mg depending on age and sex. It increases to 27 mg for women during pregnancy. To optimize the absorption of iron from tapioca, it is best to consume it alongside vitamin C sources. These increase the amount of iron that the body absorbs. Iron is an essential component of hemoglobin, a protein that carries oxygen to all parts of the body. If a person does not have enough iron in the blood, they may develop iron deficiency anemia. This condition may cause serious side effects, such as shortness of breath, fatigue, and chest pain.



The bottom line



Tapioca is high in carbs and calories, so it is not a traditionally healthful food. However, it can help a person meet the recommended daily allowance of several important nutrients. It can also be a tasty, nutritious food choice for people who need to gain weight. In moderation, tapioca can play a role in a healthful eating plan. People should keep in mind that many tapioca recipes, such as tapioca pudding and bubble tea, have additional calories and fat from added sugar, milk, or cream. People can use almond milk or fat free milk to make a bubble tea that is lower in fat and calories. They can also replace sugar with liquid stevia or erythritol to add sweetness to tapioca dishes.



Medical News Today, medically reviewed by Natalie Olsen, R.D., L.D., ACSM EP-C — Written by Mariah Adcox on October 24, 2019.

MEANINGFUL QUOTES

Postponing

If you want something postponed, give it to a committee. *Charles Franklin Kettering*



Remembering the war

The unconventional surrender of our enemies was a signal for the greatest outburst of joy in the history of mankind. The Second World War had indeed been fought to the bitter end in Europe. The vanquished as well as the victors felt inexpressible relief. But for us in Britain and the British Empire, who had alone been in the struggle from the first day to the last and staked our existence on the result, there was meaning behind what even our most powerful and most valiant allies could feel. Weary and worn, impoverished but undaunted and now triumphant, we had a moment that was sublime. We gave thanks to God for the noblest of all His blessings: the sense we had done our duty. *Sir Winston Churchill*



Life is a sea

Life is a sea upon which the proud are humbled, the shirker exposed and the leader revealed. To sail it safely and reach your desired port, you need to keep your charts at hand and up to date. You need to learn by the experience of others to stand firm for principles, to broaden your interests, to be understanding of the rights of others to sail the same sea, and to be reliable in your discharge of duty. *Royal Bank of Canada Newsletter*



Building forever

Wherefore, when we build let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think as we lay stone on stone that a time is to come when those stones will be held sacred, because our hands have touched them; and men will say, as they look upon the labour and wrought substance of them: "See, this our fathers did for us." *John Ruskin*



Working to achieve goals

You can't legislate equality; you have to deserve it. You can't demand success; you have to earn it. You can't be handed an education or skill; you have to produce for it and save for it. For hundreds of years false leaders have preached, "Give me your support and I will care for you. I will take from others and give you a living you don't have to work for." And for those same hundreds of years, men have been drugging themselves into that dream – and waking up, not in Heaven but in Purgatory. *KSL Editorial, Salt Lake City, Utah*



Small light is better than no light at all

It is better to light one small candle than to curse the darkness. *Confucius*



Gatherer and sleeper

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame." *Proverbs 10.5*

Aim for higher than the stars

Inscription on the wall of the Library of Congress: "Too low they build who build beneath the stars."



CI MAORI WORDS NO LONGER USED, OR USED SPARINGLY

Word considered extinct	Definition	Example of word use	Word more commonly used today
KOROTAKANIMO	Make an encircling movement	E korotakanimo koe na muri ia ratou, circle round behind them.	Koropini
KOTIKOTI	Cut into pieces, divide up, strike off (names)	Kua rave mai te tamaiti i te taipi e kua kotikoti i te taura. The child took a knife and cut the rope into pieces.	Tipupu
KOTIPI	Slice	Auraka e kotipi rikiriki i te taro. Don't slice up the taro too small. Kotipiia te u'i ka apai mai ei. Slice up the yams before you bring them over.	Tipupu
OTOTITOTI	Throng, swarm	Kia aere ra lesu, ototitotia maira aia e te tangata. But as he went, the crowd thronged around him (Luka 8.42).	Kononi, koropini
TAREA	Sharpen or grind on a grindstone	E tamauu i te rea ki te vai ka tarea ai i te oma. Give the grindstone a good wetting before you grind the adze.	Vaira
POUOU	Crowd, throng	Akara atura aia i te pouou tangata maata. He saw a great crowd of people (Mataio 14.14)	Urupu, putunga
MATAPAKIPAKIA	Bruised (of fruit).	E aa i matapakipakia ai taau tomato? How did your tomatoes get bruised? Kare matou e inangaro i te vi matapakipakia. We don't want bruised mangoes.	Pai'i
AUPEUPE	Droop.	Kua aupeupe ua to ratou upoko no to ratou tangi iaia. Their heads were bowed in sympathy with him. E manea te tupu o te rakau no te aupeupe i te atava. The trees have a beautiful habit of growth with their drooping branches.	Piko, Tautau
KARONGA	Quarrel, brawl	I taua karonga ra i moto ei aia iaku. During the quarrel he punched me.	Pekapeka, Tauetono, Karo, Taumaro
PAPATINI	Many layered, manifold	Kia kore e papatini toku aue, that I may not have sorrow upon sorrow (Philipi 2.27).	Maata
PINANGA	Refuge	Koai taku ka irinaki atu: taku paruru, e te tara o toku ora, toku are teitei, e toku pinanga. In him I shall trust: my shield, and the horn of my safety, my lofty house, and my refuge (2 Samuela 22.3).	Punanga, Akapuanga
TITIRO	Look intently, stare hard.	E titiro atu me koai ma tera. Have a good look whether you can see who those people are there. Kua kamo mai aia i toku titiro atu anga. She beckoned me when I stared at her. Titiroa te ara kia kore e u te poti. Watch your course carefully so the boat doesn't hit anything.	Akara matatio, Akara meitaki, Matakite

Source: Buse, J., Taringa, R., Bruce, B., Moekaa, R. (1995), *Cook Islands Maori Dictionary*, Ministry of Education, Government of the Cook Islands, ANU Printing Service, Canberra, Australia.

Word considered extinct	Definition	Word more commonly used today
TAKAA	To envelope or enclose something with sinnet; to wind sinnet around anything	Tapeka
TAIVA	To abandon or desert or forsake; to treat in a rough or fierce manner, to treat falsely	Takinokino
NGAOEKE, NGATATA	To expand or spread out or stretch out, as in the making of tapa cloth	Oora
EITOA, AITOA	A nemesis, retributive, justice; used to denote or convey the sense of the expression, serves you right!	Kai taau
PAPAPAPA	Even, orderly, to be in an orderly condition, to be all ready and prepared	Papa
PAPARA	Rotted, rotting or decaying, also denotes the condition of extensive or collective ripening	Pe, para kino
PEKAUARE	A booth, a framework erected to be used as a temporary shelter house	Kapakapa are
PORUTU	Denotes a night of spattering or a heavy downpour of rain	Po ua maata
POUOU	A company, associates, a crowd, a great number or concourse of people	Urupu tangata
PUENGU	To grossly or intensely or wholly ridicule, sneer at, laugh at, to wholly deride or hold up to derision or mockery	Aviri, kata aviri, tatiae
PURARANGA	Spreading, a scattering, a dispersing; that which spreads out, or scatters or disperses	Totoa, akatotoa
RATO	To be merged	Kapiti

Source: Savage, S. (1962), *A Dictionary of the Maori Language of Rarotonga*, Department of Island Territories, Wellington, New Zealand.

Is it the head of a Zebra (left) and Chicken (right)? Half right, it's a depiction using the palms; clever indeed!



Photos from National Geographic Magazine, June 2005

HISTORY

STUDY REVEALS INTREPID SEAFARERS STARTED IN SAMOA BEFORE SETTLING POLYNESIA

Washington: Beginning more than a millennium ago, intrepid seafarers traversed vast Pacific Ocean expanses in double-hulled sailing canoes to reach the far-flung islands of Polynesia, the planet’s last habitable region to be settled by people. The area was settled in a series of extraordinary voyages across an ocean spanning one third of the Earth and several centuries, but the sequences of islands settled remain unknown and their timings disputed. Now a genetic study has deciphered the timed sequence of this settlement, with Samoa as the starting point while Rapa Nui, also called Easter Island, among the last to be reached.



Moais at the Easter Island, a territory of Chile. Moais are human figures carved by the Rapa Nui people in rock. Credit:ISTOCK

“Many of the distances were immense,” said Stanford University computational geneticist Alexander Ioannidis, lead author of the research published in *Nature* on Wednesday. Genomic data from 430 modern-day people from 21 Pacific island populations helped unravel Polynesia’s genetic history. The study found that Rapa Nui was settled in about 1210 AD after an open-sea voyage covering roughly 2575 kilometres. Historians believe that family groups of perhaps 30 to 200 people sailed at a time aboard double-hulled canoes that operated similarly to modern catamarans and used a lateen, or triangular, sail.

The first voyages were found to have been from Samoa to Fiji and Tonga and then to Raratonga in the Cook Islands in the 9th century AD. In the 11th century, the islands of Totaiete ma (Society Islands) were next, followed in the 12th century by Tuha’a Pae (Austral Islands) and the Tuamotu Archipelago.

Migration pattern from Samoa



Graphic: Jamie Brown

Eventually in the 12th and 13th centuries seafarers from Mangareva in the Gambier Islands reached Te Henua 'Enana (Marquesas Islands), Rapa Nui and Raivavae - places where megaliths like Rapa Nui’s monumental head-and-torso stone statues, known as moai, were created.

“Each living individual retains a genetic record of all the ancestors from whom they inherited their DNA, so by analysing together hundreds of individuals we can create a genomic network where connections, splitting patterns and dates can be inferred,” said geneticist and study co-author Andres Moreno-Estrada of Mexico’s CINVESTAV network of research centres.



“It is one of the most impressive and fascinating chapters of human expansion and long-distance exploration,” Moreno-Estrada said.

Genomic data from 430 people from 21 Pacific island populations, including Samoa, helped unravel Polynesia’s genetic history. CREDIT:ISTOCK

There has been an ongoing debate based on archaeological remains as to when the Polynesian islands were settled.

“Unraveling these histories is not only a fascinating challenge, but also an incredible demonstration that modern

populations are still connected physically to their ancestors’ stories,” Ioannidis said.

Navigation may have involved following the paths of long-distance seabirds as well as guidance from the stars, winds, weather, ocean currents and water patterns caused by islands and atolls. The voyagers brought with them crops like the root vegetable taro and food sources such as chickens. “These were initially voyages into the unknown, and it is believed that Polynesians would sail upwind so that if they were unable to find a new island they could return,” Ioannidis added.



Nuku Hiva, Marquesa Islands, in French Polynesia. CREDIT:ALAMY

Polynesians established sophisticated artistic and cultural traditions in carving, boat ornamentation, religious and social rules, the practice of tattooing and, in Rapa Nui, North Marquesas, South Marquesas and Raivavae, megalithic statues.

The people of the megalith islands were found to be genetically connected, settled from a common Tuamotu origin.

“The discovery of a common genetic source for people on the eastern islands where megalithic sites have been found is not an intuitive connection given how distant and widely dispersed these group of islands are,” Moreno-Estrada said.

The researchers dated those lengthy voyages close to the time when, as detailed in their genetic study published last year, there was contact by Polynesians with native people in South America.

“This suggests that when the maritime culture of the widely spread Tuamotu Archipelago was embarking on its longest voyages of discovery, which gave rise to widely dispersed monumental sculpture-building populations, it also made contact with the Americas,” Ioannidis said.

While Samoa was the springboard for remote Polynesia’s settlement, the researchers called it merely an intermediate stop in a larger Pacific regional human expansion beginning in Taiwan around 4000 to 5000 years ago. It is believed Samoa was settled by around 800 BC.

By Will Dunham, Sydney Morning Herald, September 23, 2021 — 3.28pm

STUDY OF GENESIS

(Part 4, continued from newsletter 82)

In verse 3, we read of the first commandments of God, which was kept in an instant. “And God said, Let there be light! and there was light.” Transliterated as: wayomer elohim and he said, God, it came to pass, there was light. This transliteration of verse 3, how it appears in the Hebrew understanding, is also the standard English translation of the verse. And he said, God or And God said, denotes the first uttered breath of God through the silence. As the Spirit of God hovered upon the face of the waters, God spoke for the first time, the first four words; “...Let there be light...” It carries with it the dynamic truth of who God really is.

The word LET is used thirteen times in this first chapter of Genesis, many times elsewhere. It is actually the verb to be, to become, take place, or it came to pass. The Hebrew yehiy is derived from the root word hayah which means he was, let it be, let it become, let it take place, let it happen or let it come to pass. There is also an expression in the Hebrew of the interjection woe! This word gives the emphasis that God spoke with power which in the English is imperative. It is an original creative act implied. The sense is made appear or made visible, expressing permission and purpose. “...Let there be light...!” We understand afterwards that whatever was spoken, it came into being, it came to pass, and there (it) was... light, **wayehiy owr**

In verse 4, we read “And God saw the light, that it was good: and God divided the light from the darkness.” The transliteration of the verse is; And he saw, God the light, yes indeed, beautiful, and he divided, God, from the light, and from the darkness. In this verse, we will see for the first time how God saw His work, in its beauty and glory that with full admiration, He was fully satisfied. There is the expression that it was a day in its splendour, or a day in its full glory or a day in its full view. God saw how beautiful His work was. There is also the other side of the story, even though we see the light, there is also the darkness surrounding the light, and God had to do something about it and therefore, we have the first division here. The light was separated from the darkness. The word division/divided is used two times:

1. Light and darkness (vs. 4)
2. Waters and the waters. (vs. 7)

And in verse 5, we will see the naming of this separation of God. The proper transliteration of verse 5 should be, “And he called God, to light - day, and to darkness he called night, and it was evening, and it was morning, day one. The light He called Day, and darkness he called Night. There was evening and there was morning, the first day. This is unusual in the mysterious work of God. Since God is Creator, He has every right to call all things whatever He pleases, and thus we have “day” and “night”. When God called the light day and the darkness night, it also conveys the meaning of a proclamation unto something to come to reality or to be what it really is. Therefore, the Hebrew word called conveys that meaning in the text. So, in Day 1, we will see the summary of what God did in the first day, which in fact is divided in four divine acts of God:

1. God said let there be light – divine purpose stated. (vs. 3)
2. God saw the light – divine inspection and satisfaction. (vs. 4)
3. God divided the light – divine division, light and darkness distinct. (vs. 4)
4. God called the light – divine naming, of light and darkness. (vs. 5)

Looking at the events of the first day, seemed that we are talking about a 24-hour time? In verse 5, it says, “...there was evening, there was morning, the first day...” The evening finishes a day’s activity and morning begins a new day. All these activities are seen in His own glory. In the 6 – 8, we come to the second commandment of God:

In verse 6, “And God said, Let there be an expanse between the waters, to separate the water and water” transliterated as, God here is saying that “Let there be an expanse...” And he said God, let it be - expanse What does this mean? In the Hebrew, raqiya is the Hebrew word for expanse. The word raqiya also came from the root word raga and it means joining together, and through that joining together an object is put into proper shape as desired by the designer. For e.g. the shaping of metal or pieces of metal beaten together to give a good shape.

But a better example is the making of a tapa cloth. There are stages to this hard work, and if the designer wants a big sheet, he/she will join several barks beaten into shreds, and further beating of the joined shreds

continue until the pieces are joined together. This is the picture we will see in this word. It could be that we are looking at bits and pieces of raqa, that God had brought and joined them together to form the raqiya or vast expanse.

This is a picture language, because the Jewish way of explaining things are in a picture form which sometimes are used as examples. Consider the picture of the chicken with her chicks. Therefore, in the case of raqiya, it is the finished product of metal beaten into shape or tapa cloth beaten together. Remember also that the world was in chaos, and God is putting things in proper order. Thus the raqiya in this verse 6, speaks about the vast expanse, arched like a great dome. The raqiya also is between the waters and in the context, God is giving the command that the raqiya will separate the water and the water, and it was so.

Then the text goes on to say that the raqiya or the firmament is in the midst of the waters, in midst, the waters. The word midst expressed as **bethok** carries the expression to mean in the very heart and in the Hebrew text it explains that the firmament is in the very heart of the waters. Then the text goes on to provide the purpose of the firmament in the very heart of the waters. This Hebrew word has a double preposition transliterated as from in separate. The root word here is the word which means separate or divide. It is the word separate or divide that distinguished the meaning of the text. It is also this one word that distinguished the waters from the waters.

Then God got into action, as we see in verse 7 which said, "So God made the expanse and separated the water under the expanse, from the water above it, and it was so." The transliteration is And he made, God the firmament and divided the water which was under the firmament from the water above it, and so be it. The question that we need to ask is what is this water under the firmament? and what is this water above the firmament? The sun had not come up, and the water could not be vapourized, but we see here the mighty hands of God, separating the water from the water and He used the raqiya to do the job. There is also the assumption that these waters are in the form of a fog, watery cloud, mist or dew. This is a great amount of water that God separated above, and under the firmament.

And in verse 8, "God called the expanse sky. And there was evening, and there was morning, the second day."

And he called God to expanse, sky. And it was evening, and it was morning, day two.

Unto the **raqiya**, or expanse, as expressed in the Hebrew God called it the sky, or **shamayim**. It is expressed in a way that God is releasing a sigh of relief for a creative work being carried out. But then He is not finished with it yet. There is still more work to be done with this separation of the waters, which we will see in verses 9 and 10. Because it will be in these verses where God considered what He had done with great satisfaction. He saw what He had done and it was good. Then He called it, a finished product.

It was created in the beginning as one of the heavens of verse 1. It had served its purpose of retaining water above the earth throughout Lucifer's reign, but upon his overthrow, the earth was cursed by the firmament pouring out its waters. In the judgment of the original earth, the vapour condensed and fell upon the earth; and because the sun was withheld from shining on the earth the waters could not be vapourized again until the restoration of the sunlight. This summarizes the divine work of God in day two.

1. God said...divine purpose stated.
2. God made...divine work of restoring.
3. God divided...waters put back in the clouds to give rain upon earth as when Lucifer ruled,
4. God called...divine naming of the firmament.

After the activities of day 2, God continued on the next day's activities. In verse 9 & 10, we see the third commandment:

"And God said, Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. And He said God, let's gather the waters, from below/underneath the heavens/skies stand unto one place, and let dry the land come forth. And it was so.

The water is gathered to its original place, and now God is dealing with the water under the expanse. "...Let the water under the sky be gathered to one place...." In an instant there was this great movement of water.

The key word in this verse is the word gathered which in the Hebrew is **kavah** or but in our text it is **kavu** and it is in the third person plural, which means they gathered, or the waters, they gathered. It simply means, the waters were gathered to its original place. If we dig even deeper, it would mean that there were three groups of waters that gathered themselves to their original place. These waters were understood to be:

1. The rivers.
2. The ocean.
3. The subterranean or underground waters.

It may be stored away for later use, which we will see during the flood of Noah's days. (During the time of the flood, God opened those underground waters and released the waters to cover the earth.) This is an amazing programme, just imagine yourself there seeing all the action. Be reminded that the world was in chaos and in this creative act of God the waters are returning to their original place. As these waters return to their original places, dry ground appeared and the gathered waters, he called seas. This expression of seas is not limited to oceans, but rivers, lakes and any form of liquid, because they have the same Hebrew word.

Then in verse 10, we have the finished product and the announcement made by God Himself. God called the dry ground 'land' and the gathered waters he called 'seas.' And saw that it was good. Transliteration, And he called God, to dry ground, land and to the waters, called he seas, and he saw, God it was good.

We see here the naming of the land as **erets** and the seas. God then took one final look with the final expression, It was good. This means that there is no need to add anything else. These are His divine acts:

1. God said...divine permission concerning land and water.
2. God called...divine naming of land and sea.
3. God saw...divine inspection.

We now move on to verses 11 to 13, this activity is a continuation from verses 9 – 10, because the work of day three is not yet finished. After the division of the waters and waters, the land appeared, then comes the forth commandment. "And he said God, let sprout the earth tender sprouts, grass, seeding seed (and) tree fruit yielding fruit after its kind which it is in it on the earth and it was so. God is now beginning to fill the great vastness. There are three distinct plants that we will see in these verses:

1. Tender shoots or grass.
2. Seeding seed or herbs and vegetation.
3. Trees producing fruits.

The emphasis of the verse, is in the phrase, "...Let the earth...." But the literal translation is "...let sprout...." "...the earth...." "...tender herb...." The command here is based on what the earth will bring forth, the phrase let the earth is carried forward from the verb let sprout because in the Hebrew connotation, the verb comes before the noun. Let sprout is derived from the Hebrew word **dasha** which means bring forth. This is a creative word, as in verse 3 when God said, let there be light.

In John 11:43, we hear of Christ calling Lazarus to come out from the grave. Christ used the Greek word "**deu'ro exo**" come forth, Here! Outside! The emphasis is on the word **deu'ro** which in the KJV is come! or here! in the NIV. This is a creative word, which consisted the same power when God said let there be light. Therefore, in verse 11 of Genesis 1, we see here the mighty power of God, by just commanding the land to produce what it has in store. Then if we are to take a closer look at the word/phrase, God is actually commanding the earth to bring forth its products. There are three products that sprang out of the earth, as listed above; the grass, the vegetation with their own seeds and trees that bears fruit after their own kind.

Let me quote from Derek Kidner, This is what he said, The earth is empowered to bring forth what is proper to it. Literally verse 11 goes like this, "...Let the earth vegetate vegetation, herb seeding seed, fruit trees making fruits after its kind...." (Tyndale Old Testament Commentaries)

"Let the earth bring forth...." In an instant, blades of grass, and leaves of trees sprouted from the earth with great joy and gladness. It brought forth grass, vegetation and trees after their own kind. Just imagine the noise they made on that day. The question that we need to ask is, did they come out praising the Creator or

did they come out in silence? (When a baby is born the first noise that we will surely hear is its crying. This is a sign of life.) This is the mother’s greatest joy, or even when the baby opens her eyes for the first time, how much joy will that be? Because if nothing happens, then she will be the one to cry. How much more with the grass, vegetation and trees. There is a great sigh of admiration in the Creator. (As a planter myself, it will always be my greatest joy to see the first blades of corn and water melon leaves come out of the ground)

Like every other creative work of God in days one and two, He always admired His work. There was evening and there was morning, the third day. If you have just finished a piece of carving or work of art, after you have put in so much time and effort, will it not be a great joy when the job is finished? *(The day I finished my dissertation after almost two years, it was a huge relief for me, because I have invested a lot of my time into it, to get it done in order to graduate).*

Then in verses 12 & 13, we read of the earth being obedient to the command and responded in a way to glorify the Master. God saw all the action and it was good. There was evening, and there was morning, day three.

In verses 14 – 19, we witness the events of the forth day, with the fifth commandment. “And God said, Let there be lights in the firmament of the heaven to divide the day from the night and let them be for signs to and for seasons, and for days and years, And let them be for lights in the firmament of the heaven, to give light upon the earth, and it was so.” And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

Lights in this verse speak about an object of light, which in the literal translation is a **luminary**. The Hebrew word is **me’owrth** which means – a luminous body, a light, a luminary. Speaking about luminary, it is something that possesses its own light. (There are some species of animals that have luminaries in them and they normally reveal themselves in dark places or during the night.) Also, in our text, the lights that we speak of are made not created.

In verse 14, we see that these lights are to fulfill their creative purposes again in the newly restored earth. In our text, we had to accept that the luminary we are talking about is none other than the Sun, the Moon and the stars. But, we are dealing mainly about the two-great light, the Sun and Moon. From verse 14 to verse 19, it will specify the purpose why they were called to come into existence. We will notice that as identified in the Hebrew that God said, let luminaries be in the expanse, the heavens, to divide between the day and between the night, and let them be for signs and for seasons and for days and years. The luminaries are seen here as the meowrth. As stated in the text, the purpose of their existence was clear:

They are to divide or separate which in the Hebrew is **bediy!** which means - to distinguish, separate and divide. They are to divide night and day, or light and darkness. It also carries with it the meaning of distinction. From the very day these lights were put in place, they have never failed to fulfill their purposes, although, there were incidents where the sun was commanded to stop moving, but to remain where it is.

They are to be a sign which in the Hebrew is **owrth** in English we have the word oath, and it means – sign, mark, token, badge, standard, monument, memorial, warning, omen, prodigy, symbol, miracle, indicator or signal of something. There can be other meanings to the word. Therefore, the lights in the heavens speaks of God’s oath. Remember the rainbow after the flood, it is also the oath of God to the whole world to remind him that he will not destroy the world again with water. They are for seasons and appointment, i.e. a fixed time or season, a festival. With this purpose, it was fully exercised after the flood when the seasons were actually introduced, which also changed the original program forever.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.



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(to be continued when required)

PHOTOS SHARING

Tivaevae show by the Rarotonga CICC Vainetini, September 2021, Ruatoka Hall, Takamoa



Photos from Ngara Katuke

WHAT THEY ARE GOOD FOR

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