

Cook Islands Christian Church Newsletter

#87 Sep 2022

Since 2005



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



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CICC Youth Rally, Sun
25/9/22, Aroanui Hall,
Arorangi



Photos by N. Mataio

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CICC NUTILETA 87

1. AKATOMO'ANGA



ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia peapa akakitekite numero 87 tei akamataia i te mataiti 2005. Ko te numero 3 teia no teia mataiti 2022.

Ei karere akatomoanga no teia nutileta, no roto mai i te aratakitakianga a te Tia o teia ra Ruitoru 28 Tepetema, te ra i tukuia'i teia nutileta numero 87 ki te katoatoa; 2 Samuela 20.20 ko tei na ko mai e; *Kua tuatua maira loaba na ko maira, auraka, auraka au kia pera, kia apuku au i teiane oire kia pou. Kare ia tena, ko tetai tangata no te maunga ra ko Epheraima, ko te tamaiti a Bikeri, ko Seba tona ingoa, kua akateitei io nei i tona rima i te ariki nei ia Davida; koia anake te tuku mai, e aere ke ia au i te oire nei. Never, Joab answered. I will never ruin or destroy your city. That is not our plan. A man named Sheba son of Bikri, who is from the hill country of Ephraim, started a rebellion against King David. Hand over this one man, and I will withdraw from the city.*

Kotou e aru ra i te aratakianga a to tatou Tia, ngoie ua i te kite atu i te turanga i tei tupu i te reira tuatau. Maramarama katoa atu ia tatou i te kite i te au apianga puapinga e te meitaki i roto i teia tuanga tei tau kia tapu marie ki roto i te ngakau ei mataara tau no tatou no te au ra ki mua. Kua kite tatou i te taopenga'anga i te tuatua no Sheba e te tumuanga i taua taopenga'anga o tona ora'anga. Angaanga meitaki, tutaki meitaki i na te irava ei. Angaanga kino, tutaki kino ireira tona, te akaaroa.

Te na ko ra te imene i roto i ta tatou buka imene numero 116:

*Nga rima mou o Iesu
Koia toku ora
Tona umauma maru
Toku ia akaeanga
Ina, nga reo angela
Tei imene mai kiaku
Tei akakite maira
I te ora mou noku*



Biblical King David Google image

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC, e pera tetai au nuti no vao mai penei ka riro ei pumaanaanga kia tatauia. Kotou kare i kite ana i te au nutileta i mua atu e kua anoano kotou kia kite, akakite mai ki Takamoia nei kia tuku akaouia atu na runga i te imere. Tei runga katoa i te website a te CICC, koia te www.cicc.net.ck, i roto i te tuanga o te *Archive*, ka rauka ia kotou i te copy mai ka print atu ei me anoanoia ma te tutakikore.

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



CICC Bicentennial celebrations, Aitutaki, October 2021 Photos by Saungaki Rasmussen

2. AKATAINUANGA TAUTURU OROMETUA I IVIRUA



angike tatou katoatoa i te aroa ngao o te Atua. Tei akataoanga ia i te au taoanga tuketuke i roto i ta tatou akonoanga CICC i roto nei i te Kuki Airani e tae uatu i te au basileia i vao mai, Mei tei ngao ia kotou e tae uatu i tei iti, tangike, tangike, tangike rava ua matau ua oki tatou.

Te rekareka nei matou i te tuku atu i roto i te Newsletter no te akatainuanga o ta matou tamaiti Ngatamariki Paia e toona tokorua Tupopongi Paia ei tauturu Orometua no te Ekalesia Ivirua.

I mua akera i te reira te oronga atu nei i te akameitakianga i te Orometua Ngateitei oia tei aere mai no te rave i teia angaanga ngao ta matou i tapapa ana no tetai 2 marama. Ua rave ia atu teia akakoroanga i te Tapati Oroa ra 3 no Tiurai i roto i te Ekalesia Ivirua. Te mea pumaana ua taokotai mai nga Ekalesia, Oneroa e Tamarua ei kite i teia akakoroanga. Tena mai tetai au tutu ei kakaroanga na kotou i te angaanga tei rave ia no to raua akatainuanga.



Te tere o te Orometua Ngateitei

Varaire 1/7/22 –To te pairere i te ora 10 e ua apai ia atu aia i ko i te are Apii Sabati o te Ivirua Ekalesia, no te tuorooraanga e te arikiarikianga a te Ekalesia Ivirua.





I roto i te tuatau i teretere mai ei te Orometua Ngateitei, kua riro e na te au Tapere i roto nei i te Ekalesia i arikiriki iaia i te au popongi e te aiai.

- I roto katoa i teia ra ua riro e na te papa Orometua Ngateitei i vai te Raui a te Puna Ivirua no te akakoroanga i te akatainuanga i te Tauturu Orometua
- Ora 5 i te aiai ua riro na te Tapere Matiekura i angai i te Papa Orometua Ngateitei.



Aonga 2/7/22 – Popongi i te ora 7, kua riro e na te Tapere Arataa i angai i te Papa Orometua Ngateitei.



- Ora 5 i te aiai ua riro e na te Tapere Kirikiri i angai i te Papa Orometua Ngateitei.



Tapati 3/7/22 – Kua riro e na te Tapere Karanga i angai i te Papa Orometua Ngateitei.

Avatea Sabati– Pure taokotai atu te au Ekalesia CICC i runga nei i te enua o Mangaia i roto nei i te Ekalesia Ivirua, no te akakoroanga i te akatainu anga i te Tauturu Orometua o te Ekalesia Ivirua. Kua kaikai kapiti te Ekalesia i roto i teianei ra e te au taeake tei piri mai no teia akakoroanga. Kua pumaana tikai te ngakau no teia angaanga tei rave ia i teia ra.

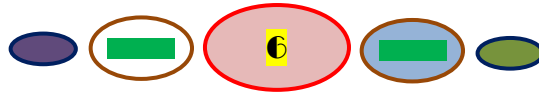


Aiai Sabati – Kua riro e na te Ivirua Ekalesia i angai i te Papa Orometua Ngateitei.

Manaa 4/7/22 – Ua rave atu te Ekalesia i ta ratou veevee aroa anga i te Papa Orometua Ngateitei.



I roto i teia au teretere o te Papa Orometua Ngateitei, ua piri atu te Orometua Tereora Tereora e tona tokorua ei mata i te Konitara Ekalesia o Mangaia nei. Te Orometua o te oire e tona tokorua, te Tauturu Orometua e



tona tokorua, Mama akangaroi, te nga kavana o te oire, e to raua tokorua pera te Tekeretere o te Ekalesia, e te Mama Mema Paramani o te oire.

*Tataia e Atetu Atetu
Tekeretere, Ekalesia Ivirua*

3. GIRLS BRIGADE I MANGAIA



ia Orana kotou katoatoa i te aroa maata o te Atua, te au Tavini o te Atua kia Orana i te aroa maata o te Atua. I am humbled in writing this report to you all and thank you for taking this time to come to Mangaia and also for reading this article.

Kua riro te ra 10 no Tiurai 2022, ei ra ngao i roto i ta tatou akonoanga CICC i runga i te enua Auau. Kua taokotai te au Ekalesia e toru no tetai aka-taoanga anga tei raveia atu i roto i te Ekalesia Ivirua.

Kua raveia atu te akataoanga i te District Commissioner o te Kamupani Girls Brigade e toru o Mangaia nei koia a Mrs Vairaroa Maora. Kua rave katoa iatu te akataoanga i te Captain o te Ivirua Girls Brigade Company koia a Mrs Arumetua Atetu, e pera kua rave katoa iatu te orongaanga i te Folder a te au tamaine te ka apai i te apii o te Queens Award i roto i teia ra nei. E toru a Mangaia Girls Brigade au tamaine tei taki i to ratou rima e ka apai ratou i teia tuanga kia rauka ia ratou teia tapao ngateitei o te Ariki Vaine o Peritane (Queen's Award). Koia oki ko Teremataora Koroa mei roto mai i te Oneroa Company, ko Alys Matapo e Amanda Matapo mei roto mai i te Tamarua Company.

Kua tere mai no teia akakoroanga o te anau Girls ko Brigade o Mangaia nei te au mau taoanga mei roto mai i te taokotaianga o te Cook Islands National Executive members of Girls Brigade i runga nei i te tua o te enua koia te;

- Cook Island National President Mrs Tangi Taoro
- National Commissioner Mrs Helen William
- National assistant Secretary Miss Ruth Areai
- National Queens Award Co-Ordinator Miss Mary Mokoroa

Kua riro teia tuatau ei tuatau mataora no nga Ekalesia e toru i te taokotaianga i roto i te Ekalesia Ivirua. I te mea e Sabati teia no te uniform organization kua riro e na te Orometua Tereora Vini i rave atu te pureanga ma te turuturu a te anau Girls Brigade o Mangaia nei. Kua riro katoa te orongaanga i te Folder a te au QA Recipients e na te Orometua e te Tauturu Orometua o teia au tamaine rai i oronga atu.





Kua piri katoa mai i roto i teia akakoroanga ngao o te nga Ekalesia e toru te Secretary o te Ekalesia Tautu Aitutaki koia a Papa Rua Samuel. Kua riro katoa teia tuatau ei tuatau mataora katoa no te Ekalesia i te araveianga e te noo kapitianga e pera teia metua no tatou. Kua akaoti atu teia akakoroanga na roto i te kaikai e kua mataora tikai te katoatoa i roto i te akakoroanga o teia ra ngao i runga ia Auau enua



Tataia e Atetu Atetu
Tekeretere, Ekalesia Ivirua

4. CICC AUSTRALIA YOUTH CONFERENCE

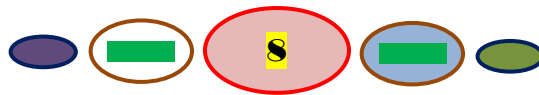


ia Orana kotou katoatoa i te aroa maata o te Atua, te au Tavini o te Atua kia Orana i te aroa maata o te Atua. I am humbled in writing this report to you all and thank you for taking this time to read our report from our Southeast Queensland Konitara Mapu regarding the conference which was held here in Brisbane.

We would like to thank all our ministers and your Ekalesia for allowing your mapu to come and attend the conference and pray that what was taught by our speakers and lecturers was a blessing and encouragement to your mapu and have returned on fire and ready to make Jesus known to the world.

Friday 27th of June – Opening Service

The conference began and was officially declared open by our CICC Chairman Rev. Uru Tairea, the worship team from our new Ekalesia based in Brisbane Bethany CICC led our worship for the night, this was a huge occasion for Bethany as they are only new and for many it was their first-time leading worship for a CICC



event, there was opening speeches by our Southeast Queensland Konitara Orometua Chairman Rev. Vata Vailoa, also from our Youth Director Bob Williams and NYCA Chairman Feleti Williams.

During the opening service our lecturers and speakers were given the opportunity to introduce themselves and give a brief insight to the topic in which they were going to be teaching on, lecturers for the conference and their topics was, Rev. Uru Tairea – History of the CICC, Rev. Eddie Dean – Truth of the gospel today, Rev. Teremoana Uea – Relationships, Rev. Nio Mare – Born for Jesus, Rev. Puta Saitu – Spiritual warfare, Rev. Bronson Tanga – Evangelism, Mapu Orometua Travel Makara – Apologetic Leadership, Mama Terepai Nooroa – Temperament, TeamSwagg (Brisbane Mapu) – Praise and Worship, Roto Makara – Media, Papa lotia Nooroa – End times, Pastor Fred Hosking – Mental Health.

Day 2: Lectures

Day 2 was the main day in which each of our mapu would pick ELECTIVES where there were different topics being taught all at the same time and our Mapu would choose what topic they would want to learn more about, at the same time that was happening there were main topics being taught in the main hall as well, this was a day to be remembered and a lot of young people learnt more about topics that interested them and how they could apply the things they learnt into their daily lives and to also teach to their own Ekalesia after the conference had finished.

Each lecturer spoke and taught to the best of their abilities, and all did an amazing job throughout the day.

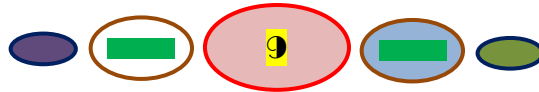
Day 3: Combined Service and Rally

The last day of the conference, we had a combined church service which then was followed by our rally, during our church service many young people decided and responded to the “Alter call” that was done, not only that there were prayers done for the sick as well.

After the combined church service, we had a rally to celebrate and express our great thanks to God through dance, singing, drama each state was represented, and each state performed items.

This was also the final day of our conference; Southeast Queensland honoured the lecturers and gave gifts to show their appreciation also the NYCA Leaders also presented the lecturers with gifts as well. Final speeches were done by each state leader, NYCA leaders, and, our Youth Director Bob Williams, before the conference was officially closed by Rev. Uru Tairea. A combined kaikai was held to finish off our event.





Day 4: Sports Day

This was an opportunity for our Mapu to have fun and let loose by playing sports there was Volleyball and Touch rugby the day was not only fun, but at times competitive as each state did not want to lose.

The conference held was the FIRST conference for the mapu held outside of the Cooks and even though there were obstacle, and areas in which we were lacking, God still made everything fall into place and the conference was enjoyed by all who attended.

The estimated number of people who attended the conference was 300+ mapu and parents and children also, to host something of this scale was an achievement, is there room for improvement Yes the challenge we face now is How do we make the next one bigger and better?

From all our leaders in Southeast Queensland we appreciate you all and pray that wherever the next conference will be held will be taken to the Next Level and to each state and each Orometua without you all this conference would not have been possible. We love you all in the name of Jesus. Amen.

Rev. Fred Hosking

5. TERE O TE PRESIDENT, LEGAL ADVISOR E TE CHIEF SURVEYOR KI MAUKE



te Varaire ra varu (8) o Tiurai i teia mataiti 2022, kua tere atu te Papa President (CICC President Rev. Tuaine Ngametua), Legal Advisor (Junior Ngatokorua) e pera te Chief Surveyor (Pureau Manuela) ki Mauke no te akatinamou akaou'anga (Redefinition) i te au kena enua i runga i te au enua tei tukua ia kite L.M.S e kua riro mai no te CICC i teia ra.

Ko Mauke te rua i te enua i roto i te porokarāmu tei akatika ia e te CICC Executive i roto i tana Uipaanga ite ra 24 Peperuare 2022, kia raveia teia anga'anga no te akatinamou'anga i te au kena o te au enua katoatoa i te Kuki Airani nei e tei reira teia au enua o te CICC.



Kua no'o atu te tere ki roto i te hall o te ekalesia Oiretumu i teia tuatau ia ratou i Mauke. Kua riro te nga ekalesia Oiretumu e Kimiangatau i te akono ia ratou mei to ratou ngai noo'anga, te tuanga o te mataara (Transport), te tua o te kaikai mei roto atu i te Konitara Ekalesia i Akatokamanava, te au metua diakono, e te ekalesia katoatoa.

Ko te ariki'anga teia a te Konitara Ekalesia o Akatokamanava i te tere i te tuatau i tae atu ei ratou ki Akatokamanava. Right side of the table: Papa President, Bruce Manuela, Junior Ngatokorua, Rev. Pareta Ezekiel. Left side: Rev. Michael Akava, Apairoa Arakua, Terepai, Tararo Ariki, Ngau (Tei runga teia ngai te porotito o te hall Opetipa II).

Tuanga o te survey

Kua akamata ia te survey i te popongi Manakai ki runga i te au enua o te ekalesia Oiretumu. Kua manuia teia angaanga no te mea te vai ra rai te au kena enua i te au kainga i te pae mai i te are pure Ziona.



Kua tuku ia te akapapu (pegs) i te au kena i runga i te tuanga mua te ngai e tu nei te arepure ete are apii sabati ko Opetipa II. Mei reira, kua teke atu te vaito'anga ki ko i te kainga orometua ko "Betania". Kua akatinamou ia te au kena i reira e pera katoa te potonga enua toe i mua ia Betania, tei akatika ia e te kopu



tangata i tetai uipa'anga i rave ia ana i mua, e pera katoa kua akapapu ia mai teia tuku'anga tika e Tararo ariki i teia ra.

Tuanga Pure

I te Popongi Sabati ra 10 no Tiurai, kua riro e na Junior Ngatokorua i rave i te pure popongi i Kimiangatau, e na Bruce Manuela i rave i te pure i Oiretumu. I te avatea sabati, kua raveia te pure kapiti na te nga ekalesia kite are pure i Kimiangatau, e kua riro na te Orometua Ngateitei (Rev. Tuaine Ngametua) i rave i te pure. I muri ake i te pure avatea, kua raveia tetai kaikai kapiti na nga ekalesia ki Kimiangatau.

No te rekareka o te Orometua Ngateitei i tei raveia, e pera te taokotai o nga ekalesia i te turu i te tere tei tae atu, kua tuku atu te Orometua Ngateitei i tetai orote no ratou. Te aite'anga, kare e pure no te a'ia'i i te reira ra. Kua maeva ua te ekalesia katoatoa i te rekareka i teia tei tupu.

I muri ake i te kaikai'anga, kua rave ia tetai uipaanga na te ekalesia e te tere no Rarotonga atu nei. Kua riro e na Teau Ariki (Anthony Turaki) i kapiki i teia uipa'anga.

Ko te tumu manako ma'ata i teia kapiki'anga, no runga i te reo 'iku a teia metua tane tei rave maroiroi i te anga'anga na te Atua i roto i tana ekalesia Keresitano Kuki Airani, koia te Orometua Rev. Teau Turakiare Ariki tei akangaroi atu kite moe'anga roa. Kua vai teia reo 'iku i te tuatau ia Teau Maraetapu Ariki, tei akangaroi katoa kite moe'anga roa. Inara, kare teia reo 'iku i akatupu iana e kare i akatinamou ia ki roto ite retita.

I teia ra, ko Teau Anthony James Ariki te mou nei i te tao'anga. Teia tana i akakite i roto i teia uipaanga; "Ko au ko Teau Anthony James Ariki, te ariki nei au i te reo 'iku a toku metua tane koia a Teau Maraetapu Ariki, e pera Rev. Teau Turakiare Ariki. Te oronga nei au i teia enua mei runga mai i te aranui a tae uatu kite ara metua no te akonoanga CICC Kimiangatau e mutukore iatu". Kua riro teia ei puma'ana kite ngakau e te mataora ma'ata kite ekalesia Kimiangatau e pera te tere o te Papa Peretiteni no Rarotonga mai.

"Ko te mea teia e kite ei tatou e, e tamariki tatou na te Atua, kia aroa tatou ia tatou uaora". Kua kitea teia vaerua i roto i teia ra, tei tupu ki Kimiangatau e pera ki Oiretumu. Te vaiata nei tatou i te akamāra i te 200 mataiti mei te tuatau i tae mai ei te evangelia ki Akatokamanava, te akapapu nei te Ui Ariki o Akatokamanava i teia ra e, naku i mou i te evangelia i te tuatau i tae mai ei koe ki toku paepae, e ka mou, e ka akaperepere uatu rai au iakoe e tuatau uatu.

I te popongi Monite, kua akamata ia te anga'anga o te survey i te au kena enua ki Kimiangatau. Kua akatinamou ia te au kena enua tei akatinamou takere ia i runga i te kainga arepure e tae uatu ki te kainga o te Orometua (ko Peniela). Kua akatinamou katoa ia tetai au kena enua ki runga i te ngai tei oronga ia mai e te ariki ko Teau Anthony James Ariki. Kua oti teia anga'anga ma te meitaki kare rave e manamanata i tupu.

I roto katoa i teia survey tei raveia, kua rave katoa ia te vaito no te akairo i te au mea katoatoa i runga i teia au enua katoatoa (topographical survey). E akapapu teia e, eaa ua ai te au mea mei te arepure, te ngai repo, te au koro, te au tumu rakau e te vaito anga i te maatamaata o te arepure, are apiii sabati, are orometua e tu nei ki runga i teia au enua. Me oti teia i te mapu ia, ka riro teia i te tauturu i te ekalesia e pera te au atu-enua (landowners) no tetai uatu au manakonako'anga te ka akatupu ki runga i teia au potonga enua.

Kua umeremere ua te ekalesia e te mataora i te kitea anga e, ko teia tikai te au kena i tuku ia e te ui tupuna e kua riro teia angaanga i rave ia ei akapapu kia ratou i ta to ratou ui tupuna i akatinamou no te evangelia. Te mea māta kua riro te nga ariki a Tararo e Teau ariki, te nga Orometua e te au Metua Diakono, pera te ekalesia ei kite no teia te tupu.

Te ngai i manuia ei teia anga'anga, kua riro a Tararo Ariki e Teau Ariki i te turu i te angaa'anga e pera katoa kare rava raua i akaruke i te tere o te evangelia mei Rarotonga mai kia aere koia anake ua. Kua āru raua i te tere i te au ngai katoatoa e kua tika teia tuatua ia e, na te Ui Ariki e tiaki ete akonokono i tana tama ūā ko te evangelia. Akameitaki anga takake teia kia korua e to matou nga metua ariki kia Tararo e pera Teau Ariki no teia angaanga meitaki ta kōrua e rave nei ki to kōrua matakeinanga ete evangelia. Te aere katoa nei te akameitaki'anga kia Samuela Ariki no taau tauruturu katoa.

No teia akaperepere e te aroa no Akatokamanava i te tere, kua ariki te Papa Peretiteni i te pati'anga kia tauturu i te survey atu i te au ngai o te iti tangata i muri ake i te akatinamou'anga te au ngai o te evangelia.

Kua mataora te iti tangata i teia tauturu ma te tutaki kore i te survey anga ia to ratou au enua. Teia ua tei tuatua ia (na roto i te kanga), kia oronga ia mai e puakanio te tutaki i te survey, kia maeva ua te matora i teia tei tupu.

Kua reka katoa te kai i te aniuniu(mangā) e te rupe (moa kainga). Kua oronga mai te Akatokamanava i te au meitaki no roto i te mareva, to runga i te enua, to roto i te moana e to roto katoa i te toa ma te ngakau tae tikai. E akapapu teia e, ko te maanga tei teateamamao ia no teia tere, meitaki atu i te maanga i Nuti Reni e Autereria.

Kua riro te nga Orometua, te Konitara Ekalesia, te nga Tekeretere e pera te au Metua Diakono i te tauturu i te au mea te ka inangaroa ia no te survey.

Te au mea tei kitea mai

1. Kua oronga ia mai te potonga enua i mua ia Betania, e tae atu ei ki runga i te aranui kia kapiti iatu ki runga i te enua no te kainga orometua o Oiretumu;
2. Kua oronga katoa ia mai te potonga enua i muri ake i te kainga orometua i Kimiangatau ei ngai no te mapu (Youth) kia riro mai ei ngai no te evangelia;
3. Kua riro te ui ariki i te turu i teia anga'anga tei raveia, e kua akatinamou ia te ikuiku'anga a to ratou ui tupuna, te ngai ta ratou i tuku no te evangelia;
4. Kare e manamanata i tupu mari ra ko te 'au e te maroirori i te nga ekalesia i te rave i te anga'anga a te Atua.
5. Kua mataora tikai te nga ekalesia i teia i raveia e kua akameitaki mai i te Executive e te surveyor no teia tei raveia i te akapapu i to ratou kena enua.



Ko te angai anga openga teia a te ekalesia Kimiangatau i te Tere. From left: Bruce Manuela, Junior Ngatokorua e Tuaine Ngametua, i muri ake i te pure popongi Ruitoru 13/7/2022. Tei runga teia i te paepae o te Good News Hall.

Akameitaki'anga

Akameitaki anga ma'ata ki te Tekeretere Ma'ata o te CICC no te akanono'anga i te tere kia aere i roto i tetai tuatau ki Mauke. Pera katoa te aronga angaanga i te opati maata i Takamoa no te tauturu mai i te au mea tei inangaro ia.

Te rua, akameitaki anga kite Orometua Rev. Michael Akava, Rev. Pareta Ezekiel e te nga ekalesia i Mauke katoatoa no te ariki mai i te tere e pera te tiaki anga i to ora'anga i te tuatau i noo ei ratou ki reira.

Akameitaki anga'anga takake kia Taroro Ariki e pera a Teau Ariki no te turututu e te aru anga i te tere i te au ngai katoatoa tei aere ia e te tere.

Te mea openga, te akameitaki'anga ki te Atua, kua oti te maata anga o teia akakoroanga ma te manuia maata.



Ko te angai anga openga teia a te ekalesia Oiretumu i te Tere. From left: Bruce Manuela, Junior Ngatokorua e Tuaine Ngametua, i mua ake ratou ka aere atu ei kite airport no te oki ki Rarotonga, 13/7/2022. Tei runga teia i te paepae o te Opetipa II hall.

*Ko te airport teia i Mauke te veve aroa nei i te tere no te oki ki Rarotonga.
 From left: Rev. Michael Akava, Junior Ngatokorua, Rev. Tuaine Ngametua,
 Bruce Manuela & Rev. Pareta Ezekiel.*



*Tataia e Junior Ngatokorua
 Roia Akamarama o te CICC*

6. TE RARA OLIVE



his section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various church community events, mainly in the Sunday School and Christian Youth departments, that she regularly reports on or organizes for their write-ups. All write-ups and photos were submitted by her; most are her works, some the works of her colleagues.



1. Muri Enuā e Ruaau Apii Sabati

Tamariki Apii Sabati “E akamaara i te ra Sabati kia akatapuia”. Kia Orana kotou i teia ra manea. Kua rekareka te au tamariki Apii Sabati o Ruaau e Muri Enuā, e kua rave akaouia ta ratou Apii Sabati ite popongi Sabati ra 17 no Aperira 2022. Kua kite tatou e kua akangaroia tetai au tuanga i roto i te evangelia no te turanga o te koviti.

Kua akamata ratou na roto i teia epetoma, koia te Pure Mateanga o Iesu i te aiai Paraparau na roto i te aereanga mai, kite Pure akamaaraanga i to Iesu mateanga ete tomo atu ki roto i te turanga o te kai Oroa. I te popongi Sabati i te ora 8.00, kua putuputu mai ratou, ki roto ite ngutuare Are Apii Sabati Karavaria. Kua rave mai te au Puapii Sabati, i tetai au tuanga angaanga raverave nate te tamariki e pera katoa i te akamarama kia ratou i te puapinga o te Tuakouanga o Iesu.

Te akakite nei tetai Puapii Sabati koia a Mama Tina Rere, kua Mataora aia i te kiteanga i te tana pupu tamariki i teia popongi nei. Kua oaoa to ratou araveianga. Meitaki maata kite au metua o te au tamariki, ko kotou te turuturu nei i te au angaanga ate Apii Sabati.



Tataia TRO, Tutu neneia TRO

2. ANZAC Day Parade, April 2022

*They shall grow not old
 As we that are left that grow old
 Age shall not query them
 Though the years condemn
 At the coming down of the sun and
 in the morning
 We will remember them*

The Master of Ceremony, Mr Sam Samuels welcomed all the invited guests and the visitors to the 107th ANZAC Prayer service. Monday 25th April 2022 early morning at 5.00am, the people of the Cook Islands came together to celebrate and remember Men and Woman who served in the World War 1 & 2.

Lots of family members of the fallen men and women attended the service, some are visitors from New Zealand and Australia. The early Dawn Prayer service was conducted by the Cook Islands

Returned Services Association, in collaboration with Government of the Cook Islands.

This year's program has been changed. The organisers put in place restrictions due to covid and some parts has been changed to avoid high number of participants.

- ✓ NO marching for any Uniform groups and the carrying of their Flags
- ✓ NO reading of the ANZAC Day Prayer and the Poem by the Uniform representatives
- ✓ NO non-governmental groups were listed for the laying of the wreaths in the program, however after the official program, it is open to any group or individuals to lay their wreaths at their own time

The hoisting of the flag was raised by the Cook Islands Boys Brigade Association, President Mr Bob Williams and the Secretary Mr Danny Areai.

The opening prayer and bible reading was read by Padre Paul Kauri. Mr Peter Wichman was the Guest Speaker and he also read the ODE in Maori. Mr Sam Samuels read the English version. The rest of the program went accordingly and well. It was a beautiful, quite and peaceful morning.

As part of our Calendar of Event 2022, Ngatangiaa Girl Guides Company was to lay the wreath. However due to the change in the ANZAC Day program. They still came voluntarily to observe this special day. After the Official program, Young Leader Ms Caroline Crummer had the opportunity to lay our Girl Guide wreaths. Our Patroness, Lady Tuaine Marsters, Ngara Katuke and myself stood by to witness our Girl Guide representative laying the wreaths. *We will remember them - Lest we forget*



Written by the National Treasurer, Mrs Nooroa Maora, Pictures taken by TRO

3. RSA Gun Fire Breakfast

“A Guide is helpful, E tu tauturu to te Guide.” Kia Orana. Popongi Sumaringa, e te maru. I te ora 7.00 i te popongi, Aperira ra 25, kua tae matou te anau tamaine Girl Guides no tetai patiangā, kia oronga i tetai tauturu ki te angaanga tei matau te au taeake o te Returned Servicemen Association – RSA i te rave i te au mataiti katoatoa i te ra o te ANZAC Day. Ko tei kapiki ratou e, ko te Gun Fire Breakfast.

Ko te taimē mua teia, ka rave matou i teia angaanga. Kua tuku i te patiangā e kia riro ta matou au tamaine mapu e tetai nga Arataki ei mataia matou ki teia angaanga nei. Ko Ngatangia e Titikaveka tei ariki I teia patiangā e te maroiroi i te ravenga i teia tuanga angaanga, mate tae o to ratou ngakau. Kua kapiti atu maua, ko Ngara Katuke ki teia angaanga manea.

Kua manea tikai tei raveia i te reira popongi, maata te au metua vaine e te au metua tane, te au taeake, ta matou i kite tei aere mai no teia kaikaianga. I teia popongi humaria, kua riro teia au arataki e te anau tamaine i te akanoo i te kaingakai manga. I muri ake i te kaikai - koi i te au mereki e te au kapu repo, akanoo i te au ngai o te vai vera, kaope e te au mereki, komakoma kite au taeake e tetai atu au angaanga tei anoanoia kia raverave matou.

Ko teia au angaanga, kua matau matou i te raverave i roto i ta tatou au angaanga Evangelia mei te Teretere Mapu, Teretere Apii Sabati, Uapou e te vai atura. No reira kare matou i akama i te rave i teia no te au metua vaine e te au metua tane i te reira popongi. Kua mataora to matou araveianga ia ratou. Ko te au angaanga teia, tei orongaia mai, kia tauturu atu matou, e pera i te angaanga kapitianga kite pae i te au Kumiti ote RSA.

Te oti anga te au tuanga i te raverave, kua noo marie matou ki raro. Kua araveia mai matou e te Perititēni ote RSA koia Mr Tom Annas, e tona Tekeretere koia a Mrs Gail Eraio e to ratou Mou Moni katoa. Kua oronga mai i to ratou reo akameitakianga ia matou no te tauturuia ratou i teia popongi. Te tapapa nei ratou, no teia mataiti kia mua, i te mea e parani maata ta ratou no runga i teia tuanga porokaramu i roto i ta ratou putuputuanga.

Te ngakau parau nei au te arataki o te putuputuanga tamaine Girl Guides i te akaoki i ta matou akameitakianga kia ratou, no teia turanga ta ratou i oora mai kia matou. Te akameitaki katoa nei au i te au arataki e ta matou anau tamaine mapu, no Ngatangia e Titikaveka no te akaatinga i to ratou tuatau no teia angaanga tei patia mai kite putuputuanga tamaine Girl Guides o te Kuki Airani.

Te karanga nei tetai ture a te Girl Guides, “A Guide is friendly and a sister to all Guides “. “E tu oaoa e te akataeake atu ki tetai e tetai to te Guide”.



*Tataia e te National President, Mrs Haumata Hosking
Tutu neneia TRO*

4. Mother’s Day Celebration

“Happy Mother’s Day “, Every year we plan for special programs for our mothers in the church or in the village or in the families or in our own work places. We give our mothers special gifts for their love to us. This year, the Arorangi Girl Guide leaders and girls made some flowers for all mothers attending the prayer service on Sunday 8th May 2022 at 10.00am, it was a beautiful sunny day for all our mothers.

Since covid this year, our Arorangi Uniform Groups have not been 100% percent in their duties for the church parades. However, today on Mother's Day, we carried our Flags again and our members have been encouraged to join the Church Parade and our Arorangi Brass Band played the drums again. It was very good the children and all members enjoyed their marching with the drum beat. The members were happy and we had a very good turnout.

A Mother's Day Prayer: Lord, on this special day in which we honour mothers, may we love and cherish the special women who have born us, who have nurtured us, and who have prayed for our well-being. May our hearts overflow with gratitude to you, who formed and knitted each of us in a mother's womb. We pray you give each mother strength. We ask you to be the daily bread of tired mothers. May each mother find rest in you. Amen.



Write-up and photos by TRO

5. Kiritianga Tapu

Te karanga nei te Pee, ei akaaraveianga ia tatou katoatoa.

*Nakonei mai ra
 Kokii koka Tangaroa
 Akarongo koumu i te tua o Vatea
 Tapaia i te rangi
 E rere i te itinga
 E rere i te opunga
 Kapakapa o te manu
 E tau ra*



Kua raveia tetai porokaramu, Kiritianga Tapu i te popongi Maanakai, 14 Me 2022 i te ora 8.00 i te popongi. Noatu te ua maata, kua rotai mai te Kopu tangata ete au Taeake, o Papa Katuke Mauri e Mama Tuaka, kite ngai okotai no teia angaanga maata, ki to ratou kainga metua i Papua, Vaimaanga. Note mea e kua okoia teia potonga enua, kua manakoia e ta raua unga i teia ra, kia raveia teia, no te mea, ka takoreia teia kainga metua.

Kua akamata teia angaanga na roto i te turanga Pure, tei raveia mai e te Orometua o te Ekalesia Titikaveka, Rev Tereapii Matakere. Kia oti tana tuanga, kua rave i reira te akonoanga o te Kiritianga Tapu.

Kua pati te anau o teia ra, i tetai au taeake e te kopu tangata, tei riro ana ei tauturu i te oraanga o teia nga tupuna, i to raua tae mai anga ki Rarotonga nei e ta raua au tamariki e 5.

Teia ta raua au tamariki

1. Maki, e vaine
2. Vaine-Maki, e vaine – mate i te tamarikianga
3. Viri Etene, e tane
4. Aue, e tane
5. Ngametua, e tane
6. Teremoana, e vaine
7. Ngarima, e vaine (tamaine angai)



I roto i to raua tua tapapa. E nga tupuna teia no Mangaia mai, mei te oire ko Ivirua. Kua tae mai raua ki Rarotonga nei, e kua noo kite Tapere ko

Vaimaanga i runga i teia tuanga enua ko Papua. Kua angaanga raua na Papa Robert Wigmore metua e Mama Dora. Kua tomo atu raua ki roto i te Ekalesia Titikaveka e kua tavini atu i te Tapere Vaimaanga. Ko raua tetai nga metua e ta raua anau tamariki, tei akatu i te au Ngutuare Evangelia o Vaimaanga, mei te Are Uipaanga, Are Pure, e te Are Paunu Tamariki.

Kua anauia a Katuke Mauri i te Mataiti 1889, e kua mate i te ra 24 no Tepetema 1959, e kua tanumia aia ki runga i te enua o Ngati Kaimarama i Rutaki. No te ngakau aroa o tona au taeake i pera ei.

Ko tana vaine, ko Mama Tuaka tei matauia i te kapiki, inara ko tona ingoa tikai, tei retita ia e ko Areauri Tutai Ngara, kua anauia aia i te ra 12 no Mati 1884 e kua mate i te ra 27 Okotopa 1969, e kua tanumia aia ki te pae rai i teia ngutuare i Papua, kareka kia tae mai, ki te tuatau i anoanoia ei teia enua kia akapuapingaia ia, e te Kavamani. Kua patia kite Kopu tangata kia kiriti i te menema o teia metua vaine. Kua manako i reira te Kopu tangata kia akangaroi aia, ki runga i te paepae o Tinomana Ariki i Puaikura i te ngai tanumanga o te katoatoa i taatai i te Are Pure Momani i Akaoa.

I roto i to raua oraanga i runga i teia enua ko Papua, kua rauka to raua nooanga meitaki e ta raua au tamariki. Kua mapu mai ratou e kua noo ki to ratou au tokorua e kua ungaia.

Kua iki mai te Kopu tangata i tetai i ta raua mokopuna, koia a Te Tika Mataiapo, Mrs Katuke Kopa ei akakitekite i tetai au tua tapapa o teia ngutuare e to raua Papaanga. Kua akanoo katoaia tetai au mata mei roto mai i ta raua au tamariki e 6, kia riro ratou ei akanoa i te one enua, i mua ake ka opara ei, teia ngutuare ki raro.

Kua ikia mai tetai metua tane, koia a Papa Tangianau Tuaputa, koia katoa e Taunga i roto i teia au turanga Peu maori, no te raveanga i te Pee o te Kiritianga tapu no to matou ngutuare metua. Kua riro teia ei kiteanga na matou i teia ra, kua pururu to matou roimata e kua tupu te tangi e te akamaara i te tuatau tei topa ki muri, i to matou nga tupuna tei noo ki runga i teia enua ko Papua, no tetai tuatau roa.

Kua orongaia tetai tikaanga manea, ki te te Orometua o te Ekalesia Arurangi, Rev Soatini Tinirau, kia rave i te Pureanga o te Kiritianga Tapu. Kua taopenga teia tuanga, ki tetai akairo o te Pakau Aroa ki tetai au tangata ta te Kopu tangata i manako, ei akangateitei i to ratou nga tupuna.

1. Numangatini Ariki
2. Tinomana Tokerau Ariki
3. Kaimarama Mataiapo
4. Raina Mataiapo



5. The Late Robert Wigmore Snr – Family Representative
6. Pu Tapere o Vaimaanga

Meitaki Ngao kia kotou katoatoa, tei ariki mai i te patiangā kia tae mai ki to matou akakoroanga i teia popongi nei. Kua pumaana to matou ngakau, no ta kotou turuturu ia matou te anau i teia ra e to matou au pa metua e te kōpu tangata tei tae mai e tei kore i kapitiiā mai, to runga nei i te enua ko Rarotonga, to te Pa Enuā, Nu Tireni e Autireria.

Ata wai wolo kia Julie Ann Taripo Shedden, no taau tauturu i te rekotianga i teia angaanga maata o teia Kiritianga Tapu o to matou ngutuare metua o to matou nga tupuna koia a Papa Katuke Mauri e Mama Tuaka no te turanga o te nenei e te tukuanga atu i teia tua tapapa ki runga i te Peu Tupuna, kia kite mai to te Kuki Airani e to te Pa Enuā I vao ake. Meitaki Ranuinui

Te tupu nei te akaroa, no teia ngutuare metua, kare matou e kite akaou. Inara tei roto i to matou au ngakau tatakita, te vairanga o te tutu manea o teia ngutuare o to matou nga tupuna.



Te karanga nei te Pe'e o to matou tupuna tane.

*E vae e, na mua iaku i te aere.
 Akamou i te tira i a Tumu-te oe, i a Tumu- te –oe.
 Tireia e Tane - vairua
 E Tane- i- te-lo.
 Aruru mei Atiavai
 I te mangungu e karara i te rangi.*



Tangi Ke! Tangi Ke! Tangi Ke! Rava, kua matau ua tatou. Na te Unga a Papa Katuke Mauri e Mama Tuaka



*Tataia TRO
 Tutu neneia e Julie Ann Taripo- Shedden*

6. Uipaanga na te au Arataki Girl Guides

Kia Orana kotou katoatoa i te aroa maata o te Atua. Te nako nei te irava ei, akatomo i ta matou nuti akakitekite, “*Ko te ra teia tei akonoia, e lehova, kia rekareka tatou e kia pereperekavana*”.

I te Ruirua ra 17 no Me 2022, kua rave atu te putuputuanga Girl Guides o Rarotonga nei, i ta ratou uipaanga mua no teia Mataiti 2022. Kua tae mai te au arataki o te au kamupani e 6 o Rarotonga nei e pera katoa te au arataki Konitara. Kua rave iatu te reira ki roto i te are Uipaanga o Panama i te ora 5.00 i te aiai.

I te mea oki e, ko teia te tuatau mua no matou i te uriuri manako no te turanga o te maki koviti tei riro i te akangaroi i te au angaanga katoatoa ta tatou i matau. Kua roa rai ia matou, i te uriuri i te au manako, te ka riro, ei akameitaki e te akamatutu i te putuputuanga tamaine.

Tetai au manako tei tau i te akakite ia mei roto mai i teia uipaanga koia oki: -

1. Te turanga o te au kamupani tatakaitai i teia ra
2. Te au porokaramu apii, ei tauturu i te putuputuanga mei roto mai i te opati o teiane ai, te WAGGGS
3. Te au parani angaanga tei akanooia ete au arataki Konitara
4. Te au porokaramu i roto i te karena mataiti 2022
5. Tamanakoanga i tetai au mata no te Pa Enuā

Te oronga atu nei ite reo AKAMEITAKIANGA, kia kotou e te au arataki, tei tae mai ki ta tatou Uipaanga mua o teia Mataiti 2022.

Te au metua vaine maroiroi i runga i te au Pa Enuā tatakaitai, te rauka nei i te oronga atu i te reo akaaravei ia kotou katoatoa na roto i teia kaveanga karere. Ariki mai i to matou reo kia kotou katoatoa. Ta kotou au tauturu i te putuputuanga tamaine i runga i to kotou au enua. *Meitaki Ngao, Meitaki Ranuinui, Meitaki Atupaka, Meitaki Korereka, Meitaki Polia, Ata wai wolo.*



*Tataia e te National Secretary, Mrs Upokotea Unuia-Tuakana
Tutu neneia e Matatui Nicholas*

7. 199 YEARS OF THE GOSPEL ON RAROTONGA



he Living Gospel of our Lord and Saviour Jesus Christ was established on Rarotonga on the 25th day of July 1823, so another year to go to celebrate its bicentenary and planning for that big event is already under way. But for this story, it is on celebrating the 199th anniversary which was held on Sunday evening 24th July at Arorangi CICC; Arorangi being the host for this year's commemoration as well as the secretariat for the Rarotonga CICC Council, the body that coordinates and facilitates all programmes on behalf of the 6 church branches on mainland Rarotonga.

The council-approved programme for the evening was as below:

POKORAMU RĀ TAEANGA EVANGELIA O RAROTONGA

Rā: Sabati, 26 Tiurai 2022
 Ora: 5.00pm
 Ngai: Ziona Tapu – Are Pure CICC, Arorangi
 Tumu Tapura: Ta te Evangelia i Rave i te Kuki Airani Nei

POROKARAMU (MC-Diakono Teariki Purua)

4:45pm Kia noo te Ekalesia ki roto i te Are Pure e ratou tei patiaa

5:00pm Akamata te Porokaramu

- I. Pure Akamata – Orometua Tinirau Soatini, Ekalesia Arorangi
- II. Karere Akaaraveianga – Diakono Okirua Teokoitu, Tekeretere, Ekalesia Arorangi
- III. Kura Akamaaraanga i teia rā Taeanga Evangelia ki Rarotonga nei – Orometua Ngateitei, Tuaine Ngametua (done by Tinirau Soatini)

Tuanga Akapapaanga Akamori

- | | | |
|--------------------------------|---|--------------------------|
| 1. Praise & Worship Team | - | Arorangi |
| 2. Imene Akatomoanga (Introit) | - | Nikao |
| 3. Pure Akatapuanga | - | Orometua Tinirau Soatini |
| 4. Imene Apii Sabati | - | Titikaveka |
| 5. Tatau Tuatua – Luka:7 1-10 | - | Orometua Tinirau Soatini |
| 6. Imene Tuki | - | Ngatangia |
| 7. Pure | - | Orometua Tinirau Soatini |
| 8. Imene Tuki | - | Matavera |
| 9. Koikoi/Imene Moni | - | Arorangi |
| Akatapuanga i te Atinga | - | Orometua Tinirau Soatini |
| 9. Akoanga | - | Orometua Tinirau Soatini |
| 10. Imene Apii Sabati | - | Avarua |
| 11. Pure Akaoti | - | Orometua Tinirau Soatini |
| 12. Imene Akaoti (Vesper) | - | Nikao |
| 13. Praise & Worship Team | - | Arorangi |
| 14. Katikati (Ngai:Kavaliala) | | |



The programme went well and according to schedule with about 250 in attendance. Afterwards a sumptuous meal was had by hall in Calvary, the Arorangi CICC Sunday School Hall. A big thankyou to Arorangi for the

hosting including refreshments. What next? The national Gospel Day on October 26, the 201st year of it being established in the country on Aitutaki. And of course Rarotonga’s bicentenary July next year.



Write-up and photos by N. Mataio

8. CHOIR/IMENE TUKI, MAIRE NUI 2022

Ite au mataiti i topa me tae ki te tuatau o te Maire Nui, e raveia ana te tuanga o te choir e te imene tuki i te aiai Sabati. To teia mataiti kua raveia i te Paraparau 4 Aukute ki te Are Kirioi Nui (National Auditorium). E 19 au pupu imene i te katoatoa, 9 no te choir, 10 no te imene tuki. No Rarotonga pouroa teia au pupu imene, kua na runga ra tetai pae i te ingoa enua no te mea kare te pa enua i aere mai ki Rarotonga nei i teia mataiti, kua riro ra to ratou iti tangata i Rarotonga nei i te mata ia ratou.

Teia ireira i raro nei te au pupu tei piri atu ki roto i te tarekareka akarere imene no teia tuanga:

Choir	Imene Tuki
1. Pukapuka/Nassau	1. Mitiaro
2. Tupapa/Maraerenga	2. Takitumu
3. Rakahanga	3. Nikao
4. Atiu	4. Mangaia
5. Mauke	5. Puaikura
6. Puaikura	6. Mauke
7. Mangaia	7. Atiu
8. Nikao	8. Rakahanga
9. Takitumu	9. Tupapa/Maraerenga
	10. Pukapuka/Nassau

Akateateamamaoanga

I te Ruirua 2 Aukute kua putuputu te au Akava (judges) ki te opati o te Tauranga Vananga (Ministry of Culture) no te uriuri, akamarama e te akatanotano i te au tuanga o te akavaanga. Teia i raro nei te reira au tuanga e te akamaramaanga:

Choir (imene pupu)

- Imene (song) – taka o te imene/clarity and diction, te au tuanga reo/voice parts, apaianga reo/voice harmony
- Atuanga (composition) – akamataanga/introduction, akanooanga tuatua/lyrics arrangement, pakari o te imene/degree of difficulty, akaotianga/ending
- Akaarianga (presentation) – tupu tapura/connection, turanga o te imeneanga, overall presentation

- Akatere (conductor) – akatere i te imene/conduction, aru i te akatere/response to conductor

Imene tuki

- Imene (song) – taka o te imene/clarity and diction, te au tuanga reo/voice parts, apaianga reo/voice harmony
- Atuanga (composition) – akamataanga/introduction, akanooanga tuatua/lyrics arrangement, pakari o te imene/degree of difficulty, akaotianga/ending
- Akaarianga (presentation) – tupu tapura/connection, turanga o te imeneanga, overall presentation

Nga tuanga e 2 o te imene, kua akatuangaia te maka (points) mei roto mai i te 100.

Teia ratou tei iki mai te MoC ei au akava/judges:

1. Jeannine Daniel – judge/convener
2. Strickland Upu
3. Kathy George Nubono
4. Jane Kora
5. Nga Mataio
6. Justina Nicholas – facilitator



Turanga o te imene

Kua akanooia te au imene katoatoa kia aru me kore kia taiku i te manako maata/theme o te Maire Nui i teia mataiti ki roto i nga imene e 2, koia te *Vairakau a to tatou Ui Tupuna*. Vaitata rai e ko te katoatoa kua rauka teia theme i te akaoia ki roto i nga tuanga imene. Tetai mea pumaanga, kua rauka i te au pupu imene i te akapiri i te manako maata/theme ki tei taikuia i roto i te Bibilia no runga i teia manako maata, akapirianga ki te tua o te kopapa e pera to te vaerua.

E mea papu e kua akapou te au pupu imene katoatoa i te tuatau no te apianga i ta ratou au imene no te mea e turanga teitei tei kitea ki roto i te ua imene katoatoa. Noatu e, okotai rai re 1, re 2, re 3,...., kua re ra te katoatoa me akaraia atu ki te tuatau ta ratou i akapou ki runga i te akateateamamaoanga e pera te rakei ta ratou i aao mai. Kia vai manea e te maroiroi uatu rai teia tuanga o te Maire Nui no te au mataiti e tu mai nei.





Tataia/neneia e Nga Mataio

9. HEADSTONES UNVEILING



Unveiling the newly-installed engraved headstone of someone who has passed on – recently, a few years back, a very long time ago, doesn't really matter when – to expose the often-emotional and memorable writings contained thereon, is a custom in the Cook Islands as in many countries around the world. The custom most likely took hold after Christianity was introduced into the country just over 200 years ago by the early London Missionary Society (LMS) missionaries. While it is common for the unveiling to take place a year after passing, the timing is by no means fixed for a

particular period of time. It can even take place less than a year or decades after passing, depending on a number of issues: availability of family members living abroad, associated costs, availability of information especially if the unveiling takes place a long time after passing, like a generation or so, etc. In such cases, getting the required information to go on the headstone then becomes challenging: who has the information, is it the right one, how do we know this is it, and so on. No wonder families normally want the unveiling to take place *not in the too distant future*. This article is about 2 relatively recent unveilings in Matavera on the eastern side of Rarotonga.

HONU BEN



Honu – as he is affectionately called and known around the Cook Is and amongst Cook Islanders who knew him in New Zealand and Australia – originally hailed from the northern island of Manihiki. He married Puretu Tamarua of Matavera and lived most of his life with his family on Rarotonga before moving on to New Zealand. He passed away in June 2020 after a useful 76 years in this life, and survived by his wife, children, grandchildren and great-grandchildren. His headstone unveiling took place on 7 July 2022 at his residence in Matavera, Rarotonga, 2 years later. It was attended by a good number of family friends and relatives from within the Cook Islands, New Zealand and Australia. Everyone treated themselves to a well-laden table full of all foods imaginable after the ceremony.

There is a brief write-up of his life in the Obituary section of CICC Newsletter no.78 published in June 2020.

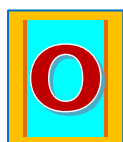
TIRA ALBERT



Tira – often referred to as Tashia – was called in December 2015 after 67 years in this life. He married Teremoana from Tupapa and has been living in the village with his family all his life. He is survived by his wife and grown-up children who have their own families today. His headstone unveiling took place on Monday 22 August 2022 at his final resting place outside of his home in Matavera, 7 years later. Many family friends from Rarotonga and New Zealand attended the unveiling. Sumptuous snacks were served afterwards at the Holy Spirit Revival Church at Matavera.

Write-up and photos by N. Mataio

10. TERETERE MAPU



On Sunday 21 August it was tapere Avatiu CICC Youth's turn to turn up at Matavera CICC for the 2nd and final youth teretere mapu for this year 2022. Led by Deacon Bob Williams and under the umbrella of Ekalesia minister Vaka Ngaro, the team of almost 50 also included supporters and students from the Takamoia Theological College.

The Avatiu youth based their presentation on the reading of the day, Psalms 59, where David prays to God to deliver him from his enemies, and related David's experiences to those of the youth today facing the many challenges of this life. The presentation also included choruses with emphasis on the theme.

After the presentation by the Avatiu youth, the Matavera youth gave theirs based on the faith and belief of the youth in the Lord today, and the need to continue nurturing and strengthening them in their walk in the Lord while they face today's challenges and temptations, very similar to the presentation by the first group. If the question is; who will nurture and strengthen them? The answer is simple; they themselves will have to do that, assisted by the parents, supporters, youth leaders, minister, senior church members, elders, etc.

After the service, all proceeded to Gibeona for feed put up by the Vaenga/Pouara tapere, assisted by tapere Rotopu, as well as Titama/Tupapa. Another good Sunday youth service both in the church and in Gibeona.



Avatiu CICC Youth, supporters and students from Takamoa Theological College attend Teretere Mapu at Matavera CICC, Sunday 21 August 2022.

Write-up and photo by N. Mataio

11. BLESSING OF SOCCER UNIFORM



blessing ceremony for the Matavera-Ngatangiia Football Club new match day uniforms and training equipment was held today Tuesday 23 August at our home field in Matavera. Meitaki atupaka to Orometua Panu Rouru for blessing our new gear for the upcoming 2022 season.

The senior men's and women's uniform sets were generously sponsored by Chris Denny from *Rarotonga Health and Fitness Club* and *On the Juice Bar*. The U10's uniform sets were kindly sponsored by Nathan Ivaiti from *Love Café*. The club also received new training equipment from Cook Islands Football Association for our teams and coaches to utilize throughout the season.

We are beyond grateful and proud to showcase our awesome sponsors throughout this season and many more to come. This generosity will greatly assist the development of our young players and ensure our coaches and management team are well equipped to cater for all our teams.





Left centre: sponsor Chris Denny; Middle right: Ms Dorothy Ivaiti, on behalf of Love Café, Right: player Marona Teataiariki wearing a sample of the sponsored uniforms.

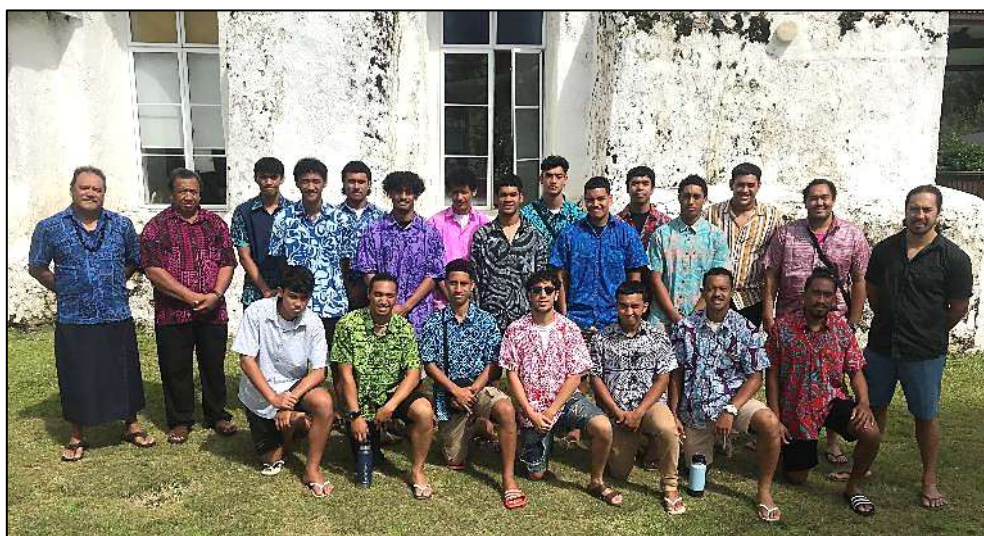
Write-up and photos by Debora Mataio (standing, middle photo)

12. CIFA UNDER 19 TO OCEANIA COMPETITION



The Cook Islands Football Academy (CIFA) Under-19 soccer team attended church service on Sunday 28 August at the Matavera CICC. They will depart for Tahiti on Saturday 3 September to compete in the under 19 Oceania qualifying competition for the U19 World Cup to be held at a later date. According to their team management, there will be 11 teams from around the Pacific who will try to qualify for the global event. The competition is held every 2 years, so this year is for the boys, and the girls will have theirs in 2 years time.

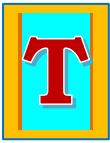
Minister Panu Rouru in his sermon gave words of encouragement and moral support to the team who will be representing not only CIFA but the country as well. Over snacks put up by the Ekalesia for the team in Gibeona, the church's Sunday School Hall after the service, Paul Turepu, CIFA Administrator, gave a thankyou speech on behalf of the team. All went back home afterwards on a,, yes, full tummy.



CIFA U-19 team members going to Tahiti to participate in the Oceania qualifying competition for the U-19 World Cup. The team with supporters attends church at Matavera CICC, Sunday 28 August 2022.

Write-up and photo by N. Mataio

13. UPDATE NO TE KAINGA OROMETUA I NASSAU



e papa Peretiteni o ta tatou akonoanga CICC, Rev. Tuaine Ngametua e te Kumiti Tinamou, te Principal i Takamoa e te au apiinga, kia orana ite aroa maata o te Atua. Te inangaro nei matou ite oki mai i te akakitekite atu kia tatou eaa teia e tupu nei i runga i teia anganga na tatou ite kainga orometua i Nassau, mei te repoti iatu ana i roto i te marama Me o teia mataiti.

Kua raveia te tukuanga ete akatapu anga i te tango i te Paraparau ra 12 o Me 2022. I teia ra, te aere meitaki nei te angaanga ki mua. Teia ta kotou e kite mai nei.



Kua patipati atu ana matou i tetai tauturu na roto i ta tatou au ekalesia CICC e tetai au putuputuanga kia akatapu ia teia moemoea. I teia ra, tena roto atu nei iaku, te akameitakia'anga mei te tavini o te Atua Rev. Talalu Kiliuyi, te tauturu e te tiaki o te ekalesia, Tuaine Williams, te Tekeretere o te ekalesia Leleau Ruarau, te au kamuta katoatoa, te ekalesia katoatoa e pera te iti tangata i runga ite enua ko Nassau e angaanga kapiti nei no te akaoti i teia angaanga.

Teia i raro nei te akapapa'anga o te au tauturu moni tei tae mai:

No.	Donation	Amount
1	One Spirit Gateway Church, Australia	\$10,624.00
2	Pukapuka Rarotonga Community	\$1,000.00
3	Pukapuka Rarotonga Community Fundraising	\$4,400.50
4	Amy Akai, Pukapuka	\$200.00
5	Mariena Papitai, Pukapuka	\$150.00
6	Mr & Mrs Gosselin, Rarotonga	\$100.00
7	CICC Arutanga Ekalesia, Aitutaki	\$10,000.00
8	CICC Palmerston North, New Zealand	\$1,000.00
9	Pukapuka Hawke's Bay Community, New Zealand	\$4,000.00
10	Papa Korua & Mama Maoake Family	\$1,500.00
11	Ripanaui Tauia & Family, Rarotonga	\$50.00
12	CICC Mildura Ekalesia, Australia	\$2,827.93
13	Amelia Wuatai Family Hastings	\$1,000.00
14	CICC Slacks Creek Ekalesia, Australia	\$10,000.00
15	Ngaro Koteka Family	\$600.00
16	CICC Atiu Ekalesia, Atiu	\$5,000.00
17	Brisbane Tere to Nassau Group donation	\$2,000.00
18	NZ Auckland Nassau Community	\$3,500.00
19	Romani Katoa & Katoa family	\$1,000.00
20	Griffith Pukapuka Community, Australia	\$3,151.82
21	Mission Beach Ekalesia, Queensland, Australia	\$5,000.00
	TOTAL	\$67,104.25

Kare ko teia ua, te tiaki atu nei ia ratou tei akakite mai e ka tuku mai ta ratou tuanga no te tauturu i teia akakoroa'anga.

I runga i teia pai (MV Taunganui) e aere nei ki Nassau, kua paati mai te \$54,000 tei akapou ia ki runga ite au apinga tei inangaroa ia no teia kainga orometua. Te irinaki anga, ko te au mea rikiriki toe e te tomo'anga o teia kainga orometua, ka rava te reira me pou mai te au moni tei tamanako ia.

Te akara'anga, ka oti meitaki te are orometua i teia nga marama openga o teia mataiti. Me oti te reira ka akakite iatu rai te reira e te tuku atu i tetai invite no kotou tei tauturu mai kia aere ake ki Nassau ite kite i te meitaki ta kotou i tauturu mai.

Kia akameitaki mai te Atua ia tatou katoatoa e kia akakiki ua mai i to tatou au ngai ngere kia tupu te inangaro o te Atua i roto nei i tana ekalesia Keresitiano.

Te Atua te aroa no tatou katoatoa. Atawai wolo ye maneke.

*Junior Ngatokorua
On behalf of Nassau Ekalesia*

14. HIOE'S MINISTRY



ia orana and greetings in the name of our Lord and Saviour Jesus Christ, other words we say: ia orana i to tatou farereira i roto i te here e te aroha o to tatou Fatu o letu Metia. Just to update on our journey after we were ordained as ministers in the year 2020 end of October.

From Rarotonga we wanted to go back to Australia in our Ekalesia and continue studying with God's will and serve in there until the next rotation.



On our way to Australia, we stopped in New Zealand at the beginning of the year 2021 due to the covid restrictions, we stayed longer and within our stay in New Zealand we had the privilege of working alongside the Auckland CICC Council and also the RAC (Regious Advisory Council) for almost 4 months.

Before returning to Australia, we received the news from the CICC Executive Committee in Rarotonga, Takamoā, that we have been appointed to serve in Tahiti as soon as the border opens. Our plans continue to remain and work in our Ekalesia.

We stayed in Australia for 16 months and during our stay we also had the privilege of working alongside with the Australia and Victoria CICC Councils.

We are grateful and thankful to all the church ministers in Victoria and the Ekalesias, not forgetting other denomination pastors and their families for their endless love and support towards us the new ministers.

A special one to my families and friends, to our Orometua and the Clayton Cook Islands Church for the great support regardless of the restrictions, God has truly helped and blessed us through these hard times. God had made it possible for us seeing the challenges we were facing, getting our visa and the kids French passport done in the time in order for us to travel to Tahiti.



On the 18th of June 2022, that day finally came true, yes during this time our faith was really tested with so many forces that came at us trying to stop our trip, but we continue to believe in God that no matter how much the devil tries to stop us, God's work will always conquer, and so we arrived in Tahiti with our visa done and ready to work and serve our Lord. Just an appreciation to my families in Tahiti for taking care of us and also our brothers and sisters in Christ for the love and support.

On 24th of June 2022 we were told to leave Tahiti on the ferry boat this day by the Executive Committee of Etaretia Porotetani Maohi and our first destination was the island of Raiatea. We were to be welcomed and presented in front of the Executive Committee of the Etaretia Porotetani Maohi. We also had the pleasure of being accompanied by another Tahitian minister and his family who came from Fiji with his PhD, Dr. Teihotua Pohue, after spending 6 years studying there.



We have both been placed on the island of Tahaa with a church to look after and work with the Bible College of Terereatau and the council of Tahaa. Arriving in Tahaa same day in the afternoon, my family and I were welcomed by our 2 Ekalesias, Patio and Hipu, we had a meet-and-greet, followed by a kaikai.



Sunday 26th of June we were presented in front of our 2 Ekalesias, Patio and Hipu. The ceremony was led by the Vice President of the Etaretia Porotetani Maohi, accompanied by the President Fenua and all the Deacons of Patio and Hipu, followed by a massive kaikai put up by the 2 Ekalesias.



Today my family and I are very grateful to where God has led us. The journey wasn't easy but we believe that God sent us here for a purpose; to proclaim, to teach and to empower his people. As we settle down to carry out the task before us, we also look forward to meeting up with our 2 brothers from the CICC and their families who will join the Etaretia Porotetani Maohi in a few months time to serve here in Tahiti in the other Ekalesias under the EPM/CICC ministers exchange programme. This programme has been in existence for over 50 years now, praise the Lord for this long partnership between the two churches, both off-springs of the LMS.



May God bless you all, ia maitai i roto i te aroha e te here o to tatou Fatu o Ietu Metia. Maururu e maururu roa.

Rev. Maurice Hioe and family

15. KIA AKAMEITAKIIA TE ATUA



IA orana tatou katoatoa i te aroa maata o te Atua i teia tuatau. Ei akatomo i to tatou manako, te nako nei te TATA SALAMO kia tatou, KO TE ATUA TO TATOU AKAPUANGA E TE MAROIROI TAUTURU VAITATA ROAIA TATOU ME ROKO IA E TE TUMATETENGAE, te au taeake kua anoano au i te apai mai i teia manako kia tatou e te au METUA TANE ME KARE TATOU E TE AU PAPA. Note mea kua kitea ia mai e te maata nei tatou e te au Metua Tane e roko ia nei e te maki.

I te ra, 8 no Tiunu kua rokoia au e te maki no reira kua tupu te manako ka tere atu ki Nutireni no te kimi taturu i ko i te taote mate irinaki anga e kare toku i te aka maki inara kua kite ia mai e kare toku maki e meitaki ana kua tukuia atu au ki roto te Emergency Auckland hospital kua noo au ki roto i teia Emergency room mei te ora tai i te avatea ki te ora ngauru i te po mei reira kua tukuia atu au ki roto i te ward (9) kua noo au ki reira e Varu ra, no reira e te au taeake kua rauka te meitaki e te manuia i taku tuatau i roto i te Are maki kia aka meitaki ia te Atua no te ora tana i oronga mai.

No reira e te au matua tane auraka tatou e tiaki kia pakari to tatou maki ka aere ei tatou ki te taote me te kite ra koe e kare toou kopapa e meitaki ana aere kia akaraia koe e te taote. Ka anoano katoa ia te turuturu a ta tatou au Vaine ia tatou me tae tatou ki roto i teia turanga nei no reira e te au metua tane akamaroiroi. Kia tauturu mai te Atua ia tatou.

Tataia e Tekura Potoru

16. AKAOUANGA IA BETELA I TEIMURIMOTIA



ia Orana te iti tangata i te aroa maata o te Atua. I te Sabati 26 no Tiunu 2022 kua raveia te pureanga openga ki roto i te are pure Betela. Kua riro teia pureanga ei rekareka e pera ei topa anga roimata no te Ekalesia. Kia kite i te angaanga meitaki e te maata a te au metua tei akangaroi. Kua riro te Orometua Tereapii Matakere i rave i teia pureanga e te Tekeretere Ken Ben

i te akakite i te turanga o te tumuanga ka akaou ia ei e te vaerua. Kua riro katoa te au metua Diakono e te Elders i te tu ki mua i te au ngutupa i te tuatau pure no te kiritianga i te tapu. Kua akangateitei ia te au metua e ora nei e kua riro a Papa Tauturu Orometua Moe Tutira e Manase Pureau ei mata. Ko raua e Papa Joe Manuel tetai au metua tei angaanga ana ki roto i te are pure i te tuatau tau ia ei mei te taua rakau ki te patu.

Kua akateke ia te au noanga e te tamariki apii tua rua o Teimurimotia i te akatereanga a te Puapii Maata Vae Unuka. Kua rave katoa te pureanga Oroa i te Sabati ra 3 Tiurai ki roto i te are apii Sabati. I roto i teia tuatau te pure nei te Ekalesia ki roto i te Are Apii Sabati. Kua akamata te angaanga ki runga i teia ngutuare ko Betela i teia ra e ka pou rai tetai au marama no te akaoti i teia. Ko te contractor Keta Williams teia e rave nei i te angaanga.



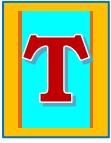
Renovation to BETELA, the Titikaveka branch of the CICC. The Ekalesia is currently holding services in the Sunday School Hall across the main road.

No reira te iti tangata Teimurimotia e noo nei ki Nuti Reni e Australia e reo akamaroiroi e te pati anga akaaka rava teia mei roto mai i au metua, to te Evangelia, Kavamani e te Peipei Utu (Mataiapo) mei Tikioki ki Vaimaanga - no te tauturu maata i teia akakoroanga maata.

Kua akarongo tetai au arataki e te putuputuanga o Teimurimotia i Akarana e Australia i teia akakoroanga no Betela. Ko Johnny Hosking te akaaere i te tukuanga akanooanga no Nuti Reni e Australia. Tana imere: john.hosking@cookislands.gov.ck. Meitaki maata i roto ia Iesu Mesia.

*Ken Ben
Tekeretere, Ekalesia Titikaveka*

17. TE MAEVA NUI



The Te Maeva Nui is an annual cultural celebration devoted to the country's attainment of the status of *Self Government in Free Association with New Zealand* in 1965. August 4th of that year is the date when the NZ Government said to the Cook Islands; *yep, you look mature enough to look after yourself, so go for your life!* Since then, the country has been run by locally elected representatives to Parliament, except defence which NZ continues to look after on behalf of the country.

The below write-ups are by some of the Takamoā Theological students who witnessed this year's event which was staged at the National Auditorium next door to the college. Te Maeva Nui, Te Maire Maeva Nui, Te Maire Nui – they all mean and refer to the same event.

TE MAEVA NUI

The Theme for our Te Maeva Nui celebration this year was the traditional medicine of our tribe and our island. The Te Maeva Nui celebration kicked off with the float parade held on Friday, 29 July 2022. There were many islands, districts, international communities, government departments, sports teams, and the Bank of the Cook Islands that joined in the float parade. Many families came with their mats, chairs, umbrellas and just sat on the side of the road near the terevete park and waited for the float parade to begin.

The International night was the first show to begin the performances, and this was held on Saturday 30 July 2022. There were three kapa haka teams that came from New Zealand to join in the Te Maeva Nui celebrations, and they performed on Saturday night along with the Filipino community, Niue community, Samoa community, Tonga community, Kiribati community, Indonesia community and the Fiji community.

The cultural performance began on Wednesday night with the Island of Pukapuka taking the stage first with their action song, followed by the district of Tupapa Maraerenga, and the island of Atiu with their drum dance, Mauke island with their action song and the district of Arorangi and their drum dance. One of the Kapa haka teams from New Zealand who were guest artists on the night, performed after the district of Arorangi to end the first half of the performances. After intermission everyone who attended the culture performances was welcomed back in with another guest artist group also from New Zealand with their performance before the island of Mangaia came on stage for their action song, followed by the district of Nikao also with their action song. The district of Takitumu was next with their drum dance and ending the night was the island of Mitiaro with their action song.

Thursday night was set aside for the choir and the traditional singing. The first half of the program started with the choir and the Takamoā theological students joined the district of Tupapa-Maraerenga. We were second to perform for the choir and second to last in the traditional singing which was after the intermission. When we were on stage, there were not many people in the auditorium, but I enjoyed doing both our performances. When we finished, we all returned to Takamoā said our final prayer and we all went back home to rest for the church service on Friday morning.

Friday was the last day of the culture performances, and I had the privilege of saying the opening prayer before the performances started. The first performance started with an 'ute' by the island of Mitiaro, followed by the action song by the district of Takitumu, drum dances by the district of Nikao and island of Mangaia and to end the first half of the program was the action song by the district of Arorangi.

During the intermission we were invited to the V.I.P tent to have something to eat. There were different varieties of sandwiches, pastries, cakes, desserts, fruits, coffee, tea, milo and water. When we were done, we went back inside to wait for the second half of the programme which was started off by the island of Mauke with their drum dance, the island of Atiu and their action song, the island of Rakahanga and their 'ute', the district of Tupapa with their action song and ended the night with the island of Pukapuka and their drum dance. There was a ten-minute break before they started the prize giving presentation. I walked up to receive the prize for the choir and traditional singing for the district of Tupapa-Maraerenga. When the presentation was completed, I was called back on stage to say the closing prayer. It was the end of the Te Maeva Nui celebration for 2022.

Even though the cultural performances this year were only three days, compared to the other years when it ran for two weeks, I enjoyed listening to my children talking about the performances they watched at the auditorium. One of the things that changed this year was the night of the choir and traditional singing. In the previous years these two performances were done on a Sunday, but this year it was held on a Thursday night. I think they should change it back to Sunday, because I think there will be more people that would attend.

Apianga Saungaki Rasmussen

TE MAIRE MAEVA NUI

Te Maire Maeva Nui means 'a time of celebration', and it is a celebration that takes place every year, one week before the fourth of August. It is a celebration that no one wants to miss out on, with all the outer Islands and the three tribes on Rarotonga coming together to compete. The items or divisions are; Traditional hymn (Imene Tuki), Choir, Drum dance, Action song, Ūtē and Chant (Pe'e). It is all about the Cook Islands Culture.

This year Te Maire Maeva Nui was held differently according to the records of all the past Celebrations. It is the first time that the General Election was included into the Te Maeva Nui week, held on the first of August 2022, three days before the 57th Annual Self Governing on the fourth of August. Nevertheless, it didn't stop the Cultural Teams from participating in this exciting event.

All Cultural Teams must base and connect their songs and items to the theme of the year, this year for example, The Traditional Medicine of My Community/Island. Out of all the teams and their hardworking Taunga and composers, one will be crowned 'Champion of the Year'. All these events will be held at the National Auditorium located in Avarua.

The Auditorium, also known as Te Are Karioi Nui, was full of people from different outside Te Are Karioi Nui with a big screen placed there so that people can also watch the teams performing inside every night. Food stalls were allocated there with families selling fresh, hot, barbecue food and cold drinks so that people can buy something to eat while watching. As Teao-mārama Taunga said, "Feed your soul with joy and pride and also feed your stomach to keep you alive."

That is the beauty of this event, for you to see it with your own eyes, rather than to hear it from your friends or family. So, sit back, relax and enjoy the beauty of all dancers, the colourful costumes, the different voices from the people of the Cook Islands.

Apianga Ngatokotoru Rouru

2022 MAEVA NUI CELEBRATIONS

Takamoā Theological College took part in joining with the village of Tupapa Maraerenga. It was a festive time with joy, happiness and unity but above all to help celebrate the Cook Islands self-governance. It was an opportunity for the Cook Islands people to come together to celebrate and display their culture through singing and dancing.

There were four categories in which Tupapa Maraerenga took part in: The drum dance, action song, imene tuki and choir, while other groups also took part in the ute. Tupapa Maraerenga performed an imene tuki composed by the President of the Cook Islands Christian Church, Reverend Tuaine Ngametua, and the choir, which was composed by Takamoā student couple, Apianga Ngatokotoru and Apianga Miimetua Rouru.

The children of Takamoā also took part and were involved in the drum dance and the action song. My wife and I had been assigned as chaperons and accompanied them to practices when required. The final performance was worth every minute as we saw them progress positively during each practice. The children helped with the imene tuki which was placed 1st in its category, and they helped also in the choir which was placed 3rd in its category. Overall, it was a memorable occasion for all who participated.

Apianga Moutira Tereora



TE MAEVE NUI 2022

Walking into a colourful room is mind blowing. Then a person asks, “What’s with the white suit?” I humbly replied, White adds a soothing rhythm to a colourful room. It makes everyone feel the light. I was reminded about the Word of the Lord in the Gospel of John 1:4, “In Him was life; and the life was the light of all men.”

What an honour it was, to witness and to be part of the Te Maeva Nui 2022 celebrations. Commemorating the 57th year of the Cook Islands self-governing and all I can say is what an experience it was.

I was given the privilege to conduct the opening prayer at the National Auditorium, based on the theme, the traditional medicine of my community or Island. The reading for that evening was from the Gospel of Luke 8:40 – 56. This speaks about two people. The first, Jarius, a ruler of a synagogue’s 12-year-old daughter, who was about to die and secondly, an unknown woman who had a bleeding issue. By faith this man and woman sought and believed Jesus could heal them. With a word from Christ, they were healed. I applied it to our ancestors, how they looked for a cure for their sickness. By faith they received healing from medicines used from plants, in both the land and sea.

Seeing all the different techniques in costume making and performances was not as excellent compared to the previous year. One of the groups stood out to me whom I’m not naming, which I thought was against the word of God. Their act was interesting, but I wasn’t sure how they could relate evil spirits being healed with traditional medicine. The Bible is clear that only God can heal evil spirits.

The highlight for me in this celebration was performing with my fellow students. We took out 1st placing for the imene tuki section composed by our President Tuaine Ngametua, and in the choir section we came 3rd placing, a song composed by our friend Ngatokotoru Rouru. I thought we all came through well because everyone of us worked hard in taking part since day one to the end.

Apiianga James Jessie

18. TRIBUTE TO MAURI TOA BY TTC STUDENTS

In the CICC Head Office at Takamoa, Rarotonga, there is a small division known as Publications which is responsible for printing and distributing publications to the church’s branches in the Cook Islands, New Zealand and Australia. In 2013 Mauri Toa was appointed to head the division, a position he held until his sudden passing last August, a total of 9 years. This section is a tribute to him by some of the Takamoa Theological College (TTC) students whom he worked with regularly on their printing requirements. The writings are not only from the authors themselves, but also inclusive of similar sentiments of other students in the current and past intakes who also worked with Mauri since 2013. The *Obituary* section of this paper is also a tribute to him from his own family.

Tribute by Apiianga (student) Frances Rasmussen

Mauri Toa was born on the 27 June 1965. He was the sixth of eight children of the late John and Ella Toa of Ngatangia. He hails from the islands of Mangaia, Rakahanga and Rarotonga.

Mauri became a Deacon for the district of Muri, Ngatangia in 1996, and some years later was elected as Secretary for the Ngatangia congregation. He was their secretary for many years until his passing on the 6 August 2022. As his role as a secretary for Ngatangia he was their representative to the General Assembly, and the Uipaanga Konitara. In the General Assembly held in Melbourne, he was elected as the Director for Publication, and he served this post in the office in Takamoa until his passing.

Mauri was also the President for the organization Kopapa Reo Maori, which is run by the Ministry of Culture. He was a composer for traditional hymns, chants, choir, and poems and his last composition was the action song for the district of Takitumu 2022. Many of his family members describe him as their very own genealogist. He was the main speaker of the family at birthdays, anniversaries, family reunion, funerals and many more. He was a man of so many talents. The thing that I will miss most about Mauri is going up to the Takamoa Administration Office and asking him to print out my assignment. He would always say to me, “Oh no, you are going to be here for a very long time. My computer takes a long to start. Go to Vaine and tell her to print it out for you”.

Papa Mauri Toa will be missed by his work colleagues in Takamoa, by the Vaka Takitumu dance troupe, The Kopapa Reo Maori Executive, The Ngatangia Ekalesia and most of all his family and all who knew him. Farewell Mauri Toa.

By Apiianga Veronica Jessie

A famous quote by Mauri Toa “Right to the end, full moon the moon phase, vision during the calming night, to get a woman at dawn, Honoring Princess onto the seating, The sound from Rangiatea, Takitumu e, e ara.”

Mauri Toa was well known warrior in Te Vaka Takitumu community, born and raised in Ngatitangia. It was said that he would be in his mother’s arms wherever she went. He was known for his leadership role in both religion and traditional circles. In religion, he was the Secretary of Ngatitangia Ekalesia for 12 years, and the same time the Director of Publications in Takamoa Theological College. In our culture, he was the Chairman of Te Kopapa Reo Maori for about six months. He was the founder of Te Kupu Ou – New Maori words.

This year 2022, Papa Mauri Toa was one of our Cook Islands Maori lecturers in Takamoa. He taught us how he translated English to the Cook Islands language. One of my favorite words that he taught us is “Ngakau mate-kaapeape” which means scientist. This word has never been translated in Maori before. This would be the first time. He related this word to some of our people today, especially Aitutaki, because we are the most well-known scientist in the Cook Islands, he thinks. There are lots of English words that he taught and spoke to us about that he translated into Maori. His encouragement to us was, keep reading and teaching our Cook Islands language, through Bible classes, sermons and singing, because time is changing.

Last time I printed out our work in the Admin, Mauri was complaining, his office has never been cleaned. So asked him! “Did you want someone to clean your office? I would love to clean your office.” He replied! “It’s ok dear, Kare e manata.” I felt sad, because I didn’t have the chance to clean his office. Today he has gone to be with our Father in Heaven. We will never see him or hear his voice again. I am sure he has the best office up there.

By Apiianga Rebecca Meremere

A humble man with a big heart taken without warning. Mauri Toa, a couple of weeks ago, passed away which left devastation not only upon his family but also his work in Takamoa, including the students and lecturers at Takamoa Theological College. As students, we had the privilege to sit under Mauri’s teaching as he lectured Te Reo Māori. He shared stories which interested the class. His character was one of a kind, always making people laugh as he told his stories.

At his family service, there was one thing that captured my attention, and this was the impact that he had left on his loved ones. It wasn’t until then that I realized that this man was a well-known, valued person to his people and how do I know this? When people stood and shared about him, it was obvious from the testimonies that he was a quality man that sowed a lot into the lives of the people that he connected and associated with. As we stood there for his send off, I was reminded and left with a question, what legacy do I want to leave with my family and others that God brings in my life? We may not live forever but our lives may determine others future.

By Apiianga Ngatikanga Tangaina

Mauri Toa; a very dedicated person to his village, to his church, to his work, as well as his families.

He was born in the year 1965 and raised by his parents in the village of Ngatangia. He is number six of the children, and there are ten of them all together.

Mauri started schooling at the Ngatangia Primary School, then went to Titikaveka College and completed schooling in the seventh form at Tereora College. He pursued further study at the USP Centre in Fiji to broaden his knowledge in accounting and was awarded with Certificate in Accounting.

Over the years He has worked for the Ministry of Internal Affairs, Ministry of Cultural Development, for the Kopapa reo Maori Organization as a Māori translator, and lastly for the Administration department of Takamoa as a Publication's Officer until his passing.

He held the position as a Secretary for the Ngatangia Ekalesia for many terms, and the position as a Deacon for more than 20 years.

Mauri Toa presented great commitments and dedication to the community and the people of the Cook Islands, but most of all to his Lord Jesus Christ, even though he was sick at times. A well-respected individual, he will be missed by many. Rest in peace, dear friend Mauri Toa.

By Apiianga Naporoaki Taia

Mauri Toa is a Cook Islander, from the Island of Mangaia, who lived in Rarotonga. He was a highly recognized person, whom everyone knew and admired because of his good character.

Mauri was a Tumu Korero, a song writer and a composer. He wrote all different sorts of music such as imene tuki, imene kapa rima, songs dedicated to someone's birthday and many more. This is who Mauri was. he was so gifted that he knew the history of the Cook Islands korero so well that he did not need to write any notes when he made his speeches to the people or to the ariki's. He just closed his eyes and talked.

I have come to know Mauri through our Church, the Cook Islands Christian Church, Balaclava, when I was the Church secretary. Mauri worked as the Director of Publications for the CICC. I used to order the Ekalesia's books through Mauri. Coming to Takamoa as a student studying Theology, Mauri became our maori teacher, taking over from our lecturer that went overseas for a couple of weeks. Mauri was a very good teacher and every one of the students enjoyed the way he taught.

It is sad that we have lost a good person, a person that many have learnt a lot from. Rest In Peace, Papa Mauri Toa.

THE LEGENDARY MAURI TOA - By Apiianga Miimetua Rouru

CHANT (PE'E)

*E kura kua rere, kare e oki mai,
 Kua mou ki te reinga nui,
 E pu tokotoko no te Evangelia, kua ngaro
 E Tumu Toa no Ngati Tangiia, kua takoto,
 E Taunga Tumu Korero, kua akamoe,
 E rapa oe, kua takupe,
 E pu ngutuare, kua tā tumutumu ki te reinga roa,
 E kare e kitea akaou ia
 I - - - e - - - ko - - ko*



Papa Mauri Toa is like a strong and beautiful tree of Ngati Tangiia, a speaker for Te-Tika Mataiapo. A driving Taunga for Vaka Takitumu has fallen.

Papa Mauri Toa was born on the 27 of June 1965 and died on the sixth of August 2022. Mauri was the number sixth child of the late Papa John Toa and the late Mama Raela Trego Toa. He was a special, loving and caring son of his dearest mother, and he passed away at his own residence in Muri, Ngatangia, just after eight o'clock in the evening.

Mauri Toa was the grandson of Numangatini Ariki of Auau Enea and a beloved son of the Rakahanga people on his mother's side. He grew up here on Rarotonga in the village called Ngatangia, and also went to school until he decided to further his studies abroad. He went to New Zealand to study in the university as an accountant. Eventually He graduated and came back to the Cook Islands to help his people.

In government, Papa Mauri worked in the office of the Prime Minister and also in the Ministry of Culture. He was also the newly elected President of the Kopapa Reo Maori, where they find meanings for our Cook Islands Maori words, until his death.

In the Cook Islands Christian Church, Papa Mauri Toa was chosen by the Uipaanga Maata as the Director of Publications. He then worked at the main office here in Takamoa, printing, and organizing paper works, Tia readings, Karere Mataiti and so forth.

His Church in Ngatangia is called Ebenezer. He became a Deacon when His father passed away in 1990 and he was called in for duty by our Lord Jesus Christ. Not long after, Mauri became the Secretary of the Church until the day he passed away. Sadly, on that very Saturday, He was the one on duty to clean up and decorate the house of the Lord with beautiful flowers planted at His home in Ngatangia. We will say that He gave everything to the Lord that day, when Christ again called Him to be by his side in His Royal Kingdom.

Good-bye Papa Mauri, we are definitely going to miss you. To conclude, here is a song that was composed for Papa Mauri Toa.

*Ko te Vaka Taunga,
 Kua mu'umu'u to te ara roa,
 No te rongo tei tae mai, aue te mamae,
 E tama toa kua rave ke ia no te ngutuare,
 E mana tei vai ana, inangaro ei tū manava,
 E tama karakia korero,
 E kave anga kura, no taku reo e taku peu maori,
 Kua ta'a ta'a ia to karape, kua tā tamutamu to Avaiki,
 Kua puroro to rongo, ki to Iva nui,
 E metua no te kainga,
 Uri uri e kua e ānga ānga, to koringo mata, kua riro ke,
 U - - - u - - - u - - - u
 Ranga iakoe ki te rangi ao,
 To ngutuare, motukore,
 Na te Atua i akamou noou, e rapa oe kua tākupe,
 Aue, te tangi, Aue te tangi, Aue te tangi*

2 Timothy 4:7 KJV; "I have fought a good fight, I have finished my course, I have kept the faith."

WARRIOR MAURI TOA – By Apiianga Memory Maea

A man loved by many, a warrior for Vaka Takitumu, a good and faithful servant for the Lord Almighty.

Mauri Toa's career work responsibility was based in Takamoa, at the Main Office of the Cook Islands Christian Church (CICC), as a Director of Publications. A Secretary and Deacon at Ngatitangia Christian Church, he also was very active in the preparation of the church before the main service on Sunday. He was involved in the flower decorations inside the house of the Lord as part of his commitment and role as Deacon and Secretary.

Mauri had no sign of interest in sports, ever since birth, but loved to cook and eat! A song composer whose songs are sung at many occasions. I can remember the last time we had together was with the fellow Apiianga in the lecture hall. He was a reliever for our Maori teacher. He was funny and very knowledgeable of family history and legacies. He gained everyone's attention with his knowledge.

Farewell Papa Mauri Toa (a.k.a Kavi). We will miss you.



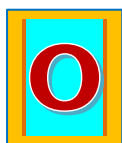
By Apiianga Kuraiteaea Tereora

On Saturday 6 August our Cook Islands nation mourned a God-fearing man, a great leader, a strong family spokesman, a legendary song composer, a fountain of knowledge in the Cook Islands Māori language, customs and traditions, a man who was known to many as one of the greatest Orators in the history of the Cook Islands.

While listening to comments made about Papa Mauri during his family service, I remembered the Cook Islands Māori classes Papa Mauri taught in March of this year. The knowledge he had in regards to the Cook Islands Māori language, customs and traditions were astounding to say the very least. I recall Papa Mauri standing at the front of our class with his eyes often closed and talking non-stop as if he was reading a script from his mind. But it was his laugh and his smile that filled the room with warmth, that I will remember the most.

In that particular class he was telling a story about a man called Tika-ki-te-ope who had prophesied the arrival of the Gospel to Takitumu. It was only while listening to the many stories at his family service of his modesty that I realised that the story that he told us was actually a song that he composed for the Takitumu Cultural Group and he didn't even tell us. Papa Mauri Toa will be dearly missed by his family and friends, his community, his church and the nation as a whole but his legacy will live on in the hearts and minds of all of us that knew him.

19. CICC YOUTH RALLY, SEPTEMBER, RAROTONGA



On Sunday 25 September 2022 at 5.00pm in the Aroanui Hall, Arorangi, youth from the CICC's 6 branches on Rarotonga held their 2nd last social get-together as a means of encouraging each other to hold onto the faith that they have come to know since their childhood days. Organised by the youth secretariat for this year, Arorangi Youth, the programme was designed in such a way that it is different from the normal Christian youth musical performances that they have been accustomed to performing for the past many years. This year it was the *Uapou* type, where members in the branches, supported by parents, do a traditional hymn and 2 youth members respond to the questions. The programme below – although not exactly the one adopted on the night for reasons unknown to many because there was no clarification by the MC – gives details:

- Devotion:** Arorangi minister, Rev. Tinirau Soatini
- Offering:** Rev. Tinirau Tinirau
- Welcome:** Chairperson, Arorangi CICC Youth
- Theme:** Listen to my prayer, Lord – based on Psalm 64
- Question 1:** Te peeā nei taau pureanga ki te Atua? How is your praying to the Lord going?
- Question 2:** Te akarongo ainei te Atua i te reira? Is God listening?
- Order:** Each Ekalesia youth group to have 1 traditional hymn (imene tuki) and 2 youth members to respond to the questions.

- Groups:** Nikao
Takamoa Theological College
Matavera
Avarua
Titikaveka
Ngatangia
Arorangi Youth

Closing prayer: Rev. Tinirau Soatini

Refreshments



The programme commenced around 5.20, partly to give time for the Ngatangia youth to arrive. Once it got off the ground, all groups did their parts as per the programme. It was encouraging to see some young youth members being given the opportunity to respond to the questions which they did pretty well as far as I'm concerned. No doubt the opportunity also added to their level of confidence as they go about their involvements whenever they may be called to do similar tasks: in the individual church youth organisations, at

school, at higher education institutions should they pursue further education in the future, in the work place when their time comes, and anywhere else where they may be asked or called up to make a speech or presentation. After all, a lot of leaders in the community today attribute their capabilities to the years they spent in the church organisations – Sunday School, Christian Youth, Boys’ Brigade, Girl Guides, and Girl’s Brigade.



My rough assessment of the night’s event:

Start time	5 out of 10, due to late start
Devotion	Fine
Finish time	A bit late
Responses to questions	7 out of 10, good job, good pass
Status of signing	Too good
Status of seating	Spot on, enough seats and still some available
Following the set program	Sorry, only 3 out of 10. How come? Simple, (1) no reason given for the changes made, (2) last 2 speakers were simply too long and unnecessary a lot of what they said, nevertheless a good lesson not to repeat in future events of this nature
Refreshments	Well done Ekalesia Arorangi, 10 out of 10, sweet as

My understanding is that the youth will have its final rally at Nikao in November where the reign for 2023 will pass on from the Arorangi to the Titikaveka Youth.

*Write-up by Nga Mataio
Photos by Nga and son Natana Mataio*

20. RA O TE AU PAPA, EKALLESIA MATAVERA

I te popongi Sabati 4 Tepetema i muri ake i te tereanga mai o te pure e te akanoonoanga a te Uipaanga Diakono i te Oroa no te pure avatea, kua arikiriki/host te anau mapu ia matou te au papa ki te kai ti/breakfast i roto ia Gibeona, te Are Apii Sabati o te Ekalesia. Kare ko te taime mua teia i pera ei te anau mapu, ko te 10 paa taime teia mei to ratou akamataanga ara atu i te 20 mataiti i teiane. I tetai au mataiti, kare e akakoroanga mei teia ra no tetai au tumuanga, e i tetai au mataiti kua akatupuia teia, kia akameitakiia te Atua no te vaerua meitaki tei o ki roto i to ratou ngakau.

Eaa to runga i te kaingakai? Te au manga tei akakoroia no te kai ti, koia oki; ua moa varaipani, kiko manu/bacon, toast, totiti, varaora varaipani, tiopu tomati, raiti, ika varaipani, keke, tonati, kai matamata/fruits.

Kua kai te au papa e pera te au mama ma te anau mapu, kare ua i pou, tau mari ei te tara tei na ko mai e, *kai e takatakai*, eaa ia pakau, kua mako, all good me kore too good.

Kua oronga atu tetai papa i te manako akameitaki i te anau mapu no teia ta ratou i akatupu akaou, ma te akamaaraara katoa atu aia ki te katoatoa rava e ko te au ra katoatoa, e fathers' day, e mothers' day katoa, e brothers, uncles, uncles, aunties, cousins, grandmas, grandpas day katoa. Ko te aiteanga oki, kia e puapinga to te au ra tatakitai ki te katoatoa no te katoatoa i roto i te ngutuare, no reira e mea tau kia taangaangaia ei meitaki no te katoatoa no te mea te vai nei i teia ra, apopo kua ngaro ke. I roto i te reo porenā; every single day is a day that belongs to every member in the household, and as such, every day should be used to the fullest for the benefit and enjoyment of everyone because as the saying goes, here today gone tomorrow. And that tomorrow will never come back.

Irinaki atu nei e kua ravef katoia teia akamaraanga i te ra o te au papa i roto i tetai au Ekalesia e pera i roto i te a ngutuare. I na ko mai ei te reo imene, E akameitaki au rai iakoe e lehova e, e akakite ua i te angaanga takake naau.

Tataia e Nga Mataio, neneia e Marianna Mataio



21. AU TUATUA AKAKITE/ANNOUNCEMENTS



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

- **Next 4-year Cycle of the CICC Ministers' Rotation Programme**
 - After the 2023 assembly
- **Next 4-year Cycle of the CICC Office Holders' Renewal**
 - After the 2023 assembly
- **Next CICC Women's Fellowship Conference**
 - 2024, dates to be confirmed
- **Next CICC NZ Council Meeting**
 - Long weekend of October 2022, Auckland



22. OBITUARY



remembering those servants of the Lord whom He has recently called.

MAURI TOA TUATUA TAPAPA NO TA MATOU TAMAITI, TO MATOU TEINA, TUAKANA, TUNGANE, METUA E TE TAEAKE

*Kua ngaeva to te ngutuare i te ootoo mamae
 Kua muumuu tei iriiri i te matakeinanga
 Kua ngingiti to te ipukarea i te rongu tei veka
 Aue kua takupe te rapa i taku oe
 Kua moe i te moeanga roa
 "E u'u no te akau roa ... ka oki rai ki tona akau"*

Tuturi e tei rangirangi ia i roto i teia ra





*Tuturi kiā koe e Takitumu-te-Nuroa-ki-iti
Tuturi kiā koe e Tumutevarovaro, Kuki Airani taku Ipukarea
Tuturi kiā koe e te Aronga Mana Enuā
Tuturi kiā koe e to te Evangelia
Tuturi kiā koe e to te Kavamani Basileia
Tuturi kiā koe e te iti tangata o te Kuki Airani e ratou tei noo ki te akau roa
Tuturi kiā koe tei Kauono mai i te Ariki Vaine o Peritane e pera tei akaperepereia e koe*

*Ko Takitumu teia te Vaka Tapu
Ko Takitumu teia te Vaka Ariki
Ko Takitumu teia tei titoko i te rangi kia puta
Ko Takitumu teia tei iriiri i te ata o Ikurangi
Kia koe katoa e te ou enua o Tumutevarovaro
Ko Takitumu teia te Vaka Taunga
Te vaka niania o Nga Ariki. I.....E.....KO, KO*

E reo au ei ringaringa i te turanga o MAURI i roto ia koe e te Are Karioi Nui i teia po.

Kua anau ia a Mauri i te ra 27 o Tiunu i te mataiti 1965 e kua takoto atu i te aiai Maanakai ra 6 o Aukute, nga ora i muri ua ake i te oti anga tana akamanea ia Ebenezer. Metua Tane: Ioane Tairi-Tu-Teata, aka John Toa, Metua Vaine: Raera, aka Ella Brown Trego Hagai.

Tona ai taeake: Tangi John Brown, John Toa, Maine (kua takoto), Tutangata (kua takoto), Ngamatamaru, Jessie, Tiri Trego

Kare a Mauri tamariki, inara kua riro te au tamariki a tona nga Tuakana, teina e te nga tuaine e pera te tamariki a ta ratou tamariki ei tamariki nana e pera te tamariki a tona ai taeake mei a Piritau ma e te vai atura ei tamariki nana.

Apii: Ngatangia Primary School, Titikaveka College (koia tetai o te au tamariki mua i te akatuera anga ia te apii Titikaveka College), mei Titikaveka College aia kua aere atu aia ki te form 7 i Tereora. Kua aere katoa atu ana aia kite University o te South Pacific i Viti I te titau atu kia rauka mai tetai peapa Accountant nona.

Ngai Angaanga: Kua oki mai aia mei Viti e kua akamata atu i te angaanga ki ko i te Paepae Ropianga o te Kavamani, (Public Service Commision) as a Clerk. Kua tae te kapiki'anga i te mataiti 2001 e kua akamata atu aia i te angaanga ki ko i te Tauranga Vananga (Ministry of Cultural Development) e tae ua atu ki te mataiti 2012. Mei ko aia i te Tauranga Vananga kua teke atu aia ki uta atu ki Takamoa 2013 as Director of Publications e tae ua mai ki teia tuatau i takake atu ei aia. I te mataiti 2017 kua iki ia atu aia e te Minita o te Tauranga Vananga ki runga I te taokotai anga o te Kopapa Reo Maori e kua riro mai aia ei Tama Akatere i teia kopapa no tetai tuatau poto i te rokoia atu anga te metua tane a Papa George Paniani e te apikepikē maki.

Tarekareka Tipoti: Kare a Mauri e tipoti ana i tona tuatau, inara e riro ana aia ei turuturu I te au tarekareka, in particular te kete poro e te tarekareka tei roto tona ai taeake e tana au tamariki. Inara, e ki te pakari tona I te au tu kangakanga Peu Maori tuketuke. Kareka ra, tana tarekareka numero tai roa atu koia oki e tunu kai e te kaikai.

Evangelia: Kua tupu mai to matou taeake ki roto i te Evangelia tapu na te Atua mei tona meangiti anga mai e kare rava i akaruke ana i tei reira e tae ua mai ki tona takake anga. I te takake anga to matou metua tane i te mataiti 1996, kua mono atu a Mauri i tona taoanga tiakono e oti e toru mataiti i muri kua riro mai aia e Tekeretere ki roto i tana Ekalesia i Ngatangia. Tamaiti maroiroi i roto i te au angaanga a te Mapu, Sunday School, e te Boys Brigade. Tau mari ta te irava i akakite: "Kua tuku aia ia Iehova ei mua ua rai iaia i te au ra ravarai o tona ora'anga."

Peu Maori/Peu Tupuna: Kare a Mauri i apai i tetai tao'anga tupuna i roto i te Vaka Takitumu, kua vao aia i tei reira ki tona Tuakana e tona teina kia apai, inara i riro ana ei vaatuatua no Kainuku ariki, Teiaia Mataipo i te tuatau o Mama Maui Short. E vaatuatua katoa aia i te tuatau akauruuru'anga Mataiapo e te Rangatira. E Taunga no te korero, e taunga atu imene, pee, Purua, imene tuki, e te vai atura. Kua kite e kua rongu tatou katoatoa i tei reira.

Ka mii e ka maaraara matou ia Mauri i te mea e koia to matou vaa tuatua i te au ngai ta matou ka aere e pera no atu e koia to maua teina, tuakana e te tungane e riro ana aia i te apii ia matou e ta matou tamariki, i to matou papa'anga, e te akamaroiroi ia matou e ta matou anau i te aere ki te pure e te rave i te angaanga a te Atua.

“I kukumi ana au i te kukumi anga meitaki, kua oti toku oroanga, i mou marie ana au i te akarongo e te vaio nei au i te akaraanga kia kotou”

Kua tukuia mai teia akapapaanga e Rua Toa, Taokete Vaine no Mauri

TO MĀTOU TĀTĪ TEI MOE, REV. KAIKINO TUTU WILLIAM



E Hirava putuputu na to mātou Tātī i te tāhiku, 3 Ioane 1:4, *“Kia kite au e, te aere ra taku au tamariki na te tuatua-mou, kare oku e rekareka anga maata atu.”* E riro ana teia Hirava ei akaiti putuputu anga nāna i te au tuatau kātoatoa. Tera rā, kua karanga maina rā oki aia irea kia mātou pauroa e, te au Hirava pauroa i roto i te Puka Tapu, e au Hirava reka ia nāna.

Hānau hia to mātou Tātī i te rā 26 o Tianuare, matahiti 1953, i te Ohire Tetautua (Motutapu) i Tongareva. Ko Papa Tau William raua ma Mama Manuare William ona matua hānau. E ono ratou i te katoatoa:

1. Mama Orometua Atea Taime
2. Rev. Kaikino Tutu William
3. Mama Orometua-Akangarohi Tamaitiriri Joe
4. Rev. Tatahirangi William (tei moe)
5. Turianau William
6. Tereni William



Noho atu aia ki to mātou Māmi, Hani Heture William. E iva a raua tamariki i te katoatoa:

1. Rev. Tau William
2. Rev. William Oriaitu Williams
3. Rev. Araveikore William
4. Mama Manuare William Marsters
5. Kopurangi Williams Tearoa
6. Papaterai William
7. Teuira Williams
8. Akasauriri William Matara
9. Tohurangi William



E 38 a raua mokopuna, 13 hina. Ta raua mokopuna mua i tāhi, ko Alfred William, tei matau hia i te vavaro e ko Feleti. Na te Orometua Tau William teia tamaiti. I teia rā, ko Feleti te Chairman o te National Youth Council no Australia katoatoa.

Teia te au hahaere anga o to mātou Tāti:

1. Akaipoipo raua i te rā 9 no Māti, 1974;
2. Mei roto mai i te Ekalesia Tetautua CICC, kua tomo atu raua ki Takamoa ei Hapiianga Orometua i te rā 13 no Tiunu 1978;
3. I te rā 31 no Okotopa 1982, kua akatahinu hiatu raua ei Orometua no ta tatou Hakonoanga CICC.
4. I te matahiti 1982, tomo raua ki roto i te Ekalesia Tukao CICC, Manihiki. I te hopenga o te matahiti 1985, uru mai raua mei roto i teia Ekalesia Tukao, hoki atu raua ki Tongareva no te tomo anga o te Hare Hapii Sapati SIROAMA i Tetautua;
5. I te matahiti 1986, kua tuku hiatu raua ki Sydney no tetai Ekalesia tei akatupu hia ki reira, akatinamou hiatu i reira raua ei Orometua no te reira Ekalesia.
I te matahiti 1989, ko to mātou Tāti te Orometua tei bapetizo i te pahī TE KUKUPA, Rangatira hia e Papa Parananapa. Na te Ekalesia Sydney CICC te au angaanga katoatoa i rave i te Bapetizo anga o Te Kukupa, ka akahoki ia mai ei ki Rarotonga;
6. I te matahiti 1991, kua tuku hiatu raua ki te Ekalesia Tetautua CICC, Tongareva;
7. I te matahiti 1995, kua haere atu raua ki te Ekalesia Kimiangatau CICC, Mauke;
8. I te matahiti 1998, kua akaruke mai to mātou Tāti i te Ekalesia Kimiangatau CICC, kua haere atu ki New Zealand. Noho raua ki roto i te Ekalesia Hararanga CICC, South Auckland. Ko to raua noho tinamou anga i reira teia ki New Zealand;
9. I te matahiti 2005, kua akatupu hia te Ekalesia Motutapu CICC – ko raua te Orometua. Ko teia katoa ta raua Ekalesia hopenga i tāvini ai.

I te tuatau ia raua i New Zealand, akamata rai i reira tona au maki i te tupu. Tona takoto mua anga i roto i te haremaki, no te matahiti 2019, Middlemore Hospital. Kare roa i manako hia e ka ora no te mea, kua tuku roa mai na taote i ta ratou tāmānako anga ma te akapāpu anga ē, ka mate aia. Kua akamata te manako i te haere ke, kua akamata i te tākū i te au tangata tei matemate, eaha e kua tae ake no te mātaki iaia, kua akamata katoa i te akaiti i tona Ohire hinangaro, ia Tetautua, *“kua tae mai te poti, ka hoki au ki Tetautua, kua tae te hora sisī.”*



Kua onga te rua marama tōna noho anga ki runga i te haremaki. No te tuatua a te au taote e ka mate aia, tuku mātou, tana au tamariki, i te tika e kia akahoki hia aia ki te hare. I tona hoki anga ki te hare, akamata tona tūranga i te meitaki. Teia tāna tuatua kia mātou pauroa, *“eikore i tae ake toku tuatau, ekore te Atua e akatika iau kia mate vave.”*

No te anuanu o New Zealand, tāmānako raua i te neke ki Cairns - Australia, ki te ngahi mahana.

I roto i teia matahiti 2022 i te marama Tiunu, kua kave hiatu aia ki te haremaki, Cairns Hospital. Kua vaitata te rua marama te takoto anga o to mātou Tāti i runga i te haremaki kare i kaikai ana e 12 rā. I roto i reira i teia tuatau, kua hoki akahou mai te tuatua a te au taote e, *“Your Dad will die.”* Kua akaneke hiatu i reira aia ki te Palliative Care Centre i Gordonvale, Cairns.

I te sura anga o nā mata, kua akamata aia i te varovaro i te tangata. Kua varovaro aia i to mātou Māmi, i ona tuahine, Aunty Turianau, Aunty Tamaitiriri, Aunty Atea, Aunty Rausei, e te vai atura; ana teina/tuakana, te Orometua Papa Temere, Uncle Rimarau, e te vai atura; ona tokete, Uncle Niko, Uncle Ruhau, e te vai atura ma te au metua tei takake.

Me mea, kua karanga mai irea kiau e, *“Papa, sapai mai koe iau ki runga, kua tae mai te poti, hano koe ki ko taki mai ai i te poti ki taha iau, ka hoki au ki Tetautua... Eiaue Tetautua e, te akaroha ia Tetautua.”* Te vai atura te au tuatua tana i akaitiiti ai i tona noho anga ki roto i te haremaki.

Mātaki hia aia e tona au kopu tangata katoatoa, to Tongareva i Cairns, to Townsville, Brisbane, Sydney, Melbourne, New Zealand. Tūkēkē te au taeake tei mātaki mai, tei so mai i to ratou reo aroha, tei Pure mai no to mātou Tāti ma to mātou Māmi, pera katoa ki te katoatoa.

Monite rā 8 no Aukuse, 2022, kua takake atu to mātou Tāti. Ko to mātou Uncle Niko ma to mātou Māmi to taha iaia i tona mate anga.

Kua akahoki tona au angaanga katoatoa ki te Ekalesia Mt Sheridan CICC. Ko te Orometua Tapaitau Saitu Marsters te Orometua o te Ekalesia e ko Metua Diakono Joel Marsters te vaha-tuatua, Tauturu Sekeretere no te Ekalesia.

Akahoki hia mai tona kopapa ki te hare i te Monite rā 15 no Aukuse, 2022. Kua riro tana au mokopuna tamaroa i te sapai iaia ki roto i te hare, e kua riro katoa ratou i te akamanea i tona kopapa. Akakakahu hia ki tona Kakahu Orometua, kohukohu hia ki te tihaihai tei tuitui hia e to mātou Mama Taputito Williams. I te ahiahi, kua sapai hiatu tona kopapa e tana au mokopuna tamaroa no te kave anga ki te Hall o Mt Sheridan no tona Apare. Kua riro tona Apare na te Orometua Papa Hari Tereora raua ma te Orometua Eddie Dean i rave.



No te popongi anga Tūtē i te rā 16 o Ausuke te tāpoki anga hopenga o tona ahata, sapai hiatu ai ki te motoka e tana au mokopuna tamahine no te kave anga atu ki te Harepure Ziona i Mt Sheridan, no tona Pure anga hopenga. Mei reira, kua kave hiatu aia ki te Cairns Cemetary tanu ai. Kua riro teia tuhanga na te au Tavini katoatoa o Te Atua tei tae mai ki teia tumatetenga, i rave.

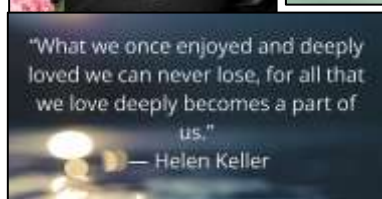
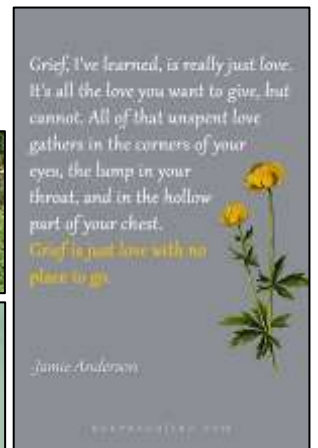
Te so atu nei i te akameitaki anga ki te Ekalesia Mt Sheridan CICC, Balaclava CICC e te au Ekalesia tūkēkē. Te au Tavini o te Atua, te au kopu tangata katoatoa, hiti tangata katoatoa, te au taeake tei tauturu mai no te au

tuhanga i te tumatetenga o to mātou Tāti. Hāriki mai i te reo akameitaki anga no kotou katoatoa.

Eiaue, e tangata hinangaro i ana hānau tamariki ki roto i te au angaanga o te Hevangelia. E tangata umuumu i ana hānau tamariki ki roto i te au angaanga o te Hevangelia. Ekore koe e kite iaia kia akamarohirohi i ana tamariki no tetai au angaanga ke, mari ua, to te Hevangelia. E tangata hinangaro i te Atua ma te tavini Iaia.

Eiaue, karanga te tuatua tika na te Atua, Salamo 91:1, *“Ko tei noo i raro ake i te tāpoki o Tei Teitei ra, ka moe aia i raro ake i te Mana katoatoa ra.”* Rest in Peace e to mātou Tāti, Rev. Kaikino Tutu William.

Tataia e Papterai William, nana katoa te au tutu i akao ki roto i te tata'anga



Images from Google, 2 flower photos from the collection of Nga Mataia

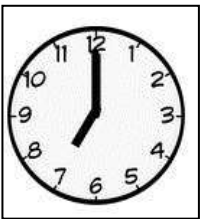
TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

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

1. WHEN 2+2 DOESN'T EQUAL 4

$2 + 2 = ?$ appears to be one of the easiest problems in mathematics, and it is probably one of the first you ever encountered. If Kate has 2 apples and Matt gives her 2 more apples, then she has 4 apples. Obviously. But what if we told you that $2 + 2 = ?$ has stumped even some of the smartest mathematicians because it doesn't necessarily have to equal 4? You're probably wondering how that's possible.

But First, Here's An Example



Let's talk about watches. I get to work at 7 o'clock in the morning. This is what my watch looks like. It's first time that the smaller hand of the clock hits 7 on the clock's face that day.

Later in the day, I leave work at 5 o'clock in the afternoon. When I look down at my wrist, this is what my watch looks like. This is the second time that the smaller hand of the clock hits 5 on the watch's face. The first time was at 5 AM.

In other words, the smaller hand of my watch has hit all 12 numbers on the face, and then started again from 1. We can think of 1PM as 13 o'clock; 2 PM as 14 o'clock; and 5 PM as 17 o'clock.

However, most people don't say: "I'll be done with work at 17." They generally say: "I'll be done at 5." If you do this as well, you're actually solving a complicated math problem without even realizing.

The Watch Operates In A Specific System

What's happening is that the watch's hands operate in a system (the watch's face) that has 12 numbers, but the watch's hands are attempting to represent a system, which has more than 12 numbers (in this case, the system is a day which has 24 hours).

We're going to class the watch's system "Modulo 12", meaning that 12 is the highest number we can have on the watch which has the numbers 1, 2, 3, 4 ... all the way through 12. (Don't freak out! Modulo is just the fancy math term for the math we are doing).

As a result, to understand how the 17th hour in the day is represented on the watch, one must do 17 (the number outside of Modulo 12) minus 12 (the maximum number in Modulo 12) which equals 5 (which is a number within Modulo 12 to represent a number outside of Modulo 12).

In other words, in the watch system, we can say that $12 + 5 = 5$ because 5 represents 17.

Weirder still, even though you'd think that $13 + 4 = 17$, in this Modulo 12 system, $14 + 4 = 6$ because 6 pm represents "18 o'clock."

Now, Back To 2+2

Using what we learned here, let's get back to $2 + 2 = ?$. Believe it or not, you can actually create a Modulo system with any numbers. It does not have to be limited to Modulo 12 like with the clock with the numbers 1 through 12.

Now, our new system is going to be Modulo 3 with the numbers 0, 1, 2. This is a little different from the watch, because a watch doesn't have 0's. Let's quickly refresh what that means.

Modulo 3 with numbers 0, 1, 2 means that after we reach the third number in our set of numbers, we start counting from the first number again. In this case, after we reach 2, we start again with 0. This is just like with the watch, when after we reached 12, we started again with 1.

So now, let's see what happens when we add $2 + 2$ in a Modulo 3, (0,1,2) system. $2 + 2 = 4$. But 4 is outside of the numbers that we can use which are 0, 1, 2.

2 is the highest possibility, and we are adding the next two numbers, which are 0 and then 1. Simply put, in this system, 1 represents 4 kind of like 5PM represented 17 o'clock in the watch problem.

In mathematical terms, we now have $2 + 2 = 1$. Cool, right? So now, if you want to sound smart in front of your friends, you can smile and say that $2 + 2 = 1$ and explain it using nothing more than a watch on your wrist.

Elena Holodny, Jun 24, 2014,

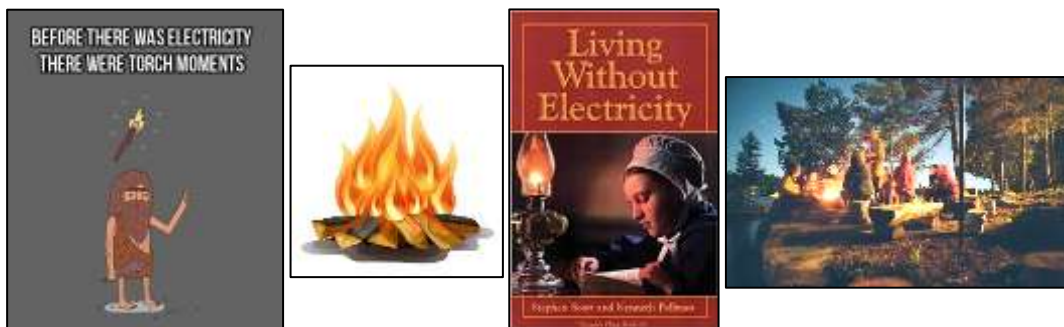
2. TAANGAANGA'ANGA I TETAU AU PAKAU I TE TUATAU AKAMORIANGA

Akatomoanga

Eaa ra te au mea tei tau kia taangaangaia i te tuatau akamorianga, te au mea tika'i tei irinakiia e ka riro i te akameitaki atu i te turanga o te akamorianga? Te takete nei teia uianga ki runga i te mobile, Ipad, laptop, data projector, no te mea ko teia au pakau te riro nei i te arairai me kore tamanamanata i tetai au akanoonoanga i roto i tetai au Ekalesia i raro ake i te tamaruanga a ta tatou akonoanga metua te CICC. No reira ko teia te tumu manako kia ioioia i teia atianga.

Akanoonoanga i te tuatau mua

Kua marama ua tatou i te kite e i te tuatau mua, koia oki i te tuatau kare te uira/power i tae mai ake ki to tatou basileia, ka ta'u te a'i, tutungi te mori karatini kia marama te ngutuare i te po. Tera ireira te aiteanga, ko te au akamorianga i te reira tuatau me raveia i te taime e kua opu te ra, ko te reira katoa te taangaangaia ana no te tuatau akamorianga. Kare oki ratou e taangaangaia ana i te tuatau e te marama uara te ra, koia oki during daytime.



I na, tae mai te power i te 1930s/40s paa, kare i papu iaku, kua tamouia to tetai au ngutuare. Mei te reira tuatau mai e tae mai ki teia tuatau, vaitata rai e kua tu katoatoa te au ngutuare i te power. Tei roto katoa i te au ngai akamorianga; Are Pure, Are Apii Sabati, Kainga Orometua, e te vai atura.

Taangaangaia i te au pakau tei tamouia ki runga i te power

Akamata i te 1980s/90s, kua iki tetai au Ekalesia i Rarotonga nei tika'i e ka riro tetai au raveraveanga i te tuatau akamorianga i te akameitaki iatu e tetai au pakau. No reira kua tamouia teia pakau tona ingoa porenā e *Overhead Transparency*. Mei teia tona ravenga me taangaanga, e pepa plastic ka tataia te tuatau ki runga

using a marking pen, e oti tuku ki runga i teia matini, i na kua turama ireira te matini i te pakau i runga i te pepa ki runga i te wall me kore screen. Tera oki ireira te aiteanga, ngioe ua i te katoatoa i te kite e, eaa tei tataia ki runga i te pepa; me e imene, me e pure, me e irava tatau, me e porokaramu akamorianga, e te vai atura. E black board oki to mua na, i mono iatu ei e te transparency.

I te au mataiti i muri mai, akamata ki te late 1990s/early 2000s, retire atu te *Overhead Transparency*, mono iatu e te *Data Projector*. Aiteite ua ta raua angaanga, koia oki apai anga i te tuatua tei tataia mei roto i te matini ki runga i te paruru are me kore screen. Tera ra oki ka tamou ki runga i te laptop, amirimiri ua'i te operator i te au pitopito/buttons i runga i te laptop e ira mai ei te au pakau tei anoanoia kia kiteia. Te pera nei i Rarotonga nei i teia ra, nga Ekalesia roai e 6.

Tetai au pakau e taangaanga katoaia ana

I te mea e kua putuputu takiri te tangata i teia tuatau i te taangaanga i te mobile phone e te Ipads i te au ngai katoatoa ta ratou ka aere, e tae rava atu ki te au ngai akamorianga, tupu mai ireira te manako i Takamoa nei e penei kua tae te tuatau kia tukuia ta tatou Bibilia ki runga i te roro uira kia ngioe ua i te tangata i te akara e te tatau. Tena ireira kua rave tatou CICC i te mataiti 2014 e te taangaangaia nei e tetai maataanga tangata, to roto i te CICC e pera ratou i roto i te au akonoanga tuketuke. Kua kitea te puapinga e ratou e taangaanga nei i teia ravenga tatauanga o te Bibilia. Te vai katoa ra ratou e tangaanga uatu ra rai i te buka Bibilia tei neneiia, e te vai katoa ra ratou – mei iaku – e taangaanga ra i nga mea roa'i e rua. Te mako uara, akore manamanata.



I teia ra te angaanga kapiti nei to tatou Akaaere o te 200 Mataiti (Director, Bicentenary Celebrations Unit) ki tetai taeake no te tuku atu anga i ta tatou Buka Imene CICC ki runga i te roro uira mei tei raveia ki te Bibilia. Penei i mua ake i te openga o teia mataiti kua oti mai e ka rauka ireira i tetai uatu i te akara ma te tatau ki runga i te mobile me kore Ipad me kua ngaropoina atu te Buka Imene ki te kainga, me kore kua peke i tetai i roto i te Are Pure. Te aere nei te tuatau ki mua, e ko teia tetai au akatukeanga e kitea mai nei.

Tetai au ngai tu kaui tei kitea

Kua kitea pu ua ia te puapinga o te taangaanga anga i te au pakau e taiku iatu ra i runga nei i roto i te au ngai akamorianga, koia oki te mobile, laptop, Iphone. Inara kua kite katoaia mai tetai au ngai tu kaui mei teia i raro nei:

- Tetai au tamariki, mapu e te aronga mamaata, kua varenga ki runga i te mobile me kore Ipad i te tuatau akamorianga, kare e tune-in/akarongo meitaki ana i te akoanga a te Orometua
- Tangi mai te mobile, kare oki i mute/tamateia ana i te tomoanga ki roto i te Are Pure, maata atu te tamanamanata/interference me kare e kitea vaveia te mobile no te tamate atu

- Tangi mai te mobile, te tikaanga tika'i oki ka mou mai e ka tamate/mute, kare akara me kore akarongo atu koe te komakoma/answer atura, kare ireira e taka e koai taau ka akarongo, me ko tei te pae iakoe e answer ara i tana mobile, me ko te akoanga a te Orometua
- E te vai atura tetai atu au ravenga e riro na teia au pakau i te tamanamanata i te vaerua o te akamorianga, puapingakore atu ireira taau akamorianga i te reira ra

Ravenga paruru i te au ngai tu kaui

Penei no tena au tu kaui e taikuia atura i runga nei i manako ei tetai Ekalesia, maybe others as well that I'm not aware of, kia arai takiri i te taangaanga o te reira au pakau i roto i te Are Pure, koia oki te mobile e te Ipad, kare i papu iaku e me kua araiia rai te Data Projector. Irinaki atura ireira au e ratou katoatoa i roto i te Are Pure i te tuatau akamorianga, te akarongo ra e te aru ra i te porokaramu tei akanooia no te akamorianga, kare oki e mobile e te Ipad ei tavarenga ia ratou. Me ko te reira te turanga, kare takiri au e kite atura e, e tumuanga tetai kia akaapaia te reira araianga o te reira au pakau. Tera oki ireira te aiteanga, kua puapingaia te araianga no te mea te akarongo/concentrate ra te tangata ki runga i te porokaramu pure e te akoanga a te Orometua.

Turanga o tetai atu au pakau e taangaangaia ra

I na, me ko te tumuanga o te araianga e kia akara ma te akarongo meitaki te katoatoa i te porokaramu akamorianga e aratakiia maira i mua i te Are Pure, penei te mako uara ireira te Data Projector i tona ngai kare aia e anoanoia kia ban katoaia! Me ko te reira rai te tikaanga, kua mako reira, all good, akore manamanata.

Kare i papu e me e au pakau ke atu tetai ka anau mai i teia au ra ki mua te ka riro i te tamanamanata katoa i te au akakoroanga akamorianga.



Akapapuanga i te au akanoonooanga kia aruia/policing of the rules

I te au mataiti i topa i te tuatau tamataora mei te Maire Nui i ko i te National Auditorium, kare e akatikaia te nenei tutu, mari ua ko ratou tei akanooia e te Ministry of Culture ei taviri i te ripene te ka okoia atu ki te katoatoa i muri ake. I te reira taime katoa te aere ra te aronga angaanga o te Culture i te tutata aere na roto i te Auditorium i te akapapu e kare rai te tangata e nenei tutu ana.

I teia tuatau ra, ngata te akapapuanga/policing of the rule no te mea vaitata rai e te au tangata katoatoa e tomo na i te Auditorium i teia ra e mobile me kore iPad ta ratou i te nenei tutu me kore taviri teata/video i te au

tamataora e raveia ra. No reira ka akapeea ireira te staff o te Culture i te aere anga check around kia kore te tangata e nenei tutu me kore taviri teata ki runga i ta ratou au mobiles and ipads!

Ka akapeea ireira

I na, me te riro ra tena au pakau e taiku iatura i runga nei – mobile, ipad, laptop, data projector – i te tamanamanata i te porokaramu akamorianga, eaa ireira ta kotou te au akaaere i roto i te Ekalesia ka rave i te akaiti me kore takore takiriti atu i te reira au tamanamanata'anga? Teia te pauanga, kare e akanoonooanga/ policy no runga i tena au pakau i taikuia ki roto i ta tatou ta te CICC Policy tei akaouia i te mataiti 2020, tena tei runga i te CICC website (www.cicc.net.ck) me kare koe i tu i te copy. Download ia ki runga taau,....., yes, mobile me kore ipad me kore laptop, ka apai ei ki te printer no tetai printed copy. So me kare e pakau mei te reira rai i roto i te policy, tera ireira te aiteanga tei runga rai i te reira Ekalesia i te ioio, karokaro, akara matariki marie i te au mea katoa ra e te meitaki ra, ka tapu marie ki reira, e te makokore ra, i na ka kopae ke atu auraka kia taangaangaia.

Penei paa kia akara takitai'ia tena au pakau ka tuku ei te akanoonooanga, penei mei teia i raro nei:

- i. Data projector – me te mako ura i te mea e, ko te katoatoa te ka akara, all gud vaoo ua ireira kia taangaangaia
- ii. Ipad/mobile – me kare e mako na no te au tumuanga e taiku iatu ra i runga nei, akaruke ireira ki te kainga me kore ki roto i te motoka, me kore tamate i mua ake ka apai ei ki roto i te ngai akamorianga, auraka kia taangaagnaia i te tuatau akamorianga
- iii. Laptop – vaoo iatu ki te kainga, tei reira tona ngai meitaki

E au manako akaariari ua tena i runga nei, na kotou na te au Ekalesia te ikianga.



Eaa ra te mea puapinga

Ko teia paa i raro nei:

- Kia orongaia te tuatua na te Atua ki tona iti tangata na roto i te au ravenga tei tau i teia tuatau
- Kia kore tetai au arairaianga i roto i te Ekalesia e riro i te kopae atu i te tangata ki te kainga, kia akamaroiroia ra kia tomo i te au atiangā akamorianga i te Atua
- Auraka kia riro tena au pakau i te tamanamanata atu ia ratou kare e taangaanga ana i te reira au pakau

Ko tena ireira te manako no teia taime, over to you in the Ekalesias.

Tataia e Nga Mataio, na Google i oronga mai i te au tutu/images ma te tutaki-kore.

HAKAORO'S CORNER



Author and twin grandson

Hakaoro Tuauri Hakaoro, aka 'Haka the Man,' hails from the Northern Island of Penrhyn – with connections to here and there like most other Cook Islanders (fruit salad, some people call it) – migrated to New Zealand a generation or so ago, worked his way up the hierarchy in both Government and the NGO sector, assisted countless Cook Islanders and other Pacific Islanders in areas related to social work and the law; a person who certainly made himself useful to society. He has a few articles published in this newsletter in recent times. Six more useful, informative and educational ones below. Enjoy reading.

1. NO TE TUATAU KI MUA

Kia orana e te au taeake ia lesu nei ko tatou nei i aravei akaou na roto i teia Nutileta. I nanai kua aravei au i toku taeake tumanava ia Papa Noo Kainga i Akarana nei. Kua tuke te tutu o toku taeake e, kua 'akaraanga mapu e te maroiroi i tona kopapa. Kua takave maua ma te aroa tetai ki tetai.

Reo Maori Kuki Airani

I roto i ta maua koperepere'anga kua ui a ia kiaku eaa ra te au Orometua CICC, e ako ai i roto i te reo papaa, uatu i te mea e, e au Maori ua to roto i te akamori'anga? Eaa katoa i tatau ia i te au tatau'anga tuatua ki roto katoa i te reo papaa? Kua pau au kare katoa au i marama i te au tumu no te reira, penei ra ko to ratou tereni'anga rai ia i Takamoa. Umere maata ra au i te kite e, ko te Orometua Ngateitei, e ako Maori uana rai a ia. Eaa ra i tuke ai ki tetai papaki Orometua?

E marekakore ana au i te au Orometua e rave ana i teia tu, ina Papa Noo Kainga ai. Ei 'akamarama'anga kare oki e tano ana te reo papaa, e kare katoa e tau kia pera ratou, ma te kore rava e tumu meitaki. Te kotoe nei tetai papaki e, noatu e kare e papaa, e mea meitaki rai kia marama te au tamariki, no reira i tau ai kia ako e kia tatau papaa katoa, ina Papa Noo Kainga ai. Te tano ainei teia e toku taeake e Hakaoro? Kare ainei e, te inangaro nei tatou ite anau tamariki kia kite i to tatou reo Maori? Me kare ainei? Eiaa i reira i ako papaa ai, kua ui a Papa Noo Kainga? Na kotou rai ete au taeake, te au arataki e akarakara i te au uianga e te au manakonako'anga o Papa Noo Kainga.



I te mea ra e, tei runga au ite manako no te Reo Maori, penei kua tano te tuatau kia tamanako uatu au kia kotou e te au tavini o te Atua i roto ite CICC, te rave nei i te au pure mamaata o te Basileia mei te ra Constitution Day, te au mate i roto ite Auditorium e te vai atura. Kia akamataia, e kia akaotia na roto i te imene metua. Ko to tatou manea ia ki mua i te ao nei, e ki mua i te Atua. I konei, e mea tau kia akara matatio te Uipaanga Maata i teia manako i te mea e, te ngaro nei to tatou reo Maori. Ko te reo ia i rakei ia ai tatou e te Atua. Kia imene, ako, tatau, e kia pure tatou i roto i taua reo ra.

Te anoano maata nei te anau tamariki i te akau roa kia kite i taua reo ra. Tara ia, autara ia, talatala ia, tuatua ia, kauta hia, akaiti hia, araara'ia te reo Maori i teia ra e a nanai. Kia tika kia mou piri tikai tatou ki taua korona ra te Atua i 'akakorona ia tatou.

Akamori'anga i te au Sabati

Te iti uatu nei te aronga e tae nei kite au 'akamorianga i te ra Sabati i Akarana nei. Te meitaki ra te au Ekalesia e au Are Pure to ratou. Inara, ko ratou kare e ngutuare tei reira te tu kauri. I nga Ebedoma i topa akenei ki muri, kua piri atu maua ko Papa Noo Kainga ki tetai au pure 'akamorianga a to tatou iti tangata.

Te tangi nei. I tetai Ekalesia e varu rai tangata i te pure, kapiti atu maua i tae ai ki te okotai ngauru. Ko teia varu tangata, e au metua pakari te katoatoa. Kare okotai mapu. E mea 'akaroa tikai. No teia tei tupu, kua maara au ite tuatua a te Salamo 60, i te pae ki mua, te na ko ra: "E te Atua e, kua akarukeia matou e koe, kua pueurikiriki ke ra matou".



Eaa tei tau kia rave tatou? Ka anoano maata ia kia 'akamaroiroi tatou i te turu i teia au Ekalesia mamaiti. E mea inangaro atupaka ia kia pure tatou no ratou, kia tupu e kia ruperupe te Evangelia meitaki a to tatou Atua, a Iesu Mesia i te enua o tetai ke.

Tumatetenga

To tatou au ngai manea kore uatu ai, kua tuku ra te Atua i te mea maata ki te ngai ngaro. Eaa te mea maata ta te Atua i tuku ki te ngai ngaro? Ko te au tavini o te Atua tei marama i teia irava, e kua tau iaku kia tuku na ratou rai e tatarā i te reira.

E manako topiri ua toku ki rungao i te irava no te au mea e tupu nei kia tatou i roto tikai i teia au ra i topa ake nei. Putuputu te mate ki o tatou nei. Ma te kore rava au e taiku ingoa, kua kite tatou i te au tumatetenga tei tupu e te tupu nei ki to tatou iti tangata i Autereria, Aotearoa e ia kotou i te Ipukarea na.

Kare e aite te popoa i teia i tupu akenei. Eaa tei tau kia rave tatou? Kua irinaki au e, ko te pure e te pati i te tiakianga a te Atua. Nana e 'akapumaana ia kotou katoatoa tei roko'ia e te tumatetenga i teia au epetoma i topa akenei. Nana katoa e 'akana i to kotou aue e te mii maata. Te taopenga ra tetai imene apii sabati, tei atu ia e tetai tangata tei mate tana vaine, e tana anau tamariki katoatoa; *it is well, oh my soul, it is well!* Te meitaki nei, e taku vaerua, te meitaki nei rai! Kia manuia rava i te Atua. E te ra e, HI.



3. APII I QUEENSLAND

Background

I wrote and published this article in the 90s primarily as an educational motivator to and for Cook Islanders then living in Australia, especially those residing in the State of Queensland. In 2022, most of what I had written then is still relevant though many changes can be seen in many areas such as the influx of people from inter – states and from abroad, not to mention the explosion of the Cook Islands population throughout Australia, notably in Queensland. I should add those 30 years ago, of the 3 States, NSW, Vic, and Qld, where most of our people then settled, the latter held the least number. Today, and in line with our forecast in the 90s, Queensland is now the most popular destination for Cook



Islanders who relocated to Australia from home; New Zealand and those from the inter - states. It's estimated that our population there has now exploded to well over ten thousand, the highest of all states.

I recall as the then president of the Pacific Islands Council in Brisbane; I often visited the electorate office of Henry Palaszczuk, then Member of Parliament (MP) for Inala, and Speaker of Parliament to discuss and to ask for assistance for housing, welfare, and education for Pacific Islanders resident in his own constituency. At the time there was a significant concentration of Pacific people living there, including Cook Islanders. The daughter who was then a young lawyer worked in that electorate office and had been very helpful to me and others when it came to arranging appointments to see her father, the MP. That young lawyer eventually succeeded the father as the MP for Inala, and is now the Premier of Queensland, the Hon. Anastacia Palaszczuk.



Queensland, commonly and affectionately known as the Sunshine State, is the second largest state (geographically) of the Commonwealth of Australia. It has a population of some four million people, a third of whom reside in Brisbane, a House of 89 members elected every three years, and a Cabinet of eighteen members (18) headed by the incumbent Premier, Hon. Anastacia Palaszczuk. Please note that the number of seats had been increased by legislation in 2016 by 4 to 93. The population too had also increased to 5 million in 2022. It offers a magnificent tropical climate, and features one of the Seven Wonders of the World, namely the "Great Barrier Reef".

Queensland is a self-reliant state, with a very strong economy generated by a combination of primary and secondary industries. Mining, beef, fishing, citrus fruits, sugar cane, together with secondary industries such as manufacturing, formed the backbone of the Queensland economy for many years. In the last two decades however, the tourism industry has enticed many a visitor and is a multi-million industry currently generating employment for thousands of Queenslanders.

Perhaps one of the most important and profitable industries, often undervalued, is the education system. This has been, and still is an attraction to students from all over the world, especially from Asian countries. Queensland has eight (8) world acclaimed universities, four of which are situated in Brisbane, the gateway to Queensland.

The opportunities to undertake educational courses or studies at all academic levels in Australia are wide ranging and are readily available to Cook Islanders. Some of these courses are being offered at tertiary institutions in Queensland, particularly in Brisbane.

In addition, there are other learning institutions such as TAFE Colleges (Technical and Further Education) located throughout Queensland. TAFE Colleges is the equivalent of Technological Institutes in New Zealand. These institutions offer a comprehensive and diverse spectrum of courses ranging from engineering to geography, geology to law, medicine to social work, and several others.

Postgraduate studies including Graduate Diplomas, Master's and Doctorate degrees are also being offered. In fact, whatever course or interest you may have, chances are there is a suitable course for you right there in Brisbane.

Accessing the course of your choice is relatively easy, especially if you have at least some sound knowledge of the English language, both written and oral, or have a minimum of four years' secondary education. If, however, you do not have either, do not be discouraged. You can attend any secondary school as an adult student and aim to pass with good grades so that you can academically qualify to enter a University or TAFE College.

Alternatively, under special provisions, such as the mature age quota system, apply to enter a tertiary institution as a mature age student. Your employment history and experience would be taken into account in assessing whether you are suitable to enter such institutions. Of course if you already possess a tertiary qualification your chances of admission are much better.

Studying at tertiary level demands time, patience, discipline and perhaps most important of all, the determination to succeed. At the same time it also requires the support of one's family and friends including financial support, which is often missing or minimal in many Cook Islands families.

Let's now take a look at the two main types of financial assistance available, and how to access them.

Austudy & Youth Allowance

Changes to the law in July 1998 gave Centrelink (formerly the Department of Social Security) the power to administer both Austudy and Youth Allowance respectively. The former is for those aged 21 years and above at over \$300 per fortnight and the latter is payable at over \$145 per fortnight for those aged between 15 and 21 years. (Please check the current rates with Centrelink) These payments are minimal standard entitlements. Depending upon your marital status and living arrangements, you may be entitled to Rental Assistance, Family Payments or other financial assistance.



Austudy payment unfortunately is only payable after two years of continuous residency in Australia. This is a new residential requirement introduced by the Federal Government in July 1998. Applying for this financial assistance is quite straightforward as all that is required is a visit to your closest Centrelink Office. A student with a dependent family may find the financial assistance adequate while studying. On the other hand, a single student (with no dependent children) may find the financial support insufficient given he or she will not be entitled to the Family Payments.

Part-time work of course can go a long way towards supplementing one's income, and this should be pursued during the school vacations. Unfortunately, post-graduate students are not entitled to any form of financial assistance from either the State or Federal Governments.

Applications to Enrol

Applying for a place on a course of your choice at any University or TAFE College is reasonably easy. You will need to submit your written application to QTAC (Queensland Tertiary Admission Centre) 33 Park Road, or P.O. Box 1331, Milton Qld 4064, Australia, *before 31st of September each year*. You should attach your educational certificates, employment references and any other supporting documentation, together with the application fee of \$A25 cheque or money order (please check the current fee). Upon receipt of your application, you will be posted an acknowledgment form on which your reference number is recorded. This number is very important and should be quoted in every correspondence between you and QTAC. You should note that only those applications accompanied by the application fees are processed. Those with access to the Internet can submit their applications by e-mail and have their fees paid by electronic transaction using credit cards.

In summing up, it is contended that education is very important for the survival and advancement of our Cook Islands communities in Australia. It is equally contended that provided the environment is right, the mind is able and willing; success is probably not too far away. Kia orana e kia manuia.

4. COOK ISLANDS PROTOCOLS RELATING TO DEATH

Background

In 1994, whilst presenting the first ever bilingual Cook Islands Radio Program, *The Echoes of the Cook Islands* on Radio 4EB in Brisbane, I was asked on behalf of the Cook Islands community to provide information to the Queensland Police Service on cultural matters associated with death. This was needed specifically to assist them in their work. I provided the information to the Police in writing on behalf of our people then resident in the State of Queensland.

No doubt, on perusal of this paper, the reader will notice a marked difference to the funeral protocols of today, compared to nearly 30 years ago. At the time there were no drumming or secular bands playing in cemeteries during the burial rituals. That has materially changed over the years. Today, it's not uncommon to see secular activities being associated with funerals which were once the domain of our Christian 'irinaki'anga' alone. Although this change can be seen, and is happening as part and parcel of today's funeral, there are still individual islands such as Tongareva who continue to practice what the new generation conveniently and perhaps appropriately termed as *the old fashion way*.



The following is *The Echoes of the Cook Islands'* response to the Police request, almost 30 years ago. Te 'akaroa!

Pronouncing of Death

At the time of death and as soon as practicable, the Police should and must visit the deceased's immediate family. This would include, if married, the spouse, children and the deceased parents and siblings if they are alive and in Australia. Please do not convey the news by telephone. It is considered highly insensitive and culturally inappropriate to telephone such sad notice.

Identification of Deceased

If it's a male then the most appropriate person to be contacted for the purpose of identifying the deceased will be the father, uncles, brothers or male cousins of the deceased. Here, it is emphasized that the contact be made by a visit to the house of the deceased where immediate family members are gathered. Please note that under no circumstances should a female be asked to identify a male deceased.



In respect of a female deceased a mother; aunties, sisters or female cousins will be the most appropriate. As noted above, it should be acknowledged that under no circumstances should a male be asked to identify a female deceased. On visiting the deceased's home, the immediate family would normally nominate one of them, though it is not uncommon to have two or three or more members to identify the body. This is perfectly normal.

Autopsies

This is not acceptable and should be avoided if possible. Cook Islanders perceive a dead corpse as sacred. In effect, its taboo and the severance of organs and the mere cutting up of the body is seen as an insult to the deceased and to the family in particular. Wherever possible, post mortem should be avoided.



Cook Islanders however recognize the need to have such medical intervention particularly in respect of homicide investigations or even sudden death, which gives rise to suspicion. Where this type of event arises, the family should be contacted in person and the matter explained to them. They would certainly understand the need to have such

investigations conducted. Please note that often a competent interpreter may have to be called in to assist with the language.

Transfer of Deceased to Morgue

Traditionally in the Cook Islands a deceased is always buried within 24 hours. In Australia however this can take up to days and sometimes weeks. The people are aware that the law of the land determines when the body is released. On being pronounced dead a minister of religion would conduct prayers before the body is removed from either the hospital or even from home to the morgue. This should be observed and respected.

Cook Islanders know that the body needs to be embalmed before it can be released. The embalming of it they believe takes place in the morgue. Therefore, the immediate transfer of the body to the morgue as soon as religious prayers are completed is preferable so that it can be properly prepared thereby expediting the process for burial. Please note: that the quicker the body is buried the better it is for the grieving relatives.



Religious Customs



Cook Islanders are Christians. When someone dies one of the most important people at his attendance would almost be guaranteed is a minister of religion. He would be visiting either the hospital if the deceased died there or at home. In many cases however while the deceased is still alive whether or not he is confined to a hospital the minister would have already visited the patient for spiritual healing and comfort through conducting prayers.

On being pronounced dead the minister would also conduct prayers before the body is removed to the morgue. This process continues at the home of the deceased namely the conduct of “pure ngutuare e te kave pure,” having prayers every day until burial. A big feast would normally follow the burial where Police could well be invited to partake especially in cases where they are close to the family or their conduct in respecting the protocols is above reproach.

Dressing and Preparation of the Deceased

Most Cook Islanders would prefer that members of the family prepare and dress the deceased. As previously mentioned, please do not ask a female relative to do that for a male deceased or vice versa. As this is the last time for the deceased to have a bath, for example, he/she will normally be dressed in his/her best attire. The family would know what that attire is.

Perhaps we should also point out that there are other Cook Islanders who may wish not to take part in the preparation of the body for whatever reason. Often, they are too traumatised. In the event of this then of course the undertaker can always assist in that area.



How the Deceased Should Be Handled

The deceased should and must be handled with respect as if he/she was alive. The body should not be thrown around in body bags without proper care being accorded.

Are the Next of Kin Required to Remain with the Deceased?

Yes, if the deceased is in the hospital and had just died. However, once the religious prayers have been done and the body is sent home then the next of kin should be with the deceased. If however the body goes straight to the morgue for other medical observations then the next of kin need not be with the deceased. As soon as the body is cleared for preparation then the next of kin or his/her representative should be allowed to see the deceased straight away.

Are Their Special Requirements Regarding the Disposal of the Deceased?

There is none. Having said that however it is noted that there are families from time to time who might wish to take the body back to New Zealand, or to the Cook Islands for burial. The requirements for such an event would be that special prayers would be held in the church at the destination in which the person died, e.g. Gold Coast, Cairns, or Brisbane. The body therefore must be released for such an event to take place before departure from Australia.

It is very rare that Cook Islanders would elect cremation as opposed to burial. It should be borne in mind however that it is possible that there would be a few who might opt for cremation rather than burial. In the event of that we do not have a set protocol to follow other than what is laid down for burial, as set out in this paper.

Funeral Ceremony

The funeral ceremony entails the following events, which could occur between 2-4 days or more depending on the release of the body.

Once the person is pronounced dead religious prayers would take place at the deceased's home until the body is released. As soon as the body is released, a family service follows which is held at night in a church or a hall. An "Apare" will immediately follow this, which is the singing of hymns while the minister of religion poses questions from the bible to which those present would attempt to answer in a biblical context. This process (known as an Apare, in Cook Islands Maori) is primarily geared to comfort the deceased family. Normally after the "Apare" tea would be served and the very next day the final funeral service at the church would be held and the coffin transported to the cemetery for burial.

At the cemetery a short burial service takes place then the coffin is lowered to the ground. A spokesperson for the family would summon all those present at the funeral to refresh at a venue nominated by the family for the final part of the funeral process. At that feast all those in attendance and those who donated in whatever form and manner would be thanked which then marks the end of the funeral process.



Traditional Rituals

The Cook Islands have no traditional rituals in existence today. There are however rituals in the case of other Pacific Islanders such as Samoans and Tongans. They would bring mats for presentation to the families who attended and to ministers of religion.

Funeral Venues

This is normally the house of the deceased prior to the released of the body and on immediate release. At the Church or Hall once the body is ready for burial.

Deceased Viewing

Close members can view the deceased at the morgue or at home if the deceased is released. Sometimes this could also happen at the family service or at the funeral service on the day of burial.

Any Other Relevant Information of Customs/Rituals to Assist Police and Families

When someone dies the whole community from which the deceased comes from would respect the dead. This means that making noises around the deceased home should be avoided or at least minimized. Such

noise is seen as a sign of disrespect to the deceased and to the family. However, prayers and hymns are permitted and certainly no alcohol around that vicinity.

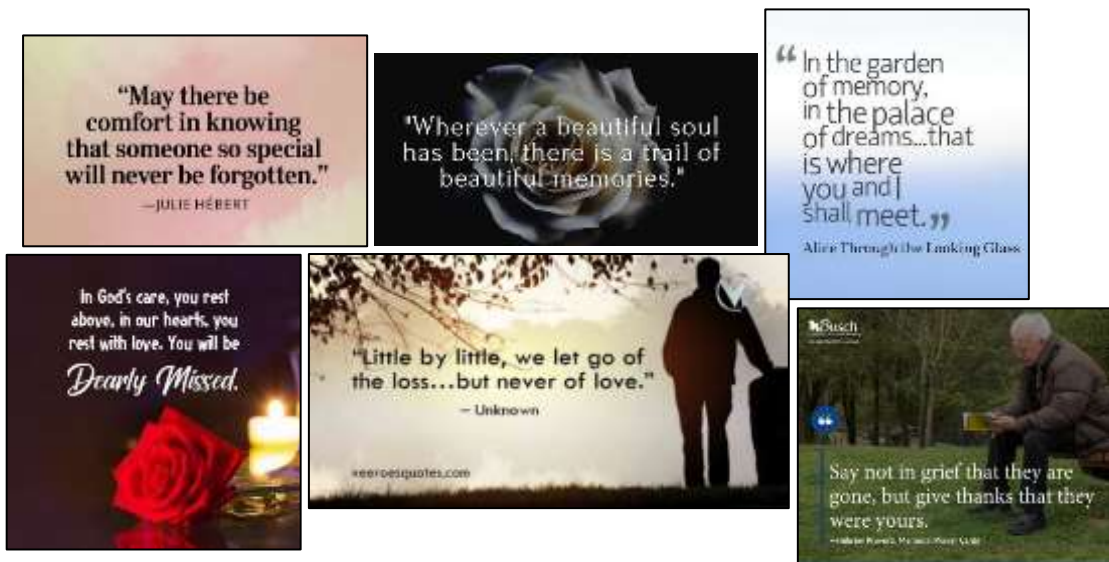
Cook Islands people are considerate to the things that the law permit and Police should not hesitate to talk to community leaders or to a senior member of the deceased family about any matter that the Police may require to discuss or get a decision from the family.

We are also mindful of the importance of organ donation but since this is not acceptable at least at this point in time, we suggest that the Police contact our community leaders in the event of an organ being desperately needed. We envisage however that the education of the Cook Islands people would eventually change this attitude. In the interim and for the purposes of this paper such requests should not be made directly to close family members.

Conclusion

It is hoped that this brief information paper would be of assistance to our Queensland Police Service. Our Cook Islands Radio Program, *The Echoes of the Cook Islands* on Radio 4EB in Brisbane is broadcast live every Thursday at 4pm in English and Cook Islands Maori.

Should the Police require more information, and/or appear on air please feel free to contact the writer at the Radio Station.



5. LEGITIMISING AN OVERSTAYER'S STATUS IN NZ

I served as a warranted New Zealand immigration officer in the Head Office in Wellington many moons ago. I also practised as an immigration advisor in recent years, and it is in this capacity that I wrote this submission.

This is a case which was approved on herein. I have changed the names of origin for privacy reasons. It is noted, Immigration legislation was changed under the 1987 Act to section 61 in hence, the changes in the citation important.



the basis of the letter contained parties involved and the country of however, that the New Zealand in 2009, which replaced section 35A the new and current enactment; below. An informed public is

Letter

I write in respect of the above listed application and have attempted to set out the case in a chronological order so that the reader may be able to quickly follow, understand and grasp the history and relevant factors relating to this particular matter.

Written authority to act

I confirm for the records that I am acting for the above named person and that my authority to do so has been previously filed and is again attached.

Background

Your records will show my client was initially issued with a visitor's visa by your Office in Nuku'alofa, Tonga. However, the AMS Notes that I have perused on this case are quite confusing and not easy to read, interpret, follow and understand. For that reason, I feel obliged not to provide you with the details as I fear that I may give you a false and wrong history of my client's travels and subsequent outcomes to the finalised applications.

Current Situation

My client is a national of Tonga, currently an overstayer and has been for a number of years. According to my client he lives with his wife along with other family members in the same house and has been helping out with domestic chores at home ever since he arrived in New Zealand some years ago.

He is an Assistant Pastor of the Tongan Seventh Day Adventist Church and is known to be very helpful and is an asset to the Church, according to its members. Meanwhile Mr Moana continues to be productive at home as well as in the Church right up to date.



Absolute discretion

It is noted that you, the Immigration Officer who shall look into and consider this matter, has exclusive and absolute discretion to either reject or approve this application. With all due respect to you as the decision maker, I appeal to you to consider this request with an open mind taking into account what I have compiled below which took me quite some time to prepare.

Please note that this is not the first time that my client is applying for the grant of Section 61. Clearly his desire to legitimize his immigration status on numerous occasions is indicative of his good intention to help and better himself which, in my view, is highly admirable and at the same time shows his genuineness to comply with the law.

A more detailed sequence of events and reasoning is provided for your consideration under a number of sub headings which follows:

Contact

On 26 July 2011, I was instructed by Mr Moana to advocate for him in respect of this matter. On the same date, I conducted a general interview with him and a member of his family in relation to his visa in New Zealand. In the course of the interview, I was advised that he is an overstayer, and that his applications for work visas, section 61 including an appeal to Wellington had all failed. In light of the history of the case and the alleged constant rejection of it, I then advised Mr Moana that it would be to his advantage that copies of his files held at Immigration New Zealand be requested so that I can study and cross reference the authenticity of the information that he has provided to me. He agreed to that course of action. I then requested disclosure of files on his behalf on the same day namely: 26 July 2011. I received those from your Service in

August 2011. Due to the quantity of the information on File, however, it took me a while to read and understand the core information relating to this matter.

Pathway to residence

My client has a pathway to residence as he is qualified for residence under the “Parent/Adult Child Sponsorship. My client’s father is a New Zealand citizen. It is noted here that by virtue of being a son of a New Zealand citizen the father can sponsor him under the Parent/Adult Children Sponsorship. In fact the father did indicate to do just that if and when you approve this request.

Should your decision be in favour of my client, rest assured that I would be filing a residence application on his behalf as soon as possible with a very good chance of having it approved.



Previous representation by this Consultancy

I recall vividly representing this client back in 2009. I have pasted one of my letters from 2009 in this submission principally to illustrate as to how he first became an overstayer which continues to date.

I write to humbly ask you to give this matter your special attention owing to the errors and mistakes made by Immigration New Zealand which lead to the decision and outcome in this particular case. With all due respect I submit that this matter deserves your special attention and consideration for reasons which I shall attempt to set out as clearly as I possibly can. In doing so, I confirm for the record that I am acting for the above named person and that my authority to do so in respect of this case has already been filed with your Immigration Service.

*I have attached all relevant documents on this case including Ms Tiare letter of 13 March 2009, and those are listed at the end of the letter. In Ms Tiare letter of 13 March 2009, she acknowledged that the employment position and occupational code used for the ONLINE LABOUR MARKET TEST were wrong, however, instead of providing a remedy for that mistake she allegedly conducted a totally new **undated** referral to WINZ and the result received was that there are Kiwis who could do the job. To this end, and with due respect, I submit that this is fundamentally wrong in law. This is because the correct employment position and occupational code were not supplied to WINZ at the relevant time which was in 2008. Instead a wrong one was used. And as a direct result of that mistake the application was then declined.*

As I understand the law it does not work retrospectively. In general, it always works prospectively with limited exceptions. What we have here is a case whereby Immigration New Zealand (INZ) made a fundamental mistake at the material time in 2008 and then in the year 2009, having been informed of that mistake by the undersigned writer, Ms Tiare for reasons better known to her saw fit to make another referral and of course the finding was that there are Kiwis who could do the job in 2009. Now were those Kiwis available in 2008? Surely, we cannot assume that was indeed the case in 2008. Consequently the “but” legal test must surely come into being in respect of this matter. Accordingly, I respectfully submit that my client would have got his work permit application approved “but” for the mistake made by INZ.

In my opinion there appears to be an ‘ultra vires’ policy and practice within Immigration New Zealand to reject applications recklessly without checking them properly and giving them proper and due consideration. It also appears that Immigration New Zealand Officers decline applications for the sake of convenience in that the questions put to WINZ are quite inappropriate and-in-some cases quite

inapplicable. In fact, it does not ask whether or not New Zealanders have applied for the job, as an example. This led many to suspect that INZ are declining applications as a means of generating income for the Government as applicants are then forced to make applications to the Minister of Immigration under section 35A of the Immigration Act 1987. Unfortunately for applicants, such an application requires a further payment of additional fee. And as a result of such policy and practices, some applicants' work permits come to expire unnecessarily, as is the case in this matter, which of course causes them to suffer further stress and financial burdens. In my view such practices are not only unlawful, but grossly negligent, reckless, unfair, unreasonable and contradictory to the principles of 'fairness and natural justice'.

With respect, it is submitted, Lord Denning's 'neighbourhood principle' in Donoghue v Stephenson, can be applied to this case, that is, Immigration New Zealand owed a 'duty of care' to my client, in that it ought to have made the correct employment position and occupational code and ought to have considered it prudently in accordance with and in terms of all the information provided and contained therein. In failing its 'duty of care', INZ was 'negligent' because it rejected the application without checking its fact as to the correct details and as a result, my client suffered what I deem as 'losses' because his work permit expired and this being the direct outcome arising from Immigration New Zealand's negligence. But for their error and negligence, my client's work permit application would probably have been issued.

Notwithstanding INZ admission of error, there has been no genuine or honest attempt on the part of Immigration New Zealand to 'correct the wrong', as it was its error in the first place to reject my client's application which then lead to and resulted in his work permit application being declined. Given the circumstances of this case, I respectfully submit that what is fair, and reasonable, and indeed the only right thing to do which 'ought to be done' in this case, is for Immigration New Zealand to 'correct the wrong' and to offer an appropriate remedy in favour of my client.

With all due respect, I submit that in view of the wrong application of an occupational code and indeed the wrong employment position given to WINZ, which then led to a wrong outcome of your Labour Market Test, and ultimately the decision to decline, inclusive of the new decision by Ms Tiare the least that Immigration New Zealand can do to rectify and compensate what is clearly an unfair decision is to grant my client a section 35A work permit. Accordingly, I would appreciate your favourable consideration and approval of this application.

Reasons for overstaying

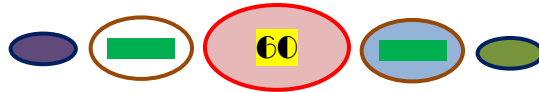
The copied case would give the reader an insight into this matter and why my client is in this situation. Despite the above however I did ask my client and a family member as to the reasons for breaching the conditions of his visa by overstaying the said visa. He stated, often in tears, that he became an overstayer after his application for a work visa was declined, some 3 years ago.

When further questioned over the issue of overstaying my client reiterated that he found himself in this situation through circumstances beyond his control. This was so because the minute that Immigration New Zealand (INZ) declined my client's work visa application he automatically became an overstayer. In that regard and with respect my client was caught in this clearly through no fault of his own. Had the application been approved, which should have been, my client would not have been an overstayer at this very juncture.

My client is relatively young, able bodied and diligent in whatever tasks he is asked to do and clearly appreciates the opportunity to remain, work and live in New Zealand permanently. In my view this is the type of worker that New Zealand needs and given his age obviously he will be an asset rather than a liability to our economy. Consequently, and with due respect, I would sincerely appreciate your favourable consideration given the fact that my client found himself in this position by virtue of INZ decision to decline his work visa application based on a muddled Independent Labour Market Test as detailed in italics above.

With respect it is for this very reason, amongst others, that I submit that you please consider exercising your discretionary powers as conferred upon you by legislative delegated authority in the grant of this application.





Limited knowledge of New Zealand's immigration law and instructions

With respect I submit that in my experience in immigration work as well as social work, this 'limited knowledge' or weakness is not uncommon amongst Pacifica people especially those individuals who lack the basic knowledge of our immigration laws. This applies to my client as he has no knowledge of immigration instructions in respect of the requirements of a work or visitor visa application and the like.

Although under our laws such explanation could be easily construed as amounting to "Ignorance of the law" and therefore offers no excuse, I respectfully submit that this legal doctrine should not be applied, to this case as my client, as is the case with many other Pacifica people, the man simply did not have the knowledge of the law, and immigration instructions and needless to say the basic functions of your Service. Such lack of knowledge is common and genuine. To this end, I submit with respect that my client deserves a second chance having voluntarily come forward on so many occasions as noted earlier so that his status in the country can be legitimised according to law.

In retrospect my client has provided what I would consider as special circumstances as there were compelling reasons for his remaining in the country while striving to have his case favourably considered. Right from the very moment of first becoming an overstayer, it is submitted that my client has been very honest, versatile, diligent, genuinely remorseful and apologetic and I have nothing but the highest admiration and respect for him. Consequently, I would sincerely appreciate your favourable consideration.

The law of equity

With due respect I submit the law of equity supports my client's case and in particular, the following two maxims.

- a. 'Equity looks on that as done which ought to be done'.
- b. 'Equity looks at the intent, not at the form'.

I'm sure you will agree that these two maxims are self explanatory, and as you may be aware, whenever the law of equity clashes with the law, (or with any existing policy) equity shall prevail. In accordance with the above two maxims, I respectfully submit that the law of equity supports my client's case in this matter and that Immigration New Zealand should grant him Section 61.

Suitability as a potential permanent resident

My client has been residing in New Zealand with family members since arriving in New Zealand some years ago. During this time, he has been able to sustain his livelihood through the goodwill, love and care of his family and without reliance on the New Zealand Government welfare system. He is at the peak of his life and at 36 years old he is relatively young and is definitely an asset to this nation in so far as production is concerned.

My client is not a risk to the security of this country or to any other country for that matter. In my view, this, amongst other things, is 'prima facie evidence' that he is a responsible, and a very caring person. In this regard, and with respect, what is the disadvantage or the risk to the country if he was allowed to remain, work and live in New Zealand permanently as opposed to the huge costs of deporting him from New Zealand? With all due respect, isn't he the type of immigrants at an age we need in this country? Wouldn't you agree with me, that my client deserves a second chance? To this end, I submit that the exercise and expenses of deporting him to Tonga will be far too costly for the nation, not to mention the stress, the emotional and psychological sufferings associated with deportation that would naturally afflict him and family members here in Auckland. Despite being unlawfully in the country for some years now, my client has already proven that he can live here harmoniously and was able to amalgamate with the community without any hiccup. I feel he is well and truly suited to the New Zealand way of life and has also proven on the balance of probabilities that he is a worthy potential permanent resident.

Life in Tonga

There are serving officers in your Service who are Tongans themselves, and who understand life in Tonga. For a young man there are limited paid work opportunities and the wages are not as good as that offered in

New Zealand. It is considered a privilege to be able to work and live in New Zealand because of job opportunities and other things such as educational prospects and so forth.

The people of Tonga face an uncertain future as there is no export and the country is poor in terms of natural resources. The only income generated by families within Tonga is a limited supply of fish and agricultural produce sold at the local market.

Most Tongans prefer to relocate to other countries, if they can and where they can access economical, educational and employment opportunities. Many simply say there is no life and certainly no future in Tonga. My client and his family recognise the great opportunities that New Zealand offers and of course, they like many Tongans strive for it, hence this application.

New Zealand has a sizable concentration of Tongans, over 40,000 living in the country as per 2006 Census. The 2 countries have a "Friendship Treaty" and their relationship to date has been very close indeed.



Residence Application

Under New Zealand's current immigration policy, Tonga has a designated quota per annum. I believe it's around 250 in 2011. This quota is available each year to those who are eligible. However, to be eligible to be in the draw you must be on a valid visa. By virtue of being an overstay my client is not qualified not only for the quota but also for any other visa. Now, if he succeeds in this application his name can be registered for next year's ballot, in addition to other visas such as a work visa, which he can apply immediately after a grant of a Section 61. Further, and having thoroughly interviewed my client and family members, I have formed the opinion that my client is qualified for residence under the "Parent/Adult Child Sponsorship. Should your decision be in favour of my client, I would be filing a residence application on his behalf as soon as possible with a very good chance of having it approved.

Visitor's and work visa

Subject to your approval, my client can either apply for a visitor's or a work visa almost immediately. In relation to the latter he has a 'job offer' from positions that New Zealanders would not normally want to work in, or positions that New Zealand has a labour shortage. To this end, it is submitted that, should your decision be in favour of my client; I would be filing a work visa application for him almost instantly. I attach a copy of his "job offer" as evidence of the availability of that job.

The Law

Even though the relevant legislative section does not require INZ to either consider this application nor provides any reason for your decision, it is nevertheless a fundamental requirement in our democracy that the principles of natural justice and fairness must be applied to and furthermore it must also be seen to have been exercised duly, justly and properly. In this particular case, and with all due respect, it is submitted that my client has a compelling and meritorious case, as set out above, which clearly necessitates your favourable consideration.

The Authorities

There is no doubt in my mind that your Service INZ has on numerous occasions through the years applied and exercised discretionary powers, principles of natural justice and fairness with care. Many jurisdictions including the High Court of New Zealand have acknowledged and ruled as to how and when these should be

applied in administrative decision making. Consequently I need not go into the citation of cases to demonstrate this very fact as I am confident that your Service is very competent in this area.

Mitigating factors

In my consideration of this matter and in view of the above, I have formed the opinion that my client is a deserving individual, who has never been a burden on our welfare state, having independently supported himself, and of course with his family's great assistance, since arriving in New Zealand some years ago. Notwithstanding the fact that he is in the country unlawfully my client has a clean Police record and clearly he is not a threat to the national security of New Zealand or to any other country for that matter. I can state that my client's genuine desire to legitimize his immigration status on so many occasions is highly admirable and showed clearly his genuineness to comply with the law.

Mr Moana is married and lives with his wife in private accommodation in Mangere. Mr Moana is an able bodied and diligent worker and skilled in any job that he has had training in. He has a pleasant nature, easy to relate to and has the ability to do a job satisfactorily provided that clear instructions are given to him. In retrospect, and knowing him for 3 years now the evidence shows Mr Moana is not scared of hard work.

While I appreciate the fact that Mr Moana is an overstayer and that overstaying is a serious matter I am nevertheless conscious of the fact that being unlawful can be legitimised under Section 61 of the Immigration Act 2009. To have this done, however we must provide good reasons for this to occur, some of these reasons, amongst others are as follow:

1. Mr Moana has been living in New Zealand without dependence on the welfare services of this country for quite a number of years.
2. He is a competent, diligent, trustworthy, honest, reliable and a conscientious worker
3. Mr Moana is an Assistant Pastor of the Seventh Day Adventist Church in Mangere and ministers mainly to the Tongan congregation of the said Church.
4. Mr Moana has a pathway to residence because his father is a New Zealand citizen. It is noted here that by virtue of being a son of a New Zealand citizen the father can sponsor him under the Parent/Adult Children Sponsorship.
5. He has a clean police record and a clear medical history



Recommendation

In short, my client has already proven himself to be a worthy person and has lived in New Zealand for quite a number of years now and continues to do so without any problem other than the fact that he is an overstayer. Having lived and survived in New Zealand for this period of time is *prima facie evidence* of the fact that he can continue to live in New Zealand without reliance on the New Zealand government. Accordingly, and with all due respect, I submit that Immigration New Zealand considers the above application favourably, and grant him a Section 61 having regard to the merits and special circumstances of the case as documented by and advanced to the advantage of the applicant by the writer.

For the reasons outlined above, I respectfully submit that you would be justified in approving this application so as to allow me to file a work visa for him first and then a residence application respectively. I humbly plead to you to do so.

Thank you for taking the time to give this matter your special attention and consideration. Should you need more information please feel free to contact me on the contactable details listed above. I look forward to receiving a favourable decision from you in due course.

Conclusion

It is hoped you have found this case informative, interesting and educational. Kia tauturu mai te Atua ia tatou katoatoa. E te ra e HI.

6. MITIGATING A DEPORTED CLIENT RESIDENCE APPLICATION IN NZ

Background

Being deported from New Zealand is a very serious matter and can haunt the deportee and his/her family for a very long time indeed. The case which follows is a clear demonstration of how Immigration New Zealand treats such matters. I stress the point it's a very serious matter. Please note that to protect my clients' identities, I have used fictitious names in this article.

This client and her family applied for residence in New Zealand under the Family Reunion policy. However to meet the requirements of this policy, the applicant must have no other sibling living in the country of origin.



Briefly the applicant who was then aged 21 was deported back to Tuvalu from New Zealand in 1980 and she somehow managed to re-enter New Zealand in 2003, and there her trouble started and continued until 2008. It took well over 5 years to have their application for residence finally approved.

I am not sure how much money that the family has lost on lawyers, immigration agents and other advocates, previous to my instructions from them. It is noted however that the case eventually got to me in 2007 and was finalized successfully in 2008. You the reader would appreciate the fact that what follows is one of the last few submissions that the writer had made on behalf of the family concerned just before the approval of their residence application.

Submission to Immigration New Zealand

First of all, on behalf of my client, please allow me to express our sincere gratitude for your decision in setting aside the effect under section 7 of Mrs Raro's 1980 deportation, bringing that particular issue to a very satisfactory conclusion in so far as my client is concerned.

Secondly, I have thoroughly interviewed my client and she confirms that Mr Donut is indeed her biological brother, so the short answer to your question (point 1 of your letter), is yes, technically speaking, Mrs Raro does have a sibling in Tuvalu. However, she informs me that Mr Donut was cared for and raised as a 'feeding child' (tamaiti whangai) by his paternal grandparents. She advises that in Tuvalu, Mr Donut and his grandparents lived in their own house and on their own land away and separate from her family home. She understands that the grandparents may have gifted their land to Mr Donut.

So Mr Donut being a 'feeding child' my client never had a close relationship with him despite being her biological brother. In this respect it is not uncommon for a Tuvaluan person such as my client to find herself in a most unusual position, that is, on the one hand, she sees a male sibling who was 'adopted out' if you like, as a brother, but on the other hand, by virtue of being a 'feeding child' of the grandparents (in the Tuvaluan cultural context) and having no close relationship with him, perceives him not as a brother, but as a son of the feeding grandparents.

The customary practice of grandparents 'feeding' a grandchild is common in Polynesian societies. As I understand the practice, especially from a Cook Islands context, one of the reasons for it is that, having a grandchild with them is symbolic of their children and a constant reminder of their endless and unconditional love for them (their children). This is often the case when they have grown up, perhaps married and have moved out of the family home.

From a cultural point of view another reason is that the grandchild in his mature years is naturally expected to become a caregiver and provider for the grandparents as they grow much older. And in return, the

grandparents' properties, tivaivai (quilts) in the Cook Islands for example, is almost always gifted to the grandchild as a mark of respect and/or appreciation of him caring for them in their old age.

It is also accepted in Polynesian societies that once a child is given away to his feeding parents that child's care and protection, upbringing, education etc becomes the sole responsibility of the feeding parents. And as a result it is not uncommon for the child's biological parents and siblings not to be close to or emotionally attached to the child and in most cases they have nothing further to do with him for the rest of his life.

The exception to this of course is that if the child is a minor at the time of the grandparents' death, the biological parents, siblings or next of kin would then be expected to take care of him. Given these customary practices in the Polynesian context and the absence of a close relationship between Mrs Raro and Mr Donut, I respectfully submit that in the circumstances, Mr Donut must be seen as an individual separate from Mrs Raro, one who is the 'feeding child' of the grandparents and one who has never depended on his biological siblings but his grandparents. In considering this matter therefore, I humbly submit, with all due respect, that Mr Donut cannot and ought not to be considered as one of Mrs Raro's siblings.



Although you did not request further information in respect to point 2 in your letter, may I please take this opportunity to address that point now? The answer to the question is, yes, Mrs Raro meets the required standard of health. Attached for your information is a copy of a communication dated, 24 May 2005 from a senior Advisor in your office. He concluded that “.....*prima facie it would appear that there are no evident health concerns for*”. (Minute). As far as I am aware Mrs Raro's standard of health remains good to date.

Conclusion

Mrs Raro had stayed out of New Zealand for over twenty years and since returning in 2003, has never been in trouble with the law. Based on my interactions with her, I am totally convinced she is a dedicated and loving wife and mother and a reasonable person. For these reasons I respectfully ask you, given your discretionary powers and all the information provided above, to kindly consider please bringing this matter to a final determination by waving other requirements and temporary permits and granting Mrs Raro and her family residence permits. I humbly submit that you can justifiably arrive at that determination by concluding that:

1. Mrs Raro has no other siblings in Tuvalu.
2. Mrs Tom is a niece, and therefore not a sibling.
3. Mr Tipani, being a New Zealand citizen is of no issue in this matter.
4. Mrs Raro's health is not an issue given a senior Advisor's communication of 24 May 2005.
5. Mrs Raro's twenty-year absence from New Zealand and the historical background including the past representations and the numerous appeals made would justify you exercising your discretionary powers in favour of my client.

Therefore I respectfully submit that Mrs Raro and her family deserve to be in New Zealand and that the circumstances of this case warrant and justify granting them permanent residence. In conclusion, it is hoped that this case would serve as a lesson from which to learn and more importantly to avoid being in such situation.

Note: all images are from Google

MEMORY LANE

WHO REALLY BUILT JOHN WILLIAMS' RAROTONGAN SHIP?

John Williams was an evangelical Christian determined to spread the gospel throughout the Pacific. To this end, he constructed a ship at Rarotonga in 1827 with a 'mechanical ingenuity' that gave him legendary status in Britain and beyond. But who really built the 'Messenger of Peace'?



John Williams working on the mission ship *Haweis* at Mo'orea, 1817 (Illustration by Ernest Prater for *John Williams the Shipbuilder*, by Basil Matthews, Oxford University Press, 1915)

Rev John Williams and Mary Williams set foot on Rarotonga for the first time on 6 May 1827, (having previously observed the island only from the sea). They were accompanied by Rev. Charles Pitman and Mrs. Sarah Pitman, who were destined to be the first resident European missionaries on Rarotonga. This was 4 years after William's first visit to the island onboard the *Endeavour* when he left behind Papehia, later assisted by Tiberio, to Christianize the population.

The *Endeavour*, a ship of 80 tons, had been purchased in Sydney by Williams "for the chief of Rhiatea" (*Sydney Gazette*, 5 April, 1822) and subsequently paid for by the sale of arrowroot by the Ra'iāteans. The chiefs of Ra'iātea hoped to use the ship, renamed *Te Matamua*, to trade with the growing colony of New South Wales, while periodically chartering it to Williams for mission work.

But just one year later, in 1823, Williams was forced to sell the ship after the NSW colony-imposed taxes on Ra'iātean exports and the London Missionary Society refused to pay "a few hundred a year" for the ship's upkeep. The loss of *Te Matamua* led to resentment against Williams from the chiefs at Ra'iātea who "called him a liar and deceiver and said that because of him, children instead of being brought forth at home were brought forth on the mountain while the parents were in search of Arrowroot for the ship" (Gunson, 1978; 137).

Now in 1827, marooned on Rarotonga, with no ship at his disposal, a frustrated Williams decided to build 'a very large Vessel' to recommence his missionary travels throughout the Pacific.

"Had I a ship at my command," he wrote, "not an island in the Pacific but should (God permitting) be visited and teachers sent, to direct the wandering feet of the heathen to happiness – to heaven." (Prout, 1842; 156).

To build a ship would involve large numbers of Rarotongans – it took, for example, 2,000 men to pull the vessel over rollers to the sea at Avarua. The resident missionary Charles Pitman begged Williams "not to give the people any more work," considering the large number of building projects already undertaken for the Church (churches, villages, schools, etc.,) during the four years of "poor treatment" of the Rarotongan people by the first two orometua (who, Pitman claimed, behaved "more like taskmasters than Christian teachers.")

Pitman feared yet another large project might cause the Rarotongans to “feel a disgust against the Gospel” and turn against the mission.

Pitman was also concerned at the already heavy loss of life at sea resulting from Williams’ demands on the people. Earlier that year, Williams had sent a ‘boat’ with 6 men to Atituaki to bring back a larger boat which had drifted there from Ra’iātea. On its return journey the boat was accompanied by several other vessels – four of which, including one carrying Tupu Ariki of Aitutaki and the orometua Mataitai’s wife – had gone missing at sea (Prout, 1842; 204). “If this be true,” Pitman wrote, “not less than 66 persons in these three boats and 10 in the boat of Mr. Williams, have either perished or drifted...” (Pitman’s Journal, 1827;12).

The two orometua on Aitutaki responded to these losses “by breaking up all [the Aitutakians] large [ocean-going] canoes and insisting they build no more except for the purposes of fishing.”

Williams’ response was to build a larger boat.

“I determined to attempt to build a vessel,” he wrote in 1827, “and although I knew little of ship-building, had scarcely any tools to work with, and the natives were wholly unacquainted with mechanical arts, I succeeded, in about three months, in completing a vessel between seventy- and eighty-tons burden” (Prout, 1842; 174).

The vessel, constructed in the front yard of Williams house at Avarua. was a two masted schooner, measuring “sixty feet in length and eighteen feet in breadth” with an eight metre (26 feet) beam (Williams, 1838; 150).

It was “built entirely of tamanu and about fifty or sixty tons, quite sharp.I call her the *Messenger of Peace*” (Prout, 1842; 172). Elsewhere he refers to the ship as “*The Rarotonga*” and the “*Olive Branch*.”



Launching the *Messenger of Peace*, Rarotonga, 1828 (Illustration by Ernest Prater for *John Williams the Shipbuilder*, by Basil Matthews, Oxford University Press, 1915)

Some months later, in early January 1828– the boat was ready for launch but after initial sea trials, during which the foremast broke in half, and the ship took in water, the vessel returned to Rarotonga for strengthening using additional iron brought from Tahiti by the recently arrived Rev. Aaron Buzacott,

In mid-February, the *Messenger of Peace* made its inaugural voyage to Aitutaki. Maretu says that Williams was accompanied on this voyage by the Arikis Makea, Pa, Tinomana, and Karika as well as the chiefs of Tupapa, with the ship visiting Aitutaki, Manuae, Mauke, and Atiu.

In March 1828 Williams set out on the longer voyage to Ra’iātea, accompanied again by Makea and “two immense idols” [Tangaroa god staffs] from Rarotonga.

Images of the *Messenger of Peace* in Williams’ best-selling book *A Narrative of Missionary Enterprises* (1838) show the ship with large sails made of matting (the traditional sail cloth of



*The Messenger of Peace off Rarotonga on its inaugural voyage to Aitutaki equipped with mat sails
(from Prout, E., 1865, Missionary Ships...LMS, London)*

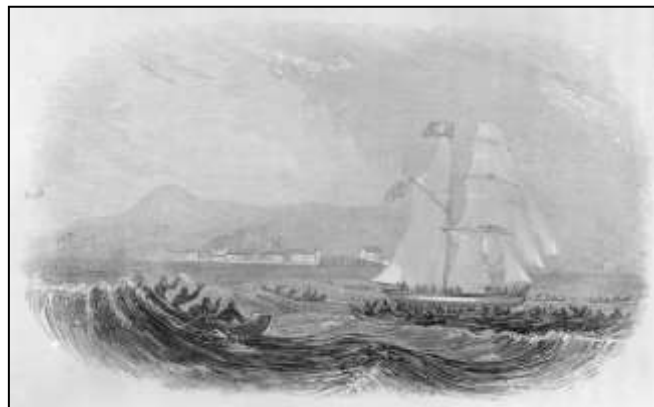
Polynesian voyaging) adding to the image of an ingenuously improvised vessel. However, matt sails were used only on the inaugural trip to Aitutaki. For the longer trip to Ra’iātea, “having nothing but Matt sails I though it not prudent to allow it [to go ahead] and have at a considerable expense purchased one good sail – it has cost me £25 – and procured a sailor.” (Williams, February, 1828).

In another letter he writes, “I was obliged to give thirty pounds for one sail – besides purchasing rope blocks, etc., “ [presumably from a passing ship] “The other sails I purchased with [sales of locally made sennit] rope made on the spot.” Both masts were thus equipped with standard canvas sails for the voyage to Ra’iātea and subsequent journeys.

Romantic notions of Williams at the ship’s helm are also dispelled by a quick look at the financial records of the ship which include “hire [of] a Captain [Captain Palmer] at Ten Pounds a month and a sailor at three.” (Williams, 18 April, 1828). The rest of the crew were Rarotongans supervised by Makea who accompanied Williams on many of his journeys.

In his account of the building of the *Messenger of Peace*, Williams claims” I knew little of ship-building” and “had scarcely any tools.” Yet at the age of fourteen Williams had been apprenticed to a London ironmonger and was no stranger to the foundry workshop. As the Pacific historian Niel Gunson recounts, “by the age of eighteen he had not only become manager of the shop but mastered the mechanical skill of the workshops as well” (Gunson, 1972; 75).

On Rarotonga, he put his iron working skills to use, constructing a set of smith’s bellows, a forge, a turning lathe, and other iron work made from melting down old axes, iron hoops and an iron chain cable from the ship ‘*Cumberland*’ left behind by Captain Goodenough in 1814.



“The Messenger of Peace leaving Aitutaki” (under full canvas sail). Wood engraving by George Baxter.
In Williams, 1838, *A Narrative of Missionary Enterprises...* John Snow, London

With regard to his knowledge of ship-building, on first arrival at Mo’orea in 1817, Williams had successfully completed construction of the missionary brig *Haweis* and continued to practice boat building at his own mission station at Ra’iātea, writing in August 1819, that “Requiring a larger boat than that which I built at Eimeo (Mo’orea) that I may visit Tahaa, I have completed one sixteen feet long.” (Prout, p.53). This was a full eight years before construction of the *Messenger of Peace*.

Building an 80-ton ship required trees to be felled, logs to be hauled, timbers adzed into planks, the ship’s keel framed, the ribs fixed, the hull dressed, the deck laid and the masts shaped and hoisted. This in turn required ownership of a forest resource and the ability to mobilise a workforce to harvest it, as well as undertake the hard physical work of actual boat building. The first missionary ship built in Tahiti and completed by Williams – the brig *Haweis* –required the collaboration of Pomare II with his power to mobilize massive physical and human resources. Equally in early 19th century Rarotonga, such a project could only be completed at the command of an ariki, in this case Makea Pori.

One of William’s contemporaries, the Rev. Charles Barff astutely noted that it was Makea Pori - not Williams - who built the *Messenger of Peace*, handing over the completed vessel to Williams for missionary work. “Makea,” wrote Barff on 27 May, 1828, “with Mr. Williams judicious directions, has built a large vessel at Raratoa [sic] which is given up to Mr. Williams as a missionary vessel. The length is 10 fathoms and width in proportion.” (Letter dated 27 May, 1828).

Similarly, Pitman who was on Rarotonga as the vessel was being built, reported to his Directors in London “It has been built entirely by the natives of this island and has not hitherto cost twenty shillings.”

Lessons learned in building the *Messenger of Peace* were not lost on Makea Pori and after 1839, by the new ariki Makea Davida, both of whom quickly recognized the autonomy and prestige gained by other chiefs in neighbouring islands through ship ownership.



Makea Pori, A watercolour used by Rev. John Williams on lecture tours in Britain, Rex Nan Kivell Collection NK1224/6, National Library of Australia

Makea Pori accompanied Williams on many of the *Messenger of Peace*’s voyages as patron and provisioner of the ship and supervisor of the Rarotongan crew. On one trip from Rarotonga to Ra’iātea, he attended a meeting of all the chiefs of the Leeward Islands who “have built so many large and strong boats” (Barff, 26 May, 1828).

A number of young Ra’iātea men who had helped Williams on his earlier ship building projects had branched out into business on their own. One was rebuilding a small schooner owned by Mahine, principal chief of Mo’orea– “having put in beams, knees, deck, etc.,” so professionally that ‘no one but an experienced builder could tell that is had not been done by an English shipwright’ (Prout, 1842; 229).

Another vessel of forty tons was being built by Ra’iātean shipbuilders for Tamatoa ariki of Ra’iātea. Yet another vessel built at Tubuai had been brought down to Ra’iātea to be finished. And it was at Ra’iātea that



the *Messenger of Peace* underwent several months of strengthening and refitting after its initial arrival from Rarotonga (Williams, 1838;217).

“The king’s quay,” wrote Williams at Ra’iātea, “is like a little dock yard” (Prout, 1842; 229). In total “Ra’iātea acquired its own fleet of seven sloops and schooners” (Chappel, 1997; 12).

Makaea would not have been oblivious to all this on his visits to Ra’iātea, Huahine, Bora Bora, and Tahaa. Experience of European ships “set new levels of aspirations for status-conscious chiefs as well as for indigenous craftsmen” wrote Marjorie Crocombe and Harry Maude. “The canoe-makers craft was adapted to the new art of ship-building.”

Makea Davida, who became ariki on the death of Makea Pori in 1839 saw the possibilities of emulating the chiefs of neighbouring islands, by building and outfitting his own trading schooner. In 1843, long after the *Messenger of Peace* had been sold off, the Rarotonga mission was chartering “the small schooner belonging to Makea” to visit the outstations at Aitutaki, Atiu, Mitiaro and Mauke (W. Gill, Mangaia, 1843).

Later that year, Makea’s ship was chartered by John Williams’ son when his own trading ship *The Samuel and Mary* was holed on the reef at Rarotonga. Williams Junior further engaged Makea’s ship for trading journeys to Samoa and Sydney.

Building his own ship earned Makea money and prestige and allowed him to escape the strict missionary laws of Rarotonga. In September, 1845 Buzacott noted that “In July 1844, he [Makea] left in his schooner for Tahiti and was absent for more than three months.” On his return, he was found to be strongly addicted to alcohol, consuming “a bottle of brandy in less than two days.... His stomach could retain nothing.” The resulting illness proved fatal, and he died on 11 June 1845. His last words were “E Parakoti e, tei ‘ea au?” Oh Buzacott where am I?

* * * * *

Over its five years of mission service, the *Messenger of Peace*, in its livery of green paint donated by the British warship HMS *Seringapatam*, made multiple visits to mission outstations in the Leeward and Cook Islands, carrying the Gospel to Samoa, visiting the Marquesas and Tonga, and attempting to land teachers at Niue.

In 1833, in anticipation of Williams’ return to England, the ship was repaired at Rarotonga, and sold at Tahiti, with instructions to charter another vessel to take Williams and his family from Rarotonga to Tahiti in April 1833 for their onward voyage to England.

According to Williams’ biographer, (Prout, 1842; 267-8) “as the time appointed had passed and no ship appeared, he [Williams] began to think seriously of building another [ship] and probably would have done so ... had not an American, then in the island, previously made an unsuccessful attempt; and being unable to finish the work he had begun, he very gladly transferred the undertaking for a compensation [of \$250] to Mr. Williams, who speedily completed the vessel, and sailed in her with his family to Tahiti.”

It seems that once again Makea had come to Williams’ rescue, providing him with the resources and labour needed to complete a second vessel – a degree of support Makea had seemingly refused or discontinued in the case of the young American.

“I built a ship” claimed Williams who became widely celebrated for his ingenuity in doing so on a remote Pacific island. “In all the long story of the building of ships,” exclaimed one account of *The Messenger of Peace* “[none] seemed more impossible to achieve” (Matthews, 1915).

But both Williams and the young American would have been the first to concede that no big project – whether building a church or constructing a ship - could succeed on Rarotonga without the active support of an ariki. John Williams brought technical knowledge to the shipbuilding process, but it was Makea Pori and the people of Avarua who built the *Messenger of Peace*.

Note: the above article by Rod Dixon of Mangaia, was published in the Saturday 27 August 2022 edition of the Cook Islands News. The author has kindly agreed for its reproduction in this issue of the CICC Newsletter. Editor.

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COOK IS MAORI WORDS NO LONGER IN ACTIVE CIRCULATION

I'm guessing that in every spoken language around the world, new words are formed or in some cases, coined from another existing language, while some are not spoken anymore and therefore move into oblivion – here today gone tomorrow, as the saying goes. This indeed is the case with the Cook Islands Maori language, sadly in a way. Previous issues of this newsletter identified some of those words. The below list adds some more. Editor.

Word or term hardly used ⁽¹⁾	Definition ⁽²⁾	Replacement words or terms more commonly used today ⁽³⁾
OTOTITOTI	Pressing in close, e.g. of a jostling milling crowd	Kononinoni
OTUOTU	Sobbing, crying for not being allowed something	Aue, taitaia, manamanata, tumatetenga
TAVERUVERU	Cut into strips or fringes	Tipupu
TIPAOPAO	Bit by bit, a little at a time, here and there	Marie, rikiriki, manga ia manga ia, kare rapurapu
KOTIVAKA	Conspiracy	Apinga maani ua, tamanakoanga ma te kore e turuanga
KOROTAKAMINO	Encircling, circle around behind them	Na muri, takapini
AKAREKI	Make to jump, leap, spring	Rere
AMUAMU	Taunt, jeer at, tease	Tatiae
IKUNA	Summon	Tamanu
TAKEU	Move, shake, rock, disturb	Neke, kanga
TAMAEU	Partially open, dislodge partially	Va'i, akatuera
TAMAINAINA	Irritate, annoy, provoke	Akariri
TAVENU	Make watery or insipid	Tavai
TUPORO	Chant, intone	Kapiki
RORORORO	Make good friends with, very close	Piri meitaki, piri, akataeake
VEE	Divide, part	Va'i, akaatea
PINGAPINGAREKA	Delighted, over-joyed	Rekareka, mataora
TAPARANGI	Smudge, smear	Akatupara, tatupara
OPEPENG	Ends, endings	Openga
NGAVARIVARI	Rickety, tottery, unstable, weak	Ngaeue, oriori, paruparu
AKAVATA	Separate, make a space between	Akava
TAITOITO	Grumble at something, scorn, scoff	Manamanata, ariki-kore
MOETAPAPA	Plan, lie in wait especially for evil plans	Tapapa, parani, tiaki
TUTUMATETIKE	Be on the lookout	Matakite, akara meitaki
TUPEKEPEKE	Discard, drive off, shove away	Akaatea, titiri
TUPARU	Smash up, break or grind down	Vavai
NGARUNGARUA	Fertile, rich soil	One meitaki
OPAPE	Strong sea current	Tai koko
NONONO'O	Sit, stay	No'o
AKAMANUKUNUKU	Loosen, damage	Kanga, utiuti
VAATEREAU	Spokesman for a local chief	Vaatuatua
URIURITUMOANA	Waterspout	Vai pupu'i
TAVENU	Make watery or insipid	Tavai
PAPUNGA	Congregate, form a crowd	Putuputu
MOEKAU	Cherish, favourite	Akaperepere

Note:

(1) & (2) from Cook Islands Maori Dictionary, 1995, Jasper Buse, Raututi Taringa, Bruce Biggs, Rangi Moeka'a, CI MoE, USP, ANU, etc.
(3) by the Editor of this newsletter.

STUDY OF GENESIS

(Part 8, continued from newsletter 86)

Before we enter into chapter 2, let us be considerate of what the chapter will portray before us. To summarize chapter 2, it zooms in and expands chapter 1:24 – 31 in a more detailed arrangement. There are a few points that we need to bear in mind:

1. We now see God and creation through man's eyes.
2. Adam was made from the dust of the earth.
3. The Garden of Eden was an enclosed place of fields and trees.
4. Trees were made beautiful as well as for food, because man was given the capacity for beauty, which animals do not have.
5. Geographical location of Eden is identified as Mesopotamia, which is part of modern day Turkey.

Adam was put in Eden to till it and keep it. It was work from the start!
It was in Eden when God instituted the Edenic Covenant.

1. To populate the earth.
2. To subdue the earth.
3. To exercise dominion over the animal creation.
4. To care for the garden and enjoy its fruit.
5. To refrain from eating the fruit of the tree of knowledge of good and evil, under the penalty of death.

(Prophecy Study Bible – John C Hagee)

Adam named the animals and everything else as a sign of authority over them. It also shows us that Adam had a capacity for language and intelligence at the start.

Thus, the heavens and the earth were finished, and all the host of them. The stars (Deut. 4:19) and more rarely the angels (1Kings 22:19) are the host of heaven. But the host of the earth never occurs anywhere else, and here it must refer to everything created on earth. This verse then serves as a summary conclusion to chapter 1. The word host or tsaba literally means an army, composed of a number of companies of soldiers under their respective leaders; and seems here elegantly applied to the various celestial bodies in our system, placed by the Divine wisdom under the influence of the sun.

From the Septuagint version of this place, it is called πᾶς κόσμος αὐτῶν, which means: all their ornaments. Therefore, we learn the true meaning of the word κόσμος, commonly translated world, signifies a decorated or adorned whole or system. And this refers to the beautiful order, harmony, and regularity which subsist among the various parts of creation. This translation must impress the reader with a very favorable opinion of these ancient Greek translators; had they not examined the works of God with a philosophic eye, they never could have given this turn to the original.

In verse 2 of chapter 2, it reads: And on the seventh day God ended his work, which he had made; and he rested on the seventh day from all his work, which he had made.

“God had finished His work...and He rested on the seventh day....” It is the general voice of Scripture that God finished the whole of the creation in six days, and rested on the seventh day, giving us an example that we too

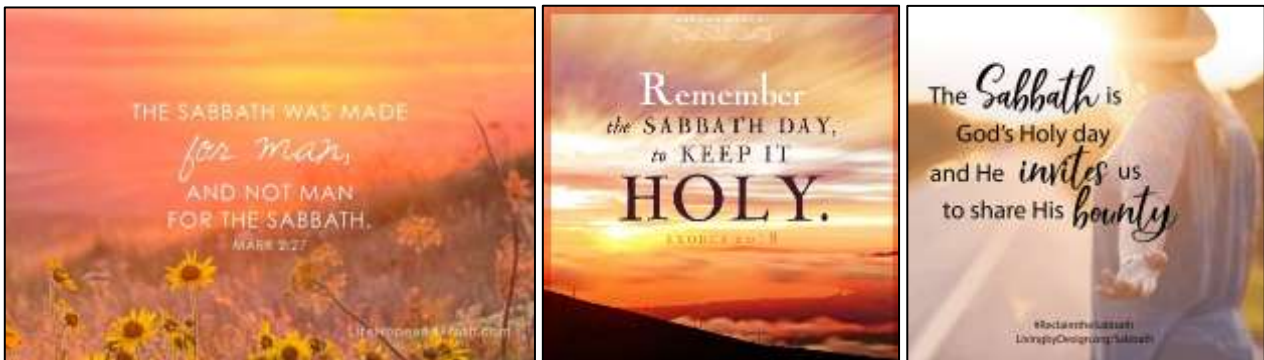


must labour six days, and rest on the seventh from all manual exercises. But there are also some misconceptions concerning the inscription of the Hebrew words.

It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read the seventh day as the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text. But the truth is, there is no implication whatsoever in the Hebrew text that the word seventh was written as sixth because it is not there. God was not working on the seventh day.

God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Though the seventh day is not called the Sabbath, God blessed it and hallowed it. These are striking terms to apply to a day. Divine blessing on men and animals leads to fruitfulness and success. The original word or barach, which is generally rendered to bless, has a very extensive meaning. It is frequently used in Scripture in the sense of speaking good of or to a person; and hence literally and properly rendered by the Septuagint εὐλογησεν, from εὖ, good or well, and λεγω, I speak. So God has spoken well of the Sabbath, and good to them who conscientiously observe it.



Even though some sects argue that this seventh day is a Sabbath, but Genesis never acknowledges it as a Sabbath until Israel was in the wilderness after departing from Egypt. In other words, this first seventh day is ascribed only for God, because He was the one doing the work of creation in six days. But we must also be mindful that the word rested in verses 2 and 3 is transliterated in the Hebrew as sabbath which also is a verb, an action word. God rested on the seventh day means, He sabbathed on the seventh day. Its got nothing to do with Sabbath day.

That is why He blessed it and sanctified or set it apart from other days. The challenge here is, which day is this? Is it Saturday? Or Sunday? Or any other day of the week?

Blessing is applied both to God and man: when God is said to bless, we generally understand by the expression that he communicates some good; but when man is said to bless God, we surely cannot imagine that he bestows any gifts or confers any benefit on his Maker. When God is said to bless, either in the Old or New Testament, it signifies his speaking good TO man; and this comprises the whole of his exceeding great and precious promises. And when man is said to bless God, it ever implies that he speaks good OF him, for the giving and fulfillment of his promises.

This observation will be of general use in considering the various places where the word occurs in the sacred writings. Reader, God blesses thee when by his promises he speaks good TO thee; and thou dost bless him when, from a consciousness of his kindness to thy body and soul, thou art thankful to him, and speakest good OF his name.

Because that in it he had rested or shabath, and this means as it is in the verse, He rested. We must also remember if we are to look closely at the word shabath it is also called a verb in the English grammar and this signifies a finished task. And as informed before, that this first seventh day is ascribed only for God. Hence, Sabbath the name of the seventh day, signifying a day of rest that is, rest to the body from labour and toil, and rest to the soul from all worldly care and anxieties. He who labors with his mind by worldly schemes and plans on the Sabbath day is as culpable as he who labors with his hands in his accustomed calling.

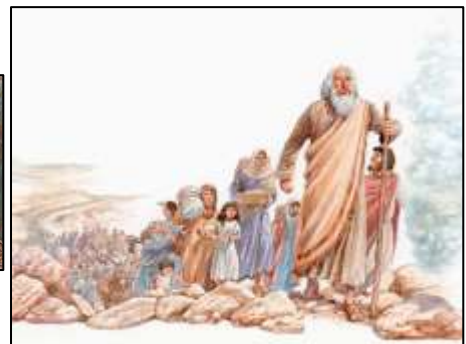
It is by the authority of God that the Sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labor. How wise is this provision! It is essentially necessary, not only to the body of man, but to all the animals employed in his service: take this away and the labor is too great, both man and beast would fail under it. Without this consecrated day religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end.

Even as a political regulation, it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation are, to a man, not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserably.

Genesis 2:4

These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens. Yahweh or Yehovah is for the first time mentioned here. This name Yehovah as signified in Exodus 34:5, 6, is the Great Merciful God. It is also defined in Exodus 34:5, 6 when the LORD passed by Moses and proclaimed JEHOVAH. The context in Exodus is that Moses asked to see the face of God, but it was withheld from him.

At least God revealed a part of Him to Moses. And the Lord passed by—and proclaimed, The Lord. It would be much better to read this verse thus: “And the Lord passed by before him, and proclaimed JEHOVAH,” that is, the Lord showed Moses fully what was implied in His name. The self-existing One, the One who was, who is and who will become.



Remember that Moses had requested God to show him his glory, and God promised to proclaim or fully declare that glory by the name JEHOVAH, by which proclamation or interpretation Moses should see how God would “be gracious to whom he would be gracious,” and how he would “be merciful to those to whom he would show mercy. Wherever this word occurs in the sacred writings we translate it LORD, which word is, through respect and reverence, always printed in capitals. Though our English term Lord does not give the particular meaning of the original word, yet it conveys a strong and noble sense.

But most importantly, we must also consider that verse 4 signifies the historical account of the world, which commences at the completion of the work of creation, is introduced as the “*History of the heavens and the earth.*” Then there also are three sections expressed in this historical fact:

1. Of the original condition of man in paradise (Gen 2:5-25).
2. Of the fall (Gen 3).
3. Of the division of the human race into two widely different families, so far as concerns their relation to God (Gen 4).

The words, “these are the tholedoth or generations of the heavens and the earth when they were created,” form the heading to what follows. This cannot upon disputed upon, had it not been preconceived with opinions as to the composition of Genesis.

It is used as a heading, and that in this passage the true meaning of tholedoth precludes the possibility of its being an appendix to what precedes, fully decides the question. The word tholedoth which is only used in the plural, signifies literally the generation or posterity of anyone, then the development of these generations or of his descendants; in other words, the history of those who are begotten or the account of what happened to them and what they performed. In no instance whatever is it the history of the birth or origin of the person named in the genitive, but always the account of his family and life.



According to this use of the word, we cannot understand by the tholedoth of the heavens and the earth the account of the origin of the universe, since according to the biblical view the different things which make up the heavens and the earth can neither be regarded as generations or products of cosmogonic and geogonic evolutions, nor be classed together as the posterity of the heavens and the earth. All the creatures in the heavens and on earth were made by God, and called into being by His word, notwithstanding the fact that He caused some of them to come forth from the earth. Again, as the completion of the heavens and the earth with all their host has already been described in Gen 2:1-3, we cannot understand by “the heavens and the earth,” in v. 4, the primary material of the universe in its elementary condition.

Thus the tholedoth of the heavens and the earth” be regarded as indicating this chaotic beginning as the first stage in a series of productions), but the universe itself after the completion of the creation, at the commencement of the historical development which is subsequently described. This places its resemblance to the other sections, commencing with “these are the generations,” beyond dispute. Just as the tholedoth of Noah, for example, do not mention his birth, but contain his history and the birth of his sons; so the tholedoth of the heavens and the earth do not describe the origin of the universe, but what happened to the heavens and the earth after their creation.



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To be continued

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