



Cook Islands Christian Church

Newsletter 56 December 2014

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



SPECIAL CHRISTMAS ISSUE



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Gospel Day at Takamoa, October 2014. Photo by the CICC GS

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CICC NUTILETA 56

1. AKATOMO'ANGA

Kia 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 taeia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 56 tei akamataia i te mataiti 2005.

Tetai tuanga mei roto mai i te buka ora a to tatou Atua ei akaaravei ia tatou, no roto mai i te Tia o teia ra Varaire 5 Titema, te ra i tukuia'i teia nutileta numero 56 ki te katoatoa na runga i te imere, 2 Paraleipomeno 6.12-42, te nga irava 14-17, tetai tuanga i te pure a Solomona i te oti anga te iero i te patu, te na ko ra ki reira: *"E kua karanga atura, E te Atua o Iseraela, e lehova e, kare atu e Atua e aite kia koe i te rangi, e i te enua nei; tei akono i te koreromotu, e te aroa, ki to au tavini, ko tei aere i mua ia koe ma to ratou ngakau katoa. Ko tei akono tikaia e koe taau i tuatua mai ki to tavini ki toku metua kia Davida; na toou vaa i tuatua i tei akatupuia e to rima mei tei teiane ra. E tenana e te Atua o Iseraela, e lehova, e akono rai koe i tei tuatuaia e koe ki to tavini ki toku metua kia Davida, ka na ko ei ra e, Kare koe e ngere i te tangata kia noo ki mua i toku aroaro ki runga i te terono o Iseraela; kia akono mairai to au tamariki i to ratou aerenga, e kia tau to ratou aere ki taku ture, mei ia koe katoa i aere na mua iaku ra. E teiane, e te Atua o Iseraela, e lehova, kia tupu tika'i taau tuatua i tuatuaia e koe ki to tavini kia Davida."*

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. Ko kotou kare i kite ana te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoana nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, memory lane, etc.) – te ka riro ei pumaanaanga kia tatauaia. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck

2. MEI ROTO MAI I TE VICTORIA KONITARA EKALLESIA

Kia orana kia kotou e te au arataki o ta tatou akonoanga metua Cook Island Christian Church. Tei akamaataia, Tama Akatere Au, Papa Orometua Rev. Tuaine Ngametua (Akatapurua), General Secretary, Moumoni Maata e te katoatoa rava, Executive Board, kia orana i te aroa maata o to tatou Atua ko Iesu Mesia. Kia akameitakiia te Atua no teia aravei anga.

Kua irinaki au e, e mea meitaki, kia tata atu au kia kotou e to matou au metua kia kite mai kotou eaa teia e tupu nei kia matou te Konitara Ekalesia Victoria i roto i teia tuatau.

EKALESIA FRANKSTON

I te ra 4 no teia marama Okotopa, kua tae mai te Orometua Rev. Rakoroa Taia ki roto i te Ekalesia Frankston, kua raveia ta ratou ārikianga i to ratou Papa Orometua Rev. Rakoroa Taia. I te Sabati ra 5 kua raveia te akatomoanga i te Papa Orometua Rev. Rakoroa Taia ki roto i ta tatou Ekalesia Frankston. Kua piri katoa mai te Orometua Papaa Rev. Brian Niflick e te Mama Secretary Miss Bev Boys o te Ekalesia Uniting Church, koia te ngutuare Are Pure e akamori nei ta tatou Ekalesia Frankston i roto i teia tuatau. I muri ake i te reira, kua raveia te ārikianga a te Ekalesia. I na, kua oronga ia atu tetai au reo akamaroiro ki te tavini o te Atua, e pera ki te Ekalesia katoatoa kia angaanga taokotai ratou i roto i teia tuatau.

E te au taeake, kia akameitakiia te Atua, i roto i teia tuatau, kua kitea te ngakau taokotai o te Ekalesia i roto i teia tuatau. Kua mataora ratou i te aravei anga i to ratou Papa Orometua Rev. Rakoroa Taia.

VEEVEE AROA/FAREWELL

I te Monite ra 13 no teia marama, kua oki mai te Orometua Rev. Eddie Dean e tona akaperepere i te tiki i to raua au apinga toe e to raua tuatau openga ki roto i te Ekalesia Frankston. Kua raveia atu te ārikianga openga a te Ekalesia i to ratou Papa Orometua Rev. Eddie Dean e tona akaperepere i teia Ruitoru. Kia akameitaki ia te Atua, kua pou roa mai te Ekalesia katoatoa no te veevee aroa anga openga i to ratou Papa Orometua. Kua pati mai te Papa Secretary Mr Junior Dean kia piri atu maua ko te Tama Akatere Au, koia te Papa Orometua Rev. Mata Makara ki roto i teia ārikianga. Kua oronga atu i te reo akamaroiroi i te tavini o te Atua Rev. Eddie Dean e tona akaperepere no te taokotai anga i to tatou iti tangata e noo mai nei i runga i Oakey.

No reira, kia akameitakiia te Atua no teia au tauiaanga, e ma te pati i tana tauturu kia oronga mai i te ngakau akaaka e te maroiroi no te patu anga i tana au Ekalesia tei orongaia mai ki roto i te rima o tona au tavini no te utuutu anga i tana au anana kia tupu ruperupe te Evangelia a to tatou Atua ko Iesu Mesia.

TERE NO TE TAVINI O TE ATUA REV. HAUA MANUELA, EKALEZIA OTARA CENTRAL, NZ

Kua tae mai te tere o te tavini o te Atua, Rev. Haua Manuela e tona vaka tangata ki Melbourne nei i te rā 3 no teia marama. Kua raveia atu te ārikianga ia ratou e te Konitara Victoria ki roto i ta tatou Ekalesia Noble Park. Kua raveia te au angaanga katoatoa no te kimikimi anga moni no to ratou akakoroanga o te Ekalesia Otago Central no te akatu i tetai Ngutuare Are Pure, ki roto i ta tatou Ekalesia Clayton Betela Hall.

Kua mataora te tavini o te Atua e pera katoa ki tona vaka tangata. Kua oronga mai i ta ratou akameitakianga no te katoatoa rava tei ārikianga ia ratou i roto i teia tuatau. Kua oki atu te tavini o te Atua e tona vaka tangata i te rā 11th no teia marama ki New Zealand.

Kua raveia te workshop na te Konitara Ekalesia o Victoria i te rā 11th no teia marama Okotopa 2014. Teia te au tumu manako i raro nei e to ratou au puapui:

Topic	Lecturer
Code of conduct Manual	Rev. Tangimetua Tangatutai
Leadership	Rev. Mata Makara
Youth in Church	Rev. Tuakeu Daniel
Tithes	Rev. Mata Makara

Kua mataora tikai te au taeake katoatoa tei tae mai ki teia workshop tei raveia. E ka riro teia workshop ei tauturu mai i tetai au ngai e tai nei i roto i ta tatou au Ekalesia, e pera katoa no te akamaroiroi i te au arataki i roto i ta tatou au Ekalesia.

TAEANGA EVANGELIA 25 OCT 2014

Noble Park	Nuku N/T
Reservoir	Christian Dance
Clayton	Drum Dance
Hampton	Imene tuki
Dandenong	Kapa Rima
Frankston	Choir
Mulgrave	Nuku O/T

Te teatea mamao nei te au Ekalesia CICC o Victoria no ta ratou au tuanga i runga nei, no te akamaaraanga i te tae anga mai o te Evangelia ki to tatou Pae-Ehua Kuki Airani. Kia tauturu mai te Atua e kia oronga mai i te ngakau taokotai no te akaepaepa anga i te taeanga mai o te Evangelia ki to tatou Pae-Ehua Kuki Airani.

PROGRAM A TE KONITARA VICTORIA CICC, TE AU RA MAMAATA

Date	Akakoroanga	Host Ekalesia
20th April	Tuakaou	Hampton Park
8th June	Penetekote	Clayton

25th Oct	Taeanga-Evangelia	Konitara
24th Dec	Tiaki Kiritimiti	Reservoir
31st Dec	Tiaki Mataiti	Mulgrave
11th Jan 2015	Papanianga	Noble Park

VICTORIA COUNCIL MEETINGS		
Date	Host Ekalesia	Time
1 st Feb	Dandenong Ekalesia	9am - 1pm
30 th Aug	Mulgrave Ekalesia	9am - 1pm
22 nd Nov	Clayton Ekalesia	9am - 1pm

YOUTH COUNCIL OF VICTORIA

Youth Rally Sunday 2nd Nov 2014 @ Clayton Hall Betela

All youth groups to perform two items:

- Host Dandenong Ekalesia
- Closing of Youth Council
Calender Year 2014

Te aronga mou Taoanga 2015

President – Travel Makara
A/President – Teava Nanai
Secretary – Teeiau Nanai
Treasurer – Luita Kamana



Some of the Victoria youth and their supporters played an important part in hosting the CICC assembly in Melbourne last October 2013.

Photo by Travel Makara.

TA OPENGA/CONCLUSION

Ko te au nuti, e pera katoa te au akakoroanga mamaata tena e tupu nei kia matou te Konitara Ekalesia Victoria i roto i teia tuatau.

MERRY CHRISTMAS AND HAPPY NEW YEAR

Mei roto atu ia matou te Konitara Ekalesia Victoria te au Ekalesia katoatoa e te au tavini o te Atua, e te au arataki i roto i ta tatou au Ekalesia. Te Oronga atu nei matou katoatoa i to matou reo aroa, Merry Christmas and Happy New Year kia kotou katoatoa to matou au metua Komiti Akaaere e te au Ekalesia katoatoa i te Pae-Ehua Kuki Airani e pera kia kotou e noo nei ki New Zealand te Konitara Ao te Aroa te au Ekalesia katoatoa e pera, kia matou te Konitara Australia. Kia mataora i roto i teia Kiriti Miti e te Mataiti Ou 2015.

Mei roto atu i to kotou taeake Chairman o te Konitara Ekalesia Victoria, kia mataora i roto i teia Kiriti Miti Ou 2015.



*Rev. Akatika Nanua (Ekalesia Noble Park, Melbourne)
Chairman, Victoria CICC Council 2014*

3. GOSPEL DAY IN MELBOURNE

On Sunday 26th October 2014, Faye (Mama Paeru) led the service and delivered the message at her home church of St David's congregation and shared that the Gospel had arrived in the Cook Islands 193 years ago to the day. When she was in Rarotonga recently she was proudly shown the

renovated graves and headstones for Rev. John Williams (missionary who had brought the Gospel), his Tahitian translator and Mama Tapaeru from Rarotonga who had come with the Gospel from Aitutaki. The Cook Islands Christian Church (CICC) is already planning the bicentennial celebrations in 2021.

The Melbourne Ekalesias (congregations) of the CICC celebrated this special day on Saturday 25th October at Chandler Secondary College. After the opening devotions led by Papa Mata Makara, each Ekalesia performed their allocated items being;

- 1. Noble Park Nuku (drama) – New testament
- 2. Dandenong Kapa Rima (action dance)
- 3. Reservoir Xtens Dance (dramatic dance)
- 4. Hampton Park Imene Tuki (traditional hymn – style)
- 5. Clayton Ura Pau (drum dance)
- 6. Frankston Choir
- 7. Mulgrave Nuku (drama) – Old Testament



Refurnished headstone of Tapaeru-ariki Rupe in the Avarua CICC church yard.

Although some of the styles of the items were “traditional” they were all devised by the respective congregations based on the theme/text for the day. For example the Imene Tuki was probably written especially for the occasion based on the reading for the day. For Clayton’s drum dance there was plenty of practice – as the residents next door were aware - along with dance practice for the girls and young boys who performed. Each did a different dance simultaneously. I was not aware that drumming was so technical. It was designed to depict the arrival of the Gospel and how the people welcomed the missionaries and converted to Christianity – better than ending up in the cooking pot as the people were still cannibals 194 years ago.



Two of the mums, Kai and Peta (Liz), put a lot of work into the costumes for the dancers which were all white as that colour represents the Gospel in this culture. There was one slight panic when it was realised that a miscount meant that one girl was having her costume made “on the spot” whilst the others were waiting to go on stage. To set the scene for Clayton’s item, the Papas were at the back of the stage with their drums and joined by the Mamas for the singing. The youth and children were lined up in rows to do their dancing after Papa Muri welcomed Rev. John Williams (Papa Mata), his wife (Mama Paeru) and their Tahitian translator. As we three lined up at the back waiting to be welcomed onto the island, the Mamas put leis over our heads but poor Papa Muri (nor any other member of the Ekalesia) had seen the white frock I decided to wear as it had been made especially for me by the Mama Orometua from Arorangi, Rarotonga on my recent trip there. Unknown to me, I gave Muri such a “wow” factor by the choice of my dress that he forgot his lines and started into the singing with the rest of the Ekalesia joining in. Being in their language I was blissfully unaware until we came off stage and returned to Clayton for a kai kai!

Well Done Clayton – good team effort and creativity!



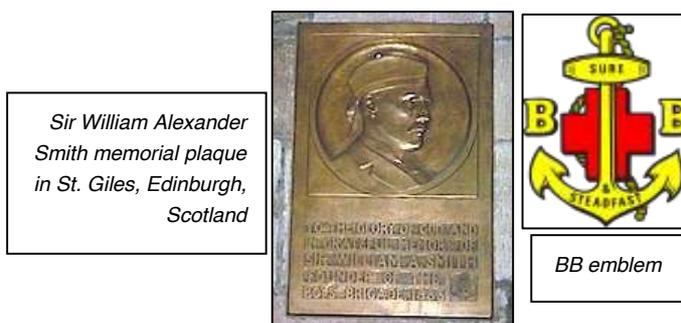
By Faye Sanderson (alias Mama Paeru) - Parish Secretary
UCA Parish of Balkara (A Parish for All Nations), Victoria, Australia

4. RAROTONGA BOYS' BRIGADE FOUNDER'S DAY 2014

Era manea tika'i te ra nei o te Maanakai 11 Okotopa, e ra no te raveanga i te au angaanga i te ngutuare, i runga i te au ngai tanu, tarekareka sports, tautai paa ta tetai pae, shopping ta tetai, atoro taeake ta tetai – penei ko ta tetai pae e moe akakore atu (sleep off) i te au turanga roiroi me ko re tu kaui (side effects) mei te au angaanga ta ratou i rave atuna i te epetoma i topa. Tera oki te aiteanga, mei te Monite ki te Varaire, kare e atianga akangaroi meitaki no te kopapa, tera mai akakoroanga e tera mai apiapianga, kia tae ireira ki te Maanakai, kare oki i te ra angaanga moni no te maataanga, ka moe roa ireira kia anga te moe. Sabati aere ki te pure? Ko tetai pae, ae. Noatu ra te reira, ko ta te Boys' Brigade o Rarotonga nei i rave i te reira Maanakai, kare ko tetai o te au angaanga i taikuia i runga nei, marira ko te akamaaraanga i te ra i anau mai ei te taokotaianga BB ki te ao nei. Tetai tua tapapa mei runga mai i te internet:

The Boys' Brigade

The Boys' Brigade (BB) is an interdenominational Christian youth organisation founded in Glasgow by Sir William Alexander Smith on 4 October 1883 to develop Christian manliness by the use of a semi-military discipline and order, gymnastics, summer camps and religious services and classes. By 1910, there were about 2200 companies connected with different churches throughout the United Kingdom, the British Empire and the United States, with 10,000 officers and 100,000 boys. As of 2003, there were 500,000 Boys' Brigade members in 60 countries.



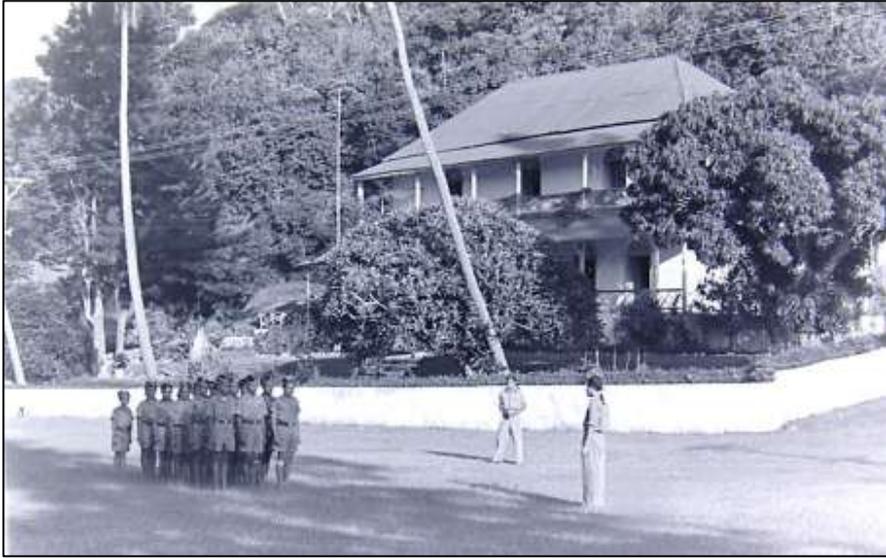
Object, motto and emblem

The stated object of the Boys' Brigade is "The advancement of Christ's kingdom among Boys and the promotion of habits of Obedience, Reverence, Discipline, Self-respect and all that tends towards a true Christian manliness." Except for the addition of the word "obedience" in 1893, the contents of the object have remained unchanged from the beginning. However, some countries, particularly those which permit girls on their membership roll, have re-worded the object for gender neutrality. For example, in Malaysia, the word "manliness" has been changed to "character". When designing the Brigade's motto and crest, William Smith referred directly to Hebrews 6:19 in the King James Version of the Bible, "Which hope we have as an anchor of the soul, both sure and stedfast...".

From this verse came the BB motto, "Sure and Stedfast", retaining the old spelling of the latter word. Today, some parts of the movement (only the UK and the ROI) have adopted the modern spelling of "steadfast", whilst all others continue to use the older spelling. The crest was originally a plain anchor, bearing the BB motto with a capital 'B' on either side. Upon the merger between the Boys' Brigade and the Boys' Life Brigade in 1926, the red Greek cross was placed behind the anchor to form the current emblem. The cross originally formed part of emblem of the Boys' Life Brigade. *Source of text and images: Google/Wikipedia*

BB i roto i te Kuki Airani

Kua akamataia te BB i te Kuki Airani nei i te ra 18 no Peperuare mataiti 1935 e te Rev. Robert Challis, Orometua o te LMS tei noo ki Takamoa e 14 mataiti, 1933-47. E akamaaraia ana te reira ra i roto i te tuatau akatueraanga church parade i roto ia Peperuare i te au mataiti katoatoa.



*Boys' Brigade at Takamoa, Rarotonga, 1951
From the collection of Bob Sewell, NZ expatriate based in Rarotonga at the time.*

Titikaveka BB te utuutu i te BB Founder's Day 2014

I na to teia mataiti BB Founder's Day kua riro na te kamupani Titikaveka i utuutu (host). Kua piri mai nga kamupani o Titikaveka rai, to Arorangi, Avarua e Matavera. No tetai au tumuanga kare to Nikao e Ngatangia i piri mai i teia mataiti, penei i teia mataiti ki mua.

Kua akamata te porokaramu mei tei matauia, pure na te Orometua rai o te Ekalesia Titikaveka koia a Joe Atirai. Kia oti, kua rave mai ireira te nga kamupani i ta ratou au akaariarianga mati, akatutuanga drama, e pera te imene. Manea tika'i te au mea katoatoa ta ratou i rave mai, tei riro ei mataoraanga na ratou katoatoa tei tae. Ko tetai mea maata, te nga upoko ture o te basileia, koia oki te Queen's Representative (Tom Marsters) e te Prime Minister (Henry Puna), kua tae mai e kua noo i te matakitaki i te angaanga a te anau tamaroa mei te akamataanga e tae uatu ki te openga. Kia akameitakiia te Atua ko raua e to raua nga tokorua i akakoromaki mei to ratou au akakoroanga i te reira ra, kia tae mai ki te akakoroanga o te anau tamaroa.



Top: all companies prepare for inspection by the BB Cook Islands Patron, Queen's Representative, Tom Marsters (bottom).



Titikaveka BB with their well thought-out drama based on the BB emblem. If we are anchored on the cross, there really is nothing more secure than that. Jesus is our salvation and to believe otherwise would be foolish.



Matavera BB with its slow-march drill.



Avarua BB with its musical dance.



Although Nikao BB did not participate in the day's events, the Nikao BB Brass Band nevertheless was there and contributed to the spirit of the commemoration.



Arorangi BB with their march drill.

Akanoonoanga i te ta’ua

Manea katoa te akanooanga mai te kamupani Titikaveka i te taua no te akakoroanga (setting up of the venue), te ngai o te au manuiiri (VIPs) e pera te ngai o te au matakitiki, tei raro ratou katoatoa i te tamaruanga mei te veravera o te ra.

Tetai mea manea katoa koia oki te akanooanga mai te katikati na te katoatoa tei tae mai. Teia oki te akanooanga no te reira tuanga taku i marama atu, takake ta te kamupani Titikaveka i rave mai, kua tae katoa te patiangi ki nga kamupani kia apai katoa mai i tetai manga ei akarava atu i ta Titikaveka ka maani mai. Kia akatau au i teia naai parani, koia’i te akaieie. Kua ki nga auou i te manga, kua kai e kua aaaaae, takatakai. Kua re rai te kai i na tera reo ei, i na teia vai maira tetai au tangata i roto i teiane i ao tei ngere i te kai. Kia akameitakiia te Atua kare to tatou basileia e ngere ana i teia pakau e manga.



Well organised shelters for the VIPs (left) and the general public (right)

Koai tei re?

Tei ia’ai ireira te re no te au akakoroanga tei raveia no te ra o te BB Founder’s Day? Mama ua te pauanga, kua peke te re i nga kamupani tei maroiroi i te apiipii i ta ratou au tuanga tei akatakaia e tei tae mai ki te akakoroanga o te reira ra. Tera oki te aiteanga, kua re te kampumani Titikaveka, Matavera, Avarua e Arorangi; kua re katoa te Nikao BB Brass Band tei maroiroi i te atoro mai i te akakoroanga. Manea tika’i te porokaramu ta te au akaaere o te BB i akanoo mai no te reira ra, e i te na ko anga e, “tiria atu te tarere, ka aere tatou ki Titikaveka ka rave i ta tatou au peu kia mataora tatou katoatoa.”



The flags that mattered on the day; L-R CICC, BB Cook Is, and the country flag.

Manako openga

E maata te au tangata Kuki Airani tei na roto maina i teia putuputuanga BB tei tae ki runga i te au turanga mamaata o te basileia e pera to te ture. Kare ekoko e kua riro to ratou tuatau i roto i te BB i te utuutu marie ia ratou no te reira au takainga i muri ake. No reira kia maroiroi uatu rai teia putuputuanga i te au ra ki mua.

Write-up and photos by the CICC General Secretary, former Matavera BB Officer

5. NUSI MEI TONGAREVA MAI

Te na ko ra te irava, "Ko te ra teia tei akono ia e lehova, kia rekareka tatou e kia perepere kavana." Praise the Lord for the many blessings he has given to each and everyone in this Paradise we live and love!

1. TE 50 MATAITI O TE GIRL GUIDES

Congratulations once again to the Girl Guides of the Cook Islands for this year's anniversary events. From the far north, Tongareva our Paradise, the Girl Guides from the Company Omoka celebrated the Cook Island GG Day by having a "Tihaihai Show." We invited everyone interested besides our church members and the outcome, thank you Lord Almighty! All members of the Company did their very best to ensure their craftwork was completed for the day. This idea came about 2 years ago as an activity for the girls in their weekly routine, to learn how to make a "Manu Tihaihai" as we call it.

The Company, along with the Mama Kunitis, committed themselves and here we are, proud to show off our talents and outputs. The day's event finished off with refreshments provided by the girls for those who attended. A big meitaki poria to Papa Orometua and the Ekalesia for the many support and we look forward to next year for another event like this. From the Company, we would like to offer our big meitaki poria and many thanks to our Mama Puhapii who taught us from the very beginning to write the pattern, cut the pattern, pin and sew. Mama Materau, Mama Hatiara, Mama Mere, too good rai kotou, thankyou for being our greatest mums. Lastly, our patroness, Mama Orometua, God bless you and meitaki poria for being there and for the support. We love you all and we look forward to yet another exciting year ahead. May the wonderful blessings of our dear Lord continue to live in each and everyone. Te Atua te Aroha.



Scenes from the 50th anniversary of the Cook Is Girl Guide Association held on the northern island of Penrhyn

2. TOKA AKAMAARAANGA I TE TAEANGA MAI O TE EVANGELIA

Kua rave te Omoka Ekalesia i tetai Purokuanga (akangateiteianga) no te Kamuta, ko Arake Tonitara e tana Vahine e te tokorua mokopuna i te Paraparau ra 30 o Okotopa ki roto i te Tahua 2 o Peula, no te angaanga meitaki tana i akatu ki runga i te Ngutuhare o te Ekalesia, Peula 2. Na roto i te akarakeianga ia raua ki te au mekameka o te Henua mei te Pare, sei, purumu e te vai atura, e taopenga ki te kaingakai kai.



Toka akamahara anga i te ra i tae mai ei te Evangelia ki Tongareva nei, tei kave hia mai e Akatapurua Orometua, marama iho nei to Tongareva nei, tu mai ki runga i te ava i Avatapu i te ra 13th March 1854. Meitaki Poria ki te Katoatoa. Kia manuia i te Kiritimiti e te Mataiti Ou.



Tataia e Manongi Latham, Ekalesia Omoka (nana katoa i so mai na tutu nei)

6. NUKU DAY AT TAKAMOA

Nuku in the Cook Islands language is a unique word or term which can mean only one thing; dramatization by the Churches of the arrival of Christianity in the Cook Islands, first in 1821 at Aitutaki, and second on each of the islands of the group until the last one was covered some 42 years later. Since the commencement of the Nuku “a long time ago,” the churches have had 2 options to dramatize the event; (1) enact the actual arrival on each island or in each village, and (2) do Biblical dramas based on pre-determined texts featuring either certain events or selected Bible characters. October 26 every year is a public holiday – National Gospel Day – to commemorate the arrival of the Good News brought into the country by the London Missionary Society on this day 193 years ago.

Nuku on Rarotonga

Rain or no rain, the commemoration is staged and the spiriti can be likened to a family or organisation packing and getting things ready to head off to a well-deserved all-day picnic on the beach. For Rarotonga’s 2014 Nuku, which is what this write-up covers, the theme was “the arrival of Christianity into your village.” To clarify for the benefit of the uninformed, Rarotonga comprises 6 CICC branches which coincides with the 6 villages on the Island; Avarua, Matavera, Ngatangiia, Titikaveka, Arorangi, and Nikao. Each branch has an ordained minister appointed by the CICC General Assembly to a 4-year term. The Rarotonga CICC Council manages the affairs of the 6 branches, affairs that are common to all, such as set services and events like the Nuku. The council secretariat (Minister being the chairman, plus a Secretary and a treasurer) and its bimonthly meetings rotate annually amongst the 6 branches. The secretariat taking over management of the council the following year, tables in the last meeting of the council at the end of the year, the annual workplan for the new year which of course includes the programme for the Nuku; what the theme will be, where it will be staged, programme for the day, logistics, etc. So after the end-of-year festive season, the council is already set to tackle its annual programme that has been set and agreed on prior to the festive season – yes, pretty organised indeed.

Theme

The theme for Rarotonga’s 2014 Nuku as mentioned above, was the arrival of Christianity into the 6 villages on the island. It has been some years now – at least 20 – that Rarotonga based its Nuku on this same theme, so the council felt that the time was right for the same theme to be staged again, given that the themes for most years were Bible-based; the new generation also had not yet seen Nuku themes like this in recent times. Preparations/rehearsals by the 6 branches normally commence a month prior to the Nuku day which, for this year, fell on Sunday 26 October. But because the law of the country says if a designated public holiday falls on a Saturday or Sunday, then observance will be on the following Monday. The Nuku day for 2014 was therefore observed on Monday 27 October at the Takamoa grounds, being Avarua Ekalesia’s turn to host the



Rhymn

As has been the case in the past, after the devotion part of the programme, the host Ekalesia, Avarua, was the first on stage to enact the arrival of the Gospel on Rarotonga. Following the same format, Nikao came on stage next, then Arorangi, Titikaveka, Ngatangia, and lastly Matavera. Matavera being the host for the 2013 Nuku, was the first to take the stage then, and therefore the last this year, that is the rhymn every year. This means Avarua will be the last to come onto the stage next year 2015, and Nikao, being the host, will be the first.

Judging

In the past, judging was a common aspect of the Nuku, with the judging criteria including marching, dress, originality, liveliness, timeliness, clarity of the story, and so on. The objective was to ensure that a high Nuku standard is achieved. Judges were usually selected from each of the 6 Ekalesias. At the time, as in any other competitive event, there can only be one winner and of course one right at the end, so there was a first, a second, third, fourth, fifth, and a last. Needless to say, the first 3 place getters go home feeling rather pleased with their achievements while the other 3 go home with drooping faces, thereby spoiling things for them when in fact it was meant to be a day of celebration. Initially there was much reluctance and resistance in doing away with judging for fear of the standard dropping to a low level. The expectation was that if there is no judging, the Ekalesias will not be that serious in ensuring a high standard of show. However, after doing away with judging some 30 years ago, all Ekalesias managed to maintain the required high standard in their respective Nuku, despite the slackness (kanga) at times in the delivery of their shows. In this year's Nuku by the 6 Ekalesias, it was clear that they did spend time and resources to ensure that their Nuku was delivered in a professional manner, and no doubt that was quite pleasing to be noted by the spectators and everyone who graced the day's events by their presence.



As far as refreshments were concerned, again the same format over the years were adopted by all Ekalesias as well as the host Ekalesia. For the latter, those specially invited to the day's event were treated to an appetizing morning tea after the opening service, and again to a sumptuous lunch around mid-day. Under the tents of the other 5 Ekalesias, individual members brought their lunches and had a collective lunch with the other members of the Ekalesia. As mentioned right at the beginning of this article, the mood was certainly picnic-like which was certainly enjoyed by all. Visitors, as far as the write is concerned, were not purposefully left out. The Maori custom would have come into play on the day which meant everyone would have been invited to the nearest table.



In addition to refreshments prepared by the hosting church, Avarua, for the invited guests (left), and stalls by the Takamoa Theological College (right), the other 5 Ekalesias also had refreshments under their respective tents for their members and those who came to witness the day's events.

Verdict for the day

The fine sunny day certainly contributed to the great atmosphere experienced by all, from the starting time of 9.00am right up to the closing prayer at 3.00pm. The 6-hour event felt like a 2-hour event, it went so fast that the word "boredom" would not have had any meaning at all on the day. The CICC main office was also opened for those who wanted to look around in the church museum and also an opportunity for those who have not been in the office before, to look around and view the Nuku from the second floor balcony. For most people, however, they were quite content under the shade of the Ekalesia marquees, either watching all 6 dramatizations, or having a yarn with friends and relatives to catch up on things that are of past, current and future significance, church or non-church related. Did anybody go hungry on the day? It would be surprising if that was the case, given the many tables laden with food which everyone was free to help themselves to, irrespective of which Ekalesia one belonged. Even people not in the Ekalesias, tourists, non-CICC members, had the opportunity to join in whichever table was nearest to them. So overall, nothing worth complaining about. After all, people hardly complain when they go to a well-organised picnic, especially when the sun is out to add to the spirit of the occasion. May the Nuku spirit live on for all time to come.





Write-up including photos by the CICC General Secretary

7. AKAMAROKURAANGA IA VAIKAI MATAIAPU

Kua raveia te akamarokuraanga ia **Vaikai Mataiapo Tutara** o Turangi, Ngatangia, koia a **Kura Moeariki Bullen** (nee short) ki tona marae rai koia a **Porotaka Marae** i te Ruitoru ra 29 o Okotopa 2014. I roto i te reira akakoroanga maata, kua rave katoaia te akatapuanga ia ratou i raro nei ki runga i te taoanga Rangatira i raro ake ia Vaikatai Mataiapo:

Teamaru Ariki /Komono	-	Sonny Daniel
Utariki Rangatira	-	Teihotini Manatu
Manatu Rangatira	-	Toutika Ioane
Tekaara Rangatira	-	Mapi Ioteva
Tupaitoa Tika Rangatira	-	Tereapii o Tupaitoa
Tatia Rangatira	-	Hiro Kainuku



Teia i raro nei te porokaramu tei aruia i te reira ra:

4.20pm Noo te au tangata tei patii e pera te kopu tangata ki te ngai tei akatakaia.

4.30pm Ka tuoro ia mai a Vaikai Mataiapo Tutara ou tei ikia e te Kopu Tangata e pera te au Rangatira ou ki runga ia Porotaka Marae. Ka kake ratou ki runga i te Marae e ka tu ki te pae i to ratou au toka.

Akonoanga Pure
Tuatua Akaaravei
Tuatua Tapapa o Vaikai Mataiapo Tutara
Akamarokuraanga ia Vaikai Mataiapo Tutara

Tuanga Tai: Akarakeianga

- i. Rapaki - Tekaaara Rangaatira
- ii. Tatua - Utariki Rangatira
- iii. Tamaka - Tatia Rangatira
- iv. Tairiiri - Utariki Rangatira
- v. Momore - Manatu Rangatira
- vi. Pare - Teamaru Ariki / Komono



Vaikai Mataiapo Tutara, Kura Moeariki Bullen

Tuanga Rua: Tupaitoa Tika Rangatira, apai mai i te Omii Puaka kia Vaikai Mataiapo Tutara kia kakati i te taringa katau

Tuanga Toru: Akamainu anga Noo a Vaikai Mataiapo Tutara tei ikia ki runga i tona toka e kua rave i reira te Orometua Tereora Tereora i tona akamainuanga

Tuanga A: Tatenianga Tateni te Vaa Tuatua a Teamaru Ariki Komono i te Pe'e Tateni o Vaikai Mataiapo Tutara

Akatapuanga i te au Ui Rangatira

Akapare a Vaikai Mataiapo Tutara i tona au Rangatira
Rave te Orometua Tereora Tereora i te Pure
Akatapuanga o teia au Rangatira

Te Karere a Vaikai Mataiapo Tutara

Ee'uanga i te Tapoki o te Papa Akairo Ingoa o te Marae na Vaikai Mataiapo Tutara

Tuatua Akameitaki na Teamaru Ariki Komono

Pure Akaoti na te Orometua Tereora Tereora

Takurua kaikai no te akaotianga i te au angaanga

Mei tetai 100 au tangata patii, taeake, kopu tangata, tei tae mai ei kite no teia angaanga maata, tei riro te reva manea i te reira aiai ei akamanea katoa i te akakoroanga. Mei tei matauia i roto i teia au akakoroanga mei teia te tu, kua raurau te kaikai i te reira ra. Tei roto i te raurau e kai enua ua, kare e kai papaa. Tera oki te aiteanga, moa, puaka, e te taro. Kare e ika e te kumara i roto i taku raurau i mou mai, penei tei roto i te au raurau kare au i mou maina. Noatu ra te reira, kua riro te kai ei popani i te angaanga manea tei raveia mai i te reira ra, ta te tangata i apai ki te kainga ei akamaaraanga no to ratou taeanga ki te akakoroanga.

Tetai mea tei opu mai au, koia oki te apinga aroa a Kainuku Ariki tei oronga na te Mataiapo, tei orongaia e te vaa tuatua o Kainuku i te reira ra, koia a Mauri Toa. Kua oronga oki aia i te kete raurau/rarangaia e Biblia to roto. Ko te irinakianga koia oki kia riro te tuatua-tika a te Atua ei kaveinga meitaki no Vaikai Mataiapo e tona au Rangatira no te au ra ki mua. Ko Vaikai Mataiapo tei raro ake aia ia Pa Ariki o Takitumu.





Tataia/neneia e te CICC General Secretary

8. AKATAOANGA ANGA I TE AU RANGATIRA O URIARAU MATAIAPU TUTARA

I te Varaire ra 21 o te marama Noema i topa, i raveia'i te akataoanga anga i te au Rangatira o Uriarau Mataiapo Tutara i raro ake ia Makea Ariki o Teau-o-Tonga. Kua raveia teia akakoroanga ki runga rai i te marae o Uriarau koia a "Te-Atukura PaepaePoto Marae." Ko Uriarau Mataiapo (Joseph Anania), kua oti takere aia i te akataoangaia i te mataiti 1994. No tetai au tumuanga ra, kare i raveia ana te akataoanga anga i tona au Rangatira i te reira tuatau mei tei matauia i te rave (*akara ki te tataanga o Vaikai Mataiapo i roto i te tuanga 7 i runga nei*).

Porokaramu

Teia i raro nei te porokaramu tei aruia i te reira ra:

9.30am	Akatainu e te akatapu i te Marae (Rev. Tuaine Ngametua)
10.00	Akatomoanga ia Uriarau Mataiapo Tutara, Te Oa Rangatira e te au Rangatira kia Uriarau, ki te Marae
10.15	Pure akatueraanga (Rev. Tuaine Ngametua)
10.30	Akataoanga ia Te Ora Rangatira
10.35	Akataoanga i te au Rangatira e 6 kia Uriarau
10.45	Reo porokiroki mei nga Rangatira e te Mataiapo
11.00	Topirianga (Rev. Tuaine Ngametua)

Pure akaoti/kaikai



Ratou tei akataoangaia

Teia i raro nei ratou tei akataoangaia, pouroa ratou e Uriarau te taopengaanga i to ratou ingoa Rangatira, ko te reira te akanoonoanga tei akamaramaia mai:

Te Ora Uriarau Rangatira	-	Mr. Ah Young Enjoy
Tamakaoa Uriarau Rangatira	-	Ms. Ngapoko Heather
Puakaina Uriarau Rangatira	-	Mr. Sam Crocombe
Tutemaeva Uriarau Rangatira	-	Mr. Edward Taripo
Tamapua Uriarau Rangatira	-	Ms. Paiora Puia
Parutu Enuu Uriarau Rangatira	-	Mr. Charlie Tamangaro
Teururenga Uriarau Rangatira	-	Mr. Tui Nelio

Akanoonoanga o te akataoanga anga

I mua ake ka akamata'i te porokaramu o te akataoanga anga, kua akatueria te ngutupa ki tetai uatu tei manako e ka patoi ratou no tetai au tumuanga i te angaanga tei akakoroia kia raveia. Kua aere takere oki te au reo patoianga na runga i te ratio e na roto i te Cook Islands News i te au ra i topa, i teia atianga ra tei runga te katoatoa i te marae i orongaia'i tetai tikaanga akaou no te aronga patoi. Eaa oki te tumuanga o te patoianga? E 2 tumuanga maata tei marama iatu: (i) e Rangatira a Uriarau, kare i te Mataiapo, (ii) kare a Uriarau i raro ake ia Makea, no Matavera mai aia – eaa oki tatou e kite atu ei i te au mea tei tupu vaitata ki te 200 mataiti i topa ake nei. Na kotou e kimikimi atu eaa tika'i te tikaanga.

E 3 au metua tane tei tuku mai i te patoianga, kare ra e au manamanata i tupu. Ko te mea umere, ko tetai i teia au metua tane kua piri ana ki roto i te au angaanga akateateamamao i mua ake i teia ra maata. Noatu ra te reira, kua atea te tuanga o te patoianga e kua akamata atu rai te au tuanga o te porokaramu i te raveia i te ora tei akataia, koia te 10.00am. Te aronga mamaata o te enua, kavamani e te Evangelia kua patia e kua tae mai tei tae mai – tei kitea atu ko te Mata o te Ariki Vaine o Peritane (Queen's Representative), tetai au Mema Paramani, CICC President – nana katoa te au tuanga pure i rave – e tetai numero maata o te aronga mana mei roto mai i nga Vaka e 3 i runga ia Rarotonga – au Mataiapo e te au Rangatira.



No te tu apikepike o Uriarau Mataiapo (Joseph Anania) – kare e rauka kia roa te tu ua anga ki runga no tona vaevae makimaki – kua orongaia ireira tana tuanga akauruura i tona au Rangatira e na tetai o tona au Rangatira rai e rave, koia a Te Ora Rangatira (Ah Young Enjoy), e tangata orooro katoa oki no Uriarau Mataiapo. I na, kua na mua ireira teia Rangatira i te akataoanga ia e Uriarau Mataiapo e pera te oronga anga kiaia te mana o te akataoanga anga i te toeanga o te au Rangatira. A tai au ka kite i teia akateretereanga, ko ta te kopu tangata rai oki teia i ariki e kia na konei te raveanga. Kua riro katoa te Taunga mei Arorangi mai, Tangianau Tuaputa, i te rave i te tuanga o te tua tapapa e te kapuanga o te au Rangatira i mua ake ratou ka akataoanga ia'i, ei kiteanga na te katoatoa i to ratou au turanga.

Kia oti te tuanga o te akataoanga anga i te au Rangatira tatakita, kua oronga mai ratou i tetai au tuatua akameitaki e te akamaroiroi i te kopu tangata no te au ra ki mua. E i muri ake ireira i te Rangatira openga tei akataoanga ia, kua raveia te pure akatapuanga ia ratou katoatoa e te President o te CICC, Rev. Tuaine Ngametua, ta te kopu tangata i iki e kia riro nana e rave i te reira tuanga.

I muri ake i te akataoanga anga

Kia oti te pureanga a te Orometua Ngametua, kua aere mai te au taeake e pera te kopu tangata o Uriarau Mataiapo e tona au Rangatira akataoanga ouia, i te aravei ia ratou, nenei tutu no te au ra ki mua e ei tukuanga atu kia ratou kare i tae mai ki te akakoroanga, ma te oronga au i te au tuatua akameitaki e te akamaroiroi ia ratou kia rave i ta ratou i papau i teia ra no te meitaki o te kopu tangata. E apinga matau oki na tatou te Maori e me oti ana teia au angaanga mei teia te tu, kua akaea rai te teata i na tera reo ei. Kare ko te reira te ka inangaroia. Ko te ka inangaroia, *“kia riro ta ratou koia ei koia, e ta ratou kare ei kare.”* I tei akarongo iatu i ta ratou i akiaki mai, ka apai ratou i te au tuanga tei orongaia ki roto i to ratou au rima ma te maroiroi e te tiratiratu. Ara atu oki i te 100 tangata tei akarongo e tei riro ei kite no teia angaanga maata tei raveia.



Mei tei matauia, kua taopenga te akakoroanga o te reira ra na roto i ta te katoatoa mou ake mou ake anga i tana raurau kai ki te rima, taki aere atu ei ki te wale. Ko te maataanga, takitai raurau, tetai pae kua taki rua, te tumuanga ra i na ratou ei, *“na mea oki tetai.”* Koia tika'i te kai i te maata e te manea, me akara koe i te maataanga tangata e te kai, kite uatu koe e kare e ravenga e ngere ei tetai i te raurau, noatu e naringa i

takirua raurau i te katoatoa. Taku i akara atu, e maata te kai i toe mai i muri ake. Kia kite atu au i toku taeake koia tetai i tu mai ki runga no te patoi e mou ra i tana raurau, manako mai au e ka nenei i tetai tutu nona no te tauruanga ki roto i teia nutileta! Kare ra au i rave i te reira, ko te kore akonei maua e taeake akaou me kite aia i tona tutu kua print ia ki roto i teia nutileta! Inangaro oki au i te tuanga mua o te imene a Tutu Ringiao e “apinga meitaki te oa,” kare au i anoano kia piri atu au ki roto i te rua o te tuanga o te imene ko tei na ko mai e, “apinga kino te oa.”



Uriarau Mataiapo Tutara (standing, 3rd from left), and his newly commissioned Rangatiras (L-R); Puakaina – Sam Crocombe, Te Ora – Ah Young, Tamakaoa - Ngapoko Heather, Tamapua - Paiora Puia, Parutu Enea - Charlie Tamangaro, Teururenga - Tui Nelio, and (infront) Tutemaeva - Edward Taripo.

Tataia e te CICC General Secretary. Neneia e te CICC GS raua ko Veena Aperau.

9. TERETERE APII SABATI AT MATAVERA

On Rarotonga, Teretere Apii Sabati – exchange visits by the Sunday School pupils of the 6 CICC parishes – take place twice a year, on the 3rd Sundays of May and November. There is a set programme for all to follow, which stipulates who goes where and when, and the programme takes about 5 years for a complete cycle, thereafter it starts all over again. For each Sunday School, there is a group that goes and another one staying behind. So on the Sunday when the Teretere takes place, there will

be 2 groups of pupils taking the stage in each of the 6 Ekalesias; the one that visited the Ekalesia from another Ekalesia, and the one who did not travel to another Ekalesia. Pupil numbers in the travelling group range between 20-30, aged from around 4 to the late teens. Added to this is the minister and his wife, Sunday School teachers, Deacons, Takamoia students, bringing the total number to around 40 average.

What do the pupils do? For an average 30 minutes, they go in front of the audience and do a mixture of the following:

- Sing choruses and/or traditional Cook Islands church hymns to start off or to close their presentation
- Recite memory verses given to them by the Sunday School teachers based on (i) selected Bible topics which may or may not come from the Sunday School Syllabus, and (ii) Scripture reading (Tia) of the day or of another day.
- Do dramas/re-enactments of selected Bible events.

This is an opportunity for the young ones to showcase their talents to their parents and the audience, as well as an opportunity for personal development in terms of building up confidence to stand in front of a crowd without fear, which of course is not everyone's cup of tea. This goes along with what Proverbs 22.6 says, *"Teach a child how he should live, and he will remember it all his life."* (Good News Bible).

First on stage was the Sunday School pupils of Arorangi. Their presentation concentrated on the new life or new house, which was related to the reading of the day, Psalm 137. They used memory verses, hymns and drama to emphasise the messages and lessons.

Next came the Sunday School pupils of Matavera whose presentation was confined to the creation for the Beginners/Primary division, New Testament for the Intermediate division, and slavery for the Seniors division, the latter also related to Psalm 137. They used memory verses and hymns to get their messages and lessons across. Both groups did well with their respective presentations to the satisfaction of everyone present.



Above: Arorangi Sunday School with their presentation inside, and group photo outside of the church.
Below: Matavera Sunday School with their presentation inside, and group photo outside after the service.



Prize Giving by Matavera CICC Sunday School

Given the different plans of families for the end of year and the fact that some will be celebrating Christmas and New Year outside of the Cook Islands, the Sunday School teachers therefore decided that this was the best time to officially end the year's Sunday School activities by giving out prizes and certificates in recognition of their efforts throughout the year. So after the Arorangi Sunday School pupils left, the venue was reorganized for the event. Many of the students in all classes (Beginners & Primary, Intermediate, Seniors & Youth) received prizes in recognition of their efforts during the year. As an added bonus, the teachers announced that all students assembly at the church on Wednesday 19 November at 4.00pm for a treat at the Palace Takeaway in Avarua.



Matavera Sunday School after their prize giving.

Finally, the Principal, Sunday School Teachers and all pupils and supporters extend their best wishes to everyone for a Merry Christmas and a Happy and Prosperous New Year 2015.

Write-up and photos by the CICC General Secretary

10. SIALE WOMEN'S GROUP TOUR TO COOK ISLANDS

All glory, honour and praise to GOD who was faithful and loving to take us thru with travelling mercies from our home ground Poreporena Hanuabada, Papua New Guinea, on 17th October to Rarotonga Island until 2nd November 2014. Total in number who finally made the trip was 37 (28 women, 3 men and 6 children). Our travel was not only the sheer determination nor the seed value of hard work of members but part and partial of a hallmark that is the fruitful service provided by your forefathers a long time ago.



The National Flag of Papua New Guinea

All things ought to be accomplished with the context of a loving relationship with God our heavenly Father. On arrival at the airport we were so filled with joy, prayer and thanksgiving with the Cook Island style of meet and greet with lei's and ever smiling faces thus the presence of God consumed our thoughts from the acts of friendliness with the leadership of Papa Orometua Rev. Tinirau Soatini, church leaders and Ekalesia of CICC Arorangi and Girl Guides of Rarotonga.

We started our day one in the early hours of Saturday morning with our tour guide Ms Ngara Katuke who explained some changes that have taken place on the island and accompanied us to Calvary Hall at Arorangi. Meeting up with Okirua Teokoitu and the rest of hosts who prepared our delicious welcome meal which was plentiful and enjoyed to the fullest. Words of welcome were shared and vote of thanks given in return, rested for 3 hours and as first timers started with shopping spree, spent the rest of the day at Punangia Market and friends.

We learned so much from our visit, the love, joy and happiness experienced was with spiritual strength, moreover spending quality time with God in the early morning services on Sunday, Wednesday and Friday, we were motivated and inspired during the services held at the Arorangi church and Calvary hall with the company of Papa Orometua Rev. Tinirau Soatini, Tauturu Orometua John Andrew, their good wives, Mamas Mary Soatini & Ana Andrew with Ms Puroku Tuainekore and current serving Deacons and Ekalesias of Arorangi community.

Our stay was a real challenge as we shared with exchange in spiritual gifts, "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ." Ephesians 5:19-20. Sing along segments with Andre Tapena and the young girls who led us in church was also noted with thanks. The music of praise and worship to God should always reside in our hearts no matter what.



Siale Women's Tour Group including supporters from Papua New Guinea at the CICC Head Office in Takamoa, Rarotonga, October 2014.

A great opportunity we had at Cook Islands Rarotonga Broadcasting office when we were in air discussing about our Tour with Aunty Nga Teao-Papatua and Nagara Katuke on the second day, Sunday 20th October 2014.

Takamoa Theological College was an exciting part of the visit as we learned this was where many pioneer missionaries throughout the Pacific Region had their theological knowledge. The General Secretary Nga Mataio with JP Taepae Tuteru explained the tasked roles and some facts about CICC and shared with us on a brief history of the college operation and CICC's networking and functions. Amazing to know that CICC being the main denomination plays a significant role in the social and political fabric of the country. We also had the opportune time viewing historical photos at the archive and site-seeing of Takamoa College area.

A significant event was our visit to ritual sites of Rutaki led by Deacon Kaota Tuariki, Mrs Vai Toka, Mrs Matakeu Katuke and the clerk-in-charge Deacon Uriake Taokia with an imprimatur planting of coconut trees at the beach which was also captured by the media and published in the Cook Islands News the next day. We would all love to return and see how tall the trees have grown. Moreover young children and teachers of

Rutaki School gave time and welcomed us on our arrival at the school ground. This was followed by a luncheon at the Rarotongan Hotel with the courteous reception by Marjie Crocombe and Heimona Browne.

Our visit to Titikaveka was educational when we learned the secret of a particular tree where so much swearing was heard had been converted to an Altar. The church secretary Ken Ben and Papa Orometua Rev. Joe Atira with leaders and Ekalesia of Titikaveka hosted our delicious dinner for that evening. The Girl Guides of Rarotonga who also provided dinner and shared a time in presentation with games and distributed gifts are notable to us. We had the opportunity of establishing friendship with very young and old Girl Guide members. Leaders and members, young and old of Rarotonga Island showcased their commitment & dedication to the work of Girl Guides. During our visit to Nikao we were warmly welcomed by Rev. Papa Aratangi, Church Secretary Charlie Tamangro, Treasurer Tony Mouauri, Mama Canny Aratangi and Ekalesia with live sounds of Cook Islands music, another fabulous time we had with music, dancing and dinner at Nikao.

Our second visit to Takamoia was experienced with a lovely reception with music and dinner provided by staff and students of the Institution. Greatly impressed by all present that time, amongst was the President of CICC Rev. Tuaine Ngametua and Mama Akevai Ngametua who shared a Motuan peroveta "O HAEROMAI," meaning GOD's thoughtfulness for us in Christ's death on the cross. To our astonishment this was our first time to hear Cook Islanders singing a famous Motuan peroveta song, we all joined in addition of spiritual fuel to our hearts.



*Siale Women's
Tour Group to
Cook Is 2014*



Fun and recreational event of picnic at Muri Beach with the support of transport owners was enjoyed very much. The highlight of our visit was the rare and perfect opportunity in participation on NUKU (Gospel) Day. We made history in contribution from singing and choreography during marching to enactment of arrival of the Gospel at Puaikura, Arorangi. Our big and heartfelt thanks to papa Daniel Apii & all CICC Arorangi leaders for your thoughtfulness. Surprisingly we were honoured by the hosts of NUKU DAY to partake with the meals prepared for the distinguished guests. We were specially blessed physically and spiritually. Her Royal Highness Tinomana Tokelau Ariki was an icon of a humble leader who gave time daily and imparted skills of strikingly colourful tivaivai's and board printing of pareus with the assistance of Vaine and Violet Tisam.

The colourful and wonderful hospitality at Arorangi with daily breakfast and dinner was overwhelming and beyond compare. We salute the districts of Ruaau, Rutaki, Betela and Murienua, with the support of Management and staff of Rarotogan Hotel, Titikaveka, Nikao, Takamoia staff and students and Girl Guides of Rarotonga, it was "Job Well Done". In addition Okirua & Vaine Teokoitu with family members who prepared dinner on 28/10/2014 during the memorial service of Ngatungane Terepai Tou. May her soul rest in eternal peace.

During our farewell dinner with singing and dancing, engulfed with so many pareus, the most precious, wonderful and incredible gift was the presence of God in all present at that time. There are so many names to mention for the good deeds and acts of kindness showed, God knows the names. Your time and efforts in providing colourful and comfortable beddings, meals, transport and driving with patience, transferring our luggage to & fro Calvary Hall/Airport and anything we may have not noticed, from deep down our hearts we say THANK YOU, God shall supply all your needs according to his riches in glory. Wishing you all at Rarotonga Island a Merry Christmas and a Prosperous and healthy 2015. We remain your sisters in Christ in the family of God Almighty. Blessings!

Members of the Siale Women's Group Tour to Cook Islands, 2014		
1 Aiva Rarua	13 Hebou John	26 Momo Haoda
2 Arua Tau	14 Ikupu Igo Gavera	27 Morea Doriga
3 Boge Keni	15 Ilo Ila Koko	28 Naomi Gavera (President)
4 Boio Miria	16 Kaia Mea Daniel	29 Ore B Simoi (Events Co-ordinator)
5 Chris Naue Gereaa	17 Kari Toua (Secretary)	30 Pauke Morea
6 Dia Boe-Martin	18 Konio Lohia	31 Phylis Mea Daniel
7 Geua Kamea (Treasurer)	19 Loa Atai	32 Rei Dobi Simoi
8 Geua Moide	20 Loa Simeon	33 Seura Hila-Diho
9 Gimana Daniel	21 Loa Willie-Koko	34 Uda Gagoa
10 Gorohu Diho	22 Mala Toua Basil	35 Valo Willie
11 Gou George (Assistant Events Co-ordinator)	23 Mary Eno	36 Seraphin Hila
12 Hane Gavera	24 Miria Gavera	37 Ore Bele Rarua
25 Miria Tau		
Total of 37 (28 women, 3 men & 6 children)		



*By Gou Georg, on behalf of the tere party. Pictures supplied by Ngara Katuke which she obtained from some of the group members (more pictures in **Section 7** at the back of this paper).*

My Amazing Journey

Bamahuta and Kia Orana all. My name is Lamosa Mea and I am also known KAIA named after my grandmother. I travelled to Rarotonga with the Papua New Guinea Siale Group from Hanuabada with my younger sister Phylis Mea Daniel and my Mum, Mrs Gimana Daniel. This is my first time to the Cook Islands and it is a challenge for me.

My journey begins on the day we depart for Port Moresby. Flying across our PNG Ocean to Brisbane and to Auckland and finally to Rarotonga. Arriving early Saturday morning 18th October 2014, just after Friday midnight was a great feeling. We were greeted at the Airport with beautiful garland (Ei) from the Rarotonga Girl Guide Leaders and the Arorangi CICC Ekalesia members. Finally I have land foot on Rarotonga. We were taken on a bus ride to our accommodation to the Arorangi Calvary Hall. There we were warmly welcomed by the Church Secretary, Mr Oki Teokoitu, Rev. Tinirau Soatini and the church members.

As a young women travelling with the PNG Group, I was really proud and happy to see their warm welcome. After the formal part of speeches, we had food and warm drinks and after to our sleeping quarters. The

women from the Arorangi church did beautiful beddings for us with colorful bed spreads and warm blankets. I had mine closer to the door with my Mum and my sister. We went for a sleep, which I couldn't wait for the daylight....whooah...it was a beautiful morning. We had breakfast prepared by the church members and after we went to Avarua to look around. I couldn't believe it with my own eyes, the beautiful environment and the people with smiling faces and warm greetings to us.

Every day of our stay, we had breakfast at 7.00am and dinner at 7.00pm each evening. Food galore every day is amazing, God's blessing to our group is so wonderful. When we came here, we brought a picture taken almost 29 years ago, when my Grandmother came with the PNG Group and stayed here in Arorangi. It was a picture taken with 3 young women namely Paere Heather, Poko Mataroa and Tangi Chung Chung. Unfortunately we didn't have the chance to meet them in person as they are living overseas, however we had the opportunity to meet their family members on the island. We met Poko's mother, nieces and nephews. Tangi's daughter Karliean and other family members from the Mataroa Family.

Each day, we make sure we take a ride to town and look around the shopping areas, market and other tourist spots on the island. I have learnt a lot about the wonderful people and the amazing island of Rarotonga. We made friends with the youth of Arorangi and other members in the church during our Nuku practices and right throughout our stay in Arorangi.

I will always treasure my memory for my visit to the Cook Islands and hopefully one day to return to see my coconut tree, which we planted in a small village called Rutaki District during our visit to the ritual sites. I participated in a lot of fantastic activities, to name few. I had a couple of rides on the back of a motor bike;

- ✓ Swimming in different spots of the island
- ✓ Paddling vaka in town with some Rarotonga paddlers, which I am passionate about paddling at home
- ✓ Visit Rutaki Primary School and observe the children in their own classroom
- ✓ Painting sheeting at Mama Tinomana's Palace
- ✓ Special lunch with Mama Marjorie Crocombe at the Rarotongan Hotel
- ✓ Participate in all the Dawn service programs during our stay.
- ✓ Singing our Peroveta songs in the Arorangi CICC Church
- ✓ Take part in the Arorangi Nuku
- ✓ Visit agricultural areas inland and around the costal with Papa Shoe
- ✓ Visit Takamoa Administration Building and learn more about the arriving of the Gospel to the Cook Islands
- ✓ Shopping at Punanga Market
- ✓ Witness the All Souls Day in Panama Burial ground
- ✓ Visit popular coastal spots like Pacific Resorts, Muri Beach, Nikao Beach, Aroa Beach and so forth.



L-R: Me, my siter Phylis and our mum at the CICC head office in Takamoa; with Mama Marjorie Crocombe at the Rarotongan Beach Resort; at the Rutaki Primary School.

Surely I probably can write a book about my exciting journey to the Cook Islands, for the meantime, I would like to share part of my story to the readers in the CICC Newsletter and my feeling visiting the Cook Islands.

I am honored and excited at the same time. I personally think that God blessed me to travel to the Cook Islands to witness and receive the goodness and the kindness of his people through Christianity. My

challenge as a young woman is not that difficult because the people of Puaikura is caring and sharing. I hope one day to return to meet them all.

I thank God for this wonderful opportunity and the strong friendship that we had with the people of Puaikura. We love you all! TENKYU from Ms Kaia Lamosa Mea Daniel, Ms Phylis Mea Daniel & Mrs Gimana Daniel.



By Kaia Mea Daniel (more pictures at the back of this paper)

11. AKAKITEKITEANGA #2 MEI ROTO MAI I TE VICTORIA KONITARA EKALEZIA

Akamaaraanga Taeanga Evangelia ki te Kuki Airani. I te rā 25 no Okotopa, kua rave ia atu te akamaara anga i te taeanga mai o te Evangelia ki to tatou Pa-enua Kuki Airani i te reira rā. Kua mataora tikai te au Ekalesia e itu(7) i roto nei ia Victoria mei te au tavini o te Atua, e te katoatoa rava tei tae mai i te akameitakianga i te Atua no te au angaanga manea tei raveia i te reira ra, no te akaepaepa anga i te taeanga mai o te Evangelia ki to tatou Pa-enua Kuki Airani. Kia akameitaki ia te Atua, koia tei taokotai mai i to tatou iti-tangata e tetai au taeake i roto i ta tatou au akonoanga keke tei piri mai ki te akakoroanga no te akamaara anga i teia rā, taeanga Evangelia ki to tatou Pa- enua Kuki Airani.

CLAYTON EKALEZIA



DANDENONG EKALEZIA



RESERVIOR EKALEZIA



HAMPTON PARK EKALEZIA



MULGRAVE EKLAESIA**NOBLE PARK EKALEZIA****FRANKSTON EKALEZIA**

Te teatea mamao nei te au Ekalesia, no te au rā mamaata e tu mai nei. Ka riro e na te Ekalesia Reservoir e Host i te tiaki Kiritimiti, e na te Ekalesia Mulgrave e Host i te tiaki mataiti. Ei taopenga i te anganga katoatoa o teia mataiti 2014, ka riro te reira na te Ekalesia Noble Park e Papani i te au angaanga katoatoa i roto i teia mataiti 2014. E ka oronga ia atu te Oe o te Vaka no teia mataiti 2015, ki ta tatou Ekalesia Clayton, ki te tavini o te Atua Rev Mata Makara

Aravei i te Au Ekalesia Victoria

Kua akamata te Orometua Rev Rakoroa Taia no te Ekalesia Frankston i tere atu i te araveia i te au Ekalesia CICC i Victoria nei, i te Sabati ra 16 Nov 2014. Kua mataora tikai nga Ekalesia e rua, koia te Ekalesia Hampton Park e te Ekalesia Mulgrave i te aravei anga i te Orometua Rev Rakoroa Taia e te akarongo anga i te tuatua tika na te Atua tei ruruia e tona tavini e te akamaroiroi anga i ta tatou au Ekalesia no te au ra ki mua. E te vai nei, te au Ekalesia toe, te ka tere atu te Orometua Rev Rakoroa Taia i te aravei ia ratou i roto i teia au Sabati toe e tu mai nei. Ko te reira, te au akateretereanga a te Konitara Ekalesia Victoria no te au Orometua Ou te ka tomo mai ki roto i te Konitara Ekalesia Victoria.

Akamaaraanga i te 70th mataiti o te Papa Tauturu Orometua, Morara Mairi, o te Ekalesia Clayton

Kia akameitaki ia te Atua mana katoatoa ko tei oronga mai i te maroiroi ki tona tavini ki te metua tane Papa Tauturu Orometua Mr Morara Mairi ko tei akatae i tona au mataiti ki te itu ngauru (70) i te tavini anga i te Atua i roto i tona oraanga e tona akaperepere e ta raua anau tamariki e tae uatu ki te anau mokopuna. Kua tae mai te maata anga o te kopu tangata mei te enua anau mai, e no Ao te Aroa mai e pera katoa ki te maata anga o te kopu tangata i roto nei ia Victoria i te akamaara anga i te itu ngauru (70) mataiti o to ratou metua tane. Kua tupu te mataora i te au angaanga tei raveia i te reira ra, no reira kia tauturu mai te Atua e kia akaroa i tona au mataiti e kia maata ua atu i te tavini anga i to tatou Atua.



Ko te au nuti tena e tupu nei, ki roto nei i te au Ekalesia i Victoria. E i taopenga, te oronga atu nei matou te Konitara Victoria CICC i te reo Kiritimiti e te Mataiti Ou kia kotou katoatoa e te au taeake i roto i te Atu. Kia mataora, e kia manuia i roto i te au rā, te ka aere ia e tatou ki mua.

*Tataia e to kotou taeake, Rev. Akatika Nanua
Chairman Konitara Ekalesia Victoria*

12. AKAMAARAANGA I TE 80 MATAITI O EBENEZERA

Tuatua Tapapa. Kia tae mai te Evangelia ki Rarotonga nei i te ra 25 o Tiurai 1823, no Ngatangiaia tetai Are Pure mua tei akatuia i te tuatau i te Orometua papa'a ko Rev. Charles Pittman tei noo ki roto ia Ngati Tangiaia mei te mataiti 1827-1855. Kua riro katoa ei ngutuare akamori anga no Takitumu, i mua ake a Titikaveka e Matavera ka oki ei ki to ratou au Oire akatu ei i to ratou Are Pure.

Ko te Are Pure e tu nei i teia ra ko te a teia o te Are Pure tei akatuia. Ko te Are Pure mua tei akatuia kua akatuera ia te reira i te ra 5 o Tiurai 1827, e kua ka atu i te ai i te ra 4 o Me 1829. Kua akatu akaou ia te Are Pure e kua akamaatamaata ia atu te reira e 150 tapuae i te roa e 60 tapuae i te atea. E Are Pure maatamaata teia e ka o e 3000 tangata ki roto no te akamori e kua akatuera ia atu teia Are Pure i te ra 5 o Tiurai 1829, inara ko te mea tumatetenga kua pururu atu te reira i te uria i te ra 19 o Titema 1831. Kua akatu akaou ia te Are Pure e kua patu ia ki te ngaika, kua tu ei are akamorianga no te iti tangata inara kia tae ki te mataiti 1911 kua u tetai uria maata ki Rarotonga nei, kua ngaangaa atu te Are Pure.

Kua akanekeia te akamorianga ki roto i te Are Apii Sabati tei tu ana ki te pae taatai i ko mai i te Vaka Village i teia ra. Kua akatikaia te au menema i roto i te aua Are Pure, kua tari ia te au toka ei akaki i te taua o te Are Pure, e ko te toenga kua keria tetai vaarua maata i te pae mai i te are ove e tu nei i teia ra, e kua tanu ia ki raro i te reira vaarua. Kua akameangiti ia mai te are Pure ki te turanga ta tatou e kite nei i teia ra, e kua pou rai tetai 24 mataiti i oti ei a Ebenezer e ko te a teia o te Are Pure tei akatu ia i Ngatangiaia nei.

A te ra 16 o Titema 2015, kua tae ki te 80 mataiti o te metuavaine ko Ebenezer tei akatuera ia i te mataiti 1935 i te tuatau e ko Rev. Glassie Strickland te Orometua i Ngatangiaia nei. Kua akakite ia e ko tetai angaanga maata roa atu teia tei raveia i roto i te reira tuatau.

I te mataiti 1985 i te tuatau o te Orometua Rev. Iotia Nooroa i Ngatangiaia nei kua akamaara ia te 50 mataiti o teia metuavaine, kua taokotai te Oire Ngatangiaia i te kimi anga i te puapinga no te akamanea i teia metuavaine, e pera katoa a Ngati Tangiaia tei noo ki te moana roa. E angaanga maata tikai tei raveia i roto i te reira tuatau i te akamaneaanga ia Ebenezer, kua pou rai tetai tai mataiti i te tapapa anga no teia akakoroanga.

I te mataiti 2005 i te tuatau o te Orometua ko Rev. Iana Aitau kua akamaara ia te 70 mataiti o te Are Pure, e akanoonoanga tupu viviki i roto i taua tuatau ra. I roto i te toru epetoma mei te ra i tamanako ia mai ei teia akakoroanga, kua raveia te akamaaraanga i te 70 mataiti o Ebenezer, kua tau i te maramarama o te Are

Pure, kua akaou ia te atarau e kua peni akaou ia te Are Pure ki te au kara peni natura, i te timataanga kia oki ki tona tu mua.

Akateateamamaoanga

I teia ra te tapapa nei a Ngati Tangiia no te akamaaraanga i te 80 mataiti o Ebenezer a i roto ia Titema 2015. E i roto i te reira tuatahi;

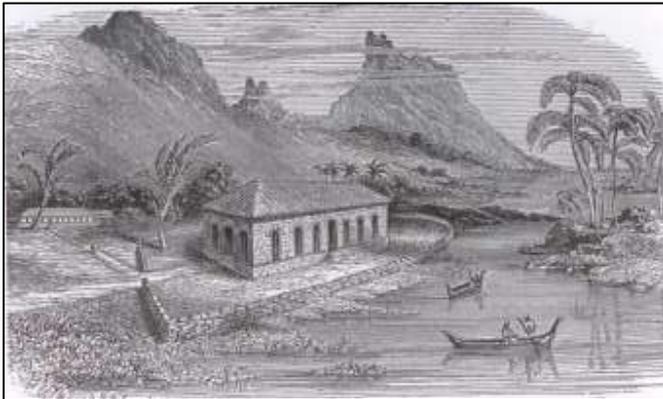
1. Ka rave ia mai tetahi au noanga ou no te Are Pure
2. Ka akaou ia tetahi au ngai e tau kia akaou
3. Ka akatae ia te Papa Akapapaanga Ingoa Orometua tei tavini ana ki Ngatangia nei mei te mataiti 1827 e tae mai ki te Orometua o teia ra
4. Ka akatuia tetahi Toka Tuatua Tapapa no Ebenezer a i roto i te Aua Are Pure

Akapouanga

Kua tamanakoia e ka pou rai tetahi \$150,000.00 e maata atu no teia akakoroanga. Ko te maataanga o teia akapouanga koia oki ka aere ki runga i te oko mai anga i te au noanga ou no te Are Pure.

Ngatangia Church

(reproduced from CICC Newsletter No.54, p.63)



Mission School House, Ngatangia (Rev. William Gill, 1856, "Gems from the Coral Islands").



The Ngatangia church in 1980 (*Taira Rere* 1980, "The Gospel Comes to Rarotonga," p.48).



The Ngatangia church today (Photo by Nga Mataio from about the same angle, June 2014; note – the lavatory on the right in the 1980 photo has been relocated to the rear of the church, part of the roof on the lower right is visible).

Tere Kimi Moni

Takake mei te au kimikimi moni ta te Ekalesia ka rave, kua tamanakoia e kia kimi ia atu te tauturu a te iti tangata Ngatangia e noo ki Nuti Reni e Auatereria;

Ka tere atu tetai Tere Kimi Moni no te Ekalesia (E rima rai tangata) ki Nuti Reni Auatereria i roto i te marama Aperira 2015 no tetai toru epetoma i te kimikimi ravenga kia tauturu ia te akakoroanga.

Ko te au tangata te ka tere au koia oki;

1. Rev. Tereora Viniki
2. Mrs Tekura Tereora
3. Mr Mauri Toa
4. Mrs Tungane Williams
5. Mrs Teroro Tapurau-Totini

Kua papa te iti tangata o Auatereria i te tapapa mai i te Tere e pera no te turanga tauturu e inangaro ia nei. Penei ka riro teia ei poitirere ki tetai pae tei kore i kite i teia au akanoonooanga, teia i raro nei te au tangata e akanoonoo nei i te au akateateamamao anga taau ka aravei atu

Akarana	-	Mr John Toa, Mr Mona Mato
Wellington	-	Mr Charles Kekena, Mr Tea Joseph, Mrs Pakura Glassie
Brisbane	-	Mr Robert Nicholas, Ms Jane Taurei Elisaia, Ms Tia Nga
Sydney	-	Mr Boy Parei Joseph, Mr James Monga
Melbourne	-	Mr George Nicholas
Perth	-	Mr Ratu Mato

Te vai nei tetai o teia au ngai e kare e taeria e te Tere i te aere, e pera tetai au ngai kare e taeria e te tere, ko te mea maata ra ko te tauturu kia tae mai na roto i teia au tangata nei, me kore kia matou i Rarotonga nei.

Keta Williams	-	Ph. (682)55359 (mb), keta-ttn@oyster.net.ck
Mauri Toa	-	Ph. (682) 26456 (wk), 52717 (mb), maurijtoa@hotmail.com
Teroro Totini	-	Ph. (682) 25006 (hm), 55276 (mb), dawsons@oyster.net.ck

Akakouanga Manako

Ko te irinakianga e ka riro te akamaaraanga i te 80 mataiti o Ebenezer e tuatau mataora i te akakoukou mai i te iti tangata Ngatangia ki te ngai okotai. Kia rauka ia ratou i te kite e te akameitaki i te angaanga manea tei raveia e to ratou au pa metua tei moe. E tuatau tau katoa teia no ratou no te au metua o teia tuatau, kia kia kite i teia ka raveia, e kia riro te uki te ka aru mai i te akapuapinga atu i te reira.

Te tuku atu nei i te reo aroa maanaana o Ngati Tangia, mei te Papa Orometua Rev. Tereora Viniki e te Ekalesia katoatoa, Pa ma Kainuku Ariki, Ui Mataiapo, Ui Rangatira, Mema Paramani Hon. Tamaiva Tuavera e te iti tangata katoatoa ki te katoatoa rava no teia tuatau o te Kiritimiti e no te Mataiti 2015 e tu mai nei. Kia mataora i roto i te Atu ko Iesu Mesia. *1 Samuela 7:12: "Kua rave iora a Samuela i tetai toka, ki runga i rotopu ia Mizepa e ko Sene, topa iora i te ingoa ko Ebenezer, tuatua akera; Kua tauturu mai a Iehova ia tatou e teia noa!"*



Tataia e Mauri Toa, Secretary, Ngatangia Ekalesia

13. ONEROA SUNDAY SCHOOL EXAM RESULTS – 2014



Beginners – First equal – 1. Uria Mautairi and Tauariki Nia
2. Tzemis Tuara
Third equal - 3. Keu Arakua and Ania Mautairi
4. Poehere Vaia

B. Primary – First – 1. Mya Adams
2. Teremataora Koroo

3. Teuanuku Tamaiti Koroa
4. Lani Pokino
5. Mana Williams
6. Roseleen Atariki

- C. Juniors – First –**
1. Ziona Ongoua
 2. Danielle Mautairi
 3. Kimiora Koroa
 4. Temarii Koroa
 5. Kimiora college
 6. Taine Ngere
 7. Peiaa Jnr Teinangaro



- D. Seniors – First –**
1. Donna Atariki
 2. Glen Adams
 3. Elita Mautairi
 4. Jaden Samuela
 5. Metuavaine Atariki
 6. Mathew Ruatoe

- E. Youth – First –**
1. Anau Ruatoe (photo)
 2. Tama Koroa
 3. Alfred Ngametuatoe (photo)



Tukuia mai e Nooroa Jnr Samuela (sorry, there was no write-up on this article)

14. NUTI MEI ROTO MAI I TE GIRL GUIDE



EMPOWER YOUTH TO RECONNECT TO CHRIST THIS 21st CENTURY. Ko teia te manako nui o te Youth Convention 2014, tei raveia ki Atiu. Kia Orana e te katoatoa rava, ariki mai i teia au nuti akakitekite mei roto atu i te Konitara Girl Guide o te Kuki Airani.

I roto i te parani 3 mataiti a te Konitara Girl Guide o te Kuki Airani, kua akanooia te Kaveinga Maata e tetai au tumu tapura. Kua tamanakoia e kia orongaia tetai moni tauturu i te apai atu i tetai au tamaine mei roto mai i nga Ekalesia e 5 no Rarotonga nei, kia tomo ki roto i teia angaanga a te Mapu. Kua rauka mai tetai au ravenga tauturu mei roto mai i te au Arataki o te Konitara kia ikia mai e 2 tamaine mei roto mai i te kamupani Girl Guide o Rarotonga nei koia a Avarua, Nikao, Arorangi, Titikaveka e Ngatangia. Kua rauka mai e 13 au tamaine mapu, e pera katoa e 3 au Arataki Konitara tei tomo atu ki roto i te Youth Convention tei raveia ki Atiu.

Teia te au mema tei teretere atu ki Atiu: -

- | | |
|---------------------------|---|
| 1. Ngara Katuke | National President |
| 2. Tutu Mare-Simona | National Secretary |
| 3. Atingata Messine-Tereu | National Council - Young Leaders Representative |
| 4. Mereina Herman | Ngatangia - Ranger |
| 5. Moera Joseph | Ngatangia – Girl Guide |
| 6. Tiana Ngarua | Titikaveka – Ranger |
| 7. Almaden Tangirere | Titikaveka – Ranger |
| 8. Roimata Anthony | Arorangi – Girl Guide |
| 9. Rose Tamarangi | Arorangi – Girl Guide |
| 10. Annie Moeauri | Nikao - Ranger |
| 11. Ariana Kiely | Nikao - Ranger |
| 12. April Ngametua | Avarua – Ranger (Young Leader Trainee) |
| 13. Mabel Marsters | Avarua - Ranger (Young Leader Trainee) |
| 14. Nurse Matangaro | Avarua – Ranger (Young Leader Trainee) |
| 15. Tetini Tararo | Avarua - Ranger |

- 16. Mahere Takaiti
- 17. Tetumaru Tereu
- 18. Avele Simona

- Avarua – Ranger
- Avarua – child
- Avarua - baby

Kua rere matou te anau tamaine i te Varaire ra 18 no Aperira e kua oki mai i te Monite ra 28 no Aperira 2014. Kia akameitakiia te Atua no tona tiakianga ia matou i runga i te enua. Kua tae mai te au Arataki o te Evangelia CICC o runga i te Enuu, te Papa Orometua e te au Arataki o te Mapu e tetai atu au metua i te aravei ia matou, e te akaei ia matou ki te Ei kakara. To matou ngai moeanga, kua papa te reira i te akanoonooia e te au Kumiti o teia tuanga, koia a Mama Pati Kaiaruna e tona au taeake, te roi moe e te kakau moe, kare matou i anu ana. Te ngai kaikai kua papa teia au ngai nei i te akateateamamaoia e te au arataki o te Youth Convention tei ikiia no teia au tuanga katoatoa.

Kua akamata te au teriketi i te aere ki Atiu i te paraparau ra 17 no Aperira. Kua riro rai na te Tama akatere au, koia a Bob William i akanoonoo i te maataanga o te rereanga pairere ki Atiu. Kua tae mai te pairere openga o te Maanakai ra 19 no Aperira, e kua raveia te Patai a te tapere Teenui, e maata tikai te kai, kare i pou i te kai, e kua arataki iatu matou katoatoa e te au Tavini o te Atua tei teretere katoa mai ki Atiu no teia angaanga ki runga i te taua o Karirea no te tuanga akaepaepaanga i te au teriketi mei Autireria, Nuti Reni, Mitiaro, Aitutaki, Mangaia e Rarotonga. Kua manea te reira au angaanga tei raveia. I te au ra katoatoa e au porokaramu tetai tei raveraveia.

Sabati 20

Kua akatuera ia te angaanga a te Mapu i te pure avatea, kua riro rai na te Peretiteni o te CICC, koia a Papa Moutaiki i rave i te reira e pera katoa te topirianga i te Sabati openga. Kua raveia tetai Church Parade e te pure aiai, kua raveia te Crusade, tei rave enua te reira. Kua manea katoa rai ta te anau mapu o Atiu i rave mai, ta ratou au aitamu e te au akatutuanga.



Monite 21

Ko te ra mua teia o te apii, e Easter Monday katoa teia ra. Ko te puapii mua o teia popongi, koia a Mrs Vainetutai Rose Brown tei oronga i tetai tua no runga i tona turanga kimi puapinga iaia e tona tokorua. Kua Mataora matou i te akarongorongo iaia. I muri ake i te kaikai i te tuaero, kua raveia tetai tarekareka tipoti ki te aua apii na te au pupu i roto i te Youth Convention, koia te Kopeka, Kura, Tavake e te Kukupa. Kua peke atu te re maata, ki te pupu o te Kopeka.

Ruirua 22

Kua aere atu rai te au tuanga apii ki mua. I te aiai kua riro te tapere Areora ei angai ia matou. Kua maeva ua te tapere tangata i te tuorooro mai i te anau mapu, kua tangi te pau, te kinura e te au metua vaine i te pae mataara i te ura. Kare e aiteia te Mataora o te iti tangata. Maata tikai te kai, kare i pou ia matou i te kai. Kua tuatua te au vai tuatua tei ikiia e kua ura katoa. Ko te tu teia i te ngakau maoraora o te tapere Areora.

Ruatoru 23

Pure mamaiaata – kia oti teia tuanga, kua aere atu matou ki te tapere Tengatangi. Kua riro ratou ei metua no matou i te reira popongi, kare i pou te kai. I teia ra, kua raveia te au Ripoti mei roto mai i nga Konitara e 5. Kua riro ta matou Konitara Girl Guide na matou te anau tamaine i akakitekite i te reira, tei tukuia ki roto i nga tumu tapura e 6.

1. Educational Program for Girls
2. Finance
3. Membership
4. Relationship to Society
5. Training for Adults
6. Structure & Management

Kua na roto matou i tetai au terenianga tei akanooia e to matou au arataki. Koia te au kupu tuatua, te reo, te akamatutuanga ia matou i te tu ki mua i te tangata e te vai atura te turanga akateateamamao ia matou no runga i teia Ripoti. Kua riro teia ei turanga ngakau parauanga na matou, no te mea kua rave mai i te reira i teia ra, e kua Mataora to matou au arataki ia matou. Kua nenei katoaia ta matou Ripoti tata ei tuku atu ki te au mema katoatoa i roto i teia Youth Convention.

I te aiai po, kua rave matou i tetai kimi moni, tei matauia e te iti tangata i te rave, koia te Torch March. Noatu te anuanu e te mau i teia aiai, kua mati matou ki roto i nga tapere e 5. Ka tai nei ta matou anau tamaine ka tomo ki roto i teia turanga kimi ravenga. Irinaki matou e kua Mataora to matou mati anga e kua pauna ia rai to matou tere ki roto i nga tapere e 5, mei te 2 tauatini tara tei rauka mai, ei tauturu i te akakoroanga o te anau mapu i runga i te enua.

Paraparau 24

Ko te ra openga teia i te apii e kua rave katoia te ikiianga taoanga o te Convention. I te avatea aiai, kua teretere atu te anau mapu i te atoro i te Marae tei tae mai te Evangelia e te Vai Momori, tei tuaia e Papa Paiere Mokoroa e Tangata Vainerere. E mea umeremereia to ratou au tua tapapa.



Varaire 25

ANZAC Day. Kua ara vave matou no te aere atu ki te pure mamaiata i te 5.30, kua aao matou i to matou kakau Girl Guide no te mea i muri ake i te pure, ka mati matou ki te ngutuare o te kavamani tei reira te toka akamaaraanga o te au metua tei tomo atu ki roto i te tamakianga. Kua pera katoa te Boys Brigade e te Girls Brigade. To matou au taeake i roto i te Youth Convention kua piri katoa mai ratou e te enua tangata katoa.

Kua akateateamamao matou i tetai au ruru tiare ei apai na matou i te tuatau o te au ruru tiare. Kua riro te reira na Annie Moeauri (Nikao) Mahere Takaiti (Avarua) Mereina Herman (Ngatangia) Rose Tamarangi (Arorangi) i apai no matou te putuputuanga tamaine Girl Guide mei Rarotonga atu nei.

Kua akarongo matou i te au ingoa tei tatauia mai e tetai au tamariki tei ikiia e na ratou e tatau. Kua uti ia te reva o te basileila e te au tuanga tei porokaramuia no te reira ra. Kia oti teia angaanga manea, kua riro te anau Atiu CICC Uniform Organization e na ratou i angai ia matou i te reira popongi. I te aiai, kua raveia te akaepaepaanga i te ra Anauanga o nga putuputuanga e toru i roto i te Ekalesia ki runga i te taua o te apii. Kua putuputu akaou matou ki te ngai okotai no teia akakoroanga manea. I te aiai po, kua raveia tetai ura papaa na te anau mapu katoatoa

Maanakai 26

Kua akateateamamao te anau mapu no te turoto atu i te Anatakitaki e kua akakite te taunga, a Papa Kau Henry i te tua tapapa o teia ana. Kua akarongo e kua kite katoa matou i to Inatoto ngai i noo ei ki roto i teia ana. Kua pai vai tetai pae ia matou i roto i te ana e pera katoa kua kite matou i te manu ko te Kopeka, kare e aite ia te mataora e te umeremere i teia ana. Kua taopenga mai i teia ra ki tetai pai tai i raro i te uapu. E manea tikai teia e te mataora no te anau mapu. Noatu e kua akamata tetai au mapu o Rarotonga e te Pa Enuua i te oki, kua raveia rai tetai au porokaramu ei tamataora ia matou.

Sabati 27

Tei matau ia i te au Sabati, te pure mamaiaata e te pure avatea. Kua topiri atu te angaanga a te mapu i te aiai i roto i te Crusade a te au pupu i roto i te Youth Convention.

Monite 28

Kua oki mai matou ki Rarotonga e kua akameitaki i te Atua no tona tiakianga ia matou i runga i to matou tere. Kua raveia te pureanga openga no to matou pupu ki te ngai toanga pairere e te Youth Director i mua ake ka tae mai to matou pairere. E kua oronga mai te anau mapu o Atiu i tetai au pakau aroa mei te Pareu e te Ei tiare. Kare e aite ia te ngakau oaoa tei kitea mai i roto ia matou e te anau mapu katoatoa.



AKAMEITAKI-ANGA

Te oronga nei matou katoatoa tei teretere atu ki Enuamanu, i to matou reo AKAMEITAKI ki te iti-tangata katoatoa no to kotou aroa kia matou. Mei te au Arataki i roto i te au putupuanga i roto i te Atiu CICC Ekalesia e te au mangamanga katoatoa i roto i te au Akonoanga i runga i te enua. To matou au taeake tei tomo mai ki roto i teia Youth Convention mei te Pa Enuua mai e tae uatu ki te anau Mapu o Atiu. Meitaki Ranuinui! Te Atua te aroa no kotou katoatoa.

*Tataia e te au tamaine katoatoa tei teretere atu ki Atiu
Tauturuia e te National Secretary, Tutu Mare-Simona
Na Ngara Katuke te au tutu i kave mai*

15. E AU REO AROA NO TE KIRITIMITI E TE MATAITI OU



akamaramaanga. I te Paraparau ra 2 no Okotopa kua tukuia te karere ki te au Ekalesia katoatoa na runga i te imere e, me kua anoano ratou me kore tetai uatu putupuanga i roto i te Ekalesia i te tuku aroa Kiritimiti e te Mataiti ki te katoatoa na roto i teia nutileta 56 te mea openga o teia mataiti, kia tuku tika mai i te tuatua kiaku Tekeretere Maata i mua ake i te openga o te epetoma mua no Titema. Kua tuku akaouia te tuatua akamaaraara no taua manako rai i te ra 20 o te marama Noema i topa. Te rekareka nei ireira au i te tuku atu i teia au reo aroa i raro nei tei tae mai kiaku ma te akatae atu i te akameitakianga kia kotou no tei ariki mai i te manako.

OROMETUA NGATEITEI (CICC PRESIDENT)

“Kua kite akenei toku mata i te ora naau” (Luka 2:30). Kia orana e te nuku tapu o te Atua i te aroa maata o te Atua. Te au tavini Orometua e to kotou au tokorua e te ngutuare katoakatoa, ta kotou au Ekalesia e tiaki nei, te au Tauturu Orometua e to kotou au tokorua, te au Diakono e te taoanga tuketuke i roto i te Ekalesia, tei noo ki roto nei i te Kuki Airani, ki Nutireni, Autireria e Tahiti, kia orana kotou i teia tuatau mataora. Kua puia te tiare kua au rakau te enua e te kite mai nei te tangi o te manu ki to tatou akau. Ki te aronga angaanga i roto i to tatou opati maata i Takamoa nei, te Tekeretere Maata, Nga Mataio, e tae uatu ki te aronga angaanga. Te Puapii Maata o Takamoa nei, Rev. Iana Aitau e Mama e te anau, e tae roa atu ki te anau a te Kuki Airani koia te au Apiianga, kia orana kotou katoatoa.

Kia orana katoa kia kotou tei tomo na roto i te tumatetenga na roto i teia mataiti, taku pure no kotou kia noo mai te vaerua akapumaana o te Atua kia vai no kotou katoatoa. Tuatau mataora teia ka rakei i te rakei a te Atua ma te oro tamou kiaia. Te Ui Ariki o to tatou Basileia, Ui Mataiapo, Ui Rangatira e to kotou au matakeinanga. To tatou Kavamani e tae uatu ki ta kotou aronga angaanga. Kia tauturu mai te Atua aroa ia kotou katoakatoa, e kia tere au ua tatou katoakatoa. Ki te Religious Advisory Council e ta kotou au Ekalesia, ko te Atua te aroa no tatou katoatoa. Te akameitaki nei tatou i te Atua no tona au takinga meitaki ia tatou mei te mua o teia mataiti e tae ua mai ki te openga o teia mataiti. Noatu te pukupuku o te ara o teia mataiti te tae nei tatou ki te openga ma te ora. Ma te irinaki au e ka riro teia Kiritimiti ei apai ma i te ngakau maoraora e te aroa, uatu e kua anau a Iesu ki roto i te are o te manu, toku anoano kia anau aia ki roto i to tatou ngakau tatakaitai. Te pure katoa nei au no teia mataiti Ou e tu mai nei kia riro ei mataiti mou e te au.

Te rekareka nei au i te oronga atu anga i teia reo aroa mei roto atu i ta kotou Kumiti Akaaere i teia ra, ko matou katoatoa teia e maaraara atu nei ia kotou i teia tuatau ta tatou e tomo nei, no reira ariki mai i to matou reo aroa e te akaaravei ia kotou katoatoa. Ariki katoa mai i to matou aroa no teia Kiritimiti e te Mataiti Ou, mei iaku te Orometua Ngateitei, toku oa akaperepere e te anau katoatoa, tei vaitata e tei mamao. Te karanga nei te Tata Salamo 133:1 *“I na oki te meitaki e te mataora, kia noo katoa te au taeake ma te tau tika.”*



Orometua Ngateitei, Tuaine Ngametua

EKALESIA MANGERE

“E akameitaki au ia koe ma toku ngakau katoa nei; e imene akameitaki au ia koe ki mua i te aroaro o te au atua (Ps 138:1). Kia orana kotou katoatoa i te aroa ngao o te Atua. Kia orana ki te au Orometua, Tauturu Orometua, Ekalesia katoatoa i te Cook Islands, New Zealand e Australia i te aroa rekareka o te Atua. Te iti tangata Kuki Airani katoatoa e noo i tera ngai, e i tera ngai, kia orana kotou katoatoa.



Mei roto atu i te Ekalesia Mangere, Orometua Taa Karena, Mama Teinakore Karena, Orometua Tatahirangi e te tokorua, Tauturu Orometua Paroma e mama Tangata, Tekeretere o te Ekalesia Teariki Maurangi, Mou Moni Ngatupuna Nati, au metua Diakono katoatoa, vainetini, mapu, anau apii sabati, te oronga atu nei i to matou reo aroa Christmas ki te iti tangata manea o te Atua. Kia riro teia tuatau ei tuatau mataora i te akamaaraanga i te ra anauanga o to tatou Akaora ko Iesu Mesia. Kia akameitakiia te Atua no tana tiakianga ia tatou i teia mataiti 2014. Te oronga katoa atu nei te reo aroa maata no te mataiti ou ta tatou e tapapa atu nei 2015. Merry Christmas and a Happy New Year to you all.



Tataia e Rev. Taa Karena, Ekalesia Mangere

EKALESIA INVERCARGILL

Kia Orana te katoatoa. E aroa Kiritimiti teia mei roto mai i te Ekalesia Invercargill, NZ. Mei roto atu i te tavini o te Atua, Rev. Terepai Kauvarevai, Mama Orometua, te anau, e te kopu tangata, Papa Tauturu ma tona katoa, te ngutuare, te Uipaanga Diakono, te Ekalesia katoatoa. Aroa Kiritimiti katoa teia kia tatou katoatoa mei roto atu te Orometua Teremoana Utia, te Mama Orometua e te anau. Ta matou pure, ei vaitata ua rai te Atua no kotou katoatoa i roto i teia tuatau mataora no te keresitiano ia tatou e akamaara nei i te anau anga o to tatou Atua ko Iesu Mesia. Mataio 5:3 "E ao to tei akaaka te ngakau: no ratou te basileia o te ao." Kia kotou e to matou au metua i Takamoā, te Orometua Ngateitei, Tekeretere Maata, Mou Moni Maata, Kumiti akaaere, te au tavini o te Atua, to kotou au oa akaperepere, te anau, te au Ekalesia katoatoa i to tatou Ipukarea, kia orana i te aroa maata o to tatou Atua ko Iesu Mesia.

E aroa Kiritimiti katoa teia ki to tatou au taeake e noo maira i Australia. Te Uipaanga Konitara, Chairman, Tekeretere, Mou Moni, te au tavini o te Atua, to kotou au oa akaperepere, te Ekalesia katoatoa, kia orana i te aroa maata o to tatou Atua ko Iesu Mesia. E aroa Kiritimiti katoa no tatou katoatoa e noo nei i Aotearoa, te Chairman o te Uipaanga Konitara, Tekeretere, Mou Moni. Kia kotou e te au tavini o te Atua, tei akaperepereia e kotou, ta kotou au anau, te Ekalesia katoatoa kia vai mai rai te aroa ua o te Atua no tatou katoatoa. Kia pure katoa tatou i te arataki e te paruru anga a te Vaerua Tapu no tatou i roto i te au manakonakoanga tuketuke no te akatupuanga i tana Evangelia i teia Kiritimiti e te Mataiti Ou. Kia orana e kia manuia. Merry Christmas and Happy New Year from the Deep South.

Tataia e Terangi Teariki, Tekeretere, Ekalesia Invercargill

EKALESIA HAMILTON

Kia orana e te iti tangata i te aroa ngenengene e te atupaka rava o to tatou Atua. Te na roto atu nei iaku Papa Orometua Maara Tairea, Mama Annie, e pera ki te katoatoa rava i roto i te Ekalesia Kirikiriroa, i te tuku atu kia kotou i to matou reo akaaraveianga no te Kiritimiti e te Mataiti Ou. Kia kotou i te Kuki Airani, Tahiti, Nutireni nei, Autireria e pera ki to tatou au oa tei atui mai ki te CICC, te ongi aroa atu nei matou ia kotou katoatoa i te ongianga Kiritimiti e te Mataiti Ou. Kia akameitaki mai a lehova ia kotou e kia tiaki mai ia kotou. Kia akakaka mai a lehova i tona mata ki runga ia kotou e kia aroa mai ia kotou. Kia nana mai a lehova i tona mata ki runga ia kotou e kia oronga mai i te au ia kotou i teia Kiritimiti e te Mataiti Ou. Wishing you all again a very good Christmas and a very good New Year.



Tataia e te Orometua Maara Tairea, Ekalesia Hamilton

EKALESIA TAUTU

Kia Orana tatou katoatoa e te iti tangata o te Atua. Kia akameitakiia te Atua no teia tikaanga akaieie kia aravei tatou na roto i teia nutileta. Ko matou teia ko te Ekalesia Tautu ki te Tonga. Te oronga atu nei i to matou reo aroa kia kotou katoatoa no teia Kiritimiti e te Mataiti Ou. Kia oronga ua mai rai te Atua i te vaerua maroiroi ki roto ia tatou tatakita i te tavinianga i tana au Ekalesia. Merry Christmas and a Happy and Prosperous 2015 to you all.



Kiritia e Rev. Charlie Okotai, Ekalesia Tautu

EKALESIA MATAVERA

E reo aroa Kiritimiti e te Mataiti ki te iti tangata no te Atua i roto i te au Ekalesia katoatoa i te Kuki Airani nei, e pera kotou i te au enua mamao, meia Nutireni e Autireria. Kia riro te Kiritimiti ei tuatau mataora no tatou katoatoa ka akamaara i te ra i tae mai ei to tatou Akaora ki te ao nei i te akanoo i tetai mataara e te tikaanga no tatou kia tomo i tona basileia mutukore. Ka akaoki tatou i te kaka e te akameitaki kiaia no teia tana i rave no tatou na roto i tana tamaiti anau tai. Pera katoa tatou i te akameitakianga iaia no tei arataki mai ia tatou na roto te mareva o teia mataiti 2014, e te tapapa nei no te akatomo ia tatou ki te mataiti ou 2015 e tona au meitaki. No reira kia riro te mana katoatoa i te tiaki ma te arataki marie ia tatou na roto i teia tuatau mataora, kia meitaki ua te au mea katoatoa, auraka kia tupu te kino. Kia manuia i teia Kiritimiti e pera te Mataiti Ou, mei roto atu i te Uipaanga Ekalesia, Uipaanga Diakono, Vainetini, Mapu, Apii Sabati, Uniform Organisations, e te katoatoa rava i roto i te Ekalesia Matavera



Rev. Oirua Rasmussen

CICC HEAD OFFICE STAFF

Ke Ola te Kakai Takatoa. Ni mua wakaloa te mea nei na yau mai loto o te Taka, wolo, i Takamoana nei. Kia kotou e na Taku vai o te matua ya peia ki te kakai takatoa. Na Ekalesia ya i loto nei i te Kuki Airani, oko wua atu ki Nutila, ki Tene, Peia oki te kau i Tawiti ma Ke veveia i te Kilitimiti e Tuyemuyemu wua mai nei. Peia oki ki te Takalonga wou ke au mai te matua ya, ni mayoli ki loto o tatou tino, ke awukele, ke yanga ai tatou, i na yanga a te matua ya, Ke Tala paya ai tatou i ona lelei, ma ona ata opoopo tama ke Nonoa atu tatou la loto o tana tama, Waka emaema, ko to tatou maki ko Iesu Mesia, ke Alataki ai i te kakai ki lunga o toma Potu Tiketike i te langi. Atawai Wolo Yemaneke.

Maroti Vave, Office Assistant



16. NUTI POTOPOTO



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

AU RA O TE UIPAANGA MAATA 2015

Kua tuku iatu na ki roto i te nutileta 54, te tuku akaou iatu nei penei kare tetai pae i kite. Ka raveia te Uipaanga Maata 2015 ki Rarotonga nei mei te Sabati 12 ki te Sabati 19 Tiurai. I roto i te pepa “*Background Information for Participants to the 31st General Assembly of the Cook Islands Christian Church*” tei imereia ki te au Ekalesia katoatoa i te Varaire ra 4 o Tiurai e pera te Varaire ra 22 o Aukute, tei roto te au mea katoatoa tei anoano kotou te au Ekalesia i te kite no runga i te akanoonooanga o te uipaanga i mua ake ka leva mai ei to kotou au mata.

TAUTURU OROMETUA, EKALESIA TETAUTUA – KUA AKANGAROI MEI RUNGA I TE TAOANGA

Kua akangaroi atu te Tauturu Orometua o te ekalesia Tetautua I runga I tona taoanga I teia ra 12-11-2014 koia oki Rongo Taia. Kua mou mai ana aia I teia taoanga tauturu Orometua e tai ngauru ma ono mataiti (16 years) I teia tuatau nei, e varu ngauru ma toru (83) ona mataiti. Tera I reira te aiteanga, kua tangata metua, ma te apikepika katoa o tona tokorua, te akameitaki nei I te Atua no tana service ki roto I te ekalesia a Iesu Mesia. Te akara atu nei te ekalesia no tona mono a teia mataiti ki mua, oti ra ua Kia manuia I te Atua.

POROKARAMU TAUANGA OROMETUA 2015

Kua oti e kua imereia ki te au Ekalesia katoatoa i te Varaire ra 28 o te marama i topa Noema, ka tapapa atu ei no te tukuanga ki roto i te Uipaanga Maata e tu mai nei. Kare e uriurianga akaou a te Kumiti Akaaere no runga i te porokaramu, tei roto ia i te rima o te Uipaanga Maata. Aravei atu i to kotou Orometua, me kore imere mai ki Takamoana nei me kua anoano koe i tetai copy o te akapapaanga.

17. OBITUARY

Akamaaraanga i te au vaeau o te Atua tei akangaroi atu ki te akangaroianga roa i teia tuatau. Remembering those soldiers of the Lord who have recently passed away.



REV. NGATOKOA AMATAITI (retired CICC minister) - Kua moe atu ki te moeanga roa i te Monite 29 Tepetema, e kua tuku iatu ki tonga ngai akangaroianga i Mangaia rai i te Ruirua 30 Tepetema. Kua anauia te taeake Tokoa i te mataiti 1934 ki runga rai i te enua Mangaia, e 80 ireira ona mataiti i te ao nei ta te Atua i akameitaki mai iaia. I mua ake raua ko tona tokorua ko Emily ka tomo ei ia Takamoa i te mataiti 1979, kua noo e kua turu ana raua i te au angaanga a te tapere Tutakimoa i roto i te Ekalesia Avarua. Kua noo e kua tiaki ana te nga taeake i teia au Ekalesia; Tamarua (Mangaia), Mitiaro, Tukao (Manihiki), e Oneroa (Mangaia). I te mataiti 2008 kua akangaroi mai raua mei te angaanga tiaki Ekalesia e kua turu uatu rai i te au angaanga a te Evangelia i roto ia Tamarua. Aere ra e tena na tavini maroiroi ki te rekarekaanga o toou Pu. *Photo by Tekura Potoru during an Executive Council workshop visit to Mangaia, 2011.*



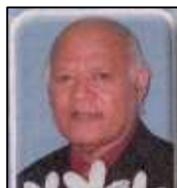
TUTAKIAU KIRIPARU – Diakono no te Tapere Titama/Tupapa i roto i te Ekalesia Matavera, Rarotonga. Kapikiia mai e tona Pu i te ao i te Ruirua ra 7 o Okotopa, tuku iatu ki tona ngai akangaroianga openga i Matavera i te ra 10. E 75 au mataiti ta te Atua i akameitaki mai i tona tavini. Te ora nei tona tokorua Mama Ake, e ta raua nga tamaroa e 3; Tutakiau Jnr, William, e Trevor. E tavini maroiroi i te apaianga i te au tuanga i roto i tona tapere e pera te Ekalesia. Kua mou katoa ana i te taoanga Kiriparu Mataiapo no tetai 10 tuma mataiti e tae mai ki tona openga. Aere ra te tenana tavini maroiroi ki te akangaroianga meitaki o toou Pu. *Photo from the collection of the CICC GS.*



RAUTUTI TARINGA – Raina Mataiapo, metua Elder i roto i te Ekalesia Titikaveka, Vaa Tuatua (Speaker) ana no te Paramani o te Kuki Airani, Upoko ana no te Tipatimani o te Internal Affairs, tiemani ana no te CICC Executive Council, kua akangaroi atu ki te akangaroianga roa i te marama i topa, e kua tuku iatu ki tona ngai openga i roto rai i te ngai tamumanga o Ngati Raina i Tikioti, Titikaveka. Tena tona tua tapapa tei roto i te nutileta numero 14 tei tukua ki vao i roto ia Noema 2007. *Photo from CICC newsletter 14 published November 2007.*



TUPUI ARIKI HENRY – Mema Paramani ana no Mauke, Minita ana no te korona no tetai tuatau roa i roto i te Kavamani o tona metua tane, Albert Henry, minita katoa ana no te Religious Advisory Council, ko tetai metua tane tei rave maroiroi ana i te au tuanga tei orongaia ki tona rima i tona tuatau i roto i te Kavamani. Kua akangaroi atu i te marama i topa Noema, e kua tuku iatu ki tona ngai openga i Ngatangia. *Photo from Cook Islands News/Google.*



NGA VALOA – Kua riro ana ei Upoko no te Paramani o te Kuki Airani (Clerk of Parliament) no tetai tuatau roa, e tangata maru e te akamoeau, kare rava teia mea e riri i kitea ana ki roto iaia i tona tuatau e tavini ra no te basileia. Kua akangaroi e kua tuku iatu ki tona ngai openga i Arorangi i te marama Okotopa i topa. *Photo from Cook Islands News.*



TUATA KAUVAI – No roto mai i te kopu tangata Kauvai o Ngatangia, no roto katoa mai i te kopu tangata Ngati Tamarua o Matavera e Takitumu. E metua tane inangaroia e tetai maataanga tangata no tona tu maru e te tauturu i te au tangata tei anoano i tana tauturu. E maata te au mataiti o te Nuku a te Ekalesia Ngatangia e kitea ana aia e tona ngutuare tangata ki roto, noatu e e akonoanga ke tana, koia te AoG. *Photo from Cook Islands News.*

ENUARUA KI ENUAMANU O TEIPO MATAIAPO – POTIKI TAUA TE ME’U TARA



*“Te mii nei te mukamuka’anga i to kakara tei iriiri’ ia ki uta i Uruau;
Kua takupe te parepare’anga ra ki o Tuoro,
Kua mu’u te rau toa mei Taki Ata ki Takareu
Kua peke kite rangi takiri
No te Keu Nui e Totoro i Oravaru
Ei rangirangi tu ki Iva Nui,
Ko koe e te Taunga Potiki Taua Te Me’u Tara...”*

ENUARUA MANA-KEITH 24th July 1932 – 19th June 2014

Kua anauia a Mama Enuua i te marama Tiurai ra 24, i te Mataiti 1932, kua takoto ki te moe’anga roa i te marama Tiunu ra 19, mataiti 2014. Ko Mama Enuua te toru i te toko’a tamariki a Papa Te Ariki Mana, no roto mai i te uanga Ngamaru Ariki o Enuamanu, e Tai Ariki Vaine (Tinovarua), te tamaine a Epi Ngatoa, no roto i te kopu tangata o Ngati Pi o Tupapa. Teia te katoa’anga i ta raua anau, ko te mua tangata ko Te Ata Kura O Te Rangi O Tangatatutai O Metua Tane (Mama Tutai Pakitoo); aru i te tua ko Mama Moeroa Greig; aru i te tua ko Mama Enuarua Mana-Keith; e ko te opeanga, ko to ratou tungane okotai ko Papa Epi Mana. Kua tupu mai a Mama Enuua mei roto mai i te oire Tupapa Maraerenga, mei tona tamariki’anga mai. Kua tupu mai aia ki roto i te akono’anga Ekalesia Porotetani o Avarua, Rarotonga. Ko te Orometua Murphy tetai ote au Orometua i roto i te akono’anga i taua tuatau ra. Na teia Orometua katoa i tei reira tuatau e apii ana i te apii Sabati ki roto i te are apii Sabati i runga ia Taki Ata. E pera i te apiipii i te au imene choir ki uta i te are pure i Takamoia, i Takareu.

I te reira tuatau, me ngaropoina te puka imene Sanky a te Orometua Murphy, e tono’ana aia ia Mama Enuua kia tiki i teia puka mei tai mai i te are Orometua. I te reira tuatau kare oki te tangata e aere ana na runga i te mataara i muri ake i te ora varu i te po. Inara, ko Mama Enuua, me kapiki te Orometua Murphy, *“Enuua can you please go down to the mission house and pick up the sanky book”* te mea maata, e matakua teia ite aere anga ki tai na roto i te pouri, me tikoti i te ana rakau i rotopu i te aua Takamoia e pera te mataara e aere mai ei ki tai nei i te are pure maata. Ka oro aia na muri i te mataara iti ki to ratou kainga i Maraerenga, kia aere raua ko tona Papa ia Teariki Mana kia tiki atu i te puka sanky, e na tona Papa rai e akaoki mai iaia ki uta i Takamoia. I tei reira tuatau, e apinga tikai te au mapu e piri mai ana ki teia au putuputu’anga, e te akono pure.

Kua tamou a Mama Enuua i te au apii’anga ta te Orometua Murphy i apii mai kiaia. Te meangiti ara rai a Mama Enuua (7-10 mataiti) i apii ei tona vovou vaine, a Tekura Aniono, te tuaine o tona papa ruau a Epi Ngatoa, i te au korero maori, te papa’anga, te au tata’anga no runga i te au enua o Ngati Pi, e to tetai ke atu kopu tangata. Na teia vaine katoa i apii mai iaia i te au akono’anga tau no te ngutuare. Kia mapu mai a Mama Enuua, kua aere atu aia ki Nu Tireni note kimi atu i tetai puapinga nona. Iaia i Nu Tireni kare a Mama Enuua i noo tinamou ua ki tana angaanga moni, mari ra, kua piri atu aia ki tetai tu’anga apii takake a tetai professor i te akamatutu i tona turanga tata e te tatau. Kua riro katoa e na teia Professor i apii mai iaia no runga tikai i te angaanga kimikimi oonu (research) i rauka ei ia Mama Enuua i te koikoi mai i te au tata’anga taito o te Kuki Airani, e te vai atura.

E manganui uatu rai tana au kopu tangata i tauturu ana no runga i to ratou au tuatua, ingoa tangata/tupuna e tona aiteanga, e pera katoa i to ratou akapapa’anga kopu tangata. Kua na reira katoa aia i te tauturu anga i tona uaorai kopu tangata. Kua apii aia i tona kopu tangata e ma te rave atu i te au akamarokura’anga taoanga Mataiapo, Ariki e te vai atura mei roto mai i tona uaorai kopu, Ngati Pi. Ko teia mama, kua aite aia mei te puka rai tona tu. Me ui atu koe kia Mama e, koai teia tangata ko mea?, ka akakite tika ua mai aia mei roto mai i tona vaa ma te ekoko-kore, e ma te kore rava aia e eeu i te puka i te akapapu mai e, koai teia tangata e tona kopu tangata, te aiteanga o tona ingoa, e pera te au akapapa’anga o teia tangata (genealogy). Kare rava oki tona marama e te irinaki ki roto i te reo maori e te au peu tupuna a to tatou iti tangata i takake ana iaia, mari ra kua matutu ma te akapapua teia kiaia, na roto i tetai au mataara ke atu, koia te

Orama (moemoea) e te rua'ata. No atu ra, ko to Mama irinaki Atua, e punanga ngateitei e te ketaketa te reira i roto i tona oraanga, na roto i te rave pure i te au atianga ravarai.

Kua akaipoipo atu aia i tana tane Maori Nu Tireni ko James Keith. Kua noo raua ki Nu Tireni i te katoa anga i to raua oraanga. Kua angaanga aia ki roto i te are maki, i te tunu kai na te aronga maki. I muri mai, kua angaanga atu aia ki roto i te welfare. E maata uatu rai tana au tamariki tei tauturu aia no te manamanata i roto i te ngutuare. Ko teia au tamariki kua oki mai ratou i muri mai i te akaoki mai i te akameitaki anga kia Mama no tana tauturu ia ratou i riro mai ei ratou ei au tamariki puapinga i teia ra. Kua akakite aia ki teia au tamariki, auraka e irinaki ua atu ki tetai ke mari ra kia tu ki runga i to ratou uaorai vaevae ma te akamaroiroi, e ma te pure pakari ki te Atua, e puapinga ia ei ratou.

I te tua o te angaanga tipoti, e keteporo tana tipoti inangaro roa atu. Kua mata ana aia i to ratou tuatau i te pupu keteporo o te Tupapa/Maraerenga tei tere atu ki Aitutaki no tetai tarekareka anga maata, e kua autu atu ratou i te reira. Iaia i Nu Tireni, kua o atu ana aia ki roto i te pupu tei akarangaia e ko te "Probables" i te trial anga me ka o atu rai aia ki roto i te pupu tika'i o te Nuti Reni (Silver Fern). Kare ra aia i manuia mai ana no teia no te mea kua ati atu tona vaevae. E taunga kite pakari a Mama Enea i roto i teia angaanga korero maori e te akapapa'anga tupuna mei taito mai. Te vai nei te rito o teia au korero tana i vaio mai ki tona kopu tangata Ngati Pi.

ENUARUA KI ENUAMANU O TEIPO MATAIAPO – E Ariki rai koe i toou tupu'anga mai; POTIKI TAUA I TE ME'U TARA – E Taunga nagateitei rai koe i roto i te mua vaka e te matakeinanga o Ngati Pi.

Tataia e tana utaro tane – Enuarua (Raumati, Tumataataa) Pakitoo; e te utaro vaine - Apii (Tiamata Ate Rongo) Pakitoo. Na raua katoa i tuku mai i te tutu.

Clarification: on page 50 of the last issue of this newsletter (no. 55), contributors to the late George Cowan's Obituary were stated as Aka Matapo and LouAnne Cowan. Those who also contributed to putting the write-up together were Rosie Paio, Tangata Margaret Nekeare-Cowan, Helani, Julia and Marion.

REST IN PEACE, BROTHERS AND SISTERS IN CHRIST

In Our Hearts

We thought of you with love today,
 But that is nothing new.
 We thought about you yesterday.
 And days before that too.
 We think of you in silence.
 We often speak your name.
 Now all we have is memories.
 And your picture in a frame.
 Your memory is our keepsake.
 With which we'll never part.
 God has you in his keeping.
 We have you in our heart.

by Rose de Leon

**TE AU APINGA E OKOIA NEI I TAKAMOIA
CURRENTLY AVAILABLE AT TAKAMOIA**

CDs



C1



C2



C3

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00

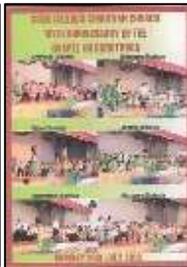
C2: Sydney CICC Youth Choir, \$5.00

C3: Avarua CICC Imene Tuki, \$10.00

DVDs



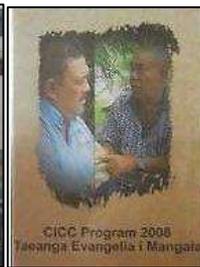
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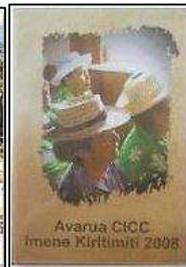
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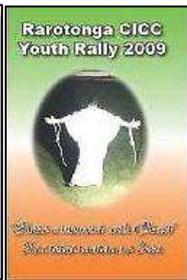
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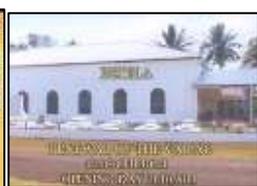
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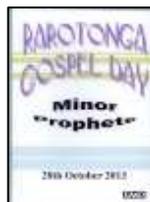
D11



D13



D14



D15



D16



D17

- D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00
 D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00
 D3: Gospel Day October 2007, \$20
 D4: Taeanga te Evangelia ki Mangaia, \$20.00
 D5: Reopening of the Takamoā Mission House as the CICC main office, 2009, \$20.00
 D6: Avarua CICC Imene Kiritimiti 2008, \$20.00
 D7: Takamoā graduation 2009, \$20.00
 D8: Rarotonga CICC Youth Rally 2009, \$20.00
 D9: Rarotonga Gospel Day 2009, \$20.00
 D10: 100th Anniversary of Oliveta Church, 2010, Kimiangatau, Mauke, \$20.00
 D11: Avarua CICC Youth show, 2010, \$20.00
 D12: Aitutaki Gospel Day 2011, held during the 29th CICC General Assembly, \$25.00
 D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00
 D14: Some footage of the 29th CICC General Assembly, October 2011, Aitutaki, \$25.00
 D15: Gospel Day, October 2013, Rarotonga, \$30.00
 D16: 30th CICC General Assembly, October, Melbourne, \$40.00
 D17: Opening of Beulah, students' graduation, Takamoā, Nov/Dec 2013, \$30.00

PUBLICATIONS, CERTIFICATES, OTHERS



F1



T1



CE1

- P1: Cook Is Maori Bible soft cover, \$45.00
 P2: Cook Is Maori Bible hard cover, \$10.00
 P3: Cook Is Hymn Book soft cover, \$15.00
 P4: CICC Manual, \$5.00 (Maori version, coloured); English translation on CICC website
 P5: Karere 2015, \$7.00

- P6: CICC Prayer Book (\$10.00, revised 2013 version)
 P7: Burial registration book, \$45.00
 P8: Baptisms registration book, \$45.00
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 P10: Pure Epetoma 2015, \$5
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00, currently under review
 B1: Long service badge, \$12.00
 N1: CICC newsletter, all issues on the church website, \$5/copy, black-and-white
 F1: CICC flag, 177cm x 86cm, now back in stock, \$50.00 each.
 T1: Tia 2015 (annual readings card), \$3.00.
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Place orders/send queries to:

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 CICC Takamoa
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Scenes from the General Assembly of the Pacific Conference of Churches, Pago Pago, 2007



ANNEXES

- PART 1:** The Meaning of Christmas (and Boxing Day)
- PART 2:** Memory Lane
- PART 3:** Food for Thought
- PART 4:** Personal Reflections
- PART 5:** In the Churches
- PART 6:** Exposition of the Apostels' Creed
- PART 7:** Share Your Photos

PART 1

The Meaning of Christmas

As we approach Christmas, an obvious question to ask would be, 'what does it actually mean?' Does it simply mean giving out presents, having good food, going places, going to that special Christmas service, meeting Santa Claus, having a well-earned holiday after working for the whole year, etc? Indeed, does it mean anything at all? Of course the answer would be different, depending on one's beliefs, age, and so on. In this article, virtually the whole picture is given for the benefit of the uninformed so that by the time you get to the end, you as reader should be a lot more informed on an event that people sometimes take for granted. The full article comes from Wikipedia, the free encyclopedia. Editor.

Christmas / Christmas Day

Also called Noël, Nativity, Xmas, Yule

Observed by Christians, many non-Christians

Type Christian, cultural

Significance Traditional commemoration of the birth of Jesus

Observances Church services, gift giving, family and other social gatherings, symbolic decorating

- Date**
- December 25 – all Western and some Eastern churches
 - January 7 (Julian December 25) – some Eastern churches
 - January 6 – most of Armenian Christianity
 - January 19 (Julian January 6) – some Armenian Christians

Frequency annual

Related to Christmastide, Christmas Eve, Advent, Annunciation, Epiphany, Baptism of the Lord, Nativity Fast, Nativity of Christ, Yule

Christmas or **Christmas Day** (Old English: *Crīstesmæsse*, meaning "Christ's Mass") is an annual commemoration of the birth of Jesus Christ and a widely observed cultural holiday, celebrated generally on December 25 by billions of people around the world. A feast central to the Christian liturgical year, it closes the Advent season and initiates the twelve days of Christmastide, which ends after the twelfth night. Christmas is a civil holiday in many of the world's nations, is celebrated by an increasing number of non-Christians, and is an integral part of the Christmas and holiday season.



While the birth year of Jesus is estimated among modern historians to have been between 7 and 2 BC, the exact month and day of his birth are unknown. His birth is mentioned in two of the four canonical gospels. By the early-to-mid 4th century, the Western Christian Church had placed Christmas on December 25, a date later adopted in the East, although some churches celebrate on the December 25 of the older Julian calendar, which corresponds to January in the modern-day Gregorian calendar. The date of Christmas may have initially been chosen to correspond with the day exactly nine months after early Christians believed Jesus to have been conceived, or with one or more ancient polytheistic festivals that occurred near southern solstice (i.e., the Roman winter solstice); a further solar connection has been suggested because of a biblical verse identifying Jesus as the "Sun of righteousness".

The celebratory customs associated in various countries with Christmas have a mix of pagan, pre-Christian, Christian, and secular themes and origins. Popular modern customs of the holiday include gift giving, Christmas music and caroling, an exchange of Christmas cards, church celebrations, a special meal, and the display of various Christmas decorations, including Christmas trees, Christmas lights, nativity scenes, garlands, wreaths, mistletoe, and holly. In addition, several closely related and often interchangeable figures, known as Santa Claus, Father Christmas, Saint Nicholas, and Christkind, are associated with bringing gifts to children during the Christmas season and have their own body of traditions and lore. Because gift-giving and

many other aspects of the Christmas festival involve heightened economic activity among both Christians and non-Christians, the holiday has become a significant event and a key sales period for retailers and businesses. The economic impact of Christmas is a factor that has grown steadily over the past few centuries in many regions of the world.

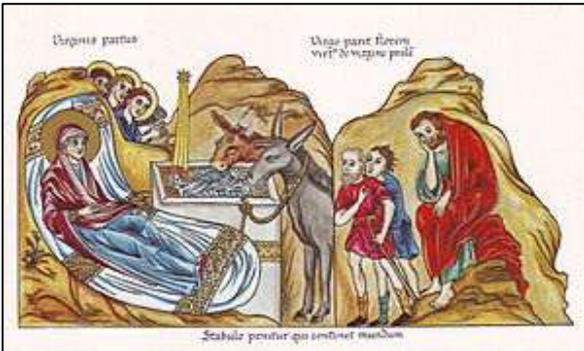
Etymology

"Christmas" is a compound word originating in the term "Christ's Mass". It is derived from the Middle English *Cristemasse*, which is from Old English *Crīstesmæsse*, a phrase first recorded in 1038 followed by the word *Cristes-messe* in 1131. *Crīst* (genitive *Crīstes*) is from Greek *Khristos* (Χριστός), a translation of Hebrew *Māšîaḥ* (מָשִׁיחַ), "Messiah", meaning "anointed"; and *mæsse* is from Latin *missa*, the celebration of the Eucharist. The form "Christenmas" was also historically used, but is now considered archaic and dialectal;¹ it derives from Middle English *Cristenmasse*, literally "Christian mass". "Xmas" is an abbreviation of *Christmas* found particularly in print, based on the initial letter chi (X) in Greek *Khristos* (Χριστός), "Christ", though numerous style guides discourage its use; it has precedent in Middle English *Xpēs masse* (where "Xp" is an abbreviation for Χριστός).

Other names

In addition to "Christmas", the holiday has been known by various other names throughout its history. The Anglo-Saxons referred to the feast as "midwinter", or, more rarely, as *Nātiuiteð* (from Latin *nātīvitās* below). "Nativity", meaning "birth", is from Latin *nātīvitās*. In Old English, *Gēola* ("Yule") referred to the period corresponding to January and December, which was eventually equated with Christian Christmas. "Noel" (or "Nowell") entered English in the late 14th century and is from the Old French *noël* or *naël*, itself ultimately from the Latin *nātālis (diēs)*, "(day) of birth".

History



Nativity of Christ - medieval illustration from the Hortus deliciarum of Herrad of Landsberg (12th century)

The Chronography of 354 AD contains early evidence of the celebration on December 25 of a Christian liturgical feast of the birth of Jesus. This was in Rome, while in Eastern Christianity the birth of Jesus was already celebrated in connection with the Epiphany on January 6. The December 25 celebration was imported into the East later: in Antioch by John Chrysostom towards the end of the 4th century, probably in 388, and in Alexandria only in the following century. Even in the

West, the January 6 celebration of the nativity of Jesus seems to have continued until after 380. In 245, Origen of Alexandria, writing about Leviticus 12:1–8, commented that Scripture mentions only sinners as *celebrating* their birthdays, namely Pharaoh, who then had his chief baker hanged (Genesis 40:20–22), and Herod, who then had John the Baptist beheaded (Mark 6:21–27), and mentions saints as *cursing* the day of their birth, namely Jeremiah (Jeremiah 20:14–15) and Job (Job 3:1–16). In 303, Arnobius ridiculed the idea of celebrating the birthdays of gods, a passage cited as evidence that Arnobius was unaware of any nativity celebration.^[47] Since Christmas does not celebrate Christ's birth "as God" but "as man", this is not evidence against Christmas being a feast at this time. The fact the Donatists of North Africa celebrated Christmas may indicate that the feast was established by the time that church was created in 311.

Many popular customs associated with Christmas developed independently of the commemoration of Jesus' birth, with certain elements having origins in pre-Christian festivals that were celebrated around the winter solstice by pagan populations who were later converted to Christianity. These elements, including the Yule log from Yule and gift giving from Saturnalia, became syncretized into Christmas over the centuries. The prevailing atmosphere of Christmas has also continually evolved since the holiday's inception, ranging from a sometimes raucous, drunken, carnival-like state in the Middle Ages, to a tamer family-oriented and children-centered theme introduced in a 19th-century reformation. Additionally, the celebration of Christmas was banned on more than one occasion within certain Protestant groups, such as the Puritans, due to concerns that it was too pagan or unbiblical.



Mosaic of Jesus as *Christo Sole* (Christ the Sun) in Mausoleum M in the pre-fourth-century necropolis under St Peter's Basilica in Rome.

Relation to concurrent celebrations

Prior to and through the early Christian centuries, winter festivals—especially those centered on the winter solstice—were the most popular of the year in many European pagan cultures. Reasons included the fact that less agricultural work needs to be done during the winter, as well as an expectation of better weather as spring approached. Many modern Christmas customs have been directly influenced by such festivals, including gift-giving and merrymaking from the Roman Saturnalia, greenery, lights, and charity from the Roman New Year, and Yule logs and various foods from Germanic feasts.

Pagan Scandinavia celebrated a winter festival called Yule, held in the late December to early January period. As northern Europe was the last part to Christianize, its pagan traditions had a major influence on Christmas there, an example being the *Koleda*, which was incorporated into the Christmas carol. Scandinavians still call Christmas *Jul*. In English, the word Yule is synonymous with Christmas, a usage first recorded in 900.

Dies Natalis Solis Invicti

Dies Natalis Solis Invicti means "the birthday of the Unconquered Sun", a festival inaugurated by the Roman emperor Aurelian to celebrate the sun god and celebrated at the winter solstice, 25 December. During the reign of the emperor Constantine, Christian writers assimilated this feast as the birthday of Jesus, associating him with the 'sun of righteousness' mentioned in Malachi 4:2 (*Sol iustitiae*). In his work *Adversus Haereses*, Irenaeus (c. 130–202) identified the conception of Jesus as March 25 and linked it to the crucifixion, with the birth of Jesus nine months after on December 25. Celebration of the conception of Jesus, known as the Annunciation, became associated with the spring equinox, thus led to Christmas coinciding with the winter solstice. An anonymous work known as *De Pascha Computus* (243) linked the idea that creation began at the spring equinox, on 25 March with the conception or birth (the word *nascor* can mean either) of Jesus on 28 March, the day of the creation of the sun in the Genesis account. One translation reads: "O the splendid and divine providence of the Lord, that on that day, the very day, on which the sun was made, the 28 March, a Wednesday, Christ should be born. For this reason Malachi the prophet, speaking about him to the people, fittingly said, 'Unto you shall the sun of righteousness arise, and healing is in his wings.'"

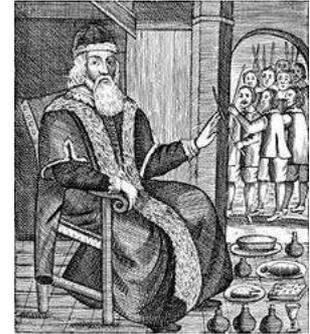
In the fourth century, John Chrysostom, who promoted the celebration on 25 December, commented on the connection: "But Our Lord, too, is born in the month of December ... the eight before the calends of January [25 December] ..., But they call it the 'Birthday of the Unconquered'. Who indeed is so unconquered as Our Lord ...? Or, if they say that it is the birthday of the Sun, He is the Sun of Justice." With regard to a December religious feast of the sun as a god (Sol), as distinct from a solstice feast of the (re)birth of the astronomical sun, one scholar has commented that, "while the winter solstice on or around December 25 was well established in the Roman imperial calendar, there is no evidence that a religious celebration of Sol on that day antedated the celebration of Christmas". "Thomas Talley has shown that, although the Emperor Aurelian's dedication of a temple to the sun god in the Campus Martius (C.E. 274) probably took place on the 'Birthday of the Invincible Sun' on December 25, the cult of the sun in pagan Rome ironically did not celebrate the winter solstice nor any of the other quarter-tense days, as one might expect." The *Oxford Companion to Christian Thought* remarks on the uncertainty about the order of precedence between the religious celebrations of the Birthday of the Unconquered Sun and of the birthday of Jesus, stating that the hypothesis that 25 December was chosen for celebrating the birth of Jesus on the basis of the belief that his conception occurred on 25 March "potentially establishes 25 December as a Christian festival before Aurelian's decree, which, when promulgated, might have provided for the Christian feast both opportunity and challenge."

Feast established

The Chronography of 354, an illuminated manuscript compiled in Rome, is an early reference to the date of the nativity as December 25. In the East, early Christians celebrated the birth of Christ as part of Epiphany (January 6), although this festival emphasized celebration of the baptism of Jesus.

Christmas was promoted in the Christian East as part of the revival of Catholicism following the death of the pro-Arian Emperor Valens at the Battle of Adrianople in 378. The feast was introduced to Constantinople in 379, and to Antioch in about 380. The feast disappeared after Gregory of Nazianzus resigned as bishop in 381, although it was reintroduced by John Chrysostom in about 400.

The Examination and Trial of Father Christmas, (1686), published shortly after Christmas was reinstated as a holy day in England.



Middle Ages

In the Early Middle Ages, Christmas Day was overshadowed by Epiphany, which in western Christianity focused on the visit of the magi. But the medieval calendar was dominated by Christmas-related holidays. The forty days before Christmas became the "forty days of St. Martin" (which began on November 11, the feast of St. Martin of Tours), now known as Advent. In Italy, former Saturnalian traditions were attached to Advent. Around the 12th century, these traditions transferred again to the Twelve Days of Christmas (December 25 – January 5); a time that appears in the liturgical calendars as Christmastide or Twelve Holy Days.

The prominence of Christmas Day increased gradually after Charlemagne was crowned Emperor on Christmas Day in 800. King Edmund the Martyr was anointed on Christmas in 855 and King William I of England was crowned on Christmas Day 1066.

By the High Middle Ages, the holiday had become so prominent that chroniclers routinely noted where various magnates celebrated Christmas. King Richard II of England hosted a Christmas feast in 1377 at which twenty-eight oxen and three hundred sheep were eaten. The Yule boar was a common feature of medieval Christmas feasts. Caroling also became popular, and was originally a group of dancers who sang. The group was composed of a lead singer and a ring of dancers that provided the chorus. Various writers of the time condemned caroling as lewd, indicating that the unruly traditions of Saturnalia and Yule may have continued in this form. "Misrule"—drunkenness, promiscuity, gambling—was also an important aspect of the festival. In England, gifts were exchanged on New Year's Day, and there was special Christmas ale.

Christmas during the Middle Ages was a public festival that incorporated ivy, holly, and other evergreens. Christmas gift-giving during the Middle Ages was usually between people with legal relationships, such as tenant and landlord. The annual indulgence in eating, dancing, singing, sporting, and card playing escalated in England, and by the 17th century the Christmas season featured lavish dinners, elaborate masques, and pageants. In 1607, King James I insisted that a play be acted on Christmas night and that the court indulge in games. It was during the Reformation in 16th–17th-century Europe that many Protestants changed the gift bringer to the Christ Child or *Christkindl*, and the date of giving gifts changed from December 6 to Christmas Eve.



Reformation to the 18th century

Ebenezer Scrooge and the Ghost of Christmas Present.
From Charles Dickens' *A Christmas Carol*, 1843.

Following the Protestant Reformation, groups such as the Puritans strongly condemned the celebration of Christmas, considering it a Catholic invention and the "trappings of popery" or the "rags of the Beast". The Catholic Church responded by promoting the festival in a more religiously oriented form. King Charles I of England directed his noblemen and gentry to return to their landed estates in midwinter to

keep up their old style Christmas generosity. Following the Parliamentary victory over Charles I during the English Civil War, England's Puritan rulers banned Christmas in 1647.

Protests followed as pro-Christmas rioting broke out in several cities and for weeks Canterbury was controlled by the rioters, who decorated doorways with holly and shouted royalist slogans. The book, *The Vindication of Christmas* (London, 1652), argued against the Puritans, and makes note of Old English Christmas traditions, dinner, roast apples on the fire, card playing, dances with "plow-boys" and "maidservants", and carol singing.^[71] The Restoration of King Charles II in 1660 ended the ban, but many clergymen still disapproved of Christmas celebration. In Scotland, the Presbyterian Church of Scotland also discouraged the observance of Christmas, and though James VI commanded its celebration in 1618, attendance at church was scant.^[72] The Parliament of Scotland officially abolished the observance of Christmas in 1640, claiming that the church had been "purged of all superstitious observation of days". It was not until 1958 that Christmas again became a Scottish public holiday.

Despite the disapproval of many people in Britain, others continued to celebrate the Christmas season. Following the Restoration, Poor Robins Almanack contained the lines:

*Now thanks to God for Charles return
Whose absence made old Christmas mourn
For then we scarcely did it know
Whether it Christmas were or no*

The diary of James Woodforde, from the latter half of the 18th century, details the observance of Christmas and celebrations associated with the season over a number of years.

In Colonial America, the Puritans of New England shared radical Protestant disapproval of Christmas. Celebration was outlawed in Boston from 1659 to 1681. The ban by the Pilgrims was revoked in 1681 by English governor Sir Edmund Andros, however it was not until the mid-19th century that celebrating Christmas became fashionable in the Boston region.

At the same time, Christian residents of Virginia and New York observed the holiday freely. Pennsylvania German Settlers, pre-eminently the Moravian settlers of Bethlehem, Nazareth and Lititz in Pennsylvania and the Wachovia Settlements in North Carolina, were enthusiastic celebrators of Christmas. The Moravians in Bethlehem had the first Christmas trees in America as well as the first Nativity Scenes. Christmas fell out of favor in the United States after the American Revolution, when it was considered an English custom. George Washington attacked Hessian (German) mercenaries on the day after Christmas during the Battle of Trenton on December 26, 1776, Christmas being much more popular in Germany than in America at this time.

19th century

In the early 19th century, writers imagined Tudor Christmas as a time of heartfelt celebration. In 1843, Charles Dickens wrote the novel *A Christmas Carol* that helped revive the "spirit" of Christmas and seasonal merriment. Its instant popularity played a major role in portraying Christmas as a holiday emphasizing family, goodwill, and compassion.



The Queen's Christmas tree at Windsor Castle, published in the Illustrated London News, 1848, and republished in Godey's Lady's Book, Philadelphia, December 1850

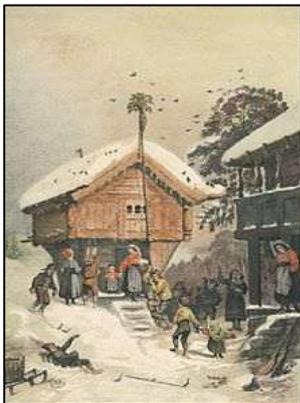
Dickens sought to construct Christmas as a family-centered festival of generosity, in contrast to the community-based and church-centered observations, the observance of which had dwindled during the late 18th century and early 19th century. Superimposing his secular vision of the holiday, Dickens influenced many aspects of Christmas that are celebrated today in Western culture, such as family gatherings, seasonal food and drink, dancing, games, and a festive generosity of spirit.^[81] A prominent phrase from the tale, "Merry Christmas", was popularized following the appearance of the story. This coincided with the

appearance of the Oxford Movement and the growth of Anglo-Catholicism, which led a revival in traditional rituals and religious observances.

The term Scrooge became a synonym for miser, with "Bah! Humbug!" dismissive of the festive spirit. In 1843, the first commercial Christmas card was produced by Sir Henry Cole. The revival of the Christmas Carol began with William Sandys "Christmas Carols Ancient and Modern" (1833), with the first appearance in print of "The First Noel", "I Saw Three Ships", "Hark the Herald Angels Sing" and "God Rest Ye Merry, Gentlemen", popularized in Dickens' "A Christmas Carol".

In Britain, the Christmas tree was introduced in the early 19th century following the personal union with the Kingdom of Hanover by Charlotte of Mecklenburg-Strelitz, wife of King George III. In 1832, the future Queen Victoria wrote about her delight at having a Christmas tree, hung with lights, ornaments, and presents placed round it. After her marriage to her German cousin Prince Albert, by 1841 the custom became more widespread throughout Britain.

An image of the British royal family with their Christmas tree at Windsor Castle created a sensation when it was published in the *Illustrated London News* in 1848. A modified version of this image was published in the United States in 1850. By the 1870s, putting up a Christmas tree had become common in America.



A Norwegian Christmas, 1846 painting by Adolph Tidemand

In America, interest in Christmas had been revived in the 1820s by several short stories by Washington Irving which appear in his *The Sketch Book of Geoffrey Crayon, Gent.* and "Old Christmas". Irving's stories depicted harmonious warm-hearted English Christmas festivities he experienced while staying in Aston Hall, Birmingham, England, that had largely been abandoned, and he used the tract *Vindication of Christmas* (1652) of Old English Christmas traditions, that he had transcribed into his journal as a format for his stories.

In 1822, Clement Clarke Moore wrote the poem *A Visit From St. Nicholas* (popularly known by its first line: *'Twas the Night Before Christmas*). The poem helped popularize the tradition of exchanging gifts, and seasonal Christmas shopping began to assume economic importance. This also started the cultural conflict between the holiday's spiritual significance and its associated commercialism that some see as corrupting the holiday. In her 1850 book *The First Christmas in New England*, Harriet Beecher Stowe includes a character who complains that the true meaning of Christmas was lost in a shopping spree.

While the celebration of Christmas was not yet customary in some regions in the U.S., Henry Wadsworth Longfellow detected "a transition state about Christmas here in New England" in 1856. "The old puritan feeling prevents it from being a cheerful, hearty holiday; though every year makes it more so." In Reading, Pennsylvania, a newspaper remarked in 1861, "Even our presbyterian friends who have hitherto steadfastly ignored Christmas—threw open their church doors and assembled in force to celebrate the anniversary of the Savior's birth."

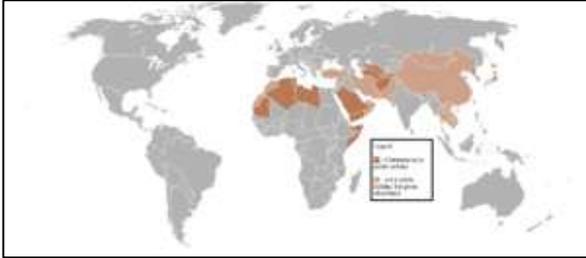
The First Congregational Church of Rockford, Illinois, "although of genuine Puritan stock", was 'preparing for a grand Christmas jubilee', a news correspondent reported in 1864. By 1860, fourteen states including several from New England had adopted Christmas as a legal holiday. In 1875, Louis Prang introduced the Christmas card to Americans. He has been called the "father of the American Christmas card". In 1885, Christmas was formally declared a United States federal holiday.

20th century

Up to the 1950s, in the UK, many Christmas customs were restricted to the upper classes and better-off families. The mass of the population had not adopted many of the Christmas rituals that later became general. The Christmas tree was rare. Christmas dinner might be beef — certainly not turkey. In their stockings children might get an apple, orange and sweets. Full celebration of a family Christmas with all the trimmings only became widespread with increased prosperity from the 1950s. National papers were published on

Christmas Day until 1912. Post was still delivered on Christmas Day until 1961. League football matches continued in Scotland until the 1970s while in England they ceased at the end of the 1950s.

Traditions



Map of countries where Christmas is not a formal public holiday either on December 24/25 or January 6/7.

Christmas Day is celebrated as a major festival and public holiday in countries around the world, including many whose populations are mostly non-Christian. In some non-Christian countries, periods of former colonial rule introduced the celebration (e.g. Hong Kong); in others, Christian minorities or foreign cultural influences have led populations to observe the holiday. Countries such as Japan, where Christmas is popular despite there being only a small number of Christians, have adopted many of the secular aspects of Christmas, such as gift-giving, decorations, and Christmas trees.

Countries in which Christmas is not a formal public holiday include Afghanistan, Algeria, Azerbaijan, Bahrain, Bhutan, Cambodia, China (excepting Hong Kong and Macao), Comoros, Iran, Israel, Japan, Kuwait, Laos, Libya, Maldives, Mauritania, Mongolia, Morocco, North Korea, Oman, Pakistan, Qatar, Sahrawi Arab Democratic Republic, Saudi Arabia, Somalia, Tajikistan, Thailand, Tunisia, Turkey, Turkmenistan, United Arab Emirates, Uzbekistan, Vietnam, and Yemen. Christmas celebrations around the world can vary markedly in form, reflecting differing cultural and national traditions.

Among countries with a strong Christian tradition, a variety of Christmas celebrations have developed that incorporate regional and local cultures. For Christians, participating in a religious service plays an important part in the recognition of the season. Christmas, along with Easter, is the period of highest annual church attendance. In Catholic countries, people hold religious processions or parades in the days preceding Christmas. In other countries, secular processions or parades featuring Santa Claus and other seasonal figures are often held. Family reunions and the exchange of gifts are a widespread feature of the season. Gift giving takes place on Christmas Day in most countries. Others practice gift giving on December 6, Saint Nicholas Day, and January 6, Epiphany.

Commemorating Jesus' birth



Adoration of the Shepherds by Gerard van Honthorst depicts the nativity of Jesus

Joseph, in the city of Bethlehem.

Christians celebrate the birth of Jesus to the Virgin Mary as a fulfillment of the Old Testament's Messianic prophecy. The Bible contains two accounts which describe the events surrounding Jesus' birth. Depending on one's perspective, these accounts either differ from each other or tell two versions of the same story. These biblical accounts are found in the Gospel of Matthew, namely Matthew 1:18, and the Gospel of Luke, specifically Luke 1:26 and 2:40. According to these accounts, Jesus was born to Mary, assisted by her husband

Eastern Orthodox icon of the birth of Christ by St. Andrei Rublev, 15th century

According to popular tradition, the birth took place in a stable, surrounded by farm animals. A manger (that is, a feeding trough) is mentioned in Luke 2:7, where it states Mary "wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn" (KJV); and "She wrapped him in cloths and placed him in a manger, because there was no guest room available for them" (NIV). Shepherds

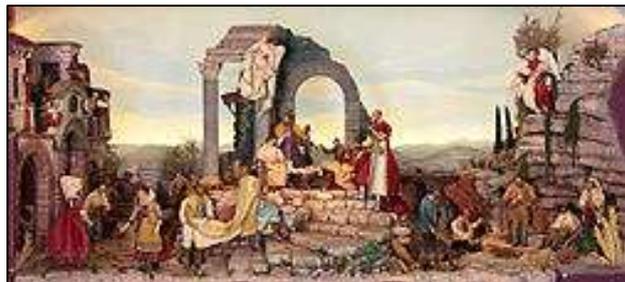


from the fields surrounding Bethlehem were told of the birth by an angel, and were the first to see the child. Popular tradition also holds that three kings or wise men (named Melchior, Caspar, and Balthazar) visited the infant Jesus in the manger, though this does not strictly follow the biblical account. The Gospel of Matthew instead describes a visit by an unspecified number of magi, or astrologers, sometime after Jesus was born while the family was living in a house (Matthew 2:11), who brought gifts of gold, frankincense, and myrrh to the young child Jesus. The visitors were said to be following a mysterious star, commonly known as the Star of Bethlehem, believing it to announce the birth of a king of the Jews. The commemoration of this visit, the Feast of Epiphany celebrated on January 6, is the formal end of the Christmas season in some churches.

Christians celebrate Christmas in various ways. In addition to this day being one of the most important and popular for the attendance of church services, there are other devotions and popular traditions. In some Christian denominations, children re-enact the events of the Nativity with animals to portray the event with more realism or sing carols that reference the event. A long artistic tradition has grown of producing painted depictions of the nativity in art. Nativity scenes are traditionally set in a stable with livestock and include Mary, Joseph, the infant Jesus in the manger, the three wise men, the shepherds and their sheep, the angels, and the Star of Bethlehem.^[106] Some Christians also display a small re-creation of the Nativity, known as a Nativity scene or crèche, in their homes, using figurines to portray the key characters of the event. Prior to Christmas Day, the Eastern Orthodox Church practices the 40-day Nativity Fast in anticipation of the birth of Jesus, while much of Western Christianity celebrates four weeks of Advent. The final preparations for Christmas are made on Christmas Eve, and many families' major observation of Christmas actually falls in the evening of this day.

Decorations

A typical Neapolitan presepe/presepio, or Nativity scene. Local crèches are renowned for their ornate decorations and symbolic figurines, often mirroring daily life.



The practice of putting up special decorations at Christmas has a long history. In the 15th century, it was recorded that in London it was the custom at Christmas for every house and all the parish churches to be "decked with holm, ivy, bays, and whatsoever the season of the year afforded to be green". The heart-shaped leaves of ivy were said to symbolize the coming to earth of Jesus, while holly was seen as protection against pagans and witches, its thorns and red berries held to represent the Crown of Thorns worn by Jesus at the crucifixion and the blood he shed.

Clifton Mill in Clifton, Ohio is the site of this Christmas display with over 3.5 million lights.

Nativity scenes are known from 10th-century Rome. They were popularised by Saint Francis of Assisi from 1223, quickly spreading across Europe. Different types of decorations developed across the Christian world, dependent on local tradition and available resources, and can vary from simple representations of the crib to far more elaborate sets - renowned manger scene traditions include the colourful *Kraków szopka* in Poland,^[111] which imitate Kraków's historical buildings as settings, the elaborate Italian *presepi* (Neapolitan, Genoese and Bolognese), or the Provençal crèches in southern France, using hand-painted terracotta figurines called *santons*. In certain parts of the world, notably Sicily, living nativity scenes following the tradition of Saint Francis are a popular alternative to static crèches. The first commercially produced decorations appeared in Germany in the 1860s, inspired by paper chains made by children. In countries where a representation of the Nativity scene is very popular, people are encouraged to compete and create the most original or realistic ones. Within some families, the pieces used to make the representation are considered a valuable family heirloom.



The traditional colors of Christmas decorations are red, green, and gold. Red symbolizes the blood of Jesus, which was shed in his crucifixion, while green symbolizes eternal life, and in particular the evergreen tree, which does not lose its leaves in the winter, and gold is the first color associated with Christmas, as one of the three gifts of the Magi, symbolizing royalty.



On Christmas Day, the Christ Candle in the center of the Advent wreath is traditionally lit in many church services.

The Christmas tree is considered by some as Christianisation of pagan tradition and ritual surrounding the Winter Solstice, which included the use of evergreen boughs, and an adaptation of pagan tree worship; according to eighth-century biographer Æddi Stephanus, Saint Boniface (634–709), who was a missionary in Germany, took an axe to an oak tree dedicated to Thor and pointed out a fir tree, which he stated was a more fitting object of reverence because it pointed to heaven and it had a triangular shape, which he said was symbolic of the Trinity. The English language phrase "Christmas tree" is first recorded in 1835 and represents an importation from the German language. The modern Christmas tree tradition is

believed to have begun in Germany in the 18th century though many argue that Martin Luther began the tradition in the 16th century.



The famous Rockefeller Center Christmas Tree in New York City

From Germany the custom was introduced to Britain, first via Queen Charlotte, wife of George III, and then more successfully by Prince Albert during the reign of Queen Victoria. By 1841 the Christmas tree had become even more widespread throughout Britain. By the 1870s, people in the United States had adopted the custom of putting up a Christmas tree. Christmas trees may be decorated with lights and ornaments.

Since the 19th century, the poinsettia, a native plant from Mexico, has been associated with Christmas. Other popular holiday plants include holly, mistletoe, red amaryllis, and Christmas cactus. Along with a Christmas tree, the interior of a home may be decorated with these plants, along with garlands and evergreen foliage. The display of Christmas villages has also become a tradition in many homes during this season. The outside of houses may be decorated with lights and sometimes with illuminated sleighs, snowmen, and other Christmas figures.

Other traditional decorations include bells, candles, candy canes, stockings, wreaths, and angels. Both the displaying of wreaths and candles in each window are a more traditional Christmas display. The concentric assortment of leaves, usually from an evergreen, make up Christmas wreaths and are designed to prepare Christians for the Advent season. Candles in each window are meant to demonstrate the fact that Christians believe that Jesus Christ is the ultimate light of the world.

Christmas lights and banners may be hung along streets, music played from speakers, and Christmas trees placed in prominent places.^[127] It is common in many parts of the world for town squares and consumer shopping areas to sponsor and display decorations. Rolls of brightly colored paper with secular or religious Christmas motifs are manufactured for the purpose of wrapping gifts. In some countries, Christmas decorations are traditionally taken down on Twelfth Night, the evening of January 5.

Music and carols

Christmas carolers in Jersey

The earliest extant specifically Christmas hymns appear in 4th-century Rome. Latin hymns such as "Veni redemptor gentium", written by Ambrose, Archbishop of Milan, were austere statements of the theological doctrine of the Incarnation in opposition to Arianism. "Corde natus ex Parentis" ("Of the



Father's love begotten") by the Spanish poet Prudentius (d. 413) is still sung in some churches today.

In the 9th and 10th centuries, the Christmas "Sequence" or "Prose" was introduced in North European monasteries, developing under Bernard of Clairvaux into a sequence of rhymed stanzas. In the 12th century the Parisian monk Adam of St. Victor began to derive music from popular songs, introducing something closer to the traditional Christmas carol.

By the 13th century, in France, Germany, and particularly, Italy, under the influence of Francis of Assisi, a strong tradition of popular Christmas songs in the native language developed. Christmas carols in English first appear in a 1426 work of John Awdlay, a Shropshire chaplain, who lists twenty-five "caroles of Cristemas", probably sung by groups of wassailers, who went from house to house.

The songs we know specifically as carols were originally communal folk songs sung during celebrations such as "harvest tide" as well as Christmas. It was only later that carols began to be sung in church. Traditionally, carols have often been based on medieval chord patterns, and it is this that gives them their uniquely characteristic musical sound. Some carols like "Personent hodie", "Good King Wenceslas", and "The Holly and the Ivy" can be traced directly back to the Middle Ages. They are among the oldest musical compositions still regularly sung. "Adeste Fideles" (O Come all ye faithful) appears in its current form in the mid-18th century, although the words may have originated in the 13th century.

Child singers in Bucharest, 1841



Singing of carols initially suffered a decline in popularity after the Protestant Reformation in northern Europe, although some Reformers, like Martin Luther, wrote carols and encouraged their use in worship. Carols largely survived in rural communities until the revival of interest in popular songs in the 19th century. The 18th-century English reformer Charles Wesley understood the importance of music to worship. In addition to setting many psalms to melodies, which were influential in the Great Awakening in the United States, he wrote texts for at least three Christmas carols. The best known was originally entitled "Hark! How All the Welkin Rings", later renamed "Hark! the Herald Angels Sing".

Felix Mendelssohn wrote a melody adapted to fit Wesley's words. In Austria in 1818 Mohr and Gruber made a major addition to the genre when they composed "Silent Night" for the St. Nicholas Church, Oberndorf. William Sandys' *Christmas Carols Ancient and Modern* (1833) contained the first appearance in print of many now-classic English carols, and contributed to the mid-Victorian revival of the festival.



Jingle Bells, 19th century (instrumental)

Completely secular Christmas seasonal songs emerged in the late 18th century. "Deck The Halls" dates from 1784, and the American "Jingle Bells" was copyrighted in 1857. In the 19th and 20th century, African American spirituals and songs about Christmas, based in their tradition of spirituals, became more widely known. An increasing number of seasonal holidays songs were commercially produced in the 20th century, including jazz and blues variations. In addition, there was a revival of interest in early music, from groups singing folk music, such as The Revels, to performers of early medieval and classical music.

Traditional cuisine

Christmas pudding cooked on Stir-up Sunday, the Sunday before the beginning of the Advent season

A special Christmas family meal is traditionally an important part of the holiday's celebration, and the food that is served varies greatly from country to country. Some regions, such as Sicily, have special meals for Christmas Eve, when 12



kinds of fish are served. In the United Kingdom and countries influenced by its traditions, a standard Christmas meal includes turkey or goose, meat, gravy, potatoes, vegetables, sometimes bread and cider. Special desserts are also prepared, such as Christmas pudding, mince pies, and fruit cake.

In Poland and other parts of eastern Europe and Scandinavia, fish often is used for the traditional main course, but richer meat such as lamb is increasingly served. In Germany, France, and Austria, goose and pork are favored. Beef, ham, and chicken in various recipes are popular throughout the world. The Maltese traditionally serve *Imbuljuta tal-Qastan*, a chocolate and chestnuts beverage, after Midnight Mass and throughout the Christmas season. Slovaks prepare the traditional Christmas bread *potica*, *bûche de Noël* in France, *panettone* in Italy, and elaborate tarts and cakes. The eating of sweets and chocolates has become popular worldwide, and sweeter Christmas delicacies include the German *stollen*, marzipan cake or candy, and Jamaican rum fruit cake. As one of the few fruits traditionally available to northern countries in winter, oranges have been long associated with special Christmas foods.

Cards

Christmas cards are illustrated messages of greeting exchanged between friends and family members during the weeks preceding Christmas Day. The traditional greeting reads "wishing you a Merry Christmas and a Happy New Year", much like that of the first commercial Christmas card, produced by Sir Henry Cole in London in 1843. The custom of sending them has become popular among a wide cross-section of people with the emergence of the modern trend towards exchanging E-cards.

Christmas cards are purchased in considerable quantities, and feature artwork, commercially designed and relevant to the season. The content of the design might relate directly to the Christmas narrative with depictions of the Nativity of Jesus, or Christian symbols such as the Star of Bethlehem, or a white dove which can represent both the Holy Spirit and Peace on Earth. Other Christmas cards are more secular and can depict Christmas traditions, mythical figures such as Santa Claus, objects directly associated with Christmas such as candles, holly and baubles, or a variety of images associated with the season, such as Christmastide activities, snow scenes and the wildlife of the northern winter. There are even humorous cards and genres depicting nostalgic scenes of the past such as crinolined shoppers in idealized 19th century streetscapes.

Some prefer cards with a poem, prayer, or Biblical verse; while others distance themselves from religion with an all-inclusive "Season's greetings".

Commemorative stamps

A number of nations have issued commemorative stamps at Christmastide. Postal customers will often use these stamps to mail Christmas cards, and they are popular with philatelists. These stamps are regular postage stamps, unlike Christmas seals, and are valid for postage year-round. They usually go on sale some time between early October and early December, and are printed in considerable quantities.

In 1898 a Canadian stamp was issued to mark the inauguration of the Imperial Penny Postage rate. The stamp features a map of the globe and bears an inscription "XMAS 1898" at the bottom. In 1937, Austria issued two "Christmas greeting stamps" featuring a rose and the signs of the zodiac. In 1939, Brazil issued four semi-postal stamps with designs featuring the three kings and a star of Bethlehem, an angel and child, the Southern Cross and a child, and a mother and child. Both the US Postal Service and the Royal Mail regularly issue Christmas-themed stamps each year.

Gift giving

The exchanging of gifts is one of the core aspects of the modern Christmas celebration, making it the most profitable time of year for retailers and businesses throughout the world. Gift giving was common in the Roman celebration of Saturnalia, an ancient festival which took place in late December and may have influenced Christmas customs.^[48] On Christmas, people exchange gifts based on the tradition associated with St. Nicholas, and the gifts of gold, frankincense, and myrrh which were given to the baby Jesus by the Magi.

Gift-bearing figures



Sinterklaas or Saint Nicholas, considered by many to be the original Santa Claus

A number of figures are associated with Christmas and the seasonal giving of gifts. Among these are Father Christmas, also known as Santa Claus (derived from the Dutch for Saint Nicholas), Père Noël, and the Weihnachtsmann; Saint Nicholas or Sinterklaas; the Christkind; Kris Kringle; Joulupukki; Babbo Natale; Saint Basil; and Father Frost.

The best known of these figures today is red-dressed Santa Claus, of diverse origins. The name Santa Claus can be traced back to the Dutch *Sinterklaas*, which means simply Saint Nicholas. Nicholas was Bishop of Myra, in modern-day Turkey, during the 4th century. Among other saintly attributes, he was noted for the care of children, generosity, and the giving of gifts. His feast on December 6 came to be celebrated in many countries with the giving of gifts.

Saint Nicholas traditionally appeared in bishop's attire, accompanied by helpers, inquiring about the behaviour of children during the past year before deciding whether they deserved a gift or not. By the 13th century, Saint Nicholas was well known in the Netherlands, and the practice of gift-giving in his name spread to other parts of central and southern Europe. At the Reformation in 16th–17th-century Europe, many Protestants changed the gift bringer to the Christ Child or *Christkindl*, corrupted in English to Kris Kringle, and the date of giving gifts changed from December 6 to Christmas Eve.

The modern popular image of Santa Claus, however, was created in the United States, and in particular in New York. The transformation was accomplished with the aid of notable contributors including Washington Irving and the German-American cartoonist Thomas Nast (1840–1902). Following the American Revolutionary War, some of the inhabitants of New York City sought out symbols of the city's non-English past. New York had originally been established as the Dutch colonial town of New Amsterdam and the Dutch Sinterklaas tradition was reinvented as Saint Nicholas.

In 1809, the New-York Historical Society convened and retroactively named *Sancte Claus* the patron saint of Nieuw Amsterdam, the Dutch name for New York City. At his first American appearance in 1810, Santa Claus was drawn in bishops' robes. However as new artists took over, Santa Claus developed more secular attire. Nast drew a new image of "Santa Claus" annually, beginning in 1863. By the 1880s, Nast's Santa had evolved into the robed, fur clad, form we now recognize, perhaps based on the English figure of Father Christmas. The image was standardized by advertisers in the 1920s and continues through the present day: indeed, some have made a career out of portraying Santa Claus, particularly if they are slightly overweight middle aged men with beards and a jolly disposition.

Father Christmas, a jolly, well nourished, bearded man who typified the spirit of good cheer at Christmas, predates the Santa Claus character. He is first recorded in early 17th century England, but was associated with holiday merrymaking and drunkenness rather than the bringing of gifts. In Victorian Britain, his image was remade to match that of Santa. The French Père Noël evolved along similar lines, eventually adopting the Santa image. In Italy, Babbo Natale acts as Santa Claus, while La Befana is the bringer of gifts and arrives on the eve of the Epiphany. It is said that La Befana set out to bring the baby Jesus gifts, but got lost along the way. Now, she brings gifts to all children. In some cultures Santa Claus is accompanied by Knecht Ruprecht, or Black Peter. In other versions, elves make the toys. His wife is referred to as Mrs. Claus.

Santa Claus reacts to a toy request (Jonathan Meath as Santa)

There has been some opposition to the narrative of the American evolution of Saint Nicholas into the modern Santa. It has been claimed that the Saint Nicholas Society was not founded until 1835, almost half a century after the end of the American War of Independence. Moreover, a study of the "children's books, periodicals and journals" of New Amsterdam by Charles Jones revealed no references to Saint Nicholas or Sinterklaas. However,



not all scholars agree with Jones's findings, which he reiterated in a book-length study in 1978; Howard G. Hageman, of New Brunswick Theological Seminary, maintains that the tradition of celebrating Sinterklaas in New York was alive and well from the early settlement of the Hudson Valley on.

Current tradition in several Latin American countries (such as Venezuela and Colombia) holds that while Santa makes the toys, he then gives them to the Baby Jesus, who is the one who actually delivers them to the children's homes, a reconciliation between traditional religious beliefs and the iconography of Santa Claus imported from the United States.

In South Tyrol (Italy), Austria, Czech Republic, Southern Germany, Hungary, Liechtenstein, Slovakia, and Switzerland, the Christkind (Ježíšek in Czech, Jézuska in Hungarian and Ježiško in Slovak) brings the presents. Greek children get their presents from Saint Basil on New Year's Eve, the eve of that saint's liturgical feast.^[150] The German St. Nikolaus is not identical with the Weihnachtsmann (who is the German version of Santa Claus / Father Christmas). St. Nikolaus wears a bishop's dress and still brings small gifts (usually candies, nuts, and fruits) on December 6 and is accompanied by Knecht Ruprecht. Although many parents around the world routinely teach their children about Santa Claus and other gift bringers, some have come to reject this practice, considering it deceptive.

Date

Irenaeus (c. 130–202) viewed Christ's conception as March 25 in association with the Passion, with the nativity nine months after on December 25.^[62] Hippolytus of Rome (170–235) may also have identified December 25 for the birth of Jesus and March 25 for the conception. Sextus Julius Africanus (c. 160–c. 240) identified December 25, later to become the most widely accepted date of celebration, as the date Jesus' birth in 221. The precise origin of assigning December 25 to the birth of Jesus is unclear. Various dates were speculated: May 20, April 18 or 19, March 25, January 2, November 17 or 20.^{[7][154]} When celebration on a particular date began, January 6 prevailed at least in the East; but, except among Armenians (the Armenian Apostolic Church and the Armenian Catholic Church), who continue to celebrate the birth on January 6, December 25 eventually won acceptance everywhere.

The New Testament Gospel of Luke may indirectly give the date as December for the birth of Jesus, with the sixth month of Elizabeth's pregnancy with John the Baptist cited by John Chrysostom (c. 386) as a date for the Annunciation. Tertullian (d. 220) did not mention Christmas as a major feast day in the Church of Roman Africa.^[7] In *Chronographai*, a reference work published in 221, Sextus Julius Africanus suggested that Jesus was conceived on the spring equinox. The equinox was March 25 on the Roman calendar, so this implied a birth in December.

The birth of Jesus was announced in Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Moreover, the belief that God came into the world in the form of man to atone for the sins of humanity is considered to be the primary purpose in celebrating Christmas.

In the early 4th century, the church calendar in Rome contained Christmas on December 25 and other holidays placed on solar dates. According to Hijmans "It is cosmic symbolism ... which inspired the Church leadership in Rome to elect the southern solstice, December 25, as the birthday of Christ, and the northern solstice as that of John the Baptist, supplemented by the equinoxes as their respective dates of conception." Usener and others proposed that the Christians chose this day because it was the Roman feast celebrating the birthday of Sol Invictus. Modern scholar S. E. Hijmans, however, states that "While they were aware that pagans called this day the 'birthday' of Sol Invictus, this did not concern them and it did not play any role in their choice of date for Christmas."

Around the year 386 John Chrysostom delivered a sermon in Antioch in favour of adopting the 25 December celebration also in the East, since, he said, the conception of Jesus (Luke 1:26) had been announced during the sixth month of Elisabeth's pregnancy with John the Baptist (Luke 1:10-13), which he dated from the duties Zacharias performed on the Day of Atonement during the seventh month of the Hebrew calendar Ethanim or Tishri (Leviticus 16:29, 1 Kings 8:2) which falls from late September to early October. That shepherds watched the flocks by night in the fields in the winter time is supported by the phrase "frost by night" in Genesis 31:38-40. A special group known as the shepherds of Migdal Eder (Genesis 35:19-21, Micah 4:8) watched the flocks by night year round pastured for Temple Sacrifice near Bethlehem.

In the early 18th century, some scholars proposed alternative explanations. Isaac Newton argued that the date of Christmas, celebrating the birth of him whom Christians consider to be the "Sun of righteousness" prophesied in Malachi 4:2, was selected to correspond with the southern solstice, which the Romans called *bruma*, celebrated on December 25. In 1743, German Protestant Paul Ernst Jablonski argued Christmas was placed on December 25 to correspond with the Roman solar holiday *Dies Natalis Solis Invicti* and was therefore a "paganization" that debased the true church.^[27] It has been argued that, on the contrary, the Emperor Aurelian, who in 274 instituted the holiday of the *Dies Natalis Solis Invicti*, did so partly as an attempt to give a pagan significance to a date already important for Christians in Rome.^[168] In 1889, Louis Duchesne proposed that the date of Christmas was calculated as nine months after the Annunciation, the traditional date of the conception of Jesus.

Using the Julian calendar

Some Eastern Orthodox national churches, including those of Russia, Georgia, Ukraine, Macedonia, Montenegro, Serbia, and the Greek Patriarchate of Jerusalem mark feasts using the older Julian calendar. December 25 on the Julian calendar currently corresponds to January 7 on the internationally used Gregorian calendar. However, other Orthodox Christians, such as the churches of Bulgaria, Greece, Romania, Antioch, Alexandria, Albania, Finland, and the Orthodox Church in America, among others, began using the Revised Julian calendar in the early 20th century, which at present corresponds exactly to the Gregorian calendar.

The original date of the celebration in Eastern Christianity was January 6, in connection with Epiphany, and that is still the date of the celebration for the Armenian Apostolic Church and in Armenia, where it is a public holiday. As of 2014, there is a difference of 13 days between the modern Gregorian calendar and the older Julian calendar. Those who continue to use the Julian calendar or its equivalents thus celebrate December 25 and January 6, which on the Gregorian calendar translate as January 7 and January 19. For this reason, Egypt, Ethiopia, Eritrea, Russia, Georgia, Ukraine, Serbia, Montenegro, the Republic of Macedonia, and the Republic of Moldova celebrate Christmas on what in the Gregorian calendar is January 7. Eastern Orthodox Churches in Bulgaria, Greece, Romania, Antioch, Alexandria, Albania, Finland, and the Orthodox Church in America celebrate Christmas on December 25 in the revised Julian calendar, corresponding to December 25 also in the Gregorian calendar.

Listing

Church or section	Date	Calendar	Gregorian date	Note
Armenian Patriarchate of Jerusalem	January 6	Julian calendar	January 19	Correspondence between Julian January 6 and Gregorian January 19 holds until 2100; in the following century the difference will be one day more.
Armenian Apostolic Church	January 6	Gregorian calendar	January 6	
Eastern Orthodox Churches, including those of Bulgaria, Greece, Romania, Antioch, Constantinople, Alexandria, Albania, Cyprus, Finland and the Orthodox Church in America	December 25	Revised Julian calendar	December 25	Revised Julian calendar usage started in the early 20th century
Other Eastern Orthodox: Russia, Georgia, Ukraine, Macedonia, Moldova, Montenegro, Serbia and the Greek Patriarchate of Jerusalem	December 25	Julian calendar	January 7	Correspondence between Julian December 25 and Gregorian January 7 of the following year holds until 2099; from 2100 to 2199 the difference will be one day more.
Coptic Orthodox Church of Koiak	29	Coptic	January 7	Since the Coptic calendar's leap day is

Alexandria	(corresponding to Julian calendar or 8 December 25 or 26)			inserted in what the Julian calendar considers September, the following Koiak 29 falls one day later than usual in the Julian and Gregorian calendars
Ethiopian Orthodox Tewahedo Church	Tahsas 29 or 28 (corresponding to Julian December 25)	Ethiopian Calendar	January 7	After the Ethiopian insertion of a leap day in what for the Julian calendar is September, Christmas is celebrated on Tahsas 28 in order to maintain the exact interval of 9 30-day months and 5 days of the child's gestation. The Eritrean Orthodox Tewahedo Church uses the same calendar but, like the Coptic Church, does not make this adjustment.
Western Christian Church, secular world	December 25	Gregorian calendar	December 25	

Economy



Christmas market in Jena, Germany

Christmas is typically a peak selling season for retailers in many nations around the world. Sales increase dramatically as people purchase gifts, decorations, and supplies to celebrate. In the U.S., the "Christmas shopping season" starts as early as October. In Canada, merchants begin advertising campaigns just before Halloween (October 31), and step up their marketing following Remembrance Day on November 11. In the UK and Ireland, the Christmas shopping season starts from mid November, around the time when high street

Christmas lights are turned on. In the United States, it has been calculated that a quarter of all personal spending takes place during the Christmas/holiday shopping season. Figures from the U.S. Census Bureau reveal that expenditure in department stores nationwide rose from \$20.8 billion in November 2004 to \$31.9 billion in December 2004, an increase of 54 percent. In other sectors, the pre-Christmas increase in spending was even greater, there being a November–December buying surge of 100 percent in bookstores and 170 percent in jewelry stores. In the same year employment in American retail stores rose from 1.6 million to 1.8 million in the two months leading up to Christmas. Industries completely dependent on Christmas include Christmas cards, of which 1.9 billion are sent in the United States each year, and live Christmas Trees, of which 20.8 million were cut in the U.S. in 2002. In the UK in 2010, up to £8 billion was expected to be spent online at Christmas, approximately a quarter of total retail festive sales.

Each year (most notably 2000) money supply in US banks is increased for Christmas shopping.

In most Western nations, Christmas Day is the least active day of the year for business and commerce; almost all retail, commercial and institutional businesses are closed, and almost all industries cease activity (more than any other day of the year), whether laws require such or not. In England and Wales, the Christmas Day (Trading) Act 2004 prevents all large shops from trading on Christmas Day. Scotland is currently planning similar legislation. Film studios release many high-budget movies during the holiday season, including Christmas films, fantasy movies or high-tone



dramas with high production values to hopes of maximizing the chance of nominations for the Academy Awards.

One economist's analysis calculates that, despite increased overall spending, Christmas is a deadweight loss under orthodox microeconomic theory, because of the effect of gift-giving. This loss is calculated as the difference between what the gift giver spent on the item and what the gift receiver would have paid for the item. It is estimated that in 2001, Christmas resulted in a \$4 billion deadweight loss in the U.S. alone. Because of complicating factors, this analysis is sometimes used to discuss possible flaws in current microeconomic theory. Other deadweight losses include the effects of Christmas on the environment and the fact that material gifts are often perceived as white elephants, imposing cost for upkeep and storage and contributing to clutter.

Controversies

Christmas has at times been the subject of controversy and attacks from various sources. A Puritan-led controversy began during the English Interregnum, when England was ruled by a Puritan Parliament. Puritans sought to remove the remaining pagan elements of Christmas. During this brief period, the Puritan-led English Parliament banned the celebration of Christmas entirely, considering it "a popish festival with no biblical justification", and a time of wasteful and immoral behavior. In Colonial America, the Puritans outlawed celebration of Christmas in 1659.

Some Christians and organizations such as Pat Robertson's American Center for Law and Justice cite alleged attacks on Christmas (dubbed a "war on Christmas"). One controversy is the occurrence of Christmas trees being renamed Holiday trees. In the United States there has been a tendency, in some contexts, to replace the greeting *Merry Christmas* with *Happy Holidays*. Groups such as the American Civil Liberties Union have initiated court cases to bar the display of images and other material referring to Christmas from public property, including schools. Such groups argue that government-funded displays of Christmas imagery and traditions violate the First Amendment to the United States Constitution, which prohibits the establishment by Congress of a national religion. In 1984, the U.S. Supreme Court ruled in *Lynch vs. Donnelly* that a Christmas display (which included a Nativity scene) owned and displayed by the city of Pawtucket, Rhode Island, did not violate the First Amendment.

In November 2009, the Federal appeals court in Philadelphia endorsed a school district's ban on the singing of Christmas carols. The US Supreme Court declined to hear an appeal. In the private sphere also, it has been alleged that any specific mention of the term "Christmas" or its religious aspects was being increasingly censored, avoided, or discouraged by a number of advertisers and retailers. In response, the American Family Association and other groups have organized boycotts of individual retailers.

In the United Kingdom there have been some minor controversies, one of the most famous being Birmingham City Council's temporary promotion of a Christmas-period festival, not Christmas itself, as "Winterval" in 1998. Critics attacked the use of the word "Winterval" as political correctness gone mad, accusing council officials of trying to take the Christ out of Christmas. The council responded to the criticism by stating that Christmas-related words and symbols were prominent in its publicity material. There were also protests in November 2009 when the city council of Dundee promoted its celebrations as the "Winter Night Light festival", initially with no specific Christmas references.

(end of Wikipedia reproduction on Christmas)

The Meaning of Boxing Day

Christmas Day, Boxing Day – these 2 days are pretty well known by a lot of people. For some, it is an extension of Christmas, for others it is an opportunity to go bargain shopping – and of course it also means differently to a whole lot of others. For those who may have taken this day for granted, I trust that the below reproduction from Wikipedia the free encyclopedia, will add to your knowledge base. Editor.

Boxing Day

Observed by	Commonwealth nations
Type	Bank holiday / Public holiday
Date	26 December
Next time	26 December 2014
Frequency	annual
Related to	St. Stephen's Day, Day of Goodwill, and Second Day of Christmas/Second Christmas Day.

Boxing Day is traditionally the day following Christmas Day, when servants and tradesmen would receive gifts, known as a "Christmas box", from their bosses or employers. Today, Boxing Day is the bank holiday that generally takes place on 26 December. It is observed in the United Kingdom, Canada, Hong Kong, Australia, New Zealand, Kenya, South Africa, Guyana, Trinidad and Tobago, Jamaica and other Commonwealth nations, as well as Norway, France and Sweden.

In South Africa, Boxing Day was renamed Day of Goodwill in 1994. The day is known as St. Stephen's Day in Italy, Finland, and Alsace and Moselle in France. It is also known as both St. Stephen's Day and the Day of the Wren or Wren's Day in Ireland. In many European countries, including notably Germany, Poland, the Netherlands and those in Scandinavia, 26 December is celebrated as the *Second Christmas Day*.

Origins

The exact etymology of the term "boxing day" is unclear. There are several competing theories, none of which is definitive. The European tradition, which has long included giving money and other gifts to those who were needy and in service positions, has been dated to the Middle Ages, but the exact origin is unknown. It is believed to be in reference to the Alms Box placed in places of worship to collect donations to the poor. Also, it may come from a custom in the late Roman/early Christian era, wherein metal boxes placed outside churches were used to collect special offerings tied to the Feast of Saint Stephen, which in the Western Church falls on the same day as Boxing Day.

In Britain, it was a custom for tradesmen to collect "Christmas boxes" of money or presents on the first weekday after Christmas as thanks for good service throughout the year. This is mentioned in Samuel Pepys' diary entry for 19 December 1663. This custom is linked to an older English tradition: since they would have to wait on their masters on Christmas Day, the servants of the wealthy were allowed the next day to visit their families. The employers would give each servant a box to take home containing gifts and bonuses, and maybe sometimes leftover food.

Date

Boxing Day is a secular holiday that is traditionally celebrated on 26 December, the day after Christmas Day, which is also St. Stephen's Day, a religious holiday. When 26 December falls on a Sunday, Boxing Day in many Commonwealth countries and former British dominions is moved to 27 December. In the UK, Boxing Day is a bank holiday. If Boxing Day falls on a Saturday, the following Monday is given as a substitute bank holiday. On the occasion when Christmas Day is on a Saturday and the 26 December on the Sunday, the following Monday (27) is the substitute bank holiday for Boxing Day and Tuesday (28) the substitute bank holiday for Christmas Day.

In Scotland, Boxing Day has been specified as an additional bank holiday since 1974, by Royal Proclamation under the Banking and Financial Dealings Act 1971. In Ireland – when the island as a whole was part of the United Kingdom – the Bank Holidays Act 1871 established the feast day of St. Stephen as a non-movable public holiday on 26 December. Since the creation of the Republic of Ireland following partition in 1920, Northern Ireland – being part of the United Kingdom – officially reverted to use of the British name 'Boxing Day'.

In Australia, Boxing Day is a federal public holiday. In the Australian state of South Australia, 28 December is a public holiday known as Proclamation Day and Boxing Day is not normally a public holiday. The holiday for Proclamation Day is observed on the first weekday after Christmas Day or the Christmas Day holiday. Nowadays Boxing Day is popular in Australia as the first day of a Test cricket match held at the MCG. A Test match is also often held in South Africa starting on Boxing Day. In New Zealand Boxing Day is a statutory holiday; penalty rates and lieu time are provided to employees who work on the day.

In Canada, Boxing Day is a federal statutory holiday. Government offices, banks and post offices/delivery are closed. In some Canadian provinces, Boxing Day is a statutory holiday that is always celebrated on 26 December. In Canadian provinces where Boxing Day was a statutory holiday, and it falls on a Saturday or Sunday, compensation days are given in the following week. In the US, Boxing Day is celebrated as a public holiday in some, mainly southern, states: Kansas, Kentucky, North Carolina, South Carolina, Virginia and Texas. Although referred to informally as Boxing Day, officially it is called "Day After Christmas Day".

Shopping



Boxing Day crowds shopping at the Toronto Eaton Centre in Canada, 2007

In the UK, Canada, and some states of Australia, Boxing Day is primarily known as a shopping holiday, much like *Black Friday* (the day after Thanksgiving) in the US. Boxing Day sales are common in Canada. It is a time where shops have sales, often with dramatic price reductions. For many merchants, Boxing Day has become the day of the year with the greatest amount of returns. In the UK in 2009 it was estimated that up to 12 million shoppers appeared at the sales (a rise of almost 20% compared to 2008, although this was also affected by the fact that the VAT would revert to 17.5% from 1 January, following the temporary reduction to 15%).

Many retailers open very early (typically 5 am or even earlier) and offer doorbuster deals and loss leaders to draw people to their stores. It is not uncommon for long queues to form early in the morning of 26 December, hours before the opening of shops holding the big sales, especially at big-box consumer electronics retailers. Many stores have a limited quantity of big draw or deeply discounted items. Because of the shoulder-to-shoulder crowds, many choose to stay home and avoid the hectic shopping experience. The local media often cover the event, mentioning how early the shoppers began queueing up, providing video of shoppers queueing and later leaving with their purchased items. Many retailers have implemented practices aimed at managing large numbers of shoppers. They may limit entrances, restrict the number of patrons in a store at a time, provide tickets to people at the head of the queue to guarantee them a hot ticket item or canvass queued-up shoppers to inform them of inventory limitations.

In recent years, retailers have expanded deals to "Boxing Week". While Boxing Day is 26 December, many retailers will run the sales for several days before or after 26 December, often up to New Year's Eve. Notably, in the recession of late 2008, a record number of retailers were holding early promotions due to a weak economy. Canada's Boxing Day has often been compared with the American Super Saturday, the Saturday before Christmas.

In some areas of Canada, particularly in Atlantic Canada and parts of Northern Ontario (including Sault Ste. Marie and Sudbury), most retailers are prohibited from opening on Boxing Day, either by provincial law or

municipal bylaw, or instead by informal agreement among major retailers to provide a day of relaxation following Christmas Day. In these areas, sales otherwise scheduled for 26 December are moved to the 27th. In the Republic of Ireland, since 1902, most shops remain closed on St. Stephen's Day. In 2009, some shops opened on this day, breaking a 107-year-old tradition. In 2009, many retailers with both online and High Street stores launched their online sales on Christmas Eve and their High Street sales on Boxing Day.

Sport

In the United Kingdom, it is traditional for the Premier League (England), Scottish Premiership (Scotland) and NIFL Premiership (Northern Ireland), as well as the lower divisions and rugby leagues, to hold a full programme of football and rugby league matches on Boxing Day. Traditionally, matches on Boxing Day are played against local rivals. This was originally to avoid teams and their fans having to travel a long distance to an away game on the day after Christmas Day. It also makes the day an important one in the sporting calendar. In Australia, New Zealand and South Africa, much anticipated Test matches are played on Boxing Day. Prior to the formation of leagues, a number of important rugby fixtures took place on Boxing Day notably Llanelli v London Welsh and Leicester v The Barbarians. In horse racing, there is the King George VI Chase at Kempton Park Racecourse in Surrey. It is the second most prestigious chase in Britain, after the Cheltenham Gold Cup.

Boxing Day Meet of the Blencathra Foxhounds in Keswick, 1962

Boxing Day is one of the main days in the hunting calendar for hunts in the UK and US, with most hunts (both mounted foxhound or harrier packs and foot packs of beagles or bassets) holding meets, often in town or village centres.[[] Australia holds the first day of the Boxing Day Test in Melbourne at the Melbourne Cricket Ground and the start to the Sydney to Hobart Yacht Race.



Australia's National Basketball League has played on Boxing Day since 1998-99 season. Several ice hockey contests are associated with the day. The IIHF World U20 Championship typically begins on 26 December, while the Spengler Cup also begins on 26 December in Davos, Switzerland; the Spengler Cup competition includes HC Davos, Team Canada, and other top European Hockey teams. The National Hockey League traditionally had close to a full slate of games (10 were played in 2011, following the league-wide days off given for Christmas Eve and Christmas Day. However, the 2013 collective bargaining agreement (which followed a lockout) extended the league mandate of Christmas Eve and Christmas Day off to include Boxing Day, except when it falls on a Saturday, in which case the league can choose to make December 23 a league-wide off day instead for that year. In some African Commonwealth nations, particularly Ghana, Uganda, Malawi, Zambia and Tanzania, prize fighting contests are held on Boxing Day. This practice has also been followed for decades in Guyana and Italy.

A notable tradition in Sweden is *Annandagsbandy*, bandy on Boxing Day, which formerly marked the start of the bandy season and always draw large crowds. Matches traditionally begin at 1:15 pm. In the USA many college basketball games are played on 26 December, most notably in-season holiday tournaments and non-conference crosstown rivalries, except in years when the 26th falls on a Sunday (due to National Football League games being played that day), in which case games are played on 27 December. This coincides with the National Basketball Association's tradition of holding games on Christmas Day.

(end of Wikipedia reproduction on Boxing Day)

PART 2

Memory Lane

The following old photos (on the left) come from the collection of Bob Sewell, an expatriate stationed on Rarotonga in the late 1940s/early 1950s. He was kind enough to pass on a set of electronic copies to the Cook Islands News, and by the kind permission of the Editor, Mark Ebrey, I was fortunate to get a set copy for the purpose of this newsletter. So thank you maata to both Bob and Mark. This issue (no.56) of the newsletter is the second to feature the old photos dating from the above time period; the rest will be in the forthcoming issues. On the right are the same places which I took from about the same angles, on 21 September 2014, i.e. 63 years later. Editor.



Rarotonga International Airport terminal looking north from the Nikao backroad.



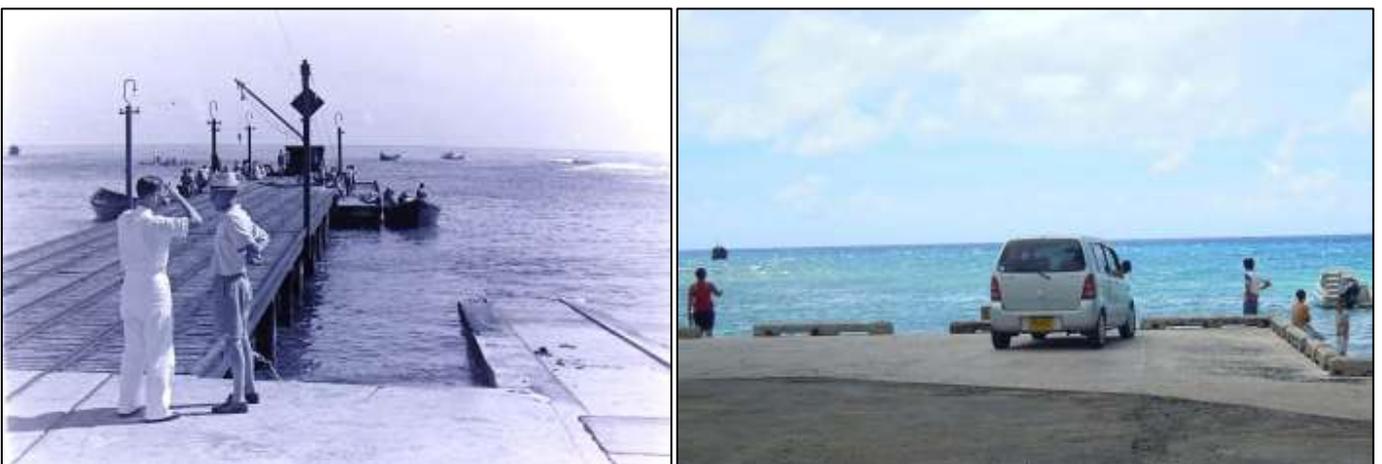
The Island Craft souvenir shop; same name, same location, same friendly service no doubt, but bigger premise today.



Main road from Takuvaine to the Avarua wharf. The survivor is the flame tree in the middle of the round-about.



The mountain sky-line hasn't changed much but the foothill environment has. The trees on the right are not the same. On the left is an Utu tree which no longer exists, on the right is a plum tree which is to the front of where the Utu tree used to be.



Avarua wharf looking north. The engine of the schooner "Tiare Taporo" (black object on the left) is a survivor of the many cyclones and high seas that visited Rarotonga between 1951 and 2014. The jetty was the sole shipping outlet for sea-freight cargo between Rarotonga and New Zealand for a long time. These days, Avatiu wharf has taken over the responsibility, with airfreight service also assuming a greater role in the export/import sector.



Resident Commissioner Platts (right) beside a distinctive Avarua landmark, the 7-headed coconut palm still growing in front of the administration buildings. Teariki Tututini (Princess Jackie) is sitting between the trunks. (*Years of the Pooh Bah*, 1991, by Dick Scott). Year photo taken: not known, probably in the early part of the 1900s.

The sprouting coconut came from Manuae (one of the outer islands of the Cook Islands close to Aitutaki). It was planted in 1904 (according to the late George Cowan [retired Government surveyor] and Mataia Aperau Jnr [retired member of parliament])



Members of the Legislative Assembly, 1951. Former Prime Minister of the Cook Islands, Dr. Thomas Davis, is 4th from left in the back row. Makea Ariki (Margaret Teremoana) is 4th from left in the front row. (From the collection of Bob Sewell). The famous 7-headed coconut tree in the background.



One hundred and ten years later after it was planted, just 4 of the 7 trees of the famous landmark still stands. The ground-level stumps of the fallen 3 are visible, one in the middle and 2 on the left. The mystery is how long will the remaining 4 keep standing, and which one of them will be the last to turn the light off? The young trees inbetween are palms. Photo taken in Sept. 2014 by the CICC General Secretary.

TAKAMOA THEOLOGICAL COLLEGE (1983)



- Back row: Tupuna Rongo, Lito Tinokura (Assistant Minister, Ekalesia Pukapuka)
 Second row: Yakilia Vailoa (Ekalesia Tamarua, Mangaia), Mata Makara (Ekalesia Clayton, Melbourne), Piriau Miri (Assistant Minister, Ekalesia Hastings), Teina Tepania (Ekalesia EKKA, Wellington)
 Third row: Puni Avia (Australia), Rev. Tekere Pereeti (Takamoia Principal and later President, passed away), Ngatupuna David (CICC Treasurer, passed away)
 Front row: Solomon Elikana, Kera Taitua (New Zealand)

Photo supplied by Ikupu Gavera, a member of the PNG tere party who visited Rarotonga and stayed at Arorangi CICC in October 2014. Ikupu first visited Rarotonga 31 years ago. Status updates of members in brackets.

DRUM TRUCK (1950s)



The open-air "Drum Truck" was used extensively from the 1940s to the 1960s to physically advertise around Rarotonga, things like the movies to be shown in town. By the beat of the drums, residents come onto the side of the main road where they can get a copy of the leaf-lets thrown around by the drummers which shows what movies are showing where and when. Today of course, this is done via the newspaper and internet. *Photo by Bob Sewell.*

PART 3

Food for Thought

This section contains 4 writings from here and there which I believe is good to know stuff, educational material to some, thought-provoking to others, a reminder for the already-informed, perhaps inspiring to a few. Kua manako au i te apai mai i teia au tataanga i raro nei ei tavarenga ia kotou ka tatau. Me e au apianga tetai i roto, ko te reira ia. Editor.

1: MAYONNAISE JAR AND 2 CUPS OF COFFEE

When things in your life seem almost too much to handle, when 24 hours in a day is not enough, remember the mayonnaise jar and 2 cups of coffee.

A professor stood before his philosophy class and had some items in front of him. When the class began, wordlessly, he picked up a very large and empty mayonnaise jar and proceeded to fill it with golf balls. He then asked the students if the jar was full. They agreed that it was.

The professor then picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles rolled into the open areas between the golf balls. He then asked the students again if the jar was full. They agreed it was.

The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else. He asked once more if the jar was full. The students responded with an unanimous 'yes.'

The professor then produced two cups of coffee from under the table and poured the entire contents into the jar, effectively filling the empty space between the sand. The students laughed.

'Now,' said the professor, as the laughter subsided, 'I want you to recognize that this jar represents your life. The golf balls are the important things - God, family, children, health, Friends, and Favorite passions – Things that if everything else was lost and only they remained, Your life would still be full.'

The pebbles are the other things that matter like your job, house, and car. The sand is everything else -- The small stuff. 'If you put the sand into the jar first,' He continued, 'there is no room for the pebbles or the golf balls. The same goes for life. If you spend all your time and energy on the small stuff, you will never have room for the things that are important to you.'

So

Pay attention to the things that are critical to your happiness. Play With your children. Take time to get medical checkups. Take your partner out to dinner. Play another 18.

There will always be time to clean the house and fix the disposal. 'Take care of the golf balls first -- The things that really matter. Set your priorities. The rest is just sand.'

One of the students raised her hand and inquired what the coffee represented. The professor smiled. 'I'm glad you asked'. It just goes to show you that no matter how full your life may seem, there's always room for a couple of cups of coffee with a friend.'

Author unknown

2: DIGITAL TECHNOLOGY REWIRING OUR BRAIN

This second article should be a concern for everyone at home. It was featured on p.17 of the Cook Islands News of Saturday 22 November 2014. Acknowledgement to the CINews is appropriately accorded for the article's reproduction here in the interest of the general public.

OXFORD - The use of digital technologies is reshaping human brains and the impact on young people must be considered by their parents and educators, a neuroscientist warns. Susan Greenfield of Oxford University said technology was re-wiring brains, particularly for young people who were growing up knowing nothing else. Greenfield gave a sold-out public lecture at the University of South Australia on Wednesday night, having previously worked in Adelaide as one of the South Australian Government's thinkers-in-residence. "People like me, a babyboomer, grew up with the television being the new luxury that came into our home," she said. "Clearly the amount of life we've lived already, the experiences we've had, the conceptual frameworks that we've developed, the attitudes we have, the memories that we have- the individuality that we've therefore developed -all those things will offset against whatever other influences are coming in."

The same could not be said of the younger generation, she argued. "If you're a very young person and you haven't developed, let's say, a robust sense of identity, you haven't got interpersonal skills, then clearly we're going to see changes that we might not see in someone who's older," she said. The neuroscientist warned children who once used their imaginations were now more likely to sit in front of a screen, with a menu of choices someone else had designed. "The issue is that information isn't knowledge. Of course you can be bombarded with endless information, endless facts, but if you can't make sense of them one fact is the same as any other fact," she said. "You can cruise on YouTube or on Google going 'yuck' and 'wow', but you're not actually making sense of things."



Children are having their world shaped by digital interaction, a neuroscientist warns. Google images.

She said an inspirational teacher or parent could be the key to young people developing the skills "to join up the dots" of the world around them. Greenfield said social media had its worthwhile uses, such as for communicating with family or friends across the world, but there was a problem when people had lists of friends "they didn't actually know". She said such "friends" were actually more of an audience. "You are out to entertain and seek their approval and the danger lies then in constructing an artificial identity that's not really you at all," she said. "Everything you do is done for the approval and to impress this audience, who inevitably will be vicious and nasty because they're not constrained by face-to-face communication."

She feared some young people might grow up with short attention spans, keen to conform with their peers and lacking an ability to discern impact of their actions. "I just wonder whether we might be looking at a generation who are completely selfcentred, short attention spans, not very good at communication, rather needy emotionally and with a weak sense of identity?" she said. "We need to look at how we deal with that situation rather than just saying it's all cool, 'we've all got iPads and aren't we trendy?'"

Greenfield said the pace of change was exceeding the technological advances of the past. "People have often said to me, 'what about the car and the television and the refrigerator and the printing press even?' They did make greater advances with those technologies on some people's lives, but we were still living in the real world when we use those things," she said. "Nowadays you could wake up in the morning and you could work, you could play games, you could shop, you could go dating all without actually living in three dimensions. "It has become pervasive and I suggest this is a parallel universe that might tempt some people away from the real world to exist in this sort of cyber-reality of hearing and vision."

She said some people might live in front of screens in a "world where you don't look someone in the eye any more, you don't hug them". "My concern is that, for some, it has become an end in itself whereas in the past the technologies have been a means to an end." Greenfield said digital technologies had brought some amazing advances, such as finding information in just a few keystrokes, but she sounded a note of caution. "As a neuroscientist I am very aware that the brain adapts to its environment - if you're placed in an environment that encourages, say, a short attention span, which doesn't encourage empathy or interpersonal communication, which is partially addictive or compulsive - all these things will inevitably shape who you are," she said.

"The digital world is an unprecedented one and it could be leaving an unprecedented mark on the brain." She said her aim was to encourage wide discussion about where societies were headed. "What we need to decide - and there's not an easy answer, there never is - is what kind of society we want, what kind of world do we want to live in?" she said. "We in the developed world have the most amazing opportunities to develop ourselves as individuals in ways that no-one else has been able to do before." She said children born now with the possibility of living perhaps to 100 would have to decide "what to do with the second 50 years of their life".

"It's a question people often don't think about - they know what they don't want but it's very hard when people are given a choice. Choice is not the luxury it might seem," she said. ABC

3: NO RUNGA I TE TEINA O ARIANA KO TURETI

Akatomoanga

I roto i te nutileta i topa ake nei, numero 55 i te kapi 93-95, kua oora iatu te tua tapapa o tera mea tae ra ko Ariana, tona tu meitaki e pera tona tu akariri tangata. Me te tataua nei koe i teia tataanga no runga ia Tureti e kare koe i tataua ana i to Ariana, teia te manako, oki tatauia tera tataanga, ei reira e mako ei me tataua koe i teia. Ko Ariana oki te tuakana ia raua ko Tureti, no reira i na mua ia'i tona tua, ka na muri atu ei to Tureti. No reira kare koe i tureti ake i te tataua i te tua o Ariana, noatu e kua karanga mai te tuatua e, "*anau mai ta Ariana ko Tureti.*"

Aiteanga

I na, ko Tureti nei, mama ua tona aiteanga, "too late" i te reo Papaa. Tera oki tetai akataua tuatua, kua kite koe i te ora e akamata'i te teata, no te kore ra koe i aru i te ora, tae mai koe ireira kua akamata takere, me kore kua tere te teata me kore ura me kore tetai uatu akakoroanga. Tetai akataua, oronga iatu tetai angaanga kia rave koe e kua anoanoia kia oti i roto i tetai tuatau akakotingaia, kare ra i oti ana iakoe i te rave i roto i te reira tuatau. E no teia tumuanga, kua oronga iatu ireira te angaanga ki tetai tangata ke no te mea kua pati oki te tuatau tei oronga iatu kia koe, kare ireira oou tuatua akaou no te reira tuanga angaanga. No reira tena te aiteanga o te tuatua "Tureti," kare atu e akamaramaanga ke.



Te vai ra tetai taikuanga i teia tuatua i roto i te angaanga me kore peu tamataora rutu pau. Mei te kapikianga tika'i e, "*Noai te basileia,*" te vai katoa ra te kapikianga i roto i te tuanga o te rutu pau e, "*Tureti mai au e.*"

Marama-kore au i te kite e i akapeea teia aereanga tuatua i o atu ei ki roto i te angaanga rutu pau. Penei e au mapu kua tureti i te tae mai ki te apiipii aitamu, penei kua tureti te au matakitaki i te taeanga mai ki te ngai tamataora, penei kua tureti ta te aronga rutu pau moni (allowance) i te tutakiia anga e to ratou pu, penei kua tureti to ratou ingoa i te tukuia anga ki roto i te Maeva Nui, e te vai atura te au tumuanga tei kore rava au i kite marama tika'i e, eaa ra te aronga rutu pau i taangaanga'i teia tuatua i roto i te tuanga tei karangaia e Karioi. Me kare oki e tumuanga tika'i e kitea mai, kare ireira e ravenga ka anga ake, anga ake i tana uorai akamaramaanga. Koai oki te kite e me ka aiteite ki te akamaramaanga a te opati o te Tauranga Vananga (Ministry of Culture) i Avarua nei.

Pirianga kia Ariana

Mei tei taikuia i runga nei, e teina a Tureti no Ariana. Teia oki te tumuanga i aere mai ei e koia te teina, me putuputu oki a Ariana i te taangaangaia, ka akaariia mai a muri ake te teata o Tureti. Kia tau ki te manako o te aere ki te teata tei taikuia i runga nei, kua akakite iatu oki te ora o te teata, teia ra taau, Ariana ka tae atu rai au. Tauga mea anga rai, kua inangaro oki koe i te akataeake kia Ariana, tae atu ireira koe kua akamata takere me kore kua vaitata i te oti, kua Tureti ireira koe e oti miss atu ei koe i te tuanga mua o te teata. Tera ireira taau ka rave, ka uiui koe ki toou au taeake e eaa tei tupu i roto i te tuanga mua. Ripiti vaa iatu reira te teata kia koe. Naringa oki koe kare i Tureti, kua kite mata tika'i koe mei te akamataanga e tae uatu ki te openga. No reira me Ariana, e oti Ariana atu rai, ka Tureti a muri ake, ko to raua ia pirianga, ka tuatua tatou e, e pirianga naoa to raua, koia oki pirianga matutu te ka ngata i te akatakake. Me ka taea atu ki te turanga e *"na te mate raua e tatara,"* penei ko te reira paa ia.



Tona tu meitaki

Te kite ra tatou i runga nei e, kare iara te tuatua no Tureti i te tuatua meitaki. No te aa, ka akatikaia tatou i te ui e, me e tu meitaki ainei to Tureti? Mei tei akatakaia oki i roto i te tua tapapa o Ariana i roto i te nutileta 55, e tu meitaki tona e pera e tu kino. I na, tena te tu kino o Tureti i runga nei, ka timata tatou i te akara e, me e tu meitaki rai tona. Me kare oki ona tu meitaki, a, kare ireira e tano e, e teina/tuakana raua ko Ariana! Me roa koe i te nooanga ki Nutireni e Aussie, ka tuatua koe e, *"there is no relationship or connection whatsoever,"* mei te mea atura rai e ko toou ia reo tupuna. No nanai uake nei oki tetai pae i leva atu ei ki te reira nga enua, a, kare e kite akaou i te akaisi reo Kuki Airani! Eiaue i na te Mangarongaro ei!

Okei ra, teia tetai tu meitaki o Tureti taku e manako nei. I tetai ra, mei te ora 10.00am, e ora kai ti me kore morning tea oki na te Papaa, oake atu au e \$5 kia Maroti, tetai tangata angaanga i roto nei i te opati, kia aere ki te toa o Mama Ngai i Tauae i Avarua nei, oko tonati ei topiri ki te pae i ta matou kapu kaope. E 50 cents i te tonati, e 10 ireira tonati ka peke mai mei roto i teia \$5. I te maataanga o te taime, e tonono ana au ia Maroti i rotopu i te ora 8.30am-9.00am, i teia popongi ra me eaa uake nei te tumuanga, kua aere late a Maroti i te ora 10.00am. Anyway tae atu aia ki te toa, teia ta te tamaine kia Maroti, *"E Maroti e, i toou manako e ora tiki tonati teia? Kua pou takere te tonati i na konei, eaa oki koe i Tureti ei?"* Ko ta Maroti teia kiaku, kare e naku ua teia. I na, oki mai a Maroti e taku \$5, inu akapera ua ireira ta matou kapu kaope kinaki ki nga biscuits toe kua pou paa nga epetoma i te vai ua anga i roto i te fridge a te office. Iaku ireira i oki ki te kainga, tapae atu au ki te toa o Tex Mart i Matavera, oake atu i te \$5, apai atu ei i te puao varaora ki te kainga. Te kite ra kotou ireira i te tua meitaki o Tureti, no tei pou oki te tonati a Mama Ngai, no reira i peke mai ei te puao varaora ei kai ti i te ngutuare. Akarana na kotou ireira i teia tu meitaki no Tureti, save money for another purchase!



Eaa tetai tu meitaki o Tureti? Eeeei, e rai, kaore pou. Teia tetai, e mea tika tika'i teia, kare i te rua avarevare i na te Mauke ei. Irinaki au e kua tatau tetai maataanga ia tatou i te au tataanga i roto i te au nutileta i runga i te au enua tatakaitai, te au enua mamaata tika'i, i te "near misses" o tetai au tangata no te mea kua Tureti ratou i te taeanga ki te pairere, ki te rerue, ki te uapu, e te vai atura, e oti tupu te manamanata/tumatetenga, ora atu nei ratou ko ratou kare i aru i te pairere tei topa ki roto i te tai, ko ratou kare i aru i te rerue tei u atu ki runga i tetai rerue ke, e ko ratou tei kore i peke atu ki runga i te pai tei ngaro atu ki te moana. I na, riro atu nei a Tureti ei ora no ratou, rokoia ra te maataanga e te tumatetenga. No te aa, e au tua tika tika'i teia, mei taku e taiku ra i runga nei, tena ka tatau tatou ki roto i te au nutileta, ka akara katoa ki runga i te nuti o te TV.

Anymore? No problem, plenty more. I te mea oki e te akavaitata atu nei tatou ki te tuatau o te Kiritimiti e te family ka aere shopping, tetai aronga e akakoro ana ratou kia Tureti rai ratou i te aere shopping. Tera oki te aiteanga, ka vaoo ratou i te shopping ki muri ake i te Kiritimiti, e oti akera te maataanga o te tangata ka aere ratou ka shopping i mua ake i te Kiritimiti. Tetai aronga, aere vave ua, mei tetai nga epetoma i mua ake i te Kiritimiti. Me ui atu koe e, "eaa kotou e aere viviki ana rai shopping?" Teia ta ratou, "me ka tiaki oki matou kia vaitata roa ki te Kiritimiti, nga mea ra i mua ake mei te reira te tu, aere atu ratou kua pou te au apinga memeitaki i roto i te toa." I na, ko to ratou ia manako. Teia te manako o Tureti ma, kare ka aere ratou shopping i muri ake i te Kiritimiti no te mea e oko mama ana oki te au apinga i roto i te toa i te reira tuatau, Boxing Day Shopping i Nutireni e penei i Aussie atu rai paa. Kua tamata ana rai au i te reira tutu shopping koia te Boxing Day Shopping, te tano uara, e mama rai te oko, tetai au apinga mei te apa (half) te moni kia akaaite iatu ki to ratou moni i mua ake i te Kiritimiti. I na, tera ireira ia meitaki o Tureti; Tureti i te shopping i mua ake i te Kiritimiti, maata ra ka rauka mai i te aereanga shopping i muri ake i te Kiritimiti no tei topa te moni o te apinga oko ki raro.



I tetai popongi, walk uatu au ki te toa oko varaora ei kai ti. Tae atu au mei te ora 8.00am, kua pou ke ana te varaora ou no te mea kua short oki te varaora i runga i te enua, i na te tiaki toa mai ei kiaku. Te vaira ra te varaora o nanai, oko mama e \$2 i te puao, ko te mea ou oki e \$5 i te puao. I na, akara meitaki au i teia varaora no nanai, kare takiri aku pumau (mould) i kite ana ki runga, no reira okona e au e 5 puao no te mea ka roa oki te varaora me tukuia ki roto i te freezer, eiaa te fridge. E \$10 oki aku i aere ei ki te toa no te oko mai e 2 puao varaora @ \$5. No tei Tureti ra oki au i te taeanga ki te toa kua pou te mea ou, peke atu nei ireira e 5 puao at \$2. Eaa ia pakau e aka manuia toku i te reira popongi! Tureti one minute, meitaki the next minute, too good i na te mapu ei!

Ka akapeea ireira au ia Tureti?

Ko te mea mua, auraka tatou kia manako e, e apinga kino a Tureti i te au atiangā ravarai, kare. E rua ona tu, mei te imene tika'i a Tutu Ringiao, e apinga meitaki te oa, e apinga kino te oa. Kua pera katoa ia a Tureti, te vai ra tona tu meitaki tena kua oronga iatu tetai au akaraanga i runga nei, te vai katoa tona tu kino tena kua akataka katoaia i runga nei. No reira kua tano meitaki rai raua ko Ariana i to raua pirianga oa, e tu meitaki to raua roa'i, e tu kino katoa to raua roa'i.

Te rua, mei ta te irava e apii maira, ka akara matariki marie tatou i te tu o tera soa ra ko Tureti, ka tapu marie i tona au tu meitaki, e ka kopae ke atu i tona au tu kino no te mea kare rava oki e puapinga me tapu katoa mai tatou i te reira au tu kino nona.



Eaa tika'i te akakoroanga o teia nga tua o Ariana raua ko Tureti?

Eaa ia pakau, kua maata roa te tuatua Papaa i teia tuatau, ko tetai ravenga ireira teia naku kia kore au e tuatua Papaa i te au atianga katoatoa. Tatou i Rarotonga nei, aaaaeee, aere ki te apii akarongoia ta tatou tamariki kare e tara, tuatua, autara, vananga, kauta, araara, akaisiisi, converse Maori akaou ana!! Aaa atu ei apopo? Te motto a Tereora College, "Kia Toa." Ka tano i te topiri mai ki to tatou reo kia vai matutu uatu rai.

Ko teia pupuaa'anga, na te CICC General Secretary. Images from Google.

4: QUOTABLE QUOTES

The law of giving and receiving

This is the law of benefits between men: The one ought to forget at once what he has given, and the other ought never to forget what he has received. *Lucius Annaeus Seneca*

Real father

It is easier for a father to have children than for children to have a real father. *Pope John XXIII*

Learn from the dove

Great ideas come into the world as gently as doves. Perhaps then if we listen attentively we shall hear, amid the uproar of empires and nations, a faint flutter of wings, the gentle stirring of life and hope. *Albert Camus*

Happiness defined

Happiness is the desire of most people. But the number of folks who miss it is appalling. Instead of living in the sunshine of happiness, they are dwelling under the cloud of gloom. The road they follow leads to the swamp of despair instead of the garden of happiness. This need not be. There are a few simple rules that, if followed, will produce happiness. They are:

1. Keep your mind stored with constructive thoughts.
2. Look for the beautiful and pleasant things in life.
3. Adjust yourself to whatever happens in life so as to make the best of it.
4. Have no regrets - live in the present instead of the past.
5. Give every man a square deal, whether he be prince or pauper.
6. Do your job, no matter how humble it may be, with the best efforts you can give.
7. Do something for someone every day.
8. Have faith in yourself, your fellows and God. *Author unknown*

Where to learn certain things to learn

Learn enthusiasm from youth – young people possess it in abundance. Learn wisdom from the mature – they have experienced much. Learn understanding from God – He knows the end from the beginning. Learn integrity from oneself – let your conscience be your guide. *Author unknown.*

PART 4

Personal Reflections

WHERE A GOSPEL VISION LED

Sharing by Anne Bowie, National Director, Evangelism Explosion Ministries New Zealand

If anyone had told me when I left school that I would work full-time as an equipper in evangelism, I would have shaken my head. Yet I do remember, as a child reading Jesus' words to his disciples, as recorded in Mark's Gospel, King James Version, "to preach the gospel to every creature" and thinking that would be a huge task. My response was to begin by reading some of the New Testament to some nearby farm animals. I cannot remember if they were impressed! I had no idea that this was an indication of the ministry to which God would later call me.

My father was a Scottish immigrant, who came to New Zealand on a working holiday and here he met my mother, a third generation Kiwi. I grew up on crop and livestock farm in Canterbury and had a very happy childhood, the youngest of three children. Father was a Presbyterian elder and Mother played the organ in our small local church so I was always there. I used to love singing the hymns, which Mother played in a lively style. It was there that I first began to understand that Jesus was not only a great teacher and story teller, but that my sin was the reason he had to die on the cross. I remember the day a young preacher looked me in the eye and said, "It was your sin that put Jesus on the cross." He seemed to be looking straight at me. I was appalled.

Living so far from town meant going to boarding school for my secondary education. Living in a hostel with 160 other girls was a big change. We were like a huge family however and I made many friends for life. At age fourteen, I was asked if I would like "to join the Church". Since I considered myself to be a Christian, it seemed the right thing to do. Along with a number of others, I attended the Communicants' Class led by our Bible Class teacher. No doubt it was all good teaching but I cannot remember much about it. I do know however, that when the membership ceremony came along, I wanted to sincerely follow Christ as a church member. Leaving school, I wanted to be farmer, but was told that was not a suitable occupation for a girl. My second choice was to be a teacher so I spent two years at Teachers' College and studied at Otago University part-time. I found the extra studies absorbing, especially education, history and political science and wanted to take on more and more subjects.

I found teaching positions in the city so I could complete my master's degree. During all that time, I was a faithful church attender at Knox Church in Dunedin but often felt there was something lacking about my faith. I also volunteered as a Sunday School teacher with indifferent results. In those days, the NZ Government was keen to attract teachers out of the towns and cities into the country and encouraged them to do something called "Country Service". This took two years and doing it opened up the way for faster promotion. Being a country person, I was also attracted to teaching in a rural area. I went to Lumsden, a small town in Southland; in winter, one of the coldest parts of country. But this was contrasted by the warmth and friendliness of the people and my initial two years there extended to seven. It proved to be a very special time in my life, not least because it was there that there I received the gift of eternal life.

I was made very welcome at the Lumsden Presbyterian Church by people who seemed to have special qualities. They accepted me wholeheartedly, had vitality and joy and knew their Bibles in a way I had never seen before. I was amazed by the way most people knew "chapter and verse" and impressed by the wholesome way they lived them out. Then a new Minister arrived. He was different too, he coached the local rugby team, spoke plainly and preached the Gospel clearly. I discovered the missing element in my faith. Now I understood that my sin was separating me from God, that I needed to repent and go his way. This wasn't easy to admit because I had been going to church all my life. But it was the turning point and what a change gradually took place. Instead of trying to work everything out for myself, I realised God had a better plan for

my life. After about a year, I became aware that he had taken away the hot temper that used to flare up without warning. I enjoyed getting to know the God of the Bible more and more. One thing however, really perplexed me: how could I have been going to church all my life and not really heard the Gospel or known how to have a personal relationship with Jesus Christ? This made me want to learn how to share the Gospel message in a form that was easy for people to understand and to do it conversationally.

In the following few years, I went to a number of good courses on how to share one's faith; *Peace with God*, the *Four Spiritual Laws* and a Kiwi one called *Lifestyle Evangelism*, but the problem for me was that they all involved using a tract and I longed to 'just get into spiritual conversation naturally', without being tied to a Bible or tract. During this time, I continued Secondary School teaching and thoroughly enjoyed learning more about my subjects but most of all being with young people and seeing them develop their gifts and hopefully life-long interests. At the beginning of one year, I recall thanking God that he had called me to such a fulfilling vocation; truly believing this was my life's work. But I tacked on to this prayer of thanksgiving, "If there's anything else you would like me to do, I am available!" One should not say this to God unless you are serious! Three months later, I received a call to work as a training consultant in the Presbyterian Church. I felt inadequate for such a challenge, since this position had always been filled by theologically trained Ministers. Nevertheless I had no doubt that this was God's call and trusted him for the wisdom, strength and resources. Five happy years followed, servicing 66 churches in the bottom half of the South Island of New Zealand and thus clocking up thousands of kilometres. Sometimes, I would be training Sunday School teachers, other times Youth or House Group leaders. Occasionally it was mediating a dispute arising from a difference of opinion at church leadership level. The work I enjoyed most, however, was in evangelism, helping church members to share their faith. I even wrote my own course called *Sharing the Hope Within Us*, which while received enthusiastically by people in the churches, did not seem to result in many people coming to faith in Christ.

I shall never forget the day I drove in to visit a church where the Sunday School teachers had requested a training workshop. I was met by the Minister, who told me excitedly, that he had found, in his words "the best way I have ever seen of sharing the Gospel!" He and his Session Clerk had just returned from Australia, where they had completed an EE Leadership Training Clinic. They had seen the Gospel presented and as a result, people committing their lives to Christ. I asked him to teach me but was disappointed when he told me I would have to go to Australia; that there was no EE leadership training in New Zealand. My Minister friend however took action. He invited Rod Story, one of the EE Clinic Teachers, to tour NZ promoting the ministry and inviting churches to send their leaders to the next EE Leadership Clinic in Brisbane. A promotional meeting was held in my home church in Invercargill and five of us there felt we should go and be trained. Each one of us came from a different background; there was the Youth Pastor, a retired farmer's wife, a City Council Executive, a recently converted young woman baker and me. All of us had to raise the money for the air fare and the clinic fee. It was provided; the retired farmer's wife by stint of selling a building section she owned.

In May 1984 we were all trained in EE at St. Stephen's Anglican Church in Coopers, Brisbane. It was said at the time, that this was the most international leadership clinic so far held in Australia. It included leaders from Malaysia, Indonesia, Philippines, New Zealand and the Cook Islands. Regrettably, I no longer have a list of the names of all who were there so don't know the identity of the Cook Island leader but am hoping that someone reading this newsletter will be able to tell me!

On the last night of the course, Rod Story challenged us to ask God for a vision to plant and develop EE training in each of the new nations. I felt my heart stirred; that God wanted me to help do that. The five newly EE trained Kiwis resolved to implement the training in New Zealand. First of all, however we needed more practice at home. The Senior Minister of our church was thoroughly supportive so we began by meeting in my house which was round the corner from the Church. We used to spend an hour practising our Gospel presentation and then went out visiting newcomers and seekers and occasionally conducting questionnaires that could lead into sharing the Gospel. To our delight people understood the Gospel, said it "made sense" to them and a number professed their faith in Christ. The Church as a whole, began to recognise that there were new believers in their midst and some of them were encouraged themselves to be trained in EE. In the next two years, we trained church members of all ages, as well as one or two people from surrounding churches. By 1987, we had sufficient EE trainers to hold the first New Zealand EE Leadership Training Clinic.

Thus the ministry was planted and training made available to people from all Christian denominations. Since then we have held over two hundred training workshops. At first there was only classic adult EE, but in 1990's training for other age levels began to be developed. The first one was Youth EE, a fun-filled five day training workshop for teenagers and young adults. Children's EE or Kids' EE (now called *Hope for Kids*) followed in 2000. World-wide field testing found that children benefitted from understanding and learning the Gospel presentation through games, stories, songs, drama and crafts and often had great confidence in sharing it, not only with their peers but adults too. Other specialised EE ministries have developed since; Seniors' EE, XEE for generations X and Y, Prison EE and Weavers for non-readers, among others. In 2008, a partnership was forged with *One Hope*, a publishing ministry, whereby children's training materials are available free of charge to all churches who teach at least 20 children a year in *Hope for Kids*. All these ministries are available to every nation.

When I first began teaching EE, I was simply part of the leadership team in my church in Invercargill, specialising in Christian education. As a volunteer, my church released me to lead and teach clinics, first of all in Invercargill but later in Auckland while ministering in another Presbyterian church. After a few years as a volunteer leader, I was asked to be National EE Co-ordinator. No one could have been more surprised than me that a lay woman would be called to do this. For a start I worked half-time in EE and the other half as Christian Education Director in my church, but the EE ministry grew and since 1998, I have been full-time National Director. Now there is a team of five staff in EENZ. Chris Torrey is a full-time Field Worker, specialising in XEE. Rev. Eddy Chan has pioneered the work in the Chinese Churches and Mrs Ada Shea is the Chinese EE Training Officer. We also have an Administrative Assistant, Ilse van Rensburg, who works half-time running the National Office in Auckland, keeping the accounts and publishing resources and promotional materials. Much of the work, however is carried out by enthusiastic volunteers all over the country, who give freely of their time to practise EE and run training events. The most important outcome of all this is that church members are being equipped to share the Gospel and every year we know of many, many adults and children coming to assurance of eternal life.

At the first EE Congress of Nations held in Kuala Lumpur in 2010, New Zealand became what is known as a "mobilised nation", along with another 30 world-wide. This means that it fulfils 12 international criteria, with lesser or greater success. These criteria are: it has signed the EE Covenant, has a Functional Board of Directors, a National Director, staff, is self-supporting with an annual budget, has an action plan, training materials available in the nation, is representative of different denominations in the church community, is officially registered as a legitimate entity and has an active ministry with measurable results. Also EE International has challenged each mobilised nation to partner with an emerging or developing nation to assist it to grow towards full mobilisation. It was very exciting last year at the Second EE Congress of Nations, held in Cape Town, South Africa, to welcome in another 32 mobilised nations, making a current total of 64. Some of these nations are reaching and equipping people with the Gospel where it would appear to be very difficult. Last year 7.85 million people world-wide are known to have come to faith in Christ following an EE presentation of the Gospel. I am so thankful to God for showing me a way to present the Gospel clearly, accurately and conversationally in a form so easily understood and for the privilege of being part of this equipping movement.

In early July this year, Rev. Richard Harvey, EE Vice-President of Oceania, and I had the pleasure of visiting Rarotonga. Both New Zealand and the Cook Islands are part of the Oceania region along with at least 21 other nations and territories. Of these, six are fully mobilised in EE, these being Australia, New Guinea, Vanuatu, Solomon Islands, Fiji and NZ. Richard Harvey and I were pleased to meet with Nga Mataiao and also Beres Rasmussen, to discuss ways in which EE New Zealand might be of assistance in developing EE further in the Cook Islands. Many people have already been trained in the Cooks and the past ministry has been very fruitful. A number of our NZ EE team are keen to come over and assist in whatever way would be helpful. A meeting to explore this further with CICC Ministers and leaders is proposed for early 2015. May the Gospel vision lead us on!



Anne Bowie
National Director
Evangelism Explosion Ministries New Zealand

IT'S OKAY TO GRIEVE FOREVER

Zoë Krupka, in the Sydney Morning Herald on-line, 18 November 2014



The death of loved affects the quality of the rest of your life, and can have a long-term impact on your mental health. *Photo: Michele Mossop*

When I was three years old my brother was born. He had a heart condition, and after being in and out of hospital for the whole of his little life, he died when I was five. The time after he was gone was a long and empty period of terrible loneliness and the hollow aching of grief. His death has quite literally marked me, the way all tragedies mark us, particularly when they happen when we're small.

Even after all these years, there is still a raw place inside that is close enough to the surface to open up again with any big blow and all but double its impact. Even after years of therapy. Even with a long and involved period of training to be a therapist. Even with everything I supposedly know about losses and their impact.

There's nothing particularly special about this story. While most of us imagine grief should be temporary, our optimism about the transience of loss is not supported by the facts. The death of children and of siblings affects the quality of the rest of our lives. The death of a parent when we are young has long-term measurable impacts on our mental health.

Closure doesn't appear to be an accurate metaphor for the general course of our human bereavements. Instead, "normal" grief can last in some form for a lifetime.

But we don't appear as a society to be too keen on the facts when it comes to grieving.

Like many therapists, I get a lot of people who come through the door thinking there's something wrong with them because they're feeling the loss of someone who has died, left or disappeared long ago. Often they ask me why they still sometimes cry.

Sometimes I ask them to tell me why they think they shouldn't still be sad. And most of the time we come to the conclusion they're in my office so I can somehow put a cork in it for them so they can stop upsetting their families and the rest of the world.

Because somewhere we still believe that grief is contagious, and that if we're too heavily exposed to the grief of others, we'll catch it. As if sadness were an airborne disease, we avoid exposure by keeping our distance. This is a canny little psychological two-step that allows us to pretend the grieving person in front of us is suffering in a way that we will never be forced to suffer.

When of course they're simply exposing us to what we may have once felt and will most definitely feel some time in the future. We put an "if" firmly in front of our fears of death. If I die, if you were to die, if my baby dies. The bereaved threaten to take all of our "ifs" away.

Years ago, on the phone to my long-widowed grandmother, I was bellyaching about having a small child and never ever having any time alone. Between my work-at-home husband and my baby, I was going mad for lack of solitude. She reassured me with cronish honesty that my life wouldn't be this way for ever.

You will be alone again, she said, you will have all the time in the world to yourself one day. I couldn't get off the phone fast enough.

We want to avoid the brutality of death at all costs. And one of the ways we do this is to shoot death's messenger. A recent comment posted on The Conversation about Helen Garner's latest work, referred to her as "ghoulish" for her focus on death and dying. It's an interesting choice of words.

Ghouls are meant to be disgusting creatures who feed on the corpses of the dead. Ghouls remind us of how thin the line is between our lives and the grave. When they knock on our doors at Halloween we're supposed to scream in fright and offer them sweet things to buy them off, in the hope they'll settle back down in their tombs and won't come again to bother us. But they are sure to return, they always do.

Since the death of my brother 43 years ago, a great deal has changed for the better in our understanding of grief. If he were dying today, we would not be asked to leave the hospital when the short window of visiting hours was over, leaving him alone and us bereft.

My parents would not have to field suggestions that perhaps a funeral is no place for a child. He would be included in a relative's rendition of our family tree, instead of left off in order to avoid being "morbid". We would be offered counselling and no one would suggest the birth of my sister would make it better, as if she was some kind of human spare tire.

And of course this would all have been better. Immeasurably so.

But what is still so hard for us to face, is that his death, like all unwanted deaths really, would still have been an unmitigated disaster. It still would have hurt like hell. It would still have opened a door that could never fully be closed again.

And maybe that's the grief work we have yet to do as a culture. To make more room for the ghouls that live among us and find their way into all of our houses, one day, bringing grief that takes its own sweet time to soften.

Some quotes on Grief

"The darker the night, the brighter the stars; the deeper the grief, the closer is God!"

— Fyodor Dostoyevsky, *Crime and Punishment*

"To weep is to make less the depth of grief."

— William Shakespeare

"Grief can be a burden, but also an anchor. You get used to the weight, how it holds you in place."

— Sarah Dessen, *The Truth About Forever*

"Grief is not as heavy as guilt, but it takes more away from you."

— Veronica Roth, *Insurgent*

"Only people who are capable of loving strongly can also suffer great sorrow, but this same necessity of loving serves to counteract their grief and heals them."

— Leo Tolstoy

"So it's true, when all is said and done, grief is the price we pay for love."

— E.A. Bucchianeri, *Brushstrokes of a Gadfly*

"Youth offers the promise of happiness, but life offers the realities of grief."

— Nicholas Sparks, *The Rescue*

PART 5

In the Churches



Left: meeting of CICC President and General Secretary in Sydney, March 2012, followed by tucker time Sydney style.



Some of the Mamas of Avarua Ekalesia, 2008 (photos by Tekura Potoru)



More tucker time Melbourne style (left – Sept 2008, photo by the CICC GS) and Cairns style (right – Sept 2014, photo sent in by Liz Tepania)

From the CICC General Assemblies of 2005 (left column) and 2009 (right), both held in Rarotonga



PART 6

Exposition of the Apostles' Creed Akamaramaanga no runga i te Akarongo o te au Aposetolo

PART 11 (continued from the last newsletter)

ARTICLE 7

From thence He shall come to judge the quick and the dead

This clause of the Creed points to the future. As those who saw Jesus ascend stood gazing up, two heavenly messengers in white apparel appeared and said to them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus Himself often warned the disciples that the time was at hand when He should leave them and return to His Father, but that His departure was not to be final, for He would come again to gather all nations before Him, and to judge the quick and the dead. He comforted them by the statement that His going away was expedient for them. "I go to prepare a place for you." "I will come again, and receive you unto myself." But the return was not to be only for the reception of the faithful into His kingdom and glory, but for judgment upon all mankind. "The Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

The time of Christ's return to judgment has not been revealed. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The first Christians looked for it with joyous expectation, believing that their Lord and Master would speedily appear and redress their wrongs. Cruelly persecuted by Jew and Gentile, it is no wonder that Apostles and other believers associated the second advent with emancipation and victory, and termed it "That blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." Under the influence of false teachers, this expectation gave rise to unhealthy excitement and consequent disorder in the Church. In his second Epistle to the Thessalonians Paul set himself earnestly to counteract their teaching. He indignantly repudiated the doctrine attributed to him, apparently in connection with a forged epistle, and he supplied a test by which the genuineness of his letters might be proved.

The mistake of the Thessalonians has often been repeated. Attempts have been made to fix the time of the Lord's second coming, and the work of predicting goes on busily still. Enthusiasts and impostors have been more or less successful in finding credulous followers. Again and again the progress of time has falsified such predictions, but would-be prophets have not been discouraged by the blunders of their predecessors.

All men, quick and dead, are to be brought before the Judgment-seat, the faithful that they may be raised to everlasting blessedness, and the wicked to be dismissed to everlasting punishment. Paul describes the events of the great day of Christ's appearing as it will affect the saints. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." He gives a similar description to the Corinthians: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "He commanded us to testify," says Peter, "that it is he which was ordained of God to be the Judge of quick and dead." And Paul writes to Timothy that "the Lord Jesus Christ shall judge the quick and the dead at his appearing."

The most awful descriptions of the Judgment, as it will affect the wicked, are given by the Lord Jesus Himself. In Matthew 25 we have a series of images, in which the terrors of the "great day of the Lord" are set forth. The virgins that go out to meet the Bridegroom, the servants with their talents, the Judge dividing all brought before Him as a shepherd divideth the sheep from the goats, are warnings of the certainty and severity of judgment, and of the doom reserved for the ungodly.

"The Father judgeth no man, but hath committed all judgment unto the Son." As God, He has all things naked and open before Him. As man, He became subject to human conditions, and was in all points tempted as we are, yet without sin. Our Judge knows our frame, our temptations, our weakness, our difficulties; and in the Judgment, as in His life on earth, He will not break the bruised reed, or apply to men's conduct a harsher measure than they have merited. Judgment will begin at the house of God, and sentence on the ungodly will be severe in proportion to knowledge, privilege, and opportunity.

Men will be judged by their works, and in this doctrine of Scripture there is no opposition to that of justification by faith. Men cannot be justified by their own works, but if Christ be in them and the Spirit of God dwell in their hearts, then, being dead to sin, they follow holiness. The distinction between the children of God and the children of the devil is this, that the former class bring forth the fruits of righteousness, and the latter the fruits of sin. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. "In the Judgment the works of every man shall be brought to light, whether they be good or evil. "There is nothing covered, that shall not be revealed; and hid, that shall not be known." The just shall be rewarded, not on account of their good works, but because of the atonement and righteousness of Christ; yet their works will be the test of their sanctification and the proof that they are members of Christ and regenerated by His Spirit.

ARTICLE 8

I believe in the Holy Ghost

The eighth article of the Creed declares belief in the third Divine Person, the Holy Ghost. The words "I believe," implied in every clause, are here repeated, to mark the transition from the Second to the Third Person of the Trinity.

While this doctrine underlies all the teaching of the Old Testament Scriptures, it was yet in a measure not understood or realised by the Jews, and as Christ came to make known the Father, so to Him we owe also the full revelation of the Holy Spirit. Prophets and Psalmists had glimpses of the doctrine, but they lived in the twilight, and saw through a glass darkly many truths now clearly made known.

While we speak freely of spiritual life, our conception of it is so vague that we are apt to overlook, or to regard lightly, the work of the Holy Spirit in redemption. The disciples of John whom Paul met at Ephesus believed in Jesus and had been baptized, and yet they told the Apostle that they had not so much as heard whether there was any Holy Ghost. John tells us that even while Jesus was on earth the Holy Ghost was not yet given, because that Jesus was not yet glorified.

That the Holy Ghost is a Person, and not, as some hold, a mere energy or influence proceeding from the Father, or from the Father and the Son, is apparent from the passages of Scripture which refer to Him. An energy has no existence independent of the age but this can not be maintained with reference to the Holy Ghost. He is associated as a Person with Persons. In the baptismal formula and in the apostolic benediction the Holy Spirit is spoken of in the same terms as the Father and the Son, and is therefore a Person as they are Persons. He is said to possess will and understanding. He is said to teach, to testify, to intercede, to search all things, to bestow and distribute spiritual gifts according to His will.

The Holy Ghost addresses the Father, and is therefore not the Father. He intercedes with the Father, and so is not a mere energy of the Father. Jesus promised to send the Spirit from the Father, but the Father could not be sent from or by Himself. It is said that the Spirit when He came would not speak of Himself a statement that cannot apply to the Father; and while Christ promised to send the Spirit, He did not promise to send the Father.

The Holy Ghost is not the Son, for the Son says He will send Him. He is "another Comforter," who speaks and acts as a person. The Holy Ghost said, "Separate me Barnabas and Saul for the work where-unto I have called them."

The arguments for the distinct personality of the Holy Ghost prove also that He is God. The baptismal formula and the apostolic benediction assume His Divinity. The words of Christ with reference to the sin against the Holy Ghost imply that He is God, and Peter affirms this doctrine when, having accused Ananias of lying to the

Holy Ghost, he adds, "Thou hast not lied unto men, but unto God." Paul also asserts it when, in arguing against sins of the flesh, he affirms that the body is the temple of the Holy Ghost, and also declares of it that the temple of GOD is holy. Divine properties are ascribed to the Holy Spirit.

Thus **Omnipotence** is attributed to Him "The Spirit shall quicken your mortal bodies", **Omniscience** "The Spirit searcheth all things", **Omnipresence**. "Whither shall I go from thy Spirit?" Divinity is attributed to the third Person in the statement that "holy men of God spake as they were moved by the Holy Ghost," taken in connection with the other statement, "all Scripture is given by inspiration of God."

Jesus was conceived by the Holy Ghost, and, because of this, though born of a woman, He was in His human nature the Son of God. "The Holy Ghost shall come upon thee...therefore also that holy thing which shall be born of thee shall be called the Son of God." Each of the three Persons has part in the work of redemption. The Father gave the Son, and accepted Him as man's Sinbearer and Sacrifice; the Son gave Himself, and assumed human nature that He might suffer and die in the room and stead of sinners, and the Holy Ghost applies to men the work of redeeming love, taking of the things of Christ and making them known, till they produce repentance, faith, and salvation. The Father's gift of the Son and the Son's sacrifice of Himself are of the past; the work of the Holy Spirit has gone on day by day, ever since the risen and glorified Redeemer sent Him to make His people ready for the place which He is preparing for them. It is through Him that we understand the Scriptures, and receive power to fear God and keep His commandments. He comes to human hearts, and when He enters He banishes discord and bestows happiness and peace. Then with the heart man believeth unto righteousness, and the fruits of the Spirit are manifested in his life. The love of the Father and the redemption secured by the Son's Incarnation and Passion fail to affect us if we have not our share in the Spirit's sanctification. There is a sense in which the Holy Ghost comes nearer to us, if we may so speak, than the other Persons of the Godhead.

If we are true believers, the Holy Ghost is enthroned in our hearts. "He dwelleth with you, and shall be in you."¹ Our bodies become the temples of the Holy Ghost. It is through Him that the Father and the Son come and make their abode in the faithful. We are made "an habitation of God through the Spirit." "If any man have not the Spirit of Christ, he is none of his." When we consider the work He carries on in convicting men of sin, of righteousness, and of judgment, and in converting, guiding, and comforting those whom He influences, we can understand that it was expedient for us that Christ should go away, in order that the Comforter might come. If we are receiving and resting on Jesus as our Saviour, then His Spirit is within us as the earnest of our inheritance. His presence imparts power such as no spiritual enemy can resist.

How different were the Apostles before and after they had received the gift of the Spirit! One of them who, before, denied Christ when challenged by a maid, afterwards proclaimed boldly in the presence of the hostile Jewish council, "We ought to obey God rather than men." Those who, when He was apprehended, had forsaken Him and fled, gathered courage to brave kings and rulers as they preached salvation through Him. The disciples, who, in accordance with Christ's injunction, awaited the descent of the Spirit, were on the day of Pentecost clothed with power before which bigotry and selfishness passed into faith and charity and self-surrender; and there was won on that day for the Church a triumph such as the might of God alone could have secured a triumph which the ministry of the Spirit, whenever it is recognised and accepted, is always powerful to repeat and to surpass.

All good comes to man through the Spirit. Every inspiration of every individual is from Him, the Lord and Giver of light, and life, and understanding. Every good thought that rises within us, every unselfish motive that stimulates us, every desire to be holy, every resolve to do what is right, what is brave, or noble, or self-sacrificing, comes to man from the Holy Ghost. He is instructing and directing us not only on special occasions, as when we read the Bible or meet for worship, but always, if we will listen for His voice. His personal indwelling in man, as Counsellor and Guide, is the fulfilment of the promise "I will dwell in them, and walk in them." "He will guide you into all truth" is an assurance of counsel and victory that is ever receiving fulfilment, and that cannot be broken.

(Part 12 continues in the next newsletter)



(This is a 16-part series compiled by Rev. Vaka Ngaro, former Principal of the Takamoa Theological College, Rarotonga, Cook Islands. The full document containing all 16 parts can be emailed to whoever wants a copy; email the editor of this newsletter on ciccgs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently caretaker minister for the Avarua Ekalesia, Rarotonga).



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