



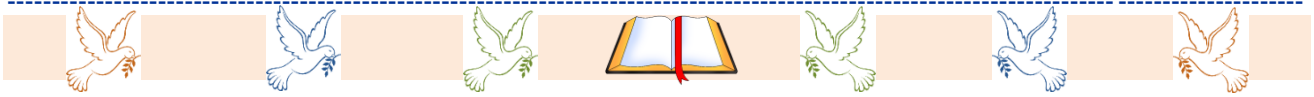
Cook Islands Christian Church

Newsletter

68 Dec 2017



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



SPECIAL CHRISTMAS ISSUE

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- ★ The call of the Apostles
- ★ Share your photos



Launching of
the Cook
Islands Maori
Bible digitized
version of the
1888 edition,
14 December
2017,
Takamoa.



Top: CICC President (Rev. Tuaine Ngametua), UBS Translation Adviser (Dr. Daud Soesilo).

Bottom: Project Coordinator/NZ (Rev. Robert Robati-Mani), BCU Director (Ta Vainerere). Photos by N. Mataio. Google Images.

Comments/queries/free electronic copy?  ciccgsoyster.net.ck

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CICC NUTILETA 68

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 68 tei akamataia i te mataiti 2005. Ko te 4 e te openga teia no te 2017.

Tetai tuanga ei akaaravei ia tatou, te totouanga o te anauanga o to tatou Atua i ta Mataio tataanga; *“Tika tikai atura tei karangaia mai e te Atua i te peroveta i taua au mea katoa nei, ka na ko mai ei ra e, I na e nui te pareteina, e e tamaiti tana e anau, e e tapaia tona ingoa ko Imanuela, koia oki te Atua ki o tatou nei.”* Ko teia te karere tei tau no tatou i teia atianga e akara tamou atu nei tatou ki te ra i tae mai ei te Tamaiti a te Tangata ki teiane ai ao ei apii e, ei akaora i to te ao katoa nei mei roto i te tapekaanga o te ara. I karanga'i te irava tai o te imene numero 32 i roto i te buka imene a Rangiatea e;

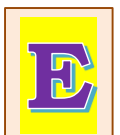
- V *E ra mataora, e rauka ia tatou*
- T *I to Iesu anauanga mai*
- V *Ka akapaapaa tatou e, i tona tae anga mai ki te ao nei*
- T *Kapiki tatou, Aleluia, Aleluia*
- V *Kia paapaa te Atua i runga i te rangi*
- T *Ei au teiane ai ao e*
- V *Kia kite aroa ia mai tatou*



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 Takamoana 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 te ka riro ei pumaanaanga kia tatau 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.

Kia meitaki e kia mataora ta kotou tatauanga i tei tataia ki roto i teia pepa.

2. AKATAPUANGA I TE EKALLESIA MULGRAVE, MELBOURNE AUSTRALIA



tere teia noku no te Orometua Ngateitei ki te oire Melbourne no te akatapuanga i te Ekalesia ou koia te Mulgrave Ekalesia, te tiaki ia nei e te Orometua Teina Tepania. Kua tae atu au ki reira i te avatea aia i te Ruitoru e kua aravei ia mai au e te Orometua Teina Tepania. Kua oronga mai aia i te porokaramu o toku noanga ki Melbourne.

Paraparau, kua uipaanga au ki te Ekalesia Hampton Park, tei tiakiia e te Orometua Mata Makara. Varaire, kua uipaanga au ki te Ekalesia Mulgrave. Maanakai, kua uipaanga au ki te Ekalesia Dandenong. Sabati, ko te akatainuanga o te Ekalesia Mulgrave ki roto i te ngai apianga Orometua o te akonoanga Church of Jesus Christ, tei riro naku i rave i te reira e pera te Oroa. Kua taokotai mai te Ekalesia katoatoa ki reira. Okotai pure o taua ra i te ora 2.00 i te aiai.

Manea te angaanga i raveia i taua ra ra, kia akameitakiia te Atua. Mei tetai 40 tangata o taua Ekalesia i tae mai no to ratou akatapu anga. Monite, kua uipaanga au ki te Konitara Ekalesia o Victoria tei aratakiia e te



Orometua Teina Tepania, koia oki te Chairman, tei raveia ki roto i te are pure o te Ekalesia Clayton. Ruirua, kua uipaanga au ki te Ekalesia Clayton.

Maiata i te ora 3.00 i te popongi kua oro atu matou na runga i te motoka ki te oire Mildura e 9 ora te oro anga . Kua patia mai au e toku tuaine no te akamaara anga i tona 70 anga mataiti, e pera kua aravei katoa au i te Orometua Nio e tiaki nei i ta tatou Ekalesia ki reira. E i te Paraparau i te ora 3.00 i te popongi kua oki mai matou ki Melbourne no te uipaanga atu ki te Ekalesia Nobel Park i taua ra rai.

Varaire, kua uipaanga au ki te Ekalesia Resovour, e i te popongi Maanakai ora 9.00 kua rere atu au ki Akarana, Nu Tireni, no te akatapu i te Ekalesia Ranui West, tei tiakiia e te Orometua Tukinga. Kua raveia i te Sabati ora 3.00 i te ai ai ki roto i te Community Centre o Ranui. E maata katoa te mema o teia Ekalesia, kua tae mai te au Orometua e te Ekalesia ki te akatapuanga o te Ekalesia Ranui West.

Te au manako tei uriuria i roto i te au uipaanga i Melbourne.

1. Te au apianga no Melbourne te ka tomo mai ki Takamoā no teia mataiti ki mua.
 - a) Apianga Teava Nanai e te tokorua no Dandenong
 - b) Apianga Travel Makara e te tokorua no Hampton Park
 - c) Apianga Morris e te tokorua no Clayton
 - d) Apianga Ngatokorua Dean e te tokorua no Clayton

Mari ua ko te taeake ia Tokerau, kare aia e tomo mai no te mea ko tona mataiti kare e tau no te tomo ki Takamoā. Kua akamaroiro i atu au i teia taeake.

2. No te taeake Henry Ford ka oki mai aia ki Takamoā e ka angaanga atu aia ki te pae i te Puapii Maata no te discipline anga iaia, e tae uatu ki te tuatau kua tau akaou aia no rave angaanga, ka akarakara akaou ei te Kumiti.
3. Te au Puapii e apii nei i te au apianga i Takamoā, auraka e arikiia te au Orometua no vao mai i te CICC. *Kia taangaangaia to tatou au Orometua e au pepa to ratou.*
4. Te moni super a te au Orometua me e moni tetai, no te mea kua ripotia ki roto te Uipaanga a te Konitara Australia e kare e pakau. Kua akamarama au e te koi nei te au Mama Orometua i te moni a ta ratou au tane i mate e \$15,000.00. Teia te uianga noea teia moni? Kua pati au kia vao mai kiaku, kia ui au ki te Mou Moni.
5. Patianga na te Ekalesia Hampton Park kia akatopaia mai ta ratou moni atinga no to ratou au akakoroanga no te oko Are Orometua e te Are Pure.

Kua akamarama au mei tei akamaramaia i te tuatau o te one-on-one i te tuatau Uipaanga Maata, ka arikiia kia akatopaia mari ra eiaa i raro i te \$2,000.00 no te mea tei roto i teia moni i ta ratou au tuanga ki Takamoā e pera te super a te Papa e te Mama Orometua. Auraka ra teia e riro ei kotoeanga na tetai au Ekalesia kia akatopa katoa ta ratou. Tetai akaraanga me tere atu tetai tere kimi moni, mama ua te \$10,000.00 ia ratou e i te \$2,000.00 i te mataiti e aka angaanga e peke ei.
6. Kia akaokiia te au akateretere anga o Takamoā mei tei matauia mei mua mai, e pera te numero apianga ki te 12 apianga auraka e tere atu.
7. Kia takoreia te Board o Takamoā e kia akaokiia ki roto i te Kumiti Tinamou mei tei matauia.
8. Kia akarakara meitakiia te turanga o te au Apianga e tomo nei ki Takamoā.
9. Auraka kia ariki te au Orometua tei tarevake kia Orometua akaou.
10. Patianga na te Ekalesia Mulgrave kia noo akaou to ratou Orometua kia ratou no tetai term akaou.
11. Moni tutaki i te patete o te Orometua Ngateitei akatapu Ekalesia kia riro na te pute maata e tutaki no te mea ko teia Ekalesia na te CICC e nana rai e tutaki i te patete.
12. No runga i te tauiaanga Orometua kia akarakara meitakiia kia tano te Orometua ki roto i te Ekalesia kia kore e ngaangaa.

Te vai atura te maataanga o te au tumu manako tei uriurii, inara kua irinaki au e, e au manako teia no ratou rai na ratou e akatanotano atu. E te ki te atura au e, kia atoro putuputuia te au Ekalesia i Australia e New Zealand, te vai ra tetai au mea e tupu nei kare tatou te kumiti e kite ana. Mei taku i tuatua ki Melbourne e te vai ra te maki ee tei uri te mata ki runga ka rauka i te pana, kareka te ee kua uri te mata ki roto ko te reira te maki kare e kitea. No reira au i karanga ai e kia atoro putuputu ia. Kia akameitaki ia te Atua no te maroiroi tana i oronga mai i toku tere ki Melbourne e Nu Tireni.

Te akameitaki nei au i te Chairman o te Konitara Victoria Papa Teina Tepania no te au porokaramu tei akanoonooia noku, kare no te akatainuanga Ekalesia ua mari ra no te aravei takitaianga i te au Ekalesia ki reira. Te akameitaki katoa nei au i te Ekalesia Mulgrave e te Ekalesia Ranui West tei tutaki i toku patete, na te Atua e tauturu mai ia kotou.

Ki te Orometua Rahai Nanua tei riro ei ngai tapaeanga noku i teia tere noku ki Akarana e pera te au Orometua e te au Ekalesia. Tetai manako ua i topa iaku, no runga i te Apianga Campel e tona tokorua koia katoa tetai ka tomo mai ki Takamoa i teia mataiti ki mua. Te tatarara atu nei no te reira.

Ko toku tere teia ki Melbourne e Akarana. Ko te Atua te aroa, Kia Orana.



*Rev. Tuaine Ngametua
Orometua Ngateitei*

3. NUKU I RAROTONGA NEI

Koia'i te manea – akaieie nga te Aitutaki, sumaringa na te Mangarongaro – te ra tei akanooia e te Rarotonga Konitara Ekalesia (RKE) ei ra akamaaraanga nana no te taeanga mai o te Evangelia ora a lehoia ki to tatou pa enua e 196 mataiti i topa ake nei. Kua riro e na Teimurimotia – Titikaveka – i rave i te au angaanga akateretereanga o te porokaramu Nuku i teia mataiti, mei tei anoanoia e te Ekalesia akatere i te au angaanga a te RKE i teia mataiti 2017, teia Titikaveka oki te reira tuanga. A teia mataiti e tu mai nei 2018, kua oake – hand-over – te oe kia Ngati Tangiia. E na reira ana oki te akatereanga i te RKE mei mua mai.

Ko te manako maata/theme o te Nuku, koia oki: **Prophecy for Eternal Life – Jesus is Coming / Totouanga no te Ora Mutukore – To Iesu Taeanga Mai.** Kua arikiia teia theme e te RKE i roto i tana uipaanga mua no teia mataiti 2017 tei topiriria ki tana porokaramu angaanga no te katoanga o te mataiti. Teia i raro nei te porokaramu o te Nuku tei aruia e te katoatoa ma te maru e te meitaki e kare rava e tamanamanataanga:

- 8.30am, singing of the anthems
- Welcome speech – Chairman/Secretary Pepe Utu
- Opening hymn and prayer – Rarotonga Council
- Opening remarks and declare nuku open – President Tuaine Ngametua

1. The prophecy about the Birth of Christ
EKALESIA MATAVERA – OPENING THROUGH A STRINGBAND

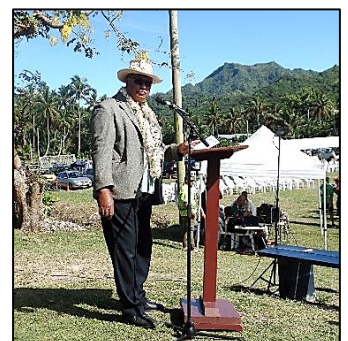
2. The prophecy about the Kingdom of the Messiah
EKALESIA NIKAO – OPENING THROUGH A IMENE APII SABATI

3. The Prophecy about the Coming of the Holy Spirit
EKALESIA NGATANGIIA – OPENING THROUGH A CHORUS

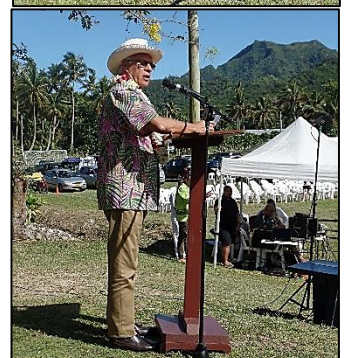
4. The Prophecy about the Second Coming of Christ
EKALESIA AVARUA – OPENING THROUGH AN IMENE TUKI

5. The Prophecy about the Resurrection of the Dead
EKALESIA ARORANGI – OPENING THROUGH A PEE

*MC for the
day, Sonny
Williams,
Ekalesia
Titikaveka*



*laveta Short,
speaker on
behalf of the
Pepe Utu o
Teimorimotia*



6. The Prophecy about the Final Judgement
EKALESIA TITIKAVEKA - OPENING THROUGH A MUSICAL DANCE

- Divine message – Konitara Chairman, Rev. Tere Marsters
- Closing note – Konitara Secretary, Ken Ben
- Closing finale



Nuku opened by the CICC President



First on stage, Ekalesia Matavera



Ekalesia Nikao



Ekalesia Ngatangia

Eaa te turanga o te Nuku i teia mataiti?

Akapotopoto ua te paunuanga (assessment) mei teia i raro nei, kia kore oki e maata te tataanga:

- Reva/weather – too good, numero hoe, sumaringa ke
- Set-up and placement of the Ekalesias – well done by the host Ekalesia Titikaveka; marquees, furniture (chairs and tables), rubbish bags, were arranged by Titikaveka with some costs met by the Raro Council
- Sound system – no major hassles, e manga makimaki ua along the way, otherwise all gud
- VIP refreshments – went down well, no problems
- Opening and closing programmes – kakole manamanata, kare oki i roa te aronga tuatua no te vera o te ra
- Duration of the individual Nukus – manga roa rai ta Avarua, otherwise everyone stuck to the time limit of around 20 minutes, everything finished before 2.00pm
- Any other issues/complaints – there may have been some which I didn't hear
- And the winner of the day? – all 6 Ekalesias (its not a competition like years ago)
- What happened after the Nuku – some went straight home, some ended up on the beaches for more BBQs to finish off the day, kare ireira e anoanoia kia organize tetai picnic afterwards

- Where to next year 2018 – Ngatangia way, the place where one can find plenty of patito when the season is on, eaa ia pakau



Ekalesia Avarua



Ekalesia Arorangi



Ekalesia Titikaveka

Comfy watching of the Nuku by the 6 Ekalesias under assigned marquees.





Write-up and photos by N. Mataio/CICCGS

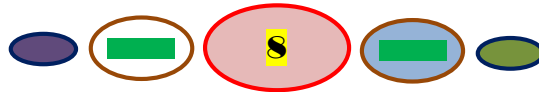
4. UIPAANGA NA TE PCC I AKARANA



ei te Monite ra 30 no Okotopa ki te Paraparau ra 2 no Noema 2017, kua piri atu au ki roto i te uipaanga a te kumiti o te Pacific Conference of Churches (PCC) tei raveia ki te St. Francis Retreat Centre i Mt. Roskill, Akarana. Kare ko au tetai i runga i te kumiti (no runga ana au i nga mataiti 2007-2013), kua pati mai ra te kumiti kia piri atu au no teia uipaanga i te mea e ko te manako maata, te akateateamamao'anga no te PCC General Assembly te ka raveia ki Akarana a teia mataiti ki mua 2018. No te au ngai rikiriki tei rauka i te tauturu atu i te tuatau o te PCC assembly i te mataiti 2013, i manako ei te kumiti kia pati akaou mai iaku no te reira tumuanga rai. No reira e ngateitei teia tei rauka kare iaku ua marira i te CICC, kia o atu tatou ki roto i te akateateamamao'anga no te 2018 assembly.

E rua tumu manako tei uriuriia no te reira akakoroanga mei teia i raro nei:

- (a) Porokaramu uipaanga – akatinamouanga i te au ra, ora, ngai uipaanga, au tangata e tuanga ta ratou ka tuku ki te uipaanga (presenters), au tumu manako (assembly topics), ututuanga ia ratou ka tae mai (hosting arrangements for delegates), tua o te katikati (refreshments), pereu (transport), aronga angaanga (assembly stewards), akatueraanga e te topirianga (opening and closing programmes), akanoonoanga no te uipaanga a te vainetini e te mapu i mua ake i te assembly (pre-assembly sessions by the women and youth), e te vai atura tetai au tumu manako rikiriki tei uri katoaia.
- (b) Tata e te akanooanga i te pepa akamarama no te assembly i muri ake i te arikianga o te porokaramu i runga nei (formulating the assembly background information document based on the details agreed to in (a) above. Ko teia pepa, aiteite ua tona akaraanga mei te pepa background information tei tataia e te taangaangaia e tatou CICC no nga uipaanga maata a tatou i topa ake nei.



PCC Executive Council meets in Auckland, October 2018

Kia oti i te kumiti i te akarakara ma te akatanotano i te au mea i runga nei, kua raveia ireira tetai uipaanga kapiti ki te mata o te au akonoanga Evangelia mei te Pacific mai tei akatupu i to ratou aka ki te enua Nutireni, i te reo papaa, representatives of migrant churches in New Zealand. Ko tatou oki CICC tetai i roto i teia tareanga au akonoanga tei akatupuia ki NZ.

I na i mua ake ka akaruke ei au ia Rarotonga nei no teia uipaanga, kua tuku atu au i te karere ki tetai pae o te au Orometua i Akarana kia aru mai iaku ei mata no te CICC NZ. Rekareka au e kua rauka ia Rev. Taa Karena (chairman, Auckland CICC Council 2017), tona tokorua, e tona Tekeretere o te Ekalesia, e pera a Rev. Richard Matara (chairman, Auckland CICC Council 2018) kia tae ake ki te reira uipaanga tei raveia ki te Free Wesleyan Church of Tonga Hall i runga ia Favona Road, Mangere.

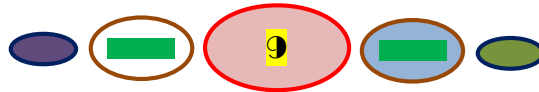
I roto i te reira uipaanga kapiti, kua akaaria te porokaramu assembly 2018 ki te katoatoa e kua tukuia te patianga no te au tuanga te ka rauka i te au Migrant Churches i te apai no te utuutuanga i te assembly. Teia i raro nei ta matou ko nga mata mei Akarana mai i uriuri e tei roto na Rev. Richard Matara i tuku ki te uipaanga:

1. Utuutuanga i to tatou au taeake mei Tahiti mai e pera mei te Marshall Islands mai. Me ka pou pouroa mai ratou, mei tetai 20 ratou i te katoatoa'anga. E 6 mata no Tahiti e to ratou au uri reo e 11 (translators), e 2 no te Marshall Islands.
2. Arikirikianga i te aiai Ruitoru 31 Okotopa e pera te aitamu (cultural performances).



PCC Executive Council discusses the 2018 assembly with migrant church representatives at the Free Wesleyan Church of Tonga Hall in Mangere, Auckland, November 2018

E mea puapinga i te taiku ki konei e kua uriuri ma te ariki ta tatou Kumiti Akaaere i Takamoa nei e kia piri atu tatou CICC ki roto i te utuutuanga i te PCC assembly 2018. Kare oki e ko te taime mua teia ka utuutu ei tatou i teia uipaanga maata, kua rave katoa ana tatou CICC i te reira apainga i te mataiti 2002 i te raveia anga te uipaanga ki Rarotonga nei ki ko i te National Auditorium. Mei tetai 350 au mata mei roto i te Pacific tei tae mai ki te reira uipaanga, e kua tuaia na runga i nga Ekalesia e 6 i Rarotonga nei e pera te akonoanga Katorika i Avarua, na ratou i utuutu i te au mata ki te reira uipaanga. Mei Rarotonga atu nei ki Pago Pago (2007),



Honiara (2013) e ki NZ i teia mataiti e tu mai nei 2018. I te au 5 mataiti katoatoa oki te uipaanga maata a te PCC, e ko tatou CICC tetai mema i akatupuia'i (founding member) teia taokotaianga i te mataiti 1961. Tera oki ireira te aiteanga, kare e rauka ia tatou i te kape i ta tatou tuanga ki roto i teia taokotaianga.

Irinaki au e a teia mataiti ki mua te CICC NZ Council e uriuri ma te akatanotano ei i te au mea ka anoanoia no ta tatou CICC tuanga i te utuutuanga i te PCC 2018 assembly.

Manako openga, akameitakianga ki nga mata mei Akarana mai tei aru mai iaku ki te uipaanga kapiti i Mangere, e pera te kumiti o te PCC tei oronga mai i teia tikaanga no tatou CICC kia piri atu ki roto i te au angaanga akateateamamanoanga no te reira akakoroanga maata. I roto i teia au nutileta ki mua, ka tuku atu au i te au akakitekiteanga/updates no te uipaanga. Kia orana e kia manuia.

Tataia e N. Mataio/CICCGS

5. UIPAANGA NA TE KONITARA O TE PTC I SUVA



acific Theological College (PTC), kua anauia i te mataiti 1965, e pepe aia na te Pacific Council of Churches (PCC) tena te tataanga i runga nei. Tei Suva, Fiji, teia apii, to tatou mei te Kuki Airani i tae ana ki teia apii; Tekere Pereeti, Maraeara Tekii, Joel Taime, Papa Aratangi, Teata Makirere, Temaie Vaeau, Lelei Patia, Tua Tapurau. Ko tetai turanga matutu o teia apii koia oki tana ravenga apii tei akamou tikaia ki runga i te Bibilia noatu e eaa te akonoanga. Tetai uatu akonoanga tei irinaki tika'i ki roto i te Bibilia ta tatou i matau, e tikaanga tona kia tomo ki teia apii; i roto i te reo Papaa, an important strength of PTC is to do with its ecumenical approach to the teaching of God's Word.

Ko te kopapa akatere (governing body) o teia apii koia oki te PTC Council, teia ratou i raro nei:

- i. One representative from each of the participating member churches
- ii. The Chairperson of the Council
- iii. The Deputy Chairperson
- iv. The Principal
- v. The Secretary of the Council
- vi. The Treasurer
- vii. The General Secretary of the Pacific Conference of Churches
- viii. The General Secretary of the South Pacific Association of Theological Schools
- ix. The Academic Dean
- x. A Faculty Representative
- xi. A Student Representative

Takake mei teia au mema tinamou i runga nei, teia katoa i raro nei ratou te ka piri mai ki roto i te uipaanga no te tua o ta ratou au tuanga angaanga, kare ra a ratou vouti:

- i. The Vice Principal, should one be appointed
- ii. The Director Finance and Administration
- iii. The Librarian
- iv. The Director of the Pacific Theological College Education by Extension
- v. The Director of the Women's Fellowship Development Programme
- vi. The Director of the Institute for Mission and Research
- vii. The Property Manager

(Source: Constitution of the PTC, revised, pp.4-5)

E rave ana te PTC Council i tana uipaanga i te au rua mataiti katoatoa ki roto rai i te apii i Suva. Kua patia mai tatou CICC ki te uipaanga konitara o teia mataiti 2017 e kua tae atu au ei mata no tatou, mei taku i tae katoa ki te maataanga o tana au uipaanga konitara mei te mataiti 2009 mai. E mataiti maata katoa teia no te PTC i te mea e ko te 50 mataiti teia o te au apiianga tei akaoti i ta ratou apii, 50th Graduation Anniversary. Tera oki te aiteanga, ko te pupu apiianga mua tei akaoti/graduate, no te mataiti 1967, tae mai ireira ki to teia

ra 2017, e 50 mataiti i muri mai. Mei tei patia mai ki te au mata o te au akonoanga ka tae ki te akakoroanga i mua ake ka aere atu ei ratou ki te uipaanga, kua tuku atu au i te reo aroa e te akaaravei no teia akamaaraanga e pera te taoanga rima no roto atu ia tatou te CICC. Tena i muri i teia nutileta, te maataanga o te au tutu tei neneia mai no te reira akakoroanga.



PTC Council 2017

Manako openga

Noatu e kare a tatou apianga i roto i teia apii PTC, te vai uara te atianga/opportunity kia taangaanga tatou, ko te tutaki/school fees ra te apainga. Penei me rauka mai tetai turu/sponsorship a tetai ra, ei reira ta tatou anau apianga e oki akaou ei ki reira. Ka rauka katoa i ta tatou Apii Takamoa i te taangaanga i tetai au porokaramu ta te PTC e rave ana, mei te study by correspondence, te pati i tetai au Puapii o ratou kia atoro mai ia Takamoa (visiting lecturers) e te vai atura te au ravenga. Ko teia te au mea ta te kumiti i Takamoa nei ka akarakara a te au tuatau ki mua.

Tataia e N. Mataio/CICCGS

6. AKAMORIANGA KAPITI KI TE EKALEZIA HAMILTON, NZ

Iaku i oki mai mei te uipaanga a te PTC Council i Suva, Fiji (write-up sec. 5 above), kua tapae atu au ki Hamilton i te aiai Varaire 17 Noema no te atoro atu i te tamaine i te Apii (Waikato Uni) e kua topiri atu ki te akamorianga a te Ekalesia i te Sabati 19. Mataora te aravei akaouanga i te iti tangata no te Atua tei noo ki te reira oire. Meitaki maata e te Orometua Terepai Kouvarevai no tei oronga mai i te tuanga o te akoanga o te reira ra. Te akameitaki katoa nei i nga metua, Papa Turama e Mama Tangi, pera ta raua tamaine ia Anau, no tei riro to ratou ngutuare ei ngai akaruruanga noku no nga ra e 2 tei akapou au ki reira.

Te oronga atu nei au i te reo aroa Kiritimiti e te Mataiti o te Orometua tiaki o te Ekalesia, tona tokorua, Tekeretere, Mou Moni, e te au mema katoatoa, ki te katoatoa rava i roto i te au Ekalesi i te Kuki Airani nei, Nutireni e pera a Aussie, ma te kore katoa e ngaropoina i nga tavini o te Atua tei noo ki te enua Tahiti. Kia manuia i roto i te Atua.



Ekalesia Hamilton, Nov. 2017

Tataia/neneia e N. Mataio/CICCGS

7. NUTI MEI TE EKALLESIA PAMATI



ia orana tatou katoatoa i te aroa maata o to tatou Atu ko Iesu Mesia. Teia tetai au nuti no Pamati nei. Kua tuku iatu teia mapu taurekareka a Marconi Marsters ki runga i te taoanga tauturu Tiakono i roto i te Ekalesia Pamati i te ra 1 o Titema 2017. Kua riro teia ei akaraanga tau e te manea no to matou iti tangata. E mapu aruaru e te inangaro i te rave i te angaanga a te Atua.



Marconi Marsters, tona tokorua Teinano Marsters e ta raua tamariki.



Tauturu Tiakono e tona kopu tangata.

Te rua, e akangateitei'anga teia na matou i to matou metua vaine a Mama Teinano Marsters tei takake atu i te ra 1 o Okotopa 2017. E vaine maru e te takinga meitaki, e arataki inangaroia aia e tona iti tangata. Aere ra e te tavini vaine maroiroi, e kitea atu koe ki mua i te aroaro tapu o te mana katoatoa.



Mama Teinano Marsters

Te toru, e aroa Kiritimiti e te Mataiti Ou teia ki te Kumiti Tinamou, te au tavini o te Atua e te au Ekalesia ta kotou e tiaki nei. To te Kuki Airani, Nuti Reni, Autireria e tae atu ki Taiti. Mei to matou Papa Orometua Ina Moetaua, te nga Diakono, Tauturu Diakono, te Mema Ekalesia e ta matou putuputuanga mapu, kia mataora tatou katoatoa i teia tuatau tamataora. Te karanga nei to matou reo Pamati e, *“Merry Christmas and a Happy and Prosperous New Year.”* God Bless.



*Tataia e Memory Moetaua (nana katoa i tuku mai i te au tutu)
Palmerston Christian Youth President*

8. NUTI MEI TE EKALESLIA SYDNEY

Iirinaki au e ko te tuatau mua rai teia o te Ekalesia CICC Sydney i tuku atu ei i tetai tataanga ki runga i ta tatou nuti leta, kia akameitakiia te Atua. No teia mataiti 2018 e tu mai nei, ka putuputu au i te oronga atu i tetai au tataanga/karere ki runga i ta tatou Nutileta no te akakoroanga o te Ekalesia e pera tana au angaanga ka akatupu ei meitaki no tana evangelia.

Kua inangaro ua au i te akaari atu i tetai manga manako kia tatou no runga i tetai angaanga a te Ekalesia tei raveia i roto i teia mataiti 2017 tei riro tikai te reira ei puapinga maata ki roto i te akakoroanga o te Ekalesia. E maata te au angaanga a te Ekalesia i rave inara kua manako mai au i te apai mai i teia ei akaaraara i to tatou au manako no te au tuatau ki mua.

Teia tetai manako me kare ra tetai o te angaanga a te Ekalesia i rave i teia mataiti, koia oki, kimikimianga puapinga no to ratou akakoroanga akatuanga i te Are Pure e te Hall. Kua akatumuia te reira kimikimianga puapinga ki runga i te au Putuputuanga i roto i te Ekalesia mei teia i raro nei:

1. **Putuputuanga Tane Tini**. Kua rave te Tane Tini i tana kimikimianga puapinga i te mua o teia mataiti na roto i ta tatou peu evangelia koia oki te akonoanga o te uapou.
2. **Putuputuanga Vaine Tini** – Kua rave te Vaine Tini i tana kimikimianga i rotopu i teia mataiti na roto i te akaariarianga i ta tatou au peu tupuna me kare ra peu tarekareka i rotopu i nga pupu e rua ko Hanoa e Nahe.

Kua kitea te puapinga maata e kia akameitakiia te Ekalesia katoatoa e pera te anau mapu, runga rava atu i te reira kia akakakaia te Mana katoatoa ko tei oronga ua mai i te moni na tona iti tangata, ratou tikai tei akamanako kia kave mai ei tauturu i te akakoroanga o te Ekalesia CICC Sydney. Teia te puapinga tei rauka mai, tere atu i te \$80,000.00. Me akatau atu au ki te tuatau i raveia’i teia au angaanga, e nga mea ora ua. No reira e te au taeake i roto i te akarongo. Kua karanga mai te irava, *“E meitaki atu te oronga i te rave mai.”*

Ko tetai puapinga katoa tei rauka mai i teia mataiti no runga tikai te reira i te tuanga ngauru, tere atu i te \$120,000.00, kia akateiteiia te Atua i te ao i runga. No reira te anoano nei au i te so atu i te akameitakianga maata ki te Ekalesia katoatoa, kotou tei manako katoa kia apai mai i te tuanga a te Atua koia oki te tuanga ngauru (Tithes) e pera katoa ratou kare i roto i te Ekalesia, kua tae katoa mai i te turuturu i te akakoroanga kia akameitaki mai te Atua no kotou katoatoa.



*CICC Sydney
Church Land,
Shanes Park*

*Left: rear view
Right: front View*



Kia tau ki te meitaki e te puapinga maata tei akaarii i runga nei, te irinaki nei au e, tei roto rai ia tatou te au tamariki na te Atua i roto i ta tatou au Ekalesia tatakaitai te puapinga, te meitaki e te moni katoa kia rauka ia tatou i te oronga ei tauturu rai i to tatou au akakoroanga o te au Ekalesia tataki tai i roto i ta tatou nei Evangelia.

Ei taopenga i teiane i leta, te reo o te Hui Tupuna, te na ko nei..... "TE RA E E E HI". Kia orana e kia manuia i te mataiti 2018.

Tataia e te Tauturu Sekeretere, Tapaitau Tapaitau. Nana katoa nga tutu i so mai.

9. FROM THE PRINCIPAL'S DESK



stronger emphasis on the classroom and Lecture phase has been implemented this semester. This has lead to a gradual progress in the achievements in each apiianga. There has also been a strong emphasis in the spiritual growth on each apiianga. The School is now in its last week of exams and test following a very busy five months. The students are currently focused on their final exams for 2nd Semester 2017.

FINAL EXAMS



- The final Exam Subjects with Lectures for 2nd Semester 2017 are;
 - Hermeneutics - Rev Vaka Ngaro
 - Leadership – Mr Tangata Vainere
 - Hebrew Language - Rev Vaka Ngaro
 - OT Pentateuch - Rev Takaikura Marsters
 - Pauline Letters - Rev Takaikura Marsters
 - Pastoral Ministry - Orometua Ngateitei, Rev Tuaine Ngametua, Principal, Rev Tere Marsters
 - Gospel of John – Rev Tereora Tereora
 - Homiletics – Principal, Rev Tere Marsters
 - Kingdom Living – Mr Tui & Mrs Cecelia Short
 - Church History – Rev Vaka Ngaro
 - OT Psalms – Rev Oirua Rasmussen
 - Systematic Theology 1st Year Students – Principal, Rev Tere Marsters
 - Systematic Theology 2nd Year Students – Principal, Rev Takaikura Marsters
 - Soteriology 2nd Year Students – Principal Rev Tere Marsters
 - English Language (Papas) – Mama Principal, Yvonne Marsters
 - Maori Language – Mr Makiuti Tongia
 - Bible Study Methods – Rev Iotia and Tereapii Nooroa

CURRENT PROJECTS

- The last six months has seen the inclusion of the additional lecture rooms with conference tables and white board. These rooms will be used for group work and smaller lecture areas.

ADDITIONAL LECTURER ROOMS



- Additional Lecture areas have been set up to accommodate smaller group lectures and group assignment work.

LIBRARY



- The College Library currently has just over 4,000 volumes. This is a good basis to build on and the target by 2019 is to have 10,000 volumes. This will allow the library to fully function with a varied arrange of books that reflect many diverse subjects. This will strengthen the resources available to the students for research and study purposes.
- Target by 2019 – 10,000 volumes
- Target by end of January 2018 – Internet Access
- **Donation of Books;** Any books that you are willing to donate to the Library, would be most welcome.

NEW APIIANGA

- Three new families have been added to Takamoa for next 4 years.



Left: Teava and Teeiau Nanai, Dandenong CICC, Melbourne. Middle: Travel and Hinatea Makara, Hampton Park CICC, Melbourne. Right: Maurice and Tracy Hioe, Clayton CICC, Melbourne. (Photos from Rev. Tere Marsters)

TUITUI

- The Mama Apianga will show case their table cloth work on the 15th December. This has been facilitated by Mama Orometua Ngateitei, on Friday mornings.

APIANGA MARRIAGE

Apianga Tokerau & Jessame Teokotai were married on the 12 August at the Avarua CICC and the reception was held at the Ruatoka Memorial Hall in Takamoa.

CONCLUSION

As Principal, the first six months has been a very busy one, but at the same time very rewarding. The input by all the Ministers in Rarotonga brought a diverse and broader perspective in their varied subjects. The inclusion of Hebrew, Maori and English Languages has a ripple effect that will strengthen the Apianga now and as future as ministers. In all aspects of ministry these language subjects will be a great support as they are applied.

The 2nd Semester timetable clearly outlined a solid and concrete program that covered strong Theological, Biblical and Language, Studies. Ministry subjects were included to lay a good and solid foundation for the Apianga in relation to their calling in regards to the Pastoral Ministry. The inclusion of Papa Orometua Ngateitei, Rev Tuaine Ngametua in the Pastoral class brought strength, stability and clarity on many issues of the past, present and future.

The last six months has been necessary to assess the College in terms of its capacity in delivering the required subjects at certificate and diploma level.

With 2018 approaching fast, it will certainly be a busy and a challenging year for the students and Lecturers. The Facilities and Lecture rooms a filled to the maximum. With 42 students and 37 children, the campus is definitely full of life. Despite of all the challenges, I believe it will be a promising and filling year in 2018 and for the Church in the future.

Please keep Takamoa in your prayers for 2018.

May you all have a Blessed Season and a Happy New Year.



*Rev Tere Marsters
Principal*

10. AU REO AROA NO TE KIRITIMITI E TE MATAITI



te Monite ra 16 no Okotopa kua tukuia te karere ki te au Ekalesia katoatoa na runga i te imere e, me kua anoano ratou me kore tetai uatu putuputuanga i roto i te Ekalesia i te tuku aroa Kiritimiti e te Mataiti ki te katoatoa na roto i teia nutileta 68, te mea openga o teia mataiti, kia tuku tika mai i te tuatua kiaku Tekeretere Maata. Kua tuku akaouia te tuatua akamaaraa no taua manako rai i te Monite ra 20 o te marama Noema i topa.

Mei to te au mataiti i topa, e atianga meitaki teia tei orongaia ki tetai uatu kia taangaanga no te akaari manako ki runga i te au ra mamaata e tu mai nei. Te rekareka nei ireira au i te tuku atu i teia au reo aroa i raro nei tei tae mai kiaku ma te akatae atu i te akameitakianga kia kotou no tei ariki mai i te manako e te patiangā.

Orometua Ngateitei

Kia Orana ki te iti tangata o te Atua i te aroa maanaana o to tatou Metua i te ao ra.

Kia kotou te au taeake Orometua katoatoa e angaanga nei i roto i te au Ekalesia i Rarotonga nei, te pa enua Tonga, te pa enua Tokerau, Nu Tireni e tae roa atu ki Australia e pera te nga taeake Orometua e angaanga maira ki Tahiti. Te au Ekalesia ta kotou e tiaki nei, kia orana kotou katoatoa i te aroa ranuini o to tatou Atua. Ki to tatou au Kopu tangata katoatoa, tei totoa atu ki tera ngai e tera ngai, kia orana. Te au kopu tangata tei na roto mai i te tumatenga mei te mua o teia mataiti e tae mai ki teia openga mataiti, kia noo mai te vaerua akapumaana o te Atua no kotou katoatoa. Ki te Kumiti Tinamou e pera ta tatou anau Apiianga Orometuta i roto nei i te aua Takamoā, kia orana rava i te aroa o te Atua.

I te mea e kua tae tatou ki te openga o teia mataiti, te akamaara nei tatou i te aroa maata o te Atua tei takitaki mai ia tatou na roto i teia mataiti 2017. Ka oki tatou ka akara i te au angaanga tei raveia e tatou no te Atua e te au angaanga tei kore i oti. Ka pupu tatou i te reira ki mua i te Atua. Ka akamaroiroi e aku anana iti i na lesu ei, ma te tuku moe kore i te pure i te au atianga katoatoa.

I te mea e kua tae tatou ki te openga o teia mataiti, te ongi atu nei au e toku tokorua Mama Akevai, ta maua anau e te ngutuare katoatoa, ia kotou i te ongi mataora o te Kiritimiti e te Mataiti Ou. Kia mataora e kia manuia rava i roto i te Atua. E pera katoa matou katoatoa e noo nei ki roto i to tatou Kainga i Takamoā nei. Teia te nuti ou o teia ra (Luka 2:10-11); *“Eiaa e matakū, i na oki, e tuatua meitaki taku e taoi mai kia kotou na, ka riro ia ei rekareka maata no te tangata ravarai. I nakonei oki i anau ei te Ora no kotou.”* Ei te Atua tatou i te tuatua anga i tona aroa ua, Amene.



Rev. Tuaine Ngametua
Orometua Ngateitei

Ekalesia Nikao

Teia te reo o te Atua ei akaaraveianga ia tatou, *“I pongi ana au, e kua angai mai kotou iaku; i kaki vai ana au, e kua akaainu mai kotou iaku; i tangata ke ana au, e na kotou i kite mai iaku; i putaua ana au, e kua akakaku mai kotou iaku; i maki ana au, e kua utuutu mai kotou iaku; i tapekaia ana au, e kua aere ake kotou kiaku.”* Ki te iti tangata no te Atua i roto i te au Ekalesia katoatoa i te Kuki Airani nei, Nutireni, Autireria, e te au ngai e taea nei e teia nutileta a tatou, to roto e to vao ake i te koro, kia orana rava i te aroa poria o to tatou Metua Atua i te ao, te Atua tei anga e tei utuutu ia tatou mei to tatou ou anga e tae rava mai ki teia atianga, te Atua tei tiaki ia tatou mei te momua o teia mataiti e te akatae nei aia ia tatou ki te openga o te mataiti e te mataiti ou ta tatou e tapapa marie atu nei. Kia riro te Kiritimiti ei tuatau mataora no tatou katoatoa ka akamaara i te ra i tae mai ei to tatou Akaora ki te ao nei i te akanoo i tetai mataara e te tikaanga no tatou kia tomo ki tona basileia mutukore, te ngai ta tatou i kite e kare e aue e te pakatianga nio. Ka akaoki tatou i te kaka e te akameitakianga kiaia no teia tana i rave no tatou na roto i tana tamaiti anau tai ko Iesu Mesia. No reira kia riro

te mana katoatoa i te tiaki ma te arataki marie ia tatou na roto i teia tuatau mataora, kia manuia e kia sumaringa ta kotou Kirisimasi e pera te Mataiti Fou.

Maara katoa au ia kotou e taku Ekalesia Nikao, te au Ekalesia tei tiakiia e au i te au mataiti i topa, kotou e te au taeake ma te au tuaine i roto i te akarongo e to vao, tei matauia e tei kore i matauia e au, ko kotou tei atoro mai iaku e toku ngutuare i te tuatau i kapiki mai ei te Atu i toku tokorua ki tona paepae, kare e aite ta kotou i akaari mai no to kotou inangaro maata i te tokorua e to maua ngutuare tangata, eiaue na to matou reo ei. Tau mari te tuatua a Iesu i runga nei tei apai mai au ei akatuera i teia karere naku kia kotou katoatoa. Eaa ra taku ka oronga atu ei akaoki atu i to kotou ngakau maoraora, mari ua ko te karanga atu e; Kia riro te mana katoatoa i te tupae ia kotou e ia tatou katoatoa na roto i teia tuatau Kiritimiti, Mataiti Ou, e te au tuatau ka aereia e tatou ki mua. Ei vaitata ua rai a Iehova ia tatou e tae uatu ki te openga, Amene.



*Rev. Oirua and the late Mama Tongi Rasmussen, July 2017 (left) and October 2016 (right).
Photos by N. Mataio.*



Apii Sabati Matavera

Kia orana e te au Puapii Sabati e pera ta kotou anau Apii Sabati, to Rarotonga nei, to te pa enua tonga, pa enua tokerau, e tae rava atu kia kotou tei noo ki Nutireni e Autireria. Kia akameitakiia te Atua koia tei arataki mai ia tatou mei te momua o teia mataiti e te akatae nei ia tatou ki te openga e pera ki tetai mataiti ou akakou, kare e aite tona aroa tumatetini ia tatou te tangata ara nei. No reira kia manuia rava i teia au ra ta tatou i tapapa ana, kia riro te vaerua nona i te tiaki ma te paruru ia tatou na roto i teia tuatau mataora, e kia riro te mataiti ou ei mea manuia i roto i ta tatou au tuanga Apii Sabati. Tau mari ei te irava tei na ko mai e, *“E apii i te tamaiti i te arataa e tika’i iaia kia aere ra; e kia pakari aia ra, kare e akaruke i taua arataa ra.”* Merry Christmas and Happy New Year to all.



Apii Sabati Matavera

Ekalesia Sydney (at Shanes Park)

Kia orana e te iti tangata tapu o te Atua i roto i ta tatou Evangelia CICC, te President, General Secretary, Treasurer, Executive Committee, te au Tavini o te Atua e pera ta kotou au Ekalesia katoatoa to te Kuki Airani, Aotearoa e Australia e pini uake te ao katoa nei. Kia akameitakiia te Atua no teia tikaanga manea kia tuatua atu matou kia kotou na roto i ta tatou CICC Newsletter. Te oronga atu nei i te reo akaaraveianga kia tatou katoatoa i roto i teia tuatau e tapapa atu nei i te Christmas e te Mataiti ou. Te reo o Paulo ki te Ekalesia i Philipi, *“E teiane e aku au taeake akaperepere maataia ra, taku rekarekaanga, taku korona, ei turanga turori kore to kotou i te Atu i te Mesia ra ia Iesu.”* No reira e te au taeake katoatoa i roto i te akarongo i te Hatu ia Iesu Mesia – May you all, Islands across the beautiful Cook Islands, New Zealand, Australia and the entire rest of the world have a wonderful and precious Christmas and a Very Happy New Year, mei roto atu i te Ekalesia CICC Sydney, NSW Australia.

Tataia e te Tauturu Sekeretere, Tapaitau Tapaitau

CICC Head Office Staff, Takamoa

Te na roto atu nei iaku te reo aroa o te aronga angaanga i roto i te opati i Takamoa nei, no te Kiritimiti e te Mataiti Ou e tu mai nei. Kia mataora ta kotou orote, kia mataora katoa kotou i roto i te au ngutuare, kia mataora te au rotaianga (reunion) tei paraniia no teia tuata, kia riro te mataiti ou e tu mai nei ei mea meitaki atu i teia ta tatou e waitata nei i te akaruke. Maata atu i teia, kia matutu uatu rai to tatou turanga i roto i te akarongo. Merry Christmas & Happy New Year to you all.



Tataia e Nga Mitiau-Manavaikai, Administration Officer, CICC Head Office, Takamoa

Ekalesia Matavera

Kia orana tatou katoatoa i te aroa maata o te Atua. Te na roto atu nei ia matou, te Orometua o te Ekalesia, Rev. Takaikura Saitu Marsters e pera katoa Mama Orometua e te ngutuare tangata, te Tekeretere o te Ekalesia, Papa lotia Atera e te tokorua e te ngutuare tangata, te Uipaanga Diakono e to ratou au tokorua e te ngutuare tangata, te au putuputu anga katoatoa i roto i te Ekalesia e te Ekalesia katoatoa o Matavera nei i te oronga atu i to matou reo aroa Kiritimiti e te Mataiti Ou kia kotou katoatoa. Meitaki maata, kia aroa mai te Atua ia tatou katoatoa.



*Vaitoti Tupa
Tekeretere Uipaanga Diakono*

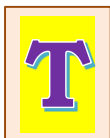
Mata no te Konitara CICC o Autireria

Kia orana tatou katoatoa i te aroa maata o te Atua. Te na roto atu nei iaku no matou katoatoa te CICC o Autireria, Peretiteni, Orometua, Rev. Joel Taime e tona tokorua e te ngutuare tangata, Tauturu Peretiteni Orometua, Rev Mata Makara e tona tokorua e te ngutuare tangata, Tekeretere, Dane Rassmussen e tona tokorua, Tauturu Tekeretere, Orometua Rev Eddie Dean e tona tokorua, te Mou Moni, James Marsters e tona tokorua, te Tauturu Moni E Te Uipaanga Konitara Autireria katoatoa, pera katoa te toru tuanga i Autireria, Victoria Konitara Ekalesia, Nsw Konitara Ekalesia, Queensland Konitara Ekalesia, te au Orometua katoatoa ma to ratou au tokorua e te Ekalesia katoatoa i Autireria i te oronga atu i to ratou reo aroa Kiritimiti e te Mataiti ou kia tatou katoatoa. Te Atua te aroa no tatou katoatoa. Meitaki maata



*Vaitoti Tupa
Mata no te Konitara CICC Autireria ki te Kumiti Akaaere*

11. NUTI POTOPOTO



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

Launch of the Cook Islands Maori Bible on the Internet on Thursday 14 December 2017, Ruatoka Hall, Takamoa

Programme as below:

- 4.30 pm Praise Team Welcomes Guests with Songs of Inspiration Takamoa Praise and Worship Team
 4.50 pm All invited guests seated Usherettes – Takamoa Mamas
 4.55 pm Welcome Remarks Mr Nga Mataio, General Secretary, Cook Islands Christian Church
 5.00 pm Prayer Service - Led by Rev. Tere Marsters, Principal, Takamoa Theological College.
 Imene Tuki Takamoa Theological College
 Prayer Rev. Tere Marsters, Principal, TTC.
 Tatau Tuatua: Rev. Tere Marsters, Principal, TTC.
 Sermon: Rev. Tere Marsters, Principal, TTC.
 Prayer Rev. Tere Marsters, Principal, TTC.
 Launching of Digital Bibilia Tapu 1888 edition.
 1. Background to the Bibilia Tapu Project Mr Tangata Vainerere, BCU Director
 2. The journey from print to digital edition Rev. Robert Robati-Mani, Project Coordinator
 3. Presentation of the Digital Bibilia Tapu 1888 edition Dr Daud Soesilo, Global Translation Advisor, United Bible Societies
 4. Dedication and Launching of the Digital Bibilia Tapu 1888 edition Rev. Tuaine Ngametua, President, Cook Islands Christian Church
 5. Demonstration of downloading and using the YouVersion Bibilia Tapu 1888 edition Dr Daud Soesilo, Global Translation Advisor, United Bible Societies
 6.30 pm Vote of Thanks Mr Ngametua Tuakana, Treasurer, BCU
 6.35 pm Closing Prayer and Grace followed by light refreshments Rev. Tere Marsters, Principal, TTC.
 All are welcome to download the YouVersion Bibilia Tapu during the Kaikai, Assistance provided by Dr Soesilo and other IT experts present at the ceremony

MC – Mr Mauri Toa, Director of Publications

Speech by Dr. Daud Soesilo (Bible Translation Advisor, United Bible Societies) at the above event

Deputy Prime Minister of Cook Islands

Leader of the Opposition

Queen's Representative

NZ High Commissioner

President, General Secretary, Treasurer and Members of the Executive Council of CICC

Representatives of Churches in Cook Islands and from outside

Honourable Guests

Ladies and Gentlemen

Brothers and Sisters in Christ

Kia orana!

On behalf of the United Bible Societies that operates in over 200 countries around the world, and especially the three Bible Societies that serve Cook Islanders, namely Bible Society of South Pacific (BSSP) in Suva, Bible Society in New Zealand (BSNZ) in Wellington, and Bible Society Australia in Sydney, I bring you special Advent greetings in the name of our Lord and Saviour Jesus Christ.

This evening we rejoice with the completion of the digitisation of the Bibilia Tapu of 1888. It was some 4 years ago that Papa Nga Mateo, General Secretary of CICC, and Papa Tangata Vainerere, BCU Director approached Bible Society and requested me to provide expert assistance to the group of volunteers who were struggling to make headway in keying in the texts of the Bibilia Tapu. It reminds me of the Days of the Judges in the Old Testament where everyone was doing which was right in one's own eye. Yes, some volunteers keyed in using MS Word while others were using Excel. Truly when I first analysed that stage, it was just like wandering in the wilderness. At the pace they went, it would probably take some 30-40 years to complete the job.

I first introduced our Bible Society software called ParaText to Rev Robert Robati-mani in Bible Society office in Auckland. Then continuous support and training were provided by us, especially Mr Zeth Bitjoli UBS Computer Assisted Publishing Office of Jakarta and myself. However, in the final stage of submitting the

clean texts to the Digital Bible Library, the staff from BSSP in Suva, Fiji was involved. I want to make a special recognition of Ms Emma Canales, UBS Digital Bible Library Content Manager in Miami, Florida, as well as YouVersion staff in the USA for their parts in making all the necessary steps to make today's launching a reality.

*So, today we are in the promised land. Welcome to the new era of Cook Islands Maori Scriptures in the Cyberspace! Yes, from now on you will be able to download the **e-Bibilia Tapu** through the internet onto your smartphones like iPhone or Android etc, or onto your tablets like iPad or other operating systems, as well as onto your computers or laptops. And you can now scroll Bibilia Tapu side-by-side with your favourite versions in English, French, German, Spanish, Chinese, Japanese, Korean as well as the Cook Islands Maori Revised NT that we launched on 25th July 2014.*

So, on behalf of the global fellowship of Bible Societies, I would like to thank everyone, including all volunteers working with Rev Robert and Mrs Marina Robati-mani who has been directly and indirectly involved in this digitisation project. Meitaki ma'ata!

May I now invite the President of CICC to offer a prayer of dedication for the e-version the Cook Islands Maori Bibilia Tapu.

From the bottom of my heart, meitaki ma'ata!



Dr. Daud Soesilo



(Photos: N. Mataio)

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

CDs



C1



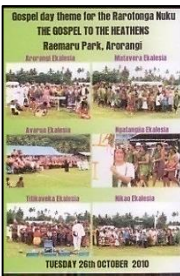
C2



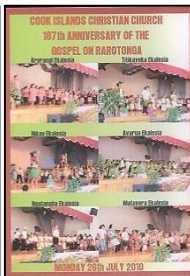
C3

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



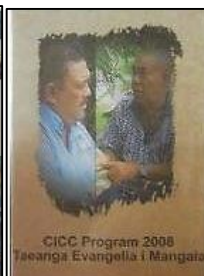
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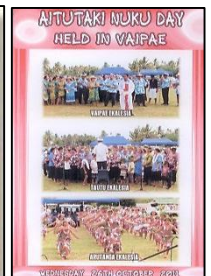
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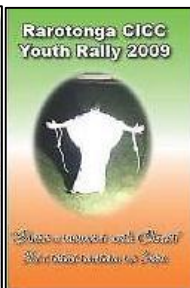
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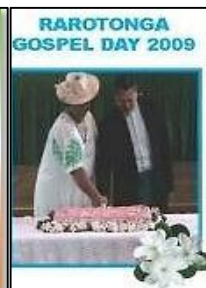
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D8



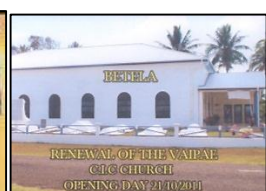
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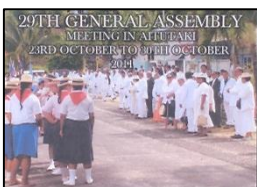
D10



D11



D13



D14



D15



D16

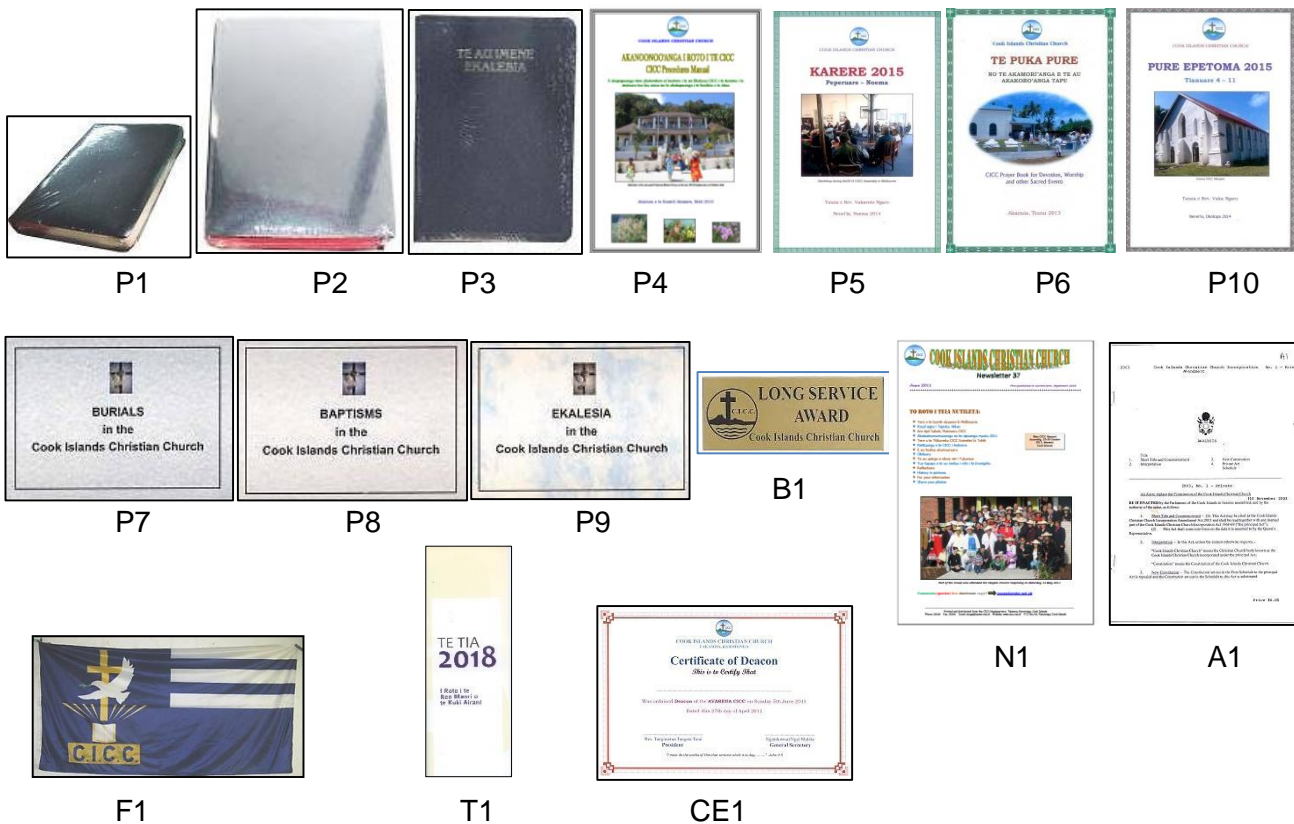


D17

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: Takamoa 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, Takamoa, Nov/Dec 2013, \$30.00

PUBLICATIONS, CERTIFICATES, OTHERS



- P1: Cook is Maori Bible soft cover, \$45.00
- P2: Cook is Maori Bible hard cover, \$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, \$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, \$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

[APII AVARUA PARENTS' DAY AND PRIZE GIVING 2017](#)
[Thursday 7 December, National Auditorium, Avarua](#)



Photos by N. Mataio

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. TIME-TRAVELING DRUNK MAN SAYS HE WAS SENT FROM YEAR 2048 TO WARN OF ALIEN INVASION

A drunk man arrested by cops in Wyoming this week says he had traveled back in time from the year 2048 to warn civilization about the imminent arrival of aliens.

But first, a visit to the recent past: On Monday night, authorities in Casper received a call about a visibly drunk man claiming to be from the future, according to KTWO. Officers arrived to find Bryant Johnson warning that aliens would be coming next year and that people should leave as soon as possible. He claimed he was from the future.



Johnson was so concerned about his mission to save humanity that he requested to speak to the "president of the town." Cops said Johnson had bloodshot eyes, slurred speech and a blood-alcohol reading that exceeded legal limits — but the alleged time-traveler had a perfectly logical explanation: the only way the aliens could send him back in time was to fill his body with alcohol and making him stand on a giant pad. He was arrested nonetheless.

Strange things have been afoot as of late in America's least populous state. Just a few weeks ago in Crook County, Wyoming—not even 200 miles from Casper—the first annual Devils Tower UFO Rendezvous was held. Devils Tower, of course, is the rock formation at the center of Steven Spielberg's 1977 alien classic *Close Encounters of the Third Kind*, which will celebrate its 40th anniversary in November. The festival featured a parade, a costume contest and a slate of speakers that included UFO investigators, people who claim to have been abducted and others who have studied the possibility of extraterrestrial life.

On the western side of the state, the earthquake swarm that has been rocking the Yellowstone National Park supervolcano since June is now one of the longest such swarms ever recorded. In a span of three and a half months, over 2,500 earthquakes have been recorded, causing many to worry about an eruption of the supervolcano. Experts have said, though, that the earthquakes in no way indicate that an eruption is imminent.

It's not clear if the localized flurry of alien speculation and Yellowstone earthquake swarm are connected. But the truth is out there.

Ryan Bort, Newsweek, on Yahoo News, 5 Oct 2017

2. ANCIENT EGYPT: LOST TEMPLE OF RAMSES II REVEALS 3,000-YEAR-OLD MYSTERIES OF GOD KING

Archaeologists in Egypt have uncovered the remains of a temple devoted to Nineteenth Dynasty Pharaoh Ramses II, casting further light on the religious practices associated with the ruler who was revered in his own lifetime as a god.

The parts of the temple were uncovered by a joint Czech and Egyptian archaeological mission working at the Abusir Necropolis in Giza in the north of the country. The team also uncovered motifs devoted to the ancient Egyptian sun gods among the ruins of the structure, believed to be over 3,200-years-old.

Mohamed Megahed, deputy director of the mission, said in a statement that his team had found the temple in an area created by a natural transition between the banks of the Nile and the floodplain at Abusir.

The temple measures roughly 100 feet in width and 170 feet in length a comprised a large forecourt flanked by two identical storage buildings.



Photo by Egyptian Ministry of Antiquities

Megahed said studies of the ruins had indicated that stone columns had lined the walls of the forecourt which had in turn been enclosed by mudbrick walls. In some places they appear to have been painted blue.

At the back of the court, the archaeologists uncovered what appeared to be a ramp or staircase leading to a raised stone chamber. The back end of the chamber was subdivided into three parallel rooms.

“The remains of this building, which constitutes the very core of the complex, were covered with huge deposits of sand and chips of stone of which many bore fragments of polychrome reliefs,” Professor Mirsolave Barta, director of the Czech mission, told Egyptian state media.

Barta and his team were able to date the complex to between 1213-1279 B.C. using fragments used in the decorative scheme of the country. A relief on one wall was inscribed with the different titles of King Ramses II, as well as cultic, devotional writings to the solar deities Re, Amun and Nekhbet.

“The discovery of the Ramses II temple provides unique evidence on building and religious activities of the king in Memphis area and at the same time shows the permanent status of the cult of sun god Re who was venerated in Abusir since the Fifth Dynasty and onwards to the New Kingdom,” Barta explained.

Egypt’s Ministry of Antiquities has sought in recent years to emphasize the extent of archaeological work still ongoing in the country. The ancient ruins in Egypt, particular to Pharaonic culture, had been a huge draw to international tourism. However, in years of civil strife following the country’s 2011 revolution and a string of terror attacks particularly in the country’s restive Sinai peninsula, tourist numbers have dwindled.

C. Paton, Newsweek, 16/10/17, on Yahoo News

3. WHY DO PEOPLE BELIEVE IN GOD? NEW RESEARCH SAYS WE'RE NOT BORN BELIEVERS AFTER ALL

Is it intuition that causes people to believe in gods? Or logic? According to researchers from the universities of Coventry and Oxford, the answer is neither.

Previous research has generally held that religious people rely more on gut instinct than factual analysis, and in the event that they do become more analytical, they become less religious. But now, new research shows the biggest factor in determining a person’s religiosity isn’t intuition, but culture. Your upbringing and social environment are probably what determined your degree of faith, not your gut; people aren’t "born believers," meaning they aren’t religious because of certain characteristics in their personalities. A study detailing the research was published today in the journal *Scientific Reports*.



"Religious belief is most likely rooted in culture rather than in some primitive gut intuition," lead author Miguel Farias said in a press release. "There has been a long debate on this matter but our studies have challenged the theory that being a religious believer is determined by how much individuals rely on intuitive or analytical thinking."

The researchers studied individuals along Northern Spain's Camino de Santiago de Compostela, one of the world's largest pilgrimage routes. They asked the pilgrims a variety of questions to determine how strongly they believed in their faith, and then had them participate in a probability test that determined whether they made decisions based more on intuition or on logic. Contrary to most contemporary research, the team concluded that the pilgrims showed no link between faith and intuition. The same results bore out even when the team increased the tests to intuition with math puzzles, and used (painless) electrical currents to stimulate their analytical processes.

That third method had previously been used to show the areas of the brain that are engaged in atheists when they're confronted with an argument for supernatural faith. The team says the results indicate that assumptions about religious people being intuitive people are premature. Rather, faith is informed by a "nurture-based process," which includes things like your education and the way you were raised.

"We don't think people are 'born believers' in the same way we inevitably learn a language at an early age," Farias said in the press release. "The available sociological and historical data show that what we believe in is mainly based on social and educational factors, and not on cognitive styles, such as intuitive/analytical thinking."

Kastalia Medrano, Newsweek, Wed, Nov 8, 2017

4. ON BEING A SERVANT

Mother Teresa said; "***A life not lived for others is not a life.***" Brewer, reflecting on the paradoxes of being a servant leader, said that a servant leader must be:

- Strong enough to be weak
- Successful enough to fail
- Busy enough to make time
- Wise enough to say "I don't know"
- Serious enough to laugh
- Rich enough to be poor
- Right enough to say "I am wrong"
- Compassionate enough to discipline
- Mature enough to be childlike
- Important enough to be last
- Planned enough to be spontaneous
- Controlled enough to be flexible
- Free enough to endure captivity
- Knowledgeable enough to ask questions
- Loving enough to be angry
- Great enough to be anonymous
- Responsible enough to play
- Assured enough to be rejected
- Victorious enough to lose
- Industrious enough to relax
- Leading enough to serve

Extracted from presentation by Francois Pihaatae, PCC General Secretary, at the 50th Anniversary of the PTC Graduation, November 2017, PTC, Suv, Fiji.

5. DEAD SEA SCROLLS: ANCIENT SKELETONS DISCOVERED IN WEST BANK CAVE MAY SOLVE 2,000-YEAR-OLD BIBLICAL MYSTERY

Dozens of skeletons discovered in the Judean Desert may finally reveal who wrote the famous Dead Sea Scrolls, a mystery that scientists and historians have been trying to solve for more than 50 years. The scrolls contain fragments from nearly every part of the Old Testament.

The 33 human skeletons were found buried at Qumran, near the caves where the scrolls were originally discovered (they're alternately known as the Qumran Caves Scrolls). The people they belonged to may have been alive when the texts were written and placed inside the caves; they could possibly be the authors themselves.

Researchers have already performed a radiocarbon analysis on one of the bones and estimate that it is about 2,200 years old, which lines up with the timeframe in which the scrolls are believed to have been written (roughly 150 B.C. to 70 A.D.). Yossi Nagar, an anthropologist with the Israel Antiquities Authority who helped the researchers analyze the skeletons, presented the findings November 16 at an annual meeting of the American Schools of Oriental Research.



Sections of the ancient Dead Sea scrolls on display in Jerusalem. REUTERS/Baz Ratner

"I don't know if these were the people who produced the Qumran region's Dead Sea Scrolls," Nagar told *Science News*. "But the high concentration of adult males of various ages buried at Qumran is similar to what has been found at cemeteries connected to Byzantine monasteries."

The Dead Sea Scrolls were recovered from 11 caves in the West Bank between the late 1940s and the mid 1950s, after first being discovered in one cave by a shepherd. They comprise hundreds of documents and

thousands of fragments; the authenticity of some has been debated over the years.

The question of who wrote them is remained closely tied to the question of who exactly the Qumran inhabitants were. One theory—to which the skeletons might lend credence—is that Qumran was populated by a celibate Jewish sect called the Essenes, who either wrote the manuscript themselves or served as their custodians (the scrolls were written in Hebrew, Aramaic, and Greek). Other possible explanations include Qumran being a community of Bedouin herders or even Roman soldiers. Nagar told *Science News* he can't confirm the skeletons belonged to Essenes, but that at the very least they probably came from celibate men.

The Dead Sea Scrolls remained hidden in caves for nearly 2,000 years. Smithsonian

The skeletons were initially discovered in 2016. Subsequent analysis has shown that all the bodies buried at the Qumran cemetery were most likely male. Three of the skeletons were too badly degraded to guess if they'd been genetically male or female, but Nagar concluded that the other 30 were either conclusively male or at least showed no signs of being female.

Jonathan Rosenbaum, a professor of Jewish Studies at Gratz College in Melrose Park, Penn, told *Science News* that DNA analysis should be able to confirm that most or all of the skeletons were male. Nagar, however, wasn't sure if there were plans in the works to take DNA samples. For now, after



the removal of a few small bones samples, the skeletons have been reinterred in the graves in which they were found.

A 12th cave was reported in September 2017. No scrolls were found inside, which in itself was a significant discovery; it meant the scrolls had at some point been looted. "This exciting excavation is the closest we've come to discovering new Dead Sea scrolls in 60 years. Until now, it was accepted that Dead Sea scrolls were found only in 11 caves at Qumran, but now there is no doubt that this is the 12th cave," excavation director Oren Gutfeld of the Hebrew University's Institute of Archaeology said in a statement. "Finding this additional scroll cave means we can no longer be certain that the original locations (Caves 1 through 11) attributed to the Dead Sea scrolls that reached the market via the Bedouins are accurate."

Kastalia Medrano, Newsweek, November 2017

6. WOMAN RAISES OVER \$300,000 FOR HOMELESS MAN WHO GAVE HER HIS LAST \$20

After her car ran out of gas on a dark New Jersey highway last month, Kate McClure pulled over and tried to walk to the nearest gas station on foot. But a nearby homeless man didn't let her go far, telling her to climb back in the car and lock the doors while he went instead.

McClure said the man, Johnny, spent his last \$20 on a can of gas for her. Now, she's trying to help him get back on his feet.



New Jersey resident Kate McClure pictured with Johnny, a homeless man who helped her when she needed it. (GoFundMe)

While she didn't have cash to repay him at the time, McClure told The Philadelphia Inquirer that she and her boyfriend returned to Johnny's spot along the side of the road the next day to return the money. Over the following weeks, she kept stopping by to chat with Johnny and give him a few dollars. Finally she decided to set up a GoFundMe page for him earlier this month.

"I wish that I could do more for this selfless man, who went out of his way just to help me that day," McClure wrote on the page. "He is such a great guy, and talking to him each time I see him makes me want to help him more and more."

To date, the campaign has raised over \$300,000 — far surpassing its \$10,000 goal. Many of the 10,400 donors chipped in with \$10 or \$20.

McClure originally intended to use the funds to set Johnny up in his own apartment with some essentials and enough money to last him a few months while he looked for employment.

"He is very interested in finding a job, and I believe that with a place to be able to clean up every night and get a good night's rest, his life can get back to being normal," she wrote. "Truly believe that all Johnny needs is one little break. Hopefully with your help I can be the one to give it to him."



Before he became homeless, McClure said Johnny served with the Marine Corps and worked as a firefighter and paramedic. She shared some photos of him from an old Facebook page.

Johnny is a veteran of the U.S. Marine Corps and worked as a firefighter and paramedic. (GoFundMe/Facebook)

As support kept pouring in, McClure briefly suspended the campaign earlier this week on the request of Johnny, who didn't want to take advantage of the kindness of strangers. She restarted it, however, by popular demand. Faced with a huge surplus of funding, McClure said Johnny has "more than a few ideas of where this money can go."

"He is fully aware of the world wide interest in this over the last few days," she wrote. "It will be his decision and his decision only on what organizations and or private parties he decides to help!!"

Sara Boboltz, HuffPost, November 24, 2017

7. MAN WHO CLAIMS EARTH IS FLAT SAYS HE'LL PROVE HIS BELIEF BY TAKING FLIGHT IN A DIY ROCKET

Science has long been the target of conspiracy theories, some of which have persisted for centuries. A man who remains convinced that the Earth is flat intends to prove it once and for all, and an effort to that end will involve launching himself 1,800 feet through the sky and taking photos of the big blue ball we call home, according to a new report from Newsweek.

Mike Hughes of California says he's going to do so in a rocket he built out of scrap metal. According to Forbes, the trip is slated for Saturday afternoon and will take place in the Mojave Desert. "It'll shut the door on this ball earth," Hughes recently promised some of his fellow "flat Earthers" according to the Washington Post.

He's also expressed a desire to expose the round-planet lies that NASA and SpaceX peddle as fact. This isn't Hughes' first flight in a rocket he put together himself. In 2014, he made it about a quarter mile over Arizona before his craft crashed. He spent the following two weeks in a walker, but that clearly didn't dampen his dreams.

AOL.com, November 23, 2017

8. SHE WAS JUST ECSTATIC.' PARAMEDICS GRANT A WOMAN'S FINAL WISH TO SEE THE BEACH

The woman was en route to a Queensland hospital's palliative care unit when she expressed a desire to be at the sea again. Two Australian paramedics who honored a dying woman's final wish to go to the beach one last time have touched hearts around the world.

The patient was being transported to a palliative care unit in Queensland when she expressed that "she just wished she could be at the beach again," Queensland Ambulance Services posted on Facebook. The paramedics then made a small detour so the woman could be beside the ocean.



A moving photo, showing a paramedic and the woman in her hospital bed looking out to sea was posted along with the message. Since Thursday, the post has been shared more than 18,000 times and received 57,000 likes.

"She was saying how she moved to Hervey Bay with her husband on the spur of the moment and they've been here ever since," Graeme Cooper, the paramedic in the photo, told ABC. Cooper told ABC that since the woman was on a stretcher and not able to get to the water herself, he scooped some into a bag for her. "I thought the next best thing is I can get some ocean and bring it to her," he said. "She was just ecstatic," he added.

The post has garnered thousands of replies, and prompted many to share similar stories. MJ Grant, a nurse, posted a comment about taking care of a terminally ill man who had trouble sleeping. "One night he expressed how he missed the sunrises. So every morning when I was on that night, I would time it that I was in his room opening the blinds and we would sit and watch the sunrise," she wrote.

Hervey Bay officer-in-charge Helen Donaldson wrote on Facebook, “Sometimes it is not the drugs/training/skills – sometimes all you need is empathy to make a difference!”

Laignee Barron, Time, November 23, 2017

9. CALIFORNIA CHURCH PRESSURED TO STOP SERVING MEALS TO THE HOMELESS BECAUSE IT LURES THE NEEDY

A church in the upscale neighborhood of Malibu, California has been told by officials to stop serving food to the homeless because they were attracting too many homeless people. The United Methodist Church has been offering free meals twice a week to the homeless but said it was going to stop after Thanksgiving because they were luring too many homeless people into the neighborhood. City officials made the decision after speaking with organizers, suggesting they were attracting more homeless people into the city, the *Los Angeles Times* reported.



A man pushes his belongings in a cart on a street, November 10, 2017 in Los Angeles, California. A church in Malibu, California has said they have been asked by officials to stop serving food to the homeless. Getty Images.

At a public hearing last week, Mayor Skylar Peak denied ordering the meals to end, but he also apologized for “miscommunication.” Peak said the city wanted to work with volunteers on a solution. “I will stand by the fact that everyone up here is compassionate about everyone in the community,” Peak said.

Religious groups fed the homeless for the past 17 years, and the City of Malibu and private donors used thousands of dollars for social workers to find them housing and services. The United Methodist Church and Standing on Stone, a Christian group, had been hosting homeless dinners twice a week on Wednesdays and Thursdays for the past three years. Malibu has a population of 13,000 and has roughly 180 homeless residents, but no shelter or housing for them. The city is 90 percent white.

Residents complained of homeless people staying by the beach and hanging out near schools. Many say this is because the Metro’s Expo Line opened in Santa Monica last year. “A homeless person was taking a shower in the girl’s locker room in middle school — that wasn’t real good,” Gary Peterson, a retired developer, and hotelier who quit the church’s board of trustees over the meal issue told the *LA Times*. “Providing dinner is a nice thing to do and a good thing, but it’s the location.”

At one of the final dinners last week, 50 people from different parts of Southern California came to eat home-cooked meals of a various array of food. “This is very sad for us; we’ve been enjoying these friends for more than three years,” Rev. Sandy Liddell, the Methodist church’s pastor, told the *LA Times*. Currently, California has the highest rate of homelessness of any state in the U.S. There are 118,142 homeless people living in the state, with over 78,000 individuals without shelter, according to a 2016 annual homeless assessment report.

Maria Perez, Newsweek, Yahoo News, 26 November 2017

10. HOW LONG CAN YOU KEEP MEAT IN THE FREEZER?

Before the invention of the freezer, snow and cold weather were the only ways to keep food cold. In order to preserve our foods, those who lived in cooler climates had to make freezers by digging holes in the ground, filling them with nearby snow and covering with straw. Food was gathered for more or less immediate consumption.



(Difydave via Getty Images)

But in the mid 1800s, the refrigerator was invented. And though it took some time to become a staple in home kitchens, this appliance eventually changed the way we consumed and ate — and we're not just referring to the inclusion of frozen TV dinners into our diets.

And yet today, we take our freezers for granted; the funny thing is, we don't even know how to fully take advantage of them. Most of us will throw a piece of meat or chicken in the freezer to prevent it from spoiling in our fridge. But then what? How many times have you thrown out a frozen piece of meat because, well, you're not sure how long it's been in there — or how long the freezer can keep things fresh? You might be surprised to find that frozen meat can last in the freezer for a long amount of time.

We bet that a lot of good meat has been unnecessarily thrown out — and that's just a shame. If you feel this might be you, take a moment to look over the meat guide below with information provided by the USDA.

And with the use of a zip-seal bag and a permanent marker, you can avoid wasting your good food. Before you put meat in the freezer, you should always write the date on it — that way you don't have to question how long it's been frozen. And, believe it or not, some meats can last in the freezer for up to one year.

Freezer times:

- Cooked poultry — 4 months
- Uncooked poultry parts — 9 months
- Uncooked whole poultry — 12 months
- Cooked meat — 2 to 3 months
- Uncooked roasts — 4 to 12 months
- Uncooked steaks or chops — 4 to 12 months
- Uncooked ground meat — 3 to 4 months

Julie R. Thomson, HuffPost, December 11, 2017

Some responses to the above article:

- *I have a Vaccum Sealer, LOVE it and it extends the shelf life in the freezer.*
- *This "article" by huffpoo is wrong. You can keep food in the freezer for years safely, this is not to say it will taste as good as it would have when fresh, but it will still have nutrition and be safe to eat.*
- *UP TO ONE year? I thought we had some breakthrough here. What a stupid article. I've eaten meat after being 7 years in the freezer. I was eating special Cuban ham rice 10 years after the wedding. What are you talking about?*

11. JET DETOURS TO RESCUE INJURED BOY

An Alaska Airlines nonstop flight carrying 150 passengers was diverted to a remote town on a mercy mission to resuce a badly injured boy. Two-year-old Elton Williams, III, had severed an artery in his arm when he fell on a piece of gass while palying near his home Wednesday in Yakutat, 450 miles south of Anchorage.

Medics at the scene asked the airline to evacuate the boy. As a result, the Anchorage-to-Seattle flight was diverted to Yakutat. The medics said the boy was bleeding badly and probably would not live throught the flight to Seattle, so the plane flew 200 miles to Juneau, the nearest city with a hospital. The flight then went on to Seattle with the passengers arriving 2 hours late, most missing their connections. But none complained. In fact, they dug into their pocket-books and took up a \$150 collection for the boy and his family.

Later, as the flight was about to land in Seattle, the passengers broke into a cheer when the pilot said he had received word by radio that Elton was going to be all right.

Desert News, Salt Lake City, Utah, USA

MANAKO MAORI

E au manako me kore tua akaariari ei taveranga, ei akamanakoanga, ei tauturu i te reo kia kore e ngao. Ko teia au tataanga katoatoa, no roto mai ia i te buka "Manako Maori" a Taira Rere, 1985.

1. E MANAKO UA NO PAPA

I tetai ra kua ui a Tutu kia Papa, "E Papa, eia ouu mataiti?"

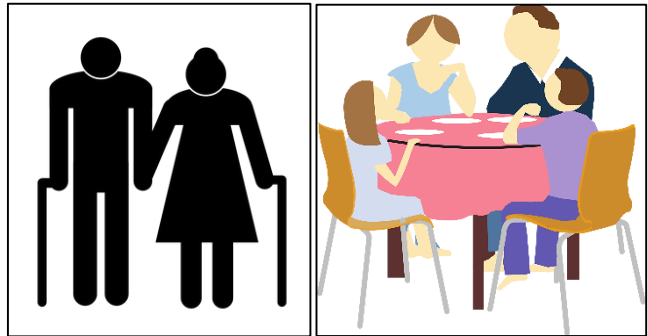
"Kua pakari au," i na Papa ei. "No mua au ia Mama. I anau au i mua ake i t tamakianga i rotopu i te Peritane e te Tiamani. Mei te rima oku mataiti i tamaki ei.

Kua ui atu a Tutu, "Ka ia i reira ouu mataiti?"

Teia ta Papa i karanga mai, "Kare e mou iaku. Kua vaitata paa au ki te 90 mataiti. Kua pou toku uki tangata i te mate."

Te akarongo ua maira a Mama i ta Papa tuatua. "Eiaa e koe te neneva ia koe!" i na Mama ei. "E 20 ouu mataiti i akaipoipo ei taua. I akaipoipo taua i te mataiti 1929. Ka 45 mataiti i teianeī mei to taua akaipoipoanga mai. Ka 65 ouu mataiti i reira. Eaa taua e tuatua nei?"

Kia akamanako meitaki a Papa, kua kite aia e kua tarevake aia. "E tika taua," i na Papa ei. "Te manako nei au e kua vaitata au ki te 90."



"E akamanako koe e eaa taua tuatua e tuatua ra," i na Mama ei. "Ka katangia koe e te tangata e rongu ratou e 90 ouu mataiti. Tera rai a Tutu ma e ora maira. Nana i tiaki ia koe i toou pepeanga. Te ora rai ra a Mama Tere; nana i apai ia koe ki te papetito. E tamariki ua rai koe."

Kare a Papa i rekareka i ta Mama tuatua; no te mea kua karanga a Mama e e tamariki ua rai aia. E tika rai oki ta Mama tuatua, no reira kare a Papa i kite e ka akapeea aia.

2. TE PUAPINGA O TE TURE

I to Papa tomoanga mai ki roto i te pia noonooanga kua rongu atu aia ia Tiki e ui ra kia Mama, "Eaa tika'i te tangata i maani ei i te ture? Naringa e kare e ture, kare tatou e manamanata."

"Me kare e ture," i na Mama ei, "ka aite to tatou oraanga mei to te tuatau etene. Kare koe e i reira e inangaro akaou i te noo ki teia enua. Tera a Papa i ko: e ui koe kiaia."

Kua akara atu a Papa kia Tiki e kua na ko atu, "Eaa taua apinga e manata nei i te ture?"

"Eaa ra oki tatou e maani ei ra i te ture?" i na Tiki ei. "Ka meitaki ua rai tatou i te noo ua ma te kore e ture. Me maata atu te ture, ka maata atu te manata. Naringa e kare e ture, kare e Akavaanga e kare e akava e inangaroia."

"Kare e meitaki te oraanga me kare e ture," i na Papa ei. "I tamata ana te tangata i te noo ma te kore e ture e kua kite ratou e kare e marikonga i te oraanga. Ko te akakoroanga o te ture, e paruru i te tangata kia rauka ia ratou i te noo ma te meitaki e te mataora."

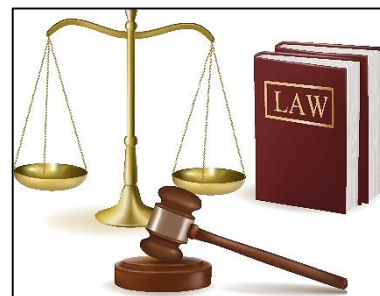
Kia akamanako a Tiki i ta Papa tuatua, kare rava aia i marama e ka akapeea te ture i te tauturuanga i te tangata. I reira kua na ko atu aia kia Papa, “Me mou au i te akava i te akaoro viviki anga i toku patikara matini, ka apainaia au ki te Akavaanga. Kare au e mataora me apainaia au ki te Akavaanga e kare katoa au e mataora me akautungaia au.”

Kua na ko atu a Papa kia Tiki, “Mei te mea e kare e ture no te akaoro viviki, te vai ra te ra e aravei ei koe i te tumatetenga. Penei e ka u koe ki runga i tetai tumu rakau, me kore ki runga i tetai tangata, me kore ki runga i tetai motoka. Ka mataora ainei koe me ati toou vaevae, me kore me ngaa toou katu, me kore me mate tetai tangata ia koe? Ka mataora ainei koe me akauia koe e tetai tangaa i runga i te mataara?”

Kare a Tiki i kite e ka akapeea aia i te pauanga i te uianga a Papa. Ko tona akamataanga te reira i te marama i te aiteanga o ta Papa tuatua. Kua kite aia i reira e kare te ture i maaniia ei paruru i te tangata okotai, mari ra i te tangata katoatoa.

“E ture to te ngutuare,” i na Papa ei. “Kare te reira au ture i tataia; e au ture te reira e tuatua ua ia ana. Kua kite koe e kare koe e akatikaia kia akarongorongo tutua me aere mai tetai tangata i te tuatua kia maua ko Mama. E ture te reira; na maua te reira ture i maani noou. E ture to te apii. Ka akakite te puapii ki te tamariki i te au angaanga kare ratou e akatikaia kia rave. Mei te reira katoa rai te Akonoanga pure, e tetai ua atu taokotainga. E ture to te enua, e me aati koe i tetai o taua au ture ra ka apainaia koe ki te Akavaanga.”

“Me aati koe i te ture o te enua,” i na Tiki ei, “ka akautungaia koe. Mei te reira rai tetai au ture ke atu?”



“E utunga to te aati i te au ture katoatoa,” i na Papa ei. “Kare koe i aere ana ki te teata i napo, no te mea kua aati koe i tetai ture ta maua ko Mama i maani noou. Ko te utunga te reira ta maua i tuku no tei kore koe i aru i ta maua i akakite kia koe. E akautunga ana te puapii i te tamariki tei aati i te ture o te apii. Mei te reira katoa tetai au putuputuanga ke atu.”

“Kare ra oki e puapinga o ta tatou ture i te kainga ne,” i na Tiki ei. “Kare te reira e riro mai ei paruru i tetai tangata. E mate ua rai tena au ture noku. E ngari ia korua, kare e tangata e maani ture ana no korua.”

Kua na ko atu a Papa, “Ka apii te metua i tana tamariki ki te akonoanga tei tau iaia, kia riro mai ratou ei au tangata meitaki me mamaata mai ratou. I akapera toku nga metua i te apiianga mai iaku, e i akapera rai to Mama nga metua i te apiianga mai iaia. A tetai ra, me rauka tetai tamariki naau uaorai, ka apii koe ia ratou. Ko toou tuatau te reira e maani ei koe i te ture no toou ngutuare. I teia ra, na maua e maani i te ture noou e na maua e akautunga ia koe me rave koe i te tarevake i roto i to tatou ngutuare.”

3. E TOA KAINGA UA

I te akamutuanga te uipaanga kua aru mai a Tiaki ia Papa ki te kainga nei. E inangaro maata to Tiaki i te tuatua kia Papa no te uipaanga, no te mea kare aia i marka i te tuatua i tuatuaia i roto i taua uipaanga ra.

“Kare au i reka i te manako o tera tangata, “i na Tiaki ei kia Papa. “Te inangaro ua ra au i te tu ki runga i te patoi i tona akakoroanga. Kare i te mea meitaki kia akatika tatou iaiaia kia rave i te angaanga tana e manako nei i te rave. Kare e tika iaku.”

“Kua oti te uipaanga,” i na Papa ei. “Kare taua i aere mai ki konei i te uipa. Eaa koe i kore ei e tu i roto i te uipaanga i te akakite i toou manako? No reira oki tatou i aere ei ki te uipaanga.”

“Te inangaro rai ra au i te tu ki runga,” i na Tiaki ei, “inara kua manako mai au e e ngari ake paa au i te muteki. Me tuatua paa au, kua tupu i reira te pekapeka.”

“E maata rai te tangata mei a koe te tu,” i na Papa ei. “Me aere ratou ki te uipaanga, ka muteki ua ratou; me oki mai ratou ki te kainga, ko te taime te reira e akakite ei ratou i to ratou manako no runga i te tumu tuatua o te uipaanga. Kare au i kite e eaa ratou e aere ei ra ki te uipaanga.”

Kua muteki ua a Tiaki e kua akara kia Papa. “Me akakite koe i toou manako tika’i,” i nana ai, “ka riri tetai pae tangata kia koe. Ka inangaro ratou kia aru atu rai koe i to ratou manako.”

Teia ta Papa i pau atu, “No te marama paa ia ratou i inangaro ei ratou kia tika ta ratou i manako. No reira oki raotu i aere ei ki te uipaanga.”



“Me ka tuatua te au tangata katoatoa,” i na Tiaki ei, “kare e oti te uipaanga. No reira oki tetai pae e muteki ei ra.”

Kua akamanako a Papa e kua na ko atu kia Tiaki, “Kare au i karanga atu ana e kia tuatua te au tangata katoatoa. E tuatua koe me manako koe e e tuatua puapinga taau ki te uipaanga. Me e manako tetai tei kore i tika ia koe, e tu koe e patoi kia kore taua manako ra e tupu. Me kare koe e tu ki runga e patoi, auraka koe i reira e akaapa i te tanagta nona te reira manako. Kare te reira tangata i tarevake mei te mea e kare e tangata i patoi atu i tona manako. Me muteki te tangata, e akairo te reira kua ariki ratou i te manako i tukuia mai ki mua i te uipaanga.”

“No reira oki au i akakite atu ei kia kore e kare e tano ana iaku te manako o te uipaanga i teia po,” i na Tiaki ei. “Me kare au e tuatua atu, ka karanga koe i reira e kua akatika au.”

“Kare e ko te ngai teia no te patoi,” i na Papa ei. “Ko te tutu tangata tena e karangaia ana e e toa kainga. E tangata maroiroi te reira i te tuatua i te kainga nei; me tae ki te ngai tamakianga, kare ua ona puapinga. Mei te reira tikai koe. I na konei kare koe e tae i te tuatua; i teiane, kia oti te uipaanga, ka inangaro koe i te tuatua.”

Kua riri a Tiaki kia Papa no tei karanga iaia e e toa kainga, inara kua tano rai ta Papa tuatua. Ka tupu rai te riri ki te tangata mei a Tiaki te tu.

4. KARE UA I TE MEA NGOIE

E toru a Niporo tamariki; e rua tamaroa e e okotai tamaine. Kua tiaki a Niporo ma te vaine i teia au tamariki e mamaata ua atu ratou. Mei te rua ngauru mataiti o te tamaiti openga i mate ei a Niporo; e rua mataiti i muri mai kua takae atu a Niporo Vaine.

E ono a Niporo puakatoro i vaio mai na tana anau; ko tana angaanga oki te reira e angai puakatoro. I na, no te mea ko te tamariki ua tei toe mai, kua manako ratou i te tua i te au puakatoro na runga ia ratou kia tiaki atu tiaki atu i tana. I reira kua uipa ratou kia rauka ia ratou i te tua na roto i te akonoanga mako tika’i.

Eaa ra tei tupu? E taumaranga maata tei tupu e kua pekapeka ratou tetai ki tetai.

Kua inangaro te tuakana kia rua ana puakatoro, no te mea koia te mua tangata. Kua inangaro katoa aia kia tu tana vaine i tetai puakatoro, no te mea na tana vaine i tiaki ia Niporo i tona tuatau i maki ei. E toru i reira puakatoro te ka peke ia raua.

Teia ta te tamaine i tuatua mai, “Ka tika iaku te reira manako me ka omai korua e rua puakatoro naku. Ka inangaro katoa au i tetai na taku tane, no te mea koia tetai i piri i te tiakianga i te anana puakatoro.”



“E toru rai aku e taku vaine,” i tuatua maira te tamaiti openga. “E akamaara korua, na taku vaine i tiaki i to tatou metua vaine i tona au ra i maki ei. Kare e tau kia kore aia e tu i tetai tuanga.”

E ono rai a ratou puakatoro, inara ka iva a raotou puakatoro ka tu’a. I reira kua akamata akaou ratou i te tu’a. I roto i te reira tu’aanga kua kake atu te maataanga o te puakatoro ki te okotai ngauru ma rua. I te toru o te taime kua tauta ratou kia ono ua a ratou puakatoro ka tu’a, inara kua ngere te tamaiti openga. Kua pou nga puakatoro e ono i te tama mua e te tamaine.

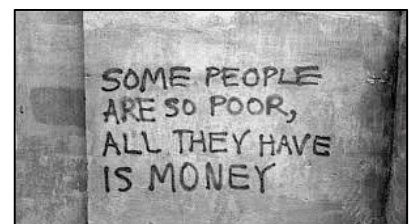
Riro atura taua numero ngoie ua ei numero ngataa, e kare atura e tika i rauka mai i roto i ta ratou uaorai tu’aanga. No te noinoi oki i riro mai ei te mea ngoie ei mea ngata.

5. KUA MARAMA TIKA’I AINEI AIA I TA TE IRAVA I APII MAI?

I te Orometua e ako ra, kua anga ke a Taruni ma te akamanakonako i te au angaanga mataora o te reira au ra. Kare i roa kua akara poitirere aia ki te Orometua e kua akamanako i te aiteanga o te irava ta te Orometua e tatau ra. Teia taua irava ra: “*Ka aere ana ka akara i te ro, e tenana tangata moe ua; ka akamaara i tana au ravenga, kia pakari koe.*”



“E tika rava,” i na Taruni ei kiaia uaorai. “Te kaimoumou nei au i te tuatau i te aru i te au mea puapinga-kore o teiane ai; kare oki au e tauta ana i te akaputu i tetai meitaki no te au tuatau ki mua.” E mei taua ra maira kua tupu tetai tuke maata i roto i



te oraanga o Taruni. Kua akamata aia i te kimi i te ravenga kia puapinga aia e kia rauka iaia i te akaputu i te moni e te apinga no te au tuatau ki mua. I te openga iora, i roto i tana tautaanga pakari, kua riro mai aia ei tangata puapinga e te apinga nui.

I tetai Tapati, mei te rua ngauru mataiti i muri ake i tona rongoanga i te tuatua no te ro, kua oki akaou a Taruni ki te pure. Kua apikepika aia i teiane ai, no te maata rava i tanga angaanga i tona kopapa, e kua kite aia e kare e roa atu na te tuatau toe. E iaia e akarongo ra, kua tatau te Orometua i tetai irava, tei na ko mai e: “*E tera ra neneva e! i teiane ai rai po e tikinaia mai ei toou vaerua; noai iora tenana au apinga taau e akaputu na?*” Kua akamanako a Taruni i te aiteanga o taua irava ra e kua pururu tona roimata. Naringa e kua uangaia aia, ka pumaana ake tona manako.

(All images from Google)

THE CALL OF THE APOSTLES

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

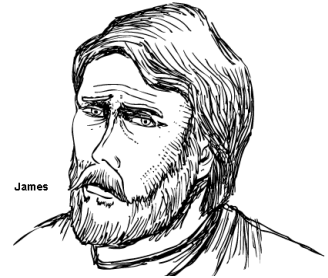
PART 2 (continued from last newsletter)

Chapter 2

James – Son of Zebedee.

Acts 12:1, 2

The resurrection of Jesus Christ from the dead gave strength and courage to the Apostles to boldly proclaim the message of redeeming grace. Before the resurrection there was nothing but despair. But afterwards, the fearful followers of Christ became the most courageous individuals in the world which is one good reason to believe in the resurrection of Christ. Something changed the disciples from being timid to spiritual tigers and that something was a historical event. Perhaps the transformation of the disciples of Jesus is the greatest evidence of all for the resurrection. On the day of the crucifixion the disciples had been filled with sadness; but on the first day of the week they were filled with gladness. Why? Something radical happened to change them forever. Jesus was alive! Salvation was to be proclaimed to all.



Beginning at Jerusalem the gospel was preached until the message of the Master traveled to the whole world. But it was not easy to present a new message because the gospel of Christ challenged long established beliefs and traditions in both the Gentile and Jewish communities. In particular, the gospel proclaimed that only Jesus was Lord. The Romans viewed *that* particular religious conviction as a direct assault upon imperial patriotism for the Christians began to refuse to pay any tribute to the Emperor as Master or Lord. Christ is Lord, they said, and did not yield the point. Rome was resentful.

In the Jewish community, the proclamation that Christ was the promised Messiah was unwanted in part because of economic reasons. If the message was true then it meant that Judaism, with all of its elaborate priesthood and sacrificial system, was obsolete. Culturally, an ancient way of life would be overthrown. Thousands of jobs were at stake if the Shadow of things to come had to give way to the Substance.

1. There was no need to buy or sell animals for sacrifice.
2. There was no need for all the butchers.
3. There was no need for the vendors that sold their wares to the Jews who came to Jerusalem on the three most sacred days of the year.

So much could be done away with if Christ was the Son of the Living God and the Savior of the world. It is not difficult to understand why Christians were not tolerated in Roman or Jewish communities. Wherever they went, their message created social unrest as the claims of Christ were presented. Of course, the real issue that was at stake in the encounters of Christians with the world was not patriotism, job opportunities or even religious toleration, but ultimate truth.

If Jesus was the Way, the Truth, and the Life then not only His deity was established but also His sovereignty and that would put an obligation upon people to repent of their sins, worship and obey Him. For many, that was unacceptable and still is.

One of the great reasons why people do not want to believe in Jesus Christ as Lord and Savior is because of some moral issue.

Professor Josh McDowell tells of counseling a student who was *fed up* with Christianity because, *she believed it was not historical and there was just nothing to it factually. She had convinced everyone that she had searched and found profound intellectual problems as the result of her university studies. One person after another would try to persuade her intellectually and to answer her many accusations. I listened, said Josh, and then asked*



several questions. Within 30 minutes she admitted she had fooled everyone and that she developed these intellectual doubts in order to excuse her moral life.

Dr. John R. Rice (an evangelist) suggested that at the root of every doctrinal error there is a moral failure. Perhaps he is right. Immorality and false doctrine often go hand in hand. There are many reasons why people reject Christ. One of them is an unwillingness to give up an improper lifestyle. Two thousand years ago those who initially heard the gospel listened and understood its implications and divided into two groups those for Christ and those against Him. That is still the only division possible today. There is no neutrality. Jesus said, *“He that is not with me is against me; and he that gathereth not with Me scattereth abroad”* (Matt.12: 30)

Those who opposed Christ in the First Century AD had to discredit the Messiah and His messengers. Certainly they tried.

Vicious accusations were hurled against Jesus personally.

1. Some said He was illegitimate.
2. Some said that He was a drunkard.
3. Some said that He was a Friend of the lowest class of people.
4. Some said that He cast out demons by the power of Beelzebub.
5. Some said that He was not in His right mind.

In like manner, vicious accusations were hurled against the followers of Christ.

1. The Christians were accused of paganism for they believed in only one God as opposed to the many gods of the Romans.
2. The Christians were accused of immorality for they held Love Feasts.
3. The Christians were accused of cannibalism for they ate the body and drank the blood of their Leader.
4. The Christians were accused of being unpatriotic and causing sedition for they would not offer a pinch of incense and declare that Caesar was Lord.

In the year of our Lord, AD 44, Herod Agrippa I charged one Christian in particular with political insurrection. His name was James, the son of Zebedee. Agrippa I was a son of Aristobulus and grandson of King Herod the Great who was the ruler of Palestine when Christ was born.

Following the execution of his infamous father in 7 BC, Agrippa was brought up in Rome as a member of the royal family, which means that he was spoiled. In AD 23 he was so far in debt that he had to leave the city. For a while his Uncle Antipas sustained him at Tiberias at the request of his sister Herodias, whom Antipas had recently married. But as might be expected, he argued with Antipas and in AD 36 returned to Rome. There, Agrippa managed to offend the Emperor Tiberius and was imprisoned. However, a year after the death of Tiberius he was released by the new emperor of Rome, Gaius (Caligula).

Though he would eventually go insane, Caligula gave Agrippa the title of king, with territories NE of Palestine as his kingdom. With the passing of time, and despite the civil turmoil of Rome's national government, Agrippa increased his local base of political power. When Claudius became emperor in AD 41 he gave Agrippa the rule over Judea and Samaria. Wanting to find favor with his Jewish subjects Agrippa discovered that persecuting the Christians was a popular thing to do. And so he *stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.* (Acts 12:1, 2) Thus, he was the first of the apostles to die as a martyr.

Herod Agrippa should not have touched the Lord's anointed. Three years later in AD 44 He died suddenly the death of the wicked. At the age of 54, Herod Agrippa unexpectedly stepped out of time and into eternity because *“he gave not God the glory: and he was eaten of worms, and gave up the ghost”* (Acts 12:23) The name Agrippa I will forever be associated with spiritual acts of infamy for he, persecuted the Church, arrested Peter, and killed James. Seventeen years had passed between the call that James received from the Master and the martyrdom he suffered for Him.

James is first introduced in the biblical narrative in partnership with his brother John and his father Zebedee. Apparently the fishing business on the Lake of Galilee was prosperous for the family employed hired servants. (Mark 1:19 – 20) There were other signs of personal wealth. The family owned a house in Jerusalem and enjoyed social status. They were known to be friends of the High Priest, Caiaphas, and his household. Zebedee was in the habit of frequently visiting the home. (John 18:15-16) However, there came a day when James, and

his brother John, left a position of privilege and prestige to follow Christ. Into the apostolic band James and John went with Peter, a close friend, formed an inner circle around Jesus so that they were with the Lord on the most sacred occasions and the most memorable moments of His ministry.

1. They were with Jesus at the raising of the daughter of Jarius. (Mark 5:37; Luke 8:51)
2. They were with Jesus at the transfiguration. (Matt. 17:1; Mark 9:2; Luke 9:28)
3. They were with Jesus during the Lord's agony in the Garden of Gethsemane. (Mark 14:33; Matt. 26:37)

It is interesting to note that these three disciples (James, John, and Peter), who were to suffer so much for the cause of Christ, should witness the raising of the dead, to give them courage to die; the transfiguration of Christ that they might know the reality of the spiritual world; and the agony in the Garden that they might understand that they too must suffer agony for Christ. (The Master's Men, Dr. William Barclay)

Jesus had predicted that James and John would share in His sufferings. The Lord had promised that they would drink of the same cup that He had to drink. (Matt. 20:22 – 23; Mark 10:35 – 39) And they did but in different ways.

As we shall see in another study, John went to Ephesus to minister. He lived about a hundred years and died. The life of James came to a brutal end much earlier than that of John and yet they both drank from the cup of the Lord. If this sounds contradictory, that one should die young and the other old; that one should die by violence and the other died in old age; if this appears to be an annulment of the promise of Christ, perhaps an illustration will help.

There was a Roman coin that had on its inscription the picture of an ox facing an altar and a plough with the words *Ready for Either*. That was James and that was John. They were ready for either the altar or the plough. They were ready for either selfless sacrifice or tedious toil in the service of the Savior. And so they were like the Lord and drank from His cup. In like manner all Christians must be ready for either. The Lord still asks some individuals to go to the altar; others are left behind to toil for a time.

The Bible tells us plainly that James gave his neck meekly to the sword of the lictor at the command of a mad ruler. He was beheaded at Jerusalem. James could go as a sheep to the slaughter because a wonderful transformation in his character had taken place. We have an insight into just how deeply the transformation touched James for in Mark 3:17 he is called with John, *Boanerges* which means, *The Sons of Thunder*. The name speaks of fiery zeal, boundless energy, and a volatile personality. James was the type of person that was prone to over react to a given situation. It was his tendency to bring incredible pressure to any situation in order that he might prevail. James was not a man that you would want to cross. We know that from Luke 9:51-56

In context, an incident is recorded in which a group of Samaritans seemed to slight Jesus and the apostles. Outraged at the rejection James and John asked no doubt in all sincerity *Lord, will thou that we command fire to come down from heaven, and consume them, even as Elijah did?* There is no doubt that if the Lord had not subdued the passion of His disciples they would have called fire down from heaven to destroy their enemies and been more than happy to do it. There are people who will hurt others given the opportunity. But God has called His people to peace. There were several things fundamentally wrong with the thinking of James, and John, in this incident.

First, Holy Scripture was being misunderstood and misused. While it is true that Elijah called down unusual and harsh judgment upon some individuals, it was simply in confirmation of a divine judicial judgment that had already been passed because of the worship of idols. The situation in Elijah's day was quite different from wanting to kill people because of a social slight.

Second, the suddenness of the anger of James, and John, was wrong. They were immediately irritated at a moment in time and they lashed out. It is a terrible thing to allow irritability to rule so that raw anger is unleashed and irrational words are spoken that destroy relationships. James reminds us that words are not neutral. They communicate concrete ideas and emotions and elicit a response in kind.

Jesus was right to sharply rebuke the disciples and remind them that they knew not what *spirit* they were of. Anger is a spiritual matter. Christians are called upon to guard not only what is said but also the *spirit* in which something is said. Sarcasm, ridicule, and mockery can be replaced with sensitivity, respect and mercy. The poet encourages us to speak better things with this simple prayer:

James, the son of Zebedee, the passionate brother of John, did learn to speak the little words that helped people. He renounced the harsh words that threatened to hurt. Even in the hour of his death James was gentle.



Eusebius, the early Church historian records that the Roman guard who led James to the judgment seat saw him bearing his Christian testimony well in the hour of personal pain and imminent death. Arriving at the place of execution the guard suddenly declared his own faith in Christ to the judge and begged James to forgive him. *And he, after considering a little said, Peace be with thee, and kissed him. And thus they were both beheaded at the same time.*

James went to the grave being used of the Lord to bring others to salvation. James was faithful unto death. But while he lived, James lived with passion and zeal for the Savior having been tempered in anger, tempered in prejudice, and tempered in personal ambition. May the Lord allow all within the Church the privilege of doing the same.

General Facts and Practical Application about the Apostles of Christ

In all four lists of the apostles, James, the son of Zebedee is always cited among the first three apostles listed.

His mother's name was Salome. She too was a believer in Christ and in His coming kingdom. (Matt. 20:20) So much did Salome, believed in the Lord that she ambitiously asked for places of honor to be given to her sons. When it appeared that the hope of an earthly kingdom had vanished with the arrest of Christ, Salome still followed the Lord. She followed Him to the Cross and beyond that to the tomb. Salome was there on the resurrection morning to discover the Living Lord. (Mark 15:40; 16:1)

The father of James, Zebedee, was not a follower of Christ as far as the gospel record reveals. The Bible does present him as being financially prosperous through his fishing business and socially prominent, but not a Christian. It may have been that the family members were divided over Jesus. It happens far too often.

In the matter of following Christ, James sided with his mother and was forever grateful for a great lady of grace for Jesus changed his life in three areas.

1. The Lord subdued his zeal. James as we have seen was over zealous. He was like Jehu in the Old Testament who said, *Come...see my zeal for the Lord.* But even religious zeal needs to be tempered if it is used to hurt and not to help others.
2. The Lord subdued his racial prejudices against non-Israelites such as the Samaritans and other Gentiles. To a devout Jew, the Samaritan was a dog, but to Christ, the Samaritans were subjects for salvation. (John 5)
3. The Lord subdued the ambition of James. James wanted to sit on a throne. He was given the privilege of bearing martyrs testimony and of learning that unbridled ambition has no place in the Kingdom of Heaven.

Shakespeare wrote about *Vaulting ambition which o'er leaps itself, And falls on the other.* James learned that, *Heaven is found beneath the shadow of a sword.* (Islamic Proverb) Having learned that, James did receive a throne to sit upon. Jesus promised: *"To him that over-cometh, will I grant to sit with me in my throne, Even as I also overcame, and am set down with my Father in His throne"* (Rev. 3:21, 22:3 – 5)

Because Christ transformed James, he was able to be of great practical use in the work of the ministry. In fact, James became a prominent leader in the early church. It is rather reflected in the fact that he was the first apostle to receive a martyr's crown. His life and his death become a clarion call to all men in every generation to serve the Savior.

(to be continued in next issue)

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(This is a 14-part series, the full document can be emailed to whoever wants a copy; email the editor on cicgs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua Ekalesia, Rarotonga).



PTC Class of 1966

CICC students Maraeara Tekii [standing far right] and Tekere Pereeti [sitting, second from right]

(Source: Powerpoint Presentation by PTC Principal, Rev. Dr. Fele Nokise, at the 50th Anniversary of PCC, Malua, Samoa, August 2011)

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 50th Anniversary of the Pacific Theological College (PTC) Graduation, November 2017, Suva, Fiji. *Photos by N. Mataio*

First evening of celebration, Monday 13th



Second evening of celebration, Tuesday 14th



Wednesday 15th, last Communion Service for the Year, College Chapel



Third evening of celebration & graduation dinner, Wednesday 15th





Graduation Day, Thursday 16th



WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Memory Moetaua, Tapaitau Tapaitau, Rev. Oirua Rasmussen, Rev. Vaka Ngaro, Nga Mataio, Rev. Tuaine Ngametua, Nga Mitiau-Manavaikai, Vaitoti Tupa, Dr. Daud Soesilo, Rev. Tere Marsters
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