



# Cook Islands Christian Church

## Newsletter

# 54 June 2014

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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Sunday School pupils of Avarua and Matavera during their Sunday 18 May 2014 service programme at Avarua.

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# CICC NUTILETA 54

## 1. AKATOMO'ANGA

**K**ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 54 tei akamataia i te mataiti 2005.

Tetai tuanga mei roto mai i te buka ora a to tatou Atua ei akaaravei ia tatou, Isaia 43.11-13, tetai o ta te Atua akapapuanga ki tona uorai iti tangata ia Iseraela e koia okotai to ratou tango ngaueue-kore, *“Ko au, ko au nei ko lehova; kare rava oki e Akaora mai ra ko au. Kua akakite au, e kua akaora oki au, ko au tei akakite, e kare oki tetai atua ke i rotopu ia kotou; e tenana, ko kotou toku kite e, ko au te Atua, te tuatua maira lehova. Ou te ao nei, ko Au rai ia; e kare rava e akaora i tei tae ki toku rima; e rave rai au, e naai e akakore?”* Mei roto mai i te Good News Bible, *“I alone am the Lord, the only one who can save you. I predicted what would happen, and then I came to your aid. No foreign god has ever done this; you are my witnesses. I am God and always will be. No one can escape from my power; no one can change what I do.”* Kia riro teia ei akamatutu uaturai i to tatou irinakianga ki roto iaia ma te ekoko-kore o to tatou ngakau.

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC. Ko kotou kare i kite ana te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoā 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](http://www.cicc.net.ck)

## 2. REVA O TE CICC

**K**ua tae akaou mai ta tatou reva o te CICC tei pou ana i nga mataiti i topa, i teiane ra te vai nei i Takamoā nei. I te Ruirua ra 15 o Aperira, kua imereia ki te au Ekalesia katoatoa no runga i teia tae akaouanga mai o te reva. Tona vaito; 88cm x 175cm (34.5" x 69"), tona teiaa/weight, mei tetai apa paunu (half a pound), e teiaa roa te puao varaora. Te material i maaniia'i ko te material rai e maaniia ana te au reva o te katoatoa. Te oko, e NZ\$50.00 (fifty dollars) i te mea okotai – kare atu e moni mama atu i teia! Kare te postage i roto i teia moni; tamanakoanga airfreight cost: mei tetai \$5.00 ki te outer islands, \$10 ki NZ e Aussie.

Te akamaroiroi atu nei te kumiti akaaere ia kotou e te au Ekalesia e pera te au putuputuanga i roto i te Ekalesia, kia tiki mai i tetai reva na kotou ei taangaanga anga i roto i te au akakoroanga mamaata e te puapinga o te Ekalesia. Kare atu e ngai ke e rauka mai ei tetai na kotou, marira i Takamoā nei. Kare katoa oki tetai reva ke uatu e taangaangaia ei reva no te CICC, mari ua ko teia. Tuku tika mai i te order kia Mauri Toa (Director of Publication) i roto nei i te opati, imere maurijtoa@hotmail.com, phone 26546.

I roto i te imere tei tukuia ki te au Ekalesia i roto ia Aperira, kua taiku au e ka timata au i te tuku atu i tetai akakitekiteanga me kore tua tapapa no runga i te reva (general history/background/significance of flags), i roto i ta tatou next newsletter, koia oki teia numero 54. I na, tena ia i muri i te **Part 3** o teia nutileta, reo papaa, no runga mai i te internet, na kotou e tataua atu.

## Akamaramaanga

To tatou reva mua kua maaniia i te tuatau e tei raro ake rai tatou i te akatereanga a te London Missionary Society (LMS). Tena ia te tutu mua i raro nei (a). Te rua, kua maaniia na roto i te akatukeanga i to te LMS i muri ake i te tauia anga to tatou ingoa mei te LMS ki te CICC, tena katoa ia te rua o te tutu i raro nei (b). Te toru, ko te akatukeanga iti koia oki te kiriti anga ia mai o te au dots mei roto mai i te C.I.C.C. kia aere mai e CICC, tena katoa ia te tutu openga i raro nei (c).



(a) Original LMS flag

(b) Flag after LMS

(c) Current flag – dots removed, brighter colour

## Aiteanga o te au mea i runga i te reva

Ko te reva o te CICC kua akairoia ki te satauro akaora o te Mesia, te kukupa e akairo no te enua ou tei akakiteia ki roto i te tua o Noa, te Bibilia Tapu ko te tuatua tika ia a te Atua, e pera te 3 raini teatea e nga akairo katoa no te ora i roto i te Atua toru tai. Ko te kara auika e akairo ia no te rangi e te moana ta te Atua i anga.



Maroti Vave & Pae Tuteru of the Takamoa CICC office with the new-look CICC flag.

Write-up and photos by the CICC GS

### 3. GIRL GUIDE NEWS: VISIT BY LYNNE PRICE

**T**hrou, Oro Mai! Is the word to Welcome our sister guides from Australia, Mrs Lynne Price visited our beautiful shores on behalf of the World Association of Girl Guides & Girl Scouts Association (WAGGGS). Friday the 21<sup>st</sup> of February 2014 at 5.00pm, part of her program is to pay a visit to Guide companies, this was our turn to showcase our work in the Avarua Girl Guides No.1 Company & St Joseph Girl Guides Company.

This event was held at the Sinai Hall co-ordinated by our Captain Mrs Atingata Messine-Tereu as requested by the National Council to enable our WAGGGS representative to view, talk and listen to our members. Her main visit was to assess us in many areas such as:-

- Financial Report
- Annual Report
- Registration Forms
- Membership – Census
- Attendance Records
- Programming
- Special Events and so forth

With the above this will enable her to provide a written report on her findings to the World Office for the Girl Guides Association Cook Islands in becoming a full member at the World Conference in July 2014 in Hong Kong.



She shared her knowledge on WAGGGS to our girls and questions arose from the girls who aren't aware of the membership in WAGGGS. Over 10 million members around the world in 145 countries. She looked at our record keeping, our badges and question leaders and members their contribution towards guiding as a whole. It was an awesome night with all the exciting activities like weaving raurau for the Brownies, flower arrangement for the Guides and weaving kikau fan for the Rangers.





Lynne enjoying the girls doing their weaving and some of the senior girls helping the Brownies how to weave as part of their succession planning for future leaders. The girls are showing off their complete product.

The presentation of gifts was the highlight of the night where we performed a traditional oora in showing her, our true culture and customs of the beautiful Cook Islands. We gave her flower garlands, shell ei's, tie dye pareu, printed bed covers to embrace our love for guiding.



We would like to acknowledge our Committees, Supporters & Parents who have joined us in this wonderful event from both Guide Companies. Our newly elected Captain, Mrs Atingata Messine-Tereu and all the Leaders would like to salute all our girls for the excellent turn out and participating in our planned program and activities for the evening.

On behalf of Avarua and St Joseph Girl Guides Companies, we say farewell "Aere Ra!" to our WAGGGS representative, Mrs Lynne Price for visiting us and understand a little bit of our guiding ways in the Cook Islands.

We concluded our evening programme with a group photo and an island kaikai. The evening closed with our Duty to God service at the Late Rev. Ngatokorua Patia's home. Mrs Lynne Price was included in our short service at the Pastors home and she witness our contribution towards our church programs. The evening was on a high note and we say "Meitaki Ngao" to everyone who supported us during this special event and our World Thinking Day program.



*By Ms Macherie Mani, Avarua Girl Guides - Young Leader*

#### **4. IVIRUA BOYS AND GIRLS BRIGADE DOUBLE CAMP**

**M**ei te ra 28 o Aperira ki te ra 1 o Me 2014 kua raveia te combined camp a te Ivirua BB e te GB, e kua akatueria e te Orometua Rev. Peri Daniel i te ora 5 i te aiai Manaa. I roto katoa i te reira akatueria anga, i te mea ko te ra teia i tae ei te rua mataiti o ta ratou Brass Band, kua rave katoa ratou i tetai akonoanga no te reira akakoroanga.

Mei teia te tu o teia camp na te tamariki, kua akatuanga ia te reira e rua tuanga. Te tuanga mua, koia te tamariki ngangao, ko ratou te ka aere no ta ratou Flying Camp, e ko te au tamariki rikiriki, kua noo ua mai ratou ki roto i te are Apii Sabati.

I te po Manaa ra 28, kua moe katoatoa te tamariki ki roto i te are Apii Sabati, e i te popongi ake i te apa no te ora 6 (6:30am), kua rave ia tetai pureanga i mua ake ka aere atu ei te tamariki ngangao ki to ratou aerenga. E 12 tamariki tei aere no teia akakoroanga, e tai opita tane, e tai opita vaine. I roto i teia au tamariki tei aere, e 7 tamaroa, e 5 tamaine. Kua akaruke ratou i te hall i te ora 6:45am. Ko te mamao i te ngai mua ta ratou ka noo, mei te 3 maire te mamao na runga i te maunga. Kua tae ratou i roto i te tai ora. Ko teia ngai, ko te rotopu teia o te enua, tei karanga ia e ko Rangimotia.



Kia tae ratou i reira ko te angaanga mua ta ratou i rave, koia te akateateamamao i tetai ngai moeanga no ratou. I to ratou aereanga, kua apai ratou e 3 punu puatoro, e 4 peketei varaoa pakapaka (cabin bread), e kua riro te reira ei kai na te tamariki. I te aiai i te reira ra, kua rave atu ratou i tetai Mose Code drill na roto i te taangaanga anga i te mori pata (flashlight). Kua riro katoa te reira ei mataora anga no te tamariki. Kua moe ratou i te reira po ma te meitaki, kare rava e tamanamanata. I te popongi i tera mai ra, Pureraa, ra 30 i te apa no te ora ono (6:30am), kua rave to ratou pure, e kua akaruke ratou ia runga i te maunga, no te oki mai ki te rua o to ratou ngai nooanga, koia ki taatai ki te pae tai, i te pae i te airport. Kua tae mai ratou i roto i tetai tai ora. Mei ta ratou i rave i runga i te maunga, koia katoa ia ta ratou i rave i taatai.



Ka akaoki au ia tatou ki runga i te rua o te pupu koia te tamariki rikiriki tei noo ratou i roto i te hall. E 8 ratou i te katoatoa, e pera e rua opita. Ko ta ratou apii, koia e apii ia ratou i te akatangi pu. Mei te ora 2 (2pm) i te reira ra, kua aere atu teia au tamariki ki taatai, e kua kapiti atu ratou i te aronga ngangao, e kua kaikai kapiti atu ratou. I te ora 4 (4pm) kua oki atu te tamariki rikiriki ki to ratou camp. I te reira aiai po, kua rave akaou te aronga ngangao i ta ratou apii Simaphore e pera te Mose Code drill. Kua moe ratou i te reira po ma te meitaki.

I te popongi ake, Aotera ra 1 no Me i te ora 7 (7am) kua rave to ratou pure, e kua akamata ratou i te tama ia te pae tai (cleaning up). Kia oti, kua oki atu ratou i roto i te hall no te close anga i te camp. I te reira tuatau kua akaari mai te au tamariki rikiriki i ta ratou i apii ana. Kua akatangi mai ratou i tetai akatangi, e kua riro ei mea poitirene, no te mea e au tamariki rikiriki roa ratou mei roto mai i te Team Section.

E aka mataora tika'i to te au tamariki i te porokaramu tei akanooia na ratou. Penei a tetai tuatahi, ka akatupu akaouia tetai porokaramu mei teia te tu. Kua riro i reira e na te Papa Orometua Peri Daniel i topiri i te camp.



Te au tutu i runga nei, te akaari maira i tetai au ngai tei aere iatu e te tamariki no ta ratou camp.

*(Tataia e Daddy Mauriati, Captain, Ivirua Boys Brigade)*

## **5. NUTI MEI MAUKE MAI**

**A**s secretary for the Church Council of the CICC on Mauke I would like to report on the progress of the two churches. We are still working together on our year plan. We had organised one workshop, the second one on Sunday to report back what we learned from the workshop in Raro. The youth program was already set at the beginning of the year, their combine service every second Sunday of the month and the youth rally. The church council has just come up with an idea to combine the service during the church parade but we have to bring this back to the Ekalesia.

On Sunday the youth catered for the Mothers Day function. The youth presented flower eis for all the mamas, both head and neck ei, as each child reads a poem to his/her mother and at the end presented a lolie ei for the mama. They put on a variety of entertaining activities such as reading poems, Bible versions, drama, etc. One highlight was an emotional solo by a girl for her mother and all the mamas were in tears. We ended the day with a big feast for all the mothers. Thank you,

On another Sunday we had another workshop this was held in Kimiangatau at 5pm after the evening service. There was a good respond as everyone was so keen to listen and they were asking questions and we managed to explain everything. We need to run one more workshop to finish off the topics covered in the workshop. We ended the evening with the katikati.

*By Noopuapii Teao (Secretary, Mauke Konitara Ekalesia)*

## 6. NGUTUARE OU NO TE TAVINI O TE ATUA

**E**ra mataora tika'i te ra nei o te Maanakai 3 Me 2014 ki te metua tane, Orometua Akangaroi, Papa Ta Tangiiti. Ko te ra oki teia i tupu ei tetai moemoea maata i roto i tona oraanga tei moeia e ia no tetai tuatau roa. Ko teia taua moemoea ra, koia oki kia tu tetai ngutuare nona ki runga i tona tika'i enua i Rarotonga nei. E i runga ravao i te reira, kia tu tona are nona tika'i, tera oki te aiteanga kare e kaiou ki te pangika e anoanoia kia tutakii. No te mea i nana'i, me tu toou are e no ko mai te moni i akatuia'i i te pangika, tera te aiteanga, kare te reira are e noou, no te pangika ra. Kia peke roa'i te kaiou a te pangika e rauka'i i tetai i te tuatua e, noku rai toku are. E te tano oki, kare takiri e akaapaanga e o atu ki roto i teia aerenga manako no te taeake.



*Left: MC for the blessing of Papa Ta's house, John Tangi – Itaaka Mataiapo – of Tupapa. Papa Ta's house is located opposite the old Hospital in Tupapa. Right: the crowd arrives and waits for the function to begin.*

Ko ta tatou are e tuatua nei i roto i teia tataanga, no Papa Ta tika'i te reira. Teia oki tana kiaku, "I toku akaruke mapu mai anga ia Rarotonga nei no te aere atu ki Nutireni i te kimi puapinga, kare rava toku ngakau i ekoko ana i te akamanakoanga e a tetai ra, ka oki mai au ka akatu i tetai are noku tika'i." I na, me tupu teia manakonakoanga, moemoea e te inangaro ki tetai uatu tangata, eaa ia pakau i na te Aitutaki e, e aka mataora ua rai te tutu vaerua ka tomo mai ki roto i te ngakau. E kia tupu te reira, ko te manako e te inangaro akameitaki i te Atua no te korona tei rauka na roto i tana au ravenga akameitakianga i te tangata, e mea viviki roa ia i te topapa mai i to taua ngakau. Ko te tu tika'i teia i te vaerua tei tomo ki roto i te ngakau o te metua tane Papa Ta, umuumeu atu ei aia i te akaoki i te akameitakianga ki te Atua, ma te koropiniia e tona kopu tangata, taeake e ratou katoatoa tana i pati kia tae mai ki teia akakoroanga manea tika'i tei raveia e tei riro ratou tei tae atu ei kite papu tika'i.



*Left: Rev. Tuaine Ngametua conducts the prayer service for Papa Ta's new house. Right: Rev. Ngametua, Papa Ta and John Tangi lead the crowd for the house inspection.*



Kua akamata te porokaramu akatapuanga are i te reira ra na roto i te tuanga pure tei raveia mai e te Orometua Ngateitei, Rev. Tuaine Ngametua. Kia tau ki te ara Tia o te reira ra, kua tae koe ki Kanaana i na te Orometua ei; kua roa koe i te ori aere ua anga i te medebara, i teiane ra kua akatomo te Atua ia koe ki Kanaana, ki roto i toou uaorai ngutuare. Manea tika'i te akapirianga te Orometua i te Tia o te reira ra ki te akakoroanga o te ngutuare. I muri ake, kua aere atu ratou tei patii i te matakitaki i te ngutuare, ia vao e pera ia roto. Rongo pu ua iatu te au tuatua manea, te au tuatua akameitaki a te tangata no teia akairo tei rauka i te metua tane. Tetai pae kua na ko e, "aaaauuuee te manea e, noku uake teia kainga." Tetai pae kua koumuumu e, "a, kua kite au i teiane e ka akapeea me maani i toku are." Tetai pae, kua akara ua ma te umere maata i teia tei rauka i te metua tane, e pera i ta te Atua akameitakianga iaia.



*Left: Avarua-end of new house. Right: Front main entrance, facing the backroad.*

Kia oti te matakitakianga a te au taeake i te ngutuare, kua rave ireira te Orometua Tuaine Ngametua i te pure akatapuanga. Tera oki te aiteanga, kia riro te vaerua o te Atua i te tapoki nui mai ki runga i te ngutuare o te metua tane, kia riro ei ngai akangaroinga meitaki e te maru nona i te au ra i muri ake i tana au angaanga no te oraanga kopapa nei, ei ngai mutekianga nona i te komakomaanga ki tona Akaora i te rangi, e kia kore rava te au mea tu kau e riro i te takinokino mai i tona ngutuare. I muri ake i te pure akatapuanga, kua oora mai te metua tane Papa Ta i tona manako akameitaki i te katoatoa tei ariki mai i tana patiangia kia tae mai ma te taokotai atu kiaia i roto i teia apaianga atiangia nana ki te Atua. Kare i papu eia tangata tana i pati, mei tetai 40 ra tei tae mai.



*Part of the inside of Papa Ta's new house.*

Kia oti teia tuanga rua o te porokaramu, kua neke atu ireira ki runga i te tuanga toru e te openga, koia te kaikai. Koia'i te kai ta te metua tane i akono no tona ra maata. Naringa i taea te anere tangata i tae mai, kare rai te kai e pou. Aere atu oki koe, te band mataora a Rurutaura e tana tamaiti tei akono katoaia e Papa Ta kia tae mai no te tua o te tamataora, riro atura ia ei tauturu i te aereanga maru o te kai ki roto i te kopu. Kia akameitakiia te Atua no te au mea manea katoatoa tei raveia e tei kiteia e te mata tangata; all good i na te

mapu ei. Kia riro te Atua i te akavaitata ua mai rai kia koe e te metua tane, taeake Papa Ta, no te tuatau ki mua.



*Rurutaua and his boys provide entertainment while guests help themselves to a well-prepared lunch to finish off the blessing ceremony of Papa Ta's new house. Right: Papa Ta and the author.*

*Ko teia tataanga e te au tutu, na Nga Mataio, CICCGS*

## **7. PLANT PROPAGATION PROJECT FOR TAKAMOA**

**A** long time ago – like 5 years – a project proposal for the establishment of a greenhouse plant propagation nursery for Takamoa Theological College was submitted to the Food & Agriculture Organisation of the United Nations (FAO) for possible funding assistance under its small projects programme. After several exchanges of follow-up emails, the project was shelved in 2012 – i.e. cancelled – by the regional FAO office based in Apia, Samoa, for reasons known only to itself. Then for reasons known only to itself as well, it made a U-turn in early 2014 and announced, through its local contact point at the Ministry of Agriculture, that the project was back on track. So it was a bit like being told that you have a present, then sorry no present, then yep it's on its way. The natural feeling with such a drama is that you are initially happy, then frustrated, then happy again – with some mixed feelings along the way, if you can figure out how that one works.

Nevertheless on Tuesday 5 May, all was well – apart from the drizzling showers – when a Mr. Tiria Rere, Chief Livestock Officer in the Ministry of Agriculture, turned up in front of the Takamoa office with a truck-load of nursery supplies. *“This is for you guys, finally,”* he said with a big smile on his bearded face. From there, we went across to the Principal's office where Rev. Iana Aitau was, and announced the good news. No doubt he himself would have wondered whether the project was ever going to see the light of day. *“Great stuff, I'll organise the students to unload,”* he said with a big smile on his face as well, like Tiria's.



*Tiria Rere (far left), FAO Liaison Officer at the local Ministry of Agriculture, and Takamoa College Principal, Rev. Iana Aitau, during the handing over of the first lot of nursery supplies and materials to the college to assist with its food seruciry initiatives.*

After the students unloaded the supplies – the first lot, according to Tiria, meaning more will be delivered when in stock, before implementation commences – a brief official handing over ceremony of the supplies

from FAO to Takamoa was undertaken. Tiria talked first on behalf of FAO, touching on the background and the initial difficulties he faced as the local Liaison Officer for FAO, the objectives of the project, and giving the blessings of FAO for its successful implementation. The Principal in return gave the word of thanks to FAO via Tiria on behalf of the Takamoa Theological College as well as the Executive Council, for FAO's kind contribution to the food security goal of the college.



Takamoa Theological College students with the first lot of nursery/plant propagation materials and supplies kindly sponsored by FAO.

Write-up and photos by the CICC GS

## 8. AKAMAROKURAANGA I NGATI-TANGIIA

**P**hillip Nicholas – Manavaroa Mataiapo, Tinirau Tamarua – Koropuaka Rangatira, Pauline Maoate – Tupakau Rangatira, okotai raveiaanga to ratou akairia anga e te akatapuia anga ki runga i teia au taoanga o te enua na roto i te peu tei matauia koia te peu Maori tupuna. Maanakai 31 Me 2014, e ra manea tika'i i te itianga ki runga ia *Temiomiro*, te ingoa o te Marae o Manavaroa i te pae kauvai i Avana i tetai tua ua mai i te ana maata, te ra e te ngai i akatupuia'i te akakoroanga o Ngati Manavaroa ta ratou i tapapa ana no tetai tuatau roa. Ei akamanakoanga ia ratou tei akangaroi atu ki te akangaroianga roa, teia ratou i mou openga maina i teia au taoanga i te au ra i topa: George Nicholas – Manavaroa Mataiapo, Pari Tamarua – Koropuaka Rangatira, Jimmy Nicholas – Tupakau Rangatira.

Mei tetai 200 au taeake ma te au tuaine, kopu tangata, tei tae ei kite no teia akakoroanga maata e te manea, tei akamaata iatu tona manea na roto i te kitea-koreia anga te tua patoi; e putuputu ana oki teia i te kiteaia i roto i teia au akakoroanga mei teia te tu. I te ra nei ra, kua marino ua te reva, aiteite ki te imene ra e, “*eueu ake ana ra i te rangi, marino....*”, rongo iatu ei te koumuuanga a te tangata i te na ko anga e, “*e kopu tangata teia kua noo te au ki roto iaia, kua anoano i te taokotai ki roto i te akakoroanga, e kua ariki ia ratou tei tamanakoia no te mou i nga taoanga.*” Eiaue i na te Mangarongaro ei, naringa oki e akapera uana teia au akonoanga tupuna me raveia, auraka te aronga patoi e te aronga tamanamanata kia akaarii mai. Tupu atura te tuatua a loane i te na ko anga e, “*E au taku e vaio ia kotou nei, ko taku nei au taku e o atu no kotou...*” loane 14.27.

Ko te tuanga mua o te porokaramu kua raveia ki te Are Uipaanga o Avana i rotopu i te Are Pure e te Kainga Orometua o te Ekalesia Ngatangia CICC, akamata i te ora 9.00am mei tei akakiteia ki te katoatoa i te au ra i mua atu. Mei tetai apa ora ki reira, kua neke atu te katoatoa ki te Marae Temiromiro mei tei taikuia i runga nei. Kua na raro ua te katoatoa i te aere – kua “walk aere ua,” kia tau ki te reo Maori o teia tuatau – no te mea kare oki i mamao, mei tetai 3 paa meneti te roa me walk ka tae atu ei. I te katoatoa e aere ra, tei mua te vaa koperepere me kore tumutoa (warrior) i te tuoroanga e te arataki atu anga i te urupu tangata ki te ngai tei akakoroia no te tuanga rua o te porokaramu. E 3 oki tuanga; (1) to roto i te Are Uipaanga o Avana, (2) to runga i te Marae, e pera (3) te katikati me kore kaikai i muri ake. Na te tavini o te Atua i roto i te Ekalesia CICC o Ngati-Tangia, Rev. Tereora Tereora, i rave i te au tuanga pure e te akatapuanga.



*Customary investiture of 3 members from the Ngati Manavaroa tribe to the traditional titles of Manavaroa Mataiapo (Phillip Nicholas, centre), Koropuaka Rangatira (Tinirau Tamarua, right), and Tupakau Rangatira (Pauline Maoate, left), held at the Manavaroa Marae “Temiromiro” in Avana, Ngatangiaia, on Saturday 31 May 2024. The 3-part ceremony was officiated over by Rev. Tereora Tereora of the Ngatangia CICC.*

Tei runga te katoatoa i te Marae i teiane no te tuanga maata, “main event” i roto i te reo porenā. Tetai pae kua komakoma e, “*aue, eiaa uake te aronga patoi e aere mai e tamanamanata;*” tetai pae kua na ko e, “*manea tika’i teia ra no teia akakoroanga;*” e tetai pae kua akarakara ia ratou tei tae mai ma te tuatua e, “*kia akameitakiia te Atua, kua akamaneia teia ra na roto i te aronga mamaata o te basileia tei tae mai.*” Ko ta ratou oki e tuatua ra, ko te au Ariki i runga ia Tumutevarovaro tei tae mai, te Kauono o te Ariki Vaine tei tae mai, te au minita o te korona, te au tavini o te Atua mei roto mai i nga akonoanga tuketuke i runga i te enua, te anau apianga mei Takamoā mai, e pera te aronga mana mei roto i te oire Ngati-Tangiia e mei vao mai tei akaatinga katoa ia ratou kia tae mai me kore tei ariki i te patiangā.

Kia oti te tuatua akaaravei/welcome i te katoatoa ki runga i te Marae tei orongaia mai e Koroponga Rangatira (Mata Nooroa), kua raveia ireira te au akonoanga o te akamarokuraanga na roto i te peu tupuna; kua na mua nga Rangatira ou, Tinirau e Pauline, e taopenga kia Phillip te Mataiapo ou. Kia tae ki te tuanga o te Karakia tei koreroia mai e te Rangatira ou, Tinirau Tamarua, aaaaee, koia tika’i, kaore atu, eaa ia pakau – e au akatauanga tuatua teia nga terei naai enua tangata ra nga te Aitutaki. Ratou tei kite i te tu o Tinirau mei iaku tangata tata i teia atikara, e umere maata tika’i tei kiteaia e to matou mata e tei akarongoia e to matou nga pukai taringa, i te karape, tu katau, tiratiratu, mou ngakau e te ekoko-kore o te au tuatua tei pururu mai mei roto i te vaa o Koropuaka. Tena rai kua matau tatou i te kite i te aronga me tamou ngakau i te tuatua na mua ka vaa mai ei, ka manga sala rai tetai taime, manga tu kaui rai i te mea oki e te kimi ra paa e eaa akenei te tuatua tei anoanoia kia tukuia mai; ko te roa atu i te tuatua, ko te maata atu i te au ngai ka ngaropoina. Kakole loa e mea mai te leila lai i roto i ta Koropuaka akaisiisi anga mai. Naringa e maka iana te Karakia, kua oronga au e 10/10 na te taeake. No te aa, kare au e ekoko e kua oronga te katoatoa i teia maka na Tinirau i te mea oki e kua akaari pu ua mai te katoatoa i to ratou rekareka maata na roto i te roa o te pokaraanga rima i te tae anga ki te openga o te Karakia. Kia akameitakiia te Atua no teia tei rauka i te taeake, e tano ei e kua pumaana katoa te katoaanga o Ngati Manavaroa no teia tei akaariia mai ma te kore i manakoia ana. Well done, too good – e reo porenā, e taangaanga ana ra tatou mei te mea atura e, e autara Maori tupuna.



*Under clear blue sky, peaceful surrounding, green natural environment and an observant audience, Tinirau Tamarua, newly bestowed Koropuaka Rangatira under Manavaroa Mataiapo, gives the Karakia (proverbial speech) to the new Mataiapo specifically and to the whole Ngati Manavaroa generally.*

Okei ra, tuanga openga, ka neke ki te tua taatai, te ngai tei akakiia e te Kavamani i te au mataiti i topa, i riro mai ei ei enua maro, tera ia i te tua i tai mai i te Kainga Orometua. Uianga: Eaa te tuatua no te kai? Pauanga: Eaa atu oki te tuatua ka tano, tena rai tei matauia e tatou, “kai e takatakai.” Noatu te au tuatua akamatakite a te taote, kare takiri tatou Maori e maara atuna. Teia oki ta tatou pauanga i tetai atianga, “*apopo ka akamanako atu ei i ta te taote.*” Apopo mei te aa te tu, kia too late ka akamanako ei? “*Very sorry my boy*” i tetai imene ei a te Matavera. Mei te manea o nga tuanga mua tei raveia, kua pera katoa te tuanga openga – te akameitakianga i te katoatoa tei tae mai na roto i te angaianga ia ratou ki te ki o te enua, te moana e te mareva – kua sumaringa katoa ia, kua akaraia e te mata tangata ma te umere maata, e kua akameitaki (te maataanga) i te Atua no tona au meitaki tumatetini ki runga i te tangata tana i anga. Tetai pae kua kai, kua ki te kopu e kua hano ki te wale. Tetai pae, kua kai, ki te kopu, e kua apai i tetai ki te kainga no te snack i te aiāi. No te aa, e na reira ana rai oki te karere me orongaia, “kai, akaki i ta kotou au mereki, ka oki ei.” I na, teia oki ireira ta tatou, “*aaaaaee, e meitaki teia, auraka e akavaavaa.*” Tika rava, e kai ra mei ta te aronga pakari ra.

I pera ireira te angaanga tei raveia no te akamarokuraanga i nga mou taoanga o Ngati Manavaroa i te marama i topa. Kua oti tei raveia e tei koperepereia, ka apai ra kotou i te apainga ta te kopu tangata i tuku ki runga i to kotou au pakuivi, kia meitaki te kopu tangata e kia akameitaki ua rai ratou i te Mana Katoatoa.

*Teia tataanga e te au tutu, na te CICC General Secretary*

## 9. GIRL GUIDE – WORLD THINKING DAY CELEBRATION

**H**e who opens a school door, closes a prison.” Each year on 22nd February, Girl Guides and Girl Scouts around the world celebrate World Thinking Day (WTD). WTD is an opportunity to celebrate international friendship, learn about and take action on important issues, and fundraise in support of the World Thinking Day Fund. We have chosen UN Millennium Development Goal 2 (MDG) as the theme for WTD 2014– Achieve universal primary education.



*Our Patroness and Mrs Lynne Price cutting the birthday cake with a special knife. Aunty Mata Raeina (Women of the month of February 2014) from Nikao had the opportunity to cut the cake too with the special knife.*

Education is a key issue affecting girls and young women around the world. Despite progress, an estimated 250 million children of primary school age lack basic reading, writing and numeracy skills, whether in school or not. Globally, 123 million youth (aged 15 to 24) lack basic reading and writing skills; 61 per cent of them are young women. (*MDG Report 2013*). This situation can and must be changed. Together, the 10 million Girl Guides and Girl Scouts worldwide can help raise awareness and ensure that every girl has the right to learning so she fulfils her potential.



World Thinking Day is a way for girls and young women to learn about life for their peers in other countries and to explore the Girl Guide and Girl Scout experience across the globe. With the money you donate to the WTD Fund, WAGGGS will provide grants to the focus countries to take action on MDG 2 in 2014. The WTD Fund also helps girls' voices to be heard globally, delivers leadership training to young women and gives support for Girl Guide and Girl Scout organizations around the world. This is the 104 years of Guiding around the world.



Our theme says “*Education*” In the Cook Islands, our World Thinking Day was hosted by Titikaveka Girl Guides Company. The day program was delayed to the afternoon to accommodate the burial of our National Commissioner’s father in law Mr Archer Hosking Snr, known to many as Papa Bear. Our guiding members paid their respect to attend the Prayer Service in Nikao and Arorangi by doing a Guard of Honour.



The program started at 4.00pm. The MC for this WTD was our Leader Tereapii Ben, welcoming our invited guests and also the members. The devotion was conducted by the Titikaveka Girl Guides Company. Ms Pani Ben introduced the collection bottles for the girls and leaders to put their coins in. As part of theme, she has prepared labelled bottles for the coins as shown in the photo. All the groups made their way to the table to give their donation as well our invited guests.

Lynne was impressed with the amount we collected to donate to our global fund in UK for a small national organization. She had the time to talk to our Youth Director, Mr Bob Williams and other people who attended this special celebration.



We held a special ceremony for the following:

- Presenting our financial contribution towards Mrs Tokerau Munro's son's house in Nikao, called the Fire Project program presented on behalf of all the uniform groups and other groups who also contributed towards this good course by our Honorary Member, The CICC Youth Director, Mr Bob Williams.
- The GGACI presented a \$ 2,000.00 cheque to Mrs Tokerau Munro, known today as the new Tinomana Ariki.
- Presenting the WAGGGS scarf to our new Patroness, Mrs Tuaine Marsters by the WAGGGS representative here, Mrs Lynne Price from Australia who is here to assess our Girl Guide work.
- Presenting the Patroness badge to Mrs Tuaine Marsters by Tinomana Ariki, Mrs Tokerau Munro.
- Presenting the 40 Years Anniversary Book written by Jan McIntyre a well-known Guide Trainer in the Pacific which Cook Islands is part of that historical book. A gift from the author to Mrs Tokerau Munro presented by a retired Guide Trainer, Ms Naomi Iro.
- The blessing includes the donation of food parcels to our Catholic sisters and brothers especially to Father Damien of the Titikaveka and Matavera Parish.
- Blessing of the collections that was raised that afternoon over \$ 950.00.
- Lastly the blessing of 12 sewing machines for the Outer Islands, which we received a grant from our Asia Pacific Region of over \$ 3,000.00 NZ dollars under the name 3 L Project ( Life Long Learning ) for our girls. Our Outer Island representative who just recently residing on Rarotonga was Ms June Punua from Atiu Girl Guides Company and Ms Charlotte Pera Lockington from Aitutaki Girl Guides Company.



Our visitor, Mrs Lynn Price did a short speech followed by the blowing of the Birthday Cake with our new Patroness. The mamas and papas and other invited dignitaries was given the opportunity to cut the birthday with an unusual knives which was a drinking straws. Few were requested to come forward and share how they managed to cut the cake without a proper knife.

After the cake ceremony, each Guide company was given a 5 minute activity based on our theme "Education." The evening went well and everyone enjoyed the different portraying of the theme by each Guide company. Some through songs, drama, virtues, bible verses and action activities. The members showed our WAGGGS representative, Mrs Lynne Price, no matter we are small in the Cook Islands, and we still holds our guiding fundamental values strongly. The story of our Guiding Founders, Lord and Lady Baden Powell are always told every World Thinking Day, 22<sup>nd</sup> February because it is both their birthday. We acknowledge those who have introduced guiding movement into the Cook Islands, 26<sup>th</sup> October 1928.

The Avarua Girl Guides Company based their show on "What is Education in Guiding ". The girls did a drama on their work and spoke on real life stories in guiding and concluded with a song. Nikao Girl Guides Company did a speech on "Planting ". Collecting all the varieties of different things to plant in our organization and keeping them growing. St Joseph Girl Guides Company had "Sharing LOVE "with the support of their brother Scouts and they surely kept the audience alive with their special dance base on Love. Tatari led her team well in their songs. The Scout gave a helping hands to our sister guides in Ngatangia to be their chaperone in the modelling event. The Scout also celebrate the same day with us as our Founders are the same person, Lord and Lady Baden Powell.





Arorangi Girl Guides Company showed how to bake a Girl Guide cake using the Girl Guide recipes and after they shared a song for everyone to enjoy called "Together we can change the World ". Honesty, Loyalty, Purity and so forth the words that was used in this Girl Guide recipe. The girls explained the measurement of these words. Young Leaders Ms Tutai Mauke and Mrs Itipouana Takaiti ensures that the girls are well prepared for this program with the support of their captain Mrs Tapu Munro and the support of their brother Boys Brigade, Mr Dan Munro and Aunty Tina Wichman. The song shared from the Arorangi Girl Guides was one of the highlight song from the Flame 14, which Tapu and her 5 girls participated in this remarkable camp in NZ at the beginning of this year 2014 brought back.



On behalf of the National Council and Executives, we would like to say "Thank you very much "to all those who attended this special event. To our host, the Titikaveka Girl Guides Company and all your Committees and Supporters for everything. Ms Pani Ben and your team, Meitaki maata for the excellent program. Titikaveka CICC Ekalesia, Papa and Mama Orometua for your great support. To our special guest, Mrs Lynne Price for joining and witnessing this special celebration. To mention some who especially came to join us in this celebration Dame Karika Ariki Mama Margaret, Tinomana Arik Mrs Tokerau Munro and other traditional leaders. Papa and Mama President Orometua Moutaiki and Mama Akevai, Papa and Mama Orometua of Arorangi CICC, Rev Tinirau Soatini. Mama Orometua – Mrs Canny Aratangi from Nikao. Orometua Michael Akava and Temo William and all those who are not mentioned. Ata wai wolo! Lastly to our almighty God for his blessings upon each members at this special time to enable us to celebrate World Thinking Day in the Cook Islands. Happy Birthday to all members, special greetings to our sisters in the Outer Islands, Aitutaki, Mangaia, Atiu, Mauke, Mitiaro, Penrhyn, Manihiki, Rakahanga, Pukapuka, Nassau, Palmerston. Kia Manuia!



*Written by the GG National Secretary, Mrs Tutu Mare-Simona*

## 10. TERETERE APII TAPATI I NIKAO

**L**OMA - MAI LOMA - MAI ARIA MAI - ARIA MAI ARIA MAI KI KANAANA NEI UEUE PAKUIVI EI TATOU IKIIKI PEIPEI EI AU IAKOE. Ko te Reo Tuoro teia mei teia mei te Ekaretia Nikao ki te au tamariki Apii Tapati no Avarua mai, i te Tapati ra 18 no Me, 2014. Kua riro e na te Tapere Pokoinu i apai atu i te Tere ki Arorangi.

I te ora iva tikai, kua tau mai te Tere Apii Tapati mei Avarua mai. Kua papa te anau Apii Tapati o Nikao i te Tuoro atu ia ratou . Na Temaruata Tearaitoa i tuoro mai ia ratou. E kua araveiia atu ratou e te Tekeretere o te Ekaretia, Papa Charlie Tamangaro e te au Puapii Apii Tapati ma te au tamariki katoatoa. Kia oti te au tuatua akaaraveianga, kua tomo atu te Tere no Avarua mai ma te anau Apii Tapati o Nikao ki roto ia Kanaana.

Kua riro na te Tere i rave i te angaanga pouroa o te tuatua akamorianga. E kua riro katoa na ratou i akamata i te tuanga o te tatau. Kua akaari mai te Tere i ta ratou akatutuanga, mei roto mai rai i te tuanga Tia, koia oki Salamo 116 – 117. Te au tu tumatetenga ta tatou ka aravei i runga i te pairere, to te moana koia oki te au Pai (Ferry). E pera katoa i roto i te au are teitei e Elevator te Pakau viviki e tae ei, ki te au taua o teia au are teitei.

Ko ta te Nikao, kua akamouia ki runga i te Kapuaanga o teianei ao. Genese 1:1–30/Genese 2:1–7. E ra mataora teia no te au tamariki Apii Tapati. Kua oronga katoa a Papa Orometua Tuaine Ngametua i tana akameitakianga, e tana akamaroiroiangi ki te angaanga a te au tamariki i rave e pera katoa ki te au puapii. I te akaotianga i te pure, kua arikiia mai te Tere e te Tapere Rangiuira ki tetai takurua maata e te maruarua. Teia te irava no te anau Apii Tapati, “Te kite ra au e, te aere ra taku au tamariki na te mataara o te tuatua mou, kare rava oku e rekareka maata atu i te reira.”

*Tataia e Maru Pureau (Puapii Tapati no Nikao)*

## 11. GIDEON INTERNATIONAL REP VISITS RARO

**G**eoFF Severin is what you might refer to as your typical “no worries” Aussie farmer, a “giddy mate, how are yah” type of guy who loves things that are natural and shys away from the food production systems of this day and age that are virtually pumped up with chemicals and growth hormones. Why do they do that, I asked him. Well, if you can grow a chicken and get it onto the market within a month, why bother doing it the old fashioned way and wait for 3 months to get paid? I suppose this fits in well with the notion that it’s the money economy which is controlling our lives today. Increased demand from an escalating world population (over 7 billion today, in case you haven’t been counting) naturally puts pressure on food supply, and there you go; artificially grown foods, shorter production cycles, increased profit margins, etc.

But the almost-6 foot tall Geoff is an old fashioned type of guy; he farms beef cattle, sheep, wheat and canola the conventional way and says they taste much much better. But Geoff, being the hard worker all his life, decided one day that although he goes to the Lutheran Church in his home town of Aulbury (population: about



50,000 located on the NSW/Victoria border), he was not going to spend the rest of his life doing routine day-in day-out stuffs on his farm, jobs that will eventually end one day. In other words, he was not going to be saying “no worries mate” forever, because there will come a day when he will no longer be able to say that at all! Well, there must be life after the farm he said to himself, I wonder what that is? Lo and behold, the spirit of the Lord one day knocked on the door of his kind heart and inspired him to do more than just being a member of his local parish and spending all his time out on the farm. I’ve got a job for you, here go and help distribute my Word amongst my people – that was probably the kind of message he received. Although he liked the song “Old Macdonald had a farm” or rather “Old Geoff Severin had a farm, .....and on this farm he had many cows, sheep, ....,” he nevertheless decided to take heed of the calling from above.

*Geoff Severin from the Australian branch of Gideon International, visited Rarotonga during 7-15 June 2014 to establish a local branch or “camp” as they call it, of GI in the Cook Islands.*

And, like the fishermen called by Jesus to be part of his team of apostles, that's exactly what our mate Geoff did. But he didn't completely abandon his farm because he knew very well that he needed to continue his business in order for him to effectively carry out the voluntary task that his master called him to do. So, together with his wife and 2 grown up sons, he continued farming – it is his life, he says – but took on the challenge of contributing physically and financially to distributing the Bible, God's inspired Word, to the 4 corners of the Earth. Geoff joined the elite and global Gideons International community of volunteers, who number over 300,000 today in 197 countries (the Cook Islands will be number 198 if the camp gets off the ground here), in bringing the Living Bible to as many people as they possibly can – in the schools, hospitals, businesses, military, government departments, hotels and motels, on the streets – so that whosoever believeth in Him shall not perish but have eternal life. He was privileged to serve the Lord under Gideons International in many overseas countries; Africa, Asia, North and South America, and now the Pacific.

*“Any regrets in joining GI?”* I asked him. Not a chance, he says. In fact he's enjoying every minute of it. *“What do you do?”* I asked him again. *“I do what other GI personnel do, that is work in collaboration with our members in different countries to distribute the Bible to as many places as possible other than the churches, so that as many people as possible will come to know Christ and be saved, so that as many of the souls of the 160,000-odd people that die every day are saved and have a place to go to in the after-life, so that people will come to enjoy life to the fullest and in the real sense of the word in accordance with the Scriptures, knowing that this physical nature that we are now in, is for this life only, so that people will come to realise that there indeed is a better life after this which the Lord himself has intended to be the final resting place for those who choose Him to be their Lord and Saviour.”* Geoff says that GI distributes a million Bibles every 5 days, with China and India being the biggest recipients. Like the ever-increasing demand for food around the world today, there will also be an ever-increasing desire for the world's increasing population, especially those who have not yet heard the Word, to be exposed to its amazing grace.

Prior to Geoff's arrival, communication between him and the CICCIS based at Takamoa commenced earlier this year, thanks to Rev. Eddie Dean of the Frankston, Melbourne, branch of the CICC who told Geoff that the CICCIS was the man to talk to. So after a few email exchanges on logistical arrangements, Geoff arrived Rarotonga like a tourist from Sydney on Saturday 7 June. Having never met Geoff before, the CICCIS decided against putting up a traditional welcome for him, which may also have saved him being embarrassed in public. In his last email to the CICCIS prior to arriving, he said *“watch out for the yellow stripes on my suitcases.”* Well that made identification easy as he walked out of the arrival gate, but I suggested to him that he can do better than the yellow stripes; *“try the Aussie green & gold colours,”* I said to him. He thought that was a good suggestion and may adopt it the next time he goes somewhere that he has never been to.

As requested by Geoff prior to arrival, appointments were arranged for him with a number of church officials from different denominations, namely; CICC, AoG, Apostolic, Cornerstone, YMCA, Celebration on the Rock, and New Hope. Within the CICC, he had discussions with the Takamoa Principal, Directors of Youth and Bicentennial Celebrations Unit, Legal Adviser, Ministers of the Ekalesia Arorangi, Nikao and Avarua. A session with the President and Clerk of the House of Ariki was also organised. On Sunday 8 June, Pae Tuteru picked him up from Central Motel to part-take in the combined church parade at Nikao. In the late afternoon service, Geoff joined the Avarua Ekalesia, including the Women's Pentecost programme in the evening. On Monday 9, he went with the Avarua Ekalesia as they accompanied Mamatira Patia, wife of the late Rev. Ngatokorua Patia, when she and her family officially vacated the Avarua manse to settle in their new home at Nikao. On Thursday evening, a general meeting was arranged for those interested in joining the proposed local branch (“camp,” in the GI language) of Gideon International. The meeting commenced at 6.00pm and finished off with refreshments at 8.00am which was kindly organised by the Takamoa students. So quite a full-plate for our mate Geoff during his week-long visit to Rarotonga.

A local non-denominational branch of the Gideon International was formed comprising 8 members initially. Over time, others who may be interested, may join if they satisfy the stipulated requirements. Geoff expects to make a return follow up visit *“to see how you fellas are fairing”* in the local camp. Membership fees are NZ\$17.00 per annum for men and NZ\$3.00 per annum for women. Geoff would like to pass on his sincere thanks to all those who have made his first visit to Rarotonga a productive and enjoyable one, “good on you mates” in his language. Those who wish to find out more about Gideon International, go to its website, and those who wish to join, contact either Ken Ben ([kenben@oyster.net.ck](mailto:kenben@oyster.net.ck) or [ken.ben65@icloud.com](mailto:ken.ben65@icloud.com)) or Bob Williams ([head@cifu.gov.ck](mailto:head@cifu.gov.ck) or [atiuwarrior7@gmail.com](mailto:atiuwarrior7@gmail.com)).

*Write-up and photo by the CICC General Secretary*

## **12. MATAVERA EKALEZIA FUNDRAISING TRIP TO NZ & AUST**



The Matavera Ekalesia fund-raising group arrived back from New Zealand and Australia on Tuesday 3<sup>rd</sup> June 2014. The members who travelled were Rev. Oirua Rasmussen, Moekopu Vogel and Vaitoti Tupa.

### **BACKGROUND**

The Matavera Ekalesia Group left on the 19<sup>th</sup> May 2014 for New Zealand and Australia to raise some funds to assist with the building of the new Matavera Sunday School Hall and arrive back on the 3<sup>rd</sup> June 2014. The group went through the Cook Islands Christian Church Ekalesia's in the North Island of New Zealand and Australia.

### **TRAVEL PROGRAM**

The Group arrived in Auckland on the 20<sup>th</sup> May 2014 and was welcomed by Rev. Taa Karena and Pokoina Teao from the Matavera Community at the airport.

#### **Auckland**

20/5/14 – The group were hosted to breakfast, lunch and dinner by Otara CICC Branch, Mangere CICC Branch and Motutapu CICC Branch and funds were donated to the Matavera CICC Project.

21/5/14 – On Wednesday, the group were hosted to breakfast, lunch and dinner by East Tamaki CICC Branch, Auckland CICC Branch and funds were donated to the Matavera CICC Project. The Matavera Community hosted the group to a dinner under the leadership of Pokoina Teao and the rest of the Matavera Community living in Auckland and funds were donated to the Matavera CICC Project.

22/5/14 – On Thursday morning, the group were hosted to breakfast by all in Auckland and funds were donated to the Matavera CICC Project, left in the morning for Hamilton. The group went on the trip to Hamilton and driven by Rev. Tatahi Williams, Rev. Aravei Williams and Rev. Taa Karena.

#### **Hamilton**

The group arrived in Hamilton and were hosted to lunch by the Hamilton CICC group with Rev. Maara Tairea and his wife and stayed with them for 3hrs and funds were donated to the Matavera CICC Project, left to travel to Rotorua. Rev. Maara Tairea and the Secretary of the Hamilton CICC church took us to Rotorua.

#### **Rotorua**

22/5/14 - We arrived in Rotorua and were hosted to dinner by Rev. Nio Mare and his wife and we overnight in Rotorua and left in the morning for Hastings and funds were donated to the Matavera CICC Project.

#### **Hastings**

23/5/14 - We arrived in Hastings and were welcomed by Rev. Abela Williams and his wife and the Hastings CICC group with dinner and breakfast on the morning of the 24/5/14 and funds were donated to the Matavera CICC Project, the Rev. Abela Williams and his Secretary (Mokoenga) took us to Porirua.

#### **Porirua**

24/5/14 – Arrived in Porirua, and were hosted with dinner by the three CICC church, Upper Hut, EKKA, and CICC New Zealand. 25/5/14 – We attended church at the New Zealand CICC church service conducted by Rev. Oirua Rasmussen and afterwards to a uapou put together by the three Ekalesia and funds were donated to the Matavera CICC Project. The Rev. Tepania took us to the airport on the 26/5/14 for Melbourne.

#### **Melbourne**

26/5/14, 27/5/14 – In Melbourne, the group were welcome by Rev. Akatika at the airport and we were hosted by all CICC churches to breakfast, lunch and dinner and funds were donated to the Matavera CICC Project. The Matavera Community under the guidance of Mama Metua Taramai with Rev. Iotia Nooroa and his Ekalesia hosted us to lunch and funds were donated to the Matavera CICC Project. The Rev. Akatika took us to the airport to fly to Sydney on the 28/4/14.

**Sydney**

28/5/14, 29/5/14 – We arrived in Sydney and were hosted by all the CICC Ekalesia of Sydney with breakfast, lunch and dinner and funds were donated to the Matavera CICC Project. I and Moekopu Vogel stayed with the Rev. Uru Tairea and his family and Rev. Oirua Rasmussen stayed with his niece. We left Sydney for Brisbane on the 30/5/14.

**Brisbane**

30/5/14 –We arrived in Brisbane and were picked up at the airport by the Secretary of the Brisbane Ekalesia. We were welcomed by the Rev. Patia Lelei and the Brisbane CICC Ekalesia to breakfast, lunch and dinner and funds were donated to the Matavera CICC Project. The group were hosted to breakfast again and then left Brisbane to fly to Townsville on the 31/5/14.

**Townsville**

31/5/14 – We arrived and were hosted by the Townsville CICC Ekalesia to breakfast and lunch at Mama Miera Tapaitau's resident. We stayed with Mama Miera Tapaitau and his son Robert Tapaitau and his wife and funds were donated to the Matavera CICC Project from Mama Miera and also Robert and his wife and family. In the evening, we were welcomed by the Rev. Temaire and his wife and the Secretary of the Ekalesia and all the Townsville Ekalesia and funds were donated to the Matavera CICC Project. Left Townsville for Cairns on the 1/6/14 and we were driven by Robert Tapaitau and his wife to Cairns on their transport.

**Cairns**

1/6/14, 2/6/14 - We arrived in Cairns and were welcomed by the Cairns CICC Ekalesia to breakfast, lunch and dinner and funds were donated to the Matavera CICC Project. We were billeted by families in Cairns, I with Buff Nicholas and his wife (Tinito), Moekopu Vogel with his son Beale Vogel and his wife and Papa Orometua with his niece. We left Cairns for Auckland on the 3/6/14.

**Auckland**

3/6/14 – We arrived in Auckland and were hosted by the Cook Islands Presbyterian Church, Kuraiti and the Dean family in Auckland to dinner and funds were donated to the Matavera CICC Project. Left Auckland for Rarotonga on the 4/6/14.

**Conclusion**

The fundraising trip to New Zealand and Australia was very successful through funds received from all the Cook Islands CICC churches, the PIC church of Auckland, Orometua Vairoa Robati and his church members, Mama Kuraiti and the Dean family, the Rev. Iotia Nooroa and his church members. We also recognised other groups that donated funds to the Matavera Ekalesia Project, the island of Managaia, Atiu, Manihiki/ Rakahanga in Auckland; Aitutaki in Hastings; Takitumu, Atiu, Mitiaro and Aitutaki in Porirua. To all the CICC Orometua's that we visited in New Zealand and Australia for accepting us into your Ekalesia's, thank you very much for everything.

Thanks to the Matavera Community in Auckland for their donations towards the Matavera CICC Project, Papa Pokoina Teao, his wife, family and daughter Ana Tangatakere, Papa Honu Ben, his wife and family, Kimiora Vogel, Ngatorua (Pai) and Naomi Ben, and the community of Matavera. Thanks again to the Matavera Community in Melbourne specially, Mama Metua Taramai.

Another special big thank you to all the people of Tongareva in all the CICC churches that we visited in New Zealand and Australia for their big contributions towards the Matavera CICC Ekalesia Project, thank you very much for your big donations. All of those that donated money towards the pledges by the Matavera CICC Ekalesia to fundraise for their Sunday school project gave with lot of passion and love. On behalf of the Matavera CICC church members, we would like to echo our words of appreciation and thank you very much too all that contributed towards the Matavera project.



The group attends church at Townsville, Queensland, on Sunday 1 June.



Uapou (fellowship) at Mt. Sheridan Ekalesia, Cairns. Traditional church songs are sung which, if they are lively enough, may lead to some men standing up to dance like Rev. David Teaurere of the Ekalesia (left). However, its not only a man's world; women can also show what they are made of (right). Photos supplied by Rev. Oirua Rasmussen.

**Images of the Matavera CICC Sunday School Hall to be demolished and a new 2-story hall rebuilt on the same spot (the reason for the above fund-raising visit to NZ & Aussie)**



Write-up and the 3 Aussie photos by Vaitoti Tupa, Deacon, Matavera CICC. The above 4 photos of the Matavera CICC Sunday School Hall come from the collection of the CICC GS.

### 13. IRIIRI KAPUA NA TE PA ENUA TONGA

# M

aanakai ra 29 no Mati – Ruitoru ra 3 Aperira 2014. Tumu Tapura: “KA TU, KA AERE” loane 5:8 – Kua karanga atura Iesu kiaia, “Ka tu, ka rave i toou roi, ka aere.” Kia Orana tatou e te iti tangata i te Aroa maata o to tatou Atu ko Iesu Mesia. Kua rave ia te iri’iri kapua a te au Pa Enuu Tonga nei, kia kite oki tatou e taingauru (10) ekalesia i roto i te Pa Enuu Tonga koia oki ko Aitutaki e 3, Mangaia e 3, Mauke e 2, Atiu e 1, Mitiaro e 1. I roto i teia iri’iri kapua kua pati ia ko te Tekeretere (Secretary) e te mou moni (Treasurer) o te ekalesia kia tae mai ki teia iri’iri kapua. Kua tae katoa mai tetai mata mei roto mai i te Konitara Ekalesia o Aitutaki, i roto i teia iri’iri kapua kua tae mai e tai ngauru ma iva (19) au mata ki teia akakoroanga tei rave ia. Kua riro te ekalesia Avarua ei metua no teia akakoroanga na roto i te angai anga e te ngai noo anga.

Te au taeake ma te au tuaine ko te akakoroanga maata o teia iriiri kapua:

1. Koia oki i te akaraanga i te au mea e riro nei ei akatai’i i te au ekalesia
2. Ka akapeea tatou i te tauturu anga?

Kua tuku katoa te ekalesia Avarua i tana tamanako anga koia oki ka tauturu aia i tetai ekalesia kua tapa tona turanga ki raro. E te au taeake, mei te mea e ko te taime mua teia ka rave ia te iri’iri kapua a te Pa Enuu Tonga kua kiteia te ngai tukau i roto tikai i te au putuputuanga i roto i te ekalesia e pera katoa i roto i te ekalesia, e kua kitea te ngai meitaki i roto i te ekalesia. Ko tetai nga tumu manako puapinga maata i roto i teia iri’iri kapua koia oki

- |  |                  |
|--|------------------|
| (a) te akanoonoo anga i roto i te ekalesia | (Administration) |
| (b) no runga i te akapapa anga moni        | (Budgeting)      |



*Participants in a workshop organised for church officials from the southern islands CICC branches, held at the Sinai Hall, Avarua, March/April 2014.*

Kua tuatua kotoa mai te Tekeretere Maata, Nga Mataio no runga i te akanoonoo anga o te ekalesia pera katoa te Mou Moni Maata, Oki Teokoitu. Te au taeake kua riro teia iriiri kapua ei akamaroiroi i te au Tekeretere e te Mou Moni o te au ekalesia tei tae mai ki teia akakoroanga. Ma te akara atu ei no te tuatau ki mua. I muake ka topiri ia ei, kua tuku mai te au mata o te Aitutaki kia raveia te rua o te iri’iri kapua ki Aitutaki kua akapapu ia te reira. Kua topiri te iri’iri kapua i te ra toru (3) no Apirira 2014, i te ora tai (1pm) i te avatea.

*Tataia e Tekura Potoru & Vaine Tutavake*

## 14. CICC YOUTH CONVENTION TEI RAVEIA KI ATIU

I teia mataiti kua rave ia te Youth Convention ki Atiu. I te Maanakai ra 19 o Aperira I te tae anga mai o te Orometua Ngateitei e tona tere tangata, kua rave ia tetai turou anga i te au mapu e kua arikiriki ia te katoatoa e te tapere o Teenui. Kia oti te arikiriki anga a Teenui kua mati atu te katoatoa ki Galilea. Kua akaaravei ia te katoatoa e te Uniform Organisation o Atiu e pera katoa te Ekalesia katoatoa o Atiu. E 160 au mapu i te katoatoa tei tae ki teia Convetion. Ko teia te au enua tei mata ia ki teia Convention, ko Australia, New Zeland, Rarotonga, Mitiaro, Aitutaki, Mangaia e Atiu. Kua riro te Apii Enuamanu e ngai noo anga no te katoatoa. Manea tikai to matou ngai noo anga e kua riro teia tuanga i raro ake ite akateretereanga a Mama Naero.

Kua akatuera iatu te Youth Convention i te Sabati ra 20 o Aperira 2014. I muri ake te akatuera anga kua rave atu te au mapu i tetai Crusade. Kua mataora te au aitamou tei rave ia i taua po. Kua kitea tetai au taren i roto i te anau mapu i te rave mai anga i ta ratou au peu i runga i te taua. Kua akamou ia te au akatutu anga ki runga ite Tumu Manako Maata ote Convention.

Te au porokaramu apii mei te Monite ki te Paraparau, tukeke te au apii tei rave ia i roto i teia iriiri kapua na te mapu. I mua ake ka rave ia ta matou iriiri kapua e akamata ana matou na roto i tetai Devotion. Teia tetai au apii tei raverave ia no te anau mapu.

- ❖ Apii no runga i te turanga o te au tangata mou taoanga i roto i te Ekalesia
- ❖ Apii no runga i te tuanga ngauru
- ❖ Apii no runga i te tuanga o to tatou Akaronga
- ❖ Apii no runga i te tuanga o te Akaora
- ❖ Apii no runga i te tumu manako o te mapu ( Empower Youth to Reconnect to Christ in this 21st Century)
- ❖ Apii no runga I te tupu anga o te Ekalesia e te mapu
- ❖ Apii no runga i te tuanga Arataki
- ❖ Apii no runga i te tuatapapa o te Ekalesia CICC
- ❖ Apii no runga Social Welfare

Kua riro te au tavini o te Atua ei puapii no matou e tetai au arataki o te Evangelia tei tamanako ia e te Tama Akatereau (Bob Williams). I te au aiai me akaoti ta matou au angaanga e arikiriki ia ana matou e te au Tapere tatakita i runga i te enua o Atiu mei Areora, Tengtangi, Ngatiarua, Teenui e Mapumai. Ka tamataora mai te reira tapere ia matou e taime tau rai oki teia no matou i te akakite atu ki te iti tangata i to matou au ingoa.

I roto katoa i teia porokaramu kua turoto atu matou i tetai au Marae, Punavai e pera katoa te Ana tei kapiki ia e ko Ana Takitaki. Mataora tikai te anau mapu i te aere anga matou i te turoto ia Atiu. E au metua rai tetai tei akanoo ia e kia tua mai ratou kia matou i tetai au tua no runga i teia au ngai ta matou i turoto aere.

Popongi Varaire kia oti ta matou pure popongi kua piri atu matou ki te ANZAC day. Kua mati atu matou ki te toka akamaara anga i te au Vaeau tei aere atu ki te tamaki. Maata te tangata tei tae mai i te matakitaki i teia Anaza Day i Atiu. I te tuatau i tuatua ei te Mayor o Atiu kua akameitaki aia i tetai tamaine tei tamou ngakau mai i te au ingoa o te au vaeau i runga i te toka. Kua akameitaki katoa aia ia Daniela Tutai no Aitutaki mai no te akatangi anga i te pu o te vaeau no te mea ka tai nei ka pu'i ia te pu e taangaanga ua ana na ratou i te ratio a te papaa ei apai i te reira tuanga. Kua akameitaki katoa aia i te Youth Director koia tei oronga i teia tikaanga e kia rave ia te Convention ki Atiu. Kua akamaara katoa ia te ra anauanga o te au putuputuanga uniform organisation o Atiu i taua aiai mei te Boys Brigade, Girls Brigade e te Girl Guides. Manea tikai te au angaanga tei rave ia i taua ra. Kua topiri ia te youth Convention i te Sabati ra 27 no Aperira.

Akameitaki anga ki te Papa Orometua Frank Williams, te Ekalesia katoatoa, te Chairmana e to au kumiti, te anau mapu, te anau potiki te iti tangata katoatoa o Atiu ko kotou tei arikiriki mai ia matou, tiaki anga i to matou tuatau i roto i teia Convention. Kia riro te aroa ua o te Atua i te akakiki akaou mai i to kotou au pute e kia noo ua mai rai te Atua ki rotopu ia kotou katoatoa. Ki te Youth Director e tou Kumiti kia tauturu ua mai rai te aroa ua o te Atua ia kotou katoatoa.



*Tataia e Tutu Mare-Simona, Girl Guide Leader*



## Arrival to Atiu, Enuamanu



After months of planning, the first Air Rarotonga flight for the Youth Convention landed on Atiu at 11.45am on Thursday 17 April 2014 with two youth representatives from Arutanga Ekalesia. A second flight for the Youth Director together with 11 youth members from Melbourne also landed at 1.45pm. There was



entertainment at the airport followed by a welcome prayer service. From the airport the Director and all youth members were escorted to the Sunday School Hall known as "Ebenezera" for a welcome lunch. The group was accommodated at Ebenezer for the night.

The same welcome process continued on Friday the 18<sup>th</sup> April which was "Good Friday". As it was customary on Atiu that flights are not allowed to land until after 12 midday. Following the Good Friday service, flights from Aitutaki for the Tautu Youth, and from Rarotonga for the rest of the Melbourne youth and the Girl Guides and the last flight from Mitiaro arrived to Atiu at 3.30pm.

Early Saturday morning the 19 April at 7.45am, the Avatiu Mapu from the Avarua Ekalesia landed on Atiu followed by another four flights for youth members from Rarotonga, Otara Central, Rotorua, and the Director of Bicentennial Unit, Mr Tangata Vainerere with the last flight arriving to Atiu at 4.45pm.

On the last flight was the CICC President Rev. Tuaine Ngametua, Rev. Papa Aratangi, Rev. Vaka Ngaro, the Director of Evangelism Mr. Ken Ben, Welfare Director Mrs. Nga Teao-Papatua, the Youth Representative from Dulwichill, Sydney and young youth members of the Avarua youth with their leader Helen Williams. Upon the arrival of the President, the rest of the Convention had assembled at their Centre Store for the traditional turou, drums and welcome song by the village of Teenui, traditionally known as Kurukava. It is traditional culture that any visiting group to the island is always hosted by Kurukava to a welcome feast traditionally known as "Patai".

After a big feast at the Teenui Meeting House the Convention entourage took a minute walk to the Galilea Ground where the Atiu CICC Congregation, Traditional Leaders, Youth and the Uniform Organisation awaits the arrival of the President and the Convention.

The Convention was welcomed with a flag signaling by the Atiu CICC Girl Guides, Girls' Brigade and Boys' Brigade, also assisted by the Catholic Youth for the drumming.

The formal Welcome Ceremony of the President and the Convention by the Atiu CICC was held at Karirea Ground. After the welcome ceremony, the Convention was once again hosted to another feast at the Atiu CICC Sunday School Hall "Ebenezera". It is also the



place for the Youth Convention workshop from Monday 21 to 24 April 2014.

Following the feast, the Convention departed for the Enuamanu School, the home for the Youth Convention for the whole week prepared by all 5 villages on Atiu. The President, Rev Papa Aratangi and Rev. Vaka Ngaro were hosted at the Taparere Lodge from the good hearts of Papa Paiere Mokoroa, Mama Nga and the family. The Programme Director's were housed in the Number 1 room at the school on king size beds and fully ventilated with a ceiling fan, while the Welfare Director was housed by Auntie Tira nextdoor to the School.



In the evening, each Youth Groups got together for their final preparations for the Sunday evening crusade. Papa Teau's kitchen remained open every night until night out at 10.00pm and right through the duration of the Convention.



### Sunday Opening

The Convention Security hits the pate (one of the traditional pate the Deacons used to hit in the days to warn the villages of church times) wake-up call at 4.00am, and another one at 4.30am. The dawn service started at 5.30am, and the sermon for the first Sunday morning was conducted by Deacon Tangata Vainerere.

Breakfast followed at 7.00am and preparation for the Opening Service at 10.00am. The Convention and the Uniform Organisations formed at 9.30am at the Galilea ground.





The Service was conducted by the President, and all the singing and the running of the service were conducted by the Convention. The evening service was conducted by Rev. Papa Aratangi and followed by the Opening of the Convention by the President, and introductory welcome by the Atiu Youth Chairman, Mr. Timau Mokoroa, Atiu Chaplain Rev. Frank Williams and the Youth Director. Presentations on the theme of the Convention, "Empower Youth to Reconnect to Christ in this 21<sup>st</sup> Century" were delivered by all the Youth Groups from the islands, New Zealand and Australia. Everyone did well but the Atiu Youth were outstanding. The night wrapped up with dinner at the school.



## Workshop



The workshop opened with a Guest Speaker Mrs. Vainetutai Rose Brown (left) with an inspiration speech on "Empowering youth to be successful in life", a successful business woman and wife of his Lordship the Atiu Mayor Mr. Taoro Brown.

CICC President, Rev. Tuaine Ngametua (right), delivered the topics on – Position holders in the Church & Youth, and on Tithing. He travelled to Takutea on Wednesday 23 April to assist with the harvest of fish, clams and lobsters for the Convention. They returned late Wednesday evening.



Rev. Vaka Ngaro (left), delivered the topics on the Convention theme - Empower Youth to Reconnect to Christ in this 21<sup>st</sup> Century and Suicide. He also travelled to Takutea to assist with the harvest for the Convention.

Rev. Papa Aratangi (right), delivered the topics on – Transformation by the Holy Spirit and on Faith. He departed Atiu on Wednesday 23 April for Rarotonga to deliver a training for the Vainetini Conference.



Rev. Frank Williams (left), delivered the topic on – Domestic violence and abuse. He was also the Overall Coordinator of the Convention Committee. He had six strong Coordinating Committee members, the Atiu Youth Chairman – Mr Timaaau Mokoroa, the Deputy Chairman- Mr. Remel Nicholas, Secretary-Mrs Mama Natua Riro, Treasurer – Ms. Teupoko Iona, Mrs. Pati Kaiaruna who was In-Charge of the Accomodations, and Teau Glassie who was In-Charge of Catering. Other strong and committed Mama's also formed part of the Committee.

Director of Evangelism, Ken Ben (right), delivered the Key Message at the Convention Opening Crusade on Sunday evening 20 April. He also delivered the topic on – Empowered by the Spirit of God. He departed Atiu on Wednesday 23 April to attend to his lecturers at the Takamoa Theological College.



Director of Welfare, Nga Teao-Papatua (left), delivered the topic on – Youth Social Issues. Where the youth were divided into islands and were given 15 minutes to prepare and dramatise the allocated social issues. She departed Atiu on Wednesday 23 April for other engagements on Rarotonga.

The Director for the Bicentennial Celebrations Unit, Ta Vainerere (right), delivered the topics on – Leadership and the Bicentennial program. He also assisted Papa Paire Mokoroa in presenting the story of the arrival of the Gospel to Atiu.



The Director of Youth, Bob Williams (left), delivered the topic on – Church & Youth Growth and also chaired the Convention meeting on Thursday 24 April. Overall In-Charge of the Convention and worked closely with the Atiu Coordinating Committee, the National Executive Committee and the Youth Leaders of each group that attended the Convention.

### Workshop Outcome

On Tuesday 22 April, out of the 160 Youth Leaders and members that attended the Convention, 93 received Christ as their personal savior.

On Wednesday 23 April, a youth from the Atiu Youth namely Jason Tomokino shared his vision to become a Pastor in the next 5 to 10 years. After the Convention another Youth Leader, the Atiu Youth Deputy Chairman Remel Nicholas also indicated his vision to be a Pastor.

All youth groups were given the opportunity on Wednesday 23 April to present a report on the activities of their group, what challenges that are inhibiting the growth of their organization and what strategies they have to improve the situation.

### Meeting Outcome

The following were approved by the Convention:

1. Adoption of the CICC Youth Constitution.
2. Youth Bicentennial Investment Fee of \$50 per Church Youth organisation commencing 2014 to be paid to the National Youth Executive Committee before or by 1 December of each year.
3. Membership fee of \$100 per Council, Island Youth Organisation, New Zealand Region, and Australian State commencing 2014 to be paid to the National Youth Executive Committee before or by 1 December of each year.
4. CICC National Youth Day is 16 March of each Year. Each youth group is to decide on an activity for the day and for the taking or funds raised on the day be donated to the National Youth Executive Committee.
5. Next host for the 2016 Youth Convention is Mitiaro.
6. Holy land tour in April 2017.

## Easter Sports Day

After the workshop on Monday 21 April, as it was Easter Monday, some game activities were organized for the Convention such as, volley ball, wheel race to doughnut eating, coconut husking and ballon race, and the day finished off with touch rugby for boys and girls. The main game of the day was the volleyball competition between the Convention mens marsters team and the Convention Kitchen team.



## Torch March

At 7.00pm on Wednesday 23 April, the Convention prepared for a torch march, despite the rain and thunder, the march still went ahead starting from the Galilea ground and visiting all villages. The march finished off at the school where everyone was soaking wet with great fun. The total sum of \$2,000 was raised from the torch march. From Galilea ground, the march proceeded to the village of Tengtangi first, and the rain was drizzling. From Tengtangi the Convention continued to the village of Areora where there was heavy down pour, but the rain and the thunder did not keep the Areora people in the house. Neither did it force the brass band boys to take cover but the march continued, and the people were on the side of the road waiting. From Areora, due to the heavy rain, the Convention bypassed the village of Ngatiarua and continued straight to Teenui, then around Mapumai before heading back to School. Back at the school, the Convention kitchen was ready for the 9.00pm dinner time, and the Convention had the first taste of the paua from Takutea.



## Field Trips

The first field trip was held on Tuesday 22 April at 2.00pm. The Convention went to the marea called "Teapiripiri" next to Rongomatane's Palace at Tengtangia. This is the place where the people of Atiu were called to assemble when the gospel arrived, and where Papehia preached the gospel. Papa Paiere Mokoroa was the Tour Guide assisted by the Director of the Bicentennial Celebrations Unit. From the marae Teapiripiri, the team continued down Tengtangi and drove pass Ngakaara Ariki's marae and the pond where he used the bath with his 12 wife's, and to the Vai Momoiri water hole. From the water hole to Tarapaku landing, then toured around the airport and to Taunganui landing (wharf) for a swim before heading back home to the School.





The youth did not have enough swimming time, but there was strict requirement for the Convention to follow the dinner times because all the dinner are hosted outside of the school, in the villages. The second field trip was cancelled due to the heavy down pour on Wednesday night 23 April. The field trip was for the Convention to visit the actual landing place of the gospel, and to tour a cave called “Rima Rau”, and the lake “Teroto”.

### **Ana Takitaki Tour**

The third field trip was to the cave “Ana Takitaki”. The cave was the hiding place of a princess called Inutoto who ran away from her husband Paroro who violently assaulted her for going to the dance “Te koni anga maurangi” when he was at sea fishing. While at sea, he was not catching any fish when he suspected that something wasn’t right at home.

Upon his return he found that Inutoto at the dance. During the assault, Inutoto ran away and was never to be found by her husband and the village people for a number of days. One day, it was a bird the “Ngotare” that led Paroro to the cave where he found Inutoto, hence the cave being named “Ana Takitaki” – “Led to the Cave”. Mr. Kau Henry was the Tour Guide and the Convention left the school at 8am for the village of Areora and into the makatea land. There was a fair walking distance from the drop off for about 20 minutes. The age for the overall group ranged from 6 years to 50 years, and the youngest being an under a year old baby fathered by John Uri and his partner from Melbourne. The cave is the home of the little black birds called “Kopeka” a native bird for Atiu. Inside the cave is also a water hole which is steep and dark to get down to which requires lights.



After the Ana Takitaki tour, everyone headed back to the village and then to Taunganui Landing for a picnic until 4.00pm when the Convention has to head back home and get ready for dinner.



### Dinner & Lunch Hosts

On Monday 21 April, the Convention was hosted by the village of Ngatiarua, traditionally known as "Mokoero", and followed by the village of Areora, traditionally known as "Punakau" on Tuesday 22 April. The village of Tengtangi, traditionally known as "Taturoa" hosted the Convention to a breakfast on Wednesday the 23 April, and followed by Teenui (Kurukava) for a dinner on Thursday the 24 April. The Catholic Parish hosted the Convention to a dinner on Saturday and the CICC hosted the Convention to a lunch both on the first Sunday 21 April and Sunday 27 April.

### Church Service Activities

Travel Makara, Youth Leader from Melbourne did the sermon for Wednesday morning 23 April, Rev. Vaka Ngaro did Friday morning the 25 April and Deacon Avele Simona on Sunday morning 27 April.

### ANZAC Day

A dawn Parade was held on Friday morning 25 April after the CICC dawn service at the Administration block where the Cenotaph was located. Some BB members from Tautu, Mitiaro and the Youth Director joined the Atiu BB Brass Band. Daniel Tutai from Tautu, Aitutaki had the honour to play the "Last Post".



## Anniversary Celebrations

The Atiu Uniform Organisation was responsible for hosting the Convention on Friday 25 April for breakfast after the ANZAC parade, and dinner following the commemoration of the Atiu Boys' Brigade 71<sup>st</sup> Anniversary since establishment, the Girl Guides founders day and the Girls' Brigade founders day.



The function started at 5.00pm at the School with dignitaries invited, and the presence of the uniform organization, the Convention and the Brass Band. Each Company had a delicious locally baked cake for the occasion and for everyone to enjoy after the "Happy Birthday" songs.

## Closing Crusade



The closing crusade was held at 4.00pm on Sunday evening 27 April. The presentations were held by the Groups allocated for the Convention namely, Te Kukupa, Kopeka, Te Kura and Tavake based on some of the topics delivered during the workshop. The Atiu Youth also presented some of their performance to wrap up the Convention crusade.

The President officially closed the Convention with final remarks from the Atiu Youth Chairman, the Chaplan Rev. Frank Williams and Youth Director Bob Williams. The total sum of \$4,162 was donated to the Atiu Youth as proceeds

from the sales of the Convention uniform, the torch march, crusade, donations and from stringband at the School.

## Convention Award

For the first time that an award was presented to the Best Male Youth, Best Female Youth and Best Team. The nomination was a challenge as there were a number of youth members that performed well including teams.





Best Male Youth  
Jason Tomokino  
Atiu Youth

Best Female Youth  
Roimata Anthony  
Aorangi Girl Guide



Best Team, Girl Guides



## Departure

A total of 6 flights departed Atiu on Monday 28 April to transport 90% of the Convention members back to their homeland. Three flights to Aitutaki and it included the youth from Melbourne for a week holiday together with the youth members from Arutanga and Tautu. There was one flight for the Mitiaro youth and two flights for Rarotonga. Departure started with the first flight at 7.30am and right through out the whole day. The final and last group departed on Tuesday morning 29 April, and that finally brought the 2014 Youth Convention to an end.

## Appreciation

A very BIG Meitaki Ranuinui goes to the Atiu CICC Church, the Atiu Youth Executive Committee, the members, the people of Atiu, the Catholic Parish, the Atiu Island Trust, and the sponsors for making the 2014 Youth Convention a great success.

### New National Youth Executive 2014 – 2018

Deputy Director	–	Mr. Avele Simona
National Secretary	–	Mrs. Tutu Mare-Simona
National Treasurer	–	Mrs. Haumata Hosking
Additional Trustees	-	Mrs. Tangi Taoro
		Mr. Danny Areai
Southern Group Rep	-	Mrs. Helen Williams
Northern Group Rep	-	Ms. Miimetua Tonitara
New Zealand Rep	-	Mrs. Tutu Mare-Simona
Australia Rep	-	Mr. Tangi Tereapii
Girl Guide Council	-	Ms. Ngara Katuke
Girls' Brigade Council	-	Mrs Tangi Taoro
Boys' Brigade Council	-	Mr. Danny Areai
Sunday School Council	-	Mrs. Mona Herman
Rarotonga Youth Council	-	Mr. Philadelphia Ngarua

2016 – See you all in Nukuroa!



*By Bob Williams, CICC Youth Director; all photos were also provided by him.*

## 15. MEI ROTO MAI I TE BICENTENNIAL CELEBRATIONS UNIT



### *Bicentennial Moments 4*

Kia Orana te katoatoa rava i roto i te ingoa o Iesu Mesia. Teia te au nuti ou no runga i te au angaanga a te BCU ki te Marama Tiurai 2014.

#### 1. Work Progress on the Bicentenary Memorials for Rev. John Williams, Tapaeruariki Rupe and Papehia Teato

I am delighted to report that work is progressing steadily on the Memorials with construction of the up-right bases for the memorial plaques already underway. The BCU is blessed with some good-hearted volunteers Unuia Unuia, Isaia Vainerere and Ngametua Tuakana offering their time and skills to support the project. The great news is that the descendants of Papehia have now come forward to join the descendants of Tapaeruariki in supporting the project as well. So far, they have contributed natural materials (toka maori) to the project.

Some more great news - The BCU extends its special appreciation to the Ekalesia Arorangi CICC for its financial input of \$1,000 towards the project. Na te Atua e akamanuia mai ia kotou, te Orometua, te au Tumu Toa mou taonga, te Uipaanga Diakono ma te Ekalesia Arorangi katoatoa. The three full colour plaques and the name tags for the individual sponsors have now been produced and on the way from the factory in New Zealand.

**The unveiling of the Bicentenary Memorial is now confirmed to take place at Avarua CICC at 10.00 am on Friday 25 July 2014. All are cordially invited to come and witness this historical occasion. And of course there will be a big feast after the unveiling. The day's programme is in Part 5 of the Annex.**

#### 2. Integrated Bible Translation Training on ParaText at Pacific Theological College Suva, Fiji



The BCU Director attended an Integrated Bible Translation Training Workshop conducted by the United Bible Societies and the Bible Society of the South Pacific from 10 to 20 March 2014. This very interesting workshop was held at the Pacific Theological College in Suva and attended by

participants from Cook Islands, Fiji, Tuvalu, Kiribati, Vanuatu and New Caledonia. It focused primarily on Bible History and the use of the powerful ParaText Software for Bible Translation. As part of the practical exercises which contribute towards the issue of the Certificate for the Workshop, the BCU Director successfully completed the translation of the Old Testament Book of Obadiah to modern Cook Islands language using the ParaText Software. It was a truly enlightening experience for the BCU Director.



#### 3. Presentation at Southern Group Workshop

During the Southern Group CICC Workshop held at the Sinai Hall, Avarua from 31 March to 2 April 2014, the BCU Director delivered a presentation to follow-up on the Action Points arising out of the Church Growth

Workshop conducted by the CICC Legal Adviser, Mr Laveta Short and the BCU Director during the 30 General Assembly 2013. The presentation also covered the BCU Programmes as approved by the General Assembly.

#### **4. Bible Translation Training on ParaText at Rarotonga, 26<sup>th</sup> – 31<sup>st</sup> July 2014**

The BCU will be organising a specialist Bible Translation and ParaText Training Workshop for translation volunteers on Rarotonga from Saturday 26<sup>th</sup> July through to Thursday 31<sup>st</sup> July 2014 (with Sunday 27<sup>th</sup> being a free day). The workshop will be held at the Headquarters of the Pacific Legislatures for Population and Governance at Nikao and will be facilitated by the United Bible Societies Consultants Mr Daud Soesilo the Global Bible Translation Adviser and Mr Zeth Bitjoli the CAP Facilitator. A maximum of 12 places are available in the workshop. The BCU invites the Rarotonga Konitara Ekalesia to nominate representatives to the workshop. One of the requirements for entry into the workshop is that participants will agree to join the translation project currently in progress for the modern version of the Old Testament of the Maori Bible. **Nominations close on 1 July 2014.**

Meanwhile, the translation of the Old Testament into the modern Cook Islands language continues with the BCU Director having completed the challenge of translating the Book of Obadiah and commencing the Book of Joel. Rev. Tau Williams of the Ekalesia Campbelltown is taking care of the Book of Ruth, with Rev. Lotia Nooroa of the Casey Bible Church looking after Isaiah and Orometua Vaine Mrs Terepai Lotia Nooroa taking up the Book of Haggai. Local Maori custom and language expert Mr Makiuti Tongia continues his efforts on the Pentateuch (Genesis-Deuteronomy).

#### **5. CICC National Youth Convention, Atiu, 19 to 27 April 2014**

The BCU was represented at the Youth Convention by the BCU Director who also delivered presentations on the principles of Good Christian Leadership and the BCU Work Programmes to prepare for (2014-2020) and celebrate (October 2021) the 200 years anniversary of the arrival of Christianity to the Cook Islands. The BCU Director also preached the message in the Atiu Church during the dawn service on Sunday 20 April. As part of the Convention field visit programme, the BCU Director was appointed by local storyteller Papa Paiere Mokoroa to conduct the on-site presentation for the Convention participants on the arrival of the gospel to Atiu at Teapiripiri Marae.

#### **6. BCU Executives enlisted to the Cook Islands Gideons International Project**



Following discussions with the Gideons International Pacific Regional Field Officer, Mr Geoff Severin, on Tuesday 10 June, the BCU has agreed to be part of the Gideons Vision of "Reaching the World for Christ by sharing God's Word". During the ensuing consultations held at the Sinai Hall on Thursday 12 and Friday 13 June an Executive Team was appointed to spearhead the work of the Cook Islands Chapter of Gideons International. In this regard, the BCU Director has been appointed Chaplain of the Chapter while the BCU Treasurer has been appointed Treasurer. The BCU is delighted to be part of this initiative and looks forward to furthering its objectives in the coming years.

#### **7. Rarotonga Nuku Programme for Gospel Day 2014 (Scripting and Digitising the Event)**

The Rarotonga Konitara Ekalesia has decided that all Nuku to be shown on Monday 27 October 2014 will be based on the arrival of the Gospel to Rarotonga. The BCU is committed to re-telling the gospel day arrival stories as accurately as possible and having these stories recorded digitally for future generations. In accordance with Section 3.4 of the Bicentennial Commemoration Initiatives Framework the BCU will work with the Rarotonga Konitara Ekalesia to capture on video the nuku pageant for 2014 so these can be preserved digitally as a record of the historical event of the arrival of Christianity to Rarotonga in 1823 and the early years of growth.

Of particular importance is the harmonising of the scripts for the nuku (especially the ones for Avarua, Arorangi and Ngatangia) in order to correct the inaccuracies in the portrayal of the arrival of the gospel to Rarotonga that have crept into the gospel day nuku presentations in the past. The BCU and the RKE will work towards separating the facts from the creative fictional inclusions of oral traditions handed down by word of mouth over the last two centuries. To guide this work, we will be consulting the authoritative journals written by Rev. John Williams, Papehia, Rev. Aaron Buzacott, Rev William Gill and other noted authors to ensure a faithful re-enactment of the arrival of the gospel to Rarotonga.

## **8. 200<sup>th</sup> Anniversary Reference Book starts**

Under Section 3.2 of the Bicentennial Commemoration Initiatives Framework, the BCU has since October 2013 engaged in a partnership with Rev. Wendy Rowan of Melbourne, Australia, in compiling key stories on Cook Islands Missionaries who served around the Pacific region, for the 200<sup>th</sup> Anniversary Reference Book. We already have many stories developed over the past few months and the BCU welcomes any contributions from church members and the general public on any of the pioneering Orometuas who went overseas to proclaim the Gospel of Christ to the heathens from the 1800s through to the late 1900s. The BCU expresses its sincere appreciation to Rev. Rowan for her tremendous contribution to this work.

## **9. BCU Fundraising Initiative – Sale of ‘Tumu Tuatua Akoanga’**

The BCU is delighted to launch its very first fundraising strategy to raise funds to support the BCU work programme. For our first fundraiser, we have with the support of Papa Brian Chitty of Bounty Bookshop secured limited copies of the book *Tumu Tuatua Akoanga* co-authored by the distinguished Rev. David Bogue D.D. who was a Foundation Member of the LMS in England and the highly esteemed Rev. Aaron Buzacott who served as the Minister for the Avarua LMS Church in Rarotonga from 1828 to 1857. We are selling these historical books published way back in 1857 at the heavily discounted price of \$30.00 each. This is one of the best resources in our Cook Islands language that any church member can own. Due to its invaluable and adaptable contents (absolutely fantastic for preparation of sermons on key biblical topics) we have reserved a maximum of 15 copies for each of the Rarotonga Ekalesias. Any Ekalesia in the Outer Islands, New Zealand and Australia wishing to obtain copies of this book can contact us. Please note that these books are out of print already and are rare collector's items so owning a copy will be one of the best investments anyone in the church can make today. Kāore atu i nā terāi reo ei.



Meitaki maata and God Bless. Kua rava teia no teia taime. Ka kite a teia Nuti Leta ki mua. Na te Atua e akamanuia mai ia tatou katoatoa.

Ko tetai uatu tei inangaro i te uiui marama no runga i te Porokaramu Angaanga a te BCU, taniuniu mai i te Director Tangata Vainerere i runga i te tereponi: +682 79396 me kare +682 26509 e te imere: [tvainerere@gmail.com](mailto:tvainerere@gmail.com) me kare [plpg@oyster.net.ck](mailto:plpg@oyster.net.ck)



*Tataia e Ta Vainerere, BCU Director*

## **16. VEEVEE AROA ANGA IA MAMATIRA E NGA MOKOPUNA**

**K**ua rave iatu te veve aroa anga a te Avarua Ekalesia, i te Mama Orometua Mamatira Patia e tana nga mokopuna koia a Matilda raua ko Tauratua, i te Maanakai ra 31<sup>st</sup> May 2014 ki roto i te Sinai Hall. Kua riro teia ra ei ra maromaroa no te Avarua Ekalesia, i te mea oki e te neke nei te Mama e tana nga mokopua ki to ratou are ou i Nikao. Kua mataora katoa te Ekalesia i tetai tua i te mea oki e kua oti to ratou are i te maani ia ratou e neke nei ki roto.



Kua akamata atu te akakoroanga na roto i te imene e te Pure, tei akatere ia mai e te Tekeretere o te Avarua Ekalesia. Kua na mua a Mama Orometua e te nga mokopuna i te kaikai aru atu te Ekalesia, kua maata te Ekalesia tei tae mai ki teia akakoroanga, e pera te kainga kai, kua ki i te kai. inangaro matou me oti te kaikai ka rave iatu ei te akakoroanga maata o te reira aiai.

Kia Oti te kaikai, kua neke atu te katoatoa ki mua, kua akamata i reira te au oake anga apinga aroa a te au putuputuanga, Girls Brigade, Apii Sabati, e te Youth. E pera katoa e apinga aroa rai ta te Security o te Avarua Ekalesia a Mia Taripo e tona metua Vaine koia a Mama Mitira i oronga atu, e kua rutu te pau, kare i kitea ana e tamaiti ura tikai a Mia, koia tikai tana aka ura i tera po, kua mataora te katoatoa

I te mea oki e, E mea matau ia e matou me pou te 4mataiti o te reira Orometua, ka rave matou i tetai Oraanga no raua ko te tokorua. E oake iana teia tikaanga na roto i te Tapere, na ratou e akapapa mai i te apinga Aroa, koia oki e Tivaivai e te Auaro pute.



I na i teia atianga nei kua riro e na matou na te Tapere Maraerenga e Oronga atu i te Apinga aroa a te Ekalesia. kua mataora tikai matou i te mea oki e, Teia nga metua no matou a Papa raua ko Mama Orometua Patia, E piri mai ana raua ki roto i te au angaanga a te Ekalesia Maraerenga, e pera ta raua nga mokopuna, mei te apiipii imene, te practise a te Youth e te vai atura.

Kua rave iatu ta matou Oraanga i taua po, kua riro katoa te pupu rutu pau a te Tupapa Maraerenga ei tamataora i tera po. kare i kitea iana te manea i ta matou rave pakau, te Tivaivai, te auaro pute, te moenga Pukapuka, te purumu kikau, te sheets peni, te pareu peni, te tivaivai Auri, e te opa pareu takai takapini ia ratou. irinaki au e kua rekareka te Ekalesia Avarua i teia angaanga manea tei rave ia e matou, i te mea oki e kua rave matou i teia no matou no te Avarua Ekalesia mei Tupapa e tae uatu ki Avatiu.

Kua rave mai te Tekeretere o te Avarua Ekalesia i te tuatua akameitaki e te akamaroiroi ia Mama Orometua Mamatira e tana nga mokopuna. Kua tu mai a Mamatira ki runga kua tuatua mai ki te Ekalesia. i te oronga mai i ta ratou akameitaki anga ki te Ekalesia no teia 2 mataiti ta ratou i noo mai ki rotopu ia matou, e kua oronga katoa mai i tana akameitakianga maata no teia tana i kite koia te Oraanga a te Ekalesia.

Kua mataora te katoatoa i te angaanga i rave ia i tera po.



Kua tau rava ki te reo o iesu ki runga i te satauro ki tona metua vaine e pera ki tana pipi akaperepere i te na ko anga aia e, "E maine ka akara ana i to tamaiti, e tama ka akara ana ra i toou metu vaine." Ko te inangaro teia o te Ekalesia Avarua i tona metua vaine ta tona Orometua a Papa Ngatokorua Patia i vaio mai. No reira e Mamatira e nga tamariki, kia manuia no te au ra ki mua.



*Tataia e Nga Mitiau-Manavaikai o te Ekalesia Avarua; nana katoa te au tutu i oake mai.*

## 17. CHURCH PLANTING IN GOLD COAST AND TOOWOOMBA

**K**ia orana te Executive CICC, tei poria ia kotou e tae roatu ki te mea iti, President, General Secretary, Principal e te au tavini katoatoa a te Atua, kia orana i te aroa rahi o to tatou Atua ko Iesu Mesia. Ariki mai i teia reo araveianga no tatou katoatoa. Te so atu nei au i te nusi o teia orama koia oki kia akatupu ia tetai Ekalesia ou, Church Planting, ki te Gold Coast e pera katoa ki Toowoomba, Queensland, Aussie.

### Friday 9 May 2014 – Sydney

At 8am in the morning, I arrived in Sydney from Melbourne with mama Orometua and our son Maurima to see this vision of planting for Christ become a reality. Before arriving, I had already prepared a meeting with the NSW Council Chairman Rev Uru Tairea, the treasurer of the CICC James Marsters and his assistant Mr Ben Taia as well as the Rev Temo Uea and other ministers who would be available to discuss issues that would help with the task at hand.

At 6pm in the evening, a meeting was held at the Shane Park premise of Papa Orometua Uru Tairea. Our meeting began in prayer with the Rev Uru Tairea opening with greetings and encouraging us on both Gods word and his own personal experience before I began in addressing them all in the name of our Lord and Saviour Jesus Christ.

The main issue discussed was their (NSW) support especially in prayer and also to provide Rev. Teremoana Uea's ticket to Brisbane which they all agreed. Another matter was to continue supporting Rev. Uea's family who will stay here in Sydney until the Gold Coast is established and accommodation to house the family provided.

Kua oronga mai te au taeake i te reo akamaroiroi kia maua ko Uea e kua akameitaki katoa mai te Orometua Uea i teia tei tupu no te mea, kua manako aia i te plant i tetai ngai i na ra, ko ta te Atua teia kia aere aia ki te Gold Coast, let Gods will be done e ka rave aia i te reira. Kua akaoti teia Uipaanga na roto i te pure i te ora

7:30pm e na te Orometua Uru i rave mai i te reira. I muri ake i teia, kua aere matou kapu ti, kofe ma te kai i te haraoa pakapaka.

### **Sunday 11 May – Sydney CICC**

Happy Mother's Day – Irinaki kia lehova, te tauturu ia koe. Mataora to matou araveianga i te au taeake, kopu tangata, hiti tangata i roto i te Atua e kia akameitaki ia te Atua naku e rave i teia tuanga poria koia oki ko te Mother's Day Service. Kua ki te hare pure/hall – e kua pou mai te tere tei aere ki Tongareva, kua tae katoa mai te au family mei Cairns, Rarotonga, New Zealand ki te au akakoroanga tukeke, i na ra, kia akameitaki ia te Atua kua tae mai ratou katoatoa ki te pure i te celebrate anga i teia rā a te au mama, it was such a blessing to share Gods word to all who were present.

I muri ake i te pure, kua teatea mamao te anau e te au papa i te au kaingakai no te au mama katoatoa e kua kai matou i te pasua. Kua mataora teia araveianga poria i te au taeake katoa, kia tauturu mai te Atua ia Sydney CICC e kia manuia tatou i teia au ra ki mua.

### **Tuesday 13 May – Sydney to Brisbane**

I te ora 1:40pm kua akaruke matou ia Sydney e kua tae matou ki Brisbane i te ora 3pm e na te Orometua Rev Lelei Patia e papa Tekeretere o te Ekalesia Brisbane Toka Tuteru i pick up ia matou i te airport e apai ia matou ki te ngutuare o te papa Orometua. Pray as we continue our service for God in the name of Jesus.....Hallelujah.

### **13 May – Brisbane**

Kua aere matou ki te ngutuare o te Tekeretere papa Toka kia pate matou i te au ika humaria no Pukapuka mai e tona kinaki ko te kai a te ariki ra koia oki ko te Rice. No runga i to matou accommodation, tei te are o te Orometua Rev Lelei Patia te taeake Rev. Temo Uea e tei te papa Tekeretere maua e te mama e ta maua tamaiti.

I te ora 7pm Kua tuku matou i teia orama nei ki roto i te rima o te Atua mei te prayer meeting rae te tu e kua kitea te vaerua pumaana e te ngakau okotai i roto i teia tei raveia. Kua akamata te Orometua Rev Lelei Patia i teia e aru mai iaia ko te papa Tekeretere Toka Tuteru e aru mai iaia ko te Orometua Rev Temo Uea e naku i ta openga i teia pure nei. 10:35pm Kua akaoti ta matou pure e ta matou au manako i hurihuri no runga i teia manako ngao kia tupu tetai Ekalesia CICC i te tua o te Gold Coast e pera katoa ki te oire Oakey i Toowoomba.

### **14 May – Brisbane**

I teia popongi akaieie, kua taokotai matou i te ora 9:30am ki te ngutuare o te Orometua Rev Lelei Patia e kua akamata ta matou araveianga na roto i te pure e kua mau rima matou tetai e i tetai ma te tuku atu i to matou ngakau ki mua i te aroaro o te Atua. I muri ake i teia e ta matou kapu ti, kua aere matou ki te Gold Coast akara i tetai au are pure e pera katoa i te kite anga i te momo o te Gold Coast kia Brisbane CICC e 45 – 50 meneti.

I muri ake i te reira, kua oki matou ki te ngutuare o te Orometua Rev Lelei Patia i te ora 2pm e kua kaikai matou ma te au mama o te Ekalesia Brisbane tei aere mai rave I ta ratou angaanga Vainetini koia oki te Tie Dye e kua topiri mai te Tauturu Orometua papa Uru ia matou.

I te ora 5:00pm kua aere matou aravei I tetai au taeake mei roto mai I te community ma te kimi I tetai au numero ei contact I te au taeake te noo maira I te Gold Coast. Kia akameitaki ia te Atua kua rauka mai te au ingoa e to ratou au contact, ratou te noo maira I te coast. I muri ake I teia araveianga I te au taeake, kua akamata te Orometua Rev Teremoana Uea I te taniuniu I teia au taeake e kia akameitaki ia te Atua kua kapiki te Peretiteni o te iti tangata Atiu I tetai uipaanga next week no runga I teia tumu manako, kia akatupu ia tetai Ekalesia CICC I teia tua o te Gold Coast.

## 15 May – Toowoomba



I teia popongi humaria (9:30am) kua taokotai matou ki te ngutuare o papa Orometua Lelei no ta matou pure e kua piri katoa mai te taeake Diakono Mr Reti Makau. Teia rā nei kua manako maua ko papa Lelei e kia apai ia te Orometua Uea ki te Centrelink e tetai au ngai I raukai te Medicare Card e te vai atura ei tauturu I te oraanga o te Orometua. I te ora 1pm, kua tu motu maua ko te mama e ta maua tamaiti ki te oire Oakey (30min) north of Toowoomba e kua tae matou I te ora 4pm. Kua aravei maua I te anau e te au taeake Kuki Aireni no roto mai I teia oire nei. Mataora to matou araveianga e kua katakata te au taeake ma te akameitaki I te Atua no teia tana e akatupu no te mea a teia Sabati e tu mai nei, ka hui matou katoatoa I te

ngutuare o te Atua (Oakey Presbyterian Church) ma te ngakau okotai, vaerua okotai e te kopapa okotai.

## 18 May – Brisbane e Toowoomba



I teia rā Sabati nei, kua orongaia te pure ki roto I te Ekalesia Brisbane na te taeake Orometua Rev Temo Uea e rave e kua mataora ratou tei aravei I teia akakoroanga a te anau mapu e kua kitea te vaerua maruarua. All for one and one for all. Mataora tikai to maua e te taeake Orometua Temo Uea I te aravei I te taeake Alex Leapai (Australian Heavyweight Boxing Champion), e pera katoa, koia te WBC, WBA, IBF Heavyweight of the world contender, noatu kare I peke iaia te reira, he sure won a lot of hearts at the Youth convention here in Brisbane where Alex was the guest speaker.

Kua taokotai au e tetai pae o te au taeake i te tua o Oakey, Toowoomba e kua raveia tetai combine service ma te au taeake papaa e I roto I teia akamorianga, kua oronga mai ratou I tetai imene na matou e kua imene

atu matou I te reo metua (traditional hymn), Aue te okotai, o te aronga Paieti e, kua mataora teia au metua pakari papaa e kua ariki ia taku I propose kia ratou, koia oki I te taangaanga ia to ratou premise, Are Pure, Manse e te Hall e pera katoa kua riro au e tetai nga mama ei mata I roto I te komiti o te Presbyterian Church o Oakey nei. This is just the beginning but it's worth all the sacrifice. A teia Paraparau ki mua i te rā 22 May, ka raveia ta matou apii imene i roto I te hall I te ora 5:30pm I te teatea momo anga no te pure combine ma te au taeake Presbyterian nei a teia Sabati ki mua 25 May, please pray for the anointing of God on His people.

I muri ake i te pure e taku uipaanga ma teia au taeake Presbyterian nei, kua oki au ki Brisbane no te akakoroanga o te angai anga I te iti tangata Manihiki mei roto mai I te akonoanga SDA Manihiki e na te iti tangata Rakahanga e ariki ia ratou e kia akameitaki ia te Atua, naku rai e ta openga I teia araveianga.

*Some CI Family who reside in Oakey.  
Our first Sunday service together, kia  
akameitaki ia te Atua.*





## 19 May – Brisbane

Teia popongi, kua aravei akaou matou I te Atua na roto I te pure e kua tuku matou I tetai au request ki mua I te terono o te Ariki ora, Iesu Mesia;

- Orometua Vaine Louisa Uea tei Sydney e te anau katoa te teateamamao nei kia aere mai ki Brisbane a teia au rā ki mua.
- Iti tangata Kuki Airani te noo maira i te Gold Coast e Toowoomba
- Gods guiding hand no runga I to matou Visitation ki teia metua tane papa Kava Elisaia
- To te Atua maoroanga I te au taeake Tavini o te Uniting Church e Presbyterian I te Gold Coast kia rauka tetai ngai akamorianga.

I te ora 11:15am kua aere matou aravei ia papa Kava Elisaia e tona tokorua no te mea, ko raua teia e akono nei I tetai au taeake I te Gold Coast e kua akakite mai te papa e, ka tauturu mai aia I teia moemoea a tatou no te mea, te pakari atu nei aia e kare e rauka akaou iaia i teia au rā ki mua kia rave ua I tei matau iaia I muatangana. Kua oronga mai te papa I te akoanga ki te Orometua Uea kia rave I te Gold Coast a te Sabati rā 25 May 2014 I te ora 1pm. Please pray that this may be an avenue to ponder in succeeding for our Lord Jesus Christ and that our CICC may be established in the Gold Coast.

## Uniting Church – Gold Coast

Kua akamata au I te ringi I teia au taeake ma te oronga katoa I tetai proposal e pera katoa I te akakite atu i ta tatou relationship, kare i manuia meitaki no te mea, e au iti tangata Korea tetai te taangaanga nei I teia au ngutuare UCA mei te ora 4pm onwards, ka rauka ra ia tatou I te rave I ta tatou pure mei te ora 1pm, I muri ra I te reira, ka vacate tatou I te premise. Please continue to pray with us for a wonderful outcome in the next few week's even months.

## In Christ

Te rave ua nei te Orometua Temo Uea I te ako I te tuatua a te Atua I roto I te Gold Coast, te iti tangata Pukapuka I Brisbane e pera katoa I roto I te Ekalesia Brisbane CICC. Mataora nei matou I te mea e, kua tae mai tona tokorua e te anau katoa, please pray for them and the ministry that God has unfolded before them.

Kia akameitaki ia te Orometua Rev Lelei Patia, mama e te ngutuare katoa, tei oronga mai I to raua ngutuare e pera katoa I te akono ia matou katoatoa mei to matou rā mua e kare te reira aroa e mutu no te mea, te tongi ua nei matou I tona meitaki I te au tuatau e taokotai ei matou.

Kia akameitaki ia te Tekeretere o te Ekalesia papa Toka Tuteru, tona oa akaperepere e te anau katoa no to ratou aroa i te ariki mai ia matou I roto I to raua ngutuare, tano tikai na vananga e, ko te Side Kick teia a papa Lelei, mei a Batman raua ko Robin.

Akameitaki katoa nei au I te Executive CICC o Autireria tei turu pakari I teia manako kia tae te Evangelia ora a Iesu Mesia ki teia au ngai. There are more places to sew Gods word but this is a start worthy of appreciation and praise. Well done all you good and faithful servants.

Akameitaki katoa nei au I te Ekalesia Frankston, who believed in this dream, this Vision that God be known throughout Australia and the world. God bless you all.

Last but not least, I thank my wife, tei tu I toku pae, through thick and thin, thank you with all my heart.

Te Atua te Aroa.



*By Rev. Eddie Dean, Secretary, CICC Australia Council; photos also provided by him.*

## 18. CUSTOMER SERVICE TRAINING WORKSHOP

**K**ia orana and welcome. Relationship to Society and Educational Program for girls is one of our main focus from our 3 Years Strategy Plan. In partnership with the Cook Islands Tertiary Training Institute, offering a Customer Services training workshop for all adult members in our Girl Guide companies on Rarotonga.

Monday 2<sup>nd</sup> June the St Joseph and Nikao Girl Guides Company came together at Nukutere College, while Ngatangia, Arorangi and Avarua had theirs at the CITTI Ngatangia Campus on Monday 9<sup>th</sup> June 2014. Our aim was to bring our adult members to offer them this wonderful opportunity to enhance their knowledge on Customer Services, however this has also been extended to other adult members in other uniform/youth groups.

This course had a broad area to cover, however the Tutors managed to customize and tailor it to the organization's needs. The participants were taught and discus further in these priority areas: -

- ✓ Customer Care and Customer Service
- ✓ You and First impressions
- ✓ Interpersonal Skills
- ✓ Types of Customers
- ✓ Communication Process

Thank you to all our Leaders for allowing your adult members to participate in this wonderful opportunity. We would like to acknowledge our Tutors from the Cook Islands Tertiary Training Institute, Ms Taa Pera, Mr Putara Putara and Mr David Samuel for offering us the opportunity to hold a refresher training in Customer Service.



Left: group photo with the tutors. Right: St. Joseph and Nikao with the tutor.



Left: group activity. Right: watching and learning.



Written by our GGACI National Secretary, Mrs Tutu Mare-Simona; photos supplied by the GGACI National Commissioner, Mrs Haumata Hosking.

## 19. UIPAANGA A TE CICC VAINETINI 2014



Salamo 95:1 & 2; *“Tatou e imene ia Iehova, e imene nui i te mato e ora’i tatou nei. E aere tatou ki mua i tona aroaro ma te akameitaki, ma te salamo, e imene nui atu ei iaia.”* Kia orana to te Atua au tangata i te aroa maata uatu o to tatou Atua e tana tamaiti tapu ko Iesu Mesia to tatou Akaora. Aroa takake kia kotou e te au Ekalesia Vainetini i roto i te au tuanga, Pa Enea Tokerau, Pa Enea Tonga, Nu Tireni e Autireria. Mei Rarotonga atu nei, te Kumiti, te Konitara, nga Ekalesia e 6, te akatae atu nei i to matou aroa kia kotou katoatoa, kia tika kia ariki mai. Kua tupu te uipaanga (conference) a te Vainetini o te Ekalesia Kerisitiano o te Kuki Airani ki te kainga ipukarea i Rarotonga nei, mei te Sabati ra 27 o Aperira – Sabati ra 4 o Me i teia mataiti 2014.

### Retitaanga

I te ra 26 o te marama Aperira, i te ora tai i te avatea, kua raveia te retitaanga i te au Vainetini mei roto mai i te au Ekalesia CICC i te Kuki Airani nei, Nu Tireni e pera oki Autireria. Kua tupu teia ki te aua apii tuatai o Avarua, tei orongia mai e te Puapii Maata o te apii, koia a Mona Herman, no tetai au taii o te ngutuare i Takamoā. Kia akameitakiia te Atua. I te mea oki e, kua tu’uia te au manuii ki roto i nga Ekalesia e 6 o Rarotonga nei, na te Ekalesia Nikao e tana au manuii i akatuera te retitaanga o te reira ra, apa ora i muri mai te Ekalesia Arorangi e tana au manuii, apa ora i muri mai, Titikaveka, Ngatangia, Matavera, na Avarua i ta openga. I akapera te akanoonoanga o te tuanga o te retitaanga. Ko te akakoroanga o te retita mari ra, ko te akapapu anga i te au mata ki roto i te uipaanga e pera te tutaki anga i te au tuanga moni mataiti (fee) ei akatinamou ia ratou ki roto i te uipaanga. Maru ua te tereanga o te au angaanga, kare e kononinoni, kare e maniania, kare e taumaro te rave anga te Kumiti i te angaanga, kua oti te reira ma te meitaki e te au. Praise The Lord!

Ko te oraanga o te au metua vaine tei riro ei au manuii na te au Ekalesia, na te au Ekalesia rai te kai ti i te au popongi e pera te kaikai i te au aiai. I te au tuatau uipaanga ra, okotai rai taime kaikaianga, i te tuaero, na te Ekalesia tei roto iaia te raveanga ia te uipaanga, oki atu ei ki tanao, ki tanao Ekalesia, no te tuanga o te aiai me akaoti te uipaanga.

### Pure Akatueraanga

I te popongi ake i te Sabati ra 27, kua aere te au metua vaine ki te pure i roto rai i ta ratou au Ekalesia, pera te pure avatea. I te ora 2.30pm, kua putuputu te katoatoa ki te aua o te kainga Orometua o te Ekalesia Ngati Tangia, tei karangaia ko Autapunui. Te teateamamao ra te Uniform Organizations ki roto i to ratou akanoonoanga, te teateamamao katoa ra te Vainetini ki roto i to ratou au raini. Aita atu ai te nehenehe o te mau mama tei fa’anehenehe ia ratou i roto i to ratou mau ahu uouo e te mau mea atoa. Na te Pupu Brass Band a te Nikao Boys’ Brigade i arataki i te Vainetini ki roto ia Ebenezer, te are pure o e Ekalesia Ngatangia. Kua tupati te au tamariki o te au uniform organizations na te pae i te mataara maata mei Autapunui e tae uatu ki te ngutupa o te are pure Ebenezer, na roto mai ei te vainetini i te mati anga, na roto atu i te colour party e tomo uatu ki roto i te are pure. Kare e aiteia te kaka tei kitea i teia ra, kua akarongoia te tuatua e, ka tai uipaanga a te vainetini ka raveia, i te maata o te au mama tei tae mai no te mea, kua ki tikai te are pure.

Kua akatangi ia nga imene, to te basileia e to te Akonoanga CICC, e kua imene te katoatoa. I mua ake ka raveia ei te pure, kua orongaia te taime ki te Tekeretere o te Ekalesia Ngatangia koia a Papa Mauri Toa no tetai au tuatua arikiriki e te akaaravei i te katoatoa tei tae mai. Kua raveia i reira te pureanga maata no te Akatueraanga i te uipaanga a te Vainetini. Kua iki mai a Ngatangia i tetai au Orometua vaine, mei roto mai i tana au manuii, i te mea e, koia te host i te au angaanga a te vainetini o Rarotonga nei i teia mataiti 2014, na ratou i rave i te au tuanga o te akapaapaa imene, tatau tuatua e te pure i te tuatau o te akamorianga, te au imene akapaapaa i te Atua, na te au Ekalesia o Rarotonga nei e pera ta ratou au billets. Na te Tekeretere (Oro/V Mamatira Patia) i oronga i te au tuatua akakite e na te Peretiteni (Akevai Ngametua) i apai mai te karere ora na te Atua, ma te akatuera i te uipaanga 2014. Kia oti te pureanga, kua aere akaou mai te au mama na rotou i te au tamariki e kua mati akaou atu te katoatoa ki Autapunui no te tuanga openga o te kopu, koia te kaikaianga tei akateateamamaoia e te Ekalesia Ngati Tangia. Ko teia tikai taua tuanga nei e tuatua ei tatou e, *“Ko te inuina teia o te Evangelia.”* Kare i te rare kangakanga te rave pakau a Ngatangia. Tuketuke te kai, kare e rauka kia tatau. Kua tau tikai ki ta te Salamo 118:23 i na ko e: *“Ko ta Iehova teia i rave, e mea vavaria oki i mua i to tatou nei mata.”*

## Te Au Ra Uipaanga

Mei te akateretereanga a te Uipaanga Maata (General Assembly), kua pera te akanooangaia ta te Vainetini, koia oki kua taka te uipaanga na roto i nga Ekalesia mei teia i raro nei:

- Monite 28 o Aperira, Are Pure o te Ekalesia Titikaveka
- Ruirua 29 o Aperira, Calvary Hall o te Ekalesia Arorangi
- Ruitoru 30 o Aperira, Are Pure Kanaana o te Ekalesia Nikao
- Paraparau 1 o Me, Sinai Hall o te Ekalesia Avarua
- Varaire 2 o Me, Are Pure o te Ekalesia Matavera

Mei te ra mua e tae uatu ki te ra openga, kare e rauka kia tuatua i te manea o te au mama i roto i to ratou au kakau vaito. Kua aite tikai ki ta te reo imene tei karanga e, "Tuketuke te kara o te peni, tuketuke te manea". Naringa te au mama e tarere Miss CICCWF ana, papu ka re tai te katoatoa. Ko te turanga o te au arikianga i te au avatea, kare e Ekalesia toruru, putunga ua te kai, kare e rauka i te kai, me pera oki, e karanga ana te aronga pakari e, Ko te inuina ia o te Evangelia! Te akaroa ..... Ko tetai tuanga manea tei kiteia i roto i te conference o teia mataiti koia oki te tuanga o te Apii Buka Tapu. Kare i aite mei to te au mataiti i topa e, ka patia tetai au Tavini o te Atua ei apai i teia tuanga, kua riro ra, na te au mama rai i apai i teia tuanga. Mei roto mai i te Evangelia a loane 4:1-42, kua akatuangaia teia pene tuatua e 6 tuanga, kua orongaia ki te au Ekalesia vainetini o Rarotonga nei kia tatara i te au manako o te au tuanga taki tai na roto i te au ravenga tuketuke, ma te akapiri ki te Theme o teia mataiti, "Te Vai Puipui Ua i Roto", "A Well of Water Welling." Kua rave kapiti ua te au Ekalesia i te au tuanga apii e te au metua vaine no vao mai. Kua mataora te akarongo anga e te akarakara anga i te au tuanga apii. Mataora te akara i te au tamaine mapu tei kapiti katoa mai ki te au angaanga.



*Taitaia e Mamatira Patia, Tekeretere, CICC Vainetini*

### IMAGES FROM THE CICC WOMEN'S FELLOWSHIP CONFERENCE 2014 HELD IN RAROTONGA DURING APRIL/MAY

#### Opening of the conference at Ngatangia CICC



These mamas reckon the opening service was cool, “thankyou ra” they seemed to be saying



Ok, time to get some work done round here



Kaikai/eat/tamaa time is important too, of course



**So as photo time to capture the fond memories**



**And relaxation time – from the conference and all that eating**



**And some show-off time by one particular group of mamas from Sydney**



**Fashion parade time? Why not.**



**Well, how about some entertainment time to do away with homesickness!**



**By the way, Hi! Hows everyone back home?**



Oh well, too bad, a time for everything as the saying goes, so bye bye ra, see you all again in 2018 (yes, that far away!) at Titikaveka



Note: the bulk of the photos were supplied by the CICC Vainetini Secretary; 2 were taken by the CICC GS.

## 20. KAVEANGA IA MAMATIRA E NGA MOKOPUNA KI NIKAO

**K**ua riro teia ra Monite ra 2 no Tiunu, ei ra akateateamamao anga no matou no te Avarua Ekalesia , i te kave atu anga i to matou Mama Orometua e tana nga mokopuna, ki to ratou ngutuare Ou i Nikao. Kua akatinamou matou i te ora 5.00pm i te ai ai, te ora teia e kave ei matou ia ratou. E pera katoa ko te ora teia e akamata ana te apii a te uniform organisation. Kua piri katoa mai ratou i te kave anga ia Mama Orometua ma ki Nikao.

Kua hire ia tetai Bus, e pera te au apinga akaoro o te Ekalesia, te motoka, te patikara, te toroka, te pupu rutu pau atu i te aru mai anga. Tera tangata o te Gideon International ta te Tekeretere Maata e akakite ra i roto i te tuanga 11 o teia nutileta, kua aru katoa mai i te tere, raua ko te Puapii Maata i aere ei, e kua ki'ia tera e te mataora ma te umere maata i te angaanga tei raveia i te reira ai ai.

Kua rave iatu to matou Pure na mua, e oti kua akamata matou i tere atu na runga i te mataara, te rutu nei te pau, te mataora nei te tamariki i te mea a tai nei ratou ka kite i teia e tupu nei. Kua tere atu matou e tae uatu ki Nikao, kua tae takere a Papa e Mama Principal e ta raua anau apiianga ki Nikao tiaki mai ei i te Ekalesia.

Ia matou e akapiki atu ara ki runga kua turou mai a Mia Taripo ia matou, e tae atu matou ki runga i te mataara e tomo ei ki roto i te aua o Mama Orometua ma, kua riro te pupu ura a Love (Inangaro Tupuna) ei tuorooro mai ia matou, te rutu katoa ara ta ratou pau e ta ratou pupu ura katoa.



Above and opposite page photos: Avarua Ekalesia takes Mamatira Patia and her 2 grand children from the Avarua Manse to their new home in Nikao, supported by the Takamoa Theological College Principal and students.





Kua akamata atu i reira ta matou angaanga i tera aiai, te angaanga mua koia oki ko te Akatapuanga i te Ngutuare Ou o Papa Orometua Ngatokorua Patia (tei moe ake nei) e Mama Orometua Mamatira Patia, kua riro te reira na Papa Orometua Iana Aitau i rave mai. E i muri ake kua aere atu te katoatoa kua akarakara i teia ngutuare manea. Kua kite ua tatou e me akaoti ana tetai angaanga te taopenga e kaikai. Kua ta mai te apianga Takamoa e rua puaka, tau mai koia tikai teia aka kaikai na matou i tera aia. Kua kai pu ua te katoatoa. Kua manea te au angaanga tei rave ia tera aiai, kua tae to matou Metua Vaine e tana nga mokopuna ki to ratou ngutuare.

Kia tau ki ta Iesu i akakite, kare au e akaruke matiroeroe ua mai ia kotou. Te aere nei au e akamanea i tetai ngai no kotou. Kua aere a Papa Ngatokorua, kua akaruke mai i tetai Ngutuare manea no tona tokorua e te anau tamariki. Tapapa atu ei i te Ngutuare Atua i te Oire Rangi, ta Iesu i akakite mai e no ratou tei anoano atu iaia ei Atua no ratou. Kia orana e kia manuia.



*Tataia e Nga Mitiau-Manavaikai o te Ekalesia Avarua, nana katoa te au tutu i oake mai.*

## 21. INTERNATIONAL GIRLS BRIGADE WEEK 2014



his year's International Girls Brigade Week was commemorated by the 4 GB companies on Rarotonga (Avarua, Matavera, Arorangi, Nikao) from Monday 2 to Sunday 8 June. The week-long event comprised of various community-based activities as follows:

- Monday 2<sup>nd</sup>, each company was required to compile a collection of foods of all sorts (canned, dry and various common locally grown fruits). The request was put forth to those who are able to provide with no set quantity, whateverly each company was ablet to manage. The plan was to have them distributed next day Tuesday.
- Tuesday 3<sup>rd</sup>, June, the collection of foods was distributed to chosen charity-based organizations with each assigned to the individual companies as follows: Matavera to Takamoa, Arorangi to the prison, Avarua to the Hospital, and Nikao to the Disability Centre and Te Kainga.
- Wednesday 4<sup>th</sup>, selected officers and young leaders from all 4 GB companies prepared lunch for the elders at the Are Pa Metua in Nikao.
- Thursday 5<sup>th</sup> and Friday 6<sup>th</sup> were set aside for the individual companies to finalise their arrangements for the big day, Saturday 7<sup>th</sup>. For us in Matavera, both days were reserved for much needed practice for our figure march.

### The main event

At the request of the organizers for this year's marching competition, all 4 GB companies on Rarotonga gathered at Nikao CICC church ground, being this year's host and venue for what I projected to be an exciting day filled with competitive spirit and cheerful mockery.

Speaking on behalf of the Matavera GB Company, as a member I would like to make clear that we had not, in any way, purposely intended on arriving late that morning and making a crowd capturing entrance, as we quickly rushed into our positions. In our defense, children tend to have a mind of their own and intentionally ignore the command of their leaders with their endless complaints and maddening moans.

Nevertheless upon our arrival, each company was required to neatly organize themselves into the individual sections; from the juniors to the elders. Similar to other church-based occasions, we began with a prayer, scripture reading and the introduction speech addressing those present. The morning's planned activities began with the uniform inspection for each section. Selected judges were assigned to each individual section beginning with the juniors, seniors, pioneers, young leaders, officers and committee members.

The main events kicked off with the DRILL. The purpose of the drill in the GB is "to move a group of girls in the quickest and smartest way possible from one place to another." Nikao took to the stage first, carefully and neatly executing each step. Following them was Arorangi Company, displaying impressive fast past movements, as quick and prompt as the orders from their commanding officer. Next to embrace the judges and crowd with their presence was the largest company in the Cook Islands, Avarua. Being the smallest company on Rarotonga, we from Matavera tried our utmost best to impress. The second and last activity for the morning was the figure march.

### Images from the Saturday GB Marching Competition held at Nikao CICC





Who won the events on the day? I'd say all 4 companies, their presence on the day made their parents and supporters proud. Prizes were won for different sections, but at the end of the day, joining is the main thing, rather than winning. So a big thankyou to one and all in the 4 companies and their Ekalesias as follows for making this year's GB event another successful one:

- ✓ Our parents for their unending support to our week-long activities; for helping out with the food collection, and for ensuring that our uniforms are clean and tidy at all times, not only during the GB week but also throughout the year whenever we have parades.
- ✓ Our supporters in the Ekalesias for contributing to the food collection.
- ✓ Members of our Boys' Brigade companies for your support especially on Saturday 7<sup>th</sup>
- ✓ The host company this year, Nikao, for preparing the ground for the event including the logistical arrangements, and not forgetting the good service on Sunday 8<sup>th</sup> including the refreshments afterwards.

I would say that this year's GB week was another one that we can add to our history books as being well worth the efforts. So see you all again next year.



*By Debora Mataio, member, Matavera GB.*

*Photos were taken by Ngatuaine Maui of the Matavera CICC.*

## 22. NUTI POTOPOTO



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

### **AKARAKARA AKAOUANGA I TE TURE TUMU A TE CICC (REVIEW OF THE CICC CONSTITUTION)**

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 i mua ake i te openga o te marama Okotopa e tu mai nei. Ko te parani koia oki kia oti teia i te raveia i teia mataiti ka akaoki atu ei ki te au Ekalesia i te momua o teia mataiti ki mua. Na te uipaanga maata 2015 e akaoti i tona tuatua.

### **AKARAKARA AKAOUANGA I TE AU TUANGA I ROTO I TE CICC (REVIEW OF THE CICC OPERATIONS)**

Kua akamata te kumiti akaaere i te rave i teia i te Paraparau ra 20 o teia marama Mati e kua patiiia te au Orometua e noo nei ki Rarotonga nei kare i runga i te kumiti akaaere kia piri katoa mai ki roto i teia akarakaraanga. Ko tetai katoa oki teia tei arikiia i roto i te uipaanga maata 2013. Ko te vaerua koia oki kia akaraia te au ngai e matutu ra, kia turuia me kore akamatutu uaiatu rai i te au ra ki mua auraka kia topa ki

raro, e pera te au ngai kare e meitaki ana, kia akaraia te au ngai no te akameitaki atu i te reira. Ko teia akarakaraanga ka arapaki te reira ki rung i te au tuanga katoatoa i raro ake i te tamaruanga a te CICC; koia oki te au tuanga i roto i te Ekalesia, konitara Ekalesia, au putuputuanga, au tipatimani, akapouanga moni, pirianga ki te au taokotaianga i vao ake i te CICC, turanga i roto i te Religious Advisory Council (RAC), te au ture akateretere (policies), porokaramu pure, tauanga Orometua, te au ravenga e akatotoaia nei te tuatua-tika na te Atua, e te vai atura. Ko te parani koia oki, mei to te ture tumu, kia raveia teia e kia oti i mua ake i te openga o teia mataiti, ka tuku atu ei ki roto i te au Ekalesia katoatoa kia akarakara mai, ma te oronga mai i to ratou au manako ki te au mata te ka aere mai ki te uipaanga maata a teia mataiti ki mua.

### TAUIANGA OROMETUA 2015

E mataiti tauiana Orometua teia e tu mai nei 2015. Kare e araianga i tetai uatu Orometua me kore Ekalesia i te tuku manako mai ki te Kumiti Akaaere no runga i te porokaramu o te tauiana. Ka akara te kumiti i to kotou manako me kore ta kotou patianga, kare ra e akapapuanga e ka arikiia te au manako te ka tukua mai. Kotou tei tuku manako takere mai, kare te reira au manako i akangaropoinaia, kua akairoia te reira e ka akaraia e te kumiti me tae ki te tuatau e uriuriai te porokaramu tauiana.

### OROMETUA TIAKI NO TE EKALEZIA AVARUA

Kua akatinamou te Kumiti Orometua ia Vaka Ngaro ei Orometua tiaki i te Ekalesia Avarua no teia tuatau e tae uatu ki te tauiana Orometua e tu mai nei 2015. Kua akamata aia i te angaanga ki roto i te Ekalesia i te Sabati ra 15 no teia marama Tiunu.

### IKIANGA KAVAMANI O TE KUKI AIRANI

Ka raveia a te Ruitoru ra 9 o teia marama ki mua Tiurai. E 3 pupu i roto i teia oroanga: Cook Islands Party i raro ake i te aratakianga a te caretaker Prime Minister, Hon. Henry Puna, Democratic Party tei aratakiia e Wilkie Rasmussen, e te One Cook Islands ko tona akaaere ko Teina Bishop o Aitutaki. E aronga katoa tetai ka oro e ko ratou anake ua, koia oki Independents.

### YOUTH RALLY A TE MAPU O RAROTONGA NEI

Ka raveia a te aiai Sabati openga o teia marama Tiunu, ra 29, ki te Ekalesia Nikao. Ko tetai teia i te au angaanga me kore akakoroanga o te mapu i roto i nga Ekalesia e 6 i Rarotonga nei tei irinakiia e ka riro i te ruru ia ratou ki te ngai okotai i roto i te Evangelia ma te inangaro okotai ki to tatou Atua ia Iesu Mesia.

### AU RA O TE UIPAANGA MAATA 2015

Mei tei imereia au ki te au Ekalesia katoatoa i te Varaire ra 20 o teia marama Tiunu, kua akakiteia e kua akatinamou te **Rarotonga Konitara Ekalesia** i te au ra o te **Uipaanga Maata 2015** te ka raveia ki Rarotonga nei, ki te **Sabati 12 – Sabati 19 Tiurai**. A te Varaire ra 4 o teia marama Tiurai, ka imere atu au ki te au Ekalesia katoatoa, te pepa tei akaupokoia e, *“Background Information for Participants to the 31<sup>st</sup> General Assembly of the Cook Islands Christian Church.”* Tei roto i te reira pepa te au mea katoatoa tei anoano kotou te au Ekalesia i te kite no runga i te akanoonoanga o te uipaanga i mua ake ka leva mai ei to kotou au mata.

## 23. OBITUARY

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



**AMI KONINI WHITTAKER** (Vaikai Mataiapo) – Anauia i te ra 10 o Noema 1922, takake atu ki Nutireni i te ra 28 o Mati 2014, e 91 ona mataiti i te ao nei. E metua vaine a Ami no Shirley, Austin, Nooroa (Charlie), John, Margret, Andre e William (deceased). No roto mai a Ami i te Ngati Tamarua/uanga Cowan o Takitumu, e mema katoa no te Ngatangia CICC. *Photo and information from the family service handout.*



**REV. TEREAPII TEAURIMA** – Anauia i te ra 19 o Tiurai 1955, takake atu ki Wellington, NZ, i te ra 20 o Aperira 2014, e 58 ireira ona mataiti i te ao nei. Mei te apii Takamoa a Tereapii, kua tuku iatu aia ki te Ekalesia Auckland City i te mataiti 1998, e kua riro aia i te tiaki i te reira Ekalesia e tae uatu ki te tauiaanga Orometua o te mataiti 2007, i tuku iatu ei aia ki te Ekalesia Porirua CICC i Nutireni rai. E 16 ona mataiti i te raveanga i te angaanga Orometua i raro ake i te tamaruanga a te CICC. Kua tuku iatu tona kopapa ki tona ngai akangaroianga openga i Akarana i te Maanakai ra 26 o Aperira. *Photo by the CICC, info from the Takamoa records.*



**OROMETUA VAINÉ AKANGAROI, MAMA TERANGI TOTINI** – Tokorua no te Orometua Akangaroi Papa Enea Totini tei kapikiia mai e tona pu ki tona basileia i roto ia Titema 2013. E vaine maroiroi i te aru anga i tona tokorua i te apai aere anga i te Evangelia ora a to tatou Atu ia Iesu Mesia ki te au ngai te taeaia e raua i te Kuki Airani nei, Tahiti e Nutireni. Tena to raua ko tona tokorua tua tapapa ka kitea ki roto i te CICC Newsletter numero 10. Kua tau mari te irava o te tavini meitaki e te pikikaa-kore e tana tutakianga, kia akapiriia ki te metua vaine. *Photo by the CICC, from newsletter no.10*



**REV. TEKOTIA JOE TANGI** – “*I kukumi ana au i te kukumi anga meitaki, kua oti toku oroanga, i mou marie ana au i te akarongo.*” Te pumaana nei te Mama Orometua, Tamaitiriri e te anau i te oronga atu i te akameitaki anga no kotou katoatoa tei oora mai te reo akapumaana, e ta kotou au pure, e tae ua atu ki te au rima oronga. Kia akameitaki mai te Mana katoatoa no kotou katoatoa, e tae ua atu ki te ekalesia tei oronga mai i taau

tauturu maata e te kopu tangata katoatoa. *First photo by Tekura Potoru, 2<sup>nd</sup> photo supplied by Rev. Tatahirangi Williams.*

### Te tavini o teAtua

Kua takoto te Tavini o te Atua no te toru o tona stroke anga, mei te marama Titema 2014 e tae ua mai ki te tuatau ka takake ei aia i te ra 30<sup>th</sup> no Me i runga i te are maki Middlemore i te ora 3.05pm. Kua anau aia i te ra 20<sup>th</sup> o Okotopa 1956, e 58 ona mataiti i te oraanga.

### Tona au angaanga

Kua raveia tona pure kopu tangata (Family Service) i te aiai Ruitoru ra 4<sup>th</sup> o Tiunu 2014, ki roto ia Hararanga Hall, i te ora 5.00pm e tona Pure Tanuanga, kua raveia te reira i te ora 11.00am popongi Paraparau ra 5<sup>th</sup> ki roto i tana ekalesia CICC Mangere. Kua kaka tona au angaanga katoatoa, na roto i te maata anga tangata, pera te au orometua tei tae mai no Akarana nei, e pera katoa to Australia mai, e to Wellington, Hastings Christchurch katoa. Kia oti tona au pureanga openga, kua apaiia atu aia ki te Cemetery i Mangere no te uuna anga iaia.

### Tona oraanga

I te mataiti 1979 ra 24<sup>th</sup> o Noema kua akaipoipo atu aia ki tona tokorua ia Tamaitiriri e kua anau mai taraua au tamariki e 9 ta te Atua i akameitaki i to raua oraanga. E 34 mataiti to raua oraanga akaipoipo.

### Tuanga Angaanga

I te mataiti 1983 ki te mataiti 1988 tona raveanga i te angaanga Marine Inspector i Tongareva e kua riro te reira tuatau ei meitaki no te turanga o te moana.

### Mema Konitara Enea

Kua rave maroiroi teia metua tane i tona turanga Mema Konitara mei te mataiti 1986 e tae ua atu ki te mataiti 1988, e kua akangaroi mai aia. Kua riro tona akangaroi anga mai ei tuatau kimi i te meitaki no tona ngutuare na roto i te ruku parau tei riro te reira tuatau ei tuatau mou i te enua.

### Tao'anga Diakono

E30 mataiti o teia metua tane kua kapiki te Atua iaia no te angaanga a te Atua. I te mataiti 1986 i te marama Tianuare kua tamanako te ekalesia e kia iki ia mai aia ki runga i te taoanga diakono i te ekalesia Tetautua. Mei te mema ekalesia roa aia ki te taoanga diakono. Kua riro katoa teia au tuatau diakono nona ei manakonako anga nona e tona tokorua e ka tomo raua ki Takamoa, inara kare i manuia taraua i manako. I te mataiti 2001 i te marama Noema kua tere mai raua ki Niutireni kimi puapinga. I te reita tuatau kua tamanako te ekalesia i Tetautua e, kia mono ia tona tao'anga Diakono no te roa i tona nooanga i Niutireni. Noatu ra, kua iki mai te ekalesia Otahuhu CICC ia raua ei diakono no ratou. Tona au mataiti diakono i Tetautua 1986 pera i te ekalesia Otahuhu CICC 2002. ka 16 ona mataiti i te mouanga i te taoanga diakono.

### Apiianga Orometua

I te mataiti 2003, kua riro mai aia e tona tokorua ei Apiianga Orometua i roto i te ekalesia Otahuhu CICC, taraua i pati ei akatupu i taraua i moemoe ana i te au mataiti i topa. E kua ariki te ekalesia i taraua patiangā. I te mataiti 2005 i te marama iaPeperuare, kua tomo atu raua i te Aua Apiianga Orometua i Takamoa, e kua akaoti mai ta raua apii i te mataiti 2009 no to ratou graduation anga. I te mataiti 2009 openga mataiti ki te mataiti 2010 i te marama Aukute to raua riroanga mai ei tiaki i te ekalesia Mangere CICC no te tumatetenga o te Orometua Tatahirangi Williams i te apikepiki maki o tona tokorua i te enua Australia.

### Tao'anga Orometua

I te uipaanga Maata i te mataiti 2011 tei raveia ki Aitutaki to raua riro anga mai ei Orometua Akatainuia no te Akonoanga Cook Islands Christian Church e kua tuku ia mai te Orometua Late Rev Tekotia Joe Tangi ei Orometua tinamou no te ekalesia CICC Mangere ta te ekalesia i pati. Kua rave maroiroi aia i tona taoanga orometua e tae ua atu ki te tuatau ka topaia ei aia e te maki i te marama Titema mataiti 2013.

### Manako Openga

E tavini maroiroi e te maru, i roto i tona ngutuare, tona kopu tangata, e tae ua atu ki te ekalesia ta te Atua i oronga kiaia. E metua inangaroia e te tangata katoatoa. Te irinaki nei tatou e, e akangaroi mutukore tona ta te Atua i akono no tona au tavini. Tika mari te tuatua na te Atua, “e ao to te reira tavini rokoia mai e tona pu te pera ra.” Aere ra e to matou metua meitaki, aere ki te rekareka'anga o toou pu.

*(Tataia e Rev. Tatahirangi Williams)*



**ELIABA BENIONI** – Elder i roto i te Ekalesia Avarua, kua takake atu i teia marama Tiunu. Kua tuku iatu ki tona ngai akangaroianga openga i te Ruitoru ra 11 o teia marama Tiunu. Tena tona tua tapapa tei roto i te nutileta numero 37. *Photo from CICC newsletter 37.*



**ARAMA TERA** – Kua takake atu te mema Ekalesia Arama Tera i te popongi Ruirua rā 27 o Me. E mema maroiroi i te tauturu i te angaanga a te Tapere Pokoinu e pera katoa ta te Ekalesia. E mema maroiroi aia i roto i te karapu tueporo o Avatiu i tona tuatau e tueporo ra aia e i roto katoa i te putuputuanga potakataka poro i Tutakimoa. Kua riro ana aia ei Rangatira (Captain) no te pai tutaka ko te MV Kukupa e, e Inspector oki tona taoanga i roto i te Akava ka taka ke atu ei aia. Kua raveia tona au angaanga openga i te Manakai rā 31 o Me. *Report by Nono Tearea from the*

*Nikao Ekalesia report to the Rarotonga Konitara Ekalesia meeting, Thursday 19 June 2014. Photo from the Cook Islands News, Wednesday 11 June 2014.*



**PEPE TEATUAURO** – Raua ko tona tokorua Sonny Teatuauro tei takake atu i nga mataiti i topa, e vaine imene mei roto mai i te oire Titikaveka. Kua rekotiia ta raua au imene i te mataiti 1950s ki te 1970s ki runga i te Vikings Recordings. E 81 ona mataiti i te oraanga nei, e kua tuku iatu aia ki tona ngai akangaroianga openga i te Ruitoru ra 11 o teia marama Tiunu. *Photo & info from the Cook Islands News, Wednesday 11 June 2014.*



**TUAKANA KAPI** – Elder i roto i te Ekalesia Avarua, kua takake atu i te Ruitoru ra 4 o teia marama Tiunu ki runga i te are maki i Rarotonga nei. Kua mou e kua rave ana a Papa Tuakana i te angaanga Puapii Sabati e te Diakono i roto i tona tapere Ruatonga, kua akatangi pu katoa ana i roto i te band a te Boys’ Brigade o Avarua. Ko tana angaanga kimi puapinga, e taote nio (dentist). Kia akangaroi mai aia mei teia ngai angaanga nana i roto i te kavamani, kua rave uatu rai aia i te reira tuanga angaanga mei tona kainga mai i Ruatonga rai. E metua maroiroi i te roto i te au angaanga a tona tapere Ruatonga e pera te Ekalesia Avarua.

**TANGI AERERUA** – Elder i roto i te Ekalesia Titikaveka, kua takake atu i teia marama Tiunu, e kua tuku iatu ki tona ngai akangaroianga openga i Titikaveka.

**NGANGA ENUA** – Tokorua o Tereapii Enuu (Koro Mataiapo) o Matavera, kua takake atu i teia marama Tiunu, e kua tuku iatu ki tona ngai akangaroianga openga i te ngai tanumanga o Ngati Koro i Matavera.

**MATA PEPE** – Mema no te Ekalesia Avarua, i mou ana i te taoanga Diakono no te tapere Maraerenga, kua takake i te marama Titema i topa ake nei. E puapii kavamani tana ngai angaanga i mua ana e kua rave ana i te reira angaanga i te pa enua i vao e pera i Rarotonga nei. I tona akangaroianga mai, kua tauturu atu rai aia i te Pae Apii na roto i te mono atu i te au ngai tei anoania e tei kapikiia mai aia kia apai – koia te relieving teacher.

## REST IN PEACE, BROTHERS AND SISTERS IN CHRIST



### In loving memory of .....

The physical body may no longer be around, but the memories of one’s existence linger on in the minds and hearts of both the immediate and extended families and friends. To help keep those memories alive in the current and future generations, a headstone is installed and officially unveiled usually a year or so after burial. In the Cook Islands Christian Church, an ordained minister officiates over both occasions. Below left: former CICC President, Rev. Tangimetua Tangatutai, removes the first of many covers of a memorial stone unveiling of the Cowan family of Takitumu in 2005.



**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



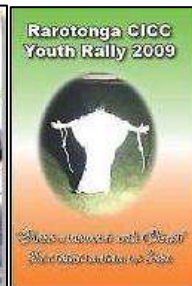
D6



D12



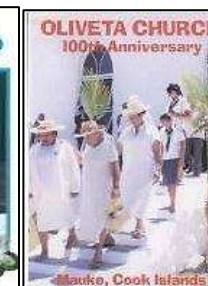
D7



D8



D9



D10



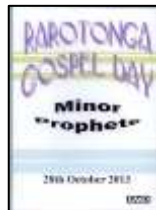
D11



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 Takamoia Mission House as the CICC main office, 2009, \$20.00  
 D6: Avarua CICC Imene Kiritimiti 2008, \$20.00  
 D7: Takamoia graduation 2009, \$20.00  
 D8: Rarotonga CICC Youth Rally 2009, \$20.00  
 D9: Rarotonga Gospel Day 2009, \$20.00  
 D10: 100<sup>th</sup> 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 29<sup>th</sup> CICC General Assembly, \$25.00  
 D13: Reopening of the Vaipae Church, October 2011 during the assembly, \$25.00  
 D14: Some footage of the 29<sup>th</sup> CICC General Assembly, October 2011, Aitutaki, \$25.00  
 D15: Gospel Day, October 2013, Rarotonga, \$30.00  
 D16: 30<sup>th</sup> CICC General Assembly, October, Melbourne, \$40.00  
 D17: Opening of Beulah, students' graduation, Takamoia, Nov/Dec 2013, \$30.00

## PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00  
 P2: Cook Is Maori Bible hard cover, \$10.00  
 P3: Cook Is Hymn Book soft cover, \$15.00  
 P4: CICC Manual, \$5.00 (Maori version, coloured); English translation on CICC website)  
 P5: Karere 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, no longer printed due to service completed  
 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, \$5/copy for those who prefer a hard black-and-white copy  
 F1: CICC flag, 175cm x 88cm, now back in stock, \$50.00 each (add freight, estimated at \$5 to outer islands, and \$10 to NZ/Aust)  
 T1: Tia 2014 (annual readings card), \$3.00. Tia 2015 is now being printed, same price.  
 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.

**Place orders/send queries to:**

Mauri Toa  
 Director of Publication  
 CICC Takamoa  
 P.O. Box 93, Rarotonga, Cook Islands  
 Phone: 26546, Email: maurijtoa@hotmail.com



*Ngatangia Sunday School and leaders, with Takamoa Theological College students during their May 2014 Teretere Apii Sabati (exchange visit) to Matavera CICC. Photo by the CICC/S.*

# ANNEXES

- PART 1:** The Early Days of the Gospel on Rarotonga
- PART 2:** Memory Lane
- PART 3:** What's in a Flag?
- PART 4:** Read Their Stories
- PART 5:** Programme for the Unveiling of the Bicentennial Memorial & Launching of Digitized Cook Islands Maori Bible
- PART 6:** Exposition of the Apostels' Creed
- PART 7:** Share Your Photos

# PART 1

## The Early Days of the Gospel on Rarotonga

*This is a 3-part series – this being the second – on the early days after the Gospel of Jesus Christ reached Rarotonga. It is extracted from "The Gospel Comes to Rarotonga," by Taira Rere, 1980. A reprint of this publication was kindly donated to the CICC Head Office at Takamoa by Jean Mason of the Cook Islands Library & Museum Society to whom acknowledgement is appropriately accorded. Retyping for this issue of the newsletter was done by the CICC General Secretary.*

### COMING TOGETHER FOR INSTRUCTION

After the people of Arorangi and Takitumu had been attending the combined service at Avarua for about a month, the arikis of the island felt that it would be better for everybody to come and live in Avarua so that the two teachers stationed there could provide instruction for the benefit of everybody. Perhaps travelling to and from Avarua was another problem which caused the arikis to make such a decision. The people of the outer districts might have thought at the time that they would be living in Avarua for some months only, or even for a year only, but it turned out that they remained there for about four years. The curiosity aroused by this 'new religion' must have been so great that the people were prepared to leave their homes and their food gardens in order to be near the two teachers.

"So they cleared the area set aside by the Makeas for the people to live on," says Maretu. "The land extended from Pueu to Kaitokotoko. The people struggled with each other for house sites on which to build. They built facing the inland road and others facing seawards. Each tapere had one house except Tupapa and Titama (which combined theirs). And when the houses were built, all the lands were vacated and the people went to live in Avarua." The one house for each tapere could be an assembly house and not one intended to be used as a living house. Maretu's reference to the people struggling "with each other for house sites on which to build" implies that each family, or each group of families, built a house of their own. One cannot imagine all the people of a tapere living in a single house. They might have done that until each family could build a hut of their own.

According to Maretu, the two teachers were stationed at Takamoa. This is indeed interesting, because it was Takamoa that later became the headquarters of the London Missionary Society in the Cook Islands and the site for the Theological College. We do not know whether they were stationed at Takamoa from the time when the people of the outer districts went to live in Avarua, or whether they shifted there later on. "The high chiefs chose a site for the missionaries at Takamoa," says Maretu, "for that was where they wished to live." They were there when Mataitai arrived and they were there at the time when they married their wives.

During the early months most of the people of the island did not go to live with the two teachers at Avarua. According to Papehia, there still remained a great number of people who had not yet parted with their idols. Only those people who had accepted Christianity and who had disposed of their gods came to live with the teachers. However, as time went on more and more people came to live in the new settlement at Avarua. The stage was soon reached when accommodation for the Sunday service became a problem. "We observed the people," says Papehia, "and saw that they were numerous. They could not all fit into the church as it was too small." The two teachers then proposed to the arikis to build a larger church, and this was agreed to by the arikis as well as all the people present.

Papehia tells us that while they were working on the new church, a ship called at the island, bringing Taratara Orometua, who was unable to come ashore because the sea was rough. The captain landed at Vaitoko and Papehia and Tiberio went on board to meet the missionary. The missionary could be the Reverend Threlkeld from Raiatea. According to a footnote by Marjorie Crocombe in her translation of Papehia's account, this was on 19th June 1824.

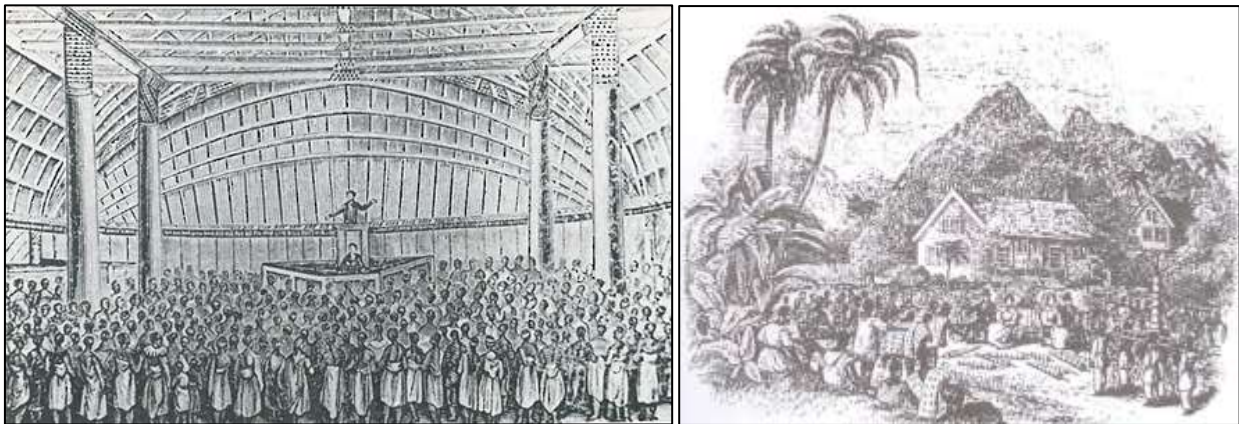
John Williams tells us that Messrs Tyerman and Bennet paid a visit to the island round about this time. He writes: "And when our esteemed friends, Messrs Tyerman and Bennet, visited the island, which was but little more than a twelvemonth after its discovery, the whole population had renounced idolatry,..." According to the Reverend William Wyatt Gill, Tyerman and Hennet arrived at Mangaia on 15th June 1824. Threlkeld, Bennet and Tyerman were travelling together on the same vessel.

The building of this second church is of interest to history. According to John Williams, the building was 250 feet long and 40 feet wide. The thatch was made of rau (pandanus leaves) and the walls were plastered with lime as was the practice in the Society Islands in those days. It was such a large building that it could accommodate thousands of worshippers. Maretu tells us that when the site was cleared there was a feast put on by the people of Avarua and Arorangi, the food consisting of 200 pigs and 30 bunches of pandanus. When the actual building was ready to start, there was another feast, the food being provided by the people of Takitumu and consisting of 700 pigs and 40 bunches of pandanus. They waited for the Reverend Robert Bourne to perform the opening ceremony, but Bourne did not get here in time and so Papehia and Tiberio had to perform that ceremony.

Round about this time, so Papehia tells us, the Reverend Robert Bourne paid a visit to the island. According to a footnote by Marjorie Crocombe in her translation of Maretu's account, this visit took place in October, 1825. Maretu says that Bourne remained at the island from Friday until Monday and that he baptised 1,000 people. Bourne, as far as we know, was the first Papaa missionary to preach to the local people. Papehia and Tiberio had erected a throne in the new church for Makea Tinirau, but when Bourne arrived he asked for this throne to be removed.

The main purpose in bringing the population of the whole island together was for religious instruction, or kai parau as they called it. Wiping out idolatry was the first step towards introducing Christianity, but evil practices arising from idol worship were just as much a problem as idolatry. While the people were living at Avarua, the two teachers tried to wipe out these evil practices to the extent that they could. Polygamy was one such practice, and it required a lot of effort on the part of the teachers to convince the people that such a custom should cease. "When they discarded their other wives," says Papehia, "they wept, for they were sorry for those wives they were about to abandon. They showed no sorrow for their gods, but for their wives they wept bitterly." By the time John Williams and Charles Pitman arrived in 1827, the problem of polygamy had not yet been solved.

#### COMING TOGETHER FOR INSTRUCTION, or THE EVANGELISATION OF PACIFIC PEOPLES



Left: Slide from Dr. Feleterika Nokise's presentation at the 50<sup>th</sup> Anniversary of the Pacific Conference of Churches, Malua, August 2011.  
Right: From "Missionary Enterprises," (1837), by Rev. John Williams.

There were other heathen practices which the two teachers tried to abolish. There was always the fear that war would break out between one tribe and another, and on two or three occasions the fighting nearly broke out. Dress was another problem; to get the people to dress themselves differently from what they were used to wasn't a simple matter, and nor was persuading the men to cut their hair short. With so many people living in Avarua, there was the problem of food, and this, by the way, was no minor problem at all. The teachers had to deal with these and other problems in addition to providing religious instructions. And we must remember that there were only two teachers to do all this work.

In about 1825 or 1826 another teacher, also a Raiatean, named Mataitai, arrived from Aitutaki. After Mataitai had been in Rarotonga for some time, there occurred a split between Mataitai on the one side and Papehia and Tiberio on the other. In the end Mataitai went to live in Ngatangia, leaving Papehia and Tiberio in Avarua.

Mataitai intended to set up a new station at Ngatangia; perhaps he wanted to have a station of his own. When Papehia and Tiberio found out that Mataitai was setting up a new station at Ngatangia, they sent for him and asked him to remain in Avarua. Papehia and Tiberio then went to live in Ngatangia, but it wasn't long before someone came to get them to go back to Avarua, because Mataitai was very upset when he found out that Papehia and Tiberio had gone to Ngatangia. Papehia and Tiberio returned to Avarua, but the three teachers were no longer able to live together in harmony. Soon a boat arrived and Mataitai returned to Aitutaki.

## ESTABLISHING A NEW STATION AT TAKITUMU

Reference has already been made to the split which had occurred between Mataitai on the one side and Papehia and Tiberio on the other, resulting in Mataitai leaving Avarua and going to live in Ngatangia. The people of the whole island were living in Avarua at the time, but as far as we can make out from Papehia's account there were still a lot of people living in Ngatangia. Mataitai could not have gone to Ngatangia to begin a new station there if there were no people left in the district, unless of course those people had gone back to their district from Avarua. That could be one explanation, but it is quite likely that there were people still living in Ngatangia when Mataitai went there.

"When we heard that the missionary Mataitai was at Ngatangia," says Papehia, "that he had cleared the village and built a school, we sent a messenger to fetch him." So Mataitai and his followers had already cleared the site for the new village and had built a schoolhouse. It was Mataitai therefore who organised the initial part of the work in establishing a Christian village in Takitumu. The work, however, had to stop because Papehia and Tiberio did not approve of it. Mataitai therefore returned to Avarua, as requested by Papehia and Tiberio.

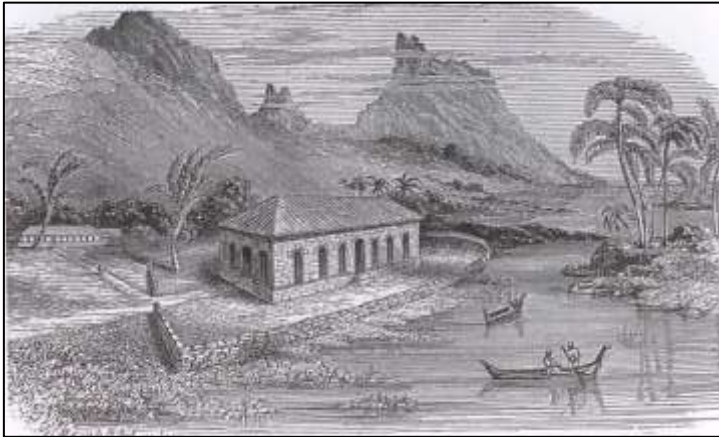
According to Papehia, he and Tiberio left Mataitai at Avarua while the two of them went to live at Ngatangia. "Next morning," says Papehia, "we left for Ngatangia. When Mataitai found out that we had gone to Ngatangia, he wept. The people came to get us, and so we had to return to Avarua."

Maretu gives a slightly different description of the incident. He says that Papehia and Tiberio refused to return to Avarua when people from Avarua came to get them to go back. According to Papehia, he and Tiberio did go back to Avarua. Papehia says that he and Tiberio went to live in Ngatangia later on; by then Mataitai had left the island to go back to Aitutaki. John Williams says that the people were about to shift to Ngatangia at the time of his arrival in May 1827. According to Papehia, they were already living in Ngatangia when John Williams and Charles Pitman arrived. The three accounts therefore do not agree regarding the time when the people of the island shifted from Avarua to Ngatangia. Our greatest authority in this respect is Papehia, who should know what actually happened. Maretu was a very young man at the time, and John Williams had just arrived at Rarotonga. Maretu could be referring to the second time when Papehia and Tiberio went to live in Ngatangia, in which case he would be right. This is a minor point of history, which the people of Takitumu need to clarify because it's their district.

Later on Papehia and Tiberio thought that it was about time that a separate station should be established at Ngatangia. Mataitai had made a start in establishing the Ngatangia station; it was only a matter of Papehia and Tiberio continuing with the work already begun. "You remain here," said Rio to Papehia. "I will go to Ngatangia." Papehia agreed and so Rio went to live in Ngatangia. "Tremendous trouble arose," says Papehia. "It was what Mataitai had told the people which caused the trouble. Rio slept there at Ngatangia." Papehia adds: "That night a war-party went to attack Rio, but they did not reach there. The next morning somebody came to tell us of the war-party and that we were fortunate not to have been killed the previous night. It was Mataitai, the missionary who had returned to Aitutaki, who had told the people to attack and kill us (Papehia and Tiberio)." It is unbelievable that a Gospel teacher would encourage those heathens to kill his colleagues!

And now let us refer to Maretu, who gives a fuller account of what happened. He writes, "The high chiefs asked the missionaries, 'Well, shall we all return to Avarua?' but Rio replied, 'We shall stay here in Ngatangia. The people have insisted that we remain here.' The high chiefs therefore agreed and told the people that the missionaries intended to stay in Ngatangia. Immediately the people began grabbing individual house-sites, each for himself." Maretu continues: "The people now assembled in the one village and Avarua was abandoned. A house was built for each of the missionaries. Kainuku gave (the area known as) Tuingara as a house-site for Papehia. Manavaroa gave also (the area known as) Autapu to Papehia and (the area known as) Tokoiti to Rio as house-sites. Ngatangia built Rio's house while Avarua and Arorangi built Papehia's.

When the two houses for the missionaries were completed, the people then erected their own. They all assembled at Ngatangia. The Word of God came here to Ngatangia in 1827."



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



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



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

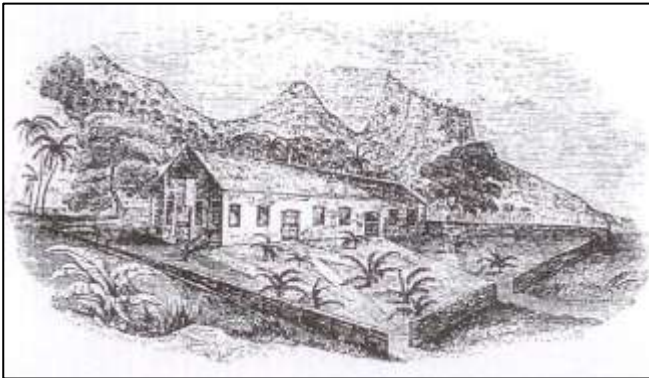
"We stayed there," says Papehia, "until the time when the mission ship arrived here. It was John Williams bringing Pitman here to Rarotonga. We stayed at Ngatangia, and after some time we built the church at Vaikokopu. When the opening ceremonies were finished, John Williams took Ngaiao and Arorangi to Avarua where they formed a single village, and John Williams was their missionary."

### ESTABLISHING A NEW VILLAGE AT ARORANGI

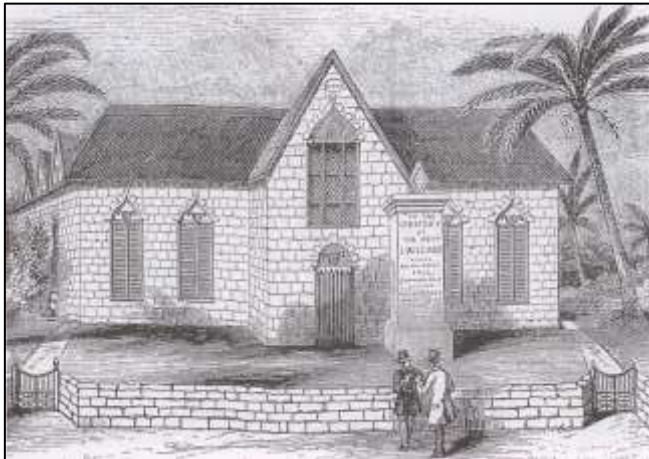
In February, 1828 a new Papaa missionary arrived at Rarotonga; he was the Reverend Aaron Buzacott. At the time there were two Christian stations in Rarotonga - one at Avarua, for the people of Avarua and Arorangi; and one at Ngatangia, for the people of Takitumu. John Williams was in charge of the Avarua station and Charles Pitman was the missionary for the Takitumu station. A short time later John Williams returned to Raiatea by the ship he had built here, leaving Buzacott to take his place at Avarua.

Towards the end of 1828 it was decided that a new station be set up at Arorangi, so that Tinomana and his people could go back to their own district. The people of Arorangi had gone to Avarua as heathens; now they were coming back as Christians. The missionaries did not allow Tinomana and his people to go back to their old homes inland and in the hills; instead a new site was chosen - on the coast - for the new village. The Reverend William Gill, who was the resident missionary for Arorangi from 1839 to 1852, has written an account which describes the establishment of the new village. Let us first of all look at William Gill's account as he wrote it and then compare it with John Williams' description of the village as it was in 1830, two years after its commencement.

William Gill tells us that "the site fixed on for their settlement is about six miles from Avarua, a level piece of ground two miles long, at the base of a noble range of beautiful mountains, and facing the west. It involved no little difficulty and labour to clear this land, for it was densely covered with trees and brushwood, the growth of many generations; but the clearing of the land was only the small commencement of labour, as compared with that required for building and other things connected with the formation of the settlement."



*The first church built at Arorangi, it was a wooden building (Taira Rere 1980, "The Gospel Comes to Rarotonga," p.50).*



*Under William Gill's supervision, the Arorangi people built this church in 1844. Two years later, the building was destroyed by a hurricane (Taira Rere 1980, "The Gospel Comes to Rarotonga," p.58).*



*The Arorangi church today (Photo by Tekura Potoru, 2009).*

Gill goes on to say that "the people had a mind to work, but it needed the assistance, direction and time of the missionary, and these he cheerfully gave. A day was fixed on late in 1828, and accompanied by the chief and



the people, the Reverend A. Buzacott began the honourable work of founding a Christian village. An abundance of hogs, breadfruit and coconuts was served up at a feast worthy of the occasion, praise was presented by the people to 'Jehova', who had caused them to return, with Gospel mercies, to their own district of country; prayer was offered for his help and blessing, and that day a man was famous according as he lifted up his axe, or wrought with other tools, as instruments to establish and to advance the common cause of civilisation. In a few months the village was completed. It was nearly a mile and a half in length; a wide and straight road, gravelled with seaside sand, was made from one extremity to the other, on either side of which were rows of the tall and delicately beautiful tufted 'ti' trees. The houses were built of lime and wattle, with general uniformity, from thirty to forty feet long, twelve feet high, twenty feet wide each and divided into three or four rooms. Each row of houses stood fifty or sixty yards from the road and were about the same distance from each other, and the whole was protected seaward by numerous large trees which girt the shore. In the centre of this settlement was erected an 'are bure anga', house of prayer, and opposite it an 'are apii anga', house for teaching, each seating a thousand persons."



### Rev. John Williams

*Rev. John Williams is credited for introducing Christianity to the Cook Islands in 1821, first on Aitutaki and thereafter to Nga-Pu-Toru and Rarotonga. Christianity eventually reached all of the islands in the Cook group within 42 years. Born 1796, died November 1839 in New Hebrides (now Vanuatu). Rev. John Williams landed with Papehia on Rarotonga in July 1823. He left Papehia behind to introduce the Gospel to the Rarotongans, and made several visits to Rarotonga between 1823 and 1839. Portrait from "Missionary Enterprises" (1837), by Rev. John Williams himself.*

And now let us turn to John Williams, who says, "The site of this newly-formed settlement was an extensive plot of flat land, stretching from the sea to the mountains. The houses stood several hundred yards from the beach, and were protected from the glare of the sea by the rich foliage of rows of large barringtonia and other trees which girt the shore. The settlement was about a mile in length, and perfectly straight, with a wide road down the middle, on either side of which were rows of the tufted 'ti' tree, whose delicate and beautiful blossoms, hanging beneath their plume-crested tops, afforded an agreeable shade, and rendered the walk delightful. The cottages of the natives were built in regular lines, about fifty yards from the border of this broad pathway, and about the same distance from each other. The chapel and school-house stood in the centre of the settlement; and by their prominence, both in size and situation, the natives would appear to express the high value they attach to the means of religious instruction. Every house has doors and Venetian windows, which are painted partly with lamp-black, procured from the candlenut, and partly with red ochre or other preparations. The contrast between these and the snowy whiteness of the coral lime gives the "hole a chaste and animated appearance; and as the houses are all new, and of nearly equal dimensions, the settlement possesses an uniformity which is seldom found among South Sea islanders. The portion of ground between the pathway and the house is either tastefully laid out and planted as a garden, or strewn with black and white pebbles, which gives to the whole an air of neatness and respectability creditable alike to their ingenuity and Industry." This was Arorangi 150 years ago.

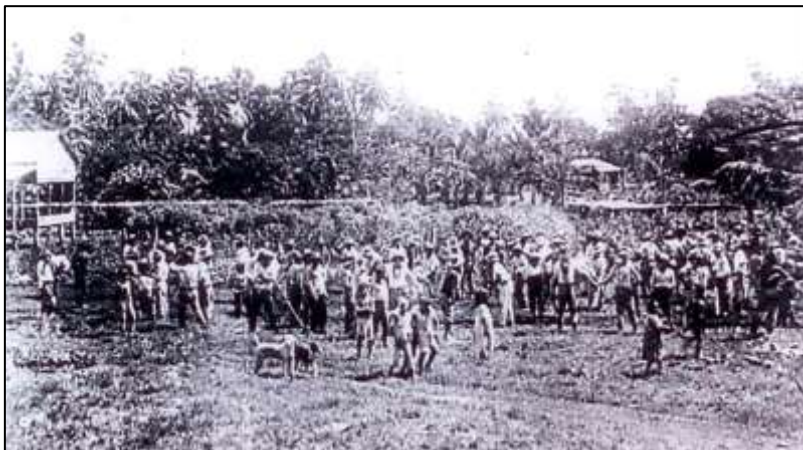
*(part 3 of 3 continues in newsletter 55)*

## PART 2

### Memory Lane



1928 postcard with caption at the bottom reading: "Rarotonga – Native Queen's Palace" probably at Taputapuatea, Avarua. Postage stamps from Aitutaki and Rarotonga, priced at 1/2d. *Source: Google/ChrisRaine.com, British Colonies postal history.*



Road construction on Mauke: a photo from the collection of CILAMS taken about 1903 (photographer unknown). Notice the dogs? The Mauke Island Council, since the early 1980s, has not permitted dogs on their island. Aitutaki is the other island in the Cook group to ban dogs. *Source: Google/Cook Is Library & Museum Society.*



1935, ladies guilting on Rarotonga; the 2 ladies in the middle with their hands at their mouth are smoking. *Source: Google/Ebay.com.*

Matavera, Rarotonga;  
 young farmer in a  
 plantation of bananas,  
 oranges and coconuts  
 (Source:  
 Google/ebay.com)



Left: Avarua township showing the court house (left), post office and govt. offices (2-story building) and the NZ Representative's office (right). Photo was taken prior to 1992, i.e. before the buildings in the centre were gutted by fire in 1992; photographer unknown. Source: Google/wikipedia. Right: Same place from about the same angle over 20 years later. Photo taken by Nga Mataio on 26/6/2014.

House of Ariki at the  
 Matavera CICC during  
 one of its annual  
 meetings on Rarotonga  
 around the mid 2000s  
 (Source:  
 Google/Wikipedia)



## PART 3

### What's in a Flag / Eaa to roto i te Reva?

*"What's in a flag" I believe is a fitting heading for this article. The urge to compile it was prompted by **section 2** on p.2 of this newsletter which referred to the new and slightly improved CICC flag, new stock was received last April. The article is designed to be educational in nature insofar as flag in general is concerned. While everyone sees flags so often, I doubt whether much of the below facts are contained in one's database. Read on and be more informed. "Eaa to roto i teia mea e reva," irinaki au e kua tau mari teia ei upoko tuatua no teia atikara. Na te nuti o te reva o te CICC tei akakiteia i roto i te tuanga 2 o teia nutileta, tena tei runga i te kapi 2, i akakeu i te manako kia koikoiia mai te au manako i raro nei te ka riro ei kiteanga, ei apianga, no runga i teia mea e reva. No te aa, e kite putuputu ana tatou i te au reva tuketuke i roto i to tatou au aaereanga, kare ra au i manako e kua kite pu uaia te maataanga o te tua tapapa o te reva mei tei akakiteia i raro nei. No reira, tatauia ei kite maramaanga naau i tona kapuaanga, tona akakoroanga e tana angaanga, e pera tona tu tika'i. Editor.*

#### 1. Definition

A **flag** is a piece of fabric (most often rectangular) with a distinctive design that is used as a symbol, as a signaling device, or as decoration. The term *flag* is also used to refer to the graphic design employed by a flag, or to its depiction in another medium. The first flags were used to assist military co-ordination on battlefields, and flags have since evolved into a general tool for rudimentary signalling and identification, especially in environments where communication is similarly challenging (such as the maritime environment where semaphore is used). National flags are potent patriotic symbols with varied wide-ranging interpretations, often including strong military associations due to their original and ongoing military uses. Flags are also used in messaging, advertising, or for other decorative purposes. The study of flags is known as vexillology, from the Latin word *vexillum*, meaning flag or banner.

#### 2. History



In antiquity, field signs or standards were used in warfare that can be categorized as vexilloid or "flag-like". Examples include the Sassanid battle standard Derafsh Kaviani, and the standards of the Roman legions such as the eagle of Augustus Caesar's Xth legion, or the dragon standard of the Sarmatians; the latter was let fly freely in the wind, carried by a horseman, but judging from depictions it was more similar to an elongated dragon kite than to a simple flag.

*Bronze flag found in Iran, 3rd millennium BC*

During the High Middle Ages flags came to be used primarily as a heraldic device in battle, allowing more easily to identify a knight than only from the heraldic device painted on the shield. Already during the high medieval period, and increasingly during the Late Middle Ages, city states and communes such as those of the Old Swiss Confederacy also began to use flags as field signs. Regimental flags for individual units became commonplace during the Early Modern period.

During the peak of the age of sail, beginning in the early 17th century, it has been customary (and later a legal requirement) for ships to carry flags designating their nationality;<sup>[2]</sup> these flags eventually evolved into the national flags and maritime flags of today. Flags also became the preferred means of communications at sea, resulting in various systems of flag signals; see, *International maritime signal flags*.

Use of flags outside of military or naval context begins only with the rise of nationalist sentiment by the end of the 18th century; the earliest national flags date to that period, and during the 19th century it became common for every sovereign state to introduce a national flag.

### 3. National flags



Flags at half-staff outside Central Plaza, Hong Kong, after the Sichuan Earthquake. The Flag of Saudi Arabia is exempted.

Tribal flags at Meeting Place Monument/Flag Plaza at the Oklahoma State Capitol.

The Flag of Ethiopia's colors inspired the colors of many African national flags.

The flag of the Arab Revolt of 1916 inspired the flags of many Arab states.

One of the most popular uses of a flag is to symbolize a nation or country. Some national flags have been particularly inspirational to other nations, countries, or subnational entities in the design of their own flags. Some prominent examples include:

- The flag of Denmark, the *Dannebrog*, is attested in 1478. It inspired the cross design of the other Nordic countries: Norway, Sweden, Finland, Iceland, and regional Scandinavian flags for the Faroe Islands, Åland, Scania and Bornholm, as well as flags for the non-Scandinavian Shetland and Orkney.
- The flag of the Netherlands is the oldest tricolour. Its three colors of red, white and blue go back to Charlemagne's time, the 9th century. The coastal region of what today is the Netherlands was then known for its cloth in these colors. Maps from the early 16th century already put flags in these colors next to this region, like Texeira's map of 1520. A century before that, during the 15th century, the three colors were mentioned as the coastal signals for this area, with the 3 bands straight or diagonal, single or doubled. As state flag it first appeared around 1572 as the Prince's Flag in orange–white–blue. Soon the more famous red–white–blue began appearing, becoming the prevalent version from around 1630. Orange made a come back during the civil war of the late 18th century, signifying the orangist or pro-stadtholder party. During WW2 the pro-nazi NSB used it, so using that version today would be the same as hoisting the red swastika flag. Any symbolism has been added later to the three colors, although the orange comes from the House of Orange-Nassau. Surprisingly, this use of orange comes from Nassau, which today uses orange-blue, not from Orange, which today uses red-blue. However, the usual way to show the link with the House of Orange-Nassau is the orange pennant above the red-white-blue. It's said that the Dutch Tricolor has inspired<sup>1</sup> many flags but most notably those of Russia, New York City, and South Africa (the 1928–94 flag as well the current flag). As the probable inspiration for the Russian flag, it is the source too for the Pan-Slavic colors red, white and blue, adopted by many Slavic states and peoples as their symbols. Examples: Slovakia, Serbia, and Slovenia.
- The national flag of France was designed in 1794. As a forerunner of revolution, France's tricolour flag style has been adopted by other nations. Examples: Italy, Costa Rica, Dominican Republic, Ireland, Haiti, Romania, Mexico, etc.
- The Union Flag (Union Jack) of the United Kingdom is the most commonly used. British colonies typically flew a flag based on one of the ensigns based on this flag, and many former colonies have retained the design to acknowledge their cultural history. Examples: Australia, Fiji, New Zealand, Tuvalu, and also the Canadian provinces of Manitoba, Ontario and British Columbia, and the American state of Hawaii; *see commons:Flags based on British ensigns*.
- The flag of the United States, also nicknamed *The Stars and Stripes* or *Old Glory*. Some nations imitated this flag so as to symbolize their similarity to the United States and/or the American Revolution. Examples: Liberia, Chile, Uruguay, Taiwan (ROC), Malaysia and the French region of Brittany.
- The original tricolor Flag of Iran, the source for the Pan-Iranian colors green, white and red adopted by many Indo-Iranian or Aryan states and peoples as their symbols. Examples: Tajikistan, Kurdistan, Republic of Ararat, Talysh-Mughan.
- Ethiopia was seen as a model by emerging African states of the 1950s and 1960s, as it was one of the oldest independent states in Africa. Accordingly, its flag became the source of the Pan-African colors, or "Rasta colors". Examples: Togo, Senegal, Ghana, Mali, Guinea.

- The flag of Turkey, which is very similar to last flag of the old Ottoman Empire, has been an inspiration for the flag designs of many other Muslim nations. During the time of the Ottomans the crescent began to be associated with Islam and this is reflected on the flags of Algeria, Azerbaijan, Comoros, Libya, Mauritania, Pakistan and of Tunisia.
- The Pan-Arab colors, green, white, red and black, are derived from the flag of the Great Arab Revolt as seen on the flags of Jordan, Libya, Kuwait, Sudan, Syria, the United Arab Emirates, Western Sahara, Egypt, Iraq, Yemen and Palestine.
- The Soviet flag, with its golden symbols of the hammer and sickle on a red field, was an inspiration to flags of other communist states, such as East Germany, People's Republic of China, Vietnam, Angola, Afghanistan and Mozambique.
- The flag of Venezuela, created by Francisco de Miranda to represent the independence movement in Venezuela that later gave birth to the "Gran Colombia", inspired the flags of Colombia and Ecuador, both sharing three bands of yellow, blue and red with the flag of Venezuela.
- The flag of Argentina, created by Manuel Belgrano during the war of independence, was the inspiration for the United Provinces of Central America's flag, which in turn was the origin for the flags of Guatemala, Honduras, El Salvador, and Nicaragua.
- Flags of Native American nations in the United States are common and many tribes have chosen a flag as their symbol of choice.

National flag designs are often used to signify nationality in other forms, such as flag patches.

#### 4. Civil flags

A *civil* flag is a version of the national flag that is flown by civilians on non-government installations or craft. The use of civil flags was more common in the past, in order to denote buildings or ships that were not manned by the military. In some countries the civil flag is the same as the war flag or state flag, but without the coat of arms, such as in the case of Spain, and in others it's an alteration of the war flag.

#### 5. War flags



*Standing for the UK's Royal Air Force, the Ensign of the RAF displays the RAF roundel.*

Several countries (including the United Kingdom and the Soviet Union) have had unique flags flown by their armed forces, rather than the national flag. Other countries' armed forces (such as those of the United States or Switzerland) use their standard national flag. The Philippines' armed forces may use their standard national flag, but during times of war the flag is turned upside down. Bulgaria's flag is also turned upside down during times of war. These are also considered war flags, though the terminology only applies to the flag's military usage. Large versions of the war flag flown on the warships of countries' navies are known as battle ensigns. In war waving a white flag is a banner of truce or surrender. Four distinctive African flags currently in the collection of the National Maritime Museum in Britain were flown in action by Itsekiri ships under the control of Nana Olomu during conflict in the late 19th century. One is the flag generally known as the Benin flag and one is referred to as Nana Olomu's flag.<sup>[4]</sup>

#### 6. International flags



Among international flags are the Flag of the United Nations, the Olympic flag, the Paralympic flag, The EU flag and the World Flag.

*The Flag of the United Nations*

## 7. Similar flags

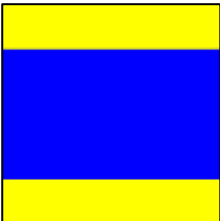
Although the national flag is meant to be a unique symbol for a country, many pairs of countries have highly similar and thus easily confusable flags. Examples of flags that only vary in color shade, ratio or orientation are:

-  Bangladesh -  Japan (Red Circle)
-  Indonesia -  Monaco (ratio)
-  Netherlands -  Luxembourg (shade of red and blue)
-  Ireland -  Ivory Coast (reverse and ratio)
-  Mali -  Guinea (reverse and shades)

Examples of flags that are similar except for the coat of arms:

-  Andorra -  Moldova - ( Romania -  Chad)
-  Slovakia -  Slovenia - ( Russia)
-  Egypt -  Iraq -  Syria -  Sudan - ( Yemen)
-  Ecuador - ( Colombia -  Venezuela)
-  Mexico - ( Italy)

## 8. Flags at sea



*The international maritime signal flag Delta (letter D)*

Flags are particularly important at sea, where they can mean the difference between life and death, and consequently where the rules and regulations for the flying of flags are strictly enforced. A national flag flown at sea is known as an ensign. A courteous, peaceable merchant ship or yacht customarily flies its ensign (in the usual ensign position), together with the flag of whatever nation it is currently visiting at the mast (known as a courtesy flag). To fly one's ensign alone in foreign waters, a foreign port or in the face of a foreign warship traditionally indicates a willingness to fight, with cannon, for the right to do so. As of 2009, this custom is still taken seriously by many naval and port authorities and is readily enforced in many parts of the world by boarding, confiscation and other civil penalties.

In some countries yacht ensigns are different from merchant ensigns in order to signal that the yacht is not carrying cargo that requires a customs declaration. Carrying commercial cargo on a boat with a yacht ensign is deemed to be smuggling in many jurisdictions. There is a system of international maritime signal flags for numerals and letters of the alphabet. Each flag or pennant has a specific meaning when flown individually. As well, semaphore flags can be used to communicate on an *ad hoc* basis from ship to ship over short distances. Traditionally, a vessel flying under the courtesy flag of a specific nation, regardless of the vessel's country of registry, is considered to be operating under the law of her 'host' nation.

## 9. Shapes and designs



*The flag of Nepal, the only national flag that is not rectangular*





*The flag of Kiribati, a banner of arms*

Flags are usually rectangular in shape (often in the ratio 2:3, 1:2, or 3:5), but may be of any shape or size that is practical for flying, including square, triangular, or swallow tailed. A more unusual flag shape is that of the flag of Nepal, which is in the shape of two stacked triangles. Other unusual flag shapes include the flag of Ohio and the flag of Tampa.

Many flags are dyed through and through to be inexpensive to manufacture, such that the reverse side is the mirror image of the obverse (front) side, generally the side displayed when the flag is flying from the observer's point of view from left, the side of the pole, to right. This presents two possibilities:

1. If the design is symmetrical in an axis parallel to the flag pole, obverse and reverse will be identical despite the mirror-reversal, such as the Indian Flag or Canadian Flag
2. If not, the obverse and reverse will present two variants of the same design, one with the hoist on the left (usually considered the obverse side, see flag illustrations), the other with the hoist on the right (usually considered the reverse side of the flag). This is very common and usually not disturbing if there is no text in the design. See also US reverse side flag.

Some complex flag designs are not intended for through and through implementation, requiring separate obverse and reverse sides if made correctly. In these cases there is a design element (usually text) which is not symmetric and should be read in the same direction, regardless of whether the hoist is to the viewer's left or right. These cases can be divided into two types:

1. The same (asymmetric) design may be duplicated on both sides. Such flags can be manufactured by creating two identical through and through flags and then sewing them back to back, though this can affect the resulting combination's responsiveness to the wind. Depictions of such flags may be marked with the symbol , indicating the reverse is congruent to (rather than a mirror image of) the obverse.
2. Rarely, the reverse design may differ, in whole or in part, from that of the obverse. Examples of flags whose reverse differs from the obverse include the flag of Paraguay, the flag of Oregon, and the historical flag of the Soviet Union. Depictions of such flags may be marked with the symbol .

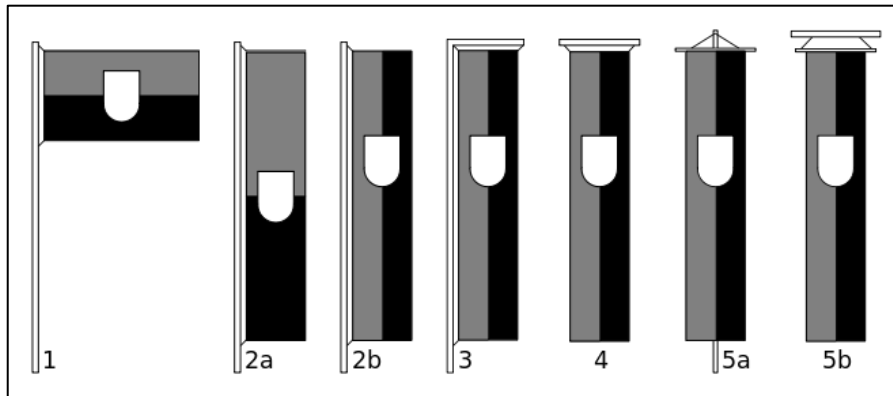
Common designs on flags include crosses, stripes, and divisions of the surface, or *field*, into bands or quarters—patterns and principles mainly derived from heraldry. A heraldic coat of arms may also be flown as a banner of arms, as is done on both the state flag of Maryland and the flag of Kiribati. The *de jure* flag of Libya under Muammar Gaddafi, which consisted of a rectangular field of green, was for a long period the only national flag using a single color and no design or insignia. However, other historical states have also used flags without designs or insignia, such as the Soviet Republic of Hungary, whose flag was a plain field of red.

Colors are normally described with common names, such as "red", but may be further specified using colorimetry. The largest flag flown from a flagpole worldwide, according to Guinness World Records, is the flag of Mexico flown in Piedras Negras, Mexico. This flag was about 2058 square meters.<sup>[5]</sup> The largest flag ever made was the flag of Qatar; the flag, which measures at 101,978 square meters, was completed in December 2013 in Doha.<sup>[6]</sup>

## 10. Vertical flags

Vertical flags are sometimes used in lieu of the standard horizontal flag in central and eastern Europe, particularly in the German-speaking countries. This practice came about because the relatively brisk wind needed to display horizontal flags is not common in these countries.<sup>[7]</sup>





The standard **horizontal flag** (no. 1 in the preceding illustration) is nonetheless the form most often used even in these countries. The **vertical flag** (German: *Hochformatflagge* or *Knatterflagge*; no. 2) is a vertical form of the standard flag. The flag's design may remain unchanged (No. 2a) or it may change, e.g. by changing horizontal stripes to vertical ones (no. 2b). If the flag carries an emblem, it may remain centered or may be shifted slightly upwards. The **vertical flag for hoisting from a beam** (German: *Auslegerflagge* or *Galgenflagge*; no. 3) is additionally attached to a horizontal beam, ensuring that it is fully displayed even if there is no wind.

The **vertical flag for hoisting from a horizontal pole** (German: *Hängeflagge*; no. 4) is hoisted from a horizontal pole, normally attached to a building. The topmost stripe on the horizontal version of the flag faces away from the building. The **vertical flag for hoisting from a crossbar** or banner (German: *Bannerflagge*; no. 5) is firmly attached to a horizontal crossbar from which it is hoisted, either by a vertical pole (no. 5a) or a horizontal one (no. 5b). The topmost stripe on the horizontal version of the flag normally faces to the left.<sup>[7][12]</sup>

## 11. Religious flags



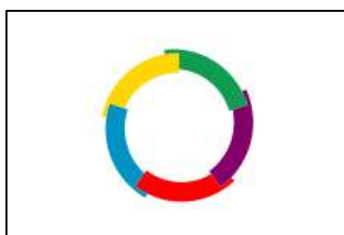
Poland (Gorzów Wlkp.). Religious flag



Jain – Five-Colored Flag

Flags can play many different roles in religion. In Buddhism, prayer flags are used, usually in sets of five differently colored flags. Many national flags and other flags include religious symbols such as the cross, the crescent, or a reference to a patron saint. Flags are also adopted by religious groups and flags such as the Jain flag and the Christian flag are used to represent a whole religion.

## 12. Linguistic flags



Flag of La Francophonie



Flag of Hispanicity



Flag of Esperanto

As languages rarely have a flag designed to represent them,<sup>[13]</sup> it is a common but unofficial practice to use national flags to identify them. The practice is deprecated<sup>[14]</sup> because it is often considered insulting<sup>[15]</sup> and because flags tend to evoke feelings other than the intended meaning. Examples of such use include:

- representing language skills of an individual, like a staff member of a company
- displaying available languages on a multilingual website or software.

Though this can be done in an uncontroversial manner in some cases, this can easily lead to some problems for certain languages:

- languages generating language dispute, such as Romanian and Moldavian which some consider two different languages; and
- languages spoken in more than one country, such as English, Arabic, French, German, Mandarin, Portuguese, Russian or Spanish.

In this second case, common solutions include symbolising these languages by:

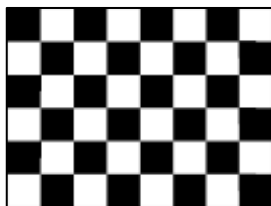
- the flag of the country where the language originated
- the flag of the country having the largest number of native speakers
- a mixed flag of the both (when this is not the same)
- the flag of the country most identified with that language in a specific region (e.g. Portuguese Language: Flag of Portugal in Europe and Flag of Brazil in South America)

Thus, on the Internet, it is common to see the English language associated with the flag of the United Kingdom, or sometimes the flag of England, the flag of the United States or a U.S.-UK mixed flag, usually divided diagonally.

### 13. In sports

Because of their ease of signalling and identification, flags are often used in sports.

- In association football, linesmen carry small flags along the touch lines. They use the flags to indicate to the referee potential infringements of the laws, or who is entitled to possession of the ball that has gone out of the field of play, or, most famously, raising the flag to indicate an offside offence. Officials called *touch judges* use flags for similar purposes in both codes of rugby.
- In American and Canadian football, referees use penalty flags to indicate that a foul has been committed in game play. The phrase used for such an indication is *flag on the play*. The flag itself is a small, weighted handkerchief, tossed on the field at the approximate point of the infraction; the intent is usually to sort out the details after the current play from scrimmage has concluded. In American football, the flag is usually yellow; in Canadian football, it is usually orange. In the National Football League, coaches also use red challenge flags to indicate that they wish to contest a ruling on the field.
- In yacht racing, flags are used to communicate information from the race committee boat to the racers. Different flags hoisted from the committee boat may communicate a false start, changes in the course, a cancelled race, or other important information. Racing boats themselves may also use flags to symbolize a protest or distress. The flags are often part of the nautical alphabetic system of International maritime signal flags, in which 26 different flags designate the 26 letters of the Latin alphabet.



*Flag flown at a car race*

- In auto and motorcycle racing, racing flags are used to communicate with drivers. Most famously, a checkered flag of black and white squares indicates the end of the race, and victory for the leader. A yellow flag is used to indicate caution requiring slow speed and a red flag requires racers to stop immediately. A black flag is used to indicate penalties.

Main article: Racing flags

- In addition, fans of almost all sports wave flags in the stands to indicate their support for the participants. Many sports teams have their own flags, and, in individual sports, fans will indicate their support for a player by waving the flag of his or her home country.
- Capture the flag is a popular children's sport.
- In Gaelic football and Hurling a green flag is used to indicate a goal while a white flag is used to indicate a point
- In Australian rules football, the goal umpire will wave two flags to indicate a goal (worth six points) and a single flag to indicate a behind (worth one point).
- For safety, dive flags indicate the locations of underwater scuba divers or that diving operations are being conducted in the vicinity.
- In water sports such as Wakeboarding and Water-Skiing, an orange flag is held in between runs to indicate someone is in the water.
- In golf, the hole is marked with a flag. The flagpole is designed to fit centered within the base of the hole and is removable. Many courses will use color-coded flags to determine a hole location at the front, middle or rear of the green. However color-coded flags are not used in the professional tours.
- Flag poles with flags of all shapes and sizes are used by marching bands, drum corps, and winter guard teams use flags as a method of visual enhancement in performances.

#### 14. Diplomatic flags

Some countries use diplomatic flags, such as the United Kingdom and the Kingdom of Thailand.

#### 15. In politics



*The Rainbow flag of the LGBT social movement.*

Similar flags are used in Europe to support pacifism and in Peru and Bolivia to represent the indigenous peoples of the Andes. Social and political movements have adopted flags, to increase their visibility and as a unifying symbol. The socialist movement uses red flags to represent their cause. The anarchist movement has a variety of different flags, but the primary flag associated with them is the black flag. In the Spanish civil war, the anarchists used the red-and-black bisected flag. In the 1900s, the rainbow flag was adopted as a symbol of the LGBT social movements. Bisexual and transgender pride flags were later designed, in an attempt to emulate the rainbow flag's success. Some of these political flags have become national flags, such as the red flag of the Soviet Union and national socialist banners for Nazi Germany. The present Flag of Portugal is based on what had been the political flag of the Portuguese Republican Party previous to the 5 October 1910 revolution which brought this party to power.

#### 16. Vehicle flags

Flags are often representative of an individual's affinity or allegiance to a country, team or business and can be presented in various ways. A popular trend that has surfaced revolves around the idea of the 'mobile' flag in which an individual displays their particular flag of choice on their vehicle. These items are commonly referred to as car flags and are usually manufactured from high strength polyester material and are attached to a vehicle via a polypropylene pole and clip window attachment.

## 17. Swimming flags



*Open swimming area*



*Closed swimming area*

In Australia, Canada, New Zealand, the Philippines, and the United Kingdom a pair of red/yellow flags is used to mark the limits of the bathing area on a beach, usually guarded by surf lifesavers. If the beach is closed, the poles of the flags are crossed. The flags are colored with a red triangle and a yellow triangle making a rectangular flag, or a red rectangle over a yellow rectangle. On many Australian beaches there is a slight variation with beach condition signaling. A red flag signifies a closed beach (in the UK also other dangers), yellow signifies strong current or difficult swimming conditions, and green represents a beach safe for general swimming. In Ireland, a red and yellow flag indicates that it is safe to swim; a red flag that it is unsafe; and no flag indicates that there are no lifeguards on duty. Blue flags may also be used away from the yellow-red lifesaver area to designate a zone for surfing and other small, non-motorised watercraft. Reasons for closing the beach include: dangerous rip, hurricane warning, no lifeguards in attendance, overpolluted water, sharks, tsunami, waves too strong.

A surf flag exists, divided into four quadrants. The top left and bottom right quadrants are black, and the remaining area is white. Signal flag "India" (a black circle on a yellow square) is frequently used to denote a "blackball" zone where surfboards cannot be used but other water activities are permitted.

## 18. Railway flags

Railways use a number of colored flags. When used as wayside signals they usually use the following meanings (exact meanings are set by the individual railroad company):

- red = stop
- yellow = proceed with care
- green or white = proceed.
- a flag of any color waved vigorously means stop
- a blue flag on the side of a locomotive means that it should not be moved because someone is working on it (or on the train attached to it). A blue flag on a track means that nothing on that track should be moved. The flag can only be removed by the person or group that placed it. In the railway dominated steel industry this principle of "blue flag and tag" was extended to all operations at Bethlehem Steel, Lackawanna, NY. If a man went inside a large machine or worked on an electrical circuit for example, his blue flag and tag was sacrosanct.<sup>[16]</sup> The "Lock Out/Tag Out" practice is similar and now used in other industries to comply with safety regulations.

At night, the flags are replaced with lanterns showing the same colors. Flags displayed on the front of a moving locomotive are an acceptable replacement for classification lights and usually have the following meanings (exact meanings are set by the individual railroad company):

- white = extra (not on the timetable)
- green = another section following
- red = last section

Additionally, a railroad brakeman will typically carry a red flag to make his or her hand signals more visible to the engineer. Railway signals are a development of railway flags.<sup>[17]</sup>

## 19. Flagpoles



Flagpole of modest size, with simple truck A **truck** is a nautical term for a wooden ball, disk, or bun-shaped cap at the top of a mast, with holes in it through which flag halyards are passed.<sup>[1]</sup> Trucks are also used on wooden flagpoles, to prevent them from splitting. Without a masthead truck, water could easily seep into the circular growth rings of a wooden mast. However, the grain in the truck is perpendicular to that of the mast, allowing the water to run off it.



Large flagpole, showing structured truck (New Zealand)



New Caledonia has two official flags, flown here in Nouméa, the capital city, on a single flagpole with a crossbar.



Dwajasthambam (flagstaff) at Brihadeeswarar Temple, Thanjavur, Tamil Nadu, India. Dwajasthambam are flagstaffs commons at the entrances of South Indian Hindu temples.

A flagpole, flagmast, flagstaff, or staff can be a simple support made of wood or metal. If it is taller than can be easily reached to raise the flag, a cord is used, looping around a pulley at the top of the pole with the ends tied at the bottom. The flag is fixed to one lower end of the cord, and is then raised by pulling on the other end. The cord is then tightened and tied to the pole at the bottom. The pole is usually topped by a flat plate or ball called a "truck" (originally meant to keep a wooden pole from splitting) or a finial in a more complex shape. Very high flagpoles may require more complex support structures than a simple pole, such as a guyed mast.

## 20. Record heights

Since 2011, the tallest free-standing flagpole in the world has been the Dushanbe Flagpole in Tajikistan, with a height of 165 m (541 ft), beating the formerly record holding National Flagpole in Azerbaijan (size: 162 m; 532 ft) and the North Korean flag at Kijöng-dong (size: 160 m; 525 ft). The tallest flagpole in the United Kingdom from 1959 until 2013 stood in Kew Gardens. It was made from a Canadian Douglas-fir tree and was 68.5 m (225 ft) in height.

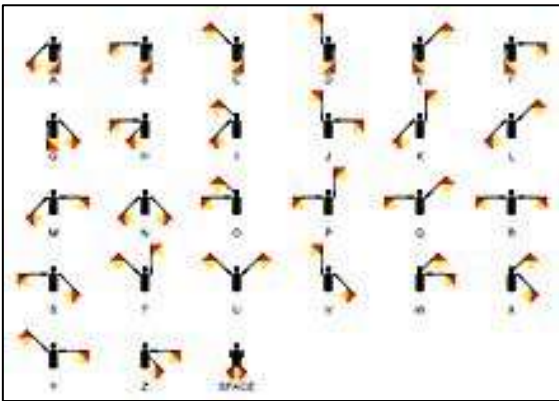
## 21. Design

Flagpoles can be designed in one piece with a taper (typically a steel taper or a Greek entasis taper), or be made from multiple pieces to make them able to expand. In the United States, ANSI/NAAMM guide specification FP-1001-97 covers the engineering design of metal flagpoles to ensure safety.

## 22. Hoisting the flag

Hoisting the flag is the act of raising the flag on the flagpole. Raising or lowering flags, especially national flags, usually involves ceremonies and certain sets of rules, depending on the country, and usually involve the performance of a national anthem. A flag-raising squad is a group of people, usually troops, cadets, or students, that marches in and brings the flags for the flag-hoisting ceremony. Flag-hoisting ceremonies involving flag-raising squads can be simple or elaborate, involving large numbers of squads. Elaborate flag-hoisting ceremonies are usually performed on national holidays.

## 23. Flags and communication



*Semaphore signals for the letters of the English alphabet*

Semaphore is a form of communication that utilizes flags. The signalling is performed by an individual using two flags (or lighted wands), the positions of the flags indicating a symbol. The person who holds the flags is known as the signaller. This form of communication is primarily used by naval signallers. This technique of signalling was adopted in the early 19th century and is still used in various forms today.

The colors of the flags can also be used to communicate. For example; a white flag means, among other things, surrender or peace, a red flag can be used as a warning signal, and a black flag can mean war, or determination to defeat enemies.

Orientation of a flag is also used for communication, though the practice is rarely used given modern communication systems. Raising a flag upside-down was indicative that the raising force controlled that particular area, but that it was in severe distress<sup>[citation needed]</sup>.

## 24. Flapping

When blown by the wind, flags are subject to wave-like motions that grow in amplitude along the length of the flag. This is sometimes ascribed to the flag pole giving vortex shedding, however flags that are held by lanyards also can be seen to flap.

*(Source: Google/Wikipedia, the free encyclopedia)*

## PART 4

### Read Their Stories

*This section contains 5 stories from here and there which I believe is good to know stuff, educational material to some, different and thought-provoking to others, perhaps inspiring to a few – and probably boring to some. Sources of the stories are appropriately acknowledged. Kua manako au i te apai mai i teia au tataanga i raro nei no te mea e maata te au apianga i roto ia ratou no tatou katoatoa; tetai pae paa, kare e apinga i roto, tera uara tuke uake rai. Kua akatakaia i te pae openga o te au tataanga, te ingoa o ratou tei tata tei riro ei kite atu anga na tatou i teia ra. Editor.*

#### Story 1: Dying dad walks 11-year-old daughter down aisle

April 3, 2014



Making memories of a moment they will never get to share in the future. *Photo: Lindsey Villatoro*

Get your tissues out folks, this one's a tear-jerker.

Dying from stage 4 pancreatic cancer, Jim Zetz, 62, decided to ensure his daughter would experience having her beloved dad by her side as she walked down the aisle. Because what's more precious than memories?

The idea was dreamed up by wedding photographer Lindsey Villatoro who also specialises in photo sessions with people who are sick or have terminal illnesses and their families. Zetz and his wife Grace met Villatoro back in February for a photo session and the photographer, moved by the fact that Zetz had a daughter that was only 10, offered to come back and shoot a free session with father and daughter for Josie's 11th birthday.

The photographer Villatoro and Josie's mum Grace planned the surprise day for the gorgeous wee girl - securing a gown, hair and makeup, flowers, catering and even a pastor for the extra special birthday party.

"Your dad may not get to see you get married," said Pastor Gary Galbraith on the day according to the Press Enterprise, "but he is here to walk you down the aisle today. The daddy and daughter relationship is one of the most special relationships in life."

After Zetz gave his daughter a ring, Galbraith pronounced them "daddy and daughter."

Josie is said to have found the day emotional and afterwards she called it "the best day of my life". Villatoro decided to turn her photography into a video for the family so that if Josie is to get married one day this can be played and Jim Zetz can be there with his family.

"No one ever thinks of the celebration of that person until they've died," Villatoro told Today.com. "These types of moments are just special moments with the family when that person is still there, and they get to enjoy these moments together."

- © Fairfax NZ News / Google

## Story 2: Humans to split

LONDON- Humanity may split into two sub-species in 100,000 years' time as predicted by HG Wells, an expert has said. Evolutionary theorist Oliver Curry of the London School of Economics expects a genetic upper class and a dim-witted underclass to emerge. The human race would peak in the year 3000, he said – before a decline due to dependence on technology. People would become choosier about their sexual partners, causing humanity to divide into sub-species, he added. The descendants of the genetic upper class would be tall, slim, healthy, attractive, Intelligent, and creative and a far cry from the "underclass" humans who would have evolved into dim-witted, ugly, squat goblinlike creatures.

But in the nearer future, humans will evolve in 1000 years into giants between 6ft and 7ft tall, he predicts, while life-spans will have extended to 120 years. Physical appearance, driven by indicators of health, youth and fertility, will improve. Racial differences will be ironed out by interbreeding, producing a uniform race of coffee-coloured people. However, Dr Curry warns, in 10,000 years time humans may have paid a genetic price for relying on technology. Spoiled by gadgets designed to meet their every need, they could come to resemble domesticated animals.

Social skills, such as communicating and interacting with others, could be lost, along with emotions such as love, sympathy, trust and respect. People would become less able to care for others, or perform in teams. Physically, they would start to appear more juvenile. Chins would recede, as a result of having to chew less on processed food. There could also be health problems caused by reliance on medicine, resulting in weak immune systems. Preventing deaths would also help to preserve the genetic defects that cause cancer.

Further into the future, sexual selection - being choosy about one's partner - was likely to create more and more genetic inequality, said Dr Curry. The logical outcome would be two sub-species, "gracile" and "robust" humans similar to the Eloi and Morlocks foretold by HG Wells in his 1895 novel 'The Time Machine'. "While science and technology have the potential to create an ideal habitat for humanity over the next millennium, there is a possibility of a monumental genetic hangover over the subsequent millennia due to an over-reliance on technology reducing our natural capacity to resist disease, or our evolved ability to get along with each other, said Dr. Curry.

*BBC report, reproduced from the Cook Islands News, Friday 11 April 2014.*

## Story 3: This is the house that Rev. Tangiiti built

The journey for retired CICC minister Rev. Ta Tangiiti towards owning his own home on his own land was quite a long one indeed. It started off by him departing Rarotonga as a young man to graze on the so-called greener pastures that are supposedly readily available in New Zealand. For him, the dream of one day coming home and building his very own home, became a reality over 40 years later, on Saturday 3 May 2014 to be exact. That was the day, according to his home blessing speech on the day, *when he "finally arrived into Canaan, into the promised land"* as per the set Bible readings of April/May. It was one of the proudest moments of his life, a great and somewhat exhilarating feeling to know that the roof over his head now belongs to him completely – not to the bank, not to a landlord, not to anyone else.





*Retired CICC minister, Rev. Ta Tangiiti (Papa Ta), proud owner of this Kiwi-designed new house in Tupapa, Rarotonga. Above photo shows the back view where the blessing ceremony was staged.*

Added to this is the satisfying and gratifying feeling of being able to do his own thing in the privacy of his own home; no more having to wake up early in the mornings to go to work, no more running after the time which, incidentally, has become the boss of the every-day working person of this day and age. Had he built his home in Australia or America, he would have realised “the great Aussie dream” of “owning your own home,” a dream which is also shared by the Americans and probably other nationalities as well. He could in fact replicate and adapt this to where his new house is today by saying “the great Kuki dream” of “building your own home free of debt.” It is really his’, he said, the whole over \$200k worth of it, no debts anywhere to pay. *“I’ve been waiting for this day for so long, I worked hard for it, I’ve been praying to the Lord every time I visited Rarotonga over the years to let me see this very day, and I’m truly honoured that the good Lord had responded affirmatively. One dreams about such goals and when you do get there, only then you realise the overwhelming, gratifying and satisfying feelings that come with it,”* says Papa Ta as he is affectionately known by his family and friends.



*Front view of PapaTa's house.*

In the house blessing ceremony officiated over by the CICC President (Rev. Tuaine Ngametua) on Saturday 3 May as mentioned above, Rev. Tangiiti agreed wholeheartedly to one figurative comment in particular that both the MC (John Tangi – Itaaka Rangatira under Vakatini Ariki) and the President made; one that referred to a particular type of fish always returning to the very spot that it was conceived and born after wandering about for a long time. *“Like the fish in question, Ta has not only returned to his roots, he has returned with something to show for his journey of labour, which is what we are witnessing here today,”* said the MC.

A crowd of around 40 family members, friends and invited dignitaries were on hand to witness the once-in-a-lifetime blessing ceremony for the retired minister. Good on you Papa Ta, may you enjoy the comfort of your

new home for a long time to come. From the internet, I have extracted the following article on owning your own home. Enjoy reading.

### **Why I Believe Buying A Home Is Better Than Renting A Home**

The American dream is to own your own home. Rates are low, the housing market is gaining strength and you are sick and tired of hearing footsteps above your head. It might be time to look into owning your own home. Home ownership is just one of those things that fills you with pride. Why should you own a home rather than continue to rent?

A home is definitely where you hang your hat, but it is also more than that. When you own your home, you finally have something that is yours. You can decorate it as you wish, orange paint and all. When you rent, you must abide by the rules set forth by that owner. Your own home is uniquely yours in so many ways. I love to go outside my home and think about what I would like to plant in my garden next spring. Or, how to make my landscaping look different at night using spotlights on my plants and trees. Since it is my house, I can do these things as often as I wish.

Home ownership also helps you stop throwing away money to pay a landlords's mortgage each month. When you pay your rent every month, you are paying for your landlord. That money goes to them and probably to their mortgage company. In a few years, your landlord will own that home or property free and clear. When they get ready to sell it, you might be out of an apartment or house. But, they will get all of that money to themselves. If you own your home and you sell it, the profit is yours to keep. You can invest it in whatever you wish; even a new home. Even if you decide to stay in your house forever, once it is paid off, it is yours. Can you imagine living in a house without having to pay a mortgage or rent?

The typical home mortgage is set up for thirty years. That sounds like a long time, but it will pass quicker than you think. Once you are done paying your mortgage, you have an amazing asset that will only grow in value. If you have rented an apartment or house for thirty years, you still have nothing. No house of your own, no place to pass down should you choose to do so, no home for your grand kids to come back to every year. Owning your own home is not always easy, though. You need to be prepared to fix the things that go wrong, such as plumbing issues, a leaky roof or just daily maintenance. Do not let those little expenses frighten you away, though. The pride and self-fulfillment that you will get from owning your own piece of the American dream will more than make up for the costs. Now it is time to go find that home where you can hang your hat.

*(Source: Google/CPS Money Tips – author unknown)*

*Write-up and photos on Papa Ta's new home by the CICC General Secretary*

## **Story 4: Is the beard an endangered species?**

June 10, 2014

Could we be living in the final days? The end of the line for a fashion that's seen men wandering about with one species or another of hairy facehugger clamped to their chins? Conchita Wurst might have been the tipping point. The bearded cross-dresser with the golden tonsils certainly got tongues wagging with a song that had the Eurovision audience rapt but others predicting the Rapture.



*Eurovision winner Conchita Wurst has challenged the status quo and enraged Russians. Photo: AFP*

Wurst, the Kenny Everett de nos jours, had some of the world's more rabid right wingers raving about "endless madness" and "spiritual decay" but other, more sober commentators have since pointed out that it wasn't the end of the world that was nigh, but that of the hipster beard.



Schick NZ wants men to equate facial hair to something verminous, and return to shaving. You Tube is awash with videos of angry and confused apparatchiks who've debarbed in protest at [the supposed slight to Mother Russia of a man who can carry off both a dress and a beard](#), but their crazy antics may have inadvertently tapped into the zeitgeist – where the global hairiness craze could just be fading a touch.

And it's not just the nutters; a bunch of Australian academics recently added some rigour to the conversation. UNSW's Professor Rob Brooks applied a phenomenon called "negative frequency dependence" to the current trend for beards and, in results published in the academic journal Biology Letters earlier this year, [predicts an end to beard culture](#). Though he didn't say exactly when.



Advertising proclaims the facehugger has turned feral. Professor Brooks writes: "Beards diminish in value when everyone is wearing them, [a fact that] suggests that the hipster beard, like the handlebar moustache, the mutton chop and countless other fashions before them, will, in time, pass."

One group that must be praying the tide changes sooner rather than later is the razor blade manufacturers. In its most recent financial results Procter & Gamble – the multinational behind Gillette – spoke ominously of "market contraction in developed regions" as more men stopped shaving most mornings.

Last year Gillette switched advertising agency – something it had never done before – in the hope of trying something new in the face of drooping demand. And talking of advertising, faced with the same pressures on its bottom line,

Gillette's razoring rival Schick has come up with a fantastic ad campaign that equates the hipster beard with having a furry animal setting up home on your face.

The campaign began in NZ where the possum – which seems to be the model for the beastie in question – is seen in many quarters as an evil, alien creature deserving of nothing better than eradication. Schick is no doubt hoping the beard goes the same way and the smooth-chinned status quo is restored. I just think they look cute. But is it really all over for beards? Probably not just yet. Leading stylist Jack Morton ([he recently won AHFA Colourist of the year for 2014](#)) works at Toni and Guy Georges in the heart of hipster Melbourne, sports a beard himself and reckons they aren't going anywhere soon.

"Men are getting more and more adventurous with grooming," Morton says. "They're getting more flamboyant and not afraid to do some styling to their facial hair – I'm seeing more handlebar moustaches, more beards that have been thought about rather than just appeared after a bit of not shaving.

"There'll always be a certain type of guy who goes against the trend, but generally we're going to be seeing more and more beards." And they'll be bigger and bushier too, Morton says, "like Ned Kelly's". "The beard's going to be around for a little bit longer yet."

Source: Google, author unknown

## Story 5: Thanks be to God I'm here today

Whenever “Hi, how’re you?” or similar questions are asked, the common and natural response would be “Fine, thanks” or something along that line. On rare occasions, the answer would sound rather weird, unfriendly and ungodly, such as “Who wants to know?” or “Hi yourself!” or such other uncommon and inhospitable responses. No doubt whenever these kinds of uncommon or inhumane responses are given back, one probably wonders why such people were ever born in the first place! A waste of life for them, some might say! The verse “Love your neighbour as you love yourself” (Matthew 22.39) certainly doesn’t mean much to them at all. Under those circumstances, it’s best to talk no more, waste no more time and just move on. As the famous American singer Louis Armstrong says in one of his songs, “And I said to myself, what a wonderful world!” So whether people are friend or unfriendly, it still is such a wonderful world.

One day I met an old friend of mine in a supermarket, Papa Rouru Metuariki from Arorangi, he would be in his late 70s I’d say, probably almost hitting the 80 mark; a widower, father, grand-father, and probably a great-grand-father too. “Papa Ro,” as he is affectionately known to many, is a staunch member of the Arorangi branch of the Cook Islands Christian Church, in fact he is one of the composers of traditional church hymns (known as imene tuki) in that church, a talent that not a lot of people are blessed with. Papa Ro is a pure and patriotic Maukean, a traditionalist and a conservative, a man of principle who doesn’t believe in smoking and alcohol, who once ran for Parliament in 2004 for the constituency of Murienua albeit unsuccessfully, and who believes in working for one’s living rather than living on hand-outs or depending on others. He is one of those who came back after many years overseas (NZ) with something to show; he built his own house. Anyway as always whenever friends meet, the right words to say automatically came out of my mouth; “Eeeei Papa Ro, te peea nei?” which means “Haaaai Papa Ro, hows it going?” His response is the heading of this article; “Kia akameitakiia te Atua kua tae mai ki teia ra,” “thanks be to God I’m here today.” He said that to me with a big smile on his wrinkled face, giving me the unmistakable impression that he really meant what he just said.

What an awesome reply! For a moment I struggled to say my next line because I was expecting a simple standard kind of response rather than this unexpected thought-provoking stuff. Nevertheless I quickly got my composure back on-line so to speak, and settled on; “Kite koe, kare rava e pauanga meitaki atu i tena,” translated, “You know, there is no better answer than that!” After briefly exchanging a few more words as to what we were doing at the supermarket, we again parted, went our ways. Both of us were actually in a rush to attend to other errands after the supermarket visit, so did not have much time for a proper yarn like how we used to, to update each other on what’s been cooking, i.e. what we’ve been up to since we last met a year or so ago. But his simple albeit heavenly kind of response above to my question never really vacated my mind. Indeed it continued to bug me to the point that I thought perhaps the best way to delete it from my database is to actually share it with others, perhaps its good reading stuff for them, hence this article. So can you imagine, one simple answer was sufficient enough to form the basis of a newsletter write-up! Truly amazing stuff indeed.

“Kia akameitakiia te Atua kua tae mai ki teia ra,” “Thanks be to God I’m here today.” Now why would anybody in his or her right mind think of giving that kind of relatively elongated and time-consuming response when a much simpler one like “fine, all’s well, good, no worries, excellent, too good, never been better” etc., would have been equally acceptable? After all, was the person asking the question really serious about wanting to know how the other person has been since they last met? The answer is quite simple, a big fat No. He’s not really interested whether the person has been well or unwell, good or bad, lucky or unlucky, working or not working, has a new car or still with the old bomb, or whatever his situation has been; his asking the question is a nice and simple standard way of getting a conversation going. Let’s face it, a question like the one I asked Papa Ro will definitely get him to talk back to me, absolutely no doubt about that, unless of course he has lost his hearing since the last time we met, in which case he would most likely be staring at me wondering what on earth have I just said to him! Well thank goodness, he still had his hearing – and sanity I might add – well and truly intact when we met.

So let’s take another closer look at the kind of response Papa Ro gave me. Would a young person, in the prime of his life, completely absorbed by the wonders and worries of this world, full of vigour and energy, have ticket/will travel, jumpy like a cricket, forever on the look-out for challenges but perhaps still depending on mummy and daddy, be saying the same thing? I’m willing to put my cottage (not the main house) on a “No”

answer. What about a sick person, not quite old yet, perhaps a youth or in his middle ages, would he be saying something similar to Papa Ro's response? Yes, probably. And if that person is very sick? Very likely, but I wouldn't put the cottage on, I'd rather put some of my carpentry tools on instead. Okay what about if that person is quite aged, like my friend Papa Ro, way into his 70s and above? Well if he is a Christian like Papa Ro, I think I'll take the risk and put my main house on a "Yes" answer. And if I lose the bet? I still have my cottage, haven't lost everything!

Let's get more serious here; whatever prompted Papa Ro to use the exact words that he used? The answer is very clear, my friends, it is there right in front of us. Given his advanced age, he certainly knew with no doubt whatsoever in his sane mind as to how he got that far, he unreservedly attributes his longevity to his creator, God the Almighty. After reading between the lines, my own interpretation of what my mate Papa Ro was basically saying to me was this; *"You know Nga, the Lord has really been kind to me all my life, that is why I'm still here today, no doubt he still has work for me to do, otherwise he would have taken me already. As the Scripture says, 'As long as it is day, we must keep on doing the work of him who sent me; night is coming when no one can work.' He has blessed me, what then can I give back in return, except to praise and exhalt his name at all times, inside and outside of the house, because our days are numbered and we don't know when we will not be able to do that again in this life. You should know Nga, you're a Christian yourself!"* That is probably not the whole interpretation, there could be more to it, but I think I'll leave it there, the main thing being that the old man responded to my question like a real wise man, much wiser than Einstein I'd say, like a real statesman of the Lord if you like.

Well, all I wanted in the first place was how has he been since we last met, but his response was not your usual boring *"Fine, thank you"* stuff. In fact if we look at his response very carefully, he never responded directly to my question! I asked him a very simple question but the guy never replied to it, or in a way that one would expect! Rather, like other devoted and faithful Christians, he gave full credit to the Lord for the fact that he is just fine, just happy to have another day added to his long life. So he was actually responding in such a way that there simply was no better way of putting it – and that was the very reason why I worded my second line to him the way that I did, that is; *"You know, there is no better answer than that!"* The question that I posed to him once again was, *"Haaaai Papa Ro, hows it going?"* His answer, if I were to put it in simpler language, was; *"I'm fine, thanks so much to the Lord for looking after me."* So it certainly wasn't one of the standard and usual responses whereby mention of the Lord is a great distance away. He didn't respond to my question directly, but he certainly responded in such a way that got me thinking real hard, that made me say to myself, *"now I can use that kind of response too in the future – maybe not in all circumstances but certainly in selected situations."* He gave me an answer that was more than I could chew; I guess it's a bit like asking for a piece of bread and getting one in return that is well buttered and jammed, plus a cuppa to go with it!

*"Thanks be to God I'm here today"* is in my way of thinking, a phrase or saying from a person who has wisdom. Never mind the fact that Papa Ro didn't go to University – the book of Proverbs says that wisdom comes from God and knowledge is what you pick up along the way of your life path – but the guy certainly has wisdom which one can decipher in his response, which he is putting to good use in the composition of traditional hymns in the Arorangi Church, which he has openly expressed in the way he has lived his life, which no doubt he is sharing with those he knows, which undoubtedly is going to take him to a place that all Christians dream of going to one day. I have the feeling that Papa Ro has been seeking for the truth the way Proverbs 2.4 had advocated and that he has found it, good on him, otherwise he would have simply said to me, *"Fine, thanks."*

*By the CICC General Secretary*



*CITC Supermarket in Panama, Avarua, Rarotonga, where I met my friend Papa Ro which led to the above write-up. Photo from Google/CITC.*

# PART 5

## Programme for the Unveiling of the Bicentennial Memorial & Launching of Digitized Cook Islands Maori Bible Friday 25 July 2014, 10.00am, Avarua Cook Islands Christian Church

9.15	Praise Team Welcomes Guests with Songs of Inspiration	Avarua Praise and Worship Team
9.50	All invited guests seated	Ushers and Usherettes – Uniformed Organizations, Avarua CICC Youth
9.55	<b>Welcome Remarks</b>	Mr Nga Mataio, General Secretary, Cook Islands Christian Church
10.00	<b>Gospel Day Commemoration Prayer Service - Led by Rev. Vakaroto Ngaro, Minister for Avarua CICC.</b>	
	Imene Tuki	Ekalesia Avarua e te katoatoa
	Prayer	Rev. Vakaroto Ngaro, Minister for Avarua CICC.
	Tatau Tuatua:	Rev. Vakaroto Ngaro, Minister for Avarua CICC.
	Gospel Day Message:	Rev. Tuaine Ngametua, CICC Orometua Ngateitei
	Prayer	Rev. Vakaroto Ngaro, Minister for Avarua CICC.
10.20	<b>Launching of Digitized Maori Bible and Unveiling of Bicentennial Memorials - Led by Mr Tangata Vainerere, BCU Director</b>	
	<b>1. Speech for launching of Digitized Maori Bible</b>	Dr Daud Soesilo, Global Translation Advisor, United Bible Societies
	<b>2. Unveiling of Tapaeru-ariki Memorial</b>	
	a. Profile	BCU Director
	b. Imene Tuki for Tapaeru-ariki	Avarua Ekalesia
	c. Karakia	Representative of Memorial Sponsor - Tapaeru-ariki Descendants
	d. Unveiling of Tapaeru-ariki Memorial	Reps of Tapaeru-ariki Descendants
	<b>3. Unveiling of Papehia Memorial</b>	
	a. Profile	BCU Director
	b. Imene Tuki for Papehia	Arorangi Ekalesia
	c. Karakia	Representative of Memorial Sponsor - Papehia Descendants and CICC Ekalesia Arorangi
	d. Unveiling of Papehia Memorial	Reps of Papehia Descendants and CICC Ekalesia Arorangi
	<b>4. Unveiling of Rev. John Williams Memorial</b>	
	a. Profile	BCU Director
	b. Imene Tuki for Rev. John Williams	Takamoa Theological College Students
	c. Exhortation 1	Representative of Memorial Sponsor - Rev. Mata Makara, Minister for Clayton CICC Ekalesia on behalf of CICC Victoria Council
	d. Unveiling of Rev. Williams Cenotaph	Representative of Memorial Sponsor - Rev. Mata Makara, Minister for Clayton CICC Ekalesia on behalf of CICC Victoria Council and Rev. Tuaine Ngametua, Orometua Ngateitei, CICC
	e. Exhortation 2	Rev. Vakaroto Ngaro, Minister for Avarua CICC Ekalesia.
	f. Unveiling of Rev. Williams Plaque	Rev. Vakaroto Ngaro, Minister for Avarua CICC Ekalesia and Mr Nga Mataio, General Secretary, CICC
	<b>5. Opening of Memorial Gateway</b>	Representatives of Te-Au-O-Tonga Chiefly Clans of Makea Nui, Makea Karika, and Makea Vakatini
	<b>6. Blessing of Monuments and Bible</b>	Rev. Tuaine Ngametua, Orometua Ngateitei, the Rarotonga Ekalesia and Visiting Orometuas.
11.30	<b>Vote of Thanks</b>	Mr Makirere Poila, Secretary, Rarotonga Konitara Ekalesia + Avarua Ekalesia
11.35	<b>Closing Prayer and Grace followed by an Umukai at the Sinai Hall. Open speeches welcome at this time.</b>	Rev. Vakaroto Ngaro, Minister for Avarua CICC.

# PART 6

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

PART 9 (continued from the last newsletter)

### ARTICLE 5

**He descended into hell; the third day He rose again from the dead**

#### **SECTION 1: HE DESCENDED INTO HELL**

It is somewhat startling to find in the Creed this statement regarding our Lord, "He descended into hell." The clause, which was one of the latest admitted into the Creed, was derived from another creed known as that of Aquileia, compiled in the fourth century. It does not appear in the Nicene Creed, but it has a place in the Thirty-nine Articles of the Church of England, where we read, "As Christ died for us, and was buried, so also it is to be believed that He went down into Hell." The Westminster Divines, who gave the Creed a place at the close of their Shorter Catechism, appended a note explanatory of the clause to this effect, "That is, continued in the state of the dead, and under the power of death, until the third day."

The word "hell" is used in various senses in the Old Testament. Sometimes it means the grave, sometimes the abode of departed spirits irrespective of character, sometimes the place in which the wicked are punished.

In the English New Testament, also, the word "hell" has not in every place the same meaning. It represents two different nouns in the original Greek that is, Gehenna and Hades. *Gehenna* was the name of a deep, narrow valley, bordered by precipitous rocks, in the neighbourhood of Jerusalem, which had been desecrated by human sacrifices in the time of idolatrous kings, and afterwards became the depository of city refuse and of the offal of the temple sacrifices. The other noun, rendered by the same English word *Hell*, is *Hades*, which means "covered," "unseen" or "hidden." *Hades* is the abode of disembodied spirits until the resurrection. The Jews believed it to consist of two parts, one blissful, which they termed *Paradise*, the abode of the faithful; the other *Gehenna*, in which the wicked are retained for judgment. Lazarus and Dives were both in Hades, but separated from each other by an impassable gulf, the one in an abode of comfort, the other in a place of torment.

As long as the spirit tabernacles in the body there are tokens of its presence in the visible life which is sustained through its union with the body. But when it departs from its dwelling-place in the flesh, death and corruption begin their work on the body.

Death is complete only when the spirit has departed, and it is probable that this statement in the Creed was meant to express in the fullest terms that Christ's death was real. As man He had taken to Himself a true body and a reasonable soul, and when His body was crucified and dead, His spirit passed, as other human spirits pass at death, into Hades. It is not without a meaning that we read, "When Jesus had cried with a loud voice, he gave up the ghost." Ghost is simply spirit, and in His case, as in that of every man, there was a true departure of the soul from the body at death. It was with His spirit that His last thought in life was occupied. He knew that though it was to depart from the battered, bruised tabernacle of His body, it was not to pass out of His Father's sight or His Father's care. "Father, into thy hands I commend my spirit," were His last words on the cross.

The descent into hell is not referred to in the Westminster Confession, but in the Larger Catechism this statement is found: "Christ's humiliation after His death consisted in His being buried, and continuing in the state of the dead, and under the power of death, till the third day, which hath been otherwise expressed in these words, 'He descended into hell'" What the Westminster Divines meant was, that while Christ's body was

laid in the grave His spirit passed from the visible to the invisible world, that, as He shared the common lot of men in the death and burial of His body, so He shared their common lot in passing as a spirit into the abode of spirits. The statement of this clause follows naturally what is said of the body of Jesus in that which precedes it. As His body was crucified, dead, and buried, so His spirit passed into the abode of spirits. "In all things it behoved him to be made like unto His brethren."

Those who maintain that the spirit of Christ descended into hell in a sense peculiar to Himself, ground their opinion upon certain passages of Scripture. Psalm 16:10 "Thou wilt not leave my soul in hell, nor wilt thou suffer thine Holy One to see corruption" is quoted in support of this opinion, but does not really justify it. It expresses the confidence of the speaker, that God will not deliver His soul to the power of Sheol (the Hebrew word equivalent to the Greek Hades), or suffer His body to see corruption, and in this sense the passage is quoted by Peter, as a proof from prophecy of the resurrection of Christ. Ephesians 4:9 is also regarded as giving sanction to this view "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" By the "lower parts of the earth" some understand parts lower than the earth, but such a view rests on a strained interpretation of the passage. Paul's argument is that ascent to heaven must have been made by one who, before ascending, was below. Christ had come down from heaven to earth, and was below therefore, he argues, Christ is the subject of the prophecy he has quoted. He it was that had ascended up on high, not the Father, who is everywhere.

In Isaiah 44:23 we have corroboration of this view: "Sing, O ye heavens ... shout, ye lower parts of the earth." Here "lower parts" means simply the earth beneath; that is, beneath the heavens.

The most difficult and important passage bearing on the clause is 1Peter 3:18, 19. "Being put to death in the flesh, but quickened by the spirit by which also he went and preached to the spirits in prison." In the Revised Version the rendering is not "by" but "in," "which" referring to the word "spirit," not the third Person of the Godhead, but the human spirit of Jesus in which spirit, separated from the body yet instinct with immortal life, He went and "preached to the spirits in prison," or rather to the spirits in custody. The passage marks an antithesis between "flesh" and "spirit." In Christ's "flesh." He was put to death. His enemies killed His body, but His soul was as beyond their power. His body was dead, but in the abode of souls His "spirit" was alive and active.

So far there is here simply the statement that our Lord's disembodied spirit passed to Hades, but the Apostle adds that He "preached to the spirits in prison," and it is inferred by some that He preached repentance, but this is an assumption for which there is no Scripture warrant. We are not told what was the subject of Christ's preaching. He had finished His work on earth, had atoned for sin, had overcome death and conquered Satan. Even angels did not fully know the work of grace and salvation which Christ accomplished for man, and it is not likely that the spirits of departed antediluvians and patriarchs understood its greatness.

The least in the Kingdom of Heaven knows more than the greatest of patriarchs or prophets knew. While in the flesh they had seen His day afar off, and, as disembodied spirits, they knew that Messiah by suffering and dying was to work out their redemption, but before the work was finished neither men nor angels understood the mystery of it, and what is more likely than that the completion of His redeeming work was first made known to them in the spirit by the Redeemer Himself? If we accept this view, the preaching to the spirits in prison was the intimation to those already blessed, who had while on earth repented and believed, that Messiah by dying had brought in everlasting salvation for His people.

There is still a difficulty in Peter's words. Christ is said to have preached to those who were disobedient in the days of Noah. Peter says that in the writings of Paul there are some things hard to be understood, but what he himself writes regarding Christ's work in Hades is also difficult, and the passage has found a great variety of interpretations. It would seem to imply that Christ in the spirit carried a special message to the antediluvians who had been disobedient and had perished in the Flood. What that message was we are not told, and human conjecture may not supply what the Spirit of God has seen fit to conceal.

While the passage is a difficult one, the inference is not warranted which some have drawn from it, that those who are disobedient to Christ and reject His Gospel may, though they die impenitent, nevertheless obtain salvation after death. The plain teaching of Scripture is that it is appointed unto men once to die, and after that the judgment. And whatever the statement of Peter may mean, it does not sanction belief in purgatory or in universal restoration. Romanists teach that the department of Hades to which the spirit of our Lord descended was that in which dwelt the souls of believers who died before the time of Christ, and that the object of His



descent was the deliverance and introduction into heaven of the pious dead who had been imprisoned there. This they say was the triumph of Christ to which Paul refers in Ephesians 4:8, when, quoting the 68th Psalm, he tells us that He ascended up on high, leading captivity captive.

According to the Romanists, Hades consists of three divisions, heaven, hell, and purgatory.

1. Heaven is the most blessed abode reserved for three classes of persons:
  - a. Those Old Testament saints whose spirits were detained in custody until Christ arose, when they were led out by Him in triumph;
  - b. Those who in this life attain to perfection in holiness; and
  - c. Those believers in Christ, who, having died in a state of imperfection, have made satisfaction for their sins and receive cleansing through endurance of the fires of purgatory.
2. Hell is the abode of endless torment, where heretics and all who die in mortal sin suffer eternally.
3. Purgatory is supposed to complete the atonement of Christ.

His work delivers from original sin and eternal punishment, but satisfaction for actual transgression is not complete until after the endurance of temporal punishments and the pains of purgatory. The Church of Rome claims the right to prescribe the nature and extent of such punishments, and having devised a complicated system of indulgences, penances, and masses, professes to hold the Keys of Heaven and to possess authority to regulate penalties and obtain pardon for the living and the dead. Such claims are unfounded and false. God alone can forgive sin, and He recognises only two classes the righteous and the wicked here and hereafter; and only two everlasting dwelling-places heaven and hell. The Romanist doctrine has no authority in Scripture, but is of heathen origin, being derived from the Egyptians through the Greeks and Romans, and having been current throughout the Roman Empire.

Its effect has been the aggrandisement and enrichment of the papal priesthood and the subjection of the people. It contradicts the Word of God, which declares that there is no condemnation to the believer in Christ Jesus; that he hath eternal life; that for him to depart is to be with Christ, to enjoy unalloyed, unending blessedness. Protestants, therefore, hold that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory."

Between those who hold the doctrine of purgatory and believers in universal restoration, there is not a little in common. Universalists reject the Atonement, and say that God always punishes men for their sins. The wicked must expect to suffer in the next world, but the mercy of God will follow them, the punishment endured will in time effect deliverance, and the result will finally be the restoration of all to purity and happiness. They thus maintain with regard to all, what Romanists hold respecting those who pass to purgatory, and both are to be answered in the same way.

In affirming that Jesus descended into hell, this clause of the Creed declares that He possessed the complete nature of humanity; that His true body died, and that His reasonable soul departed to Hades.

***(Part 10 continues in the next newsletter)***



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

# 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 were taken during the special October 2008 service held in front of the old Takamoa Mission House prior to its major renovation.

*Photos by Tekura Potoru, former CICC Director of Publication.*





**Responsibilities for this newsletter / tei angaanga ki runga i teia nutileta:**

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