



# Cook Islands Christian Church

## Newsletter

# 60 Dec 2015

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



**SPECIAL CHRISTMAS ISSUE**

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*Avarua Ekalesia members during RAC's Thanksgiving Service, 8 November 2015, National Auditorium, Rarotonga (NM photo)*



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# CICC NUTILETA 60

## 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 60 tei akamataia i te mataiti 2005. Ko te 4 e te mea openga teia i te nutileta no teia mataiti 2015; i muri ake i teia, numero 61 i te openga o Mati 2016.

Tetai tuanga ei akaaravei ia tatou, e mea tau rai kia akatinamou te manako ki runga i te tuatua o to tatou Akaora taeanga mai ki te ao nei ta tatou ka akamaara i nga ra e tu mai nei. Mei roto mai i ta tatou buka imene numero 48:

*Na te Metua i unga mai  
I tana Tamaiti moekau  
Ko tona aerega tikai  
E akaora ia tatou*

*Kua ara tatou ravarai  
Kua pini i te kino mou  
Ko lesu nei, kua aere mai  
E akaora ia tatou*

*No tona aroa ua mai  
I te aronga ara maata nei  
I akakoromaki ei  
I tona au mate tu ke*

*E akapaapaa rai tatou  
Iaia, i tei aroa mai  
Ariki i tona aroa mou  
I to tatou ngakau nei rai*



Google image

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. RA O TE BB I RAROTONGA NEI

**I**te Maanakai ra 10 no Okotopa raveia'i te akamaaraanga i nga ra mamaata o te Boys' Brigade (BB), koia oki (1) te 80 mataiti o te BB i te Kuki Airani nei, (2) te 132 mataiti o te BB o teianei ao. Kua riro e na te kamupani numero 3 o Rarotonga nei, Ngatangia, i utuutu (host) i te akakoroanga o te reira

ra, turu iatu e te au metua i roto i te Ekalesia Ngatangia. Ara atu i te 60 au tamariki tamaroa tei piri atu ki roto i te akakoroanga, tauturu iatu e nga opita tane e te opita vaine mei roto mai i nga kamupani i Rarotonga nei.

Kua akamata te akakoroanga na roto i te pure tei raveia mai e te Orometua o te Ekalesia Ngatangia, Rev. Tereora Tereora. I muri mai kua raveia te tutaka (inspection) i te tamariki, e kua aru atu te nga opita Bob Williams e Ioteva Kirikava i te Kauono o te Ariki Vaine o Peritane, H.E. Tom Marsters, no te reira tuanga o te porokaramu. Kia oti te reira tuanga kua raveia te orongaanga akairo (long service certificates) no ratou tei tavini maina me kore kua roa te tavini anga i te putuputuanga Boys' Brigade. Ko te tuanga o te tamataora tei aru atu, e kua maroiroi nga kapumani pouroa i Rarotonga nei i te rave i te reira, koia oki te Ngatangia, Matavera, Avarua, Nikao, Arorangi, e Titikaveka. Manea i te kite atu anga i te au turuturu e te au metua i te na muri anga mai i te anau tamaroa i te turu anga i ta ratou au tuanga tei rave mai. Kua taopenga te akakoroanga o te reira ra na roto i te peu tei matauia, koia te katikati.

Me ka ui te uianga e, eaa te turanga o te angaanga tei raveia i te reira ra? Ko te pauanga ua rai ka tano koia oki, kua leleiua te au mea takatoa. Karanga te mapu e, too good; très bon i te reo Varani, tĩng hão i te reo Tinito, muy buena i te reo Paniora, koia tika'i i te reo Araura. Ko tetai taokotaianga teia o te anau tamaroa tei na roto maina tetai maataanga o to tatou au papa i roto i te akonoanga tei tae ki te au turanga ngateitei i roto nei i te basileia, no reira e tau ia tatou kia ngakauparau i ta teia taokotaianga utuutuanga ia ratou i to ratou ou anga e ia ratou i roto i te au kamupani BB, kare i Rarotonga ua nei, mari ra i runga katoa i te pa enua.

**Scenes from the BB Founder's Day celebration held in Ngatangia, October 2015**





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

### 3. GOSPEL DAY ON RAROTONGA

The Nikao CICC ground was the venue for this year's National Gospel Day Commemoration on Rarotonga. October 26 every year is public holiday in the Cook Islands in recognition of this important day in the history of the country, and all CICC branches in the country plus some branches in New Zealand and Australia commemorate this day with their own programmes. This mainly photo-based article is about how the day was remembered on Rarotonga which comprises of 6 branches.

#### Programme

The programme for the day was as follows:

8.30am The 6 branches on Rarotonga march in for the opening service  
Service conducted by the Nikao CICC including message by the CICC President which was delivered by the Ekalesia minister in the President's absence overseas

Nuku (Biblical dramas):

1. Nikao - Moses
2. Arorangi - David
3. Titikaveka - Daniel
4. Ngatangiiia - Jesus
5. Matavera - Paul
6. Avarua - Peter

2.30pm Nuku closes for the year

Each of the 6 branches/Ekalesias was allocated the above Bible characters to do a drama on some aspects of their lives. The time allocated was 30 minutes from start to finish; included in this timing the marching on and off the stage, the actual enactments as well as the singing. The programme was well organised and ran smoothly which no doubt the nice sunny day had an important part to play.

#### Scenes from the Nuku Day, 26 October 2015, Nikao Ekalesia, Rarotonga



*The flags that mattered on the day: CICC flag (left) and the Nuku (Gospel Day) flag (right). Both are hoisted on the Nuku day of each year on Rarotonga prior to commencement of the day's programme. Rotuman Fellowship members based in Nikao, with a hymn prior to opening of the Nuku.*









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



#### 4. TERE AKATAPUANGA EKALEZIA KI TOWNSVILLE E CAMPELTOWN



*mea mataora toou ra au puakapa, e lehova Sabaota, te anoano nei toku ngakau, e te noinoi nei i te au paepae o lehova.*

##### 1. Akatomoanga

Kia orana tatou katoatoa i te aroa ranuini e te sumaringa o to tatou Atua. Nona mai oki i rauka'i ia tatou te aroa ua. Te rauka nei iaku i te oronga atu i taku ripoti i toku tere no te akatapuanga i te Ekalesia Townsville i Queensland e pera te Ekalesia Campbelltown i New South Wales, Australia i roto ia Okotopa i topa ake nei.

##### 2. Rereanga ki Akarana e Townsville

I te maiata Varaire ra 23 no Okotopa i Rarotonga nei i te ora 1.30am kua rere atu au ki Nu Tireni. Kua tae au i te apa no te ora rima i te popongi ora Nu Tireni, e Maanakai. Tiaki atu ei i toku pairere no te rere ki Brisbane. Apa no te ora varu kua rere au ki Briabane. Kua tae au i te taingauru ma rima miniti i pati i te ora ngauru. I te mea e kua kino te computer o te airport kua piritia atu au ki vao, e kua tae mai te Orometua Eddie Dean e te vaine e kua oro atu matou na runga i te motoka ki ko i te Domestic Terminal check-in rere atu ireira ki Townsville. Naringa kare a Eddie i tae mai ko te tiki iaku, papu akaariia mai tei ko rai au i te International Terminal i na te leva atura toku pairere ki Townsville. Meitaki poria e Eddie. Kua tae au ki Townsville i te ora rua i te aiai e kua tae mai te Orometua Pa Taime e te tokorua Tiakura e pera te vaine a te Diakono Mark Ford. I te mea e kare au i akangaroi ana kia oti te kaikai kua atoro poto uatu au i te aronga angaanga e akaoti ra i to ratou are pure e oti kua oki mai au kua akangaroi.

##### 3. Akatapuanga i Townsville

Sabati ra 25 i te apa no te ora ngauru ma tai kua akamata te pure. Ko te mea mua ko te akatapuanga o to ratou ngai pureanga i runga rai i to ratou enua, Level 157 Mitchell Street, North Ward, QLD 4810. Kua akamata atu te pure tei riro na te au Orometua tei tae mai, te Orometua Teiho Maireriki mei Mackay mai. Te Orometua Charles Pange, te Orometua Pa Taime, te Orometua Tumukau Saitu, te Orometua Sorimata, e te Orometua Willie Tereora. Naku i rave i te akatapuanga. Mei tetai varu ngauru tangata i roto i teia Ekalesia, kairo te Mangarongaro, te Mangaia, te Mauke, te Atiu te Aitutaki e pera tetai papa e tangata Titikaveka no roto i te uanga Iro.

Manea tikai te angaanga tei raveia, e kua mataora ua te katoatoa e pera te aka takurua kare e pou i te kai. Kua tae mai to Cairns ki teia angaanga maata tei raveia e kua mataora ua te katoatoa e po uatu i taua Sabati ra. Kia akameitakiia te Atua no tana i rave no Townsville.

Tetai au manako ta ratou i uriuri mai kiaku:

1. Ta ratou moni atinga ka akamata ratou i te tutaki i roto i teia mataiti ki mua no te mea te pou atura teia mataiti.
2. Ko te Orometua Mauri Paulo e te Orometua Mahuta Tapaitau kia akaotia raua i roto i te CICC i te mea e kare raua i kauraro ki te akaueanga a te Kumiti Akaere kia angaanga kapiti mai ki te Ekalesia.

Tetai au nuti no to tatou iti tangata e noo nei ki roto ia Townsville. Ko te mea mua kua apai iatu au e te Diakono Mark Ford e mokopuna teia na Papa Soatini o Tongareva. Koia te akaere o tetai Kamupani maata o Townsville koia te BMD e Kuki Airani ua te nui anga o tana aronga angaanga. Na ratou i patu i te au ana (bridge) mamaata i teia tua ia Queensland. Ko tetai au tamariki e angaanga ana i konei na ratou i akatu i te Are Pure o Townsville i muri ake i to ratou ora angaanga e pera i roto i ta ratou moni angaanga te oronga ra ratou ei tuanga na te Atua e \$100 i te Sabati i te tangata okotai e te kite ra ratou i te puapinga o ta ratou e oronga ra.

Te vai ra te papa na teia tamaiti na Mark Ford e rave ana i te angaanga. E koi ana teia au tamariki mei te \$3,000 e aere atu ki runga i te epetoma, eaa ia pakau te akameitakianga a te Atua ia ratou. Kare tei konei ua ta tatou tamariki i te ngai i angaanga'i e maata te au ngai angaanga. Kua aravei au ia ratou ma te akamaroiroi kia aere ki te pure. I te aiai i raveia ia ai ta ratou veevee aroa iaku kua tae mai ratou e kua akamaroiroi ua i te Orometua kia akamaroiroi i te tauta kia aere mai ki te pure. Naringa paa au i roaroa atu ki Townsville ka rauka i reira i te aravei i to tatou iti tangata e noo nei ki Townsville.



#### 4. Mei Townsville ki Campbelltown

Kua akaruke atu au ia Townsville na runga i te pairere i te 12.00pm Ruitoru ra 28 e kua tae au ki Sydney i te ora 4.00pm, kua araveiia mai au e te Orometua Tau William e pera te Diakono Tua Raeputa.

Kua raveia te arikirikianga a te Ekalesia ki roto i te kainga Orometua. Kua pati au i te aronga tei inangaro i te uiui manako kiaku kia aere mai kia aravei iaku. Ko te tangata mua ko te Orometua Mau Vaerua. No runga i te moni bapesito e te moni kave eva naai teia moni? Pauanga ko te bapesito e te kave eva na te Orometua, me e atinga na te pute a te Ekalesia.

Me ka tau rai e, e tai tangata e rua ana taoanga ka mou, mei te Tekeretere, te Mou Moni? Pauanga, tetai tua kare e tau kia mou tetai tangata e rua ona taoanga, e mea tau kia oronga ki tetai kia apai kia kore e maata te tai'i.

I te tuatau tua Oroa, mei te mea e au Orometua tei roto i te tuatau o te kai oroa, naai e angai ia ratou, me na te Orometua rai, me kare me na te Diakono? Pauanga, na te Orometua. Ka angai ua te Orometua e rave ra i te oroa i te au Diakono. Tetai au Ekalesia, te angai ra te Orometua i te au Diakono katoatoa, tetai Ekalesia ka angai te Orometua i te au Diakono ua e tua ra i te manga e te vai.

#### 5. Akatapuanga i Campbelltown

Kua akatapuia te Ekalesia Campbelltown i te Sabati Oroa o Noema 1<sup>st</sup> i te ora 2.00pm i te avatea. Kua tae katoa te au mata mei roto i te au Ekalesia CICC i Sydney, e pera te au Orometua no teia akatapuanga. Maata tikai te tangata tei tae mai ki teia pureanga. Kua riro na te au Orometua tei tae mai i te au tuanga o te akamorianga e naku i rave i te akatapuanga, te akoanga e pera te Oroa. I muri ake kua aere atu te katoatoa ki te ngutuare o te Orometua no te kaikai. Kua mataora ua te au angaanga tei raveia i te reira ra. Kua oki mai te au mema taito o teia Ekalesia.

## 6. Te tuatua no te Ekalesia Regents Park

Kua akakite mai te Orometua o Regents Park e a teia mataiti ki mua 2016 i te ra 12 no Noema e akatapu ei teia Ekalesia. Kua pau atu au eaa te tumu i roa'i? Pauanga: kare matou i papa meitaki. Kare e kino ka tapapa atu ireira no te reira ra.

## 7. Okianga mai ki Rarotonga nei

Ruirua ra 3 no Noema kua rere mai au ki Nu Tireni, e tai po ki reira kua oki mai au ki Rarotonga nei. Kua riro te Orometua Rahai e te vaine, te Orometua Sukutotorangi e te apianga Richard Matara e to raua nga tokorua i te arikiriki mai iaku i toku tuatau poto ua ki Akarana, meitaki maata.

## 8. Akameitakianga

Ki te Kumiti Akaaere, Tekerepere Maata e te aronga angaanga o to tatou opati i Takamoa nei, thank you maata no ta kotou akanoonooanga mai i toku rereanga pairere. Ki te Ekalesia Townsville, te Ekalesia Campbelltown, te au tavini o te Atua e te au taeake katoatoa taku i aravei, thank you ranuinui kia kotou katoatoa. Na te Atua kotou e akamanuia mai. Te karanga nei a loane 4:15, "*Ko tei aaki ua e ko Iesu te Tamaiti a te Atua, te noo ra te Atua ki roto iaia e te noo ra aia ki roto i te Atua.*" Kia orana e kia manuia.



*Rev. Tuaine Ngametua  
President*

## 5. 2016 YOUTH CONVENTION – INFORMATION PAPER NO.1



ia orana. Ko te Peapa Akakitekite mua teia kia kotou te au Arataki ete au Māpū note Uipaanga ate Māpū (Youth Convention) te ka rave ia ki te enua ko Mitiaro.

### 1. Manako Nui

"Akamatutu ite Mapu kia Tupu ki Roto ite Mesia i teia Tau Mano Ou" "Empower Youth to Grow in Christ in this 21st Century". 2 Petero 3:18, "Kia tupu ra te aroa ua ia kotou e te kite i to tatou Atu ra, ite Ora ia Iesu Mesia" "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

### 2. Tuatau no te Uipaanga

Kua akapapu ia i teia nei te tuatau orote ote apii note marama ia Aperira. Ka rave ia te Convention ite epetoma mua ote orote ote apii, e ka akamata (opening) ite Sabati ra 17 e ka akaoti ite Sabati ra 24 o Aperira 2016.

### 3. Teretereanga ki Mitiaro

Ko te akanoonoo'anga note teretere'anga ki Mitiaro, no kotou e noo kite au enua ite Pa Enea Tonga, kia riro e na kotou rai e akanoonoo I to kotou booking I to kotou rereanga pairere mei to kotou enua ki Mitiaro. Inara, me ka anoano ia tetai tauturu mei roto atu ite Kumiti Akatere, kia akakite mai kia rauka ite oronga atu ite tauturu. No te au Māpū mei tai mai (NZ, AUST, Northern Group) ka rauka iaku ite tauturu ia kotou note akanoonoo'anga no te rereanga pairere mei Rarotonga nei ki Mitiaro. Ka anoano ia te katoatoa kia tae ki Mitiaro akamata ite Varaire ra 15 ete Manakai ra 16 no Aperira, e ka akamata ite oki mai mei Mitiaro ite Monite ra 25 no Aperira 2016.

### 4. Retita

Kia tika kia tuku mai ite ingoa ote au Arataki ete au māpū i mua ake I tera 29 o Tianuare 2016 kia rauka no tetai au akateatea mamao'anga te ka rave ia. Kia tika kia aru I teia akanoonoo'anga:

*Akara'anga:*

Ingoa	Taonga	Putupuanga	Oire	Eua	Size
Bob Williams	Youth Director	Youth	Avarua	Rarotonga	XL

**5. Moni Tutaki (Fee)**

Ka anoano ia te katoatoa kia tutaki e \$20 moni retita, mari ua, ko tetai māpū te ka tere mai mei te Pa Eua Tokerau, kare te reira māpū e tutaki ite \$20 fee. Ko teia moni tutaki koia oki no te folder apii te ka oronga iatu kite katoatoa ei akaoki note moni te ka akapou ia note nenei anga ite au peapa apii e te au peapa uipaanga.

**6. Rakei (Uniform)**

Ka riro te Kumiti Akaere ite akateatea mamao I tetai piriaro note Convention, inara ka oko iatu te reira kite katoatoa. Ka uriuri ia te moni ete Kumiti Akaere e ka akakite iatu te reira kite katoatoa I roto ite rua ote Peapa Akakitekite (Information Paper No.2) te ka tuku iatu ite marama ia Peperuare 2016. Ko tetai uatu Pupu Māpū te anoano I tetai rakei takake no ratou kare e arai ia te reira.

**Scenes from past CICC Youth Conventions****7. Reo Aroa**

Ite mea e te vaiata mai nei tatou kite openga o teia mataiti 2015, te oroanga atu nei au ite reo akamaroiroi kia kotou katoatoa kite au Arataki, te au mema I roto ite au Putupu'anga ote au Ekalesia Kerititiano ote Kuki Airani e kia mataora ite Kiritimiti e tu mai nei, e pera kia meitaki ite mataiti ou 2016. Kite Kumiti Akatere, kia oronga katoa mai te Atua ite akamaroiroi'anga kia kotou poua no teia mataiti ta tatou ka akaruke, e note mataiti ou e tu mai nei. Te Atua te aroa, Kia Orana e kia Manuia.



*Bob Williams, CICC Youth Director (photos from the Youth Collection at Takamoa)*

## 6. NEWS FROM THE CICC NATIONAL YOUTH COUNCIL OF AOTEAROA

**T**angike and greetings to all the Superiors of the Cook Islands Christian Church, the General Executive Committee and all the CICC branches worldwide. It is my greatest pleasure to reveal to you an operational insight of the Auckland Youth Council of New Zealand which was proudly hosted by the National Youth Council Executives of Aotearoa.



*From left: Mrs M.S Pakuunga (Secretary), Mr Nooroa Takairangi (Chairman), Mrs Verotia Tuarae (Treasurer)*

The official opening event of this gathering was held on the 2<sup>nd</sup> of May by the President of the CICC Council of Aotearoa NZ, Rev Temere Poaru. Six youth groups were present namely; Auckland City, Mangere, Manurewa South Mall, Otara Branch, Motutapu and Otara Central. One of the brilliant activities the youth performed was the Youth Rally. Each youth group came up with two items of composed traditional hymn and choir based on the Tia, Sunday 21<sup>st</sup> of October. We have also implemented a culture day event in our programme which was also held on the 10<sup>th</sup> of October. Another exciting event that interested and inspired our youth to participate.



*Auckland City Youth with their String Band*



*Mangere Youth with their Ute*



*Manurewa Sth Mall with their action song*

As a token of our appreciation, we have given a participation certificate to all youth groups who have involved in the Auckland Youth Council activities this year. The programme for the year ended with an official closing held at the Atiu Hall on Sunday the 22<sup>nd</sup> of November, and again by Papa Rev. Temere Poaru.

### **Acknowledgement**

I would like to acknowledge the President of Enuamanu, Papa Maitu and the Enuamanu Executives for donating the use of the Atiu Hall. In so many occasions held by the CICC Auckland Youth Council this hall was used free of charge. Secondly, another effective compliment heading out to Papa Rev. Temere Poaru for the motivations, encouragements, guidance and concerns for the success of our youth. Not forgetting to mention the Mangere Minister, Rev. Taa Karena for the amazing and full support he has sustained from the beginning of this year's Auckland Youth Council programme to the end. A tremendous leadership character he has shown. Also, Rev. Rahai Nanua and Rev. Tatairangi Williams for the exceptional support.



*President of the CICC Auckland Council of Aotearoa – Rev. Temere Poaru*



*Mangere Minister – Rev. Taa Karena*

Furthermore, in this Auckland Youth Council, we have presented a visitation programme simply to experience the wealth and growth each youth group as part of our duties as the National Youth Executives of Aotearoa. On Sunday 15<sup>th</sup> November 2015, we visited the Auckland City Youth to fulfil our expectations as youth leaders. We were also privileged and honoured because the visit was accompanied by the Mangere Minister and Wife, Rev. Taa Karena and Mrs Teinakore Karena and the Mama Principal, Mrs Emma Aitau and Mrs T. Takairangi with the support of Rev. Mr & Mrs Richard Matara.



The Auckland City youth performed all activities in church. Predominantly the bible readings, Maori and English, the lead traditional hymns, Sunday School hymns and the vespers as well. A question raised by the Apiianga Mr Ngariki Mare (how would you receive God's help?) who did the sermon was answered by each individual youth by singing one line each from the chorus "Tauturu mai iaku kia irinaki" as they approach the congregation.



It was very spiritually touching how it was executed by the Auckland City Youth. After the service we were all welcomed (Kokii Koka Tangaroa) in the hall for the reception. A tremendous effort and performance from the Auckland City Youth again, accommodating us on the day with everything. Speakers at the reception, the Chairman of the National Youth Council of Aotearoa (Mr Nooroa Takairangi), Rev. Taa Karena, Rev. Richard Matara and the Church secretary Mr Natearoa Vaipaata gave words of encouragements and appreciations to the youth as a parent would to their child.

In conclusion, we look forward to continuing this vital journey visiting as much youth groups as possible in the near future. It is also confirmed that we are due to visit the Mangere Youth on Sunday the 29<sup>th</sup> of November '15. Because the submissions for our newsletter closes on the 27<sup>th</sup> November '15, we are unable to include the outcome event for this visit instantly. Once again, thank you very much Auckland City Youth and leaders, the Ekalesia and Minister. Keep up the outstanding work serving our Lord and Saviour. All in all, on behalf of the National Youth Council Executive of Aotearoa and the Auckland Youth Council, I would like to wish all the CICC churches a very happy Christmas and a Prosperous New Year. I quote: Acts 4: 32 says..."All the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had..." God Bless



*National Youth Council Secretary of Aotearoa, NZ.  
Metuakore S. Pakuunga*

## **7. NEWS FROM THE TAMARUA EKALESLIA MAMAS**

**T**angi ke. I roto i te au taokotaianga o te Vainetini, kare e kore ana te tuitui i roto i ta ratou au prokaramu angaanga i te au mataiti. Ko tetai i reira teia ta matou te Tamarua Ekalesia Vainetini i akatupu i roto i teia mataiti. I te ra 7 o Noema kua raveia atu te akaariari anga apinga tuitui a te au mama Vainetini Ekalesia i roto i te Tamarua Community Hall. Ko te akanoonooanga o teia akaariari anga na matou, kua na roto te reira i te au Tapere e toru mei ia Kiriapi, Akaea e Tepauru. Ko te akakoroanga maata o teia au apinga tuitui nei, no te akamanea i to matou ngutuare to te Ekalesia.

Teia te au apinga tei anoanoia kia tui ia koia oki:

- Taki tai (1) tivaivai i te Tapere
- Taki tai (1) pair auaro pute i te Tapere
- Taki a (4) pair kutini i te Tapere
- Taki tai (1) ariki kaingakai i te Tapere

### Au apinga tuitui a te Tapere Kiriapi

Tena te maroiroi o te au mama o te Tapere “**Kiriapi**” tei karanga katoa ia e ko “**Te marama o lehova**” i au apinga ta ratou i akono mai no te ngutuare o te Ekalesia. Te akameitaki nei i te Atua no te aronga tei tuitui i te reira, mei ia Mama Orometua Mrs Pokivaine Vailoa, Mrs Rongo Tumarama, Mrs Oiaua Pukeiti, Mrs Tetangi Matapo, Mrs Metu Aurupa e Mrs Melanie Mark.



### Au apinga tuitui a te Tapere Akaea



Tena katoa te maroiroi o te au mama o te Tapere “**Akaea**” (“**I am the Way**”). Kare te maroiroi o teia au mama e rauka i te aru, kua tere atu ta ratou au apinga i akakoro mai no teia akakoroanga nei tei raveia. Tena tetai au apinga takake ta ratou i akaariari mai, mei te auaro (auiiri) pareu e te au āriki pēni. Te akameitaki katoa nei i te Atua no te au taunga i roto i teia tapere, mei ia Mrs Teatuanui Teau, Mrs Tamaine Teaurima, Mrs Tangi Kauvarevai, Mrs Amy Amataiti, e tetai au mama tei piri atu i te tauturu anga i teia akakoroanga nei. I roto katoa i teia tuatau, kua piri mai a Mrs Pangia Teremoana ei monomono atu i teia au mama i roto i teia tapere nei.

### Au apinga tuitui a te Tapere Tepauru







Tena te maroiroi o mama “Tepauru” ma **(Alepha e te Omega)**, tera ua te aere atu nei te akameitakianga i to matou mama Elder Mrs Tutu Ngariu, Mrs Tuaine Parima, e te au mama katoatoa i roto i te Tapere no teia au tuanga nei.

Tena ia te angaanga a te vainetini tei raveia, e tau rava te akameitaki anga i te Atua anake, nona mai nei oki to tatou marama e te maroiroi i rauka ai teia. Tera ua, te oronga atu nei matou te iti vaine o Tamarua nei i ta matou aroa ia kotou te au Ekalesia Vainetini katoatoa i roto i ta tatou akonoanga CICC no eia nga ra mataora koia te Kiritimiti e te Mataiti Ou e tu mai nei. Kia mataora e kia manuia kotou i roto i te Atua i teia tuatai nei. God Bless



*Nga Matapo, Tekeretere, Tamarua Ekalesia Vainetini, Mangaia*

## 8. TAEANGA MAI O TE OROMETUA TAHITI

**K**o te mea e kitea mataia ana i rotopu i to tatou to te CICC pirianga ki te akonoanga Ekalesia Porotetani Maohi o Tahiti (EPM, ko ratou oki te LMS i Tahiti i mua na, meia tatou rai i te Kuki Airani nei i mua na), koia oki ko te tauiaanga Orometua i rotopu ia tatou e ratou. Ko teia akanoonooanga kua ara atu i te 40 mataiti te roa i teiane. Kua moe ki te moeanga roa ratou tei aere ana ki Tahiti e ratou tei aere mai ana ki te Kuki Airani nei, kua akangaroi (retire) tetai pae, e te tavini nei rai tetai pae ki roto i te au Ekalesia i te Kuki Airani nei, Nutireni e Autireria. Te pera katoa maira ratou i Tahiti.

I na ei akatupu uatu rai i teia pirianga tei tau kia tuatuaia e, e pirianga matutu, kua ariki te uipaanga maata o Tiurai i topa uake nei i te patianganga nga Orometua Pumati Pumati e Frank Williams kia aere ana raua ki Tahiti rave ei i te angaanga na te Atua. Kua akaruke atu raua e to raua ngutuare tangata i te Paraparau ra 3 no teia marama Titema no Tahiti, i reira raua noo ei no nga mataiti e 4 e tu mai nei. I te Paraparau 26 no Noema i te marama i topa, kua tae mai te pupu no Tahiti, teia to ratou au ingoa i raro nei:

- Rev. Firipa Teoroi, Orometua tiaki i te Ekalesia Arutanga i Aitutaki, 2015-19
- Mrs Valerie Teoroi, tokorua o te Orometua Firipa
- Madou & Manuera Teoroi (ta raua nga tamariki)
- Rev. Taumata Tamaititahio, Orometua aru mai ia Firipa (kua tiaki ana a Taumata i te Ekalesia Nikao i te mataiti 2003-2007)
- Rev. Tamuera Pere, Orometua aru katoa mai ia Firipa

Kua aravei iatu ratou ki te ngai akatoanga pairere e te Orometua Ngateitei, Tekeretere Maata, nga tavini o te Atua no roto mai i nga Ekalesia i Rarotonga nei, te au mema o te Ekalesia Avarua, e pera to ratou au taeake Tahiti e noo nei i Rarotonga i teia tuatai. Mei te pairere ki te Sinai Hall, te ngai i akanooia e ka noo ratou no te po okotai i mua ake ka aere atu ei i te Varaire 27 Noema ki Aitutaki. Kua riro ireira te Ekalesia Avarua i te utuutu ia ratou i te reira tuatai poto.

## Varaire 27 Noema

I te 12.00pm Varaire 27 Noema, kua raveia tetai uriurianga manako e te arikirikianga ia ratou na te Kumiti Akaaere ki uta i te opati maata i Takamoā. I roto i te uriurianga manako, teia te au mea puapinga i taikuia i raro nei:

- i. Turanga o te pirianga i teia ra, kua ara atu i te 40 mataiti. I roto i teia pirianga, e tai rai mea e kitea mataia nei, koia te tauanga Orometua; eaa ra tetai atu au mea ka tau kia akaoia mai ki roto i teia pirianga, kia maata atu te au mea ka kitea mataia, auraka oki e ko te tauanga Orometua ua? E au manakonakoanga tetai tei akaariia, i te irinakianga e a teia au ra ki mua e akatupuia'i te reira au moemoea.
- ii. Komakomaanga i rotopu i nga Kumiti Akaaere o nga akonoanga e 2, koia te EPM e tatou CICC, no te akaraanga ki muri i te au mea tei tupu (review of partnership), e te kaveinga no apopo (proposals on the way forward). Ka o mai ki roto i teia komakomaanga, te manako (i) i runga nei. Kare oki e komakomaanga i raveia ana mei teia te tu, e te akakoroia nei kia tupu te reira penei i teia mataiti ki mua 2016.
- iii. Au akanoonoanga a nga akonoanga e 2 kia aruia e te au Orometua ka tau. Teia oki te aiteanga, te vai ra tetai au ngai aiteite ua te akatereanga a ratou e a tatou, te vai katoa ra te au akanoonoanga kare i aiteite, e i roto i te reira au turanga aiteite-kore, e mea tau kia aru te au Orometua te ka tauia i te reira au akanoonoanga. Me aere to tatou au Orometua ki Tahiti, e aru ratou i ta Tahiti au akanoonoanga, ko ratou oki te metua e te utuutu i to tatou au Orometua me tae ki te reira enua. Ka pera katoa to ratou me tukuia mai kia tatou i te Kuki Airani nei, ka aru ratou i ta tatou au akanoonoanga. Kua ariki nga tua i roto i te uriurianga manako e kia akamatutuia teia turanga no te au tuatau ki mua; ka akoako ratou i to ratou au Orometua ka tukuia mai ki konei, e ka pera katoa tatou i te akoakoanga i to tatou au Orometua ka tukuia ki Tahiti. Ko te mea maata koia oki kia maru to ratou nooanga ki te enua o tetai ke, kia kore e tupu te manamanata e oti akapoto iatu ei to ratou au nooanga ki reira no te mea kare i aru i te au akanoonoanga mei tei anoanoia.
- iv. Topiri atu ki te manako (iii) i runga nei, te arikianga o nga tua e 2 i te manako ra e kia vai rai te tikaanga o te Orometua i te akaari manako i roto i te au atianga uipaanga a te Ekalesia ta ratou e tiaki ra, me ka arapaki atu te tumu manako ki runga i te au akanoonoanga e te vai ra rai to te reira Orometua manako. Penei oki e ko ta te Orometua e manako ra, e meitaki atu ia i ta te reira Ekalesia e rave ra, i na riro atura ireira te manako o te Orometua ei akameitaki atu i te reira akanoonoanga. I roto ra i te akaarianga te Orometua i tona manako e kare e arikiia mai, auraka aia kia maro uatu, kia noo rai ki ta te Ekalesia i matau. Ko tetai manamanata oki teia e kitea mai nei no tetai au Orometua e tuku nei i ta ratou au tika me kore e tau nei i tetai au akanoonoanga a te Ekalesia ma te kore e tikianga i te manako o te Ekalesia. Kare teia i te mea tau kia raveia, e pekapeka ua rai ka aru mai a muri ake.
- v. Kia akamaroiroia te uki apopo kia akamatutu e kia akameitaki uatu rai i te turanga o teia pirianga i roto i te EPM e te CICC. Tera oki te aiteanga, kia rauka ia ratou i te apai i teia pirianga ki te turanga i runga atu, take it to the next level i roto i te reo porenā. Me ka aere mai ratou takore atu i teia pirianga, e mea akaaroa ia i te au metua tei utuutu i teia pirianga mei mua mai e tae mai ki teia tuatau.

Kia oti te uriurianga manako, kua katikati e kua pukapuka kapiti te au taeake e pera te au mata i runga i te kumiti tei tae mai. Ora 6.00pm i taua ra rai, kua akaruke atu te tere Tahiti no Aitutaki, e kua aru atu ia ratou te mata o te pa enua tonga i runga i runga i te Kumiti Akaaere, koia a Tekura (Steak) Potoru. I te Ruirua 1 Titema, kua oki mai nga Orometua Taumata e Tamuera ki Rarotonga nei, ratou ko Tekura ma. Kua noo rai nga Orometua Tahiti ki te Sinai mei te Ruirua ki te Paraparau.

## Ruitoru 2 Titema

Kia akameitakiia te Ekalesia Avarua koia i manako e ka arikiriki kapiti i nga Orometua no Tahiti mai e pera to tatou nga Orometua e 2 te ka aere atu ki Tahiti i te Paraparau ake ra 3 no Titema. Kua raveia teia ki te Sinai Hall i te ora 6.00pm, e kua tae mai te au taeake ma te au tuaine i roto i te Ekalesia e no vao mai ki teia arikirikianga. Kua piri katoa mai te au mema mei roto mai i te Ekalesia Arutanga tei anoano i te aru atu i te

kave i to ratou Orometua ki Tahiti, koia te Tauturu Orometua Taia Charlie e tona tokorua, e pera tetai Diakono e tona tokorua.

### Paraparau 3 Titema

Ora 9.00 i te popongi, kua raveia tetai uriurianga manako i rotopu i te Orometua Ngateitei, Tekeretere Maata, e nga Orometua Pumati e Frank. Ko te akakoroanga maata o teia uriurianga manako koia oki i te akamaroiroia i nga Orometua no te nga manako numero (iii) e te (iv) i runga nei tei akaariarii i te Varaire 27 Noema ki te tere no Tahiti mai. Kua akapakari te manako o te Orometua Ngateitei raua ko te Tekeretere Maata ki rungai te numero (iii), no te mea ko te ngai teia e tai'i nei tetai pae o to tatou au Orometua e aere nei ki Tahiti, riro atura ireira ei takinokino i to tatou to te CICC ingoa i Tahiti, riro katoa atura ei tamanamanata (spoils) i te atianga (chance) o te au Orometua ka na muri mai ia ratou. Noatu teia au reo ikuiku e te akamaroiroi ki nga taeake, na te tuatau e apii mai e me kua akarongo meitakiia teia au reo kia raua. Me ka oki mai raua me kore tetai ia raua i mua ake i te mataiti 2019, i na kua kite ireira tatou i te tumuanga.

Ora 4.00pm kua akaruke atu te pairere no Tahiti, tei roto nga Orometua Tahiti a Taumata raua ko Tamuera, Pu e tona family, Frank e tona family, Taia Charlie e te tokorua, e pera te Diakono mei roto mai rai i te Ekalesia Arutanga e tona tokorua.

*Tataia e Nga Mataio, Tekeretere Maata*

## 9. AKAOTIANGA I TE AU ANGAANGA A TE MAPU I RAROTONGA NEI

I roto i te porokaramu akateretere i te au angaanga a te anau CICC Youth i Rarotonga nei, kua aite ia ki ta te Rarotonga Konitara Ekalesia, koia oki ka akataka te akatereanga na runga i te putuputuanga mapu i roto i nga Ekalesia e 6. I teia mataiti 2015 kua riro e na te anau mapu o te Ekalesia Ngatangia i akatere mai i te au angaanga a te mapu i Rarotonga nei, e a teia mataiti ki mua 2016, kua neke mai ki te anau mapu o te Ekalesia Matavera. Eaa te au angaanga mamaata a te mapu o Rarotonga nei? Nga teretere mapu e 2 i roto ia Peperuare e Aukute, akamorianga kapiti (rallies) ta ratou e akatupuna ei ravenga no te akaruruanga ia ratou uorai, ta ratou au tuanga i roto i te uniform organisations, ta ratou uorai au porokaramu tatakaiti i roto i te au Ekalesia mei te iriiri kapua. E au akakoroanga meitaki teia i te akamatutuanga ia ratou no te aravei atu anga i te au kaitamakianga (temptations and challenges) o teia nei ao.

I te aiai Sabati 29 Noema, kua raveia ta ratou pure kapiti no te topiri atu anga i te au angaanga a te mapu no teia mataiti 2015 e pera no te tukuanga atu i te tuanga akatereanga meia Ngatangia ki Matavera. Kua raveia teia ki roto rai ia Ebenezer, te Are Pure o te Ekalesia Ngatangia. Kua tae atu te Orometua Ngateitei, Tekeretere Maata, tetai o te au mata i runga i te kumiti akaaere, tetai o te au Programme Directors, te au tavini o te Atua, e pera te anau mapu mei roto mai i nga Ekalesia e 6. Kua aru katoa mai tetai pae o te au metua e te au turututu i te akaari i to ratou inangaro e ta ratou turu i teia manga puapinga maata i roto i te Ekalesia.



*Left: Mauri Toa, Secretary, Ekalesia Ngatangia, welcomes everyone to the special service. Right: Rev. Tereora Viniki Tereora delivers the message for the evening.*

Manea te porokaramu tei akanooia mai te mapu o Ngatangiiia, e tuanga ta te au putuputuanga mapu e 6 i roto i te porokaramu pure, e kua rave te katoatoa i tei akatakaia na ratou ma te manea e te arangatu. Kia tae ki te openga o te pureanga tei raveia mai e te Orometua o te Ekalesia, Rev. Tereora Tereora, kua akamarama mai aia i te akanoonooanga o te tuanga katikati i muri ake i te pure. Teia oki tana, kare ko te kai anake te mea e ora'i te tangata, ko te au tuatua-tika ra a to tatou Atu i te ao. Marama atura ireira te urupu tangata tei tae mai e kakole mea peia i muri ake i te pure. I na kia tere te pure, kare roa au i rongo atuna i tetai i te koumuumuanga no te kore e katikati, e nga tangata ra taku i komakoma atu i te na ko anga mai e, ka akapera tika'i, tiria atu te kaikai, i na e Sabati teia no te varenga kaikai ua maina tatou mei te popongi mai. Kia akara au, te mako uara te porokaramu a Ngatangiiia, akangaropoina iatu te kaikai, kua putuputu roa, kare oki matou i tae ki te reira pureanga e no te kaikai, no te topirianga ra i te angaanga a te mapu no teia mataiti.



Kia akameitakiia te Atua noou e te anau mapu Ngati-tangiiia ko koe tei oe mai i te pai o te mapu na roto i te mareva o teia mataiti 2015 e kua tae taau oeanga ki te openga. Teia koe ireira e te anau mapu o Rangiatea te oe no te mataiti e tu mai nei. Kia manuia i roto i te Atu no teia mataiti ou e te au mataiti ki mua.

*Tataia/neneia e N. Mataio*

## 10. WHEN REV. OIRUA RASMUSSEN LEFT FOR NIKAO

**R**ev. Oirua Rasmussen (pictured on right and elsewhere in this article) is quite a rare breed within the circle of CICC ministers. After High School, he started off as a laboratory technician at Rarotonga Hospital. Then left and enrolled at Takamoa Theological College on Rarotonga in 1993 to be trained as a minister of religion and after graduating in 1997, he was posted as minister-in-charge in the Omoka (1997-2003), Mitiaro (2003-2007), Atiu (2007-2011) and Matavera (2011-15) parishes of the CICC. In all 4 parishes that he served, he left behind marks that only qualified and experienced builders are able to showcase, particularly as regards the



*Rev. O. Rasmussen (2009), from the collection of Dane Rasmussen*

last 3 parishes for which photos are available. Lets take a look at the building projects he supervised as Master Builder while minister of the church at the same time.

### BETELA, Mitiaro Church – major renovation



Photos from the collection of Julian Aupini, Secretary, Ekalesia Mitiaro

ZIONA, Atiu church (2010) – major renovation



Photos from the collection of Bazza Ross, expatriate teacher based on Atiu at the time (Rev. Rasmussen & wife on right)

**GIBEONA, Matavera CICC Sunday School Hall (2014/15) – new building** (note: The Ekalesia chose Gibeona out of 4 names suggested by Rev. Oirua for the hall, it did not have a name before, so the minister plus the Ekalesia chose the name together)



Photos by Nga Mataio (Rev. Rasmussen above right)

## Departing for Nikao church

As the saying goes, there is a time for everything; a time to arrive, a time to carry out one's designated duties and responsibilities, a time to rest, a time to work collectively and celebrate what has been achieved, and a time to move on. Rev. Oirua came to Matavera in November 2011 as a result of the 2011 CICC assembly-approved ministers' rotation programme of 2011-15, and moved to Nikao on 30 November 2015 again as a result of the 2015 assembly-approved ministers' rotation programme. Nikao has already earmarked some building projects for him and, given his passion for this field, he will no doubt welcome the opportunity as a chance to continue practicing his "sideline hobby," as he likes putting it.

All the best to you Papa Orometua, well done and meitaki poria for the mammoth task you facilitated whilst in Matavera and may your special talent continue to be used by those who will seek your assistance.

*By Nga Mataio (Deacon, Matavera CICC)*

## 11. DIAKONO AKANGAROI, EKALEZIA ARORANGI

**K**a rave au, ko te Atua toku tauturu. Tangi ke, tangi ke. Kua raveia tetai tuanga pure "Akangaroi" no te tetai nga metua Diakono tei akangaroi atu i roto i te Ekalesia Arorangi, koia a Papa Uriake Taokia e tona tokorua, ko Mama Maki Taokia, i te Sabati ra 6 no teia marama Titema i te pure 10.00 i te popongi. Kua tae te tuatau tei manako teia metua tane no te akangaroi no te turanga apikepikē o te kopapa.

Kua tavini ana aia i te Ekalesia Arorangi i runga i te taoanga Diakono no tetai 20 tu ma mataiti, i roto i tana akakite anga e kua riro mai raua ei Diakono i te tuatau i te Orometua Abela Williams, no te mea e Tauturu Diakono ua aia mei te tuatau mai i te Orometua Tupou Apolo. I roto i to raua oraanga i te Ekalesia Arorangi, mei roto mai raua i te Tapere Rutaki. Kua apai ana aia i tetai au taoanga i roto i te Ekalesia, mei te Puapii Sabati, Mema no te Arorangi Christian Youth e te Rutaki & Aroa Christian Youth, Mema e te Kumiti Boys Brigade, Kumiti no te Apii Rutaki. Pera katoa tona tokorua a Mama Maki, e Puapii Sabati, arataki no te Vainetini o Rutaki, Mata Konitara no Tamarua, Mema no te Arorangi Christian Youth e te Rutaki & Aroa Christian Youth, Maine Akatere Au no te putuputuanga Girls Brigade o Arorangi, Kumiti no te Apii Rutaki e te vai atura ta raua au putuputuanga e piri ana e te au angaanga e manganui i roto i te oire Puaikura.



E 70 mataiti o Papa Uriake, e 72 mataiti o Mama Maki. Kua anauia raua ki te enua Mangaia, e kua aere raua ki te apii o Mangaia. Ko Papa Uriake kua aere ana aia ki te Apii Arorangi i tona tuatau i apai'ia mai ei aia e



tona nga metua angai e Papa Andy Thompson e Mama Ngarangi Tompson. Kua anau ta raua au tamariki ki Rarotonga nei e kua aere ratou ki te Apii Rutaki. Kua teretere atu ana raua ki tetai au tere mamaata o te Ekalesia, tei teretere atu i te kimi moni i te tuatahi i te Orometua ko Pereiti ki NZ no te akatu i te Calvary Hall. Te tere o te anau Boys Brigade ki Tahiti e NZ, te tere o te Girl Guide ki Mangaia, Atiu e Mitiaro. Te vai atura tetai au tuanga, inara kua rava ua teia no tatou.

Te oronga nei raua i to raua reo akameitakianga ki teia au tangata e te au putuputuanga ta raua i matau:

- Te mea mua, ki te Atua no tona aroa e te takinga meitaki ia maua i te au tuatahi katoatoa o to maua oraanga, tana i akararangi ia maua. Te tiakianga e te paruruanga i te au turanga ta maua i apai, kare maua i ngere i tona aroa e te takinga meitaki.
- Te rua, ki to maua nga kopu tangata, e ta maua anau e te au ai mokopuna i Mangaia, Atiu, Nuti Reni e Australia. Ko ratou tei tauturu mai ia maua i roto i to maua tuatahi tavini anga i te Ekalesia, te au ngai ta ratou i tauturu mai, te moni, te kai e te vai atura, meitaki ngao.
- Te toru, ki te au arataki e te au mema o te au putuputuanga ta maua i tomo atu ki roto mei to maua riroanga ei mema Ekalesia i roto ia Arorangi e te Tapere Rutaki.
- Te a, ki to maua Tapere Rutaki e Aroa, tei iki ia maua ki runga i te taoanga Evangelia mei te mataiti i noo ei maua ki roto i teia tapere e ta maua anau e to maua nga metua. Te aronga mana e te au angaanga tapere. Te au aatianga ngaru e manganui ta maua i tomo ki roto e te au turanga meitaki e te kino ta maua i kite. Kua riro ra te Atua ei apai i te reira au manamanata e kua oronga mai i te ngakau maru e te akakoromaki.
- Te rima, ki to maua au taeake ta maua i matau i to maua tuatahi angaanga moni i te Otera Rarotonga, Otera Lagoon Lodge e te tetai atu au ngai ke.
- Te ono, te au ngai tei kore i taikuia e maua, kia vai mai te aroa o te Atua ki runga ia kotou katoatoa. iaia te mana e te kaka e tuatahi uatu, Amene.
- Te itu e te mea openga, Aroa Kiritimiti e te Mataiti Ou kia kotou katoatoa i roto i te Ekalesia Arorangi, te au tavini o te Atua, Uipaanga Diakono e te au arataki i roto i te au putuputuanga tukeke.

Te karanga nei te irava ei popani i ta maua karere, "E akameitaki ia lehova e taku vaerua, auraka tona katoa ara takinga meitaki kia akangaropponaia."



*Tataia e Ngara Katuke, tauturuia e Papa Uriake no runga i to raua tua. Na Ngara katoa te au tutu i oake mai.*

## 12. 87 YEARS OF GUIDING IN THE COOK ISLANDS

The host of this year's Cook Islands Day was planned by the St. Joseph Girl Guides Company on Thursday 15<sup>th</sup> October 2015 at 5.00pm held at the Nukutere College Ground for the celebration as well to remember the "International Day of the Girl – 10 million voices."

Every year on the 15<sup>th</sup> October the Girl Guides in the Cook Islands celebrate this special day to commemorate the establishment of guiding in the Cook Islands. The original date is the 26<sup>th</sup> October 1928, but because the Gospel Day is remembered on this date, the leaders back then changed to the 15<sup>th</sup> October, a number which happens to represent the 15 islands in the Cook Islands.

The evening program started with a horse-shoe formation for all members that turned up from the 7 Guide Companies on Rarotonga. Devotion was led by the St Joseph Girl Guides Company with their leaders Ms Tatari Mitchell and Ms Peggy Turua and all their committees and supporters. The formal part is to light, blow and cut the birthday cake by the senior members that attended this special program.

The girls were put into groups to participate in the challenges. The first activity is called Use your Voice "Millennium Development Goals (MDG) for Quiz Questions and Global Bowling." The second activity is called "Building the Tallest Tower" using few resources given by the organizers.

The evening program concluded with the blessing of food parcel from each guide company donating to our Takamoia Theological Students and a kaikai for all the members to enjoy the evening. Happy Birthday to our members on Rarotonga, Outer Islands, New Zealand, Australia and around the world.



*Birthday cake sponsored by St. Joseph GG*



*GG leaders assisting the Brownies with their activities*



*Being creative in building a tower*



*Teamwork is always important*



*Try doing something blind-folded and see how far you go*



*Sharing the tasks*

On behalf of the National Council, we would like to say "Meitaki Maata" to the St Joseph Girl Guides Company for being our host. To all the members who gave their time to participate in this lovely program, kia orana e kia manuia. Merry Xmas and Happy New Year to you all.

*By Ngara Katuke, Girl Guide Cook Islands National Commissioner. Photos also supplied by Ngara.*

### 13. GIRL GUIDE NEWS FROM ARORANGI

**G**irls worldwide say, "Together we can change our world." Reach out to your horizon. Kia orana kotou katoatoa i teia ra. Taku nuti mei roto atu i ta matou apii Girl Guide. Kua raveia ta matou terenianga no runga i ta matou buka ou ki roto i te Calvary Hall i Arorangi. Kua tae mai to matou au taeake mei Avarua, Nikao e Titikaveka. Ko to matou au puapii tereni ko Aunty Paeru e Aunty Ngara.

I te Monite ra 28 no Tepetema e te Monite ra 12 no Okotopa ta matou terenianga. Kua mataora e kua rauka mai tetai marama no runga i teia buka ou tei maania mai na matou te anau tamaine mapu. Te akakite nei to matou puapii tereni e mea meitaki teia, kia rauka ia ratou te oronga mai i tetai turanga tauturu kia matou te anau tamaine mapu e tetai atu au tauturu i roto i to matou oraanga kia riro mai matou ei au tamariki tamaine tupaupau tuatau. No te mea i teia tuatau e tukeke te inangaro o te au tamariki tamaine.

Teia te au topiki tei atuia mai i roto i teia buka ou ta matou i akarakara e tei komakomaia e to matou au puapii tereni.

The Pacific Ranger Challenge comes under 8 main areas:-

1. Being Adventurous Outdoors
2. Something for your Community
3. Just for Fun
4. Leadership
5. Being visible as Rangers
6. Faith and Beliefs
7. Self Esteem
8. WAGGGS

The Project was divided under 6 main areas:

1. Future focus
2. Give it a Go
3. Global world
4. Living well
5. Our Planet
6. Promise and follow up



Group photo with GGCI Patroness Mama Tuaine Marsters

Te tapapa atu nei matou no te akamata a teia mataiti ki mua i te iki mai i te au tuanga ta matou ka inangaro i te raverave ei porokaramu apii na matou i te au epetoma. Te irinaki nei to matou au puapii tereni e ka atoro katoa atu ratou i te au Pa Enea no teia au buka ou i roto i te putuputuanga.



Mei roto atu ia matou te anau tamaine mapu (Rangers) o Arorangi, te oronga atu nei matou i te akameitakianga maata ki to matou au puapii e te au metua no ta ratou tauturu ia matou i teia mataiti e te au mataiti i topa. Te oronga katoa atu nei i to matou reo Kiritimiti e te Mataiti Ou kia kotou te au kamupani Girl Guide o te Kuki Airani nei, e pera katoa te au Orometua, Uipaanga Diakono, te au mema Ekalesia katoatoa. Te Atua te aroa no kotou katoatoa.

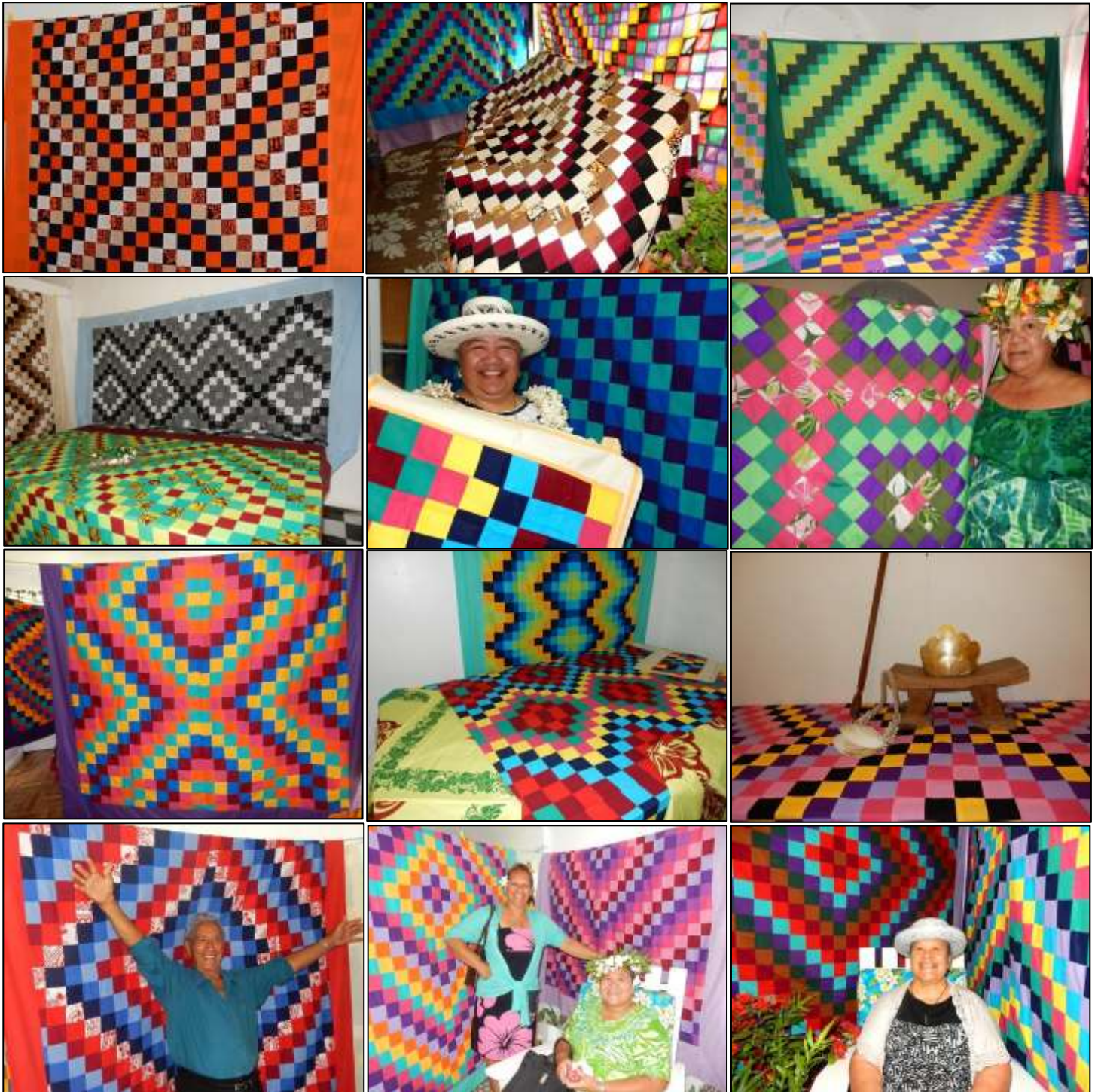


Tataia e Roimata Anthony (pink t/shirt)  
Tauturuia e Rose Tamarangi (blue t/shirt)  
Tutu neneia e Ngara Katuke

## 14. TE MANEA O TE NGUTUARE

**T**urou, oro mai. Kua akatueraia te akaariarianga tivaevae a te iti vaine o Ngatangia CICC Ekaleisa i te Varaire ra 4 o Titema nei i te 12.00pm i te avatea. E maata tiaki te au mama tei tae mai no te matakitainga i teia angaanga manea. Te akakite nei to ratou vaa tuatua a Mauri Toa e, e au ingoa rai to teia au Tivaevae; koia oki Muri Lagoon, World Rugby Cup, e te vai atura. Kua riro katoa te au papa i te tauturu i te au angaanga a te au mama. Te akakite nei a Papa Manoa Pirake e nana rai i iki mai i tana au kara kakau no te maani anga i tona tivaevae, e kara reka naku te mura i nana'i, no reira ka kite kotou i toku tivaevae e muramura te maataanga o te kara. Tukeke te vaito i runga i teia au tivaevae, tena ta te au tutu e akaari atura.

*Tataia/neneia e Ngara Katuke*



## 15. RIPOTI MEI ROTO ATU I TE EKALEZIA MAUNGAREI

**K**

ia orana e te iti-tangata i te aroa maata o to tatou Atua ra ko iesu Mesia, ko tei akaaravei ia tatou na roto i teia Nutileta openga o teia mataiti ta tatou e na roto nei. Te au Ekalesia katoatoa i roto i ta tatou akonoanga koia te CICC e to ratou au tiaki, kia orana rava i te aroa maata o te Atua.

Te mataora nei au i te tuku atu i te ripoti mei roto atu i te Ekalesia Maungarei CICC, kia kite mai kotou e te au taeake i te au angaanga e tupu nei i roto i ta tatou Ekalesia, e te turanga o te Ekalesia i teia tuatau.

1. **Te tiaki o te Ekalesia** – i te mataiti i topa ake nei, kua takake atu to tatou taeake Orometua Teao Teao na te ara tiroa o te mate, mei te reira tuatau mai, kua riro mai tetai tikaanga mei roto mai i to tatou metua tane koia oki te Chairman o te Konitara Maata o Ao-Tearoa nei kia riro Rev. Araveikore Williams, Rev. Tangaroa Rongo, Rev. Ngatupuna Nioputa, Rev. William Williams ei apai i te au tuanga a te Orometua i te au Sabati te ka aere ia ki mua, e tae ua atu ki te tuatau e rauka mai ei tetai Orometua no te tiaki atu i teia Ekalesia. Kia rave ia te Uipaanga Maata a te Konitara Maata o Ao-Tearoa nei, kua akakite ia mai i roto i te reira Uipaanga anga tei rave ia e ka riro e ko te Orometua William Williams te Orometua o te Ekalesia Maungarei; tei na roto mai te reira karere i to tatou metua tane koia oki te Orometua Ngateitei. I te rā 2 o Noema i te mataiti i topa ake nei, kua akaō ia atu te Orometua William Williams ki roto i teia Ekalesia no te tiaki atu i teia Ekalesia; e kua riro te Tekeretere o Ao Tearoa nei koia oki te Orometua Joel Taime i te rave atu i te reira tuanga; e te noo nei te Orometua o te Ekalesia i roto i te ngutuare o te Ekalesia ta ratou i oko mai ei ngāi akaruru anga no Tona ra au tavini.
2. **Turanga o te Ekalesia** – Te meitaki nei, te maroiroi nei i te rave i te au angaanga e te au apainga i roto i te Ekalesia. I te au rā maata i topa ake nei, kua rave te Ekalesia i tana uapou tei vā'i ia ki roto i nga pupu e rua koia te Panmure e te GI; e kua rave ia te reira uapou i te pō tiaki Kiritimiti, pō tiaki mataiti e pera katoa i te Papani; e kua kitea mai te maroiroi o nga pupu e rua i te akatupu anga i te anoano o to tatou metua i te rangi. I teia mataiti i aere ia mai e te Ekalesia, ko tetai tuatau angaanga rava atu teia tei kitea i roto i te Ekalesia, kia akameitakiia te Atua no te maroiroi tāna i oronga mai ki tāna au tamariki i te rave anga i te reira au tuanga angaanga i roto i te Ekalesia. Kua piri katoa atu ana te Ekalesia ki roto i te Konitara o Akarana nei e pera katoa ki te au angaanga ta te reira taokotainga i akanoonoo no te au Ekalesia i Akarana nei. I roto i te au tuatau akamorianga, te ki nei te ngutuare i te tangata, te vaine te tane e te tamariki.
3. **Uipaanga Diakono** – E taingauru ma toru (13) Diakono o te Ekalesia Maungarei i teia tuatau, e te maroiroi nei i te rave i te angaanga tei porokaramu ia no ratou; e te noo katoa nei te Elder koia oki ko Papa Geoffrey e tona akaperepere i roto i te Ekalesia.
4. **Vainetini** – Ko te putuputuanga vainetini, ko tetai putuputuanga maata teia i roto i te Ekalesia e te maroiroi i te kimi ravenga no ratou e pera no te Ekalesia, te rave nei i ta ratou au tuanga e pera katoa i ta ratou Patu Tuatua e te Prayer Meeting e tai taime i te marama. Kua rave katoa ia atu te tapiri anga atu i ta ratou angaanga openga i te Sabati i te rā 8 o Noema i teia mataiti 2015, na roto i te reira ta ratou i rave, kua akamaara katoa ratou i te au metua vaine tei takake, e muri ake i te reira ko ta ratou Prayer Meeting taopenga atu na roto i te kaikai. Kua mataora katoa te Vainetini no te mea kua piri katoa mai te Orometua Perry Daniel e tona akaperepere; kua mataora tikai te angaanga tei rave ia i te reira rā.
5. **Mapu** – I te rā 7 o Noema 2014 i topa ake nei, kua rave atu te anau Mapu i ta ratou kimikimi anga puapinga e kua kitea mai te maroiroi i roto i te reira kimikimi anga na ratou; e kua kitea katoa ia mai te manako meitaki ta te Ekalesia i kite atu no ratou i te noo anga ki roto i te Uapou tei rave ia i roto i te au rā maata i topa ake nei, e kua riro te reira i te apai mai i te mataora ki te ngakau; e te piri katoa nei teia putuputuanga ki roto i te National Youth o Ao-Tearoa nei.
6. **Apai Sabati** – Te maroiroi nei te au arataki o te anau Apai Sabati i te rave i ta ratou au tuanga tei akono ia. E i te Manakai i te rā 9 o Okotopa i teia mataiti 2015, kua rave ia ta ratou Concert ki roto i te hall o te Panmure District School. Kua maroiroi te au tamariki i te raveanga i teia tuanga e kua tae ki te openga ma te mataora. I te Sabati i te rā 25 o Okotopa 2015, kua oronga ia atu tetai au akairo no te au tamariki tei

rave maroiroi i roto i ta ratou au tarere anga tei rave ia; e i roto katoa i te reira tarere anga, e 6 tamariki tei pāti i te 50 māka e kua autu katoa tetai o ta tatou tamaine koia oki a leruta Charlie i te complete anga i te Diploma of Merit Certificate. E i te Manakai i te rā 14 o Noema 2015, kua rave ia atu tetai break-up anga a te anau Apii Sabati i te reira rā ma te mataora tikai.

7. **Youth** – Te rave maroiroi nei te au arataki i ta ratou au tuanga i te akaruruanga i te anau a te Ekalesia tei riro te reira ei mataora ki te katoatoa rava i roto i te Ekalesia.
8. **Visitors** – i te Sabati rā taingauru ma varu (18) o Tianuare i teia mataiti 2015, kua tae mai tetai Orometua akangaroi (Tahiti) ki roto i te Ekalesia Maungarei. Ko tetai taeake teia tei Orometua ana ki Rarotonga ki te Ekalesia Ngatangia i te mataiti 1987–1997 ko Jean Marie tona ingoa; e ko Papa Tekere te Orometua Ngateitei i te reira tuatau. Kua mataora te Ekalesia i te aravei anga ki teia metua tane e tona ra akaperepere. E i te tuatau i noo ei te Tere o Takamoā ki Akarana nei, kua tomo katoa mai te Puapii Maata koia te Orometua lana Aitau e tona akaperepere ki roto i te Ekalesia i te Sabati tei akatakaia e ka riro na te au Apiianga e rave i te au akoanga i roto i te au Ekalesia i Akarana nei i te reira Sabati; kua riro i reira na te Apiianga Marsh i rave i te tuanga o te akoanga e kua riro tona tauturu na te Apiianga Tere Masters e kua piri katoa mai to raua au tokorua e te anau tamariki. I roto i teia mataiti ta matou i aere mai, kua noo katoa ana te Orometua Joe Atirai ki roto i te Ekalesia i te tuatau i aere mai ei aia no tetai tuatau poto ki Ao-Tearoa nei kua pera katoa ki te Orometua Perry Daniel e pera te Orometua Frank Williams.



*Orometua akangaroi Jean Marie e tona akaperepere mei Tahiti mai. Kua tiaki ana raua i te Ekalesia Ngatangia i te au mataiti i topa.*

9. **Angaanga te ka rave ia i roto nei i te Ekalesia** –
- i. I te Sabati i te rā 20 o Titema i teia mataiti, ka rave ia te Christmas Carol a te Ekalesia i te a'ia'i i te ora 7. E ko te akakoroanga koia oki ko te topiri anga i te au angaanga katoatoa a te Ekalesia e te akatuera katoa anga atu i te au angaanga o te au rā maata.
  - ii. Te akateateamamao nei nga pupu e rua koia te Panmure e te GI (*Glenn Innes*) no te au tuanga tei akatakaia no te au rā maata e tu mai nei i mua ia tatou koia oki te Tiaki Kiritimiti e te Kiritimiti, te Tiaki Mataiti e te Mataiti e pera katoa te Papani.
  - iii. A teia mataiti 2016 e tu mai nei mua, ka riro e na te Ekalesia Maungarei e host atu i te Konitara o Akarana nei, e kua tuku ia atu te Porokaramu o te au Uipaanga a te Konitara o Akarana nei ki roto i te au rima o te au Orometua o te au Ekalesia katoatoa o Akarana nei, e te akara atu nei te Ekalesia no te reira.
  - iv. A teia mataiti katoa i mua, ka tere atu te Tere o te Ekalesia Maungarei ki Poneke no te kimikimi puapinga no te akameitaki atu i tona ngutuare tana i oko mai ei ngutuare akaruruanga no te au tavini o te Atua.

Tena ia te ripoti mei roto atu nei i te Ekalesia Maungarei nei. Ei taopenga i teia tuanga, te na roto atu nei iaku i te oronga atu i te reo aroa o te Ekalesia Maungarei, kia kotou katoatoa e te au Ekalesia e tona tiaki koia te au tavini o te Atua; irinaki matou e, te akateateamamao ta kotou no te au rā maata e tu mai nei i mua ia tatou. Na te Atua tatou katoatoa e akapumaana mai na roto i tāna ra Tamaiti ko ta tatou ka akamaara i tona anauanga mai ki teiane ai ma te arataki atu ia tatou ki roto i te Mataiti Ou ma te rekareka. Te na ko ra oki te reo imene: *“Iesu te arataki mou, e tae ei tatou ki te ao”*. Kia manuia i te Kiritimiti e te Mataiti Ou. Te Atua te aroa ua no tatou katoatoa. Kia orana e kia manuia.



*Na to kotou taeake Rev. William Williams*

## 16. E AU REO AROA NO TE KIRITIMITI E TE MATAITI OU



**kamaramaanga.** I te Varaire ra 30 no Okotopa kua tukuia te karere ki te au Ekalesia katoatoa na runga i te imere e, me kua anoano ratou me kore tetai uatu putuputuanga i roto i te Ekalesia i te tuku aroa Kiritimiti e te Mataiti ki te katoatoa na roto i teia nutileta 60, te mea openga o teia mataiti, kia tuku tika mai i te tuatua kiaku Tekeretere Maata. Kua tuku akaouia te tuatua akamaaraa no taua manako rai i te Monite ra 23 o te marama Noema i topa. Te rekareka nei ireira au i te tuku atu i teia au reo aroa i raro nei tei tae mai kiaku ma te akatae atu i te akameitakianga kia kotou no tei ariki mai i te manako.

### OROMETUA NGATEITEI (CICC PRESIDENT)

Ei akatomo i teia karere akaaravei, teia nga irava mua o te imene numero 48 i roto i ta tatou buka imene:

*Na te Metua i unga mai, I tana Tamaiti moekau, Ko tona aerenga tikai, Ei akaora ia tatou  
Kua ara tatou ravarai, Kua pini i te kino mou, Ko Iesu nei, kua aere mai, Ei akaora ia tatou*

Ki te au angela a te Atua i roto i te au Ekalesia katoatoa i te Kuki Airani nei, Nutireni e Autireria, to kotou au tokorua, anau, e pera ta kotou au Ekalesia tapu, ratou tei akataoangaia e tei kore'i akataoangaia, tae rava atu ki te au mangamanga i roto i te Ekalesia, kia orana rava i te aroa maata o te Atua. Kua pua te tiare kua au rakau te enua e te kite mai nei te tangi o te manu ki to tatou akau. Ki te aronga angaanga i roto i to tatou opati maata i Takamoā nei, Puapii Maata o Takamoā nei e taau anau apianga, kia orana kotou katoatoa i teia araveianga no tatou na roto i teia nutileta.

Kia orana katoa kia kotou tei tomo na roto i te tumatetenga na roto i teia mataiti, taku pure no kotou kia noo mai te vaerua akapumaana o te Atua kia vai no kotou katoatoa. E tuatau mataora teia no reira ka rakei i te rakei a te Atua ma te oro tamou kiaia. Te Ui Ariki o to tatou Basileia, Ui Mataiapo, Ui Rangatira e to kotou au matakeinanga. To tatou Kavamani e tae uatu ki ta kotou aronga angaanga. Kia vaitata te Atua ki ta kotou e rave ra e kia tere au ua tatou katoakatoa i te au ra ki mua. Ki te Religious Advisory Council e ta kotou au Ekalesia, ko te Atua te aroa. Te akameitaki nei tatou i te Atua no tona au takinga meitaki ia tatou mei te mua o teia mataiti e tae ua mai ki te openga o teia mataiti. Ma te irinaki au e ka riro teia Kiritimiti ei apai ma i te ngakau maoraora e te aroa, uatu e kua anau a Iesu ki roto i te are o te manu, toku anoano kia anau aia ki roto i to tatou ngakau tatakaitai. Te pure katoa nei au no teia mataiti Ou e tu mai nei kia riro ei mataiti mou e te au no tona ra iti tangata tei totoa ki nga koro e 4 o te ao nei.

Te rekareka nei au i te oronga atu anga i teia reo aroa mei roto atu i ta kotou Kumiti Akaaere i teia ra, ko matou katoatoa teia e maaraa atu nei ia kotou i teia tuatau ta tatou e tomo nei, no reira ariki mai i to matou reo aroa e te akaaravei ia kotou katoatoa. Ariki katoa mai i to matou aroa no teia Kiritimiti e te Mataiti Ou, mei iaku te Orometua Ngateitei, toku oa akaperepere e te anau katoatoa, tei vaitata e tei mamao. Te karanga nei te 1 Petero 4.10: *“Ka oronga te tangata katoa i te meitaki no tetai, mei tei rauka mai iaia ra, mei te tiaki meitaki i te aroa ua tumatatini a te Atua ra.”*



*Orometua Ngateitei, Tuaine Ngametua*

### EKALESIA MATAVERA E NIKAO

Ka ui paa tetai pae e, eaa i riro ei naku e oronga i te reo Kiritimiti e te Mataiti o nga Ekalesia e rua? Ko Nikao oki taku Ekalesia e tiaki nei i teia tuatau, kua akaruke atu au ia Matavera i te ra 30 o Noema. No te aa, mama ua te akamaramaanga, i teia ra i release ia'i teia nusileta 60 a tatou, kare te Orometua tei akakoroia no Matavera i tomo ake ki roto i tana Ekalesia. Kia taiku atu ireira au ki te Tekeretere Maata e, mea iatu te reo aroa o te Ekalesia Nikao, teia tana, eaa au ka mea'i i te reo aroa o Nikao, eaa ko au toou Tekeretere? Eaa ireira te parani i naku atu ei ki te Tekeretere Maata? Teia tana, tuku koe i te karere no nga Ekalesia e rua e tano ei, no Matavera e no Nikao; me kare, akaatea atu ra iakoe. Kia akara au, eiaue, too good rai teia parani, why not, te tano uara oki. No reira te so kapiti atu nei au i na leo aroha o nga Hekalesia e lua i lunga nei.

Ki te iti tangata no te Atua i roto i te au Ekalesia katoatoa i te Kuki Airani nei, e pera kotou i te au enua mamao, meia Nusilani e Orssie, kia riro te Kiritimiti ei tuatau mataora no tatou katoatoa ka akamaara i te ra i tae mai ei to tatou Akaora ki te ao nei i te akanoo i tetai mataara e te tikaanga no tatou kia tomo ki tona basileia mutukore. Ka akaoki tatou i te kaka e te akameitakianga kiaia no teia tana i rave no tatou na roto i tana tamaiti anau tai. No reira kia riro te mana katoatoa i te tiaki ma te arataki marie ia tatou na roto i teia tuatau mataora, kia lelei ua te au mea takatoa, auraka kia tupu te kino te e au mea tu kaui. Kia manuia e kia sumaringa ta kotou Kirisimasi e pera te Mataiti Fou, mei roto atu i te Uipaanga Ekalesia, Uipaanga Diakono, Vainetini, Mapu, Apii Sabati, Uniform Organisations, te au turuturu e te katoatoa rava i roto i nga Ekalesia e nga oire e rua, Rangiatea i te itinga ra, e Nikao tei vaitata ki te opuanga o te ra ki o Tinomana.



*Rev. Oirua Rasmussen*

## **EKALESIA BRISBANE**

Kia oraana i te aroa wolo matamatua o te Matua Ya, e reo aroa teia no roto atu i te Ekalesia CICC o Brisbane, Australia nei, i te aroa anga atu i te katoatoa. I runga i te tua o te enua i Rarotonga pera ki te pa enua ki tai, Tonga e te Tokerau, kia oraana rava kotou katoatoa i te aroa kore reka o to tatou Atua i teia Kiritimeti pera ki te Mataiti fou. Aroa takake ki te Orometua Ngateitei Rev Tuaine Ngametua, te Mama, te ngutuare katoatoa kia manuia i teia kiritimeti e te mataiti. Aroa katoa ki te Tekeretere Maata toou oa tumanava te ngutuare kia manuia, pera ki te Principal te mama e te ngutuare katoatoa, ta tatou anau apianga i roto i te punavai ora, te Atua te aroa no kotou, te Kumiti Akaaere to kotou katoa kia oraana, toku au oa tavini o te Atua, kia ora.

Ki te enua New Zealand te au orometua e ta kotou au Ekalesia kia oraana e kia manuia i teia Kiritimeti e te mataiti ou, kia oronga mai te Atua i te manuia no kotou e no tatou katoa i teia mataiti ou. Ki te au Ekalesia i Aussie nei, te au tavini o te Atua e ta kotou au Ekalesia, kia manuia katoa i teia Kiritimeti pera ki te Mataiti ou. Mei roto atu i te Ekalesia Brisbane, papa tauturu Orometua, to matou Mama Elder, putuputuanga vaine tini, ta matou anau mapu e tae uatu ki ta matou anau apii sabati, te aroa ia kotou katoatoa, pera te tama akaaere o to tatou iti tangata Kuki Airani i Brisbane nei a Papa Moeroa Moeara e te iti tangata katoa, te oronga atu nei i ta matou songi mataoraanga ia kotou katoatoa i teia Kiritimeti e te Mataiti, ko te Papa Orometua teia pera te Mama e ta maua anau e aroa atu nei ia kotou. Kia orana.



*Rev. Leleitupu Patia*

## **EKALESIA MANGERE**

E Akameitaki ia lehova, e taku vaerua, e to roto katoa iaku nei i tona ra ingoa Tapu. E akameitaki ia lehova, e taku vaerua, e auraka tona katoa ra au takinga meitaki e akangaropoinaia. E reo akaaravei teia mei roto atu ite Mangere Cook Islands Christian Church. Ki te Orometua Ngateitei, Rev Tuaine Ngametua, mama Akevai e te kopu tangata, Tekeretere Maata Nga Mataio e te kopu tangata, Mou moni Oki e te kopu tangata e pera katoa ki te au aronga angaanga katoatoa i roto i te opati i Takamoa. Te oronga atu nei ite Aroa MERRY CHRISTMAS e te HAPPY New Year 2016. Principal Rev Iana Aitau e mama Emma, ta korua anau, e pera katoa te au Anau Apianga. Kia mataora i teia Christmas e kia mataora katoa ite Mataiti Ou 2016. Te au Ekalesia katoatoa ite Kuki Airani, to Australia e pera katoa to New Zealand nei. Tei roto iakoe te au Orometua, te au taoanga tuketuke i roto ite Ekalesia. Te oora atu nei to matou reo aroa mei roto atu ite Ekalesia Mangere kia kotou katoatoa. Kia manuia i te Christmas e kia mataora i te Mataiti Ou 2016. Kia vai mai rai te Aroa ngao o te Atua no tatou katoatoa no te toenga o teia mataiti 2015, e akatomo atu ei ia tatou ite mataiti 2016. MERRY CHRISTMAS AND HAPPY NEW YEAR TO YOU ALL. God bless.



*Rev. Taa Karena*



## **SIALE WOMEN'S GROUP, PAPUA NEW GUINEA**

*(Note: the group visited Rarotonga in October/November 2014)*

Dear family of God in Rarotonga, Kia orana. Greetings in the name of the Lord Jesus Christ. For all things great or small we give glory to God in the highest. May we be encouraged to let our love show and our faith grow during this festive season. All recipients of this e-mail and the following people named; Her Royal Highness Tinomana Tokelau Ariki, Mama Mary Soatini, Lupe & Hannah, Dk Teariki & Rangi Purua, Kapolani Purua, JP Taepae Tuteru, Tapu, Kimi & Marie Taokia, Andre Tapena, Vaine, Poko & Violet, Dk Uriake Taokia, Tamaka & Tina, Jeannie Apii, Ravanui Atira, Tauturu Orometua John Andrew & Ana Andrew, Orometua Papa Aratangi & Canny Aratangi, Tony Mouairi, Charlie Tamangro, Pa Ariki of Takitumu, Makea Ariki of Teau-o-Tonga, Puroku Tuainekore, Marjorie Crocombe, Heimona Brown, Nooroa (Nono) Rangi – and all our friends in the Arorangi Ekalesia as well as the other Ekalesias on Rarotonga who hosted us during our short stay with you all. I wish everyone a Very Merry Christmas & Prosperous 2016. Have a joyful month with blessings now and always. Love you all! Kia Manuia.



Tenk yu tru / thankyou very much to Ngara for taking the above photos of the coconut plants we planted last year when we visited. May they continue to grow and bear fruit for our next visit! *From Gou W. George (top left photo, on the right with hat)*

## **EKALESIA ULU-O-TE-WATU**

Kia oraana te katoatoa rava i te aloa wolo o to tatou Matua Ya. Ki te au tavini o te Atua e ta kotou au Ekalesia tatakитай i roto i te Kuki Airani nei, to Nutilani, to Auterelia e tae uatu ki Tahiti. Pera katoa ki te rima rave o te uipaanga maata te kumiti akaaere, e tae uatu ki te aronga angaanga i roto i te opati maata i Takamoa, pera tei noo i roto i Takamoa, te President, Principal e te anau apianga a te Kuki Airani. Te tuku atu nei te Ekalesia CICC o te Ulu-o-te-Watu i to ratou reo aroa Kiritimeti e te Mataiti ou kia kotou, kia manuia i teia Kiritimeti e te Mataiti ou. Te karanga nei tetai akaotianga tuatua a te Pukapuka, noonoo ai kotou wakalelei, ka yāele matou. Ei ta openga i to matou manako, te karanga nei te tuatua tika a te Atua, Kare atu oki e pange ke e tika i te tangata ravarai kia akamou, mari ra ko tei akamouia ra, koia oki te Mesia ra ko Iesu (1 Korinetia 3:11). Koia oki ta tatou e tatari nei kia anau mai.



*Rev. Casey Poila*

## **KONITARA APII SABATI O TE KUKI AIRANI**

Te nako nei te reo imene 326, “*Ko Iesu te ora i omai ia, Kia tae ki Ziona, Te tamariki roarai, Kua aka-Osana, Kare aia i riri, i taua aerenga ra, la ratou i kapiki, i ta ratou Osana, Osana ia Iesu tikai.*” Mei ta te reo imene e Osana nei i to tatou Atua, te pera katoa nei te Konitara Apii Sabati i te Kuki Airani nei i te oronga anga atu i tona reo Aroa Kiritimiti e pera te Aroa o te Mataiti ou ki te katoatoa e tata nei i ta tatou nutileta. Kia orana e te au Apii Sabati e 6 i runga i te enua ko Rarotonga, kotou katoa i te pae Tonga, pae Tokerau, Nutireni e pera to Autireria, kia orana i te aroa maata o te Atua. Me e Konitara Apii Sabati tetai i Nutireni e Autireria, te oronga katoa atu nei i te aroa kia kotou mei roto atu i te Konitara Apii Sabati o te Kuki Airani nei. Te irinaki atu nei matou e ka mataora ta kotou Kiritimiti e te Mataiti. Kia riro te mana katoatoa i te oronga mai i te manuia no tatou katoatoa ia tatou e tapapa atu nei i te rave anga i te au peu e tau no teia au ra o te Kiritimiti e te Mataiti. Kia mou piri tika i tatou katoatoa ki runga ia Iesu, ei to tatou rima katau aia kia kore rava tatou e ngaueue. Kia mataora e kia manuia i teia Kiritimiti e te Mataiti Ou.



*Teokotai Ngamata  
Chairman, Cook Islands Sunday School Council 2015/16*

## **CICC HEAD OFFICE STAFF**

Tangi ke, tangi ke, tangi ke rava, ua matou oki tatou. E reo aroa Kiritimiti e te Mataiti Ou teia ia kotou i roto i te au Ekalesia katoatoa i te Kuki Airani nei, Nutireni e Autireria, e pera katoa kia kotou i vao ake i te tamaruanga a te CICC. Ia akameitakiia te Atua no tona aroa maata e te tiaki ia tatou mei te mua mataiti e tae mai i teia openga mataiti. Ia mataora to kotou araveianga i to kotou au kopu tangata i teia Kiritimiti e ia riro teia mataiti ou e tu mai nei ei mea mataora e te manuia i roto i te Atua. Teia reo aroa mei konei atu i te aronga angaanga o te opati i Takamoia nei. Tangi ke i te aroa ngao o te Atua.



*Vaine Tutavake*

### **17. NUTI POTOPOTO *(e tetai au tuatua akakite – announcements)***



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 Enea 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, Apiianga 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. *Rev. Nio Jim Mareiti, Tekeretere, Konitara Ekalesia o Nutireni*

#### **Pure taokotai**

Mei tei matauia i te au mataiti ravarai, e 2 pureanga kapiti e raveia ana ki te National Auditorium i Avarua nei, e tai i roto ia Aperira e pera tetai i roto ia Noema. Na te Religious Advisory Council (RAC) teia pure e akanoo ana. To Noema i te marama i topa, kua raveia i te aiai Sabati ra 8, e kua pou mai nga akonoanga e 6 i raro ake i te tamaruanga a te RAC, koia tatou te CICC, Catholic, LDS, SDA, AOG e te Apostolic. A teia mataiti ki mua 2016, ka riro e na te AOG e akatere i te RAC, 2017 na tatou na te CICC, to tatou tuatau i akatere maina koia oki 2011.

## **Akakoroanga o te Ekalesia Ngatangia**

Ruitoru ra 16 o teia marama Titema 2015, e rua angaanga ka rave kapitiia ki te Ekalesia Ngatangia: (i) akamaaraanga i te 80 anga mataiti o Ebenezer, te Are Pure o te Ekalesia, (ii) akatapuanga i te au nooanga ou tei maaniia no Ebenezer. Akamaramaanga: kare ko te Are Pure mua teia o te Ekalesia tei akatuia, te vai atura to mua atu, ko teia e tu nei i teia ra, nona te 80 mataiti te ka akamaaraia.

## **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 Takamoa nei.
- KARERE – te print ia nei i Takamoa nei, kua imere katoa iatu ki te au Ekalesia katoatoa.
- PURE EPETOMA – ka akamata i te tuku iatu ki te au Ekalesia. Kua imere katoa iatu ki te katoatoa.

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

To teia mataiti ki mua 2016 ka oti i te print i roto ia Tianuare e ka tuku iatu ki te au Ekalesia i te Kuki Airani nei. 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.

## **Manga ngai akatanoanga ki runga i te TIA 2016**

E manga ngai akatanoanga tetai ki runga i te TIA 2016, tena kua tae atu te maataanga o ta kotou tei tuku tika iatu mei the printer i Nutireni. Kua imere katoa atu au i teia akatanoanga i nga marama i topa kia kotou te au Ekalesia i runga i te imere. Teia te ngai akatanoanga, mei te Sabati ra 6 o Noema, ka neke te au ra katoatoa ki raro. Tera ireira te aiteanga, ko te tatau tuatua o te Sabati ra 6, e Salamo 84, kare i te 2 Tesalonia 3.6-18. Ko te tatau tuatua o te ra openga o Noema, ra 30, e Isaia 2.1-5, kare i te Isaia 1.21-31. No reira te mako uara te katoaanga o te akapapaanga tatau tuatua, mari ua teia i runga nei ka tau. Penei e marama ake i te reo Papaa, from Sunday 6 November, shift the days downwards by one day. This will then give Sunday 6/11 the reading of Salamo 84 and not 1 Tesalonia 3.6-18. After this shift is made, there will be a gap on November 30 and its reading will be Isaia 2.1-5 and not Isaia 1.21-31. Kare teia akatanoanga e no te au TIA tei tukuia mai ki Takamoa nei e tei oti i te akatanoa i Takamoa nei, no reira nga Ekalesia i Rarotonga nei e pera kotou i te pa enua tokerau tei tuku iatu ta kotou TIA mei Rarotonga atu nei, kare no kotou teia akatanoanga.

## **Akatuanga i te ngutuare o Atiu i Rarotonga nei**

Ka raveia a te Varaire 18 Titema. Ko tetai hall teia kua roa te tuatau i tona angaangaia anga e pera te au ra i tamanakoia e ka oti. No tetai au tumuanga ra i topa mai ei tona ra maata ki teia tuatau.

## **Contact addresses**

Kotou e te au Orometua tei tau, kotou tika'i i Nutireni e Autireria, me ka tika tuku mai kiaku to kotou au contact details (address, phone numbers including mobiles, emails) me kare i aiteite ki te au contact details tei tuku iatu na roto i te akapapaanga i nga marama i topa. Tetai pae me tau, kare e akakite maina ki Takamoa nei to ratou au contact details, no reira kare rai ireira te au karere e tuku iatu nei mei Takamoa atu e tae atuna kia kotou. Kare oki a Takamoa e kite i to kotou au new contact details me kare kotou e akakite mai.

## **Turanga o te opati i Takamoa nei no teia tuatau orote**

- 12.00pm Ruitoru 23 Titema – topiri no te mataiti 2015
- 8.00am Monite 11 Tianuare – tuera no te mataiti 2016

Kotou tei anoano certificates no Takamoa atu nei i teia tuatau, rapu mai i mua ake i te Ruitoru 23 Titema.

## 18. OBITUARY

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

### **MAPU TAIA (OBE)**



Our dad, Mapu Tangata Tutai Taia, known to many as Mapu Taia, was born on 28 April 1939 in Nagtiarua on the Island of Mauke in the Cook Islands. His parents were the late Akerere Turaki (nee Kurauru) and Takaie also known as Tangata Okirua ki Papua. Dad never knew his father, as he died 3 days before he was born, leaving his mother (the late Mama Akerere Turaki) a young widow of 19 years of age to look after him. However, dad's grandparents felt sorry for dad's mother so when he was 9 months old, they formally adopted dad which gave dad's mother Mama Ake the opportunity to look for another husband. Therefore, from that time and on, dad's grandparents were responsible for his upbringing. They were strict Seventh Days Adventists so dad was virtually brought up in a fairly religious home. Dad always believes that this aspect of his life had a great influence on his future behaviour.

Dad was a unique person. Unique in a way that he was multi gifted. He was one of a kind. Since childhood, dad was very much interested in cultural activities such as history, genealogies, Cook Islands dancing and so forth. During his school days, in 1949, dad was chosen to lead a traditional welcome ceremony and to perform a challenge for the arrival of the Governor General Lord Bernard Frieburg. Dad was only 10 years at the time. The naval vessel HMNZS "Belona" was doing its normal good will visit to the Cook Islands and Mauke Island was one of her stopovers. Dad always says that that particular event was his initiation into the world of traditional learning. Cook Islands Culture and customs are dear to dad's heart. He was very knowledgeable in many areas especially with Ngaputoru genealogies, chants and customs. He was a great public speaker and an exceptional Tumu Korero. He was well known to many people in the Pacific countries and he has special bond with the Maori people of Aotearoa because of our ancestor Paikea who settled in Aotearoa in later years.

Dad also excelled in his sporting career. He loved rugby, athletics and any ball games. During his young days in Rarotonga, he played "A" grade rugby for Avatiu and Tupapa Clubs.

Dad was also academically gifted. After Grade 8 in Mauke, dad won a scholarship in April 1953 to go to the Post Primary School in Rarotonga. Dad sailed to Rarotonga on the motor vessel "Maui Pomare" to attend school there. He further enhanced his education in Rarotonga and did extremely well.

Dad himself wrote that factors which have influenced his life are:

- Religious upbringing
- Excellent home environment and feeling of being loved
- Community involvement in island affairs, cultural activities, sports, local social and economic development, church, etc
- Personal achievements
- Educational background

Our Dad is a great loss to the Pacific Nations and Aotearoa, and especially his birth island of Mauke. He has left behind many legacy and great work and I think I am almost right in saying that Mauke has lost a unique and talented warrior.

### **BIO DATA FOR DAD (MAPU TAIA)**

**Full name:** Mapu Tangata Tutai Taia  
**Date of birth:** 28<sup>th</sup> April 1939  
**Address:** Oiretumu  
 Mauke, Cook Islands

Phone: 35-067

**Political party:** Democratic Party  
**Constituency:** Mauke

**Marital Status:** Married to Moeroa Low of Aitutaki with 11 children (9 girls, 2 boys). Have 30 grandchildren and 7 great grandchildren.

**Education:**

- 1944-52 - Mauke Primary School
- 1953 - Avarua Post-Primary School, Cook Islands
- 1954 - Nikao Maori Post-Primary School, Cook Islands
- 1954-55 - Tereora College, Rarotonga (Sept 1954)
- 1956 - Nikao Teachers Training College, Rarotonga, Cook Islands
- 1957 - Practical Teaching, Mauke School, Cook Islands
- 1958 - Nikao Teachers Training College, Cook Islands
- 1959-62 - Teacher, Mauke Primary School
- 1963-71 - Principal, Mitiaro Primary School
- 1965 - 6 months Teachers observation Course, NZ
- 1972 - Teacher, Arorangi School, Rarotonga, Cook Islands
- 1973-96 - Principal Mauke Junior High School  
 - Principal Mauke High School  
 - Principal Mauke College
- 1984 - Secondary School Induction Course, Auckland, NZ

**Qualifications:**

Cook Islands Teachers Diploma; Credit towards a Bachelor of Education and Law – University of the South Pacific; Certificate in Small Business Management – USP

**Career:**

- 1959-1962 - Primary School Teacher
- 1963-1971 - Primary School Principal Mitiaro School
- 1971 - Acting Clerk-in-Charge, Mitiaro Island
- 1973-1976 - Sole-Charge teacher Mauke Jnr High School
- 1976-1979 - Secretary Cook Islands Christian Church, Mauke, Cook Islands
- 1977-1979 - Deputy Principal Mauke High School
- 1980-1983 - Deputy Principal Mauke College
- 1982-2000 - Spokesman Mauke Advisory Council
- 1984-1996 - Principal Mauke College
- 1986 - Secondary School Inspector, Deacon CICC Church, Mauke
- 1986-1999 - Re-elected Secretary CICC, Mauke, Cook Islands
- 1987-1999 - Delegate CICC General Assembly
- 1956-1996 - Retired in December 1996 after 40 years service
- 1994-1999 - Justice of the Peace
- 16<sup>th</sup> June 1999 - Elected as Member of Parliament

**Politics**

- Democratic Party member since 1973. First elected to Parliament in the General Election on 16<sup>th</sup> June 1999.
- Re-elected at the General Election of 2004 and during the Snap Election on 26 September 2006.
- Under Secretary to Minister of Education, Cultural Development and Public Service Commission
- 19<sup>th</sup> November 1999 – 8<sup>th</sup> March 2005 elected as Deputy Speaker of the Cook Islands Parliament
- 13<sup>th</sup> December 2006 elected as Speaker of the Cook Islands Parliament

**Conferences:**

- 2001 - Speakers and Clerks Conference, Norfolk Island

- 2003 - Forum Presiding Officers Conference, PNG
- 2004 - Speakers and Clerks Conference, Tuvalu
- 2006 - Forum Presiding Officers and Clerks Conference, Rarotonga
- 2006 - CPA Presiding Officers and Clerks Conference, Rarotonga
- 2007 - PPAPD Conference – Rarotonga

**Queen's award:**

- June 2008 - OBE (Office of the British Empire) – Rarotonga

**Personal achievements:**

- 1974-1999 - Island Speaker (Tumu Korero) Retired as Island Speaker in 1999 due to his involvement in Government activities

**Church:**

- 1976-1979 - Secretary CICC Oiretumu, Mauke
- 1986-1999 - Re-elected to Secretary CICC Oiretumu, Mauke
- 1986-till deceased - Deacon CICC Oiretumu, Mauke
- 1987-1999 - Delegate to the CICC General Assembly (retired 1999)
- 1982-2000 - Speaker for the Mauke Advisory Council

**Island:**

- Kakemaunga Mataiapo
- Tumu Korero
- Culture Teacher
- Leader for island team to Constitution Celebrations 1979-1983
- Manager for Mauke College Dance Team to Secondary Schools Culture Festival 1976-1994
- Well known in Cultural Activities – choreographer and musician

**Sports:**

- 1955-1961 - Champion Athlete
- 1956-1967 - Representative rugby career
- 1980-1996 - President of the Mauke Rugby Association
- 1999 - Coordinator for the first MANEA Games in Mauke

*Write-up by Tai Manavaroa, daughter of Mapu. Photo from the eulogy hand-out during service at the Nikao CICC, 14/10/2015*

**TETUPU (LAGU, LAX) APERA**



Diakono i roto i te Ekalesia Titikaveka, e mema maroiroi i te turuanga i te au angaanga a te mapu e pera ta te Ekalesia. E Senior Quarantine Officer i roto i te Tipatimani Tanu o te Kuki Airani (Ministry of Agriculture). E mema maroiroi katoa no te Avatiu Sports Club, noatu e tei Tupapa aia i te ngai i noo ei e tona family. Te mii nei tona tokorua e ta raua tamaine iaia, te kopu tangata katoatoa, tona au taeake i te ngai angaanga, i roto i te au karapu tipoti tana e piri ana, ratou i roto i te Ekalesia Titikaveka, e pera ratou katoatoa tei kite e tei amiriia to ratou ngakau

e Lax. *Photo from the collection of Nga Mataio.*

**INSIDE OUR DREAMS**

WHERE DO PEOPLE GO TO WHEN THEY DIE?  
SOMEWHERE DOWN BELOW OR IN THE SKY?  
'I CAN'T BE SURE,' SAID GRANDAD, 'BUT IT SEEMS  
THEY SIMPLY SET UP HOME INSIDE OUR DREAMS.'

JEANNE WILLIS



*Google image*

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

**CDs**



C1



C2



C3

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

**DVDs**



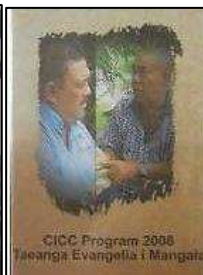
D1



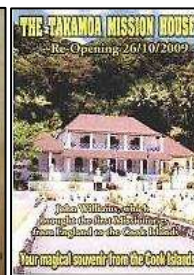
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D3



D4



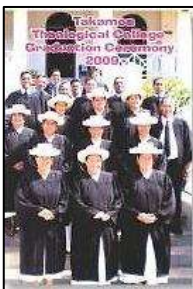
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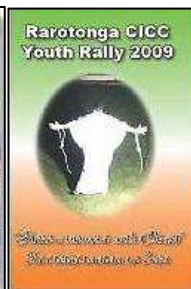
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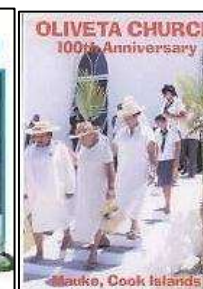
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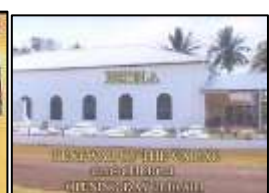
D9



D10



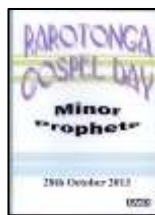
D11



D13



D14



D15



D16



D17

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

## PUBLICATIONS, CERTIFICATES, OTHERS



- P1: 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)



**PCC's 50<sup>th</sup>  
Anniversary,  
Malua, Samoa,  
Sept 2011**



*(Photos from the collection of Dr. Namulaulu Potoi, Methodist Church of Samoa)*

# ANNEXES

- PART 1:** Memory Lane
- PART 2:** Personal Reflections
- PART 3:** Exposition of the Apostles' Creed
- PART 4:** Share Your Photos

# PART 1

## Memory Lane

### REV. TUATAKIRI PITTMAN

E mea tangi e te tumatetenga kiaku te akakite anga atu ki te Ekalesia katoatoa i te Ngaro o te Orometua tuatakiri Pittman. I te po o te ra 26 Aperira, mei te ora itu i te aiai po kua aere atu te Orometua ma tana tamaiti ko Tumurakau i te tautai ramarama i runga i te akau i Titikaveka waitata ki te ava Avaavaroa. Ko te openga te reira i tei kitea no raua. Kia popongi kua aere atu te tangata kua kimi ia raua. I te ora rima i te aiai kua kitea te kopapa o Tumurakau i roto i te ava Avaavaroa kareka te Orometua kare rava i kitea e tae ua mai ki teia ra. Te aere atu nei to tatou ngakau aroa ki te vaine a te Orometua ma te vaine a Tumurakau e te tamariki ma te kopu tangata i teia tumatetenga. Kia riro te Vaerua Tapu ei akapumaana ia ratou.

Kua tae mai a Tuatakiri ma te vaine ki Takamoa nei i te ra 2 Okotopa 1945. Kua riro aia ei Orometua i te mataiti 1949, e kua ikiiia aia ki Tauhunu, Manihiki. I te mataiti 1950 kua iki te Uipaanga Maata iaia ei Tauturu no te Orometua Papaa i Takamoa ma te tuku i te status Reverend ki runga iaia, e koia te Orometua mua tei tukuia ki runga iaia teia status. 1954 kua ikiiia aia ei apai i te pupu BB ki te International BB Camp i Beritane. 1955 kua ikiiia aia ei Orometua ki te Ekalesia Arorangi. 1956 kua ikiiia aia ki te Ekalesia i Ngatangia. 1963 kua ikiiia aia ei Orometua ki te Ekalesia Avarua. I teia mataiti rai kua riro aia ei President no te Uipaanga Maata o te CICC. I teia mataiti 1967 i te ra 26 Aperira kua takake atu aia.

Kia pure atu tatou kia riro te ka mono mai i te au taoonga tana i mou ana ei tangata tiratiratu, ei tangata kauraro ki te Atua, ei tangata tei kimi i te anoano o te Atua no te Ekalesia i teia pa enua.

*Tataia e Rev. William (Bill) Marsters, CICC General Secretary, kiritiia mai mei roto i te CICC Karere, May 1967*

**Note:** According to the Takamoa records, Rev. Tuatakiri Pittman was the first Cook Islander to be appointed to the President's position; he succeeded Rev. Bernard George Thorogood and served from 1963-67. After his passing, Papa Kave Nia succeeded him as President (1967-74). Rev. Bill Marsters was the General Secretary during Rev. Pittman's passing, and Bill himself became President after Kave Nia (1974-76). – Editor.

### TUMUTEVAROVARO

TE VAI RA TETA I INAPOTEA  
 Takata kai marie e  
 E aku potiki e  
 Aua e oro pu i te kino, e  
 E i tamaki, e mate ei e  
 Takata kai marie e  
 TE VAI RA TETA I INAPOTEA E  
 Kia ora, e aku potiki e  
 Kare teia e mou

Ka akamata ta tatou tuatua i te tuatau o Atonga. Kare ra i taka te tuatau i tae mai ei aia ki Rarotonga nei. I muri mai ia Atonga, kua aere mai a Toi raua ko Marau. Na Toi i maani te Ara Metua e takapini i te enua tei karangaia, ko te Aranui-o-Toi. Te mou rai te ingoa o Marau mei tona tuatau e teianoa' i te Punavai-a-Marau i Arorangi.

I tetai tuatau i muri mai, kua tae mai a Ironui e Tutapu. Kare raua i aere kapiti mai: ko Vaikapuangi i te ngai i kake mai ei a Ironui; ko Ngatagiaia ra te ngai i kake mai ei a Tutapu. I tetai ra kua aravei raua ki Avarua. Kia

akaruke ra a Tutapu ia Nukutere, koia oki Rarotonga, kua vaoo aia ia Ata-i-te-kura i runga i te enua ma nga tamaine a Ata, koia oki Tevaimii raua ko Matarau.

Te noo ra a Ata ma i te enua, tera mai a Aupopo mei Itinui mai. Kua ta a Aupopo ia Ata-i-te-kura ma te akakoro kia riro nga tamaine nona; inara, kua oro atu raua, ko aua nga tamaine ki Iva ; e kare e roa, kua oki mai raua ma te Ngati-Iva e tai a Aupopo e tona vaka-tangata. Riro atura te enua ia ratou. Ko tetai papaki ra o taua Ngati Iva, e Ngati-Kaukura ratou, e e pirianga to ratou kia Tangiia.

Kia tae ra ki te tuatau 1250AD, kua tae mai a Tangiia, e kua kake mai ki uta i Te- Ava-rau, Ngatangia. Ko te tuatau oki ia i tae mai ei a Karika, e kua kake mai aia ki uta i Ee. Ko Tumutevarovaro tetai ingoa o te enua i taua tuatau ra. Tera te katoatoa o te ingoa, ko Tumu-te-varo-varo-i-nga-korero-i-nga-pukai-tangi-tangi-o-Tumu-e-Papa.

Te vai atura te maataanga o teia tuatua nei; kare ra tatou e akaaere i te reira i teia ngai nei, ka aere to tatou manako ki tetai tangata tei kake mai i te mataiti 1823. Ko Papeiha tona ingoa, e e tuatua ou tana, koia oki, ko te Evangelia Kaka o te Atua. Ko te Inapotea teia ta te Tupuna i tuatua ki tana au potiki e, "Takatakai marie e, E aku potiki e! Te vai ra tetai Inapotea e!"

Ka tau rai kia uri tatou i te tuatua a Iesu ki tona uki tangata, kia na ko e, "Ko au te Inapotea o teiane ai, Ko te aru mai kiaku nei, kare aia e aere ua i te pouri, e marama ora tona." Kua tae ra tatou ki te Anere Mataiti mei te taeanga mai o Papeiha ei apii ia tatou i te Evangeria o Iesu. *(Kiritiia mai teia tataanga mei roto mai i Te Karere a te London Missionary Society, August 1923)*

## TE TUPUANGA O TE EVANGELIA I MANGAIA

- 1823 Tiurai Kua tae a Viriamu ma ki Mangaia. Kare ra te Evangelia i arikiia. Kua kake a Papeiha e Taua ma te vaine, e Haavi ma te vaine ki uta. Kua takinokinoia atu ratou, e kua kau atu ratou mei te akau ki te poti o te pai.
- 1824 June 15. Ko te ra ia i arikiia'i te Evangelia i Mangaia. Ko Davida raua ko Tiera nga Orometua. Kua aratakiia raua e Numangatini raua ko Maungaati ki te Marae o Rongo kia akatapuia. Kia topa e tai marama, kua aere mai a Metuaarutoa raua ko Rongoinga kia Davida, kia tipuia to raua rauru. I muri mai kua akatua te oire Evangelia i taatai.
- 1825 September Kua tae te Orometua Papaa ko Mr. Bourne, mei te paenua Tahiti, e tutaka i te angaanga. Kua rekareka maata aia i te au tu ou tana i kite.
- 1826 Kua mate a Tiera.
- 1828 February. Kua tupu te tamaki. Ko Tereavai te toa etene, ko Arakauae te toa i te pae Evangelia. I muri mai, kua riro a Tereavai ei diakono i Tamarua.
- 1830 Kua tae atu a Viriamu ki Mangaia e atoro i te angaanga.
- 1834 Ko te mataiti ia i akamata'i te ekalesia i Oneroa, e tino ngauru ma rua tangata tei akoia.
- 1839 Kua akatakaia a Maretu ei Orometua i Mangaia.
- 1841 Kua tae Misi Gilo e atoro i te angaanga. Kua akatakaia tetai Orometua no Tamarua.
- 1842 Kua tae akaou a Misi Gilo ki Mangaia. Kua akatakaia tetai Orometua no Ivirua.
- 1843 Kua oki akaou a Misi Gilo ki Mangaia.
- 1845 Tiurai 19. Ko te ra ia i tae ei a Gilimetua ki Mangaia.
- 1846 E urii tei tupu.
- 1852 Ko te ra ia i tae ei a Girirua ki Mangaia.
- 1853 Kua tomo tetai enemi ki te enua koia oki, te kava anani mei Tahiti mai.
- 1857 Kua aere a Gilimetua ki Rarotonga e tiaki i te apianga.
- 1862 Kua tae tetai pai keia tangata.
- 1866 Mati 27 Kua tupu te urii maata. Kua pera katoa ki te mataiti 1867 e te 1869
- 1871 Aperira 25 Kua tae a Harisi ki Mangaia.
- 1884 Tiunu 11 Kua tae a Loreni ki Mangaia.
- 1891 Aukute 12 Kua akatomoia te Are Pure i Oneroa e Harisi. Salamo lxxxiv. 1.
- 1894 Ko te mataiti ia i tae ei a Karena ki Mangaia. Ka tau rai kia karangaia to Mangaia katoatoa; "E angaanga maata ta lehova i rave ia matou nei, i rekareka'i matou nei."

*(Kua kiritiia mai teia tataanga mei roto mai i Te Karere a te London Missionary Society, Aperira 1924)*

# PART 2

## Personal Reflections

4 thought-provoking stories for easy reading/e nga tua ei tavarenga tangata

### (1) KO TEIA MEA E RO

#### 1. AKATOMOANGA

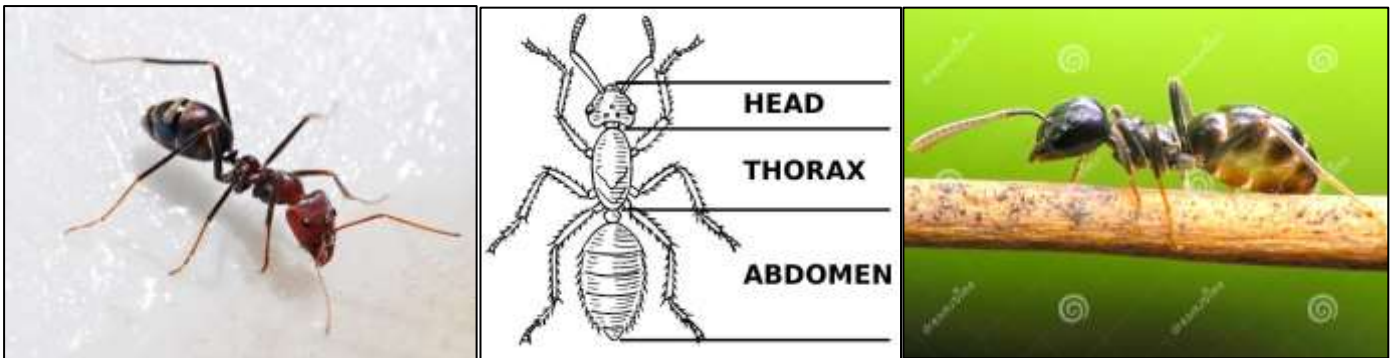
E umere ua ana au i teia manumanu e ro, ant i te reo porenā: kare takiri au i kite ake iaia i te noo marie ua anga me kore te moe ra, tei runga ua aia i tona vaevae e aere ra ki ko e ki ko. E oti, kua taiku katoaia tona puapinga i roto i te Bibilia, tei tuatua te tata Maseli 6.6 e, “Ka aere na ka akara i te ro e tenana tangata moe ua, ka akamaara i tana ravenga kia pakari koe.” Aaaeee, koia’i teia manumanu, kare takiri tona turanga meangiti i riro ei kopae atu anga na te tangata iaia, kua riro ra ei akara matarikianga na Davida, i manako ei aia e ka akamaroiroi mai ia tatou i teia ra kia aere kia akara meitaki i teia manu meangiti rava kare takiri e kitea atuanga e, e puapinga tona.

Noatu ra te reira, anoano au kia kite oonu atu ki roto i teia manumanu i te mea oki e kua karanga mai te Bibilia mei te mea atura e, e apiianga tetai i roto iaia ka tau kia tatou te tangata nei, e iaku ka kite mai i tetai au mea ou no runga iaia, teia taku kiaku uaorai, eaa oki ka kore’i au e oronga (share) atu i te reira au mea kia kotou e tatau nei i teia nutileta. No reira ko tena to tatou tumu tapura, te tuatua no te ro. Kare i te apiianga a te Bibilia no runga i te ro – na te au tavini o te Atua te reira tuanga – no runga ra i tona tu, karanga paa tatou e, tona tua tapapa. Me tae tatou ki te openga o teia pupuaa’anga, irinaki au e ka pumaana tatou i te kiteanga i te tu tika’i o teia manumanu ta tatou e manata ana me kore e uti ua ana i te au atianga me kite tatou iaia e tona au taeake i runga i te kaingakai, i roto i te kaparata kai, i roto i te au ngai varangaanga kakau, e te vai atura, e au ngai kare rava tatou i anoano ia ratou kia tae ki reira.

#### 2. TUA TAPAPA

Teia i raro nei tei rauka mai mei runga i te internet, akakoromaki mai tei roto i te rua o to tatou reo:

*Ants are eusocial insects of the family Formicidae /fɔrˈmɪsɪdiː/ and, along with the related wasps and bees, belong to the order Hymenoptera. Ants evolved from wasp-like ancestors in the mid-Cretaceous period between 110 and 130 million years ago and diversified after the rise of flowering plants. More than 12,500 of an estimated total of 22,000 species have been classified. They are easily identified by their elbowed antennae and the distinctive node-like structure that forms their slender waists.*



(Google images)

*Ants form colonies that range in size from a few dozen predatory individuals living in small natural cavities to highly organised colonies that may occupy large territories and consist of millions of*

individuals. Larger colonies consist mostly of sterile, wingless females forming castes of "workers", "soldiers", or other specialised groups. Nearly all ant colonies also have some fertile males called "drones" and one or more fertile females called "queens". The colonies are described as superorganisms because the ants appear to operate as a unified entity, collectively working together to support the colony.

Ants have colonised almost every landmass on Earth. The only places lacking indigenous ants are Antarctica and a few remote or inhospitable islands. Ants thrive in most ecosystems and may form 15–25% of the terrestrial animal biomass. Their success in so many environments has been attributed to their social organisation and their ability to modify habitats, tap resources, and defend themselves. Their long co-evolution with other species has led to mimetic, commensal, parasitic, and mutualistic relationships.



Ant societies have division of labour, communication between individuals, and an ability to solve complex problems. These parallels with human societies have long been an inspiration and subject of study. Many human cultures make use of ants in cuisine, medication, and rituals. Some species are valued in their role as biological pest control agents. Their ability to exploit resources may bring ants into conflict with humans, however, as they can damage crops and invade buildings. Some species, such as the red imported fire ant (*Solenopsis invicta*), are regarded as invasive species, establishing themselves in areas where they have been introduced accidentally.

Anthropomorphised ants have often been used in fables and children's stories to represent industriousness and cooperative effort. They also are mentioned in religious texts. In the Book of Proverbs in the Bible, ants are held up as a good example for humans for their hard work and cooperation. Aesop did the same in his fable *The Ant and the Grasshopper*. In the Quran, Sulayman is said to have heard and understood an ant warning other ants to return home to avoid being accidentally crushed by Sulayman and his marching army. In parts of Africa, ants are considered to be the messengers of the deities. Some Native American mythology, such as the Hopi mythology, considers ants as the very first animals. Ant bites are often said to have curative properties. The sting of some species of *Pseudomyrmex* is claimed to give fever relief. Ant bites are used in the initiation ceremonies of some Amazon Indian cultures as a test of endurance.

(Wikipedia, the free encyclopedia)

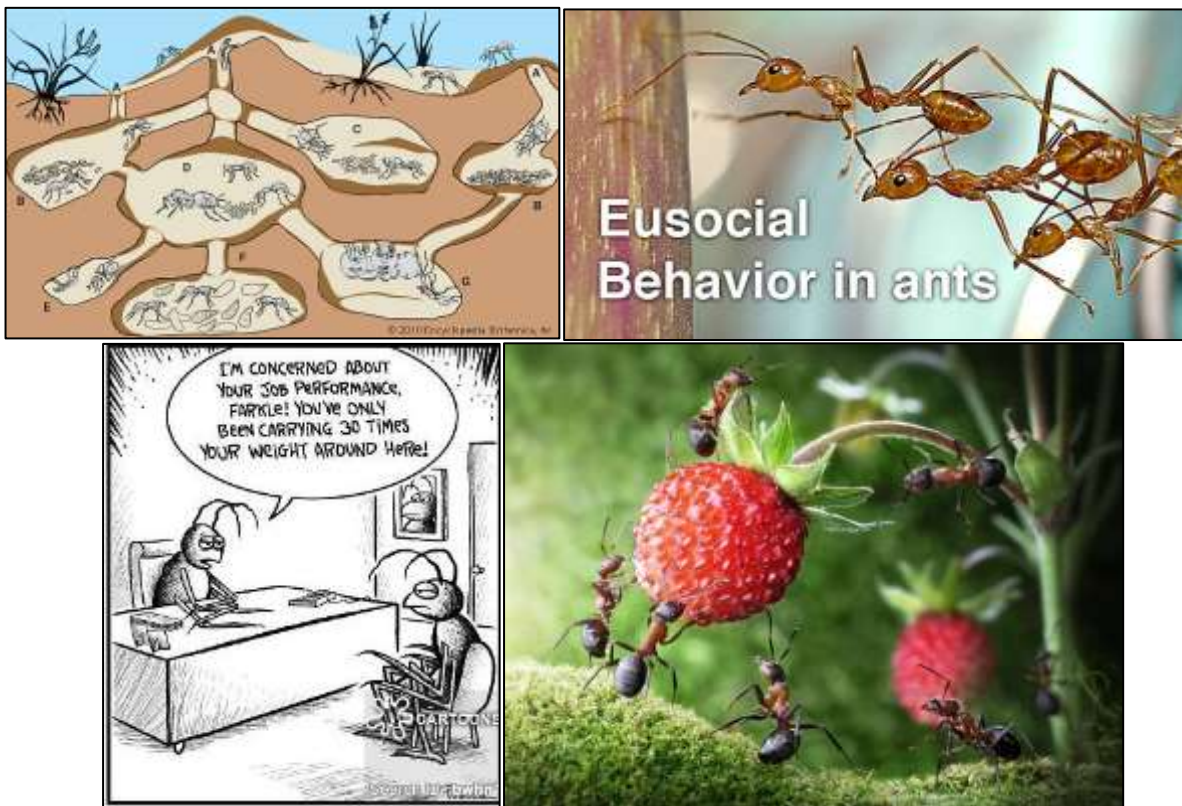
I na, tena ireira tetai manga iti o ta te internet akatakaanga mai i te tu o tena manu e ro, te vai atura te maataanga, kua rava ua ra tena ei komakomaanga na tatou i teia atiangā.

### 3. PUAPINGA

Tena kua tatau tatou i te tua tapapa o te ro, ka ui ireira te uianga e, me e puapinga ainei tona i manako roa'i a Davida i te akamaroiroi mai ia tatou kia aere kia akara iaia e tana au ravenga? E tano ei oki e kua akapou aia i tetai tuatau i te akara matarikianga i te ro e tana e rave ra; naringa oki kare, kare ireira aia e manako e ka reo ikuiku mai kia tatou i teia tuatau.

No te aa, kia tau ki te tua tapapa i oronga iatu i runga nei, te vai ra te puapinga o te ro, tena kua taikuia. Teia i raro nei tetai urianga ki to tatou reo Maori i tetai o tona au puapinga:

- Ants appear to operate as a unified entity, collectively working together to support the colony. E peu matau na te ro i te angaanga kapiti ki tona uorai i te utuutuanga i tona kopu tangata.
- Ability to modify habitats, tap resources, and defend themselves. Ka rauka ia ratou i te tau me kore akatanotano i te ngai me kore natura tei nooia e ratou ma te taangaanga anga i te meitaki o te natura kia puapingaia ratou, e pera ei paruru ia ratou mei te au timataanga e manganui.
- Many human cultures make use of ants in cuisine, medication, and rituals. Some species are valued in their role as biological pest control agents. E taangaanga ana te tangata i te ro i roto i tetai au kai/recipe, vairakau, e pera tetai au peu me kore akonoanga ta te tangata e rave na. E riro katoa ana e na te ro e tamate atu ana i tetai au tu manumanu ke te riro ra ei tamanamanata mai i te oraanga tangata.
- In the Book of Proverbs in the Bible, ants are held up as a good example for humans for their hard work and cooperation. Mei tei taiku iatu i runga nei, tena ta Davida i akakite e kua riro te ro ei akaraanga na tatou na te tangata no te mea e manu angaanga te ro e pera e manu inagaro i te angaanga kapiti ki tona uorai au taeake ma te au tuaine i te kimianga i te puapinga no te kopapa.



#### 4. EAA IREIRA TO TATOU PIRIANGA KI TE RO?

Te tano uara ta Davida akamaroiroiana mai ia tatou kia aere akatau i terei naai manumanu no tona tu maroiroi i te angaanga e tana peu inagaro i te angaanga kapitianga ki tona uorai. I na kua rava rai tatou ki konei, kare atu e apiiana ke, work hard & work together in the church, in the home, in the family, in the community, wherever – angaanga pakari e te angaanga taokotai ki roto i te Ekalesia, te ngutuare, te kopu tangata, te oire, e tetai uatu au ngai tei nooia e te tangata. Eaa ia pakau te akaieie i te karere o te ro.

Uianga: ka akapeea ireira ka vaoua tatou i te ro kia aere i tona aerenga, kainga atu ei ta tatou kai, tomo atu ei ki roto i te kaparata kakau, riro atura ei mamaeanga katu no tatou? No tera uara oki e, e puapinga tona, penei ireira e auraka kia tamate atu iaia? E ia ma, e ro rai te ro, purumuia ki vao, spray ia ki te insect sprayer, toroia te ant chalk ki runga i te vaevae o te kaingakai e te vai atura. Kareka ra tana au ravenga e rave ra, ko ta tatouia e opu mai ei karokaroanga, ei manakonakoanga, ei tamouanga ma te taangaanga anga na tatou.

By N. Mataio, all images from Google

## (2) KO TEIA MEA E TEATA

### 1. AKATOMOANGA

Ko teia pakau e teata, e tuatua tangireka ki nga pukai taringa o te tamariki e tae uatu ki tetai pae o te aronga mamaata. Me oki au kakaro meitaki i teia mea a teata, tau mari te imene sumaringa a Tutu Ringiao kia akapiriia ki te pae i teia tuatua, koia oki tera imene ana tei na ko mai e, “*Apinga meitaki te oa, apinga kino te oa, matakite ka kakati e, e veri tara tena.*” Tera oki te aiteanga i te pirianga o nga mea e rua, te imene a Tutu e pera te teata, i roto i taku uorai urianga:

- (i) Te vai ra tetai au teata e meitaki me kore puapinga to roto ia ratou i te kite atu anga tatou e i akapeea tika'i tetai apinga i te tupu anga, me kore e au apianga memeitaki to roto ia ratou. Tena ia tetai au akaraanga i roto i te au teata a te National Geographic, History, Discovery e tetai atu au Documentaries.
- (ii) Te vai ra tetai au teata e au mea puapinga-kore anake to roto, i te apianga mai i te au mea taukore kia raveia, tamou iatu ei e ta tatou anau mapu, taangaanga iatu ei e ratou, apaina iatu ei ratou ki roto i te rima o te ture, mei te reira uatu ei te taopengaanga. Tena ia tetai au akaraanga i roto i te au teata Cowboys, CSIs, Star Wars, Cartoons, e te vai atura.

I akapeea ra teia mea e teata i kitea mai ei ki te ao nei, i na kare e tuatua o te teata i roto i te Bibilia mari ua e tau tataanga (writings, art work, records)? No toku anoano kia kite i te oonuanga o teia manako, i na iki atura ireira au e ko teia tetai tumu tapura ka tau kia kimikimi oonu iatu ki roto ei taravenga ia tatou i teia tuatau. No reira kare tatou e akarakara teata i teia atianga, kia oti roa tatou i te tatau i teia tataanga.



*In another time era on Rarotonga, Drum Trucks circle the island tossing out to eager fans the teata/movie programmes. Once there were 5 theatres on Rarotonga; the Empire and Victory in Avarua, Sunset in Arorangi, Sunflower in Titikaveka, and Tiare Maori in Matavera. Today, Empire is the sole survivor because everyone is into DVDs, Sky and Moana TVs. (Photos from the collection of Bob Sewell)*

### 2. TUA TAPAPA

Tamanako ua au e ko teia tuatua teata, e rua ia kupu tuatua tei topiriia ki te ngai okotai i rauka mai ei okotai kupu. Mei teia oki te tu: Te = the, Ata = shadow, tera ireira; Te Ata = The Shadow. Kua marama ua oki tatou i teia mea e ata, mei te ata tangata me tu tatou ki te ngai ra, ka akaariia mai to tatou ata e tei mua me kore muri me kore i te kaokao, tei runga ua oki e teiea te ra (sun) i te reira atianga, me te aere maira rai ki runga mei Rangiatea mai, me te opu atura ki o Tinomana. I tetai au atianga i roto i te turanga o te oraanga tamariki, me ata mai tetai apinga i te po, e karanga ana te tamariki e, e ata tupapaku!

Vaoo atu tatou i te reira, akara mai tatou i te aiteanga o teia tuatua teata/film i te reo papaa. Teia ta te Google urianga i te tuatua film, “*story or event recorded by a camera as a set of moving images and shown in a cinema or on television.*” Tera ireira te aiteanga, e akakoroanga, angaanga, akatutuanga, tetai uatu mea tei

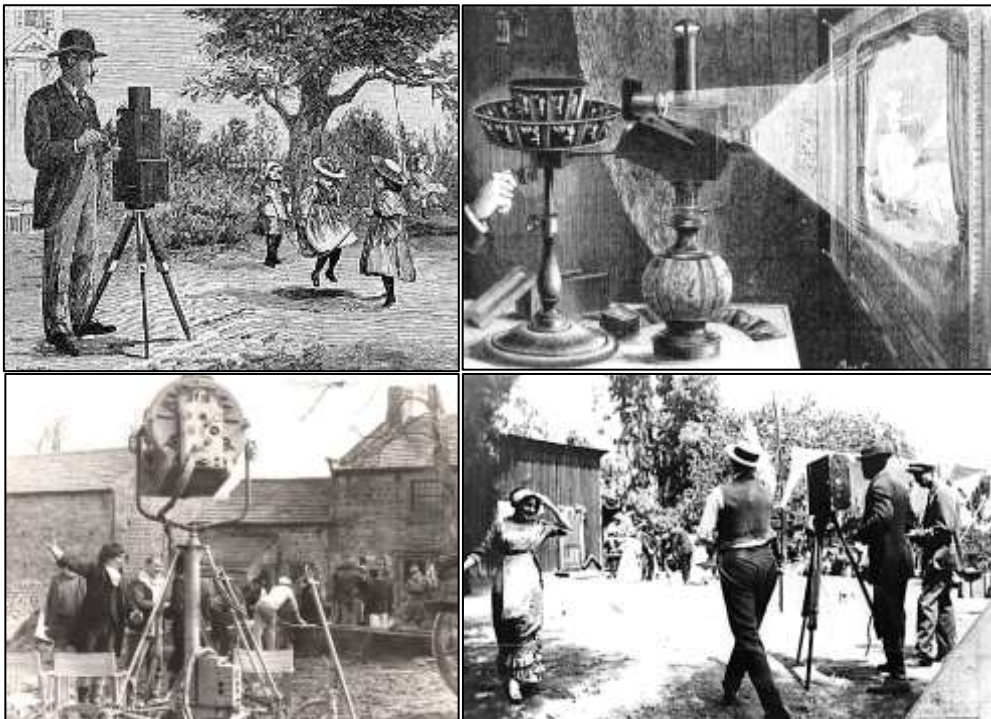


tupu takere e kua opukinaia ra ki roto i te teata/film kia rauka kia akarakara akaouia i muri ake. Aiteite meitaki te vaerua o te teata ki te vaerua o tetai tua tei tataia ki roto i tetai buka; ka tatau oki tatou i te reira tua ki roto i te buka, ka rauka katoa te reira tua kia akatutuia na roto i te teata, kite mata atu ei tatou i tua ara i te taoki akaouiaanga mai na roto i te akatutuanga. Tera katoa tetai akatauanga, au akatutuanga i te tuatau o te Nuku, kua tupu takere te au tua tei akatutuia na roto i te Nuku. Kua pera katoa ia te teata, tetai au teata e au akatutuanga no runga i tetai au tua no roto mai i te Bibilia, meia Moses, Noah, e te vai atura.

I na kua atea te akamaramaanga no te aiteanga i te tuatua teata, i teia atianga ka akara atu tatou i te tua tapapa no te teata/film, tena ia i raro nei i roto i te reo porenā:

*The History of film began in the 1890s, when motion picture cameras were invented and film production companies started to be established. Because of the limits of technology, films of the 1890s were under a minute long and until 1927 motion pictures were produced without sound. The first decade of motion picture saw film moving from a novelty to an established large-scale entertainment industry. The films became several minutes long consisting of several shots. The first rotating camera for taking panning shots was built in 1897. The first film studios were built in 1897. Special effects were introduced and film continuity, involving action moving from one sequence into another, began to be used. In 1900s, continuity of action across successive shots was achieved and the first close-up shot was introduced. Most films of this period were what came to be called "chase films". The first use of animation in movies was in 1899. The first feature length multi-reel film was a 1906 Australian production. The first successful permanent theatre showing only films was "The Nickelodeon" in Pittsburgh in 1905. By 1910, actors began to receive screen credit for their roles, and the way to the creation of film stars was opened. Regular newsreels were exhibited from 1910 and soon became a popular way for finding out the news. Overall, from about 1910, American films had the largest share of the market in Australia and in all European countries except France.*

*New film techniques were introduced in this period including the use of artificial lighting, fire effects and low-key lighting (i.e. lighting in which most of the frame is dark) for enhanced atmosphere during sinister scenes. As films grew longer, specialist writers were employed to simplify more complex stories derived from novels or plays into a form that could be contained on one reel and be easier to be understood by the audience, the audience that was new to this form. Genres began to be used as categories; the main division was into comedy and drama, but these categories were further subdivided. During the First World War there was a complex transition for the film industry. The exhibition of films changed from short one-reel programs to feature films. Exhibition venues became larger and began charging higher prices. By 1914, continuity cinema was the established mode of commercial cinema. One of the advanced continuity techniques involved an accurate and smooth transition from one shot to another.*



*Making movies in the early days (Google images)*

*The desire for wartime propaganda created a renaissance in the film industry in Britain, with realistic war dramas. The onset of American involvement in World War II also brought a proliferation of films as both patriotism and propaganda. The House Un-American Activities Committee investigated Hollywood in the early 1950s. During the immediate post-war years the cinematic industry was also threatened by television, and the increasing popularity of the medium meant that some film theatres would bankrupt and close. Following the end of World War II in the 1940s, the following decade, the 1950s, marked a 'Golden Age' for non-English world cinema.*

*In the 1890s, films were seen mostly via temporary storefront spaces and traveling exhibitors or as acts in vaudeville programs. A film could be under a minute long and would usually present a single scene, authentic or staged, of everyday life, a public event, a sporting event or slapstick. There was little to no cinematic technique, usually white and without sound.*

*(Wikipedia the free Encyclopedia)*

### 3. PUAPINGA

**Uianga 1:** eaa te puapinga o te teata, me e puapinga oki tona? Teia tetai au manako i raro nei, na kotou e akaki atu i te au mea kare i o mai ki roto i teia akapapaanga:

(a) Kaveanga mai i tetai au karere puapinga

Tetai au teata kua akamouia ki runga i te au mea tei tupu e, e au apiianga puapinga to roto, mei te oraanga akatakakeia i rotopu i te aronga kerekere e te aronga teatea i South Africa (apartheid). Ko te teata Ghandi tetai mea manea i te apaiaanga mai i te turanga o te enua Initia i mua ake e i muri ake i to Peritane tutaraanga ki runga i te reira enua. Ka o katoa mai ki roto i teia tuanga tetai maataanga o te au teata tei karangaia e documentaries, tena te kite ra kotou i roto i te TV channels o te National Geographic, Discovery, History.

(b) Tamataora

E ravenga tamataora i te tangata, mei te au teata cartoons, comedies, sports, e te vai atura.

(c) Akamaroiroi

Tetai au teata ka akaari mai i te oraanga o tetai mei tona meangiti e te putaua anga e tae uatu ki tono pakarianga e tona puapinga anga. E riro ana ia au tutu teata i te oronga mai i te vaerua maroiroi kia titau uatu rai kia rauka tei anoanoia. Tera oki te vaerua, akara i te puapinga e te meitaki tei rauka ia ratou na roto i te au mataara tei aereia e ratou, ka timata ei kia rauka katoa te korona mei tei rauka ia ratou.

(d) Ravenga kia pou atu te reira tuatau

Ko koe ua i te ngutuare, kare e tangata, te ua me kore mau a vao kare e angaanga e rauka kia raveia, i na noo ra ki raro akarakara teata e to kapu kaofe i roto i to rima. Tei runga i te teata taau ka akarakara, penei e au teata cartoon tamataora, penei e au teata e apiianga to roto, e te vai atura, na te reira e tauturu atu iakoe kia pou atu te tuatau e noo uara koe kare e akakoroanga ke atu.

(e) Tauturu i te turanga makimaki

Tetai aronga to ratou maki e maki roiroi (depression, stress), maki tei roto ua i te roro (mood disorders), mei tei reira uatu te tu. I na, teia ta tetai au taote, akaraia te teata ei ravenga i te akaouanga i te au manakonakoanga te ka o ki roto i te roto. Me te tano nei teia tumuanga, ko teia ra ta ratou i tata.

**Uianga 2:** eaa te au tu kaui o te teata, me e tu kaui oki tona e tau kia akamaaraia? Teia tetai au manako i raro nei ei ioio atu anga na kotou:

(a) E au mea maani ua kare i te mea tika

Tetai au teata tena kua kite kotou, kare takiri e aiteanga me kore kare te reira au mea e akaariari maira ratou i tupu ana i roto tika'i i te oraanga tangata, koia oki e au mea maani ua kare i te tika. I te maataanga oki o te taime, e inangaro ana tatou kia akaoti te teata ki runga i tetai turanga meitaki, koia oki kua mako ua te au mea katoatoa. Inara kua kite takere tatou e kare te reira turanga e tupu ana i te au atianganga katoatoa i roto i te oraanga tangata, ko ta tetai au teata ra me akaari mai, kare, kua leleiua te au mea pouroa. I roto katoa i te maataanga o te au teata maani ua, e re uana te aronga meitaki e ka mate me kore ka ruti ua rai te aronga kino. Me ko teia ainei te tupu ana i roto i te oraanga tika'i? Pauanga, kaore me kore kakole me kore aita.

(b) E taime no tatou ka pou puapinga-kore ua

Te aronga kare e kite i te akanoonoo meitaki i to ratou tuatau (time management), ko te akarakara teata tetai ravenga meitaki roa atu i te akapou puapinga-kore ua i to ratou tuatau, i na te vai atura tetai au mea pupinga tei tau kia raveia – mei te orei kapu parakai, purumu tita, uri pai, maani kai, pua kakau, mob i te taua o te are, tanu veges, peni i te are kare i oti ana i te peni i te mataiti i topa, e te vai atura. Kare rava oki e aiteanga e ka akapou te tuatau i te akarakara teata e oti kaikai, eaa rava ia, noea mai teia peu, e mea papu e kare na to tatou au ui tupuna i vaio mai kia tatou! E mea ke roa'i ta ratou i vaio mai, aita e o teie!

**4. KA AKAPEEA IREIRA?**

I na, tena taku pupuaa'anga no runga i teia mea e teata, aa atu ei ireira i na tera tuatua'i? I roto i te reo papa, so what, or where to from here? Ka vaoo au na te irava e pau i teia uianga. Teia tona pauanga taku e manako nei e kua tau kia tukuia ki runga i te kaingakai kia akarakara matatioia: *“E akara matariki marie i te au mea katoa, e te meitaki ra e tapu marie, e kopae atu i te au mea tu kino.”* Tera oki te aiteanga, akara i te au teata e apianga puapinga tetai i roto, me kore ra te au teata tamataora, tiria atu te au teata puapinga-kore te ka riro i te kaimoumou i to tatou taime.



*Making movies in this day and age (Google images)*

*N. Mataio/CICC General Secretary*

## (3) THE STORY BEHIND THE CICC TRADITIONAL CHURCH SONGS (IMENE TUKI)

### 1. BACKGROUND

Visitors to the Cook Islands or those who have had the privilege of attending services of the Cook Islands Christian Church (CICC) have no doubt been intrigued by the church's traditional church hymns – known locally as Imene Tuki - because of its uniqueness in the church musical environment. How did this type of singing come about, what does it mean, how come it sounded the way it does, what's behind it? Well, I'm putting my Sherlock Holmes investigative hat on to help me look for clues to this particular mystery. My findings may not be similar to anyone else's who may care to also investigate, but it doesn't matter, that's theirs and this is mine – investigators, after all, don't always agree on the outcomes. So make another cuppa, sit back, enjoy your reading – and be more informed on the subject matter in the end.

### 2. ORIGIN

Imene is sing or singing or song or sung, tuki is the part sung by men which is probably best described as *grunting of staccato, nonsensical syllables*. So imene tuki is characterized more by the way the lines earmarked for men are sung. The local word imene may have come from the English word hymn. If that is the case then that of course is the name given by the early Missionaries to a custom that was already in existence prior to their arrival. Needless to say, singing was already a way of life in the country, in fact it has a name given to where entertainment was normally staged: Are Korero – House of Entertainment.

It is safe to say that imene tuki is an art that the LMS (London Missionary Society) popularized. LMS arrived and introduced Christianity to Tahiti in 1797. After 24 years there, it came to the Cook Islands in 1821 accompanied by local Tahitian trained pastors. There are a lot of similarities between the native Tahitian and Cook Islands languages which naturally made it easier for the Tahitian Missionaries to do their missionary work in the Cook Islands as opposed to the English Missionaries. As is the case in other countries, native Cook Islanders had customs, practices and festivities prior to European contact which of course includes different types of singing. So when the Tahitian Missionaries came, they naturally found a good way of disseminating the Word of God to the people, i.e. by inserting Bible-based texts into the songs sung by the natives, particularly that type of singing known locally as Ute, almost similar to Tahiti's Tamara. And in the process of doing that, they inadvertently incorporated and promoted the *Himene Tamara* which Wikipedia the free Encyclopedia defines as follows:

“Himene Tarava is a style of traditional Tahitian music, sung a cappella in a highly rhythmic style by polyphonic choirs. The word *tarava* means *to be spread out, to be gathered*. This form of singing is common in French Polynesia and the Cook Islands, and is distinguished by a unique drop in pitch at the end of the phrases, which is a characteristic formed by several different voices; it is also accompanied by steady grunting of staccato, nonsensical syllables by the men.”

The Encyclopedia also defines imene tuki as follows:

“An Imene tuki 'hymn of grunts' is a traditional hymn of the Cook Islands. It is unaccompanied singing noted for a drop in pitch at the end of phrases, and rhythmic nonsensical syllables, comparable to Scat singing. Similar nonsense syllables and improvisations are found in Tahitian Himene tarava.”

On the basis of the above, my conclusion is therefore this; Imene Tuki is a cross between the Tahitian Himene Tamara and the Cook Islands Ute. Unlike these 2, however, imene tuki is principally Bible-based.

### 3. SIGNIFICANCE IN COOK ISLANDS SOCIETY

Imene tuki in the Cook Islands is sung in the CICC parishes during church and church-related events, as well as special non-church events such as some Government functions and traditional ceremonies when a CICC minister is asked to officiate over. It is one type of church song in the CICC, the other type being the Sunday School chorus-type hymns whose tunes are based on the tunes of choruses and hymns brought in by the LMS Missionaries. It can perhaps be added to these 2, a third type of singing which is popular with the church's Youth groups, and that is the musical-dance-type of singing. Although the latter is not strictly a type of singing sung by the Youth, nevertheless the Youth tend to use the music during Youth rallies and other youth events.

Imene tuki is sung every Sunday in every service of the CICC in all of its 70 branches in the Cook Islands, New Zealand and Australia. The main service on Sundays includes 2 imene tuki and 2 Sunday School hymns. In the early morning services of Wednesday, Friday and Sunday in the Cook Islands and in those hand-full of branches in New Zealand and Australia who have adopted the Cook Islands branches programme, there are 2 imene tuki to be sung. So in essence, given the number of CICC branches and the frequency of services, close to 300 imene tuki compositions are sung on a weekly basis in the CICC branches. Added to this would be around 100 times for non-church related services or activities in all 3 regions (Cook Is, NZ, Aust). This then adds up to around 400 imene tuki compositions that are sung every week – or a staggering 20,800 times on an annual basis.



*Imene tuki, when sung during Uapou sessions, can be quite lively and inviting of both men and women to be upstanding and dance to the rhythm of the music. Clockwise from top left: the Mamas of Ekalesia Atiu (2010), the Mamas and Papas of the Ekalesias in Melbourne, Aust, during a combined service and uapou (2011) and the Mamas of Ekalesia Matavera during Pentecost service (2015).*

### 4. COMPOSERS

There is no set formula or standard or method to become an imene tuki composer and when one does become such a person, he or she is usually regarded highly or often relied upon by the Ekalesia or church group that he/she is part of because to become an imene tuki composer is one talent that is not easily acquired. Composers can be a youth, middle-aged or elderly/retired. The ability to compose an imene tuki is not easy; on average, there is probably only 1 or 2 composers in each CICC parish. They are privileged to get the talent by any of the following means:

- i. Taught to them by their close relatives (parents, grand-parents, uncles, aunties, cousins)

- ii. Taught to them by other composers whom they are not related
- iii. Acquired by them naturally without anyone teaching them, or as a result – some claim – of an external intervention.

The more experienced composers are able to compose an imene tuki virtually on the spot while others take longer, like days. In a lot of cases, the composer is supported by his own wife who is also familiar with imene tuki and in such cases, the two of them work on the imene tuki to get the required tuning right before taking it back to the parish to teach the other members.

## 5. COMPOSITION

### Purpose

As mentioned previously, imene tuki is largely biblical or church-related. They are composed on the basis of the following:

- A particular story or passage in the Bible; in some imene tuki, up to 80% of the script comes straight out of the Bible while the balance (20%) are words or phrases used to enable proper connection of the lines or verses.
- A story or event or happening not from the Bible but has a spiritual meaning that deserves an imene tuki to be composed for the occasion.
- A particular event in the parish, such as dedication or commissioning of a new or renovated building (church, hall, minister's residence) that incorporates a thanksgiving spirit.
- A particular event that the parish is doing or hosting, such as Gospel Day commemoration, special Christmas and New Year services, etc.

In all imene tuki compositions, the purpose is really to recite the event in a traditional song that has a spiritual flavor attached to it, as simple as that.



*It is common for youth groups in the CICC parishes to include imene tuki in their programmes such as the ones above. Clockwise from top left: Nikao Youth (2008), Avarua Youth (2008), Hastings Youth (2010) and Titikaveka Youth (2014).*

## Duration

A standard imene tuki has 3 verses comprising 4 to 6 lines per verse. Longer imene tuki can go up to 6 verses totaling over 20 lines, and shorter ones can be as brief as just one verse and up to 4 lines. Most imene tuki is started by just one mama as she does the first line or the best part of the first line, and the rest of the singers follow. However, in a very small number of cases (like less than 2%), it is the men that actually starts, it indeed is quite rare for that to happen but it does and this writer has no idea what prompts those compositions to be led by men.

Short imene tuki compositions can take just 1 or 2 minutes while longer ones can take up to 5 minutes. These timings take into account the repetitive nature of some lines which is how imene tuki is sung. There have been rare cases whereby all lines of the imene tuki are sung just once from beginning to the end which means the number of lines would probably be close to or over 30.

## Content

A lot of the imene tuki compositions are poetic in nature, telling stories sometimes in a rather colourful nature. For someone who is not quite into imene tuki, a lot of the words/phrases probably do not mean much.

Over the years, many variations have found their way into the way an imene tuki is composed and sung. The following are some of those variations:

- Inclusion of foreign language words – English, Papua New Guinea, Fijian, etc., in the form of either a whole line or two, or a few words, but not a whole verse or bulk of the song. There is no clear explanation why this has happened, it's probably to do with something like "it sounds like a good idea."
- Inclusion of tunes which are not standard in an imene tuki; they are tunes one finds in Sunday School choruses, worldly non-Christian secular-type of songs.
- Ute, chant-type of phrases



*There is no church service in the CICC that doesn't include imene tuki. Clockwise from top left: first day of the CICC assembly of 2009 at Arorangi, opening and closing of the same assembly was hosted by Nikao, and the 2013 assembly hosted by Melbourne, opening and closing at Clayton Ekalesia.*

## 6. TUNING

The tunes of imene tuki compositions vary from island to island. The differences are noticeable in terms of the following:

- Some compositions (notably those coming out of Penrhyn) have a much slower pace and longer pause between the verses relative to the imene tuki of the other islands. In fact the pause between the verses is so slow that non-Penrhyn islanders commonly think that the song had ended.
- Most other islands in the Cook Islands have the normal speed of imene tuki.
- Most imene tuki start off with a low tone, going up to a medium one in the middle verse(s), and end in the last verse with a distinctly higher tone. This is referred to as “apaipai” in Cook Islands Maori.
- When an imene tuki starts off with a tone that is too low which does happen, it is normally corrected almost on the spot or in the 2<sup>nd</sup> verse. But when it starts off on a high or very high tone, it is virtually impossible to correct it; in such cases the song just carries on to the end, or the lead singer (called Tumu Imene in Cook Islands Maori) simply re-starts the song. So there indeed is pressure on the lead singers to get it right at the start, and experienced lead singers normally but not always do get it right.
- Palmerston Island residents whose first language is English (the only such island in the Cook Islands), do sing imene tuki in the Cook Islands Maori language.

It is important to mention that an imene tuki can have more than one tune. This scenario arises when an imene tuki composition is “introduced” into another Ekalesia or group of singers by someone other than the original composer; it is rare, probably a non-event, that a composer will compose more than one tune for each of his imene tuki compositions. In 99% of cases, there is only one tune that the composer will compose for each imene tuki.



*Imene tuki is sung not only in a church, but in other venues as well where the atmosphere is spiritual. Clockwise from top: while waiting for an event, the Mamas and Papas of Cairns kill the time by engaging in an imene tuki (2009), imene tuki at the end of snacks in Ekalesia Townsville (2009), Ekalesia Clayton does an imene tuki while the guests eat (2008), and the 3 bottom photos, a jubilant atmosphere at the National Auditorium in Rarotonga during a Rarotonga Gospel Day commemoration (2010).*

As the imene tuki gets to be introduced into the first and subsequent Ekalesias or groups of singers, it is likely that one or two words, tunes, lines, etc., get mixed up or changed, intentionally or unintentionally, resulting in the composition no longer sounding the same as the original version. The more Ekalesias or groups that the imene tuki is introduced into, the more the variations in the tunes will arise. And the way to notice that the



tunes have changed is when either the composer or members of the composer's Ekalesia get to hear the same imene tuki being sung in another Ekalesia or group of singers.

In such cases, the following two scenarios are in order:

- (a) An attempt is made to have the tune corrected; or
- (b) The new tune is allowed to continue regardless, partly because the Ekalesia or group which "adopted" the composition is comfortable with the variation and probably too cumbersome for them to have to learn a "different" although original tune.

In the CICC Sunday School Hymn Book, a lot of the songs have more than one tune because different Ekalesias – not being aware of the original tune of the hymn – managed to develop a tune that they felt comfortable singing, and eventually that tune became standard in that Ekalesia. So different tunes are not only to be found in the imene tuki compositions and such differences have not been significant issues or have become reasons for violent debates and objections from the parties concerned.

Imene tuki can have 3 distinct moods:

- (a) Normal, in the sense that the story in it being portrayed is one that will not lead to anyone being overly sad or overly excited. Most imene tuki are in this category.
- (b) Sad, in the sense that the story in it being portrayed may lead to an emotional-type of feeling. This is normally the case in compositions composed for events like funerals or arising from some sad stories in the Bible.
- (c) Exciting, in the sense that they have been composed in a celebrative nature or with a festive spirit in it. These types of imene tuki are common in compositions composed for the Christmas and New Year periods or for events that calls for thanksgiving. If they are sung outside of the church, it is common for the mamas and papas to "get up and dance to the rhythm of the music."



*Imene tuki is also sung out in the open. Clockwise from top left: Takamoa students graduation 2013, Avarua Ekalesia on Gospel Day 2015, Titikaveka Ekalesia on Gospel Day 2012, Ekalesia Arorangi on CICC Head Office dedication, Takamoa, 2009.*

## 7. PLACES WHERE IMENE TUKI IS SUNG

Imene tuki is sung at the following places:

- In the church as part of the normal worship programme, family service, dedication service, commissioning service, etc.
- In the halls of a church as part of an uapou and other special functions programme
- At private functions such as house and other assets dedication, bestowing of traditional titles, opening of a building, hair cutting, wedding, funeral service, etc.
- In a community hall for a function which requires the input of the religious sector
- Even on a moving vehicle (bus, truck, van) when a church group goes from one location to another for a specific purpose
- In those churches in Papua New Guinea which were either established by the early Cook Islands Missionaries to that country, or those in which Cook Islands Missionaries served for many years.

## 8. RECORDING

### Writing

Recording the script of any imene tuki by writing can be tricky. While it is clear which lines are for men and which ones for women, some lines or parts of some lines involve both men and women singing together or simultaneously. There is also the repetition of some lines or verses which doesn't always go back to the same lines. Nevertheless, given these complexities, writing the imene tuki has been done for many generations now and they continue to be written down, despite the new methods of recording as explained below.

### Tapes/films

Imene tuki started to be taped or filmed during the 1950s when film production agents (such as the New Zealand Film Corporation) took footages of the country's culture and way of life. Then the 1970s introduced the cassettes, followed by video tapes in the 1980s, and CDs and DVDs in the 1990s until today.

Several attempts have been made to write imene tuki in the music language but to no avail. This is understandable, given its rather complex nature relative to most other types of hymns and songs.



*More places where imene tuki has been sung. From left: dedication of the new Matavera Ekalesia Sunday School Hall (2015), Rarotonga Gospel Day at Ngatangia (2012), headstone unveiling (2014).*

## 9. THE FUTURE

It is a well-known fact that imene tuki is one aspect that differentiates the CICC from other church denominations because it is sung regularly by the CICC parishes only, although some churches in Papua New Guinea are also familiar with imene tuki. Those imene tuki compositions that have been recorded by either writing or tapes/films/CDs/DVDs, will no doubt be around for a long time to come.

No doubt also, composers will continue to be around and will be producing countless more imene tuki compositions. But if tomorrow's generation is not going to be as fascinated in this type of singing compared to today's and yesterday's generations and there are already signs pointing in this direction, then the survival of imene tuki in the CICC in particular and Cook Islands society in general, is going to be quite a challenge.

Sherlock Holmes rests his case and hangs up his investigative hat – until the next case.

*Nga Mataio (Deacon and Imene Tuki composer, Matavera CICC). Photos by Nga Mataio, Tekura Potoru and John Akavi*

## (4) THE NUMBER 60

### Background

This is issue number 60 of the CICC Newsletter, it has come a long way since the 6-page issue number 1 way back in September 2005. What else is significant about number 60? Consider the following:

### Bible

- Saint Paul prescribes that a woman can be registered to the group of widows only if she is at least 60 years old (1 Ti 5.9)
- The width and the height of the Temple of Jerusalem is 60 cubits (Ezr 6.3)
- The gold statue which King Nebuchadnezzar built was 60 cubits high (Dn 3.1)
- The Song of Songs mentions that 60 valiant knights surround Solomon (Sg 3.7)
- Age of Isaac when Jacob and Esau were born (Gn 25.26)
- In one of the poems of Solomon it is written "There are 60 queens and 80 concubines, (and countless girls). My dove is my only one" (Sg 6.8)
- The number 60 is used 32 times in the Bible - 26 times in the OT and 6 times in the NT.
- The NT uses on the whole 60 different numbers, of which 53 are found both in the OT and the NT, and the 7 others only in the NT.
- By 60 times in the New Testament it is referred in the Virgin Mary: 26 times by the word mother, 10 times by the word woman, 3 times by the word Virgin, 2 times by the word servant and 19 times by the name of Mary.
- The word Sabbath is used 60 times in the NT.

### Other

- Product of 3 x 4 x 5, which reminder the Pythagoras' theorem:  $3^2 + 4^2 = 5^2$
- Some peoples measured the year by the moons, the coincidence with the solar year occurs by a cycle of 60 years.
- A period of 60 days was used as measurement of the time for some peoples, like Indians, Chinese and Egyptians.
- Number of years that lasts a complete cycle in the Chinese lunar calendar.
- The Chaldean Targoum speaks about the 60 letters of the blessing transmitted to Moses.
- The distance from the Earth to the Moon is 60 times the terrestrial ray.
- In the ancient measurements of weight, the talent was worth 60 mines.
- Anniversary of marriage: diamond wedding.
- In time, the number of seconds in a minute, and the number of minutes in an hour (a legacy of the Babylonian number system)
- The number of feet in the standard measurement tool to evaluate an automotive launch on a dragstrip, as the time taken to travel the first 60 feet (18 m) of the track
- The number of miles per hour an automobile accelerates to from rest (0-60) as one of the standard measurements of performance
- The number of years in a Sexagenary cycle
- *60 Minutes*, a CBS investigative television show
- *Sixty Minute Man* was a TV show starring Kenny Baumann
- European route E60 runs from Brest, France, to Constanța, Romania
- *Municipal Okrug 60*, name of Posadsky Municipal Okrug of Petrogradsky District of St. Petersburg, Russia until April 2009
- A common speed limit, in miles per hour, for freeways in many U.S. states
- A common speed limit, in kilometers per hour, in urban areas in Russia
- The maximum number of marbles (game pieces) in Chinese checkers
- The code for international direct dial calls to Malaysia
- *Studio 60 on the Sunset Strip* was a TV show on NBC (2006–07)
- Miss Sixty is a women's apparel brand
- The number of cards in the game Rack-O
- The age for senior citizens in some cultures

Source: Google/Wikipedia the free encyclopedia

## PART 3

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

#### PART 15 (continued from the last newsletter)

#### ARTICLE 11

#### The Resurrection of the Body

ANIMISM the doctrine of the continuous existence, after death, of the disembodied human spirit—has a place in the majority of religious systems; but belief in the resurrection of the body is almost peculiar to the Christian faith. In Old Testament times the hope of immortality for body and soul seldom found expression. Job seems to have had at least a glimpse of the doctrine, although his words in the original do not express it so strongly as those of the English version: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." In the Psalms there are various intimations that faithful servants of God looked for a future life in which the body as well as the spirit should find place.

Isaiah prophesied, "Thy dead men shall live, my dead body shall arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel still more emphatically declares, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The story in the second book of Maccabees of the seven martyr-brothers, who would not accept life from the tyrant on condition of denying their God, proves that they were strengthened to endure by the sure hope of "a better resurrection." One of them thus confessed his faith: "Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for His laws, unto everlasting life." Another of the brothers, about to have his tongue plucked out and his hands cut off, "holding forth his hands manfully, said courageously, These I had from heaven ... and from Him I hope to receive them again." Their mother, who is thought to have been one of the saints that in the Epistle to the Hebrews are said to have been tortured, not accepting deliverance, encouraged her sons to be faithful unto death by telling them that God who had given them life at the first would restore it. "I am sure," she said, "that He will of His own mercy give you breath and life again as ye now regard not your own selves for His laws' sake." The Pharisees in the days of our Lord held by the doctrine, which the Sadducees, who rejected belief in angels and spirits, denied. The belief expressed by Martha when she said of her brother Lazarus, "I know that he shall rise again in the resurrection at the last day,"<sup>1</sup> was in all likelihood current in her time. It may have been to impress the truth of resurrection-life for the body that Enoch, before the flood, and Elijah, in later Old Testament times, were translated; but it is in the New Testament, in words spoken by the Lord Jesus, that resurrection is fully revealed.

"Marvel not at this," said He to the Jews; "for the hour is coming in the which all that are in the graves shall hear the voice of the Son of man, and shall come forth; they that have done good, unto In reply to the Sadducees, who attempted to ridicule His statements regarding resurrection, He said, "Ye do err, not knowing the Scriptures, nor the power of God"; and He put them to silence by showing that the truth of resurrection was implied in the name by which God revealed Himself to Israel, "I am the God of Abraham, and of Isaac, and of Jacob." He showed His power over the dead body, and furnished assurance of resurrection, by raising the dead. He thus restored the daughter of Jairus and the son of the widow of Nain, and raised Lazarus from the tomb four days after he had died. In His own resurrection we have the most signal pledge of our bodily immortality. When He arose triumphant from the grave and showed Himself alive by many infallible proofs, He manifested His power as the conqueror of death.

It is clearly taught in Scripture that there is to be a general resurrection of the righteous and the wicked. In addition to texts already quoted, we find John declaring, "I saw the dead, small and great, stand before God, ... and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in

them"; and Paul writes to the Thessalonians, "We that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep ... and the dead in Christ shall rise first."

The resurrection is associated with the second coming of Christ. It is His voice that shall awake the dead, and the angels who will accompany Him are to gather them from the four winds of heaven to the judgment-seat of Christ, "that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

In resurrection, Father, Son, and Holy Ghost take part. God the Father, who "both raised up the Lord, and will also raise up us by his own power": God the Son: "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will": God the Holy Ghost, who, as the Giver of life, by His special action will raise our bodies: "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The Lord Jesus Christ is the meritorious cause of resurrection: "By man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." resurrection is the pledge and the pattern of ours. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christianity teaches that the body as well as the soul is redeemed by the Lord Jesus Christ, "the Saviour of the body." We are called to glorify God in our bodies, which are temples of the Holy Ghost, and we must give account for the deeds done in and through the body, as well as for those sins which are rather of the mind and will than of the body. The body will be raised and will be judged. God will bring to light all hidden things actions forgotten by ourselves, deeds of which the world knows nothing, as well as those which memory retains and the world knows of. Before that "great and notable day" our bodies as well as our souls must have been purged, else we shall never see God. The bodies of the unjust will rise; but theirs will be resurrection to shame and everlasting contempt.

It is fitting that reward or punishment should be the portion of the same souls and bodies that have been faithful or unfaithful. Christ rose in the same body as He had before His death, and so shall we. How this is to be accomplished we cannot tell, but with God all things are possible, and faith rests with confidence in His power and in His Word. "We wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." While the body is the same as that in which the soul tabernacled, it will undergo transformation. Christ will renew the bodily as well as the spiritual nature of His people. Every part of their being will be transformed, and their bodies, like Christ's, will be spiritual bodies.

We are to be sanctified wholly; our whole spirit and soul and body preserved blameless unto His coming. In this present life the body builds up a character which it will retain throughout eternity. Every act we do affects it, not for the time only, but for ever. The lost soul will assume the polluted body, and while it may shrink in horror from the union, will find no way of escape. "He that is filthy, let him be filthy still: and he that is holy, let him be holy still." "Whatsoever a man soweth that shall he also reap," and the harvest will abide with him for ever.

*(Part 16, the last part, 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 [ciccg@oyster.net.ck](mailto:ciccg@oyster.net.ck). Alternatively, email Vaka on [vngaro@gmail.com](mailto:vngaro@gmail.com). Rev. Ngaro is currently the minister for Avarua Ekalesia, Rarotonga).*

# PART 4

## 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 Gospel Day commemoration held at the Vaipae Sports Field in Aitutaki on 26 October 2011 during the week-long CICC General Assembly. *Photos by Nga Mataio, CICC General Secretary.*





## WHAT THEY ARE GOOD FOR

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### GOOD TO REMEMBER:

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