



# Cook Islands Christian Church

## Newsletter

# 59 Sept 2015

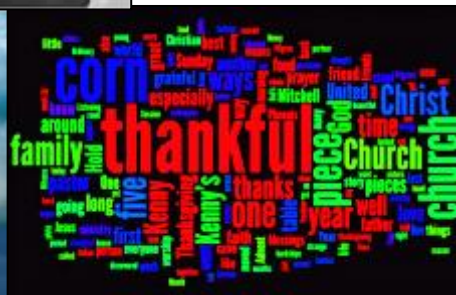
The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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*The church - any church – is being challenged more and more today than ever before from all angles, even from within.*

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# CICC NUTILETA 59

## 1. AKATOMO'ANGA

**K**ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 59 tei akamataia i te mataiti 2005. Ko te toru teia i te nutileta no teia mataiti 2015; i muri ake i teia, te vai ra te mea openga i roto ia Titema.

Tetai tuanga mei roto mai i te buka ora a to tatou Atua ei akaaravei ia tatou, manako au i te apai mai i te tumu tapura a te Rarotonga Konitara Ekalesia no te akakoroanga o te ra taeanga Evangelia o te basileia o teia mataiti te ka raveia ki te Ekalesia Nikao i te ra 26 o teia marama ki mua Okotopa, koia oki tetai o te au vaeau o te Atua i roto i te Bibilia tei aratakiia e te Vaerua Tapu. Te na ko ra a Paulo i roto ia Roma 8.14-16; *“Ko te aronga katoa oki i aratakiia e te Vaerua o te Atua ra, e tamariki anake ia ratou na te Atua. Kare oki te vaerua tuikaa tei rauka ia kotou kia matakua akaou; ko te Vaerua akatamariki ra tei rauka ia kotou, i karanga'i oki tatou e, E Aba, e taku Metua. Ko te Vaerua uaorai oki, e to tatou katoa nei oki vaerua, tei akakiteia e, e tamariki tatou na te Atua.”* Mei roto mai i te Good News Bible, *“Those who are led by God's Spiriti are God's sons. For the Spirit that God has given you does not make you slaves and cause you to be afraid; instead, the Spiriti makes you God's children, and by the Spirit's power we cry out to God, Father, my Father. God's Spirit joins himself to our spirits to declare that we are God's children.”*

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 e kia akarakaraia. 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. AKATUERA'ANGA IA GIBEONA

**K**o GIBEONA te ingoa ta te Ekalesia Matavera i manako e, e ingoa manea e te tau meitaki kia kapikiia tona Are Apii Sabati ou tei akatueraia i te Varaire ra 10 o te marama Tiurai i topa ake nei. E ngutuare ou takiri teia tei akatuia ki runga rai i te ngai i tu maina te au Are Apii Sabati o te Ekalesia i te au mataiti i topa, e i te reira au ngutuare i tu ana i mua na, kare o ratou ingoa i orongaia ana. Eaa ra i pera ei, i na ko SILO te ingoa o tona Are Pure i tetai tua ua mai i te mataara maata? Ko te pauanga mama roa atu, koia oki kare e akamaramaanga e rauka i teia tuatau. Penei e tumuanga tetai i kore'i e ingoa i orongaia no te au ngutuare i tu maina i mua ake ia Gibeona, ko te au metua uaorai tei ngaro tei kite meitaki i te pauanga. I teia ra, ko te au metua e te au mema i roto i te Ekalesia, anoano ratou kia tukuia rai tetai ingoa no teia akameitakianga ta te Atua i oronga mai no te Ekalesia, iki atu ei ratou ia Gibeona mei roto mai i eia nga ingoa e 4 (Gibeona, Betania, Kosenia, Kobani) ta te tavini o te Atua o te Ekalesia, Rev. Oirua Rasmussen, i akara e i tuku mai ki te Ekalesia kia iki.

Kare oki te topa ingoa no te au ngutuare o te Atua i te mea ou; tena a Ebenezer, Ziona, Betania, Sinai, Beula, Kanaana, e te vai atura ka kite tatou ki runga i te au Are Pure, Are Apii Sabati, Kainga Orometua, i roto

i te au Ekalesia kua kite ana tatou. Kare oki e tei runga ua i te au ngutuare o te Atua, tei runga katoa i tetai atu au ngutuare, mei te au Are Uipaanga; mei teia tetai akaraanga, Ebenezero te Are Uipaanga o te tapere Avatiu i Avarua nei. E akakoroanga meitaki e te manea tika'i teia tapaanga ingoa Bibilia ki runga i te au ngutuare, ei ravenga akamaaraara kia tatou i te mana e te kaka o te Atua, te tumu e te akaoti o to tatou oroanga akarongo.



Left: Matavera CICC Sunday School Hall prior to it being dismantled; right: rebuilt and given the biblical name of GIBEONA.

### Aiteanga

Ka oki mai tatou ki teia ingoa Gibeona, eaa tika'i tona aiteanga? Pauanga, e oire tei akatuia ki runga i te maunga, *city on the hill*. E oire teia i roto ia Kanaana i te tua tokerau o te oire maata ko Ierusalem tei opukinaia e Iosua, riro atura aia ei paruru i teia oire mei tona au enemi e manganui. Tena tona au tua tapapa tei roto i nga buka Iosua e Samuela. I roto i te irava tai o te imene reo metua ta te Ekalesia i atu no Gibeona, kua taiku rai i teia tuanga o tona tua tapapa. E are maata e te teitei a Gibeona ta te Ekalesia i akatu, e rua ona taua, penei kua tau mari rai ireira e ko tona ingoa ia.

### I mua ake i te akatueraanga

Kua akamata te angaanga ki runga i te ngutuare i roto ia Aukute 2014, taopenga e te tomoanga i roto ia Tiurai 2015, mei tei taiku iatu i runga nei, okotai mataiti ireira te roa te Kamuta Maata, Rev. Oirua Rasmussen, e tona au tauturu i te angaanga anga ki runga i te ngutuare. E manganui uatu rai te au taeake ma te au tuaine, au putuputuanga, au Ekalesia, au enua tatakaiti i te Kuki Airani nei, au kamupani pitiniti e pera ta tatou Kavamani Kuki Airani, tei piri ki roto i te tauturuanga i teia angaanga maata. Tuketuke te au tu tauturu tei kiteaia – moni, kai, rima raverave, apinga/matini angaanga, akatopaanga i te moni tutaki i tetai au apinga tei anoanoia no te ngutuare. Kia akameitaki maataia te mana katoatoa no teia tu vaerua maoraora, kia riro raia aia i te akakiki mai i ta kotou au vairanga.



Lots of people donated foodstuffs for the opening, such as the Ekalesia Arorangi (left). Members of the Matavera Ekalesia set up the food tables on the open ground outside of SILO (right).

## Porokaramu o te akatueraanga

Kua akamata te angaanga i te ora tei akanooia e kua aru i te porokaramu tei akanooia, koia teia i raro nei:

### **PROGRAMME for the Dedication of GIBEONA** **Matavera CICC Sunday School Hall**

9.30am Friday 10 July 2015

(MC: Vaitoti Tupa – Secretary, Uipaanga Diakono, Matavera CICC)

9:15 Invited guests seated, musical entertainment

9.30 Welcome address — Iotia Atera, Ekalesia Secretary

**PART I:** Dedication service to be led by Rev. Oirua Rasmussen  
Traditional hymn composed for Gibeona  
Reading, message, opening prayer – Rev. Rasmussen

Project history – Iotia Atera, Secretary

Background of new structure (concept/costing, etc.) – Vaitoti Tupa, Project Coordinator

Cutting of ribbons & opening of doors:

First, main entrance ribbon – CICC President

Second, ground floor door ribbons — to be cut and opened at same time (*selected people*)

Third, first floor outside doors ribbons — to be cut and opened at same time (*selected people*)

Fourth, first floor inside doors ribbons — to be cut and opened at same time (*selected people*)

Fifth, unveiling, name board of Gibeona – Tamatea family representative

Blessing of Gibeona – CICC President

Acknowledgement – Iotia Atera, Secretary

Song composed for Gibeona

Closing prayer & grace – Rev. Rasmussen

**PART II:** Invited guests inspect the building, followed by feast, entertainment and open speeches

## Tei patii ki te akakoroanga

Kua tae te tiketi patianganga ki teia au akatuanga anga tangata i raro nei:

- Aronga mana o te enua
- Upoko o te au akonoanga tuketuke i runga i te enua
- Mata o te ariki vaine o Paratane i Rarotonga nei
- Upoko o te basileia (Prime Minister) e tona ruru minita
- Au mema paramani i Rarotonga nei
- Au Ekalesia CICC katoatoa i te Kuki Airani nei, Nutireni e Autireria
- Au kamupani pitiniti tei na roto mai ia ratou te au apinga tei taangaangaia ki runga i te ngutuare
- Au tangata/taokotaianga/putuputuanga tei tauturu mai i te akakoroanga

Takake meia ratou tei patii i runga nei, kua oronga katoaia te tiketi ki te au mema o te Ekalesia kia oake ki to ratou au taeake i vao ake i te Ekalesia. Mei tetai 400 tuma tangata tei tae mai ei kite no teia angaanga maata tei raveia. Tei roto i teia tareanga tangata te au mata o te au Ekalesia i vao ake ia Rarotonga tei tae mai no te akakoronga o te uipaanga maata, tei akatano mai ratou kia rokoia mai te akatureaanga o Gibeona mei tei patii kia ratou i runga i te tiketi tei tukua i nga marama mua o teia mataiti 2015. Noatu tetai pae kare i rokoia mai, kua apai mai rai i ta ratou rima oronga i muri ake no Gibeona.

### Turanga o te angaanga tei raveia

Kare e au ngai tu kaui i kitea i te ra maata o Gibeona. Kua akamata te ra na roto i te tumu rangi mei te mea atura e, e ua maata ka topa. Mei te ora 7.00am kua na te tua i tai mai te ekeanga mai o te au (fog) tei kore i kitea ana i mua na, e kua riro i te koropini i te enua katoatoa i tei akarongo iatu i muri ake. Kia vaiata atu ki te ora 10.00am kua akangaro uatu te au ki te tua maunga e kua kitea te ra manea e tae uatu i te openga o te reira ra. Kare e aite teia tei kitea – e mea umere i na tetai pae ei. E kite uana oki tatou i te au ki runga i te maunga, i teia ra, kua koropiniia te enua. No reira kua riro te ra manea i muri ake ei akamana i te toeanga o te porokaramu o te reira ra.



*The dedication and opening of Gibeona is a day of blessing for the Matavera Ekalesia. So many within and outside of the Cook Islands have kindly contributed to the dream come true. Glory of course belongs to God alone in the highest.*

Kua riro te tamariki apii Takitumu i te tamataora mai i te katoatoa i mua ake i te ora o te kaikai. Kua akaariari mai ratou i tetai o ta ratou au aitamu i te tuatau o te School Cultural Festival i roto ia Aperira i topa. E i taopenga i te au angaanga katoatoa, kua kaikai e kua mataora te katoatoa i ta ratou i kite i runga i te kaingakai, te tuketuke o te kai ta te Ekalesia e pera te au turuturu i akateateamamao no ratou tei tae mai kia kite i to Gibeona akatueraiia anga. Akamata te angaanga i te ora 9.30am, akamutu i te ora 11.30am, kia akameitakiia te Atua no te au mea katoatoa.



*First guests to stay in Gibeona, delegates to the 31<sup>st</sup> General Assembly of the CICC, 12-19 July, from the CICC branches in the Cook Islands (Oneroa, Omoka, Oiretumu, Tamarua), New Zealand (Hastings, Porirua, Otago) and Australia (Sydney, Noble Park, Dandenong). Master Builder is Rev. Oirua Rasmussen (seated far left), assisted by the Ekalesia Secretary, Lotia Atera (standing far left), Project Coordinator, Vaitoti Tupa (standing, far right), and all volunteers from within and outside of the village.*

### Rekoti no te tuatau ki mua

Ko te au angaanga katoatoa tei raveia ki runga ia Gibeona, kua tata au i te reira ki roto i tetai buka tei akaupokoia e **“Ko Gibeona Teia: Rebuilding of the Matavera CICC Sunday School Hall.”** E rua tuanga o teia buka; tuang 1 – akamaramaanga (text), mei te kapi 1 ki te 34. Tei roto i teia tuanga te akamaramaanga i te au tuanga angaanga tei raveia, ratou tei tauturu mai, tuatua no te akapouanga, au mema o te Ekalesia, e pera nga imene tei atuia no te akatueranga. Ko te tuanga 2 – kapi 35-75 – mei tetai 300 tuma au tutu tei neneiia mei te tuatau i mua ake i te angaanga ka akamata ei i roto ia Aukute 2014, au tutu no te tereanga o te angaanga i te au marama katoatoa, e tae uatu ki te ra i utuutu ei te Ekalesia i te uipaanga maata i roto ia Tiurai. Tetai uatu tei anoano electronic copy, imere atu ia Nga Mataiao ki runga i te [ciccs@oyster.net.ck](mailto:ciccs@oyster.net.ck).

*Tataia/neneiia e Nga Mataiao (Diakono, Tapere Rotopu, Ekalesia Matavera)*

### 3. UIPAANGA MAATA 2015

**K**ua raveia ki Rarotonga nei te 31<sup>st</sup> uipaanga maata a te CICC i te epetoma 12–19 Tiurai i topa ake nei. Ko te taime openga i raveia'i ki Rarotonga nei, i te mataiti 2009 – mataiti 2011 ki Aitutaki, 2013 ki Melbourne. Kua tano meitaki katoa te tuatau i raveia'i to teia mataiti ki te akakoroanga o te Maire Nui, koia te akaepaepaanga o te 50 mataiti o te kavamani; rave te uipaanga maata i te reira epetoma, akamata te angaanga o te Maire Nui i te epetoma i muri ake, pauna meitakiia ratou tei aere mai ki te uipaanga ma te parani e kia noo katoa mai no te akakoroanga o te Maire Nui, eaa ia pakau i na te Aitutaki ei.

#### Retitaanga

Maanakai 11 Tiurai ko te ra retitaanga tei raveia ki roto i te are apii i Takamoia nei, e i te reira atianga i oronga iatu ei ki te au mata ki te uipaanga to ratou au IDs, ta ratou au ring binders kua ki i te au pepa uipaanga, e ta

ratou au shoulder bags tei oronga uaiā mai e te Tipatimani o te Rapakau Maki. I roto i te bag e peni tata, e moina vai, e notebook, e tetai au pepa akakitekite no runga i te oraanga kopapa meitaki i te irinakianga e me tatau ma te aruia, ka tauturu maata i te oraanga meitaki o te kopapa, kia tau oki ki ta te Pae Rapakau Maki kauta anga ara e, *“prevention is better than cure.”* No te aa, e kauta humaria rava teia kare takiri okotai ture e kitea ei tumuanga no te akaapa i teia parabole.

### Akanooanga o te au mata

Mei Takamoa atu nei te au mata, ki roto i te au Ekalesia tei akanooia no ratou. E ia ratou e aere atura, ta ratou hand bags i roto te rima, to ratou kiri kakau i roto i tetai rima, to ratou IDs, tau mari atura ratou kia akaaite iatu ki te au turoto (tourists) e atoro mai nei i te ipukarea i te au ra katoatoa. I akapeea ratou i te akanooangaia ki roto i te au Ekalesia? Uianga manea, teia tona pauanga, (1) i mua ake ka aere mai ei ratou ki Rarotonga nei, kua pati mai tetai pae e ka noo ratou ki ko e ki ko, kare e tumuanga, tera uara kua anoano ratou i te noo ki te au ngai ta ratou i akakite mai e ei ko ake ratou; (2) na te opati i Takamoa nei i akanoo ia ratou, na roto i te akamanakoanga e i noo ratou ki teea Ekalesia i te mataiti openga o te uipaanga maata ki Rarotonga nei, koia oki 2009; (3) kua kairoiroia to ratou akanooia anga kia aere mai e i roto i te au Ekalesia i Rarotonga nei, to ratou ngai nooanga, e au mata tetai no te au Ekalesia mei te au pa enua i vao (outer islands), e pera to Nutireni e Autireria; (4) i roto i tetai nga Ekalesia, kua pati mai ki te opati i Takamoa nei me ka tika kia tuku iatu a mema ma kia ratou no te mea penei kua tauturu ana te reira au Ekalesia ia ratou.

Teia ra oki tetai mea umere, tuku iatu ratou ki ko, kitea atu i muri ake kua neke ki ko. Eaa te tumuanga? Kare rava au i marama, penei kare e vai vera i te reira ngai, penei tei ko to ratou au taeake, penei e au mata tetai kare ratou i anoano kia noo waitata ki te pae, penei e mamao roa mei te town mai, e te vai atura te au tumuanga tuketuke. Eiaue na te Mangarongaro e, all gud i na te mapu e. Noatu ra te reira, mei tetai 22-25 au mata i noo ki roto i te Ekalesia okotai i Rarotonga nei. E nga mata katoa tetai tei iki e ka maru ake ratou i te noo ki to ratou au taeake no tetai au tumuanga, kare oki e araianga ia ratou kia pera, ko te reira rai oki tei akakiteia ki roto i te pepa Background Information o te uipaanga maata tei tukuia ki te katoatoa i te mataiti i topa 2014. Ko te maataanga ra (99%), kua iki rai e ka noo ratou ki roto i nga Ekalesia e 6.

### Akatueraanga

Sabati ra 19, akatuera te uipaanga ki te Ekalesia Puaikura. No Puaikura oki teia tuatau utuutu (host) i te akatuera e pera te topirianga, e akatakaia ana oki te reira apainga na runga i nga Ekalesia e 6 i Rarotonga nei. Ko te Ekalesia nana te host o te akatueraanga e te topirianga, kare e uipaanga e raveia ki roto iaia, kua rava rai aia i tera nga ra mamaata e 2. E akatereanga teia kua roa kare e tumuanga meitaki i kitea atuna i te au mataiti i topa e kia akatukeia; me te meitaki uara, eaa oki ka tau i ei. “Mou” i na te au papa ei i roto i tetai au akatangianga imene, i roto tika i te au atianga e kare i mou meitaki te imene.

Mei tei matauia, mei ko te au mata i te Moria Hall o te Ekalesia, kua mati atu kia Ziona, te are pure o Arorangi. Kua riro katoa te anau uniform organisations (Boys’ Brigade, Girl Guide, Girls Brigade) ei akamanea i te angaanga o te reira ra na roto i te tupatianga ki runga i te ara kia na roto atu te au mata uipaanga ka tomo atu ei ki roto i te are pure, e ngateitei maataia no te uipaanga maata. Noatu te toriri ua i te reira ra, kua rauka rai te porokaramu i vao ake i te are pure i te rave, kare oki te ua i topa pu uana ka takoreia i te reira akanooanoanga.



I roto i te are pure, kua riro rai e na te Orometua Ngateitei, Rev. Tuaine Ngametua, tiemani o te uipaanga maata, i rave i te akoanga. Kua tauturu iatu aia e te Orometua o te Ekalesia Arorangi, Rev. Tinirau Soatini, i te tuanga mua o te porokaramu, e pera tetai o te au Orometua mei te pa enua tokerau mai ei rave i te au tuanga o te atarau i raro. Kua tae katoa mai te au ariki o te Kuki Airani nei, to Rarotonga nei e pera ratou mei te pa enua tei tae mai ki Rarotonga nei no ta ratou uipaanga mataiti o te Are Ariki tei topiri i te Varaire i mua ake i teia ra Sabati. Pera ki to te ture kua tae mai tetai au mema paramani. Kua mataora te katoatoa i te karere tei tukuia mai e te Orometua Ngateitei. Mei roto ia Ziona, kua aere tika atu te katoatoa ki te Aroanui Hall i tetai tua mai i te mataara maata, tei reira te kaingakai tei akonokonoia e te Ekalesia Puaikura e pera te vaka tangata o te opunga ra. Eaa te turanga o te kai? Mei tei matauia, kai e takatakai, ko te venereka oki ia o te Evangelia ora a to tatou Atu.



### Iriiri kapua

MONITE KI TITIKAVEKA. I roto i te porokaramu o te uipaanga maata tei akanooia, e rua ra iriiri kapua (Monite e te Ruirua), e toru ra uipaanga (Ruitoru ki te Varaire), kare e porokaramu no te Maanakai, takake mei te uipaanga a te kumiti akaaere ki te au mata o te au Ekalesia tatakitai – e ra katoa tei akakoroia no te au mata kia atoro atu i to ratou uaoari au anoano i mua ake ka oki aere atu ei ki roto i ta ratou au Ekalesia; kare oki tetai pae e noo roa mai i muri ake i te uipaanga no ta ratou au ngai angaanga i Nutireni e Autireria. No tetai au tumuanga ta te kumiti akaaere i kite mai, i manakoia'i e kia vai'ia te uipaanga maata ki roto i nga pupu e rua; pupu o te au Orometua, e pera te pupu o te toenga o te au mata. Kua akatinamou te iriiri kapua a te pupu o te au Orometua ki runga i te au tumu tapura tei amiri atu i te oraanga vaerua (spiritual subject matters), e ta te toenga o te au mata ka akatinamou ki runga i te tumu tapura o te akateretereanga i te moni e pera te opati (finance and administration). Teia i raro nei te au tumu manako tei riro ei apianga, e ratou tei orongaia te tikaanga ei au puapii:

- **Pupu o te au Orometua:** Spiritual office holders in the church (Rev. Tuaine Ngametua), Church missions (Rev. Iana Aitau), 5-fold ministries - pastors, prophets, apostles, teachers, evangelists (Rev. Vaka Ngaro), Hamartia (sin/off the target): a pastor's observation (Rev. Joel Taime). Facilitator/note taker: Tangata Vainerere (Director, Bicentennial Celebrations Unit)
- **Toeanga o te au mata:** Finance (Oki Teokoitu and representatives from ANZ Bank). Facilitator/note taker: Ken Ben (Director of Evangelism)





RUIRUA KI NGATANGIIA. To te Monite porokaramu, kua aere uatu rai i teia ra Ruirua ki Ngatangia. Teia i raro nei te au tumu manako tei riro ei apianga, e ratou tei orongaia te tikaanga ei au puapii:

- **Pupu o te au Orometua:** Spiritual ministries – healing, deliverance, intercession (Rev. Papa Aratangi), Goals of the church, Church Review Committee (Iaveta Short). Facilitator/note taker: Tangata Vainerere (Director, Bicentennial Celebrations Unit)
- **Toeanga o te au mata:** Administration (Nga Mataio). Facilitator/note taker: Ken Ben (Director of Evangelism)

I muri ake i te katikati/lunch, kua kapiti nga pupu ki te ngai okotai e kua oronga nga facilitators ki te katoatoa, te au mea tei koikoiia mai e raua mei roto mai i te au uriurianga manako o nga pupu. Kua uiuiia te au manako e kua oronga iatu te au akamaramaanga. Ko te taopengaanga teia o te iriiri kapua.



### Uipaanga

RUITORU KI MATAVERA. Teia i raro nei te au tumu manako tei uriuria:

- Minutes of 2013 Assembly, including update on Resolutions
- Reports by the President, General Secretary, Treasurer, Overseas rep, CICC NZ Council rep

PARAPARAU KI AVARUA. Teia i raro nei te au tumu manako tei uriuria:

- Reports by CICC Council, Directors (Youth, Publication, Evangelism, Social Welfare, Bicentennial), CICC Vainetini
- Amendments to the constitution
- Report of the CICC operations review

VARAIRE KI NIKAO. Teia i raro nei te au tumu manako tei uriuria:

- Remits
- Ministers rotation 2015-19
- Presentation by partner churches & organisations
- Confirmation of the 2017 assembly venue

I mua ake ka akaoti ei te uipaanga i te Varaire, kua akatinamouia e ka oki mai te uipaanga maata 2017 ki Rarotonga nei. Kua rauka mai teia i muri ake i ta te Ekalesia Mt. Sheridan patoianga i te uipaanga maata auraka kia raveia ki Cairns, e oti akera ko te reira oki tana i pati mai ei i te uipaanga maata 2013 i topa. No reira tei Rarotonga akaou nei ratou i te 2017, ka akapapu iatu rai te au ra tika'i o te uipaanga.



## Maanakai 18

E 4 au angaanga tei raveia i teia ra;

- (i) Uriurianga manako i rotopu i te kumiti akaaere e te au mata mei roto mai i te au Ekalesia tatakитай, ratou tei anoano i te aravei mai i te kumiti no tetai au tumu manako kare e tuatau me kore kare e tano kia akaarii i te tuatau o te uipaanga maata. Kua raveia teia ki Takamoa rai mei te ora 8.30am ki te ora 6.00pm, e 30 meneti i te Ekalesia okotai. Kua akangaroi poto te akakoroanga mei te ora 11.00am – 1.00pm no te akakoroanga numero (ii) i raro nei.
- (ii) Eeuanga toka ki tai i te Are Pure o te Ekalesia Avarua no te taeake Orometua Ngatokorua Patia tei takake atu i te mataiti i topa 2014. Kua pati te kopu tangata i te au mata katoatoa o te uipaanga maata kia tae ki teia akakoroanga.
- (iii) Neneianga i te meneti o te uipaanga maata i roto i te opati i Takamoa nei kia papa no te tua atu ki te au mata katoatoa i te aiai o teia ra.
- (iv) Angaianga na te anau apianga i te au mata katoatoa ki te uipaanga maata tei raveia ki Takamoa nei rai i te ora 6.00pm.



## Monite 20

E 2 angaanga tei raveia i teia ra;

- (i) Kua aere uatu rai te uriurianga manako i rotopu i te kumiti akaaere e te au mata mei roto mai i te au Ekalesia tatakитай, tei akamataia i te Maanakai i topa kare ra i oti i te reira ra. Kua pou rai teia ra katoa ki te reira akakoroanga.
- (ii) Ko te ra katoa teia tei akanooia no te au mata uipaanga tei noo ki roto i nga Ekalesia e 6 i Rarotonga nei kia akaruke mai i te au Ekalesia. Kua rave ake rave ake te au Ekalesia i ta ratou angaanga veevee aroa anga i te au taeake ia ratou i oki aere.

## Meneti o te uipaanga maata

Akamata ki te uipaanga maata 2007 e tae ua mai ki to teia mataiti 2015, kua oti e kua tuaia te meneti o te uipaanga ki te au mata katoatoa i te aiai Maanakai i mua ake ratou ka oki atu ei ki ta ratou au Ekalesia tatakитай. Tei roto katoa i te meneti te au mea tei akaotiiia (resolutions), te akapapaanga tauanga Orometua no nga mataiti 2015-19, te akapapaanga ingoa o ratou katoatoa tei tae mai ki te uipaanga e noea mai ratou, e pera te porokaramu uipaanga.

Te vaerua maata i perai'a'i te akanooanga o te meneti koia oki kia ngoie ua i te au mata i te akaoki i te au karere mei roto mai i te uipaanga ki ta ratou au Ekalesia tatakитай. Te reira oki te vaerua e te irinakianga o te kumiti akaaere, ko te mea akaaroa ra e te manamanata, me akarongo atu te kumiti e kare ake rai te au Ekalesia i kite i akapeea te raveiaanga o te uipaanga maata, eaa te au mea tei uriuruia, tei arikiia, tei kore i arikiia, e te vai atura, e oti akera kua oki takere atu te au mata ki roto i te Ekalesia, kare ra i akatupu i tei anoanoia ratou kia rave. Eaa ra i peia'i? Pauanga: marama-kore tika'i te kumiti i te kite atu i te tumuanga.



Teia ireira te manako kia kotou e te au mema katoatoa i roto i te Ekalesia, e tikaanga to kotou i te anoano i to kotou nga mata tei aere mai ki te uipaanga, kia oronga akakite atu kia kotou i te au mea tei tupu ki roto i te uipaanga. Kare takiri oki te reira i te angaanga maata; e 2 ravenga – (i) copy/print i te meneti uipaanga ma te tua ki te au mema katoatoa, (ii) akatupu i tetai uipaanga Ekalesia kia akarama atu raua i te au mea katoatoa. Me kare teia e raveia i mua ake i te openga o teia mataiti, e tano ei e, e aka tarevake te reira no to kotou nga mata, tupu atura te uianga ireira e, eaa ra te puapinga i to raua aereanga mai ki te uipaanga? Kotou e te au mata tei rave takere i teia, e tikaanga to kotou i te borrow mai i te motto a te Avarua Ekalesia i te na ko anga e, “tei mua rai kotou.” Meitaki maata me kua uipa e kua oronga kotou i te karere ki te Ekalesia, ka akapera tika'i. Rapu mai ratou kare i rave ake i te reira.

### Topirianga o te uipaanga maata

Sabati ra 19, ko te topirianga ia o te uipaanga tei raveia ki te Ekalesia Puaikura. Aiteite ua te akanooanga mei to te akatueraanga; mei ko te au mata i te Moria Hall o te Ekalesia kua mati atu ki te are pure. Kua riro rai te anau uniform organisations (Boys' Brigade, Girl Guide, Girls Brigade) ei akamanea i te angaanga o te reira ra na roto i te tupatianga ki runga i te ara kia na roto atu te au mata uipaanga ka tomo atu ei ki roto i te are pure, e ngateitei maataia no te uipaanga maata. Manea ua te reva i teia ra kare i mau'u mei to te Sabati o te akatueraanga, mako atu ei ireira te porokaramu i vao ake i te are pure i te raveangaia.

I roto i te are pure, kua riro rai e na te Orometua Ngateitei, Rev. Tuaine Ngametua, tiemani o te uipaanga maata, i rave i te akoanga. Kua tauturu iatu aia e te Orometua o te Ekalesia Arorangi, Rev. Tinirau Soatini, i te tuanga mua o te porokaramu, e pera tetai o te au Orometua mei te pa enua tonga mai ei rave i te au tuanga o te atarau i raro.

E 2 akakoroanga maata tei raveia i roto i te are pure;

- (i) Akatainuanga i nga apianga e 3 ei Orometua i raro ake i te CICC, e pera to ratou au ministers' ordination certificates tei orongaia. Teia to ratou au ingoa e ta ratou au tuanga no nga mataiti e 4 e tu mai nei; Sukutotorangi Marsters – Orometua no te Ekalesia Otara i Nutireni, William Tereora – Orometua no te Ekalesia Tamarua i Mangaia, e Tere Marsters – na noo mai ei puapii tauturu i te anau apianga i Takamoia nei; koia katoa oki te tiemani o te Takamoia Board i teia tuatau.
- (ii) Orongaanga akairo (Ministers' retirement certificate) no nga Orometua tei akangaroi atu. Teia to ratou au ingoa e ta ratou Ekalesia openga i tiaki maina; Rev. Joe Atirai (Titikaveka), Rev. Jubilee Turama (Otahuhu, NZ), e Rev. Tutai Nooana (Mitiaro).



Mei roto ia Ziona, kua aere tika atu te katoatoa ki te Aroanui Hall i tetai tua mai i te mataara maata, tei reira te kaingakai tei akonokonoia e te Ekalesia Puaikura e pera te vaka tangata o te opunga ra. Eaa te turanga o te kai i teia ra? Eaa ia pakau, mei terei naai rai o te Sabati akatureaanga i topa, kai e takataki kare ua i pou, tuku te au i te kaikai, te vai ra rai te kainga i runga i te kaingakai – tera oki te aiteanga kua peke rai te re i te kai. No te aa, ko te venereka ia o te Evangelia ora a to tatou Atu, kua matau ua oki tatou i te kite i na te Mangaia ei.



### Popani

Tena ireira e te au taeka ma te au tuaine te raveia anga o te uipaanga maata o teia mataiti ki Rarotonga nei. Kua leleia te au mea takatoa i na te Pukapuka ei, kare oki e au tai'i mamaata e tau kia akatanotanoia.

Akameitakianga maata na te kumiti akaaere i te Rarotonga Konitara Ekalesia koia tei riro ei metua meitaki no te uipaanga maata i teia mataiti, na roto i te akonoanga i te au mata tei tuku iatu kia ratou, ta ratou utuutuanga i i te au mata e pera te uipaanga maata i te ra i tae atu ei kia ratou. Tena te uipaanga maata 2017 ka oki akaou mai ki te kainga nei, e ka irinaki uatu rai te kumiti akaaere kia koe no te reira akaou apainga. I roto i to tatou irinakianga ki te mana katoatoa, nana e oronga ua mai i te au akameitakianga e tau no ta kotou i rave ki tona ra iti tangata tei matuapuru mai ki te ngai okotai ma te inangaro okotai i te tavini uatu anga rai iaia. Ei konei tatou i te koperepereanga i tona aroa maata uatu rai kia tatou te tangata ara nei, kia orana e kia manuia.

*Tataia e Nga Mataio, CICC General Secretary. Neneia e Nga raua ko Ngara Katuke o te Ekalesia Arorangi.*

#### 4. ANGAIANGA I TE AU OROMETUA I ARORANGI

**T**UROU ORO MAI e te Tama Ua a Tinomana Ariki..... Kia orana kotou i teia ra nei. Kua tomo mai te au Orometua ki roto i te Calvary Hall i te Maanakai ra 11 no Tiurai e kua arikiriki atu te Ekalesia Arorangi ia ratou katoatoa. I roto i te akapapaanga o te au angai anga, kua tukuia te reira na roto i te au Tapere e 4 o roto i te Ekalesia kia rave mai i te au popongi katoatoa e te au aiai katoatoa.

Kua maroiroi te au mema mei te tapere Ruaau, Muri Enuu, Betela e Rutaki i te rave i te reira au tuanga. Kua manea katoa ta te vainetini tuanga i te akonokono i te au ngai moe o te au Papa Orometua. I te Sabati ra 19 no Tiurai, kua raveia te angaianga openga a te Ekalesia ia ratou katoatoa. Kua orongaia tetai au pakau oronga na ratou katoatoa e te Mama Orometua e te au Ekalesia Vainetini. Kua mataora te reira uapouanga o te au mema katoatoa e te au Papa Orometua tei noo ki roto I te Ekalesia Arorangi.



Kua riro katoa te Ekalesia Arorangi e nana i apai i te au angaanga o te angaianga i te au teriketi e te au manui i te Akatueraanga e te Topirianga o te Uipaanga Maata o teia mataiti 2015, ki roto i te Aroa Nui e te pureanga i roto i te Are Pure Ziona. Aere ra e Kia Manuia.

*Tataia/neneia e Ngara Katuke, mema i roto i te Ekalesia Arorangi*

#### 5. AKAKOROANGA O TE UI ARIKI

**K**KIA ORANA E TOKU ITI TANGATA. Ko te reo teia o te Kaumaiti Nui, Tou Ariki. I teia mataiti 2015, ko te 4 mataiti teia i tupu ei te Varaire mua o te marama ko Tiurai tei kapikiia i teia ra e ko te UI ARIKI DAY. Kua arikiia e te Kavamani e kia riro teia ra ei ra maata no te Ui Ariki katoatoa o te Kuki Airani. Kua akamata teia angaanga na roto i tetai akonoanga pure i Atupare tei raveia e te Orometua e te Ekalesia Arorangi i te popongi Varaire. Kua tae atu te au Ariki o te Kuki Airani ki runga I to ratou marae i

Atupare. Kua raveraveia te akonoanga o te marae e te au tumu toa o te Are Ariki, tei akakiteia e ko te Kave Kura.

Ko teia ra maata o te Ui Ariki, kua raveia te reira ki roto i te Telecom Sports Arena (TSA) i Nikao. Kua orongaia tetai au akairo no te taima mua no tetai au tangata mei te Pa Enuā tei kapikiia e ko te Are Taunga Tumu Korero. Kua imene ia mai te imene atu o te Ui Ariki e te tangata imene ko Andre Tapena e kua kapaia e Uirangi Bishop. Kua riro te imene tuki o te tuatau akamata e na te anau o roto i te Punavai Ora mei Takamoā mai.

Kua patiiā te au tangata katoatoa mei roto mai i te au Evangelia tukeke, te au Rangatira, te au Mataiapo e te matakeinanga o Rarotonga nei e to te Pa Enuā katoa. Kua taopenga teia angaanga na roto i te kaikai. Kua manea te au angaanga katoatoa e te mataora.

I te Sabati ra 5 no Tiurai, kua akatueraia ta ratou uipaanga mataiti ki roto i te are pure i Arorangi. I te popongi Monite kua akamata te uipaanga ki roto i te Are Paramani i Nikao e te au tumu tapura ta ratou i iki ei komakomaanga na ratou no tetai okotai epetoma. Kua rauka katoa mai tetai moni tauturu mei roto mai i te Kavamani Korea i roto i te UNESCO tei akakiteia e te vaa tuatua, Puna Rakanui, ei tauturu i te au angaanga a te Are Ariki i roto i te akakoroanga tei pati ratou.



E au angaanga ta te Ui Ariki i raverave i teia epetoma no ratou. Kua riro mai a Tinomana Tokerau Ariki e koia te tauturu i te Kaumaiti Nui e kua riro tona paepae a Au Maru ei urunga moe no te au Ariki mei te Pa Enuā mai. Kua kapitiia mai te eeu toka o te Tinomana Ariki a Mama Ruta Hosking e te Papa tei moe akenei i te moeanga roa i roto rai i te aua ariki i Au Maru, tei arikiia e to raua kopu tangata. E kua topiri atu ta ratou uipaanga i te Sabati ra 11 no Tiurai ki roto rai i te Ekalesia Arorangi.

*Tataia/neneiia e Ngara Katuke, mema i roto i te Ekalesia Arorangi*

## 6. TERE O TE OROMETUA NGATEITEI KI TAHITI

**K**ia orana kotou katoatoa i te aroa maata o to tatou Atua ko Iesu Mesia. I te ra 23 no Tiurai i muri uake i te Uipaanga Maata i Rarotonga nei, kua rere atu au e te Orometua o Arorangi ko Tinirau Soatini ki Tahiti no te akatuera anga i te aua apianga Orometua Ou o Tahiti ki te enua Tahaa. Kua marama ua tatou i te kite e tei Heremona to ratou aua apianga Orometua i teianei. Kua neke atu te reira ki tetai enua i vao ia Tahiti ko Tahaa. Ka rere tatou na runga i te pairere ki Raiatea e na runga i reira i te poti ki Tahaa.

### Akatueraanga i te aua apii ou

Ko teia ngai tei te oire ia ko Hurepiti tei rotopu tikai i te enua e mamao mei te oire ko Hamene. E tupati maunga tetai tua e tetai tua tei rotopu tikai teia ngai i akatuia ai teia aua apianga tei topaia tona ingoa e ko Te Rere-a-Tau.

Ora 9 i te popongi Maanakai kua raveia te akatueraanga, e kua tae mai te aronga mamaata o te Kavamani e to te enua. Kua ki a roto i te are tei akonoia no te pure e te au porokaramu no te reira ra, e pera te au vaa tuatua tei akanoonooia e ko au tetai tei patia kia tuatua.

- Ko te mea mua kua oronga atu au i te akameitaki anga mei roto atu i te Uipaanga Maata o te Kuki Airani nei ki te kumiti akaaere o Tahiti no te patianganga no tetai nga mata kia tae mai no teia akakoroanga.
- Te akameitaki anga e te akamaroiroi anga atu no te tereanga o teia apii ou.
- Kua tuku katoa atu au i tetai tamanako anga no tetai tauianganga apianga Orometua i rotopu ia Tahiti e tatou CICC no te apii no runga i to ratou reo e to tatou e pera no runga i te turanga orometua. Ko teia manako kua arikiia e te Uipaanga Maata. Kua oronga ia ra ki te Puapii Maata o te Apii Te Rere-a-Tau ko Joel Hoiore nana e akarakara mai.



*Etaretia Porotetani Maohi (EPM) Assembly, July 2015, Tahaa, French Polynesia.*



I muri ake i te au tuatua anga kua tomo ia te au are o te au Apiianga, e 22 are, e rua Lecture Hall. E i muri ake kua kaikai i te ora 4 i te aiai.

Sabati 26<sup>th</sup> Tiurai kua raveia te pure akatuera anga ki roto rai i te aua o te Apiianga e te ngai rai oki te reira ka raveia te Uipaanga Maata. I roto katoa i teia pure anga te akatainuanga i tetai au Orometua ou e 4, e 2 tane e 2 vaine.

IKIANGA TAOANGA. Kua raveia teia angaanga ikianga ki te oire ko Pouturu i runga rai i te enua Tahaa i te Varaire. Ko te aronga rai i mou mai ana i te au taoanga akatere ko ratou akaou rai tei iki ia mai. Akamataanga o te uipaanga mei te Monite akamata i te 7.30am ki te ora 5.30pm e akaoti i te Maanakai 12pm.



*Newly opened EPM-owned "Te Rere a Tau" Theological College in Tahaa, French Polynesia. Above photos show students quarters.*

IRIIRI KAPUA, APOKALUPO 5:20. "I na te tu uatu nei au ki te ngutupa e te topapa atu nei, kia akarongo mai tetai tangata i toku reo, kia kiriti i te pa ra e aere atu au ki roto iaia ra e kai i te manga ki ona ra, e kai katoa aia ki aku nei". Akamarama anga : No te tangata tei topapa atu. Ko te rua ko te tangata tei kiriti mai i te pa na roto mai. Ko te tangata i topapa mai na vao e kaingakai manga rai tana. E te tangata i kiriti mai i te pa na roto mai e kaingakai manga rai tana. No reira oki a lesu i karanga ai kia Zakaio e ei to are au a konei. Kia na reira katoa te au Orometua e te au Ekalesia kia ki ratou i te meitaki i vao e i roto.

Te vai ra tetai au apianga tei kore i tau i ta te Buka Tapu apii anga. No te mea te oki nei to ratou manako ki te au mea taito. To ratou irinaki anga ki roto i te au peu enua, mei te tangata mahoi te peu a te tangata maori e tona kakau e tona irinaki anga.



*EPM Church in Tahaa*

Tetai au manako no roto i te Uipaanga:

1. Reo Maori, kia akamaroiroi te au Puapii Sabati, te au akaaere o te mapu e te au Orometua kia tuatua i te reo Maohi.
2. Kia akamaroiroi ia te angaanga tautai e te tanutanu no te mea ko nga angaanga teia e rauka mai nei te puapinga. E kua akaotiia i roto i teia uipaanga nei te potonga enua toe i roto i teia aua apianga, ka akariro ia ei university no te Agriculture e te Fisheries, ei tauturu i te au mapu.
3. Ko te ra Sabati, kia akamou te tapu o te ra Sabati.
4. Ko te tarekareka o te Tiurai, auraka te Ekalesia e tomo akaou ki roto, no te mea te apai mai nei te reira i te au peu o te Tiurai ki roto i te angaanga a te Ekalesia.
5. Ko te tuatua o te Atua kia akamatutuia kia angaingai ia ki te iti tangata o te Atua kia kai ratou, e auraka e na ta ratou e kai mari ra na to ratou taringa.
6. Akangaroianga o te Orometua. Me tae te mataiti o te Orometua ki te 35 mataiti angaanga ka akangaroi aia me kare me tae tona mataiti ki te 60. Me ka anoano koe i te rave i te angaanga Orometua ma te kore e inangaro i te akangaroi e ka noo rai koe i roto i toou are e kare e tauturu no roto mai i te Ekalesia, ko te tumu me tae koe ki te 35 mataiti ka akangaroi koe no te mea e moni tetai ka koi koe no toou akangaroi anga tei karangaia e, e moni akamauruuru. Me ka maro atu koe i te angaanga ka motu te reira moni.
7. Tau anga Orometua. Ko te Orometua Pumati Pumati ka tau ai aia ki te Ekalesia Maiao e enua takake teia i te pae ia Moorea, e toru ora me tere na runga i te pai. Ko te Orometua Frank Williams ka aere aia ki te enua Borabora. Kua pati au ki roto i teia uipaanga e te vai nei rai te au Orometua Kuki Airani kare e Ekalesia me ka anoano ratou. No te mea e maata te au Ekalesia i Tahiti kare e Orometua. Te inangaro maira ratou, ko te manamanata no runga i te ture a Varani, me pou te rua mataiti ka akaou ia toou permit e 2 mirioni tara Varani i te tangata okotai.
8. Tau ianga Apianga Orometua ki New Caledonia. Kua akamata te reira i teia mataiti i topa ake nei no runga i te apianga o te reo. Kua tauru atu au i to te Kuki Airani nei ki roto i teia tau ianga, ka akarakara mai ratou, inara kua ariki ta ratou Uipaanga Maata i teia manako, kia apii katoa i to ratou reo e to tatou.

Tuaero i te Ruitoru, kua manako te President e te Tekeretere Maata o Tahiti kia apai iatu maua kia tutaka i teia enua, e pera te Paraparau kua tere maua ki Raiatea moe atu e tai po e i te aiai Varaire kua oki mai maua

no te topirianga o te Uipaanga. Sabati kua raveia te topiri anga e i roto i teia pureanga, kua akangaroi iatu te Orometua Tapu Thierry tei Orometua ana ki Arorangi. Ko tana tamaiti maki i oki atu ei raua kua mate i te ra 17 no Aperira i topa akenei, te akaaroa. Ko te maata o tana tuatua no runga ia Rarotonga e pera te Ekalesia Arorangi. I taua aiai rai kua rere atu matou ki Tahiti.



*Opening of Te Rere-a-Tau Theological College in Tahaa (left), one of the lecture halls (right).*

### Akameitakianga

Te oronga atu nei i te akameitaki anga ki ta tatou Kumiti Akaaere no maua ko te Orometua Tinirau Soatini tei mata atu ki roto i te Uipaanga Maata a te te Tahiti. Kare ko au te ka aere i teia tere, inara kua pati ia mai au kia aere. Kia akameitaki ia te Atua, pera te Ekalesia tei akatika mai i to ratou Orometua ei tauturu i te tua o te reo Tahiti. Akameitaki anga ki te Etaretia Porotetani Maohi no tei pati mai i tetai nga mata kia tae atu ki ta ratou Uipaanga Maata. Kia manuia ki roto i te Atua.



*Rev. Tuaine Ngametua and Rev. Tinirau Soatini represented the CICC at the recent EPM Assembly at Tahaa, Tahiti (right photo). Cook Islander, Dr. Roro Daniel (middle), was also present at Tahaa with his wife to donate Christian books for Te Rere a Tau.*



*Rev. Tuaine Ngametua and Rev. Tinirau Soatini with former Tahitian minister to Arorangi, Pastor Thierry Tapu (couple on left in white) with friends.*



*Tataia e Rev. Tuaine Ngametua, CICC President*

## 7. WELCOME TO OUR PALMERSTON FAMILIES

**T**uesday 18<sup>th</sup> August 2015 we planned a special evening at the Rutaki Meeting house with some of the Palmerston girls and women to celebrate our uniting together as one big happy family in guiding, whom were accommodated at the Rutaki Meeting House after the week's celebration. This year we had the opportunity to welcome them into our fold of girl guiding. We decided to have an evening with them after the Constitution Celebrations with the support of our Patroness, Mrs Tuaine Masters.

We had a short prayer and got everyone into a Brownie ring and sung a simple chorus, "We are one big happy family," and after I did the opening Guide Prayer. We had one hour to share about what guiding can offer to support and provide for the well-being of girls and young women on the island.

We shared a short preview through a power point presentation on our 6 Core Areas:-

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

*Mama Aka (front seat), Leader of the Palmerston Island Tere Party to the recent 50<sup>th</sup> Anniversary of the Cook Islands Government. Her son, Papa Tom Marsters (rear right) is the current Head of State of the Cook Islands. His wife, Mama Tuaine (rear middle) is a leader in the Girl Guide Cook Is movement.*



We had fun games, songs and to conclude the evening with a Cake ceremony to mark our coming together.

I would like to say thankyou to the Group Leader, Mama Aka and her Group Executive for allowing us to come together and all the Mamas in the group for joining us and allowing their daughters and granddaughters to share this special time with us.

We also say congratulations to Mama Aka for being the Woman of the Month for August and bon voyage to them all who have departed last week back to Palmerston Island. We hope to hear from them again and wish to visit Palmerston Island one day. God bless you all and have a safe journey back home.



*Written by Rose Tamarangi (Ranger from Arorangi Girl Guides Company), photos by Ngara Katuke.*

## 8. NUKU 2015 I RAROTONGA NEI

# K

a raveia a te Monite ra 26 no Okotopa ki te Ekalesia Nikao. TumuTapura mei tei arikiia e te Rarotonga Konitara Ekalesia: **Tetai arataki i roto i te Kororomotu Taito e te Kororomotu Ou tei aratakiia e te Vaerua Tapu.** Teia i raro nei te porokaramu:

- 8.00am Aka'tangi'tangi/Imene na te Nikao Praise and Worship Team. Akamata ratou tei patia i te tae mai.  
8.30am Mati mai te au Ekalesia ki roto. I teia atianga kua noo te au manuii ki raro.

Akamata te Porokaramu

1. Karere Aka'aravei'anga – Tekeretere, Rarotonga Konitara Ekalesia
2. Pure Akamata – Rev. Papa Aratangi
  - 2.1 Imene – katoatoa
  - 2.2 Tatau tuatua, koikoi moni atinga, karere, pure – Rev. Papa Aratangi
3. KORERO no teia rā TAEANGA EVANGELIA ki te Kuki Airani nei e te Aka'tuera'anga o te Nuku o teia mataiti, na te Orometua Ngateitei, Rev. Tuaine Ngametua.
4. Karere mei ko mai i te Kavamani – Parai Minita me kore ra Minita o te Religious Advisory Council.
5. Karere mei ko mai i te Kaumaiti Travel Tou Ariki
6. Mati mai te au Ekalesia ki vao

- 9.30am
7. AKA'TUTU'ANGA NUKU (*30 meneti i te Ekalesia; 10 meneti akateateamao*)
    - 7.1 Nikao - Mose
    - 7.2 Arorangi - Davida
    - 7.3 Titikaveka - Samasona
    - 7.4 Ngatangia - Iesu
    - 7.5 Matavera - Paulo
    - 7.6 Avarua - Petero

1.30pm AKA'OTI'ANGA: Tuatua Aka'meitaki, Pure – Tekeretere, Ekalesia Nikao

Akamaara'anga:

- (1) Na te reira Ekalesia rai e apai mai e te akateateamamao i to ratou tamarumarua (tent) ki te ngai tei akanooia.
- (2) Tei runga rai i te reira Ekalesia me ka katikati (lunch) ratou i te akara i to ratou ora e rave ei i te reira. Ko te au taeake tei patia, na te Nikao Ekalesia ratou e arikiriki.
- (3) Kia noo katoatoa te au pupu nuku me oti ta kotou nuku, auraka e oki vave, kia okotai akaotianga te au angaanga katoatoa.

E ra maata e te mataora teia i roto i te irinakianga o te Keresitiano i te Kuki Airani nei. No reira me tei Rarotonga nei koe, tapae atu na Nikao a te reira ra. Me tei te outer islands koe, tapae katoa atu ki te ngai ta te au enua tatakaitai i akanoo no te raveanga i ta ratou Nuku. No reira oki i akatakaia'i teia ra e, e ra orote, public holiday. Kia oti te Nuku ka aere ei ka vaere i te pai taro. Kia mataora te angaanga o te Nuku o teia mataiti e kia akameitaki kapiti tatou katoatoa i te Atua.

*N. Mataio/CICCGS; 2008 Nuku photos below at Takamoa by Tekura Poturu*



## 9. MANGERE CICC YOUTH TERETERE TO AUCKLAND CITY

**K**ia orana and many greetings in the mighty name of our Lord and Saviour Jesus Christ, to Him be the Glory now and forever more. Koheleta 12:1, “E tenana e akamanako i tei anga iakoe i toou ou anga ra, kare i tae ki te au ra kino ra, e kare i tae ki te mataiti, e karanga’i koe ra e, kare rava oku mataora anga.”



MANAKO MAATA :“KO IESU TETIAKI MAMOE MEITAKI” / “JESUS THE GOOD SHEPERD”. Mangere Youth had the privillage to go to Auckland City on 23.08.15 for our teretere mapu. It consisted of 3 Ministers and their wives, Mama Orometua Akangaroi, Papa Diakono and his wife and 21 Youth Members. We were blessed and welcomed by the Ekalesia Auckland City. Everyone felt the presence of the Spirit of God through the Word of God, singing and the tears that we all shared together.

From this experience we have 3 Kimi Ekalesia members, where they have heard their calling to be a member of the Holy Church of Jesus. They are Chris Parekura, Susnation Seta, and Chris Henry

### Scenes from the teretere mapu



We the Mangere Youth would like to thank the Auckland City Ekalesia for the wonderful host that you have showed us, may the good Lord be with you through your days of worship. I would like to end this article by saying. *“As for me and my house, we will serve the Lord.”* Kia orana e kia manuia.

*There is no mountain too big God cannot solve it  
There is no mountain too tall he cannot move it  
There is no storm too dark he cannot calm it  
There is no sorrow too deep he cannot sooth it*



Written by Nikau Mii

## 10. PCC CONSULTATION WITH THE CICC



The Sinai Hall of the Avarua Ekalesia on Rarotonga was the venue for the 3-evening PCC-instigated consultation on “Rethinking Ecumenical Relations, Mission and Theological Education,” held on Tuesday 1 – Thursday 3 September 2015. Mr. Aisake Casimira, Senior Programmes Manager at the Pacific Conference of Churches office in Suva, Fiji, and Dr. Upolu Vaa’i, lecturer at the Pacific Theological College in Suva, were the two resource persons who came over from Suva, Fiji, to conduct the consultation. Details of the consultation are as below from the information sheet sent in by Aisake.



### Introduction

This project is to implement one of pivotal resolutions at the 10<sup>th</sup> PCC General Assembly that was held in Honiara, Solomon Islands in 2013. It involves a series of in-country consultations with member churches on the theme and the overall ask of the General Assembly for the ecumenical movement to undertake a reflection, rethinking and renewal process both internally within the churches and their external ecumenical relations. Rather than conducting workshops and hope that the churches will take on board the renewal message from the General Assembly, having a consultative process that leads and feeds to a regional and collective discussion and resolution, will have a better chance of creating and fostering reflections and sharing at the country level and closer ecumenical ties at the regional level.

### Mandate

The mandate for this project/process is *Resolution 2 of the Ecumenism Commission of the 10<sup>th</sup> General Assembly in 2013. It reads: “The PCC secretariat, PTC/GPP, SPATS, MATS and theological schools of member churches to establish and implement a process of reflection, rethinking and renewal on the ecumenical movement at all levels – grassroots, regional and national - particularly in the areas of ecumenical identity, ecumenical solidarity and social justice action, and ecumenical leadership and theological education”*

PCC, PTC/GPP, SPATS and MATS are tasked to implement this process of “reflection, rethinking and renewal on the ecumenical movement at all levels”, particularly, in the areas ecumenical identity, solidarity and leadership, mission (social justice and development) and theological education (and formation). What is important to note is the importance of theological education and formation to the three aspects in ecumenical relations – identity, solidarity and leadership. And the renewal and strengthening of these are crucial to the churches’ endeavour to fulfill God’s mission in the areas of social justice and development.

### Framework for ecumenical reflection, rethinking and renewal

The process of reflection, rethinking and facilitating the emergence of a new vision for ecumenism is through revisiting the Biblical vision of stewardship, underpinned by a new spirituality and morality. This vision is particular, yet its core values and principles speak to the global. Inherent in the Biblical vision is how God’s household ought to be organised and the spirituality and morality that are to underpin it. As understood by the Biblical narrative, stewardship means two things: (a) the care of people; and, (b) the care of the natural environment. The process of reflecting, rethinking and renewal of God’s Household in the Pacific in light of the Biblical vision of stewardship is a long term one but it is hoped that what will emerge from this series of consultations is a renewed vision of how God’s household in the Pacific ought to be organised as a family. What is crucial is that this task is based on the Biblical vision of stewardship and the wisdom, knowledge and aspiration of the churches in light of current realities. This means that the resources to constructing a process of reflecting, rethinking and renewal of God’s Pacific household are the texts of the cultural traditions, the Christian faith and current realities and experiences that the churches are confronted with.

The use of the phrase “ecumenical renewal” is based on the understanding of *oikoumene* in Greek and means “the whole inhabited earth”. The phrase (ecumenical renewal), therefore, means the renewal of relationship among all created things, and humanity, because of its privileged place in God’s created world, humanity has a special responsibility to be “stewards” of God’s creations. This responsibility includes governance, social and economic well-being, and care for the environment. And because humanity has made terrible mistakes in its “stewardship” task as seen in the climate change impacts, wars and conflicts, poverty, oppression, etc., we are called once again to enter into a process of renewal of their own stewardship responsibilities. Ecumenical reflections, rethinking and renewing the household of God in the Pacific will, therefore, take stewardship as its key starting point. But it is a task that the churches need to do individually

and together. Ecumenical renewal has to be both about the internal renewal of the churches and the external relationships with the each other.

### In-Country Consultations Objectives and Process

The overall framework is the process of reflection, rethinking and renewal of the ecumenical movement in the Pacific at three targeted areas – communities, national and regional. This process of in-country consultations with the member churches and national councils of churches leads to a regional conference on “Rethinking Ecumenical Relations, Mission and Theological Education” planned for October/November 2016. The consultations and the regional conference are to put together a process of reflections, rethinking and renewal as alluded above and noted in the resolution. It is hoped that this process will begin in 2017.

The **objectives** of these in-country consultations, however, are to:

- gather the views of the churches and national council of churches on (a) ecumenical identity, solidarity and leadership, (b) mission and social justice; and, (c) on theological education and prepare the churches consultation reports to the regional conference in 2016 on ‘Rethinking Ecumenical Relations, Mission and Theological education’.
- identify (a) possible models of understanding ecumenism in the Pacific and from which a new way of ecumenical relations can be developed from and inform ecumenical cooperation in the future, and (b) areas for immediate action with regards to ecumenical identity, solidarity and leadership, mission and social justice, and theological education by the churches and national councils of churches.

The flow and sequence of the consultations will be the following. The overarching framework of the biblical formation in morality as in how the Biblical narrative sees the purpose of creation, the principles that ought to underpin this vision and the conflicting worldviews of the Biblical world and the world of the empire. This sets the framework from within which ecumenism; ecumenical identity, solidarity and social justice; and theological education are discussed from a different perspective. Crucial to the second step and flowing from the sessions on the Biblical view of creation and its purpose is post-colonial theology and its relevance to ecumenical relations and theological education. Hence, the consultations will have two dimensions: (a) introduce a new way of articulating and framing an understanding of ecumenism from a new way of reading the Biblical narrative and its vision of and purpose of creation; and, (b) articulate from the discussions and from a country-specific context, this renewed way of understanding ecumenism is seen and in the local cultural and indigenous context of the church. *(end of extraction from Aisake’s article).*



*Aisake (left), Dr. Upolu and some of the participants to the PCC/PTC-facilitated consultation on Rethinking Ecumenical Relations, Mission and Theological Education*

### Participants

Up to 50 participants attended the 3-evenings consultation (figure not the same for the 3 evenings), comprising members of the Executive Council, ministers, deacons & their wives, Sunday School Teachers, CICC Programme Directors, Takamoa Theological College students, and people holding important positions in Government and civil society. The consultation commenced at 4.30pm and finished at 8.00pm with refreshments kindly prepared by the Mamas of the Avarua Ekalesia. The consultation proved educational, informative and an eye-opener for the participants in terms of their understanding of theology is concerned. Thankyou very much PCC & PTC for making available the two gentlemen to conduct the consultation, they did their job exceptionally well. It is hoped that the regional conference in 2016 to discuss the outcomes of the Pacific-wide consultations will map out the way forward for the PCC/PTC-member countries.

*Write-up by A. Casimira and N. Mataio, photos by N. Mataio*

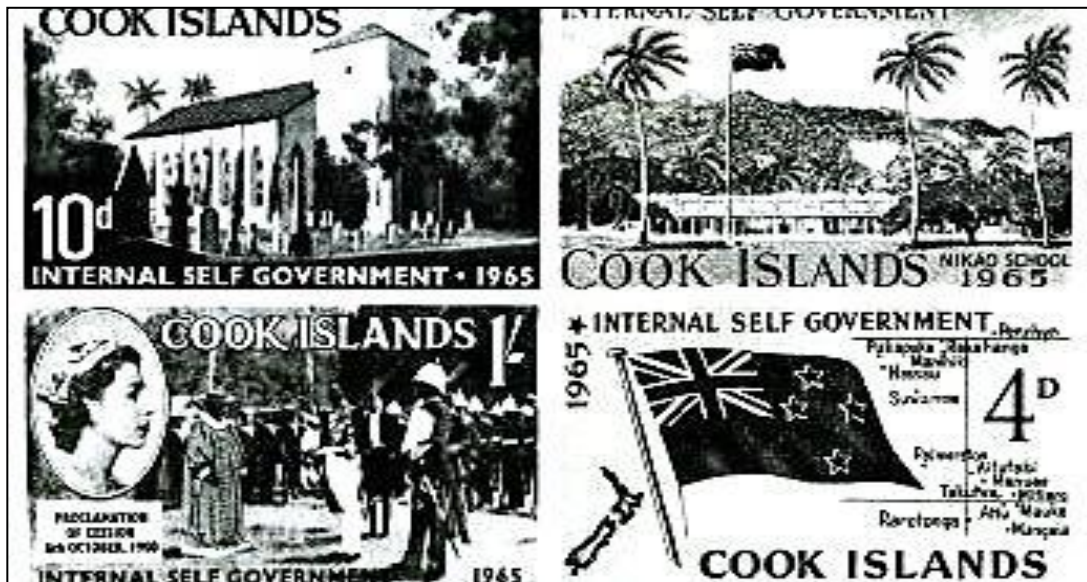


## 11. 50<sup>th</sup> ANNIVERSARY OF SELF-GOVERNMENT



The Cook Islands Government put up quite a lavish programme to celebrate its 50<sup>th</sup> year of attaining self-government status from New Zealand in 1965. Many countries in the Pacific region were represented in the almost 2-week long event, including Cook Islands cultural groups from New Zealand and Australia, as well as groups from French Polynesia and a New Zealand Maori team. All of the outer islands were of course represented by quite sizable teams which one wonders how many residents were left on the islands!

The festive programme included sports competitions, trade days, cultural and international nights, market/food days, and of course the main day of August 4<sup>th</sup> with its own set programmes at both the new Constitution Park opposite the Catholic Cathedral and the National Auditorium in Avarua. It was pleasing to note that throughout the festive programme, religion in terms of the devotion services, featured well, thanks to the Religious Advisory Council who was instrumental on that side of the event. I think there is no denying of the fact that the event turned out pretty well, despite some qualms about who should be getting no.1, 2, etc., from the dance competitions at the National Auditorium. Perhaps competition at future events should be banned altogether, so that everyone, instead of only some, wins with heads still high up in the end. The CICC Nuku competition on Rarotonga was banned over 30 years ago but the standard remains, and all 6 Ekalesias go home happy with no qualms about who should have won, because everyone turned out to be the winner, after all its celebration time!



### A TIMELINE OF COOK ISLANDS CONSTITUTIONAL HISTORY

- ★ 1888: UK declares the islands a British colony
- ★ 1901: Islands annexed by New Zealand
- ★ 1947: Legislative Council established
- ★ 1959: Council expanded to include representatives from Island Councils
- ★ 14 December, 1960: UN General Assembly passes a resolution calling for all colonial peoples to be granted full independence
- ★ 12 July, 1962: Options for the political future of the Islands laid out by New Zealand's Minister of Island Territories
- ★ 20 April, 1965: Cook Islands general election to choose members of the Legislative Assembly (subsequently Parliament)
- ★ 4 August, 1965: Cook Islands declared a self-governing nation "in free association with New Zealand"
- ★ 16 December, 1965: UN General Assembly endorses self-government
- ★ 4 August 2015: Cook Islands celebrate 50 years of self-government

By N. Mataio, images and above Timeline from Google

## 12. NEWS FROM PAPUA NEW GUINEA

**K**ia orana, Christian greetings all the way from Papua New Guinea in the name of our Lord and Saviour Jesus Christ. We recently had some days of lifetime experience shared in friendship with people from various Pacific Island countries. We met with different people whilst we show-cased talents in arts & craft exhibition simultaneously during the XV South Pacific Games held here in PNG.

This has been an experience we will always cherish as Ore & I were able to meet with Temaroa Temu Okotai from the Cook Islands at the Games Village, even though it was restricted for officials of the Games only. With the assistance of our vice chairman, Rarua D. Loa of the United Church Lahara Congregation, we arranged and invited the Cook Islands contingent to join us during a free time.

Every event has its memorable moments and we had a fare share thus together we observed a combined service on Sunday 12<sup>th</sup> July 2015 with our extended families from the Cook Islands and Niue. After the service the Siale Women's Group (some of us came over to Rarotonga last year) with supporters served lunch which was enjoyed by all.





On Thursday evening 16<sup>th</sup> July 2015, we the Siale Women's Group joined in moral support to Cook Islands Women soccer team who played Samoa and won bronze medal. We were privileged to be able to do that for the girls in the Cook Islands team, and were of course pleased that they won a medal.

We the family of God in PNG extended our best wishes to the participants from Cook Islands and shared the joy of their victory.

Meitaki mata and kia manuia.



*Write-up and photos by Gou W. George; PNG & Cook Is flags from Google.*



### **13. AKATAPUANGA I TE AU PU OU A TE NIKAO BB BRASS BAND**

**K**ua raveia teia akakoroanga i te aiai Paraparau ra 3 o Tepetema 2015, i te ora 5 i te aiai, ki roto i te Horo o te Ekaretia Nikao. Kua tae mai te Komitiona Ngateitei o Nutireni a Nick Hurley e tona tokorua no teia akakoroanga.

Kua akaaraveiia atu teia nga taeake e te Queen's Man Lt. Jones Ave, pera katoa ki te Papa Orometua e Mama Orometua Aratangi, e te katoatoa tei tae mai.

Kua akatueraia teia akakoroanga na roto ite akonoanga pure e te Tiaparana (Chaplain) o te Boys' Brigade Papa Aratangi Orometua. E kua riro katoa na te Brass Band i akatangi i te Imene Pure, "How Great Thou Art."

I muriake, i te pureanga, kua riro na te Opita Jones Ave, i te akakitekite i te tupuanga mai o teia Taokotaianga o te Nikao Boys' Brigade Brass Band, mei te mataiti 1997 e tae ua mai ki teia mataiti 2015. E 18 mataiti te roa o teia Taokotaianga i te raveanga i teia tuanga i te tauturuanga i te au akakoroanga o te Kavamani, Te Ui Ariki, te Evangeria, te tumatetenga, ra anauanga i roto i te oire Nikao e tetai au akakoroanga i Rarotonga nei.

I te mea e, na te Tangata Maata o te Opati o te Kavamani Nutireni ki te Kuki Airani nei koia, Tona Ngateitei – His Excellency, Nick Hurley, tei oronga mai i tetai tauturu i te okoanga mai i tetai au pakau ou na teia taokotaianga, kua patiiia atu aia kia tuatua mai e pera katoa i te pupuanga mai i teia au pakau ou na te Brass Band. Praise the Lord.

Ko te Akatapuanga o teia au pu ou, te au pau ou e tetai au pakau ke atu, kua riro na te Papa Orometua Papa Aratangi i rave i te reira. Kua tamataora atu te Brass Band ite au taeake, i te akatangiangi i te au pu ou. Kia akameitakiia te Atua.

Kia akameitakiia te Atua no Tona Ngateitei tei te Komitiona Nick Hurley no tana tauturu maata tei na roto mai i tona opati, e tona au aronga angaanga. E pera katoa kia Papa Orometua e Mama Orometua Aratangi e te Ekaretia, Te Mema Paramani Aunty Mau, GirlsBrigade, Girl Guide e te au taeake tei tauturu mai i teia akakoroanga. Te Atua te Aroa.

Teia akameitakianga mei roto atu i te au Arataki o te Brass Band e to ratou au metua.

**SURE & STEDFAST.**

*Tataia e Lt. Taepae Tuteru  
Band Master*

#### **Nikao BB Brass Band during various Church events**



## 14. TERE O TE OROMETUA NGATEITEI KI ATIU

**K**ua tae mai te Orometua Ngateitei, Rev. Tuaine Ngametua, ki Atiu nei i te Manama ra 10 no Tepetema i te tuaero i te avatea. Kua araveia atu aia ki ko i te airport e te Papa Tauturu Orometua, Inatoti Iona, Tekeretere Paratainga Mariri, pera katoa tetai au Diakono e te au mama tei akaei atu iaia i te reira ra. Kua oki matou ki roto i te oire e kua raveia te akaaraveianga i te Orometua Ngateitei ki te Ekalesia i roto i te CICC Hall na roto i te pure e te kainga manga, e kua akangaroi atu aia ki roto i te Kainga Orometua.

Mei te ora 6.00pm kua rave akaou te Ekalesia i tetai arikianga no te Orometua Ngateitei. Nana rai i rave i te pureanga i te popongi Varaire. Kua arikiiriia aia no te kainga manga i te reira popongi e te au Ekalesia mei roto mai i te au Oire ia Ngatiarua, Tengtangi e Areora. I te ora 2.00pm i te reira ra kua rave atu aia i te akaipoipoanga i teia nga mapu ia Tereneti Uea e Helen Ngaroi ki roto i to tatou Are Pure ia Ziona Tapu, e ko te akakoroanga nui teia i tae mai ei te Orometua Ngateitei ki Atiu nei, kare oki o matou Orometua i teia tuatau.

Kua raveia te kainga manga mua ki ko i te ngutuare o te kopu tangata o te tane e kua raveia te rua o te kainga manga na te kopu tangata o te vaine ki roto i to tatou Hall. Kua mataora tika'i te au angaanga i raveia i te reira ra, e kia akameitaiia te Atua no te reira. I te popongi Maanakai na te Ekalesia Mapumai te arikianga i te Orometua Ngateitei, e i muri ake i teia arikianga kua apaina ia atu aia e tetai taeake ona ki Takutea. Na te Ekalesia Teeunui te arikianga iaia i te reira aiai.



Nana rai na te Orometua Ngateitei te pureanga i te Sabati mei te popongi, avatea e te aiai, e na te Ekalesia te au arikianga iaia i teia ra. Kua raveia te uipaanga ki te Ekalesia i muri ake i te tereanga o te pure aiai no te uriurianga i tetai au manako i te au mea e tai'i nei i roto i te Ekalesia, e kua riro te au akamaramaanga ei mataoraanga ki te Ekalesia. Popongi Monite ra 14 kua raveia te arikianga openga a te Ekalesia i to tatou Orometua Ngateitei i roto rai i to tatou Hall, e te veevee aroa atu anga iaia i ko i te airport e kua oki atu aia ki Rarotonga. I teia au ra e noo nei aia ki roto i te Kainga Orometua e tae ana matou te Papa Tauturu Orometua, Tekeretere, Elder e tetai au Diakono no te rua araara atu kiaia. No reira te na roto atu nei iaku, Tekeretere o te Ekalesia, te akameitaki akaou iakoe e te Orometua Ngateitei, Rev. Tuaine Ngametua, i te au angaanga taau i rave i Atiu nei. Te Atua te aroa no tatou katoatoa.



*Tataia e Paratainga Mariri, Tekeretere, Ekalesia Atiu*

## 15. NUTI POTOPOTO



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

### Uipaanga na te au Orometua o Nutireni

Te akakite ia atu nei ki te au tavini o te Atua e ka raveia ta tatou uipaanga Orometua a te ra 12-14 no Peperuare 2016 ki te ngutuare o Enuu Manu i Akarana. Teia te aronga ka aere mai; Orometua e to ratou au tokorua, Tauturu Orometua e to ratou au tokorua, Orometua Akangaroi e to ratou au tokorua, Apianga Orometua e to ratou au tokorua. Akarongo mai i te ratio i te au po Monite no te au tuatua o te uipaanga. Meitaki maata, na Rev. Nio Jim Mareiti, Tekeretere, Konitara Ekalesia o Nutireni.

### Uipaanga na te Konitara Ekalesia o Autireria

Kua raveia ki Melbourne, Australia, i te Maanakai 12 Tepetema. I roto i te reira uipaanga, kua ikiia mai teia au mata i raro nei ki runga i te kumiti no nga mataiti e 2, 2015-17:

Chairman	–	Rev. Mata Makara ( <i>no roto mai i te Ekalesia Hampton Park, Melbourne</i> )
Assistant	–	Rev. Joel Taime ( <i>no roto mai i te Ekalesia Mt. Sheridan, Cairns</i> )
Secretary	–	Rev. Eddie Dean ( <i>no roto mai i te Ekalesia Oakey, Queensland</i> )
Assistant	–	Mr. Rangi Marsters ( <i>no roto mai i te Ekalesia Sydney/Shane Park</i> )
Treasurer	–	Mr. James Marsters ( <i>no roto mai i te Ekalesia Sydney/Shane Park</i> )
Assistant	–	Mr. Ben Taia ( <i>no roto mai i te Ekalesia Liverpool, Sydney</i> )

#### State Reps 2015

VIC- Rev. Mata Makara (because Rev Mata is the Chairman, Rev Akatika is the Rep)

NSW - Rev Tau William

Far Nth QLD - Rev Sorimata Arama

Sth QLD - position will be filled soon

#### State Reps for 2016

VIC - Rev Maara Tairea (Reservoir)

NSW - Rev Tuainekore Aramamao (Regents Park)

Far Nth QLD - will confirm in November

Sth QLD - refer 2015

(Source: Rev. Eddie Dean, CICC Australia Council Secretary)

### Turanga o te TIA, KARERE, PURE EPETOMA 2016

- TIA – kua tuku tikaia ki te au Ekalesia katoatoa mei te ngai i neneia'i i Nutireni. Me kare ta kotou e te au Ekalesia i tae atu ake, komakoma mai ki te opati i Takamoā nei.
- KARERE – te tataia nei e nga Orometua i Rarotonga nei, tamankaoanga ka oti mai i roto ia Okotopa, ireira imere iatu ei kia ratou tei akakite mai e kia imere ua iatu ta ratou; ka print e ka tuku katoa kia ratou te anoano e kia print ia ta ratou i Takamoā nei ka tuku atu ei.
- PURE EPETOMA – aiteite rai ki to te KARERE

### Tauiana Orometua

Akamaaraara ki te katoatoa, kotou tika'i e te au Orometua ka tau, kia pou kotou ki roto i ta kotou au Ekalesia ou i mua ake i te Oroa o Titema e tu mai nei mei tei akakite takere iatu na.

### Karere na te au Ekalesia no te openga o teia mataiti

Mei tei matauia i nga maiti i topa, e ngutupa teia e akatuera iatu nei ki te au Ekalesia katoatoa, me kua anoano kotou i te tuku karere na roto i teia nutileta i te openga o teia mataiti – koia oki e au reo aroa, akaaravei, e te vai atura – no te tuatau o te Kiritimiti e te Mataiti Ou, imere tika mai kiaku Tekeretere Maata.

Ka o mai te reira au karere ki roto i te nutileta openga o teia mataiti, numero 60, te ka tukuia ki te katoatoa i te rua o te epetoma o Titema. Me e karere na te Ekalesia, e mea manea kia riro e na te Orometua me kore Tekeretere o te Ekalesia e tuku mai; me e karere no roto mai i te au Putuputuanga o te Ekalesia, na te au arataki rai o te reira au Putuputuanga e tuku mai.

### **Tere o te Ui Ariki ki Nutireni e Autireria**

Kua akaruke ia Rarotonga nei i te Varaire 18 Tepetema, ka oki mai i nga ra openga o Okotopa. Tena to ratou porokaramu kua tuku iatu e te opati rai o te Are Ariki. Tena katoa te karere patipati kia kotou e te au Ekalesia kia akara iatu to tatou au metua e aere atuna. E tere oriori to ratou aravei i te iti tangata Kuki Airani, kare i te tere kimi puapinga. E au manako katoa to ratou ka akaari atu kia kotou e te iti tangata Kui Airani, no reira aere atu akarongorongo iatu to ratou au manako.

### **Sunday School Syllabus 2016/17**

Te angaanga nei te Konitara Apii Sabati ki runga i te syllabus a te Apii Sabati o te Kuki Airani nei no nga mataiti e 2 e tu mai nei 2016/2017. Te akakoro nei te konitara kia oti i mua ake ia Titema, ka print ei tuku atu ei ki te au Ekalesia katoatoa te ka inangaro mai i tetai printed version na ratou. Kotou i Nutireni e Autireria, komakoma mai ki te Tekeretere o te Konitara, Marianna Mataio, ki runga i te [ngam@oyster.net.ck](mailto:ngam@oyster.net.ck), me ka anoano kotou kia tuku katoa iatu kia kotou.

### **Akatainuanga i nga Ekalesia i Aussie**

Kua tae mai ki Takamoia nei te akakiteanga a te Konitara Ekalesia o Autireria, na roto i tona Tekeretere, Rev. Eddie Dean, e kua ariki te Konitara i roto i tana uipaanga i te ra 12 o Tepetema, i teia nga Ekalesia i raro nei kia akatainuia i teia nga marama e tu mai nei ei mema tinamou no te CICC:

- EKALEZIA TOWNSVILLE, Queensland – Sabati 25 Okotopa
- EKALEZIA CAMPBELLTOWN, Sydney – Sabati 1 Noema

Ka riro teia nga Ekalesia e na te Orometua Ngateitei mei Takamoia atu nei, Rev. Tuaine Ngametua, e akatainu. Kia tau ki te akanoonooanga i teia tuatau, na teia nga Ekalesia i runga nei e tutaki i te au rereanga pairere o te Orometua Ngateitei e pera te utuutuanga iaia ka atoro atu ia raua. Ka pera katoa me tae ki te tuatau akatainuanga i te EKALEZIA REGENTS PARK i Sydney i te Sabati ra 6 o Noema i teia mataiti ki mua 2016. No tetai au tumuanga, kare teia Ekalesia e o ki roto i te akatainuanga i nga Ekalesia e rua i runga nei, ka tiaki ra kia Noema 2016. Nana katoa e akaoki mai i te Orometua Ngateitei no te akatainuanga e pera te utuutuanga iaia. Kia manuia e teia nga Ekalesia e 3 i runga nei no to kotou au ra maata, e kia riro te mana katoatoa i te utuutu e i te akamaata atu i to kotou au turanga i te au ra ki mua.

### **Tauiana Orometua ki Tahiti**

Kua tae mai te akapapuanga no te Orometua Pumati Pumati e tona family, e pera te Orometua Frank Williams e tona family, no te leva atu ki Tahiti, i te oti anga mai to ratou visas mei Wellington mai. Te tamanakoia nei e kia aere ratou i te Paraparau 29 Okotopa. Kua tae katoa mai te akapapuanga mei Tahiti mai e ko te Orometua Firipa Teroi te ka tukuia mai ki te Kuki Airani nei no te rave angaanga atu ki roto i te Ekalesia Arutanga. Aru mai iaia tona tokorua a Valérie, ta raua tamaiti a Manuera e te tamaine a Madou. Na te Orometua Taumata tei noo ana ki te Ekalesia Nikao e pera te Orometua Tamuera mei Pora Pora mai e apai mai ia ratou, tae mai ki Rarotonga nei i te Paraparau 22 Okotopa. Me oki ireira te Orometua Taumata e Tamuera a te Paraparau 29 Okotopa, kua aru ireira ratou mei Rarotonga atu nei. E 4 mataiti te roa o teia tauiana mei to te au mataiti i tope; ka oki mai ireira ratou katoatoa i te mataiti 2019, e pera katoa te Orometua Firipa e tona family te oki atu anga ki Tahiti.

### **Ra o te au metua pakari**

Mei roto mai i te ripoti a te Director of Social Welfare, Ms Nga Teao-Papatua, kua ariki te uipaanga maata i oti uake nei e kia rave tatou CICC i tetai akamaaraanga i to tatou au metua pakari e noo nei i teia tuatau, e kia raveia teia i te 2 o te Sabati o Okotopa, akamata i teia mataiti 2015. No reira e tuatua akamaaraara teia na te Director ki te au Ekalesia katoatoa no teia ra, tei runga rai ia kotou e ka akapeea kotou i te raveanga i teia.

## 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.**

### **AKEKARO KAIRAE CHAPMAN MARUARIKI – The multi-faceted life of an ordinary girl from Mauke**



#### **Background**

Ake's full first name is Akekarō, a name she disliked immensely. Her name was given her by her grandfather, Taurariki Paparongo ('Papa'iti'). The name, Akekarō, which means 'don't look' was part of a greater quote from a legend relating to Mitiaro where an ancestor urged another, "ake karō ki muri" (don't look back). She often wondered out loud why her grandfather, who favoured her most amongst his grandchildren, bestowed such an ugly name on her. Throughout her life she preferred to be called Ake (and she was). In her last years she tolerated being called Akekarō, but only if you were a relative and only if it was in jest.

Ake had many memories of her paternal grandparents, which she imparted to her children throughout their growing years. Her grandfather, Taurariki, was a Maukean of Atiu descent, whom she recalled "could be a stern man", and her grandmother, Maria Rourumaora Simpson was a gentle Atiu woman whom Ake said "adored cheese". Taurariki left Atiu to live in Mauke in the late 1920s as "life had been too hard". Being the Depression years, it's possible its impact was also felt on Atiu, but Ake explained it as having more to do with the location of Atiu's food sources which were at 'raro enua' or 'ki tai' which were, literally, downhill and towards the coast, well away from the villages where everyone lived at the centre of the island. This meant an uphill climb at the end of each day carrying the burden of either one's catch from the sea, or harvest from the plantation on an *amo* across one's back. Mauke, by comparison, is comparatively flat.

Ake never knew her maternal grandparents, as her mother, Mata (later named Ngapoko, upon her marriage to Kairae), who was one of six children, had been orphaned in the 1920s when she was about six years old. Ngapoko's mother had died in childbirth, aged about 28 years, and her father died not long after. Ngapoko and her surviving siblings were fostered out by different people. A CICC orometua called Tauri, from Mangaia, took Ngapoko (Ake's mother) to Rarotonga and raised her there. Unfortunately, Tauri died just five years later and so Ngapoko was fostered by the Shepherds of Ngatangia, who also fostered Frank Tai Shepherd and Tavioni Taputu Terangi Matapakia. Ngapoko, throughout her life, was always close to her adoptive family and her foster brothers. She remained close to Jimmy Nicholas's family, the Shepherds and the Tavioni family. Ngapoko moved to Mauke in her late teens and settled down with Kairae. It was apparently the custom, called *akaau*, to have a child first before one got married, which is what happened.

#### **Early Life**

Ake Kairae was born at Para'i, in the village of Kimiangatau at Mauke, on 6th October 1941, to Kairae Papa and Ngapoko Mata Metuaiti Kairae. Ake was the second-born of their eight children, seven of whom survived to adulthood. Ake's siblings are: Mii, Kairae Jr. (died in 2014), Tokorima, Metua, Tungane and Bob. A brother, Frederick (Pirīta) died at infancy. Ake also had a half-brother, Tauri Shepherd and a half-sister, Ami Tetevano, both of whom lived in Ngatangia on Rarotonga and with whom Ake was close. Both of them have also passed on.

As a child Ake loved sports, especially athletics, tennis and netball. In her later years, it was a great disappointment to her that none of her daughters were interested in sports. She was extremely proud of her son, Peter, who played a lot of rugby (and continues to do so) and who also took up Tae Kwan Do to black belt level (which he now teaches to youth at Porirua, New Zealand).

Ake grew up the same way most people in Mauke did in the 1940s and 1950s. Mauke, during this period, was a largely agrarian and subsistence-based society. In order to help provide for their family, children were drafted by their parents from an early age to help, either at home, or on the plantations, or with fishing, and laying down an umu. There were orange plots that needed maintenance (pruning, manuring, weeding) and fruit that needed picking, sorting and packing for export. Over the years other crops were experimented with for export purposes, which included peanuts, pawpaw, ginger and cashews. For the rest of the time there were food crops that needed replanting: taro, yam, kumara, arrowroot, watermelon, pineapple, bananas, plantains (rokua), taro tarua, ve'i ('utū; mountain banana), etc. Mauke used to have numerous varieties of kumara, each with its own name. Eating the brightly purple-coloured kumara and yams was a



special delight for us as children, as was eating ve'i, considered the 'queen of bananas', which sadly, today, is extinct on Mauke. Then there were the pigs and chickens that needed feeding every day and the goats that needed relocating for better access to grass.

It went without saying, life was hard. Children often died of disease or unexplained illness. During an epidemic Ake's mother did not hesitate to keep her children at home from school, or prevent them from venturing out, or playing with other children, in order to reduce their chances of catching the dreaded illness that was circulating at the time. One of Ake's earliest memories, was being put on a horse and being taken inland to safety by one of her uncles. It was during the last years of World War II. For their own safety, all the people on the coast were ordered to move inland by the then Resident Agent of Mauke because he had received information that an invasion by the Japanese was imminent. Ake said she remembered the fear and panic but the invasion never happened.

Ake's elder sister Mii was raised for a time by another family member, so it was Ake who was the eldest child at home during the first ten years of her life. Ake acted like an elder son, often accompanying her father inland to work on the plantations and carry the harvest home. Nobody had any mechanical equipment or transportation to speak of so all of the work in the fields was done by hand and the carting of food done on one's back and shoulders. Ake also grew up to be very good fisherwoman. When she had a spare moment, she would go fishing with her little rod to catch kōma (goatfish), or cast her tall bamboo rod on the reef to catch patuki or marau. I can still see her now, with her short rod and wide-brimmed *angota* hat, waist high in the sea at Kairae's cove, or at Kopu Poaki, jiggling her line and putting her catch in the oringi basket tucked under her arm. As for her children, I am ashamed to say, so used were we to buying our fish, or having someone else catch it for us, that we never got the hang of catching our own fish, although we did learn how to *angota* (foraging on the reef and in the lagoon for sea eggs, shellfish, octopus and crabs).

A tragic story that Ake heard repeatedly as she was growing up, which she in turn told her own children, was the story of the loss of some of her family members at sea one day in September or October of 1942. On the way back from Mitiaro a boat with eleven people aboard disappeared. No trace of wreckage was ever found. The longboat had been rigged with a sail and if the winds were not fair oars would be used to get it to its destination. Among the missing were Ake's uncle Anguna and his five year old daughter, Merita. Merita's aunty, Pani Grace Metuaiti (Ake's aunt) who was married to the Rev. Turi Karati, were living in Mitiaro at the time, where Turi was serving as orometua. Pani had asked Anguna to bring her beloved niece for a visit. For years afterward this loss would bring a lot of sadness and guilt to Pani. Also among the missing was the late Matangaro Story's father, Nekeare Nekeare, also a relative. Since WWII was raging at the time it was thought the boat had been torpedoed by an enemy submarine (the same thing is thought to have happened to the 'Tereora', a schooner that disappeared without trace in French Polynesia around the same time). Some years later, after the war, French authorities at Tahiti questioned German authorities, but they denied such an event was possible as the German war effort was concentrated in Europe at the time. It is not known if a Japanese submarine could have been responsible for the boat's loss.

It is also possible a freak wave or sudden squall could have capsized the boat, or it could be they simply lost their way in the days before GPS, in which case they would have carried on drifting west on the prevailing currents. Whether an official search was carried out is not known but it seems unlikely. During wartime it is likely the then colonial administration, with its meagre resources, could ill afford to lose another boat whilst carrying out a search and rescue mission. In my efforts to research this story no official records have turned up on this tragic event. The only record I found is in the Catholic record of deaths at the Mission library in Avarua. Police Search and Rescue records on the matter no longer exist. The story of the lost eleven exists now only in the memories of a handful of old Maukean people living today. It was Ake's hope that one day a formal remembrance would be made of this event and a memorial built to remember those eleven souls lost at sea.

When we were growing up, Mum tried to teach us to be grateful for the food we had by reminding us how poor her family had been when she was a child. At times, she said, they had gone without food due to bad weather, seasonality, or cyclones. "There were no supermarkets", she liked to remind us. "If we ate a piece of taro for breakfast, we were lucky". And if we grumbled about the quality of our lunches for school, she would remind us there was no such thing as taking lunches to school in her day - they sometimes picked green fruit from the trees and ate that on their way to school. Most days there was no such thing as "having breakfast" before leaving the house. We were lucky by comparison. In those days everyone on the island lived off the land or fished in the sea; if the sea was too rough, no fish could be caught. If there had been a cyclone trees and root crops would be ruined and could take up to a year or more to recover. Besides, there were also periods when her father, Kairae, was in Makatea, French Polynesia, working in the guano mines to earn a little money to build a papa'a style house for the family, which meant they didn't always have anyone to catch fish for them. It was probably out of necessity everyone learned to do their own fishing.

### Nursing Career

At the age of 15 or 16 Ake moved to Rarotonga where she intended to become a police officer but she was advised against it by a senior Maukean policeman, so she went and trained to be a nurse instead. Mum said that the single coconut tree on the wharf, at Taunganui Landing, which still stands there, was planted by her during a cleanup of the landing area by school students. It was soon after this that she moved to Rarotonga.

Ake did well at her nursing studies, later progressing in her career to the position of senior staff nurse and later, charge nurse/sister. During her life she often talked about the papa'a matrons and tutors, she and her fellow nurses trained or worked under, for whom she had a lot of affection and respect. Throughout her career, Ake's most bizarre but also very interesting experience was her appointment to the group of nurses who assisted the so-called Czech 'cancer doctor', Milan Brych, who was really a chemist, who was practicing in Rarotonga during the mid 1970s. Ake spoke of the apricot kernel therapy he used but she also said he could be quite secretive about his practices with patients, sometimes asking the nurse to leave him alone with the patient in the hospital room.

Ake made a good friend of one of the dying patient's relatives: a woman from the UK, who was the sister of Neville Hoare, one of the first patients to arrive. He died from the cancer eventually. Afterwards, his sister sent family heirlooms from the UK as gifts for Mum. We children enjoyed playing with the unusual gifts, one of them being an antique copper milk jug which we still have. Another patient, a child, Mum introduced us to, had a huge tumour behind his eye causing his head to enlarge and his face to be distorted. He died soon after. This was a strange time on Rarotonga and a strange experience for us. The main thing it brought home to everyone was how desperate people would do just about anything to find a cure for their illness, or that of their loved ones - even if it meant selling up everything they owned to move to this tiny island in the Pacific for what can only be called experimental cancer therapy. There was also a lot of anger towards the 'doctor' from the families who lost everything - including their loved one when the 'cure' failed, which it did in nearly all of the cases. Many of Brych's failed cases, cancer patients who came from all over the world, lie buried in the graveyard opposite the airport.

In her later years, Ake took up midwifery after completing an advanced course in Wellington Hospital in New Zealand in 1983. Ake often said that helping babies into the world was the most fulfilling aspect of her work. Her greatest joy was seeing "preemies" survive after treatment in the incubator and she would proudly show off these babies like they were her own. There are many extant photos of Ake smiling while holding other people's children.

At Ake's passing many people put messages on Facebook and others approached our family at the service we held in Auckland for her, telling us how thankful they were for Mum's delivery of their children; one woman had even named her child after Ake. Other people talked of her generosity - the food and clothes and time she gave to them. Even as she got older and more frail, Ake tried to minister to the elderly, poor and destitute in her village of Kimiangatau, when she herself was not in much better health than they were. It seems a lifetime of care could not be put aside so easily.

While still nursing in Mauke, it was not uncommon for Ake to administer basic medical care to people at all hours of the night from her home, when she was supposed to be off duty. Oftentimes Ake was the only medical practitioner on the island. Late at night sick people would come to her house and she would do what she could, but if they were too sick she would have to accompany them to the hospital and admit them. The most common injury on Mauke was due to fishhooks. Ake cut so many fish hooks out of fingers (and other places) that she always kept a pair of pliers on hand by the front door of her house. There was the strange case of the man with the fish hook that went through a cheek (not the cheek of the face)! Ake was of the old school where nurses had no qualms telling off people who waited too long and got too sick, or allowed their wounds to get infected. Sometimes, while treating a man or boy patient, he would get a whack on the side of his head for his trouble, much to the patient's chagrin.

Ake also acted as the doctor at the Mauke hospital for long periods when there was no doctor on the island - she also had the responsibilities of a doctor - ordering new supplies and determining which patients were sent to Rarotonga for emergency or further treatment; this went on for up to a year at a time (three years in total). It was a point of frustration for her as she felt Maukeans were being let down and ignored by HQ (Health Dept) on Rarotonga and the fact she was not being compensated adequately for her services.

Many of Ake's friends, some of whom have also passed on, were nurses like her - Ma'anga Snowball, Lepasi Ikimaunga, Aumetua Teokotai, Tautiare Aviu (died at Maupiti, French Polynesia), Jane Dean, Jane Matenga, Vaine Bates; those still living are, Metua Tereora, Kathy Koteka, Nooroa Samuel, Tuapikepika Kora, Tai Kavana (Adamson), Ra'i Heather, Teremoana Taruia, Vaine Greig, Mata Daniel, Nooroa Kea and Mou Tokorangi, to name a few. Probably because of the toughness of their profession, the women formed strong bonds of friendships with each other which lasted throughout their

lives. They all did shift-work and most days had to deal with the worst aspects of human life which were so often the results of violence, abuse, accidents and illness; and then there was suicide. It was hard for her children too as we had to tiptoe around the house while Mum tried to get some sleep in the afternoons before her night shift commenced.



**The many faces of Mama Ake (clockwise from top left):**

In the 1970s; making a point about the low remuneration of nurses; she always loved babies; at Rarotonga Hospital with colleagues; with Papa Maeva Karati in the late 1970s on a special tour of John Teariki's farm in Tahiti. John (middle) was also an MP.

**Travel and Interests**

As if to compensate for their difficult working lives, nurses led very different lives and very active social lives away from work. They partied heartily and they cooked and sewed and often held Tupperware parties in each other's homes and shared flowers, crochet patterns, plant cuttings, and even took trips overseas, together, either in the Golden Oldies Netball Team, or to get orchids from Singapore. Ake's favourite trip overseas was her trip in 1989 with the Catholic Troupe (which also comprised some of her nurse friends) that toured Israel, France, UK, Germany, Italy and other European nations. In Rome, her tere party met with Pope John Paul II and each of them presented the Pope with shell eis to wear around his neck. Ake had a huge photo album with photos from this trip which she often took out to show us. Apart from a couple of visits to New Zealand, her last major overseas trip was to Rapa Nui (Easter Island) in 2006, where she was feted like royalty. In the main town of Hangaroa sightseeing and shopping at the market were interspersed with people greeting her. There is great respect for the elderly in Rapa Nui. People were curious about Ake and talked to her in their native tongue and were thrilled to discover the similarity of our languages. While there she learned about a boat load of Rapa Nui people who fled from there in the 1950s and landed on Atiu. Unfortunately, they were rounded up like common criminals by the Cook Islands colonial administration and deported to Chile whereupon they were then thrown in jail - the reason for this being the men had defied a Chilean government edict about all travel from Rapa Nui being prohibited. To make a point these hardy Rapa Nui men took 'a leave of absence' from their home, which had now become a prison under the control of Chile.

Throughout her life, Ake's main hobbies were guitar-playing, planting, crocheting and tivaivai making. Guitar-playing (and singing to herself) was her main activity for relaxation. As was gardening. She loved to look at, and enjoy the fruits of her labours, especially when the plants bore fruit or flowers. As children we loved them too but we didn't like pulling weeds in the garden when she summoned us to help keep the garden ship-shape! Ake always wondered at the people who had a lot of land surrounding their homes, especially here on Rarotonga, where the soil is rich and fertile when compared to Kimiangatau (where she grew up on Mauke), which is predominantly makatea (karst). She couldn't understand people who wouldn't grow fruit or root crops to eat, especially if they had a lot of children. Planting our own food and raising animals, such as pigs and goats, was part and parcel of life for us. As outer islanders living on Rarotonga, we had no native land here so my parents leased two pieces, which they made sure we always kept stocked in fruit trees, or food crops. We spent many days after school working on our plantation at Takuvaine, where we planted cabbage, lettuce, pinapi, tomatoes, taro taruā, radishes and corn. We also kept a white ram with large horns there (the ram was stolen unfortunately). While other children were out playing, we were working, which was a sore point for us. As adults we are

grateful for this training in our youth because now we are self-reliant and will never starve even if we are jobless! Back then it seemed we were always working, but then so were our parents. They were good role models when it came to the work ethic and producing good quality work.

And how Ake's crochet needle used to click (or was it her hand?) when she worked, rapidly churning out doilies and other decorative, lacy masterpieces. Sometimes, when she ran out of thread she would carry on with a different colour so she ended up with multi-coloured table covers and doilies. She tried to teach her daughters the craft but only one of us took it up (Poko). Ake had to give up tivaivai-making when her eyes started to fail her in her mid-60s and she reluctantly gave up on the idea of completing a tivaivai for each of her 13 grandchildren.

Ake loved orchids, roses, hibiscuses and anthuriums - all of which she grew at her home in Nikao on Rarotonga, and later, in Mauke. Ake also practiced a bit of animal husbandry: raising pigs, goats and ducks (and later, goats and cows, when she moved back to Mauke).

We did not envisage what a nightmare the ducks would become! We started off with just a pair of them, a male and a female, which I had brought to Rarotonga as pets from Mauke. Every year, since we were little, we commonly spent our Christmas holidays in Mauke with our grandparents. My grand-aunt, Ngavavia Mouauri, in Mauke, had many ducks at her home. I thought the ducks looked cute (well, they did while young). It was around 1975/76. Mum said she didn't mind because ducks laid big eggs which were good for cake recipes.

After just one year back in Rarotonga we had so many ducks that Mum had to ring up all of her work mates and friends to come and take some of them away! With such a vast number of ducks constantly patrolling the property (and the neighbours' properties), they virtually destroyed all the lawns and shrubbery in the area. They ate every blade of grass and leaf, leaving nothing but bare earth and skeletal trees. They were not just ravenous creatures but were also very noisy. Once grown they didn't always retain their good looks, or nice behaviour either, especially the drakes which were always fighting each other and making loud honking noises. Then there was the large amounts of excrement they left behind... the less said about that the better. My mother was furious about the damage to her garden and we couldn't get rid of those ducks fast enough. I believe the remnant duck population on Rarotonga today came from that stock.

### **Family Life**

Ake was married twice. Her first marriage was to Richard Chapman with whom she had four children and adopted Richard Heiarii Bonno, the child of her first cousin, Francine Papa, and her husband, Andre Bonno, both of Tahiti. Her four children by Richard Chapman are: myself, Alan, Ngapoko and Peter. A daughter, Mata from an earlier relationship, was raised in Mauke by Ake's parents. Ake was married a second time to Terii Maruariki, with whom she adopted and raised Terence John. In 1991, then in her late 40s, Ake moved back to Mauke to look after her father, Kairae, and she continued to work as a nurse there.

### **Island Council**

Ake was always interested in the welfare of Mauke people, especially those within her village of Kimiangatau - often seeking funding to improve conditions at the hospital, to buy plates, cups and towels, mosquito nets and curtains for room dividers for Mauke Hospital, or seeking funding to transport soil from inland to create vege gardens for each household in Kimiangatau. At one point she was trying to get wheelie bins for every household in Kimiangatau.

Ake stood twice as an island councillor and was successful once. She was the first woman to win a seat on the Island Council of Mauke. At Ake's graveside on 27th June 2015, as she was being laid to rest, George Samuel, the current mayor of Mauke, while eulogising her, recalled a woman, who, although the only female in the council chamber, was not afraid to speak her mind, nor put the male councillors in their places!

After her father's passing in 1991, Ake inherited his Tiatoa Mataiapo & Taratoa Kavana titles. Ake was formally admitted into the Koutu Nui (council of Mataiapo/Kavana/Rangatira (sub-chiefs)) of the Cook Islands.

Ake retired from nursing in 2010 at age 69 due to ill-health, otherwise she would have been quite happy to carry on working for the medical profession she loved so much. She had served the Cook Islands Health Service for 50 years.

### **Church and Culture**

Ake was a regular church goer and in her last years, before becoming too ill to walk, she attended church every day, getting up at 4.30 every morning. Her credo was "to live is Christ, and to die is gain". Ake liked to remind us of our mortality to help us realise that we have only a limited time in which to bring our lives to fulfilment.

Like many of her generation, Ake held old-fashioned values. She always went to bed early and got up early. She truly believed it made one "healthy, wealthy and wise"! She was thrifty and resourceful, yet she was also kind, generous, and hardworking and did not hesitate to call a spade a spade. The latter could offend some people but for most people it was what they liked most about her. Her favourite expression was: "I will stop talking when I am dead". It's true. The woman could talk. Her's was a noisy and busy household, now gone sadly quiet.

Ake always took her cultural responsibilities seriously, always donating large quantities of food to all the main events and causes in the neighbourhoods in which she lived. In mid-1970s Nikao we saw huge quantities of tinned food and loaves of bread carried off down the road to the builders working on the construction of the CICC Hall (and more food to the formal opening later). In the late 1980s, it was to the construction and formal opening of the Orau o Mauke at Tupapa, on Rarotonga. In fact, a giant umu in which the food was cooked for the opening of the Orau was set up at her home in Nikao. The seven coconut trees on her quarter-acre property (grown from coconuts she brought from Mauke) were nearly decimated by the removal of all the coconut fronds needed for the food preparation and the fire in the pit lit beneath them rose so high that it burned the trees. It took the trees five years to recover.

On Mauke Ake always gave food for any takurua, or other major public event. As we know all Cook Islands gatherings and events are not complete without food (except maybe funerals). At Mauke funerals, unlike funerals in Rarotonga, food is not provided afterwards. Mum always said it was silly of people who came to pay their respects during a funeral to expect a grieving widow to cook while her dead husband was lying in a coffin nearby.

One thing Ake was insistent on was the old custom of always visiting other people's homes with a gift in hand - be it pia (arrowroot flour), cooked, or uncooked food, coconut oil, pareu, or anything useful. Ake said it was customary not to go empty-handed, that to show up empty-handed was an embarrassment. To my mind, this could be a difficult custom because it could mean not being able to visit until you had acquired a gift to take; yet on the other hand, it was a good custom because it meant people were not dropping in all the time (empty-handed!) and wearing out their welcome. Ake was not a materialistic person by any means. Although she acquired a lot, she also gave away a lot, and she was given much in return but she would later give all of this away too. Such a giver was she that she owned little by the time of her last illness. She had very little in material assets left in her home because she had given most of it away during her lifetime.

Another thing that characterised Ake was her love of family. Even six decades after the passing of her 14 year old cousin, Tangapoua'i, sister to Vainetutai Samuela Ariki (title-holder today), when Ake was a child of nine, the pain of remembering would bring tears to her eyes. It didn't matter how distant the connection Ake always remembered people (or their kindnesses) whenever they visited the island and she always welcomed them to her home, or she would host them to dinner. She was like her father in this regard. Over the years our household in Nikao was always bustling with Maukeans who came and went. Some stayed for years. Our house became a sort of stopover point before they migrated to New Zealand. The 1990s saw the passing of the last of Ake's aunts and uncles. This seemed to increase Ake's desire and need to research all of her family history and genealogy in more detail, much of which she tried to relay to us. Then in the last few years before her own passing she lost several cousins, a half sister and a brother. The loss of her cousins, Catherine Samuela Mikaera, Teariki Mouauri, Vavia Mata Pate, Nooroa Vainepoto, Vaviaati Samuela, her half sister, Ami Tetevano, and the passing of Ake's only sibling to remain in Mauke, Kairae Jr, caused her much pain and sorrow.

Ake liked to try everything and she wanted to be part of everything. She did many different things and had many interests throughout her life. Not much of a drinker, which she saw as a worthless activity, she liked to spend every spare moment making or creating things. She hated idleness as much as she hated chocolate. She loved all little children and she loved her family. It was not uncommon for her to bring child patients home from the hospital - the boy cancer victim, the burns victim girl from Rakahanga. One day it was a lost blonde, curly-haired little girl, aged about three, whom Ake had rescued walking along the roadside (she was so cute we begged Mum not to ring the police and to let us keep her!). Ake learned to play guitar and ukulele 'by ear' and through observation she learned many of the other skills she acquired over a lifetime - tivaivai-making, crocheting, cooking, baking, sewing - much the same way many Cook Islanders did with that natural ability common to many of them. She learned to read crochet instructions and follow patterns, something none of her children quite mastered. From the women at the SDA Association she learned to make round cushions and crochet covers for them. She also learned from them how to make lemon meringue and pineapple pies. Every year, at Christmas time it was Ake's custom to make several steamed puddings, with fresh grated nutmeg and sultanas and caramelised sugar, which she then shared with the neighbourhood. It was about five years before she died, when she stopped making her famous steamed puddings, did I realise her faculties and overall health was declining.

She had been a nurse, a mid-wife, a doctor's locum, a planter, fisherwoman, a shop-owner, a seamstress, an artist, a craft maker, a cook, a baker, a writer, genealogist, historian, story-teller, translator, a mother, a caregiver, and a keeper of the faith.

Ake's funeral service at Mauke was ideally suited to someone like her: the CICC orometua, Rouru Panu, conducted the first service; Fr. John Rovers from the Catholic church gave the second. Although a staunch Catholic for most of her life, Ake was also very welcoming of the other faiths on the island of Mauke. It was not uncommon for her to give large amounts of food, or to put on an umukai for orometua from both the CICC and SDA faiths, who were newly arrived to Mauke. It was a fitting tribute too that in Auckland her service at the interdenominational chapel at Otahuhu was conducted by both Teraimana Tua (her nephew by marriage), a Catholic, and Rev. Ngatupuna Nioputa ('Papa'a') of the CICC.

Ake had been resident in an assisted care facility in Auckland, New Zealand, for two and half years. She had had a stroke in 2012 and was unable to receive further treatment on Rarotonga. In all of the time she spent in New Zealand she yearned to return to Mauke but the seriousness of her medical condition made it impossible as she required 24 hour care. An interesting fact: after Ake's stroke she could no longer speak English. It seemed she had lost that whole part of her memory. It was just as well she had raised her children to be bilingual for she was able to communicate her wishes to us in Maori.

Ake died at Mangere, Auckland, on 22nd June 2015 and her body was returned to the island of her birth, Mauke, on 27th June 2015. Several family members came from New Zealand, New Caledonia and Tahiti and accompanied her casket on a chartered flight to Mauke. Ake was buried at Araki among her tupuna. Her favourite song, 'Akatokamanava noku e' was sung several times over the days leading to her burial. Ake is survived by seven children, 13 grandchildren and six great grandchildren. Farewell kind and loving friend, mother, aunty, grandmother, and great grandmother.

*This life history is derived from the eulogy which was first read in the chapel at South Auckland Funeral Services, 553 Great South Rd, Otahuhu, Auckland, on Wednesday 24th June 2015, by Teura Ina Papa, first cousin of Ake. The same eulogy was also read in St Joseph's Cathedral on Rarotonga, on Friday 26th June 2015, by Richard Bonno, adopted son of Ake. The Catholic mass was conducted by Father Freddie Kaina. Write-up and photos sent in by Mama Ake's daughter, Jean Mason.*

## MAMA TOKATAINA TUTERU (NEE PIHO)



### Family

Born 30 May 1946 Tauhunu Manihiki, died 21 March 2015 Auckland NZ

FATHERS SIDE: Papa Tupou Pihō

Parents: Papa Pihō Natua from Maupiti and Mama Mireka from Rakahanga (Tokataina is from Mama Mirekas tupunas this is where mum got her name from)

Gave birth to Tupou Pihō - Mum's dad

MOTHERS SIDE: Mama Haumata Greig aka Mama Nio

Parents: Alepha Greig & Tuheratahi gave birth to Mama Nio - Mum's mum

Siblings: Maria Hagai, Mum, Tatini, Kimireni, Toka (deceased), Kairua (deceased)

CHILDREN Tokataina Ben (feeding), Niomaki aka Penter Pihō, Danny Tuteru, Teokotai Tupou (mums brother Toka's daughter), Tokavaakore (deceased), Simone Pritchard, Papa Tuteru and last Sophia. Mum has 24 grandchildren and so far 8 great grandchildren

Married to Ieremia Tuteru on the 20 June 1983 Avarua CICC by Rev Tangimetua Tangatututai

### Education

Attended primary school Ruamanu Tauhunu and Rakuraku school Rakahanga

Attended teachers training college from 1963 to 1965

Started teaching in Rakuraku school Rakahanga in 1966

She has continued teaching in Avarua primary school in 1967 to 1981

Teacher at Saint Joseph primary school since 1982 until her retirement in 2006

Followed the Saint Joseph fundraising trip to Tahiti in 2006

She has been teaching as a teacher for 43 in the Cook Islands

She travelled to Tonga in 1987 for school puppet workshop

She has achieved a Diploma in Teaching in 1974

### Sports

1985 Technical Official for Bowling Association for the Pacific Mini Games in the Cook Islands in 1985

1988 Manageress for the Cook Islands Women's World Bowling in Auckland

1990 Represented the Cook Islands Women's Bowling Team to the Commonwealth Games in Auckland

1991 Manageress for the Cook Islands Women's Bowling Team to the South Pacific Games in Papua

New Guinea

Active member for the Rarotonga and Manihiki Bowling Club

Won a few medals in many tournaments in the Cook Islands

### Religion (CICCAvarua Ekalesia)

She has been in the Girl Guides Organization from 1965 to 1979

She has been a Sunday School Teacher from 1972 to 2010

She has been an Assistant Deaconess from 1985 to 1997

She has been a Deaconess from 1997 to 2012

She has been an Elder from 2012 until her passing away

She has represented the island of Rakahanga for the Vaine Tini CICC Organization until 2013

She has been a Gospel Hymn Composer for the CICCAvarua Church and Youth and also in her teaching career.

### Community

Was nominated Women of the Month in 2013 but eventually it did not happen for other reasons

Was well known for providing home-made Manihiki Rakahanga traditional bread baking in the community and was labelled by all as "Taina bread."

*Information and photo supplied by Jeremia Tuteru.*

### HARRY NAPA



Businessman, former Member of Parliament for Ruaau, Arorangi, going up to the level of Assistant Minister of Finance. Father, grand-father, great-grand father, a quiet achiever in the things that he worked for and believed in. A keen supporter of the agriculture sector of the Cook Islands and was for many years the exporter of a number of agricultural produce to the New Zealand market. Passed away late August, laid to rest at his residence in Black Rock on Wednesday 2 September. Sadly missed by his wife, their children, grand children and great-grand children.

*Photo from Cook Is News*

### RIMA (SUMA) MANAVAIAKAI



Rima was the adored and cherished husband of Mrs Ngatokorua Mitiau - Manavaikai, the beloved father of his six children: Naomi Tuariki, Tearoa, Kaitapu, Naomi, Mitchell, Piri, and the bestest bestest grandfather for his mokos, Kamina, Ngatupuna, Rima (Junior), the best brother, uncle and "the best best bestest son in law ever." A man greatly loved by all whose lives he touched. Rima's funeral was held on Monday 6th July 2015, the service was held at the CICC Church in Avarua and he was laid to rest at his home in Nuki, Avarua, Rarotonga. He was a Deacon for the Maraerenga Tapaere of Avarua and also held the position of Assistant Treasurer. Jeremiah 29:11; "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

Rima Manavaikai lived a full life from 10th March 1960 to 30th June 2015. In the year of 1978, Rima commenced work in the Cook Islands Police Department and covered all fields of policing in his 32 years in the Police Force. This included 7 years sea time experience aboard Te Kukupa and 13 years in the criminal investigation branch. Rima became highly skilled in case preparation, due diligence, and court procedure.

Rima commenced work with MMR in August 2010 as a Senior Fisheries Officer (Licensing and Compliance) in the Offshore Division. Rima's special investigative skills and knowledge and also acceptance of procedure and protocol made him the ideal candidate for this position. Rima's role as a Compliance Officer allowed him to visit Aitutaki to implement compliance procedures and his humble nature assisted him well in dealing with the public. Rima was transferred in 2013 into the Legal & Policy Division of MMR and his role switched to Monitoring, Control, Surveillance and Compliance. Rima attended international and national workshops during his time with the Cook Islands Police Force and also with MMR, thus building up relationships with counterparts in the Forum Fisheries Agency (FFA) and the Secretariat of the Pacific Community (SPC), two of the main regional bodies in the Pacific.

Rima was a generous, courteous, kind, and caring gentleman who touched the lives of many people here and far. He left behind a legacy for his family to love the Lord with all your heart, soul and might and strength. Rima loved the Lord, loved his wife and family and will be missed by all. Finally, let us cherish the living, let us not mistreat one another in our home and our work place, let us continue to show the love that Rima was able to convey so readily through his acceptance of Jesus into his life (Acts 2:38). May God bless you all. Aere ra e to matou metua e te taeake tumanava. Farewell to our father, grand-father and dear friend. *Photo and write-up submitted by Mrs Nga Mitiau-Manavaikai.*

## PAPA MAHARA RAHUI



Tauturu Orometua no te Ekalesia Otago i Akarana, NZ, mata no te Ekalesia ki roto i te Uipaanga Maata no tetai tuataua roa, e metua maroiri i roto i te akonoanga CICC, kua kapikiia mai e tona pu i nga ra i topa. Tona au angaanga tei tae mai te akakiteanga: Varaire 2 Okotopa, pure kopu tangata i te ora 6.00pm; Maanakai 3 Okotopa, tanumanga e i muri ake i te reira, ka rave ia te eeuanga i tona toka; Sabati 4 Okotopa, kave eva. Aere ra e teiane tavini meitaki ki te rekarekaanga o toou Pu i te ao. *Photo by N. Mataio, 2010.*

### Do Not Stand At My Grave And Weep

Do not stand at my grave and weep,  
I am not there, I do not sleep.  
I am a thousand winds that blow.  
I am the diamond glint on snow.  
I am the sunlight on ripened grain.  
I am the gentle autumn rain.  
When you wake in the morning hush,  
I am the swift, uplifting rush  
Of quiet birds in circling flight.  
I am the soft starlight at night.  
Do not stand at my grave and weep.  
I am not there, I do not sleep.  
Do not stand at my grave and cry.  
I am not there, I did not die!

*Mary Frye (1932); images from Google.*





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

**CDs**



C1



C2



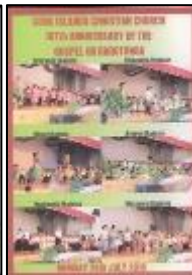
C3

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**



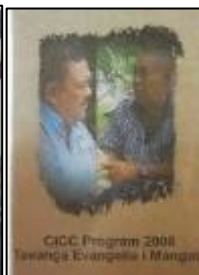
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D2



D3



D4



D5



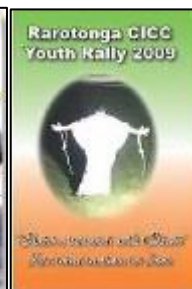
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D12



D7



D8



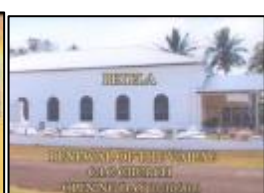
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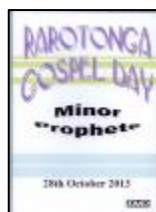
D11



D13



D14



D15



D16



D17

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

## PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook Is Maori Bible soft cover, \$45.00  
 P2: Cook Is Maori Bible hard cover, \$10.00  
 P3: Cook Is Hymn Book soft cover, \$15.00  
 P4: CICC Manual, \$5.00, Maori version, coloured; English translation on CICC website  
 P5: Karere 2016, \$7.00 – available in November 2015  
 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 2016, \$5 – available in November 2015

A1: English version of the CICC Constitution 2003, revised July 2015, \$10.00

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 2016 (annual readings card), \$3.00.

CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and General Secretary: Minister, retired minister, assistant minister, retired assistant minister, elder, deacon, assistant deacon, long service. To be signed by the caretaker minister: baptism, membership, etc.

**Place orders/send queries to:**

Mauri Toa

Director of Publication

CICC Takamoa

P.O. Box 93, Rarotonga, Cook Islands

Phone: 26546, Email: [maurijtoa@hotmail.com](mailto:maurijtoa@hotmail.com)

**Nikao & Avarua CICC Vainetini tivaevae & crafts show, 2011**



*(photos from Mamatira Patia)*

# ANNEXES

- PART 1:** Memory Lane
- PART 2:** In Case You Missed It
- PART 3:** Personal Reflections
- PART 4:** CICC Ministers' Rotation Programme  
2015-19
- PART 5:** Exposition of the Apostles' Creed
- PART 6:** 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.59) of the newsletter is the fifth and last to feature the memory lane photos dating from the above time period. N. Mataio/Editor.



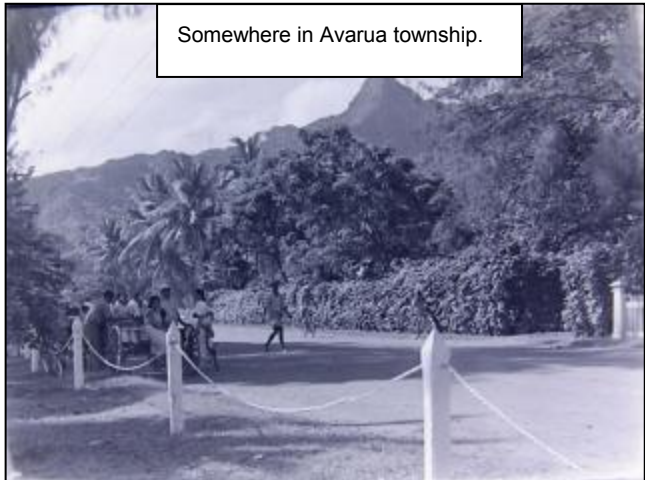
View from Ikurangi looking down to Avarua and Avatiu harbours.



Bush walkers coming down from Ikurangi.



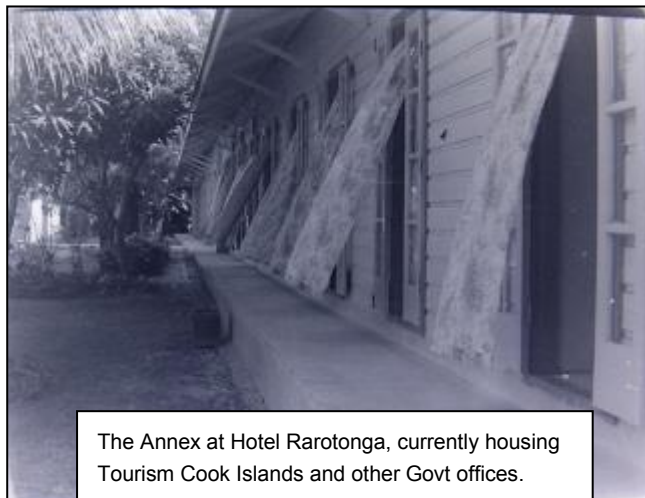
Boat day at Avarua wharf with the Maui Pomare(?) at rear.



Somewhere in Avarua township.



Fairmile at Avarua wharf for engine repairs.



The Annex at Hotel Rarotonga, currently housing Tourism Cook Islands and other Govt offices.



Moe family making a new house up at Takuvaine valley.



Putting up fence around garden, 1948.



Avatiu wharf.



Hotel Rarotonga staff.



Kikau Hut at Muri, Rarotonga.



Post Office mail day.

Rarotonga Motor Cycle Club.  
**Dance & Items**  
**Royal Hall**  
 Wednesday 23rd. February at 7. 45 p.m.  
 Pokata Band Items by Kaitara  
 Dress, Plain or Evening.  
 Tickets 1/6



Raising funds for the Rarotonga Motor Cycle Club 1949.

Rarotonga Motor Cycle Club line-up.



RMC line up for the start of a race.



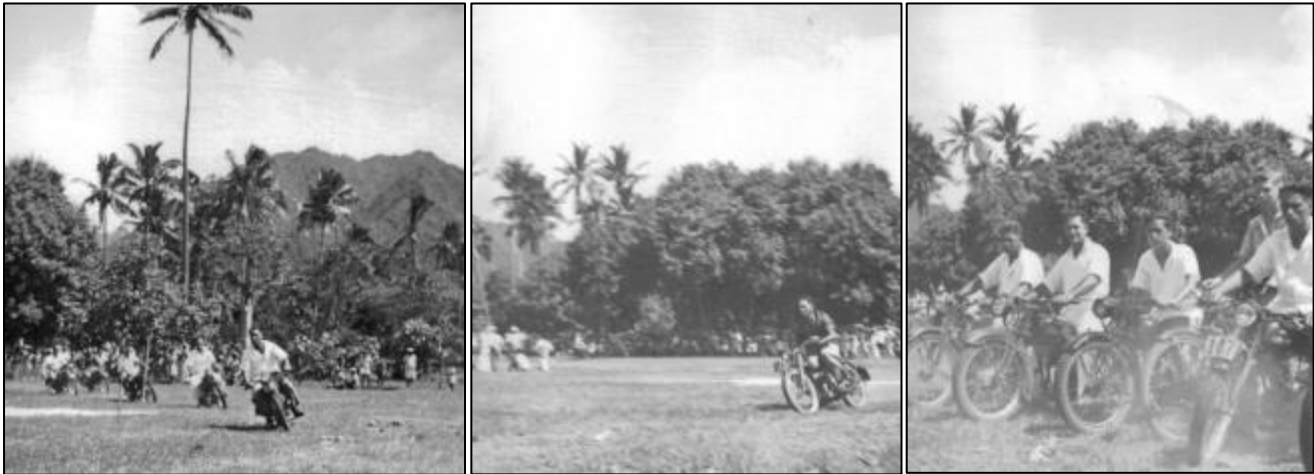
Kick-start problems.



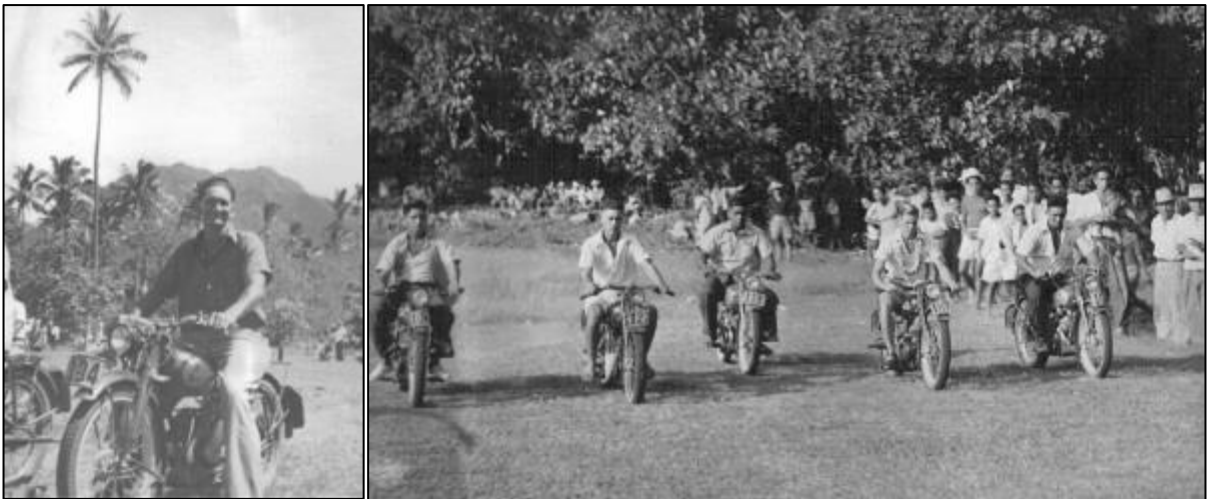
Relay race, stop engine, pass baton.



Husking coconut race, Ride a hundred yards with pillion passenger who husks the coconut and is taken back to the start. The winner did it in 37 secs,



More motor cycle racing Rarotonga style.



For the spectators, they race on bicycles.



**Note:** this is the last of 5 series of memory lane photos from the collection of Bob Sewell. The other 4 series are in the immediate past 4 CICC newsletters. Anyone who may have old photos to share, email me on [ciccgs@oyster.net.ck](mailto:ciccgs@oyster.net.ck)



## TE JUBILEE EVANGELIA O MANIHIKI

*A copy of the record of events of the Jubilee Celebration held on 6<sup>th</sup> August 1899 on Manihiki to commemorate the 50<sup>th</sup> anniversary of Christianity on 6<sup>th</sup> August 1849. Presented by George F. Ellis and family to the Ekalesia of Tauhunu, Tukao and Rakahanga on the occasion of the 150<sup>th</sup> anniversary, 6<sup>th</sup> August 1999.*



Te tata akaouanga kia kore e ngaro te tuatua no tei raveia i te jubilee o te Evangelia tei raveia ia Aukute ra 6th 1899. Kua kitea mai tetai Kapi mei Rakahanga mai o te tuatua i te tu i te raveanga ia o taua Jubilee, no roto i tetai Karere taito na Vaeteru. Kua pati iatu e Rahui Seta Orometua o Tauhunu, kua tuku iatu kia Tiavare Henry i teia ra 6 o Me 1944 kia tata akaou ia kia kore e ngaro te au tuatua tei tupu i taua Jubilee, ko te raveanga oki teia e ora'i te angaaaga Evangelia, e kitea'i te ra tikai i tae mai ei te Evangelia ki Maaihiki nei, ko teia ia:-

**KUA MANAKO MATOU TE AU OROMETUA** o Manihiki, e akaatea i teia tuatua nei kia tataua ia e te au Ekalesia, e kia tika i te Orometua Papaa ia Karena kia tukuia ki roto i te Pepa Neneianga. E **TUATAU MATAORA** teia no nga Ekalesia e Toru o Manihiki, To Tukao, to Tauhuau, e to Rakahanga, no teia akonoaaga ou tei akatupuia e **JUBILEE NO TE EVANGELIA**, koia te mataiti **RIMANGAURU (50)** no te tupu anga o te **TUATUA** na te **ATUA**.

I te mataiti 1849, i te marama ia Aukute i te ra 6 e tae mai ki teia Aukute o te mataiti 1899, kua rauka i reira te rima ngauru (50) mataiti.

**E PUKE MOTU E RUA TE INGOA KO MANIHIKI MA RAKAHANGA.** Kua tupu te manako o loane Orometua ei Jubilee tetai no Manihiki, kua tapapa atura i te pai Orometua no taua manako, e tae akera ki te marama ia Me, kua tae te pai Orometua, ko **KARENA** te Orometua Papaa tei tutaka i nga Ekalesia i taua mataiti nei, e kua akatinamou aia i te tuatua, e i te Oire ko Tukao e raveia'i te Jubilee no te mea ko te turanga ia o nga Orometua mua ki uta i te enua no te Evangelia. E i muri ake i reira, kua akamaroiroi a loane Orometua i te au **MATAIAPO** ma te **UI-RANGATIRA** o nga matakeianga e rua, koia a **TIHANGAROTONGA** ma **NUMATUA** e te Ariki oki ko **TAFAKAHO** kia kimi ratou i te raveanga e rauka'i tetai Takurua maata no taua Jubilee, no te mea ka riro mai nga oire e rua ei manuii akaperepere na ratou.

Kua mataora ua to ratou ngakau no te mea e akonoanga ou teia ka raveia no te Evangelia, e kua rauka ia ratou te taokotai i to ratou ngakau e kua tuku atura i to ratou au enua no taua angaanga i tei tau kia raveia.

Kua akamata te rave i taua angaanga i te ra 19 no Tiunu, kua akapupuia te au Mapu i nga pupu e toru, ma te au tangata pakari katoa. E maroiroi maata to ratou i te raveanga i te akari, na roto i te akarere kia oti vave, e kua rauka te 44,000 akari, kua tauraki ia ei Kopara e kua rauka 11 tane, e kua maaako ia ei kai papaa ua te ka oko no taua Uipaanga o te Jubilee ra.

Kua akamaroiroi katoa a **IOANE VAINA** i te au Mapu Vaine e te au vaine pakari kia raranga i tetai au Moenga ei akamanea i te **ARE PURE**, e kua manea ia angaanga a te vaine. Kua pera katoa ki te angaanga tautai a te vaine koia te Hopu Pahua, kua tautai te vane ma te maroiroi, kua tae ta tetai pae ki te 2,000, okotai ua tautatini ta tetai, e 500 ta tetai e 800 ta tetai, e kua ngere etai.

Kua manakoia te ra 6 o Aukute ei ra uipaanga no te Jubilee, e kare oki e meitaki no te manuii no te mea ko to tatou sabati openga ia no to matou Jubilee. E ka akamata te sabati ou no teia urianga nei, e Tama ma, kua tau meitaki no to matou uri anga Sabati. Akariro ia atura te ra 9 ei ra uipaaaga no te Jubilee, teia te mea ,pekapeka, kare ua e kai papaa i rauka, kua tupu iora te manako ekoko, me ka manuia ainei te akakoroanga me kare.

E tae akera ki te ra 2 no Aukute, kua tae mai tetai pai no Tahiti ko **MANUREVA** te ingoa, tei runga i taua pai te kai no taua Jubilee. Kua poitirere matou ma te rekareka, ma te karanga e na te Atua teia i tauturu mai ia matou ei akatupu i taua akakoroanga ra. Ko koe e **GEORGE DEXTER** te metua no matou; kia ora ua koe, kia roa toou ao, e kia manuia taau angaanga.

I te ra 3 no Aukute kua tuku ia nga KARERE ma te LETA a IOANE Orometua ki nga Oire ko TAUHUNU e RAKAHANGA, e kua akaueia etai au poti ki Rakahanga ei arataa no ratou e tae mai ei no te mea e ara moana to ratou.

Kia tae ki te ra 8 no Aukute, kua aere mai to Tauhunu na roto i te Tai-roto, ko to Rakahanga kua na te moana na ruaga i te poti, okotai ngauru poti, 187 te rainga o te tangata ki runga i aua nga poti. Kua kake mai ratou ki uta e kua noo ua i raro i te pae tai, kia aere mai to Tukao e tiki i to Rakahanga. Kua aere mai a loane Orometua ma te aronga nunui, arataki atura ia ratou e angai ki te kai i akoaia e kai i te kai. E umukai maata teia kua ki i te au kai tukeke. Kua noo rai to Tauhunu ki te oire ma to ratou Orometua ma te Ariki. I te ora 7 i te aiai i reira to loane Orometua aereanga e tiki e arataki mai ki to ratou are kaingakai kai ei, e are ke to Rakahanga kua ki katoa i te au kai tuketuke i te oire ko Tukao, kua ki i te manui e kua mataora te tangata. Kare to Tukao i moe i taua po i te raveanga i te kai.

E popongi akera kua riro ei ra tuatua anga i te tuatua na te Atua, e te aronga ua i akonoia, ko te angaanga tei oti i te akatakaia no taua ra maata uatu.

Te angaanga mua te ka raveia, koia oki ko te raveanga i te PURE ki te PAPA i HAMORE no te mea ko te Turanga Mua tei riro ei Tapaeanga e ei Tuanga no nga OROMETUA MUA ki Manihiki nei. Aere atura te tangata katoatoa o Tauhunu e to Tukao, arikiriki atura ki te moenga i te Are Pure e te mataara. E oti akera te kai i te akonokonoia, kua pa te ove, kua tere te tangata ki te pure, tera te pupu mua ko NGA PUPU IMENE, na muri atu te tangata katoatoa, e mena manea tuke nga pupu imene i te tupati anga, e kakau teatea anake to Tukao e to Tauhunu, kua aere mai to Rakahanga e kakau teatea to te vaine, e kerekere e te muramura to te tane, kua na muri ua mai te aronga metua e te tamariki i te aru anga mai na muri i nga pupu imene, kare tetai i toe i roto i te oire kua ope anake ki te Pure.



*Travelling between Manihiki and Rakahanga used to be by canoes, and now by outboard motor boats.*

Kua tae nga Orometua, kua arataki a BANABA Orometua i tetai imene na roto i te reo taito tei apii ia, tera taua imeae ra:-

"Aue, aue te Etene,  
Aronga matapo,  
Aronga tuikaa tika'i,  
Ko Satani te pu."

E roimata tei maringi i te akamaaraanga ia ratou no te mate kare i kite i teia Jubilee. E oti akera te imene kua aere mai te Orometua ki roto i nga Pupu imene.

Ko APORO Orometua tei takai mua te vaevae ki runga i te enua, e kua tuatua atura i te Tuatua na te Atua. Kia tae ki teia Jubilee nei, ko BANABA Orometua tei rave i te pure anga, kua takai i to te metua rua-tapuae ma te akakite rai i te Tuatua na te Atua. Tera te tuatua i ako ia:-

Roma X:15: "Ko te manea o te vaeva o te aronga i apai mai i te tuatua reka o te au, ko tei apai mai i te Evangelia o te meitaki ra."

E oti akera te akoanga, kua imene nga pupu imene. Kua pera oki te imene a te mapu, e oti akera tere atura te tangata katoatoa e kai i te kai, e umukai maata roa, e oti akera te kaikai anga tomo atura te tangata

katoatoa ki te Are Pure. Ko te aronga akamaroiroi tei na mua, aru mai te au pupu imene, noo ua mai te toenga tangata ki vao no tei ki te Are Pure kare e o.,

Tera tetai mea umere ia, kua tataia e loane Orometua ki runga i tetai potonga kakau tetai manga tuatua e kua tamou ia ki runga i te patu o te Are Pure, tera te tuatua:- "KO TE ATUA TE AROA" Kua riro taua tuatua ei manakoanga e ei matakitaiana na te Uipaanga.

Tera te tuatua i ako ia:- loane III:30; "Ka tupu aia ki te maata anga." E basileia Atua to tatou te tupu nei i roto i te au tuatau katoa, koia te Mesia. Kua na roto mai tetai au tuatua i te tuatua enua. Pange: Kua katoa na Po, kua katoa te angaanga. E rua tua. Ko Aka-ahu e Paroro. Kua tua iki e ko Tau katoa. Kia katoa na po, ko Aka-ahu ia.

Tera tetai pae o te angaanga. Ko te imene, na Tauhunu. Ko te Pure na Sadaraka Diakono. Ei reira te akamaroiroi, ko Tupou Rahi no Rakahanga; ko Elisaia no Tauhunu; ko Boaza no Tukao; ko Tare no Tauhunu. I reira kua pure akaou na Pikitika Diakono. Kua akamaroiroi a Umurua no Tukao; e ko Kau i no Rakahanga, e taeake aia no tatou na Hawaii mai. I reira kua imene na to Tauhunu, e kua akamaroiroi a Enoka no Tukao; e ko Lazaro no Rakahanga. E kua tuatua aia e kua kite mata tikai aia i te tae anga mai o NGA OROMETUA. Ko Aporo tei takai mua i te Papa i HAMORE i te aiai a TAIRI e te vaine i tae mai ei ma te aronga i te vaka panu. I taua po kua noo nga Orometua ki te kainga o te Ariki ko Tafakaho, aere atura te Ariki i te akara i tona atua idolo ei akakite i tona mana kia kite nga Orometua, kua akaara aia i te atua o te rangi kia tupu te uriia e te mangungu e kare i ara mai. Kua akaara aia i te atua o te moana kia tapoki mai te ngaru tai ki runga i te enua, e kare rai. Kia popongi ake, karanga atura aia ki nga Orometua, "Ko to korua Atua tei mana i toku. I teiane ka ta'u toku atua ki te a'i." Pou atura te au idolo i te a'i.



Ko Vaniva e taeake Rurutu aia, nana i tauturu ia raua i taua angaanga ra. Kua na reira Lazaro i te tuatua i tona akamaroiroi anga mai. E i muri ake iaia kua akamaroiroi mai a Kora no Tauhunu. I reira kua imene akaou, na Rakahanga te imene. Kia oti te imene kua akamaroiroi a Zephania no Rakahanga. Kua imene akaou na Tukao, kua akamaroiroi a Naphatali no Tukao, e kua pure a Zebedai Diakono.

Tera te angaanga i te rua o te ra, koia oki te ra 10 no Aukute. Kua akamaroiroi a Munokoa no Tukao, e ko Huria no Tauhunu, e ko Reboama no Rakahanga. I reira kua imene na Tauhunu te imene. E kua akamaroiroi a Kairua no Rakahanga, e Elikana no Tauhunu, e Tuarau no Rakahanga. Kua imene akaou i reira na Rakahanga te imene, e kua akamaroiroi a Taupe no Tukao, e Ebera no Tauhunu, e Temu no Rakahanga, e TEREPAI Orometua, IOANE Orometua, kua akameitaki mai aia i te au tuatua akamaroiroi a te au taeake, mei tei nanai ra e tei teiane, ma te au imene, e kua akakite mai i tona rekareka i te Uipaanga o nga Ekalesia e toru no te Jubilee. E kua karanga mai aia, "E pito taia tona i te tuatau etene, teia to tatou Orometua Evangelia ko Banaba, to tatou Ariki ko Tauhaingaitu, koia oki a Apolo Ariki, e kia kapitiia to tatou rekareka anga ma te pokara to tatou rima.

Tera te angaanga i te toru o te ra, koia oki te ra 11 no Aukute, kua manako ia e loane e ko te ra ia e oki ei te tangata ki nga oire; e Faraire taua ra. Kua uipa akaou nga Ekalesia e toru ei ra aravei anga ka oki atu ei.

E oti akera te pure, oki atura to Tauhunu i taua ra, e tumatetenga tei tupu i to ratou oire, e tokorua tangata i mate. Kua noo rai to Rakahanga i te tiaki i tetai matangi meitaki no ratou. Kia tae ki te ra 15 o Aukute i oki ei to Rakahanga.

E akamanako ana tatou i taua angaanga maata ta loane Orometua i rave ma tona oire tangata, kare oki i tokorai, ka taea pa te 30 mapu maroiroi tikai i te rave i taua angaanga, kare e ra i topa i te umukai ou. Kua kai te tangata kare e pou te kai papaa e te nimata. Tera te katoatoa anga o te kai i taua Uipaanga:-

32,000	Nimata
4,000	Akari
2,400	Uto
60	Pute Faraoa mata (flour)
20	Puaka
10	Tini Faraoa maro (biscuits)
35	Pute Raiti
41,000	Pahua
2,400	Ika maro

Tera te re o te imene. Te Uipaanga ki te Papa i Hamore, tei te Rakahanga te re, aiteite e rua oire. Te Uipaanga ki te Are Pure, aiteite katoatoa nga oire e toru. Te rua o te Uipaanga ki te Are Pure, tei Tauhunu te re aiteite e rua oire. Te moni i akaputuia e £300.00, te Moenga e 27, te Pare e 22.

## E TUATUA NO RAKAHANGA MAI



I roto i tetai uipaanga a nga Diakono ma te Orometua i te mataiti i topa ake nei koia te mataiti 1898, kua tataia te au mataiti no te tupu anga o te Tuatua na te Atua ki nga Motu e rua o te FOTU-RANGARANGA nei, koia a MANIHIKI e RAKAHANGA nei. Mei te mataiti 1849 me tae ki te mataiti ou ka rima ngauru (50) anga ia te mataiti. Kua manakoia te tuatua no te mataiti Jubilee, e kare ua e taka tikai. I tapapa ana matou i te Pai Orometua e ui i taua tuatua ki te Orometua Papaa te ka aere mai e tutaka i te au Ekalesia, koia a KARENA, kua kite tatou kua topa taua tere o te Orometua, ta tatou i tapapa ana i taua mataiti, no tei tupu ana i te Pai Orometua koia te maki.

I te ra mua o te mataiti ou koia te mataiti 1899, kua kimiia i roto i te enua e koai te toe nei tei kite mata tikai i te tae anga mai o nga Orometua i te ra i tae mai ei, kia riro ratou ei kite no teia au uki i te akamata anga o te Evangelia, e kia riro teia au uki tei akarongo i taua tuatua ei kite no te au uki te ka tupu a muri atu.

Kua kitea mai nga tangata toko toru, ko ratou tei kite mata tikai, tera to ratou au ingoa :-

1. RUA
2. LAZARO
3. ZEPHANIA

Na Rua te tuatua mua ki te Uipaanga. Tei TUKAO matou kua tae te pai Orometua, tera te ingoa o te pai i to taito e VAKAMAIHAKE. E te vaka mua tikai tei aere ki te pai, ko au tetai toko a (4) matou. Kia tae atu matou ki te pae o te pai, kua kite atu matou i te aronga i te vaka panu tei runga i te pai, kua mataora matou, kare ia tu i kitea ana e ka oki mai tei panu ki te moana a tetai tuatau ki te enua no te mea ko teia pa enua, te vaarua o te mate ko te moana.

Ka tuatua ana tatou i te reira. Tera te reira tu, ka noo ratou ki tetai enua me pou te kai ka tere atu ratou ki tetai enua na runga i te vaka, ka akaruke ua tetai enua ma te tangata kore, ka rauka te rua mataiti me kore okotai mataiti e te apa to ratou nooanga ki tetai enua e kia pou te akari kua aere ki tetai enua, e no taua akonoanga tere aere i te moana, kua riro ei mate no ratou i te panu aere ua i te moana e mate atu, e tere okotai uake e

tae katoatoa'i te tangata ki te enua, kua mataora i reira. Kareka te au tere katoatoa ka rauka te 4, te 5, te 6 e 10 atu au vaka te ka panu ki te moana. I karanga ratou ka oki mai tetai au vaka ki te enua no te akonoanga purepure a te etene, ko tei ngaro no nga ra ua auraka tei pou te epetoma e te marama, kare ia e oki mai. Kua rauka oki te matangi meitaki i rauka'i te enua i tetai pae, no reira to taito i karanga'i e na te idolo. E 27 maire te mamao ia Manihiki e Rakahanga, i roto a Rakahan ga i te Tokerau, i roto a Manihiki i te Tonga. E Tonga te matangi e pou ei te tangata ki te moana.



*Cook Islanders – indeed Pacific Islanders generally – in another time era were seafarers, travelling from country to country in search of new lands. The creation of the Pacific Voyaging Society which the Cook Islands Voyaging Society is a founding member, aims amongst other things, to keep the seafarers spirit alive.*

Taua vaka panu kua rauka ia ratou te matangi Tokerau i vaitata ei ratou ki te Pa-enua Rarotonga, kua aravei ia e tetai pai patia Tohora, kavea atura ratou ki Manuae vaitata ki Aitutaki, penei ake na te Atua pa ratou i arataki na taua pae moana ei kite no te au Orometua Papaa e, e enua Etene teia.

E oki tatou ki te tuatua i akono ia. Kua kapiki mai TEATUAROHUROHU kia matou, koia te pu o te vaka panu. E oki kotou ki uta e tiki i te Ariki ia TAFAKAHO e aere mai aia, teia nga Orometua e tuatua ta raua ka tuatua. Oki atura matou ki uta kua akakite atu i te tuatua, tera ake Teatuarohuru i te vaka fanu tei runga i te pai, e te katoatoa ia ratou kare tetai i kino. Kua aue to te enua i to ratou tei panu ki te moana ki te enua. Aere atura te kave i te Ariki ia Tafakaho ki runga i te pai, koia e to raro ake iaia, koia TE TAUUA. Noo atura te Ariki ki runga i te pai, oki atura te vaka ki uta. Kia oti te tuatua anga kua aere mai te poti i te kave i te apinga o nga Orometua ki uta. Tera te ingoa o nga Orometua, ko APORO e TAIRI to raua ingoa. I te tuatua a te Etene, ko Tairi e te vaine ko TAKIRIRUA ia, ko Aporo ko TAPORA ia. Ko Aporo tei aru mai i te poti ki uta.

Mei te ora toru i te aiai i oki mai ei te poti i te kave ia Tairi e te vaine, e te au tangata o te vaka panu, aere atura te pai.

Kua raveia te Pure ki te Papa i Hamore, kua ravea atura nga Orometua ki te kainga o te Ariki, kareka to raua apinga, te kakau moe, te kakau pona, piripou, pereue, kua aeae ia e te etene ei maro no ratou. Pera i te tikora e te kakau maori katoa, kua maro aere ia e kua pareu kua ruku ki roto i te tai, te oki ua mai nei ma te kopapa ua. Ko nga puaka e nga moa kua akamori ei atua, ko nga pua kakau kua nane ia ki te akari e kua kai. E Faraire te ra i tae ei nga Orometua ki runga i te enua, i te ra 5 no Aukute 1849. Kia tae ki te Maanakai kua teateamamao ia te tuatua ki te tangata no te Sabati, kua akakteia e ra Tapu, kare ra te tangata i akono mai, mari ra e puke tamariki tei aere mai e matakiki i te angaanga a nga Orometua. Popongi ake i te Sabati kua raveia te Pure, ko te akamataanga ia. Te Pure popongi, te Pure avatea, e te Pure aiai.

Tera nga tuatua i ako ia i nga Pure 0 te Sabati:

Pure popongi	Ioane 1.4
Pure avatea	Ephesia 5.8.
Pure aiai	Ioane 3.16

I te popongi i te Monite ko te ra 8 ia, kua pou te are atua idolo i te marae ko MARAEAKAROA i te ahi. Kia popongi ake ko te ra 9 ia no taua marama, kua pou te are atua idolo i te marae ko TE POUTUTERU i te ahi, koia to Tauhunu marae.

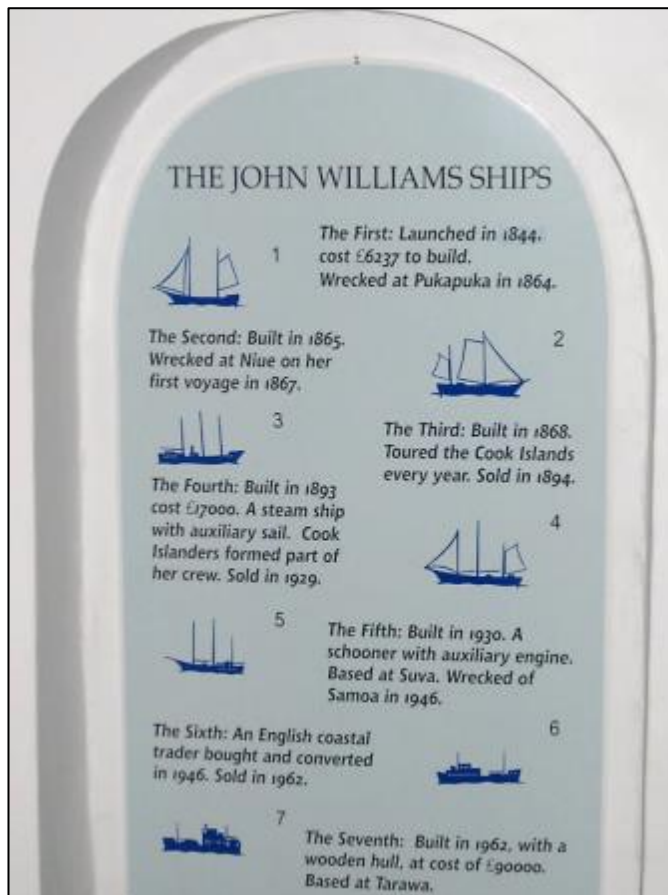
Te Ariki ko TEFAINGAITU kua akamou i te angaanga apii i te po e te ao. Kua noo Tairi e te vaine ki te oire ko Tukao. Ko Aporo kua noo aia ki te oire ko Tauhunu, i te akatupu anga i te Evangelia a Iesu.

Ko te tupu anga teia. Kua aere ratou tokotoru i te tuatua okotai, e oti akera te tuatua akakite anga a nga taeake koia a Rua, Lazaro e Zephania.



Rakahanga church today

Re-typed for this issue of the Newsletter by the CICC General Secretary, Nga Mataio. All maps and images from Google.



The John Williams Ships, named after Rev. John Williams who introduced Christianity to a number of island countries in the Pacific, were used by the London Missionary Society as a regular transport vessel linking its Pacific missionary stations. This plaque hangs on the wall in the Conference Room of the CICC Headquarters in Takamoa, Rarotonga.

## PART 2

### In Case You Missed It

Some news articles from around the world which makes interesting and informed reading. They may also invoke feelings of added appreciation for the families and friends that we have been blessed to have and everything else around us.

#### STORY 1: Myanmar fisherman goes home after 22 years as a slave

By MARGIE MASON, Associated Press, on Google/Yahoo News, 1 July 2015

TUAL, Indonesia (AP) — All he did was ask to go home. The last time the Burmese slave made the same request, he was beaten almost to death. But after being gone eight years and forced to work on a boat in faraway Indonesia, Myint Naing was willing to risk everything to see his mother again. So he threw himself on the ground and begged for freedom. Instead, the captain vowed to kill him for trying to jump ship, and chained him for three days without food or water. He was afraid he would disappear. And that his mother would have no idea where to look.

Myint is one of more than 800 current and former slaves rescued or repatriated after a year-long Associated Press investigation into pervasive labor abuses in Southeast Asia's fishing industry. Thailand's booming seafood business alone runs on an estimated 200,000 migrant workers, many of them forced onto boats after being tricked, kidnapped or sold. It's a brutal trade that has operated for decades, with companies relying on slaves to supply fish to the United States, Europe and Japan — on dinner tables and in cat food bowls.



May 16, 2015, former slave fisherman Myint Naing and his mother, Khin Than.

Myint, his family and his friends recounted his story to AP, which also followed parts of his journey. It is strikingly similar to accounts given by many of the more than 330 current and former slaves from Myanmar, Cambodia, Laos and Thailand interviewed in person or in writing by AP.

In 1993, a broker visited Myint's village in southern Myanmar with promises of jobs for young men in Thailand. Myint was only 18 years old, with no travel experience, but his family was desperate for money. So his mother finally relented. When the agent returned, he hustled his new recruits to grab their bags immediately. Myint's mother wasn't home. He never got to say goodbye.

A month later, Myint found himself at sea. After 15 days, his boat finally docked on the remote Indonesian island of Tual, surrounded by one of the world's richest fishing grounds. The Thai captain shouted that everyone on board now belonged to him: "You Burmese are never going home. You were sold, and no one is ever coming to rescue you."

Myint spent weeks at a time on the open ocean, living only on rice and the parts of the catch no one else would eat. As Thailand's seafood export industry has expanded, overfishing has forced trawlers farther into foreign waters. So migrants are now trapped for months, or even years, aboard floating prisons.



*In this May 14, 2015 photo, Myint Naing, 40, who spent over two decades as a slave fisherman, arrive back in his own country.*

During the busiest times, the men worked up to 24 hours a day. There was no medicine, and they were forced to drink boiled sea water. Anyone who took a break or fell ill was hit by the captain. Fishermen said that workers on some boats were killed if they slowed down, while others simply flung themselves overboard.

Myint was paid only \$10 a month, and sometimes not at all. By 1996, after three years, he had had enough: He asked for the first time to go home. His request was answered by a helmet cracking his skull.

He ran away. An Indonesian family took mercy on Myint until he healed, and then offered him food and shelter for work on their farm. For five years, he lived this simple life. But he couldn't forget his relatives in Myanmar, otherwise known as Burma, or the friends he left behind on the boat.

In 2001, he heard one captain was offering to take fishermen back home if they agreed to work. So, eight years after he first arrived in Indonesia, he returned to the sea.



*In this May 16, 2015 photo, former slave fisherman Myint Naing, foreground left, comforts his mother.*

But the conditions were just as appalling as the first time, and the money still didn't come. If anything, the slave trade was getting worse. To meet growing demand, brokers sometimes even drugged and kidnapped migrant workers to get them on board.

After nine months on the water, Myint's captain told the crew he was abandoning them to go back to Thailand alone. Furious and desperate, the Burmese slave once again pleaded to go home. That, he said, was when he was chained to the boat.

Searching desperately, he found a small piece of metal to pick the lock. Hours later, he heard a click. The shackles slid off. He dove into the black water after midnight and swam to shore.

Myint hid alone in the jungle in Tual. He couldn't go to the police, afraid they might hand him over to the captains. He had no numbers to call home, and he was scared to contact the Myanmar embassy because it would expose him as an illegal migrant.

He had lost nearly a decade to slavery, and had suffered what appeared to be a stroke, leaving his right arm partly paralyzed. He started to believe the captain had been right: There really was no escape.

*Map locates Yon state in Myanmar.*

By now, he had forgotten what his mother looked like and knew his little sister would be all grown up.

In 2011, the solitude had become too much. Myint moved to the island of Dobo, where he heard there was a small community of





former Burmese slaves. He continued to live quietly, surviving on the vegetables he grew.

Then one day in April, a friend told him an AP report on slavery had spurred the Indonesian government to start rescuing current and former slaves. Officials came to Dobo and took Myint back to Tual — the island where he was once enslaved — to join hundreds of other free men.

After 22 years in Indonesia, Myint was finally going home. But what, he wondered, would he find?

The flight to Myanmar's biggest city, Yangon, was a terrifying first. Myint, now 40, was a stranger to his own country.



*In this May 15, 2015, photo, Myint Naing, 40, rear center, is seated on a bus with other former slaves heading back home.*

Making his way to his small village, he spotted a plump Burmese woman.

They exploded into an embrace, and the tears that spilled were of joy and mourning for all the lost time apart. "Brother, it's so good that you are back!" his little sister sobbed. "We don't need money! We just need family!"

Minutes later, he saw his mother, running toward him.

He howled and fell to the ground. She swept him up in her arms and softly stroked his head, cradling him as he let everything go. He was finally free to see the face from his dreams. He would never forget it again.

*EDITOR'S NOTE — Myint Naing's story comes from interviews with him, his family, his friends and other former slaves, and through following his journey to his home in Myanmar. He's among hundreds rescued and returned to their families after a year-long AP investigation exposed extreme labor abuses in Southeast Asia's seafood industry. Reporters documented how slave-caught fish was shipped from Indonesia to Thailand. It can then be exported to the United States and cloud the supply chains of supermarkets and distributors, including Wal-Mart, Sysco and Kroger, and pet food brands, such as Fancy Feast, Meow Mix and Iams. The companies have all said they strongly condemn labor abuse and are taking steps to prevent it.*

## STORY 2: Daughter Documents Homeless Dad's Life

*Makenzie Koch Intern August 6, 2015*



Diana Kim, a Hawaii-based photographer and law student, hadn't seen her father since she was 5 years old. He had left Kim and her mom years ago, and they rarely ever saw him again — that is until Kim saw him living on the streets two years ago.

A mother of two, Kim, 30, didn't have the most stable childhood. She often lived with other relatives and sometimes even in cars, parks, and friends' homes. Throughout that rocky time, she was always interested in photography. "My father used to own a photography studio in Honolulu, and as a kid, he would let me play with the discarded disposable cameras. During high school, I took a photography class and spent a lot of time in the darkroom," she tells Yahoo Parenting.

*Diana Kim and her father in one of the only photos she has of him from childhood.  
(Photo: Courtesy of Diana Kim)*



Then during her first year of college, Kim started photographing the homeless communities around her. “I gravitated towards the homeless because in some ways, I identified with their struggle,” she says. “I knew what it meant to be discarded and neglected, and to not have the stability and economic freedom I wanted.”

But it wasn’t until 2013 that she finally found her father (who she prefers not to name for privacy reasons), among the homeless men and women she had been photographing. Kim’s grandmother had reached out to her, to tell her that her father was sick. “Initially, I didn’t understand what she meant and assumed that he was physically ill,” Kim says. “When I went to see him, I realized it was much more than a physical condition — he was suffering from a severe mental illness.”

“He was not bathing because he suffers from a severe mental illness, and continues to hear voices in his head telling him to not bathe,” Kim wrote on her blog, *The Homeless Paradise*. “I have no idea why or when he started to hear these voices because I frankly didn’t grow up with him around. But, what I do know is that somewhere along the way his illness became bigger than himself. Somewhere along the way, he became less functional in this world and lost touch of his day-to-day purpose in life.”



*Diana Kim’s father standing at an intersection in Honolulu.  
He was homeless and his mental health had deteriorated significantly. (Photo: Diana Kim)*

Kim found her father standing at the corner of a busy intersection in Honolulu. After approaching him cautiously, she tapped him on the shoulder. He didn’t look up at her. “Everything felt heavy. I felt the weight of our circumstances in my heart and struggled to process what was happening. It was painful and raised so many of my childhood feelings, insecurities, and frustrations of him not being there,” she says.

Kim also wrote on her blog in 2014, “The vast emptiness between us was broken by a woman who approached me and said, ‘Don’t bother, he has been standing there for days.’ A part of me wanted to scream at this woman, and the world, for being so callous. I wanted to yell that he was my father, that she was a heartless person to not care. But I realized that none of that would change the circumstances. So instead of screaming at her, I faced her and said, ‘I have to try.’”

Over the next few years, Kim and other family, friends, and outreach workers continued to track down her father at whatever doorstep or sidewalk in Honolulu he was living on at the time. They encouraged him to get medical help, bathe, eat, and change his clothes. Every time, he refused or didn't respond.

"I don't think it was really a conscious decision [to start photographing my father]," Kim says. "In many ways, my camera phone became a shield. I felt like I could emotionally handle what was happening and what I was seeing in front of me through a camera. There were days when I don't think I even saw him outside of the lens. It was too raw and real. But at the same time, I knew that I had to remember this moment. I spent more time with him in the two years he was on the streets, than I had ever spent collectively in my entire life."

From these photographs and the countless others she had taken of homeless communities, The Homeless Paradise was founded. "It began as the name of my personal blog. I needed an outlet to pour my pain, frustration, sadness, and hopes with regards to my father's condition. And simultaneously, I was experiencing profound moments through my interactions with others living on the streets. It sort of became my online diary," Kim says. "And then at some point I felt the need to do more — to create something and focus my energy on helping others by addressing the issue of safekeeping personal records and medical information."



*Diana Kim's father in October 2014 after having a heart attack.  
(Photo: Diana Kim)*

Kim's desire to do more largely stemmed from her father's health scare. In October 2014 he had a heart attack. Luckily, someone called an ambulance and he was taken to the hospital. "My father was a 'John Doe' in the hospital until my cousin received a hospital bill, and we figured out that he had a heart attack. It killed me that he was in the hospital for weeks and nobody knew," she tells Yahoo

Parenting. "It was an emotionally intense experience seeing him there. He was cleaner than I had ever seen him. His cheeks were fuller. I didn't know if he would ever sleep in a bed again, and there he was, resting under clean covers."

The new purpose of The Homeless Paradise, and its accompanying Kickstarter fundraiser, was to produce a book of photographs to humanize homelessness, and to purchase and distribute medical ID bracelets to the homeless.

Fortunately, that heart attack would actually end up saving Kim's father's life — it allowed him to get the help he needed for his mental illness. "There was a period where he wanted to stay to himself, but the first time I saw him, I was shocked to see how his whole demeanor had taken a complete 180," Kim says. "He was alive again. His eyes had life, he looked straight at me, smiled, gave me a warm hug. It was like seeing someone come back to life — a miracle."

Kim says her children were very receptive to her father's situation. "I like to think my children are emotionally mature for their age. When my sons were ages 4 and 6, they visited a local homeless shelter with me every other Saturday. I had started an art workshop and wanted the boys to see and experience other ways of living. I guess you could say that I wanted them to feel comfortable around those who may not live the way

they are accustomed to [living]," Kim says. "Because of these experiences, they were much more receptive to what was happening with my dad. I didn't tell them [I had found my father] until he was in the hospital. I wanted to protect my family from seeing and having to deal with my pain. I spent a lot of nights crying while they were asleep. Once I did open up and shared that my father was homeless, they were very thoughtful and sensitive to my feelings."

*Diana Kim and her father in 2015. (Photo: Courtesy of Diana Kim)*

Since her father's recovery, he is no longer homeless, and Kim has been taking their relationship day by day. "I don't place any unrealistic expectations on our relationship, and focus on appreciating what we have today," she says. "I recognize that we are still getting to know each other — and there's still a lot that I'm sure he is processing for himself. I have to admit that it is really nice to be able to meet up for coffee and continue seeing him do well with his life."



After law school, Kim says she hopes to continue helping people, potentially by providing legal access to those who cannot afford it. "I have already met a number of inspiring public interest and private practicing attorneys who are 'fighting the good fight' and helping [homeless people] gain access to the justice system." She adds, "We are all human — it doesn't matter what we own or don't own."

### **STORY 3: WWE's Titus O'neil Treats Homeless to Fine Meals in San Diego**

*By Jay Busbee, Google/The Turnstile*

Everyone ought to have a good meal now and then, and everyone ought to have a friend in their corner like the World Wrestling Entertainment's (WWE's) Titus O'Neil. The wrestler decided to treat a couple homeless people to a good meal in San Diego on Friday, but said that he received a "distant" reception from the manager at the Yardhouse restaurant: O'Neil upped the ante on Saturday, taking even more people to dinner at the same restaurant. And the reception this time around was far warmer.

Great gesture, and O'Neil wrote on Instagram of the meal: "Completely different response than Last night at the Yard House in San Diego I'm not a fan of injustice or prejudice of any sort towards anybody. My mother raised me with the help of many others from all walks of life and there were many times that I had to go without as a youth because of a lack of financial resources. People will categorize those that they can't relate to criticize those that stand up and speak out against what's wrong all until it directly affects them. I'm not the richest man in the world, but money, fame and status have never held me bondage because at the end of the day I've gone without before and God has always provided for me. Now I have the opportunity to do the exact thing that others did for me when I had nothing to give them in return....Love Others!! Thanks to those that accepted help & those that treated my guest at lunch as humans, patrons and God's people." Pro-wrestling has lost several of its icons in recent months. Guys like O'Neil give hope that the future of the sport is still in good hands.



*Titus O'Neil in blue t-shirt in the background, treats a number of homeless people to fine meals in a San Diego restaurant.*

## STORY 4: Why Eating Crickets Might Save the Planet

*By Gillie Houston, Google - Associate Editor/Yahoo Food, August 19, 2015*

Staring into the eyes of the little creature tucked between my fore-finger and thumb, I had to remind myself that I was on an important mission. However, the visible antennas and legs that dangled from the dried, lifeless body were making it harder to stomach than I had anticipated. I closed my eyes and reminded myself: It's just protein — just like meat, eggs, and beans. I put the cricket on my tongue and bit down, feeling it give way under my teeth with a soft crunch.

Eating bugs isn't exactly a new concept. Known as entomophagy, the practice of eating insects has been practiced throughout the world for thousands of years. From the insects long eaten by tribes in Africa and Australia, to the popular modern snack of crispy-fried locusts and beetles enjoyed in Thailand, the U.N. estimates that at least 2 billion people — nearly a quarter of the world's population — eat insects regularly. There are over 1,900 edible insect species that have been documented to date including beetles, caterpillars, bees, ants, locusts, termites, flies, and, of course, crickets.



doubling that could potentially lead to catastrophe.

While some might view the consumption of these insects as novelty — a mere act of adventurous eating — the environmental benefits of entomophagy are no laughing matter. When it comes to traditional sources of animal protein — cows, chickens, and pigs — many scientists and environmentalists agree that our current meat production system is not sustainable. By 2050, the global demand for meat will double as the world population grows rapidly. The farming necessary for the current meat output is already considered by many to be environmentally devastating, so

The production of beef is particularly costly to the environment. To produce a single pound of beef requires 13 pounds of grain and an estimated 2,500 gallons of water. Today, up to a third of the earth's land is used for grazing and growing crops, and in the U.S. alone, 70 percent of our grain goes to feeding livestock. Not to mention, livestock output a substantial amount of greenhouse gasses — the primary cause of global warming. In 2006, the Food and Agriculture Organization of the U.N. estimated that around 18 percent of human-caused greenhouse gasses worldwide were the result of livestock. However, some experts believe this 18 percent is a vast underestimate — with some environmental leaders estimating that figure is actually closer to 50 percent.

So what's the solution to such a beefy problem? Alternate sources of protein are a good start. In comparison to beef, insects like crickets produce considerably less greenhouse gases, and don't necessarily require land clearing in order to expand production, since the insects can be harvested in versatile and confined spaces. Crickets, specifically, require 12 times less feed than cattle, four times less feed than sheep, and half as much feed as chickens and pigs to produce the same amount of protein.

The farming of crickets could also make a societal contribution as well, as insect harvesting has the potential to substantially benefit low-income and developing nations, as it requires little capital and technology and can be done in urban environments, as well as rural.

Insect consumption is on the rise in the United States. In New York City alone you can find bugs on the menus of many restaurants, from grasshopper tacos (Chapulines) and quesadillas at trendy Mexican spots, to fried crickets and grasshoppers seasoned with soy and pepper at Thai eateries. Even cricket burgers were a surprise hit for one NYC restaurant.



## Uncommon scenes



*Serengeti lions napping in a tree. Google, July 24, 2015  
by David Stregge*



*North Carolina shark attacks won't keep this couple out of the water. Google, July 21, 2015 by Pete Thomas.*



*Oklahoma City Thunder giant Enes Kanter (right) dwarfed by world's tallest man, Sultan Kösen. Google, August 31, 2015, by Jamie Marcuson. Around them are normal sized people.*



*The world's tallest man, Sultan Kösen, 8ft 1in (246.5 cm), welcomes the shortest man in the world, 2ft 5.37in (74.61 cm) He Pingping, to his native Turkey. Google.*

## Small but mighty: the world's shortest bodybuilder

*metrowebukmetro Tuesday 12 Feb 2008/Google*



In these troubled, despairing times, the world needs heroes to offer a message of hope to the huddled masses. Well, we have that hero. They say that 'a noble spirit embiggens the smallest man.' If that's the case, then nobody could be more embiggened than Aditya 'Romeo' Dev – the world's smallest bodybuilder. Dev, 19, who is excellent, stands just 33 inches tall – but weighs an impressive 9.25kg (just under 1.5 stone), and has a chest measurement of 20 inches. 'Romeo' trains at the Leo Health Club in Phagwara, India, where his trainer is club owner Ranjit Pal (also known as 'Mr Punjab').

# PART 3

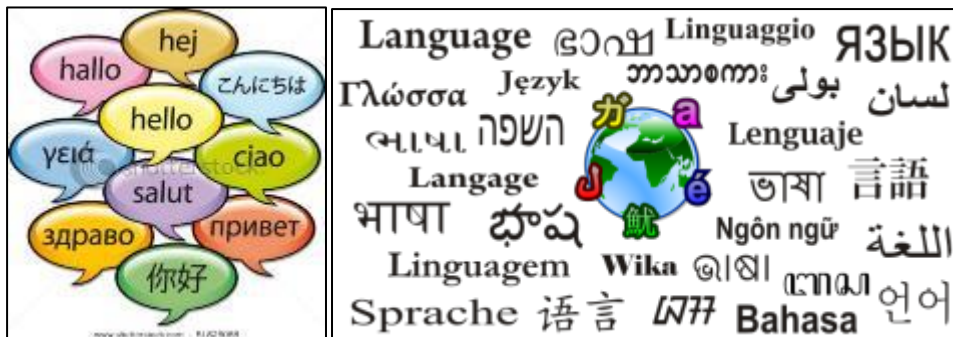
## Personal Reflections

### TE AKAAROA I TE REO MAORI

#### 1. Akatomoanga

I te tuatau mua e kare tatou iti tangata Kuki Airani e tuatua papaa ana me kore kare e maata ana te tuatua papaa, kare takiri o tatou manamanata no runga i te turanga o to tatou reo i te au ra ki mua. Me karanga mai tetai tangata e “*a tetai ra ka ngaro to tatou reo Maori Kuki Airani,*” penei ka akanenevaia e tatou te reira au tangata no te mea i roto i to tatou irinakianga, kare rava atu e ravenga e ngaro ei to tatou reo. Ia tatou, eaa oki ka ngaro ei, te tuatuaia nei oki te reira reo i te au ra katoatoa. I na, ko te manako e te irinakianga ia o te reira tuatau. Kare oki a tatou poro manamanata – crystal ball i te reo papaa – i te reira tuatau e kite atu ei tatou e, eaa ra ka tupu apopo, apopo atu, e 20, 40, 60 mataiti ki mua, mei tei reira te tu.

Kia tae ra ki teia tuatau, aaaaa, te tupu nei taua mea tika'i ta tatou i manako ana e kare takiri e tupu. Ko tera tiunu a tatou i matau i te akarongo i te au ra i topa e kare to tatou reo Maori e ngaro, eaa ia pakau i nga te Aitutaki ei, te anoano maataia nei to tatou reo Maori Kuki Airani i teia tuatau kia akamatutuia no te mea i te akaraanga te akamea inangaro ra i te oro ka pipini. Naringa oki e ka rauka ia tatou i te oki ki muri no tetai 50 mataiti, ka karanga paa ireira tatou ki tera aronga ra e, “*kite koe, ka tano paa taau.*” Kua karanga ra oki tatou kia ratou e, “*neneva ma, kare rava e ravenga i to tatou reo e ngaro ei.*” I teia ra ireira, te na ko ra tetai tuatua e, “*kua akakite atu au kia koe.*” Topiri atu te kapiki rutu pau ki te pae i te na ko anga e, “*Tureti mai au e!*”



No te tangi reka o teia tumu tapura i teia tuatau – reka atu tona tangianga i te rutu pau a te Manihiki, i taku uaorai paunuanga – manako mai au ireira no te pupua'a atu na roto i teia nutileta no runga i teia taeake ko te Reo Maori, ka taiku ua ra au i roto i teia tataanga e, to tatou reo me kore ko te reo. Anoano au i te taratara i teia tumu tapura i raro ake i eia nga akaupokoanga tuatua e 4; (i) tona aiteanga, (ii) te reo o nanai, (iii) te reo o teia tuatau, e pera (iv) kiea apopo. Me tae ta kotou tatauanga ki te tuanga openga koia te (iv), irinaki au e ka matara mai te tumuanga i akaupoko ei au i teia atikara e, “*Te Akaaroa i te Reo Maori.*” E au manako akaariari teia, kare mei te mea e ka aere tatou ki te akavaanga me kare i tano reka, teia kotou rai oki te tika openga.

#### 2. Tona aiteanga

Ko te aiteanga o te tuatua “*reo,*” e ravenga komakomaanga na te tangata na roto i te tuatua ua me kore tata ki runga i tetai apinga (pepa, buka, potonga rakau, kakau e te vai atura). I roto i teia ravenga komakomaanga me kore kaveanga karere, ka taangaangaia te au kupu tuatua na roto i tetai ravenga tei akanoonoo meitakiia kia rauka te manako me kore aiteanga kia tae kia ratou tei akakoroia ma te ngata-kore i te marama. I roto i te reo papaa, *the method of human communication, either spoken or written, consisting of the use of words in a structured and conventional way.* Penei tetai akaou urianga, e ravenga kaveanga karere e taangaangaia ana



e tetai iti tangata me kore enua tangata. I te reo papaa, *a system of communication used by a particular country or community*. E aka tena akamaramaanga i te aiteanga o te tuatua reo, me ka topiri atu kotou i tetai au kupu tuatua akaou ki te pae kia maru ki to kotou au ngakau e nga pukai taringa, koai oki te ka akaapa mai.

### 3. Te reo o nanai

Kare tatou e tauetono i te manako ra e ko to tatou reo i nanai, e tuke ia kia akaaite iatu ki te reo o teia ra. Maara nei iaku i toku meangiti anga, kare tetai maataanga tuatua i anauia ake, mei teia te tu; *pia me kore avata tutu, roro uira, imere, taniuniu*, e te vai atura. Mama ua oki te akamaramaanga eaa i kore'i te reira au tuatua i rongoia; no te mea kare ratou i manakonakoia ake. I te reira tuatau, e rongo katoaia ana tetai au tuatua – i rotopu tika'i te aronga pakari – e kare rongo me kore rongo putuputu akaouia ana i teia tuatau, mei teia te tu; *tarutaru, akameremere, kanaete, kotipu, nomena, etieti, moekau, akangonengone*, e te vai atura.

Eaa ra i kore'i te reira au kupu tuatua i taangaanga me kore akatangi akaouia i teia tuatau? Aiteite ua teia uianga ki te uianga ra e, eaa ra te King James English kare e taangaanga akaouia ana i teia tuatau? Kua aite katoa ki te uianga ra e, eaa ra tatou kare e na runga akaou ana i te koneke me kore oroenua me kore patikara takatakai? Ko te pauanga ki teia nga uianga e 2, penei tei reira katoa te vaerua o te pauanga ki te uianga e eaa tetai au kupu tuatua Maori kare e taangaanga akaouia ana i teia tuatau?



### 4. Te reo i teia tuatau

Ko te reo i teia tuatau, i Rarotonga nei tika'i, e reo papaa i rotopu i ta tatou anau mapu e tae rava atu ki te tamariki varevare, e reo Maori kairo papaa i rotopu i tetai maataanga aronga mamaata, e reo Maori ua i rotopu i te au metua ruaine. Ka ui te uianga, eaa ra i pera ei? I akapeea ake e ko teia te turanga o to tatou reo Maori i teia tuatau? No te aa, te vai ra te au akamaramaanga, mei teia i raro nei:

- No te au mea ou tei tae mai ki runga i to tatou oneone (teata, TV)
- Apiianga i te tamariki i roto i te au apii kia akatinamou ki runga i te reo papaa
- Ngoie e te viviki ake i tetai au tuatau me taangaanga i te reo papaa
- Aere to tatou iti tangata Kuki Airani ki Nutireni/Autireria i to ratou mapu/tamarikianga ma te reo Maori, oki mai ma te reo papaa, kairo Maori i tetai taime
- Turanga o te turoto

Ka manamanata ainei tatou me ka tau me kore ngaro takiri atu to tatou reo? Tetai nga manako i raro nei:

- Kua ngaro takere to tetai au enua reo i vao mai i te Kuki Airani
- To tetai au iti tangata, kua angaia mai tetai reo ou no ratou, mei te Pidgin English i Papua New Guinea, Solomon Islands e Vanuatu
- Kua ngaro takere tetai au kupu tuatua Maori a tatou Kuki Airani kare e taangaanga akaouia ana. "Practically, those words are now dead," i na toku taeake ei na Tony, e te turu nei au i tera manako.
- Kua takave takere tatou Kuki Airani i te au kupu tuatua ou (mei te *kapu* mei roto mai i te tuatua *cup*, *motoka* no te *motor car*, *matini* no te *machine*, *kaparata* no te *cupboard*, *roket* no te *rocket*, *tiketi* no te *ticket* – e te vai atura), e ka anau ua mai rai tetai au kupu tuatua ou i te au tuatau ki mua

Tera oki te aiteanga, kua tau, kua ngaro, e ka tau, ka ngaro uatu rai tetai au kupu tuatua Maori, ma te au mea ou ka anau mai. Tera katoa oki ireira te aiteanga, kare rava atu e ravenga e noo ua'i to tatou reo Maori

ki taua reo Maori rai i te au taime katoatoa. Mei te au aitamu/peu tupuna e akaariia nei i teia tuatau e karanga nei tatou e, ko ta tatou ia au peu tupuna i mua na; kare ko te tikaanga ia, me akarakara tatou i te au teata takere no runga i te Kuki Airani, ka kite mata tatou i te aka tauia o te au peu Maori e akaariia nei i teia tuatau – e mea ke to nanai, e mea ke to teia ra, papu oki e, e mea ke katoa to apopo.



Te tuatua nei tetai pae e *kare to tatou reo e ngaro no te mea kua tataia*. No te aa kua tataia e te tata uia nei rai i teia tuatau, mei teia taku e tata atu nei na roto i teia nutileta – e ka tata ua iatu rai i te au ra ki mua. Okei ra, ka akarakara meitaki ireira tatou i teia irinakianga e *kare e ngaro no te mea kua tataia* – karokaro na te Nga-Pu-Toru, ioio na te Tongareva, examen attentive i te reo Varani. Akara ki teia au turanga i raro nei:

- Ko te tataanga mua o te Buka Tapu i te reo papaa koia oki King James Version, te aronga i kite me kore kua tata ana i teia tataanga, ka kite kotou e kare e taangaanga akaouia ana i teia tuatau tetai maataanga o te au kupu tuatua papaa i roto, mei te *thy, unto, thee, cometh*, e te vai atura. Tera ireira te aiteanga, kua tataia kare ra e taangaanga akaouia ana. Ko te tuatua papaa e taangaangaia ana i teia tuatau, ko te tataanga mei te Good News Bible, New International Version, e te vai atura. No reira e tika kua tataia, te vai ra rai te reira au tataanga i teia ra; ko te uia ra, me te taangaangaia nei i teia tuatau? Pauanga mama: Kare.
- E maata te au tuatua Maori tei tataia i te au mataiti i topa, kare ra e taangaanga akaouia ana i teia tuatau. Tena tetai au akaraanga i roto i te **Cook Islands Maori Dictionary**, 1995 (by Jasper Buse with Raututi Taringa, edited by Bruce Biggs and Rangi Moekaa, printed by ANU Printing Service, Canberra, Australia). No te aa, kua tataia; ko te uia ra, me te taangaangaia nei i teia tuatau? Pauanga mama: Kare. They are dead in the practical sense i na Tony ei.
- Tetai au apinga taito te vai nei rai i teia tuatau kare i titiri/dispose ia, mei te type-writers takere, au models takere o te au matini kare e angaanga akaou ana, mei tei reira te tu. No te aa, teia rai e vai nei kare i ngaro; ko te uia ra, me te taangaangaia nei i teia tuatau? Pauanga mama: Kare.

Ko te manako maata ireira ta tatou ka akara mei roto mai i teia nga akaraanga i runga nei, koia oki; eaa ra te puapinga kia tatou i teia ra o teia au mea e vai nei rai kare e taangaanga akaouia ana? Pauanga – kare au i kite. Ka rauka ainei kia oki tatou taangaanga akaou i teia au mea e vai nei rai i teia tuatau? Pauanga, kare au i manako; kare oki e tangata e inangaro akaou kia na runga i te oroenua, ka na runga ra i te patikara matini, motoka, bus, toroka. Eaa ireira te apianga i roto i te tuatua ra e, *kare to tatou reo e ngaro no te mea kua tataia*, kia tau ki nga akaraanga i oronga iatu i runga nei? Pauanga, kakole au i kitse, penei e manako to tetai tangata no te akara oonu atu (research) ki roto i teia tumu tapura ma te tuku mai i te ka rauka mai a teia au ra ki mua. Ko te puapinga okotai uarai taku e akara atura no te au tuatua me kore au apinga e vai nei i teia tautau kare e taangaanga akaouia ana koia oki *ei akamaaraanga kia tatou e ko teia tei vai ana i mua na*, i roto i te reo papaa, *a reminder that these things are part of our history*, tena ka kite tatou e maata te reira au apinga i roto i te au museums takapini teianeio. No longer in use, nevertheless part of history, that's all.

## 5. Kiea apopo

I na me ko tena te turanga o to tatou reo i teia tuatau, aa atu ei apopo? Te tamanako nei au i teia au mea i raro nei e ka aere uatu rai ki te maata e ka riro i te kai tamaki uatu rai ki to tatou reo Maori;

- Teata/TV/DVDs/Videos/western music-au akatangianga papaa

- Mobiles/Iphones/Ipads/Notebooks/laptops
- Texting anga o te au karere
- Au tataanga i roto i te reo papaa
- Nuti Maori – te ngaro atura i runga i te Ratio Kuki Airani e pera te Cook Islands News
- Tetai au tuatua Maori ka ngaro (obsolete) e ka monoia mai e tetai au tuatua Maori ou (new coined words will continue to emerge)

Ko te au tieni/tauanga teia te ka tupu e kare o tatou mana i te patoi atu auraka teia au mea kia tupu. No reira ka kaitamaki (challenge) uaia mai rai to tatou reo Maori e teia au mea. Teia ireira tetai manako; no te aa ka vai rai te reo Maori, ka tau'i'ia ra aia e te tuatau, mei te reo papaa (English) tika'i e vai nei rai i teia tuatau, kare ra e ko te reo papaa tei tuatuaia e te uki o nanai. Tetai akaou akatauanga, te vai nei rai te pereu (transport) e taangaangaia nei e te tangata i teia tuatau, kare ra e ko te au pereu tei matauia e te tangata i te taangaanga i te au mataiti i topa – kare e pereu uutiia e oroenua, e pereu ra kua akatakaia e te matini.



## 6. Popani

Akara atu au i tetai po ki runga i te Sky TV no runga i te reo ta te enua/oire Singapore e taangaanga nei i teia tuatau – e enua/oire teia i te pae tonga o Asia i rotopu ia Indonesia e Malaysia – te akamarama ra te vaa tuatua e kua akamata takere ratou i te taangaanga i to ratou reo ou tei karangaia e “Singlish.” Kua akamarama aia e kua rauka mai teia reo na roto i te kairoangaia tetai au kupu tuatua Tinito (Chinese), Initia (Indian), Papaa (English) e te Malay (Malaysian). Ko teia oki te au iti tangata me kore katiri tangata e noo ana ki teia enua/oire ko Singapore. Kia akara e kia akarongo meitaki au i te akamaramaanga, e koe e marama tika'i teia enua/oire tangata i te anga mai i i tetai reo ou no ratou tei riro i te akakoukou i te au reo katoatoa e tuatuaia ra i roto i to ratou enua/oire. Tamanako mai ireira au e kua riro teia reo Singlish i te akaiti mai i te tai'i i roto i nga reo e 4 e taangaanga iara i mua na. E 4 oki ia katiri tangata e tuatua ra i to ratou reo tuketuke, riro atura ireira te Singlish ei akaruru e ei reo okotai no ratou, ngoie atura ireira te au mea takatoa i toku manako.

Kare i papu iaku me e au reo ou rai tetai tei angaia i roto i tetai atu au basileia ke, takake meia Singapore. Ka ui ireira te uianga e, me kua tau i to tatou reo Maori e tae mai ki te turanga ta tatou e kite nei i teia ra, kare ireira e a tetai ra ka anau mai tetai reo ou no te Kuki Airani penei ka karangaia e Maolish, koia oki reo Maori kairoia ki te English? Penei e ingoa ke atu tona ka avai? Aue te akaaroa i te reo Maori e, kua vai ana ki te vairanga, kua taangaangaia e kua arangatua ana i te au uki e manganui i topa, ngata kia tuatuaia e te uki o teia ra e kare ekoko te uki katoa o apopo, te kapakapa nei te peau, ka puia e te matangi maoake apopo atu, e ka ngaro ke atu ki roto i te mareva kitea-koreia o teianeia ao. Eaa, kare rava e ravenga e anau mai ei tetai reo Maori ou? Kua na reira oki ratou i nanai i te tuatua anga e, *kare rava e ravenga e ngaro ei to tatou reo Maori!* Okotai manako toe – *one for the road* i na tera vai araara'i – penei na te tauui o te reo kia tau ki te tuatau, ko tetai ravenga paa ia i te paruru i te reo kia kore e ngaro takiri atu? Na kotou e akatae atu ki te openga.



E au manako akaariari no Nga Mataio, CICC General Secretary. Images from Google.

## ROADS WITH UNCERTAIN ENDS

### BACKGROUND

There is a saying which I particularly like because it is so true and makes so much sense; *“Yesterday is history, tomorrow is a mystery, but today is a blessing.”* I want to dwell on the mystery component, the road that we human beings must take to what appears to be an uncertain future, particularly in view of the prevailing issues and events around us that we see daily on the TV screens, in the newspapers, hear on the radios, and learn via other mass media means. But first, two brief Google definitions of the term “road:”

- a) A wide way leading from one place to another, especially one with a specially prepared surface which vehicles can use. Examples of word use; *A country road; a paved road; a narrow/wide road;.....*
- b) A series of events or a course of action that will lead to a particular outcome. Examples of word use; *He's well on the road to recovery; the road that leads to chaos; a road that no one wants to take;.....*

This sharing – thought-provoking perhaps – has an inclination towards definition (b).

### CURRENT EVENTS AND WHERE TO FROM HERE

#### The Church

The 31<sup>st</sup> General Assembly of the Cook Islands Christian Church recently took place (see story on p.6 of this paper). As in previous assemblies, a lot of decisions were made, changes to the church's constitution were approved, and plans on where to go from here were discussed and some endorsed. It's a pity that it is not possible to foresee further down the line as to where the church will end up in 10 years, 50 years, 78 years, 139 years, whatever – we can only postulate and expect that the decisions made today will help determine the kind of future that the church will have tomorrow. Indeed, one may even venture further and ask whether the church – any church for that matter – will still exist “in the very long run,” given the upward trend in the number of people no longer believing in God. The road ahead seems uncertain.

#### The Government

The Cook Islands Government recently celebrated its 50<sup>th</sup> anniversary of self-government in free association with New Zealand (see story on p.25 of this paper). A lot has happened since 1965 across the board which shaped the nature and status of Government and the country today. So why should it's citizens be worried about what Government might do tomorrow? Seabed mining, possible loss of NZ citizenship and therefore passport as it strives for a seat at the United Nations, continued migration of its people for economic reasons, political instability, questionable Government expenditures, practices which some may regard as corrupt, etc. What of tomorrow? Whether the Government likes it or not, this question is going to be answered by both globalization and by Government itself. The road ahead seems uncertain.

#### The People

Ok, we've covered the Church and Government sides, what about the people themselves? No one can deny the fact that wealth-wise and in the material sense, Cook Islanders generally have benefited over the years. So should they be worried about what might tomorrow bring? I certainly think so, and these would be some of the things that should bring some sleepless nights: influx of other ethnic groups, climate change and sea level rise particularly in the norther islands, obesity and diabetes, social issues like same sex marriage and decriminalization of homosexuality, pollution, crime, suicide especially amongst the youth, unemployment, etc. Another road ahead appearing to be uncertain.

#### The Region

The Pacific Way, unspoiled, under-populated, white beaches, low crime, uncongested, happy loving and caring people, and so the list goes on insofar as the picture of the Pacific is being painted and marketed outside of the region. But look closer and one comes across lots of political instability, frequent changes to

Governments due to frequent votes of no confidence, sea-level rise, mining disputes, over-logging, crime on the rise, drug smuggling routes, super powers exerting their influences and making their presences known, over-fishing on the high seas by fishing companies from outside of the region, and so on. So another road ahead appearing uncertain? Looks like!

### The World

War-ravaged communities in the Middle East and elsewhere, leading to what we now see the desperate and illegal transmigration of people from the northern part of Africa and the Middle East people to Europe, drug and people smuggling rings, organised crime, rise of capitalism and its associated evils, increasing number of countries capable of developing nuclear warheads, and so on. My goodness, another uncertain road ahead? You bet!



### Well, is there light at the end of the tunnel?

The CICC will celebrate its bicentennial in 2021, a mere 6 years to go. This will be the main event – the main party if you like – when Christianity first landed on Aitutaki in 1821. After Aitutaki, the parties continue on a lower scale when the rest of the islands celebrate their own bicentennial, until the last island holds its one some 40 years later. Rarotonga will have its one in 1823, and the last island, Palmerston, will have its one in 2063. The CICC's Bicentennial Celebrations Unit, established in 2011, has already implemented projects as part of the bicentennial, and it has plans to stage more projects and events by 1821 and beyond. So yes, there is a good reason for the CICC to be in the festive mood – at least for the foreseeable future anyway. After that? Well, as one former church member says, *“it doesn't matter where you're going, as long as you're being led by the Spirit.”*

What about the Government, is there light at the end of the tunnel for it as well? I believe so, do political reform – of the type that people have been demanding for donkey years. A write once wrote: “there are two things a politician wants to do; first he tries to get into office, and second he tries to stay there for as long as

possible.” If there are lots of politicians who entertain that philosophy, then one may not find any light at the end of the tunnel. Or rather, the light may be an incoming train!

The people? The competitive world that we are now a part of, has brought about wealth, convenience, etc., at the cost, some may argue, of values, honesty, environmental quality, etc. A popular observation notes that human beings have gone from an “us” to a “me” mentality; that is to say, while we have worked together in the past in helping each other out, due to a number of reasons mankind has now adopted the view that he’d be much better off looking after himself. While that may be fine, what then if we get into difficulties that only our neighbours are close by to help us out? If all of the neighbours’ lights are out too, then we’d be in real trouble. So where’s the light then? Simple, its in the “us” mentality, keep that light shining.

The region? One view is to leave this area to the regional agencies to handle, agencies like PCC, SPC, Forum Secretariat, SOPAC, FFA, FAO, USP, MSG, PIMA, GREENPEACE, and others who are tasked with the responsibility of looking after the affairs of the region as a community because the responsibility is just too massive for the individual countries to handle on an individual basis. We will have to assume that with these agencies around keeping an eye on everyone including the “intruders,” there should be a bit of light at the other end.

#### The world?

Any volunteers to handle world issues of the types mentioned above? What can we little dots in the Pacific do to address those massive issues happening on the continents? Nothing of course, we’re too small to make any difference, or even for our voices to be heard. Besides, we’ve got our own backyard issues to deal with – like sea level rise. But isn’t this a defeatist view? I reckon so. They say the social media is an effective way of registering the views of those who wish to join the debate on how the world can be made a better place to live. So I guess there is no harm joining the band wagon, you never know it might just keep that light at the end of the tunnel alight.



By N. Mataio, CICC General Secretary. Images from Google.

# PART 4

## CICC Ministers' Rotation Programme 2015-19

LOCATION	CURRENT POSTING (2011 – 15)	NEXT POSTING (2015 – 2019)
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### COOK ISLANDS

#### Rarotonga

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

#### Mangaia

ONEROA	Rev. Toko Ongoua	Rev. Tereapii Matakere
IVIRUA	Rev. Peri Daniel	Rev. Arerau Maa
TAMARUA	Rev. Yakilia Vailoa	William Tereora

#### Aitutaki

ARUTANGA	Rev. Pumati Pumati	<i>Orometua Tahiti</i>
TAUTU	Rev. Charlie Okotai	Rev. James Marsters
VAIPAE	Rev. Anesi Taom	Rev. Tuakeu Daniel

#### Atiu

Rev. Frank Williams	Rev. Michael Akava
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#### Mauke

OIRETUMU	Rev. Harry Rongo	Rev. Ngarangi Tuakana
KIMIANGATAU	Rev. Panu Rouru	Rev. Panu Rouru

#### Mitiaro

Rev. Tutai Nooana	Rev. Yakilia Vailoa
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#### Pukapuka

Rev. Maitua Atirai	Rev. Casey Poila
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#### Manihiki

TUKAO	Rev. Arerau Maa	Rev. Anesi Taom
TAUHUNU	Rev. Ngarangi Tuakana	Rev. Harry Rongo

#### Rakahanga

Rev. Tereapii Matakere	Rev. Tangaroa Rongo
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#### Penrhyn

OMOKA	Rev. Bosini Williams	Rev. Tapaitau Marsters
TETAUTUA	Rev. Tapaitau Marsters	Rev. Tumukau Saitu Marsters

#### Palmerston Island

Rev. Ina Moetaua	Rev. Ina Moetaua
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#### Nassau

Rev. Casey Poila	No posting
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**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	Rev. Tau William	Rev. Tau William
REGENTS PARK	Rev. Aramamao Tuainekore	Rev. Aramamao Tuainekore

**Victoria**

CLAYTON	Rev. Mata Makara	Rev. Uru Tairea
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RESERVOIR	Rev. T. Tangatututai	Rev. Maara Tairea
DANDENONG	Rev. Charles Pange	Rev. Akatika Nanua
HAMPTON PARK	Rev. Tuakeu Daniel	Rev. Mata Makara
NOBLE PARK	Rev. Akatika Nanua	Rev. Haua Manuel
FRANKSTON	Rev. Rakoroa Taia	Rev. Fakeau Joseph
MULGRAVE	Rev. Marii Tautu	Rev. Teina Tepania

#### TAHITI

Rev. James Marsters	Rev. Frank Williams
Rev. Tuvaine Glassie	Rev. Pumati Pumati

#### NEW EKALESIAS 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

#### RETIRED IN 2015

Rev. Joe Atirai  
 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

#### ORDAINED DURING THE 2015 ASSEMBLY

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

## PART 5

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

**PART 14** *(continued from the last newsletter)*

#### **ARTICLE 10**

##### ***The Forgiveness of Sins***

The Creed acknowledges God as the Father Almighty, Maker of heaven and earth; but there is another relation which He sustains to His creatures besides those of Creator and Father. In Scripture He is represented as the King, Ruler, Governor of the universe, who imposes laws upon all His creatures, and requires of them scrupulous obedience. With the exception of man, the visible creatures have these laws, from which they cannot swerve, within their constitutions. The planet never deviates from its appointed orbit; the insect, the bird, the beast all live in strict accordance with their instincts; but, unlike them, man possesses freedom of will and power of choice. This freedom, if rightly exercised, is a noble possession, but, perverted, it is an instrument of destruction. The lower animals cannot sin because the law of their lives is within them, constraining them to act in accordance with its dictates. Upon man, free to choose, God imposed law. With freedom of will he received the gift of conscience, which, enabling him to distinguish between right and wrong, invested him with responsibility, and made disobedience sin. That he can sin is his patent of nobility, that he does sin is his ruin and disgrace.

The effect of sin is separation from God, who can have no fellowship with evil, for sin is the abominable thing which He hates, and on which He cannot even look. A breach, altogether irreparable on man's part, was made between man and his Creator when the first transgression of the law of God took place. The impulse of every sinner, which only Divine power can overcome, is to flee from God. Hence arises the necessity for reconciliation, and for the intervention of God to effect it. That the unity thus broken may be restored, expiation must be made by one possessing the nature of the being that had sinned, and yet, by His possession of the Divine nature, investing that expiation with illimitable worth, so that all sin may be covered, and every sinner find a way of escape from the power and the penal consequences of transgression. These conditions meet in the Lord Jesus Christ and in Him alone. That God might, without compromising His attributes, be enabled to bring man back into fellowship with Himself, He spared not His own Son, and the Son freely gave Himself to suffering and death for the world's redemption.

In the felt necessity of atonement, which has associated sacrifice with every religion devised by man, we have evidence of the universality of sin. All feel its crushing pressure, and fear the punishment which, conscience assures them, is deserved and inevitable. The heathen confesses it as he prostrates himself before the image of his god, or immolates himself or his fellow-man upon his altar; and the Christian feels and confesses it as, fleeing for refuge, he finds pardon and cleansing in the blood of Jesus Christ.

Sin is original or actual, the former inherited from our parents, the latter, personal transgression of the Divine law. Every man descending from Adam by ordinary generation is born with the taint of original sin. As the representative head of humanity, Adam transmitted to all his descendants the nature that his sin had polluted. The fountain of life was poisoned at its source, and when Adam begat children they were born in his likeness. "By one man sin entered into the world, and death by sin; and so death passed upon all men." "Death reigned ... even over them that had not sinned after the similitude of Adam's transgression." "By one man's disobedience many were made sinners."

Actual sin consists in breaking any law of God made known to us by Scripture, conscience, or reason. It assumes many forms. There are sins of thought, of word, of deed; sins of commission, or doing what God

forbids; of omission, or leaving undone what God commands; sins to which we are tempted by the world, the flesh, or the devil; sins directly against God; sins that wrong our neighbours, and that ruin ourselves; sins of pride, covetousness, lust, gluttony, anger, envy, sloth. In many things we sin, and "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Man's sinfulness is set forth in Scripture by a great variety of figures. The word rendered "sin" means the missing of a mark or aim. Sin is sometimes described as ignorance, sometimes as defeat, sometimes as disobedience. The definition of the Shorter Catechism is clear and comprehensive. "Sin is any want of conformity unto, or transgression of, the law of God." The taint of original sin, extending to man's whole nature, inclines him to act in opposition to the law of God, and every concession to his corrupt desire, in thought, word, or deed, is actual sin. Because of it he is not subject to the law of God, neither, indeed, can be.

Sin is always spoken of in Scripture as followed by punishment or by pardon. There is no middle way. Salvation for man must therefore involve deliverance from condemnation.

The word which expresses man's liability to punishment is "guilt," and only a religion which makes known how he may be set free from guilt will suit his necessities. We cannot set ourselves free from condemnation. "Man," says the Confession of Faith, "by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so, as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or prepare himself thereunto." Forgiveness of sin must come from God.



There is nothing in nature or in human experience to warrant hope of pardon. Nature never forgives a trespass against her law. The opportunity that is lost does not return. The mistake by which a life is marred cannot be undone. The constitution shattered by intemperance cannot be restored, the birthright bartered for a mess of pottage is gone for ever, and no bitter tears or supplications have power to bring it back. Whether we repent of it or not, every sin we commit leaves its dark mark behind, and in this life at least the stain can never be effaced; and yet we believe in the forgiveness of sin through the grace of God.

The forgiveness of sin is a free gift purchased by "the Lamb of God that taketh away the sin of the world," who by His Cross and Passion obtained for men this unspeakable benefit, and commanded that repentance and remission of sins should be preached in His name among all nations.

In order that the grace of God may bring salvation, it is required that there shall be:-

1. Repentance. In Scripture repentance is set forth as necessarily preceding pardon: "Jesus began to preach, and to say, Repent." "Peter said unto them, Repent." "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance begins in contrition. "Godly sorrow for sin worketh repentance to salvation."

2. Before the good gift of God can be received, it is necessary that we confess our sin. It is when we confess our sins that we obtain forgiveness and cleansing. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To produce conviction and confession is the work of the Holy Ghost. He reveals to the sinner the sinfulness of his life, and so works in him repentance.
3. Another requirement is unfeigned faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him." "Without faith it is impossible to please him." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord."
4. There must be also humble, earnest resolution to be obedient to the will of God. The forgiveness secured by the death of Jesus is more than mere deliverance from the penalty of sin or the acquittal of the sinner. It is the remission of sins, the putting away of the sin. With pardon there is a renewal of the inner man. Return to holiness is secured, and the lost image of God is restored to man, so that he dies to sin and lives unto holiness. Nothing less than this will satisfy the true penitent, who asks for more than pardon, whose cry is, "Create in me a clean heart, O God; and renew a right spirit within me." It is not sufficient to be set free from punishment, there must be the abiding desire to have the life conformed to the Divine will. "The grace of God that bringeth salvation" teaches and enables all who receive it "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."

*(Part 15 continues in the next newsletter)*



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



*(All images of the Apostles of Jesus come from Google)*

# PART 6

## Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. The photos below come from the recent 31<sup>st</sup> General Assembly of the CICC held on Rarotonga during 12-19 July 2015. All photos by Nga Mataio, CICC General Secretary.







## WHAT THEY ARE GOOD FOR

### GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Ngara Katuke, Rev. Tuaine Ngametua, Rev. Vaka Ngaro, Nga Mataio, Google images, Bob Sewell via Mark Ebrey, Rose Tamarangi, Jean Mason, Margie Mason, David Strege, Jay Busbee, Pete Thomas, Makenzie Koch, Rev. Tinirau Soatini, Ieremia Tuteru, Nikau Mii, Aisake Casimira, Gou George, Rev. Eddie Dean, Taepae Tuteru, Nga Mitiau-Manavaikai, Paratainga Mariri
- ◆ Typing/layout/editing/emailing - Nga Mataio
- ◆ Proof reading - Marianna Mataio
- ◆ Website designer/maintenance - Moe Taruia of RaroIT Ltd
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### GOOD TO TALK:

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### GOOD TO REMEMBER:

- Next issue (60): December 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.
- ✓ Feel free to forward on to your contacts.