



Cook Islands Christian Church

Newsletter

61 Mar 2016

The "Mission House"

CICC Head Office, Takamoa, Rarotonga



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Special Rarotonga Gospel Day service at Avarua CICC, July 2014, where the unveiling of commemorative plaques for Rev. John Williams, Papehia Teato, and Tēpaeru-ariki Rupe took place, as well as the launching on-line of the Cook Is Maori Bible New Testament, all part of the CICC/BCU programme. Photo by N. Mataio

Comments/queries/free electronic copy? → cicgs@oyster.net.ck or gensec@cicc.net.ck

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Phone: 26546 Fax: 26540 Email: cicgs@oyster.net.ck or ciccadmn@oyster.net.ck Website: www.cicc.net.ck

CICC NUTILETA 61

1. AKATOMO'ANGA

Kia 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 61 tei akamataia i te mataiti 2005. Ko te mea mua teia no teia mataiti 2016; i muri ake i teia, numero 62 i te openga o Tiunu e tu mai nei.

Tetai tuanga ei akaaravei ia tatou, teia te reo akamaroiroi e te akamatakite o Paulo i roto tana leta ki to Korinetia; *“E e ora'i oki kotou, kia tapu marie rai kotou i taku i ako atu kia kotou na, kia kore ra, e riro to kotou akarongo ei puapinga kore.”* 1 Korinetia 15.2.

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 Takamoia 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, 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. AKAKOROANGA O EBENEZERA, EKALLESIA NGATANGIIA

Ite ra 16 o Titema mataiti 1935 – e Monite te reira ra kia tau ki te karena o te reira mataiti – kua raveia te akatueraanga ia Ebenezero, te Are Pure o te Ekalesia Ngatangiiia CICC. Kare ra e ko te Are Pure mua te reira o te Ekalesia, te vai ra to mua atu tei kino i te uriia o te mataiti 1911, ko te mea ou ra teia tei akatuia e tei tomoia i te 1935. I rotopu i te 1911 e te 1935, kua riro te Are Apii Sabati i te tua ki taatai mai i te Are Uipaanga o te Avana ei ngai akamorianga no te Ekalesia. I roto i te akatueraanga o te 1935, e maata te tangata tei tae atu mei ta te tutu i raro nei e akaari maira.



Official opening of “Ebenezera,” Ngatangiiia Church, Monday 16 December 1935. Members and invited guests entering the church from the eastern side. Photo from the programme of the 80th Anniversary of the church, Wednesday 16 December 2015, provided by Mauri Toa, Secretary, Ekalesia Ngatangiiia.

I na e 80 ireira mataiti i muri mai, ra 16 o Titema i topa ake nei 2015 – e Ruitoru te reira ra – kua tuera akaou nga ngutupa o Ebenezeroa tei topiri ana no tetai nga marama no te akakoroanga o te akaouanga tei raveia ki runga iaia, e pera te au nooanga ou tei maaniia i te mea oki e kua tae te tuatau o te au nooanga i mua na kia akaateaia mai ki vao; kua piro, patiatiaia e te manumanu, e mea tau rai kia akangaroi iatu ratou e kia monoia mai ki te mea ou. No teia nga angaanga mamaata tei raveia ki runga i te metua vaine i tona 80 anga mataiti, eaa ireira ka kore'i tetai akamaaraanga maata kia raveia nona, i na te au mema'i o te Ekalesia.

Kare oki te au angaanga tei raveia e mei tera uara; kua akarakara matatio te Ekalesia i te au akanoonoanga meitaki, te au parani, te au ravenga mama e te au porokaramu ka tau kia taangaangaia kia arangatu tona akakoroanga me tae ki tona ra maata. Tei roto i te reira au paranianga te manako o te akapouanga; ka akapeea te moni e rauka mai ei, eaa te tuatau e raveia'i te au angaanga tei tamanakoia kia raveia, naai e rave i te reira au angaanga, tona ra akatuera akaouanga, te tuatua no te kai no te ra o te akatueraanga, koia ma ka patiaa kia tae mai, te porokaramu o te reira ra, e te vai atura te au manakonakoanga tena kua kite pu tatou, tatou tika'i tei o ana ki roto i te au akakoroanga e te au angaanga mamaata mei teia te tu.

Kia akameitakiia te Atua koia tei riro i te tauturu i te Ekalesia no te akatupuanga i tana i akakoro no te akakakaanga i te ingoa mana o lehova e no te tupu ruperupeanga o tana Evangelia ora ki roto i te ngakau tangata tei tuku i to ratou tuatau ki roto i te vaka Ngati Tangiia. Kua kitea te manea e te kaka o te au tuanga katoatoa tei raveia i te reira ra mei ta te au tutu i raro nei e akapapu maira. Irinaki au e ka pumaana te Ekalesia me taoki akaouia tona reo akameitaki na roto i teia nutileta ki te katoatoa rava – to the Kuki Airani nei, to Nutireni e pera to Autireria – tei turu mai i te au angaanga katoatoa tei raveia no Ebenezeroa mei te ra mua e tae rava atu ki te ra o te akatueraanga, no reira akariki mai i tona reo akameitaki. Tena te porokaramu o te au tuanga tei raveia i te ra o te akatueraanga, tei muri i te Annex o teia nutileta.

Scenes from the re-dedication of 'Ebenezeroa,' Ngatangia CICC, December 2015







Write-up and photos by N. Mataio, CICC Secretary General

3. KIRITIMITI, MATAITI, PURE EPETOMA I MATAVERA

Epeu matauia e te Ekalesia Matavera – kare ekoko e pera katoa i roto i tetai maataanga Ekalesia – i te anga e te rave i tetai au porokaramu akaepaepaanga i teia au ra mamaata o te mataiti, koia te Kiritimiti e te Mataiti Ou, ka tomo atu ei ki roto i te akakoroanga o te Pure Epetoma e te vaerua o te taakaaka i roto i te reira pureanga.

Kiritimiti e te Mataiti

To te Kiritimiti e te Mataiti, kua akamata te porokaramu tiaki i te ora 8.00pm e i roto i nga tiakianga e rua, kua riro rai na te Orometua Takaikura Marsters i akatere mai na roto i te irava e te uanga tei tukua mai ei akaariarianga manako, ei pupua’a anga, ei akamanakoanga i te Atua, ei oki anga ki muri ma te akara i ta te mataiti taito i oronga mai ma te akara tamou atu ki ta te mataiti ou ka oronga mai. Kua riro katoa teia nga akakoroanga ei atianga akaaraara akaou mai i te au imene Kiritimiti e te Mataiti tei atuia i te au mataiti i topa kare ra e imenemene akaouia ana na roto i te mataiti. Ko te mea meitaki ra, te vai uara te tuatua tei tataia ki roto i te Buka Imene a te Ekalesia tei koikoiia mai e tei tataia e te Diakono Vaine Marianna Mataio, riro atura ei akamama i te akaoki akaouanga mai i te reira au imene takere. Naringa oki kare i tataia ki raro, ngata atu ireira te reira au imene kia imene akaouia no te mea kare oki te au kupu tuatua e kitea mataia ana.

Mei te ora 8.00pm ki te ora 10.30pm ko te tuatau ia no te imenemene e te akaariari manako ki runga i te uanga a te Orometua. Mei te ora 10.30 ki te ora 11.00, e tuatau akangaroi e te kapu ti/kaope, tapapa atu ei i te ora o te pureanga ki roto i te Are Pure mei te ora 11.30 ki te mid-night. I te popongi ake i te ora 10.00am, kua raveia te pure Kiritimiti tei aiteite tona porokaramu ki to te Pure Avatea Sabati. Kua akanoo nga tumu imene i te au imene tei akakoroia no te po tiaki Kiritimiti ki roto i te Are Pure e pera to te avatea ake ki roto rai i te Are Pure. Aiteite meitaki teia porokaramu ki to te tuatau o te Mataiti, to te po tiaki e pera to te avatea ake.

Mataora te au angaanga tei raveia no teia nga ra mamaata, i te irinakianga e ka vai uatu rai teia au peu no tetai tuatau roa.

Pure Epetoma

Mei te porokaramu tei akanooia no nga ra o te Kiritimiti e te Mataiti, kua pera katoa te raveia anga te porokaramu no te akakoroanga o te Pure Epetoma tei akanooia mai e te tata Pure Epetoma. Kua akamata te reira i te popongi Sabati Oroa e kua akaoti i te aiai Sabati o te epetoma i muri mai. E rave ana ta Matavera Pure Epetoma mei te Monite ki te Varaire i te aiai ora 6.00pm; ka taea te ora 8.30pm i tetai taime me roa, ka akamutu i i rotopu i te ora 7.30pm ki te ora 8.00pm me kare e roa. Manea te maataanga o te au manako tei oraoraia ki runga i te au uianga tei akatakaia i roto i te buka Pure Epetoma, noatu tetai au manako akaapa e te pupua'a. Ei tua patoi rai oki tetai i na tetai aerenga manako ei.

Ko tetai mea maata i roto i te akakoroanga o te Pure Epetoma koia oki i te kite maramaanga te au mema e ko ta te Atua parani kare ia i aiteite ki ta tatou ta te tangata nei parani, e me kua anoano tatou te tangata nei kia rauka tetai ngai meitaki no tatou i roto i tana parani, e angaanga ia na tatou i te akapapuaanga kia arikiia mai tatou ki roto i te reira parani nana. I te taopengaanga o te Pure Epetoma, e mea tau kia apai ake apai ake i tana satauro na roto i te marevaanga o teia mataiti e tae uatu ki te openga o te mataiti. Me ka apai oki e oti a tetai ra akaruke, e oti apai akaou, eaa ia pakau i na te Aitutaki ei.

Ei taopenga i te akakoroanga o te Pure Epetoma, kua rave te Ekalesia i tei matauia e te tangata i te rave me oti te au angaanga mei teia te tu, koia oki katikati, kai manga, tamaa i te reo Tahiti. I roto i teia tei raveia i te avatea Sabati ra 24 no Tianuare, kua topiri katoaia mai te anau tamaine mei Tonga mai tei noo ki roto ia Gibeona te Are Apii Sabati o te Ekalesia no nga epetoma e 2, tei tae mai ratou no te akakoroanga o te Under 17 Oceania Women's Soccer Tournament. Kua riro katoa te pureanga o te reira ra e na te Orometua tei aru mai ia ratou i rave, kua uriiia tana tuatua ki te reo Papaa e tetai metua vaine rai tei aru mai ia ratou. Mataora te au angaanga e pera te au manako tei akaariiria i roto i te reira akakoroanga.



Left: kaikai taime after the opening of Gibeona, 10 July 2015. Right: Assembly delegates head to Gibeona for morning tea break, 15 July 2015. Photos by N. Mataio

Popani

Kia akameitakiia te Atua no te au mea katoatoa tei raveia i roto i te Ekalesia no tona iti tangata e ratou mei vao mai tei o katoa mai ki roto, i te tuatau o te Kiritimiti, Mataiti e pera te Pure Epetoma. Te akara tamou atu nei ki to te openga o teia mataiti e pera to te momua o te mataiti 2017.

Tataia e Nga Mataio, Diakono, Matavera Ekalesia

4. AKAKOROANGA O TE ARE PURE BETELA I TAMARUA

Kia orana. Kia raveia te Uipaanga a te Ekalesia Tamarua i roto i te marama Tiunu 2013, kua tamanakoia mai e kia akaouia te Are Pure no te akamaaraanga i tona 150 mataiti. Kare i te tumu manako mama ua teia i te rave, inara, kia raveia te uipaanga openga a te Ekalesia, kua akapapuia e kia raveia teia angaanga. E moni rai ta teia metua vaine i roto i te pangika, kare ra e rava no te akatupu i teia akakoroanga.

Kare atu e ravenga ke e rauka viviki mai ei te tauturu mari ra ko te patipati tauturu atu ki to matou iti tangata Tamarua e noo i Akarana Nu Tireni. Kua tata iatu tetai leta ki te Tiemeni o te putuputu anga Tamarua te late Tauta Parima e kua akatika mai ratou kia aere tetai tere e 12 tangata. Kua mataora te Ekalesia. Kua tere atu e 16 mema ki Nu Tireni, aratakiia e te Rev. Yakilia Vailoa.

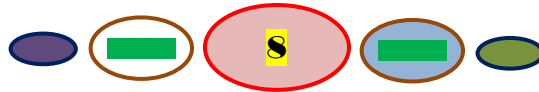
E puapinga maata tei rauka i teia tere i te mea e, kua rauka mai e \$351,000.00 i roto i te rua ngauru ma rua ra. No Akarana ua te ngao anga o teia moni, tauturu ia mai e te Tamarua i noo i Nu Tireni e Australia. Kare e akangaropoina i te iti tangata Mangaia e pera te Kuki Airani. Meitaki ngao no ta kotou tauturu.



I roto ia Tiunu, kua kiritiia te tapu o te Are Pure e kua akamata atu te angaanga o Betela i raro ake i te akaaereanga a te kamuta a Tuakeu Tangatapoto. E tamaiti Tamarua rai teia. Kua tuku mama mai tana contract e \$30,000.00. E au akatuke anga tetai no runga i te akaouanga ia Betela. Kua akangaoia atu te Are ropa Oroa, kua akatuia tetai toilet block, te are ove e tetai tamaru (porch) i te tua opunga o te Are Pure ei akaruruanga no te tangata i te ra ua.

Kua vai rai te akamanea a te ai metua i roto i te Are Pure, te akatikitiki i runga i te au poupuu, kua vai rai te au maramarama i tona tu taito e te au pa, Kua manea tikai te akamanea anga ia a roto ia Betela, kua mataora te Ekalesia.

Kia tae ra ki te ra ngao tikai o Betela te akamaaraanga i te 150 mataiti, kua takiruruia mai tei patii no teia akakoroanga. Kua na mua mai te iti tangata Tamarua, to Nu Tireni, to Australia e to Rarotonga, kua oronga



mai i ta ratou tauturu no te au angaanga rikiriki toe. Ko tetai mataiti tangata rava atu teia, i te mea e, e rua akakoroanga maata i tupu i teia tuatau tikai koia oki, no Betela e te Tri-Series a te iti tangata Mangaia e noo i Australia, Nu Tireni e te Kuki Airani no runga i te tuanga tarekareka.

Kua tae mai te Orometua Ngatetei a Rev Tuaine Ngametua e Mama Akevai, te Orometua Rev Yakilia Vailoa e te Mama, te kamuta a Tuakeu Tangatapoto, e pera te Ariki Vaine a Nooroa Numangatini. Tetai au taeake katoa tei patii, te Orometua Vaine Mama Ema Aitau, Orometua Vaine Mama Mii Ngaro, e tetai au mama pakari Mrs Kiri Turangakino, Mrs Motu Kora, Mrs Kia Tereora, Ngaro Nakataura, e Nga Ngaerua.

Kua raveia te tuanga mua. I vao i te Are Pure, te eeuanga i te ingoa. Kua riro na te Orometua Vailoa e te Vaine te reira, e kia oti kua pakotiia te au ripine o te au ngutupa e te akatuera anga i te au ngutupa o te Are Pure e pera te Are Oroa, e kua tomo atu te katoatoa ki roto. Te angaanga mua koia te akatapu akaou anga i te Are Pure ko Betela, e i muri ake ko te akakitekite anga i te au tua tapapa no Betela.



Kua raveia te pure anga na te Orometua Yakilia Vailoa, e te Orometua Arerau Maa e pera te Orometua Ngateitei Rev Tuaine Ngametua. Kia oti te pureanga kua aere atu te katoatoa ki tai i te Are Apii Sabati no te kaikai. E maata tikai te kai e kare e pou i te kai.

Akameitakianga i te katoatoa rava tei tauturu mai i te au angaanga o Betela. Te iti tangata katoatoa tei tauturu mai na roto i te moni, te kai, kia akameitaki mai te Atua ia kotou katoatoa. Ko te mea oki teia e kite ei tatou e, e tamariki anake tatou na te Atua kia aroa tatou ia tatou uaorai. Kia Orana e kia manuia i teia Mataiti Ou.



*Tataia e Tearapiri Teaurima, Tekeretere, Tamarua Ekalesia, Mangaia.
Na te Orometua Ngateitei te au tutu i oake mai.*



5. ARAVEIANGA I EAST TAMAKI E HAMILTON

Na roto i tetai au ravenga manako-koreia, kua rauka tetai tikaanga manea noku kia aravei atu i te iti tangata tapu no te Atua i roto i nga Ekalesia e rua koia a East Tamaki i Akarana e pera a Hamilton i te tua tonga o Akarana. Ko toku akakoroanga, e apai i taku tamaine ia Debora ki Hamilton no tona mataiti mua ki te Waikato University, e kua taangaanga au i teia tikaanga manea kia atoro atu i tetai o te iti tangata no te Atua i Nutireni. Kare oki i rauka kia aravei atu i te maataanga o te au Ekalesia no te mea e nga ra ua toku ki Nutireni no te akakoroanga i runga nei. Noatu ra te reira, anoano au kia oronga atu i tetai au manako akakitekite no roto mai i teia nga araveianga kia ratou i roto i te akarongo.

Ekalesia East Tamaki

Sabati Oroa o Peperuare ra 6, kua motoka atu maua ko te Elder Honu Ben ki te pureanga a te Ekalesia, ko teia katoa oki tana pure e aere putuputu ana no te mea tei tetai tua ua mai i tona ngutuare, convenient e te easy access i te reo porenā. Kua akatano atu maua kia rokona atu rai te akakoroanga o te tiaki atarau. Kia tae atu maua, ko te Diakono Tau Ngaau tei muri i te atarau tei tuku mai i te uianga ei tavarenga i te katoatoa, koia katoa te Tekeretere o te Ekalesia. Kua akamou te uianga ki roto i te irava 1 o te Tia o te reira Sabati, koia te Salamo 48. Reka te akarongorongo atu anga i te manako o te au mema tei akairiiri ki runga i te uianga. Ei ravenga kia o atu rai maua ko te metua tane Honu ki roto i te tareanga, kua rauka te atianga kia tuku cargo atu rai ki runga i te pai, kia akameitakiia te Atua.

Kia oti te pureanga e pera te kaianga Oroa, kua neke atu te katoatoa ki roto i te Hall o te Ekalesia no te akaotianga i te akakoroanga kave eva e te arikiangianga openga a te kopu tangata tei akangaroi atu ta ratou tamaine ki te akangaroianga roa i te au ra i topa. E tikaanga manea te reira no te akarongorongo atu anga i te au vaa tuatua e kia akameitakiia te Atua kua rauka akaou tetai atianga kia tuatua i raro ake i te tamaruanga o te Kumiti Akaaere i Rarotonga nei.

Manea tika'i te au angaanga katoatoa tei raveia i te reira Sabati, kua kitea katoa iatu te turanga matutu o teia Ekalesia East Tamaki, noatu oki e no vao mai tetai au tangata i te Ekalesia tei tae mai ki te pureanga i te reira ra no te akakoroanga o te kaveanga eva. Naringa kare te reira au taeake, e turanga matutu rai to te Ekalesia i te tua o tona au mema, ko te reira rai oki te turanga i te au ra i topa. No reira kia akameitakiia te Atua no teia Ekalesia e maroiroi nei i te apai i te au apainga a te Ekalesia, a te Konitara Akarana, Konitara Nutireni e pera tana tuanga ki Takamoā. Kia pera uatu rai no te au tuatau ki mua. Mei taku i oronga atu ia tatou i aravei, ariki akaou mai i te reo aroa e oronga iatu nei na roto i teia nutileta; Orometua Rahai Nanua e te tokorua e te anau, Uipaanga Diakono, Vainetini, e pera te au putuputuanga tukeke i roto i te Ekalesia. Mataora tika'i te aravei akaouanga i te au taeake ma te au tuaine tei matauia i te au ra i topa – pera ki ta tatou ta te Kuki Airani tamaiti imene rongonui, te ropa ra ko Stevie Wonder, none other than Nipurahi himself!

Ekalesia Hamilton

Monite ra 8 o Peperuare, ko maua ko Debora ki roto i te pere o te taokete Vaine Rau e tona akaperepere ko Tata, taki aere atu ei ki Hamilton, tae atu i raro ake i te tai ora. Akatika rava atu matou ki te ngai tei akanooia no te au tamariki apii kia noo, ireira katoa matou araveiia mai ei e te metua vaine Mama Tangi Ngatupuna e tona tokorua Papa Turama, e nga metua maroiroi i roto i te Ekalesia Hamilton, ko Mama Tangi katoa te Tekeretere o te Ekalesia i mua na. Mei te apii matou e ia Debora i noo ki reira, teia ta Mama Tangi kiaku, ka kave raua ko Papa Turama iaku ki ko i te Orometua ia Terepai Kouvarevai, no te mea ko te plan ka noo au okotai po ki Hamilton kia rauka tetai atianga kia komakoma atu ki te au mema o te Ekalesia, i mua ake ka oki ei ki Akarana i te Ruirua ake. Kua karanga atu au kia Mama Tangi, kare, ka na mua matou ki to raua ngutuare kapu kaope e te manga pukapuka, i mua ake ka leva atu ei ki te Orometua. I na, akatika atu ireira to matou motoka ki to raua ngutuare i muri ake i te veevee aroa atu anga i nga taeake tei kave mai ia maua ko te tamaine mei Auckland mai, ia raua i oki atu i te reira ra rai. Mataora tika'i to matou pukapukaanga ki te ngutuare o te nga metua, e pera ta raua tamaine ko Anau, i mua ake ka kave atu ei raua iaku ki te Kainga Orometua.

I te aiai ake mei tei paraniia, kua putuputu mai tetai o te au mema o te Ekalesia Hamilton ki te Kainga Orometua no tetai pukapukaanga e te akaariari manako no runga i tetai au tumu manako tei riro ei kiteanga e pera ei maramaanga no ratou (informal discussion on a range of topics that are useful and of interest to members). Kua tae mai te Tekeretere o te Ekalesia Mata Tatira, Mou Moni Vaine Wichman, tetai nga metua

tane e nga metua vaine. I roto i te uriurianga manako, kua o mai teia au tumu manako ki roto: turanga o te akateretereanga o te CICC i runga i te kumiti maata e pera te akaaere o te au tuanga (Executive Council and Programme Directors), akaouanga i te au taoanga, porokaramu tauanga Orometua, turanga akateretereanga i roto i te CICC e pera i roto i te au Ekalesia tatakaitai, moni akaputu ki te pute maata, akanoonooanga o te uipaanga maata, te au mea ka rauka kia tukuia mai mei Takamoa (ordering of supplies like bibles and hymn books), e te vai atura. I roto i taku paunu marie anga, kua puapinga maataia teia atianga akaariari manako i rotopu iaku e pera ratou tei tae mai, kia akameitakiia te Atua no teia tikaanga manea tei rauka. Kua taopenga te akakoroanga na roto i te kainga manga, tei rauka katoa i te tamaine Debora kia topiriia mai ki roto.

Popongi Ruirua kia oti te kai ti i te ngutuare o te tavini o te Atua tei piri katoa mai tetai o te au mema tei tae mai ki te uriurianga manako i te aiai Monite, kua aere atu maua ko Papa Turama koikoi au apinga mai i roto i te toa ei taangaanga ki roto i te ngutuare i te ipukarea nei; e ngari ake oki taua i te apai mai tera apinga e i tera apinga mei Nutireni mai, kia kore e tutaki e 2 taime na runga ake mei te mea e ka oko taua i te reira au pakau ki roto i te toa i Rarotonga nei. I muri ake, taoki akaou atu maua ki te ngutuare o raua ko Mama Tangi, pukapuka/kapu kaope akaou mei to te Monite, e atianga katoa kia kite meitaki i te turanga o tetai ngutuare tangata o te Kuki Airani i Hamilton (witness the life of a typical family living in Hamilton).

Pumaana i te kiteanga i te turanga o teia nga metua i te oraanga nei; kua tae raua ki to raua pakarianga e kare e au apainga mei te kaiou ra te tu i runga i te pakuivi; no raua rai to raua ngutuare kua peke takere ara atu i te 20 mataiti i teia nei; kia akara au i to raua ngutuare, mako tika'i te au mea katoatoa, ma e tei to ratou au ngai tau te au apinga katoatoa, i roto i te reo porenā, clean and well organized house with everything – inside and outside – in their rightful places. Aere atu oki koe i a vao, te au fruit trees, kare ua e pou te tomati e te rukau i te kai (tataraapa tika'i au kare i apaina ana te nenei). Te backyard, koia'i te atupaka, e rave ana oki ki konei tetai au angaanga mamaata mei te maani kai/umu no tetai au akakoronga o te Ekalesia, to te kopu tangata, to te iti tangata Kuki Airani, e te vai atura, i na Papa Turama mai ei kiaku.

Kia ui au kiaku uarai e, i akapeea te turanga o teia nga metua i tuke ei mei to tetai pae e noo ra ki roto i te oraanga kaiou, te oraanga maata te au apiapianga, manamanata, head-ache i te reo Aotearoa, e te vai atura, okotai rai pauanga tei kitea atu: kua akameitakiia raua e te Atua no ta raua mou pirianga iaia ki roto i to raua oraanga. Meitaki ngao e teia nga metua (ko Mangaia oki to raua enua anau), no to tatou noonoo poto anga e te au mea a tatou i tara, ua reka ke oa te tara tei kinakii ki nga kapu kaope e te sandwiches & fruits, aue te pumaana o te ngakau e! Tau mari ei te irava tei na ko mai e, ko te mea oki teia e kite ei te tangata nei e e pipi kotou naku, kia aroa kotou ia kotou uarai.

Popani

Aiai i te Ruirua, mei tei akanooia e ratou i Hamilton e pera te tavini o te Atua, Rev. Kauvarevai, tei roto matou i te van o te Orometua (ko au, Mama Orometua e ta raua mokopuna), taki aere atu ei ki Akarana. I roto i te reira tere atu anga, mei te mea atura e, e 10 rai meneti ki runga i te mataara i tae ei ki te tapaeanga i Mangere. Kare, kare te Orometua i oro-te-aere ana i runga i te mataara i akaraanga 10 meneti ia matou i te tae anga, no te varenga puka ua ra mei Hamilton e tae roatu i Akarana e kare atu rai i pou te puka i te taeanga. I na ko te reira te turanga o te tereanga, kua kite ua tatou e me mataora tetai au akakoroanga, kite ua ake tatou kua tae te ora. Maara mai iaku te imene tei na ko tetai ngai e, *“Kua tae te ora, ka tatakake, noatu ka aere kia manuia.....”* Eaa ia pakau i nga te Aitutaki ei!

Ei taopenga i teia pupuaa'anga, te rekareka nei au i te so atu akaou anga i na leo aloha kia kotou e aku au soa tumanava i roto i te Ekalesia East Tamaki e pera ia kotou i Hamilton, meitaki poria, korereka, ngao e te atupaka no to tatou araveianga, akaisiisianga, tarataraanga, e te kai manga kapiti anga. Aroa takake ki te tavini o te Atua, Rev. Rahai Nanua e taau Ekalesia tapu, toku driver te Elder Honu Ben, Rev. Pai Kauvarevai no te ngai akangaroia e taau Ekalesia tapu ko tatou i pukapuka/katikati kapiti, te nga metua Papa Turama, Mama Tangi e te tamaine ia Anau, te taokete Vaine e te tuaine Tata, te tuaine Tina e te tokorua Tupou, e te au taeake ma te au tuaine katoatoa tei aravei iatu tei kore i taikuia to ratou ingoa ki roto i teia tataanga. Kia vai mai rai te akameitakianga a te mana katoatoa ki rungao ia kotou no te au tuatau ki mua e tae uatu ki te atianga tana i akono kia aravei akaou tatou. Kia orana e kia manuia rava i roto i te ingoa maanaana o to tatou Atua ko Iesu Mesia.

Nga Mataio, CICC Secretary General

6. UIPAANGA A TE AU OROMETUA O NUTIRENI

Kia orana e to kotou ngateitei, te au mema o te kumiti akaaere. Te katoatoa rava ka tatau i teia nutileta kia orana. I te po Ruirua ra 10 no Peperuare kua akaruke atu maua ko te Orometua Ngateitei no te tere atu ki te Enuā Nutireni. Ko te akakoroanga o teia tere no te uipaanga a te au Orometua i Nutireni. Kua tae atu maua ki Nutireni i te ora rima i te popongi Paraparau, te ora Nutireni. Kua araveiia mai maua e te Orometua Rahai Nanua. Kua apai atu ia maua ki tona ngutuare. Kua riro aia e tona tokorua i te utuutu ia maua i to maua tuatau i reira.

Kare a maua angaanga maata i te reira ra, no te mea e roiroi tikai tei tae ki runga i te kopapa. Kua akangaroi ua i te reira ra. Kia aka avatea ake kua rauka tetai tuatau kia tutaka atu i te enua o te papaa. Popongi ake i te Varaire kia oti te teateamamao kua tere atu ki te Atiu Nui Maruarua Hall. Ko te ngai oki teia ka rave ia'i ta ratou uipaanga.

Ko te akakoroanga maata o teia uipaanga koia oki ko te akarakara anga i te turanga o te au Orometua e pera to ratou au tokorua te au mama Orometua, pera katoa te au Tauturu Orometua. Te peea nei to ratou oraanga i roto i te au Ekalesia tei tiaki ia e ratou.

I te 11:45, kua tuoro ia mai te uipaanga ki roto i te hall e te iti tangata Atiu. Kua welcome ia mai e te metua vaine akatere o te Atiu e noo i Nutireni, koia a mama Vero. Kia oti te au akonoanga no te akatuera i teia uipaanga kua rave ia te kaikai anga. E umukai maata. Kua akamata atu te uipaanga i muri ua ake i te ora tai. Kua akamata na roto i te roll call, e kua tuku ia mai te au ripoti e te au Ekalesia tataki tai. Tei roto i te miniti e te uipaanga te akataka anga. Kua akaoti te uipaanga i te ora 5 i te aiai, e kua oki atu maua ki te ngutuare.

I tera mai popongi, 14th, kua ara vave e kua aere atu ki te uipaanga. Kua akamata i te ora 8 e kua akaea i te ora toru i te aiai, e kua topiri ia atu rai te reira uipaanga. E maata te au manako tei akaari ia mai e te au Orometua. Kua tua ia atu te au angaanga akoanga o te Sabati ki te au Orometua no vao mai ia Akarana, e pera katoa maua ko te Orometua Ngateitei. Kua riro e nana i rave i te akoanga i East Tamaki e naku i rave i to Motutapu.

Kua riro katoa teia tuatau ei aravei anga atu i te Ekalesia Motutapu ma te uiui atu kia ratou no runga i te manamanata o te Orometua Charlie Okotai, e to ratou turanga i teia tuatau. E maata ratou i te pure i te reira Sabati, e i muri ake kua akaari mai i to ratou inangaro auraka kia topiri ia ratou mari ra kia tono ia ake tetai ei tiaki ia ratou i roto i teia tuatau. Kua akaari au i te manako e kia riro mai tetai apianga Orometua ei tiaki no ratou e kua ariki mai ratou. I te aiai o te Sabati kua rave ia tetai uapou na te katoatoa ki roto rai i te hall o te Atiu. Kua mataora te reira angaanga e kia tae ki te openga kua topiri ia te au angaanga katoatoa e te papa Ngateitei. Kua akamaroiroi aia i te au tavini o te Atua e pera te au Ekalesia katoatoa.

Kua piri katoa atu maua ki te tanu anga o tetai metua vaine no roto i te Ekalesia East Tamaki, i te Monite ake. E metua vaine maroiroi teia i roto i te angaanga Ekalesia, e metua vaine teia no te Orometua Kouvarevai, kua manea te au angaanga katoatoa tei rave ia nona e kia akapumaana mai te Atua no te kopu tangata katoatoa.

Kua oki mai maua ki Rarotonga nei i te po Ruitoru, 17th Feb 2016. Te oronga atu nei i te akameitaki anga no te tikaanga kia tae ki teia uipaanga i Nutireni.

Au tamanakoanga no tetai au manamanata tei kitea atu.

- Kia atoro ia atu a Ashburton i te South Island.
- Kia akarakara meitaki ia te au ngai e tanu ia mai nei te Evangelia i Nutireni.
- Kia akateatea mamao meitaki ia te au apianga e tuku ia nei ki roto i to tatou iti tangata. Te riro nei ratou i te kauraro-kore i te au Orometua taito/pakari i reira.
- Kia tuku ia atu tetai apianga ki Motutapu Ekalesia.

Ko tena te ripoti poto no to maua tere poto ki Aotearoa. Ei te Atua tatou i te tuatua i tona aroa ua. Meitaki.



*Rev. Oirua Rasmussen
Mata o te Pa Enuā Mamao ki runga i te Kumiti Akaaere*

7. TEREANGA O TE MAPU MATAVERA KI TITIKAVEKA

N o tetai tuatau roa i teianei, e tere ana te manga o te mapu i roto i nga Ekalesia e 6 i Rarotonga nei e 2 taime i te mataiti; i roto ia Peperuare e pera ia Aukute. Takake mei teia, te vai ra te tereanga o te manga Apii Sabati e 2 katoa taime i te mataiti (Me e Noema), e pera te au porokaramu tereanga a te anau uniform organisations e te Vainetini. Ko teia tataanga ra, no runga ua te reira i te tereanga o te anau mapu Matavera ki Teimorimotia (Titikaveka) i te 3 o te Sabati o Peperuare i topa ake nei.

Akarukeanga ia Matavera

Apa te ora 8 i te popongi Sabati mei tei akakiteia e te akaaere o te mapu i nga ra i mua atu, kua putuputu mai te anau mapu ki Gibeona, te Are Apii Sabati o te Ekalesia, ratou ka tere atu ki Teimorimotia, pera te tavini o te Atua Rev. Takaikura Marsters e te tokorua, Diakono apai i te tere, Nga Mataio, mei te 30 te katoatoa tei putuputu mai. Kua raveia te akonoanga pure e te tukuanga atu i te tere tei riro e na te Tekeretere o te Ekalesia, lotia Atera, i rave. E pera ana te tukuanga i te au tereanga i roto i nga Ekalesia i Rarotonga nei, to te Mapu e te Apii Sabati. Kua raveia oki te au apiipianga/akamatutuanga i te anau mapu i te epetoma i mua atu, kua tae ireira ki te tuatau no te aere atu anga ki mua i te raini o te tamaki.

Matavera CICC Youth members and church minister get ready to travel to Titikaveka for the biannual youth exchange programme, a regular event amongst the 6 church branches on Rarotonga. The next one will be in August.



Taeanga ki Teimorimotia

Mei Gibeona ki runga i te bus, tere atu ei ki Teimorimotia. Kua aravei e kua tuoroia mai te tere e Paroro Mataiapo (Mama Rongo Preston), mata o te Pepe Utu a Teimorimoti, koia nga Mataiapo o te oire. I muri ake i te reira, kua tuatua mai te Tekeretere o te Ekalesia, Ken Ben, i te akaaravei katoaanga mai i te tere e pera te au akakitekiteanga no runga i te porokaramu ta te Ekalesia i akanoo no te ututuanga i te tere. Kua pau iatu te reo akaaravei e te Diakono tei aru atu i te tere.



Paroro Mataiapo (Rongo Preston) and Ken Ben (Ekalesia Secretary) welcomes the Matavera CICC Youth to Teimorimotia.

laku i akatau marie i teia naai akateretereanga, ki'ia toku ngakau e te maru. Kua na mua mai te akaaraveianga a te aronga mana, te aronga tei mou mai i te Evangelia i te mataiti 1823, e ko ratou rai teia e tuoro mai nei i te Evangelia e 193 mataiti i muri mai, koia'i te akaieie i teia peu, kia akameitakiia te Atua noou e te Pepe Utu a Teimorimotia, kia pera uatu rai tena akonoanga naau no te au ra ki mua. Kare tatou e tuatua maata no te akaaraveianga a te Evangelia, ta Ken Ben i oronga mai ki te tere, koia rai oki teia ko te Evangelia e tuoro mai nei i tona uorai ki runga i te taua o te Ekalesia Teimorimotia. Noatu ra, meitaki korereka katoa no te reira.

Tiaki atarau

I muri ake i te akaaravei, kua neke atu te tere mapu ki roto i te Are Pure no te akamata atu i te au tuanga tei akonoia no te reira ra. Akamata te angaanga na roto i te tiaki atarau tei orongaia ki te tuaine ia Vaipae Kaokao o te tere, ora 9.30am ki te 10.00am. E tuanga teia tei matauia i te au tuatau i topa e na te Diakono apai i te tere e rave ana. I teia tereanga ra, kua manako te Diakono apai tere kia orongaia ki tetai mapu tukatau e, e Mema Ekalesia katoa. Kua riro ireira te reira tikaanga manea ki te tuaine ia Vaipae. Mei roto mai tana irava i te Tia o te ra i mua atu, Maanakai 20 Peperuare, Ebera 3.15 ko tei na ko mai e, *“Kia tika ia kotou i teiane ra i te akarongo i tona reo, auraka e akamarokiakia i to kotou ngakau, mei tei te akakoko anga ra.”* Topiri atu te uianga ki te pae e, *“Eaa tetai au mea mamaata taau e kite atura i roto i teia irava, akataka mai i toou manako.”* Kua riro teia irava e te uianga ei pumaana kia ratou tei akairiiri manako atu ki runga no te mea kua piri vaitata tika'i ki te akakoroanga o te mapu e, e pirianga katoa tona ki te anau tamariki rikiriki e pera ki te aronga pakari. Kia akameitakiia te Atua no teia tuanga mua.



(L-R): Mema Ekalesia Vaipae Kaokao during the “Tiaki Atarau” part of the programme, a time prior to the main service when a verse and a question is posed to the congregation “to keep everyone occupied while they wait for the main service to commence at 10.00am; Anna Akaroa contributes to the question; Matavera Youth from the back of the church)

Te au tuanga ta te Mapu i akaari mai:

Anau mapu o Matavera mai

Na roto i te au imene e te irava tamou ngakau, kua akaari mai te anau mapu no Rangiatea mai i ta ratou i tamoumou i nga epetoma i topa no runga i te manako maata o te Akamorianga, Worship. Tei roto i reira te au mea katoatoa tei tau ki raro ake i teia tumu tapura; te puapinga o te akamorianga, tona aiteanga, te turanga te tau no tona raveiaanga, e te vai atura. Kua leleiu te au mea takatoa tei raveia mai e te anau mapu. Noatu oki ta tetai nga mapu irava kare i mou meitaki, kua mako ua ra ta te maataanga.



Anau mapu mei roto mai i Nga Tapere Mataora

I teia atiangā au i kite ei e ko te ingoa teia ta Teimorimotia i topa no nga tapere i roto i te oire tei kapitiia raua no te rava-kore o te tangata, e nga tapere meangiti katoa i roto i teia oire maata ko Teimorimotia. I te au ra i topa, e 4 tapere i roto i te oire: Vaimaanga, Titikaveka, Kauare e Tikioki. I teia tuatau ra kua kaptiia a Titikaveka raua ko Kauare okotai tapere tei kapikiia e Nga Tapere Mataora (tona ingoa poto, Nga Tapere), e 3 ua ireira tapere i roto ia Teimorimotia i teia ra.

Kua aiteite ta Nga Tapere tumu tapura ki ta te anau mapu no Rangiatea mai, koia oki Akamorianga. Kua na roto i te au akatutu, imene e te tatau ta ratou tarataranga mai i teia tumu manako. Sumaringa te au mea katoatoa.



Anau mapu mei roto mai ia Vaimaanga

Kua akamou ta Vaimaanga tuanga ki runga i te tumu tapura o te Pure, Prayer. Mei ta Nga Tapere, kua na roto ta ratou tarataranga mai i te tumu tapura i te au akatutu, imene e te tatau. Pera katoa te manea i ta te mapu i rave mai tei rekaia e te mata tangata kia akara atu.



Anau mapu mei roto mai ia Tikioki

Ko te anau mapu Tikioki ireira tei taopenga mai i te angaanga a te mapu no te akakoroanga o te teretere, e kua akamou ta ratou tumu tapura ki runga i te Oraanga Ngutuare, Christian Home. Mei ta nga pupu i mua atu, kua na roto ta ratou tarataranga mai i te manako i te au akatutuanga, imene e te tatau. Kua akaieie te au mea katoatoa.



Arikirikianga a Teimorimotia

Kia oti te pure ngutuare tei raveia mai e te apianga Tanire Pokipoki ki roto rai i te Are Pure, kua taki marie atu te katoatoa ki tai i te Are Apii Sabati o te Ekalesia no te arikirikianga i tana manuii tei atoro mai iaia, koia te anau mapu no Rangiatea mai e pera na apianga e to raua nga tokorua mei Takamoa mai. Mei tei matauia i roto i te au arikirikianga katoa a nga Ekalesia e 6 i Rarotonga nei, koa'i te manea i te au kaingakai tei akamaneaia ki te au meitaki tuketuke o te enua, moana e te mareva. Kua kai te katoatoa e kua akara ua i muri ake no te mea kare oki e pou i te kai. Kare ainei e ko te venereka teia o te Evangelia a to tatou Atu i te ao? No te aa. E kare katoa ainei e tei runga rai iakoe tangata tatakitali i te akara matatio e kia kai koe kia tau ua te kainga kia kore e topa ki te timataanga o te kai? No te aa. Ka akapeea ireira? E akameitaki ia lehova e taku vaerua, to roto katoa ra iaku i tona ingoa tapu. E akameitaki ia lehova e taku vaerua, e auraka tona katoa ra au takingameitaki kia akangaropoinaia, Amene.



Okianga ki Matavera

I te au akakoroanga memeitaki ravarai, e taopengaanga tetai – i roto i te rua o to tatou reo, all good things come to an end. I na, kia oti te akakoroanga manea e te sumaringa o te ra nei, tei runga akaou te anau mapu i te bus e te leva atura ki te wale i te itinga o te ra. Tae atu, mei tei matauia i te au teretere katoatoa, kua ripoti atu te anau mapou i te turanga o to ratou tereanga ki Teimorimotia, e kua ripoti mai ratou tei noo i roto i te Ekalesia Rangiatea i ta ratou i ki te i te angaanga a te mapu, ta Matavera rai tei noo mai e pera te anau a Nikao tei tere mai na te ara. I roto i nga ripoti e rua, teia tetai mea maata tei oraoraia mai e nga vaa tuatua, kua kiteaia tetai vaerua ou i roto i te anau mapu, kua maranga te turanga ki runga i roto i ta ratou i rave mai i teia ra, ratou tei tere atu e ratou tei noo mai. I na ko teia oki ta te au metua i anoano kia akarongo, no reira e te anau mapu, eiaa e no teia ra ua, no te au tuatau katoa ra te ka aereia e tatou ki mua.



Ko teia tataanga e pera te au tutu katoatoa, na Nga Mataio, Diakono apai i te tere ki Teimorimotia

From a youth member of the group

Sunday 21st February was the day of the Teretere Mapu for 2016 with all the members of our Mapu, new and existing, young and old, Rev. Takaikura Masters lead us three blocks down the road to the Titikaveka CICC. We were warmly greeted by leaders of the village and church who noticed the unified beauty we entered.

First to the deliverance of messages, we stood on stage glowing with the glorifying rays of our Lord and Savior Jesus Christ, who was with us throughout our whole presentation, that we delivered with such grace pride and belief in everything, from the tatau, singing, tears were sufficient. All of the presentations, including that of Vaimanaga, Tikioki and Nga-Tapere, were outstandingly touching.

Every single youth that stood up on stage knew what to say and believed in what they said. It was such a beautiful sight to see all these young people delivering God's message. All the singing and performances were inspiring.

On behalf of the leaders and all the members of Matavera CICC youth, I would like to thank our Ekalesia for the strong support that you gave us. We were proud to represent you all at this occasion that you will forever be in our hearts. May God bless us all. We all started off fresh with a new style for 2016, let us keep fresh to encourage all of our youth to come and stay.



By Esther Ngamata, Matavera CICC Youth

8. THE LOVE CAFE OPENS FOR BUSINESS

Cafe is simply a small restaurant selling light meals and drinks. If this definition is too restrictive, try this: "A coffeehouse, coffee shop, or café is an establishment which primarily serves hot coffee, related coffee beverages (e.g., café latte, cappuccino, espresso), tea, and other hot beverages. Some coffeehouses also serve cold beverages such as iced coffee and iced tea. Many cafés also serve some type of food, such as light snacks, muffins, or pastries. Coffeehouses range from owner-operated small businesses to large multinational companies such as Starbucks." (Wikipedia the Free Encyclopedia). Café is a popular spot the world over, a place where one can run to or pop in to pick up something fast to munch on, especially when you're in a hurry or you don't feel like cooking after work, or you simply want a break from the normal and at times boaring dinner-at-home routine.

Cafes normally have names; names of relatives, places, pets, cosmic stars, famous movie stars and characters, objects like fruits, vegetables, rootcrops, etc. Some names are rather strange, unusual, uncommon as well as common, hard to pronounce, unclear what it means, or as simple as ABC. How about The LOVE CAFÉ; well that's really uncommon nevertheless easy to pronounce, a well-known term and of

course eye-catching, in fact I've never come across a name like this in my 30-odd years of travel! As they saying goes, behind every name is a meaning.

The newest Café on the beach, The Love Café, opened its doors for business on Tuesday 23 February up at Karekare on the eastern end of Tupapa, Avarua, almost on the border between Avarua and Matavera. Owned and operated by Nathan Iavaiti, son of the late Harry Ivaiti and his surviving mum Dorothy Ivaiti, it had a small but rather spiritual opening which was officiated over by Rev. Takaikura Marsters of the Matavera CICC and attended by some church members as well as other invited guests, families and friends of the Ivaiti family.

After Nathan himself gave a welcome and thankyou speech, including making reference to his late father who incidentally suggested the name to him whilst living in Aitutaki, Nathan's mum also spoke and explained to everyone present on what was actually behind the name Love when attached to Café. She said that the meaning is in the name, it's a place where we'd love to go and eat and meet up with friends. However, more importantly she said, it has a spiritual meaning attached to it; Love comes from God and God is Love, according to the Bible (1 John 4.7-9). Well, who can argue with that!

So we can then say that God is part of this Café, given that his own servant, Rev. Marsters, gave the blessing for it, and God himself through his spirit, is going to help my son Nathan manage this café so that it truly becomes a place where people will love to pop in for a yarn and a bite. And no doubt his dad Harry will be watching over him (Nathan) as he strives to make his mark in the competitive food catering industry.

The ceremony was topped up by a sumptuous table laden with snacks fit for the occasion. All the best to you Nathan, may the spirit behind the name of your café take you a long way in your venture. And please, don't charge "friends rates" and certainly don't entertain the Maori "make the name" attitude, its not good for business.





Nathan (left) and his mum Dorothy (right) making their presentations during the dedication of the Café.



Write-up and photos by Nga Mataio

9. MOU MONI O TE CICC KUA AKAMUTU

K

o teia mea e taoanga, e apainga tei tukuia ki runga ia ratou tei irinaki tika'i te tangata e ka rauka ia ratou i te apai i te reira taoanga me kore apainga, no te mea kua kite mata ratou i te reira tangata e kua oti ia ratou i te paunu marie e, e tangata te reira tei tau kia orongaia te apainga ki roto i tona

kapu rima. E ravenga akangateitei katoa teia mea e taoanga tei orongaia ki tetai no ta te tangata irinakianga e kua tau aia ei arataki i tetai urupu tangata, kua tau aia ei kaveinga e ei tiaki no tetai tuanga puapinga i roto i tetai putuputuanga, mei te moni ra te tu.

Ko Okirua Teokoitu, e tamaiti Akatokamanava tei noo vaine e tei patia i tona puakapa ki te opunga o te ra i o Tinomana i Rarotonga nei e tei akangateiteia aia e te Uipaanga Maata i te mataiti 2005 ki runga i te taoanga Mou Moni Maata o te akonoanga CICC. I te marama Peperuare i topa, kua akamutu atu aia i te mou i teia taoanga Ngateitei, ko te 11 teia o te roa anga o te au mataiti tei mou mai teia taeake i te taoanga. Kia akamata te au karere i te tukuia ki vao e kua “akangaroi” atu te taeake mei runga mai i te taoanga, kare te taeake i mareka roa i teia tuatua. Teia tana, me akangaroi ana tetai tangata, tera te aiteanga kua paruka tona kopapa kare e rauka akaou iaia i te rave i tetai uatu angaanga. Kare oki e ko tona turanga ia i teia tuatau i nana mai ei, kare aia i pakari (kua teatea ra te rouru me akara kotou ki roto i te tutu i raro nei), no reira kare te tuatua akangaroi e tano kiaia, kua “akamutu” ra i te mou i te taoanga, ko te reira tana tuatua i mareka . No reira te akaupokoanga tuatua o teia tuanga i na ko ei e, Akamutu, kare i te Akangaroi.

Ko Oki – e pera tona nga taeake Nga Mataio e laveta Short, okotai oki o ratou kakeanga mai ki runga i te Kumiti Akaaere i te mataiti 2005 – kua riro teia trio i te reo papaa, i te angaanga kapiti i te akameitaki atu anga i te au tuanga i roto tika'i i te tua o te akateretereanga (administration, policies, constitution) e te akapapapaanga moni (financial management) a te kopu tangata o te CICC, mei te mataiti 2005 e tae roa mai ki teia mataiti 2016. Kua parani takere ratou tokotoru i te akamutu (kare i te akangaroi) mei runga mai i te Kumiti Akaaere i teia Uipaanga Maata e tu mai nei 2017, inara no tetai au tumuanga, kua manako aia (Oki) e ko te tuatau meitaki teia iaia kia akamutu.



Former CICC Treasurer, Oki Teokoitu, as part of the CICC Executive Council group visiting and conducting training programmes in Melbourne (left: 2008, Melbourne), Cairns (middle, 2009) and Wellington (right, 2008).

Kua piri atuna a Oki ki roto i tetai au iriiri kapua tei apai iatu e te opati i Takamoa nei ki roto i tetai au Ekalesia i vao mai ia Rarotonga, e ko te tuanga rai o te moni tana i piri atu ki roto i te akamaramaanga. Kua taangaanga aia i tona marama mei roto mai i tana ngai angaanga i te tauturu anga i te akameitaki atu anga i te turanga akapapaanga moni a te akonoanga, e kare roa e ekokoanga e kua rauka iaia i te apai mai i te reira turanga ki runga. Ko te mea ra tana kare i rauka – kare katoa oki e nana teia tuanga – koia oki te koianga mai i te moni e toe atura ki roto i te au Ekalesia kare i tukuia mai ki Takamoa nei, tei runga oki te reira numero i te apa mirioni (\$1/2m) e vai nei rai ki roto i te rima o te au Ekalesia i teia ra.

I teia atianga, mei tei orongaia kiaia i te Varaire ra 4 o Mati nei, te na roto akaou atu nei iaku te oronga atu ki te taeake Oki i te reo aroa e te reo akameitakianga a te Kumiti Akaaere e pera te au Ekalesia katoatoa i te Kuki Airani nei, Nutireni e Autireria, no te tuanga tana i apai mai i nga mataiti e 11 i topa, i te tiakianga i te moni a te CICC. Kua tae taau angaanga ki te openga, e kare ekoko e te vai atura rai ta te Atua angaanga naau i roto i taau Ekalesia Arorangi (koia te Tekeretere o te Ekalesia) e pera tetai atu au ngai ta te Atua ka kapiki iakoe i te au ra ki mua. Kia manuia koe, toou tokorua tei tupae kiakoe i te au ra i topa, e pera ta korua anau, no te au mataiti e tu ki mua ia tatou.

Mou Moni Ou

E 4 au ingoa ta te Kumiti Akaaere i akarakara no tetai ei mono atu ia Oki, e kua ikiia mai a Tangi Tereapii o te Ekalesia Avarua no teia ngai tei va; ka mou aia i te taoanga e tae uatu ki te Uipaanga Maata 2017 ireira iki akaouia'i e pera te au taoanga katoatoa o te Uipaanga Maata, koia oki ratou i runga i te Kumiti Akaaere e pera te au akateretere o te au porokaramu (Programme Directors). E Diakono a Tangi no te tapere Takuvaine i roto ia Avarua, koia katoa te Mou Moni o te Ekalesia Avarua. E angaanga ana aia ki roto i te Energy Division o te Prime Minister's Office, e kua na roto ana i tetai au apii teitei a te University of the South Pacific, e tae uatu ki te pepa MBA tei rauka iaia i nga mataiti i topa.

No reira i te akaraanga, e tano ei e ka rauka ia Tangi i te apai i te turanga o te tiakianga i te moni a te CICC mei te ngai i akaruke mai ei a Oki, ki tetai turanga i runga atu. Me kare oki e rauka ia tatou i te akameitaki atu i ta ratou i apai mai i te au ra i topa i na te metua tane Papa Kura Strickland ei, eaa ireira te puapinga ia tatou i runga i te au taoanga i teia ra! E te tano oki ta te old man, kaore atu teia maseli nana i te akaieie, e maseli tei riro ei maaraaraanga ki toku ngakau e kare au e ekoko i te karanga e ki roto katoa i te ngakau o matou i runga i te Kumiti Akaaere e pera ratou tei rongo i teia naai maseli a te old man i te au ngai katoatoa tei taikuia e ia.

No reira e Tangi, welcome to the club, welcome ki runga i te kumiti maata o ta tatou nei akonoanga CICC, te kumiti angaanga a te Uipaanga Maata, te kumiti tei iaia te tika akateretereanga i te akonoanga CICC i te tuatau e kare te Uipaanga Maata e uipa na. Tena te au akamaroiroiana tei oronga iatu kia koe, ka tamou e ka rave i taau ka rauka i te neke atu anga i te turanga tiakianga i te moni a te CICC ki tetai turanga teitei atu. Kua apai mai a Oki i tana apaianga mai, noou teia taime. Kia riro te mana katoatoa i te tauturu mai iakoe no tena tuanga, ma te irinaki katoa e ka riro toou tokorua e te anau i te turu pakari iakoe i runga i tena taoanga ngateitei o te Evangelia.



L-R: Rev. Oirua Rasmussen, Tangi Tereapii, Oki Teokoitu, Rev. Vaka Ngaro, during the CICC Treasurer change-over function from Oki to Tangi, held at the CICC Head Office, Friday 4 March.

Farewell/welcome ceremony

Kua akatupu te opati i Takamoa nei e pera te Kumiti Akaaere i tetai akonoanga arikirikianga no te nga taeake Oki e Tangi i te Varaire ra 4 o Mati nei. Kua raveia mai te pure akamata e te Orometua Vaka Ngaro o te Ekalesia Avarua, kua tuatua atu au no te Kumiti Akaaere, kua tuatua katoa mai nga taeake, e kua raveia mai te pure topiri e te pure katikati e te mata o te au enua mamao i runga i te Kumiti Akaaere, Orometua Oirua Rasmussen o te Ekalesia Nikao. Ko te akaeaanga ia o te akonoanga e kua leleia te au mea takatoa.

Tataia/neneia e Nga Mataio

10. DESCENDANTS OF REV. JOHN HUTCHIN VISIT TAKAMOA

Visits to, or contacts with, Takamoa by descendants of the early LMS Missionaries to the Cook Islands have been regular occurrences over the past years, even descendants of the same Missionary, like those of Rev. J.J.K. Hutchin who was based here at Takamoa, Rarotonga, for 30 long years from 1882 – 1912. The most recent visit was by great grand daughter Elizabeth Kinneir, husband Ross, and their children Anna and Simon, on Tuesday 8 March 2016 (photo below).



L-R: Ross Kinneir, Elizabeth, Anna and Simon, visit Takamoa, 104 years after the departure in 1912 of Elizabeth's great grand father, Rev. John J.K. Hutchin. (Photo by N. Mataio)

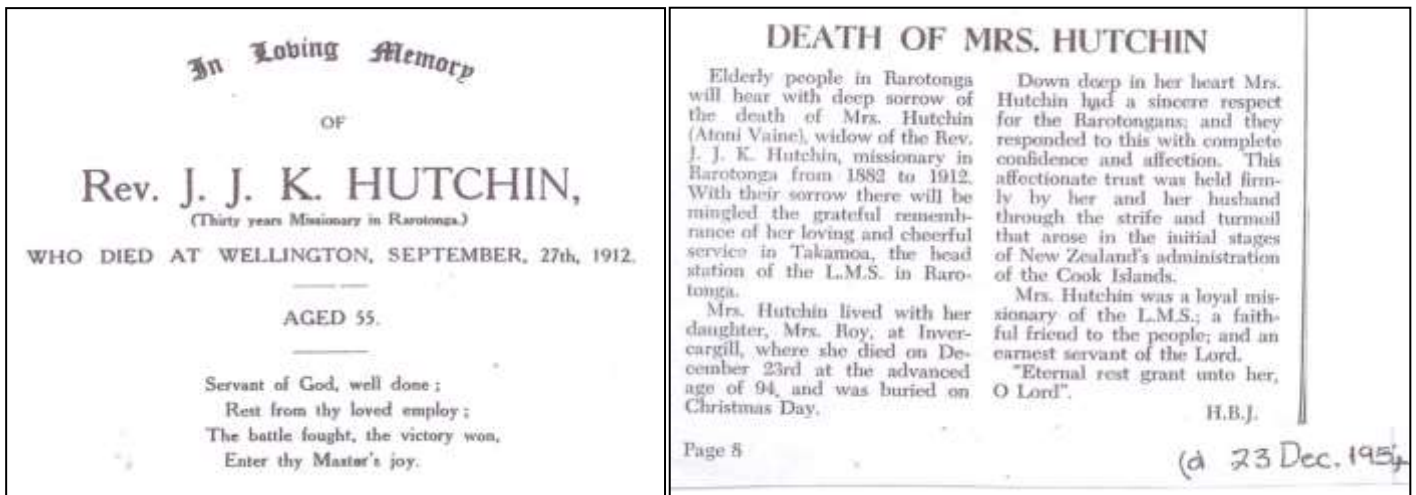


Left: Rev. John Hutchin and family back in 1897 (photo from Takamoa collection). His descendants in the same spot 119 years later. (Photo by Mauri Toa of the Takamoa office)



Hutchin family, taken 1902
Back: Gladdys, John
Front: Tereora, Gwen, Rev. Hutchin, baby Iris, Mrs Ellen Hutchin (teacher of homecraft and tivaevae quilting)

3 children died; Evan aged 7 of meningitis, 2 twin babies lived a few days, buried in church cemetery, Avarua.



Headstone of Rev. J.J.K. Hutchin who passed away in 1912.

Newspaper article announcing the passing away of Ellen wife of Rev. J.J.K. Hutchin in 1954, 42 years after her husband's death.

(Source: Hilary Purchase, great-great granddaughter of Rev. JJ Hutchin staying in Taupo, NZ; above photo and images were sent to Takamoa in August 2010)

Prior to visiting Takamoa, the Kinneir family was invited to a reception put up by the Cook Islands Library & Museum Society, in recognition of Rev. Hutchin's contribution to education during his time on Rarotonga. Members of the society put up morning tea for the family which was appreciated by everyone who attended; I was privileged to be invited on behalf of the CICC. Meitaki maata CILMS for the invite and the Kinneir family for visiting. May the memory of Rev. Hutchin live on.



The Kinneir family with members of the Cook Islans Library & Museum Society. Photo by N. Mataio

Write-up by N. Mataio, CICC General Secretary

11. AKATAINUANGA TAUTURU OROMETUA I ROTORUA

K o tei noo i raro ake i te tapoki o Tei Teitei ra, ka moe aia i raro ake i te Mana katoatoa ra. Te tuatua nei au kia lehova, ko koe toku akapuanga, e toku pinanga; taku Atua, e taku e irinaki nei. Salamo 91.

Kua tukuia mai tetai tamanakoanga ki roto i te Ekalesia no tetai Tauturu Orometua nona; i te mea e kua riro mai te Orometua Rev. Nio Mare ei Tekeretere no te Konitara Ekalesia o Aotearoa nei; e ka atea atu aia i tetai au tuatau no te atoro i te au Ekalesia o Nuti Reni. No reira kua irinaki tikai te Ekalesia e kua tau teia Diakono Tupu Tanga ki runga i teia taonga ngateitei. Kua raveia te akatainuanga i te Tauturu Orometua; Tupu Tanga ma tona tokorua Mama Tiraa, i te Sabati ra 6 o December 2015. Kua riro e na te Chairman o te Konitara Ekalesia o Aotearoa nei, te Orometua Rev. Temere Poaru i rave i teia tuanga.



Commissioning of Tupu Tangata – long-time secretary of the Rotorua branch of the CICC – as Assistant Minister on Sunday 7 February 2016. The function was officiated over by Rev. Temere Poaru, Chairman of the CICC NZ Council, assisted by the Ekalesia Minister, Rev. Nio Mare. Rev. Mare is the current secretary of the CICC NZ Council (Poaru and Mare, top left photo).

E Diakono maroiroi tikai teia i te tavini anga i te Atua e kua mou ana aia i te Taonga Tekeretere kua roa akenei te mataiti. E nga metua maroiroi katoa i te turuturu i te au angaanga a te iti tangata Kuki Airani i roto nei i te oire Rotorua. E ngametua teia no te Apiianga a te Ekalesia, Bronson Tanga i roto i te Punavai Ora i Takamoa e te irinaki anga e kua puapingaia ta raua apii anga i ta raua tamaiti. No reira e tau i te akameitaki i te Atua Mana katoatoa.

E ra manea tikai e te mataora no ta te Atua i rave, kua matau ua tatou i te akonoanga a te Ekalesia. Kia oti te pure akatainuanga kua raveia te kaikaianga maata e kua rave mai te putuputuanga Mapu i te tuanga o te tamataora. I roto i teia tuatau nei te rave maroiroi nei te Tauturu Orometua pera te Mama Tauturu i te tuanga tiaki e te Akoanga i roto nei i te Ekalesia. Meitaki maata.

Tataia e Mrs Koringo Marsters, Tekeretere, Ekalesia Rotorua. Nana katoa i tuku mai i nga tutu.

12. NGARA'S NEWS

Ms Ngara Katuke has been a regular contributor to this newsletter over the past years, the most prolific as a matter of fact. In a lot of the past issues of the paper, she would have more than one article. In this issue, we are again happy to welcome her 10 contributions which cover a range of topics. Ngara holds a number of important church and non-church positions, they are listed at the end of this article. - *Editor.*

1. Tanu Kai Mou na te Anau Mapu Rutaki & Aroa i Arorangi

MOU TE KOU, MOU TE ERE, KIA PUKUROA OOU VAEVAE, KIA MOKORA OOU KAKI. Kua parani te anau mapu o Rutaki & Aroa Christian Youth Club e ka rave ratou i tetai angaanga tanutanu ei tauturu ia ratou i teia mataiti 2016. Kua uriuri manako ratou na roto i tetai uipaanga e kua ariki te anau mapu kia rave ratou i teia. Kua tanu ratou i te kumara, maniota e te tarutarua. E kai teia tei aruia na runga i te arapo o te marama ko Mati i te ra 4. Kua mataora ratou, no te mea kua tae mai ta ratou au tamariki rikiriki tei riro i te tauturu i tetai au ngai, mei e taritari i te au kata maniota. Te piri ki roto i te tanu anga kia kite ratou e ka akapeea te raveraveanga i teia au angaanga. Kua akakite te Diakono, Keu Mataroa, ka riro teia ei akaraanga na tetai au mapu e pera katoa tetai ripoti na te Diakono o roto i te tapere Rutaki.



Members of the Rutaki & Aroa CICC Youth get their hands dirty planting tarotarua, sweet potato and maniota, assisted by some parents and younger members of the 2 districts in Arorangi.

2. Colourful Evening

THE WORKS OF THE HOLY SPIRIT 2016. Rarotonga CICC Youth Church Service was held Sunday 28th February 2016 in the evening in the Matavera CICC church. It was a special service for the blessing of the new Council members from Ngatangia, Titikaveka, Arorangi, Nikao, Avarua & Matavera. Each youth group participated in the order of service by singing Imene Tuki. Matavera Youth is the host for the Council this year and they wore a new golden printed uniform that shone through all youth members. The evening went well. Congratulations to all the new Council Members. Te Atua te aroa kia kotou katoatoa i teia mataiti 2016.



Scenes from the opening service of the CICC Youth activities for 2016 held at Matavera on Sunday 28 February.

3. Terenianga Puapinga

E TOPAPA, E ORONGAIA MAI, E PATI E AROAIA MAI. Kua rave atu te au Arataki Konitara tetai tereniaanga no te Arorangi Girl Guides Company tei patii no runga i te Buka Apii Ou. Monite ra 1 no Peperuare i te aiai, kua aere mai te au tamariki tamaine mapu e te au Arataki o Arorangi no teia terenianga ki roto i to ratou Calvary Hall. Kua mataora ratou e kua rauka mai tetai komakomaanga no runga tikai i te au tuanga tatakitai i roto i te putuputuanga. Te akakite nei te National Commissioner, Haumata Hosking e kare tatou e marama meitaki, me tuatua ua tatou no runga i teia au Buka Ou, inara kia raverave tatou i te au akanoonooanga e rauka ei ia kotou i te kite i te meitaki te ka rauka mai no ta tatou anau tamaine. Te turanga ta te National Treasurer e oora nei i roto i tana apiianga. Kia rauka rai iakoe, i taau parani anga i taau au project e autu ei koe i te au takaianga no runga i ta te anau tamaine mapu au porokaramu. Kua mataora teia terenianga e kua akaoti na roto i tetai katikati tei tauturuia e te Patorona, Mama Tuaine Marsters.



Arorangi Girl Guides training held at Calvary Hall, Arorangi CICC, on Monday 1 February 2016.

4. E'euanga Toka no Tehapai Foster

GONE BUT NOT FORGOTTEN. I te popongi Maanakai i te ra 20 no Peperuare 2016 i te ora ngauru, kua raveia te e'euanga toka o teia metua tane tei takoto i te moeanga roa. Kua riro tana tamaine Tetuanui e tona au tungane e to ratou metua vaine, Rima Foster e te kopu tangata i te rave i teia ma te tae tikai o to ratou ngakau. Kua patii ratou i to ratou au taeake mei roto mai i te Ekalesia Titikaveka, Arorangi e te tetai uatu mei roto mai i te au ngai tei angaanga ana teia metua tane, koia te pia o te au Akava. Kua akamata na roto i te akonoanga pure tei raveia e te Orometua o te Ekalesia, Tinirau Soatini.

Te akamana o teia toka, kua tukuia te tutu o te tapao Akava ki runga i tona toka. Te aronga tei akanooia, kua tae mai ratou. Kua riro tetai nga metua, tei akariro ana teia tamaiti ei nga metua inangaro nana i tona tuatau e ora ara, koia te Diakono Akangaroi, Papa Uriake Taokia e Mama Maki. Na raua i eeu i tetai tuanga maata. Te kopu tangata e te au taeake, kua oronga ia tetai tuanga na ratou. Kua kapiti katoaia mai tetai akairo na roto i te keke ra anauanga nona, no te mea, ko te ra i eeu ei teia toka, i tona ra anauanga, tei irinaki

tana anau e kua tau teia ia ratou katoatoa. Kua marka te katoatoa e kua taopenga teia angaanga manea na roto i te kaikai. Te karanga nei tetai tataanga i runga i tona toka, "I have fight the good fight ..."



Headstone unveiling for Tehapai Foster, Saturday 20 February 2016, Arorangi, officiated over by Rev. Tinirau Soatini of the Ekalesia Arorangi.

5. Opening church parade at Avarua

NEW YEAR WITH A GOOD SPIRIT, awesome gathering. Welcome to our first combined church parade on Sunday morning at 10am, 14th February 2016 on a beautiful day at Avarua Ekalesia for the Uniform Organizations from the 6 Ekalesias. Excellent turn out for most members in the Boys' Brigade, Girls' Brigade and Girl Guides. The BB Brass Band played their part so the little ones can enjoy their marching to church. We would like to acknowledge the Avarua Ekalesia for providing refreshments, Meitaki Maata.





Opening church parade for uniformed organisations, Sunday 14 February 2016, Avarua CICC

6. World Thinking Day

CONNECT TO THE COMMUNITY. Girl Guide World Thinking Day for this year was held at the Sinai Hall, Avarua at 5pm, 22nd February 2016 hosted by the Avarua Girl Guides Company. Our global theme says “*Connect to the Community.*” To support our theme, we are doing a survey on our valuable people in each Vaka in supporting the Cook Islands National Disability Council in the area of Disaster Management. Each section had to participate into a planned activity as follows:

- ✓ The Brownies section did floral arrangement or sewing eis.
- ✓ The Guides section prepared a short history from each country that was given to them to do.
- ✓ The Rangers section did a gadget work on clothesline. Each company brought their own resources.

The Scout leaders and boys took part in the gadget work. Parents and invited guests witness what the girls and leaders did and with the lighting, blowing and cutting of the birthday cake too. Lots of sharing, listening and learning about guiding stories. Every year it is part of our national program to celebrate World Thinking Day. Food contribution from all the guide companies was blessed by the pastor and was donated to the Catholic Church. The evening closed with a kaikai.





Scenes from the Girl Guide Cook Islands World Thinking Day, Sinai Hall, Avarua, 5.00pm 22 February 2016, hosted by the Avarua Girl Guides Company.

7. Teretere Mapu, Peperuare 2016

TERETERE MAPU O ARORANGI RAUA KO NGATANGIIA – Sabati ra 21 Peperuare. Turou, Oro Mai e to Ngati Tangiia. Kua tae mai te anau mapu o Ngatangiiia mei roto mai i te Tapere ko Muri, no teia angaanga manea i te popongi Sabati, tei tamarumaruia e te Tavini o te Atua, Rev Tereora Viniki e tona au Diakono. Kua mataora ta ratou au imene e te au tuanga ta ratou i raverave no teia ra maata no te anau mapu. Pera katoa te anau mapu o roto i ta matou Ekalesia Mapu mei roto mai i te Tapere Betela, Rutaki e Ruaau. Kua riro to matou au taeake i roto i te Tapere Muri e na ratou i apai atu i ta matou teretere ki roto i te Ekalesia Avarua.

Kare e aite ia te turanga tatau a te anau mapu o nga tapere e 3 e ta te anau mapu katoa o Ngatangiiia. Kua imene tetai nga tamariki ou mei Ngatangiiia mai i te imene o te koikoi moni. Te reo reka e pera katoa to raua puapii a Papa Mann Short i te akatangi i ta raua imene.

Te akakite nei te au tumu tapura a te anau mapu i te reira popongi.

1. Ngatangiiia Youth – *Judgement*
2. Betela Youth – *Pruning*
3. Rutaki & Aroa Youth – *The works of the Holy Spirit*
4. Ruaau Youth – *Foundation*

Kua akaoti te pure i te reira popongi e kua raveia te angai-anga ia ratou katoatoa ki roto i te Calvary Hall na te anau Mapu o te Tapere Betela. Kua manea te au mea katoatoa. Kia Orana e Kia Manuia.





Youth and supporters who were part of the Arorangi (Rutaki & Aroa) and Ngatangia CICC Teretere Mapu in February 2016.

8. 80th Birthday Celebration

HAPPY BIRTHDAY MAMA NGA. Saturday 12th March 2016 at 6.00pm was a special evening for a special lady in the Nikao Sunday School Hall. Mama Nga we have known her in our Girl Guide movement celebrated her 80th Birthday by her families. Ngarourukeu Carlson Kokaua MOKOROA; theme for the evening was Blue & White. Over 200 people attended and her guiding friends and families shared their story on Mama Nga. We would like to say Meitaki Maata to her children and husband for inviting us leaders of the Girl Guides in the Cook Islands to be part of Mama Nga's celebration evening. Mama Tinomana Ariki, Naomi Iro, Pani Ben, Tuaine Marsters, Apii Ben, Haumata Hosking, Tapaeru Kokaua Hagai, Manongi Latham, Tutai Tei, Ben Toki and her Atiu Girl Guides were among those who came to celebrate together her special evening. Te Atua te aroa noou e Mama Nga.



Our Guiding Story on Mama Nga

She had travelled to the following Regional Training Workshops.

- Training on the Girl Guide new Handbook with Haumata Hosking, Tapaeru Kokaua Hagai, Peggy Turua, Tatari Mitchell and Ngara Katuke – Auckland, NZ, May 2015
- 5th Pacific Strategy for all the Pacific Member Organization as the last leg of the Strategic Plan by the Asia Pacific Committee with the WAGGGS, with Haumata Hosking and Tapaeru Kokaua Hagai – Brisbane, Australia, May 2014
- 4th Pacific Strategy for all the Pacific Member Organization with Ngara Katuke – Fiji, Suva, May 2013
- 3rd Pacific Strategy for all the Pacific Member Organization with Haumata Hosking and Ngara Katuke – New Zealand, Waitakere, May 2012

She hosted number of visiting groups to Atiu Island.

- ✓ National Camp in Atiu for the celebration of the 50th Golden Anniversary for the Atiu CICC Girl Guides
- ✓ National Council Group for the celebration of the 50th Golden Anniversary for the Atiu Catholic Girl Guides – St Anthony
- ✓ Nikao Girl Guides Company – visit Atiu stayed at the CICC Sunday School Hall
- ✓ Arorangi Girl Guides Company – visit Atiu stayed at the Catholic Hall
 - ✓ Rarotonga Girl Guides in the Duke of Edinburgh Award Trip – visit and did their final expedition in the Bronze and Silver level on Takutea Island, the group stationed at the CICC Sunday School Hall

- ✓ National Youth Convention in Atiu, liaising most of the girl guide members in this convention and other responsibilities
- ✓ DOE Training Team accommodated at her private motel
- ✓ Canadian ex Girl Guide members visited the island and the members on the island hosted them for an evening
- ✓ Australia ex Girl Guide leader visited the island and stayed with her private motel

Other participation

Whenever she comes to Rarotonga, she always ensure she brings her Girl Guide uniform to participate in any Girl Guide event/program such as the Sunday Church Parades, Monday meetings, ANZAC Day, World Thinking Day celebration, Cook Islands Day, National Camps and Training Workshops.

Guiding Positions

Mama Nga has been one of the Founding members in the Nikao Girl Guides Company and has been an active member and Leader in her life. Continued her guiding roles to Mitiaro while her and her husband was stationed at Mitiaro School and after their term in Mitiaro, they both recited to Atiu Island and there she became involved in guiding actively and strongly. In 2006, the Girl Guide in the Cook Islands established a new initiative for the betterment of young women in the Cook Islands by introducing the Duke of Edinburgah Award Program. Atiu has got registered more than 10 girls in both guiding companies on the island and Mama Nga Mokoroa was chosen to be the Co-ordinator and work closely with the national co-ordinators. They managed to complete and achieved over 10 young women in the Bronze Level in 2008. In 2009 they received a community initiative Scheme fund to support their young women in the area of completing their Silver level, which took place in Mangaia Island. Mama Nga is an experienced trainer in the movement mainly in Brownies section, but also trained in the Girl Guide and the Ranger section too. She made friends through the movement and learn a lot from being thrifty and resourceful. She upholds her Guiding Motto firmly in her life, which says BE PREPARED.



Scenes from the 80th birthday of Mama Nga Mokoroa, held at Nikao CICC Hall, Saturday 12 March 2016. Mama Nga has a long history with the Girl Guide movement of the Cook Islands. The occasion was celebrated by many family and friends including her GG associates.



Eaa taku (Ngara Katuke) i kite no Mama Nga i roto i te putuputuanga Girl Guide

E metua vaine aruaru i tana angaanga Girl Guide. Kare e kore te komakoma mai kiaku no runga i tona au manakonakoanga maroiroi i te au taime ravarai me aravei maua, me kare na roto i te peapa tata. Tona manako no te anau tamaine mapu o Atiu, tei mua roa te reira.

E metua vaine oronga aia i te au tuatau ravarai ki tana anau tamaine Girl Guide i Atiu e te au ngai tana e noo ana, mei a Aitutaki i te tuatau me tae aia ki reira i te aravei i tana tamaiti e tona kopu tangata, e pera katoa a Rarotonga, me topa mai aia ki runga i te enua....ka oko aia i te au pini Girl Guide no te akatapoo i tetai au Arataki e te au tamariki tamaine. E te vai atura, te oko mai i te au kakau no te Uniform i roto i te Pepe Auro e tae rava atu ki te au Mama Kumiti. Kimi ravenga i te au tuanga angaanga a te Girl Guide i roto i te nga Ekalesia – Katorika e te Porotatani, te au angaanga a te enua e te Kavamani. Ka aruaru aia kia manea te uniform e te akara kia rauka ta ratou au apinga mei te badges, uniform e te vai atura. Te kave i te karere akakitekite ki tana anau tamaine Girl Guide o Atiu, me e au angaanga raverave tetai, me kare e au akakoroanga to te enua.

I tona tuatau e teretere ana aia ki tetai au iriirikapu i vao ake i te Kuki Airani, kare e ngere tana au apinga oronga e te tauturu i tetai uatu turanga te ka anoano ia. E tu oaoa tona e te apai i tona basileila ki runga, na roto i te au peu Kuki Airani – te imene, te ura, te rangaranga e te vai atura. E vaine meitaki aia ki runga i tetai uatu Arataki i roto i te Konitara, mei tana i matau koia a Mrs Tokerau Munro, Ms Naomi iro, Ms Pani Ben e te atura tana i kite i tona tuatau mapu e tae mai ki teia ra. Kare e pou tona tua no runga i tona oraanga Girl Guide i te tataia, mari ra, tei kitea ia e te au Arataki i teia ra e te anau tamaine o Nikao e Atiu. Kia orana e kia manuia.

9. Working Together is Success

THE ART OF WORKING TOGETHER. The quote says *Coming together is the beginning. Keeping together is progress. Working together is success (Henry Ford).* The Rutaki & Aroa Christian Youth Club members worked towards an exciting plan for them this year 2016. The new Executive members developed a new way to bring the youth members together. Some of their proposed projects for this year 2016 include;

- Clean and clear their beach section at their Meeting House boundary
- Planting vegetables and root crops
- Participate and strengthen in their church monthly cleaning programs
- Contribute in any community activities and others

Saturday 27th February 2016 in the morning – most members came with their cleaning tools for their working bee which was enjoyed by everyone.



10. World Day of Prayer

HELLO IN CUBAN LANGUAGE. The women groups from the 5 religion on the island of Rarotonga from the Apostolic church, Seven Day Adventist, Latter Day Saint, Catholic and the CICC came together to celebrate this evening at the Avarua Catholic Parish at 6.00pm. Each religion was given a colored scarf allocated to identify the different groups. The theme for the evening is for the Children and our country is called CUBA.

Each group took part in the order of service by contributing a song/hymn or a reading in English or Maori according to the program. Our young women from the Avarua Ekalesia did the reading for the CICC branch and we all wore RED from the 6x Ekalesia. The Cuban logo or flower is called the Butterfly Jasmine or in another word for us is the white ginger (Kopi teatea). After the church service, everyone was invited to a light refreshment at the St Joseph Hall. The evening went well and God bless you all.

The money that was collected that evening was donated to the Fiji Cyclone Appeal on Tuesday afternoon at the BSP Bank, who helped the Committee for the transferring of the money to Fiji with the amount of \$ 1,000.00 from all the women during the World Day of Prayer Service on Thursday 3rd March 2016. Vinaka vaka levu to all the women's of the Cook Islands, especially from the World Day of Prayer Committee.



All 10 articles and photos above were submitted by NGARA KATUKE; she currently holds the following positions:



- National President, Girl Guide Cook Islands
- Sunday School Teacher, Tapere Rutaki, Arorangi CICC
- Treasurer, Rutaki & Aroa Christian Youth
- Secretary, Rutaki Vainetini
- Assistant Treasurer, Arorangi CICC Vainetini
- President, Cook Isl Civil Society Organization (CICSO), the national umbrella for all NGO's in the Cook Islands

13. CELEBRATING EASTER AT NIKAO

On Easter Monday in the morning we all gathered down at the Matavera Sunday School known as Gibeona. Just after nine o'clock the bus came and before we hop on the bus the Papa Orometua said a short prayer. Then we all went on the bus to Nikao. On our way there we stopped at the back road to see the Air New Zealand plane take off. As the plane taxied on the runway passed our bus we all waved and continued to Nikao. We were going to Nikao because the youth invited us to celebrate Easter Monday with them.

On arrival at Nikao church, we were greeted by some of the members who were getting everything ready for the day. We decided to sit under the mango tree as we were early. While waiting, Papa Orometua and Mama Orometua from Nikao came to greet us on their way to the hall. Then the MC of the day made the announcement for everyone to get ready to march in with the music. As soon as the music came everyone moved by marching and because the music sounded so good the mama's like Mami Pu decided to make it even better by dancing, even the host were all dancing on the stage. In front of the hall was where everyone gathered for the event. The Papa Orometua from Nikao said the opening prayer followed by the welcome speech by the Chairlady of the Panama/Turama youth group. The MC of the day was Hannah Rasmussen assisted by Kurahiti Rasmussen, Papa Oirua Rasmussen Junior and Saungaki Rasmussen. After the speeches, Saungaki outlined the program of the day. Then the two teams gathered at their allocated area for the events of the day.



Waiting under the mango tree at Nikao for the opening ceremony, then marching in for the opening.



Panama/Turama in red, us Matavera in white getting ready for the bag race.

The event of the day started with “sack race.” In the event it starts like from pre-school, primary, juniors, intermediate, seniors, youth then the mamas and papas. The distances for each age group is also different. Second event was the “three legged race”, with the same arrangement like the sack race. Third activity was the “balloon stomping”, where there was a circle marked with cone and each team has to put forward seven players with a balloon tied to one of their legs and the opposite side had to stomp the balloon, and the team who manage to hold on their balloon wins the game. Fourth activity was the eating competition, “eating the doughnut off the string tied to a volley ball net.” This was set for intermediate, seniors and youth. Then followed by the “eating the spaghetti in a plate on the table” which was set for the adult. Fifth activity was a race called “spin around the stick” where a person runs to a cone while someone is there to take the count while spinning and then race back for the next person until to the last person allocated in the team. Sixth activity was the “wheel barrow race” by everyone and the seventh activity was the “volleyball competition for everyone.” The final activity for the day was the “Bible quiz” based on Easter and questions were posed by Papa Orometua from Nikao as well as Papa Orometua from Matavera.



Preparing for the spaghetti eating, and the eating of the spaghetti from the plate without using the hands.



Three-legged race, eating doughnut tied on string.

The day ends by Papa Orometua of Nikao announcing the points and in the end the Winner is Jesus Christ and because of him we have reasons to celebrate. Then he said the closing prayer followed by grace. Saungaki asked everyone to gather in the hall where there was a long table full of food for everyone to enjoy. Mama Haumata, Mama Pare and the others hand out the plates and both teams sat down to eat. More speeches from Mama Pu and Jonathan to thank the host for a job well done and see you in Matavera in 2017. Then the bus came and everyone made their way to the bus with a lot to celebrate for an enjoyable day.



Write-up by Natana Mataio (age 11), photos by Marianna Mataio.

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



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

Uipaanga Maata 2017

Kua akatinamou te Rarotonga Konitara Ekalesia i te au ra o te Uipaanga Maata 2017 koia oki Sabati 16 ki te Sabati 23 Tiurai. Kua tukuia te akakiteanga ki te au Ekalesia katoatoa i te Ruirua ra 8 o teia marama Mati. No reira e te au Ekalesia, ko te taima rai teia i te akateateamamao i to kotou nga mata e pera ta kotou remits me e mea ta kotou ka anoano i te tuku ki roto i te uipaanga.

Iriiri kapua na te PCC

E follow-up workshop teia na te Pacific Conference of Churches te ka raveia ki te Sinai Hall mei te Monite 18 ki te Ruitoru 20 Aperira, mei te ora 6.00pm ki te 8.00pm. Ka tuera teia iriiri kapua ki tetai uatu i roto i nga Ekalesia e 6 i Rarotonga nei.

CICC Youth Convention 2016

Ka raveia ki Mitiaro i teia marama ki mua 17-24 Aperira, tena te maataanga o te tuatua kua tuku iatu na roto i te nutileta i topa e pera tei muri i te Part 2 o teia nutileta.

Tauturu Orometua ou no Nikao

Kua iki te Ekalesia Nikao i te Elder Vai Peua ei Tauturu Orometua ou nona i te Sabati ra 13 no teia marama Mati. Koia tei mono atu ia Willie John tei mou openga maina i teia taoanga i mua ake ka tomo atu ei aia ki roto i te politiki ei Mema Paramani no Tongareva. Kua mou ana a Vai i te taoanga Diakono e te Tekeretere no te Ekalesia Pukapuka i te au mataiti i topa e kua mata katoa maina i tana Ekalesia ki te uipaanga maata. Kua riro ana a Vai ei Mema Paramani no te enua Pukapuka. E metua Elder a Vai i roto i te Ekalesia Nikao i mua ake ka ikiia'i aia ki runga i te taoanga Tauturu Orometua. Me rauka mai te tika openga mei roto i te kumiti akaaere, i reira te Ekalesia akatinamou ei i tona ra akatapuanga. *Tataia e Nooapii Tearea, Ekalesia Nikao.*

Neneianga (print) i te CICC Nutileta

Te akakite iatu nei ki te katoatoa e ka akaiti takiri'ia mai – e a tetai ra takore takiri'ia – te neneianga i ta tatou nutileta i Takamoa nei, akamata ki teia numero 61. Kua timataia ana rai i nga mataiti i topa, kare ra i rauka ana no te mea kua anoano rai tetai pae kia nenei'ia rai tetai hard copies na ratou. I teianei ra kua tae te tuatau kia taangaangaia teia akanoonooanga ei ravenga kia akaiti mai i te akapouanga. Noatu oki teia ka raveia, ka vai rai te nutileta ki runga i te website a te akonoanga no te au ra ka aereia ki mua. Ko teia katoa te tupu nei i teia tuatau, time is moving and the technology is changing, no reira ka aru tatou i te au akateretereanga ou e akatupuia nei i teia tuatau. Me kua anoano rai tetai uatu kia print ia tetai hard copy nana, komakoma tika mai kia Mauri Toa i Takamoa nei ki runga i te phone 26546 me kore tana imere, maurijtoa@hotmail.com.

15. 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 on.

MATARII VAINERITUA (Elder, Ekalesia Arorangi) Te oa vaine akaperepereia e tona tokorua te Papa Elder Nga Vaineritua. Kua takake atu teia aito vaine, tumu toa no Iesu i roto i teia tuatau. Kua riro ei mamae ngakau no te Ekalesia. Ko tetai metua vaine maroiroi e te rave ma te ngakau inangaro e te akono meitaki, e te oronga i tona taima, tana moni e tana kai, oronga ua no te Ekalesia a Iesu Mesia i Arorangi nei. Kua roa raua ki runga i te taoanga Diakono i roto i te Ekalesia e to raua tapere Murienua. Kua raverave i te au angaanga tapu no te Ekalesia e no te are pure e te au apainga tapu i runga i te taoanga Diakono. Puapii Sabati katoa no te tapere Murienua no te au

mataiti i te mapu anga. E vaine ora e, e taunga katoa no te tumu imene metua e te imene Apii Sabati.

E vaine angaanga i roto i te au tuanga mamata o te oire, tua o te porotiki, aronga mana, to te Evangelia e te Tapere Murienua, e pera te oire Arorangi. Pera katoa ki runga i te au Kumiti no te Apii Arorangi, Girls Brigade, Christian Youth, tuanga o te Welfare, Clinic, tua o te tamariki pepe ou (child welfare) e pera te tua o te aronga pakari (pensioners/elderly).

E arataki no te putuputuanga Vainetini e kare aia e topa i te au tuanga tana i tauturu, mari ua me makiia aia. Kua roa rai aia i te makimaki anga (cancer) e i teia tuatau kua tae mai te Angela a te Atua i te tiki iaia no te apai atu ki te rekarekaanga o tona Atua, tona Pu tana i tavini i tona oraanga. Te manakonakoanga ora e te akaroa o te Ekalesia no tona akaperepere te Elder Nga Vaineritua – te rave maroiroi nei rai teia metua tane i tana tuanga Diakono Mutukore ma te tukumoe-kore.

E vaine matakua-kore i te tangata, koia te vaine auri (iron lady) no te Ekalesia, ka tuatua aia i tona manako i roto i te au uipaanga Ekalesia e ta te Tapere, e ka akatere e ka arataki aia i te au tuanga i raro ake i tona taoanga Diakono Vaine ma te tiratiratu e te ekoko-kore, ma te matakua maata i te Atua na roto i tona tu reo maru e te akamoeau i roto i tana angaanga no te Evangelia a Iesu e tana Ekalesia.

Koia katoa tetai aito tipoti no te oire Arorangi i tona mapu anga i roto i te au tuanga, Kumete Sports, Keteporo, Paporo Teniti, e kia akaea aia kia riro mai e koia tetai akatere/kumiti maroiroi i te opara i te au tipoti i roto i te oire, te tuanga tikai o te anau tamaine mapu tarekareka.

Write-up submitted by Oki Teokoitu, Secretary, Arorangi Ekalesia.

HELEN VAINÉ TUKAROA nee PAREKURA – RAURAA I te Varaire 11 o Mati 2016 i te ora



11.00am i te popongi, kua takake atu a Helen Vaine Tukaroa Rauraa i runga i te Are Maki i Rarotonga nei. Kua raveia tona pure kopu tangata (family service) ki tona ngutuare rai i Pokoinu i te aiai Sabati 13 Mati e kua tanuia atu aia ki Pokoinu rai it e popongi Monite 14 Mati i te ora 10.00am.

Kua anauia aia i te ra 17 Peperuare 1954 i te enua ko Atiu. Kua akaipoipo raua ko tana tane ko Ngatokorua Teremoana Rauraa ki Nuti Reni i te ra 15 o Tianuare 1983. Kua akatainuia raua ei Diakono mei roto mai i te Tapere Pokoinu no te Ekalesia Nikao i te tuatau ko Rev. Tuaine Ngametua te Orometua i Nikao (i teiane ko te Orometua Ngateitei) i te ra 3 o Aperira 2002.

E Puapii Sabati katoa aia e tae ua atu ki tona openga. E nga metua maroiroi teia i roto i te Tapere Pokoinu e i roto katoa i te Oire e te Ekalesia Nikao, e nga tumu rakau ruperupe kua inga i te kapikianga a to tatou Atua. Kua takake atu tana tane i te ra 1 o Me 2010 i Rarotonga nei rai. E rua a raua nga tamariki tamaroa; ko Tangianau Rauraa e Sam Parekura Rauraa, e 10 a raua au mokopuna.

Kua aere a Helen ki te Apii Katorika i Atiu, e oti ki te Atiu Junior High School, e oti ki te Tereora College, ki te Teachers Training College, ki te Victoria, Wellington University no tona Diploma in teaching e taopenga ki te University of the South Pacific no tona Bachelor Degree. E puapii aia i ko i te Apii Avatea e tae ua atu ki tona maroiroi openga.

Write-up submitted by Nooapii Tearea, Ekalesia Nikao. Photo from Cook Islands News, 14/3/16.

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

CDs



C1



C2



C3

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

DVDs



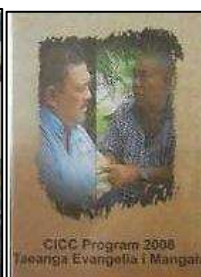
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D2



D3



D4



D5



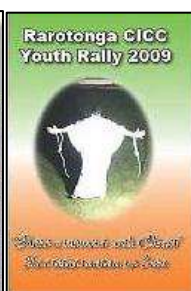
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D7



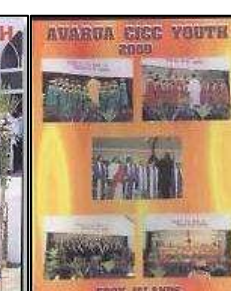
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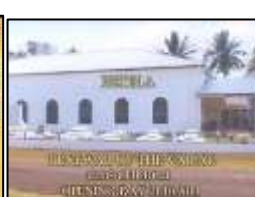
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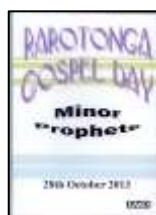
D11



D13



D14



D15



D16



D17

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

PUBLICATIONS, CERTIFICATES, OTHERS

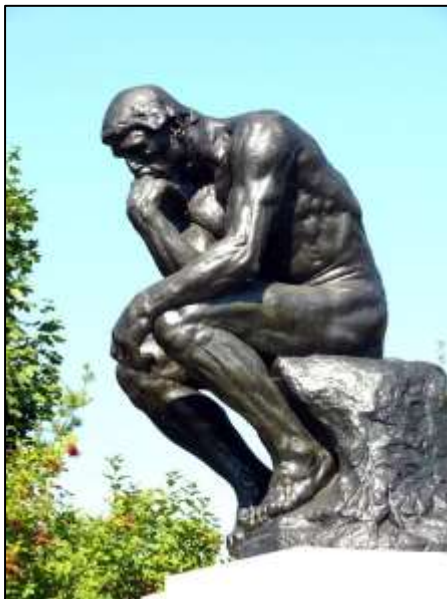


- P1: Cook Is Maori Bible soft cover, \$45.00
- P2: Cook Is Maori Bible hard cover, \$10.00
- P3: Cook Is Hymn Book soft cover, \$15.00
- P4: CICC Manual, \$5.00, Maori version, coloured; English translation on CICC website
- P5: Karere 2016, \$7.00 – available in November 2015
- P6: CICC Prayer Book (\$10.00, revised 2013 version)
- P7: Burial registration book, \$45.00
- P8: Baptisms registration book, \$45.00
- P9: Ekalesia records book, \$45.00

- P10: Pure Epetoma 2016, \$5 – available in November 2015
- A1: English version of the CICC Constitution 2003, revised July 2015, \$10.00
- B1: Long service badge, \$12.00
- N1: CICC newsletter, all issues on the church website, \$5/copy, black-and-white
- F1: CICC flag, 177cm x 86cm, now back in stock, \$50.00 each.
- T1: Tia 2016 (annual readings card), \$3.00.
- CE1: Certificates: \$2.00 for all types. To be signed by the CICC President and Secretary General: 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



The Thinker (French: Le Penseur) is a bronze sculpture by Auguste Rodin, usually placed on a stone pedestal. The work shows a nude male figure of over life-size sitting on a rock with his chin resting on one hand as though deep in thought, and is often used as an image to represent philosophy. Image from Google, text from Wikipedia the free encyclopedia



ANNEXES

- PART 1:** Memory Lane
- PART 2:** CICC Youth Convention 2016
- PART 3:** Personal Reflections
- PART 4:** Exposition of the Apostles' Creed
- PART 5:** Share Your Photos

PART 1

MEMORY LANE



Rarotong teachers in front of the Cook Islands Library in the 1970s.



Above: Sir Tom Davis and Makea Nui Teremoana Ariki meeting Queen Elizabeth II in 1994 when she visited for the opening of the upgraded Rarotonga International Airport.
 Left: (L-R) Judge Jack Morgan, Les Warren, Joe Empen and an unknown visitor at the horse races, Muri Beach, July 1937.

Photos from "Celebrating 50 years 1964-2014," a booklet published by the Cook Islands Library & Museum Society to celebrate its 50th anniversary. Copy given to me by the author of this newsletter by Jean Mason, CILMS Manager/Curator. - Editor

Rebuilding of the Takamoa Theological College Students' Living Quarters (western side)



Theological student quarters 12 months ago

For every year of the building's existence, there was at least one volunteer cleaning the past for the future.

Beginning with a prayer at 6.30am, the time was set for much of the dismantling being done in the cool of the morning.

By the welcomed lunch break at 10.30am, only the thick coral walls remained.

Rather than call in the heavy machinery to demolish the former student quarters, manpower was used to dismantle the

building, ensuring that much of the timber could be recycled.

Church deacon and MP for Tupapa, Tupou Faireka, said it was time to move forward.

"The response today from every church on the island is an indication of the support there is for new development."

CICC Secretary General, Willie John, told the Independent that students and families who have lived in the former quarters wouldn't be sad to see the building replaced.



10:30am Saturday 11 January 2003



Tupou Faireka a former Takamoa resident in full support



The Avarua CICC council of wise men observe the action



Source: *The Cook Islands Independent* (2003)

Former LMS Missionary Returns 'Home'



Rev. Bernard Thorogood first arrived in the Cook Islands from the United Kingdom in 1953 as a 26 year old missionary. Now 35 years after his departure in 1970, Thorogood returned for a visit to the islands that hold a special place in his life.

Thorogood, 78, was the 24th missionary from the London Missionary Society (LMS) to serve in the Cook Islands since 1823 when Rev. John Williams first visited the islands. "I was a student in England with the ministry. I offered by service to the LMS AND THEY APPOINTED ME TO THE Cook Islands in 1952. I didn't know where the Cook Islands were, but we got on a ship in London and eventually got to Auckland and arrived here in Rarotonga in July of 1953," says Thorogood.

Thorogood arrived with his wife and two young sons to continue the work of the LMS, the founders of the Cook Islands Christian Church (CICC). "We were in Aitutaki for three years and got to know the people. That's where I learned the language. I arrived in July and the people of Aitutaki said 'you're going to preach in the (Maori) language in October.' Well, I thought that's a bit tough – but I managed it! It's not just learning a language – it's learning the whole culture. I've never had that experience anywhere else," he says.

"One of the vital things about the islands, which of course I had to discover, was that the community is more important than the individual in the life of the islands. "I think that's a good lesson for Europeans who come here. We have lost in western civilization this sense of deep belonging within a real social entity in which we are supported and cared for and to which we have duties and responsibilities. I think Polynesians knew that long ago, so it's good that we could come and learn."

In 1956, Thorogood was asked by the LMS to replace the Rev. William Murphy who had resigned from the position of principal at the Takamoia Theological College in Rarotonga. "In those days it was a one-man college – I had to do a bit of everything. We were generalists in those days, we weren't specialists." He says most of the curriculum at the college was in Maori using the Rarotongan bible.

"Takamoia had a great history so I was very conscious that there were many people ahead of me that had done magnificent work there – especially in the very early days when they translated the bible. I think they were tremendous characters." Thorogood paid a visit to the college during his holiday and says, "The buildings are much nicer than they were. The student accommodations were pretty grim in my day and I never had enough money to do anything about it. The old mission house where we lived is still there. It's great. I'm delighted.

Thorogood also spent three years in Kiribati helping to develop the curriculum for pastors studying in the islands. "They wanted me to try and raise the level of training. They were a difficult people altogether from the Polynesians. I never got such a good grip of the language up there as I did here," he says.

Then there was the phase at which the churches across the Pacific were beginning to link together and we met each other for the first time. Out of that movement we built the Pacific Theological College in Suva so that we could get up to a university standard for training the pastors. The aim of that was people would do a year or two at Takamoia and then go on to Fiji. I think it was a good plan – the right thing for the time."

He went back to the Theological College in 1968 and continued there as principal until 1970 when he was appointed the general secretary of the LMS and returned to England. For the next 10 years he visited the LMS missionaries around the world and saw how they were progressing in their ministries. "I got to know a little bit about the cultural religious mix in the various places where we were working. It was a great opportunity to experience the diversity and breadth of the church around the world. It was an education for me," says Thorogood of those years.

Then in 1980 he moved on to become the general secretary of the United Reform Church in England and was responsible for overseeing the 750 ministries of the church. "I also served on the World Council of Churches.



So from a very tiny beginning in Aitutaki in 1953 – you could hardly have a smaller beginning to ministry. I had to launch out and deal with these international bodies.”

In 1992 Thorogood retired and moved to Sydney Australia with his wife Joan. “My first wife died in 1988 and I remarried Joan who is an Australian. I had a dream that I would be able to show her the islands where I started. And so we planned this holiday to come back and see Aitutaki and Rarotonga.” During his visit to Rarotonga, Thorogood visited three CICC churches and preached to the congregation in Maori. “I was at Titikaveka on Good Friday, Avarua on Easter Sunday and at Ngatangia last Sunday.”

“It’s all very familiar to me,” he says of the churches. “What surprises me and the local people I think is that although its 35 years since I was here, the language has come back to me and I was able to preach in it.” “It’s quite remarkable. It’s there in the subconscious – I haven’t used it – and somehow it comes out,” says Thorogood smiling. Thorogood says the islands have not changed a great deal since his time here. “It’s all becoming more westernized but I don’t think the fundamentals of life have changed very much.”

Thorogood says the last decade spent in the Cook Islands was at the time the country was preparing for self-government. “Everything that dealt with the identity and the self-awareness of Cook Islands people was important. Two of the things I was involved in was the first national dance competition (CINAT) and the library and museum. So I’m glad that I was able to be part of that at the time of independence.”

“It was a good adventure and I’m glad to see it’s still there,” he says of the library. During his time in the Cooks, Thorogood also wrote his first book called “Not Quite Paradise” that was published in 1960 about what it was like to be a minister in the islands. “I wrote that as a youngster. I went on the ship to Manihiki and we got left there and it was six weeks or something to the next boat. I had nothing to read – so I started writing,” he says laughing.

“I haven’t looked at it for 50 years. I hope it’s still sensible! I don’t know if I could recommend it to anybody now,” he says modestly. Thorogood says his short time in Manihiki was a good experience. He says he got to know the people well and preached at the two churches. “When you live in Rarotonga you don’t realize how different the atolls of the north are. It was good to live there and go out pearl diving on the lagoon in Manihiki. That was a little part of my coming to understand the islands.”

Thorogood never wrote another book about the Cooks but did go on to write more about Christianity in later years that were published in Britain. “I think I’ve done twelve or thirteen of them altogether. None of them best-sellers! I hope that what I’ve tried to write has been part of my own development.”

Thorogood says his recent visit to Aitutaki and Rarotonga was enjoyable and he met up with many old friends who remember him from his days in Rarotonga. “The things that stay in my mind are the friendships and the friendliness and the generosity of the people. I mean, you come here as a papaa from far away and you don’t know anything about it and yet they show you great courtesy and generosity. And that’s always been the way. I can only think of that with thankfulness.”

Today Thorogood enjoys his retirement and still helps out at his church which is a Methodist and Presbyterian congregational body called the Uniting Church in Sydney. “In my work over the last 50 years, I’ve been concerned with drawing the churches together rather than having them stand apart. And I think particularly this week when we’re thinking of the Pope’s funeral we should think of the things which draw the churches together.” “We don’t agree with each other about everything but that’s no reason why we should be competitors. Because what stands in common across all the churches is the only thing that is ultimately important – now there’s a sermon for you.”

Reproduction of article by Helen Greig, published in the Cook Islands News, Saturday 9 April 2005.



Boat day on one of the southern Cook Islands. Prior to the mid 1970s, the Cook Is exported by sea to NZ, a range of fruits including orange, pineapple, banana, copra, tomato, coffee, and others. The "wharves" at the time looked like the above.



Fund-raising by Nikao Side School dance team, 1975 at the old Constitution Park, for school equipments (sports gear, photocopier, musical instruments), and paints needed to paint classrooms and toilets and repairs to the bike shed. J. Mason.



Left: rugby union was a popular game for boys in those by-gone days; it still is today, although it faces stiff competition from a range of games on offer today. Right: Youth group on one of Rarotonga's scenic mountains.

All photos on this page were supplied by a Mr. Cooper to Jean Mason, Curator/Manager, Cook Is Library & Museum Society, and from her to the Editor.

Pacific Conference of Churches Assembly, Pago Pago, American Samoa, September 2007
(Photos from the collection of Papa John Doom, Etaretia Porotetani Maohi, Tahiti)



Pacific Conference of Churches Assembly, Honiara, Solomon Islands, March 2013
(Photos by Nga Mataio, one of 4 CICC delegates to the assembly)



PART 2

CICC YOUTH CONVENTION 2016

PEAPA AKAKITEKITE N0.2 - INFORMATION PAPER N0.2

Kia Orana,

Mei tei akakite ia atu i roto ite Peapa Akakitekite mua tei tuku iatu kite katoatoa ite ra 19 no Noema ite Mataiti i topa 2015. Ko te rua teia ite Peapa Akakitekite i tatou e akateatea mamao nei note tere atu ki te Uipaanga ate Māpū 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 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. AKAPAPAANGA OTE NUMERO MĀPŪ NO TE CONVENTION

I teia ra, teia te akapapaanga ite numero māpū tei akapapu ia e ka tae ratou kite Uipaanga ate Māpū:

Avarua, Rarotonga	- 71
Nikao, Rarotonga	- 21
Titikaveka, Rarotonga	- 15
Matavera, Rarotonga	- 9
Arutanga, Aitutaki	- 25
Tautu, Aitutaki	- 24
Atiu	- 46
Mauke	- 24
Rotorua, NZ	- 4
Melbourne, Australia	- 49
Girl Guides	- 14
Arurangi, Rarotonga	- 11
Mangere, NZ	- 2
East Tamaki, NZ	- 1
Katoatoa	- 316



Youth Convention 2012 (photo from the collection of Tutu Mare)

3. RIPOTI

Tena te akaraanga note ripoti tata (report template) kite au Putuputuanga te ka tae kite Uipaanga kia akaoki ia mai teia ripoti kiaku te Director ite Varaire ra 18 no te Marama ia Māti 2016. Ko tetai uatu Putuputuanga tei anoano e kia nenei ia ta ratou ripoti (powerpoint) takake kite ripoti tata, kare e arai ia te reira. Kia tuku katoa ia mai te reira kiaku te Director kia rava te tuatau note akapapa ite au ripoti note apai atu ki Mitiaro.

4. MANAKO UIPAANGA – REMIT

Kia rava te tuatau akateatea mamao note Uipaanga te ka rave ia ite Varaire ra 22 no Aperira, kia tuku mai I te au manako (Remit) ta kotou ka Inangaro kia uriuri ia ete katoatoa. Kia tika kia tuku katoa mai I te reira ki roto I ta kotou ripoti.



5. MONI MATAITI – MEMBERSHIP FEE

Mei tei akakite ia I roto I te Papa Ture ate Māpu tei akamana ia ite ra 24 no Aperira 2014, te akamaara iatu nei kia kotou te au Konitara kare I tutaki mai ake I ta kotou moni retita mataiti e \$100 kia apai mai I te reira ki Mitiaro e kia tutaki ia kite Mou Moni. Ko tetai uatu kare I tutaki I tana moni mataiti kare te reira Konitara e o ki roto ite iki anga I roto ite Uipaanga ate Varaire ra 24 no Aperira 2016.

6. TE AU PUAPII

Teia te au Puapii tei iki ia no te apii ite au tuanga tei akanoo ia no te Uipaanga ate Māpū.

1. Te Orometua Ngateitei – Rev. Tuaine Ngametua
– ka apii aia no runga ito Tatou Kapikianga (Our Devine Calling) e pera no runga ite tuanga akaipoipo ki tetai o taua kopapa rai (Same Sex Marriage).
2. Te Orometua – Rev. Vaka Ngaro
- ka apii aia no runga ite tuanga ote Anau Akaou (Born Again), e pera no runga ite au tuanga note akamatutu ite tupuanga ote Ekalesia (Four/Five Fold Ministries)
3. Te Orometua – Rev Tere Marsters
- ka apii aia no runga ite Turanga Arataki Keretitiano (Christian Leadership).
4. Te Orometua Robert Siakimotu
- ka apii aia no runga ite Tumu Manako Nui ote Convention koi ate Akamatutu’anga ite au māpu kia tupu ki roto ite Mesia ia Iesu I teia tau mano ou (Empowering youth to grow in Christ in this 21st Century) e pera no runga ite Tutu Evangelia (Youth Evangelism).
5. PCC Youth Coordinator – Manasa Vatanitawake
- ka apii aia no runga I tetai anganga (project) tate PCC e rave nei I teia tuatau.
6. Director ote Māpū – Bob Williams
- ka apii aia no runga ite ta’anga’anga meitaki ote roro uira (Effective Use of Social Media) ete tupu anga (growth) ote Māpū I roto ite Ekalesia (Youth Growth in the Church).
7. Te Tauturu ote BCU – Tuakana Ngametua
- ka apii aia no runga ite porokaramu no te 200 mataiti.
8. Police Officer – Matapo Makara
- ka apii aia no runga ite au Māpu e o nei ki roto ite au manamanata.

5. NGAAI NOOANGA

Kua akapapu ia i teia nei e ka tua ia te au Pupu katoatoa na roto ite au ngutuare mei te Apii Nukuroa, te Are Uipaanga ote Ekalesia ete ngutuare (Hall) ote Akonoanga Katorika. Na te Kumiti Akatere o Nukuroa e akanoo ite au ngaai nooanga note au Pupu. Kia tika, kia āriki ua tatou ite au ngaai te ka akanoo ia ete Kumiti.

6. TERETERE ANGA ETE OKIANGA MAI MEI MITIARO

Te akanoonoo ia nei te au rere’anga ete tereanga ki Mitiaro. Ka akapapu iatu te reira me tuku iatu te Porokaramu (final and full program) a teia marama ki mua koia ia Mati 2016.

7. TETAU AU APINGA KA ANOANO IA NOTE CONVENTION

Ka anoano ia te katoatoa kia apai mai i teia au apinga I raro nei ei ta’angaanga rai naau:

- Tipunu (spoon)
- Kokai (fork)
- Pua Pāi (soap)

- Pua kakara (shampoo and conditioner)
- Pua kakau (Washing powder)
- Moripata (torch)
- Pereue ua (raincoat)
- Tamaru (umbrella)
- Vairakau (medication)
- Vairakau ramu (mosquito coil/ repellents)
- Tauera mata (face towel)
- Pare Tamaru (Caps or hats)
- Pare Pure (Church hats for girls)
- Tamaka note tutaka (appropriate shoes for the tour)
- Mata titia (Sunglass)
- Pakau akatangī (Brassband instruments – if you have one or plays one in your Company)



Te patī iatu nei kite au Arataki I roto ite au Pupu/Ekalesia te ka tere kite Convention kia tauturu na roto ite akamaaraara anga i teia tuanga kite au māpū.

9. KAKAU NOTE PATAI

Ka anoano ia te katoatoa te ka tere kite Convention kia aao ite piriaro ote Convention note tuanga Patai a tote Enuā Mitiaro.

10. KAKAU NOTE TUATAU APII

Mei te Monite kite Varaire ka akatika ia to kotou Pupu kia aao I to kotou Piriaro Pupu/Kakau Pupu (Group Uniform) me kare te Piriaro ote Convention (Convention Uniform) me kare tetai uatu kakau tau (appropriate shirt or top). Ka akatika ia te au māpu tamaroa ite aao ite piripou poto akamanea (dress shorts) e ko te au Metua Tane, piripou roa me kare piripou poto akamanea. Ko te māpu tamaine ete au Metua Vaine, ka anoano ia kotou kia aao pirikoti (skirts).

11. KAKAU NOTE AU TUATAU PURE

11.1 PURE POPONGI

Ka akatika ia te au Pupu kia aao I to kotou au Piriaro/Kakau Pupu (Group Uniform), me kare tetai uatu kakau tau note aao kite pure.

11.2 PURE AVATEA

Ka anoano ia te katoatoa kia aao ite kakau teatea (White top) rima poto me kare rima roa ete piripou roa kerekere note au māpu ete au Metua Tane, ete pirikoti (skirt) kerekere note au māpu tamaine ete au Metua Vaine.

11.3 PURE AIAI

Ka anoano ia te katoatoa kia aao ite Piriaro ote Convention (Convention Uniform) e pera te piripou roa kerekere (black long trousers) no te au māpu tamaroa ete au Metua Tane, e te pirikoti kerekere (black skirt) no te au māpu tamaine ete au Metua Vaine.

12. AU TUANGA PURE

Ka riro te au tuanga rave Pure ete au imene ite epetoma ote Convention nate au Orometua, te au Diakono e rave ite au tuanga Akoanga, e nate au Pupu te imene.

Ka akanoo ia tetai Porokaramu takake no te reira, e te patī iatu nei kia kotou kia akateateamamao no teia au tuanga.

13. UAPOU

Ka rave ia tetai Uapou kimikimi'anga moni I muri ite akatueara'anga ite Convention koia oki i muri ake ite Pure Aiai ite Sabati ra 17 no Aperira. Ka rave ia teia na roto I to kotou au Pupu Enea, no reira atu mai I tetai imene tuki mataora na kotou ki runga I to tatou Tumu Manako Nui. Teia te nga Uianga note Uapou: Na te au Arataki – Eaa taau e rave nei, me kare ka rave note akamatutu I taau māpu kia tupu ki roto ia Iesu I teia mataiti, e I muri ake ite Convention? Na te au Māpu – Eaa taau ka rave ite akamatutu iakoe uaorai ki roto ite Mesia I teia mataiti, e I muri ake ite Convention? No reira akateatea mamao mai ia kotou I mua ake ka tae ei ki Mitiaro.

14. AITAMU AKATUTU – YOUTH RALLY

Ka rave ia teia tuanga ite aiai Sabati Openga ra 24 no Aperira I muri ake ite Pure Aiai. No reira akateatea mamao mai i tetai aitamu me kare akatutu (drama, or musical drama, or musical dance etc) ki runga ite Tumu Manako Nui ote Convention. Ka rave ia teia na roto I to kotou Pupu Enea, no reira ko te irinaki'anga me tae mai kotou kua papa.

15. INGOA PUPU NOTE CONVENTION

Ka tuku ia te au Arataki ete au māpū katoatoa ki roto ite au Pupu e a (4) me kare e ano (6) note tuanga ote Tipoti ite Monite ra 18, te Imene taura (Stringband) ite aiai Pureruru e tetai atu au tuanga te ka rave ia ite tuatau ote Convention. Ka tuku iatu te akapapa'anga ote au Pupu e to ratou au ingoa ki roto ite Porokaramu (final and full program) I te Marama ia Mati 2016.

Nate Atua e tauturu mai ia kotou katoatoa.

B. Williams

B. Williams
Youth Director

Youth Convention 2012 (photos from the collection of Tutu Mare)





Cook Islands Christian Church

Youth Department

P.O.Box 539, Rarotonga, Cook Islands

Telephone: 29182 (W) 28777 (H) 55354 (M) Email: atiuwarrior7@gmail.com

Name of Company/Group:

Island/Country:

Membership number: As at January 2016.

Leaders 2016:

1. List the main activities that was planned to enhance the growth of your company/group 2014 – 2015.
2. List the issues that are impacting on the growth of your company/group.
3. List what strategies that you have to address the situation.
4. What action your company/group intends to implement over the next 2 years (2016-2017) to address the issues identified.
5. Remits:

Note: Presentation – 10 minutes only.

POROKARAMU NOTE AU PURE ANGA

Popongi Sabati – 17 Aperira 2016

6.00am - Atarau – Diakono (Rarotonga)

Imene - 1. Avarua
2. Nikao

Avatea Sabati – 17 Aperira 2016

10.00am - Rave Angaanga I mua ite Atarau – okotai māpu mei:

1. Rotorua – Akapaapaa imene
2. Melbourne – Pure Poto ete Pure ate Atu.
3. Atiu – Tatau
4. Mauke – Akapaapaa Imene
5. Arutanga – Pure Roa
6. Matavera – Akapaapaa Imene

Akoanga - Orometua Ngateitei – Rev. Tuaine Ngametua

Imene 1. Mangaia – Introit & Offering



2. Atiu – Imene Apii Sabati
3. Melbourne – Imene Metua
4. Arutanga – Imene Metua
5. Mauke – Imene Apii Sabati
6. Rarotonga - Vesper

Aiai Sabati – 17 Aperira 2016

4.00pm - Rave angaanga I mua ite Atarau – okotai māpu mei:

1. Matavera – Akapaapaa imene
2. Mangaia - Tatau
3. Avarua – Pure
4. Tautu – Akapaapaa Imene
5. Titikaveka - Pure
6. Ngatangia – Akapaapaa imene

Akoanga - Orometua Vaka Ngaro

- Imene
1. Titikaveka – Imene Apii Sabati
 2. Mangaia – Imene Metua
 3. Avarua – Imene Metua
 4. Tautu – Imene Apii Sabati

Popongi Pureruru/Ruitoru – 20 Aperira 2016

6.00am - Atarau – Diakono (Atiu)

- Imene:
1. Mauke
 2. Nikao

Popongi Varaire – 22 Aperira 2016

6.00am - Atarau – Rev. Michael Akava

- Imene:
1. Atiu
 2. Titikaveka

Popongi Sabati – 24 Aperira 2016

6.00am - Atarau – Diakono (Melbourne)

- Imene:
1. Melbourne
 2. Tautu

Avatea Sabati – 24 Aperira 2016

10.00am - Rave Angaanga I mua ite Atarau – okotai māpu mei:

1. Matavera – Akapaapaa imene
2. Mangaia – Pure Poto ete Pure ate Atu.
3. Avarua – Tatau
4. Tautu – Akapaapaa Imene
5. Titikaveka – Pure Roa
6. Nikao – Akapaapaa Imene

Akoanga - Orometua Ngateitei – Rev. Tuaine Ngametua

- Imene
1. Titikaveka – Introit & Offering

2. Arutanga – Imene Apii Sabati
3. Avarua – Imene Metua
4. Nikao– Imene Metua
5. Mauke – Imene Apii Sabati
6. Matavera - Vesper

Aiai Sabati – 24 Aperira 2016

4.00pm - Rave angaanga I mua ite Atarau – okotai māpu mei:

1. Rotorua – Akapaapaa imene
2. Melborune - Tatau
3. Atiu – Pure
4. Mauke – Akapaapaa Imene
5. Arutanga - Pure
6. Ngatangia – Akapaapaa imene

Akoanga - Orometua Tere Marsters

- Imene
1. Avarua – Imene Apii Sabati
 2. Tautu - Imene Metua
 3. Titikaveka – Imene Metua
 4. Rotorua – Imene Apii Sabati

Youth Convention 2012 (photos from the collection of Tutu Mare)



PART 3

Personal Reflections

A candid fictitious chat between 2 colleagues about a certain non-fictional kind of fruit, call them Albert (A) and Boyd (B)

- A Hi Boyd, hows it going, man?
 B Good thanks mate, what's cooking?
 A Sorry nothing's cooking, but never mind we gonna talk about something that doesn't need cooking, and probably learn a lot from it, how's that?
 B Oh yeah, sounds great to me, well lets get started.
 A Right, okay, here we go, have you ever heard of something called Dragonfruit?
 B Dragonfruit? Is that some kind of fruit coming out of a dragon? Get real mate, talk about something more sensible. Do you really think there is something under the sun known by that name?
 A This is for real, pal, that's what it's called, whether you and I like it or not, that's just what the fruit is called! Now hear me out, I take it that you have no idea at all about this fruit?
 B You guessed it, tell me all about it, I'm all ears – and no fairy tales please.
 A Ok, as you wish. Dragonfruit is a night-blooming climbing cactus (Hylocereus undatus) native to Mexico and Central America, cultivated in tropical regions for its edible fruit. The fruit of this plant has red skin covered with large scales and white or pink flesh containing small black seeds.
 B Right, okay, you certainly sound like a botanist there for a moment, you know, someone who goes around studying plants and things. So tell me, why is it called by that rather weird name?
 A Well, it got its name by the way it looks. The large scales that cover the outside somehow looks like fire coming out of a dragon, the vine being the dragon.
 B Yeah? Really, certainly strange, man. Have you got a photo that I can actually see?
 A Yep, this is how it looks:



- B Oh, wow! Looks beautiful on the outside, now I think I can see why those scales are likened to a fire. So just one fruit on a vine?
 A No mate, there can be more, take a look at these photos below.



- B My goodness, 4 fruits on a vine, that's pretty amazing! Who's that guy?
- A That's Tana, he and his sister Debora helped their dad plant the vines about 2 years ago. So they're actually part-owners of those plants, cool yeah!
- B Oh welllll, do you have other pictures to show me?
- A At your service, mate, take a look at the following:



- B Mamamia, Al, I've never seen anything like that in my entire life! Those are ripe fruits, aren't they?
- A Yep, ripe and ready to eat.
- B Ready to eat? Just like that?
- A Just like that, slice it in half and in the mouth it goes. You don't eat the skin, only the flesh inside.
- B Ok, before we go eat some, tell me, before they get to the above ripe stage, how do they look or what happens?
- A Well, first of all the vines give out little buds which then turn into flowers, then develops into fruits, see the photos below:



- B Good stuff, Al! So from the bud to the eating stage, how long?
- A Oh, a few weeks only, we're not talking in terms of months.
- B And I guess you need to have green fingers to make a success out of it?
- A No, not really. Like other things, if you want to, you can have a tree just like Tana's & Debora's.
- B Yeah? Sounds simple and exciting. So what do I do?
- A First, cut some vines of about a couple of feet long.
- B From anybody's tree or from Tana's & Debora's?
- A From anybody that you go ask first, you don't go stealing people's things!
- B Ok, good advice, now once I got my vines of about 2 feet long as you said, then what?
- A Then you make a post with a cross on top, secure down an old bike tyre or a piece of wire mesh on top, just like the one Tana is standing by. The height of the post should be about 1.60m to 1.75m from the ground, plus you need to add another 0.50m to go into the ground. That means the total length would be between 2.10 to 2.25m, this of course includes the 0.50m that will go into the ground. Don't forget to nail a couple of braces at the bottom part going into the ground to make the post steady and not prone to falling over.
- B You're sounding like a builder now, from a botanist to a builder, are you some kind of Jack of All Trades or what? You certainly don't cease to amaze me sometimes!
- A Not quite, just enough to do this and do that, thus avoiding having to pay someone to do the job. You should try learning this and that yourself, good for the budget! Anyway thanks for interrupting, now back to our Dragonfruit stuff. After you've got your materials, that is the post and some vines, then you put the post in the ground and plant the vines around the post, 2 to 3 per post is sufficient, the vines shouldn't be too deep in the ground, 2 to 3 inches is fine. Don't plant under shady areas, Dragonfruit is a desert plant and likes plenty of sun.
- B Right, I'm sure I've got all of that. Coming from you, how can I go wrong! So I got my post and vines in the ground, and I remember you saying earlier on that Tana & his sister Debora helped their dad plant their trees 2 years ago, so that's about how long I will wait to eat the first fruits of my labour?
- A Sure thing mate, just 2 years. And for goodness sake, don't just plant one plant, plant a few, like up to 5 if you want just for home use. Otherwise plant heaps more if you want to sell.
- B Oh, one thing I forgot to ask you, pal. Now that I've seen the outside of the fruit, so how does the inside look like?
- A You obviously haven't been paying full attention to what I said earlier. I said that the inside of the fruit is either white or pink flesh, depending on the variety, and it contains small black seeds. You can see from the photos below:



- B Ok, gotcha, loud and clear, no more forgetting! Now the fun part, how does it taste?
- A To me, it tastes like a cross between a mango and a pawpaw – if you know what I mean. Very nice and tender tasting, not too sweet, certainly not sour or not mangarongaro as we sometimes call it.
- B No I don't know what you mean, can we go taste some from Tana's & Debora's trees?
- A Ahh, oh, mmmm, errh, yeah why not, no harm I guess, after all its Dragonfruit season right now, there won't be any more within the next month or so.
- B You will of course ask Tana & Debora first?
- A Yep, we certainly don't wanna get into trouble with those two! While I go tell them, you go buy a bowl of ice cream to go with it, tastes great with ice cream. No ice cream, no Dragonfruit.
- B You win, mate. Now let's get cracking!

Article and photos by Nga Mataio



Some wise sayings

How is a fool known by?

There's an old Arabian proverb that goes: A fool may be known by six things: anger without cause; speech without profit; change without progress; inquiry without object; putting trust in a stranger; and mistaking foes for friends. *Earl Nightingale*

A father's sacrifice

"You can be a baseball player and get an education, too," my father told me. We had an old car that was parked in our yard, and we sat in that car and talked and talked. I told him that I was going to drop out of school when I got a chance to play baseball. He turned around and put his hand on my shoulder. "Son, I quit school because I had to go to work to make a living. You don't have to. I put fifty cents on that dresser each morning for you to take to school to buy your lunch and whatever else you need. I only take twenty-five cents to work with me. It's worth more to me that you get an education than it is for me to eat. So let's hear no more about dropping out of school."

You don't forget this kind of sacrifice by your father. Herbert Aaron was always ready to deny himself something if it would help his family. *Henry "Hank" Aaron*

Some requisites for good living

There are nine requisites for contented living:

1. Health enough to make work a pleasure.
2. Wealth enough to support your needs.
3. Strength enough to battle with difficulties and forsake them.
4. Grace enough to confess your sins and overcome them.
5. Patience enough to toil until some good is accomplished.
6. Charity enough to see some good in your neighbor.
7. Love enough to move you to be useful and helpful to others.
8. Faith enough to make real the things of God.
9. Hope enough to remove all anxious fears concerning the future.

Johann Wolfgang von Goethe

Life changers

We know that television and computers are having a profound impact on our society and the world. At one time there were three major socialising influences: family, church and school. Now there is a fourth: television, with computer technology not far behind.

The economic and sociological implications for America are staggering – but we know appallingly little about them. For example, we know we must have a new generation of well-educated children to deal with this information society – but quite the reverse is occurring. For the first time in our history, the generation graduating from school is less literate than its parents. We don't know why, but we cannot shrug it off. Our nation will not remain strong if a large portion of the population is excluded from meaningful economic, political, or social participation because it cannot comprehend or deal with the demands of this new age.

Timothy E. Wirth

Sane or insane

A ruler devised a test to see which of the people in his kingdom were sane. The sane ones could continue to live in the kingdom; the others could not. He had built a building which had in it a tank into which flowed a stream of water from a pipe in the wall. Each person would be given a bucket of water and told to empty the tank. If he stopped the flow first and then emptied the tank, he was judged sane. *Author unknown*

Heartbreaking photo of grandad who cooked for all six grandkids – but only one turned up

He had made 12 burgers in anticipation of dinner with his grandchildren. So he would have felt more than a touch of disappointment when all but one failed to show. But fortunately the internet has mobilised to ensure Kelsey Harmon's 'Papaw' feels loved after she posted an image on Twitter of her grandfather eating one of the burgers.

The Oklahoma student Kelsey Harmon, wrote underneath: 'Dinner with papaw tonight... He made 12 burgers for all six grandkids and I'm the only one who showed. love him [sic].' Sure enough the image has provoked a collective outpouring of emotion from fellow Twitter users. Many have asked Kelsey to send their messages of love to her Papaw – though some have been a little less positive, with death threats apparently being sent to Miss Harmon's cousins.



'I know I don't know you or papaw but can you tell him that we (the internet) love him?' one person wrote. The original post has been re-tweeted by more than 84,000 users and favourited nearly 150,000 times within 24 hours of being posted. Some seem to have taken more extreme measures with Miss Harmon later posting: 'Papaw is ok guys I promise & he loves all grandkids equally, plz stop sending my cousins death threats everything is ok !!!! [sic]'.

Some hoped to be updated on the saga. Kimberley Hendry wrote: 'I need to know more! Did the grandkids apologise? What happened to the rest of Paw Paw's burgers? Is he okay? I need to know'. Another user wrote: 'Now he has 45.9K new grandchildren who would love to have a burger with him I'm in tears this made me so sad I'm crying'.

Shades of JD & DJ added: 'Please tell him that more than 15k people wants to eat hamburgers with him. Big hugs for you two [sic]'. And it seems her Tweet achieved an important reaction closer to home. Her cousin Brock took to Twitter to tell people he had now gone round to Papaw's for a burger.

'Guys don't worry!' Brock tweeted alongside an image of his grandfather tucking into yet another burger. 'I came to Papaw's house and am having a burger!' He later added: "Papaw said he forgives me and wants all of you guys to know that y'all are awesome for making him famous. 'I asked PaPaw what it felt like being the coolest grandpa in the world and he said it's nothing new that he's been the coolest one for a while.'

By Charles Walford, picture from Twitter/Kelsey Harmon (Google/yahoo news, 18 March 2016)

Loyal dog refuses to leave roadside where owner died in car crash more than a year ago



A loyal dog abandoned after his owner was killed in a car crash in Siberia has resiliently refused to leave the spot for more than a year - in the vain hope that its owner will return.

The loyal hound, believed to be a mongrel, was abandoned after the car crash in autumn 2014, when people first started noticing it standing beside the road, and some even tried to catch it.

But when the animal refused to be captured, kind hearted animal lovers began feeding the dog, and even put a kennel beside the road.

Sadly, the new home was too near to the road and it was destroyed by a truck, although a new one was built only a few weeks later in the village of Berkut, near the town of Yalutorovsk in south-central Russia's Tyumen Oblast region.

The animal still refused to be put off, and came back to the roadside where it continues to wait for its owner.

Animal activist Anastasia Selina said: 'We haven't been able to get anywhere near the animal, it only seems to want to get to its previous owner and as far as we know they didn't survive the car accident.'

'It doesn't trust anyone else, and will not even let anybody even stroke it. We advise people not to disturb it, because we are worried it might run under a car if it gets scared.'

Despite the cold weather, the dog has survived a second Siberian winter and it's all down to the motorists who hanks to motorists throw food out of the window to aid his survival.

Now, a campaign has now been started to find a home for the dog and to re-home him permanently.

The animal has also been called the 'Siberian Hachiko' – named after the famed Japanese Akita dog who is remembered for his remarkable loyalty to his owner.

By nreilly1.tumblr.com, Google/yahoo/16-3-2016

Ko teia angaanga e Koi Tita

Akatomoanga

Ko teia angaanga e koi tita – picking up rubbish i roto i to ratou reo porena – ko tetai peu me kore apainga manamanata e te inangaro-kore roa iatu te reira e tatou i to tatou rikirikianga, ma toku irinaki e mei te reira rai te akateretereanga i teia tuatau. Penei ka ui te uianga e, eaha la i peia'i? Manako mai au ka tano teia ei tumu tapura i roto i teia tuatau, ei tavarenga oki ia kotou e inu kofe aere maira i te ngutuare.

Aiteanga

Me i akapeea ra teia nga kupu tuatua “koi tita” i te raukaanga mai, oronga iatu ei ki te reira akakoroanga? Kare i te ngata me akatau atu au; koi – pick up, e oti tita – rubbish, i te reo porena, no reira koi tika tona aiteanga pick up rubbish, mama ua. Kare takiri ona aiteanga ke atu e manako ei taua e, oh penei ko tera tona aiteanga me kore ko tera. Kare, okotai rai ona aiteanga, tena ia i runga nei, kare atu kare katoa mai.



Tumuanga

Maara mai iaku te reo imene a te tamariki, *akiaki nita tuku roto i te kete, akiaki nita tuku roto i te kete, akiaki nita tuku roto i te kete, apai ki ko ia mama*. I na me akapiri au i teia imene ki teia angaanga e koi tita, ka na konei ireira tona tangianga: *koikoi tita tuku roto i te bin, koikoi tita tuku roto i te bin, koikoi tita tuku roto i te bin, apai ki ko i te rubbish dump*. Ae, koia'i teia nga imene e 2 i te akaieie! Kare, kare au i tarevake i te tauruanga i nga kupu tuatua papaa ki roto i te imene o te koi tika, mama ua te akamaramaanga; ko te tuatua maori kairo papaa, oro aturai e ko to tatou ia reo i teia tuatau, kairoiro ua te tuatua maori e te papaa. No reira ngari ake rai ireira au i te anga mai i teia imene reo maori kairo reo papaa, eaa ia pakau i nga te Aitutaki ei.

Uianga 1, eaa ra ka koiia'i te tita? Kare oki e koi'ia ana te tita ma te kare takiri e tumuanga; me kare oki e tumuanga, i na kua kaimoumouia ireira te taima i akapouia ki runga i te reira akakoroanga, naringa i akapouia ki runga i tetai akakoroanga ke atu e ka rauka mai te puapinga. Teia toku manako i raro nei te au tumuanga i anoanoia'i kia koi'ia te tita:

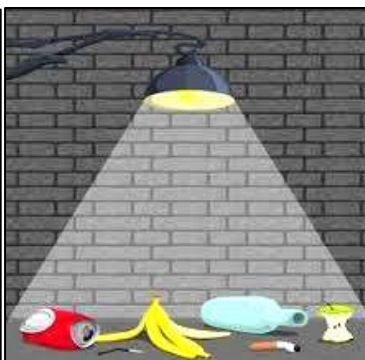
1. Mamae te mata i te akaraanga atu – eyesore. Kare oki e ka mamae tika'i te mata me kite ana aia i te tita, ko te aiteanga ra koia oki e apinga kare te mata e reka me akara aia. Ka akapeea te aronga matapo kare e kite? Meitaki, kare oki e tano teia tuatua no ratou, no tatou ra e te meitaki nei rai to tatou au mata.
2. Manea e te mako me ma – cleanliness. Ok, no te aa te tano uara ta kotou, tetai pae tangata oki kare e tuke ia ratou te ma e te repo/viivii tita, aiteite ua i ta ratou akaraanga, tera oki te aiteanga kare takiri ratou i kite i te aiteanga o te ma e te repo/viivii. No reira ko te manea e te ma taku e tuatua nei i konei koia oki ki te mata o ratou tei kite meitaki i te tuke i rotopou i te ma e te repo/viivii, te aronga e reka ake ratou i te ma than i te repo/viivii.
3. Mako te au akanoonoanga e te mama i te oraanga i muri ake – the surroundings are more organized, things are in their rightful places and makes life much easier afterwards. Tera oki te aiteanga, me tukua te au apinga ki to ratou au ngai tika'i tei akonoia, ngoie ua ireira i te kimi ia ratou a muri ake. Me tei te au ngai katoatoa te au apinga i te ngai vai ei, me kore ra kua kairo ua ia ki roto i te tita, i na koia ia auouo ka aere ka kimi i te reira au mea i roto i te tita? E tuatua ke rai ia i na tera reo ei.

Akara ana ra kotou ireira, too good tika'i te tumuanga i anoanoia'i te tita kia koi'ia e kia apai'ia ki tona ngai tei akonoia. Me e au manako ke atu to kotou, i na topiri iatu ra ki te pae i te akapapaanga i runga nei.

Au tai'i

Uianga 2, eaa tetai au tai'i i roto i teia angaanga koi tita? Mei teia te tu, e rai uatu rai te au tai'i, teia oki tetai i raro nei:

1. Te manu (bait) ta taua ka taangaanga ireira te tamariki e inangaro ei i te koi i te tita. Me kapikiia oki te tamariki aere koi tita ma te kore e manu e topiri'ia ki te pae ei ravenga i te tavarengaanga ia ratou kia inangaro i te rave i te reira angaanga, kare rava e tuatau e aere ei ratou koi tita. Eaa ireira te reira au manu? Well, ka karanga au e, "teata" (*me kare koe e aere koi tita, kare koe e aere ki te teata*), "take-away" (*no rubbish collecting, no take away*), "picnic" (mei to mua atu rai), "aere ki te toa" (*me kare koe e koi tita, kare koe e aru iaku ki ko i te toa*), "end of year shopping" (*no picking up rubbish, no Christmas shopping*), e te vai atura te au tu bait ka tano i te tapeka ki runga i te matau o te takiri.
2. Naai tika'i ra e koi i te tita. Te pau nei au, na te tamariki, na te mapu, na te aronga mamaata, full stop, kare ka irinaki ua ki runga i tetai au mema i roto i te ngutuare. Kare oki e ture i angaia ana i raro ake i te rangi e na mema ma ua e koi i te tika, kare na mema ma. No reira ka moumou rima teia nga angaanga, "untied we stand, divided we fall" i roto i tetai ngai akatangianga imene.
3. Ngai ka titiri i te tita. E rua rai ngai e titiri'ia ana te tita, (i) ki te ngai titirianga tita (rubbish dump) me kore ka apai ki runga i te mataara na te au tokoka tari tita e apai, (ii) ki runga rai i taau ngai titirianga tita i te kainga. Me te aruia nei teia? Absolutely no way, I'm sad to say. Tetai aronga – tamariki, mapu, even te aronga mamaata – te akariro nei i te kainga o tetai ke ei ngai titirianga tita na ratou, eaa to kotou manako! To ratou taime oki e rave ei i te reira me kite ratou e kare koe pu kainga i te kainga, mei te po me kore kua kite ratou e kua aere koe ki tetai enua ke, ko to ratou taime ia e akaneneva'i ia ratou i te akariro i toou kainga ei rubbish dump. Tetai aronga tei rave i teia kua mou i taua ngai rai, caught red-handed i te reo papaa. Ka akapeea koe tangata pakari e me ko koe teia i mou? Puapinga-kore takiri toou turanga, especially me e au turanga/taoanga teitei toou i roto i te ture, enua e te Evangelia, kua akaea rai koe i na te reira aerenga tuatua'i.



Uianga 3, ka akapeea te tita e kare na tatou? Mei tera ra oki e, na tetai aronga manako-kore tiritiri aere ua i te tita ma te kore takiri e akamanakoanga e naai e koi a muri ake, mei tei taikuia oki i roto i te numero 3 i runga ua ake nei. No te aa, koia tika'i teia au tutu tangata e noo nei i teia ra, tetai pae ka kite kotou me na muri ia ratou i runga i te mataara o te katoatoa, taa mai te poti (can) ki vao na roto i te maramarama o te motoka, taa mai te plastic bag, taa mai te tumu avaava, taa mai tera e tera – kua kite mata tika'i ana oki au, no kidding i te reo porena. Anyway, oki mai ki te uianga, naai e koi i ta ratou tita? Me aru tika'i tatou i te slogan a te Environment Service i Rarotonga nei i te au mataiti i topa e tae mai ki teia ra, te na ko ra oki e “Taaau taku tita,” “my rubbish and your rubbish,” a te taka uara e naai te tita ka koi, koia oki taaau tita e taku tita ko te reira ta tatou ka koi, taka-kore ireira e naai e koi i “ta ratou” tita! Te kite ra kotou ireira e kare e tangata i akatakaia i te koi i ta ratou tita no te mea ko taaau e taku tita ua oki ta tatou ka oki, i na ko mai ei te slogan, me kare ainei? Ae, ko tera ta te slogan e apii maira, pick up your rubbish while I pick up mine, but what about their rubbish?

I na, teia tetai akaraanga ei ravenga kia kite atu tatou e naai tika'i e koi i ta “ratou” tita. I te tua taatai i toku kainga i Matavera, e putuputu ana au i te aere no tetai au tumuanga: pai tai i te tuatau tai pi, tiki i nga pakete one no te akakiki i te au vaaruarua i te kainga, tere ori aere ua apai ia Speckles (ta matou puakaoa) for a beach walk. Eia taime me topa ana au ki taatai toku kite anga i te au tita ta te tangata e titiri ana ki reira; te au moina e te au can beer, carton pepa, moina plastic, kakau kare paa e inangaro akaouia tei roto i te au plastic bags, au potopotonga rakau (imported off-cuts), e te vai atura. Kare, kare teia au tita e no roto mai i te tai me kore e mea pururu ua mai mei runga i te rangi, na te tangata tika'i i titiri ki teia ngai. I te akamataanga, teia taku kiaku uaorai, eaa au ka akaneneva'i iaku i te koi i te reira au tita. Teia ra te mea, no te putuputu oki iaku i te aere ki taatai, kare ireira e ravenga ka kite putuputu ua rai au i te reira au tita. No te iu iaku i te kite putuputuanga i te reira au tita a te au ravenga-kore tei akariro ia taatai e ei rubbish dump, riro atu ireira au e ko au te neneva i te koi anga i ta ratou tita.

Aaee, ko te reira tei tupu, ta ratou tita riro atu e naku i koi, excuse me i na tetai reo ei, unbelievable i roto i tetai akaou reo, eiaue i na te Mangarongaro ei, mamamia i tetai reo ko taku ia mea reka. Kare e kino, kua apai au i te utunga ki runga iaku, penei ireira naku e akatano i te slogan a te Environment Service kia na ko i teia taime e “Taaau, taku, ta ratou tita.” Eaa ra ireira tei tupu i teia koi anga au i ta ratou tita? (a) kare toku mata e mamae akaou ana me aere au ki taatai, (b) manea te natura tei akonoia no te katoatoa, (c) iti mai te chance o toku e to te katoatoa vaevae/vavia i te puta me kore motuanga i te vaanga moina, (d) I just hope e ko ratou e putuputu nei i te titiri tita ki teia ngai i taatai, me kite ratou e kua ma ta ratou tita i te koi'ia e whoever, penei, penei uake e ka o te manako meitaki ki roto i to ratou au upoko e ka karanga e, “Oohh, me koai teia tangata manako meitaki i te koi i taku tita, akama tika'i au ko au i titiri i taku tita ki teia ngai o te katoatoa e oti akera kua koi'ia e te aronga manako meitaki, i teia taime kare rava au e pera akaou, ka apai roa atu i taku tita ki roto i te rubbish bin.” Eaa to kotou manako, me ka taea teia tutu manako e te manako-kore? Ngari ake paa tatou i te karanga e, auraka e peti ki runga, koia oki don't bet on it. Ka vaio atu ra tatou na te tuatau e apii mai e me ka tau i te manako o te manako-kore, me kare.



Te akauenga e te apiianganga

Noea mai tika'i ra te requirement e kia koi'ia te tita, e kia akonoia te natura tei oronga ua ia mai e te mana katoatoa? Well, tena to kotou au manako, teia toku; te karanga nei au e ko te vaerua i te akono i te natura – tei roto i reira te tuatua o te akonoanga i te natura kia rauka mai te puapinga – tei roto ia i te Genese 2.15 ko tei na ko mai e, “E kua rave iora te Atua ra ko Iehova i te tangata; tuku iora iaia ki roto i taua kainga i Edene

ra, ei tatanu e ei tiaki.” Reo papaa, *“Then the Lord God placed the man in the Garden of Eden to cultivate it and guard it.”* Aaaeee, kua rava ua ki reira. Te vai atura tetai au irava tei taiku i te tita me kore i tetai au mea puapinga-kore i roto i te mata o te Atua tei riro ei akatauanga nana ki te tita (mei te Philippi 3.8, Daniela 2.5, 3.29, Amosa 8.6, Ezera 6.11, Nehemia 4.10, 1 Samuela 2.8), ko teia ra i roto ia Genese, kua rava rai no te turu i te tumu tapura o te puapinga o tera angaanga ra ko te koi tita. No reira te karanga nei au e ko te koi tita, koia oki te akono meitaki i te natura auraka kia tatitai, e akaueanga ia na to tatou Atua i te ao, te ka kore takiri tetai uatu ture e rauka kia akaapa.

Ok, me e akaueanga ia mei runga mai, ka akapeea ireira tatou? Aue, ka akapeea atu oki? Marira ka koi i te tita i te au ngai katoatoa – taau tita, taku tita, e pera ta ratou atu au tita tei tiritiri aere ki te au ngai ma te manako-kore, nothing in the head. Mouria mai te slogan a te Environment Service *“Taau taku tita,”* tauru iatu *“ta ratou”* tita ki roto kia riro mai e *“Taau, taku, ta ratou tita.”*

I na me oti oki te tita i te koi, kua tae rai te coffee break, i mua ake ka apai ei i te tamariki ki te teata, ma te akapapu katoa kia ratou e no te aa, ka aere ratou shopping i te openga o te mataiti.



Ko teia pupuaa’anga, na Nga Mataio; all photos in this article from Google and are appropriately acknowledged.

This issue no. 61 of the CICC Newsletter was released at the end of this month March. What’s behind the name March? A bit of background below.

March is the third month of the year in both the Julian and Gregorian calendars. It is one of seven months that are 31 days long. In the Northern Hemisphere, the meteorological beginning of spring occurs on the first day of March. The March equinox on the 20th or 21st marks the astronomical beginning of spring in the Northern Hemisphere and the beginning of autumn in the Southern Hemisphere, where September is the seasonal equivalent of the Northern Hemisphere's March.

Origin

The name of March comes from Latin *Martius*, the first month of the earliest Roman calendar. It was named for Mars, the Roman god of war who was also regarded as a guardian of agriculture and an ancestor of the Roman people through his sons Romulus and Remus. His month *Martius* was the beginning of the season for both farming and warfare, and the festivals held in his honor during the month were mirrored by others in October, when the season for these activities came to a close.

Martius remained the first month of the Roman calendar year perhaps as late as 153 BC, and several religious observances in the first half of the month were originally new year's celebrations. Even in late antiquity, Roman mosaics picturing the months sometimes still placed March first. March 1 began the numbered year in Russia until the end of the 15th century. Great Britain and its colonies continued to use March 25 until 1752, when they finally adopted the Gregorian calendar. Many other cultures and religions still celebrate the beginning of the New Year in March. March is the first month of spring in the Northern Hemisphere (North America, Europe, Asia and part of Africa) and the first month of fall or autumn in the Southern Hemisphere (South America, part of Africa, and Oceania).

History

March was originally the first month of the year in the Roman calendar because of its association with the first day of spring. The vernal or March equinox falls during this month between the 19th and 21st. March also marked a time when war would resume after the long winter months. January became the first month of the calendar year around 700 BCE. Although January 1st is New Year’s Day, many cultures and religions still celebrate the beginning of the New Year in March.

Middle English - *March* or *Marche*
 Latin name - *Martius mensis* - Month of Mars
 Old English – *Martius*

Birth Flower and Stone

March’s birth flower is the daffodil.
 The birthstones for March are aquamarine and bloodstone which symbolize courage.



Source: Google - Wikipedia the free encyclopedia, Images, Timeanddate.com

PART 4

Exposition of the Apostles' Creed

Akamaramaanga no runga i te Akarongo o te au Aposetolo

PART 16 (last part, continued from the last newsletter)

ARTICLE 12

And the Life Everlasting

The great truth affirmed in the concluding article of the Creed is the Life Everlasting: "The wages of sin is death; but the gift of God is eternal life." This life will be the portion of all who are acquitted in the day of judgement, and they will then enter upon new experiences. Death and hell shall be cast into the lake of fire, and the redeemed, no longer subject to imperfection, decay, or death, shall be raised to the right hand of the Father, where there is fulness of joy; to partake of those pleasures for evermore which have been purchased for them by the blood of the Lamb.

It is interesting to note the gradual development of this doctrine, which was first fully expressed by Him who brought life and immortality to light. We have the statement of the writer to the Hebrews that the faith of Old Testament saints had in view the continuance of life after death in "a better country, that is, an heavenly." Whether this faith grasped the doctrine of bodily resurrection, in addition to that of the immortality of the soul, we are not told. It is remarkable that throughout the books of Moses there is an absence of reference to the future life as a motive to holy living. Prosperity and adversity in this life are set forth as the reward or punishment of conduct, leading to the inference, either that retribution in the future life was not revealed, or that it exercised little practical influence. As time passed the doctrine of everlasting life for body and soul emerged in the Psalms and in the prophetic writings, but sometimes side by side with such gloomy views regarding death and its consequences as to leave the impression that belief in it was weak and fitful. In the long period that passed between the time when Old Testament prophecy ceased and the advent of Christ, the fierce persecutions to which the Jews were subjected appear to have strengthened their faith in a future life of blessedness, in which the body, delivered from the grave and again united to the soul, shall participate.

The happiness of the kingdom of heaven is in Scripture termed "life," because it constitutes the life for which man was created. Being made in the likeness of God, his nature can obtain full satisfaction, and his powers will expand into fruition, only when he enters upon a life which resembles, in proportion to its measure and capacity, the life of God. Jesus spoke of regeneration as entering into life. Those who receive the Gospel message and walk in the footsteps of Christ are said to be born again to receive in their conversion the beginning of a new existence, of which the entrance of the infant into the world is a fitting emblem. They possess now not only a natural life, but a life hid with Christ in God, which is a pledge to them that "when he who is their life shall appear, they also shall appear with him in glory." Knowledge of God the Father and of Jesus Christ, imparted by the Holy Spirit, is said by our Lord to be Life Eternal. "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent."

Standing at the end of the Creed, this article expresses the consummation of the work accomplished for man by the Three Persons of the Godhead. The Father created man and breathed into his nostrils the breath of life, that he might glorify God and enjoy Him for ever; and when, through the fall, man had forfeited the gift of life, God spared not His own Son, that, through His dying, pardon and blessed life might be brought within the reach of the fallen; the Son assumed human nature and suffered and died, that He might deliver men from death, temporal and eternal, and procure for them everlasting life; the Holy Ghost, the Giver of life, sanctifies the believer and makes him meet for the inheritance of the saints. All the means of grace were given for the purpose of convincing and converting men, and of preparing them for entrance into and enjoyment of the blessed life in eternity.

The *Everlasting Life* of the Creed covers more than the immortality of the soul. Even heathens grasped in some measure the fact that the spirit of man survives separation from the body; but life for the body in reunion

with the soul is a doctrine of revelation. In the Pagan world various conflicting beliefs were held as to the condition of men after death. Some thought that existence terminated at death; others that men then lost their personality and were absorbed into the deity; and others that the spirit was released by death and then entered on a separate existence, possessed of personality and capable of enjoyment; but of the Christian doctrine of resurrection-life for soul and body in abiding reunion they were altogether ignorant. Those consolations which Christianity brings to the mourner were unknown.

There is an interesting letter extant which was written to Cicero, the Roman orator, by a friend who sought to comfort him after the death of his daughter Julia, in which the consolation tendered strikingly marks the distinction between Pagan and Christian views regarding death. Cicero was reminded by his friend that even solid and substantial cities, such as those whose ruined remains were to be seen in Asia Minor, were doomed to decay and destruction; and if so, it could not be thought that man's frail body can escape a similar experience. This is poor comfort in comparison with the hope of glory which sustains the Christian under trial. He knows not only that his soul shall live for ever, but that the life of eternity is one in which the body too, then incapable of pain, weariness, or death, shall have part. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, and house not made with hands, eternal in the heavens."

Everlasting existence after resurrection will be the portion of the righteous and the wicked. Attempts have been made to explain away various emphatic Scripture statements regarding the doom of the ungodly, with the view of lessening its terrors; but, if we are to accept the plain meaning of these statements, there seems to be no reasonable interpretation of them which gives sanction to the belief that this doom can be escaped.

What is called the doctrine of Conditional Immortality finds not a few advocates and adherents, who hold that existence in the future state is exclusively for the faithful, and that the sentence to be executed upon the wicked at death or at judgment is annihilation. A different belief, termed "The Larger Hope," is maintained by others, who affirm that the punishment to which those dying impenitent are to be subjected will in time work reformation and cleansing, after which, restored to God's favour, they will enter upon a life of happiness.

It is a strong argument against such doctrines that the same word which our Lord employs to describe the permanent blessedness of the redeemed is used by Him to denote the punishment of the wicked. The reward and the punishment are both declared by Him to be everlasting or eternal. The same Greek word is in the English New Testament sometimes rendered eternal and sometimes everlasting. The portion of the righteous will be life everlasting; that of the wicked is described as consisting, not in annihilation or in terminable suffering, but in "everlasting destruction from the presence of the Lord, and from the glory of his power." While this article may be regarded as bearing upon the doom of the ungodly, it is rather to be viewed as affirming the eternal blessedness of the risen saints.

The everlasting life begins on earth, but is perfected only in eternity. It is sometimes spoken of as a present possession: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Again it is spoken of as a reward in futurity: "He shall receive and hundredfold now in this time ... and in the world to come eternal life." Our knowledge of what that life will be is very limited. Human words cannot describe it; human beings in this life cannot understand it. We know that it will arise from knowledge of God. Men will be equal to the angels who see God. "Now we see through a glass darkly," but "we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Statements regarding the happiness of the saints are in Scripture expressed sometimes in negative and sometimes in positive terms. In the new heavens and the new earth the redeemed "shall hunger no more, neither thirst any more"; "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." Pain and sorrow and death can never touch them; they shall be delivered from perplexing doubts, from all misery and trouble. Care and anxiety shall be banished for ever, and God will wipe away all tears from every eye.

There are also many positive statements regarding the future life. Not only will there be the absence of all that is painful and productive of sorrow; those for whom it is prepared shall enter into rest. They shall possess abiding peace, and the joy of their Lord will become their own. Their bodies shall be like Christ's own glorious body, which, when transfigured on Tabor, shone as the sun, and was white as the light. They shall be satisfied, when they awake, with the Divine likeness. "They shall shine as the brightness of the firmament, and as the stars for ever and ever." They shall sit down with Christ upon His throne, and shall be rulers over cities.

"They are as the angels of God in heaven." In the many mansions of the Father's house there will be a place for every saint. Each will be rewarded according to his works. Some are to be raised to higher glory than others some are to have authority over ten cities, and some are to bear rule over five—but all the saints will be happy in the eternal enjoyment of God's favour, which is life; and of His loving kindness, which is better than life.

(End of 16-part series)



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



Google images of Jesus and his followers



PART 5

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 held at Arorangi in October 2010. *Photos by Nga Mataio.*







WHAT THEY ARE GOOD FOR

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- ◆ Typing/layout/editing/emailing - Nga Mataio
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GOOD TO TALK:

- ❖ Enquiries: Editor (*Nga Mataio*)
Phone: 26547 or 26546 (wk), 23903 (hm)
Email: gensec@cicc.net.ck or ciccgs@oyster.net.ck (work) or ngam@oyster.net.ck (home)

- Administration Officer (*Nga Mitiau-Manavaikai*)
Phone: 26546
Email: admin@cicc.net.ck or ciccadmin@oyster.net.ck

- Director of Publication (*Mauri Toa*)
Phone: 26546
Email: maurijtoa@hotmail.com

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