



Cook Islands Christian Church

Newsletter

67 Sept 2017



The "Mission House" CICC Head Office, Takamoa, Rarotonga



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Opening of Ruatoka Memorial Mission Hall, Takamoa, July 2017



Photos by Saungaki Rasmussen

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CICC NUTILETA 67

1. AKATOMO'ANGA



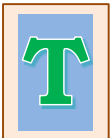
ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 67 tei akamataia i te mataiti 2005. Ko te toru teia i te nutileta no teia mataiti 2017.

Tetai tuanga ei akaaravei ia tatou, mei roto mai ia i to tatou Tia o teia epetoma, lakobo 1.2-5; *“E aku au taeake ra, kia rokoia kotou e te au timataanga e manganui te tu ra, ka tuatua e, e mea rekareka anake ia. Kua kite oki kotou e, na te au timataanga i to kotou akarongo ra e akatupu i te akakoromaki. E tuku atu i ta te akakoromaki ra angaanga kia tika rava, kia meitaki rava kotou, ma te apa kore, auraka e ape toe. Kia ngere ra tetai tangata i te pakari, ka pati aia ki te Atua ra, ko tei oronga ua mai i ta te tangata ravarai ma te patoi kore e, e orongaia mai tana.”*

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 i 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 Takamoā nei; ka rauka oki te reira au nutireta 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 peapa.

2. 32nd GENERAL ASSEMBLY OF THE CICC



he highest decision-making body of the Cook Islands Christian Church, the assembly, held its 32nd session during the third week of July just passed, 16-23. Close to 250 were in attendance, comprising ministers and delegates from the Church's 70-odd established and new branches in the Cook Islands, New Zealand and Australia, and representatives of some of its partner organisations from Tahiti and Australia. They were hosted by the 6 Church branches on Rarotonga as has been the case in past assemblies.

Held every 2 years, the AGM-like gathering goes through minutes of the last assembly, reports by office bearers covering the past 2 years, financial status of the past 2 years and budget for the next 2, remits, and for this assembly, renewal of office bearers. The week-long event commenced with an official opening on Sunday 16 at Titikaveka CICC, 2 days' workshop at Ngatangia and Matavera, then assembly-proper at Avarua, Nikao and Arorangi. There was no assembly on Saturday 22 due to the opening and dedication of the new *Ruatoka Memorial Mission Hall* at Takamoā. Sunday 23 was the closing held back at Titikaveka.

The programme including topics discussed and allocated presenters were as follows:

Day/Time	Group 1: MINISTERS	Group 2: NON-MINISTERS
M O N D A Y 17/7	(Ngatangia Church)	(Ngatangia Sunday School Hall)
8.45 – 10.30 Session 1	Church office holders <i>Rev. Tuaine Ngametua</i>	Church finance <i>Tangi Tereapii</i>
10.30 – 11.00	Morning tea break	
11.00 – 1.00 Session 2	Aleph and Omega <i>Rev. Vaka Ngaro</i>	Legal issues; land, constitution, breaches, rights, obligations, etc.



		<i>Iaveta Short</i>
1.00 – 2.00	Lunch break	
2.00 – 4.00 Session 3	Tithe <i>Rev. Takaikura Marsters</i>	Church administration <i>Nga Mataio</i>
4.00 – 4.30	Afternoon tea break	
4.30 – 6.00 Session 4	Pastoral ministry <i>Rev. Tere Marsters</i>	Leaving no one behind; the church in the NSDP <i>Keu Mataroa</i>
6.00	Close for the day, delegates back to the hosting churches for dinner.	
T U E S D A Y 18/7 (Matavera Church)		(Gibeona, Matavera Sunday School Hall)
8.45 – 10.30 Session 5	Cults and their impacts on Christians in general and the CICC in particular <i>Rev. Mata Makara</i>	Crossing boundaries on peace and reconciliation <i>Ken Ben</i>
10.30 – 11.00	Morning tea break	
11.00 – 1.00 Session 6	Church mission <i>Rev. Joel Taime</i>	Our environment <i>Joint presentation by the Environment Service, and Climate Change Cook Islands (CCCI)</i>
1.00 – 2.00	Lunch break	
2.00 – 4.00 Session 7	Group 1 presentation to panel by the facilitator (<i>Bob Williams</i>). Discussion/comments.	
4.00 – 4.30	Afternoon tea break	
4.30 – 6.00 Session 8	Group 2 presentation to panel by the facilitator (<i>Tangata Vainerere</i>). Discussion/comments.	
6.00	Close for the day, delegates back to the hosting churches for dinner.	

Monday 24 was earmarked for those Ekalesia representatives who were not going back early and who wanted to have one-on-one sessions with the CICC Executive Council. This was a whole day event with each Ekalesia being allocated 30 minutes. Thirty-one Ekalesias and organisations took the opportunity to sit down for discussions with the council on a whole range of mainly administrative and financial issues pertinent to their respective organisations.

On the last day of the assembly business sessions (i.e. Friday 21), the assembly elected/confirmed its new office bearers for the next 4 years as follows:

Executive Council	
President	Rev. Tuaine Ngametua
Secretary General	Nga Mataio
Rep, Southern Islands	Rev. Tereora Tereora
Principal, Takamoā Theological College	Rev. Tere Marsters
Treasurer	Tangi Tereapii
Legal Adviser	Tingika Elikana
Rep, Northern Islands	Makirere Poila
Rep, New Zealand Branches	Rev. Oirua Rasmussen
Rep, Australian Branches	Vaitoti Tupa
Rep, Rarotonga CICC Council	Rev. Vaka Ngaro
Rep, Ministers Committee	Rev. Tinirau Soatini
Programmes	
Publications Director	Mauri Toa
Social Welfare Director	Nga Teao-Papatua
Evangelism Director	Ken Ben
Youth Director	Bob Williams
Bicentennial Celebrations Unit Director	Tangata Vainerere



The assembly also voted in favour of Atiu Ekalesia's bid to host the upcoming assembly in 2019 on the island. The one after that, the Church's bicentennial, is most likely going to be held in Aitutaki, where Christianity first arrived in the Cook Islands in 1821.

Nga Mataio, CICC General Secretary (assembly photos are at the back of this newsletter)

3. ROTAIANGA A TE AU ARATAKI O TE EVANGELIA I ROTO I TE PACIFIC



ei te Ruirua ra 1 ki te Paraparau ra 3 o teia marama Aukute, kua taokotai atu tetai au arataki o te Evangelia tei patii ki Akarana, NZ, mei roto mai i te au akonoanga tukeke i roto nei i te Pasifika e, e mema ratou no te Pacific Conference of Churches (PCC), tena te tua tapapa no te PCC kua putuputu tatou i te tatau i roto i te au nutileta i topa.

1. Akakoroanga

Ko te akakoroanga maata marira te uriurianga i te au manamanata e arapaki nei ki runga i te au enua tatakaitai i roto i te Pasifika e, eaa te au ravenga tei tau i te PCC kia oronga akakite i tona au manako e kia rongoia mai e te katoatoa. Te au manamanata mamaata tei akarakaraia e tei tuatuaia, teia ia i raro nei:

- Te maata uatu ra te tangata i teia tuatau e irinaki nei ki to ratou uaorai maroiroi e te puapinga e rauka maira ia ratou i roto i ta ratou au kimikimianga, e te akaiti atura i to ratou tuatau e to ratou irinakiang ki roto i te Atua. I roto i tetai au basileia, ka rauka i te akaite atu ki te tuatau i mua ake i te vai diluvi, tei varenga ua te tangata i te tamataora e te rave i ta ratou uaorai au angaanga ma te kore e manakoanga ki tei anga ia ratou.
- Te au akonoanga akamorianga e maata ua maira i roto i to tatou nei moana Pasifika tei kore i akamouia ki runga ia Iesu, mei te Muslim, Hindu, e pera te au akonoanga ou e riro nei i te vavai i te iti tangata no te Atua.
- Au ravenga kimi puapiinga e riro nei i te arapaki ki te natura. Mei teia oki tetai au akaraanga; logging (tipupu rakau no te oko) i te Solomon Islands tei riro ei takino i te natura e pera te au ngai nooia e te tangata, mining tei riro katoa i te takino i te natura e pera te au ngai nooanga o te tangata, mei teia e raveia nei i tetai au tuanga enua o Papua New Guinea, tikianga i te au meitaki i raro i te moana (deep sea mining) e raveia nei i tetai au tuanga enua i roto i teiane ai, e tumu manako katoa tei arikiia e to tatou kavamani i te Kuki Airani nei, tautai kua maata roa (over-fishing), teia tika'i e raveia nei e te au basileia mamaata, tauiana i te reva e pera tetai au mea e tupu nei mei te tai akaki (sea-level rise), e te vai atura.
- Au manamanata i rotopu i te kavamani e pera te iti tangata no runga i te enua e te turanga akatereanga (conflicts that are political in nature), mei teia e tupu nei i Fiji, Tahiti e West Papua.
- Au manamanata me kore maki tei anau mai na roto i te mako-koreanga te tangata i te akono meitaki i to ratou au oraanga, mei te au maki o te non-communicable diseases, koia oki e au maki teia na roto i te mako-kore o te kai, rava-kore o te akatikatika uaua.

I roto i te au uriurianga manako a te uipaanga, teia i raro nei tetai au mea tei puta mai ki te atea:

- ❖ E mea puapinga rava kia maroiroi uatu rai te au akonoanga i raro ake i te tamaruanga a te PCC i te oronga akakiteanga ki te iti tangata i te au karere mei roto mai i te Bibilia no runga i teia au tai'i i runga nei, koia oki eaa ta te Bibilia apiianga no runga i teia au mea i runga nei.
- ❖ Topiri atu ki teia, kia maroiroi katoa te Evangelia i te tamaki no te tikaanga o te iti tangata kia noo ma te meitaki e te au, auraka kia takinokinoia to ratou turanga oraanga kopapa na roto i te au ravenga a te kavamani.
- ❖ Kia tuku te opati PCC i te karere ki te kavamani o te au basileia e tai'i nei ta ratou akatereanga ki te anoano o te iti tangata, i te akaari i te manako taitaia o te Evangelia ki teia e tupu nei.
- ❖ Kia taokotai te iti tangata o te Atua i raro ake i te tamaruanga a te PCC, i te pureanga ki te Atua ma te pati i tana tauturu kia rauka teia au tai'i i runga nei i te akatanoia.
- ❖ Kia maroiroi te au mema o te PCC i te patoi atu anga i te au akonoanga tukeke tei kore i akamouia to ratou irinakianga ki runga ia Iesu, e akatupuia nei i roto i te pa Moana Pasifika.



2. Akanoonoanga o te uipaanga

Kua raveia te uipaanga ki te Airport Gateway Hotel i Mangere, Akarana, mei tetai 5 meneti mei te airport mai, ko te ngai katoa oki teia i noo ei te au mata ki te uipaanga. E 22 au akonoanga tei mataia mai ki roto i teia uipaanga mei teia au enua nei: Cook Is, Fiji, Samoa, Tonga, Tuvalu, Papua New Guinea, Niue, New Caledonia, Tahiti, Solomon Islands, e Vanuatu. Tei roto katoa i teia numero tangata, tetai pae o te aronga angaanga mei roto mai i te opati o te PCC i Suva.

Te tuanga mua o te uipaanga, e Bible study, e au puapii tetai tei ikiia no te arataki i teia tuanga. Kia oti, kua tuaia te au mata ki roto i nga pupu no te uriuri i te au mea tei akaarii e te puapii, ma te tuku mai i tetai au tamanakoanga. I muri ake i te lunch, kua oki mai te au pupu ki te ngai okotai no te tuku mai i ta ratou au mea i uriuri. I roto i te au tuanga tei tukuia mai, e akapirianga tetai ki te au tai'i tei taikuia i runga nei.

TUESDAY 1st August

- Welcome by the PCC General Secretary
- Theological reflection and devotion (Rev. Dr. Tevita Havea – PCC Moderator)
- Bible study group talanoa
- Update on renewal programme – recommendations of in-country consultations
- Ecumenical research recommendations
- Group talanoa on recommendations

Lunch (1.00pm)

- Presentations and Plenary talanoa
- Benediction

Dinner (6.30pm)

- Fellowship around the tanoa

WEDNESDAY 2nd August

- Theological reflection and devotion (Pastor Allen Nafuki – Assembly Clerk, Presbyterian Church of Vanuatu)
- Bible study group talanoa
- Mapping the ecumenical renewal framework – proposal to Executive Committee
- Group and plenary talanoa: key trends and issues impacting on the churches' mission work - regional and country specific

Lunch (1.00pm)

- Plenary talanoa on two key issues: environment – COP23; justice – nuclear testing and compensation
- Plenary talanoa on draft statements on COP23 and support of EMP resolution on nuclear compensation and the ICC
- Benediction

Dinner (6.30pm)

- Fellowship around the tanoa

THURSDAY 3rd August

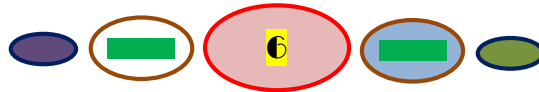
- Theological reflection and devotion (Rev. Dr. Tevita Banivanua – President, Methodist Church in Fiji)
- Bible study group talanoa
- WCC presentation – General Secretary
- Plenary talanoa – global ecumenical trends and Pacific links
- Presentation of COP23 and Nuclear statements to WCC

Lunch (1.00pm)

- 2018 General Assembly - Plenary talanoa on 'Hosting', General information
- Benediction

Closing Dinner (6.30pm)

- Fellowship around the tanoa



Members of PCC's PCLM meet at the Raffles Gateway Hotel, Auckland, August 2017.

3. Akapouanga

Kua riro e na te PCC te au akapouanga no ratou tei tae atu ki te uipaanga, mei te patete pairere, kaikai, ngai akangaroianga, e pera te pere o apai aere i te au mata. Kare e akaapaanga e tano ki konei, kua leleia te au mea takatoa.

2. Popani

Ko te uipaanga mua teia tei tae au e tuke akerai tona akanooiaanga. Tena ka kite kotou i roto i te au tutu, kua akanoo koropiniia (circle) te katoatoa, kare e kaingakai no te vaooanga i te au pepa uipaanga. Takake mei te aronga akatere uipaanga, me oti tetai mata i te tuatua, nana e apai i te mike (e tipunu e te vaanga akari tei taangaangaia ei ravenga akatutu no te mike) ki te tangata tana i manako e koia ka tuatua; e apai ana aia kia ratou kare e tuatua putuputu ana ei ravenga i te akamaroiroiaanga ia ratou kia tuatua. Kia akara au i teia akatereanga, kua tau rai ki te reira uipaanga tei akanooia. E mea ou teia tei raveia e tei akaraia e au ma te poitirere i te mea e ko te taime mua teia i kite ei au i teia akateretereanga. Kare e akaapaanga, e apinga ou ra (new experience) penei te vai ra te atianga i roto i te au angaanga me kore uipaanga i roto nei i te Kuki Airani e ka tau te reira akanooanga kia taangaangaia, me kore tetai au tuanga o te reira akateretereanga.

Ko te au mea puapinga ra o te uipaanga – te au tumu manako tei uriuria e eaa tei tau kia raveia mei tei taikuia i roto i te tuanga 1 i runga nei, ko te reira te mea ka anoanoia tetai tuanga na tatou na te CICC ki roto.

Nga Mataio, CICC General Secretary

4. UIPAANGA KI TE AITUTAKI KONITARA EKALEZIA



te Ruitoru ra 6 o teia marama Tepetema 2017 kua tae atu au e Tangata Vainerere ki Aitutaki no te piri atu ki roto i te uipaanga a te Aitutaki Konitara Ekalesia. E 2 rai oki taime i te mataiti e uipa ana teia konitara e ko tana uipaanga openga teia no teia mataiti, no reira maua i umuumu ei kia taea iatu ratou i teia tuatau.

E rua tumu manako ta maua i uriuri atu kia ratou, teia ia i raro nei:

Uipaanga Maata 2021 (*akamaramaia e Nga*)

- Tua tapapa no te manako e te inangaro kia akaokii mai te uipaanga maata 2021 ki Aitutaki nei, kapiti atu ei ki te au porokaramu ka angaia mai e te BCU no te akamaaraanga i te 200 mataiti o te Evangelia ora a to tatou Atu ki o tatou i te Kuki Airani nei.
- Poromaramu tamanako no te uipaanga maata 2021 tei angaia i roto i te vaerua o te akaepaepaanga i te 200 mataiti. Tei runga teia i te pepa (handout) tei tua iatu na te au mata o te konitara



200 Mataiti o te Evangelia ki te Kuki Airani nei (akamaramaia e Ta)

- Te au angaanga tei rave takereia i nga mataiti i topa i raro ake i te vaerua o te 200 mataiti.
- Te au angaanga e tamanakoia nei kia raveia i nga mataiti e 4 e tu mai nei.

Kua uriuri te konitara i te au manako i runga nei, kua uiia te au uianga e kua oronga iatu te akamaramaanga. Teia i raro nei te akaotianga o te uriurianga:

- (a) Kua arikiia nga akamaramaanga e rua a Nga raua ko Ta no runga i ta raua tuanga tatakitali i oronga ki te konitara.
- (b) Kare o te konitara manako patoi i te uipaanga maata 2021 e pera te porokaramu tamanako no te akaepaepaanga o te 200 mataiti o te Evangelia ki te Kuki Airani nei, kia raveia ki Aitutaki i roto ia Okotopa i te epetoma 24-30, ko te epetoma katoa oki ia o te 200 mataiti.
- (c) Kua arikiia te vaerua o te konitara i tei oti takere i te arikiia i roto i nga uipaanga maata i topa ake nei (2013 i Melbourne, 2015 e te 2017 i Rarotonga) e kia riro akaou a Aitutaki i te mou mai i te uipaanga maata 2021 no te akakoroanga maata o te 200 mataiti.
- (d) Kia tau ki te akateretereanga maru o teia tuata, e kia kore katoa e tai'i tatou katoatoa a muri ake, kua ariki te konitara i te inangaro o te Tekeretere Maata e kia black-and-white ia te arikianga a nga Ekalesia i Aitutaki nei i te uipaanga maata 2021 e pera te akaepaepaanga o te 200 mataiti kia raveia ki Aitutaki nei.
- (e) I te mea oki e kua ariki te konitara i te au tamanakoanga i runga nei, ka riro ireira teia meneti me tainaia e te tiemani e tona tekeretere, ei rekoti ki te vairanga ei kiteanga na te katoatoa a muri ake.
- (f) Noatu te arikianga a te konitara i runga nei, e mea puapinga rava kia oronga rai te au mata o nga Ekalesia i Aitutaki i te akamaramaanga ki roto i ta ratou au Ekalesia tatakitali i teia au ra ki mua. Ka anoano katoaia oki ratou kia marama, ei reira e ngoie uai te au apainga a muri ake.

Nga Mataio, CICC General Secretary

5. KARERE MEI ENUAMANU



i akaaravei ia tatou katoatoa e te iti tangata no te Atua, mei te Orometua Ngateitei, te kumiti tinamou, te au tavini o te Atua e tiaki nei i te au ekalesia katoatoa i raro ake i te tamarumaru o te CICC, te katoatoa rava i roto i te au ekalesia, te unga mate potiki, Kia Orana i te Aroa Ranuinui o te Atua. To tatou Kaveinga no teia Ra Monite Ra 25 no Tepetema 2017, Iakobo 1:1-11, irava 6, te nako ra e, "E pati ra aia ma te akarongo, e te ekoko kore, ko tei ekoko ra, e tau ia i te ngaru tai e puia e te matangi, e tikitiki akera".

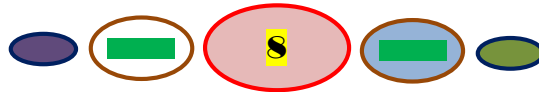
Ekoko kore e tei ekoko, E te au taeake e, tei eaa toou manako no te ui-paanga maata 2019? Ekoko kore me te ekoko nei koe, teia te Nuti mataora no Enuamanu atu nei kua tuku ia te leta a te Ekalesia, te iti tangata Atiu kite Kumuti tinamou, te ariki rekareka nei te iti tangata Enuamanu e kia rave ia te ui-paanga maata 2019 ki Atiu nei.

Kua tika teia Kura i te au Upoko ranuinui o Atiu nei. Te teateamamao nei te enua tangata no teia ui-paanga maata 2019. Teia ra oki te nuti mataora, kare teia tere e araara ia akaou e na te akonoanga CICC, mari ra e tere evangelia teia, te takai mai nei te au tamaua a te Ui-Ariki o Atiu ki runga i to ratou one kura na ENUAMANU teia tere Ariki. No reira te mataora nei te kite anga i te au ui-paanga a te au Oire e rave ia nei. Kia akameitaki ia te Atua no teia au vaerua Akamaoraoraia o te ngakau tangata o Enuamanu. Anoano au i te oronga i tetai reo akameitakianga ki te Ui-paanga Konitara te aronga nuinui o te Enea o teia ariki mai i te Kura a te Ekalesia. Kia vai ra te aru anga tatou i te aratakianga a te Vaerua Tapu.



Ko te nuti ua teia, maata te au angaanga e tupu nei i roto i te ekalesia, ko teia ra te nuti puapinga e te au taeake i roto i te Atua. I...tutaki ia to kotou patete see you in Atiu 2019, no te 33rd Ui-Paanga Maata.

Tataia e te Orometua Rev. Michael Akava



6. AU NUTI MEI SYDNEY



ia orana tatou katoatoa i te aroa maata ote Atua, te Metua, te Tamaiti, e te Vaerua Tapu, Amene. Kia akameitakiia te Atua, no te tikaanga manea kia rauka akaou ia tatou te aravei na roto i teia au tataanga leta. Ko matou e noo i Australia nei, ko ratou e noo maira i Aotearoa, E ko kotou te noo mai nei ite Kuki Airani, tangike rava.

Inangaro au i te tata akakite atu ite tupu nei i teia tuatau, akatumuia ki runga i te au akakoroanga e apai nei te Konitara Ekalesia, Koia katoa te tamarumaru i runga ake ite au Konitara Rikiriki. Te meitaki nei, te kitea nei te vaerua taokotai, ngakau okotai, irinakianga okotai, te tere nei te Basileia o te Atua ki mua ma te ririnui.

Te Au Orometua Ou

Te aere nei te 3 marama i teiane nei to ratou akatainuanga mai, e au Orometua ratou i teiane te angaanga nei i roto ita ratou au Ekalesia. Te tuatua nei au Konitara Ekalesia NSW no toku au taeake Orometua ou, Rev. Makiiti Mangaara, Rev. Bronson Tanga, Rev. Tautaiputa Saitu Marsters, te meitaki nei ratou e to ratou au tokorua katoa, te angaanga kapiti nei ratou e ta ratou au Ekalesia ki te au akakoroanga taokotai anga o te Konitara. Te kitea nei te tu akaaka, tu kauraro e te akangateitei, kia akameitakiia te Atua.

Ekalesia Mid Canterbury Tere Kimi Puapinga

I te popongi Paraparau 31/Aukute/2017 kua tae mai kia matou i Sydney nei te Tere o te Orometua Ranginui Vini, kua aru katoa mai tona tokorua Mama Nunu Vini, e taingauru ratou te katoatoa anga. Kua riro e na te Konitara Ekalesia ratou i tuorooro mai, kua rave katoa i tana arikianga, akamata atu rai te kimi puapinga i te reira tuatau.

Te Au Arikiriki'anga

I te aiai Varaire kua riro e na te Ekalesia Dulwich Hill te arikirikianga no ratou, Kua piri atu au Chairman Konitara Ekalesia Rev. Peri Daniel, tei riro ei mata note Konitara i te aru aereanga i te aerenga o te Tere. Kua mataora te rave pakau a Dulwich Hill, kua tupakipaki mai te au reo imene tuketuke, kua akaatiati mai nga turi vaevae, ki raro ki runga, ki mua ki muri, ki te koko e ki te hiti, no tona rekareka i te maroiroi i rauka iaia. Kua pera katoa nga Ekalesia, te au kopu tangata, te au oire tangata, te au taeake e te au tuaine i te oronga anga ma te ngakau tae no te inangaro i tana Evangelia. To NSW maroiroi i rauka \$30,072.15, E puapinga maata teia i rauka, kia akameitakiia te Atua no te vaerua maoraora i kitea i roto ito tatou iti tangata.



Above: Dulwich Hill Ekalesia e tana arikianga no te Tere Ashburton. Below: Sydney Ekalesia e tana arikianga Ashburton Tere





Konitara Mapu (Culture Day)

Tei roto i te rima o Campbelltown Ekalesia te host no te Konitara Mapu i teia mataiti 2017. I roto i tana porokaramu tana i atu no te anau Mapu, kua akatinamouia e 4 au tuanga maata.

- Youth rally (Sunday 19/March/17)
- Youth Sports day (Saturday 27/May/17)
- Youth Culture Day (Saturday 9/Sep/17)
- Youth Rally (Sunday 22/Oct/17)

I te Manakai 9 no Tepetema ora 10 i te popongi kua putuputu mai nga Ekalesia e 8, ratou i raro ake i te tamaru'anga a te Konitara Ekalesia NSW, no te akatupu i ta ratou au peu tamataora.

1) Te mea mua, 1 Meniti Muteki, Akamaara'anga i te tavini vaine o te Atua tei takake atu i Nikao Rarotonga Cook Islands, ia Mama Tongi Rasmussen.

2) Pure akamata, tei raveia mai ete Orometua Tau William.

Teia te akapapa'anga e te akanoonoo anga o nga Ekalesia e 8.

- Sydney, Liverpool, Dulwich Hill, Campbelltown, Punchbowl, Bankstown, Saint Mary's, Wollongong.

Kare aite ia te mataora, te apai anga mai te au Ekalesia i ta ratou au akatutuanga, eaaia pakau,

- Te Ura Pau, te Kapa Rima, te Ute, te Pee, te Akatangi Kati ete vai atura.

Kua mataora te katoatoa, te tauta maira tetai kia meitaki atu tana, te akapera katoa maira tetai pae, Inara kareka kia tae ki te openga, kua maeva ua te tangata i te rekareka, no te mea, kua aiteite ua te katoatoa i roto i te tukuanga tika a te Akava.



Capbelltown Ekalesia e tana Ura Keresitiano



Punchbowl Ekalesia e tana Imene Kati



Sydney Ekalesia e tana Ute



Saint Mary's Mapu



CICC Dulwich Hill Youth



CICC Liverpool Youth

Chairman Konitara Ekalesia Church Visit

Tika akaotia i roto i te Uipaanga Konitara Ekalesia i te mua o teia mataiti, teia te manako;

Kia akatupu te Chairman i tetai tere ei mataara nona i te atoro mai i te au Ekalesia tatakitai i roto ia NSW, te peea nei tona tupuanga, te tu o tana akamorianga, te maata o tona au mema, e te vai atura. Teia tei kitea atu, te meitaki nei tei meitaki, te matutu nei tei matutu, te kimi maira tetai i tona ravenga, te tauta maira tetai ma te maroiroi.

Working With Children Card

Tetai ture pakari teia i Australia nei i teia tuatau, te aruaru nei matou te Konitara Ekalesia i NSW nei kia rauka mai to te au mema i roto i ta tatou au Ekalesia tatakitai. Pakari te ture kia ratou tikai te angaanga nei i rotopu i te tamariki, mei te Orometua, Tauturu Orometua, te au metua Diakono, te au Puapii Sabati, te au arataki o te vainetini, e to te anau Mapu. E aka utunga me mou mai koe e kare oou numero WWCC, No reira i roto i te tere atoro Ekalesia o te Chairman Konitara Ekalesia, kua piri katoa atu te papa Mou Moni Maata o te CICC, koia oki James Marsters. Tona akakoroanga mari ra, no te koikoi mai i te au Numero WWCC o te au taeake tei rauka to ratou, ei ravenga i te apai atu ki roto i te rekotianga te ka tataia i te Uipaanga a te CICC te ka raveia i te Ekalesia Mt Sheridan Cairns i te Manakai 23/Sep/2017.





Chairman Konitara Ekalesia Visit & Treasurer James Marsters For WWCC (Bankstown Ekalesia)

Konitara Apii Sabati Combine Tatau

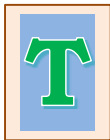
I teiane i te tapapa atu nei matou no te rave atu i te Taokotai anga Tatau a te anau Apii Sabati, (kare teia i tupu ake) ka akatupuia ra i te aiai Sabati 24/Sep/2017. Na Punchbowl Ekalesia te host no te reira akakoroanga i teia mataiti. Penei a teia au tuatau ki mua e tata akakite atu ei eaa tikai tei tupu i roto i te rave anga o te reira akakoroanga.

Kua rava teia no tatou, nate Atua Mana Katoatoa e tauturu mai no tatou, Kia Orana, e kia Manuia.



*Tataia e Rev. Peri Daniel
Chairman, Konitara Ekalesia NSW
Nana katoa i so mai i te au tutu*

7. TE RARA OLIVE



his section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various community events that she regularly reports on or organizes for their write-ups. All photos were also submitted by her; some taken by her, some by her colleagues. Happy reading. *Editor.*

1. Akataoanga'anga Tamaine Brownies

Te Taputou-Anga: Te taputou nei au ma te tiratiratu e te tau tikai e ka rave au i taku au angaanga no te Atua, Kauraro atu i te Ariki Vaine, e toku patireia e te tauturu atu-anga i tetai e tetai. E te akono i te au ture a te Brownies. "

Kua raveia tetai angaanga manea ki runga i te taua o te Ekalesia Nikao i te aiai Monite 18 Tepetema 2017 i te ora 5.00 i te aiai. Kua akataoanga iatu tetai tamaine Brownies, ko tona ingoa, ko Natalie Minnie Tekura Webb e 9 ona mataiti ki runga i tetai turanga teitei.

Kua riro teia tuanga e na te Arataki o te Brownies i akateateamamao iaia, koia a Mama Tete Toru (Mrs Teremoana Toru). Kua orongaia tona pine akatapao-anga iaia e te Arataki maata o te Nikao Girl Guides, koia a Temarae Vainerere



Tangaina. Kua mataora te anau tamaine rikiriki i to ratou taeake ou, e pera katoa kua tae mai tona metua vaine, tei riro ei kite i teia turanga manea no tana tamaine. Kua akaoti ta ratou porokaramu i teia aiai Monite na roto i tetai katikati, tei akateateamamaoia e te kopu tangata e te au arataki o Nikao.

Te akakite nei a Mama Tete, e kua mataora aia no teia turanga tei rave ratou te kamupani Nikao, no te mea kua roa rai tona tapapa-anga no teia tamaine maroiroi i teia mataiti i Nikao. Me oronga koe i teia no te tamariki tamaine, ka mataora ratou e ka umuumu ratou i te aere mai ki te au akaueanga a te putuputuanga i roto i ta ratou porokaramu mataiti. Meitaki maata ki te au metua te tauturu mai nei i teia tuanga i roto i te Ekalesia. Kia Manuia e Natalie no toou ra maata.

2. Akatuera-anga o te Uipaanga Maata

“Kia Orana, Oro Mai.” Kua iti te ra, e kua marino te enua. Kua tae mai te au taeake mei te au enua tei akanooia no teia Uipaanga maata ki roto i te Ekalesia Titikaveka. Kua riro te putuputuanga Uniform ei akangateitei i te au teriketi katoatoa, tei tomo atu ki roto i te nao o te Atua no teia akatuera-anga.



Kua mataora te au Arataki e te au tamariki katoatoa no ta ratou i rave no te au tavini o te Atua i roto i ta tatou Evangelia metua. Te akakite nei tetai Arataki, manea tikai teia akakoroanga e te maruarua i te turanga ta te Ekalesia o Titikaveka i utuutu i te au manuiroi katoatoa tei tae mai ki roto i teia angaanga maata. Meitaki ranuinui.

3. Topirianga o te Uipaanga Maata

“Aere ra, Te au Tavini o te Atua.” No te aroa o te Atua, kua kitea tetai turanga maroiroi i roto i te au mema CICC o Rarotonga nei, mei roto mai i nga Ekalesia e 6. I roto i te okotai epetoma e maata uatu rai te au tuanga angaanga tei raveraveia e te Konitara Ekalesia no teia Uipaanga Maata, tei raveia ki Titikaveka CICC. Ko te ra openga, kua akatainuia te au Apiianganga e to ratou au tokorua, tei tomo atu ki Takamoia no tetai au mataiti e 3-4 mataiti.

Kua tae akaou mai te anau tamariki mei roto mai i nga putuputuanga Girls Brigade, Girl Guides e te Boys Brigade no te akararangi-anga i teia ra maata o te au Orometua o te akonoanga CICC. Kare e aiteia te manea i te reira ra, e pera katoa ta te Ekalesia Titikaveka i rave no te turanga o te kaikai i runga i to ratou taua. Te rauka nei ia matou te Kumiti Akateretere o te putuputuanga Konitara Mapu maata mei to matou Tama Arataki Maata, koia a Bob William i te oronga atu i ta matou Akameitakianga ki te anau tamariki katotoa e te au Arataki tei akakoromaki i te aere mai no teia akakoronga maata, kia papanunui e te akaieie. Atawai wolo.



4. Angaianga i te Uipaanga Maata

“TUROU, ORO MAI KI PUAIKURA.” I te popongi Varaire ra 21 no Tiurai, kua raveia te Uipaanga Maata a te au Orometua ki roto i te arepure i Arorangi. Kua riro katoa te utuutu-anga ia ratou katoatoa tei teretere mai mei Autireria, Nu Tireni, Tahiti e te Pa Enu Tokerau e Tonga, e to Rarotonga nei, e na te au mema ekalesia o Arorangi CICC Ekalesia i raverave mai. Kua irinaki ratou e kua rave meitaki ratou i te reira no te Evangelia a te Atua i te angai i te Uipaanga Maata. Maata uatu ei, te tauturu e te manga katoa i te manea.

Ko te ra openga katoa teia o te Uipaanga Maata. Kua uipaanga ratou e kua raveia te au ikiianga o te au taoanga o te Konitara Ekalesia. Kua oti ma te mataora. Kua riro tetai nga mapu tane – Daniel e Rouru mei roto mai i te putuputuanga mapu o te Arorangi CICC Ekalesia, i te Tuoro-anga atu ia ratou ki runga i te aua Apii Sabati o Arorangi. Kua akateretereia teia tuanga e te metua tane, Diakono Papa Daniel Apii e te au Arataki o te Ekalesia Arorangi.

Kua tamataora mai te au Papa Orometua tei noo ki roto i te Ekalesia Arorangi na roto i tetai au imene sumaringa e kua ura katoa te au metua vaine tei akanoonoo i te kaingakai manga no te au imene reka a teia au metua tane. Tena mai tetai au tutu, tei neneiia i te reira avatea humaria. Te Atua te aroa i to tatou aravei-anga. Meitaki ngao, Meitaki korereka.



5. Akono-anga i te au Manuiri Pasifika

“Turou, Oro Mai ki Puaikura.” Kua tae mai mei te au manuiri mei roto mai i te putuputuanga Handball o te Pasifika mei Tahiti, Nu Karetonia, Nu Tireni, Autireria, Papua e ta tatou anau o te Kuki Airani. Kua noo ratou ki roto i te ngutuare o te Ekalesia Arorangi e te Apii Arorangi e kua riro katoa ta ratou kainga manga i te au ra katoatoa e na te Ekalesia i angai ia ratou katoatoa e tetai atu au taeake ki arikiia ratou, mei te 150-160 tangata i te ra okotai. Noatu te maata i te angaanga a te Ekalesia, kua ariki ratou i te rave i teia no tatou te iti tangata Kuki Airani. Mei te ngai moeanga e tae uatu ki ta ratou au tuanga kaikai mei te popongi ki te aiai.

Kare teia au taeake papaa i akavaavaa i ta tatou peu e te akonoanga maori, kua mataora ra ratou e kua takinga meitaki ia ratou i roto i te tuatau ta ratou i noo ki roto i te Vaka Puaikura. Kua taokotai mai te Ekalesia Arorangi e te Vaka Puaikura i te akonokono-anga i teia au taeake mei te enua mai i tai. Kua kapitiia mai te Arataki Kavamani, koia a Teariki Heather e Tinomana Ariki e te Aronga Mana i te tauturu-anga i teia angaanga maata. Kua mataora te maine akatere o teia putuputuanga o te Kuki Airani a Makiroa Mitchell e tona au kumiti i ta ratou i kite. Meitaki maata, Meitaki Atupaka.



1 Korinetia 13: 13, “E teiane i te vai nei te akarongo, te manakonako, e te aroa, e toru. Ko tei maata ra i taua toru nei, ko te aroa ia.” I roto i te marama ko Aukute, kua teretere atu au, ki te enua Aotearoa no toku Akarangiia-anga (Graduation) no tetai peapa apii mei roto mai i taku ngai angaanga i roto i te Maraurau o te Pae Apii, tei kapikiia i roto i te reo papaa e ko te Adult Education & Training mei roto mai i te Southern institute of Technology (SIT). Kua pou e 2 e te pa mataiti i oti ei teia apii.

Kua raveia teia Graduation i te po, 17 no Aukute ki roto i te Hansen Hall i runga rai i teia apii. Maata te au tamariki apii tei orongaia to ratou au peapa e pera katoa te au manuii tei patii. Kua manea te reira angaanga maata.

Te rauka nei iaku i te oronga atu i toku reo Aroa e te Akameitaki ki te au tangata tei riro, ei tauturu iaku i roto i te tuatau o taku apii e toku akakoroanga ki NZ.

- ✓ Toku au taeake i roto i taku ngai angaanga. Owen Lewis, Taa Pera, Violet Munro-Tisam, Tekowhai Ohia, Christine Pritchard, Ovaia Liew, Sam Timoko, Philip Nordt, Teva Kirikava, Edith Nicholas, Anthony Turua, Farish Ali, Ina George, Sara Oke'efe e tetai uatu tei kore i taikuia te ingoa.
- ✓ Toku kopu tangata e te au taeake i Rarotonga nei. Tapaeru Kokaua Hagai, Haumata Hosking, Tangi & Keu Mataroa, Vaiana & Tamarangi Tamarangi, Matakeu & Teivitu Katuke, Taomia & Vaevae Katuke e tetai uatu tei kore i taikuia te ingoa.
- ✓ Toku au taeake e te kopu tangata i te enua Nu Tireni tei riro ei akonokono mai iaku i te tuatau i teretere atu ei au ki Nu Tireni. Mii Chung Ching & JD, Rev Teremoana Piniki & Temeu e te anau, Pauline & Tau e te anau, Ngaakapi & Temple e te anau, Tatua & Diana Katuke, Ti & Julie Tangipi, Orometua o invercargil - Papa Tokoa, Teremoana & John Hodges, Patipati & Ngaakapi Kareroa e te anau, June & Tearoa Manavaroa e te anau, Te Kura Uki Ou Dance Group.
- ✓ Te au puapii tei oronga mai i to ratou tuatau kia oti taku apii i roto i te 2 e te apa mataiti mei roto mai i te SIT e te CITTI.
- ✓ Aroa takake ki te Ekalesia o Stewart island, Te Ekalesia o Christchurch Papa Orometua Metu Une, Te Ekalesia o Porirua – Papa Orometua Temere Poaru, Uipaanga Diakono, Apii Sabati e te Ekalesia.



Tei topa iaku i te taiku tatakaitai, ariki mai teia reo akameitaki-anga kia kotou katoatoa to roto i taku Ekalesia Arorangi, taku putuputuanga Girl Guides, Mapu, Apii Sabati, Vainetini, toku tapere Rutaki e te Cook islands Civil Society. Te akaoki katoa nei au i te akameiaki-anga maata ki to tatou metua Atua no te au manuia, maroiroi e te kite karape tana i akararangi iaku i roto i teia tuanga taku i oro ana ki runga i tetai turanga ngateitei. Meitaki maata. Te karanga nei te irava: - “E irinaki kia iehova ma to ngakau katoa ra, auraka ra e irinaki ki toou uarai kite. Auraka e akangaropoina iaia i toou katoa ra au aerenga, e nana e akakite kia koe i toou ra au arataa.” Meitaki korereka.

7. Pure-anga Mate Akarangi-anga Ngateitei

Kua putuputu mai te anau tamaine Girl Guides, Girls Brigade e te Boys Brigade no tetai pureanga no te metua vaine tei kapikiia e ko Dame Margaret Karika Ariki i te ora 5.00 i te aiai Monite ra 25 no Tepetema 2017 ki roto i te aua ariki o Karika Ariki i Takuvaine. Kua raveia mai teia e te Konitara Girl Guides o te Kuki Airani e kua oronga ia tetai tuatau no te putuputuanga Boys Brigade e te Girls Brigade, tei komakoma mai te Peretiteni ko Bob Williams e te opita Jeannie Daniel. Kua manako te au Arataki o te Uniform Groups kia raveia tetai tuatau akapumaana-anga i to ratou metua vaine maroiroi.

Kua ariki te kopu tangata i teia tuanga no te mea kua riro ana teia metua vaine ei Peretiteni no te putuputuanga Girl Guides o te Kuki Airani no tetai tuatau roa, i muri ake ia Makea Ariki. Kua akangaroi aia i teia taoanga no te turanga apikepiki o te kopapa, kareka ra te tauturu i tana putuputuanga, te oronga ara aia i te au mataiti katoatoa. Kua tae katoa mai te au Arataki tei kite ia Mama Karika, tei kapiki ratou e ko MAMI KARIKA. Ko Tinomana Tokerau Ariki, ko Naomi Iro, e Pani Ben. E au arataki teia, kua kite meitaki ratou i te turanga o Mami Karika e kua angaanga kapipiti mei te tuatau i riro mai ei ratou ei au Arataki no te putuputuanga Girl Guides. Kua akakite ratou i te tu maru, kauraro, taurutu, oronga, aroa, inangaro maata e te vai atura o teia metua vaine. Kua tae katoa mai te metua tane, Papa Daniel Apii i te turuturu i teia tuanga pure e pera katoa te Patorono o te Girl Guides, Tuaine Marsters.

Kua akaoti te tuanga a te Uniform e kua oronga mai te kopu tangata i tetai kapu vai na te anau tei tae mai. Kua mataora te Youth Director, Bob Williams e te au Arataki i te tamariki katoatoa mei roto mai i nga putuputuanga e toru o Rarotonga nei e te Pa Enea.

Te tuku nei te putuputuanga Girl Guides o te Kuki Airani i to ratou reo openga kia Mami Karika.

*Day is done
 Gone the sun
 From the sea
 From the hills
 From the sky
 All is well
 Safely rest
 God is nigh*

Aere ra e to matou Ariki Vaine – Dame Margaret Karika Ariki.



Left: family service at Mama Karika's residence. Right: Mama Karika with Rose Tamarangi from Arorangi Girl Guide who read the Anzac day prayer at the dawn service in 2015.

8. 40 Mataiti o te Oro Takapini ia Rarotonga

Kia Orana, Happy Birthday. i te ora 5.30 i te mamaiaata Maanakai 23 Tepetema 2017, kua raveia te oro takapini ia Rarotonga. Mei tei matauia i te au mataiti katoatoa, kua rave akaou te putuputuanga tamaine Girl Guides i ta ratou tuanga no te tauturu-anga i te au taeake e te au manui no teia tuanga, oronga tapini ia Rarotonga.

Kua akanoo te Cook Islands Athletic Association i te au pakete aao vai e te au moina vai na te Girl Guides e oronga i te karati vai i roto i te au oire katoatoa i te popongi ei tauturu ia ratou. I roto i ta matou tuanga i akanooia mai, koia oki i ko i te Are Uipaanga o Vaimaanga. Kua mataora te au tamariki tamaine e to ratou nga metua vaine, Nana Munro e Matakeu Katuke e pera katoa to ratou au tungane, tei aere mai i te tauturu i teia anaanga manea.

Ko te tumu tapura o teia mataiti, e *Ruby Red*, koia ko te akaepaepaanga i te 40 mataiti o teia taokotaiana i te au aronga oro mei te mataiti i akamaata ei. *Kia Orana, Happy Birthday* ko te reo teia o te au tamariki i te Tuorooro-anga i te au taeake oro i teia popongi manea. Kua iriiria kite au parunu muramura, kua aao i te au kakau muramura e te vai atura. Te pera katoa mai ara to te au punanga o te vai no teia akakoroanga maata i runga nei i te enua ko Rarotonga.

Te oronga nei i te akameitakianga i te au metua tei tuku mai i ta ratou tamariki e te au arataki i te raveraveanga i teia angaanga, e okotai taime i te mataiti. Kua akanooia teia e te Konitara Girl Guides o te Kuki Airani, e kua pou rai e 12 mataiti i teiane tei putuputuanga i te raveanga i teia tuanga. Kia Manuia no te au mataiti ki mua.



9. Rarotonga Christian Youth Rally

“Turou, Solo mai, Oro Mai!” Tumu Tapura: I am Gods Child Ko te reo teia o te Maine Arataki o te putuputuanga Mapu o te Ekalesia Nikao, Matareka Soatini. Kua tae mai te au mapu mei roto mai i nga Ekalesia e 6 o Rarotonga ki ta ratou porokaramu tei akanooia no teia tuanga a te Mapu. Kua raveia i te aiai Sabati ra 24 o Tepetema i te ora 6.00 i te aiai ki te aua Apii Sabati o Nikao. Maata tikai te au mapu tei tae mai e to ratou au arataki e pera katoa te turuturu a te au mema Ekalesia.

Te akakite nei te vaa tuatua a Oirua Rasmussen e akamata tikai i te ora 6.00, e kare e tavarevare te reira. Ae, kua tano rai tana. No te manea o te reva, kua raveia ki runga i te matie o te aua Apii Sabati te tuanga katoatoa a te mapu. Kua akamata teia angaanga e na te Tauturu Orometua, Papa Vai i rave mai, na roto i tetai pureanga muteki no te Mama Orometua o Nikao tei moe akenei, Mama Tongi. Kua akatueria na roto i te imene e te pure katoa.

Kua riro te tuorooro-anga i te au taeake mapu, na te Arataki mapu o Nikao e pera katoa te Tiemeni o te Konitara Mapu o Rarotonga nei, koia a Naomi Manavakai. Kua akamata te tuanga tamataora a te mapu, na Ngatangia, Arorangi, Matavera, Avarua, Titikaveka, Nikao. Kua taopenga mai te Director o te Mapu, Bob Williams i te komakoma mai no tetai au parani no te au Mapu, tei kapikia e ko te Empowerment Plan.

Kua akaoti teia angaanga manea i te aiai po e kua angai katoa te Ekalesia Nikao i te au taeake mei roto mai i te au Ekalesia. Meitaki Polia e te Ekalesia Nikao no taau turuturu i te angaanga a te mapu tei oti akenei. Papa Orometua Oirua, te Uipaanga Diakono e te Ekalesia katoatoa. Atawai wolo, Meitaki Korereka.

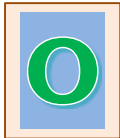


Rarotonga CICC Youth Rally, Nikao, Sunday 24/9/17



All 9 articles were prepared by Ngarā Katuke, CICC Youth Dept. Media Officer

8. FROM THE PRINCIPAL'S DESK



orientation Second Semester commenced on Monday the 7th August with an orientation with the new Principal, Rev Tere Marsters and Mama Orometua, Yvonne Marsters. Papa Principal acknowledged the previous Principal, Rev Iana and Mama Emma Aitau for their tremendous work and contribution in Takamoa.

The importance of Spiritual Development was emphasised in two areas by the Papa Principal and spoke about 1: EQUIPPING, 2: EMPOWERMENT. In order to accomplish this, the Principal said a new Curriculum needed to be implemented to best reflect the desire direction of lifting the standard of the College. The curriculum will also be tailored to capture the spiritual needs of each individual student as well as subjects that best prepare the students for the Pastoral Ministry.

Student Roll

Married Couples - 18
 Singles - 2
 Total – 38 (Children 30)

Update for 2nd SEMESTER 2017

The 2nd Semester Time Table has a high portion of Pastoral Ministry and Biblical subjects, giving the students a broader perspective of Ministry. Next year will see an increase in Theological subjects that will be specifically designed to strengthen the Practical and Spiritual Aspects of training the Apianga for the Pastoral Ministry.

Lecturers

Papa Orometua Ngateitei, Rev Tuaine Ngametua: Pastoral Ministry
 Mama Orometua Ngateitei: Mama Akevai Ngametua: Home Economics
 Tangata Vainere: Leadership
 Rev Vaka Ngaro: Hermeneutics, Hebrew Language, Church History.
 Rev Takaikura Marsters: OT Pentateuch, NT Pauline Letters, Systematic Theology.

Rev Tereora Tereora: NT Gospel of John
 Rev Tinirau Tinirau: Homoelectics, Tahitian Language.
 Tui and Cecilia Short: Kingdom Living
 Ken Ben: Evangelism
 Rev Oirua Rasmussen: OT Psalms
 Makiuti Tongi: Maori Language
 Mama Principal, Yvonne Marsters: English Language, Training and Practical Development (Mentoring Women)
 Papa Principal, Rev Tere Marsters: Pastor Theology, Homoelectics, NT Survey, Systematic Theology, Soteriology, Training and Practical Development (Mentoring Men)

Visiting Lecturers:

Rev Iotia and Pai Nooroa – October
 Dr Robert Siakimotu – November
 Rev Robert Mani - December

The involvement of Papa Orometua Ngateitei Rev Tuaine Ngametua, and Mama Orometua Ngateitei Mama Akevai, as well as all the Rarotonga Ministers, strengthens and enriches the College. The impartation of ministry experience by all the Lecturers will be valuable for the Apiianga in their ministerial training.

Takamoa Board

The Board has been given the task of reviewing and renewing the forms in relation to the admission and application process. Following that the Principal will present the outcome to the Executive Council for consideration.

School Project

Setting up of the Library as a student study facility, with Internet Access is an urgent project. The Library is very important to raising the standard and credibility of the College. To do so will take additional help by way of purchasing specific books required for subjects and to seek donations of books.

Coming up in the Next Issue

Student's Profiles, Lecturer and Student Interviews, Time Table for 1st Semester 2018, Update News from the Board, Chapel Services, Hospital Ministry.

Concluding Words

As we look to the task that lies ahead, it is huge, but I believe as Takamoa Theological College works and fosters a close relationship with the Executive Council, Administration Office and the wider Church, then we will achieve great results.

Your Servant, Rev. Tere Marsters, Principal

A Normal Friday Morning at Takamoa with

The Tuitui Class with Mama Ngateitei: Mama Akevai Ngametua



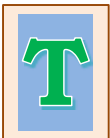


The Maori Class with Makiuti Tongia



The English Class with Mama Principal: Mama Yvonne Marsters

9. NUTI POTOPOTO



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

Launch of Digitized Cook Islands Maori Bible

10.00am Wednesday 13 December 2017, Ruatoka Memorial Hall, Takamoa.

Assembly 2019

Almost certain to be held in Atiu, pending on the necessary preparations within the next 12 months.

Assembly 2021, CICC Bicentennial

Both major events will be held in Aitutaki during the Gospel Week of 23-30 October, so never too early to start organizing now.

CICC Australia Council Meeting

Held at Mt. Sheridan Ekalesia, Cairns, Australia, last Saturday 23rd of this month September.

Nuku/Gospel Day on Rarotonga

Will be held at Titikaveka on Thursday 26 October, all 6 Ekalesias on Rarotonga will be putting up allocated Bible re-enactments.

New Care-taker Minister for Ekalesia Titikaveka

Rev. Charles Pange takes over on Saturday 20th January 2018 from Rev. Tere Marsters who was elected Takamoa Theological College Principal during the church assembly last July.

10. 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.



TONY HAKAORO Father, uncle, brother, nephew, close friend and colleague to those who knew him well. Passed away at the Rarotonga Hospital after a short illness, laid to rest on Thursday 7 September 2017 at the family burial ground of his wife in Titikaveka. Tony is a multi-talented Cook Islander; he was born in the Cook Islands and migrated to New Zealand in his younger days where he acquired skills and expertise in a number of fields, notably music, journalism, IT/electronics, law, and who knows what else the guy has under his belt. He loves the Maori culture of his native Cook Islands and makes that point openly known and transparent through music, verbal and written communications as well as in public debates and forums. When he came back to Rarotonga in 2014, he started *Te Kave Korero*, a 2-hour radio talk-back programme on Radio Cook Islands on Mondays, Wednesdays and Fridays aimed at informing and exchanging views on prevailing issues that are of interest and concern to the community. He certainly was a “straight-shooter” and thus hated by many, he doesn’t easily take “no” for an answer, and the guy is sure a believer in the saying, “where there is hope, there is a way.” Farewell Tony, may you rest in the wonderful peace of our Lord and Saviour Jesus Christ.

Write-up by Nga Mataio, July 2017 photo by Saungaki Rasmussen.



TONGITAPU NARITO (MAMA TONGI) RASMUSSEN: Kua taka ke poitirere atu a Mama Orometua Tongitapu Narito Rasmussen ki runga i te Are Maki i Rarotonga nei i te Paraparau rā 7 o Tepetema 2017 i te ora 8.00 i te popongi. Kua anauia a Mama Orometua ki Tongareva i te rā 24 o Mati 1963. Ko tona metua tane ko Turua Taime e tona metua vaine ko Napa Tutapu. E rua ona nga tungane ko Tianga e Tutamaku, e rua katoa ona nga tuakana ko Twin e Maura. Kua akaipoipo raua ko tona tokorua te Orometua Oirua Rasmussen ki Tongareva i te rā 12 o Titema 1987 ki roto i te Are Pure CICC i Omoka.

E rua a raua nga tamariki ko Oirua Junior e Kuraiti. E maata katoa ta raua au tamariki i angai e i akono mei to ratou mearikiriki anga mai e kua rauka ia ratou tetai turanga meitaki i teia tuatau, kua akaipoipo e kua anau tamariki tetai pae. Kua aere a Mama Tongi ki te Apii Tua Tai (Primary School) i Omoka, Tongareva e kua taopenga mai aia ki te Aorere College i Nuti Reni. Kia oki mai aia ki Tongareva kua angaanga atu aia na te Treasury Department i raro i te akateretereanga a te Ministry of Outer Island Affairs e tae ua atu ki te tuatau i akaipoipo ei raua. Kua akaruke atu aia i tana ngai angaanga moni i mua ake ka tomo atu ei raua ki roto i te aua Apiianga Orometua i Takamoa.

Kua raveia tona pure kopu tangata (family service) i te aiai Ruitoru rā 13 o Tepetema 2017 i te ora 6.00pm i te aiai ki roto i te Nikao CICC Hall. Kua raveia tona pureanga openga ki roto i te Are Pure Nikao i te ora 10.00am i te popongi Paraparau rā 14 o Tepetema 2017, e i muri ake ki tona ngai akangaroianga openga i ko i te ngai tanumanga o Ngati Arera i Pokoinu, Nikao.

I to raua oraanga tavini i te Atua;

- (a) Kua tomo atu raua ki roto i te aua Apiianga Orometua i Takamoa, Rarotonga i te rā 14 o Peperuare 1993; e 26 o Papa mataiti, e 25 o Mama.
- (b) Kua akatainua ei Orometua i te rā 8 o Aukute 1997 i roto i te Are Pure CICC i Nikao i te tuatau o te Uipaanga Maata o te reira mataiti; e 30 o Papa mataiti, e 29 o Mama.

- (c) Kua ikiia ei Orometua no teia au Ekalesia –
- (i) Omoka 1997 – 2003
 - (ii) Mitiaro 2003 – 2007
 - (iii) Atiu 2007 – 2011
 - (iv) Matavera 2011 – 2015
 - (v) Nikao 2015 – 2019

Tetai au taonga taka ke o Papa Orometua i roto i te Akonoanga CICC:

- (a) CICC Executive Council
 - (i) Mata no te au Pa Enuā Māmao (NZ & Australia) 2013 – 2017
 - (ii) Mata no te au Ekalesia o Nuti Reni 2017 – 2021
- (b) Mema i roto i te CICC Review Committee 2016 – 2019

Te karanga ra te tuatua tika na te Atua, (i) *“E manganui te vaine akono meitaki, ko koe ra tei tu ke ia ratou katoatoa.”* (Maseli 31:29) (ii) *“Koia mou taku e karanga atu kia kotou nei, Te au ngai katoa e tuatuaia’i teiane i evangelia i te ao katoa nei, e tuatua katoaia ta teiane vaine i rave nei, ei manako anga atu iaia.”* (Mataio 26:13) (iii) *“Kua na ko atura tona pu kiaia, Kua tika rava, e teiane tavini meitaki e te pikikaa kore, kua akono meitaki koe i tenana apinga mea ngiti ua, e tuku au ia koe ki rungao i te mea maata; e aere koe ki roto i te rekarekaanga o toou pu.”* (Mataio 25:23). Aere ra e Mama Orometua Tongitapu Narito Rasmussen, ei paradise tatou aravei akaou ei. *Background information from Nooapū Tearea and Takamoa records, Oct. 2016 photo by Nga Mataio.*



DAME MARGARET MAKEA KARIKA ARIKI (DBE) Kua takake atu i te Varaire 22 Tepetema, kua raveia tona pureanga maata (state funeral) ki te National Auditorium i te Paraparau 28, mei reira ki te Are Pure CICC o Avarua, e ki tona ngai akangaroia openga i roto rai te aua are pure o Avarua. Kua roa te mouanga te metua vaine i te taoanga, e kua riro tona tu maru, akaaka, ngakau aroa i te taeake e te manui, ei pumaana e pera ei marekaanga na tetai manganuianga tangata tei kite mata tika’i i tona tu e tana au peu i roto i tona oraanga. Tau mari nona te irava tei na ko mai i te tuanga openga e, “....

ka aere ra ki te rekarekaanga o toou pu.” Photo from Ngara Katuke.

After They Are Gone

When someone we love passes away,
We ache, but we go on;
Our dear departed would want us to heal,
After they are gone.

Grief is a normal way to mend
The anguish and pain in our hearts;
We need time to remember and time to mourn,
Before the recovery starts.

Let's draw together to recuperate,
As we go through this period of sorrow;
Let's help each other, with tender care
To find a brighter tomorrow.

By Joanna Fuchs



Poem from Google, photos from the garden of M. Mataio

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

CDs



C1



C2



C3

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

DVDs



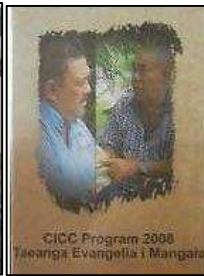
D1



D2



D3



D4



D5



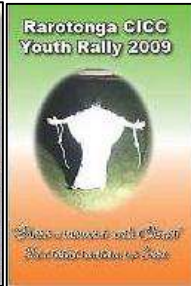
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D12



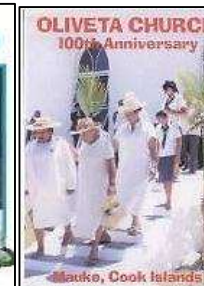
D7



D8



D9



D10



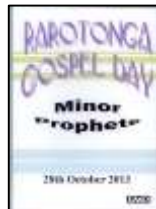
D11



D13



D14



D15



D16



D17

D1: National Gospel Day, October 2010, Raemaru Park, Arorangi, \$20.00
 D2: Rarotonga Gospel Day, July 2010, Aroa Nui Centre, Arorangi, \$20.00
 D3: Gospel Day October 2007, \$20
 D4: Taeanga te Evangelia ki Mangaia, \$20.00
 D5: Reopening of the Takamoia Mission House as the CICC main office, 2009, \$20.00

- D6: Avarua CICC imene Kiritimiti 2008, \$20.00
- D7: Takamoia graduation 2009, \$20.00
- D8: Rarotonga CICC Youth Rally 2009, \$20.00
- D9: Rarotonga Gospel Day 2009, \$20.00
- D10: 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, \$20.00
- P3: Cook is Hymn Book soft cover, \$15.00
- P4: CICC Manual, \$5.00, Maori version, coloured; English translation on CICC website
- P5: Karere 2018, being prepared, ready in November, \$7.00
- P6: CICC Prayer Book (\$10.00, revised 2013 version)
- P7: Burial registration book, \$45.00
- P8: Baptisms registration book, \$45.00
- P9: Ekalesia records book, \$45.00
- P10: Pure Epetoma 2018, being prepared, ready in November, \$5.00
- 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 2018 (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



Source: Ripley's 'Believe It Or Not' (2010), pp.124-5



ANNEXES

- PART 1:** Taking Note and Learning from the World Around Us
- PART 2:** The Call of the Apostles
- PART 3:** Share your Photos

PART 1

Taking Note and Learning from the World Around Us

Reproduced stories that are meant to inspire, to bring awareness, to provoke constructive thought, to pass the time if you like.

1. ROMAN HOME OF JESUS'S DISCIPLES DISCOVERED IN ISRAEL

Archeologists digging in modern-day Israel believe they have found the settlement where three of Jesus's apostles made their homes.

The remains of a settlement discovered by the sea of Galilee in the Bethsaida Valley Nature Reserve is thought to be the site of the lost Roman city of Julias, Haaretzreported.

The researchers believe the discovery of an advanced Roman-style bathhouse on the site indicates the existence of a city. They argue that this discovery makes the site in question the most likely to be Julias out of three possible sites in the area.



The Jewish historian Josephus Flavius wrote that King Philip Herod, son of the biblical King Herod, transformed a settlement in the area called Bethsaida into a significant Roman city, which he called Julias after Julia Augusta, mother of the Roman Emperor Tiberius.

"Josephus reported that the king had upgraded Bethsaida from a village into a *polis*, a proper city," Dr. Mordechai Aviam of Kinneret College told Haaretz. "He didn't say it had been built on or beside or underneath it. And indeed, all this time, we have not known where it was. But the bathhouse attests to the existence of urban culture."

In the gospel of John, it names Philip, Andrew and Peter among Jesus's followers as being from the town of Bethsaida.

Byzantine ruins had already been recorded at the site, but the archeologists have discovered an older Roman layer beneath them, 211 meters below sea level, containing pottery sheds and a mosaic as well as the bathhouse.

Two coins were also discovered in the Roman layer; a bronze coin dating from from the end of the 2nd century and a silver one depicting the Emperor Nero and likely dating back to 65-66 C.E.

The discovery suggests that the sea of Galilee's water level was lower than previously thought during he Roman era.

Josh Lowe, Newsweek, Yahoo, 6 August 2017

2. DOCTOR WHO LIVED TO 105 AND STUDIED LONGEVITY CREDITED HIS OWN TO WORKING

Dr. Shigeaki Hinohara, whose work has been credited with helping Japan become a world leader in longevity, died July 18 at his Tokyo home, reported The New York Times. The 105-year-old physician worked until a few months before his death, treating patients, putting in 18-hour days and keeping an appointment book with his schedule for the next five years.



Was that last part optimism? Not according to what Hinohara believed and practiced. In an interview with the Japan Times written by a mentee, Judit Kawaguchi, he offered this advice: “Don’t retire. And if you must, retire much later than age 65.”

The key to his longevity, said the physician and chairman emeritus of St. Luke’s International University, was being able to make a contribution and help people. Kawaguchi told the BBC that Hinohara “had this incredible drive to help people, to wake up early in the morning and do something wonderful for other people.”

In the Japan Times interview, Hinohara said that Japan’s retirement age of 65 was set decades ago when the average life expectancy was just 68 years. With Japan’s life expectancy of almost 84 years in 2015, he said, retirement needn’t come so much earlier in life.

In March, unable to eat, Hinohara was hospitalized. But he refused a feeding tube and was discharged home, where he died several months later. He believed that palliative care should be a priority for the terminally ill.

In the early 1950s, he pioneered a nationally embraced system of complete annual physicals — called “human dry-dock” — that has been credited with helping to lengthen the average life span of Japanese people. The physical can last several days and is a multi-discipline testing regimen that looks for lifestyle issues that could impact future health. Women born in Japan today can expect to live to 87; men, to 80.

Hinohara also connected strokes and heart disease to lifestyle ailments that were often preventable. And he believed that patients should be treated as individuals and that knowing a patient was essential to understanding the best way to treat an illness.

In addition to maintaining vitality through work, Hinohara had several other guiding principles leading to greater longevity. They included:

Have fun. It was best not to “tire the body with too many rules such as lunchtime and bedtime,” he said. He encouraged people to worry less about eating well or getting more sleep, and just go have fun. “We all remember how as children, when we were having fun, we often forgot to eat or sleep. I believe that we can keep that attitude as adults, too.”

Don’t be overweight. His own diet was simple and he maintained a steady weight of 130 pounds. He said his breakfast was coffee, a glass of milk, and some orange juice with a tablespoon of olive oil in it. Olive oil is “great for the arteries and keeps my skin healthy,” he said. Lunch was milk and a few cookies, or skipped altogether when he was too busy at work to eat it. Dinner consisted of vegetables and small portions of fish and rice. Twice a week he ate 100 grams of lean meat.

Don’t always listen to your doctor. Doctors cannot cure everything. It behooves patients to ask the doctor directly whether he would recommend a surgery or invasive test to their spouse or child. “Why cause unnecessary pain with surgery?” Hinohara asked.

Music and animals are good for you. “I think music and animal therapy can help more than most doctors imagine.”

Fun conquers pain. “Pain is mysterious, and having fun is the best way to forget it. If a child has a toothache, and you start playing a game together, he or she immediately forgets the pain. Hospitals must cater to the basic need of patients: We all want to have fun. At St. Luke’s we have music and animal therapies, and art classes.”

Always take the stairs and carry your own belongings. Hinohara took the steps two at a time just to get his muscles moving. With the aid of a cane, he would exercise by taking 2,000 or more steps a day.

Ann Brenoff, HuffPost, Health, Yahoo, 28 July 2017

3. CHURCHGOERS PRAISE PASTOR’S WIFE FOR BLEACHING VAGRANTS OFF SIDEWALK

Parishioners at a downtown church — besieged by combative homeless people — said Sunday they back their pastor and his wife, who have kept vagrants away by pouring powdered bleach on the sidewalk.

There were no vagrants camped out Sunday at the First Ukrainian Assembly of God church, where worshippers thanked the pastor’s wife, Irina Belets, for arming herself with Ajax powder.

“It’s good that they’re gone,” parishioner Roman Petrik, 44, said after services at the East Village church. “I hope God changes their mentality. They should go to work. They lay around, they go to the bathroom right in the street.”



Since late July, Belets and the church janitor have been dusting sidewalks outside her husband’s church with the powder bleach to neutralize the stench of urine and feces left behind by homeless campers at Third Avenue and East Seventh Street. The bleach wasn’t meant as a deterrent, Belets said, but “if it’s keeping them away, that’s great.”

Vagrants who had been hanging out at the church were typically men in their 20s and 30s who openly used drugs and yelled at church members going in and coming out.

The sudden disappearance of homeless at the church is a small miracle after they had become a near-nightly presence for more than two years, according to Belets. “We’re not against homeless people. We are a church,” she said. “They don’t just sleep here. They’re drunk. They’re on drugs.”

By Khristina Narizhnaya, Yahoo, August 21, 2017

4. MYSTERIOUS CRATERS BLOWING OUT OF RUSSIA COULD MEAN TROUBLE FOR THE WHOLE PLANET

In northern Siberia, rising temperatures are causing mysterious giant craters — and even more dire consequences could be in store, say climate scientists. The Russian province's long-frozen ground, called permafrost, is thawing, triggering massive changes to the region's landscape and ecology. It could even threaten human lives. "The last time we saw a permafrost melting was 130,000 years ago. It's a natural phenomenon because of changes in the earth's orbit," said professor of earth sciences at the University of Oxford, Dr. Gideon Henderson. "But what is definitely unprecedented is the rate of warming. The warming that happened 130,000 years ago happened over thousands of years ... What we see happening now is warming over decades or a century."

We are therefore seeing a much more rapid collapse of the permafrost, Henderson said. Global warming — but faster. It's clear that the thawing permafrost has an important effect on the climate, Henderson said. Under normal conditions, permafrosts regulate the amount of carbon in the environment by taking up and storing significant portions of carbon that humans release from burning fossil fuel.

In the case of Siberia, this equation is being reversed. "When [permafrosts] release carbon, it will accelerate the rate of warming in the future," Henderson said. A self-reinforcing feedback loop is created whereby warming releases more carbon, which in turn produces greater warming. Methane is 86 times worse than carbon dioxide. Since 2014, several massive sinkholes have been discovered in the region. The first one reportedly measured over 50 ft wide.

There are several hypotheses on how the craters are formed, but none of them has been proven, according to Dr. Vladimir Romanovsky, professor of geophysics at the University of Alaska Fairbanks.

"All these hypotheses, though, use the fact that temperature in the region is increasing," Romanovsky said. The formation of these crater-like holes could have crucial ramifications for Siberia's community and the environment at large.

One theory suggests that the holes are created when trapped gases explode. Carbon dioxide and methane, both greenhouse gases, are released in the process. According to conventional estimates, methane warms the planet by 34 times as much as carbon dioxide over 100 years. But such estimates ignore the fact that atmospheric methane decomposes into carbon dioxide, a less potent greenhouse gas, after 10 to 20 years.

Over a 20-year period, methane's warming potential is 86 times that of carbon dioxide, according to the Intergovernmental Panel on Climate Change. It's still a question if the formation of these craters contributes significant amounts of greenhouse gases to the atmosphere, researchers say. "There is no estimate for how much methane is released into the atmosphere because we don't know how" such craters are formed, Romanovsky said.

According to Henderson, scientists are also uncertain about the rate and types of gases ejected – specifically, whether methane decomposes into carbon dioxide before or after its release. 'The railway collapses, the roads fall apart.' The thaw is already adversely affecting the lives of northern Siberia's residents. "People in permafrost regions rely on frozen ground for their infrastructure," Henderson said. "As the ground melts, the railway collapses, the roads fall apart, the buildings sink into the ground ... It's happening already."

Threats to infrastructure will increase as melting continues, and can pose a problem to major industrial areas including oil and gas fields, he added. And if it's true that gas explosions are creating the craters, such an event can kill people, said Romanovsky. In Russia, the government and companies, especially gas extraction firms, are providing funds for further research into this phenomenon, according to Romanovsky.

Stacey Yuen, CNBC, Mon, 31 Jul 2017, Yahoo News

5. THE FAMOUS EASTER ISLAND HEADS HAVE HIDDEN BODIES

Practically everyone has seen the iconic images of the Easter Island heads. What you may not have known is that those Easter Island heads actually have hidden buried bodies. Archaeologists have uncovered the bodies associated with the heads and found interesting discoveries that further our knowledge of the Easter Island civilization and how they created the monoliths.



The Easter Island heads are known as *Moai* by the Rapa Nui people who carved the figures in the tropical South Pacific directly west of Chile. The *Moai* monoliths, carved from stone found on the island, are between 1,100 and 1,500 CE. A bit of an aside, but CE refers to the "Common Era" and sometimes replaces the use of AD in historical and archaeological communities.

As with many things on Earth, time took its toll on the statues and buried them in sediment and rocks, hiding and preserving the torsos of the Easter Island heads. However, a team of archaeologists at UCLA developed the Easter Island Statue Project to better study and preserve the artifacts. Through this work, the team excavated several of the heads to reveal the underlying torso and body.

In total, the team documented and studied almost 1,000 statues on the small Pacific Island. The project spanned nine years whereby the team determined to the best of their ability the meaning, function, and history of each individual statue. *UCLA*

After approvals, the archaeologists excavated two of the Easter Island heads to reveal their torso and truncated waist. The heads had been covered by successive mass transport deposits on the island that buried the statues lower half. These events enveloped the statues and gradually buried them to their heads as the islands naturally weathered and eroded through the centuries.

Easter island is situated within the Nazca Plate and is a volcanic hot spot, similar to the Hawaiian Island chain. This hot spot produced the Sala y Gomez ridge which spans East of Easter Island as the Pacific Ocean opened through the East Pacific Rise.

Easter Island was formed by successive Pliocene and Holocene volcanic flows consisting of basalt and andesite. In addition, volcanic tuffs were deposited in the volcanic crater, which is the primary stone used for carving the monolithic *Moai* statues. Most of the statues are located along the Rano Raraku volcanic cone, which acted as the quarry that supplied the Rapa Nui the monolithic stones which were used for carving.



Google Earth / Location of Easter Island Hot Spot

While excavating the statues the team found etched petroglyphs on the backs of the figures, commonly crescent shaped to represent Polynesian canoes. The canoe motif is likely the symbol of the carver's family, providing clues as to different familial or group structures on the island.

In order to carve and place the statues upright the Rapa Nui used large tree trunks that were placed into deep holes adjacent to the statues. They then used rope and the large tree trunk to lift the statue upright in place. The Rapa Nui carved the heads and front side of the statues while they were lying on the ground, then completed the backs after uprighting the stone statues. The tallest of these statues comes in at 33 feet high and is known as Paro.

Abundant red pigment was found at the human burial sites of several individuals, suggesting that the statues were painted red likely during ceremonies. These burials often surround the statues, suggesting that the Rapa Nui buried their dead with the family's statue.

Trevor Nace, Google/Yahoo, 26 July 2017

6. ANCIENT EGYPT: MUMMIES AND TREASURES 3,500 YEARS OLD UNCOVERED IN TOMB OF ROYAL JEWELER

Archaeologists in Egypt have uncovered the ancient tomb of a royal goldsmith and jeweler containing mummies, believed to be his family members, and treasure more than three millennia old.

The haul of jewelry, statues and ancient sarcophagi, the traditional anthropomorphic coffins used in the time of the pharaohs, were found in the Luxor's Valley of the Kings. It appears to have belonged to a dignitary identified as Amenemhat.

The Egyptian Ministry of Antiquities said in a statement that, on the basis of discoveries made in the tomb, Amenemhat was a goldsmith who devoted his jewelry to the Egyptian god Amun. The ancient deity was one of the most powerful gods, referred to as the king of the gods, at the time of the royal jeweler's death between 1567 B.C. to 1320 B.C., during the 18th dynasty.

Found within the tomb were two startlingly well-preserved mummies, believed to be Amenemhat's wife and one of his adult sons. Dr. Mostafa Waziri, who led the excavations, explained how the bodies, including a third belonging to a second son, were discovered within a tomb accessible down two burial shafts, located in the courtyard of an earlier middle kingdom burial tomb.



Found within the tomb were two startlingly well preserved mummies, believed to be Amenemhat's wife and one of his adult sons. Egyptian Ministry of Antiquities

As well as the family's sarcophagi and funerary masks an adjoining chamber contained a collection of less well-preserved sarcophagi from the 21st and 22nd dynasties.

Excavators were able to identify the family members from a set of sandstone statues discovered at the entrance to the tomb. The first depicted Amenemhat sitting on a high-backed chair beside his wife who wears a long dress and a wig. Between their legs stands, in a smaller scale, a figure of one of their sons.

The quality of the bodies' preservation through the mummification process meant that the archaeologists were able to say that the female body was that of a woman aged around 50 at the time of her death. The number of abscesses around her jaw and bacterial residue on her bones meant it was likely she was suffering from a number of diseases when she died.



..... as well as the families' sarcophagi and funerary masks an adjoining chamber contained a collection of less well preserved sarcophagi from the 21st and 22nd dynasties. Egyptian Ministry of Antiquities.

One of the two sons was most likely placed in his brother's tomb at a later date. His bare bones were left piled on top of his brother's mummy.

Among the discovered artifacts are limestone remains of an offering table, four wooden sarcophagi decorated with hieroglyphic texts and scenes of different ancient Egyptian deities, and a sandstone statue of a trader making offerings to King Tutmose III.

The discoveries in the Valley of the Kings follow the excavation of a set of later tombs in central Egypt. The stone tombs from the 27th dynasty and the Greco-Roman era contain a number of sarcophagi, as well as a collection of clay fragments.

C. Paton, Newsweek, Yahoo News, Sept 2017

7. THREE-YEAR-OLD ANOINTED AS 'LIVING GODDESS' IN NEPAL

Kathmandu (AFP) - A three-year-old girl was anointed the new "living goddess" of Kathmandu by Hindu priests on Thursday and taken to a palace in the historic centre of the Nepali capital where she will remain until she reaches puberty.

Wearing a red dress, the new Kumari, or living goddess, Trishna Shakya was taken from her home to the ancient Durbar Square for a short initiation ceremony. Her father then carried her across the cobbled square - which still bears the scars of a powerful earthquake that hit in 2015 -- to the temple-palace where she will live under the care of specially-appointed guardians.

Shakya was flanked by her family and barefoot men in red tunics on the short walk, the last time she will be seen in public without the elaborate makeup of the Kumari, or living goddess, until puberty. "I have mixed feelings. My daughter has become the Kumari and it is a good thing. But there is also sadness because she will be separated from us," her father Bijaya Ratna Shakya told AFP.

Shakya leaves behind a twin brother, Krishna, who cried as his sister was taken from the family home. As the Kumari, Shakya is considered the embodiment of the Hindu goddess Taleju and will only be allowed to leave the temple 13 times a year on special feast days. At midnight, Hindu priests will perform an animal sacrifice, which the new Kumari will attend as part of her initiation as a "living goddess".

Historically, 108 buffalo, goats, chickens, ducks and eggs were slaughtered as part of the ritual -- a number considered auspicious in Hinduism -- but the number has been scaled back under pressure from animal rights activists. The tradition of the Kumari, meaning princess in Sanskrit, comes from the Newar community indigenous to the Kathmandu Valley. It blends elements of Hinduism and Buddhism and the most important Kumaris represent each of the three former royal kingdoms of the valley: Kathmandu, Patan and Bhaktapur.



The practice was once closely linked to the royal family, but has continued despite the end of Nepal's Hindu monarchy in 2008. Selection criteria for aspiring Kumaris is strict and includes a number of specific physical attributes such as an unblemished body, a chest like a lion and thighs like a deer. Even if a girl fulfils all the physical requirements, she must then prove her bravery by not crying at the sight of a sacrificed buffalo.

The tradition has drawn criticism from child rights activists who say the Kumaris are denied a childhood and their isolation from society hinders their education and development.

In 2008, Nepal's Supreme Court ruled the living goddesses should be educated and they are now taught inside the palace where they live and are allowed to sit their exams there. Many former Kumaris have spoken about the struggles they face reintegrating into society after they are dethroned.

The outgoing Kumari, Matine Shakya, 12, left the temple-palace via a side door shortly after the younger girl arrived to take the throne. Matine still wore the red Kumari makeup, which includes a 'third-eye' painted on her forehead, and the ornate robes of the goddess. The 12-year-old was carried on a sedan chair back to her family's home, which she left aged three in 2008 when she was anointed as the Kumari.

Annabel SYMINGTON, AFP September 28, 2017 Yahoo News

8. 10 WEIRD FACTS ABOUT THE EARLY CHURCH

Various religions promote their versions of universal and eternal truths. Although it might seem that these "truths" haven't changed over the years, a glimpse at the history of any religion will reveal that they all evolve with time.

What seems perpetual today was once a hotly contested innovation. Christianity is no exception. The early Church was a seething tumult of controversies and rivalries that shaped what has become today's Christianity. Here are 10 weird facts from the early days of the Christian faith.

10. Communists



Photo credit: freebibleimages.org

The Acts of the Apostles is a book in the New Testament which describes the founding of the Christian church after the death of Jesus. It is one of our best sources for the early Church, and it contains passages that make it seem as if early Christians followed a variety of communism. Here is a description from Acts 4: 32–35: *All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. [. . .] For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles' feet, and it was distributed to anyone who had need.*

In Chapter 5 of the Book of Acts, the radical message that all should be shared is underlined by the tale of Ananias and Sapphira. This married couple sells their property and gives some of the money to the apostles to share with the others. For holding back part of their cash, St. Peter upbraids them. "Then Peter said, 'Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?'

Ananias falls down dead at the apostle's feet. When Peter questions Sapphira about the money, he accuses her of conspiring against the Spirit of the Lord. She likewise drops dead on the spot.

9. Eunuchs



Photo credit: Andre Thevet

Matthew 19:12 has Jesus telling His followers that "there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of Heaven. The one who can accept this should accept it." This passage caused extensive debate—and more pain—for some members of the early Church.

The historian Eusebius records how the Church father Origen read this part of the Bible and decided to take it literally. In what Eusebius calls Origen's "daring act," the young man fulfilled Jesus's seeming command to cut off his testicles. Origen did this for two reasons: to follow Jesus and to prevent himself from becoming involved with women and causing a scandal for the Church. Some admired Origen's zeal, but others attacked him for it.

Castration of clergy was apparently enough of a problem that the First Council of Nicaea had to issue guidelines. Anyone who lost his testicles through illness or was castrated by barbarians could remain a clergyman. However, anyone who castrated himself had to stop being a cleric.

8. Love Feasts



Photo via Wikimedia

In a dialogue written in the second century by Marcus Minucius Felix, many of the pagan arguments used at the time against the Christian faith are recorded. These include that the Christians meet together for meals that conclude with the drinking of blood before the candles are extinguished and the meal becomes an orgy.

A modern Christian may recognize some of this, though probably not the orgy. Drinking the blood of Jesus is a common part of Christian worship today. So did the early Church sanction orgies, too? Probably not. In all likelihood, the pagan interlocutor is repeating a garbled version of a Christian “love feast” (aka agape feast). *Agape* is the Greek word for a universal form of love. At these meetings, it seems that Christians gathered to eat together in fellowship and to partake of the Eucharist, the eating of bread and drinking of wine in memory of Jesus. They could turn rowdy, however.

In 1 Corinthians, St. Paul writes about the problems at the meals being held in Corinth: *So then, when you come together, it is not the Lord’s Supper you eat, for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. Don’t you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing?* In the following centuries, the love feast fell out of favor and was banned from most churches.

7. Female Church Leaders



Photo credit: Alexander Andreyevich Ivanov

The Bible makes it clear that there were a number of women in Jesus’s inner circle, including Mary Magdalene and His mother, Mary. Mary Magdalene is beside Jesus as He is crucified, and she later finds His tomb empty. Joanna was a wealthy supporter of Jesus and the apostles and witness to the resurrected Jesus. In his letter to the Romans, St. Paul writes about another woman: “I commend to you our sister Phoebe, a deacon of the church at Cenchreae . . . for she has been a benefactor of many and of myself as well.” It seems clear from the evidence that women played major roles in the early Church, yet the Christian churches came to bar women from holding many offices.

While Paul wrote about Phoebe as a deacon, he wrote elsewhere that women should stay silent in churches. That Jesus chose 12 male disciples has also been used to restrict the ability of women to rise in the Church. From the Middle Ages to the past century, women were able to be saints and nuns but not much else. Now that many churches do allow women to become clergy, attention is being drawn to the women of the early Church.

6. Martyrdoms Helped The Church



Photo credit: christianiconography.info

The early Church was built on the blood of martyrs. While the Roman Empire was pagan, it was dangerous to be a Christian. Purges and persecutions were regularly held. To the Romans, who generally tolerated other gods and even added foreign deities to their pantheon, the Christians seemed perverse and antisocial in holding to just their own god.

Christians refused to sacrifice to Roman gods or to the emperor and so seemed to be against Rome itself. Christians who refused to sacrifice and say that “Caesar is lord” would face any number of horrible deaths. The tales of martyrdom were used by the early Church to show the bravery of those who died for Jesus and to recruit others to Christianity. St. Lawrence was a deacon who was tortured by Romans looking for the treasure of the Church. He was roasted over a fire to make him talk. But he only said this to his persecutors: “Turn me over, I’m done on this side.”

Other Christians were thrown to beasts in the arena, pulled apart by horses, skinned, and drowned. This does not seem to have negatively affected the rise of Christianity.

5. Circumcision



Like Jesus, His earliest followers were all Jewish. But Christianity soon spread beyond Judaism. The controversy surrounding circumcision was the first that the Church had to deal with. As Jesus Himself was circumcised in accordance with Mosaic law, did His followers have to be? Chapter 15 of the Book of Acts describes the Council of Jerusalem, the first council called by the Church to decide on a theological matter. That matter was whether Gentiles who converted to Christianity needed to give up their foreskins.

St. Paul thought that men were saved by faith alone, while others thought that converts had to keep Mosaic law and be circumcised. So as not to put off Gentile converts, the Council of the Apostles and the Elders decided that these were the only laws needed for converts: “You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals, and from sexual immorality.” As the Book of Acts says, “The people read it [the decision] and were glad.” Particularly the men.

4. Rise Of The Papacy



Photo credit: Pedro Augusto Guglielmi

The early Church was riven by discord. With the difficulties of communicating over long distances, it was impossible to enforce uniformity between congregations. Church leaders had to make decisions on the spot. Other leaders would often disagree with the outcome, and the competition for power spread. Bishops became fighters in a turf war to control theology.

In the early centuries of Christianity, the church in Rome was one church among many, each with competing claims to supremacy. Rome was the center of a huge empire, so the Christian church there had prestige. But

under pagan emperors, it had little power. This changed under Christian emperors. Theodosius I proclaimed that the Roman church was supreme and that of Constantinople was second.

He had perhaps been persuaded by the teachings of Pope Damasus I. Damasus taught that it was not from church councils and worldly power that Rome was the supreme church but from the words of Jesus. As the bishops of Rome claimed to be the inheritors of St. Peter and the see of St. Peter was the rock upon which Jesus had built His church, it was directly from Jesus that the bishop of Rome (the Pope) claimed his power.

3. The End Was Nigh



Photo credit: cornerstonekaty.org

“Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.” So says Jesus in Matthew 16:28. Some have seen this as meaning that the end-time would soon arrive—within the lifetimes of those whom Jesus had known.

St. Paul and others in the early Church also seemed to have believed that the world would soon end. Some seem to have been troubled that Jesus did not return and the world stubbornly went on existing. 1 Thessalonians is a letter in which St. Paul reassures them that those who have died between Jesus’s death and His return will still receive eternal life. “Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.”

Paul tells the Thessalonians that “we who are still alive” at that point (he assumes the end will happen in his lifetime) will follow those who are already dead into Heaven. Every generation since has also had those who assume that the Second Coming is just around the corner.

2. Strange Sects



Photo credit: ancientjewreview.com

Early Christianity was not homodox—not all people or churches believed the same things. Many sects arose that considered themselves Christian at that time. Yet they would look very out of place in today’s Christianity.

Gnostic Christians believed that the world of flesh and matter was one of corruption and suffering, but the world of spirit was pure and perfect. Why would a good god create a corrupt world? The Gnostics said that he did not. Instead, they believed in two gods. One, the god of the Old Testament, was an evil god who made the world. The god of the New Testament was the good and spiritual god.

Carpocratians followed the Gnostic teachings of Carpocrates, who first used images of Christ in worship but held some unique ideas about how a Christian should behave. Carpocrates taught that his followers would have to experience everything—both good and sinful—to avoid being reincarnated into this awful world. For him, orgies may well have been a form of Christian worship.

1. The Making Of The Bible



Today, the Bible is a book. A big book, true, but still a book. In fact, it is a whole library of books written by different people at separate times in various languages. How was this collection of books put together, and who decided which books should be left out? There are disparities today among different churches as to which books should be included in the Old Testament canon, but the New Testament is fairly uniform.

The New Testament is comprised of 27 books, including the four Gospels, Acts, apostolic letters, and the Book of Revelation.

These texts were composed separately and transmitted between Christians in copies.

The first person to put together a New Testament as Scripture was Marcion of Sinope, one of the Gnostics described above. He rejected the Gospels of Matthew and John that are accepted today. Various church councils debated the matter, and they rejected many interesting Gospels and letters in forming the modern New Testament.

The Infancy Gospel of Thomas has tales from Jesus's youth that include Him making living birds from mud, withering a teacher, killing a child for barging into Him, and then bringing the child back to life. Other gospels feature Mary Magdalene or even Judas as their central character in following the life of Jesus. Many non-biblical gospels can now be accessed online and compared to the Gospels that did make the cut.

Ben Gazur, Yahoo News, September 29, 2017

9. INTERNATIONAL COFFEE DAY



International Coffee Day is an occasion that is used to promote and celebrate coffee as a beverage, with events now occurring in places across the world. The first official date was 1 October 2015, as agreed by the International Coffee Organization and was launched in Milan. This day is also used to promote fair trade coffee and to raise awareness for the plight of the coffee growers. On this day, many businesses offer free or discounted cups of coffee. Some businesses



share coupons and special deals with their loyal followers via social networking. Some greeting card companies sell National Coffee Day greeting cards as well as free e-cards.

History

At a meeting on 3–7 March 2014, a decision was taken by the International Coffee Organization to launch the first official International Coffee Day in Milan as part of Expo 2015. Various events have been held, called **Coffee Day** or **National Coffee Day**, with many of these on or around September 29.

The exact origin of International Coffee Day is unknown. An event was first promoted in Japan in 1983 by The All Japan Coffee Association (全日本コーヒー協会). In the United States "National Coffee Day" was mentioned publicly as early as 2005.^[15] The name "International Coffee Day" was first used by the Southern Food and Beverage Museum, which called a press conference on October 3, 2009 to celebrate it and to announce the first New Orleans Coffee Festival. It was promoted in China by the International Coffee Organization, first celebrated in 1997, and made into an annual celebration in early April 2001. Taiwan first celebrated International Coffee Day in 2009. Nepal first celebrated National Coffee Day on November 17,



2005. Indonesia, which first celebrated National Coffee Day on August 17, 2006, celebrates it on the same day as Indonesia's Independence Day.

National coffee days

Date	Country
Early April	China
April 14	Portugal
May 6	Denmark
May 24	Brazil
June 27	Colombia
August 22	Peru
September, first Saturday	Germany
September, second Friday	Costa Rica
September 19	Ireland
September 20	Mongolia
September 28	Switzerland
September 29	<ul style="list-style-type: none"> • México • Australia • Austria • Belgium • Canada • England • Ethiopia • Hungary • Iceland • India (Chikmagalur, Bangalore, The land of Coffee) • Indonesia • Malaysia • New Zealand • Norway • Philippines Conceived to showcase Lipa City as the longstanding "Coffee Granary of the Philippines". • Scotland • Romania • Slovakia • South Africa • Sweden • Taiwan • United States
October 1	Japan Sri Lanka

From Wikipedia, the Free Encyclopedia



PART 2

The Call of the Apostles

(They trod the dusty roads of Galilea)
(An Independent Study on the Apostles of Christ)

FOREWORD

Most of us have our favorite apostles. I think my choice would agree with the majority: I have always been drawn to John, Peter and Paul.

Because of the prominence of John, Peter and Paul throughout the New Testament, it is quick and easy to draw inferences about the Christian life from their actions for our own walk with the Lord. Too quickly and too often we ignore the instructive examples of Andrew and Philip, or even Simon the Zealot.

This study provides and enables us to travel deeply into the lives of all the apostles. It also provides valuable historical background information on those followers of Jesus. With this book on the 13 apostles we can get to know each of them on a larger scale than ever before even Judas Iscariot.

The inferences we can draw from their lives are amazingly instructive. I have drawn those inferences skillfully and thoughtfully. This study is drawn extensively from the New Testament material for the insights into their lives, and contribution, in the course of writing, additional material from history and tradition.

When Jesus called His disciples. He gave them this simple invitation: "Follow Me"

My prayer is that, after reading this book, you will read the New Testament much more carefully and meaningfully. I trust that this book will enhance your Christian walk as you journey through the Word of God. Be blessed in your journeys with the Lord...Amen.

INTRODUCTION:

And he ordained twelve, that they, should be with him, and that he might, send them forth to preach. Mark 3:13

Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Matthew 28:19

The Apostles' Creed

One of the earliest confessions of faith is called *The Apostles' Creed*. It has received this title because of its great age; it dates from very early times in the Church, a half-century or so from the last writings of the New Testament.

*I believe in God, the Father Almighty,
the Creator of heaven and earth,
and in Jesus Christ,
His only Son, our Lord:*

*Who was conceived of the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.*

*The third day He arose again from the dead.
 He ascended into heaven
 and sits at the right hand of God the Father Almighty,
 whence He shall come to judge the living and the dead.*

*I believe in the Holy Spirit,
 the holy catholic [universal] church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and life everlasting.*

Amen.

THE CALL OF THE APOSTLES

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him: and they went into an house. (Mark 3:13-19)

THE CALL OF THE DISCIPLES			
Mark (Mk. 3:16 – 19)	Matthew (Matt. 10:2 – 4)	Luke (Lk. 6:14 – 16)	Acts (Acts 1:13)
Peter	Peter	Peter	Peter
James	Andrew	Andrew	James
John	James	James	John
Andrew	John	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Matthew	Thomas	Matthew	Bartholomew
James (Son of Alphaeus)	James (Son of Alphaeus)	James (Son of Alphaeus)	James (Son of Alphaeus)
Thaddeus Simon (the Canaanite)	Lebbaeus (Thaddeus) (Simon the Canaanite)	Simon Zelotes Judas (brother of James)	Simon Zelotes Judas (brother of James)
Judas Iscariot	Judas Iscariot	Judas Iscariot	

Chapter 1

Simon Peter – Son of Jonah



About him:

- His body was slender and of a middle size, inclining to tallness.
- His complexion was pale and almost white.
- His beard was curled and thick but short.
- His eyes were black but flecked with red due to frequent weeping.
- His eyebrows are thin or none at all.



This is the description from the ancient world of the man that is honored as St. Peter, the apostle of Jesus Christ.

By way of introduction to the Chief of the Master's Men several general facts should be noted. When we are first introduced to him, he is called *Simon* (Mark 1:16; John 1:40, 41), a very popular name in the Jewish culture. We read of no less than nine Israelites in the Scriptures that bear this name.

1. Simon Peter, the apostle of Jesus Christ.
2. Simon the Zealot, another of the original Twelve Apostles (Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13)
3. Simon, a brother of James and Jude and Jesus according to the flesh (Matt. 13:55; John 12:1-8)
4. Simon the Leper, a resident of Bethany (Matt. 26:6-13; Mark 14:3-9; Jn. 12:1-8)
5. Simon of Cyrene, a Hellenistic Jew who was born on the North coast of Africa and was present at Jerusalem at the time of the crucifixion (Acts 2:10)
6. Simon the Pharisee in whose home a penitent woman washed the feet of Jesus with her tears and anointed them with oil. (Luke 7:40, 43-44)
7. Simon, the father of Judas Iscariot (John 6:71; 13:2, 26)
8. Simon, the Samaritan magician, better known as Simon Magnus (Acts 8:5)
9. Simon the Tanner, a Christian who lived in Joppa by the seashore (Acts 9:43; 10:6,17,32)

In honor of Simeon (*hearing*), the second son of Jacob, devout Hebrew parents named their children.

Matthew records that one-day as Jesus was walking along the shore of the Sea of Galilee, He saw two men fishing. They were brothers by birth and partners in trade by choice. One was named Simon, called Peter, and the other was Andrew.

As Jesus watched the rugged fishermen, He noticed their serious faces and sturdy backs. Fishing for a living was no easy work. It required strong individuals with physical strength and mental stamina. Jesus needed such individuals to build His kingdom. Suddenly the Lord called out to the men who were dripping with water while laboring over their nets. *Simon, Andrew, Follow me, and I will make you fishers of men.*

That is all, the Lord said for the moment, but it was enough. There was divine authority in that voice. The Sovereign Son of God had issued forth a personal summons and it was compelling enough to be obeyed. Immediately Simon dropped his work and he followed Christ. A series of question soon emerged, no doubt, for Simon was a thinker as well as a talker. He wanted to know things for his curiosity and enthusiasm was unbounded. We may raise these questions for curiosity:

1. What did Jesus mean by becoming fishers of men?
2. What did it involve?
3. When would the work begin?
4. What kind of bait was to be used?

Simon had so many things to inquire about, but he would have to be patient. All of his questions would be answered, but it would take time. For the moment, all that mattered was that Simon had entered into the greatest adventure of his life when he met Jesus. The Lord would change his heart and then, through him, the Lord would change the world. The first change had already taken place as Christ changed Simon's occupation.

From fishing for food that perishes, Simon would fish for the souls of men and do a spiritual work that was to last forever. As the Lord changed His occupation, so He changed the Fisherman's name. John tells us how it happened. *"One day Jesus gazed upon the strong disciple and said to him, Thou art Simon the son of Jonah: thou shalt be called Cephas."* (John 1:42) (Aramaic) which is by interpretation, A stone.

From being the son of a *'fluttering, timorous dove'* for such is the meaning of the name Jonah Simon would be a *'solid rock'*, which is the meaning of the name Peter. But it would not be an easy transition; change never is. To fundamentally convert what a person is by nature requires a dramatic and often traumatic inner revolution. Peter would undergo such a revolution. He had to because by nature he was impulsive, which means that he often talked and acted first and thought about the consequences later.

Peter comes nearer to us than any of his brother apostles. We revere James, the brother of our Lord for his austere saintliness. We strain our eyes in the effort to follow John to the serene heights, whither his eagle wing bore him. But Peter is so human, so like ourselves in his down sittings and uprisings, so compassed with infirmity



that we are encouraged to hope that perhaps the Great Potter may be able to make something even of our common clay. Despite his volatile personality there are some great things that can be noted about Peter.

First, there is The Moment of Illumination whereby Peter realizes that Jesus was the Messiah, the Son of the Living God. The Bible tells us precisely when this discovery was made. It was the third day after Peter met the Master.

There was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. (John 2:1 – 11, John 6:66 – 69, Matt. 16:18)

You are familiar with the story. The wedding feast ran low on wine. Mary appealed to her son to help her out of a socially embarrassing situation. The Lord helped His mother by turning water into wine. And the Bible says this beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and his disciples believed on Him. (John 2:11) In a moment of time Peter learned that Jesus was the Christ, the Son of the Living God, and the Messiah that was to come. It was a Great Discovery.

Second, there is The Great Covenant whereby Peter was told that, in a specialized way, he would be the foundation of the church. The words of Jesus are very plain. (Matt. 16:18) Thou art Peter and upon this rock I will build my church.

This is to mean that Jesus did indeed build His church upon Peter as He said He would. The Lord honored His commitment. Even a casual reading of the Book of Acts will see that it happened as the Lord predicted.

1. It was Peter who preached on the Day of Pentecost and three thousand souls were saved. (Acts 2:42)
2. It was Peter who suggested the selection of Matthias to take the place of Judas as an apostle. (Acts 1:15-22) And while the outworking of that suggestion has a lot to be desired, it does show leadership among the brethren.
3. It was Peter who healed the lame beggar in the portico of the Temple saying, Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk. (Acts 3:4-6)
4. It was Peter who was falsely accused by the Rulers of the People and the Elders of the Council of Israel; and it was Peter who gave a defense of Christ. (Acts 4:8-12,29)
5. It was Peter who foretold the death by divine discipline of Ananias and Sapphira. (Acts 5:1-11)
6. It was Peter who was imprisoned and scourged and who had to give a second defense before the Jewish Council. (Acts 5:17-42)
7. It was Peter who was first sent to Samaria as the Church expanded its missionary labors and souls were brought into the Kingdom in obedience to the command of Christ. (Acts 8:14)
8. It was Peter who prayed for the reception of the miraculous gifts of the Holy Spirit. (Acts 8:15-18)
9. It was Peter who rebuked Simon, the sorcerer, when that greed son of Satan desired to purchase the power of the Holy Spirit. (Acts 8:18-24)
10. It was Peter who returned to Jerusalem to report on the great grace of God. (Acts 8:25)
11. It was Peter who received Paul into the fellowship of the church and the work of the ministry. (Gal.1:18; 2:9)
12. It was Peter who visited Lydda and healed Aeneas. (Acts 9:32-34)
13. It was Peter who visited Joppa and stayed with Simon the tanner in order to raise Dorcas from the dead. (Acts 9:36-43)
14. It was Peter who had a vision of a sheet containing ceremonially clean and unclean animals representing the Gentiles to whom the gospel was to be given. (Acts 10:9-16)
15. It was Peter who received the servant of the centurion, ministered in Caesarea, preaches to the centurion and his household in the middle of the night has a baptism service. (Acts 10)
16. It was Peter who advocated the preaching of the gospel to the Gentiles in the hearing of the apostles and elders. (Acts 11:1-18; 15:7-11)
17. It was Peter who, when imprisoned, was delivered by an angel. (Acts 12:3 – 19)
18. It was Peter who wrote some of the earliest letters of the Bible.
19. It was Peter who told his story to a young man named John Mark who wrote a gospel that bears his name.

The life of Peter is foundational in manifesting the visible church of Jesus Christ. Of course there is but One ultimate Foundation for the Church as 1 Corinthians 3:11 teaches. For other foundation can no man lay than that which is laid, which is Jesus Christ. However, there is a secondary sense conveyed in the language of



Matthew 16 and confirmed by Church history. The Lord really did fulfill His great promise to Peter. Upon his labors, in the power of the Holy Spirit, the Church was built in a visible manner. Unfortunately, The Great Promise to Peter was followed by A Great Rebuke. (Matt. 16:22, 23; Mark 8:32-33)

In context, Jesus had been speaking of His death. The very thought horrified Peter to the point that he began to emotionally reprimand the Lord. Peter did not want Christ to be associated with death and destruction. Jesus was the Son of Man. He was the Messiah that had been promised. He could overthrow the rulers of the world. He could govern supreme. With His divine powers there was no limit to the kingdom that could come. And Peter wanted to be part of that dominion. He wanted Christ to live and rule and reign. And he wanted to be in the Cabinet of the King.

In Peter's mind, Jesus must not suffer shame and reproach and so he said, Be it far from thee, Lord; this shall not be unto thee. Oh, Peter. You remind us once more that the best of men are at best but men and so are subject to spiritual blindness. Here was a shocking display of spiritual misunderstanding of the kingdom that Christ came to establish. Here was a tragic exposure of the fact that Peter did not yet comprehend the nature of the Person and the work that the Lord had come to perform. As a result, Christ moved to silence His servant. Turning rapidly upon Peter with a stormy look, Jesus uttered some of the most frightening words ever to fall upon the ears of a Saint as He said, Get thee behind me Satan: thou art an offense unto me: For thou savourest not the things that be of God, but Those that be of men. (Matt. 16:23)

Is it possible? Can Peter really be Satan? No, but the spirits of Satan and the philosophy of the Evil One, was certainly present in the words of the apostle. The great objective of the Prince of Darkness was to keep the Prince of Light from going to the Cross-of Calvary and making atonement for sin. Many times and in many ways Jesus would be tempted to by-pass the Cross for a crown. With the World, the Flesh, and the Devil against Him, Jesus did not need opposition and misunderstanding from Peter and so the Lord administered The Severe Scolding

Though spirits of Satan immediately left the scene of spiritual conflict, the Demons of Darkness still had their designs on Peter personally. They would return to influence his soul on another occasion for we read of The Great Denial.

As much as we would love to reconstruct the biblical narrative on this next matter to exonerate Simon Peter in some way, the truth of the matter is that Peter denied the Lord of Glory.

And it happened this way. "Now Peter sat without in the palace: and a damsel came unto him, saying Thou also wast with Jesus of Galilee. But he denied before them all, saying I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying I know not the man and immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly" (Matt. 26:69 – 75)

In denying Christ publicly, Peter was no different from Judas Iscariot who denied the Lord privately by selling information about Him to His enemies for thirty pieces of silver. To curse and deny the Lord of Glory is to betray His love and confidence. Peter, do you really not know the Man from Galilee? Peter, are you truly not one of His disciples? And Peter, instead of standing and identifying himself with the Accused said I do not know Him. There was An Irrational Rejection.

But the story does not end for there is The Righteous Return. Unlike Judas, Peter did repent of his sin in a genuine manner. The Bible does say that Judas repented of betraying the Lord. The Bible records the fact that Judas went to the synagogue and cast the blood money onto the floor, and then he went out and hung himself. (Matt. 26:25ff) Judas repented but not, in the same manner nor, for the same reason that Peter did (Matt. 27:23) which tells us that there are different types of repentance.

There is the change of mind that says I made a terrible mistake, and there is the change of mind that cries out, God be merciful to me the sinner. The Bible says that when Judas saw that he was condemned for his action, he went out and hung himself. But when Peter comprehended what he had done he went out and wept bitterly. His heart was genuinely broken. Jesus needed him and he had run away. A little girl pointed a finger at him and the Rock turned to sand.



1. Here was no hero.
2. Here was no Rock of Gibraltar.
3. Here was no foundation upon which to build a house let alone a church.
4. Here was a fearful heart.
5. Here was a coward who cursed the Christ he wanted to crown.

Somehow, Peter made it through the night of the crucifixion and the Sabbath that followed. Then came Sunday morning and a new day dawned that would forever alter the course of human history. Women came to tell Peter of an empty tomb and a resurrected Christ. Christ is alive.

Holy angels instructed Mary Magdalene and Mary the mother of Jesus, and Salome saying to them when they reached the tomb: *“Go your way, tell His disciples and Peter that He goeth before you unto Galilee: there shall ye see Him, as He said unto you”* (Mark 16:7).

Peter went to Galilee and there he found Jesus, The Great Lover of Souls. The Lord had something He wanted Peter to do. He wanted Peter to feed His sheep. (John 21:1 – 19) Three times the Lord told Peter, Feed my sheep. And he did. For the rest of his life, Peter fed the sheep as he followed the Great Shepherd and the Savior of his soul. Never again did Peter curse Christ or turn away from Him although, according to legend, there was a final opportunity to do that.

According to one account by Hegesippus, when persecution broke out in AD 64 under Nero, Peter was back in Rome. By this time, he had preached the gospel far and wide in such place as Britain and Gaul (France), but then he returned to Rome. As the leader of the Christian community that did not worship the Emperor, who thought himself to be God, Peter was arrested by Nero and thrown into the Mamertine dungeon for nine months.

Prior to being arrested, Peter had a chance to flee the city, as many Christians wanted him to do. At last he was persuaded and made preparations to leave. But arriving at the gate, Peter saw the Lord Jesus coming to meet him, to whom he, worshipping said: *“Lord, whither dost Thou go And Jesus answered, and said, I am come again to be crucified”* By this, Peter, perceiving his own sufferings were in view, returned into the city. Jerome said that Peter was crucified on an x-shaped cross, his head being down and his feet upward, by his own request, because he told his tormentors that he was not worthy to be crucified after the same form and die in the same manner as the Lord Jesus Christ.

There is much more that could be and should be said about Peter. A single characteristic will have to suffice. The Great Sensitivity of Peter’s Soul should not be overlooked. The sensitive soul of Peter is reflected in his hospitality. It was in the home of Peter that Jesus often went to rest from His labors. One of the great virtues of the Christian life is to be given to hospitality. In fact, it is so important that the Holy Spirit makes it a qualification for church leadership. (1 Tim. 3:2)

Again, the sensitive soul of Simon Peter is reflected in his intense sense of sin. It was Peter who once said, *“Depart from me, O Lord, for I am a sinful man.”* (Luke 5:8) And it was Peter who once wept bitter tears of repentance after receiving only a look from Jesus. One look from the eyes of Jesus could always bring Peter back to the way of honor and fidelity.

It would be good if the soul of every saint was as sensitive to sin as Peter’s. We need such a heart to beat in us because we are living in a cold and cruel country reflected in the ever-increasing random acts of violence. Neighbors do not know one another and families are torn apart. Nations are at war, and individuals feel isolated. Many are filled with hatred and hostility. The Church has an opportunity to show kindness and sensitivity to others in a sin saturated society. Indeed, Christ calls upon His Church to care.

(to be continued in next issue)

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(This is a 5-part series, the full document containing all 5 parts can be emailed to whoever wants a copy; email the editor of this newsletter on ciccgs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua Ekalesia, Rarotonga).

FOOD FOR THOUGHT

Real 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 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 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. Its 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. Hebert Aaron was always ready to deny himself something if it would help his family. *Henry “Hank” Aaron*

Some traits of a fool. 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*

Education. Education of the heart is the heart of education. *Hugh B. Brown*

Substitution. In your thinking, substitute something for something, rather than something for nothing. *Author unknown*

About ignorance. To be ignorant is not a crime; but to abide in ignorance when it can be avoided – that is a crime against oneself. *Author unknown.*

Knowing Einstein. It is reputed that an interviewer talked once to the wife of Albert Einstein and asked her, “What do you know about the theory of relativity?” She replied, “I know nothing about the theory of relativity, but I know everything about Albert Einstein, and that is more than he knows.” *Author unknown.*

About knowing and not knowing. He who knows not and knows not that he knows not, is a fool – shun him. He who knows not and knows that he knows not, is simple – teach him. He who knows and knows not that he knows, is asleep – awaken him. He who knows and knows that he knows, is wise – follow him. *Author unknown.*

The value of time and life. Time is precious, but life is priceless. *Author unknown.*

PART 3

Share Your Photos

This is an open space for anyone wanting to share his/her/their photos – preferably church-related. Send/email to the Editor. The photos below come from the recent CICC assembly held on Rarotonga during 16-23 July 2017. *Photos taken by Saungaki Rasmussen and Nga Mataio.*











WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Ngara Katuke, Rev. Vaka Ngaro, Nga Mataio, Rev. Peri Daniel, Saungaki Rasmussen, Rev. Michael Akava, Rev. Tere Marsters
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- Next issue due: December 2017
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