



# Cook Islands Christian Church

## Newsletter 57 March 2015

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



**SPECIAL EASTER ISSUE**

### TO ROTO I TEIA NUTILETA/CONTENTS:

- ★ Kainga Orometua o Avarua
- ★ Nuti mei te Ekalesia Tauhunu
- ★ Bicentennial Celebrations update
- ★ Queen's Award
- ★ World Thinking Day
- ★ Ekalesia Arorangi news
- ★ Apii Arorangi Centenary
- ★ Are Apii Sabati, Matavera Ekalesia
- ★ CICC President ki Aussie
- ★ Principal ki Aussie
- ★ 80 mataiti o Ebenezer
- ★ Ekalesia Frankston, Melbourne
- ★ EE workshop, Avarua Ekalesia
- ★ Nuti potopoto
- ★ Obituary
- ★ Te au mea e okoia nei i Takamoa
- ★ Memory lane
- ★ Food for thought
- ★ Personal reflections
- ★ Scenes from the churches
- ★ Exposition of the Apostel's Creed
- ★ Share your photos



*God's people meet to discuss on how best to go forward*

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# CICC NUTILETA 57

## 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 57 tei akamataia i te mataiti 2005. Ko te mua teia no teia mataiti 2015; i muri ake i teia, te vai ra to Tiunu, Tepetema, e te mea openga i roto ia Titema.

Tetai tuanga mei roto mai i te buka ora a to tatou Atua ei akaaravei ia tatou, e reo no Ieremia i te akaarianga i tona pumaana i te tuatua na te Atua, ko tei na ko mai e, *“Kua kitea taau au tuatua, e kua kai atura au; e ko taau tuatua, ko toku ia rekareka anga, e te perepererekavana anga o toku ngakau; kua tapaia oki au i toou ra ingoa, e te Atua Sabaota ra, e Iehova e.” Ieremia 15.16.* Irinaki au e, e karere manea teia te ka riro i te akamatutu i to tatou pirianga ki te Atua i roto i tonao e i tonao au aaereanga i te ao nei, i te kimianga i te puapinga no te kopapa e pera to te vaerua.

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 Takamoa nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, memory lane, etc.) – te ka riro ei pumaanaanga kia tatauia. Tei runga katoa ratou i te website a te CICC, koia te [www.cicc.net.ck](http://www.cicc.net.ck) ka rauka ia kotou i te copy mai ka print atu ei i tetai na kotou.

Kia meitaki e kia mataora ta kotou tatauanga i te tataia ki roto i teia pepa.

## 2. AKAOUANGA I TE KAINGA OROMETUA O TE EKALLESIA AVARUA

**I** roto i te au mataiti i topa kua manakonako te Ekalesia Avarua no te akaou i to ratou Kainga Orometua. Ko te Kainga Orometua o te Avarua, tei te tua ki tai i te mataara maata opposite i te Cook Islands News kare i mamao roa mei te Sinai Hall.

Kia pou te tuatau o te Orometua Rev. Mata Makara, kua tomo mai te Orometua Rev. Nio Mare ki roto i te Ekalesia, e i roto i te reira tuatau kua invest ia atu e \$100,000.00 ki roto i te Westpac Bank no te akakoroanga o te akatu anga i te Kainga Orometua.

Kia tae ki te tuatau o te Orometua Rev. Tuaine Ngametua, e maata tikai te au Sunami tei tupu ana i te reira tuatau e no te mea e tei te pae taatai ua te Kainga Orometua, kua tata atu te Ekalesia i tetai leta patiangi ki te Kumiti Maata i Takamoa kia oronga mai i tetai akatikaanga kia patu ia te Kainga Orometua o te Avarua ki roto i te Aua iTakamoa, kare ra i arikiia no tetai au tumuanga.

Kua roa rai te tiaki anga te Ekalesia i te tuatau kia akamata ia i te maani te ngutuare ta ratou e manakonako nei, mei te tuatau mai i te Orometua Rev. Makara e tae rava mai ki te tuatau o te Orometua Rev. Ngatokorua Patia, kua opara pakari te Orometua kia akamata te angaanga e kua akapapu te Ekalesia i te tuatau tikai e akamata ia ai te angaanga, inara kua tupu tetai tumatetenga maata kua takake atu te Orometua Rev. Patia na roto i te ara tiroa o te mate, kare ireira te angaanga i akamataia ana i tona tuatau.



### History Poto

Teia te au Orometua tei angaanga ki roto i te Ekalesia Avarua:

Itio	Rarotonga	1846 - 1849
Teaoa	Avarua	1849 - 1873
Ioane	Aitutaki	1873 - 1876
Taurae	Rurutu	1876 - 1886
Aarona	Rarotonga	1886 - 1890
Putaura	Avarua	1891 - 1900
George	Tahiti	1901 - 1910
Vaike	Rarotonga	1910 - 1942
Kamire Rairi	Mauke	1942 - 1946
Robati Sema	Rakahanga	1946 - 1947
Rau Pokoati	Mitiaro	1947 - 1952
Teina Tuarau	Tukao	1952 - 1956
Eliaba Benioni	Aitutaki	1956 - 1958
Aue Ngaau	Mauke	1958 - 1963
Teuatakiri Pittman	Ngatangia	1963 - 1967
Isaia Willie	Penrhyn	1968 - 1973
Tupou Apolo	Manihiki	1973 - 1978
Taraariki Pitomaki	Aitutaki	1978 - 1983
Tangimetua Tangatatutai	Rarotonga	1983 - 1988
Nootai Henry	Aitutaki	1988 - 1991
Enua Totini	Aitutaki	1991 - 1995
Mata Makara	Mitiaro	1995 - 2003
Nio Mare	Arorangi	2004 - 2007
Tuaine Ngametua	Mauke	2008 - 2011
Ngatokorua Patia	Avarua	2012 - 2014
Vakaroto Ngaro	Mangaia	2014 - present



Kua akatu ia te Kainga Orometua mua ki runga i te reira tuanga enua i roto i te 1950's, kia tae ra ki te mataiti 1973 ko Tupou Apolo te Orometua, kua akatu akaou te Ekalesia i tetai ngutuare meitaki tikai. I roto i te reira tuatau e patu nei ratou i te Kainga Orometua, te akatu iara rai te International Airport i Nikao.

### Moni no te akatu anga i te Kainga Orometua

Ko te moni no te akatu anga i te Kainga Orometua, ko te moni ta te Ekalesia i invest i roto i te tuatau o te Orometua Nio Mare e tae mai ki teia tuatau, kua rauka mai tona intrest e maata atu i te \$20,000.00 e pera katoa te au moni ta te Ekalesia e vai nei ki roto i ta ratou operation accounts. Kare te Ekalesia i fundraise ana no te mea kua irinaki ratou ka oti rai te angaanga o te Are i te moni ta ratou i teateamamao.

### **Akateateamamao anga e te akamata anga i te angaanga**

No te mea e kua takake atu te Orometua Ngatokrua Patia na te ara tiroa o te mate, kua riro ireira na te Orometua Vaka Ngaro i akamata i te angaanga o te Kainga Orometua. Kua oronga iatu te akateretere anga o te angaanga ki roto i te rima o te Diakono Tangata Vainerere (Project Manager), pera katoa te Executive o te Ekalesia e te Papa Orometua. Kua ikiia atu te Contractor a Keta Williams, nana e tona kamupani e akatu i te Kainga Orometua, e kua akamata atu ta ratou angaanga i roto i te marama Aperira 2014.

### **Ko te tere anga o te angaanga ki mua**

Ko te parani tikai a te Ekalesia no te akaou i te ngutuare koia oki ko te renovate ua kia akara anga manea, kia akamata ra te au kamuta i te angaanga kua kitea mai kua pe te maata anga o te are katoatoa, no reira kua vaavai iatu te au ngai pe o te are e kua pou roa te au rakau i te kainga ia e te manumanu e kua tutungi katoatoa iatu te reira e kua toe ua mai ko te au patu simeni.

I roto i te tuatau i vaavai ei te au kamuta i te are, kua kitea mai tetai papa rakau e kua tataia te au ingoa o te aronga na ratou i akatu i te are takere ki runga, e kua pou te maata anga o te tangata tei tataia to ratou ingoa ki runga i teia papa rakau i te mate mate, e 4 rai tangata e ora mai nei i teia ra koia oki ko Papa Teanua (Dan) Kamana, Nui Teina Taripo, Tangi Kapi Snr e Teokotai Kapi, kua akaou ia teia rakau e kua akaira meitaki ia te au ingoa e kua tamou akaou iatu ki runga i te are i mua tikai i te tomoanga ki roto.

I roto i te akanoonoanga o te parani a te Ekalesia, kua anoano ia kia tomoia te are i te marama ia Aukute, inara no tetai au taui anga e kua maata roa te ruuia anga te ngutuare ki raro e kua maata katoa te angaanga ka rave ia. Kua aere maruu ua te angaanga a te au kamuta ma te kore e tamanamanata ia, inara kua anoano rai te Ekalesia kia tomoia te ngutuare i te reira mataiti rai o te 2014 no te mea ka inangaro ratou kia tomo mai to ratou orometua ou ko Rev. Vaka Ngaro ki roto. Kia tae ki roto ia Noema, kua akakite mai te Project Manager ki te Ekalesia e ka tomo te Kainga Orometua a te ra 13 o Titema.



### **Kua teateamamao te Ekalesia no te Tomoanga o te Kainga Orometua**

Kua ripoti mai te Project Manager ki te Ekalesia e kua oti te ngutuare i te maani ia e te au kamuta e ka tano meitaki kia raveia te tomoanga o te are i te Manakai ra 13 o Titema 2014. Kua akatika te Ekalesia ki te reira manako. Ireira kua tua ia te maani anga o te kai na runga i te nga tapere e ono o te Ekalesia koia oki, Tupapa, Maraerenga, Takuvaine, Tutakimoa, Ruatonga e Avatiu. Kua invite katoa ia te au Tavini o te Atua, te au Ekalesia o Rarotonga nei, to te outer islands e tae uatu ki New Zealand e Australia, kua tae katoa te

invitation ki te aronga mamaata o nga tua e toru o te basileia, to te Ture, Enuā e te Evangelia. Kua pera katoa ki te au akonoanga keke.

### Manakai ra 13 o te tomoanga o te Kainga Orometua

Kia tae ki te Manakai te ra o te tomoanga, kua aere mai te au taeke tei invite ia, kua tae katoa mai tetai au Orometua no New Zealand mai no Australia mai pera katoa no te outer islands mai, kua tae katoa mai te Ui Ariki o Rarotonga nei, pera ki te QR, e tae uatu ki te aronga mamaata o te Kavamani. Kua raveia rai te tomoanga ki konei rai ite Kainga Orometua e ko te Kaikai kua raveia te reira ki ko i te Sinai Hall. Kua mataora tikai te aronga tei patia, te katoatoa rava e te Ekalesia Avarua. Teia i raro nei te porokaramu o te tomoanga:

9: 55am	Arrival of Invited Guests
10:00am	Welcome by Secretary Avarua Ekalesia
	Dedication Service led by Rev V. Ngaro
	Imene Atu No Galilea - Avarua Ekalesia - Rev.T.S Marsters
	Tatau tuatua - Rev.T.S. Marsters
	Akoanga - Rev. V. Ngaro
	Pure Akatomoanga - Rev. V. Ngaro
	Project – History, M. Poila, Ekalesia Secretary
	Concept/Costing – Tangata Vainerere
	Cutting of Ribbon & Opening of Doors
	Main Ribbon – Orometua Ngateitei e Mama Orometua
	Opening of Doors – (Akatueraanga Ngutupa)
	Front Door – Orometua Ngateitei e Mama Orometua
	Office Door – Rev. V. Ngaro
	Hall Way Oor – Mata Avarua Ekalesia - Makirere Poila
	Unveiling of Name Board of Galilea – MaKea Nui Ariki representative
	Unveiling of Old Board – Elder Papa Dan Kamana, Elder Papa Tangi Kapi, Teokotai Kapi, Papa Nui Teina
	Blessing of Galilea Akatapuanga) – Orometua Ngateitei
	Acknowledgement by Secretary Makirere Poila
	Imene Tuki o Galilea – Apiianga
	Closing Prayer – Rev. V. Ngaro
	Guided visit Galilea and move to Sinai Ground
	Kaikai e te tamataora e te au tuatua

### Te ingoa o te are, e te taopenga anga o te angaanga

Kua topa ia te ingoa o te are ko "GALILEA." I te akaoti anga te au angaanga o te tomoanga kua aere atu te tangata i te akarakara ia roto i te ngutuare e manea tikai teia kainga Orometua e te maatamaata. Kia oti te akarakara a te au tangata ia GALILEA, kua aere atu te katoatoa no te kaikai i konei i te Sinai Hall. Kua akameitaki atu te Tekeretere o te Ekalesia i te au tangata katoatoa e kua oki atu te au tangata ki to ratou au kainga ma te akameitaki i teia angaanga tei raveia.

Kia orana e kia manuia.



Tataia e Makirere Poila (Tekeretere, Ekalesia Avarua), neneia e te CICC General Secretary

### 3. NUTI MEI TE EKALEZIA TAUHUNU

**K**ia orana i te aroa korereka o te Atua e tae uatu i te kumiti maata o ta tatou akonoanga. Kia orana i roto i teia tuatau Kiritimiti e pera i teia tuatau mataiti ou. Te na konei te tuatua tika a te Atua ei akaaravei ia tatou i roto i teia tataanga ripoti nei, Aleluia, e akameitaki ia lehova e taku vaerua. E akapaapaa au ia lehova koi vai ake toku ora (Salamo 146). Teia te au akatuputupuanga i roto i teia Ekalesia nei no te mataiti 2014. Te au akonoanga tinamou kare i taru ia ki roto ko te au tuanga ke ua.

#### Tianuare

- Kimi Ekalesia: Kua rauka mai e tai a matou kimi ekalesia i roto i te tuatau o te Epetoma. I te maanakai i teia epetoma rai kua raveia te popani anga na roto it e i kakai ( i aai ) e akavaivai teia i rotopu i it e mapu e te pakari. Kua peke atu te overall i te pakari. Mataora tikai teia popani anga epetoma.
- Kua akamata akao te prayer meeting i roto i te ekalesia nei .
- Kua raveia katoaia te pikiniki a te ekalesia.
- I te Sabati openga kua raveia te akaouanga taoanga i roto i te ekalesia no teia mataiti 2014.

Teia te au Taoanga. ( To te ekalesia ua)

- Tekeretere: Diakono Nehemia Kaina-Tauturu: Diakono Tangi Toka.
- Treasurer: Diakono Toka Toka. Tauturu: Diakono Vakai Ezekielia.

Te vai atura to te au putuputuanga au akaouanga taoanga, Apii Sabati, Mapu, Vainetini, Uniform, Uapou, Tanetini.

#### Pepuruare

- Sabati ra 2, ua akatapuia atu te au moutaoanga i roto it e ekalesia, e pera te akatuera anga it e au angaanga i roto i t ekalesia nei, enrol o te tamariki apii sabati, uapou.
- Kua akamata katoa taku apii i roto it e ekalesia.
- Kua raveia tetai kimikimi anga moni na te Vainetini no te tutaki atu i te Mama Orometua i te uipaanga maata a te Vainetini.
- Kua tae katoa mai te Kaumaiti Nui i runga i te enua e kua noo ki Tauhunu nei e kua riro te ngutuare , are Apii sabati, Ebenezele ei ngai nooanga no ratou.

#### Mati

- World Day of Prayer na te Vainetini i Tauhunu nei, tei tae mai, Tauhunu ekalesia, Katorika, NTC. SDA e te AOG.
- Kave pure i te fale maki
- Tai metua vaine i takake atu, ko Rosalina Nehemia Taurira.

#### Apirira

- Uipaanga Konitara ekalesia ( hand over it e taoanga o te kinitara kit e Tukao ekalesia
- Anzac day.
- Tiling i te are apii sabati.

#### Me

- Uipanga koata nate ekalesia
- Family Serviiice (Mama Tohoa)
- Family Service ( Rev. Tekotia Joe)
- Penetekote

#### Tiunu

- Akatapuanga i te mema ekalesia ou.

#### Tiurai

- Kare e angaanga takake mari ua tei matau ia e te ekalesia i te au marama katoatoa.

**Aukute**

- Tanu mate no Niu Tirenī mai (Mama Lunar)
- Family Service ( Mama Tekura Porohu Tutuaere)
- Akipoipo it e papaa ko Krist e Tina ki runga it e motu.

**Tepetema**

- Father day
- Uipaanga ekalesia (second quater)
- Uipaanga Konitara ekalesia

**Okotopa**

- Kua raveia te akamaaranga i te ia ra taeanga evangelia i te pure avatea ua, kare e angaanga tamataora no te tumatatenga tei tae ma ii roto i te ekalesia, ko Mama Tutonga tei mate i Niu Tirenī, kua tanuia ra ki Tukao.

**Noema**

- Tapirianga o te au angaanga katoatoa i roto i te ekalesia, okotai rai kare i tapiri kote tuanga ote Apii Sabati.

**Titema**

- Christmas carol ra 22<sup>nd</sup> .
- Xmas ,kua rave ia te tataua te Tamariki Apii Sabati e te prize presentation e te tapiri atu anga .
- Picnic nate ekalesia.
- Teatea mamao no te mataiti fou.

**Numero ekalesia 2014**

**Diakono-** 6( E rua i Rarotonga, Tai i Tahiti, Tai ua aere no te turanga makimaki o tana tamaine i Aitutaki e Niu Tirenī), e rua e angaanga nei i roto i te ekalesia.

**Ekalesia-** Tei runga i te 30 aere atu ekalesia, inara te iti nei te au mema e rave nei ii te angaanga mei te 16 mema, tetai papaki kua akaruke it e enua, tetai kua noo ua it e kainga kua riri i te diakono ,penei i te Orometua katoa.

**Akaopenga**

Tena te au tuanga angaanga i roto it e ekalesia takake mei te angaanga tinamou. Te vai katoa te tai au tuanga tei o katoa te ekalesia ki roto, i te tuanga o te ture e per ate enua mei te akatuera anga o te uaapu, apii kavamani, tuanga o te rau e te vai atura. Kare e manamanata i tupu ana au ua teia mataiti roa. Ei popani i taku ripoti te nako akao nei navananga a te Atua, Salamo 133:1 Ina oki te meitaki e te mataora kia noo katoa te au taeake mate tau tikai .AMENE.

*Tataia e Rev. Ngarangi Tuakana, Ekalesia Tauhunu, Manihiki*

**4. NUTI NO ROTO MAI I TE BICENTENNIAL CELEBRATIONS UNIT**

ia orana e te au taeake ma te au tuaine i roto i te akarongo. Tetai nga nuti potpoto ua no roto atu i te BCU ei akamata atu i te au ripoti no teia mataiti.

**1. Akaotianga i te taipuanga o te Bibilia Tapu Maori**

Te mataora nei au i te ripoti atu e te neke nei rai teia porokaramu ki mua. Noatu oki e mānga marie te tereanga. Te tauta pakari nei matou ma te au taeake volunteers e angaanga nei ki runga i ta tatou Bibilia Tapu Maori i te rapu i teia angaanga kia oti. Te tamanakoia nei e kia oti teia i teia mataiti. Ko te ra i tamanakoia no te 'launch' anga o te Bibilia Tapu ki runga i te roro uira e te internet, mobile phones, ipad, e te vai atura koia oki, ko te ra taeanga evangelia ki te Kuki Airani nei, ra 26 no Okotopa 2015.

## 2. Website a te BCU

Te teateamamao ia nei te website a te BCU i teia nei. Kua riro na te taeake Pera Maurangi o Puaikura e tauturu nei i te BCU no teia tuanga. Me oti teia website, ka atui (link) ia atu te reira ki te website maata a te Akanoanga. Kua tamanakoia e ka oti teia website i te marama Tiurai e ka akatuera iatu te reira i te tuatau e tukuia ei te ripoti a te BCU ki roto i te Uipaanga Maata.

## 3. DVD no te Nuku 2014

Kua oti i teiane te edit i te DVD no te Nuku tei raveia i roto ia Okotopa 2014 ki Takamoa. Na te Cook Islands Television i nenei i teia. Ko te moni no te tutaki i te neneianga e te edit anga i te DVD e \$1,725.00. Kua uriuri manako au ki te Tekeretere Maata i te ra i raveia ei te nuku no runga i te tutakianga i teia moni. Teia te manako i rauka mai, kia tua ia teia moni ki runga i nga tuanga e toru (BCU, RKE, Opati Metua i Takamoa) no reira te patipati akatenga akaou nei te BCU ki te Konitara Rarotonga e te Kumiti Akaaere no runga i teia manako. Mei teia te tu i teia manako, e \$600 na te BCU, \$600 na te RKE, e \$600 na te Opati Metua i Takamoa. Me rauka mai te DVD ka apai atu tatou no te maani mai i te au kōpi e ka oko atu ei na roto i te Tuanga Publications o tatou i Takamoa. Te tamanakoanga i konei, me rauka mai te moni o te DVD, kia tua ia rai ki runga i nga tuanga e toru tei taokotai i te tutakianga i te CITV.

## 4. BCU Fundraising Initiative – Sales of ‘Tumu Tuatua Akoanga’

Kua peke mai ta te Ekalesia Arorangi e te Ekalesia Nikao no reira te aere atu nei te akameitakianga maata a te BCU ki teia nga Ekalesia ngakau Keretitiano no ta korua turu i te kimikimi moni a te BCU. Te tiaki uatu nei rai i nga Ekalesia toe kare i tutaki mai ake i ta ratou \$450, ko Avarua, Matavera, Ngatangia e Titikaveka. Kia tika i teia au Ekalesia kia akara mai i teia tuanga, kia kore au e akama i te arumaki aere atu ia kotou. Meitaki maata.

## 5. Korero Evangelia – Gospel Folklore Documentary Series

Kua akamata te nenei i teia porokaramu. E ta’i Episode i oti i te nenei ia. Na Julie Taripo-Shedden i nenei i teia porokaramu. Kua akamouia te tua no teia Episode ki runga i te toka akanaaroa o Makea e tu nei i roto i te aua Are Pure i Avarua. Te raveia nei te edit anga i teia DVD i teia taime. Me oti mai, ka akaari ia atu te reira na runga i te TV. Te aronga ka inangaro i tetai kopi na kotou, ka okoia teia na roto i te Treasurer o te BCU, Ngametua Tuakana. Ko tetai ravenga teia ta te BCU e rave nei ei kimi moni no te tutaki i te au porokaramu angaanga a te BCU. No reira te pati nei te BCU i te ngakau aroa o te au Ekalesia no teia tuanga.

Meitaki maata and God bless.



*Tataia e Tangata Vainerere, BCU Director*

## 5. KURAITI RASMUSSEN – QUEEN’S AWARD PRESENTATION

**K**uraiti Rasmussen was awarded her Queen’s Award at the combined church parade on Sunday 8 February 2015 at Ngatangia CICC, Rarotonga. Kuraiti grew up with her feeding/adopted parents, Rev. and Mrs Oirua Rasmussen. She attended Primary School in Penrhyn and Mitiaro, and secondary School in Enuamanu and Terora College. She is a very active member in the community (sports, etc.) – Red Cross, Matavera women’s cricket team, volleyball, netball and touch rugby in Atiu and Mitiaro. Kuraiti is currently the Secretary for the Matavera CICC Youth.

Kuraiti was born and raised in a family where all women were in our sister Girl Guides organization. She was a Brownie for the Omoka Girl Guide company but since the





family moved to Mitiaro in 2003 she joined the Mitiaro CICC and became a Girls Brigade member. From then until now Kuraiti is proud to be in the Girls Brigade organization even though she is the only one in the family in this organization.

Kuraiti started her Queen's Award (QA) program on 18 June 2012 and successfully completed it last year 2014. She specifically asked that she will wait for Naomi Manavakai to complete hers so that the two of them can receive their QA badges together. However, due to the humble request of the National Commissioner and the family, it was agreed to go ahead with Kuraiti's presentation during the first Uniform Combined Church Parade for this year 2015.

The aim of the Queen's Award is *"to encourage the girls to a personal commitment to our Lord Jesus Christ, inspiring them to greater endeavor in a service with the general community and to make a contribution to the world-wide concept of the Girls' Brigade"*. The program comprises of 7 main areas:

1. Service to the Company, 2 years continuous, recording tasks taken at all levels (company, national and international) as well as a report from the Captain or Officer-in-Charge to assess her performance for the whole 2 years.
2. Service to the Church (as above), this involves helping in the activities of the church (cleaning, serving during dinner times, etc.), with the chaplain or the church secretary doing the assessment.



*Church parade day*



*Kuraiti joins her Matavera GB on a camping trip.*

3. Assignment (6 months). Kuraiti chose to do tivaevae making with Mama Mahekura Tonitara. She explains the colours of her tivaevae as follows: black – absence of light, to tatou noo poiri anga i mua ake ka tae mai ei te Evangelia ora kia tatou. Green – te tupuanga ruperupe o to tatou basiliea. Blue – trust and peace – to tatou tu ooa e te meitaki i te au turoto. Purple – creativity, te karape i roto i ta tatou peu tupuna (ura, imene e te vai atura). Pink is love – te aroa i roto ia tatou, ko taua aroa oki teia no te rangi mai. The finished tivaevae was presented to the International President Ruth Chikasa during the International Council for Girls' Brigade last year 2014 (July) in Perth.



*Working on her tivaevae – and the finished product.*

4. Service to the Community (6 months) Kuraiti chose to carry out this part of the program looking after Mama Ake and Papa Tutakiao, feeding their pigs, raking the rubbish, etc.



*With Mama Ake Tutakiao, and feeding the pigs*

5. 1<sup>st</sup> Initiative Task (1 day) – Red Cross in Mangaia. Kuraiti participated by helping out homes in times of cyclone, teaching how to tie their houses down, delivering food to the needy and being available in times of disasters .

6. 2<sup>nd</sup> Initiative Task – Youth Convention in Atiu. Attending and taking part in the Convention sharing ideas, experiencing the life on Atiu as the theme for the conference is based on “Empowering our faith to reconnect to Jesus Christ in this 21st century”.

7. Final Examination: Part A: The Monarchy – prepared and marked by Anthony Brown, Private Secretary to the Queen’s Representative. Part B: The Cook Islands Flag and Coat of Arms, prepared and marked by Arakura Tatuava, Foreign Affairs, Part C: The Cook Islands Government – prepared and marked by Helen Maunga, Deputy Clerk for Parliament, Part D: The Girls’ Brigade, prepared and marked by the National Secretary Tangi Taoro. These parts of the examinations are already made aware to the candidates upon joining the program so they have a fair idea what the questions would be about, except for Part E: Current Affairs – this question is based on current events regarding any youth issues. Kuraiti’s topic was “Depopulation is a grave concern for CIWA” prepared and marked by Anthony Turua, President of CIWA. Kuraiti’s overall mark was 90/100, an outstanding effort.



*Kuraiti with her Queen’s Award Badge*

I wish to acknowledge and thank Officer Jane Tou, Captain Sherro Tomokino, Kuraiti’s parents, friends and families and everyone who helped Kuraiti achieve her goal. To Kuraiti, congratulations and may God’s blessing be upon you wherever you go in life. Remember always to focus on our Lord Jesus Christ for He is the Faith and Perfector of our Life. Uphold the aim of the Queen’s Award by encouraging your sisters to a personal commitment to our Lord Jesus Christ, inspiring them to greater endeavor in a service with the general community and to make a contribution to the world-wide concept of the Girls’ Brigade”.

*Write-up and photos submitted by Taamo Heather  
Cook Islands Girls’ Brigade Queen’s Award Coordinator*

## **6. WORLD THINKING DAY CELEBRATIONS 2015**



Happy World Thinking Day to all girl guide members in the Cook Islands. Each year, February 22 is a special day in our Girl Guiding calendar as we celebrate being part of a Global Movement of 10 million girls, young women and volunteers across 146 countries.

This year we pay special attention to our partners as we bring to life the theme for *World Thinking Day 2015 - Millennium Development Goal 8; global partnerships for development*. We recognize their invaluable contribution to ensuring that all girls are valued and can reach their full potential.

Here in the Rarotonga, the Nikao Girl Guides Company hosted this year's World Thinking Day program, by holding a special church parade in Nikao CICC church at 10am. The program in church started with a welcoming speech by the Captain, Mrs Teio Kea and after a blessing of 3 new Young Leaders – Mrs Temarae Tangaina, Mrs Elenoa Rakanui and Ms Anijma Aturai. After the church service, all were welcomed to the Nikao Sunday School Hall for the Birthday Cake ceremony of 105 years lighted by the Nikao Girl Guide Patroness, Mrs Canny Aratangi, the Girl Guides Association Cook Islands Patroness, Mrs Tuaine Marsters and Tinomana Ariki, Mrs Tokerau Munro. The cutting was included with a representative from the Nikao Girl Guides Company, Mama Teremoana Karika and Mama Pureau.

### Scenes from the GB 2015 World Thinking Day Celebrations



Our sisters and brother from the Girls Brigade, Boys Brigade, Brass Band and the Scouts Organization joined us in this special service and also after for the program in the hall. Everything went well from the beginning to the end of the program. A huge meitaki maata to all those who played an important part in this celebration. I am grateful and happy to be part of the celebration.



*Written by Rosa Bob. Photos supplied by Ngara Katuke*

## 7. AU NUTI MEI ROTO MAI I TE EKALLESIA ARORANGI

**P**URE MATAITI. E ra rekareka, e ra pereperekavana! Turou, Oro Mai e te katoatoa. Kua raveia te pureanga i teia ra 1 no Tianuare 2015 ki roto I te Ekalesia Arorangi. Kua akatakaia e kia atuia mai te au imene no teia ra ki roto i te ara tia. Kua riro teia pureanga e na te Papa Peretiteni, Orometua Tuaine Ngametua i rave. Kua mataora te au imene, e kua tuku katoa aia i tona manako no runga i te au re.



Scenes from the 1<sup>st</sup> January 2015 church service at Arorangi CICC

## ARORANGI CICC YOUTH FUN EVENING

On Sunday evening on the 21<sup>st</sup> December 2014, the Arorangi Christian Youth did a special program to wrap up the year. Each village performed a short skit on the birth of Jesus Christ or any entertainment number. Lots of families and friends from overseas also joined the evening program. Part of this program was the lighting of a Christmas tree, each youth group had a tree with lots of colourful lights. The evening went well.

### Scenes from the Youth Fun Evening



## CHRISTMAS DAY CELEBRATION

*Joy to the world, a King was born!* Christmas Day celebration in the Arorangi CICC Ekalesia was special for most of our members. New Imene Tuki and Choir were composed by each village composers from Ruaau, Muri Enuu, Betela and Rutaki. In our order of service we had the Imene Tuki and at the end of the church service, our youth groups performed their choir singing. Our visitors formed their own group to contribute a well known Christmas song to participate in the church service. Few members from the visitors group had the courtesy to lead the time with their singing skills.

The Youth Executive members awarded each youth groups from each village for their participation in our Xmas Carol program from the previous weeks. This is one of the highlight for the youth members.

As we all know that Christmas time is special in our lives.

- A time to *GIVE*
- A time to *RECEIVE*
- A time to *ENJOY*
- A time to *REMEMBER* our love ones who are here with us or who have passed on.

A great day to celebrate Christmas with colorful village uniforms for all the members, families and friends. Ruaau had purple mix pareu, Betela had a green screen printed material, Muri Enuu had screen printed material almost like TAV's pareu and Rutaki had red & brown pareu. We wish our families and friends a great year and looking forward to the next Christmas Day celebration in 2015.



*Tataia/neneia e Ngara Katuke*

## 8. ANYTHING'S POSSIBLE

**A**tending the one week “Conference for Leaders of Girls 2014 – Asia Pacific Anything’s Possible” in Melbourne was a great opportunity to learn many things through wonderful activities with sisters in Guiding/Scouting from all over the Asia Pacific Region and meeting new sisters in Guiding/Scouting.

The “Anything’s Possible” conference was the first event organized by the Asia Pacific Region and 23 countries from the Asia Pacific Region was present at this conference which addresses the needs of leaders working with girls. There were eight leaders from the Cook Islands, six from Rarotonga – Ngara Katuke, Tapaeru Hagai, Tatari Mitchell, Peggy Turua, MaCherie Mani, Moeroa Atariki and two from Aitutaki Parana William and Eteta Lockington-Rouru.

This conference brought together leaders to enhance and rejuvenate leadership skills, knowledge, share ideas and resources encouraging and inspiring leaders to continue delivering quality programs to our girls. There was no dull moment during any of the sessions, the presenters were fantastic, our only complaint was “there was not enough time.”

The conference planning team did an amazing job organizing the whole event; we take our hats off to them. The Girl Guides Australia was an awesome hosting team, they made us all feel welcome and at ease. From day one until the end the venue, the hospitality and the programs was amazing. *Bravo!* This amazing experience has given us some great ideas on how to work with our girls today and putting it into practice is our next step and always keeping in mind the conference theme of “Anything’s Possible.”

We would like to say, meitaki atupaka to the Girl Guide National Council for taking care of our domestic return airfares. To the Tautu & Arutanga CICC Ekalesia for your huge contribution towards our international return airfares. To our families and friends in Melbourne for your support. To our sisters from Rarotonga it was an amazing and an honor to represent the Cook Islands with you all. Kia orana e kia manuia.



By Eteta Lockington-Rouru  
Photo supplied by Tatari Mitchell & Peggy Turua

## 9. APII RUTAKI – 50 MATAITI

**K**ia Pakari e Kia Tiratiratu. Kua raveia te akaepaepaanga i te 50 mataiti o te Apii Rutaki i te ra 23 no Titema 2014. Kua tae mai tetai au aronga mamaata tei patia ki teia angaanga maata. Kua akamata na roto i te pure e te eeuanga i te toka akamaaraanga e tetai au angaanga takake tei raveia mei te, tuanga o te keke, aitamau e te tuatua o teia au apii, tei oraoraia mai e tetai au vaa tuatua. Kua tae mai to Autireria, Nu Tireni e to te Pa Enuu no teia angaanga maata.

I roto i teia apii, e maata uatu rai te au tamariki tei riro mai ana i te mou i tetai au taoanga mamaata i roto i te Evangelia, mei te Orometua, Diakono, Arataki Mapu, Puapii Sabati, Arataki Vainetini/Tanetini, e te vai atura. I roto katoa i te au ngai angaanga Kavamani, Otera e te au ngai angaanga pitinini. Turanga tarekareka tipoti e te apai atu i tetai au turanga no te basileia. E apii inangaroia teia e au.





Te ngakau parau nei au e kua tupu mai au na roto i teia apii meangiti ua i roto i te Kuki Airani. I roto i toku kopu tangata e mea mataora naku i te koperepere i taku Apii Rutaki ki taku anau e te au taeake. Kua apai au i taku au ai mokopuna ki teia apii. I te au tuatau i topa, kua timaata pakari maua kia tae ua rai maua ko toku tokorua i te atoro i teia apii noatu e, eaa te turanga i roto i ta maua au angaanga kavamani e te ngutuare. No reira te oronga nei au i tetai reo takake ki te au puapii e te au taeake tei tae mai ki teia angaanga maata. Happy Birthday and God bless you all.



*Tataia e Tuaine Marsters – Ex Student  
Neneia e Ngara Katuke*

## 10. APII ARORANGI CENTENARY

**T**oku Aka, Toku Tango e Toku Kaveinga. My Root, My Foundation & My Direction. One hundred years Centennial Celebrations of Arorangi Primary School on the western side of Rarotonga, saw a lot of ex-students, ex-Principals, ex-teachers, ex-parents, and ex-committee members from New Zealand, Australia, Rarotonga and the Outer Islands came to celebrate this special day for the school.

The School Committee planned and organized a one week program for this celebration starting with an Opening ceremony on Saturday 14<sup>th</sup> February 2015 in the Aroa Nui Hall adjacent to the school. The school flag was raised by the Arorangi Boys' Brigade, and the school history was read by current Perfect Representatives. Nominated speakers from the ex-teachers, ex-principals and ex-committees also spoke and shared their fond





memories of the school. Unveiling of the school sign was undertaken by ex-Principal, Papa Nooroa Kairenga and the sponsor T & M Heather Ltd and also an ex-teacher, Mama Niotangi Heather. The day's program was blessed with beautiful sunshine day and ended with a galore of raurau manga. The rest of the school's celebration events were reported on the Cook Islands Television as well as in the local newspapers.



Article and photos by Ngara Katuke (Ex-student)

## 11. NGUTUARE (HALL) O TE MATAVERA CICC

**T**e tere maru ua nei te angaanga e raveia nei ki runga i te Are Apii Sabati ou o te Ekalesia Matavera, "on target" i te reo papaa no te akatueraanga a te Varaire ra 10 no Tiurai i teia mataiti – akatuera i te reira ra, tomo mai te au mata ki te uipaanga maata ki roto i te Maanakai ra 11, eaa ia pakau i na te Aitutaki e.



Aukute 2014



Tepetema 2014



Noema 2014



Tianuare 2015



Mati 2015

## Ingoa o te Hall

Ko teia ngutuare, kare ona ingoa i mua na, kare oki i aite ki te maataanga o te au Are Apii Sabati, Kainga Orometua e te Are Pure e, e au ingoa to ratou i orongaia e te au metua tei ngaro. Eaa i kore'i ona ingoa i mua na? Kare rava au i marama. I roto ra i tetai uipaanga a te kumiti angaanga o te hall, kia tuku atu au i te manako no tetai ingoa, kare rava e patoianga, why not i na te kumiti e! Aere atu oki koe te poitirere o te Orometua o te Ekalesia, Rev. Oirua Rasmussen, koia katoa te kamuta maata, no teia e kare o te hall ingoa; "Eaa e kotou ma, kare ona ingoa?" Ko tona reo ia kia matou. I te arikianga te kumiti e kia kimiia mai tetai ingoa, kua tamanako iatu ireira ki te Orometua e, e mea manea nana e kimi mai i tetai au ingoa ka tano mei roto mai i te Bibilia, e au ingoa e aiteanga to ratou e kare katoa e taangaanga putupuia ana, ka akaoki mai ei ki te Ekalesia nana te ikianga openga. Ko te vaerua ki konei, koia oki kia riro te ikianga i te ingoa e na te katoatoa, Ekalesia e tona Orometua, auraka oki e na tetai pae ua. I te Sabati ireira ra 8 no Mati nei, kua iki te Ekalesia i rotopu i eia nga ingoa e 4 ta te Orometua i oronga mai; Kosena, Kobani, Betania e Gibeona – kua iki te Ekalesia ia GIBEONA, tena tona tua tapapa tei roto i te Bibilia na kotou e kimi ma te tatau atu kia kite i tona aiteanga.

## Eaa te parani

Tena i runga nei, Varaire 10 Tiurai, 9.30am, kua akamata te porokaramu no te akatueraanga i te hall e pera te akatapuanga i tona ingoa. Kua akatanoia rai ki te tuatau o te uipaanga maata kia rauka ia ratou, me kore te maataanga ia ratou e aere mai nei ki te uipaanga maata, kia piri katoa mai ki roto i te akakoroanga. Ka patia oki te au Ekalesia katoatoa ki teia akakoroanga, tena ka tae atu a teia au ra ki mua ta kotou invitation te ka post iatu. No teia taime ra, kia kite ua kotou e te au mata ki te uipaanga maata e ka anoanoia kotou kia tae mai. No reira, ko te taime rai teia i te akatanotano i to kotou aereanga mai ki te uipaanga maata kia tae mai kotou i mua ake i te Varaire 10 Tiurai. Eaa i akatanoia'i ki te tuatau o te uipaanga maata? Pauanga, no te mea e maata kotou au Ekalesia i vao ake ia Rarotonga i piri mai i te tauturuanga i te ngutuare na roto i ta kotou au rima oronga. No reira i peraia'i te timing. So see you all on Friday 10 July, 9.30am at Matavera.

## Eaa te akakoroanga o teia ngutuare

Kare e tuke mei te au akakoroanga e raveia ana ki roto i te hall mua, tena kua akamarama iatu i roto i te nutileta 53 kapi 14. Koia oki te au angaanga katoatoa a te Ekalesia e tona au mangamanga, uipaanga kopu tangata, uipaanga me kore iriiri kapua na te kavamani e tetai atu au taokotaianga i vao ake i te Ekalesia mei te au pupu tarekareka tipoti, e pera e ngutuare akaruru katoa no te tuatau uriia no te oire Matavera. I na, tena ireira tona au akakoroanga, to te Evangelia, to te oire, e to te iti tangata. Kia akameitakiia te Atua te vai ra te ngutuare i te au atianganga tei anoanoia.

Tataia/neneia e Nga Mataio, Matavera CICC

## 12. TERE O TE OROMETUA NGATEITEI KI AUSSIE



Te karanga nei te Tata Salamo 8:3,4; “Kia akara au i to au rangi i te angaanga a to maikao rima te marama e te au etu taau i anga. Eaa te tangata i manako mai ei koe iaia e ta te tangata nei tamaiti i akono mai ei koe iaia.” I roto i teia tere kua rauka iaku i te aravei atu i te Ekalesia Sydney e to ratou manakonako anga no to ratou are pure, e pera te au uipaanga ki roto i to tatou iti tangata i roto i te oire Mildura, e tae uatu ki te oire Melbourne.

Kua tae matou ki Sydney mei Rarotonga atu i te aiai Maanakai ra 7 no Peperuare 2015. Kua aravei ia mai matou e te Konitara Ekalesia o Sydney e kua raveia ta ratou arikiriki anga ia matou ki Campbelltown. I konei kua ngaa to matou pupu. Ko te Puupii Maata e nga Apiianga e rua e pera au te Orometua Ngateitei e te Apiianga Nio Teopenga e te vaine e nga tamariki. Kua noo atu matou ki ko i te Orometua Uru Tairea e te Ekalesia Sydney. I te avatea naku i rave i te pureanga ki Sydney e na te Apiianga Nio i rave i te pure i roto i te Ekalesia Regents Park.

I te mea e kua oti i te akanoonoo ia e au ki te Orometua Uru Tairea e ka akaruke atu matou no Mildura i te popongi Monite, inara kua pati mai aia kia piri atu au i te akarongorongo i ta ratou uipaanga ki te tangata nana e to'ro i te parani o to ratou are pure.

### Tere ki Mildura

Kua akaruke matou i te ora 2 i te maiata Ruitoru e kua tae matou i te ora 6pm i te aiai, e 16 ora. Ko te ora tikai me kare e noonoo e 12 ora inara kua tapu aere matou i roto i te au ora i te akaki i te van ki te penitini e pera te akatikatika i te vaevae, e tetai e kino roa te vera mei te mea atura te na roto nei tatou i te ai. Kua ariki ia mai matou e te taokete Yibouri Kirirua e te tokorua e pera te iti tangata. I taua aiai rai rave ei ta ratou ariki anga ia matou ki roto i to ratou ngutuare, maata te au taeake tei tae mai. Kua akamarama atu au i to matou tere kia ratou kua rekareka ratou.

I te popongi Paraparau kua raveia tetai araveianga no matou ki te Orometua o te Uniting Church e tangata Tonga. Kua akamarama au i to matou akakoroanga, kua rekareka aia no te mea ko teia taokotai anga e pupu ke rai teia, takake mei ta ratou ta te Uniting Church tei karanga ia to ratou ingoa ko te Cook islands Fellowship i Mildura, tera ua ko te metua Yibouri to ratou tiaki.

Aiai i reira i te ora 8pm kua uipaanga au ki te au Kumiti o teia taokotai anga. Teia tei kitea mai e CICC, Raitu e te Katorika te au mema i roto i teia Fellowship. Kua manga tauetono rai teia manako, inara kua kimi atu rai e, e ia mema CICC e ia mema Raitu e ia Katorika. I roto i teia Ekalesia 190 mema CICC e 9 Raitu e toru Katorika. Maata atu i te 200 Kuki Airani i roto i teia oire e ko te nui anga e Pukapuka.



*Ko tetai teia i te au taeake Kuki Airani tei aravei mai ia matou i to matou atoro atu anga ia ratou i roto i teia oire ko Mildura i Victoria Australia.*

Avatea Sabati naku i rave i te pure ki roto i te are pure o te Uniting Church St. Andrew's. Kua ki teia are pure i te tangata mei mua e tae uatu ki muri. I roto i teia pure anga kua akatapu atu au i te Apiianga Nio no te tiaki ia ratou e tae uatu ki te mataiti 2017. I muri ake i te pure anga kua raveia te uipaanga ki te katoatoa e kua mataora ratou katoatoa e kua pati mai ratou e kia raveia tetai workshop a te Monite e pera te Ruirua. I te mea

tikai e ka akaruke au i te Ruirua no Melbourne, kua neke atu au i reira i te ra e aere atu ei au ki Melbourne a te Ruituru, no te mea ka oki mai te Orometua Uru i te Ruirua.

Ko teia te au tuanga o te workshop tei ravei iatu:

- i. Te au tuanga a te aronga mou taoanga
- ii. Te structure o te CICC
- iii. Te au akateretere anga i roto i te Ekalesia

Te turanga no te Apiianga Nio Junior Teopenga e te vaine. Kua rauka to raua ngai nooanga ki ko rai i te uncle o te vaine a Nio. Kua tomo ta raua nga tamariki i te Ruirua ki roto i te apii. Kua akamata a Nio i te angaanga moni ei tauturu i to raua oraanga. E kua rauka rai te angaanga a Matapi te tokorua, kia matau meitaki ta raua nga tamariki ki te apii ka angaanga ei aia. Kia pure atu tatou no raua kia tupu te inangaro o te Atua ki roto i teia oire.

### Tere ki Melbourne

I te popongi Ruituru ora 9am kua aere atu matou ki Melbourne na runga i te motoka; ko au, ko te Orometua Uru e te vaine e kua tae atu matou i te ora 6pm i te aiai, ki Cranbourne ki te ngutuare o te Tauturu Orometua te ka akatainuia ko Tamaroa Joseph, tei reira te Orometua Rakoroa Taia e pera te Ekalesia Frankston i te tuoro mai ia matou. Kua raveia tetai uipaanga poto no te akateatea mamao anga no te akatapu anga ia ratou ei manga no te Ekalesia CICC e pera te akatainuanga i te Tauturu Orometua e pera te Diakono ko Tavana Williams.

### Maanakai 21/2

Kua patii mai au kia piri atu au ki te Uipaanga a te Kumiti o te Konitara Ekalesia o Australia tei raveia ki roto i te Ekalesia Clayton, taki rua mata mei roto mai i te au States o Australia. Kua pati ia mai au kia tuatua no runga i teia au tumu manako i raro nei:

- No te Uipaanga Maata e tu mai nei i roto ia Tiurai ki Rarotonga
- No runga i te review anga o te Ture Tumu
- Review anga no runga i te au akateretere anga o ta tatou Ekalesia
- Te tere o Takamoa
- Te tauanga Orometua
- To maua tere ko te Puapii Maata ki Australia

I roto i te uipaanga kua ariki te au mata e na ratou e akanoonoo i te transport mei Cairns mai e tae ua mai ki Melbourne. Tei roto katoa nga mata no Aotearoa ko te Orometua Temere Poaru e te Orometua Joel Taime. Kua akapapu raua e kua papa katoa a Nu Tireni no te tere o Takamoa.

- Te Ekalesia ou i Townsville, kua uriuria e kua pati au kia vaoo ia mai ki te kumiti maata i Rarotonga
- Te au Apiianga i apai iatu ki Australia, kua akamarama atu au e na Takamoa te reira angaanga
- Akatapuanga i te Ekalesia Frankston
- Te au ripoti mei roto mai i te au States



Akatapuanga i te Ekalesia Frankston, Melbourne, tona Tauturu Orometua e pera tetai o tona au Diakono.

## Sabati 22/2

Kua raveia te akatapuanga i te Ekalesia ou, Frankston, ki roto i te are o te Uniting Church i Frankston, e are maata maata teia. Kare ra i o te tangata ki roto. Noatu ra te reira kua manea tikai te angaanga tei raveia. Kua na mua te akatapuanga o te Diakono Tavana Williams.

## Tetai au manako keke

Kua aravei mai te Orometua Rev. Dr Robert Johnson iaku no runga i te au Ekalesia CICC. Kare o ratou ngai akamorianga. Ka rauka i te akao atu ia ratou ki roto i te au Are Pure o te UCA te va ra kia akakite mai kiaia. Kua aravei katoa mai a Mama Paeru (Faye Sanderson) no runga rai i teia manako.

## Ekalesia Gold Coast

Kua ringi mai te Orometua Teremoana Uea e kua akamata ratou i te pure, e te tomo mai nei te iti tangata. Ka akatapu ia tona au Diakono a teia Oroa ki mua e ma te pati mai ki te Kumiti me ka rauka e 10 Buka Tapu, te Buka imene no te akamata. Kia matutu ratou ka tutaki mai ei. Kua rauka katoa to ratou ngai pure anga na roto i te Orometua Johnston. Kua akaruke matou i te ora 3am i te popongi Monite no te oki mai ki Sydney na runga i te motoka, e 12 ora drive.

## Akameitakianga

Ki te Kumiti Tinamou, te Puapii Maata tei oronga mai kia riro e ko au tetai i te kave i te Apiianga ki Mildura, e pera ki te akatainuanga i te Ekalesia Frankston e tona Tauturu Orometua ma te Diakono i Melbourne. Ki te Ekalesia Frankston te Orometua, Tauturu Orometua, e te Ekalesia katoatoa tei akonokono iaku i rotopu ia kotou, pera te Ekalesia Sydney katoatoa, thank you poria kia kotou. Pera te akameitaki anga ki te taokete Yibouri e te tokorua tei ariki mai ia matou i rotopu ia ratou. Taku akameitakianga ki te Orometua Uru Tairea te vaine e te anau, ko tei akapou i toou taime e toou puapinga i te apai aere iaku mei Sydney ki Mildura, Melbourne e oki ua mai ki Sydney, na te Atua e akaoki mai i taau i pou. Kia akameitaki mai te Atua ia kotou katoatoa. E puapinga tana ra e oronga iatu rai tana e kia maata. Ko te ripoti tena no toku tere ki Australia, kia manuia i roto i te Atua.



*Tataia e Rev. Tuaine Ngametua. Nana katoa te au tutu i oake mai no teia nutileta.*

## 13. TERE O TE PUAPII MAATA KI AUSSIE

**B**ackground. Church Planting was birthed out of a desire to see the fulfillment of The Great Commission in Matthew 28. A legacy that was the trademark of our ancestors under the leadership of the London Missionary Society (LMS). Our CICC (formerly LMS) was at the forefront in sending missionaries into areas like Samoa, Vanuatu, New Caledonia, and Papua New Guinea. That enthusiasm and energy greatly dissipated to our last veteran Missionary Rev. Turaki Teauariki who returned in the mid seventies. Since then nothing has been done to reignite once again that energy and passion into our people.

### 2. Three prong Mission Output for the future

It is envisioned that the modern mission program for the CICC is as follows.

1. Fulfilling the Great Commission by sending missionaries into our neighbouring Pacific Islands, this is our [ Judea and Samaria using The Great Commission model]. I feel we have been dwelling too long in our [Jerusalem] which is our Basileia. We still have to venture into the deeper waters, [ the ends of the Earth ]. Partnering with YWAM in sending our Students to Asia, I believe is the beginning of the ends of the Earth final phase for our CICC Church. This is the opening that I intend to pursue in the future making sure that in never closes down on us again.

2. Church Planting amongst our own communities in Australia and New Zealand. This has been carried out in the past by some of our Orometuas in New Zealand and now we are seeing a rapid growth of our churches in Australia. For example in this month of February alone 4 new churches were planted in Australia.
3. Fostering and establishing a working relationship with our former laboring fields, especially Samoa, New Caledonia, Vanuatu and Papua New Guinea. The model that I intend to pursue is the Tahiti/Cook Is system in which we have a one to one or 2/2 exchange system. I am hoping we can activate this in the very near future.

### **3. Executing and Fulfilling these Mission Outputs**

#### ***I Mission to Burma & Thailand***

Early on in 2014, a decision was reached within the Takamoa College Board, and the Church Governing Council, to partner with Youth With A Mission (YWAM) an international inter denominational organization in fulfilling the first prong of the CICC Modern Missions Movement. That decision led to first wave of Theological Students from Takamoa to take Discipleship Training School (DTS) at the local YWAM base in Vaimaanga, Titikaveka. They are Mr & Mrs Richard Matara, Mr & Mrs Tebau Taom, Mr & Mrs Fred Hosking, Mr & Mrs Bronson Tanga.

The Outreach destination for the team was then decided to be Myanmar (formerly Burma) and Thailand. Having completed their studies and practical outreaches, three couples have returned to resume studies in Takamoa, while Bronson Tanga and his wife have decided to continue on to the second phase of the Program in Samoa, for a practical skills accumulation mission oriented program focusing on Methane Digester Refinery from Pigs Waste. After that he will move on to the final phase which is an indepth Biblical study called the Bible School for the Nations (BSN) in Tauranga New Zealand. This is the fulfillment of number one of the Three Pronged Missions Output for Modern Missions in the CICC.

#### ***II Church Planting in Australia Feb 2015***

1. Name of Church. - Adelaide CICC – Cook Islands Community (Christian) Church.
2. Date Started - Sunday 15<sup>th</sup> February 2015
3. Venue - 8 Jennier Crescent, Brahma Lodge, South Australia.
4. Caretaker Apiianga - Mr Matamua Kaukura.
5. Contact Number. +61466904884
6. Attendance - 15+

**Adelaide** is the capital city of the state of South Australia, in Australia and the fifth-largest city in Australia. In June 2013, Adelaide had an estimated resident population of 1.29 million. *Google/Wikipedia*

We arrived Adelaide Friday 13<sup>th</sup> Feb and was welcomed to a lunch at the home by our host Mama Tereinga Wakelin and her partner Tere Michael Toki, (President of the Atiu Community Adelaide) and Cook Islands Community Patron Papa Matua Poona and his wife, and members of mama Tereingas family. After the reception we had a rest after a long drive from Melbourne. Thank you maata to our 2 drivers, Aravei (George) Ruarangi Secretary/Deacon for Dandenong Ekalesia and Poona Kura also from Dandenong Ekalesia. Saturday a meeting was arranged between our delegation and the Adelaide Cook Islands Community President Mr Jessie Eli and his committee, to resolve a few issues they had with our coming to plant a church in SA. Although the meeting was a bit heated up at some point, in the end everyone was happy once the explanation was given and their doubts and questions answered.

Sunday is a day never to be forgotten in the history of the CICC, as truly as the Psalmist says, "This is the Day that the Lord has made let us rejoice and be glad in it." Kua tanuia te Ekalesia CICC mua i Adelaide, Australia. The text for the day was Psalm 150 last verse that says "Everything that has breath Praise the Lord, Te au mea ravarai e uti i te ao e akapaapaa ia lehova." On the day the church was planted, God commands everything that has breath to Praise Him, why because, a new birth, a new beginning, for His church has taken root in SA. Hallelujah. Although a few people came just over 15 according to my count excluding the children, that is not the issue here, the church has been planted, and the opportunities for growth is unlimited.

The Opening Service was held at the residence of mama Tereinga Wakelin and partner, for in our attempt to secure a hall for our Opening service was unsuccessful due to time constraint. On Monday we sought out in the surrounding vicinity with the Councils and Churches for Venue for future church service, and have secured interviews with them, a process that the group is following through. We will be advised later of the permanent venue.

Prospects for growth of the Adelaide Church is immense, taking in consideration, that Mama Tereinga is a well known woman in the community, who with her sister Rei runs a multi – cultural Radio program, she has an audience with the Governor General once a year, speaks to the Adelaide Parliament also once a year on behalf on the Cook Islands Community. A massive piece of Australian earth owned by her sister is earmarked as possible sight to build the Church. Truly God has gone ahead of us in preparing our coming almost like John the Baptist the fore runner of Christ. Kia akameitakiia te Atua.

### III Perth (Western Australia)

1. Name – Perth CICC – Cook Islands Community (Christian) Church.
2. Date started – Sunday 22 February 2015
3. Venue – Kardinya Community Centre, Kardinya
4. Caretaker Apiianga – Mr Marky Tangimataiti.
5. Contact Number. +61487315003 (Simon Parima)
6. Attendance 30+

*Perth is the capital and largest city of the Australian state of Western Australia (WA). It is the fourth most populous city in Australia, with an estimated population of 1.97 million (on 30 June 2013) living in Greater Perth. Google/Wikipedia*

I arrived Perth, Wed 18 Feb. A kaikai was arranged for that night, where a number of people came to welcome us in the home of Simon and Itu Parima our host , the brother of the mama Apiianga Vivian Tangimataiti. Some announcements were made on the night in preparation of the opening service on the coming Sunday. The Community Centre of Kardinya was confirmed as the venue for the Perth CICC regular Sunday services.

A good Cook Islands population exists in Perth according to one source, is in the excess of over 2 thousand. But is scattered in the North and South of Perth. A good mix of Mangaians plus other islands lives around Rockingham in the South and the Takitumu people mostly is situated in the North of Perth. Kardinya is sandwiched in between. It would probably take them about an hours drive to come to church. In actuality, had I known about this beforehand, two CICC's would be the better option. One in the North of Perth and one in the South. Nevertheless this can be remedied in the near future.

The opening service on the Sunday was a day of rejoicing and a momentous one for those who attended. Again a historical event, that marked the planting of the CICC in WA. We give honor to God for He alone has orchestrated the fulfillment of this vision. The text for the day was found in Psalm 1.6 “ Te tau maira a lehova I te aereanga o te aronga tuatua tika, The eyes of the Lord is on the righteous...” He has preordained that day, to be the day where the company of the righteous is established in Perth. It is His doing and we look on and marvel.

Again like Adelaide, Perth is a city that is quickly developing, and is projected to be economically the main financial hub for the Australian Federal Government in the future. The future prospects of our CICC again in terms of growth is going to be exponential in the next year or so. A very positive feedback has been seen within the Cook Islands community living there, they have waited so long for this happen, the CICC to take root in the soils of WA. Of course like every good thing there is always that challenge, negativity and fear within the people. Some are doubtful as to be involved with the church or not, although here , they were very much involved in the operations of the church. Moving to Australia, for many of our people was a financial decision, the church is seen by some of our people as an extra financial burden, when in fact it is the key to their financial prosperity. The newly established Apostolic Church in Perth is also having an emotional impact on our people. Establishing our CICC, in WA is the best decision ever. Our people seems to gravitate naturally to our establishment.

### IV Mildura (Victoria)

1. Name of Church - Mildura CICC – Mildura Cook Islands Community ( Christian ) Church.

2. Date started – Sunday 15<sup>th</sup> February 2015
3. Venue - St Andrews Uniting Church, corner of Deakin Avenue and Eleventh St, Mildura VIC 3500
4. Caretaker Apiianga – Nio Teopenga
5. Contact number - +61413005972
6. Attendance - 200+

A detailed report of the Mildura Planting will be presented by the President. I called the Apiianga Nio Teopenga a few times to see how things were with him. And has reported of the positive attitude of the people. While Adelaide and Perth has to come from the ground up, Mildura is different. Mildura have already started their church organization, and Nio Teopenga has come in and fitted smoothly in the movement.

#### **V Brisbane CICC (Queensland)**

I have categorically included Rev Teremoana Uea's church to be part of the above three. I spoke to him by phone from Perth. And have advised that I will include his Church as part of this Church Planting Project.

1. Name – TBC
2. Date started – Sunday 8<sup>th</sup> February 2015
3. Venue – 121 Main Street, Benleigh, QLD
4. Orometua – Rev. Teremoana Uea
5. Contact Number - +61 428654332
6. Attendance – tbc

Although this new church is not physically in Gold Coast now, but in Benleigh Brisbane, the Orometua Rev Teremoana Uea has assured me that they intend to move there in the future, whether it is true or not only time will tell. I cannot precisely predict the future prospects of the church, but I am hoping that it will be healthy and thriving church for us the CICC in the future.

#### **VI Recommendation**

That the Name of the Churches in Australia be changed to "Cook Islands Community Church." Not "Cook Islands Christian Church." Even when in its shortened form is still "CICC" but the rendering is "Cook Islands Community Church." Reason why! The use of the word community instead of Christian has several connotations:

- i) It has an open and an inviting and comfortable feeling.
- ii) Anyone regardless of color/creed/religion is welcomed.
- iii) We are not alienating ourselves from the rest of the community.
- iv) In Adelaide on the opening Sunday, more people from the Catholics, Mormons came, than the Protestants (us). Same in Perth, other faiths came. Maybe it's the way to win back these people from these Cults back to true faith in Christ, and of course back to the CICC.
- v) Formal registrations for these new Churches be organized from this end, not the Australian Council, as they may ruin these new branches.
- vi) There is still room for the CICC to expand in Australia. Areas like Canberra and a few others will be looked into in the near future. There may also be one or two possible new areas to be identified in NZ.

#### **4. Conclusion**

I would like to thank the Executive Council, for giving the green light for this mission to go ahead, we have all accomplished this journey together, it would have been impossible to carry this out without your support and prayers. The Takamoia Board and Faculty for the understanding as the venture was carried out at the beginning of the 2015 School Term without me here in the College. The Students, for their prayers and support, and financial help in pulling this through. The hard work they have shown in my absence is an indication of a true and loyal spirit to serve God faithfully. Kia akameitakiia te Atua.



*Rev. Iana Aitau, Principal Takamoia, Theological College*



## 14. AKAMAARAANGA I TE 80 MATAITI O EBENEZERA

**K**ia akameitakia te mana katoatoa koia tei akatomo ia tatou ki te mataiti ou 2015, te mataiti ta te Ekalesia e tapapa nei no te akamaara anga i te 80 mataiti o te metuavaine, tona are pure ko Ebenezero, i te ra 16 o Titema e tu mai nei. Te oronga atu nei i te reo aroa o te Papa Orometua Rev. Tereora Viniki e Mama Kura Tereora, Tauturu Orometua Papa Rau Nga, te au Elders, Diakono, Tauturu Diakono e te au arataki o te au putuputuanga i roto i te Ekalesia, te au Metua, anau Mapu, anau tamariki e te katoatoa rava o te Ekalesia e pera nga Upoko Ariki Pa ma Kainuku Ariki, Ui Mataiapo, Ui Rangatira, te Mema Paramani, Tamaiva Tuavera e te katoatoa o te oire tangata ki te katoatoa rava e noo ki Rarotonga nei, te au enua i te pae tonga nei, to te pae tokerau, tei noo ki Aotearoa e tae atu ki Autireria no teia mataiti ou 2015. Kia akamamanuia mai te Atua ia tatou tatakitai e pera i to tatou au akakokoroanga tatakitai.

### LAUNCH – EBENEZERA PPROJECT

Kua rave ia te *launch* anga o te EBENEZERA PROJECT i Ngatangia nei i te Aiai Sabati ra 07 o Titema 2014, kua rauka mai tetai \$8,000 i roto i te reira aiai. I teia nei kua akamata te au mema e pera tetai tangata i te tutaki takitai i te nooanga o te Are Pure. Ko te moni te ka pou no te au nooanga o te Are Pure e \$1,000 e tai nooanga poto, e \$2,000 e tai nooanga roaroa. Te akanoonoo katoa nei i tetai au kimikimi anga takake ei tauturu i to tatou akakoroanga. Ko te inangaro koia oki kia rauka tetai kopapa moni i te openga o Aperira kia rauka i te akamata i te maani i te au nooanga, kia papa no te marama Titema.

### TERE KIMI MONI

Ka akaruke atu te Tere Kimi Moni o te Ekalesia no Nutireni e Autireria a te ra 31 o Mati e ka oki mai i te ra 20 o Aperira. Ko te au tangata te ka aru atu i te Tere o te Ekalesia no te kimikimi tauturu no Ebenezero koia oki ko:

Rev Tereora Viniki - Orometua  
Mama Tekura Tereora - Orometua Vaine  
Mauri Toa - Tekeretere o te Ekalesia  
Mrs Tungane Williams - Diakono Vaine  
Mrs Teroro Tapurau Totini - Diakono Vaine

Ko te teretereanga o te Tere;

Tue 31/03. Raro – Auckland (NZ749)  
Arrive Wed 01/04 - 5.05am  
Thu 02/04 Auckland – Wellington (NZ419)  
Depart 1.00pm Arrive 2.00pm  
Mon 06/04 Wellington – Melbourne (NZ855)  
Depart 6.05am Arrive 8.00am  
Wed 08/04 Melbourne – Sydney (VA0841)  
Depart 12.00pm Arrive 1.25pm  
Sun 12/04 Sydney – Brisbane (VA0939)  
Depart 12.00pm Arrive 1.30pm  
Tue 14/04 Brisbane – Cairns (VA0785)  
Depart 1.30pm Arrive 4.00pm  
Thu 16/04 Cairns – Auckland (NZ776)  
Depart 1.50pm Arrive 8.25pm  
Mon 20/04 Auckland – Rarotonga  
Depart 9.45am Arrive 3.35pm



*“Ebenezera,” the present-day church at Ngatangia, was opened in 1935. This is the 4<sup>th</sup> LMS church to be built in the village. Top photo by Tekura Potoru (2012), bottom 2 by the CICCIS during the Rarotonga Gospel Day commemoration of 2012.*

## ITI TANGATA NGATI TANGIIA / TAKITUMU – AOTEAROA E AUTIRERIA

Kia akameitakiia te iti tangata Ngatangia, Takitumu e to tatou iti tangata Kuki Airani o Autireria e Aotearoa ko ratou tei ariki mai i te patianganga a te Ekalesia, e kia riro ratou ei metua ei akanoonoo mai i tetai au ravenga kimikimi tauturu no teia akakoroanga no Ebenezer. Te vai katoa nei ta tatou au Ekalesia tei akaari katoa mai i to ratou inangaro no te tauturu ia Ebenezer, to tatou iti tangata e te au Ekalesia i Cairns e Townsville, Autereria katoatoa e tae mai ki Aotearoa. Meitaki poria, meitaki korereka, meitaki ngao, meitaki ranuinui ko kotou tei inangaro maata kia tupu te akakoroanga.

Teia te au tangata i roto i te au Oire te ka tapae ia e matou e akanoonoo nei i to matou au porokaramu:

Auckland - John Toa, Ruamataiti Puri-Toa, Mona Mato  
Wellington - Charles Kekena, Tea Joseph, Pakura Karati  
Melbourne - George Nicholas  
Sydney - Boy Joseph, Tungane Goodwin-Matapo  
Brisbane - Robert Nicholas, Jane Elisaia, Tia Nga  
Cairns - Rev. David Teaurere  
Townsville - Rev. Pa Taime

Te irinaki nei te Ekalesia e ka riro teia akakoroanga ei akakoroanga manea e te ruperupe no Ebenezer.



Mauri Toa, Tekeretere, Ekalesia Ngatangia

## 15. AKATAPUANGA I TE EKALEZIA FRANKSTON I MELBOURNE

**K**

ia orana te upoko rahi o to tatou akonoanga metua CICC Orometua Ngateitei Rev. Tuaine Ngametua, Tekeretere Maata Nga Mataio e te au angela tapu i runga i te Kumiti Akaere, to kotou au akaperepere, kia orana. Kia orana te au vaeau a iesu Mesia kotou te rave maroiroi nei i tona anoano, Kuki Airani, Aotearoa e Autireria nei, kia akameitaki ia te Atua kua rauka tatou i te aravei i teia tuatau na roto i teia nusi reta humaria, kia orana rahi kia tatou katoatoa. Te akakite maira te tata Salamo e; *“Kia ruperupe te tangata tuatua tika mei te nu tamara ra e ka tupu ia mei te arezi i Lebanona ra.”*

I te ra 22 o Peperuare i te ora 2pm i te tua o te Brightside o Victoria koia oki ko Frankston, kua raveia tetai angaanga korereka, poria, atupaka e te akaieie koia oki i te akararangi anga i to tatou Ekalesia Frankston, kia riro mai aia ei manga tinamou no to tatou akonoanga CICC e pera katoa te taeake Diakono Mr. Tamaroa Joseph tei ariki i te kapikianga a te Atua i te riro anga mai ei Tauturu Orometua no te Ekalesia, kare au e ngaropoina i tona tokorua, Mrs Taa Joseph. Kua akameitaki katoa mai te Atua i teia akakoroanga rahi na roto i te Orometua Ngateitei i te akatapu katoa anga i te taeake Mr Tavana Tapu William e tona tokorua raua tei rauka i te taonga Diakono, kia tauturu mai te Atua i te Ekalesia e teia nga taeake no tokotou maroiroi e te matakua ia lehova kotou te ka apai i teia nga taoanga tapu i teia ra e tae roatu ki te opeanga, oro kotou i ta kotou oroanga ma te apai i ta kotou Satauro i te au ra katoa o to kotou oraanga, kia akameitaki ua mai te Atua ia kotou katoatoa.

Kua raveia teia angaanga rahi i roto i te Ekalesia rahi o te Uniting Church i Frankston, irinaki au e, kotou tei aere mai ki te Uipaanga Maata 2013 i Melbourne, kua kite kotou i teia ngai teia Ekalesia i rave ia'i ta tatou pure i te popongi Ruirua GA13. Kia akameitaki ia Dr. Rev Robert Johnson tei oronga mai ma te tae o tona ngakau te are pure kia raveia teia akakoroanga rahi e tona tauturu e te kumiti o te Ekalesia.

Orometua Ngateitei Rev. Tuaine Ngametua, kia akameitaki ua mai te Atua ia koe e pera katoa to tatou mama e te anau katoa, te kitea ua nei te au angaanga humaria taau e rave nei no te tupuanga i te Evangelia ora a to tatou Atua ra ko iesu Mesia. Kia akameitaki katoa ia to tatou Kumiti Akaere i Takamoa no te ariki anga i ta tatou e umu umuanga e i teia ra kua tupu te reira i te tika a te Atua.

CICCA Executive no taau turu anga i te patianganga a te Ekalesia e pera katoa i te parani i teia ra akaieie ma to tatou Executive i Rarotonga, thank you poria. Kia akameitaki ia te Atua no nga Tavini tei tae mai

mei Nuti Reni, te Orometua Temere Poaru Chairman o te CICC NZ Council e pera te Orometua Joel Taime Tekeretere CICC NZ Council.

Ekalesia Tapu a te Atua, Frankston CICC, ko te ra teia ta te Atua i oronga mai noou e no tatou te akonoanga CICC kia rekareka tatou e kia perepere kavana, kia rekareka uarai tatou i roto i te Atua ra, kia rekareka uarai tatou i teia tei tupu e kia akaoki uarai tatou i te akameitakianga ki to tatou Metua i te ao ra ma te rere ua i te rekareka.

I te tuatau o te akamorianga, kua oronga ia te au angaanga ki te au Tavini o te Atua tei tai mai ki te Brightside o Victoria Frankston (see order of service) e na te Orometua Ngateitei i akatapu i te Ekalesia ou.



*Members of the Ekalesia Frankston, Melbourne, Australia*

### **Commissioning of Ekalesia Frankston: Order of Service**

*“This is the house of the Lord.... Ko te are teia no te Atua”*

- |  |                                    |
|--|------------------------------------|
| 1. Imene Arataki:                                | Ekalesia Noble Park                |
| 2. Imene Akatapu:                                | Ekalesia Reservoir                 |
| 3. Irava Akatapu:                                | Orometua Akatika Nanua             |
| 4. Pure:   | Orometua Akatika Nanua             |
| 5. Imene Apii Sabati:                            | Ekalesia Hampton Park              |
| 6. Pure Tataara:                                 | Ekalesia Reservoir                 |
| 7. Tatau Tuatua – Salamo 1:1–6 (Maori)           | Orometua Tuakeu Daniel             |
| 8. Imene Reo Metua:                              | Ekalesia Clayton                   |
| 9. Tatau Tuatua – Psalm 1:1–6 (English)          | Orometua Fakeau Joseph             |
| 10. Pure Akameitakianga:                         | Orometua Teoho Nikoia              |
| 11. Tuatua Akakite e Koi Atinga:                 | Orometua Charles Pange             |
| 12. Pure Atinga:                                 | Orometua Tau William               |
| 13. Imene Reo Metua:                             | Ekalesia Frankston                 |
| 14. Akatapuanga Ekalesia ou:                     | Orometua Mata Makara               |
| 15. Akatainuanga Tauturu Orometua Tamaroa Joseph | Mr Junior Dean                     |
| 16. Ariki Diakono Ou Tavana Tapu William         | Orometua Sorimata Arama            |
| 17. Akoanga:                                     | Orometua Charles Pange             |
| 18. Imene Apii Sabati:                           | Ekalesia Reservoir                 |
| 19. Pure Openga:                                 | Orometua Ngateitei                 |
| Vesper:  | Ekalesia Frankston                 |
|  | Tauturu Orometua Ou Tamaroa Joseph |

I muri ake i te akamorianga i to tatou Atua e te akatapuanga i te Ekalesia e teia nga taeake, kua raveia te pure ngutuare i roto rai i te are pure e na te Orometua Tangimetua Tangatatutai (Former President CICC) i rave mai i te reira. Kua aere te au taeake e toru anere (300 guests) tei tae mai no teia akakoroanga rahi ki roto i te hall no te tuanga o te kopapa e kua kitea katoa na reo humaria a te Ekalesia ratou tei ta mataora i te katoatoa na roto i te au reo metua e kua mataora te katoatoa i te akarongo.

*Members of the Ekalesia Frankston Youth Group during one of their Teretere Mapu to another Ekalesia in Melbourne recently.*



Karanga nei tetai pae o teia imene a Frankston ei ta openga i teia nusi akaieie; *Tango ia mai au e, tango ia mai au kia kore au e paseke i teia mataiti.* May God continue to bless us now and forever as we all continue to strive together in the name above all names, Jesus. Kia orana e kia manuia.



*Write-up and photos by Rev. Eddie Dean (Secretary, CICC Council)  
Former minister of Ekalesia Frankston  
Currently minister of Ekalesia Oakey, Queensland*

## **16. EVANGELISM EXPLOSION WORKSHOP - AVARUA EKALLESIA**

**K**ua raveia tetai Iriirikapua Tutu Evangelia (Evangelism Explosion Workshop) roto te Ekalesia Avarua mei te Monite ra 16<sup>th</sup> kite Sabati ra 22<sup>nd</sup> o Mati 2015. Ko te akakoroanga maata o teia iriirikapua koia oki te tereni me kare akateateamamao anga tetai uatu tangata no te tutu evangelia. I roto te reo papa – *equipping saints to have confidence in sharing the gospel.* Kua riro te au apii e na te Orometua Richard Harvey no Australia mai e pera katoa koia te President o te Oceania EE Ministry, Anne Bowie - Secretary o te EE Ministry NZ, Chris Torey - EE Volunteer no NZ mai e Papa Orometua Vaka Ngaro. Kua riro katoa a Brother Tangata Vainerere e Bob Williams I te akamaramarama roto to tatou reo maori.

Kua akatuera ia teia Iriirikapua e te Orometua Ngateitei, Papa Orometua Tuaine Ngametua. I roto tana akatuearaanga, kua akateimaa aia tona manako ki runga teia apii ei akamatutu ia tatou no te aere te atoro ngutuare te apai te tuatua tika ki to tatou au taeake e noo nei te ngutuare. *“Kua tae tuatau, ka tu tatou ka aere ka akaoki mai to tatou au taeake kite ngutuare o te Atua”*



*Ko tetai tei o te au Mema tei tomo mai te EE Workshop*



tutaki mai. Kua riro katoa teia tuatau ei akatuera akaou te ngutupa no te tuatau ki mua. Kua oronga katoa ia mai tetai patiangia kia tukuia tetai tangata no te Kuki Airani atu nei ki te Kenndy Training Centre ki Viti no apii e 6 epetoma. Kua akatuera ia te patiangia ki tetai uatu mema tei tomo mai roto teia apii kia tuku mai te ingoa. Ka akamata teia apii a te 27 April 2015.



*Ko Helen Maunga teia e tamou tana Outline e te Puapii Anne Bowie*

Ei akakoukou teia nuti no tatou, te akatuera atu nei te pupu Tutu Evangelia o te Ekalesia Avarua I te ngutupa I tetai uatu tangata tei anoano te tomo mai, kia aere mai. Kua akanooia te au aiai Ruirua 6:00pm ei tuatau Visit, te kave te Karere o te Ora Mutukore kito tatou au taeake.

Me e anoano toou te kimikimi marama, taniuniu mai ia Tangi Tereapii 25494 ext 808 me kare email [tangi.tereapii@cookislands.gov.ck](mailto:tangi.tereapii@cookislands.gov.ck) me kare Papa Orometua Vaka Ngaro phone – 23760, Me kare tetai uatu mema o te Pupu Tutu Evangelia roto te Ekalesia Avarua. Kia Manuia.



*Tangi Tereapii  
Chair for EE Team Avarua CICC*

## **17. NUTI POTOPOTO**



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

### **UIPAANGA MAATA 2015**

Kua tuku iatu na ki roto i te nutileta 54, 55, 56, te tuku akaou iatu nei penei kare tetai pae i kite. Ka raveia te Uipaanga Maata 2015 ki Rarotonga nei mei te Sabati 12 ki te Sabati 19 Tiurai. I roto i te pepa “*Background Information for Participants to the 31<sup>st</sup> General Assembly of the Cook Islands Christian Church*” tei imereia ki te au Ekalesia katoatoa i te Varaire ra 4 o Tiurai e pera te Varaire ra 22 o Aukute, tei roto te au mea katoatoa tei anoano kotou te au Ekalesia i te kite no runga i te akanoonooanga o te uipaanga i mua ake ka leva mai ei to kotou au mata. Tetai uatu kare i kite ana i te reira tataanga e kua anoano koe i tetai copy naau, imere mai iaku ([ciccgs@oyster.net.ck](mailto:ciccgs@oyster.net.ck)) kia tuku iatu tetai naau. E nga imere akamaaraara katoa tetai i tuku iatu i te momua o teia marama Mati, e pera i roto ia Tianuare o teia mataiti.

### **REMITTS KI TE UIPAANGA MAATA**

Mei tei akakite iatu i te au ra i topa, me e remits ta te au Ekalesia, kia pou mai te reira ki Takamoa nei i mua ake i te ra openga o te marama Aperira nei. Tuku tika mai kiaku Tekeretere Maata.

### **POROKARAMU TAIUANGA OROMETUA 2015**

Kua oti e kua imereia ki te au Ekalesia katoatoa i te Varaire ra 28 o Noema 2014, ka tapapa atu ei no te tukuanga ki roto i te Uipaanga Maata e tu mai nei. Kare e uriurianga akaou a te Kumiti Akaaere no runga i te

porokaramu, tei roto ia i te rima o te Uipaanga Maata. Aravei atu i to kotou Orometua, me kore imere mai ki Takamoia nei me kua anoano koe i tetai copy o te akapapaanga.

## RAROTONGA KONITARA EKALEZIA – TURE TUMU E TE AU AKANONOOANGA AKATEREANGA

Kua akaouia teia i te mataiti i topa 2014 e kua arikiia i roto i te uipaanga openga a te Konitara i te marama Titema. Ko teia ireira tona kaveinga no te au ra ki mua e tae uatu ki te tuatau tei anoanoia kia akara akaouia. Tetai uatu konitara i vao ake ia Rarotonga tei anoano i tetai copy ei akarakaraanga na kotou – penei no te akaou i ta kotou e vai ra, me kore no te tata i tetai na kotou – akakite mai kiaku Tekeretere Maata i Takamoia nei kia imere iatu tetai na kotou.

## 18. 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.**



**MIRIAMA TAUARIKI NGA** – Tokorua o Rau Nga te Tauturu Orometua o te Ekalesia Ngatangia, kua takake atu i te Ruirua ra 9 o Titema, e kua tuku iatu ki tona ngai akangaroianga openga i te ngai tamumanga o te kopu tangata i Tupapa i te Maanakai ra 13 no Titema 2014. *Photo from Cook Islands News.*



**TUKURA VIKIRANGI KAMANA**, 28 Me 1921 – 12 Peperuare 2015. E tuakana aia no Margaret Karika Ariki o Rarotonga nei. Mama anau o Tuira, Pepe, John, Puna Teeu, Robin, Tekura e Terry. Kua angai katoa e manganui te tamariki, e au mokopuna rai nana e pera no vao mai i tona ngutuare. Kua raveia tona pureanga openga ki te are pure o te Avarua CICC e kua tuku iatu ki tona ngai akangaroianga openga i Tupapa. I roto ia Me i teia mataiti, kua tae te au mataiti ta te Atua i akameitaki mai iaia ki te 94. *Photo from funeral service hand-out.*

## SHE IS GONE

– By David Harkins

You can shed tears that she is gone  
 Or you can smile because she has lived  
 You can close your eyes and pray that she will come back  
 Or you can open your eyes and see all that she has left  
 Your heart can be empty because you can't see her  
 Or you can be full of the love that you shared  
 You can turn your back on tomorrow and live yesterday  
 Or you can be happy for tomorrow because of yesterday  
 You can remember her and only that she is gone  
 Or you can cherish her memory and let it live on  
 You can cry and close your mind, be empty and turn your back  
 Or you can do what she would want: smile, open your eyes, love  
 and go on.

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

**CDs**



C1



C2



C3

C1: Tutakimoa CICC Youth Choir 1996 (mixture of Sunday School and traditional hymns), \$10.00  
 C2: Sydney CICC Youth Choir, \$5.00  
 C3: Avarua CICC Imene Tuki, \$10.00

**DVDs**



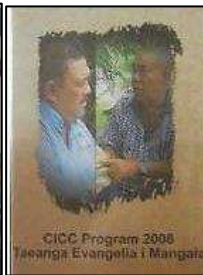
D1



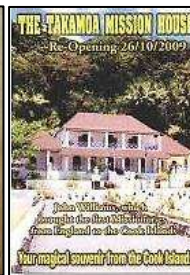
D2



D3



D4



D5



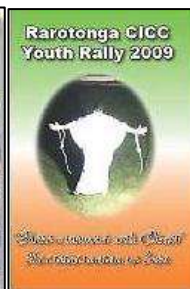
D6



D12



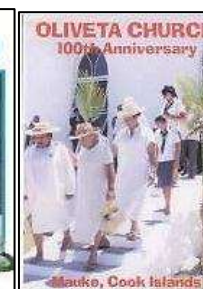
D7



D8



D9



D10



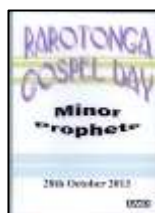
D11



D13



D14



D15



D16



D17



- D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00  
 D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00  
 D3: Gospel Day October 2007, \$20  
 D4: Taeanga te Evangelia ki Mangaia, \$20.00  
 D5: Reopening of the Takamoa Mission House as the CICC main office, 2009, \$20.00  
 D6: Avarua CICC Imene Kiritimiti 2008, \$20.00  
 D7: Takamoa graduation 2009, \$20.00  
 D8: Rarotonga CICC Youth Rally 2009, \$20.00  
 D9: Rarotonga Gospel Day 2009, \$20.00  
 D10: 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, Takamoa, Nov/Dec 2013, \$30.00

## PUBLICATIONS, CERTIFICATES, OTHERS



P1

P2

P3

P4

P5

P6

P10



P7

P8

P9

B1

N1

A1



F1



T1



CE1

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

- P5: Karere 2015, \$7.00  
 P6: CICC Prayer Book (\$10.00, revised 2013 version)  
 P7: Burial registration book, \$45.00  
 P8: Baptisms registration book, \$45.00  
 P9: Ekalesia records book, \$45.00  
 P10: Pure Epetoma 2015, \$5 – if still interested, seeing that the period for this service is over  
 A1: English and Maori versions of the CICC Constitution 2003, \$10.00, currently under review  
 B1: Long service badge, \$12.00  
 N1: CICC newsletter, all issues on the church website, \$5/copy, black-and-white  
 F1: CICC flag, 177cm x 86cm, now back in stock, \$50.00 each.  
 T1: Tia 2015 (annual readings card), \$3.00.  
 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](mailto:maurijtoa@hotmail.com)



Dedication of the renovated "Are Pure Atua," Arutanga CICC, Aitutaki, 2013

*(Photos provided by the CICC President)*

# ANNEXES

- PART 1:** Memory Lane
- PART 2:** Food for Thought
- PART 3:** Personal Reflections
- PART 4:** Scenes from the Churches
- PART 5:** Background to Easter
- PART 6:** Exposition of the Apostels' Creed
- PART 7:** Share Your Photos

# PART 1

## Memory Lane

The following old photos (on the left) come from the collection of Bob Sewell, an expatriate stationed on Rarotonga in the late 1940s/early 1950s. He was kind enough to pass on a set of electronic copies to the Cook Islands News, and by the kind permission of the Editor, Mark Ebrey, I was fortunate to get a set copy for the purpose of this newsletter. So thank you maata to both Bob and Mark. This issue (no.57) of the newsletter is the third to feature the old photos dating from the above time period; the rest will be in the forthcoming issues. On the right are the same places which I took from about the same angles, on 21 September 2014, i.e. 63 years later. N. Mataio/Editor.



Old Rarotonga Hospital looking north. The premise is now being used as the Head Administration Office of the Ministry of Health.



One of 2 streams running on either side of Avarua wharf, this one is on the eastern/Matavera side looking west. On the right of the current photo is the rear of Trader Jack's Restaurant & Bar.



Left: Union Steamship Company of NZ Ltd which at the time handled all sea and airfreight inward and outward cargo. Right: Today, the venue is taken up by Raro Fried Chicken, Trader Jack's nearby, and the Ngakau Toa Paddling Club.



Rarotonga airport looking east. Photos taken from the western end of the airport near the Meteorological Office.



Rarotonga airport terminal then and now.



*Main entrance to the Court House then and now.*



*Western side of Court House then and now.*



*Main entrance to the Avarua CICC then and now.*

*Correction:* in Newsletter 56 p.65 at the bottom, the engine over the reef at Avarua wharf does not belong to the "Tiare Taporo" but to the "Maitai."



**Above:** Atiu church, April 1958 (photo taken and sent in by David Murray of Auckland).

**Below clock-wise from top left:** the same church before renovation in 2010, during the renovation, straight after the renovation, and inside the church during the reopening service after the renovation (photos from Bass Ross, expatriate teacher based on Atiu at the time).





**Above:** Atiu Boys' Brigade and Girl Guides, August 1959 (photos by David Murray)

**Below:** Atiu Boys' Brigade Brass Band, including some Girl Guide and Girls Brigade members who are also part of the band (photos sent in by Pae Tuteru during his visit to the island in 2012. Pae is the BB Cook Is Vice President and is also a BB Trainer and Band Instructor).







**Above:** Oiretumu CICC, Mauke, July 1959 (photos by David Murray)

**Below:** Same church in 2010 (photos by Tai Tura of Mauke, and N. Mataio from Rarotonga during a visit to the island. The church is well known for its 2 distinct decorations of the inside; one half is done by Areora, the other half by Ngatiarua, both sub-districts of the village of Oiretumu, one of 2 villages on the island, the other one being Kimiangatau, located on the foreshore side of the island).



## PART 2

### Food for Thought

*This section contains 2 writings from here and there which I believe is good to know stuff, educational material to some, thought-provoking to others, a reminder for the already-informed, perhaps inspiring to a few. Kua manako au i te apai mai i teia au tataanga i raro nei ei tavarenga ia kotou ka tatau. Me e au apianga tetai i roto, ko te reira ia. Editor.*

#### 1: DETROIT MAN WALKS 21 MILES A DAY TO WORK

##### And you thought your commute was tough

*By Dylan Stableford Yahoo News, February 2015*

The story of a Detroit man who has been walking 21 miles a day to get to and from work for over a decade inspired a Michigan college student to launch an online campaign to buy him a car. Thanks to the generosity of strangers, the campaign has raised more than \$60,000 in a day.

Since buses don't cover the entire 23-mile route, 56-year-old James Robertson spends nearly all of his free time during the week commuting to his \$10.55 an hour factory job in Rochester Hills. According to the Detroit Free Press, which published a front-page story about him Sunday, Robertson begins his trek at 8 a.m. to catch buses that take him to a Troy, Mich., mall before he walks 7 miles to Schain Mold & Engineering, where he begins his 2 p.m. to 10 p.m. shift. And according to his boss, Robertson has a perfect attendance record.

"I set our attendance standard by this man," Todd Wilson, plant manager at Schain Mold & Engineering, told the paper. "I say, if this man can get here, walking all those miles through snow and rain, well I'll tell you, I have people in Pontiac 10 minutes away and they say they can't get here — bull!"

Robertson has been making the same four-hour commute to the plant since 2005, when his car — a 1988 Honda Accord — quit on him. Robertson didn't replace it, he says, because "he hasn't had a chance to save for it." "I keep a rhythm in my head," Robertson said of his near-marathon daily slog. (He also stays caffeinated "by downing 2-liter bottles of Mountain Dew and cans of Coke.")

His commute home takes even longer. Leaving work after 10 p.m., Robertson walks the 7 miles back to the mall, where he catches the last bus of the day, just before 1 a.m., taking it as far as it goes: the State Fairgrounds on Woodward, just south of 8 Mile. From there, he walks roughly 5 miles back to home through what he describes as a dangerous section of town.

"I have to go through Highland Park, and you never know what you're going to run into," Robertson says. "It's pretty dangerous. Really, it is, from 8 Mile on down. They're not the type of people you want to run into. But I've never had any trouble." (According to Wilson, Robertson got mugged once but doesn't like to talk about it.) By the time he gets home, at 4 a.m., it's almost time to do it again. Robertson rarely accepts rides, though a banker who befriended Robertson while stopped in traffic has given him dozens this winter, the Free Press said. The story inspired Evan Leedy, a 19-year-old computer science major at Wayne State University, to set up the campaign on the crowdfunding website GoFundMe with a goal of raising \$5,000. Within an hour, more than \$2,000 was raised, Leedy told the paper. Through Monday afternoon, the campaign had raised \$62,444 via nearly 2,000 donations.

According to Leedy, all the money raised will be set aside for Robertson's car, insurance, gas and maintenance. Meanwhile, a local car dealership has offered to give Robertson a free car. "He gets to choose," Angela Osborne, customer service specialist at Rodgers Chevrolet in Woodhaven, Mich., said. "We were just impressed with his determination."

## 2: MORE WARNINGS ON SMOKING

### 'A wake-up call': Smoking to kill 1.8 million Australians, or two-thirds of smokers 45 and up, study finds



Amy Corderoy, Health Editor, Sydney Morning Herald, February 25, 2015

"Some kind of click": Steve Taylor, 23, recently gave up smoking. Photo: James Brickwood

How far away from 45 are you? If you are a smoker, the answer to that question could mean the difference between life and death.

A study of hundreds of thousands of people in NSW has for the first time definitively answered the question of just how much damage smoking is doing to our health, with the data revealing it is likely to kill two-thirds of regular smokers - even higher than previously thought. That means 1.8 million Australian smokers are currently living with an axe over their head.



The study has led public health experts to call for urgent re-investment in Australia's anti-smoking programs, and a ban on all tobacco company lobbying and PR. But there is light at the end of the tunnel for smokers - it appears that as long as they quit before they turn 45 they have a good chance of recovering from much of the damage tobacco is doing to their bodies.

Steve Taylor quit four months ago - 10 years after starting smoking at the age of 13. The carpenter-builder was otherwise fit and healthy, and said he had never worried about the risk of dying. But seeing a friend compete in an Iron Man competition came as a "wake-up call". "In terms of my lung capacity and energy levels, it was not as if I would need to recover if I walked up stairs, but I would need to be catching my breath," he said. He has not touched a cigarette since that day. "I think there has to be some kind of click, to allow yourself to change and break the habit and break the cycle," he said. "It might just be taking on board little snippets of warnings, or just listening to your own body".

Study leader Emily Banks said the risk of smoking had increased as we saw the effects over long periods - with many people in the study smoking for decades. "In a smoking epidemic, the risk evolves all the time. In the 1960s, when people started smoking later, they used to say it was like rolling a dice, and there was a one in six chance you would die from it. "In the '80s and '90s it was like flipping a coin. What we are seeing is, we



are now only fully realising the impact of smoking," she said. "The people who smoke now have started at a much younger age and have smoked for many decades." The study, published in the journal *BMC Medicine*, found people who smoked an average of 10 cigarettes a day were more than twice as likely as non-smokers to die prematurely, and the heavier the smoker,



the greater the risk of death.

Even those who only smoke five cigarettes a day had a 70 per cent increased chance of dying. "Even people who would consider themselves to be light smokers are running a large risk," said Professor Banks, a researcher at the Australian National University and the 45 and Up scientific director. She said quitting at any



age provided huge health benefits, and the earlier a person did it the better if they wanted to protect themselves against smoking-related illnesses, which could emerge in any one at any time. But the research also found on average there were huge benefits to quitting before the age of 45. "For people who quit by the age of 45, and that means before 45, their risks are similar to someone who has never smoked," she said.



Australian Council on Smoking and Health president Mike Daube said the results were a wake-up call. "If anything else caused that death toll, it would be seen as a national catastrophe. Australia is a global leader, but 1.8 million deaths – 7.5 per cent of the Australian population – demands a different level of action," he said. "We know there's still lobbying going on, we know there is PR going on, and we know there are still political donations, and we should just end that."

And Public Health Association Michael Moore said the sheer often slow and painful deaths importance of further cutting are low by global standards. our single most preventable kills even more smokers than emphasises the risks of even



of Australia chief executive number of people likely to face from smoking underlined the Australia's smoking rates, which "This confirms that smoking is still cause of death and disease – and we had thought," he said. "It also light smoking."



*Note: except for the photo of Steve at the top of the article and the writer herself, the rest of the images are duplicates from Google. The article is included in this newsletter as a deterrent for the many members in the CICC – including ministers – who smoke, some up to 2 packets a day. .*

## PART 3

### Personal Reflections

#### “KUA AKAKITE ATU AU KIA KOE”

Ko teia tuatua, e mea matauia i te taikuia i te au ngai katoatoa; i roto i te ngutuare, i te au ngai tangata, are pure, are paramani, runga i te pairere e te pai, te au ngai tamataora, e te vai atura. Eaa tika'i tona aiteanga, e aapianga ainei tetai i roto iaia? Ko to tatou tumu tapura ia no teia taime.

#### Aiteanga

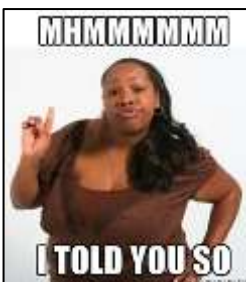
E reo Rarotonga teia taku i marama. Naringa oki e, e reo Manihiki, ka na ko ireira te tangianganga e, “*kua kauta atu au kia koe i te vananga nei,*” me kore Mangaia, “*kua tara atu au ia koe,*” Mangarongaro, “*kua akaisi atu au kia koe,*” Nga-Pu-Toru, “*kua araara atu au kia koe,*” e te vai atura te au akatangianganga i roto i te au reo tuketuke i roto i to tatou nei basileia. E me akara atu tatou ki vao ake i to tatou basileia Kuki Airani, ka tuatua te Varani e, “*Je vous l'avais dit,*” teia ta te Paniora, “*Te lo dije,*” ta te Tiapani ka na ko e, “*Watashi wa sō anata ni itta,*” ta te Amoa, “*Na ou fai atu ia te oe,*” e te vai atura te au reo tukeke o te au basileia i vao mai ia tatou. Aiteite ua to ratou akamaramaanga, “*I told you so*” i te reo Papaa, te reo ta tatou e akariro ana i tetai au atianga e, ko to tatou ia reo tupuna. *Eaa ia ting!* i nga te Aitutaki e, apopo atuna kua bye bye to tatou reo tika'i.



“*Kua akakite atu au kia koe,*” aiteite meitaki tona urianga e to te “*Kua karanga atu au kia koe.*” E taangaanga ia ana oki teia tuatua ei ravenga i te akapapu ki to taua au taeake, ta taua anau, te kopu tangata, e te vai atura, e kua tano ta taua i akakite kia ratou i mua na. Mei teia oki te tu, akakite koe e ka na konei te mataara kia aere, kare ra i akarongoia mai, e oti tai'i te aerenga i muri mai, oki ireira te manako ki muri i te na ko anga e “*naringa rai tatou i akarongo ki ta mea i akakite mai.*” Kua tureti ra oki, “*tureti mai au e*” i na te kapiki rutu pau e, karanga mai reira te tangata nona te manako e, “*kua akakite atu au kia kotou, kare rai kotou e akarongo mai, i na e kai ra ta kotou.*” I te mea oki e kare e rauka ia tatou i te akaoki i te ora ki muri no te arikianga i tana i tamanako mai i mua na, kare ireira e ravenga, ka vao i te reira tai'i ki tona ngai, e ka aere uatu rai te pa'i Tiare Taporo ki mua.

#### E tuatua meitaki e te puapinga

E tuatua meitaki ua te “*kua akakite atu au kia koe,*” ka riro oki i te paruru i tetai kia kore e topa ki roto i te mataara o te kino me kore tarevake. E akatangia ana oki teia tuatua e ratou tei papu meitaki ia ratou e ko te reira rai te tikaanga openga. Mei te metua e ako ma te papa i tana tamariki no te taringa-turi, kua papu oki iaia e me aere te tamariki pai tai i te tuatau anu, ka o ia e te anu, rokoia mai ei e te maki, angaanga maata atu ireira na nga metua i te utuutuanga i te tamariki maki i te ngutuare e pera me ka apainaia ki te taote. Kua kite oki te metua e kare te pai tai i te tuatau anu i te mea meitaki, no te mea kua na reira maina oki aia, “*been there done that*” i te reo papaa, no reira oki aia i akakite ei ki te tamariki e auraka e aere pai tai i te tuatau anu.



Maara iaku i te mataiti 1992, e taeake teia tei tukuia mai e te FAO (Food & Agriculture Organisation of the United Nations), ko Dr. Sayed Saifullah, e tangata tona enua anau ko Bangladesh i te pae mai ia Initia (India), kua roa ra tona nooanga ki Rome i Italia, e pera ia France, kua tukuia mai e te FAO kia angaanga kapiti maua i roto i te Planning Division o te Ministry of Agriculture no tetai nga mataiti e 2, tei Tupapa rai te opati o te Agriculture i te reira tuatau, tei te ngai e tei reira te Ministry of Internal Affairs i teia tuatau. I na, ko teia taeake e Economist aia, e taote (PhD) i roto i teia tuanga angaanga – kare i te taote rapakau maki. E kite marama tona i roto i te akara matatio anga i te turanga puapinga o te basileia, tuanga pitiniti, moni akapouanga e pera te



moni e rauka maina, tuku apinga oko ki vao ake i te basileia e pera te tari apinga mai (export/import). Kua apai mai rai teia taeake i tona family, e tokorua Varani tona e ta raua nga tamariki te aere apii college ara rai.

I na, ia maua i angaanga kapiti, e oti tata kapiti atu ei maua i tetai puka tei akaupokoia e, “Agriculture in the Cook Islands: New Directions,” teia tana kiaku i tetai ra, “Nga, I’m telling you, your country is heading into deep trouble if it doesn’t do something straightaway, its spending money that it doesn’t have and that kind of situation is not sustainable, it is going to backfire sooner or later and the country will lose out big time!” Teia oki tona urianga ki te reo Maori, “E Nga te akakite atu nei au kia koe, te aere atura toou basileia ka o ki roto i tetai manamanata me kare e akatanotanoanga e raveia i teia taime, te akapou nei oki te kavamani i te moni kare i roto i tona pute, e ko te reira akatereanga kare e roa te tuatau, ka oki mai ka kakati.” Kua ui atu au kiaia e eaa te turu i teia totouanga nana? *How do you justify this prediction*, i naku atu ei kiaia? Kua pau mai aia e ko te reira ta te au numero e akaari maira kiaia, te au numero o te akapouanga moni a te kavamani, tana moni e rauka maira, te turanga o te export/import kare e balance ana, te turanga o te kaiou a te basileia, e te vai atura te au tataanga i runga i te paruru i nana mai ei. Kua ok atu teia taeake ki Italia i te openga o te mataiti 1993.



E toru mataiti i muri mai, 1996, kua rokoia te basilleia e tetai aka manamanata, kua kaiou te basileia e kua akarukeia tetai numero maata o te aronga angaanga a te kavamani, vaiata ki te ½ o te aronga angaanga kua akanooia mei runga i ta ratou ngai angaanga, tena kua maata tei akaruke mai i to tatou basileia. I te reira tuatau kua akairi iatu au ki runga i te taoanga Upoko o te Tipatimani Tanu, riro atura e ko au tetai o te au upoko tipatimani tei akanoo i te aronga angaanga; to te Tipatimani Tanu ua, e 150 aku i akaruke ma te mamae oototo o te ngakau i te mea oki e, e au taeake/tuaine ratou noku – piranga taeake, pirianga kopu tangata, pirianga i roto i te Evangelia. Kare atu ra oki e ravenga, kua tukua mai te budget a te au tipatimani katoatoa tei tipupuia ki raro rava, e ko te reira ta matou ka taangaanga, kare e rauka kia tapu ua mai rai i te maataanga o te aronga angaanga. I na i teia i tupu, maara rava mai iaku te tuatua a toku taeke a Sayed kiaku e ka tupu tetai manamanata maate ki te basileia, “kua akakite atu au kia koe,” to tatou tupu tapura.

### E tuatua ka rauka i te taviri i tetai taime

I te mea e kare e rauka ia tatou tangata i te akara ki roto i te poro areare (crystal ball) e kitea atu ei eaa ka tupu apopo, e riro ana ireira te tangata i tetai au atianga i te tamanako e ko te reira te mea ka tupu, ma te kore roa e papuanga iaia e me ko te reira rai te turanga. Tera uara, tamanako ua te tangata e ka tupu tera, e ka tupu tera. Kia tana i tamanako ei, rere uatu ireira aia i te tuatua anga e, “kua akakite atu au kia koe.” I roto oki i te reo papa, e *chance event* te aiteanga o te reira au mea, koia oki kua manuia uatu tei tamanakoia e tatou e ko te reira rai te ka tupu, kare i aite ki ta Sayed akara matatioanga i mua ake ka tupu ei. Naringa oki kare i tupu, i na a te vakare ua ireira tatou e to tatou upoko i te piko anga ki raro. Tetai akaraanga, kare ua nei oki tatou i tuatua ana e “kua akakite atu au kia koe,” i na tupu tetai akakoroanga, e tatou rai i te tauru atu anga ia tatou ki roto, mei te mea atura e no tatou te teata. E te vai atura tetai au tavirianga tuatua te ka o mai a “kua akakite atu au kia koe” ki roto.



### Ka tapu marie i ta te Bibilia



E maata uatu rai te au akakiteanga i roto i te Bibilia, e au akamatakiteanga e auraka kia pera, e me pera ko tera te au mea ka tupu, kare rai te tangata i akarongo; te vai diluvi, te au akamorianga atua idolo tei raveia e te tangata, te kauraro-koreanga o Iseraela ki te reo o te Atua na roto ia Mose, e te vai atura te au akaraanga tei taopenga mai ei mamae me kore mate no te tangata no tei kore i akarongoia te reo o te Atua. Ka tuatua tatou e,



kua tau mari ta te Atua i akakite kia ratou i mua na, na roto i tona au tavini, “kua akakite takere oki aia kia ratou e auraka tera, rave i tera, kopae i tera, akatupu i tera, e te vai atura,” e te akakite ua mai nei rai aia kia tatou i teia tuatau i te au ra katoatoa i tana parani no tatou. Eaa ireira ta tatou ka rave, e eaa te tutaki? “E ko tei tapu marie e tae uatu ki te openga, koia te ka ora,” Amene.

Tataia e Nga Mataio; no runga mai te au tutu i te internet/Google images

## “E REO NOKU KA NGARO”

### Akatomoanga

I mua ake te Evangelia ka tae mai ei, kare e akapapaanga no to tatou reo i tataia – taku i marama. I na kua riro ireira e na te au Orometua Papaa tei tonokia mai e te London Missionary Society i tata i to tatou reo kia riro mai ei ngakauparauanga na to tatou ui tupuna e tae mai kia tatou i teia ra. I roto ra i te 190 tuma mataiti i to tatou reo tata, kua rauka mai tetai au kupu tuatua ou (mei te *motoka* mei roto mai i te *motor car*), e kua ngaro atu tetai au tuatua no te mea kare e tuatua putuputu akaouia ana (mei te **raumatangi** – akaeaanga matangi ka akarongoia).

I roto ireira i teia tataanga, ka maani au e ko au tetai tangata ka kite i te tuatua i te reira au tuatua kua ngaro me kore kare e tuatua putuputu akaouia ana i teia tuatau. Noatu e, e tua maani ua teia naku kia rauka te reira au kupu tuatua (words) i te taikuia, te tupu nei ra te vaerua o teia aerenga tua i roto i te Kuki Airani i teia tuatau, i Rarotonga nei tika'i taku e kite mata ana i roto i tetai maataanga uipaanga kopu tangata taku e piri ana me kore taku e akatere (chair) ana. Te au kupu tuatua taku i anoano i te akaara akaou mai, ka **takeretere (bold)** au i te reira, mei teia rai. Ko kotou ra te akava i te akaraanga mai e me te mako nei teia ngai angaanga. Me kare e tano reka ana, eaa oki te manamanata, ko te mea maata kua timataia i te akaara akaouia mai.

### Uipaanga kopu tangata

Kua kapikiia tetai uipaanga kopu tangata, kua tae mai tei tae mai, e kua akamarama a Tioni, te tangata nana i kapiki i te uipaanga, i te tumuanga o te uipaanga. Kia oti te akamaramaanga, teia ta te tiemani uipaanga i ui ki te kopu tangata, *“irinaki au e kua **vataavata** kotou i te akarongoanga ia Tioni i te akamaramaanga e, eaa kotou i anoanoia'i kia tae mai ki teia uipaanga?”* Kare okotai i komakoma mai, kua **uruurunga** ma te **akataupeupe** ra te mata kia akara iatu. Tetai pae kua **tioma**, mei te mea atura e kare ratou e inangaro kia akara e kia kite iatu e kare ratou i marama meitaki, penei kare rai i rava te akamaramaanga. Teia ireira ta te tiemani kia Tioni, *“E Tioni, i te akaraanga kare paa tetai pae i marama i te akakoroanga o te uipaanga, naringa oki i marama, kua tuatua mai e, Aaaaee!”* No reira penei kia **tipaopao** koe i te akamarama akaouanga, ei reira paa e mako ei.

### Patianga enua turanga are

I na, kua na mua akaou a Tioni i te akamarama i te akakoroanga o te uipaanga, e patianga enua patu are nona. I teia taime kua **tiro tiro** te kopu tangata kia Tioni, no te mea kua kite meitaki ratou e kare a Tioni e akamarama akaou mai no te toru o te taime. *“Kua marama kotou i teia taime?”* i na te tiemani ei; *“Aaaaee, ko teia tika'i te tikaanga,”* i na tetai pae mai ei. *“I na, orongaia mai ra to kotou manako ki runga i te patianga a Tioni,”* i na te tiemani ei.

Teia ta te vaa tuatua mua, *“E Tioni, te **etieti** nei toku ngakau i teia patianga naau, kua kite koe e kua oronga takereia teia potonga enua no toku tungane no Pita, eaa koe i **titau** mai ei i teia ngai, kore koe e akara atu i tetai ngai ke? E tamaiti **moekau** oki toku tungane na toku nga metua, e kua akakoro raua i teia enua nona. Kua kite koe e kua **atoeia** teia enua e to tatou ai metua, i ko kotou, i konei matou. Kare oki tatou e tei roto i te oraanga **pouri tangotango**, e kore'i tatou i kite i tei oti i te akanooia! No reira, akakoromaki mai koe e Tioni, e patoiana pakari taku i taau patianga.”* Kua na ko atu te tiemani, *“Meitaki e mama no toou manako, me e vaa tuatua akaou tetai?”*

Kua tu atu te rua o te vaa tuatua e kua na ko atu, *“E Tioni, auraka toou ngakau kia **akangoengoea**, auraka oki e **ngarangara** no te tuatua a te vaa tuatua i na mua atu, ko tona manako ia, te vai nei to matou to te toenga o te au atu enua manako. Teia toku manako, te ariki nei au i te patianga. Maramarama ua te ture a te Papaa tei arikiia e tatou Maori, i te na ko anga mai e, pati te ngauru mataiti kare e are i tu, ka oki mai te enua ki te kopu tangata. Kua ra'i ta tatou anau i teia tuatau e te inangaro enua nei no te patu are.”* Kua na ko akaou atura te tiemani, *“Meitaki e te taeake no toou manako, me e vaa tuatua akaou tetai?”*

Kua tu atu te toru o te vaa tuatua ma te na ko anga e, *“Teia ta te Bibilia i apii mai, ei **au nuingangare** to tatou nooanga, auraka tatou kia **veku** ma te **tiparu** ia tatou uorai – auraka ravaia i na Paulo ei. Kia umuumu ra tatou i te au, te au ta to tatou Atu i apii mai e kia pera to tatou nooanga, kare oki tatou i te kopu*

tangata **meamea'au**, tau mari ei te tuatua tika i te na ko anga mai e, ei au taku e o atu ia kotou. Ko teia patiangā, te akaaroa e te ariki nei au. Kua pati te 20 mataiti i teia ngai i te vai ua anga, kare takiri e angaanga i raveia ana ki runga, kare i tamaia, kare e rakau i tanumia ki runga, kare e akairo e te inangaroia nei rai e te tangata tei orongaia nona ara atu i te 20 mataiti i teia taime. Teiea aia i teia ra; tei Nutireni? Autireria? No reira te ariki nei au ma te kore roa e akava ngakau i roto iaku, no te tumuanga taku i tatara atu i mua na." Tiemani o te uipaanga: "Meitaki. Te vai nei rai te maataanga o te kopu tangata kare i tuatua mai ake, te oronga iatu nei te tuatau no kotou. Tuku mai i te manako."

Vaa tuatua numero 4: "I toku meangiti anga, me e 4 paa oku mataiti, ko matou tetai i kangakanga ana ki runga i teia ngai, kua tanu katoa ana matou, .....". Mei tetai 4 meneti i muri mai i to te vaa tuatua akaarianga i tona manako, kua na ko atu tetai atu enua, "E te tiemani, kare takiri e **nomena** i roto i te tuatua a teia metua tane, akanoo koe iaia ki raro me kare ona manako, te aere atura te ra ka opu, auraka aia kia **kotipu** i teia uipaanga!" Tiemani ki te vaa tuatua: "No te aa, e te taeake, akaoki mai i te manako ki runga i te akakoroanga o te uipaanga, te **korotakanimo** ma te **kikakika** ua ana taau tuatua, akonei i te tuatau katikati ka akapou ei koe i taau tua noou ki tetai uatu tei inangaro i te akarongo." Vaa tuatua numero 4: "No te aa, akakoromaki mai no tei aere ke taku tuatua, te ariki nei au i te patiangā. Kua oti te teata o nanai, e teata ou teia, ka aere ki mua." Tiemani: "Ka akaperā tika'i, kare atu e vaa tuatua ke?"

Vaa tuatua numero 5: "Koa'i ta tatou ka **akameremere** i teia tuatau; ko ratou tei orongaia te enua e kare i taangaanga, me ko ta tatou anau i teia tuatau e umuume nei kia kake ki runga i te enua? Kua pou te maataanga i to tatou iti tangata i te aere ki te au enua mamao, te pou nei to tatou enua i te okonaia e te Papaa, ka akapeea tatou, ka noo ua me ka tauturu i ta tatou anau? E te tiemani, kare atu e manako ke, marira ko te turu ketaketa i te patiangā. E Tioni, te ariki atu nei au i taau patiangā no te patu i tetai are noou; inara me oko koe i teia enua ma te kore takiri oou manako patu are, te pikikaa mai nei ireira koe ia matou, e **kanaete** i roto i to tatou reo tupuna, e ka oki mai au ka tiki i teia enua ka akaoki mai ki roto i te kopu tangata, te rongo maira tooo nga pukai taringa?" "Aaaeee" i na Tioni ei ki te vaa tuatua e ki te kopu tangata. "Meitaki, tapu ki reira, auraka koe e **tinainai**, arauka e **kamakura**, kia **kama'atu** ra."

### Akaotianga o te uipaanga

Tiemani: "I te akaraanga, te maata nei te manako turu i te patiangā, okotai rai manako patoi. Ei ravenga kia kore ta tatou uipaanga e roa, no te mea toku irinakianga e au akakoroanga keke atu to tatou i muri ake, kua **ato'u** katoa oki a vao, no reira ka inangaro au i te tuku atu i te tumu manako ki te vouti. Kotou tei ariki i te patiangā, tuatua mai e, Aaaeee." Kua aaaa te maataanga. "Tei patoi?" Okotai rai i patoi, koia oki te mama tei tuatua mua. "I na e te kopu tangata, kua tikaia te patiangā e te maataanga, meitaki maata no ta kotou tika i oronga mai. I teia atiangā, te oronga nei au i te tuatau kia Tioni me e manako openga tona."

Tioni: Te oronga atu nei au i taku akameitakianga maata kia kotou e toku kopu tangata, no te tikaanga manea ta kotou i oronga mai kia kake au ki runga i te enua, kia akatu i tetai kapakapa are ei ngai akangaroiana noku, no toku tokorua e ta maua nga tamariki. No te aa, te akarongo atura au i te reo akamaroiroi o te metua tane i nakonei, ka taangaanga i te enua no te akakoroanga i patii'i. Ka rave au i te reira e ka akamaroiroi no te tuatau ki mua, kua **onioni** oki au i ta kotou au tuatua katoatoa, kare te reira e ngaropina iaku. Ki te metua vaine tei kore i ariki i taku patiangā, akakoromaki, auraka teia kia riro i te **ve'e** e te akatakake ia tatou kopu tangata. Ei te Atua tatou i te tuatua anga i tona aroa ua, Amene.

Tiemani: "I na, kua akaea rai ta tatou uipaanga i teiane. Te pati iatu nei tetai i roto i te kopu tangata kia akaoti mai ia tatou na roto i te pure, ma te akameitaki katoa atu i ta tatou katikati." Kua raveia mai te pure akaoti i te uipaanga e tetai o te kopu tangata, pure katikati, kua kai e kua pukapuka te au taeake ma te au tuaine, e kua oki atu i te ngutuare, penei ma te ekoko tetai pae i roto ia ratou uarai e, me ka tae te angaanga a Tioni ki te openga, me kua **makemake** tana patiangā i te oronga anga mai, me ka aite mai ki tetai pae tei rauka te enua, kare ra e angaanga i raveia ki runga, e **tarutaru** oki to roto i te enua. Tetai pae kua oki kua akamanako i te maata o te enua i Rarotonga nei tika'i e peke nei i te au pangika no te mea kare e peke te tutaki i te moni tarau, penei kare i kite i te angaanga **kipapuka**, no reira i tai'i ei i te pangika. Kua koumuumu tetai pae ki roto ia ratou uarai e, "Aue taue, auraka uake to Tioni enua e aite mei teia te tu, e ravenga e te pangika, eaa ia tu oraanga e kare e ngutuare! Kia maroiroi aia i te tutakianga i te pangika. Ko te mea maata, auraka e akatu i tetai castle, e akatu ra i tetai are te ka rauka i te tutaki e peke tariki."

Tataia e Nga Mataio. Main reference used: **Cook Islands Maori Dictionary**, 1995, by Jasper Buse with Raututi Taringa, edited by Bruce Biggs and Rangī Moekaa, printed by ANU Printing Service, Canberra, Australia.



# PART 4

## Scenes from the Churches

CICC ASSEMBLY, AITUTAKI, OCTOBER 2011

*(Photos from the collections of Mamatira Patia, Henry Ford and Nga Mataio)*



## GOD'S PEOPLE IN THE PACIFIC – 1960s AND LATER

*(Photos by Papa John Doom of the Etaretia Porotetani Maohi of Tahiti – he's the one with the sunglass in the boat below)*



# GOD'S PEOPLE IN THE PACIFIC – FROM THE 2000s

*(Photos by Papa John Doom of the Etaretia Porotetani Maohi of Tahiti)*



## PART 5

### Background to Easter

As we approach Easter, it would be useful, perhaps educational, to take a few minutes to add to our knowledge base about this annual event which is celebrated by a great mass of people – Christians and non-Christians – around the world. For some, the background depicted below may not be new, it may be a refreshing of their memories. For others no doubt, it is perhaps new and interesting material to add to the little bit that they know about event. The information has been extracted from **Wikipedia, the free encyclopedia**. Happy reading. - CICCGS



**Easter** (Old English usually *Ēastrun*, *-on*, or *-an*; also *Ēastru*, *-o*; and *Ēostre*), also called **Pasch** (derived, through Latin: *Pascha* and Greek Πάσχα *Paskha*, from Aramaic: כּוּסָא, cognate to Hebrew: פֶּסַח *Pesah*), or **Resurrection Sunday**, is a festival and holiday celebrating the resurrection of Jesus Christ from the dead, described in the New Testament as having occurred three days after his crucifixion by Romans at Calvary c. 30 AD. It is the culmination of the Passion of Christ, preceded by Lent (or Great Lent), a forty-day period of fasting, prayer, and penance.

*16th-century Spanish depiction of Christ's resurrection*

The week before Easter is called Holy Week, and it contains the days of the Easter Triduum, including Maundy Thursday (also known as Holy Thursday), commemorating the Last Supper and its preceding foot washing, as well as Good Friday, commemorating the crucifixion and death of Jesus. In western Christianity, Eastertide, the Easter Season, begins on Easter Sunday and lasts seven weeks, ending with the coming of the fiftieth day, Pentecost Sunday. In Orthodoxy, the season of Pascha begins on Pascha and ends with the coming of the fortieth day, the Feast of the Ascension.

Easter is a moveable feast, meaning it is not fixed in relation to the civil calendar. The First Council of Nicaea (325) established the date of Easter as the first Sunday after the Paschal Full Moon, the full moon that occurs on or soonest after 21 March (taken to be the date of the equinox). Ecclesiastically, the equinox is thus reckoned to be on 21 March (although the astronomical equinox occurs on 20 March in most years), and the "Full Moon" is not necessarily on the astronomically correct date. The date of Easter therefore varies from 22 March to 25 April inclusive. Eastern Christianity bases its calculations on the Julian calendar, whose 21 March corresponds, during the 21st century, to 3 April in the Gregorian calendar, and in which therefore the celebration of Easter varies between 4 April and 8 May.

Easter is linked to the Jewish Passover by much of its symbolism, as well as by its position in the calendar. In many languages, the words for "Easter" and "Passover" are identical or very similar.<sup>[14]</sup> Easter customs vary across the Christian world, and include sunrise services, exclaiming the Paschal greeting, clipping the church, and decorating Easter eggs, a symbol of the empty tomb. The Easter lily, a symbol of the resurrection, traditionally decorates the chancel area of churches on this day and for the rest of Eastertide. Additional customs that have become associated with Easter and are observed by both Christians and some non-Christians include egg hunting, the Easter Bunny, and Easter parades. There are also various traditional Easter foods that vary regionally.

#### Etymology

The modern English term *Easter*, cognate with modern German *Ostern*, developed from an Old English word that usually appears in the form *Ēastrun*, *-on*, or *-an*; but also as *Ēastru*, *-o*; and *Ēastre* or *Ēostre*. The most widely accepted theory of the origin of the term is that it is derived from the name of a goddess mentioned by the 7th to 8th-century English monk Bede, who wrote that *Ēosturmōnath* (Old English 'Month of Ēostre', translated in Bede's time as "Paschal month") was an English month, corresponding to April, which he says

"was once called after a goddess of theirs named Ēostre, in whose honour feasts were celebrated in that month".

In Greek and Latin, the Christian celebration was and is called Πάσχα, *Pascha*, a word derived from Aramaic כּחֶס, cognate to Hebrew כּחֶס (Pesach). The word originally denoted the Jewish festival, known in English as Passover, commemorating the story of the Exodus. Already in the 50s of the 1st century, Paul, writing from Ephesus to the Christians in Corinth, applied the term to Christ, and it is unlikely that the Ephesian and Corinthian Christians were the first to hear Exodus 12 interpreted as speaking about the death of Jesus, not just about the Jewish Passover ritual. In most of the non-English speaking world, the feast is known by names derived from Greek and Latin *Pascha*.

### Theological significance

The New Testament states that the resurrection of Jesus, which Easter celebrates, is a foundation of the Christian faith. The resurrection established Jesus as the powerful Son of God and is cited as proof that God will judge the world in righteousness. God has given Christians "a new birth into a living hope through the resurrection of Jesus Christ from the dead". Christians, through faith in the working of God are spiritually resurrected with Jesus so that they may walk in a new way of life.

Easter is linked to the Passover and Exodus from Egypt recorded in the Old Testament through the Last Supper and crucifixion that preceded the resurrection.<sup>[30]</sup> According to the New Testament, Jesus gave the Passover meal a new meaning, as he prepared himself and his disciples for his death in the upper room during the Last Supper. He identified the matzah and cup of wine as his body soon to be sacrificed and his blood soon to be shed. Paul states, "Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed"; this refers to the Passover requirement to have no yeast in the house and to the allegory of Jesus as the Paschal lamb.

One interpretation of the Gospel of John is that Jesus, as the Passover lamb, was crucified at roughly the same time as the Passover lambs were being slain in the temple, on the afternoon of Nisan 14. The scriptural instructions specify that the lamb is to be slain "between the two evenings", that is, at twilight. By the Roman period, however, the sacrifices were performed in the mid-afternoon. Josephus, *Jewish War* 6.10.1/423 ("They sacrifice from the ninth to the eleventh hour"). Philo, *Special Laws* 2.27/145 ("Many myriads of victims from noon till eventide are offered by the whole people").



One of the earliest known depictions of the crucifixion and resurrection of Jesus (Rabula Gospel illuminated manuscript, 6th century)

This interpretation, however, is inconsistent with the chronology in the Synoptic Gospels. It assumes that text literally translated "the preparation of the passover" in John 19:14 refers to Nisan 14 (Preparation Day for the Passover) and not necessarily to Yom Shishi (Friday, Preparation Day for the Passover week Sabbath) and that the priests' desire to be ritually pure in order to "eat the passover" refers to eating the Passover lamb, not to the public offerings made during the days of Unleavened Bread.

### In the early Church

*The Last Supper celebrated by Jesus and his disciples was a Passover Seder. The early Christians too would have celebrated this meal to commemorate Jesus' death and subsequent resurrection.*

The first Christians, Jewish and Gentile, were certainly aware of the Hebrew calendar. Jewish Christians, the first to celebrate the resurrection of Jesus, timed the observance in relation to Passover.

Direct evidence for a more fully formed Christian festival of Pascha (Easter) begins to appear in the mid-2nd century. Perhaps the earliest extant primary source referencing Easter is a mid-2nd-century



Paschal homily attributed to Melito of Sardis, which characterizes the celebration as a well-established one. Evidence for another kind of annual Christian festival, the commemoration of martyrs, begins to appear at about the same time as evidence for the celebration of Easter.

While martyrs' days (usually the individual dates of martyrdom) were celebrated on fixed dates in the local solar calendar, the date of Easter was fixed by means of the local Jewish lunisolar calendar. This is consistent with the celebration of Easter having entered Christianity during its earliest, Jewish period, but does not leave the question free of doubt.

The ecclesiastical historian Socrates Scholasticus attributes the observance of Easter by the church to the perpetuation of its custom, "just as many other customs have been established", stating that neither Jesus nor his Apostles enjoined the keeping of this or any other festival. Although he describes the details of the Easter celebration as deriving from local custom, he insists the feast itself is universally observed.

## Date



Easter and the holidays that are related to it are *moveable feasts*, in that they do not fall on a fixed date in the Gregorian or Julian calendars (both of which follow the cycle of the sun and the seasons). Instead, the date for Easter is determined on a lunisolar calendar similar to the Hebrew calendar. The First Council of Nicaea (325) established two rules, independence of the Jewish calendar and worldwide uniformity, which were the only rules for Easter explicitly laid down by the Council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies. (See also *Computus* and *Reform of the date of Easter*.) In particular, the Council did not decree that Easter must fall on Sunday. This was already the practice almost everywhere.

*A stained glass window depicting the Paschal Lamb, a concept integral to the foundation of Easter*

In Western Christianity, using the Gregorian calendar, Easter always falls on a Sunday between 22 March and 25 April inclusive, within about seven days after the astronomical full moon. The following day, Easter Monday, is a legal holiday in many countries with predominantly Christian traditions.

Eastern Christianity bases its calculations on the Julian Calendar. Because of the 13-day difference between the calendars between 1900 and 2099, 21 March corresponds, during the 21st century, to 3 April in the Gregorian Calendar. Easter therefore varies between 4 April and 8 May on the Gregorian calendar (the Julian calendar is no longer used as the civil calendar of the countries where Eastern Christian traditions predominate). Also, because the Julian "full moon" is always several days after the astronomical full moon, the eastern Easter is often later, relative to the visible moon's phases, than western Easter.

Among the Oriental Orthodox some churches have changed from the Julian to the Gregorian calendar and the date for Easter as for other fixed and moveable feasts is the same as in the Western church.

## Computations

In 725, Bede succinctly wrote, "The Sunday following the full Moon which falls on or after the equinox will give the lawful Easter." However, this does not reflect the actual ecclesiastical rules precisely. One reason for this is that the full moon involved (called the Paschal full moon) is not an astronomical full moon, but the 14th day of a calendar lunar month. Another difference is that the astronomical equinox is a natural astronomical phenomenon, which can fall on 19, 20 or 21 March, while the ecclesiastical date is fixed by convention on 21 March.

In applying the ecclesiastical rules, Christian churches use 21 March as the starting point in determining the date of Easter, from which they find the next full moon, etc. The Eastern Orthodox and Oriental Orthodox Churches continue to use the Julian calendar. Their starting point in determining the date of Orthodox Easter is also 21 March, but according to the Julian reckoning, which currently corresponds to 3 April in the Gregorian calendar.

In addition, the lunar tables of the Julian calendar are four days (sometimes five days) behind those of the Gregorian calendar. The 14th day of the lunar month according to the Gregorian system is only the ninth or tenth day according to the Julian. The result of this combination of solar and lunar discrepancies is divergence in the date of Easter in most years (see table).

Easter is determined on the basis of lunisolar cycles. The lunar year consists of 30-day and 29-day lunar months, generally alternating, with an embolismic month added periodically to bring the lunar cycle into line with the solar cycle. In each solar year (1 January to 31 December inclusive), the lunar month beginning with an ecclesiastical new moon falling in the 29-day period from 8 March to 5 April inclusive is designated as the paschal lunar month for that year.

Easter is the third Sunday in the paschal lunar month, or, in other words, the Sunday after the paschal lunar month's 14th day. The 14th of the paschal lunar month is designated by convention as the Paschal full moon, although the 14th of the lunar month may differ from the date of the astronomical full moon by up to two days. Since the ecclesiastical new moon falls on a date from 8 March to 5 April inclusive, the paschal full moon (the 14th of that lunar month) must fall on a date from 21 March to 18 April inclusive.

The Gregorian calculation of Easter was based on a method devised by the Calabrian doctor Aloysius Lilius (or Lilio) for adjusting the epacts of the moon, and has been adopted by almost all Western Christians and by Western countries which celebrate national holidays at Easter. For the British Empire and colonies, a determination of the date of Easter Sunday using Golden Numbers and Sunday letters was defined by the Calendar (New Style) Act 1750 with its Annex. This was designed to exactly match the Gregorian calculation.

### Controversies over the date



*A five-part Russian Orthodox icon depicting the Easter story. Eastern Orthodox Christians use a different computation for the date of Easter than the Western churches.*

The precise date of Easter has at times been a matter for contention. By the later 2nd century, it was accepted that the celebration of the holiday was a practice of the disciples and an undisputed tradition. The Quartodeciman controversy, the first of several Easter controversies, then arose concerning the date on which the holiday should be celebrated.

The term "Quartodeciman" refers to the practice of celebrating Easter on Nisan 14 of the Hebrew calendar, "the LORD's passover" (Leviticus 23:5). According to the church historian Eusebius, the Quartodeciman Polycarp (bishop of Smyrna, by tradition a disciple of John the Evangelist) debated the question with Anicetus (bishop of Rome). The Roman province of Asia was Quartodeciman, while the Roman and Alexandrian churches continued the fast until the Sunday following (the Sunday of Unleavened Bread), wishing to associate Easter with Sunday. Neither Polycarp nor Anicetus persuaded the other, but they did not consider the matter schismatic either, parting in peace and leaving the question unsettled.

Controversy arose when Victor, bishop of Rome a generation after Anicetus, attempted to excommunicate Polycrates of Ephesus and all other bishops of Asia for their Quartodecimanism. According to Eusebius, a number of synods were convened to deal with the controversy, which he regarded as all ruling in support of Easter on Sunday.<sup>[55]</sup> Polycrates (*circa* 190), however, wrote to Victor defending the antiquity of Asian Quartodecimanism. Victor's attempted excommunication was apparently rescinded and the two sides reconciled upon the intervention of bishop Irenaeus and others, who reminded Victor of the tolerant precedent of Anicetus.

Quartodecimanism seems to have lingered into the 4th century, when Socrates of Constantinople recorded that some Quartodecimans were deprived of their churches by John Chrysostom and that some were harassed by Nestorius.

It is not known how long the Nisan 14 practice continued. But both those who followed the Nisan 14 custom, and those who set Easter to the following Sunday had in common the custom of consulting their Jewish neighbors to learn when the month of Nisan would fall, and setting their festival accordingly. By the later 3rd century, however, some Christians began to express dissatisfaction with the custom of relying on the Jewish community to determine the date of Easter. The chief complaint was that the Jewish communities sometimes erred in setting Passover to fall before the Northern Hemisphere spring equinox. The Sardica paschal table confirms these complaints, for it indicates that the Jews of some eastern Mediterranean city (possibly Antioch) fixed Nisan 14 on dates well before the spring equinox on multiple occasions.

Because of this dissatisfaction with reliance on the Jewish calendar, some Christians began to experiment with independent computations. Others, however, felt that the customary practice of consulting Jews should continue, even if the Jewish computations were in error.

### **First Council of Nicaea (325 AD)**

This controversy between those who advocated independent computations, and those who wished to continue the custom of relying on the Jewish calendar, was formally resolved by the First Council of Nicaea in 325, which endorsed the move to independent computations, effectively requiring the abandonment of the old custom of consulting the Jewish community in those places where it was still used. Epiphanius of Salamis wrote in the mid-4th century: *... the emperor ... convened a council of 318 bishops ... in the city of Nicaea ...* They passed certain ecclesiastical canons at the council besides, and at the same time decreed in regard to the Passover that there must be one unanimous concord on the celebration of God's holy and supremely excellent day. For it was variously observed by people.

That the older custom (called "protopaschite" by historians) did not at once die out, but persisted for a time, is indicated by the existence of canons and sermons against it.

Dionysius Exiguus, and others following him, maintained that the 318 Bishops assembled at the Nicene Council had specified a particular method of determining the date of Easter; subsequent scholarship has refuted this tradition. In any case, in the years following the council, the computational system that was worked out by the church of Alexandria came to be normative. It took a while for the Alexandrian rules to be adopted throughout Christian Europe, however. The 8-year cycle originally employed was replaced by (or by the time of) Augustalis's treatise on the measurement of Easter, after which Rome used his 84-year lunisolar calendar cycle until 457. It then switched to an adaptation by Victorius of the Alexandrian rules.

Because this Victorian cycle differed from the Alexandrian cycle in the dates of some of the Paschal Full Moons, and because it tried to respect the Roman custom of fixing Easter to the Sunday in the week of the 16th to the 22nd of the lunar month (rather than the 15th to the 21st as at Alexandria), by providing alternative "Latin" and "Greek" dates in some years, occasional differences in the date of Easter as fixed by Alexandrian rules continued. The Alexandrian rules were adopted in the West following the tables of Dionysius Exiguus in 525. From this time, therefore, all discrepancies between Alexandria and Rome as to the correct date for Easter cease, as both churches were using identical tables.

Early Christians in Britain and Ireland also used an 84-year cycle. From the 5th century onward this cycle set its equinox to 25 March and fixed Easter to the Sunday falling in the 14th to the 20th of the lunar month inclusive. This 84-year cycle was replaced by the Alexandrian method in the course of the 7th and 8th centuries. Churches in western continental Europe used a late Roman method until the late 8th century during the reign of Charlemagne, when they finally adopted the Alexandrian method. Since 1582, when the Catholic Church adopted the Gregorian calendar while the Eastern Orthodox and most Oriental Orthodox Churches retained the Julian calendar, the date on which Easter is celebrated has again differed.

The Greek island of Syros, whose population is divided almost equally between Catholics and Orthodox, is one of the few places where the two Churches share a common date for Easter, with the Catholics accepting the Orthodox date—a practice helping considerably in maintaining good relations between the two communities.



## Reform of the date



*The congregation lighting their candles from the new flame, just as the priest has retrieved it from the altar—note that the picture is flash-illuminated; all electric lighting is off, and only the oil lamps in front of the Iconostasis remain lit. (St. George Greek Orthodox Church, Adelaide).*

In the 20th century, some individuals and institutions have propounded a fixed date for Easter, the most prominent proposal being the Sunday after the second Saturday in April. Despite having some support, proposals to reform the date have not been implemented. An Orthodox congress of Eastern Orthodox bishops, which included representatives mostly from the Patriarch of Constantinople and the Patriarch of Serbia, met in Constantinople in 1923, where the bishops agreed to the Revised Julian calendar.

The original form of this calendar would have determined Easter using precise astronomical calculations based on the meridian of Jerusalem. However, all the Eastern Orthodox countries that subsequently adopted the Revised Julian calendar adopted only that part of the revised calendar that applied to festivals falling on fixed dates in the Julian calendar. The revised Easter computation that had been part of the original 1923 agreement was never permanently implemented in any Orthodox diocese.

In the United Kingdom, the Easter Act 1928 set out legislation to allow the date of Easter to be fixed as the first Sunday after the second Saturday in April (or, in other words, the Sunday in the period from 9 to 15 April). However, the legislation has not been implemented, although it remains on the Statute book and could be implemented subject to approval by the various Christian churches.

At a summit in Aleppo, Syria, in 1997, the World Council of Churches (WCC) proposed a reform in the calculation of Easter which would have replaced the present divergent practices of calculating Easter with modern scientific knowledge taking into account actual astronomical instances of the spring equinox and full moon based on the meridian of Jerusalem, while also following the Council of Nicea position of Easter being on the Sunday following the full moon. The recommended World Council of Churches changes would have sidestepped the calendar issues and eliminated the difference in date between the Eastern and Western churches. The reform was proposed for implementation starting in 2001, but it was not ultimately adopted by any member body.

### Table of the dates of Easter

The WCC presented comparative data of the relationships:

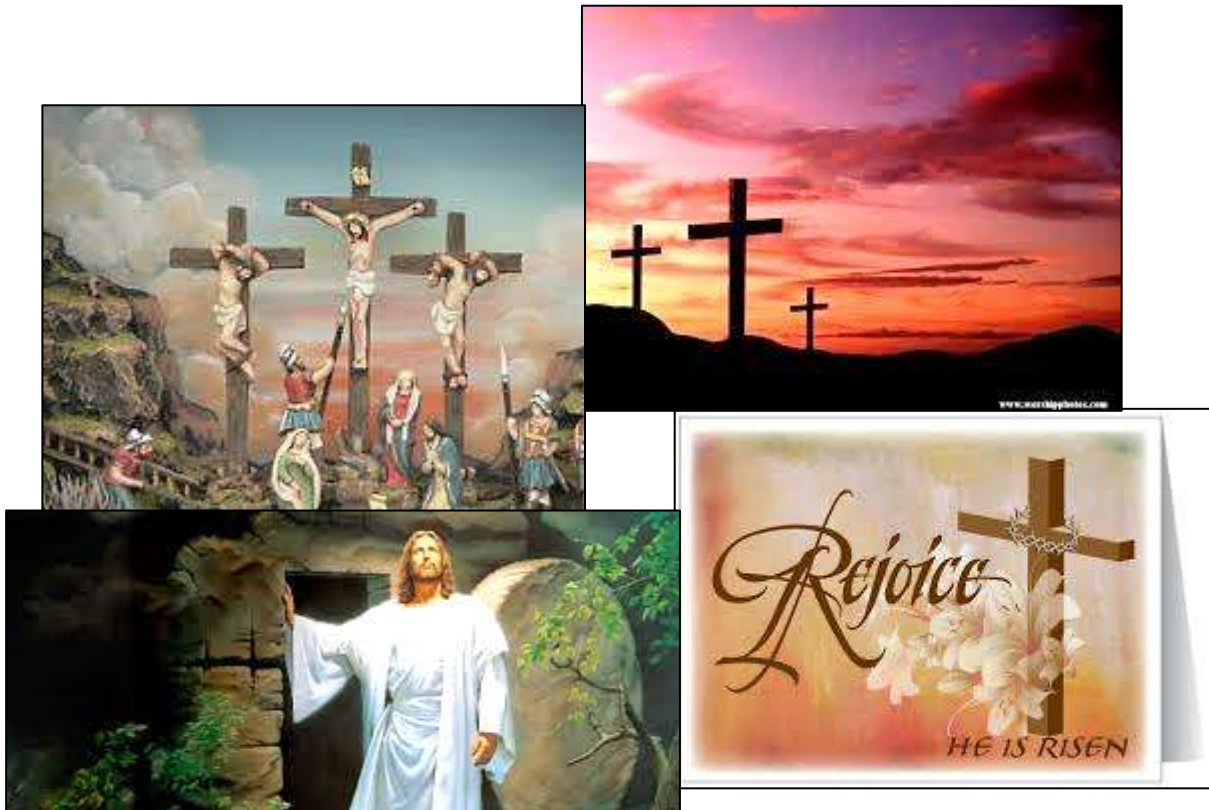
Table of dates of Easter 2001–2021  
(In Gregorian dates)

Year	Spring Full Moon	Astronomical Easter	Gregorian Easter	Julian Easter	Jewish Passover
2001	8 April	15 April	15 April	15 April	8 April
2002	28 March	31 March	31 March	5 May	28 March
2003	16 April	20 April	20 April	27 April	17 April
2004	5 April	11 April	11 April	11 April	6 April
2005	25 March	27 March	27 March	1 May	24 April
2006	13 April	16 April	16 April	23 April	13 April
2007	2 April	8 April	8 April	8 April	3 April
2008	21 March	23 March	23 March	27 April	20 April
2009	9 April	12 April	12 April	19 April	9 April
2010	30 March	4 April	4 April	4 April	30 March
2011	18 April	24 April	24 April	24 April	19 April

2012	6 April	8 April	8 April	15 April	7 April
2013	27 March	31 March	31 March	5 May	26 March
2014	15 April	20 April	20 April	20 April	15 April
2015	4 April	5 April	5 April	12 April	4 April
2016	23 March	27 March	27 March	1 May	23 April
2017	11 April	16 April	16 April	16 April	11 April
2018	31 March	1 April	1 April	8 April	31 March
2019	21 March	24 March	21 April	28 April	20 April
2020	8 April	12 April	12 April	19 April	9 April
2021	28 March	4 April	4 April	2 May	28 March

*Notes:*

1. *Astronomical Easter is the first Sunday after the Astronomical full moon, referred to the meridian of Jerusalem.*
2. *Passover commences at sunset preceding the date indicated.*



*Google Easter images*

# PART 6

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

### PART 12 (continued from the last newsletter)

#### ARTICLE 9

#### The Holy Catholic Church, the Communion of Saints

##### SECTION 1: THE HOLY CATHOLIC CHURCH

In the clause of the Creed which expresses belief in Jesus Christ, He is called our Lord "And in Jesus Christ our Lord." That He is their Lord is declared by believers, when they term the society of which they are members "the Church." This word is derived from the Greek *kurios*, Lord, in the adjectival form *kuriakos*, of or belonging to the Lord the Scottish word "kirk" being therefore a form nearer the original than the equivalent term *Church*. The Greek word translated "church" occurs only three times in the Gospels. In English the word is used in different senses, all of them, however, pointing to the Lord Jesus as their source and sanction. By "church," we sometimes mean a building set apart for Christian worship.

The Jew had his Tabernacle in the Wilderness, his Temple at Jerusalem, and his Synagogue in the Provinces; the Mohammedan has his Mosque, and the Brahmin his Pagoda; but the Christian has his Church, in whose very name his Lord is honoured. Sometimes the word denotes the Christians of a specified city or locality the Church at Ephesus, the Church at Corinth. Sometimes it is limited to a number of Christians meeting for worship in a house, as in Romans 16:5 and in Philemon. Sometimes "Church" denotes a particular denomination of Christians, as the Presbyterian Church, the Episcopal Church. Sometimes it expresses the distinctive form which Christianity assumes in a particular nation the Church of England, the Church of Scotland. In the Creed the Holy Catholic Church means the whole body of believers in the Lord Jesus Christ, all who anywhere and everywhere are looking to Him for salvation, and are bringing forth the fruits of holiness to His praise and glory.

The Lord Jesus Christ did not, during His ministry, set up a Church as an outward organisation. He was Himself to be the Church's foundation; but in order to be qualified for this office it was necessary that He should first lay down His life. The work of building and extending, in so far as it was to be effected by human agency, must be undertaken by others after His departure. He came to fulfil the law, and so He was not sent save to the lost sheep of the house of Israel. He worshipped, accordingly, in the Jewish temple and synagogues, observed the sacraments and festivals of the Old Testament Church, and during His earthly ministry bade His disciples observe and do whatsoever the men who sat in Moses' seat commanded. "The faithful saying, worthy of all acceptation," with which the Christian Church was to be charged as God's message to the world, was not yet published, for Christ had still to suffer and enter into His glory, and the Holy Ghost had yet to be sent by the Father before the standard of the Church could be set up.

While the Church rests on Christ, it is founded upon His Apostles also, to whom He committed the work for which He had prepared them, and for which He was still further to qualify them by bestowing power from on high. The gifts which He received for men when He ascended were needed to equip them for the work of founding that Church, which became a possibility only through His death and resurrection. Applying to them the redemption purchased by Christ, the Holy Ghost wrought in and with them, and crowned their labours with success.

The Christian Church was set up on the day of Pentecost, when the Holy Ghost came down upon a band of believers assembled at Jerusalem waiting for the promise of the Father. Under His inspiration Peter preached the first Christian sermon with such power that the same day there were added unto the Church three thousand souls.

The Church is termed the Holy Catholic Church. When the epithet "holy" is applied to the Church, it is not meant that all who profess faith in Jesus Christ and are in connection with the visible Church, are holy, or that any of them are altogether holy. Our Lord taught that while in the world His Church would contain a mixture of good and bad. He likened it to a net in which good and bad fishes are caught, and to a field in which wheat and tares grow together. Though all are called to be saints, "there is not a just man upon earth that doeth good, and sinneth not." The sanctification of believers is the work of the Holy Spirit, effected not by a momentary act but by degrees, and never perfected in this life.

Upon all who truly receive the Lord Jesus a change is wrought by the Holy Spirit of God, which results in holiness. Looking unto Jesus, they behold as in a glass the glory of the Lord, and are changed into the same image. The transformation which they undergo extends to every part of their being. The subject of sanctification is the whole man. The understanding, will, conscience, memory, affections are all renewed in their operations, and the members of the body become instruments of righteousness unto holiness. As believers are enabled to die unto sin, they live unto righteousness. Being renewed in the inner man by the Divine Spirit, they bring forth the fruits of the Spirit.

Their desire is after holiness, for they know that the restoration of holiness is the end for which Jesus died and for which the Spirit works. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Now, the Church is marred by many blemishes, but her imperfection is for a time only. When her period of work and probation is accomplished she will be purged and perfected, and will be a church without spot or wrinkle.

Meantime she is the Holy Church because her Head is holy, and because she is called out of the world and consecrated to the service of God. She is holy because she is the body of Christ, of whose fulness she receives, and whose graces she reflects, and because it is through her teaching, prayers, and institutions that the Holy Spirit usually works and influences men to follow holiness. The ministry, the preaching, the sacraments, the laws, and the discipline of the Church have as their end the turning of men from their sins and persuading them to follow holiness.

The Christian Church is a *Catholic* Church. The word "Catholic" means universal, and implies that, unlike the Jewish Church, which was narrow and local, requiring admission to earthly citizenship as the condition of receiving spiritual privilege, the Church of Christ is coextensive with humanity, and accessible to all. The Master's charge was that the Gospel should be preached to every creature. The Church's field is the world, and her commission sets before her as a duty that she shall go into all the world bearing the glad tidings of salvation. The disciples did not at first realise this comprehensiveness of the new faith. Even after his address on the day of Pentecost, Peter had not risen above his Jewish prejudices.

It was not until after he beheld in vision the great sheet let down from heaven, and was forbidden to regard anything which God had cleansed as common or unclean, that the fulness of the Gospel dispensation was understood by him, and he discovered to his astonishment that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is acceptable to Him.

The Catholic Church is *One*. It is *the* Holy Catholic Church, one in its origin as the household of God built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner-stone; one body, with one hope, one Lord, one faith, one baptism. The distinctive marks of the true Church are allegiance to one Lord, confession of a common creed, and participation in the same Sacraments.

The unity of the Catholic Church is quite compatible with the existence of separate organisations that differ in regard to details of government or worship. There is no outward organisation which possesses a monopoly of Christian truth and privilege. While all who "hold the Head" stand fast in one spirit, they are not all enrolled as members of one ecclesiastical body, or subject to the authority of one earthly ruler. Their citizenship is in heaven; not in Rome or in any city of this world. The claim asserted by the Bishops of Rome to be infallible representatives of Christ and exclusive possessors of the keys of the kingdom of heaven, to whom all men owe allegiance, and whose decrees and discipline cannot be questioned without sin, has no support in Scripture, which, while it enjoins unity of spirit, never prescribes uniformity of organisation.

What the Romanist claims for the Pope is virtually claimed for the Church by some who reject Papal authority. By the Church they mean one visible body of Christians under the same ecclesiastical constitution and government, and they maintain that the right to expound with authority the will of God is vested in this body, and that private judgment must be subordinated to its decisions. To constitute the Church they say there must be bishops at its head, ordained by men whose ecclesiastical orders have come down from apostolic times in unbroken succession. Without this apostolical succession, it is affirmed, there can be no Church, no true ordination, no valid or effectual administration of sacraments.

Such a definition of the Catholic Church excludes from participation in the ordinary means of grace the whole body of Presbyterians, nearly all the Protestant Churches of Europe, and all who refuse to admit direct transmission of orders from the Apostles as a primary condition of the Church's existence. Carried to its logical conclusion, it would exclude even those who maintain it; for all attempts to trace back a continuous and complete series of ordinations from modern times to the apostolic age fail to show an unbroken line. It is therefore not possible for any bishop or minister in Christendom to be certain that, in this sense, he is a successor of the Apostles.

The Catholic Church is not exclusively Episcopalian or Presbyterian or Congregational. It is found in all Christian communities, and maintains its identity in all. It is said by Paul to be made up of "them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." As it is not the Pope that admits to, or excludes from, heaven, so it is not the prerogative of any church to bestow or to withhold salvation. The right of private judgment, asserted and secured by the Scottish Reformers, is one which we are not only entitled but bound to exercise. We must search the Scriptures for ourselves, that in their light we may prove all things and hold fast that which is good. A famous saying of Ignatius, who first applied the term "Catholic" to the Church, supplies the true description of a living church. "Wherever Jesus Christ is, there is the Catholic Church."

*(Part 13 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 [cicgs@oyster.net.ck](mailto:cicgs@oyster.net.ck). Alternatively, email Vaka on [vngaro@gmail.com](mailto:vngaro@gmail.com). Rev. Ngaro is currently caretaker minister for the Avarua Ekalesia, Rarotonga).*



## The Last Supper

*(Google image)*

# PART 7

## Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. The photos below come from the Pacific Conference of Churches assemblies of 2007 held in Pago Pago, American Samoa (this page) and 2013 held in Honiara, Solomon Islands (next page). Photos were taken by the CICC General Secretary and Papa John Doom of the Etaretia Porotetani Maohi of Tahiti.

### 9<sup>th</sup> Assembly of the Pacific Conference of Churches, Pago Pago, American Samoa, September 2007



10<sup>th</sup> Assembly of the Pacific Conference of Churches, Honiara, Solomon Islands, March 2013



## WHAT THEY ARE GOOD FOR

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### GOOD TO REMEMBER:

- Next issue (58): June 2015
- Free electronic copy Can be emailed to whoever wishes to receive the CICC Newsletter. Email the Editor.

### GOOD TO DO:

- ✓ Comments on the format and presentation are welcome, email the Editor.
- ✓ Church-related articles/photos for inclusion in future issues are most welcome, email the Editor.
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