



# Cook Islands Christian Church

## Newsletter 58 June 2015

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



+++++ SPECIAL ASSEMBLY ISSUE +++++

The 31st General Assembly of the CICC, 12-19 July 2015, Rarotonga

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Girls Brigade Duke of Edinburgh Awards, June 2015, presented at Avarua CICC (Photo from Helen Williams)

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# CICC NUTILETA 58

## 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 taeai 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 58 tei akamataia i te mataiti 2005. Ko te rua teia i te nutileta no teia mataiti 2015; i muri ake i teia, te vai ra to Tepetema e te mea opega i roto ia Titema.

Tetai tuanga mei roto mai i te buka ora a to tatou Atua ei akaaravei ia tatou, kua iki mai au i tetai tuatua e pirianga tona ki te manako o te taokotaianga o te aronga akarongo, gathering of Christians, kia tau ki te akakoroanga maata ta tatou e tapapa atu nei koia oki te Uipaanga Maata a ta tatou nei akonoanga CICC te ka raveia ki Rarotonga nei mei te 12–19 Tiurai. Teia ta Paulo i roto ia *Ebera 10.24-25* “*E akono marie rai tatou tetai ki tetai, ka akamaroiroi atu ei kia maata te aroa, e i te angaanga memeitaki ra. Auraka e akaruke i to tatou putupuanga mei ta tetai aronga, ka akamaroiroi ra, e kia maata atu rai te maroiroi, no te mea te akara na kotou i taua ra ra i te vaiata anga mai.*” “*Let us be concerned for one another, to help one another to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another all the more, since you see that the Day of the Lord is coming nearer.*” (*Hebrews 10.24-25, Good News*).

Na kotou e akatotoa atu i teia karere ki to kotou au taeake kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga o te kopu tangata CICC. Ko kotou kare i kite ana te au nutileta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoana nei; ka rauka oki te reira au nutileta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutileta, e maata te au mea puapinga i roto – mei te tua tapapa o te au tuatau tei topa ki muri (profiles, history, memory lane, etc.) – te ka riro ei pumaanaanga kia 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 tei tataia ki roto i teia pepa.

## 2. THANKSGIVING SERVICE, RAROTONGA

**F**or the past 20-odd years, the Religious Advisory Council (RAC, comprising the Cook Islands Christian Church, Roman Catholic, Seventh Day Adventist, Latter Day Saints, Assemblies of God, and Apostolic) has been organising 2 thanksgiving services per year; the first in early April, and the second in early November, usually the 2<sup>nd</sup> Sunday of the month. The following are the purposes of the services:

**November** – to pray and ask for God’s guidance, protection and assistance as the country enters its cyclone season of November to March. Being the summer period, it is also the country’s wet season when heavy rain can easily lead to flooding of low-lying areas as has been the case on numerous occasions over the years. The service also includes giving thanks to God for his guidance, protection, assistance and the many blessings people have experienced throughout the year which is coming to an end.

**April** – to give thanks to God for his protection of the country over the cyclone season, and to ask for his guidance, protection and assistance through the year as people attend to their daily routines.

Coordinated by the Apostolic Church, the RAC secretariat for 2015, this year’s end of cyclone season thanksgiving service was held at the National Auditorium on Sunday evening 12 April commencing at 6.00pm. The country’s 50<sup>th</sup> anniversary was also incorporated in the service programme which was as below:

**End of Cyclone Season and 50<sup>th</sup> Anniversary Celebration Service  
At National Auditorium – Sunday April 12 at 6.00pm**

THEME: 'COUNTING OUR BLESSINGS – TARE I TO TATOU AU MEITAKI'

Text: 1<sup>st</sup> Thessalonians 5: 18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you...E akameitaki i te Atua i te au mea katoatoa ra; ko to te Atua ia anoano i te Mesia nei ia Iesu ia kotou na".

OPENING DEVOTION – PURE AKATUERAANGA

1. Greetings, Welcome & Prayer – Chairman of the RAC – Bishop Tutai Pere
2. Opening Hymn: Apostolic Praise Team to lead
3. Collection of Offerings & Prayer of Thanksgiving.
4. Prime Minister's Address

ORDER OF PRESENTATIONS FOR THE EVENING

(10 minutes max for each group)

1. SEVENTH DAY ADVENTIST – "BLESSING OF OUR LAND & RESOURCES – MEITAKI O TO TATOU ENUA E TONA AU PUAPINGA" - Psalm 24: 1
2. CATHOLIC – "BLESSING OF OUR OCEAN, TRADE & TRANSPORTATION - MEITAKI O TO TATOU MARAE MOANA, TE AU KIMIKIMIANGA PUAPINGA E TE AU MATAARA TERETEREANGA" - Psalm 8: 4 – 9.
3. COOK ISLANDS CHRISTIAN CHURCH – "BLESSING OF OUR ENVIRONMENT & INFRASTRUCTURE – MEITAKI O TO TATOU AO RANGI E TE AU AKAMATUTUANGA O TE AU TANGO ENUA" - Genesis 1: 12, "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good".
4. ASSEMBLIES OF GOD CHURCH – "BLESSING OF OUR EDUCATION, NETWORK AND COMMUNICATION – MEITAKI O TE PAE APII, TE AU UIRA RORO ETE ATUIANGA KI TO TE AO MAMA" – Hosea 4 : 6. "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me....."
5. CHURCH OF JESUS CHRIST OF LATTER SAINTS – "BLESSING OF OUR HEALTH, HYGIENE & SANITATION – MEITAKI O TO TATOU ORAANGA KOPAPA, TE TURANGA MAKO E TE MA" – Psalm 24: 3 & 4 "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully".
6. APOSTOLIC CHURCH – "BLESSING OF OUR CHRISTIAN FAITH & ALL AUTHORITIES IN THE LAND – MEITAKI O TO TATOU AKARONGO KERESITIANO E TE AU TAOONGA TIAKI O TE ENUA" – Romans 13: 1, "For there is no power but of God: the powers that be are ordained of God".
7. Closing Remarks and Closing Prayer – RAC Chairman Bishop Tutai Pere.



*Bishop Tutai  
Pere and  
members of the  
Apostolic  
Church.*



The service was well attended by people from all walks of life; members of the different church denominations, visitors to the island, traditional leaders and government officials including politicians. At over half-full the auditorium, the crowd was certainly bigger than past similar events. Powerful messages were delivered by the heads of RAC's 6-member churches and the performances put up by each of the churches' members were also much appreciated by everyone.



*President Piltz Napa and members of the LDS church.*



*Pastor Tevai Matapo and members of the AoG church.*



*Rev. Tuaine Ngametua with members of the Avarua Ekalesia and Takamoa theological students.*



*Bishop Paul Donoghue and members of the Avarua Catholic Church.*



Pastor Eliu Eliu  
and  
members of the  
SDA Church.

Write-up and photos by Nga Mataio, CICC General Secretary

### 3. VILLAGE FIRST AID INTRODUCTORY TRAINING

A special training was held on Wednesday 5.30pm, 24th February at the Rutaki Community Hall. Our lecturers from the Cook Islands Red Cross Association were trained First Aiders Pua and Sharon Maoate. The training had 5 adults from different career backgrounds. Despite the low number of participants, the training still went ahead.

*What's important about this training?* Understanding and knowing what to do in the case of emergencies. It is important to be calm and confident if you want to give your assistance. *Why is it important to have this training?* I feel that this training can be very helpful to any individual, anything can happen to anyone at anywhere, and being trained with the basic knowledge on first aid, can become very useful, and this training gives you the skills to assist casualties before professional help arrives. I really enjoyed the training, it was delivered and presented clearly by the tutors. Meitaki atupaka to our tutors and the organizers of the Cook Islands Red Cross Association.



Written by Ms Tutai Mauke (second from right in above photo), photo supplied by Ngara Katuke

### 4. TERETERE MAPU O NGATANGIIA

Kua teretere mai te anau mapu no Ngatangia ki roto i te Ekalesia Arorangi, tei apai ia mai e te Papa Orometua Tereora Viniki e tona au Arataki. Kua manea tikai ta ratou au angaanga i raverave mai, mei te au imene, tatau e ta ratou au akatutuanga. Kua vaitata rai to ratou tareanga mapu ki te 40. Kua piri mai ta tatou anau no roto mai i te punavai ora i Takamoā. Kua tatau rai te anau mapu o Arorangi mei roto mai i nga tapere e 3 – Rutaki, Muri Enuā e Ruāau, noatu e kua roa te pure i te reira ra, kua mataora ra oki te angaanga a te anau mapu. Kua riro te tere e na te Tapere Rutaki i angai e te Ekalesia o Arorangi.







Tataia/neneiia e Ngara Katuke

## 5. TAKAMOA INFORMATION STORYBOARD UNVEILING

**M**e aere maina te au turoto ki Takamoa, ko tetai pae ka tomo mai ki roto i te aua akarakara' meitaki ei i te au akanoonooanga i Takamoa nei, nenei tutu aere atu ei tetai pae, e tae roa mai tetai pae ki roto i te opati, arataki iatu ei ratou e Pae Tuteru no tetai aratakianga atorotoro (guided tour) o te opati e ia vao mai i te opati. Eaa ta Pae e akamarama ana kia ratou, irinaki au e, e au mea meitaki e te tano pouroa. Me kare oki a Pae i roto i te opati, a kua peke ireira kiaku teia tuanga angaanga nana, oronga atu ei au i taku au akamarama-ramaanga kia ratou, e taopenga iora kua tu'a atu i tetai pepa akamarama (Takamoa information flyer) taku ratou ka apai ei souvenir no te akamaraanga i to tatou tuatau i tae mai ei ki Takamoa nei e i oki poto ei ki te tuatau mua (short travel back in time).

I na, ko teia te tupu ana me tomo mai te au turoto ki roto i te aua i Takamoa nei. Ka akapeea ratou kare e tomo maina ki roto i te aua? Te mea mua, ka oki akapera uatu ratou ma te kore e turama iatu kia kite i tetai tuanga o te tua tapapa o Takamoa. Te vai uara oki te sign i te akakiteanga e, "welcome," no tetai au tumuanga ra, kua akarakara ua mai ki roto i te aua e kua leva atu. I na i teia taime ireira, ratou kare e tomo mai, ka rauka katoa tetai maramaanga no ratou i te turanga o Takamoa nei. I akapeea ake oki? Teia oki te mataara, i te ngai e tu ei ratou ki te ngutupa tomo mai ki Takamoa nei, te vai ra tetai tataanga tona ingoa papaa e Takamoa Information Storyboard.

### Takamoa Information Storyboard

E potonga rakau teia koia tika'i tona maaniia anga e Raymond Solomon o Arorangi, e tei runga te au tuatua i te akamarama poto i te turanga o Takamoa e pera to te CICC, ko te ka riro i te oronga ki te au turoto i tetai tua tapapa poto kia ratou kia kore ratou e oki akapera ua ma te kore e kite i te akanoonooanga i roto i te aua. Ko teia tataanga, na teia tamaine a tatou na Noeling Manarangi-Mateariki (e tamaine na Anau raua ko Bernice Manarangi o Nikao) i rapu mai na roto i te opati tana e angaanga ra, koia te Tipatimani o te Tourism.

Mei teia oki te tu i na Noeline mai ei kiaku i tona akamaramaanga mai i te au ra i mua atu, e tauturu teia tei rauka mai i tona opati mei te kavamani mai o Nutireni, ei maani i tetai au akairo/signs, te ka akatuaia ki te au ngai puapinga e te taito i runga i te enua (places of historical significance), kia ngoie ua i te au turoto i te kite e, eaa te tua tapapa o te reira au ngai. Ara atu i te 20 au signs mei teia te tu ka akatuaia ki Rarotonga nei e ko teia te mea mua, i na Noeline mai ei. Me oti to Rarotonga nei, i na kua neke atu teia akakoroanga ki te pa enua.

### Tona eeuangaia

Na roto ireira i te au ravenga e te orooro a Noeline, tei roto katoa i teia orooroanga nana te akatanotanoanga i te au tataanga no te board, kua eeua (unveil) te sign i te Ruitoru ra 6 o Me i topa akamata i te ora 9.00am i te

popongi. I te mea oki e kua aru atu i te tere o Takamoā te Orometua Ngateitei e te Puapii Maata, kua pati atu au i te Orometua o Avarua, Rev. Vaka Ngaro, kia riro nana e apai i te tuanga o te pureanga, turu iatu e te anau apianga tei noo mai kare i aru i te tere. Tei tae mai ki te akakoroanga, ko te Orometua Vaka e te anau apianga, mata o te kavamani Nutireni i Rarotonga nei, Raymond Solomon te tangata nana i maani i te sign, pu o te opati Tourism i Avarua, e tetai au atu taeake na Noeline i pati kia tae mai. Kua riro rai na Noeline i akateretere mai i te angaanga o te reira popongi, koia oki te MC.



Teia i raro nei te porokaramu o te eeuanga:

Akonoanga pure no te akamata – Rev. Vaka Ngaro, turuia e te anau apianga

Au vaa tuatua: Halatoa Fua, arataki o te opati Tuoto – akamarama i te akakoroanga o te signboard, e pera te akameitakianga i te kavamani o Nutireni no tei oronga mai i te tauturu no te maanianga i te sign  
Nga Mataio, CICC General Secretary – akameitaki i te opati o te Tourism no teia tana i akanoo kia raveia

Eeuanga i te au tapoki – na te au apianga e pera te mata o te kavamani o Nutireni

Akatapuanga i te signboard – Rev. Vaka Ngaro

### I muri ake i te eeuanga

I muri ake i te eeuanga, okotai rai angaanga ka rave, oki atu oki atu ki tona ngutuare, opati e te au ngai angaanga. Teia ra ta Noeline, kare e oki, ka aere te katoatoa ki tai i te Sinai Hall no tetai katikatianga ei akamaaraanga i teia angaanga manea tei raveia. Kua na ko atu au kia Noeline, eaaia e popongi rai teia kare tatou i angaanga meitaki tika'i ana, e oti ka katikati! Teia na Noeline, e au akakoroanga meitaki anake teia, no reira aere mai ka taki aere ki tai ia Sinai. I na, eaa oki te manamanata, aere atu ireira te katoatoa tei tae mai ki teia akakoroanga manea, ki te Sinai no te rave akaopenga i te tuanga o te kopu tei akono katoaia e Noeline na roto i tona opati, e tei rauka iaia i te komakoma ki te au mama i roto i te Ekalesia Avarua na roto i tona Tekeretere, Makirere Poila, kia riro e na ratou e rave i teia tuanga no tetai nga tara ei tauturu i te au akakoroanga o te vainetini i roto i te Ekalesia. Ko tena ireira te turanga o teia angaanga manea tei raveia. Kia orana e kia manuia.

Tataia/neneia e Nga Mataio, CICC General Secretary



## 6. NUTI MEI ROTO MAI I TE AVARUA GIRLS BRIGADE

**T**e karanga nei te irava ei akaaravei ia tatou i roto i teia ra – Ebera 12:2 i te pae mua, “*Mate akara tamou kia Iesu i te tumu ete akaoti i to tatou akarongo.*” Tangi ke e te au taeake i roto i te aroa ngao o te Atua, e au nuti aaki mei roto atu te putuputuanga Girls Brigade o Avarua nei. Te karanga nei oki ta matou Motto: “Seek Serve and Follow Christ, E kimi e Tavini e Aru ia Iesu Mesia.”



*Naomi Manavaikai on the right.*

I roto i te marama ia Mati kua raveia tetai orongaanga tapao ngateitei koia oki ko te *Brigaders Abrooch*, i roto i te company Girls Brigade o Avarua i Rarotonga nei, ki tetai tamaine maroiroi koia a Naomi Manavaikai. Ko tetai tapao teitei rava atu teia i roto i te putuputuanga Girls Brigade i roto i to tatou basileia e kua rauka iaia teia turanga no tona tu akono meitaki e te tavini i roto i tana company mei te mataiti 2013-2014. Tapiri katoa atu i te reira, kua akao katoa ia mai tetai opita takere tei tavini ana rai i roto te company Avarua Girls Brigade koia a Tangimokopuna Kaiou. Kua mataora tikai te Ekalesia no teia tei raveia. Kua akapapu mai te reira e te maroiroi nei te tupuanga o te putuputuanga.

Kua iki katoaia mai a Ruth Makipoitirere Areai ei opita no te company Girls Brigade o Avarua- Rarotonga. Kua tupu mai oki aia i roto teia putuputuanga mei te pupu Juniors e tae atu kite young leader i roto te company Tamarua-Mangaia. Kia topa mai aia ki Rarotonga nei kua piri atu aia ki roto i te company Girls Brigade o Avarua e tae mai i teia ra. No tona inangaro i te tiaki e ite arataki i te anau tamaine kia riro mai ei au tamaine aru ia Iesu Mesia, kua akataoanga ia atu aia ei opita Girls Brigade no Avarua i te ra 12 o Aperira 2015.



*Ruth Makipoitirere Areai on the left of both photos.*

I roto katoa i teia akatainu anga kua riro mai a Mrs Tangitungane Epi Mana ei mama kumiti no te putuputuanga Girls Brigade Avarua. E mea manea teia tei tupu mai na roto i teia mama kumiti tei inangaro tikai i te tavini i roto te putuputuanga e pera katoa tona turanga Diakono ou no te tapere Tupapa. Kua rave anga badge tamaine mei te tae uatu te au mamaata. Kua to ratou tu maroiroi Mesia i roto i te Brigade.







Ei akaopenga, te na roto atu nei iaku te oronga atu i ta matou akameitaki anga ngao mei to matou captain Mary Mokoroa, te au officers, au kumiti kia kotou e to matou au metia e pera katoa te Ekalesia Avarua no tei turuturu mai i to matou au akakoroanga mei te au mataiti i topa e tae ia mai i teia mataiti. Te Atua te aroa no tatou katoatoa.



Tataia e Ruta Makipoitire Areai. Nana katoa te au tutu i tuku mai.

## 7. NGA DIAKONO OU I NOBLE PARK, MELBOURNE

**K**ia orana i te aroa maata o to tatou Metua Atua i roto i teia mataiti 2015. Kia akameitakia te Atua no tana tiakianga ia tatou i roto i te au mataiti i topa e pera katoa na roto i te toenga o teia mataiti. Teia te reo o te Tata Salamo, "Ka tongi ana kia kite i te meitaki o lehova e ao to te tangata i irinaki iaia ra." (Salamo 34:8).

Kua raveia te ārikianga i te au metua Diakono ou i te Oroa o June 7, 2015 i roto i ta tatou Ekalesia Noble Park CICC. E ko teia to ratou au ingoa;

1. Ngamatapurotu Tua e tona akaperepere Linda Tua
2. John Purua
3. Norman Lockington e tona akaperepere Llewellyn'Velridean Kaukura Lockington
4. Mama Ruau Tamatoa Rongo



Kia akameitakia te Atua no te au kopu tangata o teia au metua Diakono ou, tei aere mai mei te enua anau mai Aitutaki e pera ki te maata anga mei roto mai i ta tatou au Ekalesia tukeke i roto nei ia Victoria tei piri mai ki teia akakoroanga maata. No reira, kia tauturu mai te Atua no teia au metua Diakono ou, e kia akamanuia mai no te angaanga tana i oronga ki roto i to ratou au rima.

Na te Atua e akameitaki mai ia tatou katoatoa no te akatupuanga i to te Atua anoano e te akakiteanga i tona aroa. Teia te reo o te Tata Salamo "Ko te aroa e te tuatua-mou, kua araveia ia raua; ko te tuatua-tika e te au, kua oongi raua." (Salamo 85:10).

Tataia e te Orometua o te Ekalesia Rev. Akatika Nanua. Nana katoa te tutu i tuku mai.

## 8. 100<sup>TH</sup> ANZAC COMMEMORATION



te Maanakai ra 25 no Aperira 2015, kua raveia te akamaaraanga i te pure no to ta tatou au pa metua tei tomo atu ki roto i te tamakianga maata o teiane i rua. Kua riro teia e na te Cook Islands Returned Services Association (RSA) i akateretere i te reira, e pera katoa te Kavamani.

Kua tae mai e maata uatu rai au taeake tei piri mai ki teia pure mamaia, mei te enua mamao mai, e pera katoa to Rarotonga nei. Kua tae katoa atu ta tatou au anau Uniform Organization mei roto mai i te Scouts, Boys Brigade, Girls Brigade e te Girl Guides. Kua riro te Boys Brigade Brass band i te rutu i te pau e te akatangi i te reira popongi maru e te manea.

Kua mati mai te au metua e ora nei e pera tetai i to ratou au kopu tangata ki runga i te taua, tei turuturuia e te anau Akava e te Aronga Tiaki Mouauri i te akararangianga i teia popongi maata. Tei matauia i te au mataiti ravarai i te au putuputuanga i te apai i tetai au ruru tiare ei akakite i to ratou ngakau tangi e te akamaara i to tatou au pa metua.

Kua riro atu teia au arataki i te takai atu ki runga i te taua no te ruru tiare:

1. Mrs Kopu Vogel - Konitara Girls Brigade
2. Mr Daniel Apii - Konitara Boys Brigade
3. Ms Susan Ben & Ms Kirsten Piri – Konitara Girl Guides
4. Mr Takai Makara –Konitara Scout Association



Kua riro atu e rua a tatou nga tamaine mei roto mai i te Nikao Girls Brigade a Patricia Aratangi i te tatau i te Flanders Poppy e kua riro a Rose Tamarangi mei te Arorangi Girl Guides Company i te tatau i te Ataturk Tribute. Kua manea ta raua tuanga i rave e pera katoa ta te au putuputuanga i tae mai. Kua mataora te au arataki i te turanga manea o te au tamariki tei tae mai, maata tikai te au tamariki e te au arataki e pera te au kopu tangata tei piri mai.







Kua akaoti teia pureanga i te ora 7.30 i te popongi – kua manea te reva e kare i ua ana. Te Atua te aroa ki ratou katoatoa tei moe i te moeanga roa. “Lest we forget.”



Tataia e Ngara Katuke, Arorangi Girl Guides, nana katoa te au tutu i tuku mai.

## 9. RA PENETEKOTE I MATAVERA

**K**ua kite ua tatou e, e angaanga mataora te porokaramu ta te au mama e anga maina no teia ra maata i roto i to tatou oraanga akarongo i te Mesia. Ka tarotaro tetai pae o te au papa (kare ko te katoatoa) no te akapouanga ki runga i te kakau akaau, te puaka ka maani, te nga carton moa ka tiki, te poke maniota ka ta’u, e te vai atura te au peuanga a te au mama no te reira ra tei riro i tetai au atianga ei mamae upoko no tetai au papa, mei te mea atura e, kua anoano tika’i ia te reira turanga akateateamamao-anga no te reira ra kia taena ia. Ko te mea umere ra, kia tae ki te reira ra, kia oti tika’i te taopengaanga o te angaanga na roto i te kaikai, okotai rai tuatua ka rongo iatu e nga pukai taringa, koia oki, “Aaaaa, koia tika’i teia angaanga, too good!” I na, ngaro takiri te koumuuanga i mua na, kua taokotai ra te manako i te akameitakianga i te Atua no teia tei akatupuia e tei kite mata ia. Kua pera ake e kua pera ake i toku irinakianga i roto i te au Ekalesia i te Kuki Airani nei, Nutireni e Autireria, kare ra i taka iaku e me kua pera rai i Tahiti i to tatou nga taeake Orometua e angaanga maira ki reira, i toku manako ra no te aa, kua pera katoa ratou, na kotou oki e te au Orometua tei angaanga ana ki Tahiti e akapapu mai.

Kua pera katoa oki te vaerua i roto i ta te Ekalesia Matavera akamaaraanga i teia ra maata, te ra i tono mai ei te Atua i tona vaerua tapu ki te ao nei, kia riro i te tauturu, utuutu, akamaroiroi e te tupae i to tatou to te aronga akarongo aaereanga i te ao nei, i teia ao tei ki’ia e te au timataanga e manganui. Avatea Sabati o te Riringianga Vaerua, aaaaa, koia’i te au mama i te sumaringa i roto i to ratou au kakau viravira, e kara ke to te Tapere Titama/Tupapa, e mea ke to Rotopu, e mea ke katoa to Vaenga/Pouara, kapiti ki te ngai okotai, aue turaia e i na te reira akatangianga tuatua’i, manea a vao, manea katoa a roto – e tano ei! Kua oronga ake oronga ake te reira Tapere i te nga tara no te akatapuanga i to ratou kakau. Ariana, noea mai te nga tara, me na te au papa i oronga ki te au mama no roto mai i ta ratou weekly pay packet, me na te au mama rai ta ratou moni? Oh, kare i papu iaku, tamanako ua’u e penei na raua roa’i, kua share paa, apa naau, apa naku, mei tei reira uatu ei. Me ko te reira te akatereanga, i na kare ireira e kitea atuna tetai tumuanga no te akaapaanga.

Kia oti te pure avatea, kua akakiteia mai e ka leva te katoatoa ki tai i te Are Apii Sabati no te raveanga i te uapou kapiti no te Riringianga Vaerua. Aue taue, aaaaa, te oro te aere nei teia ngai angaanga! Teia oki tei matauia i mua na, akamutu mai te Pure Aiai, kua aere ireira ki te Are Apii Sabati no te uapou, tuke to teia mataiti, oti mai te Pure Avatea, a te rave nei te angaanga. Ka akapeea ireira te Pure Aiai? Okei, teia ta te tangata akakitekite tuatua, “Ka akangaroi ta tatou Pure Aiai i teia ra, tau i te porokaramu no teia mataiti ua, ka tamata tatou i teia akatereanga, oti te pure, aere te katoatoa ki tai.” A, kua mako ua te reira akamaramaanga, kia tamata ia rai oki tetai angaanga ou e kite ei tatou e me kua mako, me e mako ake to mua na akatereanga.



Ka aere ki tai i te Are Apii Sabati? Eaaia e kotou ma, kare oki i oti ake to tatou Are Apii Sabati, kare katoa i tomoia ake, kia tae roa'i ki te ra 10 o Tiurai! Aue taue, eaha la i peia'i? E kotou ma, teia te akamaramaanga a te au mama, *"tiria atu tena tent ka hire, e \$400 tara tena ka pou, ka aere tatou ki tai i to tatou ngutuare kare i tomoia ake, kua patia oki te punu, kua host ana oki tatou i te Teretere Apii Sabati i oti ua ake nei no te ua e te matangi, kare oki e ka use tatou i te whole house, ko a raro ua i te ngutuare, kare te upstairs e use, kare te kitchen, bathrooms, store rooms e te vai atura e use ia, i na, what's the problem, let's go in our own hall!"* Kia akarongo te au papa i teia aerenga manako, ngata tika'i i te anga mai i tetai manako patoi. No reira kua taki aere atu te katoatoa ki tai no te akakoroanga o te reira ra.



Kua akamata ireira te angaanga na roto i te au peu tei matauia; oti te pure akamata, oronga mai nga akaaere o nga tapere e 3 i te akanoonooanga no te uapou e pera te au uianga. Kia oti ratou, kua orongaia te tuatau ki te anau mapu tamaine o nga tapere e 3 kia tuku mai i ta ratou au pauanga i akateateamamao, e na reira uana oki te porokaramu i te au mataiti i topa. Kia oti ratou, kua orongaia ireira te tuatau ki te Ekalesia kia akairiiri manako ki runga i nga uianga e 3. I rotopu i te au pauanga e orongaia ra, kua tumuia mai te au imene Evangelia mataora tei tau ki te akakoroanga, no te aa kua uraura te au mama i te ura Evangelia, aue te mataora i teia ngai angaanga e, ngaropoina takiri i te katoatoa e tei roto ratou i tetai ngutuare kare i raveia ake tona angaanga tomoanga! Aita e peapea i na te Tahiti e, e angaanga oki teia no te Evangelia, nona oki teia ngutuare, all gud i na te mapu ei.



Taopenga ireira te angaanga na roto i tetai kaikaianga maata, mei tei taiku iatu i runga nei. Ia kakaro meitaki au i teia kainga manga, kare i aite ki tetai au kaikaianga i te au ra i topa, ko teia e kaikai tika'i, karanga au e tei

runga i te kaingakai nga kaikaianga e 3 o te ra kua trible ia, koia oki breakfast, lunch e te dinner e toru taima na runga ake, eaa ia ting! Uuii atura au ki roto i toku ngaku e, kua peea ireira te akamatakiteanga a te au taote tei na ko mai e, *“e akara matariki marie i te au kai ka kai ei, e te meitaki ra, kai ma te akamanako, e kopae ke atu i te au tu kai te ka riro i te akamaata atu i te maki tei karangaia i te reo papaa e, diabetes.”* Apopo ka akara atu ei i te reira tuatua? Aaaaeee, e tuatua ke rai tena, apopo atu ko taua mea rai, ko taua kaikaianga maata rai, puapingakore atu ei te au tuatua akamaroiroi a te Rarotonga Konitara Ekalesia ki tona au mema e akaitiia mai te kai, akaitiia mai tera, takore iatu te raore a te tamariki, e te vai atura. Maara mai iaku te tuatua a te au Akava (traffic police officers) i te na ko anga e, *“if you drink, don’t drive, if you drive don’t drink.”* Eaa ia, mei toku meangiti anga mai toku rongo anga i teia naai autara, kare takiri te tangata e akarongo ana e tae mai ki teia noa’i. Kua na reira katoa te tuatua o te kai, me karanga ia e, *“kai ma te akamanako,”* ka na ko mai te pauanga e, *“kai e takatakai, ko te venereka oki teia o te Evangelia.”* Tira rai, kua akaea taku pair, na kotou e akatae atu ki te openga no te mea te rest nei au i taku case i na te lawyer ei.



Tataia/neneiia e Nga Mataio (Diakono, Ekalesia Matavera)

## 10. APRIL YOUTH CONFERENCE IN MELBOURNE



...was the Theme for the Conference which was successfully coordinated and hosted by the Youth Council of Victoria from the 24 to 26 April 2015. The drive and motivation behind the conference flowed from the Youth Convention held on Atiu in April 2014 with the Theme of “Reconnect to Christ in this 21st Century”. The Victoria Youth Council with the leadership of Travel Makara and his hard working committee.

The Conference was hosted at the Uniting –CICC Clayton Church hall from Friday 24 to Sunday 26 April 2015. In attendance from the Cook Islands were the Director of Youth Mr Bob Williams and the Director of Evangelism Mr Ken Ben. A group of Brisbane Youth was led by their leaders Mr James Herman and Kura Herman along with the Church Secretary Toka Tuteru with 26 youth members being supported by their church.





The conference discussed various topics from identifying generation, evangelism in this 21st century, spiritual growth, health & wellbeing and the good use of social media to advance the message of the good news of Jesus Christ throughout the generations.

The lecturers were Rev. Mata Makara, Rev. Tuakeu Daniel Jnr, Rev. Tangimetua Tangatatutai, Pastor Isamaela, Travel Makara, Teava Nanai and the two Program Directors from the Cook Islands. In between of lectures, ice breaker sessions were held by the Council Secretary Teiau Nanai.

A Special ANZAC service was held on Saturday morning the 25 April at the Clayton Church followed by the conference program which ran throughout the whole day until evening, and concluding it with a crusade. Message for the night by the Director of Youth was titled "Life in Christ is like being in the eye of the storm".

The Sunday program started with the normal morning service followed by a lunch hosted by the church and then the evening Crusade. Other church youth member were invited which made the night a success through dramas, musical dance and personal testimonies.

To conclude the crusade on the Sunday evening the 26 April, Rev. Mata Makara called for an alter call for those who wished to receive Christ in their lives. 56 youth members stepped forward, some in tears as the Holy Spirit touched their hearts. The Pastors that were present including from other partner churches whom were in the hall were called forward to lead the youth members through a prayer of confession.

The evening was such an environment that the members stayed on until the Brisbane Youth was to leave for the airport at 3am in the morning the program started at 7.00pm. Since it was a successful conference and being the first to be initiated by the Victoria Youth Council, Brisbane will confirm hosting a similar one in the very near future.

*Write-up and photos submitted by Bob Williams, CICC Director of Youth*



## **11. SELECTING THE HEADS OF GOVERNMENT MINISTRIES**

**T**o be part of a 4-man panel appointed by Government to screen applicants to head its public service departments is a privilege, a once-in-a-lifetime opportunity that not every Tom, Dick and Harry get to be even considered, let alone sit on such a prestigious panel. Well, I happened to be one of those who had the rare opportunity to serve on the panel since 2012, and what I've learned and experienced I feel may be useful to aspiring employees in both the public service and private sector as they strive to work their way up the hierarchy. I consider this an opportune time to do this, given my voluntary stepping down from the panel which of course is an opportunity for another Cook Islander to make his/her mark. Before I pass on some hints on how one can improve his chances in the ever-increasing competitive workforce, be it here in the Cook Islands or overseas, let me first give some background on the process of the appointments.

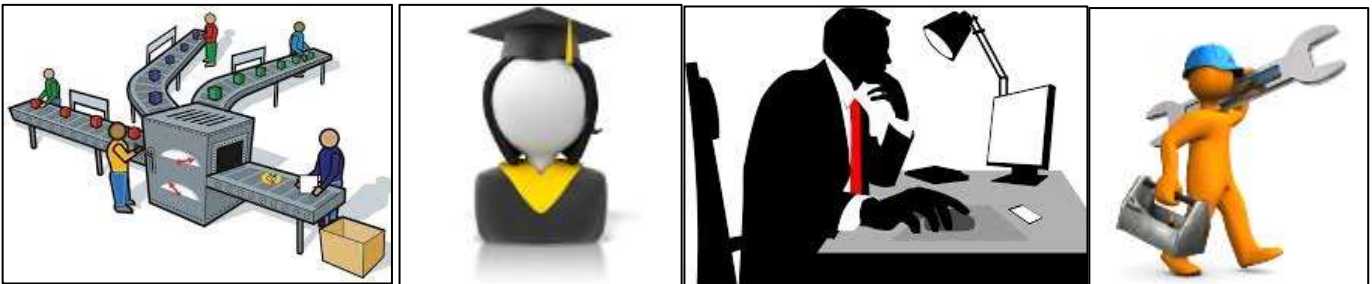


## Background of the appointments

Heads of Cook Islands Government departments or ministries (commonly known by its acronym of HoMs) are 3-year contractual appointments with a right of renewal, which means at the end of the contract, the occupier can, if he so wishes, re-apply with the hope of another 3-year term. It is therefore not an automatic re-appointment, but merit-based, i.e. how good you are or have been in all aspects relative to the other applicants. The last round of appointments was back in 2012, and 3 years later, those contracts are due for renewal. In 2013 and 2014, selected ministries also had their HoMs positions advertised due to people leaving those positions. For this 2015 round, the Public Service Commission, who is charged with the responsibility of implementing the appointments process, started advertising for the 12 vacancies last month May. The advertisements were made both locally (in the Cook Islands News) and globally on the Cook Islands Government website. The advertisement does not differentiate on the basis of nationality, age or any other form, the purpose being to try and attract as many suitable applicants as possible. Of course the understanding was that if there are suitably qualified and experienced Cook Islanders, then it makes sense that they get special consideration. The next 3-year round of appointments will therefore be in 2018.

## Response from the advertisement

Twelve (12) CEO-level positions were on offer for the following departments: Agriculture, Internal Affairs, Infrastructure, Culture, Justice, Marine, Transport, PM's Office, PSC, Education, Health, and Foreign Affairs. A total of 108 applications were received from 63 people for the 12 positions, some applicants applied for more than one position. The bulk of the applications came from within the Cook Islands, a minority came from overseas; both Cook Islanders and non-Cook Islanders submitted applications. This is a huge jump in the number of applicants relative to the 2012 round.



Google images

## Screening the applicants

The applicants were screened based on 2 criteria: (a) comparing the details contained in their CVs against a set check-list, and (b) the way they performed and presented themselves during the one-on-one interviews with the panel members against a set of structured questions. Out of the 63 applicants, 36 were short-listed and interviewed, but only 27 were considered by the panel to be reasonably suitable for the 12 positions on offer. The panel felt that any of these 27 applicants were good enough to be appointed as HoMs to manage the Government departments for the next 3 years.

## Lessons for aspiring employees

In my report to the Cook Islands Workers Association (CIWA) Executive who so kindly requested me to be its representative on the panel, I listed the following for the Executive to pass on to its members to help them as they work their way up the ladder, and these are the same lessons that I would like to also pass on to any employee who has similar aspirations.

- ✓ Good tertiary-level education – absolutely necessary, but not sufficient on its own.
- ✓ Work experience – absolutely necessary; coupled with good education, you've already earned points even before the interview starts.

- ✓ Focus your responses to the questions being asked; there is no point and no advantage going around the bush, in fact it may result in marks being lost.
- ✓ Talking too much could leave you speechless when the relevant questions are asked later. Talking too much could also be a sign of someone being not well organised.
- ✓ Never read from prepared notes – that is one of the very last things anyone will want to do in front of interviewers.
- ✓ Never break down or get too emotional, it will not gain you any extra marks. In fact it may portray a sign of weakness.
- ✓ Get to know the job description of the position being advertised. If it's a long list, bring that list – plus other relevant documents – to the interview. Most interviews, certainly including the HoMs one, are like open book exams. Bring whatever you think might assist your responses to the questions.
- ✓ If you don't work for the organisation for which the vacancy is being advertised, try and get to know as much of the organisation as possible (what it does, its objectives, management regime, finance, personnel, etc.), a good proportion of the questions are bound to cover the organisation, and answering "I don't know" is not good enough.
- ✓ When selling yourself (the so-called "X" factor), don't repeat what you have already covered in your CV, the interviewers already know those aspects. They want to hear from the horse's mouth this time.
- ✓ By all means, never lie in an interview, not even white lies, you will be caught out sooner or later. If you were one of the team who worked on a project, say so, rather than crediting yourself only.
- ✓ Wherever you work, get into the habit of being a team player. If you don't, this may be to your disadvantage when the panel decides to seek references from your colleagues.

Well there you go, some things especially for our youth to think about in their future careers. Good luck with your employment adventures.

*By Nga Mataio, CIWA representative on the HoM's Selection Panel, 2012-15*

## 12. DUKE OF EDINBURGH – HILLARY AWARDS

**T**

Teia te irava akaaravei anga no tatou "Ebera 12: 2 pae ki mua "Mate akara tamou kia Iesu te tumu ete akaoti o to tatou akarongo" Motto: "To Seek Serve and Follow Christ" "Kimi, Tavini e te Aru la Iesu."



Kia Orana tatou katoatoa ete iti tangata tapu ote Atua, ko tatou i aravei na roto i ta tatou nuti akakitekite a ta tatou Evangelia Tapu. Teia te nuti no runga i te akairo ngateitei "The Duke of Edinburgh's Hillary Awards" tei oronga ia i te Tapati ra 14 June 2015 ki roto ite Ekalesia Avarua.

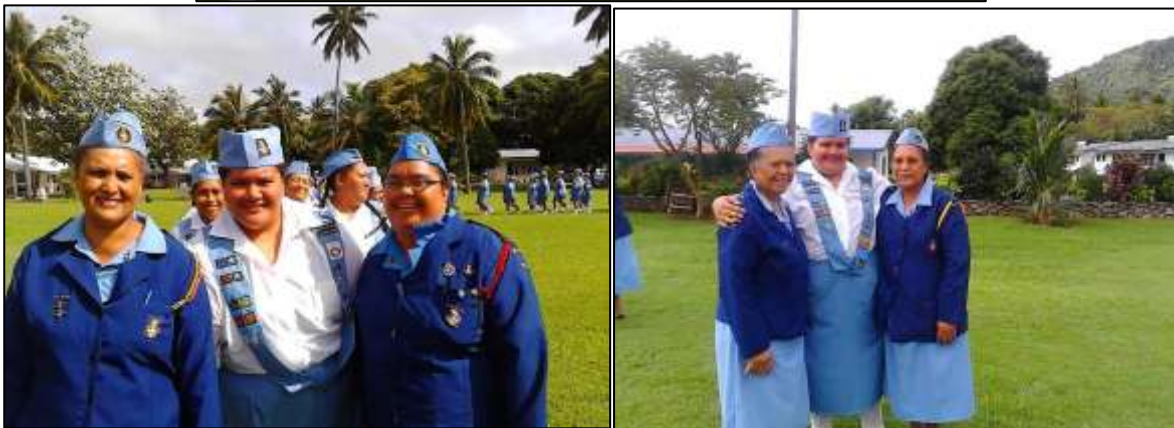
E 20 au tamaine tei rauka to ratou tapao i roto i te tuanga tei karangia ia e ko te

**"BRONZE AWARD"** E 14 no AVARUA: Arumetua Parima, Tia Tereapii, Tiakura Masitia Taime, Phillipa Mata-Marua Smith, Willow Williams, Elizabeth Poila, Teatakura Pakitua, Eteta Strickland, Teiti-O-Te-Ra Tupuna, Matilda Patia, Rossanna Maoate, Elaine Poila, Lucianne Vainerere and Tikava Atiau - MITIARO: Jevhari Opetera Tokai 3 no MATAVERA: Roimata Foster, Kuraiti Rasmussen, Esther Ngamata and Debora Mataio – ARORANGI: Memory Akama



E 17 au tamaine tei rauka to ratou tapao i roto ite tuanga tei karangia ia e ko te **"SILVER AWARD"** E 5 no AVARUA: Tuakana Moeroa Noovao, Teina Rose Tuakana, Tarapiripa Kairangi Bishop, Terryanne Theresa Mere Strickland and Rangii Williams - 5 no NIKAO: Evelyn Hinano Ngatama, Patricia Tuaine Ngaiaere, Iriea Matapakia, Jan Dawn Taia, Tokoa Van-Dongen E 6 no MITIARO: Teresa Maara, Matatapu Tokai, Rosemary Tereau, Temou Tunoa, Tepua-I-Auta Vaine and Pepe Murare MATAVERA: June Ngamata

Akameitaki anga kite au Metua tei tuku mai i ta ratou au tamaine ki roto ite putupuanga Girls Brigade e tei rauka ia ratou teia au tapao ngateitei. E pera katoa te au puapii tei riro i te apii i te anau tamaine katoatoa. PROMISE: "With Gods help I promise to Seek Serve and Follow Christ." Ka akamaroiroi ua atu rai e te anau tamaine kia rauka teia au tapao ngateitei ia kotou.



By the committee of the Duke of Edingburgh-Hillary Awards. Photos sent in by Helen Williams.

### 13. 31st GENERAL ASSEMBLY OF THE CICC



In issue no.51 of this newsletter published in October 2013, just before the 30<sup>th</sup> CICC assembly in Melbourne, Australia, I gathered and included in that issue, pp.4-6, material on the historical meaning of the term "assembly," in particular how the term came about from a biblical viewpoint.

The article was aptly timed to coincide with the assembly at the time. In this issue, I will not dwell on the same subject matter, but will instead translate into English the Maori text contained in that article which discussed the main agenda items of the CICC assembly and other matters that may be of interest to the reader.

#### Background

The CICC general assembly is held every 2 years. Prior to the 1980s, it was common for the outer islands to host the assembly. After the 1980s, however, for cost and other reasons, Rarotonga became the sole host. In 2011, Aitutaki hosted the 29<sup>th</sup> assembly (it last hosted it in 1956) and in 2013 it went outside of the country for the first time when the CICC Australia Council hosted it in Melbourne. Already, a bid from Cairns, Australia (where the CICC has 2 branches) to host the 2017 assembly was approved in principle in Melbourne, subject to the host-designate presenting in the 2015 assembly detailed plans and budget. On the sideline, Atiu, one of the southern islands, has unofficially expressed interest in hosting the 2017 assembly in the event of default



by Cairns. From the less than 20 delegates who attended the earlier assemblies (all from within the Cook Islands), the number now hovers around the 200 mark from the CICC branches in the Cook Islands, New Zealand and Australia.

### Reports by office holders

The elected CICC office bearers report to the assembly on the status of their respective work programmes for the past 2 years, highlighting achievements and failures or areas not done, what the issues were, and any recommendations that they may have for consideration by the assembly. Those office bearers are as follows:

- President
- General Secretary
- General Treasurer
- CICC Rarotonga Council
- Legal Adviser
- Representative, Southern Islands
- Representative, Northern Islands
- Principal, Takamoia Theological College
- Representative, overseas branches
- CICC New Zealand Council
- CICC Australia Council
- CICC Vainetini
- Director of Social Welfare
- Director of Evangelism
- Director of Publication
- Director of Youth
- Director, Bicentennial Celebrations Unit



*Assembly registration at Melbourne, 2013*

### Amendments to the CICC constitution

The CICC Constitution was enacted in the Cook Islands Parliament in 1968 and amended in 2003. The assembly is the overall decision-making body that makes changes to the constitution if it is deemed necessary. The process to this end is this: CICC branches submit to the Executive Council (EC) at any time, recommendations that they think should be tabled in the assembly. The EC goes through the submissions and decides on which ones to be tabled in the assembly and which ones need not be tabled – because there are other avenues for those recommendations. Then, after the EC has consolidated the proposed amendments, it then sends them to all CICC branches at least 6 months before the next assembly. So for this year's assembly, the proposed amendments were forwarded to the Ekalesias in January 2015 to satisfy the standing constitutional requirement.

In the assembly proper, the proposed amendments are presented and explained by the church's Legal Adviser. Approval by at least two thirds of the voting members is required for the amendments to pass, and once passed, they become law or are adopted in the following assembly, unless special arrangements are made for their immediate adoption. Needless to say, the constitution is binding on all branches as opposed to policy matters which may or may not be binding on everyone, depending on their intended target audience.

### Remits

This refers to recommendations other than the amendments to the constitution that the branches wish to be tabled and to be acted upon by everyone if approved. To assist with administration, remits are required at least 3 months prior to an assembly. This gives time to the EC to screen them and see if any has already been passed by previous assemblies, or if indeed they are necessary to be tabled in the assembly at all – because as with the amendments to the constitution, there may be other avenues for addressing them. Nevertheless, after the EC has gone through and consolidated them, they are then sent to all branches for their consideration and comments which their delegates can then bring along to the assembly. Those remits that are approved by the assembly are adopted and become standard policy straightaway.

## Budget

This is one of the main agenda items of the assembly. The General Treasurer presents to the assembly the audited financial accounts of the CICC for the past 2 financial years, and presents the budget for the forthcoming 2 years. Finance has always been a keen discussion topic. Ironically, a good number of those who talk a lot on this subject matter appear to be those who are behind in their annual contributions, much to the dismay of those who are up with the play. Nevertheless, as in any other organisation, the availability of resources is a major factor in dictating which of the church programmes can be implemented and which ones cannot or has to be postponed.

## Ministers' rotation programme

This takes place every 4 years, but in this 2015 assembly, there is a proposal to extend this to 8 years. Ministers get to be rotated amongst 5 regions: Northern Islands, Southern Islands, Rarotonga, New Zealand, and Australia. The EC sets the rotation programme following closely the already-approved ministers' rotation policy, and tables it in the assembly for adoption. The 2015 assembly will consider the rotation programme for 2015-19, and implementation commences straight after the assembly until the cut-off date of year-end.

## Renewal of office bearers

The term for office bearers is 4 years with a right of renewal after each term. While only ordained ministers can fill certain positions, there are also positions which both ministers and non-ministers may hold. Election is by secret ballot and only the delegates of each Ekalesia are eligible to vote.

The ministers' rotation and the renewal of office bearers take place in alternate assemblies. This means in this 2015 assembly, ministers will rotate and in the 2017, it will be time for the renewal of office bearers. So in every assembly, one of these events takes place.

## Presenation by partner organisations

The CICC today has 6 partner arrangements with the following churches/organistaions:

1. Etaretia Porotetani Maohi of Tahiti (a former London Missionary Society offshoot like the CICC)
2. Uniting Church of Australia
3. Presbyterian Church of Aotearoa New Zealand
4. Congregational Union of New Zealand
5. Pacific Conference of Churches
6. Cook Islands Presbyterian Fellowship based in Melbourne

Each partner is given a 20-minute presentation to the assembly on what they consider to be useful information for the assembly to know.

## Who comes to the assembly

Currently those coming to the assembly fall in the following categories:

- Avarua & Arorangi CICC branches: Minister, 3 delegates for each branch.
- Nikao, Titikaveka, Ngatangia and Matavera CICC branches: Minister, 2 delegates for each branch.
- All other CICC branches: Minister, 1 delegate for each branch.
- Observers: 3 from each of the Rarotonga CICC branches. no observers from all other branches.
- All ordained CICC Ministers who do not yet have a parish.
- All graduates who have completed their studies at Takamoia but not yet ordained.
- All retired CICC Ministers.
- Partner churches: 1 delegate per church.

## Conduct of the assembly

The following summarizes the conduct of the 2015 assembly:

- Saturday 11 - Registration at Takamoa, delegates enter their designated host parish
- Sunday 12 - Opening of assembly at Arorangi CICC
- Monday 13 - Workshop at Titikaveka
- Tuesday 14 - Workshops at Ngatangia
- Wed 15 - Assembly at Matavera
- Thurs 16 - Assembly at Avarua
- Friday 17 - Assembly at Nikao
- Saturday 18 - One-on-one sessions between EC and parish representatives
- Sunday 19 - Closing of assembly at Arorangi CICC

## Last word

The 2015 assembly will consider two important subject matters which are expected to assist guide the church's programmes and activities for the next decade; (i) review of its constitution, and (ii) review of its operations. The EC has spent much time on these matters and it is hoped that the assembly will consider them favourably moving forward.

*Nga Mataio, CICC General Secretary*

## Scenes from past CICC assemblies

*(clockwise from top left: 2005 at Matavera, 2009 at Nikao, 2011 at Aitutaki, 2013 in Melbourne)*





## 14. NUTI MEI TE EKALLESIA MISSION BEACH, QUEENSLAND

**K**

ia orana i te aroa maata o to tatou Atua meitaki ko Iesu, te rauka nei te mataora i te oronga atu i teia nuti kia koe e te Tekeretere Maata kia tauru ia atu ki roto i ta tatou nuti leta, please me ka tika i toou ngateitei.

Tika rava te tuatua ra e, Ko te ra teia i akono ia e Iehova, ka rekareka tatou e ka pereperekavana. Inanai i te sabati, kua rave ia tetai akatainu anga Diakono i roto i te Ekalesia ou tei akatupu ia ki Mission Beach, kua tae atu au ki teia pure anga i nanai, e kua riro te au angaanga o nanai e tae ua atu ki te akatainu anga i teia au Diakono e naku i rave.

Ko te mea mataora, kare roa i manako ia e ko te viviki roa teia o te maroiroi o teia pepe ou tei anau mai, te mea maata ra, kia akameitaki ia te Atua. I muri ake i te pure anga, kua rave ia tetai kaikai anga maata, i te akaari anga te ekalesia i to ratou rekareka e te mataora i teia tei tupu i te Sabati. Ko te na teau Diakono tei akatainu ia i nanai e ta ratou au mama.

- Akono Mataa
- Simona Ruarau
- Uatimu Ataela

Ko te tuatua maata tei topa mai mei roto i to ratou au vaa, Aleluia, Kia akameitaki ia te Atua. I roto i taku akarakara anga atu i te tu o teia Ekalesia, ka maata atu te meitaki a teia au mataiti ki mua, no te mea, te kite atura au i to ratou maroiroi.



Ko te Ekalesia teia i Mission Beach, i raro ake i ta te Apiianga Orometua tiaki anga, koia a Tuakana. Ko to ratou are pure teia e pure na, i ta te Apiianga ta Tuakana i akakite mai, ka akaou ia teia are pure, ka akatoro mai ki vao, ka o rai tetai 100 tangata, i teia tuatau e aka ua teia, noatu ra, te maroiroi nei te Ekalesia i te kimi puapinga no te akameitaki atu i te Evangelia i teia ra.

*Tataia e te Orometua Sorimata Arama, Cairns, Australia. Nana katoa nga tutu i tuku mai.*

## 15. NUTI POTOPOTO

**T**

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

### Uipaanga Maata

Sabati 12 – Sabati 19 Tiurai, akatuera e te topiri ki Arorangi. Maanakai 11, retitaanga ki Takamoa, akamata i te ora 8.00am, \$30 fee i te tangata okotai, ka oronga iatu te ID (name tag) e te au pepa uipaanga. Mei reira, akatika atu ei te au mata ki roto i te au Ekalesia tei akonoia no ratou. Kua imereia te list ki te au Ekalesia

katoatoa i te akatakaanga e koai ma ka aere kiea. Ratou kare i kite ana i te reira karere, ka kite ratou i te tuatau o te retitaanga.

### **50<sup>th</sup> Anniversary Special Service**

7.00pm Wednesday 15 July, at the Sports Arena, Nikao.

### **Headstone Unveiling**

Late Rev. Ngatokorua Patia, 11.00am Saturday 18 July, Avarua CICC.

### **Rarotonga Gospel Day**

Saturday 25 July, 6.00pm, Nikao CICC.

### **Ra o te Aronga Mana/Ui Ariki**

Friday 3<sup>rd</sup> July, a public holiday.

### **Gibeona ka akatuera**

Friday 10 July, 9.00am. Ko te ingoa teia o te Are Apii Sabati ou o te Ekalesia CICC Matavera.

### **TIA 2016**

Te neneia maira i Nutireni, ka tuku tika iatu ki te au Ekalesia katoatoa i mua ake i te opeanga o Okotopa e tu mai nei.

## **16. 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.**

### **PAPA UZZIA TARUIA – OROMETUA AKANGAROI**



Anauia i te ra 3 Okotopa 1918, takake atu i te Sabati ra 28 o Tiunu 2015 ki runga i te Aremaki Blacktown Hospital i Sydney, Australia, e 97 ireira te roa o te au mataiti ta te Atua i akameitaki mai iaia i te ao nei. Ka raveia tona family service a te Paraparau ra 2 o Tiurai e tona tanuanga a te Varaire ra 3 o Tiurai ki Sydney rai. I te aiai Sabati 28 Tiunu i rave ei te enua tangata Tongareva i tona pure kopu tangata (family service) ki to ratou Hostel rai i Avarua nei. E tavini maroiroi, kua oti tana oroanga, e te vai ra te korona ta tona metua i te ao i akonokono nona kia tau ki tana i rave no tona iti tangata i roto i te akarongo i te ao nei.

I roto i teia tuanga, anoano au i te apai akaou mai i te tua tapapa o te metua tane, Orometua Akangaroi, Papa Uzzia Taruia. Ko teia tua tapapa, e tuanga ia tei o ki roto i te nutileta 42 tei tataia i roto ia Aperira 2012, kapi 29-31. Irinaki au e, e maata te au taeake ma te au tuaine kare i kite ana i te reira tataanga, me kore kua ngaropoina te au mea tei tataia ki roto. No reira tena akaou mai te tua tapapa o te metua tane ei tatauanga, ei akaraanga, ei kiteanga na te katoatoa i teia ra. *Editor.*

**TUA TAPAPA O PAPA UZZIA TARUIA, 1918-2015***(first published in CICC Newsletter 42, April 2012)*

A TUPUANGA/KOPU TANGATA	
<b>Tona nga metua e te kopu tangata</b>	<ul style="list-style-type: none"> <li>• Papa: Taruia Banaba, no roto i te uanga Ngati Banaba, tei roto tona kopu tangata i te tuanga Mangarongaro, ko tetai teia i te 12 tapere i runga i te enua ko Tongareva</li> <li>• Mama: Tekura Tau, no roto i te uanga Ngati Hare</li> </ul>
<b>Ra anauanga, oire, enua, tona au tuaine e te teina/tuakana</b>	<p>Anauia i te ra 3 no Okotopa 1918 ki Omoka. E 1 ona teina, e 5 tuaine. Teia to ratou au ingoa i raro nei:</p> <ol style="list-style-type: none"> <li>1. Lautini – tamaine, kua mate</li> <li>2. Namuata – tamaine, kua mate</li> <li>3. Patoru – tamaine, kua mate</li> <li>4. Uzia Orometua – nona teia tua tapapa, te ora nei rai, ka 94 ona mataiti i teiane</li> <li>5. Saa – tamaroa, kua mate</li> <li>6. Karoatu – tamaine, kua mate</li> <li>7. Akauta – tamaine, kua mate</li> </ol>
<b>Ra/mataiti akaipoipo e te ngai i akaipoipo ei, ta raua au tamariki</b>	<p>Akaipoipo ki tana vaine ko Tekura i Omoka, Tongareva, 25 November 1947</p> <p><u>Ta raua tamariki anau:</u>  Pani - tamaine, kua mate  Lotoiti - tamaroa, kua mate</p> <p><u>Ta raua tamariki angai:</u>  Tutai - tamaine, te ora nei  Nga - tamaroa, te ora nei  Ieremia - tamaroa, te ora nei</p>
<b>Te au apii tana i tae ana</b>	<ul style="list-style-type: none"> <li>• I tona meangiti anga, kare e apii Kavamani i runga i te enua. Na te Evangelia te apii, koia oki ko te au Orometua CICC te puapii i runga i te au enua katoatoa i roto i te Kuki Airani</li> <li>• Ko te puapii i Tongareva i tona tuatau, ko te Orometua Rahui Pokoati. Kua tereniia ireira aia e teia Orometua i tona meangiti anga te tae atu ki tona mapu anga</li> <li>• I tona mapu anga, kua riro mai aia ei Puapii Sabati e kua rave i te angaanga apii i te tamariki e tae uatu ki tona tuatau i akaruke ei aia i te enua no te tereni Orometua i roto i te aua apii Takamoa i Rarotonga</li> <li>• Kua tomo ia Takamoa i te mataiti 1949, kua oti te apii e kua aere ki roto i tana Ekalesia mua i te mataiti 1953</li> </ul>
B TANA AU TUANGA I ROTO I TE EVANGELIA – AKONOANGA CICC	
<b>Uniform organisations</b>	Kua piri ana ki roto i te putuputuanga Boys' Brigade mei tona ou anga e tae uatu ki te turanga Officer i tona mapu anga i roto i tana Ekalesia Omoka
<b>Apii Sabati/Mapu</b>	Kua piri ana ki roto i te Apii Sabati mei tona ou anga e tae uatu ki te turanga Puapii Sabati i tona mapu anga
<b>Tuanga tapere</b>	<ul style="list-style-type: none"> <li>• No roto aia i te oire ko teia tuatuaia e, Oire Ou. Tetai ona ingoa, ko Oiretumu. Ko tetai teia i te rua o te akatuanga anga ia Omoka.</li> <li>• Kare aia i mou taoanga ana i roto i tona tapere, i te mea e te mapu uara aia i te reira tuatau, e kua akaruke mapu aia i</li> </ul>



	te enua Tongareva no Takamoa.
<b>Taoanga i roto i te Ekalesia i mua ake ka aere ei aia ki Takamoa</b>	<ul style="list-style-type: none"> <li>• Takake mei te Puapii Sabati, kare a Papa Uzia i mou taoanga ana i roto i te Ekalesia i te mea e te mapu uara aia i te reira tuatau, e kua akaruke mapu aia i te enua no Takamoa.</li> </ul>
<b>Au angaanga mamaata a te Ekalesia tei piri atuna aia ki roto</b>	<ul style="list-style-type: none"> <li>• Mati – i roto i teia marama i runga i te enua Tongareva, e marama taakaaka teia no te tuatau uriia. Mei te Oroa o Mati ki te Oroa o Aperira, ka noo muteki ma te taakaaka te enua e ka pati ki te Atua no tana paruru i teia tuatau reva kino. I te Oroa o Aperira, kua akaoki ireira i te akameitakianga ki te Atua no tana tiakianga i te enua katoatoa. Ka rave te enua i te tamataora e te kaikai no te akaotianga i te akakoroanga o Mati.</li> <li>• Me – e raveia ana te akaputupu tu moni i teia marama no te turuanga i te angaanga a te LMS i roto i te Kuki Airani. Ka tatau te tamariki e ka akaputu te au metua i te moni no te tuku atu anga ki Rarotonga no te akakoroanga i runga nei.</li> <li>• Okotopa 26 – i te tuatau mua, kare teia ra i akatinamouia ei ra taeanga Evangelia mei te raveia nei i teia tuatau.</li> <li>• Kiritimiiti/Mataiti – e tuatau mataora teia i roto i nga Ekalesia e rua i runga i te enua. Ka raveia te imenemene, nuku, ura pau, e tetai uatu au tu tamataora. Kare e kapiti ana te angaanga a nga oire e 2, ka rave rai a Omoka i tana, e te pera maira a Tetautua i tana.</li> </ul>
<b>Au Orometua tei rave angaanga ki roto i te Ekalesia Omoka i tona tuatau i mua ake ka aere ei aia ki Takamoa</b>	Orometua Rahui Pokoati Orometua Eliaba Benioni
<b>Te tu o te oraanga i tona tuatau i tuatau i Takamoa</b>	<ul style="list-style-type: none"> <li>• Puapii Maata – Rev. Murphy</li> <li>• Arataki o te au tamariki apii: Bill Marsters</li> <li>• Te au apiianganga i tona tuatau: Taria Upu Pere, Samuela Poreti, Rau ?, Tupou Aporo. Te vai ra tetai au apiianganga tei aere mai e kua topa atu ki vao no te pakari o te apii</li> <li>• Moni te – apii. Tua te punu puakatoro, e tai punu e rua tangata, no te epetoma katoa</li> <li>• Ruirua – apii</li> <li>• Ruitoru – tautai</li> <li>• Paraparau e te Varaire – apii</li> <li>• Maanakai – tautai, maani kai no te Sabati</li> <li>• Sabati – pure i te ra katoa</li> </ul>
<b>Te au Ekalesia tana i tiaki ana i muri ake ka akaoti ei tana terenianga i Takamoa</b> (kua tomo aia ki Takamoa i te ra 4 o Ti tema 1949, e kua oti tana apii i te mataiti 1953)	1953 Kimiangatau 1954 Vaipae 1956 Akatainua ei Orometua i roto i te uipaanga maata i Aitutaki, e kua aere atu i te tiaki i te Ekalesia Pukapuka 1958 Atiu 1963 Tautu (kua tiaki poto katoa ana i te Ekalesia Matavera i te Orometua i aere atu no te orote) 1968 Omoka (kua tiaki poto katoa ana i te Ekalesia Ngatangia i te Orometua i aere atu no te orote) 1969 Tukao 1970 Omoka for the 2 <sup>nd</sup> time (kua tiaki poto katoa ana i te Ekalesia Avarua i te Orometua i aere atu no te orote) 1973 Mitiaro 1978 Tetautua 1982 Tahiti, Oire/Ekalesia Tiarei. Ko te Orometua Davida Teaurere tei aere ki Tahiti i muri ake

	1984 Tiurai, kua oki mai ki Rarotonga e kua akangaroi no te tare mataiti (65)
<b>Tana au angaanga i muri ake i tona akangaroianga (retire) mei te angaanga Orometua tiaki Ekalesia</b>	<p>1984 Akaruke ia Rarotonga e kua aere atu ki Nutireni e Autireria ki ta raua anau</p> <p>1984 Orometua Tiaki no te Ekalesia Burwood tana i akatupu i Sydney, Autireria</p> <p>1985/1996 Akatainu i te tiaki o te Ekalesia CICC i Melbourne, koia te taeake Hamare Mokoha, e te au Diakono i roto i te reira taokotaianga. Iaia i Sydney, kua atoro katoa atu aia i te au Ekalesia tei akatupuia ki Auburn e Liverpool, kare oki o teia nga Ekalesia Orometua i te reira tuatau</p> <p>1996 Mei Sydney, kua aere atu ki Cairns e kua akatupu i te Ekalesia Westcourt, ko tana Ekalesia openga i akatupu ei. Kua tau i te ingoa o teia Ekalesia kia Mt. Sheridan, te ingoa o te suburb tei neke atu teia Ekalesia. I teia ra ko tetai Ekalesia matutu teia i runga i te enua Autireria.</p> <p>2012 Te noo tinamou nei te metua tane ki Autireria, e te aere nei mei tetai oire ki tetai ki tana anau ma tona kopu tangata, e pera no te atoro atu i te au Ekalesia. I te openga o teia mataiti, ka aru atu aia i tetai tere tangata ki Tahiti no te orote.</p>
<b>C</b>	<b>MANAKO KEKE</b>
<ul style="list-style-type: none"> <li>• Kua akakite mai te metua tane e kua uipa ana te uipaanga maata ki runga i te au enua katoatoa i te Kuki Airani nei mari ua ko Pukapuka/Nassau, e Palmerston.</li> <li>• Ko te turanga o te metua tane i teia ra, noatu tona mataiti e tei runga i te 94, e apinga tika'i aia no te maroiroi, koia rai te aere ana e tona tokotoko, marama tona mata i te akara mamao, te tuatua e te manako te meitaki ua ra. Me akara te mata tangata iaia, ka manako e tei roto tona mataiti i te 60s, kare e akaraanga e tei roto i te 90s.</li> <li>• E tangata inangaro-kore i te noonoo ua ma te kore e raverave angaanga na te ngutuare, noatu tona tu pakari. Kua matau oki teia metua tane i te rave i te au tu angaanga katoatoa, takake mei te angaanga a te Orometua, mei tona mapu anga e tae ua mai ki teia tuatau e te akaraanga mapu nei rai aia.</li> <li>• E tangata e maata tana ka oronga ki tetai uatu tei anoano i te tauturu no runga i te oraanga tau e te meitaki, to te kopapa e pera to te Evangelia. No reira kotou i Sydney e i te au ngai katoatoa, me aravei i teia metua tane, pukapuka kiaia, penei ka riro tetai o tan aka oronga atu ei tauturu i taau au kimikimianga.</li> <li>• E noo tinamou ana a Papa Uzia ki Cairns, Queensland, Australia. Tei Sydney aia i te tuatau i tataia'i tona tua tapapa.</li> </ul> <p>Teia te reo ikuiku o te metua tane ki te katoatoa: akairoia te Atu ei kaveinga no kotou i te au ra katoatoa, kia rauka te nooanga pumaana i te ao nei e te ao a muri ake.</p> <p>Kia orana e kia manuia.</p> <p><i>(Tataia/heneiia e Nga Mataio, CICC General Secretary, March 2012, Sydney, Australia).</i></p>	

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

**CDs**



C1



C2



C3

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

**DVDs**



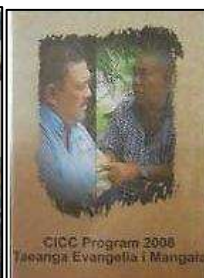
D1



D2



D3



D4



D5



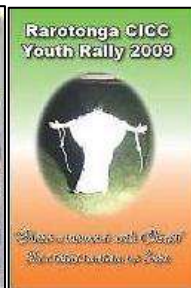
D6



D12



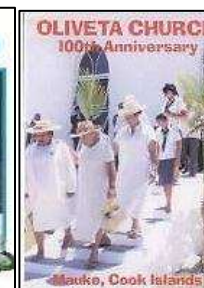
D7



D8



D9



D10



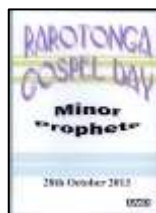
D11



D13



D14



D15



D16



D17



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

## PUBLICATIONS, CERTIFICATES, OTHERS



P1

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:**

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**Scenes from the CICC assembly in Aitutaki, 2011**



# ANNEXES

- PART 1:** Memory Lane
- PART 2:** Food for Thought
- PART 3:** Personal Reflections
- PART 4:** CICC Ministers rotation prog 2015-19
- PART 5:** CICC branches attending the 31<sup>st</sup> assembly
- PART 6:** Exposition of the Apostles' Creed
- PART 7:** The Boys' Brigade in the Cook Islands
- PART 8:** Share Your Photos



# PART 1

## Memory Lane

The following photos 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 at the time, 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.58) of the newsletter is the fourth to feature the memory lane photos dating from the above time period; the rest will be in the forthcoming issues. N. Mataio/Editor.



Yatch "Tahitian" at Ngatangia after cradle broke



"Tahitian" after being refloated at Ngatangia and towed round to Avarua high seas broke mooring lines and she ran onto the western reef on 22 November 1948. Despite both union launches being used was not refloated and broke up.



Island from reef, Avarua



Lighter at side of "Maui Pomare"



Tom Davis, Lydia, and sons John and Timothy depart by air. Tom to study for post graduate diplomas in tropical medicine and tropical hygiene at the Sydney School of Tropical Medicine



Carpenters who worked on the DSIR Observatory station at Takuvaine Valley



Kikau verandah being constructed to shade the west side of the station



Garden fence needed to keep Moe's goats outside



Garden fence completed and cleaning up.



Sorting bananas, Peter, Jimmy, Tu



Off Avarua wharf. HMS Bellona arrives 6 July 1948, Governor General Sir Bernard Freyberg visits.



Family group with Nellie and Jean





Rural Avarua



Shipping from Avatiu



Citrus nursery off Ara Metua



Saturday market at Avarua



Vintage goods transport



The Annex to Hotel Rarotonga where Bob stayed for a year. The Annex now houses the Tourism Office and other Government agencies.





Crushing plant at Black Rock



Public Works buildings



Needle and Te Rua Manga from the south



Gravel road surface on the Ara Tapu



The Mission House at Takamoa, originally a homestead for the early LMS Missionaries, now the CICC Head Office. *Photos on right by N. Mataio, CICC General Secretary*



The Mission House on the right, Takamoa Lecture Hall on the left  
*Source: left photo unknown, right by N. Mataio*



## PART 2

### Food for Thought

*This section contains 6 stories 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: PACK OF STRAY DOGS STAND GUARD AT ANIMAL LOVER'S FUNERAL

By MEGHAN KENEALLY and ELARA MOSQUERA Good Morning America



*Pack of Stray Dogs Stand Guard at Animal Lover's Funeral (ABC News)*

A woman who spent her life caring for stray dogs received an unexpected -- and surprising -- tribute from the animals when she died. At the funeral for Margarita Suárez in Cuernavaca Morelos, Mexico, there was a pack of stray dogs who came inside the funeral home to stand guard.

Suárez's daughter Patricia Urrutia told ABC News that they were shocked, but delighted by the appearance of the canine celebrants. Adding to the other-worldliness of the situation was the fact that these stray dogs were not even the same ones that her 71-year-old mother had helped during her lifetime. Suárez lived in Merida Yucatan, but her funeral service was in a town more than 830 miles away, her daughter said.

Patricia Urrutia: "They stayed with my mother all day, and then at night they all stayed- but In the morning all the dogs vanished but one, but one hour before we brought my mom to be cremated the dogs came back and grouped around as if to say goodbye," Urrutia told ABC News. "I swear by God that it was beautiful, marvelous." She said that the dogs do not normally hang around the funeral home, and that workers there had never seen anything like it before.

"My mom has always been good with all animals and people," Urrutia said. "Always fed the dogs on her block and the 20 stray cats that lived there." Urrutia posted photos of the scene on her Facebook profile on March 15 and the moving images have been shared across the Internet. As of this morning, the post has been shared more than 50,000 times on Facebook and has received more than 192,100 likes.

Urrutia said that the dogs' presence helped her through the difficult day, and it was an unexpected message that she will always remember. "When I was in a moment of so much pain these dogs that came, they showed me that everything was going to be okay," Urrutia told ABC.





*An undated family photo shows Margarita Suarez with her daughter, Patricia Urrutia.*

The dogs were not the only animal friends to pay their respects to Suárez, as Urrutia also spotted a bird come through the window at 3:00 a.m., glance down at her mother's coffin, and then fly off while singing. "Because of them we were happy," Urrutia added. "They made a sad situation an incredible one."

## 2: MICHIGAN GRANDFATHER WITH CANCER TAKES UP UBER DRIVING TO PAY OFF HOME FOR FAMILY

By AVIANNE TAN 7 hours ago *Good Morning America*

A grandfather from Michigan who's been battling cancer for the almost two years now was told 10 days ago he has about two to 10 weeks to live. Despite recommendations to look into hospice care, Kenneth Broskey, 69, is still working full-time as an Uber driver and real estate agent in the Detroit area.



Broskey, from Livonia, told ABC News today he's trying to raise as much money as he can so his daughter, 46, and his two grandchildren, ages 13 and nine, have a place to live when he's soon gone.

"Once I pass away, chances are my daughter, who's a part-time waitress at a small restaurant in Livonia, will lose the house we live in because she won't be able to afford it anymore," Broskey said. "So I'm doing everything for her and my grandkids at this point. When you find out you're dying, you realize your family and friends are so important."



*Kenneth Broskey and Roland Gainer*

And thanks to a fateful Uber ride three weeks ago, Broskey is now over \$22,000 closer to paying off his family's \$95,000 mortgage. During that ride, Broskey met Ronald Gainer, a 22-year-old student at Washtenaw Community College who needed a ride to downtown Ann Arbor to meet up with some friends. Gainer said he started chatting with Broskey and the casual conversation got deeper when he learned Broskey had terminal cancer -- stage four oropharyngeal cancer with lung metastases.

"I was asking him if he liked Uber driving and then he explained how much he loved it because he got to meet new people, and it was also helping him earn extra money before dying because he had head, tongue and throat cancer," Broskey told ABC News today. "I felt super-compelled to help him." Gainer and Broskey

traded numbers, and Gainer turned to the owner of a popular eclectic barber shop in Detroit for ideas on how to help Broskey, he said.



*Kenneth Broskey, 69, and Roland Gainer, 22*

Sebastian Jackson, owner of "The Social Club" barber shop, said he got Broskey connected with a communications expert named Karen Dumas in the area, and the three of them worked together to start a [GoFundMe account](#) for Broskey this past Monday. "It's so inspiring to see racial and generational gaps be broken for a good cause," Jackson told ABC News today. "I wanted to help in any way I could."

Over \$22,000 was raised within three days, \$5,000 of which was donated by Uber, the company's Midwest representative Brooke Anderson told ABC News today. "The company will continue donating an additional \$1 for every rider who uses the promo-code "UberPartnerKen," through April 20th," Anderson added. "Ken is part of the community, and we were so struck by how he's continuing to support his community and family every day even in the face of such challenges."

"The Social Club" barber shop also held a fundraiser dinner on Wednesday that raised an additional \$400 to \$500, Gainer and Broskey said. Broskey said though he's been given an estimated two to 10 weeks left, he feels fine, and he's going to keep driving with the help of morphine pills. Gainer and Broskey also continue to chat every day, and they're "tight friends," Gainer said.

"I admire him so much," Gainer said. "Oh my god, his love for his family is limitless. This man is dying of cancer, and yet he's still out there driving an Uber cab just for his family every day. That's indescribable love."

### 3: CALIFORNIA MAN SELFLESSLY BUILDS MINIATURE HOUSE FOR HOMELESS WOMAN

By NICOLE PELLETIERE Good Morning America



*Irene McGee*

After 10 years of living outdoors, Irene "Smokie" McGee finally got a temporary roof over her head, when fellow local Elvis Summers generously built her a small house on wheels. Irene Smokie McGee, seen here in an undated handout photo, has been homeless for 10 years. "I feel marvelous," McGee, 60, of Los Angeles, said. "You can't even explain how I feel. I'm on my way to a different life. I want to get my own place and all of that. He's my guardian angel. "He's one in a million."



*Elvis Summers*

McGee told ABC News that she has been living on the streets since her husband died in 2004 and she didn't have the money to keep the home she once had. Summers, 38, became friends with McGee after she began asking him to donate his recyclables for her to cash in. "I started asking more questions about her to see what her story was," he said. "I learned she didn't have anything, not even a cardboard box. She was literally sleeping in the dirt and I just wanted to make her a place where she could feel comfortable and at least get a good night's sleep. "So, I asked her 'what would you think if I built you a mini house' and I think she thought I was crazy. I saw online that people were building these tiny homes. I had done construction before, so figured that's easy - I could do that."

Summers then went to his local home improvement store and purchased \$500 worth of materials for McGee's temporary home. In just five days, a small structure was assembled for McGee, where she has been living for the past three weeks now.

"We are all human," Summers said. "It could be somebody's sister, grandmother, or somebody's kids out there. "She was very grateful. She's very sweet and she said 'no one's ever done anything for me.' When I first met her, until now, she looks like a different person. She seems legitimately happy now." Summers said that the city supports the miniature home, so long as it's moved to a different spot every 72 hours.

Since building shelter for McGee, Summers has crowdsourced over \$50,000 for "Starting Human," the organization he created after his kind gesture. He hopes to work with local officials to continue building temporary houses for other people in the area who are homeless.



The shelter that Elvis built for Irene

"As I started talking to other homeless people, I started to understand their stories and they started asking me if I could build them little houses, too," Summers said. "I know that this isn't a hey, boom, we've got it fixed - it's just one step. This is an issue homeless people have and I would have loved to build her a bigger house with a shower and a toilet.

"I just wanted to do something nice for Smokie," he added. "That was just the start and the end of my plan. I had no idea this was going to explode. Goal is to find some land vacant land to not only build more but to temporarily place them so these people can build themselves back up and reintegrate into society."

## 4: DONATIONS POURING IN FOR ELDERLY MAN WHO CALLED 911 FOR FOOD

By SYDNEY LUPKIN 15 hours ago Good Morning America 15 May 2015

Two days after an elderly man dialed 911 for food because he was hungry and couldn't move, his kitchen cabinets are overflowing with donations. A 911 operator came to Clarence Blackmon's rescue this week after he called for help. The 81-year-old, of Fayetteville, North Carolina, had just returned home to an empty refrigerator after spending several months in the hospital, and he said he had no one else to turn to. The operator arrived with a box of groceries, and she made him a few ham sandwiches.

Several news outlets, including ABC News, wrote about the good deed, and food donations are pouring in, Blackmon said. "They keep bringing it in by the armloads," he told ABC News. "My cupboards are full. I've never had such prosperity." He has so much food, that he's called a food bank to share it with others. "Simply, these are wonderful gifts," he said. "If I tried to consume all that's in my kitchen right now, what's in my cupboards, it would take me over a year!"

911 operator Marilyn Hinson told ABC affiliate WTVD that she wanted to help Blackmon because she understood his predicament. "He was hungry," Hinson said. "I've been hungry. A lot of people can't say that, but I can, and I can't stand for anyone to be hungry."



Clarence Blackmon



## 5: HOW PARADISE BECAME THE FATTEST PLACE IN THE WORLD

Google, 1 May 2015 By Meera Senthilingam, for CNN. (Sent to me by Aisake Casimira of the PCC Office in Suva, Fiji. Editor)

They're remote and beautiful. A place many long to escape to for sun, sea and serenity. But the Pacific islands have another reality for the residents living there -- a life based on imported food, little exercise and remote access to healthcare. The result? The most obese nations in the world.

### A deadly epidemic

"One third of the world is either overweight or obese right now," says Emmanuela Gakidou, professor of Global Health at the Institute for Health Metrics and Evaluation. Gakidou's recent paper used data from countries across the world to identify the global burden of obesity and trends seen in different populations. "The Pacific islands have a lot of countries with very high levels of obesity," she adds.

Among the top 10 most obese countries or territories globally, nine are Pacific islands, according to the World Health Organization (WHO), making this paradise the fattest region of the world.

"Up to 95% of the adult population are overweight or obese in some countries," says Temo Waqanivalu, program officer with the WHO's Prevention of Non-communicable Diseases department. As a Fijian Native, Waqanivalu has worked on the issue for over a decade and seen the epidemic evolve first-hand, aided by the cultural acceptance of bigger bodies as beautiful. "In Polynesia the perception of 'big is beautiful' does exist," he says. "[But] *big* is beautiful, fat is not. That needs to get through."



Percentages for obesity range from 35% to 50% throughout the islands, according to the WHO. The Cook Islands top the ranks with just over 50% of its population classified as obese. "It's a deadly epidemic," says Waqanivalu.

### Measuring up

Obesity is measured through an individual's body mass index (BMI) and a measurement above 30kg/m<sup>2</sup> is defined as clinically obese. Pacific islanders tend to have a naturally big build, says Jonathan Shaw, associate director of Baker IDI Heart and Diabetes Institute, Australia. "With Pacific islanders, their frame is typically bigger," he explains, "but that still doesn't account for the obesity we see."

Poor diets and reduced exercise have become a major public health concern for the region as they are not only a cause of obesity -- associated diseases are also rife, such as heart disease, stroke and diabetes, the latter of which has a known genetic basis among locals.

"This is a population with a genetic predisposition and when exposed to Western lifestyles results in high rates of diabetes," says Shaw. "[This is] undoubtedly caused by high rates of obesity."

The epidemic began through the tropical region turning its back on traditional diets of fresh fish and vegetables and replacing them with highly processed and energy-dense food such as white rice, flour, canned

foods, processed meats and soft drinks imported from other countries. One of the root causes of the change is the price tag.

"All over the world, poor quality and highly energy-dense food is the cheapest," says Shaw. As demand for healthier alternatives remain low, their market is small. This is exemplified by fishermen often selling the fish they catch to in turn purchase canned tuna. "[You] can buy a few meals with what you get selling fish," says Waqanivalu. The new food environment locals find themselves living in has accelerated the trend towards consuming processed food. "It's significantly cheaper," adds Waqanivalu. "It's cheaper to buy a bottle of coke than a bottle of water."

As with other regions of the world, increased urbanization and sedentary office cultures have further aided the rise in obesity among Pacific islanders. "A lot of physical activity was in the domain of work," says Waqanivalu, referring to fisherman heading out to sea and others working their land on plantations. "The concept of leisure-time activity is new," he says.

The tropical climate desired by sun seekers is less attractive to those needing to keep fit. "In tropical countries there is a desire to avoid physical work and even walk," says Shaw. "We're all driven to conserve energy."

### **All in the genes?**

Some scientists believe that Pacific island populations have evolved to maintain their larger build -- a concept known as the "Thrifty Gene" hypothesis. For this region of the world, the concept is based on the fact Pacific islanders once endured long journeys at sea and those who fared best stored enough energy in the form of fat to survive their journey.

"We have the remnants of those people ... and their metabolism as well," says Waqanivalu. The increased risk of obesity among native Pacific islanders is shown on the islands of Fiji, where the population has a more mixed ethnicity. The country stands at the lower end of the region's spectrum with 36.4% of the adult population classed as obese. Just more than half of the Fijian population are native iTaukei, with the remainder mostly of Indian origin, according to the CIA World Factbook. "That explains the lower rates," says Waqanivalu.

The naturally higher BMI of the people in the region has, however, prompted calls to increase the cut-off for the level of BMI denoting obesity in the Pacific region from 30 to 32 kg/m<sup>2</sup>. A lower cut-off has been suggested for Asian populations based on the same premise, as Asian countries -- including Korea, Myanmar and Cambodia -- make up the majority of the lowest 10 countries globally in terms of obesity..

### **Childhood consequences**

After the global trends in obesity seen in her study, Gakidou's real concern is the rates her team saw in children in the Pacific. "The rate for children is high ... about one in five children [are obese]," she says. "This has repercussions in the long term." Repercussions include diabetes, which is already a burden on health services in the region. "The concern in children would be early onset of diabetes," says Gakidou.

The WHO has made a series of recommendations to improve the situation and is implementing them through policy changes in the countries. "Type II diabetes is emerging in young children 10-11 years old," says Waqanivalu, who has also heard reports of a child as young as seven years old being affected. "[It's the] tip of the iceberg in children."

But Waqanilu is confident his department is making some progress through recommendations such as increased taxation on soft drinks, improving trade in the region, controlled marketing of products targeting children through schools, and policies to promote healthier diets and exercise.

"The whole food environment needs to be changed," he says. This has been the ambition of the Healthy Islands Vision -- initiated by the ministers of health for the Pacific island countries in 1995 -- which aims to combat obesity and diabetes among its health priorities.

Health systems also need strengthening to better handle the consequences of obesity. "We have definitely made steps but need to make strides for this to be sorted in our time," says Waqanivalu.

## 6: OBESITY POISED TO OVERTAKE SMOKING AS KEY CAUSE OF CANCER

*The Telegraph, London, May 30, 2015*

A middle-aged cancer epidemic is being blamed on the West's poor diet and overly generous portions. Leading specialists convened on Friday to issue a stark warning that obesity will soon overtake smoking as the principal cause of cancer. Doctors said Westerners had replaced one bad habit with another, with too many people eating their way towards an early death.

*Obesity is set to become the biggest cause of cancer. Photo: Jim*



*Rice*



*Doctors said Westerners had replaced one bad habit with another Photo: Tamara Voninski*

They said spiralling rates of obesity meant that cancer - once seen as a disease of old age - was now increasingly being diagnosed up to two decades earlier than in the past. Their figures suggest one in five cancer deaths in Britain is caused by excess weight. Speaking at the American Society of Clinical Oncology (ASCO) annual conference in Chicago, experts said "staggering" rates of obesity were responsible for the growth of 10 common cancers. Dr Clifford Hudis, a New York breast cancer specialist, said the trends meant that young people were increasingly presenting with diseases usually seen in old age. "Being lean doesn't mean you won't get these diseases, necessarily, but being obese might mean you get them earlier in life," said the former ASCO president. "So you might get colon cancer at 60 instead of 80." The figures suggest that around 32,000 UK deaths from cancer a year are related to excess weight.

Jennifer Ligibel, a cancer specialist from Harvard University, said: "We have seen rising prevalence of obesity over a relatively short time - in a matter of decades its gone from relatively uncommon to around one in three adults being obese in the US - and the UK is not far behind." Twenty five per cent of Britons are now obese, compared with three per cent in the Seventies. Dr Ligibel said that, while smoking remained more dangerous on an individual level than excess weight, the prevalence of obesity meant it was fast becoming the key lifestyle driver of cancer. "We are at a critical point now; we cannot afford to ignore this anymore," she said, warning that on current trends, obesity would overtake smoking as the key cause of cancer in about 10 years. She said the links between excess weight and cancer were clear. "It's the case with breast cancer, a prostate cancer, cancer of the colon and all the gynaecological cancers," she said. She highlighted research showing that obesity increased the risk of womb cancer sixfold.

Experts said obesity was driving cancer because it results in hormones imbalances that can fuel tumour growth. Separately, experts yesterday said exercise was such a "potent" force against cancer that it should be prescribed as part of disease treatment. Researchers said women with breast cancer could reduce mortality by up to 50 per cent with half an hour's moderate exercise, five times a week, compared with those who are inactive. The results were based on a study of mice by New York's Memorial Sloan Kettering Cancer Center. Studies in men with prostate cancer also suggested vigorous exercise was linked to reduction of between 40 and 50 per cent in mortality. "Exercise creates a hostile environment for cancer cells," the researchers said.



## PART 3

### Personal Reflections

#### “WOULD YOU LIKE SOMETHING TO DRINK?”

##### Background

“Would you like something to drink?” is such a welcoming phrase that we sometimes take it for granted. It has become part and parcel of our normal way of life that we even mention it subconsciously whenever the opportunity comes up. How did it make its way into our lives? Are there particulars of the phrase that is good educational stuff, even lesson for us? Some comments below.

##### The audience

We normally pose the phrase to people who we know, either very well or only a little bit; we even use it regularly to our own members of the household during meal times or when working around the house and a bit of rest time is called for. We certainly don't use it to complete strangers, otherwise the likely response would be something like, “Are you okay?” or a weird look on the respondent's face.



Google images

There are of course exceptions to this rule; when one comes across someone that is clearly in desperate need of a drink – perhaps he has been involved in an accident, or just came out of a long tiring walk – the natural instinct kicks in and almost forces us to pose the question even if the respondent is a complete stranger. It's a bit like coming across an accident, you'd stop and render assistance, whether you know the people involved or not. It is the natural feeling that is inbuilt in us that urges us to help our own kind in times of need. We see this on TV, read about it in the newspapers, or even experienced situations like this in our own lives. Greed, jealousy and other untoward natural behaviours do not come into play at these times.

##### What's so good about it

Irrespective of whether we think people are thirsty or not, asking them if they care for a drink is just the right question to pose; it is also a neat way of getting a conversation started, if of course one is in the mood.

##### What do we do then

Keep using it in as many situations as possible. Given the level of greed, crime, self-centeredness, etc, that we come across everyday, we need to hear a lot more of such user-friendly phrases like this.

## “KIA ORANA”

### Meaning

Kia orana is an “adopted” Cook Islands phrase which has many meanings including the following: hello, welcome, farewell, hi, how are you, good evening, good afternoon, good night, how are you, good to see you again, long time no see, may you live long, all the best, best wishes, good luck, get well soon, greetings, and so on. Although the two words literally means “may you live long,” it can also be used in many other ways as above. Its the same meaning as Talofa in Samoan, Bula in Fijian, Bonjour in French, Malo in Tongan, Tena koe in NZ Maori, Giddyay in Australian, Hi there in American, Ke Ola in Pukapukan, Ola in Portuguese, Hola in Spanish, Ohayo in Japanese, Zdravstvuyte in Russian, Hallo in German, Ciao in Italian, and Nin hao in Chinese. Fee free to add to the list!

### Origin

Many Cook Islanders do not know that Kia Orana is an adopted phrase as mentioned above. Kia Orana is not a true Cook Islands phrase. It was borrowed from the Tahitian language of the same meaning, “Ia ora na.” The phrase was introduced into the country by the early Tahitian Missionaries brought to the Cook Islands by the London Missionary Society Missionaries in the 18<sup>th</sup> century. Prior to the Missionaries arrival, the Cook Islands did not have a written language in the way that we know today. The Missionaries were therefore responsible for writing the local language and in doing so, Kia Orana became part and parcel of that written language.



Google images

### So what is the real Cook Islands equivalent?

When one listens to local orators especially at traditional functions where chants and other forms of traditional welcoming are performed, one never hears them say Kia Orana. Instead, the terms they use includes the following: turou, turou aere mai, oro mai, tomo mai, tapae mai, and other forms that are no longer used today because, .....yes, they've been replaced by Kia Orana.

### What do we do then

Keep using the term Kia Orana, too bad its here to stay. And so are many other introduced/coined words/terms such as motoka for motor car, kapu for cup, puka for book, karati for glass, peni for pen, pepa for paper, toro for draw, ti for tea, kaope for coffee, tonati for doughnut, kona for corner, peni for paint, ratio for radio, opati for office, opita for officer, Nutireni for New Zealand, Autireria for Australia, Bibilia for Bible, ringi for ring, pani for pan, poti for pot, etc.

By N. Mataio, CICC GS

# PART 4

## CICC Ministers' Rotation Programme 2015-19

### AKAPAPAANGA TAUANGA OROMETUA NUMERO 2 NO TE MATAITI 2015-19

LOCATION	CURRENT POSTING (2011 – 15)	NEXT POSTING (2015 – 2019)
<b>COOK ISLANDS</b>		
<b><u>Rarotonga</u></b>		
AVARUA	Rev. Vaka Ngaro	Rev. Vaka Ngaro
ARORANGI	Rev. Tinirau Soatini	Rev. Tinirau Soatini
NGATANGIIA	Rev. Tereora Tereora	Rev. Tereora Tereora
TITIKAVEKA	Rev. Joe Atirai/Michael Akava	Rev. Papa Aratangi
NIKAO	Rev. Papa Aratangi	Rev. Oirua Rasmussen
MATAVERA	Rev. Oirua Rasmussen	Rev. Takaikura Marsters
<b><u>Mangaia</u></b>		
ONEROA	Rev. Toko Ongoua	Rev. Tereapii Matakere
IVIRUA	Rev. Peri Daniel	Rev. Arerau Maao
TAMARUA	Rev. Yakilia Vailoa	William Tereora
<b><u>Aitutaki</u></b>		
ARUTANGA	Rev. Pumati Pumati	<i>Orometua Tahiti</i>
TAUTU	Rev. Charlie Okotai	Rev. James Marsters
VAIPAE	Rev. Anesi Taom	Rev. Tuakeu Daniel
<b><u>Atiu</u></b>		
	Rev. Frank Williams	Rev. Michael Akava
<b><u>Mauke</u></b>		
OIRETUMU	Rev. Harry Rongo	Rev. Ngarangi Tuakana
KIMIANGATAU	Rev. Panu Rouru	Rev. Panu Rouru
<b><u>Mitiaro</u></b>		
	Rev. Tutai Nooana	Rev. Yakilia Vailoa
<b><u>Pukapuka</u></b>		
	Rev. Maitua Atirai	Rev. Casey Poila
<b><u>Manihiki</u></b>		
TUKAO	Rev. Arerau Maao	Rev. Anesi Taom
TAUHUNU	Rev. Ngarangi Tuakana	Rev. Harry Rongo
<b><u>Rakahanga</u></b>		
	Rev. Tereapii Matakere	Rev. Tangaroa Rongo
<b><u>Penrhyn</u></b>		
OMOKA	Rev. Bosini Williams	Rev. Tapaitau Marsters
TETAUTUA	Rev. Tapaitau Marsters	Rev. Tumukau Saitu Marsters



<b><u>Palmerston Island</u></b>	Rev. Ina Moetaua	Rev. Ina Moetaua
<b><u>Nassau</u></b>	Rev. Casey Poila	No posting

## **NEW ZEALAND**

### **North Island**

AUCKLAND CITY	Rev. Rahai Nanua	Richard Matara
MANGERE	Rev. Taa Karena	Rev. Taa Karena
OTARA	Rev. Temere Poaru	Sukutotorangi Marsters
OTAHUHU	Rev. Jubilee Turama	Rev. Puta Tinirau
OTARA CENTRAL	Rev. Haua Manuel	Rev. Charles Pange
MAUNGAREI	Rev. William William	Rev. William William
EAST TAMAKI	Rev. Joel Taime	Rev. Rahai Nanua
SOUTHMALL, Manurewa	Rev. Aravei William	Rev. Aravei William
MOTUTAPU	Rev. Tutu William	Rev. Charlie Okotai
HAMILTON	Rev. Maara Tairea	Rev. Terepai Kauvarevai
ROTORUA	Rev. Nio Mare	Rev. Nio Mare
HASTINGS	Rev. Abela Williams	Rev. Abela Williams
PALMERSTON	Rev. Kamire Meti	Rev. Kamire Meti
PORIRUA CICC	Rev. Metu Une	Rev. Temere Poaru
PORIRUA EKKA	Rev. Teina Tepania	Rev. Rohi Tinirau
HUTT VALLEY	Rev. Tutavake Tereni	Rev. Bosini Williams
MIRAMAR	Rev. Ngatupuna Nioputa	Elder Robati
RANUI (West Kuki Airani)	Rev. Tukinga Vainetutai	Rev. Tukinga Vainetutai

### **South Island**

CHRISTCHURCH	Rev. Rohi Tinirau	Rev. Metu Une
INVERCARGILL	Rev. Terepai Kauvarevai	Rev. Toko Ongoua
MID-CANTERBURY	Rev. Ranginui Vini	Rev. Tuvaine Glassie

## **AUSTRALIA**

### **Queensland**

BALACLAVA	Rev. Sori Arama	Rev. Sori Arama
MT. SHERIDAN	Rev. David Teaurere	Rev. Joel Taime
BRISBANE	Rev. Lelei Patia	Rev. Lelei Patia
CICC LOGAN	Rev. Tohoa Nikoia	Rev. Teoho Nikoia
TOWNSVILLE	Rev. Pa Taime	Rev. Pa Taime
MACKAY	Rev. Teiho Maireriki	Rev. Teiho Maireriki
Oakey	Rev. Eddie Dean	Rev. Eddie Dean
GOLD COAST	Rev. Teremoana Uea	Rev. Teremoana Uea

### **New South Wales**

SYDNEY	Rev. Uru Tairea	Rev. David Teaurere
LIVERPOOL	Rev. Mau Vaerua	Rev. Peri Daniel
DULWICH HILL	Rev. Fakeau Joseph	Rev. Mau Vaerua

CAMPLETOWN  
REGENTS PARK

Rev. Tau William  
Rev. Boy Tuainekore

Rev. Tau William  
Rev. Aramamao Tuainekore

### **Victoria**

CLAYTON  
RESERVOIR  
DANDENONG  
HAMPTON PARK  
NOBLE PARK  
FRANKSTON  
MULGRAVE

Rev. Mata Makara  
Rev. T. Tangatutai  
Rev. Charles Pange  
Rev. Tuakeu Daniel  
Rev. Akatika Nanua  
Rev. Rakoroa Taia  
Rev. Marii Tautu

Rev. Uru Tairea  
Rev. Maara Tairea  
Rev. Akatika Nanua  
Rev. Mata Makara  
Rev. Haua Manuel  
Rev. Fakeau Joseph  
Rev. Teina Tepania

### **TAHITI**

Rev. James Marsters  
Rev. Tuvaine Glassie

Rev. Frank Williams  
Rev. Pumati Pumati

### **NEW EKALESIANS WITH STUDENT CARETAKERS** (*ordination will be at some future date*)

Perth ( <i>Western Australia</i> )	Marky Tangimataiti
Adelaide ( <i>South Australia</i> )	Matamua Kaukura
Mildura ( <i>Victoria</i> )	Nio Tepoenga
Mission Beach ( <i>Queensland</i> )	Tuakana Marukore
Manurewa ( <i>Auckland, NZ</i> )	Tangimetua Taomia
Miramar ( <i>Wellington, NZ</i> )	Elder Robati
Auckland City ( <i>NZ</i> )	Richard Matara

### **RETIRING**

#### **Recommended to retire**

Rev. Rakoroa Taia  
Rev. Marii Tautu  
Rev. Vero Akama  
Rev. Tangimetua Tangatutai  
Rev. Maitua Aitrai  
Rev. Ngatupuna Nioputa

#### **Have requested to retire**

Rev. Joe Atirai (*retired in February 2015*)  
Rev. Tutai Nooana  
Rev. Jubilee Turama

### **POSTING NOT CONFIRMED**

Rev. Tutavake Tereni  
Rev. Teremoana Utia  
Rev. Mauri Paulo  
Rev. Tatahirangi Williams  
Rev. Ranginui Vini  
Rev. Tutu William

### **TO BE ORDAINED DURING THE 2015 ASSEMBLY**

Tere Marsters	to remain at Takamoa as lecturer and Takamoa Board chairman
William Tereora	to be posted to Ekalesia Tamarua
Sukutotorangi Marsters	to be posted to Ekalesia Otara

## PART 5

### Outer Islands and Overseas CICC Branches Attending the 31<sup>st</sup> General Assembly

ALLOCATION OF OUTER ISLANDS AND OVERSEAS DELEGATES TO HOST CHURCHES					
Avarua	Matavera	Ngatangiaa	Titikaveka	Arorangi	Nikao
Clayton	Hastings	Rakahanga	Mid Canterbury	Tahiti	Townsville
Otara Central	Sydney	Mt. Sheridan	Balaclava	Perth	East Tamaki
Christchurch	Noble Park	Tetautua	Adelaide	Oakey	Ivirua
Mulgrave	Tamarua	Campbell-town	Frankston	Brisbane	Tautu
Otahuhu	Kimiangatau	Regent Park	Tukao	Palmerston	Maungarei
Wellington CICC (formerly Miramar)	Mackay	Gold Coast	Dulwich Hill	Palmerston North	Reservoir
EKKA	Dandenong	Manurewa South Mall	Motutapu	Mitiaro	Hampton Park
Invercargill	Oneroa	Liverpool	Logan	Oiretumu	Atiu
Arutanga	Porirua CICC	Auckland City	Pukapuka	Rotorua	Hamilton
Manurewa	Omoka	Hutt Valley	Mission Beach	Vaipae	Tauhunu
Rev. Tangaroa Rongo	Otara	Mangere	Rev. Teremoana Utia, Rev. Daniel Tuakeu	Mildura	West Kuki Airani (formerly Ranui)
	Rev. Takaikura Marsters	Rev. Puta Tinirau			



# PART 6

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

### PART 13 (continued from the last newsletter)

#### SECTION 2: THE COMMUNION OF SAINTS

This article appears to have first found place in the Creed as a protest against the tenets of a sect called the Donatists, from Donatus their leader. He seceded (314 A.D.) from the Christian Church in North Africa, carrying with him numerous followers, and set up a new church organisation, claiming for it place and authority as the only Church of Christ. Circumstances put powers of excommunication and persecution at his disposal, which he directed against those who refused to become his followers.

Augustine was for a time a Donatist, but his truth-loving spirit soon discovered the real character of Donatus, and then he became his active and uncompromising opponent. It was probably as a protest against the arrogance of the Donatists, and in deference to Augustine's wish, that the clause was inserted. In this profession it is declared that the Holy Catholic Church is one not in virtue of outward forms, or even through perfect agreement among its members upon all details of doctrine, but because of the holiness of those who compose it. It refuses to excommunicate any who hold fast the form of sound words, and who adhere to one Lord, one faith, one baptism, one God and Father of all. It is a brotherhood of which all who have the spirit of Christ are members. Differences in colour, or country, or rank do not suffice to separate those who are "the body of Christ and members in particular." The spirit of Christian fellowship that marks the saints finds fitting expression in the noble words of Augustine, "In things essential, unity; in things doubtful, liberty; in all things, charity."

The primary meaning of the word "saint" is a person consecrated or set apart. In this sense all baptized persons who are professing members of the Church of Christ are saints. In the New Testament the whole body of professing Christians resident in a city or district are called saints, although some among them may have been unworthy; just as in the Old Testament the prophets even in degenerate times termed the people of Israel an "holy nation," that is, a nation separated from the rest of the world and consecrated to God's service. Thus we read that Peter visited the saints which dwelt at Lydda. Paul speaks of a collection for the poor saints at Jerusalem, and writes letters to all the saints in Achaia, to all the saints in Christ Jesus at Philippi, and to the saints at Ephesus; and Jude speaks of the faith once delivered to the saints. In these passages the title is applied to all who were in outward fellowship with the Christian Church.

The term "saint" is used also in a more restricted sense. As they were not all Israel who were of Israel, and as not every one that saith "Lord, Lord" shall enter into the kingdom of heaven, so all who are enrolled as members of the Christian Church do not lead saintly lives, and those only are truly saints who are striving to live godly in Christ Jesus, and to be holy, even as He who hath called them is holy. This clause of the Creed expresses the doctrine that Christians ought to have fellowship one with another, and that there ought to be harmonious relations and stimulating communion between their several churches and congregations such fellowship and communion as may lead the world to believe that they are one in Christ, and that, though compelled by circumstances to assemble in different places and to form separate societies, they are, nevertheless, all members of one body, of which Jesus Christ is the Head; all stones in one building, of which He is the chief Corner-stone; all branches in one true vine, of which He is the Stem; and all animated and directed by the same Spirit. Thus regarded, the clause is a protest against the exclusiveness which often marks Christian churches, and is a recognition of the spirit of charity.

The extent of this Communion of the Saints is not revealed. Much of it is spiritual, and is therefore invisible to us. God alone marks in full measure the fellowship of the churches, and is acquainted with the character and conduct of all their members. He knew the seven thousand in Israel who had never bowed the knee to Baal,

and the real, though unrecognised, communion they had with one another in their common fidelity and prayer to Him; but Elijah did not know how much true fellowship he had, when he denounced the idolatries of Jezebel and pleaded with God for Israel. The ignorance of the prophet, who thought he was the only faithful Israelite, has its counterpart in our own times. God knows, but we do not know, how many faithful saints there are in the world who are in fellowship with one another because they are in fellowship with Him. We are excluded by many barriers from the knowledge of our brethren and sisters in Christ Jesus.

Natural and moral difficulties stand in the way, hindering this knowledge; differences in language, in environment, in habits and modes of thought, and other limitations, disable us for truly gauging the character of those with whom we are brought into close contact. Communion is nevertheless real and true. The members of the Church of the living God, however they may be scattered and divided, have communion and fellowship with the Father, the Son, and the Holy Ghost; and being in fellowship with God, they are of one mind, and are knit together by common faith and mutual sympathy. They are all one with the same Head, and they have all one hope of their calling.

Our Lord brought life and immortality to light, and taught men that between the Church militant and the Church triumphant there is indissoluble fellowship. Those who followed holiness in this life are saints still in the life to which they have passed. In the Epistle to the Hebrews, believers are told that they "are come to the general assembly and church of the firstborn, which are written in heaven...and to the spirits of just men made perfect." While the clause was probably inserted at first to vindicate the doctrine of communion of saints in this life, it has long been regarded as extending to a communion subsisting between the spirits of just men made perfect and followers of the Lord Jesus Christ who are still on earth.

The passage last quoted justifies the inference that death does not suspend the fellowship which believers in Jesus Christ have with Him, their common Lord. Death separates the soul from the body, but it does not cut off the dead from communion with the Father or the Son. He who is the God of Abraham, of Isaac, and of Jacob is the God not of the dead, but of the living. Of the whole family of the saints, some are in heaven and some on earth, and, between those who are there and those who are here, there is communion. Since the heavenly Church received Abel as its first member, there has been unceasing fellowship between militant and glorified saints. Those who are here are shut out by the tabernacle of the body from personal intercourse with the souls of the departed, but are yet in a fellowship with them that is very real and precious. The holy dead act upon the living, and, it may be, are reacted upon in ways we do not understand. Of Abel we are told that "being dead, he yet speaketh." Those whom death has taken do not cease to exert an influence on the lives of friends left behind. Their example, their good deeds, their writings, the undying consequences of what they did while on earth affect us. The veil which death interposes between us and them hinders us from witnessing their spirit life, and we know not whether, or in what measure, or how, they contemplate us. We do not go to them to ask them to intercede for us with the Father, for we believe there is but one Mediator between God and man.

We do not invest them with attributes which belong to God alone; all that we are warranted to say about their relation to us is, that what is revealed does not forbid, but rather encourages, the thought that they are interested in us and concerned for our happiness. If the angels rejoice over the conversion of a sinner, are we to think that the spirits of just men made perfect are strangers to this joy? They are within the veil, we cannot see them, but we know they are in communion with God. The condition of the departed saints is one of waiting as well as of progress. They have not attained to fruition.

There are doctrines which to them, as to us, are still matters not of experience but of faith and hope. The souls of the martyrs seen by John under the altar were in a state of expectation, desiring and pleading as when in the flesh they had desired and pleaded for the consummation of Messiah's kingdom; and from them the Apostle heard the cry ascend, "How long, O Lord?" Saints here and saints who have passed through the valley into the unseen must surely hold many beliefs in common. Both alike believe the promises of God, and anticipate the glorious consummation for which they wait and watch, when the kingdoms of this world shall become the kingdoms of the living God.

They believe in the resurrection of the body and in its reunion with the soul for ever. They have common affections. Their love is given to the same God. They have community of worship, and have communion in thanksgiving, praise, and, may we not say, in prayer for the overthrow of the kingdom of darkness and the advent of the kingdom of glory? As those who are still in the body keep the New Testament feast, they feel

that there is fellowship between them and saints departed, seeing that they honour the same Saviour, glory in the same cross, partake of the same heavenly food, and look for the same inheritance of perfect blessedness.

*(Part 14 continues in the next newsletter)*



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

### Scenes from the CICC assembly in Melbourne, 2013



*Photos from the collections of Liz Tepania, Travel Makara and Nga Mataio*



## PART 7

### The Boys Brigade in the Cook Islands

# The Boys Brigade

Objects – The advancement of Christ's Kingdom among boys and the promotion of habits of Obedience, Reverence, Discipline, Self-Respect, and all that tends towards a true Christian manliness.

## Cook Islands

Patron Her Majesty the Queen  
Patron in the Cook Islands – Queens Representative

**T**he History of the Boy's Brigade in the Cook Islands  
The Late Rev R. L. Challis, founder of the Boys' Brigade in the Cook Islands, arrived in Rarotonga in 1933 as an LMS Missionary from the United Kingdom, a former member of the 13th South Essex Boys Brigade Company. In February 1935 the 1st Rarotonga Company was formed with 17 young Cook Islanders with Ringiao Manarangi the vaa tuatua of Makea Tinirau Ariki. By 1936, three more companies were formed: Arorangi, Ngatangia and Titikaveka. The first meeting for the Boys Brigade was held in Rarotonga on 20 February 1935. The first parade was held on 26 February 1935.

**AVARUA NO.1 Company**  
First Officers appointed  
Captain – Rev R. L. Challis  
Lieutenant - Ringiao Manarangi (later appointed Captain)  
Lieutenant - Tikitau Kokaua  
Second Lieutenant- Kailara Pupuke  
Second Lieutenant- George Robati  
1943 – Tariu Teoia Brigade  
Organiser, succeeded by Pastor Teariki Makakea (1948). 1951 was Rev Tuataki Pittman.  
1954 – 15 Boys Brigade Members

attended the Founders Camp in England.

**ARORANGI NO.2 Company**  
Company formed on 24 September 1935 and dedicated 24 April 1936.  
Orometua – Kairenga Greig  
Captains - Louis Dean 1935-1938  
Tuaru Temu 1938-1943  
Naoroa Kairenga 1943-1953, 1955-1957  
George F Robati 1953-1955  
Ru Samuel 1955-1957  
Teki Koteka 1958-1962  
Chung Ching 1962-1967  
Apolo Dean 1967-1994  
Ina Tapurau  
Pare Rongokea  
Keu Mataroa  
Daniel Api

**NGATANGIA NO.3 Company**  
Company formed on 6 February 1936 and dedicated 18 October 1936.  
Captain - George Crummer

**TITIKAVEKA NO.4 Company**  
Company formed on 26 June 1936 and dedicated 13 June 1937.  
Captain - Aiteina Raina

**MATAVERA NO.5 Company**  
Company formed on 19 October 1937 and dedicated 20 March

1938.  
Captain - Tiamu Aperau, Camp  
Quarter Master 1940-1950


**AITUTAKI NO.1 Company**  
Company formed in 1939 and dedicated in 1940.  
Orometua - Moe Turua  
Captain - Papa Tepaki Mokotupu

**MAUKE Company**  
Company formed on 5 January 1940  
Captain - George F Robati

**ATIU Company**  
Company formed on 12 November 1942 and dedicated on 18 April 1943.  
Captain - Vainerere Tangatapoto

## Boys' Brigade History

Sure & Steadfast



Source: BB Cook Is brochure, 2015



# PART 8

## 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 visitations to the outer islands by the CICC Executive Council members over the past 10 years, as well as from the collections of individual church members.









### WHAT THEY ARE GOOD FOR

#### GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Ngara Katuke, Rev. Vaka Ngaro, Nga Mataio, Google images, Bob Sewell via Mark Ebrey, Bob Willaims, Helen Willaims, Rev. Akatika Nanua, Rev. Sori Arama, Ruta Areai, Travel Makara, Liz Tepania, BB Cook Is
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- ◆ Quoting/reproducing - Any of the articles/photos in this and past issues of the newsletter may be quoted/reproduced with appropriate acknowledgement.

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#### GOOD TO REMEMBER:

- Next issue (59): September 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.
- ✓ Those already on the email distribution list who do not wish to continue receiving a copy of this publication, email the Editor.
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