



Cook Islands Christian Church

Newsletter 52 December 2013

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



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CICCGA
2013



The 30th CICC General Assembly recently held in Melbourne, Australia, was a winner for all stakeholders.

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CICC NUTILETA 52

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 taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 52.

To tatou manako maata ei akaaravei ia tatou, e manako tei tau i toku irinakianga ki te vaerua o te ra anauanga o to tatou Atua ko lesu Mesia ta tatou e akavaitata atu nei. Teia ta Luka i tata, 1.32,33, "*Ka maata aia, e ka tuatuaia i te Tamaiti na Tei Teitei: e na te Atua ra, na te Atua e oronga mai i te terono o tona metua o Davida nona. Ei iaia te au i te kopu tangata o lakoba e tuatau ua atu, kare rava ia e kore tona basileia.*" Mei roto mai i te Good News Bible, "*He will be great and will be called the Son of the Most High God. The Lord God will make him a king, as his ancestor David was, and he will be the king of the descendants of Jacob forever; his kingdom will never end.*"



The birth of Jesus Christ – Google images

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 taokotaiaanga 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, etc.) – te ka riro ei pumaanaanga kia tatauia. Tei runga katoa ratou i te website a te CICC, koia te www.cicc.net.ck

2. 30th CICC GENERAL ASSEMBLY, MEBLOURNE, OCTOBER 2013

A akakoromaki mai te katoatoa, i te mea e, e tumu manako maata e te puapinga teia, e te vai nei tetai au tangata e tataua ana i ta tatou nutileta kare ra e marama i te reo Maori, kua manako ireira au e mea manea kia akatangi atu i teia tataanga ki roto i te rua o to tatou reo, koia te reo teatea, reo papaa i na tetai pae ei. Te aere nei oki ta tatou nutileta takapini i teianei ao na runga i te internet, e pera ratou ara atu i te 800 e tae nei ki runga i ta ratou au emails. Kua maata katoa oki te uki ou i teia tuatau e maru ake ratou – pera tetai aronga mamaata rai o tatou – i te reo papaa, no reira te tuku iatu nei te akakitekiteanga no runga i te uipaanga maata tei raveia ki Melbourne i nga marama i topa, na roto i te reo papaa no te au

tumuanga i taratara iatu i runga nei. Kotou e tatau putuputu ana i ta tatou nutileta, ka kite kotou e i roto i te numero 40 tei tukuia ki vao i roto ia Titema 2011, kua pera katoa te tataanga i te uipaanga maata tei raveia ki Aitutaki i roto ia Okotopa 2011, kua tata katoaia na roto i te reo papaa. No reira vaoo marie atu i toou pare Maori, aao mai i te pare o te porenā, ka tatau ei koe i teia tuanga o ta tatou nutileta.

IN THE BEGINNING

The 30th Biennial General Assembly of the Cook Islands Christian Church (CICC) was held in Melbourne, Australia, during the week 13-20 October 2013, the first time to be held outside of the Cook Islands. It all started back in 2008 during a workshop visit to Melbourne by 3 CICC Executive Council members; Nga Mataio (CICC General Secretary), Oki Teokoitu (CICC Treasurer), and laveta Short (CICC Legal Adviser). At the end of that workshop which was attended by representatives of the Australia CICC Council, the idea – a challenge in way – of Australia having a go at hosting a future CICC assembly, was put on the table by the 3 visiting Executive members for the Australian CICC parishes to ponder over.



It was in the above CICC Australia Council Meeting in September 2008 that the visiting EC members from Rarotonga put across the idea – a challenge in way – of Australia hosting a future CICC assembly. Five years later, the dream became a reality. Members in front of what used to be the old Clayton Uniting Church Hall at the time, which was rebuilt in 2010 by UCA. Photo from the collection of N. Mataio.

The idea certainly stirred a lot of interest and discussion amongst members of the CICC Australia parishes and in the 2009 assembly held in Rarotonga, the Australia CICC Council put in a bid for Melbourne to host the 2013 assembly, i.e. 2 assemblies later. The 2009 assembly gave its endorsement in principle to the suggestion, and asked that a proper programme proposal for the assembly be submitted to the 2011 assembly. This was done by the chairman of the Victoria planning committee, Rev. Mata Makara, in the 2011 assembly. The proposal was well received by the assembly which subsequently gave its endorsement and blessing. The road to Melbourne was therefore a reality.

PREPARING FOR THE EVENT

Endorsement of the proposal by the 2011 assembly paved the way for the CICC Australia Council, in particular the Melbourne-based assembly planning committee chaired by Rev. Mata Makara, to follow up and finalise arrangements pertaining to the 2013 assembly. Coordination of the huge task was done between the CICC General Secretary based at the CICC Head Office in Takamoa, Rarotonga, Cook Islands, and the chair of the planning committee. Others involved in the regular communication between November 2011 and early October 2013, included Rev. Eddie Dean (chair of the Victoria CICC Council for 2013), Faye Sanderson (Mama Paeru) of the CICC/Uniting Church at Clayton, and Liz Tepania of the Ekalesia Clayton. Face-to-face discussions between the General Secretary and the planning committee also took place on 2 occasions between 2012 and 2013. Some of the important tasks that needed to be in place include the following:

- ✓ Accommodation, transport, catering for the assembly delegates
- ✓ Printing in Melbourne of all assembly reports and documents emailed from Takamoa
- ✓ Airport transfers (pick-up on arrival, drop off for departure)
- ✓ IDs, stationery, venues for both the assembly and workshop days
- ✓ Confirmation of workshop topics and resource persons
- ✓ Confirmation of the week-long programme
- ✓ Confirmation of invited guests and partner organisation representatives

Following confirmation of the logistical arrangements, the CICC Head Office in Takamoa, Rarotonga, then issued/emailed to all CICC parishes and its partner organisations on 1 November 2012, a detailed 16-page “**Background Information**” document pertaining to the assembly, including the assembly programme and an attendance confirmation form. Given the technological advances in this day and age, all participants were requested to make their own travel arrangements based on the publicised assembly dates. Everyone did this with minimal hassles.



The assembly planning committee held several preparatory meetings since 2009. Some of those meetings included CICC Executive Council members from Rarotonga, like the above two held in April 2012 at Noble Park (left), and in March 2013 at Clayton (right).

ARRIVING IN MELBOURNE

Participants started arriving into Melbourne a week prior to the assembly, partly for personal reasons. The bulk arrived on Friday 11 & Saturday 12 October, in time for registration on Saturday. Except for those who organised their own, airport transfers were kindly provided by the hosting community. Depending on traffic, it took on average 45 minutes from Clayton, the centre point for the assembly, to the airport. It is important to note that travel by the assembly delegates to/from Melbourne was not done as a team or in a group for the simple reason that people took the opportunity to make detours prior to, and after the assembly, to visit families and friends along the way. Given this preferred kind of movement, it was therefore not possible to organise travel collectively.

REGISTRATION

This took place all-day on Saturday 12 October at the Clayton Uniting Church Hall which is attached to the Clayton Uniting Church, venue of the Clayton parish of the Cook Islands Christian Church. The process involved participants confirming to the secretariat their presence according to the filled-in registration forms sent to Takamoa previously, and being issued with identification cards, stationery and assembly documents. Except for some minor issues (last minute change of names, etc.), registration went well and according to schedule. As has been in past assemblies, delegates tend to bring in payments for annual fees, publications, etc., so this also gets to be processed and receipted on the spot.

Secretariat support staff – Nga Mitiau-Manavaikai and Tina Akama from the head office in Rarotonga – were the ones behind the registration desk who handled up to 250 delegates, observers and partner organisation representatives to the assembly. Incidentally, these were the same ladies who handled the 2007, 2009 and

2011 assembly registrations, so they knew pretty well the process and were thus chosen to do the 2013 assembly as well.



Scenes during registration, Saturday 12 October 2013, Clayton Uniting Church Hall, Melbourne

ACCOMMODATION

Almost all delegates were accommodated at the **Ibis Budget Motel** in Dandenong on a shared-room basis. Although the rooms were a bit small for some and the motel common room had restrictions on the timing of its use, overall delegates found it convenient and comfortable. A few delegates chose to stay with friends and relatives – in some cases the friends/relatives wanted this to be the case. Either way, it did not pose any issues insofar as managing the assembly was concerned. What probably became an issue for their hosts, however, was transport to/from the assembly venues.



The Ibis Budget Motel in Dandenong, Melbourne, where the assembly delegates were housed. Comfortable and air conditioned with TV, there were no major complaints to talk about.

TRANSPORT

Transport to/from the meeting/workshop/dinner venues were well organised. Up to 8 buses including a minivan were available to move the delegates around. The drivers were dressed appropriately so that it is hard to miss them or not see where they are. They stuck to their schedules right throughout the 10 days duration of the assembly. Well-mannered and timely, these aspects were certainly in-built into their system. There was absolutely nothing to talk about as regards deficiencies in the way they executed their tasks.



To Liz Tepania, transport coordinator (left), timing is of paramount importance. Here outside of Ibis Budget Motel which accommodated the assembly delegates, she makes this point loud and crystal clear.



The boys behind the wheels who makes life and movement around for the delegates easy and convenient. Job well done boys, congratulations.



OPENING OF THE ASSEMBLY



The 30th General Assembly of the CICC was opened with a special service on Sunday 13 October in the Clayton Uniting Church, a facility that is used almost exclusively by the Cook Islands Uniting Church Clayton, a part of the UCA Parish of Balkara, otherwise known as the CICC Clayton Ekalesia as per the partnership agreement between the two denominations. An estimated 500 people were in attendance, filling both the church itself and the adjacent hall. This number comprised of the official assembly delegates, observers, representatives of partner organisations, members from the other CICC branches in Melbourne, representatives of the different Cook Islands church denominations and community organisations in Melbourne, and other invited guests. In the hall, a large video screen enabled the audience to view in real time, the order of service taking place inside the church, thanks to the ever-increasing capability of the information technology that is very much part and parcel of the way we do things in this day and age.



UCA President, Rev. Dr. Andrew Dutney, was given the honour of delivering the opening sermon based on the reading of the day, i.e. Psalms 87. One thing that captured the attention of a number of church-goers on the day, including the writer of this article, was his simple down-to-earth approach and format in explaining the reading to the audience. He divided his sermon into 3 main parts/questions: (1) What is behind the text, (2) What is inside the text, and (3) What is in front of the text. Using this format, he covered the background and environment in which the story took place, the actual events that took place as portrayed by the reading, and the application of the reading to us today and going into the future. I am convinced that his approach and sermon went down pretty well with the attentive audience.



UCA President, Rev. Dr. Andrew Dutney

After the opening service, a big feast was held inside the Clayton Town Hall which is a 10 minutes' walk from the church. The UCA President and I decided that the drizzling showers after the opening service was not enough incentive for us to get into the bus for the short drive, so we, together with heaps of others, took the strolling option. Someone was actually kind enough to lend us an umbrella just in case. The elaborate, sumptuous and appetizing lunch – which looked like 3 lunches squeezed into one – was kindly put up by the 7-member branches of the Victoria CICC Council, comprising Dandenong, Noble Park, Clayton, Reservoir, Hampton Park, Frankston and Mulgrave. Willie John, representative on the CICC Executive Council for the overseas branches, was given the honour of acknowledging the feast on behalf of the assembly delegates.



Lunch after the opening service, at the Clayton Town Hall

CATERING

Catering, well that is really something to talk about. One of the things the Tahitian representative said in his presentation was “*trop manger*,” translated into English, “*too much eating*,” and into Cook Islands Maori, “*kua rahi roa na kai mone nei*.” That really is a good way of summing up that aspect of the assembly. In every meal that delegates took – be it breakfast, morning tea, lunch, afternoon tea, dinner – there was never any shortage of variety and quantity. The only thing that may have been short was the size of the stomachs of the delegates. Sometimes it was difficult to distinguish between breakfast, lunch and dinner, because they all look the same as far as the amount, quality and variety of



food were concerned. Wherever the meals were taken – be it at the Clayton Uniting Church Hall, Clayton Town Hall, at the workshop venues, in the restaurants, The hosting community really did put in a splendid job and must be tapped on the back for such a wonderful way of expressing their love and desire to cater for the assembly. Well done Victorians, you guys are certainly on the move, true to the Victoria motto of “Victoria on the Move.”



EKALESIA EAST TAMAKI BRASS BAND

Special guest artists at the assembly was the Ekalesia East Tamaki Brass Band from Auckland with the well-known Cook Islands Stevie Wonder, the one and only Nipurahi Nipu, being part of the 14-man team. They decided that they would like to add some spice to the assembly by using their talents, and paid their own way to Melbourne. It was pleasing to see that both the hosting community in Melbourne as well as the assembly itself wholeheartedly embraced the boys in white and blue, and looked after them just like any of the other 250-odd assembly delegates. Meitaki korereka to you Nipu, Danny and all the boys in your team, your presence and music were much appreciated by all.



The assembly was privileged to have the presence of the Ekalesia East Tamaki Brass Band in its midst. Led by Master Musicians Nipurahi Nipu and Danny Piho, the team provided a good range of entertainment that was music to the ears of the assembly.



DAY 1: WORKSHOP IN DANDENONG (Monday 14)

The whole day was spent on workshop which covered the following 4 subject matters:

1. Same sex marriage presented by Rev. Iana Aitau, facilitated by Bob Williams
2. Cremation presented by Rev. Joel Taime, facilitated by Tangata Vainerere
3. Healing presented by Rev. Papa Aratangi, facilitated by Ken Ben
4. Church position holders presented by Rev. Tuaine Ngametua, facilitated by Travel Makara

Participants were allocated into 4 groups with a resource person presenting the subject matter in the first morning session. Then in the second session of the morning (11.00am – 1.00pm), participants discussed and noted down important issues coming out of the presentations, to present in the 2 combined sessions in the afternoon. Facilitators were assigned to each group to assist with their data projection presentations. Specifically, the groups were requested to undertake the following:

Questions for group discussion and presentation:

1. What are the important issues for the church to take note of, and how are they impacting on the Ekalesia today?
2. Recommendations for relevant bodies (Ekalesias, church leaders, Government, traditional leaders, etc.)
3. Each group will elect a chairperson to control the discussion. The scribe will take down the notes of the discussion and prepare them for electronic presentation to everyone in the afternoon. The group may elect the scribe, chairperson or someone else to present on behalf of the group.

All groups presented their findings to the combined afternoon sessions. Electronic copies of the presentations were made available to those with computer sticks and/or laptops.



Scenes from Day 1 of the assembly; workshop held at the Dandenong Uniting Church premises.

DAY 2: WORKSHOP IN FRANKSTON (Tuesday 15)

The format of Day 1 was the same for Day 2. The whole day was spent on workshop which covered the following 4 subject matters:

1. Church planting/growth presented by Iaveta Short, facilitated by Tangata Vainerere

- | | |
|-------------------|---|
| 2. Tithes | presented by Rev. Mata Makara, facilitated by Travel Makara |
| 3. Faith | presented by Rev. Takaikura Marsters, facilitated by Bob Williams |
| 4. Church history | presented by Rev. Lelei Patia, facilitated by Ken Ben |

Participants were allocated into 4 groups with a resource person presenting the subject matter in the first morning session. Then in the second session of the morning (11.00am – 1.00pm), participants discussed and noted down important issues coming out of the presentations, to present in the 2 combined sessions in the afternoon. Facilitators were assigned to each group to assist with their data projection presentations. As in Day 1, specifically the groups were requested to undertake the following:

Questions for group discussion and presentation:

4. What are the important issues for the church to take note of, and how are they impacting on the Ekalesia today?
5. Recommendations for relevant bodies (Ekalesias, church leaders, Government, traditional leaders, etc.)
6. Each group will elect a chairperson to control the discussion. The scribe will take down the notes of the discussion and prepare them for electronic presentation to everyone in the afternoon. The group may elect the scribe, chairperson or someone else to present on behalf of the group.

All groups presented their findings to the combined afternoon sessions. Electronic copies of the presentations were made available to those with computer sticks and/or laptops.



Scenes from Day 2 of the assembly; workshop held at the Frankston Arts Centre, and the Mechanics Hall, Frankston.

DAY 3: ASSEMBLY IN CLAYTON (Wednesday 16)

The first of 3 days assembly proper was convened in the Clayton Uniting Church. The following assembly agenda items were covered:

- Minutes of the last assembly, and update on the Resolutions of that assembly

- Amendments to the CICC constitution and other remits
- Reports of the President, General Secretary and General Treasurer

A full day of business sessions ended with delegates being treated to dinner at Foodstar Restaurant, courtesy of the Cook Islands Presbyterian Fellowship.



Foodstar Restaurant, a popular spot where assembly delegates were treated for some of the lunches and dinners. Entertainers were arranged which also included some of the assembly delegates taking part.

DAY 4: ASSEMBLY IN CLAYTON (Thursday 17)

Clayton Uniting Church was the venue for the second assembly day. It was quite a full day with the following reports presented and discussed:

- Takamoā Theological College, Legal Adviser, Rarotonga CICC Council, Director of Social Welfare, Director of Evangelism, Director of Youth, Director of Publication, Bicentennial Celebrations Unit, representatives of the northern group, southern group, overseas branches, CICC women's fellowship, CICC NZ and CICC Aust councils.

After an eventful day, everyone was treated to dinner at none other than Foodstar Restaurant, courtesy of the Reservoir and Hampton Park CICC parishes.

DAY 5: ASSEMBLY IN CLAYTON (Friday 18)

This was the last business day for the assembly, and also an important one for all delegates because after 4 years, the positions of Executive Council members and Programme Directors are once again up for renewal. Agenda items for the day were as follows:

- Other matters, including confirmation of the venues for the 2015 and 2017 assemblies
- Presentations by the CICC's 5 partner organisations namely; Uniting Church in Australia (UCA), Etaretia Porotetani Maohi (EPM) of French Polynesia, Pacific Conference of Churches (PCC), Presbyterian Church of Aotearoa New Zealand (PCANZ), and the Congregational Union of NZ (CUNZ)
- Renewal of office bearers
- Closing of the business part of the assembly

With respect to the election, the assembly confirmed the following to lead the organisation for the next 4 years:

EXECUTIVE	
President	Rev. Tuaine Ngametua
General Secretary	Nga Mataio
General Treasurer	Oki Teokoitu
Legal Adviser	Iaveta Short
Rep, Ministers Committee	Rev. Joe Atirai

Rep, Northern Islands	Rev. Tereora Tereora
Rep, Overseas Branches	Rev. Oirua Rasmussen
Rep, Rarotonga CICC Council	Rev. Ngatokorua Patia
Principal, Takamoā College	Rev. Iana Aitau
Rep, Southern Islands	Tekura Potoru
DIRECTORS	
Publication	Mauri Toa
Social Welfare	Nga Teao-Papatua
Evangelism	Ken Ben
Youth	Bob Williams
Bicentennial Celebrations Unit	Tangata Vainerere

DAY 6: FREE DAY (Saturday 19)

Today is Saturday, a free day for most of the assembly delegates in terms of there being no business sessions. The day was purposefully organised as such for 3 main reasons:

1. To allow delegates time off to spend time with their relatives and/or friends, go shopping, sight-seeing, etc.
2. To allow the secretariat staff to finalise, print and distribute the assembly minutes – the latter was done in the afternoon.
3. To give time for one-on-one sessions between the Executive Council and those parish delegates who wished to talk to the council on matters and issues specific to their respective parishes. This has been a common practice in the past 3 assemblies.

Activities for the day included the following:

Morning up to lunch time

- Assembly delegates are hosted to breakfast and presentation of gifts
- Secretariat including the General Secretary finalise and print the assembly minutes

Afternoon

- One-on-one meeting between parish representatives and the Executive Council
- Free afternoon for most delegates
- Minutes are distributed; those who did not get theirs (because they were not in the one-on-one discussion sessions) got theirs the next day Sunday



Saturday 19, breakfast at Clayton Town Hall hosted by Manihiki Island

Evening

- Dinner, hosted by the Youth Council
- Concert afterwards by the Youth Council

DAY 7: CLOSING OF THE ASSEMBLY (Sunday 20)

The assembly closed its 30th session at the Clayton Uniting Church on Sunday 20. As per prior arrangement, the honour of commissioning the new office bearers was given to Rev. Jason Kioa from the UCA synod of Victoria & Tasmania. A Tongan by birth, he certainly did his task the island way which went down pretty well with the audience. After some theological reflections and words of encouragement, he dedicated first the newly elected Executive Council members, followed by the programme directors who will help man and steer the CICC boat for the next 4 years. The sermon was conducted by the new president, Rev. Tuaine Ngametua, followed by lunch at the Clayton Town Hall. All good things come to an end they say, and it was

no different with the assembly. The week-long well-organised programme by both the hosting community and the Executive Council, had finally come to an end for another 2 years.



Scenes from Sunday 20/10, the closing day of the assembly.

DAY 8: CHECK-OUT, DEPART MELBOURNE (Monday 21)

Monday 21 October was the day everyone had to check-out of the hotel. While some had already checked out and left earlier for different reasons, the bulk checked out and departed today. Some left earlier in the morning, and those leaving later, were all taken to the Clayton Church Hall where they waited for their departure times. A minority remained in Melbourne for personal reasons and were billeted out to families and friends until their designated departure dates. Overall, apart from some difficulties experienced at the check-in at the airport due to excess luggage of the delegates, thanks to the many gifts given by the hosting communities in Melbourne, the check-out process was relatively problem-free.

OUTCOMES OF THE ASSEMBLY

The outcomes of the discussions on those matters covered in the assembly are recorded in the assembly minutes which also included the resolutions, names of those who attended the assembly, as well as the assembly programme. Hard copies were distributed on Saturday afternoon 19 and Sunday 20 October, and soft copies downloaded onto the flash sticks of those who brought one. The minutes was also emailed to all Ekalesias on Wednesday 29 November.

IMAGES OF THE ASSEMBLY

VIZPRO, an audio visual production company owned by some young Cook Islanders in Melbourne under the supervision of Travel Makara (son of Rev. Mata Makara) recorded a lot of the assembly events in terms of digital photos and a professionally produced digital versatile disc (DVD). A set of over 1,200 digital photos were kindly given to the General Secretary for uploading onto the computer sticks of the delegates, together with his own set of 425. But because of the limited size of most of the computer sticks, not all photos were able to be uploaded. The DVD is available at Takamoa for NZ\$40.00, or from Travel himself for A\$30.00; he may be contacted directly on fly79er@hotmail.com

STATUS OF MELBOURNE'S HOSTING

The way the assembly was hosted by the Melbourne Cook Islands community (CICC, other denominations, individual islands) in terms of accommodation, meals, transport, and other logistical arrangements, can only be described as "simply amazing," or as the grandma of music, Tina Turner, says, "simply the best." The whole organisation of the assembly and logistics were very well executed to the extent that as far as hiccups and other negative aspects were concerned, there were really nothing worth talking about. It should not be forgotten that the other CICC branches in Queensland and NSW also contributed financially to the hosting of the assembly.

As a result of how the participants were treated, departure was certainly very emotional for almost everybody. No doubt people left Melbourne completely satisfied with the way things were organised by the hosting community for the benefit of the participants themselves in particular, and the assembly in general.

Straight after the assembly, the Takamoa Head Office issued a communiqué acknowledging once again the great contribution by the hosting community to the success of the assembly. The communiqué, sent on Tuesday 22 October, a day after arrival back to Rarotonga of the General Secretary, was addressed to both the CICC Australia Council chairman (Rev. Mata Makara) and the chairman of the CICC Victoria Council (Rev. Eddie Dean) and copied to all Ekalesias.

THE LAST WORD

There is really nothing else to say, apart from the usual thankyou very much to the brothers & sisters in Christ based in Melbourne and elsewhere, for going out their way in ensuring the success of the assembly. Mission accomplished for sure, I'd say. Thumbs up as portrayed by the 2013 Victoria CICC Council chairman, Rev. Eddie Dean. Meitaki korereka, tankiu too mus in Pidgin, merci beaucoup in French, maururu roa in Tahitian, faafetai lava in Samoan, malo lelei in Tongan, vinaka vakalevu in Fijian, ich danke Ihnen sehr in German, muchas gracias in Spanish, fakaaue lahi in Niuean, dōmo arigatōgozaimashita in Japanese – and so the list goes on. May the memory of the 30th assembly live on for all time to come. 2015? Back to Rarotonga, to be hosted by the Wild West, Ekalesia Arorangi.



Write-up by Nga Mataio (left), CICC General Secretary; photos by Nga Mataio & Travel Makara (right) of the Ekalesia Clayton, Melbourne, Australia.



3. 2014 YOUTH CONVENTION KI ATIU

Kia orana. Mei tei akaoti ia i roto i te Uipaanga Maata ate Māpū tei rave ia i te marama ia Aperira 2012, e reta akakitekite teia no runga i te Uipaanga Maata e tu mai nei a teia mataiti ki mua 2014.

MANAKO NUI (Theme)

“AKAMANA ITE MAPU KIA PIRI KITE MESIA I TEIA TAU MANO OU” “EMPOWER YOUTH TO RECONNECT TO CHRIST THIS 21st CENTURY”. 2 Korinetia 5: 20 “E teia nei e karere matou na te Mesia, mei te mea e te ako nei te Atua i te tangata ia matou nei, te tu matou note Mesia, i te akoanga atu anga i te tangata, e akaongi kotou kite Atua”. “Now that we are ambassadors for Christ, as though God did implore you by us, we pray you in Christ's stead. Be reconciled to God”

TUATAU OTE UIPAANGA

Kua oti i te Ekalesia e te au Māpū o Atiu i te akapapu i te tuatau e rave ia ei te Uipaanga ate Māpū, koia oki ka rave i a te reira i te epetoma mua i te orote o te apii i te Kuki Airani nei. Ka akatuera ia te reira i te Tapati ra 20 no Aperira e ka topiri i te Tapati ra 27 no Aperira 2014.

PEAPA RETITA

Tena te peapa retita tei tuku iatu e tei kapiti katoa iatu ki muri i teia reta. Ka anoano ia te au Arataki ete au māpū katoatoa te ka tere kite Uipaanga, kia akaki i te peapa retita, e kia akaoki ia mai te reira kiaku i mua ake ite Varaire ra 22 no Nomea 2013. Te tumu ka anoano viviki ia ei te peapa retita, kia rauka mai tetai numero note kimi ravenga kite Air Rarotonga e penei kite Ona ote Paī Tai (Pa Enuā Tokerau) note moni tutaki ote patete. Te rua, ei tauturu ite au Arataki ete Ekalesia Atiu i ta ratou parani anga no te akonokono ite Uipaanga ate Māpū.

TUATAU TERE ANGA KI, E MEI ATIU

Ka akamutu te tau mua ote apii ite Paraparau ra 17 no Aperira 2014, e kote Varaire ra 18 no Aperira e Good Friday te reira ra. No reira ka akanoo ia te rereanga pairere kia tae te katoatoa ki Atiu i rotopu ite Paraparau ra 17 ete Manakai ra 19 no Aperira. No te Pa Enuā Tokerau, me ka anoano kotou ite teretere mai na runga ite Paī Tai, kia akakite mai kia rauka ite uriuri manako kite Ona ote Paī, kia akatika ite apai ia kotou ki Atiu. Ka akanoo katoa ia te tuatau note okianga mai mei Atiu akamata ite Monite ra 28 no Aperira no te katoatoa (Overseas, Northern Group, Southern Group). Mei teia te tu, ko te au māpū mei te Pa Enuā Tokerau, ka pairere kotou ki Rarotonga tiaki atu ei ite paī note akaoki ia kotou ki to kotou enua.

NGAAI NOO ANGA I ATIU

Tei oti ite akanooia i teia ra, ka noo te katoatoa (Arataki ete māpū) ki roto ite au Are Uipaanga ote au Tapere/Oire, mari ua kote au Akatere (Executive) ka noo ki roto ite Are Apii Tapati, e ko te au Tavini ote Atua, ka noo kite kainga Orometua. Te uri katoa ia nei ra te manako no te aua Apii o Enuamanu ei ngaai noo anga note katoatoa, e no te rave ite au angaanga katoatoa ote Uipaanga. Ka akapapu ia mai ra teia manakonako anga a teia au ra ki mua.

POROKARAMU

Kua topiri iatu ki teia reta te porokaramu tamanako, kare ra au i manako e, e tieni anga nui tetai mei teia tei tamanako ia. Inara, ka oronga iatu te porokaramu pāpū a teia au ra ki mua i mua ake ite Uipaanga. I te aiai Tapati mua ite ra 20 no Aperira, kote au Arataki ete te au māpū te ka tere mai mei roto ite au Ekalesia, ka anoano ia kotou kia akapapa ia kotou i mua ake ka tere ei ki Atiu no tetai au akatutu anga (musical dance, drama etc) no te concert. Ko te au tuanga no te apii, te ripoti ete uipaanga, ka rave ia te reira ite tuanga ote popongi. I muri ake ite katikati avatea (lunch) e tuatau teia tei akanoo ia no te turoto i tetai au ngaai puapinga i runga ite enua, mei te ngaai i tae ei te Evangelia ki runga ite enua, te ngaai i apii ei a Papehia ite iti tangata e tae uatu ki tetai au marae e te vai atura tate au Arataki ete Ekalesia ka akanoo kia turoto ia ete māpū.

I te Ruitoru ra 23 no Aperira ite aiai, e tuatau teia tei tamanako ia kia rave te au Pupu i tetai au kimianga moni (night market), ko te moni ka rauka mai, kia riro te reira ite tauturu i tetai ngaai ote Uipaanga, me karee i tauturu ite Putuputuanga Māpū o Atiu, me kare te Ekalesia. I te Varaire ra 25 no Aperira, ka rave ia te Pure Vaeau (ANZAC) ite popongi mamaiata. I te reira ra katoa ka rave ia te akararangi anga ite toka o Papehia te ka akamanea ia a teia au ra ki mua. I te reira ra katoa e rave ia ei te akamaara anga ite 70 mataiti ote Boys' Brigade o Atiu. I muri ake i teia au angaanga katoatoa, e porokaramu tetai tei akanoo ia, i Atiu akakite ia atu ei te reira kite katoatoa. I te Manakai ra 26 no Aperira, ka turoto atu te māpū ite ana ko Ana Takitaki e i muri no tetai tuatau tamataora ite pae tai. No te tuanga ote aiai Tapati openga ra 27 no Aperira, ka anoano ia te au Pupu (Groups) ite akapapa ia kotou note tuanga ote concert.

MONI RETITA

Ka rave ia te retitaanga ite katoatoa ate Manakai ra 19 no Aperira 2014 ki ko ite Are Apii Tapati akamata ite ora 8:00 ite popongi. Ko te moni no te retita e \$30.00 ite mema okotai, I reira oronga iatu ei taau folder note au ripoti ete au peapa note au apii te ka rave ia ite tuatau ote Uipaanga.

RIPOTI

Ka anoano ia te au ripoti ate au Putuputuanga kia pou mai kiaku i te Varaire ra 31 no Tianuare 2014, kia rauka ite akanoonoo ite reira note Uipaanga. Kua topiri iatu ki teia reta te akanoonooanga no te au ripoti. Ko te Ripoti – A, nate au Putuputuanga teia o Rarotonga, ka ripoti takitai mai te au Putuputuanga. Ko te Ripoti – B, nate au Pa Enuā e pera kotou ite au Patireia i vao ake ite Kuki Airani.

PEAPA APII

Ka anoano ia te au peapa apii (handout/power point slide) kia pou mai kiaku mei ko mai ite au Puapii ite Varaire ra 28 no Peperuare 2014.

PIRIARO

Te akanoonoo ia nei tetai piriaro (polo) no te Uipaanga te ka riro e nate te Tipatimani ote Māpū teia e rave mai. Ka akakite iatu a teia au ra ki mua te moni note piriaro me oti mai te reira. I te tuatau ote retitaanga e oronga ia atu ei te piriaro me tutaki ia te reira i mua ake, me kare i te ra tikai ote retita.

MONI NOTE 200 MATAITI

E karere akamaara teia, mei tei akatika ia i roto ite Uipaanga 2012, kia tutaki mai i te \$50 (annual contribution) me tae kite tuatau ote retita. E \$50 e Putuputuanga Mapu Ekalesia (for all youth groups in the Ekalesia, not separate) te ka tuku ia ki roto ite moni akaputu (investment) no te 200 mataiti.

KAKAU

Ko te Kakau note Pure Akatueraanga ete Topirianga ite Tapati ra 20 ete Tapati ra 27 o Aperira, e teatea ete kerekere. No te tane e piripou roa e note vaine e pirikoti (skirt) kerekere. Inara, me e au Putuputuanga Māpū tetai e kakau vaito (uniform) to kotou, ka āriki ia te reira me kua tau note Are Pure. Kare e akatika ia te Piriaro. No te nga pureanga crusade ete concert, kote kakau, kote piriaro ote convention. I te tuatau ote apii me kare ote uipaanga, ka akatika ia te māpū tane ite aao ite piripou poto (shorts) tei tau note akakoroanga ete kakau tau. Ko te au māpū tamaine, ka anoano ia kotou kia aao pirikoti, ka akatika ia ra kotou kia aao piripou poto na roto ake i to kotou pirikoti ete kakau tau. I te tuatau ote kaiti (breakfast) ete kaimanga ite aiai (Dinner), ka akatika ia te katoatoa kia aao i te kakau tau note akakoroanga. Te akamaroiroi katoa ia nei te au māpū i roto ite Putuputuanga Uniform kia apai katoa i to kotou au rakei (uniform) note Pure Vaeau (ANZAC). Ko te toenga ote au māpū, ko to kotou kakau koia te piriaro ote Convention.

OROTE TUTAKI

Kia tika katoa ite au Arataki ete au māpū e angaanga nei nate Kavamani ite Kuki Airani nei, kia akakite katoa mai ite au Tipatimani ote Kavamani ta kotou e tavini nei me kare e angaanga nei, kia rauka katoa ite tuku i tetai patianganga no tetai orote tutaki (special leave) no te tuatau ote uipaanga. Ko kotou e angaanga nei nate au Kamupani Kimi Puapinga (Private Sector) e pera kotou no te au patireia i vao ake ite Kuki Airani, kare teia orote tutaki e rauka kia oronga ia kia kotou. Teia te patianganga akaaka, kia taporoporo meitaki i to kotou orote (leave) kia rauka ia kotou kia tae mai kite uipaanga.

TAOPENGA

Irinaki au e ka riro te au manako tei oroanga iatu i roto i teia Peapa Akakitekite ei tauturu ia kotou te au Arataki ete au māpū no te akateateamamaoanga ia kotou no teia Uipaanga Maata nate Māpū. Kia tauturu mai te Atua ia kotou katoatoa. Te Atua te Aroa,



Tataia e Bob Williams, Akaaere, Tipatimani o te Mapu

4. NUKU I RAROTONGA NEI

I te Monite ra 28 o Okotopa i topa ake nei, kua akamaara te Rarotonga Konitara Ekalesia i te ra taeanga Evangelia o te Kuki Airani nei tei matauia i te kapiki e ko te Nuku. Kua raveia teia ki te aua o te Apii Takitumu i Matavera, tei matauia i mua ana e ko te Matavera Primary School. Eaa i raveia'i ki konei? No te mea na Matavera oki e host i te Nuku o teia mataiti; e takapini ana i te au mataiti katoatoa, no reira a teia mataiti e tu mai nei 2014, na Avarua e host i te Nuku, mei tei reira te akanoonooanga.

I te momua o teia mataiti 2013 i roto i te uipaanga mua a te Rarotonga Konitara Ekalesia, kua tukuia ki te konitara te porokaramu angaanga no teia mataiti 2013; to nga teretere apii Sabati e te mapu, ra taeanga Evangelia o Rarotonga e pera to te basileia. I roto ireira i te akanoonooanga o te porokaramu no Okotopa, kua tuaia na runga i nga Ekalesia e 6 i Rarotonga nei kia akamou i ta ratou Nuku ki runga i te au peroveta rikiriki, koia te minor prophets:

Matavera	-	Hagai
Avarua	-	Zekaria
Nikao	-	Malaki

Arorangi	-	Nahuma
Titikaveka	-	Amosa
Ngatangia	-	Obadia

Manea tikai te au akatutuanga a nga Ekalesia tei riro ei pumaanaanga no ratou tei tae i te matakitaki i teia ra maata kare no tatou ua te CICC, marira no te basileia katoa. Teia i raro nei tetai au akaraanga no te au angaanga tei raveia i te reira ra.

**Gospel Day Commemoration at Takitumu Primary School,
Matavera, Monday 28 October 2013**



Tataia, neneia e Nga Mataio

5. YOUTH STEWARD TO THE WORLD COUNCIL OF CHURCHES 10TH GENERAL ASSEMBLY, BUSAN, SOUTH KOREA, OCT/NOV 2013

An-nyeong-ha-se-yo ! From dynamic Busan, second largest city in South Korea. From the 20th of October to the 10th of November I attended the World Council of Churches (WCC) 10th Assembly that was held in Busan, Republic of South Korea. I was one of 120 stewards from around the world and one of 10 stewards from the Pacific Region that was selected to partake and assist in the assembly and its work and also to share experience of ecumenical formation.



Youth stewards of the WCC 10th General Assembly

“God of Life, Lead Us to Justice and Peace,” is the theme for the WCC 10th assembly. The theme sets the agenda for the assembly and also raises conversations about the current situation of the world and how it reflects in our context. Over 3,000 participants attended the assembly from 345 member churches, over 1,000 Korean church members and also day visitors from all over South Korea wanting a taste or experience of the assembly.

As a steward we travelled to Busan one week before the assembly, so that we can familiarize ourselves with what the assembly is all about, what takes place in the assembly and most importantly our work as stewards in helping out the committee to ensure the assembly runs smoothly. Our task includes distribution of assembly documents and headset translations, monitoring, setting up for morning and evening prayers, assisting participants with disabilities and much more.



Pacific Stewards at Culture Night



Stewards of the Worship team

I was a steward in the Worship Team, it was our duty to ensure that the worship hall is ready for morning and evening prayers, all documents are ready and handed out to participants, attend choir rehearsals just in case extra music sheets are needed, attend worship rehearsals for the next day in case delegates do not attend and we will fill in if we are needed. Life as a steward in the worship team can be quite challenging, early mornings and sometimes late nights, but the experience you gain from it is wonderful and amazing. Where else in the world can you experience different types of worship from different denominations in one setting, from an Orthodox way of worship to a Pentecost way of worship (similar to contemporary worship).

High lights for me in the worship team:

- I had the honour of working with the worship committees who have been part of WCC for some time and have been working and planning for this event for the last 7 years.
- I was given the privilege to carry the Armenian Cross, made out of gold at the opening prayer.
- I had the privilege of reading the Bible in Cook Islands Maori language at one of the morning worships, Act: 2:1-13, and what better way to read God's words about the Pentecost Day, speaking in different tongues by reading this text in Cook Islands Maori.
- By coincidence I was asked to lead the congregation in the pronunciations of a Tuvalua hymn, and did I pray to God to find peace in the hearts of the Tuvaluans to forgive me if I had pronounced some words wrong!
- Reciting John: 13:35 in Cook Islands Maori at the Unity Plenary.
- Meeting different people from different background and denominations; I met a Jamaican lady "Aunty Sarah" who recently visited the Cook Islands in March of this year.
- Learning new songs in different languages, and tend to forget the tune because I was trying so hard to pronounce the words correctly.



Worship hall before opening prayer

Life in worship is not dull at all, it is up to you to add your own colours to it to make it enjoyable. Being a steward in the worship team lead me not only to new experiences but also accepting different cultures, different types of worship from very different contexts. Prior to the assembly, pre-assembly sessions were held over two days for all the youth participants, talking about the theme "God of Life, Lead Us to Justice and Peace," what the theme means to you and how you can relate to it in your own country/context. Trends impacting lives of young people in churches and communities worldwide and we also talked about issues on reconciliation, eco-justice and migration. Coming from the Pacific we relate more to eco-justice and it gave me great joy to see our youth delegates from the Pacific participate in the discussion and voicing out their concerns on the effects of climate change on our countries.



*Left: procession of the Bible.
Right: Bible reading in Cook Is Maori.*



My duty as a steward limited my participation in the theme plenary and business meeting of the assembly. With every free time we have, we try to attend the theme plenary and other workshops in between meetings. I was able to attend the Peace Plenary and I listened to youth delegates, Reverends, Bishops talk about issues, concerns and the effects that war have on their country and their lives, how in some countries Christians are considered minority and their lives are always in danger. Agata Abrahamian is a youth steward and also an Iranian Christian, talked to Stanley Noffsinger an American church leader about how the sanctions against Iran affects people like her and her family, how ordinary people are struggling because of the sanctions. Stanley Noffsinger was moved by Agata's testimony and responded, "What courage to speak truth to power" The peace plenary was so moving that it brought the assembly to tears. Hearing their stories made me more appreciative of my little paradise and pray that peace and unity continues to grow in our churches, community and our country.

Before and throughout the assembly we were confronted by the presence of protesters from the National Council of Churches of Korea. They gathered by the hundreds to protest against WCC. They are led to believe that WCC corrupts churches around the world and has the wrong view of Christianity with its religious diversity. Day in day out, they will be shouting out and carrying banners saying "Jesus is the only way"... "Repent"... "WCC Kills Korean Churches". ... "WCC kills the church of Christ". We even had a bomb threat on the opening day!! And one of the protesters ran on stage and threw eggs on the screen during the sending prayer service. Regardless of all that had happened, the assembly carried on with its normal programs and we can only pray and hope for peace and unity amongst Christians.



Korean protesters against WCC

Attending the WCC has been a great and wonderful experience and to be part of the assembly is even more amazing. I was astounded to see how young Christians around the world are empowered to become advocates for Christian unity, peace and justice and the assembly gave them the opportunity to express their concerns and visions and to participate in decision making. Returning home I have a better understanding about ecumenical movement and knowledge that apart from the many issues the WCC addresses, it also nurtures and encourages relationships with and amongst member churches. I also return with new found friendship with other Christian youths from around the world and wonderful memories of Busan and the WCC 10th Assembly.

I am grateful for the opportunity given to attend the WCC 10th assembly and can only hope and pray that I can attend the next one. I would like to thank our Heavenly Father for guiding and keeping me safe on this spiritual journey, the Cook Islands Christian Church for putting through my application, the Girl Guide Association of the Cook Islands for nominating me, Rarotonga Christian Youth and the Arorangi Christian Youth for your support, and last but not least to my family and friends for your prayers and support. I also want to congratulate Ana Akaroa who was elected to the WCC Central Committee. Proverbs: 22:6 says "Train up a child in the way he should go, and when he is old he will not depart from it". God bless, Kia Manuia.



Written by Tutai Mauke, Youth Steward to the WCC 10th General Assembly. She also supplied the photos.

6. 10th WCC ASSEMBLY, 29 OCTOBER – 8 NOVEMBER 2013

Introduction. It is with sincere appreciation and gratitude that I submit herewith a brief outline of my visit to Busan, South Korea, to attend the 10th World Council of Churches (WCC) Assembly, to represent the CICC, along with Miss Ana Akarua, the Youth representative, to be our church's 2nd nominee to that Assembly.

The CICC is a medium category classification, and member church affiliated to the WCC, being a World Council of some 345 member churches situated around the globe, and incorporating the continents of Africa, Asia, America, Europe, Caribbean, and of course the Pacific, of which Australia and New Zealand are part of this sub-region.

Our CICC has an estimated membership roll of about 10,000 members, and as such, our representative numbers to the WCC Assembly is 2, one being a youth participant.

International Travel

I left Rarotonga on 29 October 2013 by Pacific Blue airlines for Busan via Auckland and by Korean Air to Seoul, and finally to Busan in Korea. I incidentally met my colleagues and meeting partner Ana at the Auckland airport whilst in transit, and together we continued our travel to Korea as scheduled.

Processing of participants immigration documents on arrival at Busan was a hectic experience, where over 200 delegates arrived simultaneously, and were required to be cleared and transported to hotels accordingly – it took the best part of some 4 hours before we were directed to our buses, and on the way to our hotels designate.

My return travel to Rarotonga was a carbon copy of my inward entry into Busan. I departed Busan on Saturday 8 November 2013, and arrived back in Rarotonga on Sunday morning the 9th.

Accommodation & Internal Travel

Many of the assembly delegates were accommodated at close vicinity hotels with each other, and some half an hour bus travel from Bexco, the daily assembly meeting venue, a massive 3-storey building structure, that easily accommodated and housed meeting and worship sessions of over 1,000 participants at one sitting time.

Most of our Pacific delegates stayed at the Foret Hotel, and by it being placed a short walking distance to catch transportation (bus and taxi) to Bexco each morning, it also proved quite convenient for our delegates to meet and discuss issues relating and concerning our Pacific region and member churches.

WCC Assembly Proper

The Assembly program based on the theme for this 10th session, being, "God of Life, lead us to Peace and Justice", from 30 October to 8 November, covers the following agenda daily:

1. Bible study – to assist participants to explore the Assembly theme in light of Biblical texts, and shared experiences of life and faith that participants bring to the Assembly.
2. Plenary session – the full Assembly meets during the course of the program to discuss/confirm the business of the Assembly. It hears the General Secretary and Moderator's reports, as well as share/present crucial issues in a manner that highlights their importance and relevance for the churches and ecumenical movement today, e.g. North/South Korea conflict; Syria on-going saga, etc.
3. Madang workshop – madang is a Korean term that denotes a courtyard in a traditional Korean house – it serves as a space for encounter and sharing, celebrating and fellowship, greeting a visitor, and welcoming/farewelling a stranger. Issues such as, 'baptism', 'bread for all,' etc., were the kinds of topics discussed in the workshop.

4. Ecumenical conversations – in-depth dialogue on critical issues is shared through prayer. Do we need a common/collective response from the Church, e.g. same-sex marriage?
5. Business and decision making plenary – a consensus model of confirming the Assembly agenda/program and decisions is employed. Election of office bearers is dealt with at this session. I stood up at the Assembly to voice my disappointment over the replacement of one of our 5 Pacific nominees to the Central committee. The names which our Pacific delegates had confirmed in Auckland were not adhered to. This issue was somehow resolved the next day, following Assembly deferment, and the appropriate 5 member committee were duly endorsed/elected.

At another plenary session, I voiced a suggestion/proposal for the Pacific region to consider the possibility of hosting a future WCC Assembly in the Pacific. I cited a past experience where at the 1997 PCC General Assembly in Tahiti, I put forward a proposal at that forum for the Cook Islands Christian Church to host the next PCC Assembly in Rarotonga. The Chairman at that Tahiti Assembly responded to the effect that Rarotonga might 'sink.' Well we did not sink, instead we did a pretty good job at hosting the 2002 PCC assembly in Rarotonga.

6. Worship with local congregations – a golden opportunity to visit and join in with a local church congregation was organised for Sunday 3 November, and I chose a Methodist parish on the rural outskirts of Korea to fellowship with in this program. Only 6 delegates, one Tonga, and 4 Americans plus myself formed the bulk of our group, and we found the experience of worship at this parish quite familiar with Methodist Presbyteries in NZ and Australia. My other observation of the status of churchgoers at this particular service, as evidenced in our CICC churches today, are mainly the elderlies.
7. Madang Hall culture display and entertainment – this is a side-event program where regions put up displays of crafts/artefacts/books and stalls for public inspections and sale of goods. The Pacific Desk of the WCC, through its capable staff of Ms Faautu Talapusi and co; were able to bring to Busan a Pacific youth cultural group of about 24 dancers/organisers, where their daily performances at prescribed sessions could only be described as professional – they were able in the short time they were called together to practice and get ready/prepared for the Assembly, to perform with pride the cultures/traditions of the Pacific people, from Hawaii in the North to the Cook Islands in the South, and from Fiji/Samoa/Tonga/Kiribati/Papua etc.; in the West to the French archipelagos in the east. Our CICC reps on this youth team included:
 - Ana Akarua, our WCC Assembly Youth delegate for the next 7 years
 - Ms Tutai Mauke – our youth rep assigned to the daily Prayer and Worship program; she made some momentous and distinctive appearance in the forefront of this particular program. Her forefathers must be smiling in their worlds each time they watch this young lady carry the Cross and Bible at each prayer service. Well done Tutai.
 - Long John (my nephew/grandnephew), and Adrienne were our culture youth reps, and my commendations and "well done efforts" goes to these youngsters for their part during the Assembly. Their performance and general conduct in and about the Assembly could not be faulted.

Words of congratulations from the Assembly has been heard and echoed very loudly in favour of the Youth participation from the Pacific, in that our Pacific churches in their God given wisdom has appropriately considered to include the presence and voice of 'youths' paramount at the 10th WCC Assembly.

General Observation

1. There were about 800 registered and official delegates to the WCC Assembly. About 1,000 other participants from outside Korea have approved nametags to attend the Assembly, but have no speaking and voting rights. Some 1,000 South Korean participants have also observer status at the Assembly.

2. Our CICC church need to consider more and involved interactions with WCC and global Christian institutions. We are part of the body of Christ, and we should feel and experience the suffering of our neighbours in the world, and consider any input that we can offer, spiritually or otherwise.

What a coincidence when I joined the worship program to the Methodist congregation on the outskirts of Korea, because two of the Americans in our group were the President and General Secretary respectively of the World Methodist Association of Churches, situated in the United States. They are interested to dialogue with us here in the Cook Islands, and God willing, some form of spiritual development might eventuate for our benefit in the future.

3. South Korea is a fast developing country economically and spiritually in the world today. I did not see any pothole roads anywhere, nor have I seen rusted vehicles about, unless they bar these from roads usage during the Assembly period. I since learned that the largest and world renowned Church congregation/parish is to be found at Seoul, South Korea – it has 80,000 members. And I could sense and feel the strength and impact of the Korean Christian growth by their presence and taking part at prayer and worship sessions – they come in solidarity, their numbers are many, and they actively dance/sing with waving arms and musical instruments – the sound of their song/hymn praises filled/vibrated in and about the massive hall arena. I was interviewed on TV regarding the Korean mode of worship, and all I could say was, that the Spirit of the Lord must be lifting the hearts of the Korean people high up, and transforming them to Christ. Praise the Lord.
4. Despite the progress of events at the Assembly, there was an on-going public protest group staged each day of the Assembly. The protest is merely aimed at the WCC, accusing the WCC as an agent of Satan. The Korean police was there in numbers to ensure that no violence and disruption to the Assembly program is undertaken.

Some days there may only be a half dozen noisy protesters with placards seen at Bexco, and on other days it could be up to about a hundred in numbers. Otherwise the presence of over 5 thousand Assembly participants far outnumber the protest group, and there were no fiery/heated exchanges.

Appreciation

I wish to extend my sincere thanks and appreciation to the CICC executive for their approval and endorsement, for me to attend this very unique and world ranked forum of dignified representatives and participants. Many of the delegates who came to the Assembly were Archbishops, Bishops, Right Reverends, Ministers of Religions, professors, lawyers, and simple lay people from all over the world.

There were also disabled and wheel-chair participants at the Assembly – they can only be commended for their courage, dedication and unflinching efforts to contribute to the success of the Assembly proper. I sincerely pray that the works by Christians at large, and here at home will continue to blossom. May the God of Life, continue to lead us to peace and Justice throughout our lifetime. Kia orana and Merry Xmas and Happy New Year.



Written by Willie John, former representative for the CICC overseas branches. Willie is now the new Government-appointed Executive Officer for the island of Penrhyn in the northern Cook Islands.

7. UIPAANGA NA TE KONITARA O TE PACIFIC THEOLOGICAL COLLEGE



kamaramaanga. Ko te Pacific Theological College (PTC), e apii tua toru teia tei anauia i te mataiti 1965, e ko tona metua ko te Pacific Conference of Churches (PCC), e taokotaiana no te au akonoanga tukeke i roto i te Pacific tei irinaki tikai ki roto ia Iesua Mesia te tamaiti a te Atua teitei. Tera ireira te aiteanga, ko te au akonoanga e, e mema ratou no te PCC meia tatou te CICC, e mema katoa ratou no te PTC. Ka tau katoa kia tuatuaia e, e pepe te PTC na te PCC.

Ratou tei tae ana ki teia apii, ko Tekere Pereiti, Maraeara Tekii, Teata Makirere, Joel Taime, Papa Aratangi, Temaire Vaeau, Lelei Patia, e Tua Tapurau. Akakoromaki mai penei te vai atura tetai pae kare i taikuia ki konei. Kare a tatou apiiangā i roto i teia apii ara atu i te 20 mataiti i teiane, noatu oki e ko tatou te CICC tetai i akamataia'i teia apii (founding member), te vai ra te au tumuanga no teia turanga. Ko te kopapa akatere i teia apii, ko te PTC Council. Ratou i runga i te council koia oki, ko te au upoko akatere (church leaders – presidents, moderators, general secretaries) o te au akonoanga tuketuke e mema ratou no te PTC.



E uipa ana te konitara i te au 2 mataiti katoatoa ki roto rai i te aua apii i Suva, Fiji. E ngutuare tei akatuia no re reira au akakoronga, te Jovili Meo Mission Centre, e manganui te au uipaanga/iriiri kapua e raveia ana ki roto i teia ngutuare. Ko teia oki tetai ngutuare e riro nei te tauturu i te PTC i te tua o te moni, e maata oki te au taokotaianga e tarau ana i teia ngutuare no to ratou au akakoronga.

PTC Council members during morning devotion with students in the PTC Chapel, 2009.

Ko te tiemani o te PTC e pera tona tauturu, na te konitara e iki ana ia raua i te au 2 mataiti katoatoa. I teia tuatau ko te tiemani e Orometua Samoa, e tona tauturu e Orometua no Fiji rai. Te tangata tata meneti, e mama e noo ana rai ki Suva. Mei tetai 20 au mata e tae ana ki teia uipaanga; i te maataanga o te taime e tauui ana te au mata, tei runga oki i te aronga mou taoanga akaaere i roto i te au akonoanga tukeke. I na, kua tae atu au ei mata no te CICC, e kua raveia te uipaanga i te Monite ra 11 e te Ruirua ra 12 no te marama Noema.

Ko te vaerua o teia uipaanga 2 mataiti, aiteite ua ki te vaerua o te uipaanga mataiti a tetai uatu putuputuanga, AGM me kore annual general meeting. E atiangā teia e akarakaraia'i te turanga akateretereanga o te apii. Ka na roto te konitara i te meneti o te uipaanga konitara i topa, uriuri manako no runga i te au mea tei akaotiia, te au mea tei raveia e kare i raveia, eaa te au akamaramaanga, e te vai atura. E oti, ka tuku mai te tiemani, puapii maata e pera te tangata tiaki moni o te PTC i ta ratou au ripoti no runga i te apii no nga mataiti e 2 i topa, te au tamanakoanga, e pera te akapapaanga moni no nga mataiti e 2 e tu mai nei.

PTC Council members during its 2009 biennial meeting, in front of the college's conference



Au tumu manako tei uriuria

Teia i raro nei te au tumu manako tei uriuria e to ratou turanga:

Tumu manako	Turanga
Apii	Te tere maru ua nei, noatu tetai au tu tai'i
Tamariki apii	E 40 te katoatoa i teiane, ka akaoti e 20 i teia mataiti, e ka tomo mai mei teia numero rai a teia mataiti ki mua 2014. Te au pepa ta ratou e apii ana: Certificate, Diploma, BA, MA, PhD.
Au puapii	E 10 i te katoatoa; ka akaoti atu e 4, kua aere te akakitekiteanga ki vao no to ratou au mono (advertisement for vacancies)
Moni akaputu a te au akonoanga (annual membership fees)	Kare e meitaki ana, te vai nei tetai kaiou maata kare i tutakia ake, e te riro nei ei apainga ki runga i te apii, aiteite rai ki te kaiou a tetai au Ekalesia i roto i te CICC kare i tutakia ake. Te peke ua nei ta tatou ta te CICC annual fees e \$3,000.00 i te au mataiti katoatoa, no reira e ingoa meitaki to tatou i roto i teia apii, noatu oki e kare a tatou apiinga i roto i te apii i teia tuatau.
Turanga ou no te moni akaputu a te akonoanga (new fees structure)	E tamanakoanga na te Mou Moni e tona kumiti iti kia akara akaouia te turanga akaputu moni a te au akonoanga. Kare teia tumu manako i ariikia, kua vaoia ra ki te kumiti iti kia akarakara akaou i teia tamanakoanga, ka akaoki mai ei ki roto i teia uipanga konitara ki mua.
Tai'i o te tiakianga i te moni a te PTC	Tei roto teia i te rima o te Akava, ko tetai nga tangata angaanga rai o te opati tei akaapa iatu.
Tetai au akakoroanga (projects) kimi moni na te apii.	Ka akanoo mai te kumiti kia papa no te uipaanga a te konitara i te mataiti 2015. Ko te vaerua i konei koia oki te riro nei te au taokotaianga i vao ake i te PTC e pera takake mei te au akonoanga i roto i te PTC, i te apai i te maataanga o te apainga o te moni (budget) a te PTC. Kare teia i te turanga meitaki; ko te tikaanga tika'i kia riro rai te au mema o te PTC ei apai i te maataanga o te apainga na roto i te tutakianga i ta ratou moni mataiti, tuku anga i te au tamariki ki teia apii e pera te tutakianga i ta ratou moni apii (school fees), e te vai atura.
Taokotaianga i te nga kopapa e 3: PTC, PCC e te SPATS (South Pacific Association of Theological Colleges)	Kua tuatuaia ana teia manakonakoanga e nga kopapa PCC e te SPATS, kare ra i oti ake i te kopapa akaaere o te PTC i te uriuri. Ko te vaerua maata koia oki te taokotaiia teia kopapa e tetai ingoa ou nona – mei te Pacific Ecumenical Council, tetai ingoa oki i akarakara iana. E 2 tumuanga maata i manakoia'i kia peraia; (a) aiteite ua te au mema i roto i nga taokotaianga e 3, (b) ka riro te taokotaianga i te akaiti mai i te moni mataiti e tutaki ana e au mema ki roto i teia nga taokotaianga e 3. Tera ireira te aiteanga, okotai ua moni mataiti (annual fees) ka tutaki, kare oki e 3 mei teia e raveia nei i teia ra.
50 mataiti o te PTC	Ka raveia i roto ia Mati 2015. E akakoroanga maata teia te ka riro te kumiti (Executive) o te PTC i te parani mai i te porokaramu, ka tuku mai ei ki te au mema o te PTC.

Akaotianga o te uipaanga

Kua akaoti te uipaanga na roto i te akamaroiroiana i te au mema o te PTC tei tae ki te uipaanga, i teia au mea i raro nei:

- Moni mataiti kia tutakia mai, ratou tika'i e paruparu nei i roto i te reira turanga.
- Patianganga/akamaroiroiana ki te au akonoanga katoatoa i roto i te PTC kia tuku mai i te tamariki ki teia apii.
- Kia akara akaouia te turanga moni mataiti a te au mema katoatoa o te PTC.
- Ka akamaroiroi te katoatoa no te akakoroanga maata o te PTC e tu mai nei, tona 50 anga mataiti, kia mataia tatou te CICC ki te reira akakoroanga, meia tatou i mataia ki te akamaaraanga o te 50 mataiti o te PCC tei raveia ki Malua, Samoa, e 2 mataiti i topa ake nei.

Kua akaoti atu te uipaanga na roto i nga karere tei orongaia mai e te Puupii Maata (Rev. Dr. Feleterika Nokise) e pera te tiemani, Bishop Apimeleki Qiliho. Mei teia ra e tae uatu ki te tuatau e uipa akaou ei te konitara, ka riro te kumiti akaaere o te PTC i te angaanga kapiti kia ratou i roto i te opati o te apii i te akateretere marie anga i te apii kia tau ki te au mea tei akaotiia e te konitara.

Tataia e Nga Mataio, Tekeretere Maata, CICC

8. PIRIANGA I ROTOPU I TE CICC E TE COOK ISLANDS PRESBYTERIAN FELLOWSHIP O MELBOURNE

I teia ra e 5 taokotaianga Evangelia e pirianga to te CICC kia ratou. Te aiteanga o teia pirianga koia oki e inangaro kia angaanga kapiti tetai ki tetai e kua akatinamouia teia pirianga na roto i tetai pepa (Memorandum of Understanding) tei tainaia e te arataki o nga taokotaianga. Kare oki teia pirianga anoano i nga taokotaianga kia kapiti raua kia riro mai ei kopapa okotai, e ravenga ra kia riro raua i te angaanga kapiti i roto i te akarongo i te tauturu atu anga tetai ki tetai i roto i te au tuanga e ka tau kia rave kapiti raua. Ko teia ireira i raro nei te au taokotaianga e 5 tei taikuia i runga nei:

- (1) Etaretia Porotetani Maohi o Tahiti (EPM). Ko teia te taokotaianga roa rava atu to tatou pirianga, ara atu i te 30 mataiti i teiane. Tena ta tatou e kite mata ra i tetai ravenga ia raua e angaanga kapiti nei, koia oki te tauia Orometua, ka aere to tatou kia ratou, e ka tuku mai ratou i tetai kia tatou.
- (2) Presbyterian Church of Aotearoa New Zealand (PCANZ). Ko tetai akonoanga teia i NZ e angaanga kapiti nei ki to tatou iti tangata i roto i te au oire e tei reira ratou e tatou. Kua tuatuaia ana te au ravenga no te akamatutu atu anga i teia pirianga, te vaira ra te au ngai tai'i.
- (3) Congregational Union of New Zealand (CUNZ). Vaitata atu tona turanga ki to te PCANZ.
- (4) Pacific Conference of Churches (PCC). Ko tetai taokotaianga teia tei maata te au puapinga i rauka mai. Ko tatou CICC oki tetai tei akatupu i teia taokotaianga i te mataiti 1961 i Samoa, kua mata iatu tatou i te reira tuatau e te Orometua tei moe, Ta Upu Pere. Kua rave katoa oki teia taokotaianga i tana uipaanga maata ki Rarotonga nei i te mataiti 2002 ki te National Auditorium.
- (5) Uniting Church in Australia. Tei roto ua te maataanga o te angaanga e raveia nei i raro ake i teia pirianga, i te oire Melbourne, Australia, i roto tika'i i te Ekalesia Clayton. Te vai ra te anoano kia akamaata iatu teia pirianga kia o katoa mai tetai o ta tatou au Ekalesia i Australia ki roto, ratou tei anoano i te aere na runga i te reira mataara.

I na, i te tuatau o te uipaanga maata i Melbourne i oti uake nei, kua anoano tetai akonoanga a to tatou iti tangata tei noo ki reira, koia te Cook Islands Presbyterian Fellowship (CIPF) i raro ake i te akatereanga a te Orometua lotia Nooroa, kia rauka katoa tetai pirianga i rotopu ia tatou e ratou, mei teia au pirianga tika'i i runga nei. Kia oki mai ireira te kumiti akaaere ki Rarotonga nei, kua tuku iatu ki te Orometua lotia Nooroa tetai akaraanga koreromotu (sample MoU) kia akarakara aia e tona pupu e me ka tau te reira kia ratou. Kua tuku mai ireira aia i tona au manako, kua akatanotano te Roia a laveta Short, kua tuku ki te kumiti akaaere e kua arikiia e kia na reira te mataara no te aereanga.

I te Paraparau ireira ra 5 o teia marama Titema, ora 10.00am, kua raveia te tainaanga o teia MoU i rotopu i te CICC e te CIPF ki roto i te opati maata o te CICC i Takamo. No te CIPF, kua mataia mai aia e te Orometua lotia Nooroa e pera e 3 mama. Kua mataia te CICC e te Orometua Ngateitei, Tekeretere Maata, Roia Akamarama, e pera te mata o te Rarotonga Konitara Ekalesia ki runga i te kumiti akaaere, koia te Orometua Ngatokorua Patia o te Ekalesia Avarua. I te mea e ko te Konitara Ekalesia o Autireria ta te CIPF ka angaanga kapiti i te maataanga o te taime, kua pati katoa iatu te tiemani o te reira konitara, te Orometua Mata Makara, kia tae katoa mai ei kite no te reira akakoroanga.

I mua ake i te tainaanga o te koreromotu, kua akaariari manako te au taeake no runga i te vaerua e te akakoroanga o teia takainga te ka apaiia, ma te oraora i te manako ki runga i te uianga ra e, eaa tika'i te aiteanga o teia pirianga, e ka akapeea i te akatupuanga i te au manakonakoanga tei akairoia ki roto i te koreromotu. Kua akaariari atu te kumiti i te au angaanga tei raveia e te raveia nei i raro ake i te pirianga i rotopu i te CICC e te au taokotaianga e 5 i runga nei, tei irinakiia e penei ta tau tetai o te reira au angaanga kia rave katoaia i rotopu i te CICC e te CIPF.

Kia oti te 3-kapi o te koreromotu i te tainaia, kua rave te Orometua Ngateitei i tetai pure akatapuanga no teia tei raveia, ma te pati i te aratakianga a te mana katoatoa kia tupu teia ki te maata i te au ra ki mua. I muri ake i te reira, kua katikati kapiti te au taeake ma te au tuaine i te akamaaraanga i teia takainga maata e te puapinga tei apaiia e nga tua e rua.



Representatives of the CICC and the Cook Islands Presbyterian Fellowship of Melbourne, Australia, at Takamoa for the purpose of formalising a working partnership between the 2 organisations. A 3-page MoU was signed which spelled out the terms and conditions of the partnership.

Tataia/neneia e te CICC General Secretary

9. APINGA AROA NA TE VICTORIA RAC KI TAKAMOA

I te popongi Varaire ra 6 no teia marama Titema, kua raveia tetai orongaanga apiianganga aroa mei roto mai i te taokotaianga Cook Islands Religious Advisory Council o Melbourne, Australia, ki te Apii Takamoa Theological College. Ko te apinga aroa, koia oki e toru pia puka Evangelia vaiata ki te 100 buka te katoatoa tei apaiia mai e te Orometua Mata Makara tei tae mai ki Rarotonga nei i teia tuatau no tetai au akakoroanga. Mei tetai A\$2,000 i pou i te okoangaia teia au buka, i akakite mai ei te Orometua Makara. Kua rauka teia ia ratou te RAC i te rave mai na roto i te puapinga tei rauka i te tuatau i angai ei te RAC i te Uipaanga Maata a te CICC i te Maanakai ra 12 no Okotopa. Te rekareka nei te RAC i na te Orometua Makara ei, i te apai mai ma te oronga i teia te ka riro ei tauturu i te anau apiianganga i Takamoa nei i roto i ta ratou au tuanga apii, kare no te pupu apiianganga ua o teia ra, marira no ratou katoa te ka tomo ia Takamoa i te au tuatau ki mua.



Kua oronga atu te Puapii Maata, Rev. Iana Aitau, i te reo akameitakianga a te Apii Takamoa, topiriia katoa mai te kumiti akaaere, ki te Orometua Makara no teia tana i apai mai, ma te pati katoa atu kiaia kia akaoki atu i te akameitakianga ki te taokotaianga RAC i Melbourne ko ratou te manako mai ia Takamoa i teia tuatau. E au puka meitaki tika'i teia i na te Puapii Maata ei, ko te ka riro i te tauturu maata i te anau apiianganga ou te ka tomo mai i teia tuatau e te au tuatau ki mua, me taangaanga meitaki ratou i te reira. Ka aere pouroa teia au buka i na te Puapii Maata ei, ki roto i te are puka ou o te apii tei topiriia mai ki roto i te akaouangaia o te Are Apii.

L-R: Mauri Toa (CICC Director of Publication), Rev. Iana Aitau and Rev. Mata Makara, at the Principal's residence for the presentation of 3 cartons of Christian books from the RAC Melbourne, to the Takamoa Theological College.

Tataia/neneia e te CICC General Secretary

10. AU NUTI MEI ROTO MAI I TE APII SABATI MATAVERA

Kia orana tatou katoatoa i te aroa maata o te Atua. Teia te reo o te tata Salamo ei akaaravei ia tatou: “Ka imene au i te aroa o Iehova, e tuatau uatu, na toku vaa e akakite i te tuatua mou naau i tera uki, i tera uki. Kua tuatua oki au e, ka tika te aroa i te vai marie anga, tei te au rangi tikai ra, taau ra tuatua mou i te akatinamou angaia.”

E mataiti mataora e te maroiroi teia no matou i te apii anga i ta matou anau tamariki e teia i reira i raro ta matou angaanga e pera to matou au puupii:

TIANUARE

Kua raveia atu te uipaanga a te au Puupii i te aiai Monite ra 21 no Tianuare tei akatereia mai e Papa Orometua Oirua Rasmussen no te iki akaouanga i te au taoanga o te au Puupii Sabati, e teia i raro nei te akapapaanga:

Chairperson	-	Rev. Oirua Rasmussen
Principal	-	Marianna Mataio
Asst. Principal	-	Mii Pukeiti
Treasurer	-	Moekopu Vogel
Asst. Treasurer	-	Dorothy Ivaiti
Secretary	-	Dorothy Ivaiti
Asst. Secretary	-	Mata Ngamata
Puupii	-	Teokotai Ngamata

Akapapaanga o te Tamariki e te au Puupii

Seniors & Youth: Puupii – Teokotai Ngamata and Mii Pukeiti

	Girls		Boys	
1	Foster	Roimata	Ngamata	Warren
2	Mataio	Debora	Pekepo	Ben
3	Moetaua	Memory	Manuela	Purua
4	Ngamata	Esther	Areai	Jeremiah
5	Ngamata	June	Wood	Michael
6	Manuela	Matangaro	Matapo	Owene
9	Pekepo	Roimata	Areai	Daryl
10	Pukeiti	Travella	Taura	Randy
11	Rasmussen	Kuraiti	Rasmussen	Ford (Junior)
12	Tereinga	Vainepoto	Moetaua	Roimata
14	Tomokino	Shanina		
15	Tupa	Maneuneu		

Intermediate: Puupii – Dorothy Ivaiti and Marianna Mataio

	Girls		Boys	
1	Tomokino	Tungane	Areai	Luke
2	Strickland	Martha	Ngamata	Daniel
3	Wood	Autupuna	Marsters	Martin
4	Metuamaru	Kareroa	Mataio	Natana
5	Tamatoa	Uravini	Tupa	Vaitoti
6	Tomokino	Shanina	Tamarua	Fredrick
7	Akarare	Heremoana	Tamarua	Abasoloma
8			Ngamata	Maara
9			Metuarau	Khan
10			Manuela	Karore

Juniors: Puapii – Moekopu Vogel

	Girls		Boys	
1	Manuela	Ngaoa	Wood	Raumea
2	Tamarua	Matina	Rasmussen	Leurids
3	Tautu	Rima	Ngamata	Tuaineiti
4	Maui	Teau Mathalina		

Beginners: Puapii – Mata Ngamata

	Girls		Boys	
1	Tupa	Te-Pa-O-Terangi	Pukeiti	Jamie
2	Tutakiau	Shamara	Ngamata	Samson
3	Goldsworthy	Teau	Rasmussen	Mahuta
4	Strickland	Tuarere	Rasmussen	Saungaki
5	Goldsworthy	Roimata	Goldsworthy	Teurua
			Taraare	George
			Atera	Atera

Kua akamata atu te apii i te Sabati ra 28 no Tianuare e kua maata tikai te tamariki tei aere mai e kua akanoo te apii ki runga i te apii akaouanga i te au apii o teia mataiti i topa (revision).

PEPERUARE

Kua raveia te akatapuanga i te au aronga mou taoanga o te Ekalesia e pera to te au mangamanga tatakitai i roto i te putuputuanga i te Sabati oroa. Kua akamata te apii a te au pupu ki runga i te syllabus o teia mataiti 2013.

Porokaramu Apii i te au Sabati

Ora	Angaanga	Aronga Angaanga
8:15	<ul style="list-style-type: none"> ➤ Imenemene na te pupu tei oronga ia tei tuanga kia ratou ➤ Pure akamata ➤ Uuiianga (Revision) 	Puapii tei akanoo ia no teia Sabati
8:30	<ul style="list-style-type: none"> ➤ Kua neke ki roto i te au pupu 	Puapii o te au pupu
9:30	<ul style="list-style-type: none"> ➤ Kua akaoti te apii ➤ Kua oki mai ki te ngai okotai ➤ Imenemene ➤ Nuti o te epetoma ➤ Akaari mai tetai au pupu i ta ratou i apii i teia ra ➤ Akaputupu (collection) ➤ Pure 	Puapii tei akanoo ia no teia Sabati
9:45	<ul style="list-style-type: none"> ➤ Kua aere te katoatoa ki roto i te are pure 	Na te au puapii

Turanga o te au puapii

Te maroiroi nei te au puapii i te rave i ta ratou au tuanga apii e pera te au tuanga e anoanoia nei no te akameitaki atu i to matou are apii sabati. Te apii tei runga i te Kororomotu Ou tuanga apii o teia mataiti 2013.

MATI

Kua kitea te maroiroi o te tamariki i ta ratou apii i te mea e kua rauka tetai tuatau i te akanoo i tetai uianga na te katoatoa e kua oronga mai te au tamariki i te au pauanga ma te kore e akarakara. Tetai tumu manako maata koia oki te mateanga e te tu akaouanga o lesu tei kitea ia te reira ki roto i te Kororomotu Ou. Kua

rauka i te pupu mamaata i te akakite mai i nga tuatua puapinga e itu a lesu i tuatua i mua ake ka mate atu ei aia i runga i te Satauro tei apii ia mai e te Orometua Oirua Rasmussen.

APERIRA

Te akateateamamao nei te tamariki no te tauturu i te kimi moni no te are apii Sabati te ka raveia a te Manaakai ra 28 no teia marama. Te riro nei te tatau a te tamariki no teia teretere ki mua e na te Seniors e te Youth e akateateamamao pera te au imene te ka tauturuia atu e to ratou puapii.

Turanga o te au Puapii

Te maroiroi nei te au puapii i te rave i ta ratou tuanga, inara ka anoanoia te tauturu i roto i te pupu mamaata koia te Seniors & Youth. Te apii kapiti ua nei teia nga pupu, te oora iatu nei te patianganga ki tetai ua atu tei inangaro i te tauturu mai i teia tuanga i te mea e ko matou e apii nei kua tu matou i te pupu apii.

Turanga o te Tamariki

Te maroiroi nei te au tamariki maroiroi e kia akameitaki kotou e te au metua e kave mai nei i te tamariki ki te apii. Te pati katoa ia atu nei kia akamaroiroi mai i te tamariki kia tae mai i te apa no te ora varu kia puapingaia te apii ei meitaki rai no te au tamariki no te au ra ki mua.

Au angaanga tei raveia

Tena te tuanga o te teretere tei oti e te tapapa atu nei no te tuanga openga e te akamaroiroi iatu nei te au metua no te au tamariki kare i tu ake i te pona kia aravei mai iaku Principal no te reira.

MARAMA TIURAI KIA OKOTOPA

I te mea oki e me tae ki te au tuatau teretere kare matou e apii no te mea e taangaanga iana to matou are no teia akakoroanga. I te au tuatau orote te apii Kavamani kare ta matou apii e orote ana. E te kitea nei te maroiroi o te tamariki e pera katoa te au puapii. I roto katoa i teia tuatau kua topiri mai kia matou te metua tane Jimmy Marsters tei inangaro i te oronga mai i tana taren i te apii anga i te pupu mamaata. Te rekareka nei matou te au puapii i teia metua tane koia i akaatinga mai i tona tuatau i te tauturu anga i ta matou tamariki kia kite i te tuatua tika na te Atua.

NOEMA

I te teretere o Noema kua tere atu ta matou tamariki ki te Ekalesia Titikaveka e ko te Ekalesia Nikao tei tere mai ki Matavera e ko te Apii Sabati mei roto mai i te tapere Rangiura tei tere mai. Kua manea te au angaanga tei raveia i te reira Sabati. Kua mou te irava a te tamariki e pera ta ratou au imene. Kua riro te tere e na te Orometua Papa Aratangi e tona tokorua i apai mai e pera te metua Diakono Kau Arakua, te au puapii, Tuoru Tangatataia, Ngametua Arakua e te au metua. Kua riro te tapere Titama/Tupapa i te angai i te tere tei turuia e te katoatoa i roto i te Ekalesia Matavera.

ORONGAANGA AKAIRO NO TE AU TAMARIKI

I roto katoa i teia avatea aiai, kia oki mai te tere mei Titikaveka mai kua raveia te orongaanga re a te anau apii Sabati e teia i raro nei te akapapaanga:

Seniors & Youth: Puapii – Mii Pukeiti, Teokotai Ngamata, Jimmy Marsters

First - Esther Ngamata
Second - Maneuneu Tupa
Third - Debora Mataio

Most Improved and Best Attendance - Warren Ngamata

I te mea oki e ko teia au tamariki tei maroiroi i ta ratou apii kua oronga katoaia tetai au akairo no te au tamariki katoatoa i roto i teia pupu nei.

Warren Ngamata and his teacher, Mii Pukeiti



Intermediate: Puapii – Dorothy Ivaiti and Marianna Mataio

First - Daniel Ngamata
 Second - Luke Areai
 Third - Martha Strickland

Most Improved - Natana Mataio

I te mea oki ko teia au tamariki i runga nei tei maroiroi i ta ratou apii kua oronga katoaia tetai au akairo no te au tamariki katoatoa i roto i teia pupu nei.



Natana Mataio and his teacher, Dorothy Ivaiti

Juniors: Puapii – Moekopu Vogel

First - Teau Maui
 Second - Matina Tamarua
 Third - Tuaineiti Ngamata

I te mea oki ko teia au tamariki i runga nei tei maroiroi i ta ratou apii kua oronga katoaia tetai au akairo no te au tamariki katoatoa i roto i teia pupu nei.



Teau Maui and her teacher, Moekopu Vogel

Beginners Puapii: Mata Ngamata

First - Tapa Tupa
 Second - Roimata Goldsworthy
 Third - Atera Atera

I te mea oki ko teia au tamariki i runga nei tei maroiroi i ta ratou apii kua oronga katoaia tetai au akairo no te au tamariki katoatoa i roto i teia pupu nei.



Teurua Goldsworthy and her teacher, Mata Ngamata

MANAKO OPENGA

Te rekareka nei au i te tuku atu ki te katoatoa, te reo aroa o te anau Apii Sabati e pera matou te au puapii i roto i te Ekalesia Matavera, no teia tuatau o te Kiritimiti e te Mataiti Ou ta tatou e tapapa atu nei. Kia roiro teia tuatau ei mea mataora no kotou e te au tamariki e pera to kotou au metua i te ngutuare, ma te tapapa atu tatou no te tuanga apii o teia mataiti e tu mai nei. Kia orana e kia manuia rava i roto i te ingoa tapu o to tatou akaora ko Iesu Mesia.



Tataia e Marianna Mataio, Principal, Matavera CICC Sunday School

11. AKAMAROKURAANGA IA TINOMANA ARIKI

Ka iti te ra i Maungaroa, e tupu'anga ariki e neke'anga enua. Atui mai, Oro mai, Piri mai." I roto i te Vaka Puaikura, kua akamarokuraia te metua vaine a Mama Tokerau Munro, ei ariki ou no te Vaka Puaikura, i te Paraparau 21 Noema 2013, e kua raveia ki Au Maru i te ora 9.30 i te popongi. Kua riro e na te au akonoanga e 5 i roto i te Oire i rave i te au tuanga pure katoatoa. E kua ikia mai tetai au vaa tuatua mei roto mai i te au kopu ariki. Kua takiia mai aia e te Ui Rangitra e pera te kopu tangata ki roto ia Au Maru. Kua maeva ua te vaka e te au taeake i tona taeanga mai, na roto i te pe'e e te tangi kaara a te au tumu toa.

Kua noo te manutinianga o te tangata i te tapapa atu i teia metua vaine no tona ra maata. Ko tona taputou'anga e te akatapu'anga kua riro te reira e na te President o te CICC i rave, koia a Rev. Tuaine Ngametua. Ko te 41 teia o te Tinomana. Ko tona akamarokura'anga kua orongaia te reira ki te au Mataiapo tei tukuia ta ratou au tuanga tatakita. Teia te akapapaanga o te au Ariki i mua ake ia Tokerau, tei orongaia mai e tana tamaine ei karere akakitekite no tona metua vaine, koia a Violet Tisam e pera katoa tetai au tua tapapa no tana i rave no tona Tapere, Oire, Vaka Puaikura e te vai atura.

Tinomana Ariki Title Holders

1. Tinomana Motoro
2. Tinomana Uenuku
3. Tinomana Uenuku - Rakei Ora
4. Tinomana Te Kao
5. Tinomana Manurere
6. Tinomana Tuikura
7. Tinomana Maevatini
8. Tinomana Matangae
9. Tinomana Tuau-aitu
10. Tinomana Taketake
11. Tinomana Anga
12. Tinomana Tinirau
13. Tinomana Manavaroa
14. Tinomana Tamatoa
15. Tinomana Ariari
16. Tinomana Ruananga
17. Tinomana Rongo-oi
18. Tinomana Tamatoa-atu-nui
19. Tinomana Tauira-te-rangi
20. Tinomana Ngaariki
21. Tinomana Napa I
22. Tinomana Enuarurutini (Ru) I
23. Tinomana Tekao
24. Tinomana Tepapa (held for one day)
25. Tinomana Temutu
26. Tinomana Tangi-iau
27. Tinomana Te-au-ariki
28. Tinomana Enuarurutini II
29. Tinomana Tapurangi
30. Tinomana Tamuera
31. Tinomana Tauai (caretaker)
32. Tinomana Mereana
33. Tinomana Napa II
34. Tinomana Pirangi
35. Tinomana Ngatariau
36. Tinomana Tuoro
37. Tinomana John Pirangi
40. Tinomana Ruta Tuoro II



Previous page and below photos: scenes from the investiture of Mama Tokerau Munro, a leader in the CICC and village of Arorangi, Rarotonga, to the Tinomana Ariki title to replace Mama Ruta Hosking who passed away recently.



PROFILE

NAME: Mrs TOKERAU MUNRO
 KOPU: TAROMI - TUATATA
 TAO'ANGA: PAKAU MATAIAPO



Tokerau is a well-known community leader in Puaikura. She has been involved in managing, organizing and leading many activities for Vaka Puaikura, the Cook Islands, the region and internationally. She currently holds the Pakau Mataiapo title for Ngati Pakau and is an influential member in Kauariki Rangi. She is a member of Koutu Nui and contributes her vast experience at Koutu Nui meetings.

As a woman in a leadership role, she won the prestigious award for Woman of the year for Services to the Community. She has been blessed with many talents and plays a key role in the Arorangi CICC, uniform organizations, Vainetini, sports and culture and any activity in the Vaka Puaikura. She is a role model in the community and assists anyone who is in need. She always says "All things are possible when you put God in front of you and follow in his footsteps" and "For all difficulties; Meet them, Greet them and Beat them!"

Vaka Puaikura

An active member of Puaikura who supports activities run by and in the vaka;

- Constitution Celebrations
- Hosting of visitors by the vaka
- Community meetings
- Community activities

Cook Islands Christian Church (Arorangi)

- An active member of this congregation
- Elder of the Arorangi CICC church
- An active member of the Arorangi Womens fellowship and a Representative on the Cook Islands Womens Fellowship (Vainetini)
- Treasurer for the Arorangi CICC Vainetini
- Arorangi Youth Supporter

Culture and Traditions

- A Taunga of Tivaivai making in the Cook Islands. Conducts workshops for women in the Cook Islands
- Attended the Patterns of 'Paradise Exhibition' in 1995 at the Auckland Museum. Conducted a workshop to demonstrate the art of Tivaivai making by women of the Cook Islands
- An organizing committee member for Tivaivai exhibitions for Cook Islands women sponsored by NCW and CIANGO
- A ta'unga vairakau for some ailments's.
- A Board of Trustee for Culture and History (Appointed in 2008) with the Ministry of Cultural Development.
- A key assistant in making the Vaka Puaikura Maire Nui dance team costume for many years.

Girl Guides

- Cook Islands Girl Guide Commissioner
 - 2009 – 2013 – Girl Guide President - 2nd Term
 - 2005 – 2009 – Girl Guide President
 - 1999 – 2005- Girl Guide Chief Commissioner
 - 1974 - 1979 - Chief commissioner
- Cook Islands Girl Guides
 - 1948 - Girl Guide leader named the Red Rose
- Girl Guide Leadership training and conferences in New Zealand and Fiji
 - Former member of the Inave district clinic 1960 - late 1970s

Non-Government Organizations (NGO)

- Cook Islands National Council of Women (NCW) – a strong advocate of this organization
- Has been an assistant President for the Cook Islands Association of the Non Government Organization (CIANGO)

- She is an assistant coordinator for oversees arts students
 - Elder Hostel Womens from Hawaii USA
 - Elder Hostel Womens group from London UK
 - Arts Students Group from Carleton College Minnesota USA – every 2 years

Sports

- A very active member of the village of Arorangi, representing the village in athletics, netball and tennis.
- Former member of the Inave district clinic 1960 - late 1970s
- Pacific Mini Games – 1985 Medal Ceremony Organizing Committee
- Pacific Mini Games - 2009
 - A member of the Girl Guide organizing committee for the medal presentation ceremonies of the Pacific Mini Games

Educational Achievement

- Cook Islands Teachers College - Certificate in early childhood with Merit
- Appointed 1988 – 1996 Cook Islands Teachers College Merit Certificate – Best Teaching Practice Record

Articles and photos submitted by Ngara Katuke & Violet Tisam of the Arorangi CICC.

12. TERETERE APII SABATI I NIKAO

AKATOMOANGA: “E akameitaki ia lehova e taku vaerua, e auraka tona au takingameitaki kia akangaropoinaia.” Kua raveia te Teretere Apii Sabati o Rarotonga nei i te Sabati ra 17 o Noema. Ko te Tamariki Apii Sabati o Titikaveka tei tere mai kia matou i Nikao nei. Kua piri katoa mai tetai au tamariki e te nga metua mei roto mai i te Youth With A Mission, tei aru mai i te tere o te Apii Sabati. E kua riro katoa te Tapere Turama/Panama ei metua no te tere i taua ra ra.

Ko te au tuanga i roto i te Are Pure, kua akatutu mai te Apii Sabati o Titikaveka i ta ratou akatutuanga. E kua akatutu atu te Tapere Tepuka, Pokoinu e Rangiuira. Kua mataora tikai te au angaanga tei raveia e te au tamariki Apii Sabati. Kia oti te au angaanga o te tatau i roto i te Are Pure, kua aere atu te katoatoa ki roto i te Hall.

Kua raveia tetai arikianga no te tere e pera katoa ki ta tatou anau mapu no roto mai i te Blue Light e to ratou au arataki mei roto mai i te Vaeau o Nutireni e te Navy katoa. E pera katoa ki te au tamariki o Nikao nei tei tatau ana. Mei te 65 te katoatoa o te tere tei tae mai. E 28 mei roto mai i te Blue Light. Ia ratou e kaikai ra, kua tamataora te Ekalesia Nikao na roto i te imene tuki, e kua akamata atu te au mama i te akaei atu i te katoatoa o te tere ki te au tu ei tiare e te raore. Kia oti te akaeianga e te au akameitakianga kua akaotiia teia tuanga akaieie e te mataora e te tavini o te Atua na roto i te pupuanga ki te Atua. Kua oki atu te tere i muri ake i te veveanga. Kia akameitakiia te Atua Mana Katoatoa no te akakoroanga o te teretere Apii Sabati openga o teia mataiti 2013. Praise the Lord. **Kia manuia i te Kiritimiti e te Mataiti Ou.**



Tataia e Pae Tuteru Diakono, Ekalesia Nikao

13. NGA AKAKOROANGA MAATA I TAKAMOA

Kua riro te ra 30 o Noema e pera te Sabati ra 01 o Titema ei nga ra maata no Takamoa. Ko te akatueraanga anga i te Are Apii ko Beulah e pera te Akararangi anga i te au Apiianga o Takamoa i te Maanakai e no te Akatainuanga i te au Apiianga ei au Orometua.

(I) AKATUERAANGA O BEULAH



E ra manea e te mataora, e kaka maata tei kitea, ko tei riro i te taokotai mai i te iti tangata o te Atua ki te paepae o te Evangelia i Takamoa kia kite i te akatuera akaou anga i te metuavaine ko Beulah. Ko Beulah, ko te Are Apii Orometua teia e tu ki Takamoa tei akatuia i te mataiti 1898. Kua akamanea akaou ia i te mataiti 1978 e ko te toru taime teia i tona akaouanga ia. Kua rave kapiti ia teia akakoroanga, e pera te akarangianga (graduation) o te anau Apiianga Orometua o te mataiti 2010-2013.



Kua tae mai te au arataki o te basileia ki te reira akakoroanga, Kauono o te Ariki Vaine – Mr Tom Marsters e Mrs Marsters, Parai Minita – Hon. Henry Puna e Mrs Puna, Te au Minita, Arataki o te Tua Patoi – Hon. Wilkie Rasmussen e Mrs Rasmussen, te au Mema Paramani, Kaumaiti Nui o te Are Ariki – Travel Tou Ariki e te Ui Ariki o Tumu-te-varovaro nei, Te Parekura o te Koutu Nui – Turi Mataiapo, te au Arataki o te au Koro Evangelia tukeke o te enua nei. Kua teretere katoa mai mei te enua Auatereria, Nuti Reni e no te Pa Enea mai tetai au Orometua, au metua, kopu tangata e te au taeake no te reira akakoroanga. Kua piri katoa mai te Tere o te Iti Tangata Tongareva mei Auatereria mai ki teia akakoroanga.



Kua tupu teia i te popongi Maanakai ra 30 o Noema 2013, e kua akamata te akakoroanga i te ora 10.00am tikai na roto i te akonoanga Pure. I roto i te reira tuataua kua tangi te imene tuki ou tei atuia no Beulah e te Orometua Rev. Tinirau Soa Tini tei imene ia mai e te au Apiianga.



I roto i tana akakite anga i te tuatua tapapa no teia ngutuare, kua akakite te Puapii Maata te Orometua Rev. Iana Aitau, ko teia are, kare ona kamuta. Kare e kamuta tereni tikai ia no te reira angaanga akatu are, i te rave i te reira angaanga. Kua riro ra aia e te anau apiianga Orometua i te rave i teia angaanga teia i reira kua tae ki te openga kua kitea akaouia te kaka o teia ngutuare, mei te vai na i muatangana. Kare katoa e moni no te akamata i te angaanga, kua naroto ra i te au ravenga takake a te Atua i tupu ei teia. I te au popongi Maanakai ka aere te au Apiianga e to ratou au tokorua ka angaanga moni ki ko i te Rarotongan Hotel, noatu te ua e te matangi te aere atura ratou na runga i to ratou patikara. Kua tae mai te paua a te iti tangata Tongareva e kua okoia ei tauturu i teia akakoroanga, kua raveia te au okooko anga mereki kai e tae uatu ki te kimikimi anga moni tei raveia ki runga i te ratio e pera tetai uatu tauturu tei tae mai no te tauturu i teia

akakoroanga. Ko oronga ra aia i tana akameitakianga maata ki te au Apiianga no to ratou maroiroi e te karape i te akaou akaou anga o teia.

Kua akatuia ia atu tetai Opati no te Puapii Maata e pera tetai Are Puka tei topiri ia atu ki te pae i teia ngutuare, e kua akatoro ia mai te porotito o runga kia atea mai, kia rauka i te taangaanga no tetai aau akakoroanga ke o te Apii.

Kia oti te tuatua a te Puapii Maata kua raveia i reira te akatueraanga o teia ngutuare nei. Kua riro e na te Orometua Ngateitei i momotu i te ei maire tei raranga i te manea o teia ngutuare e na Makea Mere Maraea MacQuarie no Ngati Makea i kiriti i te taapoki o te papa ingoa o teiane ngutuare – *Beulah Lecture Hall*. Ko te akatuera anga o te au ngutupa, to te Opati o te Principal na te Mama Orometua Emamarie Aitau, te ngutupa ki te Are Puka na Mama Marjorie Crocombe (no te Manitia o te Rarotongan Hotel), ngutupa maataa ki te Are Apii na Tangata Vainerere (mata no te Takamoa Board) e kua riro na te au Papa Apiianga Orometua katoatoa i akatuera i te ngutupa openga o te Are Apii.

Kua riro teia tei tupu ei mataora maata ki te au Apiianga i te kiteanga i te otianga o ta ratou i rave no teia ngutuare e pera i te kiteanga e, e tuanga ta ratou i rave anaa ki Takamoā nei i mua ake raatou ka akaruke mai nei i te aua ka aere atu ei no te akatupu i te kapiki ia ei ratou e te Atua ei tavini nona.
 “Te kaka o teiane are openga, e maata ia i to tei muatangana ra...” Hagai 2:9a.

(II) GRADUATION

Kia oti te akatueraanga o Beulah kua neke atu te katoatoa ki roto i te Are no te tuanga o te akararangianga (graduation) o te anau Apiianga Orometua o te mataiti 2010-2013. Kua kokii koka (turuu) ia atu te au Apiianga Orometua e ta ratou au vaine ki roto ia Beulah no to ratou akakoroanga e Marky Tangimataiti. I mua ake i te oronga anga i te au tapao akairo apii tei rauka i te au Apii Angaanga tatakitai e pera to ratou au tokorua, kua tuku mai te Puapii Maata i tana Ripoti no teia rua mataiti i tona riro anga mai ei Puapii Maata no Takamoā. Teia te au Tapao Akairo tei oronga ia atu.

CERIFICATE OF BIBLICAL STUDIES

Aramamao Tuainekore
 Puroku Tuainekore
 Ruta Williams
 Mara Rongo
 Haremanu Vainetutai
 Piva Poila

DIPLOMA OF BIBLICAL STUDIES

Taa Karena
 Teina Karena
 Pa Taime
 Tiakura Taime
 Tukinga Vainetutai
 Tumukahu Saitu
 Hakono Saitu
 Louisa Uea
 Nooroa Akava
 Tereapii William
 Teoho Nikoia
 Casey Poila

DIPLOMA OF THEOLOGY

Haraveikore William
 Tina Une
 Michael Akava
 William William
 Ari Nikoia

DIPLOMA OF THEOLOGY (HONORS)

Akauta William
 Tangaroa Rongo
 Metu Une
 Teremoana Uea
 Tau Williams

SPECIAL AWARDS

Best Overall Embroidery – Louisa Uea
 Best Overall Carpentry Student – Metu Une
 Best Overall Automotive Student – Tau William

OVERALL ACADEMIC AWARDS

The Overall Old Testament Prize (donated by William Uea Family) – William Oriaitu Williams
 The Overall New Testament Prize (donated by Tinomana Tokerau Ariki) – Teremoana Uea



Takamoā students in 2010 with visiting lecturers (front left & right)



Students at the 2010 Rarotonga Gospel Day commemoration service held at the Aroanui Hall in Arorangi.

The Jimmy Metuakore Memorial Prize in Language Studies – Tau Williams
 The Hannah Aitau Prize in Theology – Metu Une
 The Rev.Papa Aratangi Prize in Church History – Akauta Williams
 Mama Canny Aratangi Award - THE SYNOPIC GOSPELS, COMMUNICATIONS IN PRACTICAL MINISTRY,
 1st Akauta Williams, 2nd Metu Une, 3rd Ari Nikoia
 The Brian Chitty Prize for the Most Improve Student – Tangaroa Rongo
 The Orometua Ngateitei Award for Academic Excellence / DUX – Akauta Williams

I muri ake i te oronga anga Tapao Akairo o te au Apiianga kua tuku mai to ratou Akaaere a Taa Karena i to ratou reo akameitakianga ki te katoatoa rava. Kua tuku katoa aia i tona reo Akameitakianga ki to ratou au Puapii tei puapii mai ana no ratou i roto i teia a mataiti ta ratou i aere mai. I muri ake rave iatu ei te Pure Akaoti e te Akaaere o te au Apiianga ou te ka tomo mai no te mataiti 2014-2017, koia a Marky Tangimataiti.

Takurua

Kia oti mai te Oronga anga Tapao akairo o te anau Apiianga, kua papa te takurua i te akateateamamaoia no teia akakoroanga nei. Kua riro rai e na te anau Apiianga i tapapa i teia takurua ko tei tauturu ia e to ratou au metua e te au taeake. Kare e rauka i te tuatua i te kai kua tari pu ua te katoatoa i muri ake i te kaikai.

(III) AKATAINUANGA OROMETUA

Kua irinakiia e ko te tuatua mua rai teia ka akatainuia tetai maata anga Orometua mei tei raveia i te Avatea Sabati ra 01 o Titema ki roto i te Ekalesia Avarua. Kia akameitakiia te Kaka o Tona Tapu Nui no teia angaanga maata tei raveia. Ko ratou tei apii ana ki roto i te Apii i Takamoia nei no te tuatua tei akatakaia, i roto i teia Sabati kua kitea to ratou akangateitei anga ia. Kua tau rava ki ta te irava i akakite; “Ko tei ruru ma te roimata e kokoti ia ma te rekareka”.

Kua riro e na te Orometua Ngateitei Rev. Tuaine Ngametua i rave i te akatainuanga e pera katoa tetai au Orometua tei ikiia no te tuku anga rima ki runga i te au Orometua ou. Teia te au Orometua Ou tei akatainuia e pera te ingoa o te Ekalesia no reira mai ratou.

Taa Karena	-	Mangere CICC
Pa Taime	-	Omoka CICC
Tukinga Vainetutai	-	Otahuhu CICC
Haraveikore Williams	-	Motutapu CICC
Tangaroa Rongo	-	Manurewa South Mall
Tumukahu Saitu	-	Manurewa South Mall
Metu Une	-	Christchurch
Teremoana Uea	-	Nikao CICC
Michael Akava	-	Nikao CICC
William William	-	Motutapu CICC
Casey Poila	-	Pukapuka CICC
Tau William	-	Motutapu CICC
Teoho Nikoia	-	Cairns CICC
Tuainekore Aramamao	-	Regents Park CICC

Kia oti te akakoroanga o te Akatainuanga kua taokotai mai te katoatoa rava ki te aua i Takamoia nei no tetai Takurua tei akanoonoo ia e te Konitara Ekalesia o Rarotonga – koia nga Ekalesia e ono o Rarotonga nei. Maata rai te au tangata tei patia e pera te au metua e te au taeake tei kapiti ia mai ki teia akakoroanga. Kua pururu te roimata rekareka o te au Orometua Ou, to ratou au metua i roto i teia tuatua. I te tuatua o te kaikai kua tamataora mai te au Ekalesia o Takitumu, Puaikura, Teautonga, Iti Tangata Tongareva, Tamariki Araura e pera te iti tangata o Enuamanu, kua mataora pu ua te katoatoa i roto i te



reira aiai. Kua riro rai e na te au Orometua Ou e to ratou au tokorua i taopenga i te akatutuanga i roto i te reira aiai mataora.

Akameitakianga

“E akameitaki ia lehoa e taku vaerua, auraka tona katoa au takinga meitaki kia akangaropoina ia” Kua kitea ia te AROA ATUA i roto tona iti tangata i roto i teia au angaanga tei raveia ake nei ki Takamoa nei. Kua maringi ua mai ta te Atua au akameitaakianga na roto i te kai, apii akaoro, rima raverave, vaevae orooro, te ei tiare kakara, te moni e pera tetai atu au taoanga rima aroa takake. Ko te mea pumaana ra koia oki ko to tatou tu Kuki Airani ta te Atua i rakei i to tatou oraanga koia oki ko to tatou koringo mata katakata. No te vaerua aroa tei kitea kua vaitata atu ki te \$20,000 tei rauka mai no teia au akakoroanga tei raveia.



*Tataia e Mauri Toa, CICC Director of Publication/Secretary,
Takamoa Theological College Board
Te au tutu na Nga Mataio*



14. MOVING THE ASSEMBLY DELEGATES AROUND IN MELBOURNE

The 30th CICC General Assembly came to the land down under, hosted by Melbourne, the second largest city in Australia, well known for its diverse and multicultural population. There are over 4.5 million people in Melbourne, Clayton is a little suburb in Melbourne 19km south-east of Melbourne's central business district. Its local government area is the City of Monash. This little suburb Clayton was where the heart of our 30th Cook Islands Christian Church Assembly took place.

THE WHEELS ON THE BUS BEGIN TO TURN

Plan & budget



Behind a great vision is certainly a great plan. For the wheels on the bus to turn, money does all the talking (that's of course in the world of business). However in the world of faith, we leave it all in the hands of our Lord who enriches the hearts of the people by giving joyfully and to ensure that this memorable event will successfully make it in the history books of our Cook Islands Christian Church.

Transport in the planning agenda is most vital as well as one essential area in ensuring that our vision falls rightfully in order. Our proposed transport budget was \$20,000.00. The journey began in seeking the most reliable, comfortable and affordable transport company that will take on board this project. With God's grace and guidance he made this part of our journey full of blessings. Clayton Budget Rental came to our rescue with an estimate of \$13,000.00, a whopping saving of \$7,000.00, considering normal standard costing was over \$22,000.00.

Acknowledgement to the staff at Clayton Budget Rentals, Operational

Manager Michael Taranto, Branch Manager Mark Simcox, Collin and Lisa, they are truly a God-sent lot.

Everything has a dollar sign even parking, as an employee for City of Monash this does not mean I have any special treatment to that of a rate payer. A letter was put forward to the Monash Councilor humbly requesting exemption for our General Assembly to park on council premises which was kindly accepted, thumbs up from the local council. Thank you to the City of Monash for its continuous support.

Personnel and presentation



Presentation is the key, and we must always give our best and only the best to the Lord through everything we do. With God's approval who touched the heart of Eda Maree Design (in business since 1984), Eda custom-made and sponsored our drivers' uniform valued at \$1,000.00. She stated that she was doing it "for the Lord". Much acknowledgment goes to Eda for her contribution, good on you mate.

Finally the, "piece de resistance" the most important part of our transport planning, is the human soul. Much appreciation goes to the greatest drivers on this planet for their sacrifice and

commitment in putting up their hands to be available 24/7 for our General Assembly. I cannot forget them but must acknowledge these great servants of the Lord. Special thankyou to Supervisor (Bus One) Mr laveta Remuera, (Bus Two) Deacon Mr Ngakura Aupuni, (Bus Three) Deacon Mr Akaruke Isaia, (Bus Four) Deacon Mr Tangara Drollet, (Bus Five) Deacon Mr Taungarau Tepania, (Bus Six) Senior Driver Pastor Tokerau Putai, (Bus Seven) Deacon Mr Nga Tuhe Abela, (Bus Eight) CICSOV President Mr James Henry, and finally (Bus Nine) Mr Topetai Jnr Neiao. The Lord works in mysterious ways and indeed he did.



TRANSPORT IS ON THE MOVE



The General Assembly was approaching at a rapid pace. Our transport department was honoured to have in our midst the Planning Chairman Rev. Mata Makara, General Secretary Nga Mataio, and volunteer/supporter Mama Paeru. It was crucial to have a final briefing regarding the logistics particularly on the arrival of the assembly delegates and the consequent airport transfers. It was also vital to have continuity in communication during the week of the conference, and their advices and

suggestions were most supportive.

Saturday

The first big day finally arrived, registration on Saturday 12th of October. At 5.00am that morning drivers attended their first day on the job as volunteer drivers looking well groomed and presentable. We went through their timetable, making sure their roles and responsibilities were in order. Seeing all our drivers around the discussion table, full of enthusiasm, laughter and most importantly respect for each other was certainly comforting to my heart. I could sense that long-lasting friendship amongst these guys will be formed.

After much anticipation, most of the assembly delegates finally arrived from the airport, and our drivers continued to work relentlessly transporting passengers and their luggage from Clayton Church to Ibis Budget Motel, ensuring that the delegates were comfortably settled in their accommodation. Meanwhile a couple of our drivers waited at the airport for the later flights that evening. We kind of wished that they all came together, like in a group, but for certain reasons, they arrived on different days and on different flights.

At the motel, transport was ready to head back on the road for the next engagement dinner hosted by the Religious Advisory Council (RAC). First day of travel jet lag kicked in for some of our guests, and that was evident as most of the delegates made their way to the vehicles. Some guests were still asleep, awoken by the sound of the tooting horn from our buses, they leapt with astonishment, would peep out from their motel

windows and say “wait a while” as they go and freshen up, and politely asked if we have any access to bath soap! With amusement we looked at each other and had to giggle, not only were we drivers, we were now toiletry suppliers as well as alarm clocks! Are there going to be more of these during the week? Let’s wait and see. All good, I’d say.

Sunday

Delegates got a good night’s rest, whilst the drivers continue to work around the clock. Our drivers transferred tables and chairs and set up the hall ready for the official opening. Some of our drivers’ final clock off was 4.00am the next morning, only to get up the very next hour with disappointment. As the Transport Coordinator I slept in, leaving behind a driver, I had no time to waste and it was the least of my worries. From a distance I could see the delegates and our drivers waiting for the keys to the buses. It was only a little awkward; however the show must go on. Although with a slight minor hiccup, delegates arrived well ahead of schedule, ready for Sunday breakfast hosted by the Seventh Day Adventist Church. With no surprise, General Secretary Nga Mataio reminded me that “time is of the essence” to which I smiled sheepishly and nodded with approval.



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In order for the Official opening of the 30th General Assembly to be transported one destination to another, it was vital for our Department to work closely alongside our Security Department, to avoid traffic congestion. Moving eight buses (seats 25 people per bus) and one mini bus (12 people per bus) along with the public using the same routes, the central of Clayton was hectic. Though there was a slight delay because of the traffic it was not noticeable.

After the excitement of the official opening, delegates were ready to head back to the motel for an early night, knowing that the next day Monday was going to be the first of 5 working days. They also know and understood that it was important for them to go through the assembly documents distributed to them last Saturday if they were to gain much from the assembly. Monday was of course the first day of the assembly, and everyone was going to Dandenong together.

Monday

Kudos to the drivers again (four hours drivers were ready to the motel and drive for breakfast hosted on track and on time! really “mega feast” laughter. Forget breakfast, this was rolled into one!



who hardly had any sleep sleep per night!). The pick up the delegates at them to Clayton church by Atiu Enuua. I was back The Atiu Enuua put on a with plenty of singing and about the meaning of breakfast/lunch/dinner

After the appetizing 3-course meal, delegates eagerly boarded the buses on route to Dandenong Church for the first day of the workshop. Everyone was dropped off at the church and due to lack of parking space, we organized to park all vehicles at the motel. It was ideal to have the 12 seat bus to car pool the driver when needing to off-load the buses to the motel or back to the Clayton Budget Rental shop. Waiting on the completion of the workshop, we made sure that the buses were ready and waiting for the delegates to take them to dinner, hosted by Clayton Church at Frankston Foodstar restaurant, knowing very well time was crucial because of peak hour traffic. To our surprise, the traffic run was not chaotic.

As the delegates entered the restaurant, the premise was filled with music and entertainment from the Clayton Youth. With the night ending on a light note, flushed with success, it was time to head to the motel. The

drivers were all pumped up, that's where the confusion started. In the dark of the night all buses looked the same, the guests memorized the number plates of the bus they drove in instead of remembering their driver. They were lost and confused, not knowing which bus to hop in! The drivers finally rounded up their "herd" and we didn't lose one sheep, thank goodness.



Dropping off the delegates to the motel did not end the day for the drivers. It was important to us that at the beginning and the end of each day we had a briefing to discuss the day and if needed have a plan B in place. By the fourth day, we had planning and executing transport to a T, regarding timing and logistics. Even the delegates were able to familiarize themselves with their bus numbers instead of the number plate and importantly knowing the name of their driver. Now we have a workable system in place.

The drivers were on the ball ready and always waiting on the delegates. "Time waits for no man", and by that time the majority of the delegates were in a groove with the routine of early starts. However, there is always an exception to the rule. Some slept in and were left inadvertently behind at the motel. Where would we be without mobile phones! The remaining guests were picked up from the motel by the ever so patient drivers who provided service with a "smile".

Tuesday

Apart from the day of arrival of the delegates, this was the second busiest for the drivers of all the other days as there was a lot of movement back and forth. Delegates arrived promptly for breakfast hosted by Penrhyn and Rakahanga Enea at the Mechanics Hall in Frankston near the beachside. The sound of the northern island drums and string band and also the Brass Band from East Tamaki Ekalesia in NZ, was very enjoyable to watch and listen.

The church was within walking distance and there was no need for the drivers to drive them to the church. At the same time, this was a great opportunity for the drivers to organize their buses ready to head back on the road and escort the delegates to Frankston Arts Centre for the second day of the workshop. For lunch they were driven to the Frankston Foodstar Restaurant. Appreciation and thanks to our Security Team, especially Mr Teui VaineTanga for organizing security at the Arts Centre.



From a very productive workshop, the fun continuous – dinner hosted by Frankston and Noble Park churches, the room was filled with laughter,



music, dancing..... even a little bit of soloist artists singing till their hearts were content. On this particular night it was good to witness the ministers, delegates, executive members and others let their hair down and have fun fun fun! Sadly the fun ended and its back on the buses, with plan B in place and the drive back to the motel was made without a hitch with all hands on deck, no one was left behind this time.

Wednesday to Friday

For the next three days, delegates had settled into the routine very well. The drivers along with an addition to our team, Mrs. Nina Isaia, took the initiative to make sure that the delegates were well looked after and providing great service for our guests at the motel, beverages was available 24 hours, and any other necessities needed at the motel we strived to provide.

Breakfast at “Tiffany’s” literally saying, Clayton Church was a haven not only for the delegates but for everyone as well. Mauke, Aitutaki and Mitiaro Enea were very efficient in hosting their breakfast full of music, friendly smiles, singing and dancing. All three hosts put on a great spread which was enjoyed by all.

These three days were the easiest for the drivers as they did not have to work as hard since the meetings were all conducted at Clayton Church premises. It was time for the drivers to catch up on their lost sleep ... siesta time, they could be sleeping, the “sleep of the to a different restaurant it was Wednesday night dinner was at Footstar in Burwood. Hampton Park and Reservoir Restaurant in Lynhurst, also dinner on Friday at the same All hosts went out to ensure with great service, with live entertainment.



found curled up in the buses angel”. Heading each night bliss for the drivers. hosted by the Casey church Thursday dinner hosted by church at Lynbrook Mulgrave church. Hosted venue Lynbrook Restaurant. the delegates were provided music, and great

Saturday

Saturday 19th of October was a free day, it’s a week from today as the conference was slowly coming to an end, the assembly was not required to have an early start. Breakfast was now at 9am instead of 7am. Sleeping in was the order of the day. Breakfast was hosted by Manihiki henua at Clayton Town Hall, this day was full of culture, After breakfast which day, delegates went went back to the Church hall for the with the Executive shopping & sight-picked up by families the delegates were drivers went to pick Clayton Church, hosted by the Cook Victoria. The Cook came together as one to support the event. The youth concert followed immediately after the dinner, and then back on the bus to the motel. “All good things must come to an end”, the realization dawns on everyone that the assembly was drawing to a close.



vibrance and colour. finished around mid-their own ways; some motel, some to Clayton one-on-one meeting Council, some went seeing, and others were and friends. Wherever scattered that day, the them up; from the motel, shops, in time for dinner Islands Community of Islands Community

Sunday



Normal routine, the drivers picked up the delegates from the motel, to Clayton Church for breakfast hosted by Rarotonga Enea. As the guests entered the room, it was filled with laughter, singing and friendly smiles with great hospitality. With no time to waste, after breakfast the delegates were brought back to the motel to refresh and get ready for the closing ceremony due to start at 10.00am.

When the service was over, hearing the brass band heralded the “beginning of the end” as the reality hits

home. The drivers, always prompt and efficient, were waiting to escort the delegates for the very last time to Clayton Town Hall for the reception lunch. Immediately after the reception, the Transport department went into 5th gear and got ready to start the exodus back to the airport. The feeling was overwhelming to sadly see the delegates slowing departing, tears of sadness saying those two powerful words of “Good Bye” were

evident, the time has come. Meanwhile the remaining drivers took the majority of the delegates back to the motel for the final night. It was pleasing to sit at the exterior front of the motel, to witness the drivers, along with the guests' conversations, laughing, sharing stories, and purely enjoying each other's company for the last time.

Monday

The drivers had a 5.00am start to take some of the delegates directly from the motel to the airport as check-out was at 10.00am from the motel. There were three transport shifts; one in the morning, afternoon and night shift (which applied also to the arrival). Those leaving later were driven to Clayton Church to await their departure times. Everyone caught their flight on time, and nobody or luggage was left behind. Transport was truly on the move.



LIGHTS' OUT, ENGINE OFF!

The buses finally headed back to their rightful owner. We pulled up one by one at the Clayton Budget Rental, with all the buses parked in the depot, lights out and engine off. As we head to Clayton Church where the bulk of the assembly activities took place, walking into the empty church hall filled with stillness and quietness was very different, just reminiscing not so long ago that the place was filled with laughter, singing, music, talking, and human souls.

The transport department came together for our final briefing before we head our separate ways. We all agreed that the connection we shared not only amongst the drivers, but also with the assembly delegates, was a memorable and enjoyable one that will last for a very long time. Regardless of the busy schedule and the sleepless nights, this has been a soul enriching and a once in a lifetime experience. It has been an unforgettable journey; memories never die, they live on in the hearts of every human soul.

My gratitude and thankyou to the Planning Committee and its chairman, Rev. Mata Makara, for entrusting in me and the drivers, their faith and confidence to play a small part in the 30th General Assembly of the CICC. The Lord expresses his Love and Grace for us, for he is God of all Gods, King of all Kings, nothing is greater than thee, for he is Almighty and Powerful.



Report by Elizabeth Neiao, Transport Co-ordinator. Photos from Liz herself as well as the collections of Travel Makara and Nga Mataio.

15. TERETERE APII SABATI, RUTAKI KI AVARUA, NOEMA 2013

Turou, Turou, Oro Mai, Oro Mai! Te karanga nei ta matou tumu manako maata no te reira ra, mei roto mai i to tatou aratia, Salamo 92, AKAMEITAKIANGA. Kua teretere atu matou te anau tamariki Apii Sabati mei Rutaki mai, ki roto i te Ekalesia Avarua i te popongi Sabati ra 17 no Noema 2013. Kua mataora au no te mea ko au tetai tauturu Puapii Sabati Ou tei aere atu i te kite i teia angaanga manea. Toku ingoa ko Rose Tamarangi e te rekareka nei au i te tata i teia nuti no ta tatou nutileta.

I teia mataiti kua akatapuia au e tetai o toku taeake ei Tauturu Puapii Sabati i roto i to matou Tapere Rutaki. Te akameitaki nei au i toku Aunty Ngara, tei riro aia ei tauturu iaku no runga i teia turanga maata i roto i toku oraanga. Ko au e tetai nga tamariki apii sabati tei apai i te tuanga o te Tu Atarau, koia a KJ Mataroa no te akapaapaa i ta matou au imene, e pera katoa a Mama Maura Katuke no te Tatau Buka Tapu. Kua aere katoa mai to matou Orometua Ou a Papa Tinirau Soatini e Mama Orometua. Kua apaiia teia tere e to matou metua tane Diakono a Papa Uriake Taokia e tetai au metua tei riro ratou ei turuturu ia matou.



Tuatau kaikai e te tuatua akameitaki e te akaei a te au Puapii Sabati o Avarua ia matou.

Kua tuoroia mai matou e te Puapii Sabati Maata o Avarua koia a Mama Tekura Turitoa e tana Anau Apii Sabati. Kua mataora to matou araveianga i teia popongi Sabati. I roto i teia pureanga kua maata te au taeake tei kite i ta matou tatau e to Avarua katoa. I muri ake i te pureanga, kua aere atu matou i te kaikai i roto i te Sinai Hall e kua mataora matou i te kite anga i te tu oaoa o te au metua, Puapii Sabati e te au tamariki apii Sabati. Kua akaei mai ratou ia matou ki te ei tiare kakara e te ei raore.

Te oronga nei au i ta matou akameitakianga ki to matou au metua i roto i te Tapere Rutaki no tei tuku mai i te tamariki i te au aiai terenianga e tae uatu ki te ra maata. Te aroa nei matou i te au Puapii Sabati katoatoa i Rarotonga nei e to te pa enua katoa, no te maroiroi i teia mataiti ta tatou i raverave no te anau Apii Sabati katoatoa. Te karanga nei to matou reo meangiti mei roto atu i te anau "Best of the West," koia oki **Merry Christmas and a Happy New Year**. Kia orana e kia manuia.



Tataia e Rose Tamarangi, Tauturu Puapii Sabati, Tapere Rutaki, Ekalesia Arorangi. Kua neneiia teia nga tutu e te metua tane Papa Tuakana Kapi.

16. NUTI MEI TE EKALLESIA NGATANGIIA

Kua tau mari ki te Tango Irinaki ta te Ekalesia i akamou ei kaveinga nona i roto i teia tuatau, "No Retreat – No Surrender ... Kare e Oki ki Muri – Kare e Tuku te Au". E kaveinga teia tei riro i te akamaroiroi i to Ngati Tangiia kia tu te upoko e kia rave uatu rai i tana angaanga ma te maroiroi.

NUKU

Ko te Nuku a te Ekalesia i teia mataiti kua akamouia te reira ki runga i te tuatua o te Peroveta ko Obadia. I roto i te oraanga o Obadia koia tetai o te au Rangatira vaeau o te Ariki ko Ahaba. I roto ra i tona oraanga kua tau tona tu e kua riro mai aia ei peroveta no te Atua i te akakiteanga i te karere ora ki to Edoma e no te kino maata ta te Atua ka akatupu. Kua riro katoa te reira karere i te akangarepu i te ngakau o Ngati Tangiia kia kimi i te ora i roto i te Atua.

I roto i teia mataiti kua piri mai te anau Apiianga ki roto i te Nuku a Ngatangiiia, e ko te irinakianga e ko te tuatau mua katoa teia i te au apiianga ka piri ki te Nuku a tetai Ekalesia ke takake mei a Avarua. Ko tetai imene nuku tei riro ei eumiumi anga na te katoatoa koia oki ko te imene ON THAT DAY;

*On that Day we will sing
Holy! Holy!
On that Day we'll bow down in the light
And then we'll rise and turn our eyes
to the Lord Jesus Christ
The Light of that City*

*I taua ra ka imene
E Tapu! E Tapu
I taua Ra ka tuturi ki roto i tona Kaka
Ka tu tatou ka ariu to tatou mata ki te Atu
Iesu Mesia
Te Marama o te Ao*



Nuku by Ekalesia Ngatangiiia, October 2013.

AKAPUTU KAI KI TAKAMOA

I te aiai Varaire ra 1 o Noema, kua taokotai mai te Ekalesia ki te Are Apii Sabati e ta ratou kai akaputu no te apai atu na te au apiianganga i Takamoa. I roto oki i te akanoonooanga a te Konitara Ekalesia o Rarotonga nei, na te Ekalesia te akaputu kai no Takamoa i te marama ko Noema. Kua maruarua tikai te kai ta Ngatangiiia i akaputu mai, e kua riro ei pumaana ki te ngakau i to te Ekalesia tere atu anga ki te Punavai Ora.

ANGAIANGA I TE AU APIIANGA

Kua rave te Ekalesia i tana angaianga openga i te au apiianganga i muri ake i te Pure Avatea o te Sabati ra 03 o Noema. Kua taokotai mai to Ngati tangiiia i te veevee aroa atu anga i te anau. Kua kai te katoatoa i te au tu kai tukeke no te moana, to te enua e pera to roto i te toa. E tuatau rekareka e te mataora no te katoatoa.

TUMATETENGA

I roto i teia tuatau e toru au metua maroiroi mei roto atu i te Ekalesia tei moe i te moeanga roa.

Rachel Rake Kainuku Browne

Ko Mama Rake e metua vaine maroiroi i te rave i te au angaanga i roto i te Ekalesia e koia katoa oki tetai Elder i roto i te Ekalesia Ngatangiiia. I roto i te tuatau te ora ra tona tokorua a Papa Mani Browne, kua rave maroiroi raua i te angaanga a te Diakono i roto i te Ekalesia. E vaine maroiroi i roto i te tuanga a te Ekalesia Vainetini, e kua riro ana ei Puupii Sabati e te Arataki no te Girl Guides.

Timi Vaea

Kua roa rai a Papa Timi i te noo makimaki anga i takake atu ei aia. E metua tane maroiroi i te tanu, angai manu e pera te tautai. Koia tetai tei aru i te au akonoanga a te au pa metua e ko taau au ua anga kai mua ka apai te reira na te Orometua. E metua maroiroi i te rave e pera te turu i te au angaanga Ekalesia, e pera te angaanga a te Oire.

Manavaroa Mataiapo – George Taaviri Nicholas

I te tuatau i rokoia'i teia metua tane e te makimaki kua atea atu aia ki te enua ko Aotearoa. Kare ra te reira atea atu anga nona i te akangere i tana tuanga tauturu i te au akakoroanga o te Ekalesia. Ka tae tana anau e pera tona kopu tangata i e au atianga e angaanga ta te Ekalesia ka oronga i ta te Atua tuanga. Kua takake atu aia ki te enua ko Aotearoa e kua akaokiiia mai tona kopapa ki Ngatangiiia nei tanuia'i ki te pae rai i tona tokorua ko Isabella.

AROA KAKARA

E kakara tei vai ana
E kakara te vai nei
E kakara ka vai atu rai



Te kakara ua nei te tiare maori i Tikitiki-enua-i-Autapu-Nui
 Te kakara ua nei te taina e koropini i te Are Alepha
 e te Omega
 Te kakara ua nei te tiare i te pae ngutupa o
 Ebenezera
 Aue te kakara e
 No te Atua te kakara
 Ko taua kakara ra
 Taku ta Ngati Tangiia e o atu
 Te Kakara Atua

Kia manuia i te Kiritimiti e te Mataiti Ou.

*Tataia e Mauri Toa, Tekeretere, Ekalesia Ngatangia
 Neneia te au tutu e Nga Mataio*



*Ngatangia CICC Youth during the
 marching in of their Ekalesia Nuku.*

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

A **kamaramaanga.** I te Ruirua ra 26 no Noema kua tukuia te karere ki te au Ekalesia katoatoa na runga i te imere e, me kua anoano ratou me kore tetai uatu putuputuanga i roto i te Ekalesia i te tuku aroa Kiritimiti e te Mataiti ki te katoatoa na roto i teia nutileta 52 te mea openga o teia mataiti, kia tuku tika mai i te tuatua kiaku Tekeretere Maata i mua ake i te openga o te Ruitoru ra 11 no Titema. 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. Te tuku iatu nei ratou i roto rai i te akanoonoanga (order) i tae mai ei ratou ki roto i toku rima.

OROMETUA NGATEITEI (CICC PRESIDENT)

Kia orana kotou katoatoa e te anau a te Atua i roto i te au Ekalesia Keresitiano o te Kuki Airani tei noo ki runga i te au motumotu o te pa enua Tokerau, te pa enua Tonga e pera ki runga iakoe e to Tumutevarovaro. E tae roa atu tei noo ki te ara moana mamao o kiva koia a Nuti Reni e Autireria, e oki ua mai ki te enua Tahiti. Te au Rangatira o Iesu tei riro ei akatere i te pai o te au koia te kumiti akatere i ta tatou Evangelia CICC. Te Tekeretere Maata, Mou Moni Maata, Roia Akamarama, mata o te Rarotonga Konitara Ekalesia, mata o te au Orometua, mata o te pa enua mamao, mata o te pa enua tonga, mata o te pa enua tokerau, e pera te Puapii Maata o te Apii Takamoia. Irinaki au e kua kitea te au angaanga ta tatou i rave i teia mataiti 2013. No kotou katoa oki i rauka'i e toku tokorua i te atoro aere i te au Ekalesia katoatoa kia kite atu e te peea nei to ratou tupuanga.

Kia orana e aku au taeake Orometua katoatoa, te au Ekalesia tatakaitai, te au taokotaianga mapu e tae uatu ki te unga ma te potiki. Kia mou te selenga, kia mou te na penga no te au tuatau ki mua. Kia orana katoa to tatou ui ariki, ui mataiapo, ui rangatira e to kotou matakeinganga, kia moumou rima tatou ki te Atua, kia manuia to tatou aerenga i roto iaia. Kia orana te au ngutuare tei tapaeia e te tumatetenga i roto i teia mataiti, kia akapumaana mai te Atua ia kotou katoatoa. Kua tae tatou ki te openga o teia mataiti 2013, ka akara tatou i te au angaanga ta tatou i rave, e te au akameitakianga a te Atua ia kotou. Tika atura ta tetai reo imene i apii mai e "Noo atu ana kotou a te au tu ava e, kia oki ana au kia akamaara i te aroa o te Atua."

Kia orana ki te Kavamani o to tatou basileia Kuki Airani, te au minita e tae uatu ki te au mema Paramani katoatoa, e pera te tua akatanotano e to kotou au mema. Kia noo mai te Atua no kotou katoatoa e kia riro aia ei rangatira no tatou. Te karanga nei te pakari e "Kua oti taau tiraperapeanga e taau taraperapeanga, ka akara ki te puta marama, te ngai e tapu ei." Te oronga katoa atu nei au i to maua aroa e pera ta maua anau i te aroa mou o te Atua tei riro ei itiki ia tatou ki roto i tona ingoa mana. Kia riro teia tuatau ei tuatau mataora e te perepere kavana i te Atua Akaora ko Iesu Mesia, tei imene akateniteniia e te nuku Tapu o te rangi i te nako anga e "E Tapu, e Tapu to Iehova Sabaota." Kia riro tona anauanga ei apai mai i te au e te mataora ki rotopu ia kotou katoatoa. E pera katoa ki te mataiti 2014 e tu mai nei ki mua ia tatou, kia moumou rima tatou ka tomo atu ei ki roto i te mataiti ou, ma te akatuera i to tatou au ngakau tatakaitai ki roto i te Mesia ia Iesu. Ei reira e puapinga'i to tatou tomoanga atu ki roto i teia mataiti ou.

Te pure atu nei au no kotou katoatoa kia akaia te tuatua a te Atua ki roto ia kotou katoatoa, kia pure taokotai tatou no teia au marama kinokino ta tatou e tomo nei, kia riro te Atua i te paruru mai i to tatou patireia meangiti, e kia autu te Atua ki roto ia tatou. No reira e taku anau, taeake ma te tuaine, kia manuia i te Kiritimiti e te Mataiti Ou. Te karanga nei te Salamo 66:1-4 "E maeva i te rekareka i te Atua, e te pa enua katoa e, e imene ei aka kaka i tona ingoa, e akariro i tona kaka ei akapaapaaanga iaia, E karanga atu ki te Atua, E ravenga mataku taau no toou mana maata, e tatomo mai ei to au enemi iakoe ra. E akamori te pa enua katoa nei iakoe, ka imene oki iakoe, ka imene i toou ingoa." Tena mai te rima aroa o te Atua kia kotou katoatoa, mouria mai. Kia orana e kia manuia.



Orometua Ngateitei, Tuaine Ngametua

KUMITI AKAAERE (CICC EXECUTIVE COUNCIL)

Ki te iti tangata tapu no te Atua tei noo ki tera ngai e ki tera ngai; to te Kuki Airani nei, kotou i Nutireni, pera ratou i Autireria, tei noo ki runga i te au enua kare i taea ake e ta tatou akonoanga CICC, pera oki kotou e te au taeake ma te au tuaine i vao ake i te tamarumaruaanga a te CICC e kite ra i te au mea i roto i te CICC na roto i te nutileta e tetai atu au ravenga keke, kia orana rava i teia araveianga no tatou. Tena te reo aroa o te Orometua Ngateitei i runga nei kia kotou katoatoa, kia akameitakiia te Atua no te reira. Te rekareka nei te kumiti akaaere o ta tatou nei akonoanga CICC i te tuku atu i tona reo aroa no teia au ra mamaata ta tatou e akavaitata atu nei, koia te ra i anau mai ei to tatou Akaora ki te ao nei, e pera te mataiti ou 2014 tana i tapapa no tatou kia tomo e kia taangaanga i te kimianga i te puapinga no te kopapa e pera to te vaerua.

Kia kotou e te au tavini o te Atua e pera ta kotou au Ekalesia tapu, te oronga atu nei te kumiti i tona reo akameitaki no te au tuanga katoatoa ta kotou i apai i teia mataiti no te akatupuanga i to te Atua anoano ki roto i te ngakau tangata. Tei raveia i roto i te au Ekalesia e te au putuputuanga tatakitai i te akaepaepaanga i tona ingoa, ta kotou e te au konitara tuanga i rave, kia akameitaki mai te Atua no ta kotou i akaatinga no tona ra ingoa tapu. Teia ta te tuatua tika i apii mai, na Paulo i tanu i te Evangelia, na Aporo ma i tamauu ki te vai, na te Atua ra i akatupu i te reira. No reira ka irinaki tatou e ta tatou ta te tangata nei i tanu e i tamauu ki te vai i teia mataiti e te au ra i topa, nana uaorai ia e akatupu ma te akauua i tona ra tuatau tika'i, kia kitea pu uaia tona mana, kaka e te tapu nui i rungao i te au mea katoatoa tei angaia e tona rima.

Ia tatou ka tomo i te mataiti ou 2014, e mea tau kia taokotai tatou i te irinakianga kiaia kia arataki i to tatou au aerenga e ta tatou au kimikimianga ravenga no te kopapa nei e pera no to tatou oroanga akarongo ki roto iaia. Kia riro aia i te tupae ia tatou katoatoa ma te akaari mai i te mataara e tau kia aruia, kia meitaki to tatou au aerenga e ta tatou ka rave ki mua i te mana katoatoa, kia tupu tona anoano, auraka to te tangata tana i anga. No reira kia riro te mataiti ou ei mea puapinga maata ki tona iti tangata tei noo i te au ngai katoatoa.

Kia orana e kia manuia rava i roto i te ingoa maanaana e te tapu nui o to tatou Akaora ko Iesu Mesia, Amene.

Kumiti Akaaere/CICC Executive Council, Takamoa

EKALESIA VAIPAE, AITUTAKI

Te tuku atu nei te Papa Orometua Aneti Tom, te Mama, e pera te katoatoa rava i roto i te Ekalesia Vaipae, Aitutaki, i to matou reo aroa Kiritimiti e te Mataiti Ou. Kia kotou e te au Ekalesia tatakitai i roto i ta tatou nei akonoanga CICC, e pera ki to tatou au taeake tei rauka to tatou pirianga. Tei Nutireni, Autireria e tei Tahiti ratou. Kia akameitakiia te Atua no teia tikanga akaieie kia oronga atu i te reo aroa na roto i ta tatou nutileta. Kia akakakaia tona ingoa tapu. Eia tatou katoatoa tona au vai ei, Amene. A special one to our brothers and sisters in Christ in Melbourne, many thanks once again for the wonderful gathering we had during the recent assembly. May the Good Lord richly bless each and everyone of you; the CICC Ekalesias, other denominations and different island groups who hosted the assembly, not forgetting our very patient drivers, the cooks who prepared us food fit for royal families, and all others behind the scenes who contributed in

various ways to the success of the assembly, meitaki atupaka uatu ei, from Araura Enuā. Kia orana e kia manuia no te au tuatau ki mua.



Tataia e Nora Kitai, Mata ki te Uipaanga Maata

EKALESIA MATAVERA



Ē 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 2013, e te tapapa nei no te

akatomo ia tatou ki te mataiti ou 2014 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.



Rev. Oirua Rasmussen, Uipaanga Ekalesia, Uipaanga Diakono, Vainetini, Mapu, Apii Sabati, Uniform Organisations, e te katoatoa rava i roto i te Ekalesia Matavera.

EKALESIA DULWICH HILL, SYDNEY

Kia orana tatou katoatoa i te aroa ranunui o to tatou metua Atua i te ao ra. Kia orana te kumiti tinamou, te Orometua Ngateitei, te General Secretary, te Mou Moni Maata, te Puapii Maata e ta korua anau i roto i te punavai ora e tae rava atu ki te aronga e angaanga nei ki roto i to tatou opati i Takamoā. Kia orana katoa te au tavini o te Atua i roto i ta tatou au Ekalesia i runga ia Tumu-Tevarovaro, e pini ua ake te Kuki Airani, te Atua te aroa no tatou katoatoa. Aroa takake ki te au tavini o te Atua i runga ia koe e Aotearoa, tae ua mai kia matou i Aussie nei.

Ko au teia ko to kotou taeake i roto i te Atua ia Iesu Mesia, te Orometua Akeau Joseph e aroa atu nei ia kotou katoatoa, irinaki anga e kua meitaki ua e kua manea ua ta kotou angaanga i teia mataiti, kua tupu ta te Atua kare i ta tatou, ka akara tatou kia Iesu koia te ka tauturu ia tatou katoatoa. No reira, kia kotou e taku au taeake Orometua, Ekalesia tapu a te Atua, iti tangata no te Atua, te tuku atu nei au i to matou reo aroa mei roto atu i te Ekalesia Dulwich Hill. Papa Orometua, Mama Orometua, Tekeretere e tona tauturu, Mou Moni e tona tauturu, Uipaanga Tiakono e to ratou katoa, te au Putuputuanga tuketuke, mei te vainetini, te anau mapu, e te Apii Sabati, e tae ua atu ki te Ekalesia Tapu a te Atua, te aroa atu nei matou ia kotou i teia Kiritimiti e te Mataiti Ou ta tatou e tapapa atu nei. Kia mataora e kia rekareka kotou katoatoa i teia Kiritimiti e te Mataiti Ou, Merry Christmas and a Prosperous New Year to you all.

Na te Atua tatou katoatoa e tiaki e paruru e tae ua atu ki te ra tana i akono kia aravei tatou. Teia ta Paulo i araara mai i roto i te 2 Korinetia 13:11, “*Finally, brothers, good-bye. Aim for perfection, listen to my appeal, be of one mind, live in peace. And the God of love¹ and peace will be with you.*” Meia matou kia kotou, Good'day and God bless.



Tataia e Rev. Fakeau Joseph, Ekalesia Dulwich Hill, Sydney

CICC VICTORIA AND AUSTRALIA COUNCILS

Teia to matou reo Kirisimisi, Victoria e CICC. Reire kia kotou tei akapareia i te taonga teitei o ta tatou akonoanga CICC, Orometua Ngateitei Rev. Tuaine Ngametua, GS Nga Mataio, Mou Moni Maata papa Oki, Puapii Maata Rev. Iana Aitau, Lawyer papa laveta, au mata katoatoa i runga i te kumiti akaaere, te au taeake Orometua taito e te uki ou, mei te iti o te ra e tae roatu ki te opunga, mei te pae tokerau ki te pae tonga Kuki Airani, Nutireni e Autireria nei, to kotou au oa akaperepere, anau katoatoa, ta kotou au Ekalesia tatakitai, Tekeretere, tauturu ia koe, Uipaanga Diakono, metua pakari, tane e te vaine, anau mapu, anau tamariki, te au arataki o ta kotou au putuputuanga tukeke e te au taeake katoatoa te ka aravei i teia nuti reta – kia orana.

Merry Christmas kia kotou te hiti tangata a te Atua, kia so ua mai te Atua i te meitaki poria kia kotou i teia tuatau ta tatou ka akamahara, te fanau anga o to tatou Hatu ko Iesu Mesia e kia ranuinui tona takinga meitaki ki rungao ia kotou, tatou paatoa i teia matahiti apii e kia ruperupe ua rai te Evangelia ora a te Atua mei te nu tamara e kia tupu te reira mei te arizi i lebanona.

Please ariki mai i te reo Kiritimiti mei konei atu i te Oire on the Move, Melbourne, Victoria, e te CICC o Autireria nei. God bless you all this Christmas and may the New Year 2014 be prosperous for everyone.

Rev. Mata Makara, Tiemani, CICC Council

Rev. Eddie Dean, Tekeretere CICC Council; tiemani, CICC Vic Council 2013



EKALESIA ONEROA, MANGAIA

E reo aroa Xmas e te Mataiti Ou teia kia kotou kaoatoa na i Takamoa e pera katoa ki te au Ekalesia CICC katoatoa ki te Kuki Airani nei, Aussie e Nutireni. Te tuua nei te Oneroa Ekalesia kare i topa ki raro, te karanga atu nei e kia orana e kia mataora i teia Xmas e te Mataiti Ou. Teia reo aroa mei konei atu i te Oneroa Ekalesia; Orometua Ngatokoitu Ongoua, te au metua Diakono, metua pakari, e pera te au putuputuanga katoatoa i roto nei i te Ekalesia. Tangike i te aroa maata o te Atua.



Tataia e Nuku Koroa, Mou Moni, Mata ki te Uipaanga Maata, Ekalesia Oneroa

CICC HEAD OFFICE STAFF, TAKAMOA

Te na roto atu nei iaku te reo aroa o te aronga angaanga i roto i te opati i Takamoa nei, no te Kiritimiti e te Mataiti Ou e tu mai nei. Kia mataora ta kotou orote, kia mataora katoa kotou i roto i te au ngutuare a mataora te au rotaiana (reunion) tei paraniia no teia tuatau, kia riro te mataiti ou e tu mai nei ei mea meitaki atu i teia ta tatou e vaiata nei i te akaruke. Maata atu i teia, kia matutu uatu rai to tatou turanga i roto i te akarongo. Merry Christmas & Happy New Year to you all.



Tataia e Nga Mitiau-Manavaikai, Administration Officer, CICC Head Office, Takamoa

EKALESIA ATIU

Te akaranga nei a Paulo, to tatou taeake rare i roto i te Atu ia Iesu Mesia. “Ei ia kotou te aroa ua e te au, no ko mai i te Atua i to tatou Metua ra, e te Atu oki ia Iesu Mesia.” Ephesia 1:2 Grace to you and peace from God our Father and the Lord Jesus Christ. Te taeake, te irinaki atu nei e, ka mataora tatou i teia tuatau o te Kiritimiti e te Mataiti Ou.

E reo akaaravei teia naku te Orometua Frank Pakeu Williams e te mama Orometua Anna Williams, ta maua anau, te are mokopuna. Te aroa atu nei ia kotou e to maua au taeake Orometua, mei te Orometua Ngateitei, e te Mama Ngateitei, te Puapii atupaka, toou katoa, te au taeake Orometua katoatoa, e to totou au poe tiare akaieie, tei riro ratou ei tauturu ia tatou i te tavini anga i to tatou Atua ko Iesu Mesia, i roto i te au Ekalesia ta tatou e tiaki nei. Mou piri tika'i tei rauka ia koe, auraka taau korona kia riro ei tai ke. God bless you all.

Merry Christmas and a Happy New Year. Love you all.



Rev. Frank Pakeu Williams, Ekalesia Atiu

EKALESIA BALACLAVA

Te oronga katoa atu nei i te aroa no te Ekalesia katoatoa kia kotou pouroa i raro ake i te marumaru o te Evangelia CICC. Kia manuia i teia Kiritimiti e te Mataiti ou e te au angaanga katoatoa i roto i te Atua, mei roto atu i te Ekalesia CICC Qld Inc Balaclava. Meitaki ngao.



Papehua Nanua, Mou Moni, Ekalesia Balaclava, Cairns, Queensland, Australia

MATA O TE PA ENUA TOKERAU

Kia akameitakiia te Atua no teia turanga tana i kapiki akaou iaku kia riro au ei reo, ei taringa e ei vaevae orooro no taku iti tangata e noo ki te Pa Enuu Tokerau ki runga i te Kumiti Akaaere o ta tatou Akonoanga Evangelia CICC, no teia 4 mataiti e tu mai i mua. Te mea mua te tuku atu nei au i to maua ko Mama Kura reo aroa maanaana no te Kiritimiti e te Mataiti 2014. Kia riro teia tuatau ei tuatau poria ki roto i to tatou oraanga i te akonokonoanga ia Iesu kia noo tinamou, kia kore koe e kape iaia e kia vai rai ei maanaana noou. Te na roto katoa atu nei iaku te reo aroa o te au Tavini Orometua e tiaki nei i tana anana i runga i te au enua tatakaitai o te pa enua, Pukapuka, Nassau, Tongareva, Manihiki, Rakahanga e Pamati, to tatou iti tangata katoatoa i runga i teia au enua kia tatou katoatoa no teia tuatau i te akamaraanga i te anau mai anga to tatou au koia te Atua ko Iesu, e no te mataiti ou e tu mai nei. “E teianeie e manga manaana tei te Mesia ra, e manga rekareka tei te aroa, e manga tauanga to te Vaerua, e manga aroa ngakau e te takingameitaki.” Kia manuia.

Rev. Tereora Tereora, Mata o te Pa Enuu Tokerau



Rev. Tereora (right) with Rev. Jason Kioa of the Uniting Church in Australia, Synod of Victoria & Tasmania. Rev. Kioa did the commissioning of the new CICC office bearers at its 30th General Assembly held in Melbourne in October 2013. Photo by Nga Mataio.

18. NUTI POTOPOTO



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

AKARAKARA AKAOUANGA I TE TURE TUMU A TE CICC

Kua akariikiia e te uipaanga maata i oti uake nei e kia akarakara (review) akaouia te ture tumu a te CICC o te mataiti 2003. Ko te 10 mataiti teia o te ture i teiane e kua tae te tuatau kia akara akaouia kia tau ki te au mea e tupu nei i teia tuatau. Kua imereia te ture o te 2003 ki te au Ekalesia katoatoa kia akara ratou e kia tuku mai i to ratou manako. Ko te parani koia oki kia oti teia i te raveia i roto i nga mataiti e 2 e tu mai nei, ka tuku atu ei i te mea ou ki te uipaanga maata 2015 no te uriurianga.

MENETI O TE UIPAANGA MAATA 2013

Kua apai te au mata ki te uipaanga maata i Melbourne i ta ratou au copies, kua imere katoaia ki te au Ekalesia katoatoa i nga ra openga o Noema i topa. Teia te patianganga akaaka, me kare koe Orometua e toou mata ki te uipaanga maata i oronga akakite ake i te reira meneti ki ta korua Ekalesia, me ka tika kia rave korua i te reira a teia nga ra auraka kia roa atu.

CICC YOUTH TOUR OF MELBOURNE

Just to let everyone know that our Youth Tour Group led by Youth Director Bob Williams, had a wonderful time here in Victoria. They had a full on programe that included lunch at the Frankston beach (Saturday), tour of Melbourne City, Dandenong Market, K-Mart shop till they dropped, Carols in the Park in Oakleigh (Friday evening), Youth Concert on Saturday, Youth Rally on Sunday, Sunday service at Clayton. Three days of reconnecting our young people to Christ. Bob and his team are all well and healthy, and they left our shores with thanks and praise. May God continue to guide them through the rest of their journey. *Update from Rev. Eddie Dean, Chairman, Victoria CICC Council 2013.*

UIPAANGA (CONFERENCE) A TE CICC VAINETINI

Ka raveia ki Rarotonga nei i roto ia Aperira 2014. Komakoma mai ki te Tekeretere o te Vainetini, Mamatira Patia, ki runga i te imere orometua@avaruacicc.co.ck me kore phone 23760.

NATIONAL GG CAMP

By the Girl Guides Association Cook Islands in partnership with the GOLD Project. Venue: Nikao Sunday School Hall, Nikao, Rarotonga, Saturday 12th – Friday 18th October 2013. The camp was to support our 85th years of Guiding in the Cook Islands and also to strengthen our guiding movement through several short training developed and implemented by ours sisters from Australia and New Zealand under a special designed program called "Guiding Overseas Link for Development" GOLD. More on this in the next CICC newsletter. *By Ngara Katuke, GG Cook Is National Commissioner.*

RELIGIOUS ADVISORY COUNCIL

The Religious Advisory Council comprises 6 denominations; CICC, Catholic, SDA, LDS, Apostolic and AOG. It is managed by a secretariat that rotates annually amongst the 6 members. Its main functions include; (a) organsining the 2 annual thanksgiving services which are normally held at the National Auditorium at the end of October and again at the end of March, (b) carry out services/tasks required by the Government and community organisations where an ecumenical approach is called for, and (c) provide advice, comments and responses to prevailing issues that are of interest to stakeholders. It held its last meeting for the year on Tuesday 10 December, which also involved transferring of the secretariat from the Catholic Church to the Seventh Day Adventist Church who will coordinate activities for the coming year 2014. RAC wishes to pass onto all readers of this newsletter, its best wishes for the coming festive season. May the Lord's blessings be upon each and every Cook Islander, and may the new year bear much fruit in all that we do for the Lord and for our close and extended families.

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

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



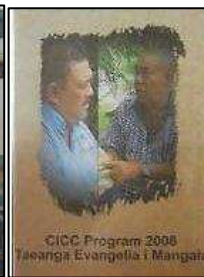
D1



D2



D3



D4



D5



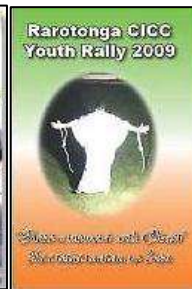
D6



D12



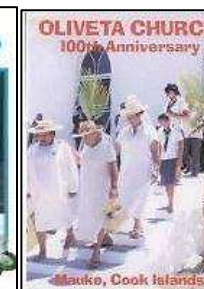
D7



D8



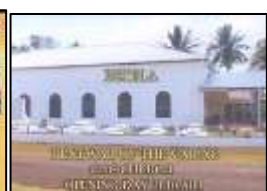
D9



D10



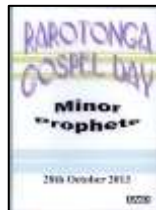
D11



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 Takamoa Mission House as the CICC main office, 2009, \$20.00
 D6: Avarua CICC Imene Kiritimiti 2008, \$20.00
 D7: Takamoa 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, Takamoa, Nov/Dec 2013, \$30.00

PUBLICATIONS, CERTIFICATES, OTHERS



P1

P2

P3

P4

P5

P6

P10



P7

P8

P9

B1

N1

A1



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, \$10.00 (Maori version, coloured); English translation on CICC website)
 P5: Karere 2014, \$7.00
 P6: CICC Prayer Book (\$10.00, revised 2013 version)

- P7: Burial registration book, \$45.00
 P8: Baptisms registration book, \$45.00
 P9: Ekalesia records book, \$45.00
 P10: Pure Epetoma 2014, \$5.00
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00
 B1: Long service badge, \$12.00
 N1: CICC newsletter, all issues on the church website, no longer mass printed at Takamoa, \$7/copy for those who prefer a hard copy
 F1: CICC flag, 177cm x 86cm, \$100.00 – currently out of stock
 T1: Tia 2014 (annual readings card), \$3.00
 CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and General Secretary: Minister, retired minister, assistant minister, retired assistant minister, elder, deacon, assistant deacon, long service. To be signed by the caretaker minister: baptism, membership, etc.

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Tivaevae displays by the Vainetini on the walls of the Clayton Uniting Church Hall, Melbourne, during the recent CICC General Assembly *Photos by Nga Mataio*



ANNEXES

CHURCH AND CHURCH-RELATED HISTORY

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PART 1

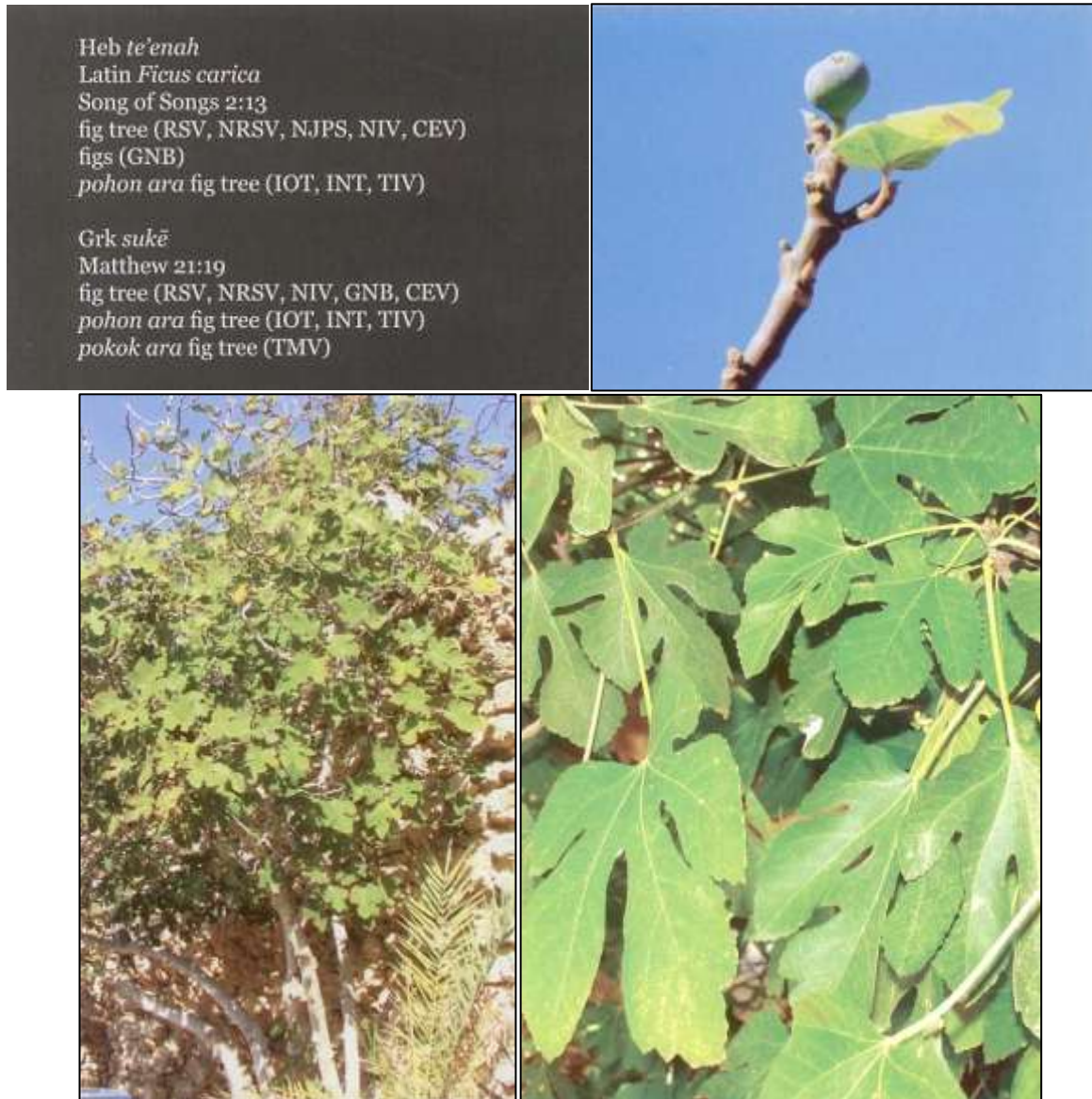
Walking Through Bible Places

This is the eighth and last issue featuring pictures and notes from a book by Dr. Daud Soesilo with the above title. The book is a joint publication by the Indonesian Bible Society and the Bible Society of Singapore. Dr. Daud visited Takamoa in September 2012 as adviser on the BSSP-facilitated translation of the Bible, and presented a copy of the book to the church. The CICC is grateful for his approval to reproduce some of the contents of his book for the purpose of this newsletter. Dr. Soesilo is pictured on p.9 of newsletter 45. Re-typing and scanning of the photos were done at Takamoa by N. Mataio, CICC General Secretary.

BIBLE PLANTS



Fig



The 3 most important trees providing a source of income for the Israelites are the vine, the olive and fig tree. Fig trees grow up to 6 m tall. The trunks are long and twisting, and the leaves resemble a human hand. The fruit is harvested twice a year, in June and in August-September. Figs are delicious, with a high sugar content. Figs are also known for their medicinal value (2 Kings 20:7). They may be used fresh, or preserved by drying them. Figs are great export commodity. The Bible tells that Adam and Eve sewed fig leaves together to cover their nakedness (Genesis 3:7). The image of peace and happiness in Israel was "Each family sat undisturbed under its own grape vines and fig trees" (1 Kings 4:25, CEV). In the New Testament, the fig tree is remembered as one which Jesus put a curse on "Never again will anyone eat fruit from this tree!" (Mark 11:11-14, CEV).

Pomegranate

Heb *rimon*
 Latin *Punica granatum*
 Exodus 28:33
 pomegranate (RSV, NRSV, NJPS, NIV, GNB, CEV)
 buah delima pomegranate (IOT, INT, TIV)

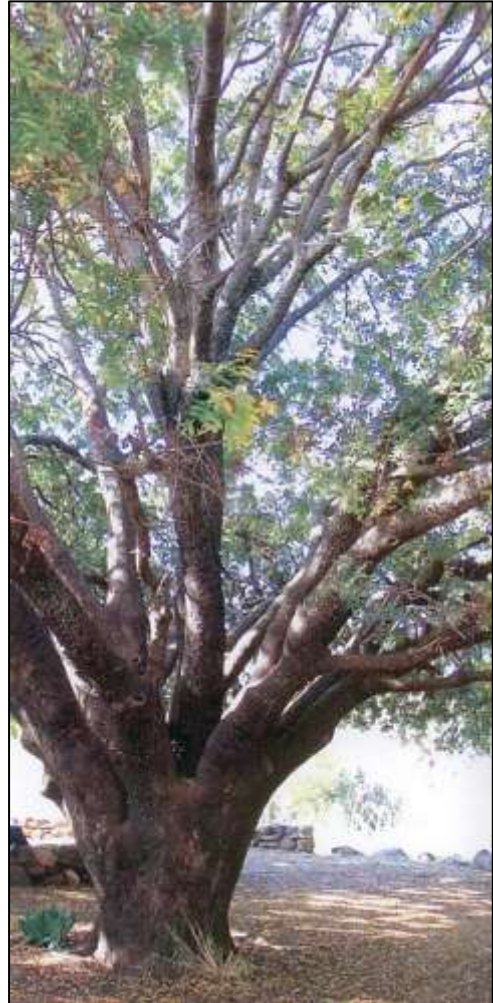


Pomegranates are shrubs that can grow to between 3 and 5 m tall, and they can live up to 200 years of age. They have narrow, dark green leaves and thorny branches. They have a lovely violet, yellow and white flower. Pomegranate fruit are a bit smaller than a tangerine and have a hard skin, which turns from green to red as they ripen. The end of each fruit has a distinctive flower-like shape. The fruit must be cut open to get at the seeds in nine or ten tightly-packed pockets inside. Each seed is enclosed in a little bag of sweet juicy pulp, which can be made into syrup. The hard skin is often used to make medicine to cure dysentery. Pomegranate trees grow well in Canaan and Egypt. The Bible tells that people used to sit down under pomegranate shrubs (1 Samuel 14:2) and that they liked to drink the juice (Song of Songs 8:2).

Pomegranate was also known as a decorative feature. The Great Priest Aaron would wear pomegranates made of blue, purple and red wool along the hem of his robe when he entered the holy place to perform his functions as the great priest (Exodus 28:33). The bronze caps of the two bronze columns in the Temple built by Solomon were decorated with two rows of designs that looked like pomegranates (1 Kings 7:18). In the Bible, the pomegranate is also used as a metaphor for God's future blessings (Haggai 2:19 CEV; Haggai 2:20 INT, and in quite a few instances in the Song of Songs 4:3,13; 6:7, 11; 7: 12). In Jewish tradition, it is said that one pomegranate fruit has 613 seeds which correspond with the 613 commands of the Torah, so pomegranates symbolize righteousness. That is why many Jews eat pomegranate fruit during the Jewish New Year festival (*Rosh Hashanna*).

Pistachio

Heb *bothnim*
 Latin *Pistacia vera, pistacia Palaestina*
 Genesis 43:11
 pistachio nuts (RSV, NRSV, NIV, NJPS,
 GNB, CEV)
 buah keras hard fruit (IOT)
 buah kemiri candlenut (INT, TIV)
 kacang pistasio pistachio nuts (TMV)



Pistachio trees are small, with many branches that lose their leaves in winter. They grow well in Palestine, Lebanon and Syria. The seeds are nuts with a hard, red, triangular shell about 2cm long, with an oily green kernel inside that is about 1cm long. Pistachio nuts are edible, either raw or dried. In the old days, all parts of pistachio nuts were used. The nuts are edible and, as well as being eaten as savoury snacks, they can be used as dessert toppings. The oil is used in cooking. The Bible mentions pistachio nuts only once, when Jacob's sons carried them to Egypt as one of the gifts to the Egyptian governor (Genesis 43: 11). Pistachio nuts were a special gift because pistachio trees did not grow in Egypt.

Sacred Tree

Heb *'elon* Genesis 12:6
'allon Genesis 35:8
 Latin *Quercus coccifera*, *Quercus aegilops*
 oak (RSV, NRSV) footnote terebinth
 terebinth (NJPS)
 great tree (NIV)
 sacred tree (GNB, CEV)
pokok jati teak tree (IOT)
pohon tarbantin turpentine tree (INT)
pohon keramat sacred tree (TIV)
pokok keramat sacred tree (TMV)



There is no agreement yet among biblical scholars as to which of the six species of large tree that grow in Palestine is the one that the Bible calls *'elon* or *'allon*. Therefore, it is usually translated as "great tree" or "sacred tree". Before Abraham migrated to Canaan (Genesis 12:6), the place where the trees were located were already known as sacred places, where the people used to build shrines and altars, and also performed burials. Sorcerers and fortune tellers also used these sacred places to deliver their services.

Mustard Seed

Grk *sinapi*
 Latin *Brassica nigra*
 Matthew 13:31
 mustard seed (RSV, NRSV, NIV, GNB, CEV)
sebihi sesawi, bihi sesawi mustard greens' seed
 (IOT, INT)
bihi sawi mustard greens' seed (TIV)



There are two types of mustard mentioned in the Bible: the black mustard and the white mustard. The one that Jesus mentioned in his teaching is most likely the white one, which can grow up to 3m, taller than an adult human. It is an important plant in Israel. It has branches like a tree which can be as thick as a human arm, and birds can nest in the branches. The leaves can be eaten as a vegetable, and the seeds can be used as a spice and a preservative. The seeds contain oil which can be used as medicine. Mustard seeds are quite small - 1mm in width, and 1mg in weight. Though mustard seeds are not as small as other seeds that we know, in Jesus' time, a mustard seed was used proverbially as the smallest seed. The point in Jesus' parable is that something small can produce something very large (Matthew 13: 31; Mark. 4:31; Luke 13: 19), referring to a person's faith (Matthew 17:20; Luke 17:6).

Sycamore

Heb *shiqmah*
 Latin *Ficus sycamorus*
 1 Kings 10:27
 sycamore (RSV, GNB)
 sycamores (NRSV, NJPS)
 sycamore trees (CEV)
 sycamore-fig trees (NIV)
pohon beringin banyan tree (IOT)
pohon ara fig tree (INT)
kayu ara fig tree (TIV, TMV)

Grk *sukomorea*
 Luke 19:4
 sycamore tree (RSV, NRSV, CEV)
 sycamore tree (GNB)
 sycamore-fig tree (NIV)
pokok ara sikamor sycamore-fig tree (MNT, 1976)
sebatang pohon a tree (TIV)



Fig trees and Sycamore trees are closely related – they are different species within the genus *Ficus*. However, there are significant differences in their growth and appearance, and each has a separate name in both Hebrew and Greek. Sycamores grow in low lands and reach up to 7.5 to 15 m tall. Sycamore trees stand strong because they have long roots. People can easily climb sycamore trees because they have low, strong branches. Its wood lasts a long time, so people used it for building materials and, in Egypt, to build caskets for mummies. The leaf is in the shape of a human heart. Although the fruit looks like figs, they are not as delicious as figs, so are usually consumed only by poor people (see also Fig). The photo here shows the sycamore tree in Jericho, believed to be the one which Zacchaeus climbed up to see Jesus (Luke 19:4). In practical Bible translation, for some linguistic and cultural contexts, often it is sufficient to translate it in a generic and functional fashion such as in Tiv: "Zacchaeus climbed up a tree."

Olive

Heb *zayith* Deuteronomy 8:8
'ets shemen Isaiah 41:19
 Latin *Olea europaea*, *Elaeagnus angustifolia*
 olive (GNB)
 olive tree (RSV, NRSV, CEV, NJPS)
 olive oil (NIV)
minyak zaitun olive oil (IOT)
pohon zaitun olive tree (INT, TIV)
buah zaitun olives (TMV)

Grk *elaia* Matthew 21:1
 (Mount of) Olives (NRSV, NIV, GNB, CEV)
 (The mount that is called) Olivet (RSV)
 (*Bukit*) *Zaitun* (Mount) Zion (IOT, INT, TIV, TMV)



Olive trees are often mentioned in the Bible. They are small trees that have an everlasting green appearance. The trunks are very broad and rough, and often grow twisted. The crown of the tree consists of four to six heavy branches, each with several clusters of twigs. The leaves are greyish-green above, and white underneath. The bark of young trees is silvery grey, but it gets darker and rougher as the tree ages. Olive trees can reach the height of 24m. Olive trees grow slowly until they are 30 years old, by which time they become very fruitful. Olives grow for hundreds of years, and some in Palestine have possibly reached two thousand years of age. It is difficult to eradicate an old olive tree, as it will always sprout again from any root that remains in the ground. The flowers, which usually appear in May, are bell-shaped, yellowish in colour and have a sweet odour. The young fruit is green, but it turns black when it ripens in September. The fruit of the olive is about 2cm long and a bit more than 1cm thick. It has a soft skin covering oily flesh, with a hard seed inside.

People eat it raw or preserved. 31% of the content of the ripe fruit is oil. Pressed olive oil is very useful for many purposes. According to Deuteronomy 8:8, olive trees were one of the plants that already grew in Canaan before the Israelites conquered the land. The Bible also writes that in addition to being beneficial as food, medicine, and oil for lamps, olive wood is useful for carpentry. Olive oil was also used in the ceremonies to anoint a prophet, a priest and a king in Israel (Exodus 28:41; 1 Samuel 16: 13). Grafting is also mentioned in the Bible (Romans 11: 17). A less productive olive branch can be cut away from a cultivated olive tree, and a branch from a more fruitful olive tree can be implanted in its place. The leaf of the olive tree and the dove have become the symbols of peace (Genesis 8).

PART 2

From Darkness to Light

***“From Darkness To Light.”** (LMS 1872-1972, by G. Lindsay Lockey). This aptly titled book was kindly given to me by Heagi Isaia (aka Akameamea, Aka for short), leader of the Porebada Tere Party from Papua New Guinea which toured Rarotonga in October/November 2012. The contents of the book were so touching and revealing that I decided to share it with other readers so they too can appreciate (i) the nature of the country that the stories originated, and (ii) the struggles and hardships encountered by God’s people from the Pacific and beyond who committed their lives to spreading the Good News of the Kingdom of God to the people of Papua New Guinea.*

Takamoa records indicate that over 200 native Cook Islands Missionaries were sent around the Pacific to preach the Word of God, a significant number went to Papua, the last one being Rev. Turaki Teauariki who went there in 1963 and came back in 1975. This is the second of a 2-part series which I hope the reader will find useful and inspirational. - Editor

(d) Orokolo-Kerema Circuits

Tamate first visited Vailala and Orokolo when, in October 1881, he followed the Motu trading canoes across the Gulf and found Arua Daera holding Christian services at Vailala. Ten years later, after Tamate had made his new home at Motumotu (Toaripi), he reported that the villages at Orokolo, Vailala and Kerema were so eager to have pastors that they had built houses for them to live in. In 1892 two South Seas men were sent to each village. Their work was good, for, two years later. J.H. Holmes came to Vailala to open a new chapel and to baptise the first four Christian converts in the village. Three years afterwards he himself came to Orokolo as the first European missionary to live behind the black sand beaches of the Gulf. Missionaries have lived at Orokolo ever since, have carried on evangelistic, educational and medical work, and have sought to bring the Gospel to inland villages. The hospital at Orokolo has cared for the sick people of the district and its nurses have done much to help people of the district and its nurses have done much to help people suffering from leprosy. Plans have been made for a separate United Church Circuit at Kerema where Christian services include important chaplainry work at the High School.

(e) Moru – Koaru Circuits

During his early travels along the Gulf coast Tamate visited villages in this area. In 1883 he reported that lokea (at the eastern end of the district) was anxious to have a pastor. The following year pastors were placed at Toaripi (at the western end of the district), and Tamate himself made it his home from 1889 to 1896. In the early years he had the help of E.B. Savage. A European missionary came to the eastern end of the district when J. H. Holmes settled at lokea in 1894. At that time he said that Tamate had left five Rarotongan and four Papuan pastors there; eight years later Holmes had no less than thirty pastors at work. He tells of the people among whom he worked in his book, In Primitive New Guinea. Even though the Church grew in the Moru district it was to be found only in the villages along the coast. Three years after H.A.Brown became the Moru missionary in 1938 he began his long journeys into the mountains which began the Inland Mission in the Kovio, Kuninaipa, Tati and Iariva areas. That story is told in Garry Saunders’s book, Bert Brown of Papua. A sub-station opened at Koaru in the 1940’s is now the headquarters for the separate Koaru Circuit.

(f) Delena Circuit

The first attempt to bring the Gospel to the Delena area was one of the earliest in the history of the New Guinea Mission. In 1875 Samuel Macfarlane brought two South Seas pastors to Yule Island and left them to begin Christian work there. Not long afterwards two European visitors. Dr. James and Mr. Thorngren, were killed by a party of native warriors and the Mission felt that it must remove Waunaea and Anederea for reasons of safety. They had been there for only ten months. It was six years later, in 1882, that the Rarotonga pastor Eneri settled at Delena on the coast opposite Yule Island. Eleven years later Delena’s first European missionary, H. M. Dauncey, settled in the village and spent most of his forty years of service to Papua in that district. His book, Papuan Pictures, tells of the people among whom he worked so successfully.

(g) Redscar Circuit

This Circuit (west of Port Moresby) and the Kadeboro Circuit (east of Port Moresby) were for most of the hundred years part of the Port Moresby District. Redscar became a separate circuit in 1965. It was to this area that the first six Rarotongan missionaries came when they landed at Manumanu in November 1872. Within six months one of them had died in an accident, two pastors' wives died, and all were stricken with malaria. All the survivors were brought to Cape York within six months of their settlement at Manumanu. But the district was not forgotten and, in March 1874, one of the pastors, Piri, made his home at Bora. His life was sometimes in danger, and the story is still remembered of the village women who spread their skirts before him to protect him from attack. A year after Piri came to Boera other pastors followed him. Isaako and Viliamu settled at Rearea, and Peka came to Porebada. All were attacked by malaria and in 1876 two new teachers, Asapha and Zekaria, died and were buried at Porebada. Until Papua Ekalesia was formed in 1962 pastors in the district looked to Port Moresby missionaries for guidance.

(h) Port Moresby Circuit

No one can tell the story of Christian work in Port Moresby in a few sentences. For most of the century it covered Christian work in the Redscar and Kadeboro Circuits as well. It began in November 1873 when Anederea and Rau settled at Hanuabada and Eneri and Ruatoka at Elevala. A year later they were joined by W.G. Lawes, the first European to live permanently in Papua. Soon after his arrival he was placing pastors in villages now in the Redscar and Kadeboro Circuits, two Niueans were placed at Fairfax Harbor in 1875 (one of them, Talima, at Tatana, and the other at Baruni) and others at Pari and Badili in 1876. Something of the story of these early days can be found in Joseph King's book, *W.G. Lawes of Savage Island and New Guinea*, in *Work and Adventure in New Guinea* (written by James Chalmers and Wyatt Gill), and in Tamate's two books, *Pioneer Life and Work in New Guinea* and *Pioneering in New Guinea*.

Port Moresby became the headquarters of the New Guinea Mission. As the churches grew in strength they provided many of the men who became Papuan ministers not only in their own villages but also in many of the Mission's other District. Medical work was done by missionaries and their wives, and in 1922 the first L.M.S. nurse came to Papua in the person of Sister Trudy Schinz. Sister Constance Fair-hall came to Port Moresby in 1933; her concern for people suffering from tuberculosis and leprosy led to the establishment of the Gemo Island hospital whose story is told in her books, *Where Two Tides Meet* and *Island of Happiness*. Schools were provided for children. Missionaries, their wives and South Seas pastors taught in them. The first European missionary to come to Port Moresby as a teacher was Sydney Burrows in 1913. Nearly ten years later he was followed by Percy Chatterton whose lifetime of service to Papua was honored by the Queen with the award of the O.B.E. and by the University of Papua New Guinea by admission to the degree of Doctor of Laws.

(i) Kadeboro Circuit

For very many years the churches in this area were part of the Mission's Port Moresby District. They were made a separate Circuit by Papua Ekalesia in 1965. In the early days there was much fighting between the people of Port Moresby and the villages to the east. About October 1876 Laws brought Australia two Niuean pastors to Tubuseria; one of them seems to have been Repoama, who was either accompanied or followed by Nabota. A Few years later one of these men had settled at Gaire. It was in 1882, when A. W. Murray came back to New Guinea on a visit that he and Lawes went to Gaire people, reminding them of recent days when Port Moresby men came to kill and steal. 'Don't you know', he said, 'that it is peace now; that you lift your heads because Port Moresby no longer fights?' Peace had come to the area, just as Lawes and Tamate and South Seas pastors were bringing it to village after village.

(j) Saroa – Boku Circuits

When thirty years of Christian work had been done by the New Guinea Mission all the villages it was serving were on or near the six hundred miles of coast stretching from the island of Boigu in the west to Milne Bay in the east. There was always the desire to move inland to the people of the hills and mountains. Some time before 1880 a Niuean pastor had gone to the village of Kapakapa on the coast, and four years later two other Niueans moved a few miles inland to Saroa and a neighboring village. Another fifteen years passed. One of the L. M. S. supporters in South Australia was anxious that missionaries should go to the mountains, and

made a gift of money to make it possible. In 1901 H.P. Schlencker moved from Fife Bay and set up the Angas Inland Mission at Kalaigolo. Seven years later he moved his station further inland to Boku. A series of able missionaries followed him when he had to give up the Inland work, and Saroa became their headquarters. Under Papua Ekalesia the work was again divided into two Districts which entered the United Church as the Saroa and Boku Circuits.

(k) Hula Circuit

In the villages of a coast sheltered by its off-shore reefs are people who quickly responded to the Gospel and have since provided some of the Church's most able ministers. On 6 January 1877 Taria and Ngativaro were settled at the large marine village of Hula, and Anederea and Matuera at Kerepunu. For a couple of years Thomas Beswick lived at Hula as a missionary but had to leave in 1881. The massacre of ten Polynesians at Kalo that year did not mean that the Mission closed. Other pastors took their places. In 1887 Albert Pearse left his mission station at Raiatea and, accompanied by Tahitian pastors whom he had trained, settled at Kerepunu. His twenty years of service there saw the Church strongly established in the district. Distinguished missionaries took up his work, and from 1919 made Hula their headquarters. Many church members from the district have become vigorous ministers not only in their own Circuit, but in many of the Circuits of the United Church.

(l) Gavuone Circuit

From the time that pastors settled at Hula and Kerepunu in 1877 the villages around the Marshall Lagoon were considered part of that Mission District. In 1885 a pastor was sent to Velerupu and others were added in other villages as the years went by. It was just as World War II was ending that the United Church in South India began to feel that God was calling it to mission to other people as well as Indians. It asked L.M.S. if it could use the services of an Indian Christian leader as a missionary in Papua, and appointed one of its most able ministers as its first overseas missionary. When Satya Joseph came to Papua in 1946 Gavuone was separated from Hula and he was given charge of the new District. There he served faithfully for nine years, dying in his own district in 1955. The name 'Gavuone' is still remembered in the Church of South India, and that Church provided a scholarship at Lawes College in memory of its first missionary's work. When Satya Joseph died the Gavuone District renewed its old partnership with the Hula District until 1968 when it became a separate Circuit of the United Church.

(m) Mailu Circuit

There is beauty here where the chain of islands reaches out across Amazon Bay and the great mountains fall into the sea at the head of the bay. And there was beauty in the intricate patterns that Mailu people traced on the goods that they made. In olden days the beauty was marred by murder and fear. It was not until 1888 that the Mission was able to put a pastor on Mailu Island. Mairi was a Tahitian trained in Rarotonga. He kept on telling people of the one God who came to them in Jesus Christ, but nine years passed before he had the joy of asking the missionary to come from Fife Bay, baptize forty-seven converts, and form them into a church. In 1899 an Australian missionary, C.J. Cribb, came to live on the island but was able to stay for one year only. Two years slipped by and in 1901 W.J. V. Saville began his long missionary service of thirty-five years among the people. Something of that story is told in his book, *In Unknown New Guinea*. The Church grew on the off-shore islands and in villages on the coast. But there were people in the mountains behind the coast. At last it was decided to make a new head-station on the mainland at Iruna. The Mission began to reach further out among the Dimuga people of the mountains. In more recent years the ministries of preaching and teaching have been enhanced by the work of the hospital built at Iruna. Its staff cares for the medical needs of the district and gives training to Papuan nurses.

(n) Fife Bay Circuit

Here, on the bays and islands of the south-eastern coast. Christian witness began when Tamate made his first Papuan home on Suau Island in December 1877. He brought with him South Seas pastors, of whom Pi and Tamarua were two. Very soon he began to settle teachers at villages nearby. Men went to Isuisu and Bona Bona in 1878. Tamate was soon called to other work for the Mission, and progress in the district was slow. It was not until 1895 that another European missionary came to live on the coast when H.P. Schleicher settled at Isuleilei. From that day the Church has grown in the Suan area. C. F. Rich, who was there for forty

years, developed plantations and industrial work. His story is told in his little book, *A Lighthouse in Papua*. Then, in 1924, the Vatorata College moved to Fife Bay. Its Principals and its staff have all given service to the district, as has the hospital that was set up there. When the Papua Ekalesia was formed in 1962 Ravu Henao became the first Papuan to serve as a District Minister; he led the Church there for six years before being chosen as Bishop of the United Church's Mainland Region.

(o) Kwato Circuit

Away back in 1877 Macfarlane and Tamate brought the first Christian pastors to the Milne Bay District. Two men were landed on Teste Island (Ware, which is now part of the Papuan Island Region) on 19 November. A few days later four pastors were left at Killerton Island in Milne Bay. A year later Samari became the centre for the eastern branch of the New Guinea Mission. At last government wanted to make use of Samarai and gave the L.M.S. Kwato when he was joined by C.W. Abel two years later. There they built a mission station from which, until 1894, Walker looked after the work in Milne Bay, while Abel gathered young Papuans on Kwato for an education that was practical as well as academic. Plantations developed on the mainland, and carpentry and boat-building skills were imparted on the island. Gradually the L.M.S. Directors came to think that the Kwato industrial work was too extensive. In 1917 Abel set up an independent mission under the Kwato Extension Association, working separately from, but still in friendly association with, the L.M.S. It operated in this way until 1964 when the Kwato people decided to join the Papua Ekalesia. Abel wrote about his work in *Savage Life in New Guinea*, and his son published the story of his father's life in *Charles W. Abel of Kwato*.

9. TRAINING OF LEADERS

The early names that have been written in this booklet as leaders in the districts are mostly the names of missionaries. As we come to the present day they are more and more the names of Papuans. The day is coming quickly when most of the names will be Papuan, and there will be rejoicing that this is so. Right through the hundred years missionaries have worked for that day. A great deal of their work has been given to preparing Papuan Christians for such leadership.

This is one of the reasons why so much time has been given to education. That programme started with the foundation of schools wherever missionaries were at work. When the Mission was seventy years old it was reported that ten thousand children were attending school; six and a half thousand of them were in L.M.S. schools. At the time D.E. Ure said that there were really nearer thirteen thousand in the Mission's schools. At first the missionaries thought that if they taught people to read they would have access to the Gospel through their reading of Scripture. But they knew too that education was an all-round process of fitting children to live fully in a developing society. Until the 1950's practically all schooling in Papua New Guinea was in the hands of Christian missions. Since 1970 Administration and Mission schools have joined in partnership in a national education system.

If schools were to be conducted in villages there had to be teachers to teach the children. For most of the hundred years this was the pastor's job. At first he did this work with little preparation other than his theological college training. Then the day came when his college course included teacher-training. Much of this was done by Percy Chatterton when students were sent from Fife Bay to Delena for the purpose. In 1956 Robert Beevers was sent to Lawes College to give each theological student one year's training in teaching; in 1962 he supervised a one-year course in Chalmers College at Veiru. Then, in 1963, the Papua Ekalesia set up the Ruatoka Teacher Training College at Kwikila under Mr. Beevers so that men and women could be trained for whole-time service as teachers. The courses continued until 1969 when the United Church joined Ruatoka with Gaulim College in the New Guinea Islands Region where Mr. Beevers continued his great work as Principal.

Others of the earlier missionaries believed that it was important to help Papuans to use their schooling for industrial work as well. Nowhere was this stressed as much as at Kwato where trainers learned to use their own skills in carpentry and boatbuilding and in plantation work. But Kwato was not the only centre. Similar work developed under C.F. Rich at Fife Bay and B. T. Butcher in the Delta. Plantations were associated with the mission stations along the Gulf. In the West, F. W. Walker, making his base at Badu in the Torres Strait Islands, left the L.M.S. in 1905 to set up Papuan Industries Ltd. And train Papuans to take over his work. Coconuts plantations were made on the islands, rubber planted on the Papuan coast, and the store on Badu

became the agency through which the islanders sold their trochus and pearl and turtle shell. These were not just commercial ventures but endeavors to help Papuans find a fuller life. F. W. Walker said that 'first and last his aim was that they might become followers of Christ.'

Another type of training has come from the medical work that missionaries and their wives did in the course of their service. It was not until 1923 that a nurse was appointed to the missionary staff, and the first missionary doctor (apart from Dr. Turner and Dr. Ridgley who spent months only in Papua in 1876 and 1882) was not appointed until 1948. Gradually training hospitals were established on Gemo Islands, at Kapuna and Iruna, with mission medical services also available at Orokolo, Koaru, Hula, Fife Bay and Kwato. They have been places of training for Papuan nursing sisters and medical orderlies, and have given great Christians service to the sick and the suffering in mainland Papua.

In primary and industrial education, in medical work and teacher training the L. M. S. Mission, the Papua Ekalesia and the United Church have played a great part in preparing Papuan leaders, great stress has been placed on theological education as the training of leaders in the Church's ministry.

This booklet has already noted the work of the Papua Gulf Native College which Macfarlane set up on Murray Island in 1879, and of the training that W. G. Lawes began in Port Moresby in 1882. While the Murray Island training soon ceased, the Port Moresby College continued its work, while other students were being prepared as pastors by missionaries in their own districts. In 1894 the Port Moresby institution was moved to Vatorata in the hills behind Kapakapa. There it was possible to gather together students from the different parts of Papua. In 1906 Dr. Lawes (whose great work had been recognized by the University of Glasgow) retired to Australia. R. Lister Turner, who had assisted him, became principal in his place. In 1924 the College was moved to Fife Bay and was named 'Lawes College' in honor of its founder. F. J. Searle followed Mr. Turner as Principal and was succeeded by Maurice Nixon. Ray Perry and Alan Dunstone. With the coming of the United Church in 1968 the college was merged into Rarongo College at Kerevat.

As the entrance standards for Lawes College were raised it was felt that there was a very real need for the training of men who felt called to the ministry, but had not had opportunity of reaching the Lawes College standard. In 1958 Robert and Sue Rankin left their work at Saroa to establish a Bible Training School at Veiru. It was named Chalmers College. When Mr. Rankin died in 1960 Mrs. Rankin stayed with the College until 1962 when E. L. Gray became Principal. After being transferred to Fife Bay it took up the name of Lawes College before being phased out.

To the ranks of Papuans trained to take Christian responsibility in differing tasks in Church and community the colleges added many others who serve as ministers within the Church. They include men of fine spiritual caliber and with gifts of leadership that serve an emerging nation as well as the United Church.

10. CHANGE AND A PAPUAN CHURCH

War broke out in Europe in 1939. Gradually the major nations of the world became involved. In 1942 the Japanese invaded New Guinea and moved south across the Kokoda trail. Papuan men were taken from their villages for war work. There they met men from other parts of Papua and New Guinea and had to work with them. When the war finished in 1945 Papua could not help being different. The pattern of village life had been changed. With the younger men away on war duties villages were left with the old men, the women and the children. When the war was over many of the younger men wished to work in towns and to earn money there. After the war more and more was done to provide schools and better education for children. Health services expanded. That Papua changed more during the ten years after the war than it ever did in any other ten years in its history was the judgment of Raymond Perry in 1958. He and others would now say that there has been vastly greater change and development in the period since then.

From the very beginning of the New Guinea Mission the missionaries had longed and worked for the day when there would be a truly Papuan Church in New Guinea. Three quarters of a century after missionaries had first come to live and work in the country a great step forward was taken. Meeting in their Papua District Committee in 1948 the missionaries believed that the time had come when a Papuan Church Assembly should be formed. They invited one pastor and one deacon from each District to come to Delena in January 1950 so that they could talk about the work out a Constitution for the Assembly. Under wise Papuan leadership the P.C.A developed quickly and took over many of the responsibilities that had been borne by the

Missionaries Committee. It could be seen that the Day was not far distant when the L. M.S. Mission in Papua could become the Church in Papua. If, after the war, an old Papua was giving way to a new Papua, the old Mission was gladly way to a new Papuan Church.

In June 1959 representatives of the Papuan Church Assembly, the missionaries Papua District Committee, and the L. M. S. Australia and New Zealand Committee, met to draft a Constitution for the Papua Ekalesia. The draft was discussed in every District and was adopted by a Provisional Assembly of the Church in October 1961 it was able to speak for the whole London Missionary Society when it resolved: That the Directors express to their Papuan brethren in Christ their deep and abiding joy that, with their missionary colleagues, God has now brought them to the hour when, in His world-wide Church, there is a truly Papuan Church. They offer their continuing co-operation as the Papua Ekalesia grows in wisdom and grace, and they pray that Christ may be able to "present to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

On 21 November 1962, just ninety years after Ruatoka and his Rarotongan friends had come to Port Moresby, the Papua Ekalesia was formed. It was a time of great rejoicing, and in a great service in the Poreporena church the congregation sang a peroveta written for the occasion by Reatau Mea:

*London Missionary Society, we salute you
This is the fruit of your labour, full grown:
This is your accolade
Here is the voice of Jesus,
Listen to it
Come, you that my Father has blessed
Inherit the kingdom prepared for you from the creation of the world
For we were hungry, and you gave us food
We were thirsty, and you gave us drink
We were strangers, and you took us in
Naked, and you clothed us
Sick, and you visited us
We were in prison, and you came to us
Thus have you dealt with us*

The words were Motuan, but the music had been learned from Rarotonga. It was fitting that, in this way, the Rarotongan pioneers should have been remembered on the day when missionary labors had brought to birth the Papua Ekalesia.

11. THE UNITED CHURCH IN PAPUA NEW GUINEA AND THE SOLOMON ISLANDS

The London Missionary Society, representing Congregationalists in Great Britain, Australia and New Zealand, came to mainland New Guinea in 1872. It was by no means the only Christian mission to bring the Gospel to Papuans, New Guineans and Solomon Islanders. This booklet has been concerned with something of what the L.M.S. did in Papua because the centenary celebrates the hundred anniversary of the landing of L.M.S. missionaries. But tremendous work has been done by others.

Catholic missionaries had worked at Woodlark and Rooke Islands for a short period from 1847. In 1875, under Dr Brown, Australian Methodists initiated their extensive mission in New Britain with the aid of Fijian, Samoan and Tongan pastors. Catholics came to Yule Island in 1885. Lutherans began their widespread work in New Guinea in 1886. A new Methodist mission began in the Papuan Islands in 1891 under the leadership of the Rev. W.E.Bromilow, again with great assistance from Tongans, Fijian, and Samoans. And the same year Anglican began their work at Dogura. In 1902, Australian Methodist went to the Solomon Islands, and in 1916, Solomon Island teaches moved in to south Bougainville, Australia and New Zealand Methodist have been active there since 1920. When the highland of Papua New Guinea was opened many missions flocked to them. In the southern islands a successful Methodist mission was inaugurated in 1951. Then, in 1961 the Presbyterian Church of New Zealand joined others in offering the GOSPEL in Papua and worked alongside L.M.S. and the Papua Ekalesia. A little later Australian Presbyterians begins to make their contribution.

Papuans and New Guineans found it hard to understand how Christian, who claimed to be one in Christ, good split into so many difference churches. When, in 1959, a committee Port Moresby was discussing the organization of the Papua Ekalesia, visitors was surprised the delight that Papuan members of the community wanted more than anything else to formed the sort of church with which other Papuan and New Guinean Churches good unite. They wanted Christian church for their country.

So strongly did Papua Ekalesia feel that Gods people should be united that, at the first assemble in 1962, it resolved: "That believing that the union of the different churches is in accord with the revealed will of God, and humility for our divisions in him, where hereby pledge ourselves to work and pray organic union with churches of other traditions which has been established in Papua." The assembly elected a CHURCH UNION COMMITTEE to begin talks with the Methodist and Lutheran churches, with the United Churches in Port Moresby, and with a Kwato Extension Association. Very seldom in the whole history of the Christian church as newly – formed Church been so keen on unity in Christ that, a little over 5 years after it foundation, it began part of the united Church, as Papuan Ekalesia did.

The first move in union came in 1964, when the Kwato Extension Association united with Papua Ekalesia after almost 50years in separation from, but in friendly association with the L.M.S. Papua Ekalesias 1966 assembly accepted a basis of Union with the Methodist church, 19 January 1968, in the great service in the open air at the Ella beach oval, Port Moresby, the United Church in Papua New Guinea and the Solomon Islands came into begin. The new Church is a Church of almost a quarter of a million people. Its influenced extends west to the West Irian border, north through new island to new Handover, and south of Honiara in the British Solomon Islands.

It is not only a union of L.M.S. people (mainly Congregationalist) and Methodist people, for Presbyterians are part of it along with individual from other Churches. It is not a union of Papuans, New Guineans and Solomon islanders are only, for the Port Moresby congregation of the united church of the northern Australia, very many of them expatriates, is a partner in it. Expatriate members of the united church star, sent as colleagues by half a dozen missionaries societies, are part of the church. And the church has crossed a political boundary line in uniting the Christians of Papua New Guinea with those of the British Solomon Islands Protectorate. It is a Church which has gathered into one people who were previously separated by religious denomination, by race, and by political boundaries. It is a Church which is fulfilling Christ's prayer "that they all maybe one". No one in the church needs to be reminded of the difficulties of building one Christian community in the land where a population of 2 million people speaks more than 700 different languages. Yet the church is moving towards the day for-seen in the Revelation of John with Christ sacrifice brought together "men of every tribe and language, people and nations" so that "the kingdoms of this world shall become the kingdom of our Lord of his Christ, and he shall reigns forever and ever."

12. THE FUTURE

One hundred years have brought thousands of Papuans, New Guineans and Solomon Islanders from fear of one another, fear of death, and fear of malevolent spirits, to the peace and assurance of a life in Christ. As the first hundred years of a Churches story draws to a close they looked back with gratitude to God for the services of the pioneer missionaries from the South Seas, the United Kingdom, Australia, New Zealand and India. They give thanks for people of their own race who found a new life in Christ and preach the Gospel in their own country. They remember all that has been brought to them in education and medical care. They know that those who brought Christians word and works did so not for their own sake but for Jesus Christ, and were ready to give their lives in his service.

They look back with thankfulness. But a Centenary is also a time for looking forward with hope and confidence. The United Church in Papua New Guinea and the Solomon Islands were lived its life in give it service in the country vastly different from that to which the first missionaries came. It will still be serving Christ, but it will be serving in a new and independent nation. It will still be seeking strength through it worship of God, but it will be using its strength in the service of all the people of a new nation. Church members will still care for others in their own villages and towns but they will also be concerned for the welfare of the whole nations. They will go out to speak of God's love in Christ to Papuans, New Guineans and Solomon Islanders who have not heard the Gospel, but they will begin to go as Christians missionaries to the land beyond their own. They will be part of a new nation learning new ways of living together, and, because they have giving themselves to Christ they will worked for it so that it will be a Christian nation.

Twenty years ago the writer attend a dawn service at Hanuabada when the landing of doctor Lawes in 1874 was commemorated, and ask one of the Papuan ministers why the service was held at sunrise. The Minister answered: "When else could we hold it? It was then the lights came into our darkness." That is why this little story of the long hundred years is called "From Darkness to Light." May the Light Shine even more clearly and brightly as the new century begins.

(end of 2-part series)

Snapshot of Papua New Guinea (source: Google)



Geography

Papua New Guinea occupies the eastern half of the island of New Guinea, just north of Australia, and many outlying islands. The Indonesian province of West Papua (Irian Jaya) is to the west. To the north and east are the islands of Manus, New Britain, New Ireland, and Bougainville, all part of Papua New Guinea. About one-tenth larger than California, its mountainous interior has only recently been explored. Two major rivers, the Sepik and the Fly, are navigable for shallow-draft vessels.

Government Constitutional monarchy with parliamentary democracy.

History The first inhabitants of the island New Guinea were Papuan, Melanesian, and Negrito tribes, who altogether spoke more than 700 distinct languages. The eastern half of New Guinea was first explored by Spanish and Portuguese explorers in the 16th century. In 1828, the Dutch formally took possession of the western half of the island (now the province of West Papua [Irian Jaya], Indonesia). In 1885, Germany formally annexed the northern coast and Britain took similar action in the south. In 1906, Britain transferred its rights to British New Guinea to a newly independent Australia, and the name of the territory was changed to the Territory of Papua. Australian troops invaded German New Guinea (called Kaiser-Wilhelmsland) in World War I and gained control of the territory under a League of Nations mandate. New Guinea and some of Papua were invaded by Japanese forces in 1942. After being liberated by the Australians in 1945, it became a United Nations trusteeship, administered by Australia. The territories were combined and called the Territory of Papua and New Guinea (PNG). Australia granted limited home rule in 1951. Autonomy in internal affairs came nine years later, and in Sept. 1975, Papua New Guinea achieved complete independence from Britain.

Land area: 174,849 sq. mi (452,860 sq. km); total area: 178,703 sq. mi (462,840 sq. km)

Population (2011 est.): 6,310,129 (growth rate: 1.94%); birth rate: 25.92/1000; infant mortality rate: 42.05/1000; life expectancy: 66.46

Capital and largest city (2009 est.): Port Moresby; 307,643

Monetary unit: Kina

Languages: Tok Pisin (Melanesian Pidgin, the lingua franca), Hiri Motu (in Papua region), English 1%–2%; 860 indigenous languages

Ethnicity/race: Melanesian, Papuan, Negrito, Micronesian, Polynesian

Religions: Roman Catholic 27%, Protestant 69.4% (Evangelical Lutheran 19.5%, United Church 11.5%, Seventh-Day Adventist 10%, Pentecostal 8.6%, Evangelical Alliance 5.2%, Anglican 3.2%, Baptist 2.5%, other Protestant 8.9%), Baha'i 0.3%, indigenous beliefs and other 3.3% (2000 census)

Literacy rate: 57.3% (2000 est.)

Economic summary: GDP/PPP (2011 est.): \$16.7 billion; per capita \$2,500. Real growth rate: 9%. Inflation: 8.4%.

Unemployment: 1.9% (2011). Arable land: 0.5%. Agriculture: coffee, cocoa, copra, palm kernels, tea, sugar, rubber, sweet potatoes, fruit, vegetables, vanilla; shell fish, poultry, pork. Labor force: 3.896 million (2011 est.); agriculture 85%, industry n.a., services n.a. Industries: copra crushing, palm oil processing, plywood production, wood-chip production; mining of gold, silver, and copper; crude oil production, petroleum refining; construction, tourism. Natural resources: gold, copper, silver, natural gas, timber, oil, fisheries. Exports: \$7.566 billion (2011 est.): oil, gold, copper ore, logs, palm oil, coffee, cocoa, crayfish, prawns. Imports: \$4.945 billion (2011 est.): machinery and transport equipment, manufactured goods, food, fuels, chemicals. Major trading partners: Australia, Japan, China, Singapore, U.S. (2011).

PART 3

Exposition of the Apostles' Creed

Akamaramaanga no runga i te Akarongo o te au Aposetolo

PART 7 (continued from the last newsletter)

ARTICLE 4

Suffered under Pontius Pilate, was crucified, dead, and buried

SECTION 1: SUFFERED UNDER PONTIUS PILATE

The preceding articles of the Creed appeal to faith. They so far transcend reason that they can be apprehended only when reason is sustained by faith. This article, which affirms that Jesus "suffered under Pontius Pilate, was crucified, dead, and buried," is a simple historical statement. Pilate is a historic person, the details of whose life are recorded, not in the Gospels only, but in secular history. Josephus records several incidents in the life of Pilate which are strikingly in accordance with his character as set forth in the Gospels. Tacitus, a Roman historian, who wrote his *Annals* soon after the crucifixion of Jesus, relates that, while Pilate was governor of Judaea, Jesus Christ was put to death. The testimony of the Gospels and the statement of the Creed are thus confirmed by the Roman and the Jewish historians. But, indeed, the event itself is not the subject of controversy. It is the conclusions drawn from it by the followers of Christ that are disputed. "Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness," still raises opposition and kindles hostility.

The name of Pilate is inserted not with the view of branding him with infamy, but in order to fix the date of the crucifixion of Jesus. It is the only intimation of the time of His death that the Creed contains. It states that He was born, and that His mother was the Virgin Mary, and beyond this reference to Pilate there is no intimation as to the time of the nativity or the death. "As the Son of God, by His deliberate counsel, was sent into the world to die in the fullness of time, so it concerns the Church to know the time in which He died. And because the ancient custom of the world was to make computations by the governors, and refer their historical relations to the respective times of their government, therefore, that we might be properly assured of the actions of our Saviour which He did, and of His sufferings, that is the actions which others did to Him, the present governor is named in that form of speech which is proper to such historical or chronological narrations when we affirm that He suffered under Pontius Pilate." From stating the birth of Christ, the Creed passes by what at first sight may seem an abrupt transition to His suffering, crucifixion, and death.

There is no reference to His life or works, though these differed so widely from those of ordinary men. The reason seems to be that the end for which He came into the world was to suffer and die. Although He spake as never man spake, and did the works no other man did, it was not in the first place to teach or to work miracles that He emptied Himself of His glory and came to earth, but in order to suffer and die in the room and stead of sinners. Others had been prophets and teachers, others had worked miracles, others had done good in their day and generation, but none save Jesus had come in his own name or wielded power so marvelous as His. No one could share with Him the work of suffering and dying for sinners.

He was lifted up that He might draw all men unto Him. "He suffered the just for the unjust, that he might bring us to God." On the cross He tasted death for every man, and made a sacrificial atonement for the sins of the world. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." His dying was the leading thought and purpose of His life. Those who were with Him fixed their eyes on His greatness as manifested in His wisdom and miracles, and looked for His setting up a kingdom of this world, but He Himself from the very beginning knew that the path to be traversed by Him was one of agony and death.

He was straitened until this baptism of suffering should be accomplished. At His first Passover He had intimated that, as Moses lifted up the serpent in the wilderness, so the Son of Man should be lifted up. He used this expression "lifted up" three times, and an Evangelist gives the explanation: "This he said, signifying what death he should die." Again and again He told the disciples that He had come to give His life a ransom for many, that He was to be betrayed and killed, that as the Good Shepherd He would give His life for the sheep. He intimated that His death was in accordance with the deliberate counsel and foreknowledge of His Father, and with His own free and full assent: "Therefore doth my Father love me, because I lay down my life." And when betrayal and apprehension brought His ministry to a close, He would allow no sword to be drawn in His defense, but was brought as a "lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

The views which the Jews entertained with regard to the triumphant progress of Messiah did not accord with the statements of their prophets. The sacred writers who foretold His coming pointed indeed to victory as the ultimate issue of His mission, but they also clearly associated His life with conflict and suffering. From the first intimation of a Deliverer, which spoke of a heel bruised by man's malignant adversary, there was indicated in every type and prophecy the truth that Messiah was to be "a man of sorrows and acquainted with grief," whose triumph was to be achieved through suffering. The expectation current among the Jews that deliverance would be wrought by Messiah, without humiliation or suffering, showed that they misinterpreted the messages of the prophets. Familiar with the letter, they failed to grasp the spirit of the prophetic writings. Jesus laid this ignorance to their charge when He said to them, "Ye do err, not knowing the scriptures"; and He upbraided the two disciples on the way to Emmaus because they had failed to discover that their Redeemer's glory was to be won through conflict: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory?"

The suffering which Jesus endured was both bodily and spiritual. Persecution followed Him as a babe: Herod sought to slay Him, and Joseph and Mary had to flee into Egypt. He was "despised and rejected" by His countrymen. His claims were refused by His kinsmen. He "endured the contradiction of sinners." He "took our infirmities and bare our sicknesses." He hungered and thirsted and was weary; He was spit upon, buffeted, and scourged. The cross on which He was to suffer was laid upon His shoulders, till His exhausted frame broke down; and on Calvary a thorny crown was set upon His brow, and the cruel nails pierced His hands and His feet. But the sorrow within His soul was worse to bear than bodily buffering.

Travail of soul was the consummation of His afflictions, and while we do not read of a groan wrung from Him by bodily torture, soul-trouble led Him to ask His Father with "strong crying and tears," as His frame was agonized and His sweat was like drops of blood "If it be possible, let this cup pass from me." As man's Saviour Jesus was made perfect through suffering. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The world is full of suffering, and He alone can understand and sympathise with it who has experienced it. It is the knowledge that their Divine Saviour is their Brother-man that gives to believing sufferers' boldness and confidence as they draw nigh to the throne of grace.

SECTION 2: WAS CRUCIFIED

Prophecy in the sense of prediction is a very interesting and important branch of Christian evidence. Old Testament prophets foretold minute events in the history of the Lord Jesus Christ, such as His lineal descent, the place and time of His birth, its miraculous character, His death, His burial, His three days' sojourn in the sepulcher, the casting of lots for His raiment, the piercing of His hands and feet, His last exclamation, His resurrection and ascension. Whatever view may be taken as to the dates of the various books of Scripture, it must be admitted that the whole body of the Old Testament was in circulation among the Jews hundreds of years before the birth of Christ. There can be no doubt that these prophecies were separated by great distance in time from the events predicted. Even the Septuagint Version, which is a Greek translation from the original Hebrew Scriptures, existed at Alexandria about two hundred years before His advent.

One of the most striking features of Old Testament prediction is its bearing upon the closing scenes of Christ's history. In its types as well as in its prophecies His death was foreshadowed, and the humiliating and ignominious treatment to which He was subjected minutely described. The predictions involved events that appeared contradictory and paradoxical until their fulfillment furnished the key. He Himself told the disciples again and again that He should be crucified. This form of execution was a Roman punishment reserved for slaves and the vilest criminals; and the fact that Jesus was subjected to it depended on a combination of

events which no mere human sagacity could have foreseen. It required that, though he should be apprehended, accused, tried, and found guilty by Jews, His death-sentence should be inflicted by Gentiles; that the Roman governor of Judaea should, against his better judgment, surrender to the clamorous cry of a mob who demanded that the prisoner should be crucified.

It required that the betrayal and condemnation of Jesus should take place during the Passover week, when it was unlawful for the Jews to put any man to death. The excuse of the Jewish rulers, that they could not inflict death, did not mean that this power had been withdrawn from them, but that it was against their law to exercise it then. Had the season been different, had the Jews themselves carried out the sentence of death, it would have been accomplished not by crucifixion, but by stoning. Such an execution would not have fulfilled prophecy or have been associated with the ignominy that marked the Roman death-penalty. Thus the Scripture was fulfilled in Him, "Cursed is every one that hangeth on a tree." There is but one explanation that meets these facts, which is that they were directed by the counsel and foreknowledge of God, and that holy men of God spake as they were moved by the Holy Ghost.

The death of Jesus by crucifixion fulfilled in a wonderful manner the types and figures of the Old Testament. He applied the type of the brazen serpent to His death on the cross on which He was to be lifted up, and from which He was to exercise His healing power on those whom sin had bitten. The surrender of Isaac by Abraham, when he that had received the promises offered up his only begotten son, prefigured the unspeakable gift by the Father, who spared not His own Son, and the self-surrender of the Son, who gave Himself for us. As Isaac went forth bearing the wood on which he was to be offered, he was a type of Him who went forth from Jerusalem to Calvary bearing His cross. Had His sentence been any other than death by crucifixion, He would not have come under the doom which required that a prisoner should bear his cross. The Paschal Lamb, of which not a bone was to be broken, prefigured the Antitype in His exemption from the treatment to which the two thieves crucified with Him were subjected. In crucifixion He was numbered with the transgressors and associated with accursed criminals, and so prophecy received fulfillment.

It is a standing testimony at once to the reality of Christ's suffering, and to the power which He exercises over men's minds and consciences, that from being associated with shame and scorn, the sign of the cross has been elevated to the highest place of honour and dignity. Through his reverence for Jesus, Constantine the Great, the first Christian Emperor of Rome, abolished crucifixion. It is recognised that through Christ's death upon the cross man obtains all that makes life precious. Instead of being regarded with scorn, a cross is the coveted emblem now of valour and exalted achievement. The instrument wherewith capital punishment was inflicted on abandoned criminals has come to be an ornament of monarchs. Such a change is to be explained only by the fact that it is the sign of Christ's redeeming sacrifice, and that to multitudes who glory in the Cross, He who suffered the painful death on Calvary is the "power of God and the wisdom of God unto salvation."

(Part 8 continues in the next newsletter)



(This is a 16-part series submitted 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 in Rarotonga).

PART 4

Memory Lane

Photos from "KIA TOA," Tereora College Magazine, 1970



Senior Lifesaving Group with Teacher instructors Mr. H. Spoehr, Mr. J. Dowgray, Mr. D. Murray, Miss M. James (*"Kia Toa," p.35*).



Lifesaving Bronze Medallion Candidates with instructors Makiuti Tongia, Tuaine Tumupu, Vaevae Hosking, and Teremoana Taripo seated in the middle (*"Kia Toa," p.36*).

DETERMINATION AT TEREORA



A. Manarangi clears the bar.



T. Tekorona wins the 100m from T. Raitia.



Tussle for lineout possession in 3rd test against Aitutaki

("Kia Toa 1970," pp.59 & 65).

FUN TIME AT TEREORA



("Kia Toa 1970," pp.66-67).

PART 5

Food for Thought

Some useful thought-provoking quotes to ponder over

Features of a fool

There's an old Arabian proverb that goes: A fool may be known by six things; anger without cause; speech without profit; change without progress; inquiry without object; putting trust in a stranger; and mistaking foes for friends. *Earl Nightingale*

About education

Education of the heart is the heart of education. *Hugh B. Brown*

Money

Workers earn it, Spendthrifts burn it, Bankers lend it, Women spend it, Forgers fake it, Taxes take it, Dying leave it, Heirs receive it, Thrifty save it, Misers crave it, Robbers seize it, Rich increase it, Gamblers lose it, I could use it. *Richard Armour*

Literacy and the new generation

We know that television and computers are having a profound impact on our society and the world. At one time there were three major socialising influences; family, church and school. Now there is a fourth; television, with computer technology not far behind.

The economic and sociological implications are staggering – but we know appallingly little about them. For example, we know we must have a new generation of well-educated children to deal with this information society – but quite the reverse is occurring. For the first time in our history, the generation graduating from school is less literate than its parents. We don't know why, but we cannot shrug it off. Our nation will not remain strong if a large portion of the population is excluded from meaningful economic, political, or social participation because it cannot comprehend or deal with the demands of this new age. *Timothy E. Wirth*

Knowledge

Whatever I did not know, I was not ashamed to inquire about; so I acquired knowledge. *Author unknown*

Personal influence

The only responsibility that a man cannot evade in this life is the one he thinks of least – his personal influence. A man's conscious influence is woefully small. But his unconscious influence – the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers – is tremendous. Every man has an atmosphere which is affecting every other. So silent and unconsciously is this influence working that many men forget that it exists. Into the hand of every man is given marvelous power for good or for evil – the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man is – not what he pretends to be. Every man, by his mere living, can radiate sympathy, happiness, hope, or any of a hundred qualities. There are men whose presence seems to radiate sunshine, cheer, optimism. With them you feel calm and rested and restored, in a moment, to a new and stronger faith in humanity.

William George Jordan

Pulling the right wires

To insure the education of their teenagers, parents need to pull a few wires; television, telephone and ignition.

These Times

Not born equal

We are not born equal; we are born unique. Finding our strengths, our unique powers, should be the purpose of the journey of life. *Earl Nightingale*

A child's entitlements

There are three fundamental things to which every child is entitled: first, a respected name; second, a sense of security; third, opportunities for development. *David O. McKay.*

Starting all over again

To pick up the pieces, to repair what is spoiled and start over, is a noble act. John James Audubon, the ornithologist, left a box containing two hundred of his beautiful drawings at home when he went on a business trip. Upon his return he found that a pair of rats had entered the box and gnawed the paper on which he had drawn a thousand birds. Audubon was prostrated for several days by the shock; then he took up his notebook and pencils and went out into the woods. "I felt pleased," he said, "that I might now make better drawings than before." *Royal Bank of Canada Newsletter.*

Problems are a normal part of life

One of the imperative requirements of life is to be able to make choices. In order to do so, one must know how to look at things and oneself. One must also learn that to live means being able to cope with difficulties. Problems are a normal part of life, and the great thing is to avoid being flattened by them. One has to grapple, instead of diving for the cyclone shelter every time a strong wind blows. *Royal Bank of Canada Newsletter.*

What Christmas is all about

Christmas is sharing of joys, memories, homes and thoughts. A sharing of what we have – with our loved ones and with those who are less fortunate. Christmas is a sharing of emotions; a sharing of our hopes and dreams for the year to come; a sharing of food, conversation, and laughter. Christmas is a sharing of the beauty and wonder of the little Child who has inspired millions of lives since that night when angels sang: "Glory to God in the highest!" *Pearl. S. Buck.*

Man is a builder

Man is a builder, first of his own character, then of his family, his community and his nation. The specifications from which he must build are not really a mystery, for God's word, if one seeks it, is loud and clear: "Except the Lord build the house, " said the Psalmist, "they labor in vain that build it." *Nation's Business.*

Qualification vs experience

The boss handed the new employee a broom. "Sweep up that mess in the stockroom," he commanded. "But sir," objected the employee, "I'm a college graduate." "Oh well; in that case," replied the employer, "come – I'll show you how." *Author unknown.*

A great mind

A great mind is one that is neither ancient nor modern; it is neither ashamed of the old nor afraid of the new. It thinks neither in terms of old traditions nor in terms of new fashions. It is only concerned with the true and the workable. *N. Eldon Tanner.*

The 3 C's

The 3 C's of failure; criticism condemnation, and complaining. The 3 C's of success: compassion, courage, and commitment. *Author unknown.*

Solving a simple problem

The fastest and best method of finding the answer to a simple problem is often through trial and error. This axiom is disputed by many women, who think talking about it is more interesting, and by many men, who think they should refer it to a committee. *Edward Hodnett.*

Climbing the ladder

There is a tendency among men to kiss the foot above and kick the head below on the ladder of life. *John A. Widtsoe.*

Seeing from above

What was most significant about the lunar voyage was not that men set foot on the moon but that they set eye on the earth. *Norman Cousins.*

Note: the above quotes were re-typed from a duplicated document with no references other than the stated authors.

PART 6

Takamoā College Updates

PRINCIPALS REPORT TO THE 2013 GRADUATION

Introduction

Te Orometua Ngateitei , Rev Tuaine Ngametua, Executive Council of the Cook Islands Christian Church, Takamoā Board, Faculty and Teaching Staff, Te au Orometua o Tumutevarovaro e ta kotou au Ekalesia, te au kopu tangata e te au taeake o te au Apiianga, e te katoatoa rava Kia Orana rava i te Aroa Maata o te Atua. Lastly, but no the least, te au Apiianga Orometua te ka akarangia i roto i teia ra nei, kia tauturu mai te Atua ia kotou katoatoa.

The Takamoā Theological College has now been in existence for 174 years, in which time it has trained our local men and women for the work of the gospel, here and abroad. In the early years of this College its focus has been mainly to equip missionaries for the work in foreign lands, where we have seen a lot of missionaries sent to the Samoas, Papua New Guinea, New Herbrics (Vanuatu), New Caledonia to name a few, and more recently to Tahiti. Our College, though small, has made the greatest impact to the spread of the gospel in the South Pacific and Western Pacific Region. Over the years, our focus seems to be focussing inwardly by training students to be Pastors and leaders in the churches, we have kind of lost our missionary spirit, our fierce determination to evangelize the heathens, we need to stimulate that spirit once again in this day and age.

Takamoā Campus Life

The Takamoā Community life comprises of 13 full time students and their children of different ages, the Principal and Presidents families, Takamoā also accommodates the CICC Church Administration Building . Its a buzzing community of about 50 or more people including the Admin Staff, during work days it comes alive with the normal routines of a work and study life. For the Students, normal business hours commences with cleanings of compound at 6am, and after that preparing their kids for school, to be followed by their own attendance to their normal classes that begins at 8am and finishes around 2pm Monday to Friday. Saturdays is normally free, but for the sake of renovations to Beulah Lecture Hall, Saturdays for the last year has been taken up with Working bees at the Rarotongan Beach Resort. Sunday is a day of worship.

In 2012, I took up residency here in the College as the Principal, It was an interesting year for me, as it came with many challenges, especially the transition from a Church Pastor to a Church Planter to a Principal responsible in training future Ministers. The transition went well, with some learning curves and a few bumps along the way. This year 2013, was different, being the final year for the students, we have been heavily involved with the renovation of our Lecture Hall, and the fundraisings that came with it, the General Assembly in Melbourne, Australia, saw an early closure of the studies here in the College and of course the final touches to the work on Beulah ready for today's opening.

I thank God, for the talents and dedication of the Students towards the completion of this building. They have worked hard, in raising the funds locally and working days and sometimes through the nights, to get to where we are now. Finished. This project that we have taken head on is a response to Gods call to upgrade the Takamoā Lecture Hall to facilitate future academic upgrades .

The Future of Takamoā

Beginning in 2014, the College will be conferring its own Bachelors Degree. The longstanding 4 years Diploma will be reduced to a 2 years course work and the final 2 years to complete a bachelors degree. The

Takamoa Board and Teaching Staff have all been notified of this great undertaking and have gladly and willingly accepted the challenge that comes with this major overhaul of the Takamoa teaching programs. Although this academic upgrade is still in its initial stages, I believe that the whole exercise will in time fit in like a jig saw puzzle. For nothing is impossible with God and with those who believe.

In the pipeline also is the negotiations for Masters Degree program to run parallel with the College Degree, Diploma and Certificate programs. And if it is Gods Will, that program will bear fruit in the coming year 2014. With all these academic upgrading, also comes the need to upgrade our own teaching staff and Pastors in the Churches. This Staff upgrade is prioritised as a matter of urgency, to be effected immediately as is possible. Takamoa College will also conduct separate classes for the wider local public to come in to study towards a certificate or diploma level courses with accreditation.

One of my aspirations is that Takamoa will also facilitate other life skill courses, such as carpentry, automotive, hospitality etc. I have a firm belief that our calling as Pastors are not only to preach and teach, but to be competent in other skills as well.. The Apostle Paul resounds that when He said, " I can do all things through Christ who gives me strength."

Takamoa's next building Project is the construction of some apartment type units to accommodate the increases in student intakes, and to house ministers who visits the College, and also to accommodate Bachelors and Masters Degree students. If things works out according to plans, we can see the fruits of that work begin as early as next year. In a few years time we will celebrate 200 years of Christianity in our paradise. Its a going to be a historical milestone for the Cook Islands Christian Church. It is also going to be a challenge for the College. We need to strategically design our training institute to accommodate the changes in the global environment. We have a rich and rare heritage here in Takamoa. We intend to preserve it for the future generations of church leaders.

Budget

Takamoa College since its inception has been funded by our local churches, and managed by the central administration. This is an infant – mother mentality. We need to grow up and be self sufficient . Its time that the College looks after its affairs, financially. We have proven that with the Beulah Lecture Hall building Project. The Takamoa Budget Proposal endorsed by the GA, Melbourne, Australia, still needs further clarification and simplifying for the churches to grasp the tenure and scope of that budget. Student fees of \$1000 will now be charged annually as opposed to being a one off payment for a term. Student and Staff salaries and allowances will need to be internalised as well and other contingencies.

The Faculty

The Takamoa College has only one full time Lecturer, that is myself. Most are teaching on a voluntary and part-time basis. Thanks to the Staff who gives their time freely and voluntarily. It is an area that needs urgent appraisal. Limited allocation of funds for the College has frozen our ability to pay teaching staff. I personally thank my teaching staff of the past two years, for your dedication and commitment to teaching our future pastors. May we continue in the same spirit for the next 4 years. Below are our Takamoa Staff.

Principal – Rev Iana Aitau, Dip.Th, Bth, BBS. Evangel Christian University of America.

Ken Ben – Bth, Mth. Evangel Christian University of America.

Rev.Papa Aratangi – Bth, Mth PTC, Suva, Fiji.

Canny Aratangi – Bth PTC, Suva Fiji.

Iaveta Short – LLB

Brian Chitty – Bth , Fiji

Tui Short – B.Ed

Cecilia Short – B.Ed

Rev Oirua Rasmussen – Dip Th.

2014 Addition

Rev V.Ngaro . Bth, BBS, Mth – Evangel Christian University of America.

Rev. Tinirau Soatini – Dip.Th.

Our overseas qualified Lecturers are also programmed to do placement teaching schedules in the 2014 study year. At the same time other professional are contracted to teach here in Takamoa, in the likes of Dr Kuhlmann from Germany, Dr Shin from Korea, based in Auckland, Stan Hankins from Hawaii, who has a fixed teaching schedule in the College.

The next student Intake is unusually bigger than the previous intakes, thanks to the Executives for endorsing my proposal to accept off campus students. The 2014-2017 students will be first to be baptized into the proposed 2014 Academic Upgrade.

Maki Tangimataiti – Tamarua Ekalesia
 Tuakana Marukore – Avarua
 Fred Hosking – Titikaveka Ekalesia
 Tehura Marsh – Melbourne Australia
 Moehau Apolo – Balaclava, Australia
 Ngataua Puapii - Arutanga Ekalesia
 Elder Robati - Porirua CICC
 Vata Vailoa - Pukapuka CICC
 Nio Junior Teopenga – Pukapuka
 Tangimetua Taomia – Christchurch
 Hosea Toka - Tauhunu CICC
 Tautaiputa Saitu – Balaclava
 Tamua Kaukura – Melbourne
 William Tereora – Cairns
 Niukino Marsters – Cairns
 Mahuta Tai – Cairns
 Campell Tupapaa – Vaipae CICC
 Richard Matara – Brisbane
 Tepou Taom – Manurewa South Mall
 Varetau Peau – Motutapu CICC
 Mahuta Tai – Cairns
 Levi Walewoa – Pukapuka
 Tekerangi Saitu Marsters – Manukau

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I would like to thank God first, for His Wisdom and Guidance, Faithfulness despite my lack of trust, and for paving pathways to accomplish tasks seemingly impossible. Secondly, Faculty and Staff for pouring into the lives of our future church leaders. You have done it without any financial assistance. Thank You. To the Executive, thank you for your assistance, very much appreciated. Outgoing students, thank you for being patient and enduring despite the trying times and the testing of your faith, which you were able to take, and now you have come to the end of that journey, only to begin a new one. May God take you through the next phase of your life. Kia Manuia.

Last but not the least, My wife and children for being patient and supportive of my work in the College for the last 2 years. I thank each and everyone of you for attending this Graduation ceremony today. I wish all our graduands as they return to their various churches and ministries a fruitful and blessed ministry. It is my hope that we will always endeavour to be faithful to God in His Mission and Ministry to the people of God in the Cook Islands and abroad. Merry Xmas and Prosperous New Year

Rev. Iana Aitau
 Principal Takamoa Theological College

KARERE AKAMEITAKIANGA

Kia akameitaki ia Iehova e taku Vaerua, e to roto katoa iaku nei tona ra ingoa Tapu. Kia akameitaki ia Iehova e taku vaerua, auraka tona katoa ra au takinga meitaki e akangaropoina ia. No Tona takinga meitaki i tae mai ei te kura ki roto ia koe e te Punavai Ora. Te kura ei akakite ite anoano o te Mana Teitei. Kua mauria ia e koe to Anau Tamariki, kua akatika ia e koe ei akaki ia matou i te venevene o te Evangelia a Iesu Mesia. I te mataiti 2010 kua tau mai matou i teia paepae, tei riro ei ngutuare mou no matou e tae mai ki teia ra. Kia akameitaki te Mana Katoatoa no tona Aroa ite kōkōu anga ia matou i raro i ona peau.

Te rekareka e te mataora i te akameitaki ite Orometua Tangimetua Tangatutai, tei metua ana koe ia matou. Kua angai ia matou ite Kai o te Vaerua. To pōke tuketuke ei angai ia matou tei riro ei rekareka anga ki to matou kopu. Meitaki maata. Kia koe e te Orometua Vaka Ngaro, tei metua ana no matou no tetai rua mataiti. Kua angai koe ia matou te Kai o te Vaerua. E te vai atura te meitaki taau i oronga mai na matou. Meitaki ngao. Mama Mii taau tuanga i apii ia matou, taau tuanga no te au mama. Meitaki ngao e ma. Te au puapii tei akaatinga i to ratou tuata no te apii ia matou:

- Orometua Leilei Patia.
- Orometua Ina Moetaua, late Mama Moetaua
- Papa Brian Chitty
- Papa Iaveta Short

No te akau roa mai,

- Robert Siakimotu
- Stan Hanskin
- Kualman
- Phil Wagna.

Ki to tatou Orometua Ngateitei Tuaine Ngametua, tei matau ia e matou i te kapiki e ko Papa Mou. No teia rua mataiti openga tei noo kapiti tatou i roto i teia paepae, meitaki raranui no te tauturu i to anau, meitaki raranui no te kiko puaka ei akarekareka i to matou kopu. Mama Ake meitaki ranuinui ia koe. Te Principal o te Punavai, Iana, taau tuanga Vaerua no to anau, kua utuutu koe i to matou Oraanga Vaerua kia tupu, pera katou to matou oraanga kia meitaki. Meitaki maata, ranunui, poria, atupaka, ngao mei konei atu i to anau. To pōe tiare, te metua vaine no matou, mama Ema, e ma ka aere au i ko i te toa, aere. Te metua vaine tei akono i tetai kaikai na to anau. To reo, aere mai kaikai, ka ngaro ia matou. Meitaki ngao e mama.

- Papa Orometua Aratangi, Mama Canny
- Papa Orometua Joe Atirai.
- Papa Orometua Oirua
- Ken Ben
- Papa Tui, mama Cecelia.
- Iaveta Short

Ki te Konitara Ekalesia o Rarotonga, akameitaki maata matou ia kotou no te raurau kai ei kai na matou. Te Ekalesia pa enua tonga, pa enua tokerau, Aotearoa e Auatereria, meitaki maata. Ina oki te meitaki e te mataora, kia noo katoa te au taeake ma te tau tikai. Kua riro te meitaki ote Atu, e te mataora i roto i te Atu ei itiki ia tatou i tae mai ei tatou i teia ra nei. Kua tare ia te mataiti, te marama, te epetoma, te ra, i teia ra te tare nei ite ora. Kua oti to tatou oroanga i roto i teia paepae. Te vai nei ta tatou oroanga maata. Teia ta te Tata Isaia i akakikite mai, Ko te aronga ra e tapapa ia Iehova e rauka ia te maroiroi ou: e rere ratou ki runga i te peau mei te au aeto ra, e oro ratou e kare e roiroi: e aere atu rai oki ratou, e kare e potopoto te ao. Kia manuia tatou i roto i te Atu ia Iesu Mesia no konei atu i ta kotou anau apiianga 2010-2013.

Amene.

Taa Karena

Akaaere o te au Apiianga Orometua 2010-2013

PART 7

Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. The photos below come from the UCA assembly held in Adelaide, Australia, in July 2012. *Photos by Cath Taylor [UCA communications] and Nga Mataio.*



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