



Cook Islands Christian Church

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SPECIAL EASTER ISSUE

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The 32nd General Assembly of the CICC, July 2017, Rarotonga



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CICC NUTILETA 69

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 peapa akakitekite numero 69 tei akamataia i te mataiti 2005. Ko te nutireta mua teia no teia mataiti 2018.

Tetai tuanga ei akaaravei ia tatou, mei roto mai i te au tataanga o teia tuatau ta tatou e akamaara nei no te mateanga o to tatou Atua, Roma 4:24,25 *“No tatou katoa ra, no te aronga e akono katoaia te akarongo ei tuatua-tika kia akarongo tatou iaia i tei akatu akaou i to tatou Atua ra ia Iesu ki runga mei te mate maira. Ko tei tukuia mai no ta tatou ara, e kua akatu akaouia kia akatikaia tatou nei.”* *“They were written also for us who are to be accepted as righteous, who believe in him who raised Jesus our Lord from death. Because of our sins he was handed over to die, and he was raised to life in order to put us right with God.”* (GNB)

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 nutireta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua o taau Ekalesia me kore akakite mai ki Takamoia nei; ka rauka oki te reira au nutireta i te tuku iatu na runga i te imere. Noatu e tei muri teia au nutireta, 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 peapa.

2. TERETERE MAPU



n Sunday the 18th of February our Matavera youth group travelling to Avarua gathered down at our Sunday School Hall named Gibeona, to wait for the bus at around 8:00am. When the bus came at 8:30am, the traveling group took a group photo, then we set off to Avarua.



Matavera CICC Youth and supporters at Gibeona (Sunday School Hall) before boarding bus for Avarua.

When we arrived we went into their hall (The Sinai Hall) and a papa introduced himself and talked about the program and arrangements for us for the day. After he finished talking we all went into the church. We had the notices, sang a few hymns, then a papa did the Bible reading. We sang some more hymns and did the offering. After the offering we the Matavera group did our tatau then all the Avarua groups did theirs. There were four groups from Avarua: Tupapa, Takuvaine, Avatiu and Tutakimoa. After all their tatau had finished, the Papa Orometua did the closing prayer, then everybody sang the vesper.



Arriving at Sinai Hall



Going to Avarua Church

After church, we the youth group from Matavera including the guests all went to the Sinai Hall for refreshments. After a papa said the grace, we all went and got our food, sat down and ate. During desert time, some of the mamas shared out the lollies and flower eis. Before we left, the Avarua group said farewell to us and all guests, then we came back and took a photo in front of our Sunday School Hall.



After lunch, getting ready at Sinai Hall to head back home to Matavera

After the group photo we all went inside for the reporting. Mama Pu gave our report to the Ekalesia from the group that went to Avarua, and Tuainekore gave the report on what happened here in Matavera while we were in Avarua. After everyone had a chance to talk, we all started cleaning up and packed everything away in the store room before heading back home.

*Back at Gibeona,
Matavera CICC
Sunday School Hall.*





Overall, everyone enjoyed the trip to Avarua and I believe the group that stayed behind did as well. The people in Avarua looked after us well and we say thankyou again to them for having us and for all the food and eis you prepared for us.



Write-up and photos by Natana Mataio

MAPU O TURANGI (NGATANGIIA) TEI TERE MAI KI MATAVERA

- Uianga: Eia mapu i aru mai, koai to ratou arataki?
Pauanga: Mei tetai 70 tūma, aratakiia mai e te Diakono Mauri Toa, koia katoa te Tekeretere o te Ekalesia Ngati Tangiia. Tei roto i teia tare numero te tavini o te Atua te Orometua Tereora e te tokorua, tetai au metua turuturu i te mapu, e pera nga apianga mei Takamoa mai.
- Uianga: Aaaaee, kare e 35 rai numero i akanooia e te Rarotonga Konitara Ekalesia no te au teretereanga?
Pauanga: No te aa, me ka tere atu i teia numero, ka akakite te reira Ekalesia ki tetai, ko te reira te ka raveia. I na, kia akakite atu matou Ngatangiiia kia Matavera e, e mei te 70 matou ka tere atu, teia ta Matavera, me ka taea te 100, aita e peapea.
- Uianga: Meitaki, i akapeea te taeanga ki Matavera?
Pauanga: Mei tei matauia i te au ra i topa, kua veevee aroaia mai ratou e te Tauturu Tekeretere o te Ekalesia, te Diakono Teokotai Ngamata, e tare metera no Te Aponga Uira tana angaanga. Nana katoa i akamarama ki te tere i to ratou porokaramu e te au akanoonooanga ia ratou ka noo manui i roto i te Ekalesia.
- Uianga: Teiea oki te Tekeretere? Kare ainei e nana ia rare?
Pauanga: No te aa, tei ko oki aia i te umu a Vaenga/Pouara, te nga tapere tei utuutu mai i te tere, riro atu ireira te reira tuanga e na te tiamupeni ra na Te.
- Uianga: Mako ra te reira tuanga mua o te tereanga mai ratou mei Ngati Tangiia mai?
Pauanga: Kua leleiua i na te Wale ei, akaieie nga te Aitutaki.
- Uianga: A, kua mako. Oti te tuanga o te akaaraveianga, aa atu ei?
Pauanga: I na, leva atu ireira ratou ki uta ia Silo, te are pure o te Ekalesia Rangiatea no te akamataanga o te porokaramu i roto i te Are Pure.
- Uianga: Eaa ake nei te akanoonooanga i roto i te Are Pure?
Pauanga: Tiaki atarau na te Diakono Mauri, akamata te porokaramu pure mei tei matauia, tatau te mapu na te Turangi i akamata, aru atu te Matavera, pure ngutuare na te apianga, end of programme.
- Uianga: I akapeea te tatau a te mapu? Tera oki te aiteanga, eaa te tumu tapura, me kua mou ta ratou tatau me kare, no ratou tuanga ki mua i te tangata koia oki te appearance, e tetai atu au turanga.
Pauanga: E uianga sumaringa tena. I na teia te akanoonooanga; mapu o Turangi – tumu tapura: *Put On Your Helmet And Be Saved ... Aao Ia Toou Pare Kumete, Kia Ora Koe (Ephesia 6:17)*; mapu o Matavera – tumu tapura: *E Oki Ki Te Atua, E Akaou I Taau I Tia / Return To God And Renew Your Vows – Salamo 116*; ko teia katoa oki te tumu tapura o te Pure Epetoma o teia mataiti. Turanga o te tatau: kua mou ta tetai pae, kare ta tetai pae i mou, ka akara rava ki roto i te pepa, e na reira ua ana oki i te au taime katoatoa, nga pupu roa'i e 2, te pupu ka tere mai, e pera te pupu o te Ekalesia ka noo mai. Manea to ratou kakau rakei, pona pareu to Turangi, black-and-white to Matavera. Ka kite rai koe i te au mapu kua matau i te tu ki mua i te mata tangata, kare e akama me tuatua, kare e ekoko te manako, confident i te reo papaa. Te vai ra ireira te au mapu ou kare i tukatau meitaki, ko ratou te mea manga ekoko me kauta mai. Kare ra e manamanata, no reira oki teia au akakoroanga mei te teretere i akatupuia'i, ei tauturu i te au mapu kia tukatau i te vaa i te tuatua na te Atua ki mua i tona iti tangata, e kia matutu i roto i te oraanga kopapa e te au akakoroanga ta ratou ka umuume e ka tomo ki roto.
- Uianga: No te aa, kua sumaringa na akamaramaanga nei. I na kia oti to uta porokaramu, peea atu ei?
Pauanga: Aere pouroa ki vao mai i te are pure, te mapu o Turangi e to Matavera, no te nenei tutu.
- Uianga: Nenei tutu? No te aa ia tutu?
Pauanga: Mei ta te vaa tuatua o te Ekalesia Matavera i kauta i te tuatau o te tuatua akakitekite, me tere te pure ka anoanoia nga pupu mapu ki vao mai i te Are Pure no te nenei tutu/group photo, no te akakoroanga o teia nusileta. Tena ia taau e kite ra i raro nei.



CICC Youth from Turangi, Ngatangia, with supporters and Takamoa Theological College students.



The Matavera CICC Youth group (with a bit of fashion show flavour!) that stayed behind; the other group went to Avarua.

- Uianga: Eiaue te mako i tena parani. Anyway, oti te nenei tutu, aa atu ireira?
- Pauanga: Mei tei matauia i te rave i te au ngai katoatoa i te Kuki Airani nei, Nusilani, Orssie, e koropini ua ake teiane i ao, te au angaanga mei teia te tu, e taopenga ua ana na roto i te kainga manga, tamaa i te reo Tahiti. Ko te reira tei raveia i muri ake i te nenei tutu, tei tai pouroa te katoatoa ia Gibeona no te reira tuanga puapinga o te oraanga kopapa.
- Uianga: Ah, okay, so tei tai tatou i teia taime ia Gibeona, eaa te akanoonooanga ki reira?
- Pauanga: Te au manuii kua noo ki runga i te kaingakai, oronga te vaa tuatua i te karere, ko Vaitoti Tupa oki te vaa tuatua o nga tapere utuutu koia a Vaenga/Pouara, koia katoa oki te Tekeretere o te Ekalesia mei tei taikuia i runga na. I roto ra i teia atianga, kua tuatua aia no nga tapere. Kia oti te reira tuanga, i na kaikai time ireira.
- Uianga: Kua serve ia mai te kai, me i akapeea te reira tuanga i te raveia anga?
- Pauanga: E koe, e self-help te style e aruia ana i teia tuatau, you know mei te buffet rai i roto i te au restaurants, koia oki naau rai e kapu i taau ka noo marie ei ki runga i te kaingakai ma te enjoy.
- Uianga: I see, mei te aa ireira te turanga o te kai mei taau e karanga ra e, buffet?
- Pauanga: Aaaeee, eaa ia pakau, koia'i te tuketuke o te kai, mei te aua tiare tuketuke te kara o te puera tiare, manea te akaraanga o te au ngai tuketuke, e mone katoa te kaianga, e oti kare ua i pou.
- Uianga: Eaa e koe, 70 tangata i kai, kare rai i pou?
- Pauanga: Kare i te 70 tangata, e 70 mei roto mai i te tere o te Turangi, kapiti atu mei tetai 20 au manuii e te papaa/tourists.
- Uianga: Ok kua marama i teiane. Oti te kaikai, aa atu ei?
- Pauanga: Oti te kaikai, desert time, and then akaeiia te mapu Turangi ki te au ei tuketuke, e te au karere tei oraoraia e nga tua e rua, mei roto mai i te tere e pera to te Ekalesia, i mua ake ka oki atu ei te mapu Turangi.

Uianga: No te aa, e tuatau maana oki teia, ka maata rai te au tiare i te puera no te maani ei.
 Pauanga: Kare e koe ko te tiare ua tei akaeiia, kua tui katoa mai te au mama i te raore/lollies mei roto mai i te toa no te akaei i te manuiiri.

Uianga: Eaa e koe, lollies for eis? Aaaee, ka pe te nio i tena vai pakau!
 Pauanga: E te tika oki, eia taime teia tumu manako i te taumaroia anga ki roto i te au uipaanga a te Rarotonga Konitara Ekalesia, kare takiri e tika e rauka i teia au mama. Teia oki ta ratou, *“leave that matter to us, that’s our department, you men go make the umu.”* I na tira rai reira, kua akaea rai te ura, one for the mamas, zero for the papas.

Uianga: Aue turaia e, no reira rai kare tatou i tae ake ki te 60 mataiti, kua aao plates (false teeth) takere, kare oki e mako me aere akapera ua ki te ngai tangata kakole na nio nei e vai ra! Anyway, oti te kaikai, oti te akaei, I suppose that’s it, the Turangi mapu then got onto their bus and took off?
 Pauanga: That’s it, kua akaea rai te teata, until the next teretere.



Turangi Youth at Gibeona prior to departure.



Turangi Sunday School in front of the old Matavera CICC Sunday School Hall which was demolished and rebuilt in 2014/15, and named Gibeona. The former hall did not have a name.

Uianga: E kai toe ra tetai na ratou i roto i te Ekalesia Matavera?
 Pauanga: Not a problem, kia atea atu te Turangi, tei runga te mapu e te Ekalesia Matavera i te kaingakai, e oti kare katoa i pou te kai! Tau mari ei terei naai autara i te na ko anga e, *“kai e takatakai.”* Anyway kua rava ua ta taua puka no teia taime, until the next teretere Apii Sabati in May. Ka kite.

Tataia e N. Mataio, nana katoa i nenei i te au tutu.



3. TAUTURU OROMETUA OU NO TETAUTUA



ia Orana tatou katoatoa i te aroa maata o to tatou Atua te Metua o to tatou Atua ko Iesu Mesia. Te rauka nei iaku te Orometua o te Ekalesia Tetautua Rev: Tumukahu Saitu Marsters i te oronga atu i te reo aroa o to matou Papa Tauturu Orometua Papa Saitu Joe Marsters e pera tona tokorua Mama Roriki Joe Marsters kia koutou katoatoa, ko raua ta te Ekalesia i iki i teia tuataua kia riro mai ei

Tauturu Orometua no te Ekalesia Tetautua. no reira te oronga atu nei au i te tua tapapa o to matou au metua kia koutou katoatoa.

Te Tua Tapapa o Papa Saitu Joe Marsters

Kua anau ia Papa Saitu Joe Marsters i te ra 7 Me 1939. Ko tona Metua ko Rev: Joe Marsters. Kua akaipoipo atu aia ki tona tokorua ko Mama Roriki Mose i te Mataiti 1963. E kua kimi apii anga rai maua i taua mataiti rai i te ra 15 Aperira 1965. Kua tomo atu raua i te aua i Takamoa tei reira katoa te noo anga o te au tamariki apii o Tereora i te noo anga i te au Hostel no te Paenua mai. Kia rave ia te Uipaanga Maata i te openga o te reira Mataiti. Kua tuku ia mai te Orometua Bill Marsters ki te aua i Takamoa no te mea kare Ekalesia ka inangaro iaia. Ko te Orometua Rev: Clark e Orometua papaa to Takamoa i taua tuataua ra. E i te tuataua i reira o te Orometua Rev: Bill Marsters i takore iai te apii anga, e pera katoa te Tamariki apii ki roto i te au Hostel i Takamoa, E i te Mataiti 1967 kua oki mai raua ki roto i te Ekalesia nei. E kua iki te Uipaanga Diakono ia raua ei au puapii sapati.



Mei tei reira tuataua e tae uatu ki mataiti 1971, Ko te mataiti ia i iki iai raua ei Diakono. Kia tae ki te Mataiti 1972 kua iki te Ekalesia ia Papa Saitu Joe Marsters ei Tauturu Secretary no te Ekalesia e pera te Uipaanga Diakono kua iki ia aia ei Secretary no ratou. Koia katoa te mou moni o te Ekalesia i te reira tuataua, e i te Mataiti 1999. Kua iki te Ekalesia iaia ei Mata no ratou ki roto i te Uipaanga Maata. E te vai atura te au Taoanga i roto i te Ekalesia tei rauka iaia. Captain no te Boys Brigade. Kua akatinamou ia ei Secretary no te Ekalesia, e tae mai ki te ra 10 Sepetema i teia Mataiti nei 2017, Kua iki mai te Ekalesia ia raua ei Tauturu Orometua no te Ekalesia Tetautua. No reira tena ia to raua turanga i roto nei i te Ekalesia tei mua ia koutou. Kare e ko te reira ua, te vai katoa nei to raua turanga i roto i te Kavamani e pera katoa i roto i te turanga o te Enuu. Tena ia te Tua Tapapa o to matou Metua Tane e tona Tokorua tei mua ia koutou, no reira Kia akameitaki ia to tatou Atua no te maroiroi tana i soa tei rauka ia raua, i ta raua Tavini anga i to tatou Atua i roto nei i teia Ekalesia. Kare i akamutu ake te Tavini nei rai, no tetai turanga ngateitei ra ta te Ekalesia i oronga kia raua i teia tuataua, kua tau meitaki ki ta te tuataua tika i apii mai, Taoanga matakua te taoanga tiaki, tei tu ki runga i te patu akono meitaki.

Ei te Atua tatou i te tuataua i tona aroa ua.



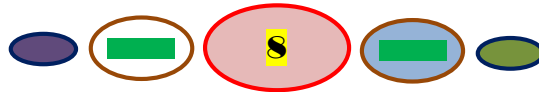
*Rev: Tumukahu Saitu Marsters
Tetautua Ekalesia*

4. NUTI MEI TE EKALEZIA CLAYTON, MELBOURNE



ia orana akaou tatou i te aroa maanaana o te Atua i roto i teia mataiti 2018, te upoko akatere o ta tatou Evangelia CICC, te Orometua Ngateitei e pera ki toou tokorua e ta korua anau, Tekeretere Maata e toou akaperepere, pera kia kotou te kumiti maata, tei mata i nga tuanga katoatoa o te Evangelia a te Mesia, kia orana i teia aravei anga.

Kia orana nga Ekalesia katoatoa i Rarotonga ana e tae uatu ki nga Ekalesia i vao ake iakoe e Rarotonga, te Pa Enuu Tonga, Pa Enuu Tokelau, ki te au tavini o te Atua e tae uatu ki te au arataki i roto i nga taokotai anga o ta taua akonoanga, te Ekalesia katoatoa, kia orana i te aroa maata o te Atua.



Te Pricipal e ta tatou anau apiianga katoatoa i Takamoa, te au arataki o to tatou Basileia, to te Kavamani, to te Enuia kia taokotai mai te mana Atua ia tatou ki raro ake i tana tapoki anga. E reo akaaravei anga no matou no toou iti tangata e noo atu nei i Autirelia, mei roto i nga konitara e rua e arataki nei ia matou i konei, te Konitara Autirelia, e te Konitara Vikitoria, te moumou rima atu nei matou ia kotou katoatoa. Te karanga nei oki a Paulo i tana tata anga i roto i te buka Roma 10:15 i te pae rotopu e te pae Openga; *“Ko te manea o te vaevae o te aronga i apai mai i te tuatua reka o te au, ko te apai mai i te Evangelia o te meitaki ra e!”*

I te Sabati ra 25 o Peperuare kua akatuera iatu te iriiri kapua a te anau Apii Sabati a Clayton, kare ra au e karanga e na te Ekalesia Clayton anake ua teia iriiri kapua mari ra na nga Ekalesia o Melbourne pera katoa te Ekalesia a te Orometua lotia Nooroa, tei akamata ia na roto i te tuanga o te Praise and worship, tei riro te karere o te reira ra na te Orometua Vakaroto Ngaro o te Ekalesia Avarua i rave. Kua riro te Orometua Ngaro ei Quest Speaker no teia iriiri kapua, kua aru katoa mai iaia tona tokorua koia Mama Orometua Miiangi Ngaro e ta raua Mokopuna. Kua riro te former President Papa Tangimetua Tangatututai i te akatuera i te reira.

Ko te tumu tapura o teia iriiri kapua kua akanoo ia ki runga i te Tiripati (Syllabus) a te Apii Sabati no runga i to tatou akarongo (Our Faith), e kua akatinamou ia te apii ki roto i nga reo e rua, reo Papaa e te reo Maori.

Teia te au Puupii tei rave mai i te au tuanga tei akanoo ia no te iriiri kapua.

1. Orometua Vakaroto Ngaro – Te tuatua o te Akarongo (Faith) i roto i te Tiripati.
2. Orometua Vakaroto Ngaro – Te tuatua no te akateateamamao anga apii (Lesson Plan)
3. Mama Orometua Terepai Nooroa – Lesson Plan
4. Orometua lotia Nooroa – To tatou akarongo
5. Orometua Tangimetua Tangatututai – Kimi anga ravenga Kia inangaro te tamariki i te tuatua na te Atua (Resolution of interest of a child into the word)
6. Orometua Mata Makara – Why did Jesus love the little children (Eaa a Iesu i inangaro ei i te tamariki rikiriki)





Kua tae katoa mai te tama akatere au o te konitara Vikitoria koia te Papa Orometua Akatika Nanua e tetai au tavini o te Atua mei roto mai i nga Ekalesia, maata atu i te 50 au tangata tei tae mai ki teia iriiri kapua, teia to ratou au ingoa i raro nei, ei tuanga no te akameitaki anga ia ratou tei tae mai ei mata no te au tuanga o te Apii Sabati i roto i nga Ekalesia.

Elizabeth Topetai,(Clayton) Topetai Junior (Clayton), Elinia Rotara Topetai (Clayton), Jean Tiare-wutu Topetai (Clayton), Maine Teata (Clayton), Ngatupuna Areai (Mulgrave), Mama Teina Morara Mairi (Tauturu Orometua vaine akangaroi) (Clayton), Apii Abera (Mulgrave), Miimetua Abela (Mulgrave), Vera Tapena (Hampton Park), Vaine Aratangi (Hampton Park), Mehau Putai (Hampton Park), Marama Nooroa (Hampton Park), Tamaroa Joesph (Tauturu Orometua Hampton Park), Tupopongi Tangimetua (Hampton Park), Tutai Margaret Tupui (Hampton Park), Tokerau Putai (Hampton Park), Vainerua Tereapii Tangatatutai (Clayton), Terepitiare Tangatatutai (Clayton), Mama Orometua Tearoa Aerenga Makara (Hampton Park), Matakeu Iorangi (Dandenong), Mama Orometua Miiangi Vakangaro, Ngapoko Dean Paiti (Principal Sunday School Clayton), Helsham Bill Paiti (Clayton), Rev. Maara Tairea (Reservoir), Irei Ford (Dandenong), Mama Orometua Taangaara Nanua (Dandenong), Rev. Akatika Nanua (Dandenong), Rev. Mata Makara (Hampton Park), Ben Parima (Clayton), Nina Akaruke Isaia (Clayton), Papa Akaruke Isaia (Clayton), Apii Takaiti (Clayton), Nooroa Takaiti (Clayton), Vainemaru Rima (Clayton), Aleluiua Mataakama (Clayton), Keni Tangimama (Clayton), Tangimama Tangimama (Clayton), Tua Ngau (Clayton), Tina Ngau (Clayton), Terepai Nooroa (Casey Bible), Tavira Veiao (Clayton), Ngakaura Aupuni (Clayton), Joe Tei (Clayton), Atakura Michael (Casey), Rapa Marsters (Reservoir), Mata Tuarei Mani (Casey), Ngatere Iorangi (Casey), Muri Isamaela (Clayton), John Iorangi (Casey), Henry Ford (Dandenong), Mama Nga Veiao (Clayton), Mama Orometua Annie Tairea (Reservoir), Kura Takaiti (Reservoir), Nice Nanua Amato (Casey), Batholomew Jonassen (Hampton Park), Papa Uma Iorangi (Dandenong) Mama Orometua Clara Tairea (Clayton).



Kua irinaki toku ngakau e, i te opega o teia iriiri kapua ka oki teia au tangata ki roto i nga Ekalesia ka taangaanga i te marama tei oronga ia mai e te Atua na roto i tona au tavini Orometua ei tauturu no te apianga i ta tatou au tamariki e noo nei i Merapani nei. Tera ua te anoano nei au i te oronga atu i taku akameitaki anga, e tae uatu ki te au mema katoatoa o taku Ekalesia e tiaki nei, mei te Tekeretere o te Ekalesia, Mou Moni, Uipaanga Diakono, au putuputuanga, Apii Sabati tei riro ratou ei akanoonoo i teia tuanga, te Vainetini, ta matou anau mapu, e pera katoa ki nga Ekalesia o Vikitoria nei, i te oronga atu i ta matou au akameitaki anga kia koe e te kumiti akaaere no te tavini o te Atua taau i tuku mai. Akameitakianga maata uatu, polia, nui, ranuinui, atupaka e te vai uatu ra te au reo toe o nga enua, iakoe e te Ekalesia Avarua, no toou Orometua taau i tono mai. Kare katoa au e akangaropoina ia koe, te Orometua Tangimetua Tangatatutai (former President), Orometua Mata Makara (Assistant Chairman, Konitara Enea o Autireria), te Orometua lotia Nooroa e pera ki toou tokorua akaperepere, Mama Terepai Nooroa, thankyou maata. Runga rava atu i te au mea katoa, to tatou Atua tei akatupu i teia.

Te rua, i te Tapati ra 4 o Mati i topa akenei, kua akao iatu e taingauru ma rua (12) au mapu ei au Mema Ekalesia i roto i ta tatou Ekalesia i Clayton nei, teia to ratou au ingoa.

Nooroa Takai (Snr), Michelle Tangimama, Fredrick Takai, Teato Tairea, Esau Vinnie Takaiti, Takai Peura Takai, Jean Tiare Wutu Topetai, Grace Tyna George, Tutai Takaiti, Nooroa Jnr Takai, Utaro Piniata, Raina Piniata.



Kua rave ia to ratou akao'anga i muri ake i te tuanga o te bapetizoanga o tetai nga pepe ki roto i te Mesia koia a Espen Joe Ata Asi Tei, Edward Terei Glover Tei, e te Pepe May Tuivasa. I muri ake i te tere anga o te Pure kua rave ia atu i reira te ariki anga a te Ekalesia no te au kimi ou tei akao'ia; teia te reo akamaroiroi no ratou tei oronga ia, pae openga o Mataio 10:16, *Kia pakari kotou mei te ovi, e te apakore mei te kukupa ra.*

Ei taopenga i teia karere teia te reo o Iesu ki tana anau tamariki, *Ka aere tika atura ki te au mamoe i ngaro i te ngutuare o Isaraela, e tutu aere kotou, na ko atu, te vaitata mai nei te basileia o te ao, e akaora i te au maki, tama i te lepera, e akatu i tei mate, e tuaru i te demoni, e mea omai ua to kotou, e oronga ua atu oki kotou, auraka ei auro, e te ario, e te veo, i roto i to kotou tatua, e tau oki i te rave angaanga tana kai.* (Mataio 10:6-10). Meitaki maata.



Orometua Ngatokotoru Uruavake Tairea (Clayton Ekalesia)

5. FROM THE PRINCIPAL'S DESK



ia orana tatou katoatoa i te aroa maata o te Atua. Some updates from the Takamoa Theological College.

1st SEMESTER 2018

The classes for 2018 commenced with the Main Lecture Hall full to capacity. The 1st Semester Timetable reflected a strong Theological and Biblically based program that would certainly challenge and stretch all the Apiianga. The varied subjects indicated a deliberate intent that 2018 would be a very busy year for all the Apiianga as well as demanding work load for Senior Lecturers.

The Takamoa Campus consists of 21 couples, 1 single and 38 children, therefore bringing the total to 81. Of the Children there are 2 babies, 2 attending pre-school, 28 attending Avarua primary school and 6 students at Tereora College.



SUMMER SCHOOL 2018

- Summer School is designed to provide an opportunity for current and previous student to complete or pursue additional subjects offered.
- Summer School is also designed to provide an opportunity for CICC members to attend and complete courses.
- This year's Summer School was held between the 8th to the 26th January, and catered for 2 subjects that students hadn't finished during 2nd semester 2016 and 1st semester 2017. Two subjects were delivered and completed with a final test.

Biblical Ethics - Rev Tere Marsters (20 hours classroom contact)

Pastoral Theology - Rev Tere Marsters (30 hours classroom contact)

- The final exam results showed the class average for both subjects was **86-90%**. Overall this was a good effort by the students and set the precedence at the beginning of the year for their studies.
- Summer School 2019 will be on the 14th January – 25th January. The subjects planned will be **Homiletics (Expository Preaching), and Youth Ministry.**

1st SEMESTER 2018 - SUBJECTS

Pneumatology - <i>The Study of the Holy Spirit</i>	Rev Vaka Ngaro (Senior Lecturer)
Administration Finances	Mr Tangata Vainerere
Ecclesiology – <i>Study of the Church</i>	Rev Vaka Ngaro (Senior Lecturer)
Pauline Letters	Rev Takaikura Marsters (Senior lecturer)
Apologetics	Rev Takaikura Marsters (Senior lecturer)
NT Book – Acts	Mr Ken Ben
Pastoral Theology	Papa Orometua Ngateitei, Rev Tuaine Ngametua
OT Exegesis – 1 & 2 Samuel	Rev Tereora Tereora
Greek Language	Rev Takaikura Marsters (Senior lecturer)
NT Synoptics – Gospels	Rev Takaikura Marsters (Senior lecturer)
Hermeneutics	Rev Vaka Ngaro (Senior Lecturer)
Christology - <i>The Study of Christ</i>	Papa Principal - Rev Tere Marsters
Homiletics – <i>Textual Preaching</i>	Papa Principal - Rev Tere Marsters
Systematic Theology	Papa Principal - Rev Tere Marsters
Christian Counseling	Rev Tere & Mama Yvonne Marsters
Church History	Rev Vaka Ngaro (Senior Lecturer)
Spiritual Development	Papa Principal - Rev Tere Marsters
Hebrew Language	Rev Vaka Ngaro (Senior Lecturer)
Christian Education	Mama Principal – Yvonne Marsters
OT Exegesis – Genesis	Rev Oirua Rasmussen
World Religions	Rev Soatini Tinirau
Soteriology - <i>The Study of Salvation</i>	Papa Principal - Rev Tere Marsters
Music	Rev Vaka Ngaro (Senior lecturer)
Home Making	Mama Orometua Ngateitei
English Language	Mama Principal – Yvonne Marsters
Maori Language	Mr Makiuti Tongia
Practical Ministry	Rev Tere & Mama Yvonne Marsters

VISITING SPEAKERS

- Rev Iotia & Terepai Nooroa – Eschatology, 16th – 27th April.
- Rev Norman (Stan Hankins) – Discipleship, 23rd July – 3rd August.
- Rev Mata Makara – Hamartiology – 5th October – 16th October.

ACADEMIC ADVISORY COMMITTEE

The Academic Advisory Committee is comprised of the Principal, Rev Tere Marsters, Rev Vaka Ngaro and Rev Takaikura Marsters.

- The purpose of the Academic Advisory Committee is to assist the Principal in:
- reviewing the curriculum and programs that best meet the goals of the College.
- ensuring the learning programs will achieve the Vision Statement of the Cook Islands Christian Church (To worship and serve God and to make Jesus known to all people).
- strengthening the College programs to ensure exceptional education for all Takamoa students is provided.
- monitoring and assessing the spiritual progress of all students.
- identifying areas of concern in development and learning, and addressing these needs.
- bringing about an awareness of doctrinal issues and trends.
- maintaining a high standard of excellence and delivery, in the classroom, by all lecturers.
- creating a positive learning environment.
- providing professional academic records which are accurate, maintained and secured.
- utilising updated electronic equipment for high standard presentations.
- developing a credible and accessible library with up-to-date resources and materials that will benefit the learning process for all students and lecturers.
- raising the educational standard by pursuing accreditation for the College.

Several Meetings have already taken place to specifically review the curriculum. The Committee will also set up a standardised format to record, identify and present the spiritual and academic progress of students as and when required.

ADDITIONAL LECTURER ROOM

- Due to there being 1st, 2nd, and 3rd year intakes, there is a need for additional classrooms to cater for the different levels. The Main Lecture Room and the Ruatoka Memorial Mission Hall meet that need.

LIBRARY

- We are thankful for another 600 volumes that have been donated to our Library in Takamoa.
- Further work in the Library has temporarily stop due to other priority work programs.



RETURNING APIIANGA

Campbell & Kakara Ngatokoa

Campbell and Kakara and their baby boy (Exodus), joined the Takamoa family in 2018. In 2014-2016 Campbell studied at Takamoa, during which time he also completed a DTS Training with Youth with a Mission.



APIIANGA MARRIAGE

Sori & Mere Sorimata

Sorimata Sorimata and Mere Mare were married on the 20th January in the Avarua CICC followed by a reception held in the Ruatoka Memorial Mission Hall.

THEME FOR 2018-2019

- After much prayer and consideration, a **THEME** was implemented to keep the students focused on their Christian Growth and Development.
- “**The Next Level 2018-2019**” inspires the students to set achievable goals and move towards a higher level academically and spiritually.

MAMA PRINCIPAL’S NEWS

Mama Apiianga Tuitui Programme

- During Semester Two 2017, Mama Orometua Ngateitei took the Mama Apiianga for the tuitui class. We embroidered a tablecloth with a crochet edge.
- It was decided to have a small function to close the year and display our work with the Papas and the Takamoia Community. The ladies set up their work in the Ruatoka Memorial Mission Hall using interesting props and items to complement their tablecloths and presented a beautiful display, enjoyed by all.



Apiianga Mama Tara Aporo with her embroidered tablecloths



Tables set up with completed tablecloths

- This year, the Mama Apiianga are working on tivaevae, pillow cases and cushion covers with Mama Tina Tamanui. We look forward to having a display of our work when this is completed.
- To begin our programme for this year with Mama Principal, the Mama Apiianga enjoyed an afternoon session at the Lazy Trout Café in Avarua, with a time to reflect on the year ahead, the goals we hope to achieve and the challenges we will face.

MAMA APIIANGA AGRICULTURE PROGRAMME

- Our programme for this year, includes the establishing of a vegetable garden, which has already started. This is with the assistance of the Ministry of Agriculture and Ministry of Health. We are looking forward to having fresh vegetables and fruit from our own gardens. The Ministry of Health will also be demonstrating healthy eating tips and ideas for feeding a family on a budget.



Preparing the ground for planting



Weeding the bok choy

MAMA APIANGA EXERCISE PROGRAMME

- An exercise programme is also part of our routine for this year, which the Mama Apianga are all involved in. As all the wives are required to be in the classroom with their husbands, they have a very full programme and exercise is an important part of this.

STUDENTS' PROGRESS

Classroom Contact

The students' overall attendance to class and other required programs, has been encouraging. However there are concerns in relation to health issues that could affect classroom contact hours.



Apianga Mita Tini



Apianga Teava Nanai



Apianga Nikau Mii

Team Building

The short and long term work projects are progressing well in the maintenance and the ongoing care of the school, with additional work programmes in the community. All work programmes are carried out after school and on Saturdays with the intention of protecting and preserving the normal school hours. Many of the projects require them to work in small teams which has been a good exercise in team building.

Academic Progress

The 2nd Semester 2017 exam results received thus far indicate a class average between 70-80%. The results so far are encouraging, with room for improvement in writing, reading, and comprehension skills, as well as the discipline to study.

The grading for the assignments was average with room for improvement in following the specific directives of the lecturer and in adhering to the standardized the format of the assignment writing. Additional teaching was given to the students, in this area, however more time is still required.

It is hard to properly gauge the progress of the students from 2016 until all the necessary information has been gathered and collated. However, the assessment of the students from last semester is promising.

This year will be very challenging because there needs to be a strengthening process implemented for the ongoing development of the students. The active operation of the library with internet services, is vitally important because it provides the resources and materials that will benefit the students, for assignments and information gathering.

As a School we are focusing on the season and time God has given us. This year is surely shaping up to being a very demanding and challenging one, but God is good and we must maximise the moment and move towards the Next Level.

Remember Takamoa in your prayers as we will remember you in our prayers.

The Lord Bless you and keep you
 The Lord make His face to shine upon you and be gracious to you
 The Lord lift up His countenance upon you and give you peace
Numbers :24-26



Rev Tere Marsters, Principal

6. TE RARA OLIVE



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

1. SURE & STEADFAST IS OUR BB MOTTO

Angaanga Meitaki, Tutaki-anga Meitaki. I te aiai 5.30 Varaire, ra 6 no Okotopa 2017, kua rave te putuputuanga Boys Brigade o Rarotonga nei i tetai angaanga maata ki runga i te taua o te Are Karioi i Avarua i te nga are tei kapikiia e ko te Dome. Ko teia tuanga ta ratou i raverave no te akamaara-anga i te ra maata o te Boys Brigade o te Kuki Airani. Kua kapiti katoa mai ratou i tetai tuanga akamaroiroi i te porokaramu o te reira aiai.

Kua rave ratou i tei matauia i te au mataiti ravarai, koia te mati. Kua akaari katoaia te Special Unit tei tomo mai, e pera katoa tetai tuanga taina-anga i tetai peapa i roto i te Bluesky e te opati o te Akava. Kua riro teia aiai katoa no te kapiti atu i te akatapuanga i to ratou rakei ou (new Officers Uniform), ta ratou buka Apii tei neneia akaouia, e pera katoa te nenei ou a te Media Officer o te Youth Department, tei raveia mai e te Opati maata, ei akamatutu i te tuanga nenei tutu no te au angaanga a te mapu.



Kua akakitekite katoaia te au tuanga moni tauturu tei rauka ia ratou no teia Special Unit e ta ratou au buka tei neneia e pera katoa tetai atu au tuanga takake tei orongaia mai te au tauturu. Kua mataora teia angaanga e kua raveia tetai kaikai-anga maata.

Kua tae mai nga putuputuanga tamaine o Avarua koia te Girls Brigade e te Girl Guide i te tauturu i te anganga a to ratou tungane. Kua tomo mai te au mata mei roto mai i nga Ekalesia e 6, tei patia kia tae mai. Te au metua o te tamariki mei roto mai i te kamupani Boys Brigade o Rarotonga e to ratou au Opita katoa. Maata tikai te au taeake tei tae mai, e kua mataora te au angaanga katoatoa tei raveia i te reira aiai e kua akaoti na roto i tetai au turanga akairo tei orongaia no te au Orometua. Meitaki maata ki te katoatoa no tei tauturu mai.

Ngara Katuke

2. AKAOKIANGA AKAMEITAKI: RAKEI OU

Sabati ra 8 no Okotopa 2017 i te pure ora ngauru, kua raveia tetai pure taokotaianga i nga putuputuanga e toru, Boys Brigade, Girl Guides e te Girls Brigade ki te are pure o Avarua no te ra maata o te Boys Brigade. Kua manea te au Opita o te putuputuanga Boys Brigade no to ratou Uniform ou, tei riro tetai tuatau no te akameitaki i te reira tuanga.



Kua oronga i ta ratou au Akameitakianga no te au manuia tei rauka mai ia ratou no teia akakoroanga maata no ratou tei tupu i teia epetoma. Kua ngakau parau rai te au Opita katoatoa i te kiteanga i teia tu maroiroi i roto i te putuputuanga tamaroa, te ka riro ei turanga meitaki no te katoatoa e te akamaroiroianga i te au tamariki katoatoa.

Noatu te manga reva mauu, kua tae mai te tamariki e te au Arataki e kua rave i ta ratou au tuanga mate maroiroi. Manea tikai.

Ngara Katuke

3. COOK ISLANDS DAY – 89 YEARS OF GUIDING

Our theme says “For Her World.” Arorangi Girl Guides Company hosted the Cook Islands Day this year on behalf of the Girl Guides Association Cook Islands. Sunday 15th October 2017, the program was held in 3 parts. Part One a Dawn Service in Arorangi CICC church by the hosting company and after the service, raising of the Girl Guide World Flag to mark this special day.

Part Two a special sharing on our CICC Ministry Radio Program by one of our great and active Pa Enea leader, Mama Nga Mokoroa from the Island of Atiu. Who shared about her Guiding days? Part Three was a Church Service and then after a Uapou for young women and all whom are invited. Yes, we did have a cake ceremony to top up the final program for the day. The lighting was by our Arorangi brownies, blowing and cutting by the leaders.



Guiding history was shared by our President, Ms Apii Ben. Each guide company did their best on a nominated bible hero. Songs, drama and other illustrations was part of the Uapou. The evening went well and all had a big feast by the Arorangi Girl Guides Company and the Arorangi Ekalesia.

Thank you to all the girls and leaders for your excellent participation. Atawai wolo.

Ngara Katuke

4. GOSPEL DAY CELEBRATION

Special day in Rarotonga we called it Nuku Day. Beautiful day on a Public holiday to celebrate the arrival of the Christianity in 1821 to the Cook Islands. This year’s event was held on the Sports Field in Titikaveka, 26th October 2017 at 8.00am as planned by the host, Titikaveka CICC Ekalesia.

Lots of Sunday school children, Christian Youth, Uniform organizations and church members attended this remarkable celebration. Sunny, calm day for this special event.

The 6 Ekalesia put up a biblical drama as set out by the Konitara Ekalesia and the young men and women had colourful costumes made for their character or for their part. Each Ekalesia did really well and everything

finish around about 2pm and after a day to enjoy down the beach and lots of Kaikai for the church members. Kua manea.



Ngara Katuke

5. OPATI OU NO TE ASIAN DEVELOPMENT BANK (ADB)

Turu, Oro Mai. Kua riro te Tauturu Orometua o Nikao, Papa Wai Peu, i te rave i te angaanga pure no teia Opati Ou o te ADB i te Varaire ra 17 no Noema. Kua tae mai te Deputy Prime Minister, Teariki Heather ki teia angaanga maata. Kua riro e nana e te metua vaine Mama Ngamau Munokoa i akatuera i teia Opati Ou i Nikao.

Te akakite nei te Papa Tauturu Orometua, noatu e nana i pure i teia angaanga, e ko tona irinaki-anga ka riro teia Opati i te oronga mai i tetai tauturu maata kite Oire Nikao, me anoanoia tetai moni tauturu no te akakoroanga o te Ekalesia Nikao. Kua riro teia ei mea katakata kite au taeake tei patiiia ki teia akoroanga maata.

Kua akamata teia opati ki roto i te ngutuare o te Kavamani i Avarua i te mataiti 1976, e nui uatu rai ta ratou au angaanga raverave e te moni tauturu i tetai au angaanga i te Kuki Airani nei. Te irinaki nei ratou i te akamatutu uatu rai to ratou pirianga kite Kavamani, te au putuputuanga i vao ake i te Kavamani e te iti tangata o te Kuki Airani. Kia Manuia.



Ngara Katuke

6. KIMIKIMI MONI NA TE BB

Kare e aiteia te manea i te angaanga a te Boys Brigade tei raveia i te aiai Varaire ki roto i te Arurangi Calvary Hall. Kua maata te au tangata tauturu i teia akakoroanga no te anau Boys Brigade o te Kuki Airani. Kua aitamu mai te anau Nikao e te pupu ura Akirata. Kua riro te anau Girls Brigade e te Girl Guides i te oronga katoa atu i ta raua tauturu i te au ngai tei anoanoia te tauturu.



Te akakite nei te Tekeretere o te Konitara Boys Brigade, Danny Areai, e kua mataora ratou i teia turanga ta ratou i rauka i teia mataiti 2017, ei tauturu i to ratou uniform ou e te au puaka apii a te tamariki Tamaroa. Kua akaoti teia angaanga ma te manea tikai.

Ngara Katuke

7. Vaerua Kiritimiti

Aiai Sabati, ra 26 no Noema, 2017 ki roto i te Aroa Nui i te aiai Sabati. Kua tae mai e manganui uatu te anau mapu mei te nga Ekalesia e 6 o Rarotonga nei, mei tetai 600 tangata tei tae mai.

Kua riro te anau mapu o Arorangi i te akateretere i teia Rally openga o te mataiti 2017. Kua mataora tikai te au aitamu tei raveia mai e te anau mapu e pera katoa ta ratou Special Guest Artist, koia te anau mapu no te pupu Oe Vaka o Porirua, te noo nei ki roto i te Tapere Rutaki.



Kua akaoti teia angaanga ma te manea, e kua mataora te anau mapu, no te turanga ta te Ekalesia o Arorangi i arikiriki ia ratou katoatoa. Aroa Nui kia kotou katoatoa.

Ngara Katuke

8. QUEEN'S BATON

Welcome to Ziona Tapu. Special ceremony was held for the welcoming of the Queens Baton in the Arorangi Cook Islands Christian Church at 10am church service. It was also the Uniform Organization closing church parade for the year 2017. This was a collaboration program with the CISNOC, whom have planned and organized the baton to be taken into a CICC church. It was the first time this was held in our church and we were thankful for our Arorangi CICC leaders to accepting the request for the baton and for our young people to witness the arrival of the Queens Baton to our ground on Sunday 12th November 2017.

A special Guard of Honour by the Uniform Organization while the Youth Director, Mr Bob Williams and the Girls Brigade President, Mrs Tangi Taoro and the Girl Guides President, Ms Apii Ben escorting the President of CISNOC, Mr Hugh Graham with the Queen's Baton. The 3 Executive representatives presented the torch to Tinomana Tokerau Ariki at the entrance of the building for her to take the baton to the church stage.

The Queens Representative, Hon Tom Marsters and Mrs Tuaine Marsters was also presented at this special church service. Deputy Prime Minister, Hon Teariki Heather and other officials was there too. Most young people had the opportunity to touch the Queens Baton. This marks the closing of the uniform organization combined church parade in Arorangi. The Queens Baton continued her way to another destination as planned by the CISNOC office. Aere ra e Kia Manuia.



Ngara Katuke

9. TERETERE APII SABATI – ARORANGI KI NGATANGIIA

Salamo 129:1. E tumatetanga maata toku ia ratou mei toku ou anga mairai, kiap era mai Iseraela i teiane. Sabati ra 19 no Noema, kua teretere atu te anau tamariki Apii Sabati o te Tapere Rutaki ki Ngatangiaa, ei mata atu i te Apii Sabati Arorangi. Kua mataora te tamariki i ta ratou au tuanga angaanga i teia ra Sabati. Te akakite nei to ratou tamaine akatuera i te tatau.

Tumu Tapura maata: - Autu i te Timata-anga. Te Kapiki'anga no te iti tangata o te Atua, kia *Tu e Akamaroiroi* no te Atua. Kua akanooia ta matou tatau ki roto e 3 tuanga, mei roto mai to tatou tia i teia ra Sabati, Salamo 129

- Tuanga Mua – Te Takinokino-anga
- Tuanga Rua – Umuumu-anga i te ora
- Tuanga Toru – Te Akakoromaki e te Ririnui o te Ngakau o te Iti tangata o te Atua

Kua rave ratou i ta ratou au tuanga mate maroiroi, mei te imene akatomo e tae uatu ki te au buka tatau e te au irava katoatoa. Kua akarakei ia ratou kite au Ei tiare kakara e te ei monamona. Kua ki to ratou au kopu, kare e pou te manga i te kai. Te akaoki nei ratou i te akameitaki-anga kite Ekalesia Ngatangiaa, ko ratou tei riro ei utuutu i te oraanga o te anau a Tinomana Ariki. Meitaki maata no to kotou ngakau aroa. Te Atua te aroa no kotou katoatoa.





Ngara Katuke

10. OE VAKA

Ka mou, e ka Oe ki mua. Kua tae mai e 24 au mapu tane e te vaine no teia angaanga Oe Vaka mei te oire Porirua, tei apai ia mai e Turi Hodges e tana vaine ko Pania, e tamaiti Kuki Airani teia. Ko tona metua vaine ko Teremoana Hodges. Kua teretere mai ratou no te tomo atu ki roto i teia angaanga tarere Oe Vaka i te Kuki Airani nei.

Kua riro to ratou noonoo-anga e, na te anau Mapu o Rutaki i akono ia ratou mei ra 21 no Noema ki te ra 1 o Titema 2017, i te au tuatau kai manga e te to ratou ngai moeanga. Kua autu atu ratou i roto i tetai au oe-anga, noatu e kare te tai e meitaki roa ana, inara kua manuia ratou.

E maata uatu rai ta ratou au angaanga i tamou mai, mei te peu maori e tetai au turanga i roto i te Ekalesia Arorangi. I tetai au atianga kainga manga, kua rave mai ratou i tetai au aitamu, ei akaari i to roto ngakau aroa.....no te mea oki e ko tetai ia ratou e ai mokopuna na Mama Teremoana Hodges, kua apii ia ratou i te ura Kuki Airani e te Imene a Enuamanu.....

Te karanga nei tetai ngai i ta ratou imene tuki.

*Eaa taau e kite nei!
Te kite au i te rangi ou, te enua ou
Potipoti enua e ko Atiu nui e....*



Ngara Katuke

11. PICNIC DAY

Great Day out on the Beach. Kua parani te au Arataki o te Rutaki & Aroa Christian Youth i tetai Picnic Day, ei akaoki i te Akameitakianga kite au mema katoatoa no to ratou tuatau tei riro ei apai i te au angaanga katoatoa mei te mua mataiti, kite openga mataiti 2017.

Kua rave ratou i te porokaramu, tarekareka tipoti e te oronga i tetai au pakau aroa kite au tamariki Apii Sabati katoatoa tei tae mai. Kua mataora katoa te au metua. Te akakite nei te Tiemeni, Tamarangi Tamarangi. No te aroa o te Atua ia ratou katoatoa e te turuturu o te au metua ia ratou. Kua mataora te au angaanga katoatoa i te reira ra.

Kua oronga katoa ratou i tetai tuanga moni atinga, ei akaoki i te akameitakianga kite Atua no te au manuia ta ratou i kite i teia mataiti 2017. Te karanga nei te tumu tapura a te anau mapu; *Philipi 2: 5, Kia okotai o kotou tu ngakau, mei to te Mesia ra, ko Iesu.* Meitaki maata.



Ngara Katuke

12. UAPOU KAPITI

I te aiai Sabati ra 3 no Titema, kua riro e na Enuu, Rose, Amy e Samantha i rave mai te tuanga o te atarau i ta matou Uapou Kapiti. Kua riro a Enuu, koia tei rauka iaia tetai turanga teitei i te openga mataiti i roto i tana apii tua rua o Tereora. Te akakite nei aia, naringa kare ta te Atua tauturu iaia, kare aia e autu i teia turanga maata. Kua manea katoatoa ta ratou au pauanga, e kua taopenga teia angaanga na roto i tetai kaikaianga i te tapere Muri Enuu, tei riro te au metua e te Ekalesia o teia tapere i te arikiriki i te au mema katoatoa tei tae atu ki teia Uapou openga o te mataiti 2017. Kua akameitaki te Orometua Soatini, i teia anau mapu i te rave mai anga i ta ratou au tuanga. Meitaki maata



Ngara Katuke

13. WOMAN OF THE MONTH

Praise the Lord & God Bless you – Mama Metua. Families and Friends gathered at the Islander Hotel on the 14th December 2018 to celebrate a special occasion. Mama Metua was nominated by the Arorangi Girl Guides Company, for her huge and excellent support and contribution to our movement. She started her interest in guiding on day one when her grand-daughter joined the Arorangi Brownie Pack in the year 1998. She supported and contributed to every major events, annual national programs, weekly training programs for her grand-daughter, whatever that is. Through fund raising, uniform making, food contributions, camping resources, hospital visits, prison visits, church parades, outer island trips, community service programs and so forth.

With her excellent contribution, she became involved in sharing her experiences to the young girls about life skills, through weaving, crafts, home makers and other basic lessons on health, homes and their environment. As a Committee from the village of Rutaki for the Arorangi Girl Guides Company, she played her role actively and seriously every year. Through her dedication to the Brownies section, she was elected as one of the Brownies Assistant Guider in the year 2006 to teach the girls to understand the foundation values of the Guide Promise, Law and Motto. Encourage girls to take some interest badges like cooking, embroidery, weaver, craft, flower arrangement and many others and even participating in small and big training camps in Arorangi or travelling to the Outer Islands for strengthening our guiding work and so forth.



Mama Metua has served the Arorangi Girl Guides Company for over 15 years. She is a very humble leader and has a high expectation for her organization to perform their best and achieve high. She is a unique person and is a highly respected woman in the church and her community especially in the Tapere Rutaki and the Arorangi CICC Church. Mama Metua believes that in each child deserves to learn some non-formal education for betterment of their future life. She feels that Girl Guide is one of the best organization who can offer their support to any young women life.

She met lots of successful women through the organization and had represented the organization in village arena, sports arena, community programs, Regional/International arena and Government arena. Today she is still involved in guiding as her great grandchildren are all part of the movement and she loves to see them grow and explore their potential being a young woman in the Cook Islands.

Mama Metua is also known as Konini-A-Uri-Upoko-Vaine-Ke Kite (nee Revi Aunguna). Her first names highlight her connection she has to the Ngati Uri (Uri Mataiapo) of Akaoa, Arorangi through her ancestors. Her maiden name Revi Aunguna from the Aunguna & Poroi family in Tupapa.

Born 10th Dec 1944 in Rarotonga and the 3rd child of 5 children to Teinakore Kumu-Toka & Revi Aunguna. She has 3 sisters and 1 brother. (From eldest to youngest) Teura Manu (deceased), Mata Taere, Konini Kite, Tere Maka & Umaki Revi (brother). She married Papatuaine Kite (Mangaia) on his home island on her birthday 10th Dec 1964. They had 7 children (2 daughters and 5 sons – 3rd son passed away 2005), have 27 grandchildren and over 30+ great grandchildren living in Rarotonga, New Zealand & Australia.

She attended Arorangi School in her early childhood days, after the passing of her father; she was referred to Avarua School where she stayed with her family in Tupapa. At the age of 14 years, she went back to Arorangi School to continue her education. Then completing her schooling in Arorangi she became the first in her Tapere Rutaki to ever attend Tereora College & completing her schooling.

She dedicated her whole life in her religion - Arorangi CIs Christian Church. At a young age at 16 years she became an Ekalesia (member) in Arorangi CICC where she faithfully served the Lord in his works of numbers of positions & responsibilities in the church and her Tapere from the year 1960 till to this day.

She has a few responsibilities in the village, church and family as follows:

- Ex Treasurer and is a currently active member in the Rutaki Vainetini
- Currently a Sunday School Teacher in the Rutaki Sunday School
- Currently the President in the Rutaki Child Welfare
- Long Serving PTA member and is still active today in the Apii Rutaki
- Sunday School Teacher in the Arorangi Sunday School
- Currently an active Leader in the Arorangi Girl Guides Company
- Long serving member in the Arorangi Vainetini
- Title Holder in the Ngati Makirau as the Chief called Makirau Mataiapo
- Advocacy member in her tribal families in the Ngati Uri, Ngati Aunguna and Ngati Paetaro

Article by Mama Metua's grand-daughter Metua Kite, with inputs from the Arorangi Girl Guides Company.

14. PURE EPETOMA 2018 O ARORANGI

E OKI KI TE ATUA, E AKAOU I TAAU I TIA, RETURN TO GOD AND RENEW YOUR VOWS. Turou, Oro Mai! Te mataiti ou. I roto i teia mataiti kua akanooia te au putuputu-anga i roto i te Ekalesia Arorangi no te raverave i te tuanga akamaroiroi i roto i te tuatau akamori-anga. Sabati ra7 no Tianuavare i te pure mamaia, kua riro teia e na te putuputu-anga Uniform i raverave mai e pera katoa to ratou Diakono, koia a Papa Pokipoki. Kua tae mai te anau tamaine Girls Brigade i ta ratou tuanga, tei akanooia, e pera katoa te Girl Guides.

I te avatea Sabati, kua riro rai e na te au Diakono te reira i raverave, no te mea e Oroa te reira Sabati. Aiai Sabati na te Tauturu Orometua e te anau Mapu mei roto mai i nga tapere e 4. Ruaau, Muri Enuu, Betela e te Rutaki. Kua rauka mai tetai nga tamariki mapu, tei kapikiia na roto i te Kimi Ekalesia i teia aiai, koia a Robert Heather Jnr e pera katoa a Travel Purua. Kua mataora i te akarongorongonga i te au manako tei akapiriia ki runga i te tumu tapura no teia aiai. Kua kapiti katoaia mai te Papa Peretiteni, te Orometua Ngateitei Moutaiki Ngametua.



- I te Monite ra 8, kua tukuia te reira ki roto i te au Tapere tatakita, tei akamata ia mai e te anau Mapu o Rutaki e tona Diakono, koia a Kaota Tuariki.

- Ruirua, na te anau Mapu o Betela.
- Ruitoru, na te anau Mapu o Muri Enuā.
- Paraparau, na te anau Mapu o Ruaau.
- Popongi Varaire, na te Diakono Keu Mataroa e te anau Tarekareka Tipoti o Arorangi.
- Popongi Sabati, na te Vainetini.
- Avatea Sabati na te Orometua Robert Mani, kua kitea ia mai tetai urupu tangata tei tae mai ki ta ratou Rotai-anga Kopu tangata koia te Kopu Tangata o Mama Ani Pirangi, Kopu Tangata o Miimetua Kareroa Greig, Kopu Tangata o George Robati, Kopu Tangata o Papa Pare Rogokea Greig e te Kopu Tangata o Teokotai & Nahea Tamarangi
- Aiai Sabati, kua taopenga atu na Tinomana Tokerau Ariki e te Aronga Mana o Puaikura

Te akakite nei te Kauma Iti, e kua riro te akateretere-anga o te tumu tapura o teia mataiti, ei akatuera i tetai kaveinga manea no tona turanga Ui Ariki o te Kuki Airani. Kua akameitaki katoa aia i te au mea tei tupu i te mataiti 2017 e te au angaanga katoatoa tei raveraveia e te iti tangata o te Atua i roto i te Evangelia, Enuā e Kavamani. Kua topiri atu teia epetoma pure na roto i tetai kaikai-anga i roto ia aua Ariki Au Maru. Aere ra, kia manuia.

Ngara Katuke

15. ROTAIANGA KOPU TANGATA

Varaire ra 5 no Tianuvare 2018, i te ora iva i te popongi kua akatuera atu te Papa Orometua Soatini i te Rotaianga Kopu Tangata a Papa Teokotai e Mama Nahea Tamarangi. Kua aere mai ta raua anau mei te enua Autireria e Nu Tireni. Kua takake atu te metua tane Papa Teokotai i tetai mataiti roa, kareka ra te metua vaine Mama Nahea Tunupopo Tamarangi, te ora nei tei metua vaine e 82 mataiti i teiani.

E 13 a raua tamariki anau mai, e 5 tamaroa, e 8 tamaine. Kare ratou i pou mai, no tetai au turanga taii, inara kua tupu ta ratou i parani e kia raveia ta ratou Rotaianga. Kua riro teia Rotaianga e na tana au ai Utaro e te Mokopuna i akateretere mai. Kua parani ratou i tetai au angaanga raverave na ratou.

- Atoro i te au punavai
- Tama i te au ngai ngai tanumanga o te ratou kopu tangata – Ngati Napa
- Te au enua ta to ratou Papa ruau i akataka mai no ratou
- Te au ngai tei riro ana to ratou au metua ei nooanga no ratou
- Raverave i tetai au angaanga enua – tanu kai, tautai e te vai atura.

Kua mataora ta ratou Rotaianga. Kua taopenga atu ratou i te Sabati ra 7 no Tianuvare i roto i te nao o te Atua i roto i te Ekalesia Arorangi i te pure ora ngauru. E kua popani atu ki tetai kaikai-anga e tetai angaanga poitirere tei tapeka atu tetai utaro tane i tana vaine papaa ei akairo i ta ratou Rotaianga kopu tangata.



Te akaoki nei ratou i te Akameitaki-anga no teia angaanga ta ratou i rave, ei meitaki no ta ratou au tamariki katoatoa. Kia Manuia.

Ngara Katuke

16. RA ANUA-ANGA 50 MATAITI

Kia Manuia i roto i te Atua. Kua akaepaepaia te ra anauanga o te tama akatere o te anau mapu o te Tapere ko Rutaki, koia a Tamarangi Tamarangi, ki runga i te oneone ko Vainganau i te aiai Varaire ra 12 no Tianuvare. Kua tae mai tona au kopu tangata mei te enua Autireria e Nuti Reni ki teia akararangi-anga. Kua pati tana anau i tona au taeake angaanga e te kopu tangata katoa kia kapitia mai kia ratou i teia ra maata no to ratou metua tane.

Kua pati katoaia te tavini o te Atua, koia te Orometua Tinirau Soatini e te Mama Orometua, tei riro e nana te rave i te tuanga o te Pure. Te Mema Parani, James Beer e te Deputy Prime Minister koia a Hon Teariki Heather. Kua riro te vaa tuatua o teia angaanga e ko Mau Raina. Kua oronga katoaia tetai tuatau no tetai au tangata kia tuatua mai. Mei te metua tane Daniela Apii e te mata o te Kopu tangata. Tei oronga mai i tetai pakau aroa ki teia metua tane. E pera katoa tana anau tamariki, tei raveia mai e tana tamaine ko Evanna Tamarangi Turua, e tona nga teina ko Rose e Paura, kapitia mai to ratou au tungane e toru, Tamarangi, Ngatungane e Shaun e te ai utaro a teia metua tane, ko Nooroa, William e Rosiana.



Kua tamataora mai te kopu tangata na roto i tetai au aitamu. Kua akakite a Tamarangi Tamarangi, kare aia e inangaro ana i teia angaanga, inara no te inangaro o tona au ai Tuaine e tana anau, kua ariki aia. Ko tetai angaanga teia ta ratou i rave i muri ake i ta ratou Rotaianga Kopu tangata.

Te akameitaki nei aia i te Atua, no tona tiakianga iaku e pera katoa toku nga metua tei utuutu mai iaku, e i teia ra, kia taku vaine e taku anau, ko toku ia mataora i te au ra katoatoa. Te Atua te aroa no kotou katoatoa.

Ngara Katuke

17. CICC YOUTH EMPOWERMENT PLAN - YEAR 2018-2022

Mission: To empower all CICC Youth to be Christians and great ambassadors for Jesus to lead, and to serve.
Objective: To restructure and empower the CICC Youth in the Cook Islands, New Zealand and Australia to be the Youth Organization of choice for boys and girls, and to be Christian Ambassadors for Christ. Belief that:

- Jesus Christ is Lord and Head of the CICC Youth Organization
- We are first for youth
- We provide meaningful and spiritual guidance
- We are served and led by volunteers
- We are enterprising with our changing world

- We actively engage our stakeholders
- We are a Christian Organization for boys and girls

Kua raveia tetai iriirikapua na te au mapu i roto i te Youth Department, tei akateretereia mai e te Youth Director, Mr Bob Williams. Mei te ra 29 o Tianuare ki te ra 2 o Peperuvare e kua akaoti i te Monite ra 5 no Tianuvare, 2018. Kua akamata te reira ki Nikao, Arorangi, Titikaveka, Ngatangiaa, Matavera e Avarua. Kua akamoia teia iriirikapua ki runga i te CICC Youth Empowerment Plan. Kua raveia tetai au tukuanga manako mei roto mai i teia apii e te tukuanga tetai au mapu i to ratou manako.



Kua kapiti katoaia mai tetai mata no Autireria, koia a Tutu Mare Simona, e te mata o Nu Tiren i Ruta Mare Metuataopu, ei apai atu i te au karere mei roto atu i teia parani a te mapu. Te oronga nei te Akameitakianga ki te au Ekalesia e ono o runga nei i te Enuu, te au Arataki o nga putupuanga e rima i roto i te au Konitara, no ta kotou turuturu i teia porokaramu. Meitaki maata. Te Atua te aroa kia kotou katoaia.

Ngara Katuke

Reo Aroa, Akameitaki-anga e te Akamaroiroi-anga

Kia Orana kotou katoatoa i te aroa maata o te Atua. Te rauka nei iaku i te oronga atu i toku reo Aroa, te reo *Akameitaki-anga* e te reo *Akamaroiroi-anga* i te au taeake katoatoa. i roto i te Konitara Maata o te putuputanga Mapu o te Kuki Airani. To Nu Tireni e to Autireria. Kia Orana kotou i te aroa manaana o te Atua.

Te karanga nei te irava ei kave atu i toku reo Aroa kia kotou katoatoa, “Ko lehova toku tiaki e kare rava au e ngere.”

- Te Tama Akatere Au, Mr Bob Williams
- Te Tauturu Akatere Au, Mr Avare Simona
- Te Tekeretere Maata, Mr Danny Areai
- Te Mou Moni Maata, Mrs Haumata Hosking
- Te mata mei roto mai i te Konitara Apii Sabati
- Te mata mei roto mai i te Christian Youth o Rarotonga
- Te mata o te Boys Brigade
- Te mata o te Girls Brigade
- Te mata o te Girl Guides.
- Te mata o te Pa Enuu Tokerau
- Te mata o te Pa Enuu Tonga
- Te mata o Nga Pu Toru
- Te mata o Nu Tireni
- Te mata o Autireria

Tei topa iaku i te taiku, ariki mai i te reo tatararaa.

Meitaki maata kia kotou tei tuku mai i ta kotou ikiianga e to kotou irinakianga i te tuatau o te National CICC Youth Convention i te tuatau i Mitiaro, e kia riro mai au ei Media Officer no te Youth Department. *Atawai wolo.* Te au tuanga maroiroi taku i rave i roto i te mataiti 2016 e tae mai ki teia ra. Te au tuanga paruparu, kia riro te Atua i te akamaroiroi mai i te reira no te au tuatau ki mua. Te au ngai tei topa i te rave, no tetai au turanga taii, ariki mai i te reira. *Meitaki Atupaka.*

Te au Arataki i roto i te au putuputu-anga taku i topapa i to kotou au ngutupa kia tuku mai i tetai ngai iti, ei akakitekite i tetai au nuti mei roto mai i ta kotou au putuputuanga, tei aere na roto i te porokaramu Ratio, me kare na roto i ta tatou nuti peapa. *Meitaki Ngao.* Te au tutu tei neneiia i te au tuatau tei topa, te riro ei kave anga ki runga i ta tatou au pia tutu, me kare nuti peapa, ma te kore e manamanata. *Meitaki Korereka.* Tetai au reo Akamaroiroi i te au tuatau ravarai, tei oronga ua matou kotou na roto i te roro uvira, me kare tereponi. *Meitaki Polia.*

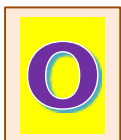
Kua tae tatou ki tetai tuatau no te National CICC Youth Convention akaou, te ka raveia ki te enua ko Mauke (Akatokamanava) i roto nei i te marama ko Aperira 15 – 22, 2018 ki Oiretumu. Te irinaki nei au, e ka rauka ia tatou i te iki mai i tetai mapu tane, me kare mapu vaine, ei apai i teia tuanga no te Mapu katoatoa.

Te oronga atu nei i taku reo Akamaroiroi-anga i te reira mapu vaine me kare mapu tane, kia riro te mana o te Atua i te tiaki e te paruru i toou aerenga. *Meitaki Maata.*



All articles except one, were prepared by Ngara Katuke, CICC Youth Dept. Media Officer

7. AWAKENING THE NATIONS SUMMIT, RAROTONGA, MAY 2018



On 9th March, 2018, Edward Ronia, the Chairman of the Awakening the Nations (ATN) movement left Solomon Islands to the Cook Islands to meet Rev Willem Glashouwer, the President of Christians For Israel (C4i) movement. The President was visiting Fiji, Cook Islands and New Zealand in March. The dates of Rev Willem Glashouwer's visit to the Cook Islands was from 8 March to 13 March, 2018.



Figure 2 Edward Ronia was met by Ps Ngatamariki Pouao on arrival at Cook Islands International Airport



Figure 3 Edward Ronia and Ps Ngatamariki Pouao meeting with Rev Willem Glashouwer in Rarotonga, CI



Figure 1 Rev Willem Glashouwer together with NZ C4i leaders praying over local leaders at the launch of the C4i Cook Islands

The President's visit climaxed in the launching of the Christians for Israel Cook Islands Branch on Sunday 11 March at the Vakaviti AOG church in Rarotonga. After Rev Willem Glashouwer's visit, Edward used the remaining days of his visit to the Cook Islands to meet with government officials and church leaders on the Awakening of the Nations Summit planned to be hosted in Rarotonga, Cook Islands, from 23 to 27 May, 2018.



Figure 4 Edward Ronia and Ps Ngatamariki Pouao meeting with the Secretary General, Nga Mataio of CICC.

The Awakening the Nations (ATN) is a movement where Christian Churches in the host nation and in countries of the region are encouraged to come together for a time of sharing of the word of God and worship in the spirit of and in recognition of each other as members of the Body of Christ. It is not another Church denomination.

It has a proven record of encouraging and enhancing strong relationship among church leaders and Christians of different church denominations. It has a healthy non-discriminatory stance in her conducts and deliberations with different Christian Churches. It strives, however, to encourage, strengthen spiritual maturity and to save souls into the kingdom of God.

The government too is impacted by the ATN movement to come together. For example, when the Awakening the Nations event was first launched in Bundaberg City in October 5 - 12, 2008, Federal and State government members and Local Shire Mayor were all represented and gave very warm speeches at the launch. At the closing of this historical event the Mayor of the city requested that this event be held annually in the city because of its positive and spiritual impact.

Similarly, at the ATN Summit in Honiara, Solomon Islands, in 2017, the Honorable Prime Minister was involved and was invited as the Shepherd of the Nation to speak to the nation during one of the teaching sessions. The Prime Minister's Office together with the Ministry of Home Affairs funded the entire ATN event. During the handing over of the torch to the Queen Representative of the Cook Islands, H. E. Tom Marsters for the hosting of the ATN event in the Cook Islands in 2018, the Prime Minister, Heads of Churches in Solomon Islands, Pastor Ngatamariki Pouao of New Life Church, Cook Islands, were present.

With the movement is the aspiration to host an ATN event in a new country within the region every year to enable and assist the host country receive and understand the spirit of the movement. Thereafter each host nation Christian churches become responsible for maintaining corporate unity and oneness among themselves in the spirit of the Body of Christ. The movement exemplifies unity in the Body of Christ to reap the blessings of the word of God as provided for in Psalms 133.

The Vision of the Awakening the Nations (ATN) came as an inspiration when Reverend Roy Funu, a Solomon Islander Missionary who has been serving in Australia for the last 30 years, was invited by his church, South Sea Evangelical Church, as one of the speakers of the annual 'Feast of Tabernacle' celebrations held at the Honiara Public market in 2007. During Roy's final message God prompted his heart to make a faith declaration as he saw the sea of people's faces and to call the nations of the Pacific to come together in worship and praise to God. The ATN movement was born out of a vision by brother Rev Roy Funu for nations of the Pacific Region to see each other as brothers, members of the Body of Christ and to accept each other despite national and denominational differences.

In October 5 - 12, 2008 he launched his first ATN event in the city of Bundaberg Australia, where he operated the Bundaberg City House of Prayer Ministry. A delegation of 300 people came from the Solomon Islands led by their Governor General of Solomon Islands, Sir Nathaniel Waena. Other delegates and speakers came from Papua New Guinea, Vanuatu, Nepal, Australia, New Zealand and USA. Three large marquee were hired and used for Men and Women's accommodations and one large one which sits 1000 people was used for the meetings.

Since the movement was launched in 2008, it has been held in Australia and the Melanesian countries, especially in Solomon Islands and Vanuatu. In 2016 it was held in Sunshine Coast in Australia. Pastor Ngatamariki Pouao from the Cook Islands shared the Word at the closing session of the ATN week. From this event it was sensed that the ATN Torch must be passed on to the next race of people in the Pacific, the Polynesia. Pastor Roy followed up this connection to the Cook Islands and took a team from Australia and visited Rarotonga for two weeks of prayer and celebrations.

Following this Pastor Roy and the ATN Executive invited the Queen's Representative, H. E Tom Marsters as guest of Honour at the ATN event in Honiara, Solomon Islands in 2017. He was accompanied by his wife, Madam Tuaine and the QRs Official Secretary Anthony Brown and Pastor Ngatamariki Pouao. The ATN Torch was passed between our two nations from the Prime Minister of Solomon Islands, Honorable Manasseh Sogavare to H. E. Tom Marsters, the Cook Islands Queen's Representative.

The first Polynesian Nation ATN Summit is planned to be held in Rarotonga, Cook Islands from 23rd to 27th May, 2018. Activities of the event will include teaching sessions during the day and evangelistic crusades every night. Anointed speakers in the region including one from South Africa will be taking the different teaching sessions and the night crusades.

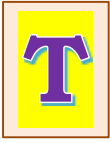
Saturday 26th May is recognized globally as the Global Outreach Day (GOD) when we will join the rest of the Christian world to hold gospel outreaches at various places in Rarotonga in the morning. In the afternoon there will be the Joshua Victory Motorcade where Christians with vehicles will drive around the island of Rarotonga in victory. The ATN Summit will end on Sunday with a final night crusade. Most of the activities of the ATN Summit will be held at the National Auditorium.

With the gist of the ATN movement to call different Christian churches, their leaders and members to come together with other Christian leaders and members for a time of fellowship, we encourage all Christian churches in Rarotonga to come and to participate in all the events of the week. Any Christians from all of the nations of the Pacific region and outside the region are most welcome to come to Rarotonga and be part of this new end times move of God to bring Christians of our nations to recognize our true oneness and membership in the Body of Christ.



Edward Ronia, Chairman, ATN Executive

8. NUTI POTOPOTO



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

★ CICC DAY

Sunday 29th April for this year 2018. After the Parliament of the Cook Islands passed the 1968-69 Cook Islands Christian Church Incorporation Act, the CICC Constitution based on the Act was adopted and came into force on 24th April 1984 (p.9). But instead of commemorating the 24th of April each year which of course does not fall on the same day, the CICC Executive Council instead decided in 2014 to earmark the last Sunday of April every year as the day for all CICC branches in the Cook Islands, New Zealand and Australia to commemorate the milestone in the church's history.

The spirit of this day is very similar to August 4th, the official Constitution Day of the Cook Islands in remembrance of the day it attained self-governing status from New Zealand in 1965. By the same token, the CICC Day is in remembrance of the CICC taking over management of the church from the former London Missionary Society in 1968. CICC Day or CICC Birthday, they mean the same thing. Rarotonga's programme of commemoration for this year is as below.

★ CICC DAY COMMEMORATION ON RAROTONGA

Programme

Sunday 29th April 2018, 5.00pm, Ruatoka Memorial Mission Hall, Takamoa

4.30pm Sing-a-long

4.50pm Everyone seated

Order of Service

1. CICC ANTHEM
2. WELCOME ADDRESS
3. INTROIT
4. CALL TO WORSHIP
5. IMENE APII SABATI
6. BIBLE READING
7. IMENE REO METUA
8. PRAYER
9. IMENE REO METUA
10. OFFERING
11. CICC HISTORY
12. SERMON
13. CUTTING OF CAKE
14. YOUTH PRESENTATION – (10minutes each)
 - Matavera
 - Avarua
 - Nikao
 - Arorangi
 - Titikaveka
 - Ngatangia
15. CLOSING HYMN
16. VESPER

(Prog from Mauri Toa, Secretary, Rarotonga Konitara Ekalesia 2018)



★ **CICC WOMEN'S CONFERENCE**

15 – 22 April 2018, Ruatoka Memorial Mission Hall, Takamoa, Rarotonga

★ **CICC YOUTH CONVENTION**

15 – 22 April 2018, Mauke

★ **11TH PCC GENERAL ASSEMBLY**

26 October – 1 November 2018, Auckland, NZ

★ **33RD CICC GENERAL ASSEMBLY**

Tentatively scheduled for 13 – 20 October 2019, Atiu

★ **CHANGE OF OFFICE HOLDERS IN THE EKALESIAS**

Titikaveka Edward Browne replaces Teremoana Tangirere as Assistant Treasurer
Epharahima Taokia and Philadelphia Ngarua – new Deacons for the Tapere Tikioki
Tapiti Taringa and Tutai Matenga – new Deacons for the Tapere Akapuao
Ravengakore Ravengakore – new Deacon for the Tapere Vaimaanga

Matavera Vaitoti Tupa replaces Lotia Atera as Secretary
Teokotai Ngamata replaces Vaitoti Tupa as Assistant Secretary and Deacons Secretary
Ngatuaine Maui replaces Tearoa Tomokino as Treasurer
Kimiora Vogel replaces Vaitoti Tupa as Assistant Treasurer
Renall Vogel is the new Sunday School Principal for this year

★ **UPDATES FROM THE CICC COUNCIL OF AUSTRALIA SECRETARIAT**

- 2018 CICC Council Meeting - Sat 22 Sep to be held in the Gold Coast
- CICC Council visitation (Tere) - Brisbane/Gold Coast (23 Sep), Cairns (30 Sep), Sydney (07 Oct) and Melbourne (14 Oct).
- The first group visitation for 2019 with the support of the CICC will be the Hampton Park CICC Ekalesia in the month of March. They will be visiting Tahiti, NZ and then Australia. Confirmed dates to be provided by the Ekalesia.
- Mt Sheridan Ekalesia - no group visitation (Tere) during Oct, Nov Dec, Jan. Will accept 2 group visits; one in first half of the year and the other in second half of year before Oct. Any group wanting to visit please provide ample prior notice through the CICC.
- The first group visitation (tere) to Mt Sheridan Ekalesia for 2019 will be from Hampton Park CICC Ekalesia in the month of March.

(Dane Rasmussen, Secretary, CICC Australia Council)

★ **UPDATED OFFICE HOLDERS – EKALEZIA MT. SHERIDAN, CAIRNS, AUSTRALIA**

QLD Registered Name: Cairns Cook Islands Christian Church Association Inc.

Minister: Rev Joel Tapiua Taime
Secretary: Mr Ruhau Isaia
Assistant: Mr Teva Mita
Treasurer: Mr Dane Rasmussen
Assistant: Mr Miimetua Mariri
Deacons Secretary: Mr Kau Pirara
Assistant: Mr Teano Paulo

Deacons (Diakono)

Mr Ruhau Isaia
 Mr Dane Rasmussen
 Mr Mahuta Meremere
 Mr Nga Taruia
 Mr Tereni Tereni
 Mr Kau Pirara
 Mr Teva Mita
 Mr Hato Taia
 Mr Miimetua Mariri
 Mr Ngatuaine Ngametua
 Mr Vaine Nicholas
 Mr Teano Paulo
 Mr Nikoia Faireka
 Mr William Ford
 Mr Joel Marsters
 Mr Teaurere Teaurere
 Mr Mose Tau
 Mr Jimmy Marsters
 Mr Mahuta Tapaitau
 Mr Terii Teaurere
 Mr Tinau John
 Mr Makikore Nikau
 Mr William Tapaitau

Elders

Mr Mararau Parau Taia
 Mr Tuaine Terekia

Theological Students (Apiianga) in Takamoa

Mr & Mrs Kapu Marsters
 Mr & Mrs Vuya Peau

Womens Fellowship (Vaine Tini)

Mama Orometua - Mrs Atea Taime
 Mama Tauturu Orometua – Mrs Pani Tai
 Secretary: Mrs Tikivare Teaurere
 Assistant: Mrs Tetuariki Mariri
 Treasurer: Mrs Manuare Marsters
 Assistant: Mrs Tihau Ngatuaine
 Representative to the Deacons (Mata ki roto i te Uipaanga Diakono): Mr Mahuta Meremere

(Dane Rasmussen, Ekalesia Mt. Sheridan, Cairn, Australia)

Sunday School (Apii Sabati)

Principal: Mr Mike Tetamanu
 Assistant: Mr Luka Terekia
 Secretary: Mrs Teurunau Ben
 Assistant: Mr Uirere Matara
 Treasurer: Mrs Mama Ani Tetamanu
 Teachers (Puapii Sabati):
 Mr Mike Tetamanu
 Mrs Mama Ani Tetamanu
 Mr Hurikapu Ben
 Mrs Teurunau Ben
 Mr Uirere Matara
 Mrs Akasauriri Matara
 Mr Sonny Taime
 Mrs Hainganoa Taime
 Mr Luka Terekia
 Mrs Milo Terekia
 Ms Tarere Maretu
 Volunteer Teachers:
 Ms Anderline Mahuta
 Miss Matasausau Faireka
 Mr Benjamin Taruia
 Representative to the Deacons (Mata ki roto i te Uipaanga Diakono): Mr Nga Taruia

Christian Youth (Pupu Mapu)

President: Mr Uirere Matara
 Assistant President: Mr Maruroa Saitu
 Secretary: Miss Terea-arii Vaiari Rasmussen
 Assistant Secretary: Ms Anderline Mahuta
 Treasurer: Miss Louisa Marsters
 Additional Committee Members:
 Mr Luka Terekia
 Mr Rangatira Terai
 Mr Brother Maccauley
 Mr Mike Tetamanu
 Ms Tiare Meremere
 Miss Paatoru Paulo
 Miss Uirangi Terekia
 Miss Apakura Terekia
 Representative to the Deacons (Mata ki roto i te Uipaanga Diakono): Mr Ruhau Isaia

★ **2019 CICC MINISTERS ROTATION PROGRAMME**

The Committee of Ministers is currently working on it. Useful inputs into this exercise include the existing ministers' rotation policy, requests from some of the ministers themselves, as well as those from the Ekalesias. The Executive Council is expecting the first draft from the Committee of Ministers within the next month for further deliberation. June (3 months' time) is the expected timing for the release of the programme to all Ekalesias.

★ **FIRST RAC THANKSGIVING SERVICE FOR 2018**

6.00pm Sunday 15 April, National Auditorium, Rarotonga. Taking part will be the 6 member churches; CICC, SDA, LDS, AOG, APOSTOLIC, AND CATHOLIC. Event is open to the public free-of-charge.

9. OBITUARY



*kāmaaraanga i te au vaeau o te Atua tei akāngaroi atu kī te akāngaroianga roa i teia tuatau.
Remembering those soldiers of the Lord who have recently passed on.*



PAPA PUKI MATAIAPO MATAPO PAIERE TEARIKI MOKOROA (MBE).

Kua taka ke atu a Papa Paiere Mokoroa (MBE) i te rā 8 o Titema 2017. Kua anau ia aia ki Atiu i te rā 7 o Me 1934, e 83 ona mataiti. Kua aka'ipo'ipo atu aia i tana vaine ia Nga Tuaivi Kokaua ki Atiu i te rā 31 o Me 1956, e 22 ona mataiti i reira. Ko Teariki Mokoroa tona metua tane e ko Mairi Ruaau tona metua vaine. E 9 a raua tamariki, e 6 tamaroa e 3 tamaine.

Kua rave'ia tona pure kopu tangata (family service) ki to ratou kainga rai i Pokoinu i te aiai Ruirua rā 12 o Titema 2017 i te ora 6.00pm. I te popongi Ruitoru rā 13 o Titema 2017 i te ora 10.00am kua rave'ia tona pure kopu tangata openga ki roto i te Are Pure o te Nikao CICC i mua ake ka aka'oki'ia'i aia ki te kainga no tona aka'ngaroi anga openga.

E puapii tana angaanga i te katoa anga o tona ora'anga i Rarotonga nei e te au pa-enua i tai mai, e tumu korero e e ma'ata katoa tana i tauturu no te tupu anga o tona enua anau anga ko Enuamanu. I diakono ana raua ko tona tokorua no te Tapere Pokoinu i roto i te Ekalesia Nikao CICC e e nga metua maroiroi teia i roto i te Tapere e i roto katoa i te akono'anga Nikao CICC i te reira tuatau i mua ake ka aka'ngaroi (retire) ei raua ki Atiu no te aka'tupu i ta raua pitiniti ko te Taparere Lodge i Mapumai, Atiu. E ma'ata tana au puka i tata ana aia e pera katoa te puka no runga i te tupu anga o te Ekalesia Nikao mei tana i Tereora i te 1920s ki tatai i Turamatuitui i nga mataiti openga o te 1940s ki Tepuka i te 1970s.

Ei aka'iro no tona tavini anga i tona basileia kua oronga ia tetai tapao nga'tei'tei nona e tona Nga'tei'tei e te Ariki Vaine o Paratane ko Eizabeth Rua, te tapao Member of the British Empire (MBE). *Tataia e Noopii Tearea, Diakono, Ekalesia Nikao.*

ARAARA VE'EVE'E AROA NO TO MATOU METUA TANE *(Speech made by his daughter, Mrs Mairi Heather on his funeral day)*

Matapo o Kirimoke PAIERE MOKOROA (MBE)

Puki Mataiapo - Putokotoko no te Mokomoko I Eirangi Tutara
Anauia: 7 Me 1936 - Takoto: 9 Titema 2017

ANAU IA E TE PIRIRAU MATANGI, AAKI TE TOREA I TONA PUTARANGA. Teia tona aiteanga: Anau te mama I tana pepe, utuutu aia e kia maata, tuku atu ei, kimi atu I tona ravenga. I would like to share a few words about my Dad. It is difficult to stand before you and attempt to honor my father in words. He's 83 years old. He had 9 children, 34 grandchildren and 7 great grandchildren. He married a beautiful maiden from the village of Pokoinu, Ngarourukeu Kokaua Carlson, known as Mama Nga.

It is never an easy task to capture someone's life journey in a short speech as words frequently fall short of capturing someone's true life essence. However, I will say something and at the same time, I am going to ask each of you to sit for a moment and remember something about this man who touched each of our lives in so many ways. Me ka taki tua atu au, ka pou teia ra. E au araara teia tana I akaruke mai aia ei paruru, ei tauturu e pera katoa ei arataki ia matou, tatou e ratou tei kite I tona tu.

- The mea mua – Faith – Irinaki'anga. That's the first thing, biggest thing. Te irinakianga, it is your faith in God that will lead you to me in the home I now live in.
- Te rua – Angaanga – Work. You can't sit down and expect it to come to you. Tano Meitaki ki tana anau.
- Te mea openga – Save taau moni, eiaa e kaimoumou. Remember it's not what you make that counts, its how much you save. Tano katoa ki tana pee openga I akaruke mai "No te varenga

patipati I te moni a Dad, I teia taime, kua takake atu aia, no reira ka kimi atu ia noou ravenga, kua close down taku Swiss bank...permanently.

What we have once enjoyed, we can never lose, all that we love deeply becomes a part of us (Helen Keller). I've learnt a lot from my Dad. He's left so many attributes in each one of us, unique in the way we display those traits. He has the ability to combat all life's brutality with a good laugh, and ability to appreciate the small moments of joy despite the circumstances.

Ei taopenga I taku aroa vee'vee, ka imene atu a Teraipoia (*this is one of his granddaughter. Mairi & Robert's daughter, who loves singing and sung at his family service and on the funeral day*). Kia Orana e Kia Manuia. Aere ra, e to matou Metua tane, na te Atua koe e tiaki.

Karere openga a Papa Paiere. Salamo 103:1-2, "E akameitaki ia Iehova e taku vaerua; e to roto katoa iaku nei tona ra ingoa tapu. E aka meitaki ia Iehova e taku vaerua, e auraka tona katoa ra au takinga meitaki e akangaropoina ia."

Purua na Papa Paiere kia Mama Nga

E Nga, E Nga!

Taku vaine akaperepere, tei tapea ia e au

Ki te tapea motu kore o te inangaro

Mei te aute puera teatea, Raveia ei poe taringa

Koia katoa toou purotu i mua iaku.

To koringo mata maru, raro iti ake io makave rouru

I au mei te momoe o te kukupa

Koe rai e Nga,

Tei piri ki taku aro mei mua mai

Te akaroa i to taua takakeanga

No to taua inangaro kia mou....

Meitaki Ranuinui kite au taeake katoatoa e te kopu tangata o Enuamanu, Tahiti, NZ, Australia, Nga Pu Toru, Rarotonga, ko kotou tei kite mai I to matou tumatetenga. Te au tavini o te Atua I roto I nga Ekalesia katoatoa o runga nei I te enua ko Rarotonga, Atiu e koropini uake te Kuki Airani. Tona au taeake tei matau aia I tona tuatau I puapii ei aia, e tetai uatu tei kore I taikuia. Apii Arorangi, te au puapii e te tamariki tei atoro mai ia matou. Thank you so much for your love. Te au Taoate, Neti e te au aronga angaanga o te Tipatimani o te Marae Ora, no to kotou ngakau aroa e te tauturu I to matou metua tane. Te Ekalesia Nikao, Te Orometua, te Uipaanga Diakono, Te putuputuanga Uniform Organization. Te au tapere o Nikao. Tapere Pokoinu e te au Arataki katoatoa no te au angaanga katoatoa tei raveraveia no to matou metua tane. Tinomana Tokerau Ariki e te Vaka Puaikura, Makea Ariki, Karika Ariki, Vakatinu Ariki e Te Vaka Te-au-o Tonga. Te Mata o te Ariki Vaine – Papa Tom e Mama Tuaine Marsters. Nga Kopu Tangata e rua – Ngati Arera, Kokaua e te Mokoroa, tei riro kotou ei metua. Tetai uatu tei kore I taiku tatakaitai ia, ariki mai mei roto atu i to matou metua vaine, Mama Nga e tana anau katoatoa.

Tataia e Mrs Mairi Heather, submitted for this newsletter by Ngara Katuke



MAMA VAINĒ TUTAI O MATA GREIG Kua anau ia a Mama Vaine Greig me kore ko Aunty Vaine i te rā 8 o Tianuare 1938, e kua taka ke poitirere atu aia i te rā 12 o Tianuare 2018, e 4 rā i muri ake i te tae anga tona mataiti ki te 80. Ko tona metua tane ko Moo Titaenua o Mitiaro e tona metua vaine ko Turi Akenanua Mata no Atiu e Rarotonga. E 12 ratou tamariki i te katoa'toa, e 9 tamaine, e 3 tamaroa, koia te 3.

Kua aka'ipo'ipo a Aunty Vaine i tana tane ko Howard Lameck Marama Greig no Raiatea, Tahiti, i te rā 12 o Peperuare 1977 ki roto i te CICC Mission House, Matavera, Rarotonga, e 38 on mataiti i reira. Kua mataora to raua ora'anga i te noo anga i Rarotonga nei no tetai tuatau e 22 mataiti i mua ake ka taka ke atu ei tona tokorua i te rā 27 o Tiurai 1999.

Kua rave'ia tona pure kopu tangata (family service) i te aiai Paraparau rā 18 o Tianuare 2017 ki tona ngutuare rai i Rangiura i te ora 6.00pm e i te popongi Varaire rā 19 o Tianuare 2017 i te ora 10.00am kua rave'ia tona pure kopu tangata openga ki roto i te Are Pure Nikao CICC i mua ake ka aka'oki'ia atu ei ki tona ngutuare no tona aka'ngaroi anga openga.

Kua aka'mata aia i tana angaanga neti i nga mataiti openga o te 1950s e tae ua atu ki tona aka'ngaroi anga mai i nga mataiti openga o te 1990s i te tuatau i tieni ei te Kavamani i te turanga angaanga Kavamani (transition). E 40 ona mataiti i te neti anga i te Kuki Airani nei. Kua rave aia i tana tereni'anga neti ki Viti e i Rarotonga nei.

E metua vaine maroiroi i roto i te au angaanga a te Evangelia mei te tuatau mai o tona tokorua i roto i te Tapere Rangiura e i roto i te Ekalesia Nikao e me tere'tere katoa ki te au enua i tai mai e pera ki te au enua mamao e tae ua atu ki te rā i taka ke ei aia. Ko te mea umere i konei kua topa aia ki raro i roto i te Are Pure iaia e akamaroiroi ra i te tuatau o te Pure Epetoma. Kua tau rai teia tuatua a te tata Salamo nona e, Ka noo rai au i roto i te are o Iehova e ope ua atu oku puke rā.

Tataia e Nooapii Tearea

NGATARIAU TEAROA Kua takake atu teia metua vaine ki runga i te Are Maki i Rarotonga nei i te rā 30 o Tianuare 2018, e 77 ona mataiti i te ao nei. Kua rave'ia tona pure kopu tangata (family service) ki tona ngutuare rai i Rangiura i te aiai Paraparau rā 1 o Peperuare 2018 i te ora 6.00pm, e kua rave'ia tona pure'anga openga ki roto i te Are Pure CICC o Nikao i te Varaire rā 2 Peperuare 2018 i mua ake ka aka'oki'ia atu ei aia ki tona ngutuare no tona aka'ngaroi'anga openga.

Ko Tairi Kimi tona metua tane e ko Ngapoko Pita Ono tona metua vaine. Kua aka'ipo'ipo aia i tana tane ko Pirianga Mataora Tearoa ki ko i te Are Pure Nikao CICC i te rā 25 o Tiunu 1966, e 25 ona mataiti i te reira taime. Kua taka ke atu oki tona tokorua i tetai au mataiti i topa akenei. E 2 a raua nga tamariki tamaroa, e 3 tamariki tamaine. *Tataia e Nooapii Tearea*



DIAKONO TAMAINKAU (KAU) ARAKUA Kua taka ke atu teia metua Diakono i te Ruirua rā 6 o Peperuare 2018 ki runga i te Are Maki i Rarotonga nei, e 57 ona mataiti i te ao nei. Kua rave'ia tona pure kopu tangata (family service) i te aiai Varaire rā 9 o Peperuare nei ki roto i te Are Apii Sabati o Nikao e tona tanu'manga i te popongi Manakai rā 10 o Peperuare nei i muri ake i tona pure openga ki roto i te Are Pure CICC o Nikao.

Kua anau'ia aia ki Mauke i te rā 23 o Tepetema 1960. Ko Arakua Teauti tona metua tane e ko Ratapu Ngametua tona metua vaine. Kua aka'ipo'ipo raua ko tana vaine ko Ngametua Teava Tairo i te rā 19 o Noema 1981 ki ko i te Cook Islands Christian Church i Nikao, e 21 ona mataiti i te reira tuatau; e 4 a raua tamariki tamaroa, e 1 tamaine angai.

E metua maroiroi teia i tona au taoanga, Diakono no te Tapere Rangiura i roto i te Ekalesia Nikao, Captan no te Nikao No.6 Boys Brigade Company, koia katoa tetai mema i akatupu'ia'i (founding members) o te Nikao Boys Brigade Brass Band i te mataiti 1997, Chairman no te Tapere Rangiura Youth e pera katoa i mema ana aia no te Nikao Ekalesia (Diakono) ki roto i te Rarotonga CICC Konitara Ekalesia. E metua maroiroi katoa aia i te tauturu i te au angaanga a tona Tapere Rangiura, Ekalesia Nikao, Oire Nikao e te au angaanga a te Girls Brigade no te taoanga o tona tokorua i roto i te reira putuputu'anga.

Kua piri ana aia ki roto i te karapu tipoti Avatiu Eels e te turuturu i teia karapu e tae ua atu ki tona tuatau maroiroi openga. Ko tana ngai angaanga openga koia oki ki ko i te Airport Authority, ko tei inangaroa ma'ata'ia e ia. E akapaa'paa'ia ana aia e tona au aka'aere e tona au taeake angaanga no tona tu i runga i te ngai angaanga. *Tataia e Nooapii Tearea*



TINA AKAMA Tina was employed by the Ministry of Agriculture as a Trainee Livestock Officer in 1988. In 1991 she was transferred to Atiu and worked with Teariki Tatuava running a veterinary clinic to meet the needs of the livestock farmers on the island. In 1992 Tina and Aroiva Akama were married and the couple went to Pukapuka for some time.

After returning to Rarotonga she continued working with the Ministry as a Livestock Officer. In 2000 she was working as a Quarantine Officer and at the same time working closely with the Administration Division. In 2001 she was transferred to Administration Division and was appointed Senior Administration Officer in 2004.

In 2009 Tina was picked along with Sherro Tomokino to assist (full time) with the Pacific Mini Games. In 2012 Tina was accepted to go to China (Beijing) to attend the Seminar on Economic Administration for the Pacific. In June 2015 she went to Thailand to attend a Training on Utilizing Indigenous Food Resources for Food Security.

In 2017 Tina undertook a Course of Frontline Management Certificate Level 3 and managed to pass, but sadly she wasn't there to receive her Certificate. At the Graduation Day she was remembered with a one minute silent before the awards was given out to the students. This year 2018 Tina was aiming for her Diploma but unfortunately did not have the opportunity to study for that paper.

Tribute to the late Mrs Tina Akama

It is with great heartfelt sadness that we pay tribute to the loving memory of our dear friend, also known as our big sister. It is beyond belief that our last moment cannot be predicted and yet we know that such hour can only be a distant future. The news of her early departure felt as if our hearts have been torn into many pieces, and words cannot explain the pain we felt. We take comfort though in the different memories we have of Mrs Tina Akama, but they all have in common the way she loved and lived her life for her friends, colleagues, her community and most of all, her inspiring love for her family. She is the most courageous and amazing woman of strength and tenacity to those who knew her and witnessed while in her presence.

We are privileged to have worked with such an amazing person with deep care about her team members, a mentor and a sister to us. She has a way of making us feel worthy of her attention, and so we are honoured to have known a strong woman who taught us the true value of (i) kindness - when working together as a team, (ii) humility - with tolerance towards one another, and (iii) modesty - for realizing our need to overcome our own weaknesses. We shall remember her big smiles, and her forever constant dancing in the office. And so farewell and rest in peace our sister. We know that God have you in His arms, and we have you in our hearts.

Our sincere condolences to her husband Aroiva and the family that she so dearly cherished. God bless us all.

Ministry of Agriculture staff, Rarotonga (submitted by Moekopu Vogel on behalf of staff). Photo from Tina's funeral service hand-out.

Tavini Meitaki, kua akaruke mai ia matou

Seek, Serve and Follow Christ. E na mua ra kotou i te kimi i te basileia o te Atua e te tuatua tika nana ra, e kapiti katoa ia mai taua au mea katoa rai a kotou. Seek ye first the kingdom of God and its righteousness and everything shall be added unto you. Kua takake atu teia tavini meitaki, Mrs Tina Akama i te Sabati ra 7 no Tianuare 2018, e kua tuku iatu ki tona ngai akangaroiaanga openga i tona ngutuare rai i Arorangi i te Maanakai ra 13 o Tianuare. Kua anauia aia i te ra 24 no Noema 1968, e 50 ireira ona mataiti i te ao nei. E tupu anga meitaki tona mei te enua Atiu e tae ua mai aia ki Rarotonga nei. Kua akaruke mai aia i tona tokorua akaperepere a Aroiva e pera katoa tana anau, Tangireka, Paraita, Memory, Peter, Kimiora e Tiare.

E metua vaine akonokono e te tauturu i tona kopu tangata i nga tua e rua. Te iti tangata Pukapuka, Te iti tangata Enuamanu, to Rarotonga nei e tona kopu tangata i roto i te Vaka Puaikura. E metua vaine maroiroi i te au angaanga katoatoa i roto i te Evangelia i roto i te putuputuanga Girls Brigade, tei riro aia ei Captain, te putuputuanga Christian Youth, te putuputuanga Apii Sabati, tei riro ana aia ei Puapii Sabati, te putuputuanga vaine e te vai atura tona au turanga i roto i te Tapere Muri Enea e te Vaka Puaikura i roto i te Culture.

Kua raveia tona tanumanga i te Maanakai ra 13 no Tianuare, 2018. I te Sabati ka takake atu ei aia, ko ta angaanga openga i rave, koia oki te Pure Epetoma a te Uniform Organization, i te mamaia Sabati. Te akaroa i to matou taeake maroiroi. Ka mii matou iaia i te au angaanga a te Ekalesia Arorangi. *Aere ra, na te Atua koe e tiaki.*

Tataia e Ngara Katuke.



SIMONA (MANOA) PIRAKE, also known as “*Morea Rangatira*” of Ngatangiaa was born on the 1ST January 1931 – the son of Pirake TARAARE of Ngatangiaa and Ani PIRANGI of Puaikura. The late Manoa had 3 beautiful wives – Lucy Renny (Maoate); Norma (no issue) and the young maiden from the island of Mangaia, Mariake TAUMAARUA (no issue) – the latter currently resides in New Zealand.

The handsome Manoa was the fourth child of Pirake TARAARE. His siblings comprised the late Tauariki KEU, the late William FULLER, Teuira-o-te-Rangi TAIKAKARA who is 87 years old and the only surviving child of Pirake Taraare, and the late Taiti PIRAKE-MOREA. Manoa also has another older sister, Mareta MATAMUA (aged 97) of Puaikura whose father is the late Araitia Tepuretu.

Manoa’s father, the late Pirake TARAARE also held the title of Morea Rangatira. Pirake Taraare was the son of Maka Louisa NICHOLAS – the latter was the daughter of Teina MOREA who married Albert John NICHOLAS Jnr of New Zealand. Manoa’s mother, the late Ani PIRANGI was the daughter of Tinomana John PIRANGI and Rongonui TIMONA of Puaikura. The late Ani Pirangi also held the titles of Neinei Rangatira and Io Rangatira.

Manoa had 5 children with his first wife Lucy and they are Io (Steven), the late Paeiau, Raui, the late Moeroa and Simon; he had 13 grand-children and 18 great-grand-children.

Manoa attended the Fiji School of Medicine and studied Pharmacy for a couple of years. On his return, he did not last in that occupation as offered to him as the pay was not as attractive as reaping the benefits of planting and selling his crops. Manoa was regarded as a prominent planter in Ngatangiaa and Matavera in his *younger and fruitful days*. However, in the last couple of years, Manoa decided that it was time to “let go” and enjoy the last remaining years he had; for his body could no longer bear the physically demanding and taxing tasks of working the land.

Manoa was indeed still a handsome man in his old age and he had a knack of chatting up the beautiful mamas to any functions he attended – he had his own ways of entertaining the audience. For some, he was a difficult man to deal with; but the reality is, as a strong man in body and spirit, his strong will dominated to the extent that he had his *fans* and his *detractors*, with many according him respect and regard in equal measure. But when the call of duty came to attend to family or any social event preparations he was always around to give a hand.

For many years, the late Manoa served as a Deacon in the Ngatangiaa CICC Ekalesia - he was a man that never failed to place his life in God’s hands on a daily basis regardless of the circumstances that surrounded his life.

Manoa was aged 87 when he passed in Auckland, New Zealand, on the 11th January 2018. He is greatly missed by his loving wife Mariake, siblings Mareta and Teuira, his children and families. Rest in Peace Papa Manoa.

By Rosita & George Taikakara (nephew). They also supplied the photo.

WILLIE KATUKE E metua Diakono i roto i te Ekalesia Avarua e te Ekalesia Mangere, kua tuku iatu ki tona ngai akangaroiana openga i te pae rai i tona tokorua i Avatiu i te marama i topa.

TEREPAI NOO SAMUEL Former Deputy Registrar of the Land Court in Rarotonga, put to his final resting place at the Tangara Burial Ground in Matavera last month February.



GEORGE TETUMARERE WILLIAMS Teava Mataiapo of Matavera, born 14/10/1931, passed away 27/1/2018, aged 87. Papa George married Orieta Lilian Gustave Mazel Tuiate of Ngati Tauai Napa of Arorangi, on the 27th June 1959 in NZ. They had 8 children as follows: -

- 1) Emily Tekura (f)
- 2) Ana Upoko (f)
- 3) Harriet Tangi (f)
- 4) Alexander Henry (m)
- 5) Ani Mary (f)
- 6) George Arthur (m)
- 7) Lindsay Brian (m)
- 8) Eliza Anne Pearse Williams (f)

Grandchildren = a total of 37

Great Grandchildren = a total of 24

Papa George moved his family back to Rarotonga in 1970 via the *Moana Roa* to work on the extension of the Rarotonga International Airport project, and remained thereafter for the duration of his life. He had many years of experience with carpentry, planting, fishing, and bush mechanic. He is also a medicine man and a good chef. He travelled with a group from Matavera for a social visit to Tokomaru Bay, NZ, in 1978. Most people know and call him “Bond,” and there are a number of interpretations as to why he acquired that nick-name.

Papa George was never a church man but he would always those that went, “*Eaa te irava i teia ra?*” It was his famous phrase every Sunday, he will ensure that we the children know what the verse was, otherwise no kaikai! This means although he doesn’t openly show everyone, he indeed has the Lord close to his heart. Aere ra our good father, we will always cherish the fond memories we had of you and mum. *Harriet Tangi Williams.*

In Our Hearts

We thought of you with love today,
 But that is nothing new.
 We thought about you yesterday
 And days before that, too.
 We think of you in silence.
 We often speak your name.
 Now all we have is memories
 And your picture in a frame.
 Your memory is our keepsake
 With which we'll never part.
 God has you in his keeping.
 We have you in our heart.

By Rose M. De Leon, copied from FamilyFriend Poems, Google

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. 93-YEAR-OLD WOMAN HANDCUFFED AND JAILED AFTER REFUSING TO LEAVE HER CARE HOME

A 93-year-old woman was handcuffed and jailed after refusing to leave a care home she claimed was no longer accepting her rent.

Juanita Fitzgerald, from Lake County, Florida, was arrested on Tuesday after she said the National Church Residences' Franklin House housing community had decided to "put her out" after blaming her for mould in her apartment.

93-year-old woman handcuffed and jailed after refusing to leave her care home



Police said she was given notice of her eviction on Monday, but refused to leave the building the next day, reports Florida TV station WKMG. According to a police report seen by the station, Ms Fitzgerald told officers: "Unless you carry me out of here, I'm not going anywhere."

A Lake County sheriff's spokesperson said a deputy tried to connect Ms Fitzgerald with members of her family and other housing facilities, but she refused. She also allegedly turned down the offer to stay with a nurse who worked there. The report states that as officers attempted to escort her out of the building, she intentionally slid down her chair onto the floor, and resisted police when they tried to pick her up.

They eventually managed to get her out of the independent living facility and put her in the back of a patrol car without handcuffs, it said. Ms Fitzgerald was spared having to spend her 94th birthday behind bars after a judge handed her over to a caregiver on Thursday. Her birthday was on Friday.

But the pensioner still faces charges of trespassing and is due to appear in court on 27 December. Karen Twinem, a spokesperson for National Church Residences, told WKMG Ms Fitzgerald had said she would not pay rent because she thought she would die soon. Ms Twinem said she also complained about mould in her apartment, but the facility had found none following testing.

Ms Fitzgerald, who was interviewed in jail while dressed in an orange jumpsuit, tearfully refuted the claims. Asked about why she would not pay the rent, the woman, who was handcuffed and appeared to have bruises up her arms, said of a housing facility employee: "She wouldn't take it, that woman blamed me for the mould." She added: "I paid my September rent and when she decided she was going to put me out, she wouldn't accept any rent after that."

The housing facility said officials had tried to contact Ms Fitzgerald's family several times and had reached out to agencies including the Homeless Coalition and the Family and Children's Services of Lake County. She allegedly refused them all. Terri Goldberg, a Franklin House resident, told WKMG: "I feel like everything was done that could possibly be done to help her I feel a lot of this was brought on herself."

Tom Embury-Dennis, The Independent, December 14, 2017, Yahoo News, January 2018

2. 'POVERTY TOURISM': TRAVELLERS OFFERED NIGHT'S STAY IN MUMBAI SLUM

Tourists have been offered the chance to spend the night in a Mumbai slum, in order to experience a taste of extreme poverty. This scheme has been created to allow visitors to experience the "reality" of living under financial hardship in India's financial capital, with the "attraction" including the use of a public toilet shared with more than 50 other families. The stay costs 2,000 rupees (£22), all of which goes to the host family.

While some have criticised the "slum hotel" for being an example of "poverty tourism", saying it treats people who live in slums like "animals in a zoo", David Bijl, 32, who runs the scheme thinks it is good for Mumbai and raising awareness of poverty.

Mr Bijl works for an NGO in conjunction with a local resident, Ravi Sansi. Mr Sansi lives in the one-bedroom home with 16 of his family members. He told The Guardian that slums are: "part of the reality of Mumbai – not the only part, but a part", and criticised other "superficial" tours of Mumbai slums, arguing that to understand the city one has to understand the extreme poverty some in the city live in.



"Visitors come in, take a few snapshots for their Facebook page and go off without really understanding anything," he said of the slums, "I have worked in many slums and I know there is a positive impact for both sides when an outsider takes an interest in slum dwellers' lives and how they cope by connecting with them."

On the Facebook page of the slum hotel, an advertisement says: "You'll be staying in a separate room for maximum two people (one single mattress). The family stays in a living room/bedroom/kitchen where you can go to socialise. Bathroom is shared with the family; toilets are shared with the community. "This is a real experience and so are the pictures, not doctored or only shot from the right angles, but made to give you an honest impression of what your stay will be like."

Mr Bijl also said the scheme has been well-received in the local community, with other slum families asking if they can take part. Jockin Arputham, president of the advocacy group Slum Dwellers International has criticised the slum hotel. "These tours are meaningless and a stay for a night will be meaningless. These are not objects in a museum or animals in a zoo. It is a community, real people living their lives. Staying the night helps neither the visitor nor the family," he told The Guardian.

Helena Horton, The Telegraph January 29, 2018, Yahoo News, 29/1/18

3. THIS U.S. MISSIONARY IS FIGHTING TO SAVE WOMEN IN PAPUA NEW GUINEA FROM BEING KILLED FOR 'SORCERY'

A U.S. missionary in Papua New Guinea is on a desperate bid to save women and girls from being tortured and murdered in their communities because they've been accused of witchcraft. Iowa-born Lutheran missionary Anton Lutz, 36, has been living in PNG for the past 30 years and has become a well-recognized figure in PNG's ongoing battle against belief in sanguma, or sorcery, a belief used to explain away mysterious illnesses or deaths.

Last month, Lutz helped save a 6-year-old girl who had been horribly burned after she was accused of using magic to cause “bad things” to happen in her village in Enga Province, in the center of the country.

It was one of several recent attacks that has forced Lutz to act, with the missionary often traveling through the infrastructure-poor countryside on daylong trips — sometimes in the cover of darkness — to rescue victims. “I think I’m in bits,” Lutz told HuffPost when asked if his work was taking a toll on him. “Someone has to do something. If we can convince people to allow the women to be released to hospital without police going in with guns to do it, that’s probably OK. I mean, the police need to arrest perpetrators, but it’s not up to me to tell the police whom to arrest,” he said.



Lutz had a personal stake, too, in helping the 6-year-old victim. The girl’s mother, Kepari Leniata, was burned alive in a public market in 2013, and Lutz helped organize the burial of her body afterward. He’s formed other sorrowful bonds too. Lutz sat beside a young mother named Shirley as she was dying after she was attacked on allegations of sorcery. “I drove back over the mountain and picked her up — it was about 15 hours of driving,” he said. “She was horrifically burned. It was another four or five days before she died of infections, but in that short amount of time, as a first responder type, you get emotionally bonded with the victim. “I’m caring for this young mother — she’s 25 years old — and she has burns all over her body and I’m trying to do everything I can to ensure she survives, and she dies.” Standing amid the woman’s community — with Shirley’s 2-year-old daughter and mother crying — Lutz asks himself why this happens.

But he knows the answer. “Why does this little girl not have a mother? Because of some idiot men. It’s mind-boggling and heartbreaking,” he said. Lutz has said that between September and October there have been 30 attacks against women in Enga Province. Anton Lutz is trying to save women and girls in Papua New Guinea from being tortured on charges of sorcery. PNG Tribal Foundation director Ruth Kissam says attacks would decline if people were arrested, prosecuted and convicted. “There is a steady rise because people know they can get away with this,” she said on Facebook.

Eoin Blackwell, HuffPost, December 20, 2017, Yahoo News

4. ANOTHER CONFIRMATION OF BIBLICAL HISTORY UNCOVERED IN HOLY LAND OF ISRAEL

Once again, a little digging in the Holy Land has unearthed a major find, and another confirmation of biblical history. Since the nineteenth century, history has been regarded as an enemy of the Bible. For nearly two centuries, biblical scholars, taking their cues from F.C. Baur, the founder of what came to be known as the “Tübingen School,” proceeded from the assumption that, while the biblical texts said a great deal about what their authors believed, there was very little history, as we understand the term, contained therein.

According to this “reasoning,” figures such as David and Solomon were, at best, minor chieftains, if they existed at all. Then, in 1994, an inscribed stone known as a “stele,” was found near Tel Dan in Northern Israel. Dating from the ninth century before Christ, it refers to the “House of David.” It was erected to celebrate the victory of the Aramean king (most likely Hazael) over the forces of Israel. In 1 Kings 19, by the way, God had Elijah anoint Hazael king of Aram.



A view of the Temple Mount in the Holy City of Jerusalem, Israel. (Screenshot)

So, now historians had to admit that David was real and that he had founded a dynasty. So, what else might be real? As it turns out, quite a lot. John Stonestreet and I have told you about many other examples, such as evidence of the extent of Solomon’s reign, seals belonging to King Hezekiah, a latrine built to desecrate a pagan shrine, and even possible evidence of Naboth’s vineyard.

The latest example also involves seals. According to the Israeli newspaper Haaretz, archaeologists recently announced that they had found “A fantastically preserved seal impression made by the biblical Governor of Jerusalem. The seal dates from the 7th Century BC, which puts it during the reign of king Josiah.

As it so happens, the Old Testament contains two references to the Governor of Jerusalem during the reign of Josiah. 2 Kings 23 tells readers, “Josiah brought all the priests from the towns of Judah and desecrated the high places, from Geba to Beersheba, where the priests had burned incense. He broke down the gateway at the entrance of the Gate of Joshua, the city governor, which was on the left of the city gate.”

2 Chronicles 34 says that “. . . in the eighteenth year of [Josiah’s] reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city. . . . to repair the house of the Lord his God.” In both instances, the position of Governor was part of an effort to root out paganism and syncretism from Judah.

While we can’t be certain whether the recently discovered governor’s seal belonged to Joshua or Maaseiah, we can be certain that we are dealing with real history. We can be certain that texts are telling us what happened as well as *why* it happened. So history, far from being the Bible’s enemy, is its friend.

Obviously, our faith isn’t in history or archaeology. It’s in a God who has *acted* in human history. These actions, in turn, have left behind artifacts. Some are monumental, such as the remains of the Temple or Solomon’s Gate at Gezer. Others, like the governor’s seal, are the size of your thumbnail. But they all speak to the historical nature of biblical faith.

By Eric Metaxas | January 9, 2018 | Yahoo News, 3:42 PM EST

5. THIS MAN WAS KIDNAPPED AND FORCED TO GET MARRIED BY GUNPOINT TO A WOMAN HE NEVER MET

A man in India has claimed he was kidnapped, threatened and forced to marry a woman against his own will. Authorities in India’s eastern Bihar state were looking into the kidnapping of 29-year-old Vinod Kumar, whose family said he was taken when he went to attend a friend’s wedding and was forced to marry a girl at gunpoint. Kumar’s family said they do not know the bride’s family, NDTV reported.



The five-minute video clip, which has more than 65,000 views, shows a sobbing Kumar being pushed around and forced into participating in the marriage rituals. The local station also reported that a person can be overheard saying, “We are only performing your wedding, not hanging you.”

“We are looking into a complaint by Vinod Kumar’s family and will take action once investigations are over,” senior police official Manu Maharaj told the publication on Friday. Kumar, who is an engineer, was quoted by local media saying one of the bride’s family members pointed a gun at him after the two had met at a mutual friend’s wedding and ordered him to marry her.

Police said they were looking into when and where the kidnapping took place. The groom’s brother, Sanjay Kumar, filed a complaint on December 3 when Kumar did not return home from his friend’s wedding. Vinod Kumar, 29, was forced into performing marriage rituals despite his sobbing in a video that has over 65,000 views. Kumar, who is an engineer, was quoted by local media saying one of the bride’s family members pointed a gun at him after the two had met at a mutual friend’s wedding and ordered him to marry her.

Sanjay Kumar said he received a strange phone call from an unknown number telling him about his brother’s forced marriage, also known as *pakadua vivah*. He immediately contacted the police after the

phone call, NDTV reported. Vinod Kumar was eventually freed from the village in Bihar’s Mokama district, where he was kept after the forced marriage, police said.

The practice of kidnapping men and forcing them to marry is common in places like western Bihar and eastern Uttar Pradesh. This typically happens to poorer families who can’t afford dowries in India, a marital tradition in giving gifts like money or durable goods to the bride’s family. There were reportedly over 3,000 grooms abducted in 2016 who were forced to tie the knot at gunpoint, according to a report from India Today.

India also has the highest number of child brides in the world. As of 2016, 18 percent of girls were married by the age of 15, according to girlsnotbrides.org. Forty-seven percent of girls by the age of 18-years-old are already married in India, the data showed.

Maria Perez, Newsweek, on Yahoo News, 6/1/18

6. WOMAN TAKES HER WEDDING VOWS JUST HOURS BEFORE CANCER TAKES HER LIFE



On Dec. 23, 2016, school psychologist Heather Lindsay was diagnosed with the breast cancer that would eventually take her life. But even then, before the cancer became a death sentence, Lindsay’s boyfriend, David Mosher, wanted her to know that she wasn’t fighting this by herself.

“She didn’t know I was going to propose that night,” Mosher told WFSB in Hartford, Connecticut. “But I said to myself, she needs to know she’s not going to go down this road alone.” That night, Mosher took Lindsay on a carriage ride and then got down on one knee to pop the question. She said yes.

For the next year, the Connecticut couple would receive more bad news than good. Lindsay’s cancer was increasingly aggressive, and in September, they learned it had spread to her brain.

Bridesmaid Christina Karas captured this touching image of the bride celebrating with what strength she had left

Despite the bleak prognosis, Lindsay was determined to make it to her wedding day, set for Dec. 30, 2017. But even as that day drew closer, the doctors told Mosher there might not be enough time. So on Dec. 22 in the hospital chapel, surrounded by family and friends, struggling through her vows due to sheer weakness, Heather married David.

“We were losing her as we were all standing there,” said Karas. “The last words she spoke were her vows,” the bridesmaid told WFSB. On Dec. 23, 2017, less than a day after fulfilling her dream of marrying David Mosher — and a year *to the day* after he proposed to her — Heather Mosher died.

“I saw her in a lot of pain and she didn’t give up until she married me,” David Mosher told NBC Connecticut. “It is so humbling that someone could love me like that.” On Dec. 30, the day Heather Lindsay had planned to get married, she was laid to rest by her husband.

Andy McDonald, HuffPost Sat, Dec 30 11:08 AM GMT-10, Yahoo News, 1 Jan 2018

7. RULING: IF YOU LIVE IN A CAR, IT'S YOUR HOME

Seattle's methods for handling people living in vehicles could be in for a shakeup. Seattle residents living in their cars, trucks or RVs, police usually have to follow city parking codes, including a 72-hour limit on parking in one place. But a recent court ruling in favor of a man who lost his home when his truck was towed calls into question city impound rules.

It was enforcement of those rules that triggered the towing and impounding of Steven G. Long's GMC Sierra pickup truck, where he had been living since 2014 when he was evicted because he couldn't make the rent on his apartment, according to a news release from Columbia Legal Services, the organization that represented Long in a lawsuit. The fees charged by the city for towing and impounding Long's truck were excessive and amounted to a violation of the state Constitution and state homestead laws, a King County Superior Court judge ruled on Friday.



Even if it's only an old pickup truck, the place where a person lives is a home under state law, and holding that home hostage in order to collect a debt is illegal, the judge ruled, according to Ann LoGerfo, one of two Columbia Legal Services attorneys who handled the case on for Long. "There is little societal interest in depriving Mr. Long of his only shelter, leaving him to continue living in public spaces under a tarp," said Alison Bilow, another attorney with the Basic Human Needs project at Columbia Legal Services, in a news release.

Once the ruling is finalized, it could impact the way the city handles such vehicles, though city officials wouldn't speculate on how. The City Attorney's Office issued a brief statement indicating it could still appeal the ruling: "The city disagrees with the trial court's ruling and is evaluating its options," the emailed statement read.

Long, 57, had parked his truck in an empty gravel lot near Rainier Avenue South and South Dearborn Street in July 2016 after the truck broke down. Living out of his truck, he worked in trades such as plumbing, electrical, landscaping and as a janitor at CenturyLink Field. In his truck, he stored the various tools of his work, often secured through day labor services. In October, Seattle police were responding to a nearby homeless camp following a complaint of a threat.

Officers told Long that his truck couldn't stay on the city-owned lot more than 72 hours and had a parking officer put a tag on the truck to that end. Long didn't move his truck, and a few days later, Seattle police had it towed and impounded while Long was working at CenturyLink Field. Long eventually agreed to a payment plan in order to get his truck back, but by then he was on the hook for hundreds of dollars in fees and fines.

Based on LoGerfo's description of the ruling, the towing and impounding of Long's truck was perfectly legal, though the fees may have been excessive, particularly given his lack of permanent housing. "What the judge found with Steven Long is that you can't hold the vehicle ... in order to obtain payments of a debt," LoGerfo said. "And the towing fees and fines can't be unreasonable."

LoGerfo said the ruling doesn't necessarily mean the city will change the way it handles the issue of people living in cars, but she hoped it would. "Certainly, as advocates for the homeless, we would encourage the city to think about what they're doing when they're targeting vehicles used as homes," she said. "Is it really a good use of resources to continue to take away people's homes?"

By Daniel DeMay, SeattlePI, Published 10:59 am, Monday, March 5, 2018, Yahoo News.

8. WHAT'S BEHIND MARCH

The name of March comes from Latin Martius, the first month of the earliest Roman calendar. It was named for Mars, the Roman god of war who was also regarded as a guardian of agriculture and an ancestor of the Roman people through his sons Romulus and Remus. This month Martius was the beginning of the season

for both farming and warfare, and the festivals held in his honor during the month were mirrored by others in October, when the season for these activities came to a close.

Martius remained the first month of the Roman calendar year perhaps as late as 153 BC, and several religious observances in the first half of the month were originally new year's celebrations. Even in late antiquity, Roman mosaics picturing the months sometimes still placed March first.

The Jewish Passover usually falls on the first full moon after the Northern Hemisphere vernal equinox, although occasionally (7 times every 19 years) it will occur on the second full moon. The Christian churches calculate Easter as the first Sunday after the first full moon on or after the March equinox. The official church definition for the equinox is March 21; however, as the Eastern Orthodox Churches use the older Julian calendar, while the Western Churches use the Gregorian calendar, both of which designate March 21 as the equinox, the actual date of Easter differs. The earliest possible Easter date in any year is therefore March 22 on each calendar. The latest possible Easter date in any year is April 25. *Wikipedia*

How Easter Is Decided In The Western Churches:

- In 325 AD the Council of Nicaea established that Easter would be held on the first Sunday after the first full moon occurring on or after the vernal equinox. From that point forward, the Easter date depended on the ecclesiastical approximation of March 21 for the vernal equinox.
- Easter is delayed by 1 week if the full moon is on Sunday, which decreases the chances of it falling on the same day as the Jewish Passover. The council's ruling is contrary to the Quartodecimans, a group of Christians who celebrated Easter on the day of the full moon, 14 days into the month.

PopCultureMadness, Google, March 2018

9. PACIFIC PLASTIC DUMP FAR LARGER THAN FEARED: STUDY

Eight million tonnes of plastics enter the oceans every year, much of which has accumulated in five giant garbage patches around the planet, according to a new study (AFP Photo/Handout) Paris (AFP) - The vast dump of plastic waste swirling in the Pacific Ocean is now bigger than France, Germany and Spain combined -- far larger than previously feared -- and is growing rapidly, a study published Thursday warned.



Researchers based in the Netherlands used a fleet of boats and aircraft to scan the immense accumulation of bottles, containers, fishing nets and microparticles known as the "Great Pacific Garbage Patch" (GPGP) and found an astonishing build-up of plastic waste.

"We found about 80,000 tonnes of buoyant plastic currently in the GPGP," Laurent Lebreton, lead author of the study published in the journal Scientific Reports, told AFP. That's around the weight of 500 jumbo jets, and up to sixteen times greater than the plastic mass uncovered there in previous studies.

But what really shocked the team was the amount of plastic pieces that have built up on the marine gyre between Hawaii and California in recent years. They found that the dump now contains around 1.8 trillion pieces of plastic, posing a dual threat to marine life.

Microplastics, tiny fragments of plastic smaller than 50mm in size that make up the vast majority of items in the GPGP, can enter the food chain when swallowed by fish. The pollutants they contain become more concentrated as they work their way up through the food web, all the way to top level predators such as sharks, seals and polar bears.

"The other environmental impact comes from the larger debris, especially the fishing nets," said Lebreton. These net fragments kill marine life by trapping fish and animals such as turtles in a process known as 'ghost fishing'.

The research team from the Ocean Cleanup Foundation, a Dutch start-up aiming to scoop up half the debris in the GPGP within five years, were surprised in particular in the build-up of larger plastic items, which accounted for more than 90 percent of the GPGP's mass. This might offer a glimmer of hope, as larger plastics are far easier to find and fish out than microplastics.

Global plastics production hit 322 million tonnes in 2015, according to the International Organization for Standardization. The Ocean Cleanup project, which carried out the study, says eight million tonnes of plastics enter the oceans every year, much of which has accumulated in five giant garbage patches around the planet.

To increase their ability to identify plastic pieces, researchers used 30 vessels and two aircraft including a C-130 Hercules fitted with advanced sensors that produced 3D scans of the GPGP. They found that it now stretches 1.6 million square kilometres and, they warn, it's growing. "The inflow of plastic to the patch continues to exceed the outflow," Lebreton said. What's more, the scale of the largest plastic dump on the planet literally only scratches the surface of the problem. "Levels of plastic pollution in deep water layers and seafloor below the GPGP remain unknown," the study warned.

The Foundation's team of 75 researchers and engineers plan to construct dozens of floating barriers to drift on the winds and currents and Hoover up half the plastic in the patch within five years. But Lebreton is keen to stress that the global damage wrought by plastic waste can only be mitigated by coordinated action.

"People look at the quantity of fishing gear (in the patch), and point a finger at the fishing industry, but then again they're eating the fish too. It's not so much this or that sector or region, it's the way we consume and live -- single-use plastics, throwaway society," he said. "We need to take some serious action on that front. We'll solve this problem on a global scale." The Ocean Cleanup was founded by 18-year-old Dutchman Boyan Slat in 2013.



Patrick GALEY and Marlowe HOOD, AFP



Only on Raro - This is one island dog that clearly leads a well-balanced life! Cook Islands News homepage, Monday 19 March 2018. Note by the Editor of this newsletter: if you live in NZ or Aussie, don't even think about trying this on the roads there, unless of course you live on a farm.



THE CHRISTIAN AND CULTURAL FESTIVAL OF EASTER

Reproduced from Wikipedia, the free encyclopedia

Background

Easter, also called **Pascha** (Greek, Latin) or **Resurrection Sunday**, is a festival and holiday celebrating the resurrection of Jesus from the dead, described in the New Testament as having occurred on the third day of his burial after his crucifixion by the Romans at Calvary c. 30 AD. It is the culmination of the Passion of Jesus, preceded by Lent (or Great Lent), a forty-day period of fasting, prayer, and penance.

Most Christians refer to the week before Easter as "Holy Week"—it contains the days of the Easter Triduum, including Maundy Thursday, commemorating the Maundy and Last Supper, as well as Good Friday, commemorating the crucifixion and death of Jesus. In Western Christianity, Eastertide, or the Easter Season, begins on Easter Sunday and lasts seven weeks, ending with the coming of the fiftieth day, Pentecost Sunday. In Eastern Christianity, the season of Pascha begins on Pascha and ends with the coming of the fortieth day, the Feast of the Ascension.

Easter and the holidays that are related to it are *moveable feasts* which do not fall on a fixed date in the Gregorian or Julian calendars which follow only the cycle of the sun; rather, its date is determined on a lunisolar calendar similar to the Hebrew calendar. The First Council of Nicaea (325) established two rules, independence of the Jewish calendar and worldwide uniformity, which were the only rules for Easter explicitly laid down by the council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies. It has come to be the first Sunday after the ecclesiastical full moon that occurs on or soonest after 21 March, but calculations vary.

Easter is linked to the Jewish Passover by much of its symbolism, as well as by its position in the calendar. In most European languages the feast called Easter in English is termed by the words for passover in those languages and in the older English versions of the Bible the term Easter was the term used to translate passover. Easter customs vary across the Christian world, and include sunrise services, exclaiming the Paschal greeting, clipping the church, and decorating Easter eggs (symbols of the empty tomb). The Easter lily, a symbol of the resurrection, traditionally decorates the chancel area of churches on this day and for the rest of Eastertide. Additional customs that have become associated with Easter and are observed by both Christians and some non-Christians include egg hunting, the Easter Bunny, and Easter parades. There are also various traditional Easter foods that vary regionally.

Etymology

The modern English term *Easter*, cognate with modern Dutch *ooster* and German *Ostern*, developed from an Old English word that usually appears in the form *Ēastrun*, *-on*, or *-an*; but also as *Ēastru*, *-o*; and *Ēastre* or *Ēostre*. The most widely accepted theory of the origin of the term is that it is derived from the name of an Old English goddess mentioned by the 7th to 8th-century English monk Bede, who wrote that *Ēosturmōnaþ* (Old English 'Month of Ēostre', translated in Bede's time as "Paschal month") was an English month, corresponding to April, which he says "was once called after a goddess of theirs named Ēostre, in whose honour feasts were celebrated in that month".

In Latin and Greek, the Christian celebration was, and still is, called *Pascha* (Greek: Πάσχα), a word derived from Aramaic כּחֹשׁ (*Paskha*), cognate to Hebrew נֶסֶךְ (*Pesach*). The word originally denoted the Jewish festival known in English as Passover, commemorating the Jewish Exodus from slavery in Egypt. As early as the 50s of the 1st century, Paul, writing from Ephesus to the Christians in Corinth, applied the term to Christ, and it is unlikely that the Ephesian and Corinthian Christians were the first to hear Exodus 12 interpreted as speaking about the death of Jesus, not just about the Jewish Passover ritual. In most of the non-English speaking world, the feast is known by names derived from Greek and Latin *Pascha*. Pascha is also a name by which Jesus himself is remembered in the Orthodox Church, especially in connection with his resurrection and with the season of its celebration.

Theological significance

The New Testament states that the resurrection of Jesus, which Easter celebrates, is a foundation of the Christian faith. The resurrection established Jesus as the powerful Son of God and is cited as proof that God will judge the world in righteousness. For those who trust in Jesus' death and resurrection, "death is swallowed up in victory." Any person who chooses to follow Jesus receives "a new birth into a living hope through the resurrection of Jesus Christ from the dead". Through faith in the working of God those who follow Jesus are spiritually resurrected with him so that they may walk in a new way of life and receive eternal salvation.

One of the earliest known depictions of the crucifixion and resurrection of Jesus (Rabbula Gospel illuminated manuscript, 6th century)



Easter is linked to Passover and the Exodus from Egypt recorded in the Old Testament through the Last Supper, sufferings, and crucifixion of Jesus that preceded the resurrection. According to the New Testament, Jesus gave the Passover meal a new meaning, as in the upper room during the Last Supper he prepared himself and his disciples for his death. He identified the matzah and cup of wine as his body soon to be sacrificed and his blood soon to be shed. Paul states, "Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed"; this refers to the Passover requirement to have no yeast in the house and to the allegory of Jesus as the Paschal lamb.

One interpretation of the Gospel of John is that Jesus, as the Passover lamb, was crucified at roughly the same time as the Passover lambs were being slain in the temple, on the afternoon of Nisan 14. The scriptural instructions specify that the lamb is to be slain "between the two evenings", that is, at twilight. By the Roman period, however, the sacrifices were performed in the mid-afternoon. Josephus, *Jewish War* 6.10.1/423 ("They sacrifice from the ninth to the eleventh hour"). Philo, *Special Laws* 2.27/145 ("Many myriads of victims from noon till eventide are offered by the whole people").

This interpretation, however, is inconsistent with the chronology in the Synoptic Gospels. It assumes that text literally translated "the preparation of the passover" in John 19:14 refers to Nisan 14 (Preparation Day for the Passover) and not necessarily to Yom Shishi (Friday, Preparation Day for the Passover week Sabbath) and that the priests' desire to be ritually pure in order to "eat the passover" refers to eating the Passover lamb, not to the public offerings made during the days of Unleavened Bread.

In the early Church



The Last Supper celebrated by Jesus and his disciples. The early Christians, too, would have celebrated this meal to commemorate Jesus' death and subsequent resurrection.

The first Christians, Jewish and Gentile, were certainly aware of the Hebrew calendar. Jewish Christians, the first to celebrate the resurrection of Jesus, timed the observance in relation to Passover.

Direct evidence for a more fully formed Christian festival of Pascha (Easter) begins to appear in the mid-2nd century. Perhaps the earliest extant primary source referring to Easter is a mid-2nd-century Paschal homily attributed to Melito of Sardis, which characterizes the celebration as a well-established one. Evidence for another kind of

annual Christian festival, the commemoration of martyrs, begins to appear at about the same time as evidence for the celebration of Easter.

While martyrs' days (usually the individual dates of martyrdom) were celebrated on fixed dates in the local solar calendar, the date of Easter was fixed by means of the local Jewish lunisolar calendar. This is consistent with the celebration of Easter having entered Christianity during its earliest, Jewish period, but does not leave the question free of doubt.

The ecclesiastical historian Socrates Scholasticus attributes the observance of Easter by the church to the perpetuation of its custom, "just as many other customs have been established", stating that neither Jesus nor his Apostles enjoined the keeping of this or any other festival. Although he describes the details of the Easter celebration as deriving from local custom, he insists the feast itself is universally observed.

Date

Easter and the holidays that are related to it are *moveable feasts*, in that they do not fall on a fixed date in the Gregorian or Julian calendars (both of which follow the cycle of the sun and the seasons). Instead, the date for Easter is determined on a lunisolar calendar similar to the Hebrew calendar. The First Council of Nicaea (325) established two rules, independence of the Jewish calendar and worldwide uniformity, which were the only rules for Easter explicitly laid down by the Council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies. (See also *Computus* and *Reform of the date of Easter*.) In particular, the Council did not decree that Easter must fall on Sunday. This was already the practice almost everywhere.

In Western Christianity, using the Gregorian calendar, Easter always falls on a Sunday between 22 March and 25 April inclusive, within about seven days after the astronomical full moon. The following day, Easter Monday, is a legal holiday in many countries with predominantly Christian traditions.



Eastern Christianity bases its calculations on the Julian Calendar. Because of the 13-day difference between the calendars between 1900 and 2099, 21 March corresponds, during the 21st century, to 3 April in the Gregorian Calendar. Easter therefore varies between 4 April and 8 May in the Gregorian calendar (the Julian calendar is no longer used as the civil calendar of the countries where Eastern Christian traditions predominate). Also, because the Julian "full moon" is always several days after the astronomical full moon, the eastern Easter is often later, relative to the visible moon's phases, than western Easter.

Among the Oriental Orthodox some churches have changed from the Julian to the Gregorian calendar and the date for Easter as for other fixed and moveable feasts is the same as in the Western church.

A stained-glass window depicting the Paschal Lamb, a concept integral to the foundation of Easter

Computations

In 725, Bede succinctly wrote, "The Sunday following the full Moon which falls on or after the equinox will give the lawful Easter." However, this does not precisely reflect the ecclesiastical rules. The full moon referred to (called the Paschal full moon) is not an astronomical full moon, but the 14th day of a calendar lunar month. Another difference is that the astronomical equinox is a natural astronomical phenomenon, which can fall on 19, 20 or 21 March, while the ecclesiastical date is fixed by convention on 21 March.

In applying the ecclesiastical rules, Christian churches use 21 March as the starting point in determining the date of Easter, from which they find the next full moon, etc. The Eastern Orthodox and Oriental Orthodox Churches continue to use the Julian calendar. Their starting point in determining the date of Orthodox Easter is also 21 March but according to the Julian reckoning, which in the current century corresponds to 3 April in the Gregorian calendar.

In addition, the lunar tables of the Julian calendar are four days (sometimes five days) behind those of the Gregorian calendar. The 14th day of the lunar month according to the Gregorian system is figured as the ninth or tenth day according to the Julian. The result of this combination of solar and lunar discrepancies is divergence in the date of Easter in most years (see table).

Easter is determined on the basis of lunisolar cycles. The lunar year consists of 30-day and 29-day lunar months, generally alternating, with an embolismic month added periodically to bring the lunar cycle into line with the solar cycle. In each solar year (1 January to 31 December inclusive), the lunar month beginning with an ecclesiastical new moon falling in the 29-day period from 8 March to 5 April inclusive is designated as the paschal lunar month for that year.

Easter is the third Sunday in the paschal lunar month, or, in other words, the Sunday after the paschal lunar month's 14th day. The 14th of the paschal lunar month is designated by convention as the Paschal full moon, although the 14th of the lunar month may differ from the date of the astronomical full moon by up to two days. Since the ecclesiastical new moon falls on a date from 8 March to 5 April inclusive, the paschal full moon (the 14th of that lunar month) must fall on a date from 21 March to 18 April inclusive.

The Gregorian calculation of Easter was based on a method devised by the Calabrian doctor Aloysius Lilius (or Lilio) for adjusting the epacts of the moon, and has been adopted by almost all Western Christians and by Western countries which celebrate national holidays at Easter. For the British Empire and colonies, a determination of the date of Easter Sunday using Golden Numbers and Sunday letters was defined by the Calendar (New Style) Act 1750 with its Annexe. This was designed to match exactly the Gregorian calculation.

Controversies over the date

The precise date of Easter has at times been a matter of contention. By the later 2nd century, it was widely accepted that the celebration of the holiday was a practice of the disciples and an undisputed tradition. The Quartodeciman controversy, the first of several Easter controversies, arose concerning the date on which the holiday should be celebrated.



The term "Quartodeciman" refers to the practice of celebrating Easter on Nisan 14 of the Hebrew calendar, "the LORD's passover" (Leviticus 23:5). According to the church historian Eusebius, the Quartodeciman Polycarp (bishop of Smyrna, by tradition a disciple of John the Apostle) debated the question with Anicetus (bishop of Rome). The Roman province of Asia was Quartodeciman, while the Roman and Alexandrian churches continued the fast until the Sunday following (the Sunday of Unleavened Bread), wishing to associate Easter with Sunday. Neither Polycarp nor Anicetus persuaded the other, but they did not consider the matter schismatic either, parting in peace and leaving the question unsettled.

A five-part Russian Orthodox icon depicting the Easter story. Eastern Orthodox Christians use a different computation for the date of Easter than the Western churches.

Controversy arose when Victor, bishop of Rome a generation after Anicetus, attempted to excommunicate Polycrates of Ephesus and all other bishops of Asia for their Quartodecimanism. According to Eusebius, a number of synods were convened to deal with the controversy, which he regarded as all ruling in support of Easter on Sunday. Polycrates (*circa* 190), however, wrote to Victor defending the antiquity of Asian Quartodecimanism. Victor's attempted excommunication was apparently rescinded, and the two sides reconciled upon the intervention of bishop Irenaeus and others, who reminded Victor of the tolerant precedent of Anicetus.

Quartodecimanism seems to have lingered into the 4th century, when Socrates of Constantinople recorded that some Quartodecimans were deprived of their churches by John Chrysostom and that some were harassed by Nestorius.

It is not known how long the Nisan 14 practice continued. But both those who followed the Nisan 14 custom, and those who set Easter to the following Sunday had in common the custom of consulting their Jewish neighbors to learn when the month of Nisan would fall, and setting their festival accordingly. By the later 3rd century, however, some Christians began to express dissatisfaction with the custom of relying on the Jewish community to determine the date of Easter. The chief complaint was that the Jewish communities sometimes erred in setting Passover to fall before the Northern Hemisphere spring equinox. The Sardica paschal table confirms these complaints, for it indicates that the Jews of some eastern Mediterranean city (possibly Antioch) fixed Nisan 14 on dates well before the spring equinox on multiple occasions.

Because of this dissatisfaction with reliance on the Jewish calendar, some Christians began to experiment with independent computations. Others, however, believed that the customary practice of consulting Jews should continue, even if the Jewish computations were in error.

First Council of Nicaea (325 AD)

This controversy between those who advocated independent computations, and those who wished to continue the custom of relying on the Jewish calendar, was formally resolved by the First Council of Nicaea in 325, which endorsed changing to an independent computation by the Christian community in order to celebrate in common. This effectively required the abandonment of the old custom of consulting the Jewish community in those places where it was still used. Epiphanius of Salamis wrote in the mid-4th century:

the emperor ... convened a council of 318 bishops ... in the city of Nicea ... They passed certain ecclesiastical canons at the council besides, and at the same time decreed in regard to the Passover that there must be one unanimous concord on the celebration of God's holy and supremely excellent day. For it was variously observed by people

That the older custom (called "protopaschite" by historians) did not at once die out, but persisted for a time, is indicated by the existence of canons and sermons against it.

Dionysius Exiguus, and others following him, maintained that the 318 Bishops assembled at the Nicene Council had specified a particular method of determining the date of Easter; subsequent scholarship has refuted this tradition. In any case, in the years following the council, the computational system that was worked out by the church of Alexandria came to be normative. It took a while for the Alexandrian rules to be adopted throughout Christian Europe, however. The 8-year cycle originally employed was replaced (or by the time of) Augustalis's treatise on the measurement of Easter, after which Rome used his 84-year lunisolar calendar cycle until 457. It then switched to an adaptation by Victorius of the Alexandrian rules.

Because this Victorian cycle differed from the Alexandrian cycle in the dates of some of the Paschal Full Moons, and because it tried to respect the Roman custom of fixing Easter to the Sunday in the week of the 16th to the 22nd of the lunar month (rather than the 15th to the 21st as at Alexandria), by providing alternative "Latin" and "Greek" dates in some years, occasional differences in the date of Easter as fixed by Alexandrian rules continued. The Alexandrian rules were adopted in the West following the tables of Dionysius Exiguus in 525. From this time, therefore, all discrepancies between Alexandria and Rome as to the correct date for Easter cease, as both churches were using identical tables.

Early Christians in Britain and Ireland also used an 84-year cycle. From the 5th century onward this cycle set its equinox to 25 March and fixed Easter to the Sunday falling in the 14th to the 20th of the lunar month inclusive. This 84-year cycle was replaced by the Alexandrian method in the course of the 7th and 8th centuries. Churches in western continental Europe used a late Roman method until the late 8th century during the reign of Charlemagne, when they finally adopted the Alexandrian method. Since 1582, when the Catholic Church adopted the Gregorian calendar while the Eastern Orthodox and most Oriental Orthodox Churches retained the Julian calendar, the date on which Easter is celebrated has again differed.

The Greek island of Syros, whose population is divided almost equally between Catholics and Orthodox, is one of the few places where the two Churches share a common date for Easter, with the Catholics accepting the Orthodox date—a practice helping considerably in maintaining good relations between the two communities.

Reform of the date

In the 20th century, some individuals and institutions have propounded a fixed date for Easter, the most prominent proposal being the Sunday after the second Saturday in April. Despite having some support, proposals to reform the date have not been implemented.^[74] An Orthodox congress of Eastern Orthodox bishops, which included representatives mostly from the Patriarch of Constantinople and the Serbian Patriarch, met in Constantinople in 1923, where the bishops agreed to the Revised Julian calendar.

The original form of this calendar would have determined Easter using precise astronomical calculations based on the meridian of Jerusalem. However, all the Eastern Orthodox countries that subsequently adopted the Revised Julian calendar adopted only that part of the revised calendar that applied to festivals falling on fixed dates in the Julian calendar. The revised Easter computation that had been part of the original 1923 agreement was never permanently implemented in any Orthodox diocese.



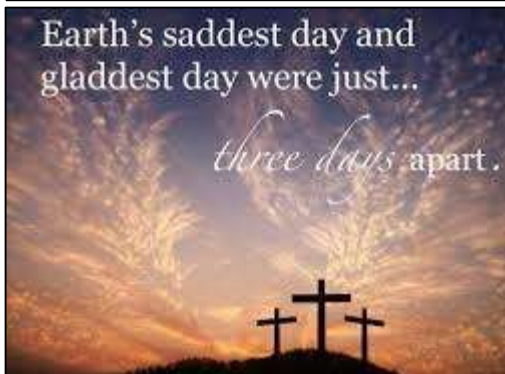
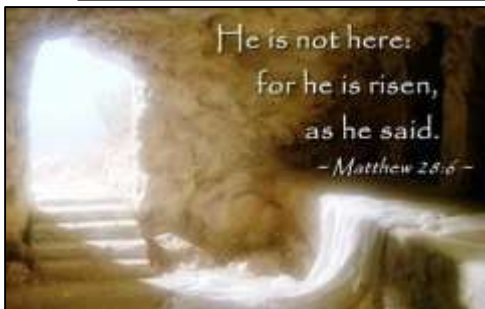
The congregation lighting their candles from the new flame, just as the priest has retrieved it from the altar—note that the picture is flash-illuminated; all electric lighting is off, and only the oil lamps in front of the Iconostasis remain lit. (St. George Greek Orthodox Church, Adelaide).

In the United Kingdom, the Easter Act 1928 set out legislation to allow the date of Easter to be fixed as the first Sunday after the second Saturday in April (or, in other words, the Sunday in the period from 9 to 15 April). However, the legislation has not been implemented, although it remains on the Statute book and could be implemented subject to approval by the various Christian churches.

At a summit in Aleppo, Syria, in 1997, the World Council of Churches (WCC) proposed a reform in the calculation of Easter which would have replaced the present divergent practices of calculating Easter with modern scientific knowledge taking into account actual astronomical instances of the spring equinox and full moon based on the meridian of Jerusalem, while also following the Council of Nicea position of Easter being on the Sunday following the full moon. The recommended World Council of Churches changes would have sidestepped the calendar issues and eliminated the difference in date between the Eastern and Western churches. The reform was proposed for implementation starting in 2001, but it was not ultimately adopted by any member body.

In January 2016, Christian churches again considered the idea of a fixed and unified date of Easter, probably either the second or third Sunday in April.

Wikipedia



Google images

MANAKO MAORI

E au manako me kore tua akaariari ei taveranga, ei akamanakoanga, ei karokaro'anga i te tu o te oraanga i teia ra kia akaaite iatu ki to nanai. Ko te au tataanga numero 1–6, no roto mai ia i te buka "Manako Maori" a Taira Rere tana i tata i te mataiti, 1985. Ko te numero 7-10, e au pupuaa'anga na te Etita. All images in articles 1–8 are from Google.

1. RERERERE TE KAKARU

Kua noo a Mama ki raro e kua na ko mai kia Papa, "Rererere te kararu i teia po. Eaa teia? Kare e tuatua o te kararu i roto i te puka akairo aau? Kare nai e apinga toe kare i roto i taau puka akairo." "Ka ua apopo," i na Papa ei. "E tiaki koe. Kua mou ngakau ua iaku tena akairo. Kare au e oki e tatau ki roto i te puka. Me rererere ana te kararu i te po, ka ua i tera mai ra. E tuatua papu te reira."

Kare i roa rava ana kua akamata i te ua. "Kua ua," i na Mama ei kia Papa. "I karanga mai koe e apopo e ua ai. Kua topa takere te ua. Kare e marikonga i taau akairo." "Kua ua rai oki," i na Papa ei, "mei taku rai i karanga atu. Tera ua kua viviki te ua i te topa mai. Kua tika ra oki taku tuatua e ka ua."



Te umere uara a Mama i ta Papa tuatua no tei tika, inara kua karanga mai aia, "I karanga mai koe e apopo e ua ai. Kare ua i tano taau tuatua." "Eiaa ana te akapaapaa tuatua ia koe," i na Papa ei. "Penei e kua rererere takere te kararu. I tetai taime ka viviki te ua i te topa mai; i tetai taime ka roa atu. Kare ra oki te kararu i tarevake. Kua akakite mai te kakaru e ka ua, e kua ua rai. Eaa, e akairo taau ka kite?"

No to Mama riri ki ta Papa tuatua, kua karanga mai aia, "Naringa koe i apai i te kararu ki ko i te ngai akaraanga reva, kare te kavamani e inagaro akaou i tetai tangata ei akara reva. Na te kararu ua e akara i te reva." "E tuatua ke ta taua i te akamataanga," i na Papa ei. "I teiane kua takaviri koe i ta taua tuatua. E noo koe, ka aere au ka moe." Kua tu a Papa ki runga e kua aere i te moe.

2. KO PAPA TE PUAPII

"Eiaa koe e aere ki te apii i teia ra," i na Papa ei kia Nga. "E kaimoumou taime tena apii. Kare e puapinga e rauka mai i te apii. I aere ana a Tioni ki te apii i Nutireni; kare ona motoka mei toku. Kare au i aere ana ki te apii." Te akarongo ua maira a Mama i ta Papa tuatua. "Ko to tatou oraanga i teia ngutuare," i na Mama ei, "e oraanga no tetai tangata kare i aere ana ki te apii. E tangi ua ana rai au i ta taua anau me akamanako au i to tatou tu oraanga."

Kare a Papa i rekareka i ta Mama tuatua. "Naringa e ko Tioni taau tane, "i na Papa ei, "kua mate koe i te pongi e kare ouu motoka. Ka na runga ua ireira koe i te patikara takataka'i ki te pure. Kare koe e tangi ana te vaine a Tioni? Naringa e ko au tera vaine, kua oro takere au." Kua pau mai a Mama, "Manuia tika'i tera vaine no tei akaipoipo aia ia Tioni. Kare aia e oro aere ana mei aku ra. Atiati meitaki matou i te angaanga i roto iteia ngutuare. Kare e rauka i ta taua anau i te aere ki te apii no te mea kare e rava te taime. Tera ta Tioni tamariki e aere ra ki te apii. A tetai ra ka aere ta taua tamariki ka vaere na te anau a Tioni – kia kaikai ratou. Ko ta taua anau, me mamaata mai, ka aere pouroa ka vaere. Te akaaroa!"

“Kare toku metua i aere ana ki te apii,” i na Papa ei. “Kare aia i te tangata putaua mei toou papa. E tangata kite pakari toku metua.” “E tangata putaua toku papa,” i na Mama ei. “E tika te reira tuatua. Kare ra oki matou i atiati ana i te angaanga e kare rai i pongi ana. E oraanga mataora to matou – e mataora atu i to tatou. Naringa toou metua e tangata kite, kare aia e vaoo mai i tana kaiou e na taua e tutaki. Kare ua i rauka ana iaia i te akatu i tetai are manea tika’i nona. Kare au e inangaro i te oraanga o taku anau kia aite ki te oraanga o toou metua.”

“Te apii nei au i ta taua anau kia kite ratou i te angaanga,” i na Papa ei. “E inangaro au kia aite ratou kiaku i te kite.” “Naringa e tangata kite koe,” i na Mama ei, “kare ta taua anau e aere e kimi kai ei angai ia koe. Kare ta Tioni anau e noo mai ana ki te kainga i te angaanga kia kaikai a Tioni. Ko Tioni te aere ana ki te angaanga i te kimi moni ei angai i tana anau. No toou kite-kore i tuikaa ei ta taua anau. No reira oki tatou e aere ei ra i te vaere.”



“E vaoo ra koe i te anau aau kia putaua mei te metua rai oou,” i na Papa ei. “Kare ua a tatou moni,” i na Mama ei. “Maiata rai tatou kua akamata i te angaanga. Ka angaanga tatou i roto i te ra e i roto i te ua. E vinivini ua ana rai au i te akamanako i to tatou tu oraanga. E vaine manuia tikai te vaine a Tioni.” “Kare ua e puapinga i tena tangata ko Tioni,” i na Papa ei. “Kare takiri e ve’u te rango i tena tangata. Eiaa e ko te tutu tangata te reira taau ka akatau mai kiaku.”

“Kare paa a Tioni ma moni maata,” i na Mama ei, “inara kare ratou e oro aere ana mei a tatou ra. Kare a Tioni e akariro ana i tana anau ei tuikaa nana. Kare aia e ta ana i tana vaine e tana anau. E tiakono a Tioni, e tangata no te Atua.” “Eaa te kino i te angaanga?” i na Papa ei. “Kare e kino ana te angaanga,” i na Mama ei, “inara auraka e kia maata roa. E rua rai o Nga ra i aere ei ki te apii i teia epetoma. Me maatamaata mai tena tamaiti, kare ana ngai angaanga meitaki e rauka mai.”

Kua akamutu ta Papa e Mama taumaro, inana kare raua i akamutu i te akamanako i te aiteanga o te tuatua ta raua i tuatua.

3. E TANGATA RAPURAPU

“Kite koe, e taku taeake,” i na Mekomoko ei, “kare e rauka iaku i te noo mai i te tuatua kia koe. E manga akakoroanga rapurapu toku.” Kua karanga atu a Rukuna, “E noo poto mai ana koe. E uianga taku kia koe.” Kare e rauka kia roa ta taua tuatua,” i na Mekomoko ei, “no te mea te rapu nei au kia tae au ki te kainga i te pa no te ora a. E tai ngauru i pati i teiane. Eaa toou manamanata?”

Teia ta Rukuna i tuatua atu, "I te au taima pouroa me aravei taua, e manga akakoroanga rapurapu ua rai toou. Eaa tika'i koe e rapurapu ei ra?" "Kua kite rai koe, e te taeake," i na Mokomoko ei, "i te maata o te angaanga i roto i to tatou oraanga. Tei mua te manako, tei muri taua e arumaki atura. Me marie te arumaki, ka marie rai te akakoroanga i te tupu. Kare koe i rongo ana i tera tuatua e, 'Time and tide wait for no man?' Ka akapeea au ireira i te noo marie ua anga?"

Ou i akamutu ei a Mokomoko i te tuatua, kua kata a Rukuna. Kua kite aia e kare ta Mokomoko tuatua i te tuatua kanga ua. Ko to Mokomoko manako rai ia. "E mea kata ia koe," i na Mokomoko ei. "Te manako nei au e e tuatua mako tika'i taau i tapu mai ei koe iaku. E akamaara koe e e rapurapu au." "Naringa koe e parani meitaki ana i taau angaanga," i na Rukuna ai, "kare koe ireira e rapurapu mei tena ia koe e aere nei. Ka rapurapu rai te tangata, eiaa ra i te au taima katoatoa. Ka rapurapu koe ki te angaanga, ka rapu koe kia viviki koe ki te kainga, ka oro rapurapu koe ki tera ngai e ki tera ngai. Eaa tena ia koe?"



"No te maata angaanga oki," i pau maira a Mokomoko. "Me kare au e rapurapu i te popongi, ka tavarevare au i te angaanga. Me kare au e rapurapu mai ki te kainga i te aiai, kare e oti te au angaanga tei akamanakoia no te reira ra. Me kare au e rapurapu ki te teata, ka tae atu au kua teata takere. Kite koe, ka akaoti ta taua tuatua." I taua taima rai kua kututu te patikara o Mokomoko e kua oro viviki atu.

Kia ngaro atu a Mokomoko na te ngai amingi o te mataara, kua rongo a Rukuna i tetai aruru. I reira kua oro aia, no te mea kua tarotokaka aia e kua u te patikara o Mokomoko. "Ko te ka tupu rai oki ia i te rapurapu," i na Rukuna ai. Kare i tarevake ana te manako o Rukuna. Kua oro te patikara ki roto i te ngangaere e kua u ki runga i te tumu rakau, inara kare a Mokomoko i kona roa e kare katoa e kino maata o te patikara.

Kua ui atu a Rukuna, "Eaa toou patikara i oro ei ki roto i te ngangaere?" "E kape au i te puakaoa, i na Mokomoko ei. "Kare au i tamarie i te patikara ko te roa au akonei. I oro au na te pae, no reira i korapa ai te patikara." Kare i roa kua tae akaou mai te patikara ki runga i te mataara. I te kututuanga rai te patikara, kua karanga mai a Mokomoko kia Rukuna, "Ka akamutu ta taua tuatua. E rima toe kua tae ki te apa no te ora a. E noo koe, ka rapu au ki te kainga.



Ia Mokomoko e oro viviki atura na runga i tona patikara, kua tu ua a Rukuna ma te akara atu e te takirikiri i tona katu. “E mea umere,” i nana ai kiaia uarai. “E poto roa te ra ta te Atua i oronga mai.” E mea umere rai. Noatu e eaa te roa o te ra ta te Atua ka oronga mai, kare rai e pangia te anoano o tetai pae tangata. Na te kore ua e tau akaou i te aere e noo marie ei. I reira paa ratou e akamanako ei i te tuatau e te maroiroi i kaimoumouia.

4. E TANGATA KITE A PAPA I TE PU’A KAKAU

I tetai aiai kua rave a Mama i te putunga kakau e kua apai atu ki ko i te paipa. Kua tuku aia i te kakau ki roto i te pa e kua akata’e i te vai ki roto i reira. Kia ki te pa i te vai kua tauka aia i tetai pae kakau e kua akaputu ki runga i te pi’a. I reira kua rave mai aia i te rakau papa kakau e kua akamata i te papa i te kakau.

Kia vaitata ta Mama kakau i te oti i te pu’a, kua tae mai a Papa mei uta mai i tana ngai tanuanga. Kua akara mai a Papa kia Mama e kua karanga mai, “Mau takiri koe i te vai.” “Eaa te kino?” i na Mama ei. “Te tauta nei oki au i to tatou kakau kia ma. Ko toku mate maata teia i to tatou ngutuare. Te vai ra te ra e rokoia ai au e te maki.” “Eaa ra oki koe i mau ei?” i ui maira a Papa. “Kare tetai au vaine e mau ana mei tena me pu’a kakau ratou. Penei e kamakura rai koe i taau pu’a kakau.”

Kare a Mama i reka ana i ta Papa tuatua, no reira kua karanga atu aia, “Ko koe i reira tei kite atu iaku i te pua’a kakau! Kare takiri aau kakau e mai akoe i te pu’a!” Kua riri a Mama e kua akamata i te papa akaou i tana kakau. E piripou no Papa tana e pu’a ra i taua taime ra. Kua akara a Papa i teia angaanga na Mama e kua takirikiri i tona katu. Te arururu nei te rakau a Mama e te pitipititi nei te vai ki runga ia Mama. “No reira rai koe e mau ei ra,” i na Papa ei kia Mama. “Me ka akapera ua atu rai taau pu’a kakau, kare e roa toou oraanga i teia ao. Kare te tangata e meitaki kia mau ua rai mei tena.”



“Eaa taau e inangaro nei?” i na Mamaei. “E inangaro koe kia oake atu au kia koe i te kakau kia pu’a?” “Ko toou ngai kino oki ia,” i na Papa ei. “Me tuatua atu te tangata kia koe, viviki ua koe i te riri. Tena koe, kua mau takiri. Koai taau ka taroiroi i te tiaki ia koe me rokoia koe e te maki? Kua rava ua taku angaanga e rave nei.” Kua tuku a Mama i te rakau papa kakau ki raro e kua ui atu kia Papa, “Ka akapeea au i reira me pu’a i te kakau? Aere mai koe e akaari mai kiaku. Kua kite au e ko koe rai te tangata kite atu i te pu’a kakau. Mari ake rai oki koe ia tatou.”

“Eiaa koe e rutu i te kakau ki te rakau,” i na Papa ei. “No reira oki te vai e koi ei ra ki runga ia koe. E uki ua koe i te kakau ki toou rima.” “Ka akapeea atu i reira?” i na Mama ei. E tuatua aviri teia na Mama ia Papa.

Kua katakata ua oki aia iaia e tuatua ra kia Papa. Kua na ko atu a Papa, “Auraka koe e aviri mai iaku. Kare au e kanga atu ana. Ko koe ka mau, e e piripou noku ka pueu. Me oti tena piripou i te pu’a, kare e pitopito akaou e kare e pakara akaou.” Kua riri a Papa iaia e tuatua nei kia Mama.

“Kare e ko koe ua te ka kite i te riri,” i na Mama ei. “Kua rava meitaki tikai au ia koe. Pu’aia ra te piripou ouu. Te aere nei au.” Kua tu a Mama ki runga e kua aere atu ki roto i te are. “Naringa rai au i noo atu i te vaere tomati,” i na Papa ei kiaia uorai, “kua oti toku piripou i te pu’a.” I reira kua tu aia ki runga e kua oki atu i te vaere i tana tomati.

5. E MEA AKAAROA RAI

E nga oa piri tikai a Ngaturu raua ko Karau. I tetai rau taime e noo ana a Karau ki te ngutuare o Ngaturu i te tauturu iaia i te angaanga i roto i tana ngai tanuanga. E tangata maroiroi a Ngaturu i te kimi puapinga nona e tana vaine. E roa ua i te kakeanga te ata ao kua tu a Ngaturu ki runga i te rave i te angaanga o te ngutuare, e kia oti te reira kua aere atu aia ki tana ngai tanuanga. I tetai au ra, kare aia e kaikai ana e oki ua mai aia ki te kainga i te aiai piri.

E vaine ta Ngaturu, ko Moeua. Na Ngaturu rai i tapa i teia ingoa no tana vaine, no te momoe i taua vaine ra. Tera ra te me aumere: me kore a Ngaturu e aere e angaanga, ka pekapeka takiri teia vaine. Ka inangaro teia vaine ia Ngaturu kia angaanga ua atu rai i te au ra katoatoa, inara kare aia tikai e keu i te tauturu i tana tane i ta raua angaanga tanu.

I muri mai kua aere a Karau ki tetai enua mamao, e kia pou mei tetai tai ngauru ma rima mataiti kua oki mai aia ki tona enua tikai. I te ra rai i tae mai ei aiai, kua aere roa aia i te aravei ia Ngaturu. Kia tae aia ki te kainga o Ngaturu, kua poitirere aia i te kiteanga i te tuke maata i taua kainga ra. E are ou to Ngaturu, e are maatamaata e te manea. Te vai ra te au are rikiriki i vao ake, e au are ou katoa e te manea.

“Kua puapingaia taku taeake,” i na Karau ei. “No te maroiroi rai i te angaanga i tu ei i te ngutuare manea.” Iaia e tu nei kua oro mai tetai motoka manea mei roto mai i taua aua ra e kua aere atu. Kia akara a Karau, e tangata ke ua teia e aere nei. “No ko mai paa aia i te pukapuka kia Ngaturu,” i na Karau ei.

Kua aere atu a Karau e tae ua atu aia ki te ngutupa o te are e kua kapiki atu. Kare i roa kua vai mai a Moeua i te pa, e i tona kiteanga mai ia Karau kua aere mai aia ma te poitirere i te aravei iaia. Mei reira kua tomo atu raua ki roto i te are e kua noo ki raro i te puka. E rekareka maata tikai oki to Karau i te aravei akaouanga i te vaine a tona oa.

Ia raua e noo ra kua akara a Karau ia roto i te are. E manea tikai te are e te au apinga i roto i reira. E vaine angaanga tetai e tipa ra i roto i te are, e tavini vaine te reira i roto i taua ngutuare ra. Kua kite atu a Karau i tetai moina kava e te putunga karati i runga i te kaingakai i roto i te ia e noo ra raua. “Kare a Ngaturu i te tangata inuiunu,” i na Karau ei kiaia uorai, “inara penei e kua inuini i teiane no tei apingaia.”

I reira kua karanga atu a Karau kia Moeua, “E tangata maroiroi tikai a Ngaturu i te tautaanga kia rauka tetai ngutuare nona mei teia. E motoka ua te toe, kua papa ireira tona manako. “Kua rauka te motoka,” i pau maira te vaine. “Kua rauka te au mea mamaata pouroa ta maua i inangaro. Tena te motoka te aere atura ia koe e aere mai ra. Teia ra te mea tangi, kua rokoia a Ngaturu e te maki, no te maata oki i te angaanga, e kua mate. Kua pou nga ravenga; kare ra i manuia mai ana. Ka ono marama i teiane mei tona takake anga atu.”



I to Karau rongoanga e kua takake atu tona oa, kua tumatetenga tikai aia. Kua maara iaia te tuatau i to ratou noo kapiti anga. E kia roa rai kua ui atu aia kia Moeau, “Koai tera tangata e aere atura na runga i te motoka?” “Ko taku tane ou tera,” i na Moeua mai ei. “Ka toru o maua marama i te akaipoipoanga. Nana tera’o karati i runga i te kaingakai.”

I na, kare i roa kua aere a Karau. Kia tae aia ki runga i te mataara, kua anga aia e kua akara akaou ki te kainga o Ngaturu. “Aue te akaaroa ia koe, e taku taeake,” i tuatua atura aia kiaia uaorai. “Noou te maroiroi i pou, e tangata ke tei nanave i te kai. Naringa koe i noo marie ua, kare paa koe i reira e rokoia e te maki.” I reira kua aere atu a Karau ki tona aerenga e kare rava oki aia i oki akaou mai ana ki taua kainga ra. E tangi oki aia i te akaraanga i te kainga o tona oa.

6. EI TATA NUTIPEPA

Ia Mama e Papa e noo ua ra i tetai ra, kua aere mai a Tangi i te pukapuka kia Mama. Tei runga a Papa i te moenga, te takoto ua ra i reira; e ko Mama, tei te tuitui aia iaia e noo ua ra i runga i tona nooanga. Kua noo a Tangi ki runga i te pia e kua akamata raua ko Mama i te puka.

“No ko ake au i te toa,” i na Tangi ei. “Mari rai au i aere ei ki reira i kite ei au i te nuti ou. Ko Pare ma kua pekapeka.” Kua ui atu a Mama, “Eaa oki to ratou pekapeka?” “Kare ua nei,” i na Tangi ei. “E moni ua nei te tumuanga o te pekapeka. Vaitata rava e ta. Kua kite rai oki koe i te tu o Pare. Koia ua rai tana ka akamanako. Kua aite rai a Pare e te vaine kia Tere e te vaine.”

“Eaa, kua pekapeka rai a Tere ma?” i na Mama ei. “Kare rai au i aravei ake i te vaine a teia nga ra.” “No teia epetoma ua nei to raua pekapeka i akamata mai ei,” i pau maira a Tangi. “Kare rai oki aau ia Tere; ei tana tika ua. Kua ‘au ra oki to raua pekapeka i teiane.”

I reira kua karanga atu a Mama, “Ka aere au ki ko ia Rau ma akonei. Ka tapae au ki ko ia Tere ma. E pona noku tei ko i te vaine a Tere.” “Kare a Rau ma i te kainga,” i na Tangi ei. “Kua aere ratou ki Muri; ka pouri e oki mai ei. E maata rava oki te manako angaanga o Rau; kare aia e inangaro i te tukutuku taime. Ko te tu tikai tena o Viri.”

“Kare rava au i manako ana ia Viri e mei te reira,” i na Mama ei. “Kare oki aia i te tangata inangaro angaanga i nga taime ake nei. Eaa ta ratou angaanga i teia nga ra?” “E tanu tomato,” i na Tangi ei. “E inangaro patikara matini te vaine a Viri, no reira ratou e angaanga maata ai ra i teia nga ra. E rima ngauru a ratou tara i rauka; e moni mereni a ratou. Te vai rai ra ta ratou moni taro, kare i koiia mai ake. Kare e roa atu ana kua rauka mai to ratou patikara. Eiaa oki te tangata a taua.”

“Aai nei?” i na Mama ei. “Koai taau e manako ra?” “Ko Tioni oki,” i na Tangi ei. “Puapinga-kore ki te ope. E moe te angaanga i e noo mai nei. Mari ake a Ngere ma ei angai ia ratou ki te maniota. Kua riri te vaine a Ngere, inara kare tera e tae i te tuatua atu. Kua uri rai oki a Ngere ki tona taeake. Naringa ra oki e tauta mai ana, kare koe e manata atu. Na Ngere rai paa e akangakau-parau ana.”



Great minds
 discuss ideas.
 Average minds
 discuss events.
 Small minds
 discuss people.
 — Simon Knebel



“E kare a Ngere e manata ana i tena pupu tangata?” i ui atura a Mama. “Naringa e ko au kua akakite takere au kia Tioni kia tauta mai ia ratou. Kare e tano ana tena angaanga. Ko tetai pae te ka angaanga; ko tetai pae te ka noo ua.” “Ko te tu rai ia o tena tangata,” i na Tangi ei. “Naringa e ko Mii, kua aite ratou kia Nana ma i te Monite ra. Kua tano rai ra oki ta Mii. Kua ope rai te akakoromaki, no reira ratou i arumakinaia ai kia aere. Kare au e akaapa ana ia Mii.”

I taua taime rai kua akamutu poitirere ua ta Mama ma puka, no te mea kua kapki mai te tamaine a Tangi iaia. “Akonei ka akaoti ei ta taua puka,” i na Tangi ei kia Mama. I reira kua aere atu a Tangi ki ko i tana tamaine. Kia ngaro atu a Tangi kua karanga a Papa kia Mama, “E mea umere tikai tera ake tutu vaine. Kua kite aia i te tuatua no te au tangata katoatoa. Rava meitaki au i te akarongo atu i ta korua tuatua. Ei tata nutipepa!”

“E akarongo ua koe,” i na Mama ei. “Eaa, te kino maira kia koe? Ko te taringa ua taau e ariu atu.” “Kare e kino ana,” i na Papa ei, “inara ka tupu rai te umere. E reka ra oki koe i te akarongo!”

7. KO TEIA RARE E REUNION

9.1 Akatomo’anga

Reunion – taokotai anga, taokotai akaou anga, rotaianga – tera oki te aiteanga, kua tatakake ana, kua atea ana, kua noo keke ana no tetai tuatau poto, tano ua me kore roa, penei kua pekapeka ana, e na roto i te mii, te maaraara, te inangaro i te kopu tangata, te inangaro ori aere, te inangaro kia kite akaou i te ipukarea kua pou e 30 mataiti i teiane, tupu atu ireira te manako e ka hano ki te wale, ka oki ki te ngutuare, ki te ipukarea, ki te ngai i kapuaia mai ei, no te akatauanga atu e, me te peea maira te basileia, me kua pou te enua i te tua’ia e ratou tei noo ake.



No te putuputu i teia naai rare e reunion i te raveia ki Rarotonga nei i teia tuatau, ki te pa enua, ki Nutireni, Aussie, e te vai atura, tupu mai ei te manako e ka tano teia ei manako pupuaa’anga ki runga. Kare oki e ture no te akakore i teia angaanga pou taime ko te pupuaa, no reira tapiri mai ka hano tatou ioio i teia tumu manako penei e apianga tetai e vai ra ki roto no te au ra ki mua. Me kare oki e apianga, tira atu rai ireira, kua akaea rai te teata i na tera tara’i, ka akara atu ireira i tetai angaanga ke.

I roto i teia atikara, ka komakoma au ki runga i tetai au tuanga puapinga e te mamaata e raveia ana as part of the necessary preparations i mua ake i te actual reunion, including tetai au tai’i e kitea ana. Penei kare e aiteite ana ki ta tetai aronga i kite e i matau, it doesn’t matter, e puka mataora ua oki teia. In addition, ka taangaanga au i te reo e use ia nei i Rarotonga i teia ra, koia oki te reo fruit salad, Maori kairo Papaa, mei te tiopu tomati rai paa kia akaaiteia. Eiaa e akaapa mai iaku no teia tu kairoiro o te reo, e akaapa ra i te tu o te oraanga e te reo tana e taangaanga ana i teia tuatau. Tena te apianga i roto i te tuatua tei tataia, ko te tangata kare takiri aia e tuatua ana i te reo o te fruit salad, nana e pei i te toka mua. Eiaue!

9.2 Akamata’anga

Naai tika’i e akakeu ana i teia angaanga reunion kia raveia? Taku i marama e i kite mai i te au ra i topa, mei tetai tai-toru (one third) o te taime, na te mapu tamariki tae atu ki te mataiti 30s e tamanako ana kia raveia tetai, penei kua kite ratou i tetai au kopu tangata me kore to ratou au taeake i te raveanga i ta ratou, manako atu ei ireira ratou e kia rave katoaia tetai ki roto i to ratou uorai kopu tangata. I te maataanga ra o te taime, koia oki rua-toru (two thirds), ka aere mai rai na te au metua e tamanako ana, penei ko ratou tetai i piri atuna ki roto i te au reunion a ratou rai me kore a to ratou au tokorua i rave i te au tuatau i topa. Penei katoa kare takiri e reunion i raveia ana e no reira i roto i ta ratou akatau marie anga, ko te taime rai teia i te akamata. Tetai taime, na tetai au taeake mei vao mai e tauru maina i te manako ki roto i te kopu tangata e, “e mema ma, how come e kare kotou e reunion ana meia matou?” No reira tuketuke te au ngai e rauka maina te akakeuanga i te manako no te akatupuanga i tetai rotaianga, reunion, family gathering, whatever.



9.3 Kumiti angaanga

I na, arikiia te manako reunion i roto i te uipaanga tei kapikiia e tei tae mai tetai maataanga o te kopu tangata, e no te maata ia ratou i tae mai e i turu i te manakonakoanga, kare ireira e ravenga ka aere ki mua, koia oki

“lets go” te vaerua i kitea atu. Ariana ra akonei ake tatou e assess meitaki ei i te ririnui o te reira tutu vaerua e eaa tona au ngai tu kaui.

So, kua arikiia te manako. What’s next, or where to from here? E kumiti angaanga ka inangaroia. I konei kua akamata te kapekape aere e te au kotoe’anga, mei teia te tu: “*sorry, kare e rauka iaku kia piki atu ki runga i tena kumiti, e au tai’i toku no te ngai angaanga, no tera akakoroanga, no tera akakoroanga*”, “*eeeeiii, no runga ana au i tena kumiti i teia reunion i topa ake nei, ei aronga ou te ka tano kia ikiia*,” e te vai aura te au kotoeanga. Noatu te reira, kua ikiia te kumiti, toko varu (8) te katoatoaanga, okotai no roto mai i nga kopu tangata e 8. Teia ta te au metua, “*eiaa kotou e pepe ma e manamanata, ka na muri atu matou i te turu i ta kotou ka parani mai no tatou katoatoa.*”

Uipaanga mua a te kumiti, 4 out of 8 tei tae mai, kua tai’i tetai pae no reira kare e tae mai. No worries, we need to make a start. Aria, ka akapeea tatou i te uipa anga, toko 4 rai tatou i tae mai, me ko teia rai te quorum? Akara atu akara mai, ma te tamanako e, “*eeii, ka vaoo atu ta tatou uipaanga next week, we need a full turn-out for our first meeting, so let’s have a cuppa and call it a night.*” All 4 agreed; coffee/tea, good night.



Two weeks later, a slight improvement, 5 turned up. Okay kua tae to tatou quorum, akaraia mai ra what we need to do, we have 2 years to do our preparatory work before D-day.

9.4 Akateateamamao’anga

I na, i roto i te rua o te uipaanga tei kapikiia na te kumiti angaanga – kare oki te mea mua i function ana, kare i tae te quorum – teia i raro nei tei akaotiia:

- Committee chairman, secretary, treasurer, e to ratou au tauturu
- Venue/time: Rarotonga, end of 2019
- Proposed reunion programme – na mea e amani mai for us to look at in our next meeting
- Workplan – eaa te au angaanga tei anoanoia kia raveia by month between now and the reunion in 2 years’ time – na mea e draft mai for us to look at in our next meeting
- Budget – na mea e draft mai for us to look at in our next meeting
- Activities for both children and adults, including places to visit – yep, whoever is doing the reunion programme will also attend to this matter
- Opening/closing programmes – some details required
- Genealogy – na te reira kopu rai e akapapa meitaki mai i tona, ka share ei i te tuatau o te reunion
- Transport and accommodation arrangements – okay e mea, naau teia
- Travel to/from Rarotonga – the responsibility of each family member outside of Rarotonga



Right, we’re done for the night, will meet again next month no te akara i ta kotou au home works i runga nei. See you then!

9.5 Au tai’i tei kitea

E 2 marama i muri mai (kua tai’i oki tetai pae, no reira kare i raveia ana te uipaanga one month after the 2nd meeting), kapiki akaouia te uipaanga a te kumiti, the third one. Ripoti mai ratou tei akatakaia te tuanga angaanga as follows:

- Sorry, no te au tai’i, kare takiri oku taime i te draft mai i tetai reunion programme, kare e manamanata, will do that for our next meeting
- Oh, like the first speaker, I also was tied up with other commitments, so haven’t been able to do my part
- Ok, I only did a page, tena mai, kare i oti meitaki, e aka ua ra tena ei akaraanga na tatou

- Aue taue, kite kotou e aa, ngaropoina takiri iaku e, e tuanga taku ka akateateamamao mai, akara iana ra, e maki tika'i teia
- I toku manako e aka taime rai teia i mua ia tatou, kare au i kite eaa rai tatou ka rapurapu ei i te akateateamamao i teia taime, why don't we get into it in a more serious way like 5 or 6 months before the reunion? Na ko mai oki te imene e, "don't worry, be happy."



Chairman: Puuuuuuu e puaka tika'i to kotou akonoanga; ngari ake paa te puaka e kainga ana oki te reira naai pakau. Tano meitaki ta te reo imene i na ko mai e, "irinaki iatu kotou e, kare ua e puapinga i rauka mai!" Seriously guys, are your upstairs functioning well? Me kare koe e inangaro i te contribute me kore i te rave mai i tei anoanoia koe kia akara mai, then you should consider taking a long walk, I can't have sluggards on my committee, I'm not used to that kind of style. I'm a worker,



not some kind of lazy laid back punk! Although Michael Jackson, in his joint song with Paul McCartney, said "I'm a lover, not a fighter," well I'm saying to you now, "I'm a worker, not a dreamer." No reira ka akamutu tatou ki konei no teia aiai, kare oki e puapinga, eaa ta tatou ka uri? Ka uipa akaou tatou in 2 weeks' time, e me kare aau apinga i rauka mai, well don't bother coming and wasting my precious time! Aue taue te pain ia kotou e! Tangaro iatu ra kotou, no coffee tonight!

9.6 Akatinamou'anga/akatupu'anga i tei paraniia

Okotai marama (instead of 2 weeks) i muri mai, all 8 committee members turned up, and surprisingly, everyone did their homework reasonably well as follows:

- Proposed reunion programme, including opening and closing sub-programmes, duration, places to visit
- Porokaramu angaanga by month – te au angaanga tei anoanoia kia raveia i rotopu i teia va e tae uatu ki te tuatau o te reunion, mei te dates for confirmation of arrangements with respect to furniture, marquees, etc.
- Daily catering programme – who will be responsible
- Arrangements for the main reunion day which is also the genealogy day, ra o te au akapapaanga kopu tangata
- Proposed budget for every activity related to the reunion which will involve costs, e pera te au ravenga e rauka mai ei te reira akapapaanga moni
- Akanoonooanga no te transport e te accommodation

Chairman: now we're talking, eaa ireira ta kotou e akaneneva maira in our last meeting? A te tano ua kotou! Ok we're now all set to move forward. Let's embrace these proposed activities and start implementation straight-away, like the first fund-raising being proposed for end of next week. Will meet again after this first fund-raising. From 2 years, we're now down to 16 months to the reunion. No reira kare tatou e noo ua, te aere nei te tuatau, ka anoanoia tatou kia papa like 2 or 3 months before the reunion, right? All agreed, end of reunion committee meeting no.4, cuppa time, goodnight.



From that 4th meeting until meeting no.18 which was held a week before the reunion, kua leleuia te au angaanga ta te kumiti i parani e i rave. Te au tai'i tei kitea, kua rauka te reira i te rapakau iatu on time. Noatu te



slackness o tetai nga mema i runga i te kumiti e tei pick-up ia ta raua tuanga e te chairman raua ko te secretary, ko te mea maata kua tae rai te au angaanga

akateateamamao'anga a te kumiti ki te openga ma te tiratiratu. Oti te au mea katoatoa i te akateateamamao; funding, furniture, activities, accommodation, transport – the whole lot, all set, action time, bring it on!

9.7 Reunion



I te tuatau o te reunion, karanga au e mei te 85-90% o te au mea katoatoa tei akakoroia kia raveia, kua raveia rai. I roto i te 10-15% kare i raveia me kore akatupuia, tei roto ratou te au family members i overseas/outer islands tei pull-out kare i tae mai no tetai au tai'i, kua manga tau i tetai au ngai o te porokaramu no te turanga o te reva, e tetai au mea rikiriki. The rest of the arrangements – accommodation, transport, activities, catering, genealogy sessions, etc. – were well implemented and well received by all those who took the time to turn up. Money well spent, they say.

9.8 Akaoti'anga

I roto i tetai maataanga reunion, ka tae te kopu tangata ki te pure i te Sabati vaitata atu ki te akatueraanga o te reunion, e pera te Sabati vaitata atu ki te topirianga o te reunion. E tae katoa ana tetai au metua ki te au pure popongi, ko te reira rai oki ta ratou i kite e tei matau ia ratou ka akaruke mai ei i te ipukarea like a long long time ago, ma ta ratou au koumuunu'anga i te na ko anga e, *“aue te akaaroa e te meitaki e, te aere nei rai teia akonoanga pure popongi kare i akaea, kia akameitakiia te Atua.”* Penei tetai pae o te uki ou tei anauia overseas tei aru mai ki te reunion kua na ko paa e, *“church service, whats that?”* Well, can't blame them, but we can certainly blame their parents or grand-parents for not teaching them, right? Na kotou te ikianga.

I na kua tae te reunion ki te openga, kia tau ki ta te Tata Koheleta pene 3 irava 1 i na ko mai ei, *“E atianga to te au mea katoa nei, e e tuatau to te au akakoroanga katoa i raro ake i te rangi nei.”* Automatically, puta mai te uianga a mema ma e, *“Eeeeeiii, ka aere ta tatou next reunion ki where and when?”* *“Oh, can we go to NZ in 2 years?”* *“No, Orssie way in 5 years.”* *“Kare, ei Rarotonga akaou nei in 4 years.”* *“How about Tahiti, e mea maitai ia haere tatou i reira?”* *“No, Aitutaki in 3 years.”* RESOLUTION: vaoo na te kumiti angaanga e uri ma te akakite mai ki te katoatoa soon. Bye now, see you all next reunion! Over to you e te next committee.



Tataia e Nga Mataio (Chairman, Cowan Family Reunion 2005, Rarotonga)

10. KAI I TE MATANGI

10.1 Akatomo'anga

Reka'ia au i te aratakianga tuatua a te Tata Koheleta i te na ko anga e, *“E ngari ake tei rauka ua mai, i te apeape ke anga o te manako; e mea puapinga kore katoa te reira, e te kai i te matangi”* (Koheleta 6.9). I roto i te reo porenā, *“It is useless, it is like chasing the wind. It is better to be satisfied with what you have than to be always wanting something else.”* (Good News Bible). Kare teia i te akoanga ki runga i te irava, e au manako akaariari ra ki runga i te tumu tapura o te *“kai i te matangi,”* *“chasing the wind.”*

10.2 Aiteanga

Kai i te matangi, i akapeea roa'i te Tata Koheleta i manako ei e ko teia te akaaiteanga tau kia oronga aia ki te reira angaanga me kore akakoroanga? Te kimi ra oki te tangata i te puapinga no te oraanga kopapa na roto i te angaanga tana e rave ra; te ruuanga i te ua kai, tanuanga i te enua, okookoanga i tana i kokoti, e te au angaanga tuketuke tana e rave ra i te kimianga i te puapinga no te oraanga kopapa. E oti akera, kua karanga

mai te Tata Koheleta e, e puapinga-kore ua rai te reira au angaanga, aiteite ua ki te kai matangi, me kore arumakianga i te matangi me kore ra pu'ia e



te matangi. I na kua kite oki tatou e me kai tatou i te matangi, kare takiri e apinga e tupu, nothing will happen. Aiteite ua ireira ki te arumakianga i te matangi, kare rava e ravenga e rauka'i i tetai i te taemoemo oro ki te matangi no te mea ka re ua rai te matangi i te au taima katoatoa. No te aa, te vai ra te au aiteanga oonu i roto i teia aratakianga manako na te Tata Koheleta, tena tana e akamarama ra i roto i tana buka, ka akara atu tatou i tetai au akatauanga.

10.3 Au akatauanga

Tanutanu

Ruru i te ua kai, tanu me papa me kore matutu te uri kai, pipi ki te vai, vaere, maniva, vaere, vairakau tamate i te manumanu me kua anoanoia, kokoti, kai me kore oko, pou rai. Ruru akaou i te ua, pou akaou. Ruru Te arumaki nei i te matangi/chasing the wind? I te akaraanga!



Tautai



Akapapa i te apinga tautai, oko mai i te benzene no te matini poti, tiaki kia mako te reva e te tai, aere tautai, oki mai, kai i te ika me kore oko, pou rai te ika e te moni. Akateateamamao akaou no te tautai Akateatea Te kai nei i te matangi/chasing the wind? Orooro'a atu rai e mei tei reira te tu me ioio marie iatu!

Akatu are

Toro parani no te are, akapapaanga i te moni ka pou, tarauanga i te moni mei te bangika, ikianga i te kamuta, maani i te are, kua oti, noo ki roto, akaou i te au ngai tei kinokino i te au mataiti i muri mai, pe te are, ngari ake i te vavai ka akatu ei i te mea ou, peke te moni a te bangika i te tutaki (irinakianga oki e kare i raveaia te enua e te bangika no tei kore i peke te kaiou). Toro parani no tetai are akaou Te oro nei ki te matangi/chasing the wind? Mei te mea atura e koia ia!



Apii



Apii tua tai, tua rua, tua toru, rauka te pepa apii, rauka te ngai angaanga meitaki, tu te are, rauka te motoka e tetai atu au mekameka o te oraanga kopapa, anau te tamariki, rauka te au turanga meitaki i roto i te oire me kore au taokotaianga me kore Ekalesia. Akamata te tamariki i te apii tua tai, tua rua Uianga: te akarere nei ki te matangi/chasing the wind? I te akaraanga!



Tarekareka tipoti

Iki i te tipoti tei anoanoia, tereni kia o ki roto i te pupu, tarere ki te pupu mei mea mai, rauka te au korona, anau tamariki, akangaroi no te tare mataiti kua teitei rava kare e rauka akaou i te akarere, e pera no te utuutuanga i te tamariki. Iki te tamariki i te tipoti ta ratou i anoano, tereni Ka akapeea teia, me te kai rai i te matangi/chasing the wind? Kare paa koe i tarevake me ko toou manako ia!

Pakoti tita



Kua roroa te tita no te maata o te ua, oko mai i te benzene, akara i te pakoti matini me te meitaki ra, no te aa te mako uara, pakoti i te tita. E 2 epetoma i muri mai, pakoti akaou, e oti pakoti akaou e 3 epetoma i muri mai. Aaaaaeeee, mei te mea atura e te tarere oro nei ki te matangi/chasing the wind? Maramarama ua i te akatau atu anga e ko te reira rai te tika openga!

10.4 Eaa ra e kai uatu rai ei i te matangi?

Me akara meitaki tatou ki te au akatauanga i runga nei – e te vai atura tetai au maataanga akatauanga ka tano kia apai katoaia mai ei akaraanga – ka kite tatou e, e patene/pattern tetai mei teia i raro nei:

- i. E akamataanga tetai me kore e anuanga manako no tetai angaanga kia raveia
- ii. E tuatau tetai tei akakoroia no te raveanga me kore akatupuanga i te angaanga
- iii. E akaotianga tetai no tetai uatu angaanga, koia oki e opeanga, kua oti, taru mari ei ki tetai akaou manako o te Tata Koheleta no runga i te tuatau tena i roto i te pene 3.
- iv. E anoano tetai kia taoki akaouia te reira angaanga tei oti i te rave, penei na te reira tangata rai e rave, penei e aronga ke ka rave i taua angaanga rai



I na, kite atura ireira tatou e noatu eaa te angaanga me kore akakoroanga, kare takiri ona akaopenga'anga. Koia oki ka rave ua iatu rai te reira angaanga me kore akakoroanga i te au atianga katoatoa noatu e kua oti takere i te raveia. Mei te mea atura ireira e kua tano ta te Tata Koheleta e kauta maira e, kai i te matangi / all useless, like chasing the wind! Kare oki e pangia'anga te inangaro o te tangata ki tetai angaanga me kore akakoroanga i raro ake i te rangi. Rave i te angaanga, oti, rave akaou, taokioki ua'i i te raveanga. E manako katoa to David no te topiri mai ki te pae i teia tumu manako, tena i roto i te Salamo 144.4, *“E tau te tangata ki te puapinga-kore, tona au ra mei te ata e peke ra.”*

No te aa oki i anoanoia'i te reira au angaanga kia rave ua iatu rai? Penei teia i raro nei tetai au tumuanga:

- Uki ou tei anau mai.
- Nuinui apinga kia maata uatu tana
- Pou te manako ki runga i te au peu o teianeia ao
- Kare e irinakianga ki apopo me kore ki te ora mutukore
- E te vai atura, na kotou e akakiki atu ki runga i teia akapapaanga

8.5 Ka akapeea ireira?

Kare au i kite. Penei ka aru i ta te Tata Koheleta e akamatakite maira e, *“E ngari ake tei rauka ua mai, i te apeape ke anga o te manako; it's better to be satisfied with what you have than to be always wanting something else.”*

No te aa, ko tetai tu rai ia oki o te tangata, kare takiri e pou tona inangaro, ka inangaro ua rai aia kia maata uatu tana i roto i te vairanga. E oti akera, kare ua oki a tatou apinga i apai maina ki teia ao, e kare katoa a tatou e apai ki te ngai ta te Atua i akono no tatou! Noai iora tenana au apinga taau i akaputu na, i na ko mai ei a Luka (12.20).



Ui te uianga, ka akapeea ireira tatou i teia au mea tei akaputuia e tatou? Pau ake, pau ake i ta tona ngakau ka reo iti poepoe mai kiaia.

Tataia e N. Mataio

11. TE UA RAKAU A TIAKI

I roto i te nutieta numero 61 kapi 56-58, e komakoma maani ua anga te reira naku i rotopu i tetai nga tangata, ko Albert e Boyd, no runga i tetai ua rakau i te Kuki Airani nei koia te Dragonfruit. Kua tata au i te reira komakomaanga na roto i te reo porena, Papaa. I roto i teia atikara no runga i tetai akaou ua rakau, ka komakoma atu au na roto i te reo Maori no te mea tei raro ake oki teia atikara i te tuanga MANAKO MAORI o teia nutileta. Tumu tapura; tena ia i runga nei, Te Ua Rakau a Tiaki, Jackfruit i te reo Papaa. Ko Tiaki oki te ingoa Maori o Jack, e ko te fruit i roto i te reo Maori e Ua Rakau, no reira i rauka mai ei tona ingoa e, Ua Rakau a Tiaki. Kia humaria taau tatauanga i teia atikara.

- Ta: E tau taeake e Te, kua kai ake koe i te Ua Rakau a Tiaki, me kare?
- Te: Eaa e koe, a tai au ka rongo e, e ua rakau tetai ko tena tona ingoa. Oro atu rai tena ua rakau e no tetai ao ke mai! Papu iakoe ko tona ingoa rai tena? Kare atu ona ingoa ke?
- Ta: No te aa, e ingoa Maori tena taku e taiku atura taku i topa nona, tona ingoa Papaa e Jackfruit. Kare ra oki au e reka ana i tona ingoa e kapiki ana tetai pae e, Kuru Papaa, kare takiri e aiteanga, kare katoa oki tena ua rakau e tupu ana ki te enua anu o te Papaa, e ngai vera tana e inangaro ana.
- Te: Jackfruit? I akapeea roa'i tena ua rakau i aere mai e ko tena tona ingoa? Kare rava au i rongo ana i tetai ua rakau mei tena. Taku ua rai i rongo ana koia oki te tua no Tiaki e te Tumu Pi, Jack and the Beans Stalk. Ko te Jackfruit ra, eiaue, e mea ke roa tena, e mea rikarika i na te Mangarongaro ei!
- Ta: No te aa, Ua Rakau a Tiaki, Jackfruit, ko taua apinga rai okotai, ingoa Maori naku i topa, ingoa Papaa na te Papaa rai i topa. Kare i papu iaku e ko teea Papaa, na te Papaa ra tena ingoa. Kuru Papaa? Tiria atu tena ingoa, kare takiri ona aiteanga mei taku i taiku atu i mua na.
- Te: Okei, teiea ireira tena ua rakau kia kite atu au? Penei kua kite ana rai au i mua na, penei kare, kia kite roa au na mua ei reira e papu ei me kua kai ana au, me kare.
- Ta: Teia, Jackfruit. I na, i kite ana e i kai ana koe ireira i mua ana?



- Te: Aaaaaee, e kuru tena pakau! Kua kai takere ana au i tena vai pakau mei toku meangiti anga mai!
- Ta: Meitaki, ko toku kiteanga atu teia e kare rai koe i kai ake i teia ua rakau ko te Jackfruit. No te aa, kua apa tano koe e, e kuru teia apinga. No roto mai rai oki te Jackfruit i te kopu tangata o te kuru. Inara kare teia e ko te kuru mei taau i matau i te kai. No nanai tena ua rakau ko te kuru taau e taiku maira. Ko te Jackfruit no teia ra aia. No reira tei muri rai koe e taau kuru.
- Te: Eeeii, vaoo atu i te reira, i na, vai ia mai ra kia tamata iatu tena ua rakau, penei tei mua atu rai taku kuru.



- Te: *(I muri ake i te vai ia anga te Jackfruit):* Oohh, aiteite meitaki aia mei te kuru. E ua tona, manga tapou, kiko, teiea ireira te ngai ka kai?
- Ta: Teia, te kiko e tei roto i te ua iaia. Ko te kiko ua taau ka kai, aita te ua/seed. Me ka inangaro ra koe i te tamata i te seed, ka mako ake i te tunu ki roto i te pani vai, e tuna iana oki i tera tua ia Asia ma, oro atu rai mei te aratita/peanut te kaianga i tona ua me maoa. I na kia tamata i te kai i te kiko, kia kitenā atu e me ka reka koe i tena ua rakau a tai koe ka kite.



- Te: *(I muri ake i tona kai anga):* Hhmmm, kare i kinoa roa. Manga aere ke te taste, i toku manako ra penei me manga matau au i te kai, ka mako ua paa. Aunga kuru iara ra oki tona kakara, manga kakara katoa mei te meitaki e te ara painapo.
- Ta: No te aa, i na reira rai oki au i toku kai anga mua. I muri mai ra, aaaaa, oro te aere te reka i tona kai anga! I teianeī e kai ua ana rai au i te au mataiti katoatoa me tae ki tona tuatua ua. Kua matau takiri oki au i te kai mei toku akamataanga mai i te kai mei tetai 8 mataiti i teianeī.
- Te: Mei te aa rai te tu i tena tumu rakau i ua mai ei tona ua? E noea mai tena rakau i te ngai i rauka mai ei? Te akamata nei au i te reka i tena Ua Rakau a Tiaki!
- Ta: Kare i tuke rava mei te tumu kuru, e rikiriki ake ra oki tona rau, tena te kite ra koe i nga tutu i raro nei. Taku i marama, no Initia mai teia rakau i tona kapuaia'anga mai, tei te au ngai katoatoa ra aia i teia ra takapini teianeī ao, i te au ngai tika'i tei karangaia to ratou reva e, *Tropics*, meia tatou tikai i te Kuki Airani nei. Tena ka kite koe i roto i te au tutu i raro nei e pera tona tuke mei te kuru taau i matau.



L-R: Uri Jackfruit, tumu Jackfruit no teia mataiti i akamata ei i te ua, tumu Jackfruit mei te 15 ona mataiti.

- Te: Eaa ireira to roto iaia, tera oki te aiteanga, eaa te au mea meitaki me kore puapinga i roto iaia te ka riro ei meitaki ki to tatou kopapa?
- Ta: Teia taku i kite mai mei runga i te Google: "..... rich source of vitamin, minerals, phytonutrients, carbohydrate, electrolytes, fiber, fat and proteinfruit also contains calorie but no cholesterol or

saturated fats.” Tera ireira te aiteanga, kare e apinga i roto i te Ua Rakau a Tiaki e kare ona puapinga ki te oraanga kopapa, marira e au mea meitaki katoatoa to roto iaia.

Te: Eaa ireira tona tuke mei to te kuru?

Ta: Ko te tuke maata tei runga i to raua rau mei tena taau e kite ra i raro nei. Tetai au katiri Jackfruit, aiteite ua ki te kuru, tetai au katiri, mamaata, e mei te apuka me kore nita rai tona akaraanga, koia oki pear-shape i te reo Papaa. Ka tunu katoa oki koe i te kuru, ko te ua rakau ra a Tiaki, ka kai mata ua, kare e inangaroia kia tunuia.



L-R: Tumu kuru, atava kuru, rau o te Jackfruit [kau] e to te kuru [katau].

Te: Okei, kua mako, i toku manako ka inangaro au i tetai uri ei tanu ki toku kainga. Kare aau uri toe e vai ra i roto i taau are akatupu uri rakau?

Ta: No te aa, tapae ake apopo tiki i tetai uri naau, e rua rai, e aka tera. Kare e meitaki kia tari maata, ko te kore akonei koe e maroiroi i te akono, kua kite oki au i taau style.

Te: Ua mako, meitaki ngao. Eaa te roa mei tona tanuanga e tae uatu ki te tuatau e ua mai ei?

Ta: Kare e roa, mei tetai 6 ki te 7 mataiti kua ua, mei te uto tika'i me tanuia, kai ua'i koe iaia i te au mataiti katoatoa kare i taka eaa te roa, tei runga ua oki i te tare mataiti o te tumu. Tona tuatau e para ei papa no te kai, meia Noema kia Mati. Irinaki au e no te mea okotai ona kopu tangata e to te kuru, e tano ei reira e ara atu i te 50 tona tare mataiti, me kare oki e pu'ia kia raro e te matangi. Me ka roa atu oki aia iakoe i te ao nei, eaa oki te kino, aere atu koe i toou aereanga, ka vai rai te tumu Ua Rakau a Tiaki ei kokotianga na taau anau tamariki e pera ta ratou au tamariki i te au ra ki mua, eaa toou manako?

Te: No te aa, te mako uara te manako. Vaoo atuna taua i tena manako akara mamao ki mua, ka kite apopo ki toou ngutuare no taku nga uri Ua Rakau a Tiaki, mea au i tena ingoa naau i oake nona! Me e mea para tetai e vai ra, i na va'i akaou mai koe i tetai kia kai Ua Rakau a Tiaki akaou taua i mua ake ka oki ei au e taku nga uri, eaa toou manako?

Ta: No te aa, iakoe ka aere mai, tapae atu na ko i te Super Brown Ltd no tetai bowl ice cream na taua, e mone oki te kaianga i te Ua Rakau a Tiaki me topiriia ki te pae i te ice cream.

Tataia e Nga Mataio, nana katoa te au tutu katoatoa i nenei mai no te kainga.

12. KUA ATI, KARE RA I TUKU TE AU

12.1 Akatomo'anga

Broken but not down, ko tena ia te tumu tapura no teia atikara; e apinga kua ati, kare ra e ko tona openga ia. Te vai katoa ra tetai au imene tei atuia e, kua taiku i teia tumu tapura o te Ati. Tetai nga akaraanga i raro nei:

“Kua ati taku ngakau, iakoe taku tane, te mii nei au, iakoe i te po”

“I teiane e maine, kua aati koe, i ta taua i koreromotu ana e maine, aue, tamaine kino koe, e te tivarevare mai, kare kino, taau angaanga e”

Te vai atura tetai au imene sumaringa mei teia te tu i roto i te reo Maori e pera te reo Papaa. No reira koia'i te rongonui/popular o teia vai tumu tapura ko ati.

I na, ka ui te uianga, eaa roa'i teia taeke ko ati i riro mai ei e, ka tau kia orongaia te turanga “tumu tapura” i roto i teia atikara? Uianga meitaki; teia tona pauanga mama, iaku e pakoti tita ra (grass-cutting) i te kainga i nga ra i topa, kite atu au i roto i te aua tiare a te tokorua, tetai atava o tana pu bougainvillia kua ati, kare ra i mate te potonga o mua. I roto iaku, ohh why not, ka tano teia ei tumu manako akaariari manako e te pupua'a ki runga i roto i teia nutileta. No reira ko te tumu ia i o mai ei teia tataanga ki raro ake i te upoko tuatua o te “Manako Maori.”



A broken but re-grown branch of a bougainvillia plant in Mataio Vaine's flower garden at Matavera, the subject and theme of this article.

12.2 Puapinga o teia tumu tapura

Ko te puapinga o teia tumu tapura, koia oki te atava i mua tei ati kare ra i mate, marira kua aere uatu rai tona tupuanga e mei ta kotou e kite ra i roto i nga tutu i runga nei, te ruperupe ra tona tupu mei ta tona au rau (leaves) e akaari maira. Kare ona puera i teia taime, i puera ana ra i mua na. Tera ireira te aiteanga, i te tuatau i ati ei te reira atava – penei kua topaia e tetai apinga teiaa, penei kua ati maina tetai atava kapaie i te pae mai ki runga iaia, penei kua mutu tarevake ua ia Mataio Vaine iaia e tipupu/trim ra i tana aua tiare, kare rava au i marama i akapeea i ati ei – kare oki i ati takiri e topa atu ei te avata ki raro mate atu ei, kua ati ua ra e kua vai rai ki runga i te tumu, bent down without actually breaking off the main plant.

I na, me tamanako ua tatou me kore irinaki tatou e, e manako rai to te rakau – e apinga ora oki, a living plant – ka karanga ireira tatou e i te tuatau i ati ei, kua maroiroi te manako o te tumu i te atu anga i tona manako e, kare rava aia e akaruke/let go i te atava tei ati, ka tauta ra aia kia aere uatu rai tana angaanga ki mua. Tera oki te aiteanga me kore tona (to te tumu) manako, me tei runga rai tona (te atava) irinakianga iaia (te tumu), kare atu ireira e ravenga ka aere uatu rai tana utuutuanga i te reira atava ki mua. Ko tena ireira ta tatou e kite ra i roto i te nga tutu i runga nei, na te tumu rai i akameitaki/repair ma te akatupu/regrow akaou i te ngai o te atava tei ati. Kare ainei teia i te mea pumaana e te umere kia akaraia e te mata tangata? Eaa ka kore'i i toku manako. Tau mari ei te upoko tuatua o teia atikara i te na ko anga e, *kua ati, kare ra i tuku te au.*

12.3 Apiianga i roto i teia tumu tapura

E maata uatu rai te apiianga i roto i teia tumu tapura tei tau kia akarakara (karokaro na te Nga-Pu-Toru) meitaki tatou penei ka riro i te tauturu rai ia tatou i te oraanga nei. Teia tetai nga akaraanga i raro nei:

- Me kua ati tetai apinga – rakau, tiare, ngakau tangata, are, apinga angaanga, nooanga, kaingakai, etc. – tei runga i te turanga o tona atianga e kiteta'i e me ka tupu akaou me kare. Tera oki te aiteanga, me kare i ati takiri, penei ka rauka i te rapakau. Tetai au tu rapakau ra oki, akaariia mai a muri ake, kino takiri atu

13. E AU KUPU TUATUA PENEI KUA NGARO

E tua maani ua teia tei atuia kia rauka tetai au kupu tuatua Maori i te taikuia, te au tuatua tika'i kare e rongo me kore rongo putuputu akaouia ana i teia tuatau. Ko te reira au tuatua, tena ia kua akatou'i'a (bold) kia mama ua i te kitea. E tamaiti a Tioni na Papa.

- Papa E Tioni, aere mai ki konei ka kai vi taua.
- Tioni Meitaki. Aaee, eaa ta taua vi i **matapakipakia**'i?
- Papa Kare rava au i marama, me akara oki koe e **matorutoru** tona pakari, kare i te **aneane!** Penei paa no tei **torokukuia** e te ua, e oti ngoie ua'i i te pai'i i tona topa anga ki runga i te one. Kare ra oki e manamanata, me **veku** koe i tona pakiri, meitaki ua a roto.
- Tioni Noea teia vi naau?
- Papa No uta i te maunga, e te mea e au tumu **kaiatea** taku i kite ana i te pae i te tumu vi, kare oki au e kite akaou ana i te reira rakau i teia tuatau. Te vai atura tetai au rakau kua **koropekaia** ra e te ngangaere.
- Tioni Me e aa ra teia au **kopata** i runga i ta taua vi?
- Papa Penei na te **kaveu** i vaoo ki runga iaia e kimi kai ra, penei e maka no tetai au manumanu. Ka mako ua ra oki tena i te kai; ko te au mea kua pe roa, tiria atu ki runga i te **tunganga**.
- Tioni Meitaki. Ka tau i ta taua puka, akamarama maina koe i te aiteanga o te tuatua, "**Mata pokia e te kai.**"
- Papa Ko tona aiteanga, e tangata nuinui, kare e maara atu i tona au taeake, ka rapu ua aia kia meitaki aia. Kare ireira te reira tutu tangata e tau ei **pinanga**.
- Tioni Eaa oki te aiteanga o te pinanga?
- Papa E tangata ka rauka ia koe i te irinaki.
- Tioni Kua mako. Teia akaou tetai uianga: eaa te aiteanga o te tuatua, "**kukukuku?**"
- Papa E uianga manea tena, teia tona aiteanga, koromiromi, atuatu. Mei teia oki tetai akaraanga i tona taangaangaia anga; "*eaa i kukukuku ia'i toou rima pona?*"
- Tioni Te mako nei teia pukapuka'anga na taua, penei kua tae te atianga kia **takako** taua no teia atianga, a tetai ra taua pukapuka akaariari manako akaou ei, eaa toou manako?
- Papa Meitaki, aere atu ra ki vao **akautauta** iatu ta taua apinga tautai ki runga i te toroka ka aere ei taua ka tautai. Ka aere taua ki tetai ngai **mataataa** kare e tangata e tautai ra ki reira, ei reira taua e tautai **mateatea** ua'i.
- Tioni No te aa, ka apai katoa taua i ta taua **rerekue** ou kia tamata iatu me e apinga meitaki.



Cartoonstock.com, Google image

Tataia e N. Mataio. No roto mai te au kupu tuatua i te Cook Islands Maori Dictionary tei akapapaia e Jasper Buse, Raututi Taringa, Bruce Biggs e Rangī Moekaa i te mataiti 1995.

MEMORY LANE

I am indebted to the Head of the Ministry of Cultural Development (Anthony [Ants] Turua), Government of the Cook Islands, for kindly granting me permission to access and publish via this newsletter, Cook Islands memory-lane photos of yester-years from the Archive Division of his Ministry. Much appreciation also goes to Ms Paula Paniani, the Ministry's Archivist, for going through old records and collections to retrieve and make e-copies of the images. There is only one purpose here; to facilitate dissemination of the images to Cook Islanders (and interested non-Cook Islanders as well) scattered all over the Pacific and beyond, who will no doubt resonate with some of the images in this and future issues of the newsletter for a number of reasons: they might sight ancestors or can recognise some of the current events related to those of years gone by, and so on. Such a rich collection of memories should, I strongly feel, come out of the closet to be enjoyed by a much wider audience: not everyone will ever get the chance to visit the Ministry's Archive and view the images for themselves on the spot. As you Cook Islanders view and decipher the comparison of the world then and now, perhaps take a few moments to imagine and appreciate how far things have evolved and more importantly, where might they be heading tomorrow in this increasingly IT-driven, fiercely competitive, world today that we call our home. Editor.

Gospel Day (Nuku) images on Rarotonga from the 1960s and 1970s

October 26 every year is public holiday to commemorate the arrival of Christianity to the Cook Islands (Aitutaki) on this day in 1821. The CICC parishes get together to showcase allocated Biblical dramas, known as Nuku. The Nuku photos below come from the Johnson Studio collection being kept at the National Archives. According to Paula, a deal was struck in 1987 between former Museum Archivist George Paniani and Marguaret Johnson (of the Johnson Studio) for the collection to be kept by the Archive for the enjoyment of future generations.







Freelance images from years gone by

Black-and-white images on the next 3 pages come from the collection of J. John, again kept by the National Achive. No other detail is available (i.e. years taken, full name of photographer, etc.). Colour photos are from the collection of Nga Mataio except the last one from Google.



Avarua CICC, Rarotonga. 2nd colour photo below taken by N. Mataio and first appeared in CICC Newsletter 55 p.63, published Sept. 2014.



Arutanga CICC, Aitutaki, looking from upper end of road. 2nd colour photo below, looking from lower end of road, taken by N. Mataio during the October 2011 CICC General Assembly in Aitutaki. The event on this particular day of the assembly is the commemoration of the National Gospel Day, 26th October, held at the Memorial Plague outside of the lower end entrance into the church.





*Avarua Wharf,
Rarotonga. 2nd
colour photo
below taken by
N. Mataio and
first appeared in
CICC
Newsletter 56
p.65, published
Dec. 2014*



*Avarua Wharf
from the east.
2nd colour photo
below taken by
N. Mataio and
first appeared in
CICC
Newsletter 57
p.36, published
Mar 2015.*





Avarua Market (background left), and what looks like a phone booth (front right). Rocks on the road means a cyclone may have just paid a visit.



Avarua Wharf from the north. Ravaged roof most likely caused by cyclone. 2nd colour photo below (from Google) shows Trader Jack's Restaurant and Bar on the same spot as the damaged building above.



Location uncertain, could be anywhere on Rarotonga or the outer islands.

CALL OF THE APOSTLES

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

PART 3 (continued from last newsletter)

Chapter 3

John – A son of Thunder and a Brother of Love

What say you, friends? That this is John of Ephesus who has gone back to His kingdom? Aye, 'tis so, 'tis so; I know it all: and yet, just now I seemed to stand once more upon my native hills and touch my Master. Up! Bear me to my church once more. There let me tell them of a Savior's love: For by the sweetness of my Master's voice I think He must be very near So raise up, my head: How dark it is! I cannot seem to see the faces of my flock. Is that the sea that murmurs so, or is it weeping? Hush my little children. God so loved the world He gave His Son: So love ye one another, Love God and men. Amen.



With these words the poet Eastwood described the last hours of St. John's life and what a life it was. The gospel narrative introduces John as one of the sons of Zebedee, a fisherman of Galilee. When not engaged in the hard work of the fishing trade, John along with his friend Andrew would go to hear the zealous preacher called John the Baptist. *"What eventful days they were that John spent amid the crowd at Jordan, as he listened to the mighty preaching of the Baptist who had caught something of the spirit and power of Elijah! How deeply impressed John was by the strong character and forceful teaching of the Baptist!"* (John 1:34 – 40)

Then, one day, into the presence of John the Baptist, Jesus walked. The Man Sent from God, the one who ate locust and wild honey, and spoke with the voice of ultimate spiritual authority, gazed with blazing eyes upon Christ. Suddenly pointing to Him the Baptist cried out saying, *"Behold the Lamb of God that taketh away the sin of the world."* (John 1:29) John, the son of Zebedee first looked, and then he followed the Lamb. It was a glorious consolation for John to see Him whom kings and prophets longed to see. (Matt. 13:17; Luke 10:24; Heb. 11:13) Augustine wished to see Solomon in his glory, Paul in the pulpit, and Christ in the flesh.

In the pastoral exhortation of John the Baptist to look at Christ, every word is significant.

1. Behold! Here is a summons to the world to, look to Christ. Whatever your need may be, look to Christ. We are not told to look neither to science nor to psychology nor even to self. We must look to Christ. Here is a summary of the gospel ministry. *We preach not ourselves, but Christ Jesus the Lord.* (2 Cor. 4:5) Behold the object of faith
2. The Lamb. John could have said, *Look to the King of kings and Lord of lords.* He could have said, *Behold the Sovereign of the universe.* He could have said, *Behold the Judge of all righteousness,* but John said, *Behold, the Lamb.*

This was the name given by the Holy Spirit to mark Him out as The Sacrifice. *"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth"* (Isaiah 53:7). The emblem of the Lamb was chosen because it speaks of innocence, meekness, and patience. (1 Pet. 1:19; Rev. 5:5) But this was no ordinary Lamb. It was the Lamb of God. The Lamb of God: This Hebraism speaks of three things.

- a. The Lamb was foreordained of God.

God never intended that the sacrificial lambs of the Jews should be offered forever. They were all significant by way of typology, but insufficient by way of a Divine satisfaction for sin. All the thousands of lambs slain from the hour of deliverance from Egypt could give the conscience of men no rest. All the Paschal lambs ever eaten could not satisfy the hungering spirit. Only the Lamb whom God the Father foreordained could do that.



b. The Lamb of God speaks of a Lamb well pleasing to God.

The Father was well pleased because the Lamb did not resist His will but always did what the Father asked. The Father was well pleased because the Lamb would give value to all previous sacrifices pledged. The Lamb would confirm that God keeps His word and honors His covenants to men. (Gen. 3:15)

c. The Lamb of God reflects the tenderest relation conceivable to God.

God was the world that He was coming to them, not in wrath, but in love and tenderness for a stated purpose:

3. To take (bear) away the sin of the world. Sin is a great burden to bear. Its tremendous weight lies heavy upon the human heart. Who can endure the crushing magnitude of sin? It will ultimately sink the guilty soul into the depth of hell. Someone is needed to take this burden away. Someone is needed to bear the sin of the world. Behold that Someone! Behold the Lamb of God!

Notice what the Lamb will do. He will take away sin. He will do this by shedding His blood for, "...without the shedding of blood there is no remission of sin" (Heb. 9:22) By shedding His blood the Lamb will make atonement for sin. The atonement will appease the Divine justice of God and turn away His wrath from all those who are covered by the shed blood of the Lamb. Those who are covered by the blood of the Lamb are those who by faith look to Christ as the Savior of the world. Do you understand? The Sacrifice, the Lamb of God, is a Savior.

He came to bare our sins in His own body on the tree. He was made a curse for us. He is a complete Savior. He finished His work, and by one offering hath perfected forever them who are sanctified. He is a mighty Savior. Jew or Gentile, rich or poor, male or female, young or old, *He ever liveth to make intercession.* He is a perpetual Savior. Not merely has the Lamb taken away the sin of those souls, who call Him Lord, but He still bears them away, a continuous present tense, He *taketh away the sin of the world.*

Does that mean that all people shall be saved? No, but it does mean that all those in the world who shall lay hold of Christ by faith shall be saved with certainty and finality.

Is it any wonder that John began to travel with the Lamb of God and that he followed the Lamb wherever He went. And so, John was with Jesus during His first tour of Galilee. He was with the Lord at the wedding in Cana (John 2:1ff) and he was present at Jerusalem during the Lord's early Judean ministry. John never wavered and he never went home. Wherever Jesus was, John could be found nearby.

As the Gospel narrative unfolds there are several distinct elements that emerge about John:

1. He was a personable individual. There was something about John that attracted attention and made people want to be around him. Before long John was numbered with the select inner group that was with Jesus during important moments. With Peter and James, John was present at the raising of the daughter of Jarius (Mark 5:27), and at the transfiguration. (Matt. 17) During the agony of Christ in Gethsemane, John was nearby. He was sleeping, but he was there.
2. He was a man of great passion. There was intensity in his personality that earned him the nickname, along with his brother, *Sons of Thunder.* Unfortunately, his passion was often misguided. In Mark 3:17 John wanted to destroy a Samaritan village because the people there refused the Lord and His disciples hospitality. On another occasion John expressed his zeal as well as his intolerance and exclusiveness when he informed Jesus, *Therefore, we saw one casting out demons in thy name; and we forbade him, because he followed not us.* (Mark 9:38) Thinking to be commended for his action John was instead rebuked as the Lord responded, *forbid him not: for there is no man, which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.* (Mark 9:39-41)
3. He was a man of high ambition. Perhaps it was because he had already tasted of the success of this world that he went with his mother and his brother to ask a favor of the Lord. He did not ask for much. He only wanted the highest place of honor when Christ came into His kingdom. (Mark 10:35) But Jesus said, *No*, to that request. It is instructive to note that while on that occasion the Lord had to rebuke the passion of selfish ambition, at the Last Supper, John did occupy a privileged place of intimacy next to Jesus. (John 13:23) The Lord does not deny honor to people. He simply wants His servants to wait to be exalted.



4. He was a man of faith. Perhaps his greatest expression of faith came when he saw the empty tomb and beheld the grave clothes. *He saw and believed.* (John 20:8) Never again would John even weaken as to whom Jesus Christ was and what He came to do. For the rest of his life John was a preacher of righteousness. Initially John united with Peter for the work of proclaiming the gospel. John was with Peter at the Gate of the Temple when a lame man was healed. (Acts 3:10) He was also with Peter on the mission to Samaria to speak to the new converts. (Acts 8:12) Besides being a preacher of righteousness, John was also a defender of the faith. It was not long before heresy arose in the early church. Heresy is basically truth mixed with error to a great degree. According to the Church father Jerome, John wrote the gospel in order to combat the heresy of Cerinthus. Cerinthus was teaching the Gnostic heresy that Jesus was not God. He asserted that Christ did not exist before Mary and when Jesus was born it was only an appearance. His death was only apparent, not real. It was said that if Jesus walked along the sandy shores of the sea His feet would leave no imprint for He was not true humanity.

So it was John who wrote, *In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* (John 1:1, 14)

Despite the seriousness of Gnosticism and the heresies, Church history does contain a rather humorous incident as recorded by Eusebius. John, the Apostle, once entered a public bath to wash: but ascertaining Cerinthus was within, he ran out of the place and fled from the door, not enduring to remain under the same roof with him. John exhorted those within to do the same, *let us flee lest the bath fall in, as long as Cerinthus, that enemy of the truth, is within.*

The image of an apostle running out of public bathhouse dripping wet while clutching his clothes is not the most dignified of images, but it does serve to illustrate John's passion for purity of doctrine and his willingness to personally avoid heretics.

Tradition records something else about John. Not only did he defend his faith but he was willing to suffer for it as well. Legend says that John first faced martyrdom when he was boiled in a huge basin of bubbling oil during a surge of official persecution in Rome. In a miraculous way he survived the ordeal. Later, to the Isle of Patmos John was banished as a political activist. While on Patmos, John looked out towards the main land and longed to be with his church family again. Perhaps the apostle was thinking about that when he wrote in the *Book of the Revelation* that in the redeemed earth, *there was no more sea* by which he means there will be no more separations from those we love in the Lord. After being freed he returned to serve as Bishop of Edessa in modern Turkey.

On the 26th day of September AD 100 John died peacefully. Before his death his disciples had gathered around him. As was his custom John told them again, *Little children, love one another.* After a while his disciples grew weary of this single command repeated over and over. *Master*, one of them asked. *Why do you always say this?* And John replied *It is the Lord's command. And if this alone be done, it is enough!* With that, the man of passion, the man of ambition, the man of faith, the preacher of righteousness, and the apostle of love died.

From his life we can learn many things.

1. A particular type of personality does not prohibit a person from entering into the kingdom of heaven or being used of God. While the Lord might have to transform our temperament, there is always hope that God can use any type of disposition in His service.
2. A teachable spirit is characteristic of true discipleship. Part of being teachable is a willingness to receive instruction even if it takes the form of a rebuke. On several occasions Jesus had to rebuke John who was humbled under the rod of corrective discipline. It is not easy to learn when under the rod but if God grants grace, there will be much value.
3. Humility is of great virtue. Despite the fact that we have more of John's writing than any other apostle, there is very little autobiographical material. Sometimes he is called, *the disciples whom Jesus loved* but beyond that it is Christ, not John, who is set forth.
4. The life of John teaches Christians that love must be a guiding passion. To be loving and to love is the highest virtue of Christendom. To love God and one's fellowman is the summary of the Law. And if we do that, it really is enough.

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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 ciccgs@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua Ekalesia, Rarotonga).



Celebrating in style

In August 2011, member churches of the Pacific Conference of Churches congregated at Malua, Samoa, to commemorate the 50th Anniversary of the organisation. The student mamas of Malua Theological College (bottom) baked 50 cakes (middle) with the special number "50" also baked as a cake (top). The light blue line on top of the "50" says "Pacific Conference of Churches." The CICC was represented at the event by the former President and current Secretary General. More photos of the celebration are on the next 4 pages. Photos by Dr. Nu'ualofa Potoi of the Samoa Methodist Church, and Nga Mataio.

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 PCC held in Samoa, August 2011 *Photos from the collections of Nga Mataio and Dr. Nu'ualofa Potoi.*











WHAT THEY ARE GOOD FOR

GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Rev. Vaka Ngaro, Nga Mataiao, Paula Baniani, Rev. Uru Tairea, Rev. Tere Marsters, Yvonne Marsters, Mauri Toa, Nooapii Tearea, Moekopu Vogel, Natana Mataiao, Rev. Tumukahu Saitu Marsters, Ngara Katuke, Metua Kite, Edward Ronia, Rosita & George Taikakara, Dane Rasmussen, Dr. Nu'ualofa Potoi, Harriet Williams
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GOOD TO REMEMBER:

- Next issue due: June 2018
- Free electronic copy Can be emailed to whoever wishes to receive the CICC Newsletter. Email an email address to the Editor. Alternatively, a copy can be downloaded free of charge from the church's website above.

GOOD TO DO:

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