



Cook Islands Christian Church

Newsletter

70 June 2018



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



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"Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6, NKJV).

Sunday School presentation at Ngatangia, 27 May 2018 Photo by N. Mataio.

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CICC NUTILETA 70

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 70 tei akamataia i te mataiti 2005. Ko te rua teia o te nutileta no teia mataiti 2018.

Tetai tuanga ei akaaravei ia tatou, no roto mai ia i te Tia o teia ra Varaire, te ra i tukuia'i teia nutileta ki vao: leremia 18.1-17, irava 7-10, *“Kia tuatua au i tetai enua, e tetai basileia, i te kiriti tumu anga, e te vava'i anga ki raro, e te akapou anga, kia ariu ke maira taua enua i tuatuaia e au ra i to ratou kino, e tatarara au i taua kino i manakoia e au e tuku ki reira ra. E kia tuatua au i tetai enua e tetai basileia, i te patu anga ki runga e te tanu anga, kia rave ra aia i te kino ki mua i toku aroaro kia kore e akarongo mai ki toku reo, e tatarara au i taua meitaki ra taku i tuatua e rave kia meitaki aia ra.”* Mei roto mai i te Good News, *“If at any time I say that I am going to uproot, break down, or destroy any nation or kingdom, but then that nation turns from its evil, I will not do what I said I would. On the other hand, if I say that I am going to plant or build up any nation or kingdom, but then that nation disobeys me and does evil, I will not do what I said I would.”*

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, e pera tetai au nuti no vao mai penei ka riro ei pumaanaanga kia tatauia. Ko kotou kare i kite ana i te au nutireta i mua atu e kua anoano kotou kia kite, aravei atu i te Orometua me kore Tekeretere 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. 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. AKATU TOKA – LATE REV. MAURI PAULO



ua rave ia te akatu toka o te Orometua Mauri Paulo i te Manakai ra 24 Mati 2018 i Cairns. Na te Orometua o te Mt Sheridan CICC Ekalesia, Rev Joel Taime, i rave te au angaanga katoatoa. Kua pau mai te au Ekalesia katoatoa i runga i te oire. E ra ua teia i Cairns. Kia oti te au angaanga o te toka, kua hano atu te katoatoa ki te hall no te kaikai. Kua oti te au angaanga o teia ra ma te meitaki e te mataora. Tena te au tutu ei onono ma tatou.





Tataia e Dane Rasmussen, Ekalesia Mt. Sheridan, nana katoa te au tutu i so mai.

3. NUTI MEI TAHITI MAI – VAITAPE EKALEZIA, BORABORA

Ei akamata atu i teia kiritianga, te karanga ra te autara na te Atua, “E akameitaki ia lehova e taku vaerua e to roto katoa iaku nei, i tona ra ingoa tapu. E akameitaki ia lehova e taku vaerua, e auraka tona katoa ra au takingameitaki e akangaropoina ia.” Kia aroa ia ra’i i to tatou nei araveianga na roto i teia kiritianga leta. Te ui mana o te Evangeria, te ui mana o te Enuua, te ui mana o te Kavamani, te iti tangata Kuki Airani katoatoa, to nga akonoanga tukeke, Kia orana i roto i te aroa atupaka o to tatou Atua.

Tona ngateitei te Peretiteni o ta tatou akonoanga CICC, te Tekeretere Maata, tei mou i te taoanga i roto i tatou akonoanga, tera mai te ei o te aroa o te Atua no kotou katoatoa. Ta tatou au Ekalesia, to te Kuki Airani, to Nutireni, to Autireria to kotou au tiaki koia te au tavini Orometua, maururu ite Atua i te rangi teitei. Kia akameitakiia te Atua, tatou i aravei na roto i teia nuti leta, no tetai tuatau roa, mei te takake anga mai mei to tatou ipukarea. Te inangaro nei au i te oronga atu i tetai au akakitekiteanga manako no te tupuanga o te evangeria ora o to tatou Atua ko lesu Mesia i roto i te Ekalesia Vaitape i Borabora nei.

I roto i te akanoonoanga o teia ekalesia, mei ta tatou rai i matau, te vai ra tana uipaanga Diakono, te au tauturu, te au diakono akangaroi pera katoa te au putupuanga, Apii Sabati, Mapu, Vainetini, Apii Parau Maitai (Tutu Evangeria). E 4 amuiraa i roto i teia ekalesia, Hagai, Ierusalem, Galilea e Daniela. Na ratou e rave mai i te au imene akamorianga i te au Tapati katoatoa. Te imene tarava, ruau, nota (quoir). I roto i tetai au taima tei akatakai e uipa kapiti mai ei to tetai nga ekalesia i roto i tetai au akateretereanga ta te apii sabati, mapu e te vai atura. E i tetai au taima ka tere i tetai au enua i vao mai, Huahine, Raiatea, Maupiti, Tahaa, tei karanga ia teia au enua e, o Raro Matai. I konei te tauturu ra’i ta te tuanga o te enua te kavamani i te evangeria. E riro ana te Tavana e tana ruru konitara i te turu papu i te au rare a te Ekalesia. Ta te ngakau ia e akameitaki nei i te Atua no teia au tauturu e manganui mei roto mai i te Tavana Gaston e tona ruru Tavana, e tae rava atu ki te au melo i roto i te uipaanga Enuua.



E toru ekalesia porotitani i runga i te enua. Ko Vaitape, Ko Faanui, e Anau. E rua Orometua. Ko au ko te Orometua Junior Pumati to Vaitape, Ko te Orometua Tamuera te tiaki ra ia Faanui e Anau. No te Ekalesia Vaitape, e Ekalesia atupaka teia mei tetai 3,000 tere atu tangata tei tapao ia i roto i teia Ekalesia. Te maataanga tei rapae, kareka ra te ki nei te are pure i te au tangata tei maroiroi e tei inangaro i te akakite e, no te Atua ratou. Ko te pure o te Oroa, ko tetai pure puapinga rava atu teia i roto i te oraanga o te Ekalesia. Ruperupe te tangata i roto i te are o te Atua me aere mai e kai i te oroa.

Te tuanga a te Orometua

Tuanga Ako - Ko te Tapati o te Oroa anake tona taime e rave ei i te akoanga. Tetai au Tapati, na roto ia i te au putuputuanga e te au Tapere ekalesia (amuiraa). Na te Orometua ua rai e rave i te oroa. Me kare e Orometua kare e rave ia te Oroa. Te rua - Apii kimi. E rave aia i tana apii e rua taime i te mataiti, i te akamataanga ote mataiti ete openga mataiti. Te toru - Bapetizo : E rave ia te reira i te Tapati Oroa. Inara, te maataanga ote taime e tuku ana te tangata i te pureanga ote christmas i reira bapetizo ei i te au tamariki. E ra'i atu ia te numero tamariki bapetizo 30.

Tanu mate – E rave te Orometua i te Pure, na te au diakono ra e tanu i te mate. Akameitakianga Are, Poti e te vai atura, ka rave te Orometua, ka rave katoa te diakono. Akaipoipo na te Orometua e rave i te reira tuanga.



Te au putuputuanga: Apii Sabati

I te au popongi tapati i te ora varu, kua akamata ta ratou apii e akaoti i te apa no te ora iva. Na te reira amuiraa e te reira amuiraa e rave i tana apii sabati. Te vai ra te au puapii i te apii i te tamariki. E tuatau rai tetai, ua taokotai ratou I nga apii sabati o tetai mai nga ekalesia. Ta ratou tatau no te Me. E mea mataora me tae i teia tuatau. Ka aere mai to nga ekalesia e rua ei kite no teia akakoroanga, ko ratou te manui. E Tapati pure katoa to ratou tei akatakaia.



Putuputuanga Vainetini

Te vai ra tona au kumiti ei arataki iaia e tana au akateretereanga. E roiro ana teia putuputuanga ei tauturu i tetai au tuanga a te ekalesia. E tuatau katoa ua tere ratou i tetai au enua no te akakoroanga vainetini. E akatupu katoa ana aia i tetai au porokaramu tere na roto ite au ngutuare aravei i te au metua pakari, patu tuatua, e ta ratou rave pure i te au Tapati openga o te marama. E akatupu katoa ana aia i tetai au tamataoraanga na te au vaine o te ekalesia.

Teia te tu o ta ratou akamanea'anga i te ngutuare o te Atua. Tei rave ia mai e te Amuiraa Hagai. Kua akatanoia te kara ote akamaneanga i te kara o te Vainetini no te mea na ratou te pure i teia Tapati. Ko a mua teia i te atarau.



Te au mama teia na ratou i rave i te pureanga no te Amuiraa Hagai.

Putuputuanga Mapu

Meitaki te tupuanga o te mapu i roto i te ekalesia. Tana porokaramu, na roto i te au amuiraa, e te vai katoa ra to te fenua. Kua akataka ia te reira marama no te reira amuiraa mapu e tae uatu i te openga o te mataiti. I te au rua epetoma o te marama na ratou te pure. Na roto i te au imene akatangi, imene tarava, kua oronga ia te tiamaraa na ratou rai e akanoonoo i ta ratou porokaramu, tatau, akoanga te au mea katoatoa e mea nehenehe mau. Aita atu ei. E rua e toru taime i te mataiti ua uipa ratou to te au mapu o nga ekalesia e toru tamataora tipoti, e te akatutuanga Buka Tapu e te au apii katoa.

E Tapati ui api (mapu) amui teia, tera to ratou kara kakau teatea e te navy. Ko te nga Vaa tuatua teia o te ekalesia (auvaha paroita) teia, e nga Diakono katoa.



Putuputuanga Apii Parau Maitai

Ko ta ratou tuanga e apai i te autara na te Atua i roto i te au ngutuare. Rave katoa ratou i tetai au pureanga i runga i te ratio. E tuatau katoa tetai ka oronga ia kia ratou na ratou e rave i te tuanga pure i roto i te akamorianga. Kare ratou i te putuputuanga rai, toko iti ua ratou.

Ta'urua Varua

I roto i te au mataiti ou pouroa akatupu ia ai teia akanoonoo'anga na ratou. Ka taokotai mai te nga ekalesia e toru o te enua akamata i te ora rima i te aiai Tapati. Na mua te au arikirikianga i te manui. E tae katoa mai te ui mana o te enua Tavana ma, e tetai taime ka tae katoa mai te Perititeni ra'i o te hau Porinetia Varani. Oti te arikirikianga kaimanga. I muri mai rave ia ei te au tuanga imene. E akareia te au pupu katoatoa. I roto i teia tuatau o te Ta'urua Varua e imene katoa ia ai ta tatou Imene Tuki. Te Imene Nota (quior), Imene Tarava, Imene Rurutu, Imene Ru'au.

Oti te tuanga o te akareanga imene, akakite te re, i reira raveia mai ei te au tuanga o te Korero Bibilia. Iki ia mai taki ta'i aito mei roto mai i te reira amuiraa o te reira ekalesia e ta ratou irava Bibilia no te tatara i te au manako no roto mai i te reira irava e te tupuanga o te reira irava. Ta openga na te au Orometua e pukou mai i te manako.



Kia oti te au aito e tuku ia mai tetai au uianga na te amuiraa katoatoa ia e pau mei te uapou rai te akateretereanga. Aere roa ora rima vaitata atu ite ora ono i te popongi Monite ua akaoti teia akakoroanga. E peu matauia teia e ratou i te rave i te au mataiti katoatoa. Ko Borabora anake te enua e rave tamou nei i teia akakoroanga. E mea akaieie katoa to ratou kakau vaito, aita e nehenehe e parau.

Fa'a'itera'a Titei

E tupu teia i te au openga mataiti rave ake, rave ake te reira ekalesia i tana. Akateatea mamao ia tetai au irava na te tamariki e tae uatu i te aronga pakari. E Tapati te ra e rave ia ai i te aiai. E rua amuiraa i te Tapati okotai. Ka tere te au tomite o tetai nga amuiraa e akatau i te tu o ta ratou faaiteraa titei, te rua ote Tapati e tere mai te amuiraa i oti tana no te akatau i ta tetai. E irava tamou ngakau ta te katoatoa. Akatuanga ia ratou e a pupu. Te tamariki, te mapu, te vaintini, e te tanetini. E ui ia tetai au uianga i te openga o te tatauanga irava na te amuiraa e paupau mai.

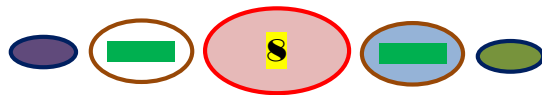
Me - Parau Tamau

Ko teia katoa tetai akateretereanga e rave tinamou ia ana i te au marama Me katoatoa o te mataiti. Na te tamariki Apii Tapati e akamata. Tere na roto i nga ekalesia. I roto te tuatau o te pureanga rave ia ei. Ka ui ia te uianga na te tamariki e pau, te reira amuiraa i roto i nga ekalesia tataki tai. Mei tei reira katoa ta aronga pakari, kare i tuke te akateretereanga. Pau na roto i te reo imene, na roto i te haka, na roto i te pee, me ka autaratara ua te reira. Akaoti kai manga.

Ko teia tuatau tatau Me, ko te tuatau katoa teia e akaputu iaai te au moni mei roto mai i nga ekalesia e toru o Borabora nei, te moni e rauka mai e tuku iatu te reira ki Tahiti ki roto i te pute maata a te ekalesia Porotitani maohi. Ta te Vaitape moni, 5 mirioni I roto i te moni farani, me tau i ki te moni NZ\$ 50,000 ia me kapiti ia mai ra te moni a te nga ekalesia o Borabora nei ka taea ia matou mei 90, 000 moni NZ.

Tere o te Boys Brigade Arutanga I Borabora nei

Kua tae mai te tere o te Arutanga Boys Brigade i Borabora nei e ta ratou au pu (Brass Band). Kua riro e na te Captain Bob Toka, Lieutenant Alfred Masters, Officer Hinau Monga, Aumaro Monga, Ake Tuakeu, e te mou moni o te ekalesia May Kavana i apai mai ia ratou. Tamarumarua ia to ratou tere e te Papa Mayor Tekura Bishop, MP Pumati Isaraela, Teurukura Ariki Juiel Tearetoa e tetai nga metua o matou Manoarii ma. Kua puakapa ratou i roto i te ekalesia Vaitape nei e i te ngutuare o te Orometua Pumati. Kua ariki meitaki ia ratou i konei. Kua rave ratou i ta ratou akatangitangi pu, e kua riro ei umeremere anga no te manotinianga



tangata e noo nei i Borabora nei. Kua riro katoa ei ngakau parau anga noku Orometua.

Kua tae katoa mai te tauturu a te Tavana e tona ruru konitara i te pae o te transport e tetai au angaianga manga o te avatea katoatoa. Kua piri atu ratou i roto i te akakoroanga o te mapu, e pera te Vainetini no te akararangi atu i te reira akakoroanga. Kua apai katoa ia ratou na runga i te au motu, na roto i te au otera no te matakitaki atu i te reira, e i tetai au ngai taito te marae ma te akakitekite katoa ia ratou i tetai au tuatapapa o te enua.

E mea mataora te araveianga, kareka ra kia tae ite tuatau no ratou no te oki atu i te ipukarea, kua riro ei miianga no te ngakau. Ia ratou i oki atu i Tahiti, kua rave katoa ratou i ta ratou akatangitangi pu. Kua akono meitaki katoa ia ratou i reira e tae uatu i te ra i oki atu ei i te ipukarea.



Te akameitaki nei i te Atua no teia araveianga mataora noku e taku anau no Aitutaki mai. Akameitaki katoa i taku au mapu, au metua, kopu tangata katoatoa i Borabora nei tei tauturu mai i te tiaki anga i te oraanga o teia au tamariki na maua, e no te porokaramu tei akanooia no ratou. Kua tae mai te Peretiteni o French Polynesia, Te au Tavana, e te Mayor raua ko te CEO o Aitutaki ei manuiiri na te taokotaianga a te mapu o te enua o ta tatou akonoanga.





Tena mai ireira e te katoatoa tetai au akakitekite anga manako no te oraanga o te ekalesia e te au mea e tupu nei i konei Vaitape Ekalesia. Te Atua te aroa. Kia orana.



*Orometua Junior Pumati
Vaitape Ekalesia
Borabora*

Tetai au tutu ei akarakara anga mai na kotou i te au mea e tupu nei i Borabora



Te tuatau teia i tuku ia mai ei matou ki Borabora, te General Scretary Celine Hoiore e te General Treasurer Hana.



Te ariki anga a te kumiti ekalesia ia matou i roto i te are kaimanga o te Tinito. From left: President no te tuanga Raro matai Orometua Tamuera Pere, President mamaata teia no te Ekalesia Porotitane Maohi, Orometua Taarii Maraea, e ta maua tamaiti Justin Pumati.





4. PACIFIC CHURCH LEADERS' MEETING, AUCKLAND

M ei te Ruirua ra 24 ki te Paraparau ra 26 o te marama Aperira i topa ake nei, kua taokotai atu tetai au arataki o te Evangelia tei patia ki Akarana, NZ, mei roto mai i te au akonoanga tukeke i roto nei i te Pasifika e, e mema ratou no te Pacific Conference of Churches (PCC), tena te tua tapapa no te PCC kua putuputu tatou i te tatau i roto i te au nutileta i topa. E tairua (follow-up) teia i te uipaanga tei raveia ki Akarana rai i roto ia Aperira i te mataiti i topa 2017. Kua tae atu au ei mata no tatou te CICC. Ko te reira toku akakoroanga mua i tae atu ei ki NZ, kua akaruke au ia Rarotonga nei i te Sabati 22 Aperira, e kua oki mai i te Ruirua 1 Me.

1. Akakoroanga

E toru tumu manako maata o te uipaanga mei teia i raro nei:

- (a) Ripotianga mai o te au angaanga tei raveia e te opati o te PCC i nga mataiti e 5 i topa, ko te reira katoa oki te au ripoti te ka tukuia ki te uipaanga maata a te PCC i roto ia Okotopa e tu mai.
- (b) Akatanotanoanga i te porokaramu no te uipaanga maata. Ruirua 30 Okotopa ta te CICC angaianga i te uipaanga i te aiai, mei tetai 300 tangata ka tae ki te uipaanga.
- (c) Uriurianga ma te arikianga i te tamanakoanga taokotaianga o nga kopapa e 3 (PCC – Pacific Conference of Churches, PTC – Pacific Theological College, SPATS – South Pacific Association of Theological Schools) ki roto i te kopapa okotai koia te PEC (Pacific Ecumenical Council). Ka tuku katoaia ki te uipaanga maata no te akatinamouanga.

2. Akanoonoanga o te uipaanga

Kua raveia te uipaanga ki te St. Francis Retreat Centre i Mt. Roskill, mei tetai 20 meneti mei te airport, ko te ngai katoa oki teia i noo ei te au mata ki te uipaanga. E 20 au akonoanga tei mataia mai ki roto i teia uipaanga mei teia au enua nei: Cook Is, Fiji, Samoa, Tonga, Kiribati, West Papua, Niue, Tahiti, Solomon Islands, PCANZ e Vanuatu. Tei roto katoa i teia numero tangata, tetai pae o te aronga angaanga mei roto mai i te opati o te PCC i Suva.

Te tuanga mua o te uipaanga, e Bible study, e au puapii tetai tei ikia no te arataki i teia tuanga. Kia oti, kua tuaia te au mata ki roto i nga pupu no te uriuri i te au mea tei akaaria e te puapii, ma te tuku mai i tetai au tamanakoanga. I muri ake i te lunch, kua oki mai te au pupu ki te ngai okotai no te tuku mai i te au manako ta ratou i uriuri. E i te katoaanga o te tuatau i muri ake i te lunch, e au vaa tuatua tei oronga mai i te au ripoti e pera te uriurianga manako no runga i te reira au ripoti.



Representatives to the April 2018 PCLM Meeting in Auckland, NZ

3. Akapouanga

Takake mei te patete pairere, kua riro e na te PCC te au akapouanga no ratou tei tae atu ki te uipaanga, mei te kaikai, ngai akangaroiana, e pera te pereoa apai aere i te au mata. Na te au mata tatakaitai rai me kore na ta ratou au akonoanga i tutaki mai i to ratou patete ki te uipaanga.

4. Araveianga i te Ekalesia Hastings

I te popongi Varaire 27 Aperira, kua rere atu au ki Hastings no nga akakoroanga e 2; (i) aravei kopu tangata, e te (ii) aravei ma te pukapuka kia ratou i roto i te Ekalesia. Kua oti toku akanoonoanga i te raveia i mua ake ka tae atu ei au ki reira. Kua araveia mai au e te Orometua Abela Williams e te tokorua, mei te airport ki te kainga Orometua no te katikati (snacks). Mataora te pukapuka kia ratou no te toenga o te ra, i mua ake ka kave atu ei te Orometua iaku ki toku ngai akangaroiana.

Popongi Maanakai e atiangia pukapuka/oriori aere noku e te kopu tangata, i mua ake ka kapiti atu ei au e te maataanga o te iti tangata Kuki Airani i Hastings ki te Hall o te Kuki Airani no te akamaaraanga i te 70 mataiti o Mama Tukutaime (Taime) Pareanga tona ingoa mua, e vaine tauturu i te iti tangata Kuki Airani e noo ra ki Hastings/Napier e tetai au oire vaitata au ki reira. I anauia teia vaine ki Matavera, angaia/maata mai ki Arorangi, e pirianga tona ki te kopu tangata Heather. No reira tetai au mema o te kopu tangata Heather i Arorangi i tae ake ei no teia akakoroanga. Mei tetai 500 tangata tei tae ki te reira ra anauanga tei akamata i te ora 2.00pm e akaoti atu i te ora 7.00pm. No vao mai tetai ia Hastings; Auckland, Wellington, e te au oire takake.

Sabati 29 Aperira, kua riro naku i rave i te pure ki roto i te Ekalesia. I muri ake kua aere pouroa atu matou ki te kainga Orometua no te katikati e pera no te akamaaraanga i te ra o te CICC. Kua pukapuka/uriuri manako no te au akonoanga i roto i te CICC, e kua riro ia ei mataoraanga no te katoatoa.

Noatu te iti ia ratou, te maroiroi nei rai te Ekalesia i te rave i tana okookoanga kai kimi moni i te au popongi Maanakai katoatoa no te akakoroanga o te akatuanga i tetai are pure. Kua vaitata oki teia ravenga kimikimianga moni na ratou i te 10 mataiti i teia taime, no reira kia akameitakia te Atua no teia tu maroiroi kare i oki ki muri.

5. Uriurianga Manako ki te Tiemani o te Auckland CICC Council

Popongi Monite 30 Aperira, kua oki atu au ki Akarana na runga rai i te pairere e kua araveia mai e Rev. Taa Karena, te tiemani o te Konitara Ekalesia o Akarana i teia mataiti. Kua oti oki iaku i te akanoonoo kiaia kia aravei maua me oki mai au mei Hastings, no te uriurianga i te porokaramu e pera te akapouanga no ta ratou ta te NZ ututuanga i te uipaanga maata a te PCC i roto ia Okotopa mei tei taiku iatu i runga nei.

6. Popani

Tena ireira te ripoti poto no toku tere ki Nutireni i te marama Aperira i topa. Meitaki maata ki te kumiti akaaere no teia tikaanga kia mata akaou i te CICC ki roto i te uipaanga a te araraki o te au akonoanga Evangelia i roto nei i te Pacific i raro ake i te tamaruanga a te PCC. Ka akara tamou tatou ki te akakoroanga maata e tu mai nei i roto ia Okotopa te ka apai'ia e ta tatou au Ekalesia i Nutireni, ko te ka tauturu katoa iatu e te opati i Takamoia nei me anoanoia.

Kia orana e kia manuia.

N. Mataio, CICC GS

5. IRIIRI KAPUA NA TE CICC NSW, 19 ME 2018



ua akatinamouia te manako o te workshop kia raveia ki roto i te au State NSW, Victoria e pera QLD mei roto mai i te uipaanga Kumiti a te CICC a tei raveia i teia mua mataiti i roto i te marama February ki roto i te Ekalesia Oakey, Toowoomba, QLD. Penei e manako taito teia tei manakonakoia ana kare ra i akapapuia te tuatau tau kia akatupuia. Ko teia te tuatau e te mataiti tei akatinamouia kia akamataia teia workshop i raro ake ite akaueanga a te CICC Konitara Enea. Mei roto mai i te reira tukuanga tika a te Kumiti kua kaveia mai ki roto i te uipaanga a te Konitara Ekalesia NSW e te au mata tei aere atu i te mata i te Konitara Ekalesia NSW ki roto i te Kumiti e kua ariki te Konitara Ekalesia NSW i te manako e te tukuanga tika no runga i te workshop kia raveia i teia mataiti 2018 akamata ki NSW nei i te Manakai ra 19 May.

I te mea oki e, kua oti te program uipaanga a te Konitara Ekalesia NSW i te akanooia no teia mataiti 2018. Ka raveia oki te rua o ta ratou uipaanga o teia mataiti i te Faraire 11 May 2018, inara no teia manako mei roto mai i te Konitara Enea CICC kua tau i reira te ra uipaanga kua apaina ia mai ki te Ruirua ra 24 Aperira kia rava te tuatau no te au Puapii i te akateateamamao anga i ta ratou au apii (topic) no te tuatau o te workshop. I roto katoa i te reira uipaanga kua ikia mai e kua akatinamouia te au Puapii ko ratou te au puapii ka apii no teia workshop, ka kite tatou i te akapapaanga ingoa ki runga i te kapi 8 o teia ripoti.



The Workshop Venue: 87 Mt Druitt Road, Mt Druitt, Sydney, NSW

Akakoroanga

Ko te akakoroanga maata o te iriiri kapua i inangaroia'i kia raveia ki roto i te au Ekalesia CICC tataki tai e pera kia ratou to tatou iti tangata Cook Islands e noo nei ki Australia nei, ko te maata anga ia tatou kare i marama meitaki i ta tatou au akateretereanga/akanoonoanga e te au akonoanga o te Evangelia no runga tikai te reira i ta tatou Manual, Constitution, Structure, Finance e te vai atura te au mea tei tau kia apiia ki to tatou iti tangata e noo nei ki konei, mainly ki ta tatou anau tamariki tei anau ki teia au basileia.

Ko tetai ravenga teia e kore ei ta tatou Evangelia e ngaro, kia rauka i te CICC Council i te akanoo i tetai au plan mei teia te tu, e kia rave putuputuia continuously i te au mataiti katoatoa. Kua irinaki au e, e au tuanga meitaki teia te ka riro rai i te tauturu ia tatou, tatou uorai no te au mataiti e no te au uki ki mua. Kua rave te Konitara Ekalesia CICC NSW i ta ratou i te mataiti i topa 2017, e ka rave te Youth Council NSW i ta ratou i roto nei ia August i teia mataiti.

Te akara mamao katoa atu nei kia ratou specially ki te au Tavini o te Atua tei roa e tei pakari ki roto i ta tatou nei Evangelia, ko ratou katoa tei marama ki roto i ta tatou bibilia. Te kite katoa atu nei tatou e te vaiata atu nei ratou ki te tuatau akangaroiana, e mea tau kia orongaia e kia akamaataia te tuatau kia ratou i te akatumuanga e te akamaataanga ma te akatinamouanga i to tatou turanga keresitiano e te au apianga o te evangelia a to tatou Atua ko Iesu Mesia kia kite tatou te uki ou i roto i teia ra. Penei ka karanga tatou e, kua marama e kua kite takere tatou i te au apianga o te bibilia, noatu ra te reira, kua irinaki ra au e, e maata to tatou tei taemai e kua akarongo meitaki i ta ratou au tuanga apii i roto i teia workshop e te noinoi atura i to ratou marama e te au manako ou e pera te au apianga ta ratou i akatotoa ki roto i teia tuatau o te workshop.



Akaaraveianga

Kua oronga mai te Secretary o te Konitara Ekalesia CICC NSW i te reo akaaraveianga ki te katoatoa tei taemai e kua akaari katoa mai i te akateretereanga/programme no runga i te workshop e tetai au tuanga o te ngutuare (venue).

Morning Tea

Kua akamata te akakoroanga o te workshop na roto i te akonoanga o te kai ti morning tea, ei akamataratara i te au uaua, (Veins) te roro (Brain) te pukuatu (Heart) e te au melo katoatoa i roto i te kopapa kia angaanga meitakik i muake ka akamata ai te workshop. E maata to tatou tei taemai i teia tuatau. E maata katoa te manga tei arikirikiia no teia tuanga mua o te morning tea.

Akatueraanga

Kua akamataia te workshop/iriiri kapua na roto i te akonoanga pure tei raveia mai e te Chairman o te Konitara Ekalesia CICC NSW Rev David Teaurere also Church Minister for Sydney CICC the hosting of the NSW



Church Council 2018 e kua riro rai nana i akatuera (open) katoa mai i te workshop o teia mataiti 2018 tei akatupuia i teia ra Manakai 19 May i raro ake i te tukuanga tika a te CICCA Council.

Iriiri kapua

I muri ake i te akatueraanga kua riro te Chairman o te CICCA Council Revd Joel Taime nana i akamata i te tuanga mua o te apii ki roto i teia workshop no runga i tana topic koia oki Leadership. Kua mataora te tuanga apii a te Orometua, e maata katoa te au uianga tei ui ia e pera te manako o te Orometua i te tarataraanga ki mua i te katoatoa e kua marama meitaki te katoatoa tei noo ki roto i te workshop. Kua akapera ki te au apii katoatoa tei apiiia i muri ake i te Orometua Joel e tae uatu ki te apii openga koia te puapii Mrs Makitua Boaza e tana topic tei arataki mai ki runga i te Akatupuanga i te anoano o te Atua (Fulfilling the purpose of God) and the Youth Empowerment Plan.

Kua akatuangaia te workshop e rua tuanga, mei te 9.45am – 2.45pm, toko a (4) puapii tei apai i te tuanga mua e oti kua akangaroi poto te workshop no tetai tuatau 30 minutes lunch break. Kua akamata akaou i muri ake i te ora 3.15pm. Ko te rua i reira o te tuanga, te toe o te au puapii toko a (4) tei akatae atu i te akakoroanga o te workshop ki te openga ki te ora itu (7pm) i te aiai.

Kua riro teia tuatau o te workshop ei tuatau mataora/rekareka e te puapinga ki te iti tangata katoatoa tei taemai mainly ki te au tuanga apii tei aratakiia e te au manako tei akaarii ki mua i te katoatoa penei ka riro te reira i te tauturu i to tatou iti tangata no te au ra e te au tuatau te ka aereia ki mua. Kua orongaia taki tai ora (1 hour) i te au puapii katoatoa kia tau ki te programme i akanooia. Kua irinaki au e, kare i rava te tuatau apii tei orongaia kia kotou e te au puapii, te oronga atu nei i te tataara no te reira. No te au tuatau ra kimua toku irinakianga, kia akameangitiia mai te tare puapii me kare ra, kia akamaataia te au ra workshop, 2-3 days.

Te au puapii

1. Revd Joel Taime MA, BD & Chairman CICCA Council – Leadership
2. Rev Eddie Dean Assistant Secretary CICCA Council – Church Ministry, WWC Cards, Marriage/Akaipoipo
3. James Marsters Treasurer CICCA & NSW Church Council – Church Finance
4. Rev David Teaurere Chairman NSW Council & Minister CICC Sydney - CICC Manual, Babetizo, Tuanga Ngauru & Akatupu Ekalesia Ou
5. Rev Tau Williams Church Minister Campbelltown CICC - Book of John
6. Margaret Nekeaere Cowan President Australia-Cook Islands Community Council NSW – Local Government Benefactions
7. Orometua Vaine Mrs Motuakamaru Teaurere – Vaine Tini
8. Mrs Makitua Hinano Boaza Assistant Youth Director Australia & Chairlady NSW Youth Council – Youth Empowerment Plan & Fulfilling The Purpose Of God

Topirianga

Kua raveia te topirianga o te workshop i muake i te ora 7pm i te aiai. Kua riro rai te Chairman o te Konitara Ekalesia NSW Rev David Teaurere nana i topiri mai i te workshop e kua rave katoa mai i te pure akaotianga.

Workshop Invitation

Kua patii mai te katoatoa tei taemai ki te workshop kia tae ake ki te akamaaraanga i te ra anauanga (5 years old) o Baby Vaerua Niukore. Kua riro teia ei ngateitei maata ki te Iriiri kapua/workshop i roto i teia tuatau. Kia akameitakiia te Atua no teia patiangā. Kua akakoreia te katikati or dinner tei manakoia no te tuatau e akaoti ei te workshop tei akatakaia te reira tuanga kia riro na te Sydney CICC & St Marys CICC e rave mai. I muri ake i te topirianga o te workshop, kua aere atu te katoatoa o to tatou iti tangata e pera te au Ekalesia CICC tei taemai ki te workshop ki te akakoroanga o ta tatou pepe tei patii mai.

Au tamanakoanga

1. Kia raveia te Iriiri kapua/workshop i te au mataiti katoatoa ki roto i te au State i Australia nei i raro ake i te tamaru o ta tatou Konitara Enea CICCA.
2. Kia akamaataia te au ra o te workshop, a minimum of 3 days.
3. Kia akamaataia te tuatau apii ki to tatou au Orometua kua roa i te tavinianga ki roto i ta tatou nei Evangelia no te mea te vaiata atura ki te tuatau akangaroianga.
4. Kia oronga katoaia tetai au tuanga kia ratou te au Akatere o te iti tangata Kuki Airani e noo nei i Australia, mei te Community Councils, te Cook Islands Sports & Culture, e pera te tuanga o te health e te vai atura.

Reo Akameitaki Openga

1. Kia tatou te au Ekalesia tataki tai i roto i ta tatou Konitara tei tauturu mai i te tuanga o ta tatou morning tea e pera te tuanga o ta tatou lunch.
2. Ki te au Rangatira e pera tatou katoatoa tei akateateamamao e tei akanoonoo mai i te au tuanga o te kai manga e tae uatu ki te tamaanga i te hall.
3. Ki te CICCA Konitara, Orometua Rev Eddie Dean Assistant Secretary e pera ki te Treasurer James Marsters no ta ratou overhead protector and all of the instruments provided.
4. Ki te au metua o ta tatou pepe, Mr & Mrs Hiro Niukore e pera te tamahine Ruth Niukore no te invitation.
5. Ki te Entertainer Rev Eddie Dean, Assistant Secretary CICCA.
6. Kia tatou katoatoa tei oronga mai i tetai i toou taime no teia akakoroanga. Karanga mai to matou reo e, maururu maitai i roto i te Fatu ia Ietu Metia.

Acknowledgement

On behalf of the NSW CICC Church Council the Chairman Rev David Teaurere, our Treasurer James Marsters and myself as the Secretary owe this privilege and honour to acknowledge everyone that presented at the workshop last Saturday 19th May 2018, mainly to everyone who participated in general. Also thank you to all that had the opportunity to dedicate themselves to fulfil this workshop as Lecturers/guests etc, I would like to express our sincere and gratefulness for your time and effort that you have offered. Thank you very much to all.

Kia orana akaou e te iti tangata Kuki Airani katoatoa i roto iakoe e NSW i te aroa maata o to tatou Atua. Te rauka nei iaku teia ngateitei maata i te oronga atu i te akameitakianga poria mei roto atu i te Chairman o te Konitara Ekalesia CICC NSW, te Orometua David Teaurere, Tekeretere Tapaitau Tapaitau Jnr e pera te Mou Moni James Marsters kia kotou katoatoa te au Ekalesia CICC tataki tai i roto i teiane taokotaianga mei te au Tavini o te Atua e tae uatu ki ta tatou anau rikiriki e pera kia ratou katoa to tatou iti tangata tei tae katoa mai ki ta tatou iriiri kapua (workshop) tei raveia i te Manakai i topa ua akenei, ra 19 o Me 2018. Kia akameitakiia te Atua no kotou katoatoa.

Te na roto katoa atu nei iaku i te oronga atu i tetai akameitakianga takake ki te Chairman o ta tatou Konitara Enea, koia oki te CICCA, Reverend Joel Taime e tona akaperepere, te Tauturu Tekeretere Rev Eddie Dean, ko ratou katoa tei taemai e kua riro katoa ei mata no ta tatou Konitara Enea CICCA ki roto i ta tatou iriiri kapua/workshop i NSW nei. Kua irinaki au e, e tuanga maata katoa ta korua i akaari ki roto i teia workshop, kua riro te reira ei mataoranga no te katoatoa tei taemai. Kia akameitakiia te Atua no korua tei akatakaia e te CICCA Konitara kia riro katoa ei Puapii ki roto i teia iriiri kapua tei raveia i teia mataiti ki NSW.

Akameitakianga katoa ki te President/Public Officer o ta tatou Konitara Australia-Cook Islands Community Council (NSW) Margret Nekeaere Cowan e pera tona ruru kumiti no tei ariki mai i te patiangia kia kave i tetai tuanga apii ki roto i teia iriiri kapua no runga i te au tuanga te ka riro i te tauturu atu i to tatou iti tangata Kuki Airani e noo nei i NSW. Kia akameitaki mai te Atua no kotou e ta kotou e rave nei kia riro ei puapinga ki to tatou iti tangata.

Te akameitakianga openga te aere atu nei kia kotou katoatoa te au puupii tei oronga katoa mai i to kotou tuataua kia apai i tetai au tuanga apii ki roto i teia iriiri kapua. Te au Tavini o te Atua, Rev David Teaurere Chairman o te Konitara Ekalesia NSW, Rev Tau Williams, Minister for Campbelltown CICC, James Marsters Treasurer CICC & NSW Konitara Ekalesia e tae uatu ki te au mama, Orometua Vaine Motuakamaru Teaurere & Mrs Makitua Boaza Deputy Director Youth Council Australia & Chairlady Youth Council NSW. Thank you atupaka kia kotou katoatoa.

I teia atianga te rekareka nei au i te oronga atu i teia ripoti kia kotou katoatoa te au Akaaere i roto i ta tatou Konitara CICC e pera ta tatou Konitara Ekalesia NSW, Akonoanga Maata CICC i Rarotonga, e tetai uatu tangata te ka inangaro kia tataua i teia ripoti e kua tataia i roto i to tatou reo maori

Tataia e Tapaitau Tapaitau Jnr (Macho), Secretary, CICCNSW Council

6. MY TRIP TO MAUKE FOR THE 2018 YOUTH CONVENTION

Saturday the 14th of April 2018 we, the Matavera CICC youth went to Mauke for the 2018 Youth Convention. We were split into two groups, the first one went in the morning at around 10:40am, and the second group went after 4pm. Our Matavera youth leaders (Kimiara Vogel and Ngatuaine Maui) arranged our booking some months back.

When we arrived Mauke on the second flight, we went straight to where the convention was being held, which was the Opetipa Hall in the inland village of Oiretumu. On the other side of the hall is their church called Ziona. By the time we arrived at the hall, things have already started. Around 6:00pm the local hosts did a traditional welcoming called “Pa Tai”. They went around the members of the 2018 Youth Convention with sheets full of colorful flowers. Straight after, we had dinner which they kindly hosted. After dinner everyone went back to their allocated places of stay to sleep; that was the end of day one on Mauke.

Sunday, we woke up early to go to the early morning church service Kimiangatau at 5:30am. Before 9:30am everyone arrived at the Opetipa Hall at Oiretumu and headed into the church for the main service. When we arrived at church, everyone was singing and praising the Lord. There were people from the other islands who took part in the order of service. Towards the end, Rev. Tuaine Ngametua, CICC President, did the part allocated to him.



Some of the CICC youth members get ready to depart Raro for Mauke, accompanied by Rev. Tuaine Ngametua, Vaka Ngaro and Robert Siakumotu.

After church we all went for lunch under the marquees outside of the Opetipa Hall. After lunch everyone went home for rest and to wait for the evening service. We learned that on Sundays in most of the outer islands, they have rules like the following:

- No swimming
- No walking around on the road

- No playing instruments such as ukuleles, guitars
- No sports

In the late afternoon, everyone went to church for the evening service. We all wore our green convention t-shirts. After the service all of us went to the Opetipa Hall for the official opening of the 2018 Youth Convention. Rev. Tuaine Ngametua did the opening. Afterwards, we had a feed while some items were shown.

Monday, the first day of the convention. Before 8:30am everyone assembled at the Opetipa Hall. The first 2 sessions of the programme (8:40am to 10:30am) were done by Rev. Tuaine Ngametua and Vaka Ngaro. Then tea break for ten minutes. Back again with session 3 by Robert Siakimotu. Then sessions four to six were reports in the Ekalesia youth groups about their own status and work programmes. The following youth groups gave their reports: Aitutaki, Atiu, New Zealand, Australia, Mitiaro, Mauke, Mangaia, Sunday school, Girl Guides, Girls Brigade, and Boys Brigade.

After the group reports, we had lunch at around 2:30pm. After lunch we had a free afternoon, so we went swimming. Others went back to where they were staying. Before 6:00pm everyone came back to the hall for dinner followed by items put up by each island. Then after that everyone went back to their accommodation.



Tuesday, again everyone gathered at the hall before 8:30am. Sessions eight and nine were done by Rev. Tere Masters and Rev. Tuaine Ngametua. During our session, Robert Siakimotu took the children under 12 for their session. At 10:30am, tea break. Sessions nine to twelve were done by Robert Siakimotu and Vaka Ngaro. Then the last session was on **S.W.O.T** Analysis. **S**trength, **W**eakness, **O**pportunities and **T**hreats towards our youth. We had lunch and a free afternoon. Again we went swimming while others did their own things. Everyone came back to the hall before 6:00pm for dinner, then there was a Talents Night before heading back to our living places.

Wednesday, at 5:30am everyone went to the dawn services at both the Oiretumu and Kimiangatau churches. Our group went to Kimiangatau. At 8:30am back to the hall for sessions 13-14 about the Empowerment Plan. After tea break, sessions 15-18, more on planning. Lunch, then we had another free afternoon. We the

Matavera group didn't go swimming because some of our members were sick. Back to the hall for dinner, followed by a Quiz Night, then we went back home.

Thursday, to the hall at 8:30am for sessions 19 and 20 by Vaka Ngaro and Tere Masters. Tea break, then sessions 21-23 by Rev. Tuaine Ngametua, Robert Siakimotu and the final presentation and launch of the Youth Empowerment Plan. Lunch at 1:30am., free the rest of the afternoon, dinner and Debate.

Friday, we went to the morning service at Kimiangatau. Then went to the hall for Convention Meeting and discussion on the Youth Empowerment Plan. Lunch then preparation for show after dinner. Back at the hall for dinner and entertainment by island groups.

Saturday was picnic and field trip day. The kids went to the harbour for picnic, and for those who wanted to go on the field trip they stayed at the hall to wait for their transport. For the field trip we went around the island visiting historical places with Rev. Tuaine Ngametua as our tour guide. By the time we finished the field trip we got back to the harbour before mid-day. So we went swimming till lunch was ready at 1:00pm. After lunch most of the kids went back swimming while others went back home. Then just after 3pm going onto 4pm, the Matavera group went to the Vaitango cave for another swim. We stayed there until 5pm then headed back home to get ready for dinner. Before 6pm we went to the hall for dinner, then came back for devotion and that was the end of the day.



Field trip to a culture sight



..... rally night with a biblical drama.

Sunday, we went to the morning service like we did on the first Sunday, Wednesday and Friday. Came back, had breakfast and got ready for the main service at 10am. Around 9:30pm the transport arrived and took us to the church in Kimiangatau. Rev. Tuaine Ngametua did the service and closed the convention. After the service, we went back to the hall for lunch put up by the Ekalesia. After lunch each island prepared for the youth rally night. At 6pm we came back to the hall for dinner and youth rally.

Monday morning, the boys from the Matavera group came back to Rarotonga while I stayed with the girls. We packed our things and cleaned the house. Afterwards we went for our last swim at the harbour. Came back 2:30pm, had some snacks and got ready for our flight. Before 5pm the transport came to drop us off at the airport. We arrived Rarotonga after 6pm on the last flight for the day from Mauke.

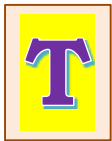
Summary

Well, that was our youth convention story and experience. Myself and the youth from Matavera really enjoyed ourselves and I hope all other youth from different places also enjoyed themselves. For most of us, that was our first time to Mauke. The programme was well organized and we didn't have to worry about anything because we were well looked after by the Mauke people. Meitaki maata, thankyou very much to everyone on Mauke for looking after us, and thankyou also to the convention organisers for the good programme that you put together. We are already looking forward to the next one.



Natana Mataio (age 13), Matavera CICC Youth. Photos also provided by him; more photos at end of this newsletter

7. ORONGA'ANGA METERA O TE ARIKI VAINĒ O PARATANE



iunu ra 4 o teia mataiti 2018, ko te ra ia i akarangia'i tetai au mema o tatou CICC ki runga i te au taoanga mei ko mai i te ariki vaine o Paratane. Kua raveia te orongaanga ki te ngutuare o te Kauono o te Ariki Vaine i Titikaveka. Kua riro rai e na te Kauono, H.E. Tom Marsters, i rave i te orongaanga. Teia ratou i raro nei tei akangateiteia i te reira ra tei riro te au taeake ma te au kopu tangata ei kite:



Left: John Herrmann – MBE – for services to community and education (Ekalesia Matavera)

Right: Ms Pani Ben – MBE – for services to the community (Ekalesia Titikaveka)



Left: Ms Keu Mitchell – BEM – for services to the community (Ekalesia Avarua)

Right: Rev. Tuaine Ngametua – OBE – for services to the community (CICC Takamoa)



Photos by N. Mataio, CICC GS



Saitu Marsters – BEM – for services to the community (Ekalesia Tetautua, Penrhyn), ka orongaia i teia nga ra e tu mai nei. Photo provided by Rev. Tumukau Marsters



Rev. Tuaine Ngametua (CICC President), Mrs & Mr. N. Mataio (CICC General Secretary.), Hon. Kiriau Turepu (Minister for Agriculture, BTIB)

Kua riro teia ra ei mea mataora rava kia ratou tei orongaia te akairo no te au tuanga ta ratou i rave no te iti tangata i te au mataiti i topa. Kare e ekokoanga e kua pera katoa te maruanga ki te ngakau o to ratou au kopu tangata, taeake ma te au tuaine, no teia tei raveia. I muri ake i te orongaanga, kua koropini te katoatoa i te kaingakai katikati ei akamaara ma te akaoti i te akakoroanga manea o t era nei. Kia manuia kotou e teia au metua no te tuatau ki mua i ta te Atua i akameitaki mai ia kotou.

Tataia e N. Mataio

8. NUTI MEI NUTIRENI MAI



UIPAANGA KONITARA SOUTH ISLAND 3-4 TIUNU 2018. Kua tae atu au, te Orometua Nio Jim Mareiti, te Orometua Vaine Ititau, e te Tiakono David Tamarua ki te Uipaanga a te Konitara South Island, i te ra 1-4 o Tiunu. Kua raveia ki te ngai pure anga o te Christ Church i Oasis Baptist Church, 306 Waterloo Road, Islington, Christchurch. Kua tere atu mei te 30 tangata tei tae mai. Kua pou katoatoa mai te au Orometua e te au Orometua Vaine, mari ua ko te Orometua Vaine Ana Tuvaine Glassie. Ko te Orometua Metu Une te Tiemeni. Ko Teariki Tangiiti te Tekeretere. Ko te tumu manako o teia Uipaanga, “Serve to Honor God, Tavini no te Akateitei i te Atua” Kua riro ta ratou uipaanga naku, na te Orometua Nio i akatuera.



I muri ake i te akatuera anga ia te uipaanga, kua rave au i tetai Iriiri Kapua. Kua akamou ia te tumu manako ki runga, i te “TE RAVENGA NO TE AKA MATUTU ANGA I TE TUPU ANGA O TE KONITARA EKALEZIA, E TE EKALEZIA” E rua ora i teia Iriiri Kapua. Kua tua au e 4 tuanga o te ora. Apa ora mua noku. Te rua o te apa ora angaanga pupu. Te toru o te apa ora no te au pupu i te akakite mai i ta ratou au kimi anga. Te apa ora openga noku i te akakou anga i te au manako. I muri ake i te Iriiri Kapua, kua raveia te Uipaanga na roto i te au ripoti mei roto mai i te au Ekalesia e 5. Dunedin, Invercagill, Mid-Canterbury, Ashburton, e ChristChurch.

Teia te au manako tei akamou ia:

1. Ka akatapu te Ekalesia Mid-Canterbury a te Sabati ra 27 no Okotopa, me rauka mai te akapapu anga mei te Kumiti maata i Takamoā.
2. Kua arikiia kia Retita te Ekalesia Mid-Canterbury iaia kia rauka iaia te GST. Ka rauka katoa iaia i te tika anga kia tutaki ia mai aia no te GST
3. Kua ariki te Konitara ka oronga te Ekalesia e 5, e \$2,000.00 ki te Mid-Canterbury no te tauturu i te oko peke i to ratou ngutuare. Ko te oko i te ngutuare, e \$142,500.00. Me kapitii mai te GST, e \$163,875.00. Me retita ia ratou, ka kiritiia te GST. Ka rauka ia ratou i te rebate akaou i te GST e \$21,375.00. Ko te puapinga teia me rauka te marama.
4. Kua arikiia te au taeake i roto i tetai au akonoanga Kuki Airani i Dunedin kia rave angaanga ratou ki roto i te CICC i Dunedin. Te inangaro nei ratou i te akaruke i teia au akonoanga, no te oki mai ki ta tatou akonoanga akamori ei. Kare ra te Orometua Tuatai Peniata e ariki. Me akaruke ratou i teia au akonoanga. Ka riro te ngarupe i rotopu ia ratou te au Orometua, Kuki Airani. Teia ta Iesu tuatua, “Vao kia tupu kapipiti ua”
5. Kua arikiia e kia raveia tetai teretere anga Orometua, (Pulpit Exchange) ki rotopu i nga Ekalesia e rima.
6. Kua arikiia e ka raveia ta ratou uipaanga Konitara i te au mataiti katoatoa, i te epetoma o te ra anau anga o te Ariki Vaine o Peritane. E 5 mata mei roto mai i nga Ekalesia.
7. Kua ikiiia mai a Mrs Nooke Tangiiti ei mou moni no te Konitara. Te trustees, ko Christina Tongia e Ruamoana Vaevae.
8. Te vai atura te au manako toe, tei roto te reira i te rima o te au mema tei tae mai ki te uipaanga.
9. Kua arikiia e ka oki akaou atu au e tetai au taeake a te ra 9-12 no Noema 2018.
10. Ko te akakoroanga o teia Iriiri Kapua:
 - No te Konitara
 - No te Ekalesia

- No te au Orometua
- No te au Arataki
- No te Vaine tini
- No te Mapu
- No te Apii Sabati

11. Te oronga atu nei au i ta matou akameitaki anga ia kotou katoatoa tei kite mai ia matou. To tatou angaanga kapiti anga e te tu oaoa e te mataora o ta tatou angaanga. Te akameitaki katoa atu nei i te bro Matamaru Tongia e te tuaine, Tutai Tongia, e te ngutuare tangata. Ka kite a te ra 9-12 no Noema 2018

UIPAANGA OROMETUA UPPER CENTRAL TIUNU RA 6 2018

Kua rave katoa au i tetai Uipaanga ki Hamilton i te Ruirua ra 6 no Tiunu, i toku oki mai anga mei Christchurch.



Teia Uipaanga na te nga Orometua e te Apiianga Punatau Mataio e te au Orometua vaine. Kua raveia te uipaanga ki te ngutuare o te Orometua Terepai Kauvarevai ki Hamilton.

Te akakoroanga o teia Uipaanga:

1. No te tauturu kia retita ia te Ekalesia Hamilton ki roto i te Charitable Commission.
2. No te tauturu i te Apiianga Punatau Mataio i tei parani no te akatupu i te CICC ki Tokoroa.
3. No te akatinamou i teia taokotai anga i rotopu i nga Orometua e toru, i te au marama no te tauturu i tetai e tetai. Ka tere ratou na roto i te au Ekalesia tataki tai rave ei i ta ratou uipaanga.
4. No te akanoo i tetai akateretere anga na te Konitara, e te Ekalesia, kia tataia ki roto i tetai puka na te Konitara e te Ekalesia, ei arataki i teia nga Ekalesia.
5. Tiurai, kua uipa ratou, ka akara ia te ngai ka anoania kia tauturu vivikiia.
6. Teia te aronga tei tae mai:
 - Rev. Nio Jim Mareiti, e te Orometua Vaine Ititau
 - Rev. Terepai Kauvarevai, e te Orometua Vaine Ataua Kauvarevai
 - Apiianga Punatau Mataio, e te Apiianga Vaine Tuatai Mataio
 - Heimata Heather Terepai Utakea no te tuanga o te retita
 - Kimi Joe Tunupopo, no te akaoro motoka

Meitaki maata.



Orometua Nio Jim Mareiti

9. AKATUERAANGA I TE ARE TOA O TE CIRL



Kua akatuera ia atu te are toa o te Cook Islands Rugby league (CIRL) Sports Shop e te Orometua Ngateitei, Rev. Tuaine Ngametua i te Punanganui makete i te Varaire ra 15 o Tiuni 2018. Kua rave mai te Orometua i te irava mei roto mai i te Salamo 127.1; “*Kia kore a lehova e patu i te are, e angaanga puapinga-kore ta te aronga i patu ra: kia kore a lehova e tiaki i te oire ra, e araanga puapinga-kore to te tiaki ra.*”

Kua akamoroiroi atu te Orometua i te au akatere o te CIRL no teia moemoea tei akatupu ia ei meitaki no ta tatou au mapu e pera katoa no te baselia. Na te Orometua i pakoti i te taura rauti mua kia tomo te katoatoa ki roto i te aua o teia are toa. Kua riro rai e na te au akateretere o te CIRL i akatuera i te nga ngutupa e pera katoa te eeu pareu rauti i runga i te ingoa o teia are toa.

Kua akameitaki te President o te CIRL, Charles Carlson, i te Orometua no tei ariki mai i teia patianga kia akatapuia teia are kimi puapinga no te CIRL. Kua akakite katoa a Carlson e ko te akakoro anga maata o teia are toa, ei kimi puapinga ei tauturu i te angaanga a te tipoti rugby league.

No te iti ua i ta ratou moni i te akamaata atu i te turanga o te tueporo league i te Kuki Airani e pera katoa i teia nei ao, kua tupu mai teia moemoea kia patu ia tetai are toa ei kimi puapinga ei tauturu i teia akakoro anga.

Kua oronga ia mai (sponsored) teia au apinga akatu are e tetai kamupani akatu are ko Rhodes Building Company. Kua karanga atu te manitia o teia kamupani koia a Chris Manu e kua marka tikai ratou i te tauturu i teia putuputu anga tipoti league i te Kuki Airani nei. Te akakite nei a Manu e ko teia tetai putuputu anga tipoti e matutu nei to ratou turanga i te Kuki Airani e pera katoa i teia nei ao.



Taua Benioni (Competition Coordinator), Charles Carlson (President), Rae Tupa (Treasurer), Rev. Tuaine Ngametua (CICC President), Elizabeth Tou (Secretary), Chris Manu (Vice President).

Na te CIRL i akatu i teia are toa na roto i te tauturu a te au taeake kamuta e pera katoa tetai au pitiniti i te tauturu anga mai i tetai tuanga kia tu teia are toa.

Kua akameitaki katoa atu a Carlson i te minita o te Sports, Hon. Albert Nicholas, e pera katoa te Punanganui Manitia koia a Willian (Tiger) Taripo, no tei oranga mai i tetai potonga enua i ko i te makete no te patu i teia are toa. I te ta openga i teia angaanga kua akakite a Carlson e kua tupu teia moemoea no te mea tei roto te irinaki anga i to tatou Atu ko Iesu Mesia.

Ei popani i teia karere, te karanga nei te parabole a te league, *Play League or What*. Kia orana e kia manuia.



Charles Charslon, CIRL President

10. TERETERE APII SABATI KI NGATANGIIA

I te Sabati ra 27 o te marama Me i topa, kua tere atu te anau Apii Sabati mei roto atu i te mimiti o te ika a Tangiia – Ekalesia Matavera – ki roto i te kopu o te ika a Tangiia – Ekalesia Ngatangaiia. Mei tetai 35 tamariki tei tere atu, tei aru katoa atu nga Puapii Sabati, Diakono mei roto mai i te Tapere apai tere, nga apiianga mei Takamoa e to ratou au tokorua, e pera te tavini o te Atua e tona tokorua. Kua waitata ireira te katoatoa tei tere atu ki te 45; e 50 oki te akakotingaanga numero ta te Rarorotonga Konitara Ekalesia i ariki e ko tei tau ia kia tere mei tetai Ekalesia ki tetai i runga i te enua nei ko Rarotonga. Tera ireira te aiteanga, kua aru te Ekalesia Matavera i tei akanooia e te konitara.

Kua arikiia mai te tere e te tangata orooro, vaa tuatua, rima raverave, tumu korero o te Ekalesia, te Tekeretere Mauri Toa, e nana katoa i akamarama i te porokaramu e te au akanoonooanga no te tere ia ratou i roto i te Ekalesia. Mei te Are Apii Sabati kua aere atu te tere ki roto ia Ebenezero, te are pure o te Ekalesia, no te tuanga mua o te porokaramu o te reira ra, koia te tiaki atarau na te Diakono. Ora 9.30 – 10.00, ko te tuatau ia no te tiaki atarau, e tuatau akaariarianga manako no ratou tei tomo i te nao o te Atua i te reira atianga, i te katoatoa e tiaki ra i te ora o te Orometua e te akamataanga o te porokaramu akamorianga o te reira ra.

Ora 10.00am, akamata te akamorianga tei aru i te porokaramu tei akanoo takereia i roto i te Buka Pure a tatou a te CICC. Kua pera katoa te tuanga tatau a te anau Apii Sabati, kua oti takere te reira i te akanoo e iea aia raveia'i i roto i te porokaramu akamorianga o te reira ra. Ko te Apii Sabati tei tere mai mei Matavera, nana i akamata i te tatau. I muri ake kua tatau mai te anau Apii Sabati mei roto mai i nga tapere i Ngatangaiia. Aiteite ua te tumu manako me kore te karere i roto i te tatau a nga Apii Sabati e rua: "Ko Iesu te tumu e te tango o to tatou irinakianga, kare atu kare mai." Noatu tetai au tamariki kare i mou te irava tamou ngakau, kua manea ra ta te maataanga ia ratou i rave mai e kua riro ia ei maruanga ki te ngakau o te au Puapii Sabati, te au metua e pera te au turuturu o te tamariki, to Matavera e pera to Ngatangaiia. Kua mataora katoa te au turoto tei tae ki te pure i te reira ra, kia akara iatu ki runga i te tu o to ratou au mata.

Kia akaoti te akakoroanga i roto ia Ebenezero, kua takiruru atu te katoatoa ki te Are Apii Sabati no te arikiirianga a te Ekalesia tei riro te utuutuanga o teia teretereanga e na te tapere Turangi. Mei tei kiteaia i te au ra i topa, manea te kai kare e pou – kai e takatakai, i na te reo tupuna'i. E taopenga iora te akaeianga a te au mama o te Ekalesia ia ratou tei tere mai na te ara, te au tuatua akameitakianga e te akamaroiroianga i te anau tamariki, pure akaoti, oki atu ei te katoatoa ki tonao e ki tonao, kia akameitakiia te Atua.



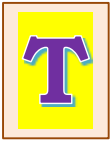
Sunday morning 27 May 2018, Matavera CICC Sunday School students prepare to board their bus for the trip next door to Ngatangaiia for the Teretere Apii Sabati.



Sunday School students from Matavera (top), Avana (middle) and Turangi (bottom) with their presentations (memory verses and choruses) in "Ebenezera," the Ngatangia Church.

Tataia/neneia e Nga Mataio, Diakono tei aru atu i te tere o te Apii Sabati Matavera ki Ngatangia

11. 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. OPENING OF VAINETINI PROGRAMME FOR 2018

Turou, Oro Mai ki roto ia Ziona Tapu i teia aiai nei. Welcoming all the invited guests and the Women Fellowship members from the six Ekalesias on Rarotonga by the Arorangi CICC Vainetini Secretary, Mrs Poko Tuariki. Mama Akevai presented a good sermon for the Opening of the Vainetini program held in the Arorangi CICC Church at 6.00pm on the 20th February 2018. The six Ekalesia Vainetini groups played their part in the Order of Service, with the surprise of a small group of Ngatangaiia men who came to support their Vainetini members, did the Offering song. They sang accapella song, which was a change in the Women's program. Thank you to these Papas who participated in this service.

The Secretary of the Konitara Vainetini updated all the mamas for their Conference coming up in April during the 1st week of the school holiday. After Mama Akevai's sermon and the closing song and prayer, everyone was invited to refreshments at the Calvary Hall prepared by the Ekalesia of Arorangi. *Aere mai kaikai* was a normal vocabulary we used after all our many events in the church. Every mama enjoyed this evening. Kia matutu no teia mataiti 2018.



2. TERETERE MAPU KI TITIKAVEKA

Rutaki & Aroa Christian Youth travelled on Sunday, 18th February 2018 for the Teretere Mapu, almost 40 young men and women took part in this special service.

Titikaveka youth played their part through drama, skit and memory verses. The visiting team base their theme from the daily reading on that day which was read from Psalms 140. Part of the visiting guests are 2 young couples from Takamoa and they also played a part in the day program. The mama's and papa's had plenty of food for all the visitors and the Ekalesia too. The youth enjoyed the day and received colour pareu, beautiful flower ei's and lollies too.

One of the key youth speakers shared on our bible verse: *In our last verse, we saw an assurance of all the wonderful care and protection God shows. Now in this verse we see the statement that surely we would praise Him for it. Those who have been put in right standing with God, (the righteous), should praise the Lord for the free gift of salvation. We know that there will come a time when the upright shall dwell in heaven near the throne of God with Jesus. This is saying, that even now, we can be in the presence of God. We read in these lessons that He is universal. Even though He is heaven on the throne, He is right here with us as well. The upright, not only feel His presence once in a while, but we are surrounded by His presence all the time. His name is above all names. We can do no less than to thank Him with everything within us. Thank You!*



3. YOUTH RALLY IN TITIKAVEKA

“Ka Oki kia Iesu.” Sunday 25th February, 2018 at 5.00pm, all the six youth Ekalesia came together to celebrate the opening of the youth program for this year 2018. Titikaveka CICC Ekalesia planned a unique program which was endorsed by the Rarotonga CICC Youth Council base on the theme – *Return to Jesus Christ to renew your vows. E oki kia Iesu e akaou I taau I tia.*

Each youth groups composed an original song to share with everyone and of course the evening flew smoothly and exciting too. Titikaveka, Ngatangia and Matavera combined as a team under Takitumu to host the other youth group with glore of food for dinner. Meitaki maata e to Takitumu.



4. WORLD THINKING DAY CELEBRATION 2018

“Impact for the Girl Guides is all about bringing positive change.” Kua raveia tetai angaanga maata ki roto I te are apii sabati o Nikao I te ai ai Paraparau ra 22 no Peperuare I te ora 5.00 I te ai ai. Kua riro e na te anau tamaine Girl Guides o Nikao I raverave mai I te akanooanga o te porokaramu no te reira ai ai.

Kua tae mai te Principal o Takamoa e tona tokorua, e tetai atu au metua vaine no Takamoa mai tei patii, kua tae katoa mai tetai au Orometua ei oronga I ta ratou turuturu I teia angaanga maata. E kua tae mai tetai au mata mei te Pa Enea e pera katoa te nga putuputu uniform mei roto mai I te Girls Brigade, Boys Bridage ete anau tamaroa Scouts mei roto mai te akonoanga Katorika. Kua orongoia tetai au angaanga raverave ki nga Kamupani Girl Guide no runga I ta ratou tumu tapura no teia mataiti 2018, koia tei kapikiia e *Impact*. Kua akatutu mai ratou tetai au angaanga rave e te au aitamu katoa. Kua mataora te anau tamaine.

Kua akaputupuia tetai au kai, ei oronga atu ko to matou au taeake I roto I te akonoanga Katorika, ei tauturu I ratou oraanga. E 108 mataiti I teianei te putuputuanga tamaine I te akaepaepaanga I teia ra, tei kapikiia e ko te World Thinking Day. Ko te ra anauanga teia o te nga tangata na raua I akatupu I teia putuputuanga

tamaine Girl Guides e te Scouts o teiani ao. *Happy Birthday to all members in the Cook Islands. Our motto says "Be prepared."*



5. RA AKAPAAPAA I TE ATUA KI ARORANGI

Kua tae mai te anau mei roto mai i te Puna-vai Ora i te pure Oroa, Sabati ra 4 no Mati 2018 i te ora ngauru i roto i te Ekalesia Arorangi. Kua pou mai te au metua vaine e te au metua tane, e pera katoa ta ratou au tamariki. Kua riro e na ratou katoatoa i raverave mai i te au tuanga imene katoatoa. Kua aru katoa mai te Puapii Maata e tona tokorua, e kua riro e nana rai i raverave i te tuanga i runga i te atarau. I muri ake i te akamori-anga, kua angai te Ekalesia Arorangi ia ratou katoatoa. Kua mataora ta ratou au tuanga tei raverave mai i roto i te nao o te Atua e kua pumaana te ngakau i te aravei anga ia ratou katoatoa. Ka akamaroiroi no te tuatau ki mua. Kia Manuia.



All articles were received from Ngara Katuke, CICC Youth Dept. Media Officer

12. 2018 CONFERENCE A TE CICC VAINETINI



i te au Orometua Vaine, to kotou au Kumiti e te au Ekalesia Vainetini CICC, kia Orana i te aroa maata o to tatou Atua, ko Iesu Mesia. Te karanga ra te imene 154, 'TE AU TAEAKE IA IESU NEI, KO TATOU NEI I ARAVEI'. Mei roto atu i to tatou opati i Takamoa nei, te tuku atu nei au i to matou reo aroa kia kotou katoatoa ma te irinaki e, te meitaki ana kotou. Mei to tatou Mama President, Orometua vaine Akevai Ngametua, T/President, Orometua vaine Tekura Tereora, Tekeretere, Orometua vaine Mamatira Patia, T/Tekeretere, Teroro Totini, Mou Moni, Grace Ioane, T/Mou Moni Kimiora Vogel, Mama Principal, Yvonne Marsters, Mata no Rarotonga nei, Mrs. Poko Tuariki, Mata no te au Orometua vaine, Orometua vaine Mary Soatini, Mata no te Pa Enea Tonga, Mrs. Tekura Turitua, Mata no te Pa Enea Tokerau, Orometua vaine Temaria Marsters, Mata no Nu Tireni, Mrs. Nga Teao Papatua, Mata no Australia, Mrs. Jane Kora. Matou katoatoa teia e karanga atu nei e, Kia Orana kotou te au Ekalesia Vainetini i runga ia koe e Tumutevarovaro, te au Ekalesia i runga ia koe e Araura, Auau, Enuamanu, Akatokamanava, Nukuroa, pera oki kotou i Pukapuka, Manihiki, Rakahanga e Tongareva. Kare tatou e ngaropoina ia ratou i runga i te enua Pamatia. Te aere katoa atu nai te aroa kia kotou to te Pa Enea mamao, Nu Tireni e Australia. Ariki ma ii to matou inangaro ia kotou.

Ae! Kua oti akenei ta tatou Conference, kua oki atu kotou ki roto i ta kotou au Ekalesia ma te ki, kare e aiteia te rekareka. Te irinaki atura matou e, te busy ra kotou i te rave i te au mea tei anoanoia kia tu'aia ki te au metua vaine. 'AERE MA TENANA MAROIROI, E KITEA ATU KI MUA I TE AROARO O TE ATUA, I ZIONA'. Te pera katoa nei matou i Rarotonga nei, te akarongorongo atura i te au akateateamamaoanga no te au iriikapua, akamaroiroi, aere atui ki mua, penei, kua oti ta tetai pae, kia akameitakiia te Atua.

Te angaanga nei rai matou te Executive i te akaputupu ma ii te tuatua e te au manako ta tatou i akaoti i roto i ta tatou Conference, te akarakara akaou nei i te turangta o te Conference i oti akenei e te au mea oki tei akaotiia e tatou. Te akarakara katoa nei ita tatou Ture Tumu, e au angaanga maata teia te ka anoanoia kia rave meitakiia ei meitaki no te tupuanga o ta tatou Putupuanga.



Thursday 19 April, the mamas enjoy lunch and entertainment with music and drum beats provided by members of the Matavera Ekalesia who also hosted the refreshments for the day.



Some of the overseas mamas at the conference.

Tetai mea mataora tei tupu kia matou te Kumiti, i teia ra 5 o Tiunu i topa akenei,, kua riro te Director o te BCU (Bicentennial Celebration Unit) koia a Papa Tangata Vainere ei manuii na matou. Kua riro aia ei akamarama/akakitekite mai kia matou i te porokaramu o te 200 mataiti tei akanoonooia e ratou, kare e roa atu ana. Kua akaari mai aia i tetai au manako mataora te ka riri ei tuanga na tatou te Vainetini e rave, me kore e akatupu. Kare teia e akamutu, ka aere uatu e tae uatu ki te mataiti 2021. Na matou e parani atu tetai au activities na tatou, i teia au tuatau ki mua e akakiteia atu ei kia kotou.

Na teia au mea tei akaariiria mai, kite atura matou e, e tuatau manamanata tikai teia e tu maira i mua ia tatou. E tuatau, ka anoanoia te au Ekalesia CICC kia angaanga kapiti. Kua kite oki tatou e, kua akaoti tatou i roto i te Conference e, ka rave akaouia ta tatou Conference i te mataiti 2020. No teia tei tupu, kua akarakara akaou matou i teia manako. I roto i ta tatou Ture Tumu, No 11.1, "NA TE KUMITI E TA ANGAANGA I TE MANA O TE UIPAANGA MAATA I TE TUATAU KARE TE UIPAANGA MAATA E UIPAANGA ANA" Na teia i akamatutu i to matou manako e, 'KIA AKAKOREIA TE CONFERENCE O TE 2020, KIA VAOO RAI KI TE 4 MATAITI, TA TATOU I AKAOTI'.

No reira, te akakiteia atu nei ki te au Ekalesia Vainetini e, MATAITI 2022, E RAVEIA'I TA TATOU CONFERENCE. Irinaki matou e, ka maru mai kotou i teia ta te Kumiti i akaoti. Ei te Atua tatou, ei te tuatua ua i tona aroa Amene.



Tataia e Mamatira Patia, CICC Vainetini Tekeretere. Na te CICC General Secretary te au tutu i runga nei i nenei.

13. COOK ISLANDERS PROTECTING COOK ISLANDERS



he Cook Islands Occupational Safety and Health (OSH) National Reform Project is underway. This project will raise the standards of OSH across the Cook Islands by establishing new legal requirements for OSH, workers' compensation and employers' liability insurance (ELI). More effective legislation will protect Cook Islands workers and support Cook Islands businesses.

The Cook Islands Government commissioned this Reform Project through the Ministry of Internal Affairs (INTAFF). A team of international Technical Advisers began work last month May, led by Andrea Shaw, who has experience in regulating and managing OSH around the world. Alan Clayton is leading the work on workers' compensation and ELI matters. Alan has researched and reviewed workers' compensation systems for more than three decades in Australia, New Zealand, North America and Europe. Heather Baker-

Goldsmith, a former chief inspector for Worksafe Victoria in Australia, is building the capacity of INTAFF’s inspectorate so that they will be able to use the new laws. The Auckland University of Technology Law School is also involved with preparing the new laws.

Andrea, Alan and Heather have just completed the second consultation and research visit (following an earlier visit in May). During both visits, we consulted with civil society, government, employers and workers on Rarotonga and Aitutaki, including government ministries, the Cook Islands Workers Association, the Cook Islands Chamber of Commerce, the Cook Islands Civil Society Organisation, business advisers, the Cook Islands Sports and National Olympic Committee, the chair of the Religious Advisory Council, the General Secretary of the Cook Islands Christian Church, and with the three Vakas on Rarotonga.



Alan Clayton (2nd from right) with Willie & Mii Kauvai, and Mann Short, after the service at Ngatangia CICC, Sunday June 24. Photo provided by Alan.

These visits show that everyone agrees that the current system is outdated and is not working. It is also clear that the legislation for the Cook Islands needs to be built on the needs of Cook Islanders – simply “cutting and pasting” the law from another country will not work either. The specific cultural, social and economic context of the Cook Islands must clearly shape the new legislation.

To do this, we are keen for input from everyone in the Cook Islands. Anyone interested in the project will have the opportunity to contribute via face-to-face meetings and workshops and by providing written submissions to the Issues Paper that will be released in mid-July.

The Issues Paper will set out the questions that need to be decided to establish a new system and propose a range of options for the future. This Issues Paper will be available to anyone interested in OSH in the Cook Islands from mid July and you will be able to send us written submissions to the questions set out in the Issues Paper. We will then hold a one-day conference following the Te Maeva Nui celebrations in early August, inviting representatives from all groups (including the churches). We hope that people living in the outer islands will be able to participate.

After this conference, we will put together a report setting out the findings from our consultations and feedback from the issues paper and conference. We will report on the best approach to OSH and workers’ compensation reform for the Cook Islands, giving our reasons based on the feedback we receive.

We want to ensure transparency and give everybody the opportunity to contribute throughout this process. We welcome everybody’s input. You can email Andrea Shaw at andrea@shawidea.com.au and Alan Clayton at aclayton@ozramp.net.au

Alan Clayton

14. YOUTH RALLY AT NGATANGIA, SUNDAY 24 JUNE



unday the 24th of June was the date for the Rarotonga Youth Rally held at Ngatangia of which the catering was by the 3 youth groups of Takitumu (Matavera, Ngatangia, Titikaveka). Before 4:00pm last Sunday, all youth groups from each of the 6 Ekalesias on Rarotonga arrived at the Ngatangia Sunday School where they had the tents outside for the rally.

The rally was opened by Rev. Tereora Viniki of the Ngatangia Ekalesia, two other speakers from the Ngatangia Youth also gave a speech. After the three speakers, the chairperson of the Ngatangia Youth, Maria Matua, announced the order of presentations. Then each Ekalesia's youth group went on stage to perform according to the themes already given to them some days ago. They were as follows:

- Matavera Youth – Health and Wellbeing
- Titikaveka Youth – Pre-Mature Relationships
- Ngatangia Youth – Bullying
- Nikao Youth – Alcohol and Drugs
- Arorangi Youth – Commitment
- Aavarua Youth – Suicide



Above: Rarotonga CICC Youth Rally at Avarua, 2008. Below: Avarua Youth Night 2010.



After the last presentation by Avarua, the Youth Director Bob Williams did a wrap-up speech. He talked about how we can recruit more youth in the Ekalesias. At the end of his speech, Rev. Viniki did the closing prayer and grace. Everyone went to eat and there were plenty of food to go around, even to take home.

The refreshments were set up as follows:

- Matavera Youth – 2 tables; one for Arorangi youth and one for Matavera youth
- Ngatangia Youth – 2 tables; one for Nikao youth and one for Ngatangia youth
- Titikaveka Youth – 2 tables; one for Avarua youth and one for Titikaveka youth

The next Youth Rally for this year will be held at Matavera in September and it will be the same set up as above.



Natana Mataio, Matavera CICC Youth. Photos from past youth rallies from the collection of my Dad.

15. GIRLS' BRIGADE GATHERING AT MAUKE



“Seek, Serve & Follow Christ.” Matthew 18: 20 says: - *“For where two or three are gathered together in My name, I am there in the midst of them.”* Kia orana everyone and warm greetings.

My name is Rachael Tetera, I am 27 years old and this is my first year in the Girls Brigade. I had the privilege of joining the Arorangi Christian Youth group who attended the 2018 National CICC Youth Convention in Mauke. This convention was one that was filled with the Holy Spirit. He was evident in our praise and worship, his presence was felt right throughout our workshops and the continuous hospitality from Mauke was unforgettable.



Girls' Brigade group discussion in Mauke

The topics that were shared ranged from the Theology of the Holy Spirit, to Reaching Children with the gospel. All speakers planted a seed in each one of us, and especially encouraged us to be GO GO Christians, not No No or Moe Moe Christians. The Girls Brigade had the opportunity to meet with all officers from each of the Outer Islands. Helen Williams ensured each company that might of had issues was able to raise them, and much clarity was brought about from our discussions.

It was definitely life changing, and I encourage all Girls Brigade, young youth, youth and adult youth to attend the next convention. It is a great way to network with other officers, members and Christians and to fellowship with one another. Kia orana e kia manuia.

Write-up and photo by Rachael Tetera, Arorangi Girls' Brigade

16. YOUTH EVANGELISM OPPORTUNITY



Proverbs 3:5-6 says: - *“Trust in the LORD with all your heart, and lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths.”* Kia Orana everyone and warm greetings. We had the privilege of sharing the good news with those who attend the Punanga Market on Saturday, over the two

Saturdays we had 12 the first day and then a strong group of 30 the next.

Each day we were either sharing individually with those who were open to hearing the good news, as well as sharing as a group our new knowledge of illustrations and visual techniques. We are so grateful to Robert Siakimotu and the Team from OAC. We are looking forward to more opportunities to share the good news and to reach the lost. Kia orana e kia manuia



Punanganui Market, Avarua

Write-up and photo by Rachael Tetera, Arorangi Girls' Brigade

17. EEU TOKA NO PAPA PAIERE MOKOROA



EU 'ANGA I TE TOKA AKAMAARA'ANGA O PUKI MATAIAPO, MATAPO PAIERE TEARIKI MOKOROA (MBE), Anauia: 7 Me 1934, Takoto: 9 Titema 2017. Na roto i te arataki'anga maru a te Atua, kua rave ia teia akauruuru'anga manea no te putokotoko o Mokomoko I Eirangi Tutara koia a Papa Paiere i te Maanakai ra 5 o Me 2018 i te ora 11 i te popongi, e rua ra i mua uake i tona 84 mataiti. Na roto katoa i te akaue'anga a to matou metua vaine, kia rave ia rai teia angaanga i te ra anau'anga o to matou metua tane ki to raua ngutuare rai i Pokoinu, Nikao tei akanoia e ta raua nga tamariki ko Pareina Mokoroa e tona tokorua ko Walter Tangata. Inara, no te rairai i te au angaanga, kua akaneke ia mai ki te Maanakai.

Kua riro e na teia mapu taurekareka koia a Paiere Tangata i MC, tamataora e pera katoa i te akatano i te ora e te tare meniti kia kore e taroaroa teia anganga. Kua akamata iatu teia angaanga na roto i te pure akatuera'anga tei raveia mai e te Papa Orometua Oirua Rasmussen o Nikao.

Kua riro e na te tamaiti a Papa Paiere e Mama Nga ko Mac Mokoroa e araara atu no te akaaravei'anga e te akameitaki'anga i te katoatoa no tei ariki mai i te pati'anga kia tae mai ki teia angaanga. Kua rave ia i reira te eeu'anga i te au ariki 'iti e te tivaevae ta Mama Nga e te anau i tapapa no teia eeu toka. Kua akararangi ia teia eeu'anga toka e te au aronga mou taonga teitei i roto i te evangelia tapu a te Atua, te Mata o te Ariki Vaine, te Kaumaiti Tou, Tinomana Tokerau Ariki, te DPM Teariki Heather, te au Mema Paramani o Nikao e Atiu, te au Arataki o Enuamanu e te Atiu Hostel tei riro ana te Papa ei mema tiratiratu (founding member) no te akatupuanga i te tango o teia ngai tapaeanga no te iti tangata Atiu, te au taeake no roto mai i te putuputuanga Girl Guides, te nga kopu tangata o te Mokoroa e te Kokaua, Ngati Arera, te au taeake e tetai uatu tei tapae ua mai na te kainga.



Kua akaoti teia eeu'anga na roto i te karere akameitaki a te tamaiti mataiapo ko Charles Carlson. Te pure akaoti e te pure kai kua rave ia mai e te Orometua Mike Akava tei rere roa mai no Atiu mai no teia akakoroanga. Kua kaikai, kua noonoo, kua pukapuka e kua imenemene ua te katoatoa tei noo mai, e kua oki atu te aronga e angaanga ke atu ta ratou i tapapa takere kia taeria ia atu.

Kua kitea te akairo a te Atua na roto i te tapu anga i te ua kia oti tona nga angaanga, kua riringi ua mai i te ua ei pipi e te tamauu i tona ngai akangaro i anga.

ARAARA AKAMEITAKI

Salamo 103:1-2, "E akameitaki ia lehova e taku vaerua, e to roto katoa iaku nei tona ra ingoa tapu. E akameitaki ia lehova e taku vaerua, e auraka tona ra au takinga meitaki kia akangaropoina ia."



Kia orana e to Tumutevarovaro, Enuamanu, Aotearoa e Autireria, ariki mai i teia karere akakoukou'anga e te akameitaki'anga i te au angaanga o Papa Paiere Mokoroa, to tatou metua tane tumanava tei takoto ake nei.

Kare e aite ia te mataora, te rekareka, te umeremere e te pumaana no ta kotou i akaari mai na roto i te kave pure ngutuare, kave tikero, kave manga, kave tiare, kave korero, i te atoro ua e pera katoa i te kave karere no nga pa enua mai i vao mai i to tatou basileia. Kare katoa e aite ia te aroa tumanava o to tatou metua tapu tei tiaki, tei paruru, tei akatere, tei arataki mai ia tatou ki te ngai okotai kia kitea ia, e kopu tangata ketaketa e te taokotai rai tatou.



E tauatini ara uatu rai kotou tei oronga ua mai i ta kotou ma te tae o te ngakau. E pati'anga akaaka na matou kia akakoromaki mai me kare e taiku takitai iatu to kotou ingoa, e ravenga takake teia kia kore roa e topa tetai ingoa i te taiku ia. Inara, kia riro e na te atua e akamaata ua mai rai i ta kotou pouroa tei oronga ua mai ma te tae o te ngakau.

Te vai nei rai te miimii, te aue ootoo, aveavea manako e te maaraara ia Papa, no tana i ruru ki roto ia tatou tatakitai. Thank you so much in abundance from the bottom of our hearts to each and every one of you all beautiful, blessed, generous and loving people.

Ko teia araara akameitaki na Mama Nga Tuaivi Kokaua-Mokoroa, tana anau, are unounga, te are mokopuna, te are ina e pera nga kopu tangata tei tapoki'ia e terai poia. Te Atua to tatou akapumaana. Aroa nui e kia manuia tatou katoatoa i roto ua i te ingoa mana o te Atua, Amene.

Write-up and photos by Mairi Heather, daughter of Paiere & Nga Mokoroa. Production of this article was facilitated by Ngara Katuke.

18. FROM THE PRINCIPAL'S DESK



ia orana te katoatoa rava i te aroa maata o te Atua. Some updates from Takamoa Theological College which may be useful for your information, especially those who follow developments at the 179-year old college.

1st SEMESTER 2018 – April - May

The commencement of classes at the beginning of the year indicated a very busy study semester for all the Apianga. This would require a committed and combined approach and a determined focus by both the Papa Apianga and Mama Apianga as they are required to attend all classes. This would set a positive approach to the ministry in the Church.

2018-2019 THEME – THE NEXT LEVEL

The theme THE NEXT LEVEL has been a source of momentum over the last three months. The Apianga realise the importance to maximise and capture the season God is taking them through in relation to Spiritual Growth and Maturity.

The Apianga have had to change their thinking and mentality in their approach to their studies as certain subjects require an individual approach and a combined effort to meet and fulfil the subject requirements. The purpose is to cultivate the importance of working together in a combined and effective approach to their current studies and their future ministry in the Church.

APIIANGA AND FAMILIES IN TAKAMOA

- The Takamoa Campus consists of 21 couples, 1 single and 31 children, therefore bringing the total to 76. Of the Children there are 2 babies, 2 attending pre-school, 23 attending Avarua primary school and 6 students at Tereora College.
- On Medical Leave are Apianga Kapu and Teroro Marsters, Australia, and Joe and Repeta Tinirau, New Zealand. Please remember them in your prayers.

NEW EXTENSION TO PRINCIPALS OFFICE AND ACCOMMODATION

The Principal's Office and e-library/tuitui room has been created into a more effective working and living environment with multipurpose use.

- Reception Office**

This reception office is open Monday to Friday 8-4 and manned by Mama Principal. This can also accommodate Lecturers to utilise for study and preparation before classes. This also provides a hot and cold water machine for tea and coffee. Internet access is also available.



Mama Principal manning the reception desk

- Conference Room**

This has the capability to conducted small group lectures and group meetings with a white board.



Conference room and reception

Principal's Office

The office of the Principal is a prayer and study room. The office is also used for meeting with student leaders and visitors.



The office is used as a counselling room and office study for the Principal

- **Temporary Self-Contained Unit for the Principal and Family**

The internal construction and building as well as the extension was done by the Apiianga after classes and on Saturdays. Work commenced in February and was completed late May. The septic tank and plumbing are all that is needed to complete the extension.



Dinning and Lounge Room



Extension Room

- **Extension**

- Toilet
- Shower room
- Laundry room
- Additional store room and sewing room.



Laundry room with shower and toilet

Extension was blessed on the 31st May by Rev Tereora Tereora.

VISITING SPEAKERS

Rev Iotia & Terepai Nooroa – **Eschatology**, 16th – 27th April.
 Missionaries Volley and Pam Tangiatau – **Missions** 26th May – 3rd July

COMING SPEAKERS

Rev Norman (Stan Hankins) – **Discipleship**, 23rd July – 3rd August.
 Rev Mata Makara – **Hamartiology** – 5th October – 16th October.

LIBRARY

In order for the school to raise its standards, it involves many factors. One important factor is the access and availability of a relevant and well-resourced Library. The Library will be an important aspect of Takamoa, because it provides the means by which information, resources and materials are accessed by the Apiianga. This insight allows the Apiianga to effectively research as well as study broader and varied views and thoughts from the wider Christian community. The library will have a good range of recognised authors that allows the Apiianga insight to the authoritative views of fundamental, conservative, evangelical, traditional and varied accepted streams of thoughts in Christendom.

The Library is constantly in demand by the Apiianga even though it is not fully operational this 1st semester, because of the Assignment requirements and in order fulfil the subject requirements.

Dewey System

- The development of the Library will be a long process and a lot of hard work. The importance of cataloguing each book in following the International Dewey System. The Dewey System is used by many of the Libraries around the world both Christian and secular. Takamoa's library needs to follow a standardize format.
- The purpose is simple, in order to seek for accreditation, the requirement is a library that supports the vision and purpose of Takamoa. The Library is important because it supplies and strengthens the learning process of the subjects taught in the curriculum which in turn strengthens the Apiianga's approach to the subject matter. The Library provides the necessary resources and information needed for research purposes.

Internet Access

- The desired goal of the library by the end of 2018, is to obtain free internet access. This free internet access is given to every school in the Cook Islands. Talks last year were favourable but have been delayed.
- Further development needed in the Library is the upgrading of the lighting and installing of ceiling fans.



Photos inside the Library with allocated computer and study cubicles.

Prayer Request

- Free access to Internet for the College by 2019

- Dewey System fully operational by 2019.
- New lights and fans installed in the Library
- 1650 additional Library Books and 10 desk top computers shipped from Melbourne to Rarotonga.



Books needs to be catalogued and placed on book shelves.

LAUNDRY

The laundry caters for the capacity of families in Takamoā. With nearly 80 people on campus, this facility is used constantly and in demand from Monday to Saturday.



The two new washing machines situated in the Laundry room

The new machines replace one irreparable washing machine. There are now three machines to service the Takamoā families.

MAMA PRINCIPAL'S NEWS

TUITUI PROGRAMME

- Mama Orometua Ngateitei has continued to lead the Mama Apianga for the tuitui sessions.



MAMA APIANGA AGRICULTURE PROGRAMME

- The Ministry of Agriculture and Ministry of Health continue to assist and support this program. In May the first harvest of bok choy was made. This was distributed to the college families.

EXERCISE PROGRAMME

- The compulsory walking program is continuing every Tuesday and Thursday mornings between 5.30am – 7.00am, and some Papas also join the Mamas.
- In May to June was a 4-week biggest loser challenge with a \$50.00 incentive. Mama Apiianga Teeiaunana was the winner.
- To follow this up, talks are under way to have the Public Health come into Takamoia to do regular health checks.



Mama Apiianga Tracy Hioe and Kakara Ngatoko doing the weekly weigh-in.

HEALTH ATTITUDE PROGRAM

- This was organised the Mama Principal. Sylvie and Marie facilitated the delivery of the program. A meal was prepared and served by Marie after the presentation.
- The Program included key points to a healthy lifestyle.



Mama Apiianga participating in the Health Attitude Program



Marie prepared and showed the Mamas how to cook healthy food,



STUDENTS' PROGRESS

Classroom Contact

The students' overall attendance to class and other required programs, has been good but absentees are noticeable due to health issues. Students are reminded of the importance of classroom contact because good attendance will guarantee the required maximum percentage towards their final grade.

If the classroom contact drop below 80% for a subject, then it will affect the final grade and might even lead to an Apiianga failing the subject. For example, if an Apiianga does all the required course assessments such as Assignments, Evaluations and Final Test he may get above 70%. This does not necessarily gain a final grade because the most important aspect of the subject is the classroom contact hours. In other words, an Apiianga must be present in the class because that is an important learning process. If they have insufficient hours it would they would need to resit the subject again. The overall attendance over the last three months is 90% average. However, some students have dropped due to health issues, medical and dental appointments and issues with children

THE START OF A NEW DAY

To start the new day, every morning from Monday – Friday, the Teaki Kainga raises the Cook Islands Christian Church flag and lowers it before sunset.



Apiianga Travel Makara (Tiaki kainga) raises the Flag to welcome a new day.

MINISTRY OPPORTUNITIES

Tereora College



Apiianga ready to leave for ministry at Tereora College earlier this year



Apiianga Remi Tumu ministering at Tereora College

Team Building

Varied subjects and work programs have a group work component. All academic and work ethics are accessed for all students. This is to foster team work which build the mentality of working with others which will benefit when working in the Ekalesia.



Team work is required during the work programs in the afternoon.

Academic Progress

The marks for the assignments for this semester, specifically in my subjects, are very encouraging particularly in relation to the Apianga applying and using the correct techniques, content and presentation.



Year 2 & 3 Apianga in class

This is my overall observation over the last 6 months in relation to Assignment writing.

Writing Skills

There has been a significant improvement in the assignment writing over the last 6 months.

There has been a gradual pattern emerging in assignment writing and the skill level has definitely increased. This is in relation to:

- Format
- Structure
- Introduction
- Conclusion
- Footnotes
- Bibliography and referencing
- Proper use of quotations from recognised authors on the subject matter.
- Individual perspective and contribution to the assignment.

Plagiarism

Plagiarism is copying work from a book and not recognising and honouring the author therefore implying it is your own work. In all educational institutions it is unacceptable. It will lead to failure of the course and may even lead to termination. It occurs in education institutions, especially when writing assignments, due to the pressure of meeting deadlines and the word quota. It must be stopped and the acknowledgement of the author is a necessity by identifying the author in the footnote and making reference in the Bibliology.

The Apiianga have improved in the recognition of authors and resources used. More reliance on reading information and going over class notes to better understand and grasp the subject matter helps to avoid plagiarism. As the Principal it is imperative for me to see the Apiianga apply the writing and convey and develop an individual perspective throughout the assignment.

A sense of pride in their assignments is a reflection of several factors:

- The ability to capture the important points during the lectures.
- The ability to record good understandable notes.
- Involvement in class interaction.
- Utilising group discussion.
- Dialoguing in class and understanding diagrams used.
- The importance in listening and following the instructions for each assignment.

There is room for improvement and time is needed to further develop their writing skills. The English class as well as other subjects help to better equip the Apiianga in this area.

Overall, I'm pleased with the progress and development of the Apiianga in their assignment writing and presentation. Next semester will have its own challenges that will move the Apiianga to the next level. Commitment and focus is needed to complete 2018 successfully.

- The next semester will be a stretching time and it will have its own pressure and demands.
- Understanding the season to change and maximising the moment will enable the Apiianga to continue to move towards the Next Level.

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

- **Kia akameitaki mai a lehova ia koe, e kia tiaki mai ia koe**
The Lord Bless you and keep you
- **Kia akakaka mai a lehova I tona mata ki runga ia koe, e kia aroa mai ia koe**
The Lord make His face to shine upon you and be gracious to you
- **Kia nana mai a lehova i tona mata ki runga ia koe, e kia oronga mai I te au ia koe**
The Lord lift up His countenance upon you and give you peace
Numbers 6:24-26



Rev. Tere Marsters, Principal

19. NEWS FROM THE GIRLS' BRIDAGE



IRLS' BRIGADE COOK ISLANDS CELEBRATES INTERNATIONAL WORLD DAY OF PRAYER 10TH JUNE 2018 AND KEY MILESTONES. This year's annual celebration of the Girls' Brigade International World Day of Prayer, which falls on the 10th of June each year, included key milestones for both GB International and GB Cook Islands; GB International 125th anniversary and GB Cook Islands 45th anniversary

The four companies on Rarotonga; Matavera, Arorangi, Avarua and Nikao celebrated with a one week full of activities hosted by the Nikao company. The following are the activities for this year.

1. **Monday 4th June: Collection of different food items** – each company collected different food items for distributions to various groups or organisations.
2. **Tuesday 5th June – Visits with food or monetary donations:**
 - **Takamoa Theological College** – most of the food items collected by the four companies were donated to the Takamoa Theological College and these were donated by the Matavera and Nikao Companies on behalf of the 4 companies.



Some of the Officers and Committes of the Matavera & Nikao Companies – Awesome ladies!!

- **Rarotonga hospital** – Arorangi company accompanied the Theological Student with the prayer service at the same time handing out baskets of food items in each of the hospital wards



Arorangi Company pose after taking part in the prayer service up the hospital- had an awesome time!

- **Rarotonga prison** – Avarua Company visited the Rarotonga Prison on behalf of the four companies.
- **Te Kainga and the Creative Centre** – representatives from the host Nikao Company visited these two organisations presenting monetary donations.

3. Wednesday 6th June – Visit and Lunch with our Metua Pakari

The officers and National Executive members provided lunch for the elderly at the Are Pa Metua, including singing and sharing, a special time which was enjoyed by all.



An awesome time singing, laughing and enjoying the company of our much loved Pa Metuas.

4. Thursday 7th June – Fun and games time

All four companies were hosted by the Nikao Company to some fun and games which was enjoyed by all and everyone were treated to light refreshments and ice cream, Meitaki maata Tuaine Manavaroa Jnr and your dear wife for keeping the event alive with your sounds and music.

5. Saturday 9th June: Route March from Avarua CICC to Nikao CICC

- **Route March** by the four companies started from the Avarua CICC grounds and ended at the Nikao CICC grounds. It was great to see all age groups, youngest of 2 years old to the older generations, take part in this great event. Main purpose of the march were:
 - To raise awareness and promote the GB organisation both internationally and regionally highlighting the 2018 international theme of 'Fruitful and Overflowing'

- For any donations received to be donated to a Non-Government Community Organisation, a meeting by the GB Executives agreed for this to be donated to the Te Vaerua Community Rehabilitation Services, a total of \$1410.80 was received and this will be presented to the Te Vaerua on Tuesday 26th June 2018.



Arorangi Co. pose before start of route march – manea tikai!



Accompanied by the Nikao Brass Band, the route march enters the centre of Avarua town, led by the Nikao Co. with the GB banner depicting the 2018 international theme FRUITFUL AND OVERFLOWING

A big meitaki maata goes to the members of the Nikao Boys Brigade Brass Band for accompanying the parade with tireless drumming, and, to the Cook Islands Police Department for providing escort ensuring the safety of the route march and the public

- **Anniversaries – Key milestones were achieved this year for GB International (125 years), GB Cook Islands (45 years) and GB Nikao Co. (43 years)**

The GB Patroness, Mama Akevai Ngametua, the Youth Director Bob Williams, Principal of the Takamoa Theological College Rev. Tere Marsters, students and their wives,





Nikao Co. also celebrated its 43 years' anniversary

6. Sunday 10th June – Combine Church Parade by GB, GG & BB at Nikao CICC Church

The weeks programme closed with a combine church parade by the three uniform organisations at the Nikao CICC Church. There was an awesome turnout by the members of the 3 organisations, Boys Brigade, Girl Guides and Girl's Brigade which resulted in the church overflowing with worshippers, an awesome sight to see a lot of people to be in unity in worshiping and praising God together.



Tuesday 26th June 2018

Presentation of donated funds to the Te Vaeua Community Rehabilitation Services

*Cook Islands News Article 27th June 2018: **Money goes to a great cause***

The Cook Islands Girls' Brigade gave a cheque for \$1410 to Te Vaeua Community Rehabilitation Services yesterday, after raising the money earlier this month through a route march from the Cook Islands Christian Church in Avarua to the Nikao CICC grounds.



The Cook Islands Girls' Brigade handed over a hard-won cheque for \$1,410 to Te Vaerua Community Rehabilitation Services yesterday. From left: Girls' Brigade national president Tangi Taoro, young leader Matangaro Emmanuela (19), Girls' Brigade national patroness Mrs Akevai Ngametua, equipment officer Tuaine Akama, Te Vaerua team leader Donna Smith, Girls' Brigade assistant president Ngametua Arakua, and Te Vaerua board member Niki Rattle.

The main purpose of the march, which took place on June 9 and involved members aged from two to 67, was to raise awareness of the Girls' Brigade, but past experience had shown that people would come and donate money as they marched anyway, said national president Tangi Taoro.

"Before we did the march we had a meeting and we discussed that any money raised would be donated to a community project, and that's when we came up with Te Vaerua," Taoro explained.

"There are others like Te Kainga, Are Pa Metua, the Creative Centre, and also Takamoa which we donate to every year, but this is a new one and we haven't donated anything. That was the reason why we chose it."

As it turned out, the Girls' Brigade already had a special connection to Te Vaerua, as one of the founding members of the organisation was Mataiti Mataiti, who has also worked with the Brigade in the past.

Mataiti played an important role in developing the confidence and outdoors knowledge and skills of many young members of the Girls' Brigade, over the years helping hundreds of them achieve their Duke of Edinburgh badges, a prestigious international award.

The money raised by the Girls' Brigade was presented by their national patroness, Mrs Akevai Ngametua, and gratefully accepted by Te Vaerua team leader Donna Smith, accompanied by governing board member Niki Rattle. "We're most grateful for them thinking that we're worthy of their hard work, of walking from here all the way down to Nikao," said Rattle, speaking at the handover ceremony yesterday in front of the Takamoa Mission House in Avarua.

"We are very pleased that they chose to give their hard-earned money to Te Vaerua, and they can rest assured that it will come in very useful for our clients."

Te Vaerua Community Rehabilitation Services offer a physiotherapy clinic, a supported hospital discharge service, community and home-based physio/occupational therapy, and carer training and support.

"We also go into people's homes, build ramps for those in wheelchairs, adjust bathrooms for people who need railings and this money will go wherever it's most needed," said Rattle" CI News article ends.

Appreciation:

A big MEITAKI MA'ATA goes to the following:

1. Papa President Tuaine Ngametua, (GB National Patron) Mama Akevai Ngametua (National Patroness), Principal Rev. Tere Marsters & Mama Orometua, all the Apiianga and your wives
2. Papa Orometua Oirua Rasmussen, te au Diakono ete Ekalesia Nikao CICC no ta kotou tauturu ite Kamupani Nikao ite arataki'anga ete rave'anga ite porokaramu o teia mataiti.
3. Youth Director Bob Williams, Boys Brigade & Girl Guides leaders and members

4. Tuakana Miria, Captain ote Nikao GB Co., toou au Opita, Kumiti, Metua e tae roa atu kite anau tamaine katoatoa'
5. Nikao Brass Band, te Band Master ete au mema katoatoa note tauturu ite mati mei Avarua ki Nikao
6. Commissioner ote Akava, e pera taau aronga angaanga tei tauturu katoa ite mati mei Avarua ki Nikao
7. Te au tavini o te Atua ote Ekalesia Avarua, Arorangi e Matavera, ta kotou Ekalesia e te katoatoa rava
8. Te au Captain, Kumiti, Metua, Opita ete tae roa atu kite au tamaine ote kamupani Avarua, Matavera e Arorangi
9. Kite katoatoa rava tei kore i taikuia, tei tauturu e tei oronga ua mai.

BUT ABOVE ALL Praise, honour and glory goes back to our God Almighty, Our Lord Jesus Christ and the Holy Spirit for another Fruitful and Overflowing time for GB Rarotonga and the Cook Islands, it certainly was an awesome week as we share the love of God through prayers, visits, donations of food and monetary items and just by celebrating another awesome year with our GB families not only in Rarotonga but in Te Pa Enuu and all around the world. This would not have been successful without the presence of our God Almighty, Our Lord Jesus Christ and the Holy Spirit in everything that we did. AMEN!!

Philippians (Philipi) 4:4 *"Rejoice in the Lord always, I will say it again rejoice. E rekareka ite Atua ra, aua e tivata, e te tuatua akaou atu nei au, kia rekareka rai kotou"*



E Kimi, E Tavini, E Aru Ia Iesu!! Seek, Serve And Follow Christ!!

This article was a joint effort by Ms Tangi Taoro (National Girls' Brigade President) and Ngara Katuke (CICC Youth Media Officer). Photos were also provided by them.

20. BLESSING OF NEW TAKAMOA VAN

Eleven years ago (2007), the CICC Head Office acquired a new Toyota 15-seater van for general use by the office as well as to assist with the transport requirements of the Takamoia Theological College students. After 11 years and mounting repair and maintenance costs due to normal wear and tear, the time has come for a new work horse to be acquired to carry on the tasks at hand at minimal cost. So after shopping around, the best deal was the brand-new NZ\$42,000 Toyota Hiace 16 seater van from Pickering Motors which for sure will serve Takamoia well for the next decade, depending of course on how well it is managed.

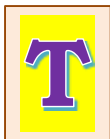
Before the regular CICC Executive Council meeting yesterday 28 June, a brief dedication service was held outside of the head office carport for the new vehicle. Members of the council were in attendance as well as the college students' leader and assistant leader who, together with the head office Administration Officer, will be responsible for the vehicle's roster and management, including arranging for regular maintenance as required. The service was short and sweet; the General Secretary provided some clarifying remarks on the previous and current new vehicle, before the President did the blessing. Thereafter, everyone had some snacks to remember the occasion by, before the council sat for its regular session.



Members of the CICC Executive Council in front of the new office van, with the students' leader and assistant leader, 3rd and 1st from right respectively.

N. Mataio, photo by Rev. Oirua Rasmussen

21. NUTI POTOPOTO



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

➤ **TAUIANGA OROMETUA 2019-23**

Kua oti e kua imereia ki te au Orometua, Tekeretere e te Mou Moni o te au Ekalesia katoatoa (ratou e imere tetai i Takamoia nei) i te Varaire ra 31 o te marama Me i topa. Ko te au akamarama'anga katoatoa no te reira porokaramu tei akanooia e te kumiti akaaere, kua aru katoa i te imere tei tukuia.

➤ **11th GENERAL ASSEMBLY OF THE PACIFIC CONFERENCE OF CHURCHES (PCC)**

26 October – 1 November 2018, Auckland, New Zealand. The designated 4 representatives of the CICC are as follows:

- Rev. Tuaine Ngametua – CICC President
- Nga Mataio – CICC General Secretary
- Kaurakura Marsters-Firth – Secretary, CICC NZ Women's Fellowship

- Metuakore Samuela-Pakuunga – Secretary, CICC NZ Youth

➤ **CICC AUSTRALIA COUNCIL MEETING**

Saturday 22 September, Brisbane.

➤ **CICC NEW ZEALAND COUNCIL MEETING**

October, date and venue to be confirmed.

➤ **AKATAPUANGA I TE EKALLESIA MID CANTERBURY I ASHBURTON, NZ**

Sunday 4 November.

➤ **TAUIANGA MATA I RUNGA I TE KUMITI AKAAERE**

- Vaitoti Tupa – Mata o te au Ekalesia i Autireria, kua mono iatu e te Orometua Charles Pange o te Ekalesia Titikaveka. Na Aussie rai i iki i to Vaitoti mono.
- Tingika Elikana – Roia Akamarama, kare i rauka mai ake tona mono.

Kua ikiia mai a Vaitoti raua ko Tingika ki runga i te kumiti akaaere i te tuatau o te uipaanga maata 2017, e kua manuia atu raua i roto i teia ikinga kavamani i oti ua ake nei; ko Vaitoti te mema paramani ou no Matavera, e ko Tingika no Pukapuka/Nassau, no nga mataiti e 4 e tu mai nei.

22. OBITUARY



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



PORINAE ARAPAI EMILE (Taungaroa Rangatira)

Our dad Porinae Arapai Emile, known to many as Puru, was born on 14th May 1942. He is adored and cherished husband of Cecilia Emile which he married in January 15th 1966; the beloved father of his 4 children; Kiringi, Tereapii, Josephine and Arthur, and a great grandfather to all of his grandchildren and great grandchildren.

He is a generous, courteous, kind, humble and caring man who touched the lives of many people. He has left many legacy and great work. I say that we have lost a unique and talented warrior who loved to do God's work. He loved his wife, immediate and extended families and will be missed by all.

He started working for the Ministry of Health in the Public Health Division when he was only 16 years old. From being a groundsman, he worked his way through the system until becoming a Senior Health Inspector. He was a public servant for over 40 years. During his time working for the Ministry of Health, he travelled a lot overseas; Fiji, Malaysia, New Zealand, to further his knowledge and expertise in his chosen field. He also travelled to the Outer Islands (North and South) as part of his job.

He held the title TAUNGAROA RANGATIRA in the Kainuku Ariki tribe of Ngatangia. In 1983 during the time of Rev. Iotia Nooroa in the Ngatangia Ekalesia, my dad changed his life and later became a Deacon for the Avana tapere on 13th March 1984. After serving for over 25 years in the position, he retired and became a DIAKONO MUTUKORE, also known as ELDER, in the Ekalesia.

Because of illness he retired from work and reluctantly reduced his involvements in church activities. He spent most of his time with mum doing work around home, including helping look after the grandchildren. My dad was also a sportsman during his younger days, excelling in rugby, cricket, and boxing. He was a keen fisherman and a planter. No doubt there are heaps of people in the community who knows more about my dad than his own children.

Dad is a loving man, humble, hardworking person, even though very strict in his ways. He passed on 28th April 2018 at the Rarotonga Hospital and was laid to his final resting place on 2nd June 2018 at his residence in Avana, Ngatangia, surrounded by all his loving families. God took him from our home but not from our hearts, we will always remember him forever. 2 Timothy 4:7, “I have fought a good fight, I have finished the race and I have kept the faith.” “E aere ra e tera ra tavini meitaki e te pikikaa-kore, e tuku au iakoe ki te maata, e aere ki te rekareka’anga o toou Pu.” Rest In Peace, our dear and loving Dad.

Written by his daughter Josephine E. Maoate



MAINE TUARII TOA, aka MAINE TEAU ARIKI

Born on the 25 March 1960. The 3rd of eight children. Named Metuakore and later changed name by depo to Maine Tuarii. Called to Rest on the 17th May 2018, Aged 58.

Father: Ioane Tairi-Tu-Teata @ John Toa

Mother: Raera @ Ella Brown Trego Hagai

Siblings: Tangi John Brown, John, Maine, Tutangata (mdsp), Ngamatamaru, Mauri, Jessie, Tiri Trego

Feeding Father: Takuanau Teauariki

Feeding Mother: Tapaeru Annabella

Siblings: Remuera, Tua Cummings

Other feeding siblings: Jane, Tereapii Emile, Ngatokorua Ataaere

Children: Mere Maeva, Robert, Solomon Mark, Kiri Tapaeru Annabella, Natalia Maine Otari-Kura, Zakuriaz

Feeding Children: Naja

Grandchildren: Vanessa, Braxton, Sebastian, Peyton, Savannah, (Naja’s) - Carlos, Totam

Education: Ngatangia Primary School, Nikao Maori, Tereora College, Teachers Training College

Employment: Teachers Trainee, The Rarotongan, CITC (20 Years in April 2018)

Sports: Cook Islands Netball, National Representative – Pacific Games Fiji 1979, Tennis, Cricket

Church Involvement: Active member of the Ngatangia Ekalesia, Girl Guides, Mapu and supportive of any church activities.

Community Involvement: Number 1 Sea Eagles Supporter, Vaka Takitumu Te Maeva Nui, Politics (Manako koe, koia te candidate) e te tauturu I te au angaanga o roto o te Oire.

She was laid to rest at her home (formerly feeding parents home) on Wednesday 23rd May, a funeral by many family members, friends and dignitaries. A Tribute Song for her was composed by her brother and was sung by Teata Haua Nga-Moeara.

KA OKI AU!

Introduction

Taku Vaka Kumete

Tei te nia i te Ava ia Ore

Tetai vai noku mei te puna i Vairoa
 Ei akamauu I toku nei karaponga
 Ka oki ei au ki taku metua

Verse

I kukumi ana au
 Te kukumi anga meitaki
 Kua oti toku nei oroanga
 Ko Iesu tei kapiki mai iaku
 Aere mai e Maine
 Naku e aka-anga I toou roi

Chorus

*Metuavaine noku te otooto nei
 Taku anau aue te tangi
 Taku are utaro te mea akaroa
 Taku nga teina e te are tungane
 Taku au taeake e te pa metua
 Tukuna ake au, ka oki au*

Bridge

Te oe nei au taku vaka
 Ki te enua rangi
 Ko Iesu tei kapiki mai
 Aere mai kiaku

Write-up by Mauri Toa, brother of Maine



MOEKOPU VOGEL (TANGARA TAUNGA) A well-known, committed, dedicated member in the Ekalesia Matavera, Girls’ Brigade Cook Islands, her place of work (Head of Administration in the Cook Islands Ministry of Agriculture) and of course in her own immediate and extended families. A loyal wife to her husband, William Vogel, and a beloved mother to their children, grand-children and a great-grand-child.

She has been a lead singer (tumu imene) in the Matavera Ekalesia for both Sunday School hymns as well as traditional hymns for many years, and was instrumental in the introduction of a data projector to project on the wall the hymns and notices of the Ekalesia every Sunday for a number of years now. She is a good example of one who had gone through the ranks (at work, in church) to get to the highest position possible. Had she continued for a few more years, she would have been a candidate for a Queen’s Honors award.

Mama Pu, Aunty Pu, Mami Pu, Ms Vogel – as she is affectionately known by the so many who knew her – will certainly be remembered by many as a no-nonsense, straight-shooter, yet very much down-to-earth kind of human being who always have the well-being of others close to her heart. Although she appeared to be the head of her household, she certainly performed that role like any responsible head will do for the betterment of everyone who happens to be living under the same roof as her.

May her good ways continue to dwell on in her children, grand-children and her future descendants. Her beloved husband, William – Papa Ve – will surely miss her, as well their household and every other person – in her beloved Ekalesia and Girls’ Brigade movement and outside – who knew her. Rest in Peace Mama Pu. The reward that you so deserve, awaits for you.

N. Mataio, Ekalesia Matavera. Note: a full write-up on Mama Pu’s life will be in the next issue of this newsletter which will be provided by her family.

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. WHAT DID JESUS CHRIST REALLY LOOK LIKE?

He has historically been portrayed as a light-skinned man with wavy brown hair down to his shoulders, with a full beard and moustache. The look has been prominently featured in churches around the world and reinforced in classic Hollywood movies like "King of Kings" and "The Passion of the Christ," as well as hit TV shows like "The Bible."

Although the image can be traced back to the 3rd century, Dr. Tom Beaudoin, a professor of religion at Fordham University, explained the depiction is inaccurate. "Jesus was modeled as a combination of a Greek god and a philosopher," Beaudoin explained in an interview with Inside Edition.

He said many historians believe that the fair-skinned Jesus was actually inspired by the heir to the Borgia clan in Italy in the 15th century, Caesar Borgia. The Italian Cardinal was famed for his handsome features, and his father, Pope Alexander VI, commissioned Leonardo da Vinci to paint a portrait of Jesus modeled after his sons.

But, citing historian Joan Taylor and her latest book, "What Did Jesus Look Like?" Beaudoin speculated the real Jesus probably looked much different. He said historians believe Jesus was much darker skin, and stood at only 5 feet tall. He would have also worn his beard and hair short. Instead of a long robe, Jesus likely wore a knee-length tunic with a short mantle or shawl, and wore leather sandals.

"He would have presented very typically, she argues, as a Jewish man of his day, which is quite different than how Jesus is often imagined in Christian churches today," Beaudoin explained. "Think about Jewish people in Iraq today and this is how we should imagine Jesus. He would have looked like what we think of Middle Eastern presenting people today."

Despite that characterization, Beaudoin speculates that the image of a light-skinned Jesus persisted to reflect the demographics of some churches in the United States. "It reflects the whiteness of Christianity in the United States," Beaudoin said. "We tend to have a very white Jesus in the United States, especially in white churches."

OFFBEAT 6:23 AM PDT, March 31, 2018 - Inside Edition Staff

2. TELEVANGELIST CLAIMS HE NEEDS \$54 MILLION PRIVATE JET TO SPREAD THE GOSPEL

A Louisiana televangelist is convinced that God wants him to own a fourth private jet — and he's calling on others to donate toward that lofty goal. Evangelist Jesse Duplantis asked listeners to "pray about becoming a partner" in his grand dream to own a Dassault Falcon 7X, a luxury plane that's reported to be worth at least \$54 million. Duplantis claims he needs the private plane with seating for up to 19 and an optional onboard shower to efficiently spread the gospel.

Evangelist Jesse Duplantis asked listeners to "pray about becoming a partner" in his plan to buy a Dassault Falcon 7X to add to his current fleet of three jets. (Jesse Duplantis Ministries / Facebook)



“I really believe that if Jesus was physically on the Earth today, he wouldn’t be riding a donkey,” Duplantis said in a May 21 video posted on his website. “Think about it for a minute. He’d be in an airplane preaching the gospel all over the world.”

Duplantis is a purveyor of the prosperity gospel, a strand of Christianity that teaches that earthly riches are a sign of God’s favor. His organization, Jesse Duplantis Ministries, is headquartered in Destrehan, Louisiana, with a global reach facilitated by a television program, magazine and web series. The evangelist has over 700,000 followers on Facebook.

In a recent episode of his web show, “This Week With Jesse,” Duplantis showed viewers framed photos of three jets he has already “purchased for the Lord.” Two of them are now being used by other pastors, while the third, his current Falcon 50, is no longer up to par, he claims.



A Dassault Aviation Falcon 7X takes part in a flying display near Paris on June 13, 2009. (Pascal Rossignol / Reuters)



With a Falcon 7X, the evangelist says he could fly “one stop” to faraway locales “for a lot cheaper,” using fuel from his own fuel farm instead of paying for jet fuel during stops.

The revelation that he needed a Falcon 7X came straight from heaven, Duplantis said. During the video, he recalled a conversation he claims to have had with God.

“[God] said, ‘I want you to believe me for a Falcon 7X,’” the evangelist said. “The first thing I thought of was how am I going to pay for it? And a great statement that he told me in 1978 flooded into my mind, and he said, ‘Jesse, I didn’t ask you to pay for it, I asked you to believe for it.’”

“I am a blessed man,” he added. “You looking at a blessed man.” HuffPost has reached out to Jesse Duplantis Ministries for comment.

In the past, the evangelist has said he needs a private jet because of his demanding schedule. Duplantis’ Facebook page shows events scheduled throughout the summer in the U.S. and Canada.

Prosperity preachers have been criticized heavily for using private jets. In 2015, televangelist Creflo Dollar asked donors to pitch in \$300 each to help fund a \$65 million Gulfstream G650 jet. Dollar has yet to purchase the jet, according to The Washington Post, since they are in high demand among billionaires.

Duplantis and fellow prosperity gospel preacher Kenneth Copeland defended their use of private jets in a television broadcast. Copeland, who was on President Donald Trump’s evangelical advisory board during the 2016 campaign, claims in the video that pastors use these private jets as a “sanctuary” where they can talk directly to God.

“The world is in such a shape, we can’t get there without this,” Copeland said during the broadcast. “We’ve got to have this. The mess that the airlines are in today I would have to stop ... at least 75 to 80, more like 90 percent of what we’re doing because you can’t get there from here.”

“It’s impossible,” Duplantis said. “You can’t manage that today,” Copeland added later, “this dope-filled world, and get in a long tube with a bunch of demons. And it’s deadly.” On Twitter, several Christians chimed in to argue against the idea that preachers who own private jets are following Jesus’ example.

*Carol Kuruvilla, HuffPost*May 30, 2018*

3. LIBRARY SHUT DOWN AFTER STINKY FRUIT MISTAKEN FOR GAS LEAK

Things were out of odor at a university library in Melbourne, Australia, on Saturday afternoon, with fears of a gas leak. But the smell that aroused suspicions was no leaky pipe. It was a notoriously stinky fruit.

Around 500 students and staffers were evacuated from the RMIT University library so that 40 firefighters, including masked crews, could investigate the source of the smell, according to the Herald Sun. The culprit was a durian left rotting in a cupboard, Melbourne's Metropolitan Fire Brigade said in a release.



This sort of fruit-driven flight would surprise few who have come in contact with the durian, a native of Southeast Asia with an odor that has been compared to "turpentine and onions, garnished with a gym sock," "hot poop garbage" and "gasoline."

Although aficionados relish durians for their creamy, sweet interior, the fruits are so polarizing that they're banned from Singapore's subway system and many hotels around Asia, according to Time.

Once authorities knew there was no danger, the building was reopened. However, Victoria state's Environment Protection Authority still had the task of removing the foul-smelling fruit from the premises, according to The Age.

David Moyer, HuffPost, April 30, 2018

4. WOMAN, NEARING 98, OUTLIVING LIFE INSURANCE TO COVER HER BURIAL

MILWAUKEE — Lorraine Guenther and Thrivent Financial insurance company had a deal, or so she thought. She would pay them a premium of \$500 a year for the rest of her life. And they would someday provide a death benefit of \$25,000 to cover her funeral and burial. The universal life policy took effect in 1988 when Guenther was 67, and it came with a maturity date of February 2021 when she is 100. But now, three years earlier than that, the company is telling this grandmother the cash value of her policy will dwindle away to nothing later this year, and the death benefit will be gone, too.

At age 97, she apparently has outlived her life insurance. "In my words, they're penalizing me for living," she said. "I hope nobody else takes out that policy because they're going to have the same problem I've got right now. When they need it, it won't be there." Part of the issue is that the cost of insuring someone so old is chewing up all the cash value of the policy at a rate exceeding \$300 a month, double what it was three years ago. About 10 years ago, the policy had a cash surrender value that hovered around \$10,000, but it's down to \$2,800 now and dropping fast.



(Photo: Mark Hoffman / Milwaukee Journal Sentinel)

Guenther contacted Thrivent recently and was put in touch with an agent who suggested that lowering the death benefit to \$10,000 would buy her some time with the policy, but not beyond next year. Guenther turns 98 in April. "He said, 'The Lord has been good to you and has allowed you to live all these years.' " "I'm very grateful. Thank you, mister," she replied. "But I still expected to get my money when I passed away so I could be buried."

Lorraine Guenther, who will be 98 in April 2018, wants a refund on her life insurance policy after being told the cash value and the death benefit are gone. Her policy number has been obscured. (Photo: Mark Hoffman / Milwaukee Journal Sentinel)

Thrivent Financial used to be known as Thrivent Financial for Lutherans and before that as Aid Association for Lutherans. Guenther bought the policy through her church. "The men would come to church and talk to us and we knew them as friends. The man who prepared it for us was a friend of my husband's," she said. "It's your church that's doing it so you do feel comfortable."



She lost touch with that agent. It's possible he has since died. Guenther's husband, Harold, with whom she raised three sons in Wauwatosa, Wis., died in 2002. She now lives in an apartment at Luther Manor in Wauwatosa and stays active with exercise and volunteering. Guenther's sons got involved, and soon letters were going back and forth between the family and Thrivent. Son Jim said he doesn't think anything illegal is going on here, but rather a "built-in stick it to you."

The family filed a complaint with the Wisconsin commissioner of insurance, laying out the details and asking for a refund of every nickel Lorraine has paid for the policy, an amount approaching \$20,000. They're awaiting a reply. In a statement, Thrivent on Thursday said a policy like Guenther's offers no guarantee of coverage until age 100. Notices are sent to customers to let them know how long their policy is expected to last, based on the premium, current interest rates, policy costs and the cash value. Low interest rates in recent years may lead to higher premiums or earlier lapse dates.

"Members have a wide variety of life insurance products available to them. A life insurance contract for a 67-year-old female that guarantees coverage until the age of 100 would have a significantly higher premium, exceeding \$1,200 a year, compared to a product with flexibility," the statement said. Guenther and her family may need to devise a new plan to pay for her funeral.

USA TODAY NETWORK/JIM STINGL, MILWAUKEE JOURNAL SENTINEL/PUBLISHED 1:42 P.M. ET MARCH 30, 2018

5. CRACKING UP

Geologists now have evidence Africa is physically splitting into two continents. A large crack, stretching several kilometres, made a sudden appearance recently in south-western Kenya. The tear, which continues to grow, caused part of the Nairobi-Narok highway to collapse and was accompanied by seismic activity in the area.



The Earth is an ever-changing planet, even though in some respects change might be almost unnoticeable to us. Plate tectonics is a good example of this. But every now and again something dramatic happens and leads to renewed questions about the African continent splitting in two.

The Earth's lithosphere (formed by the crust and the upper part of the mantle) is broken up into a number of tectonic plates. These plates are not static, but move relative to each other at varying speeds, "gliding" over a viscous asthenosphere. Exactly what mechanism or mechanisms are behind their movement is still debated, but are likely to include convection currents within the asthenosphere and the forces generated at the boundaries between plates.

These forces do not simply move the plates around, they can also cause plates to rupture, forming a rift and potentially leading to the creation of new plate boundaries. The East African Rift system is an example of where this is currently happening.



Watch out, chasm ahead. (Reuters/Thomas Mukoya)

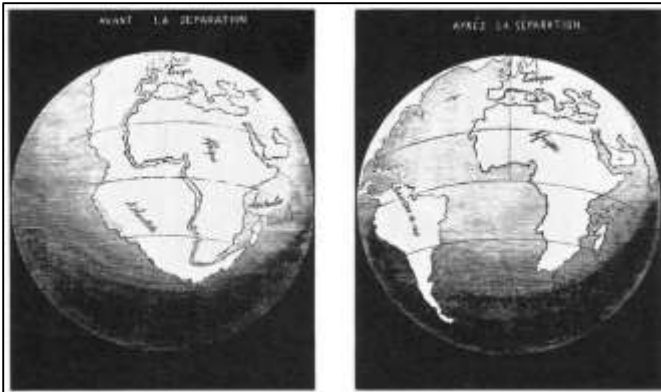
The East African Rift Valley stretches over 3,000km from the Gulf of Aden in the north towards Zimbabwe in the south, splitting the African plate into two unequal parts: the Somali and Nubian plates. Activity along the eastern branch of the rift valley, running along Ethiopia, Kenya and Tanzania, became evident when the large crack suddenly appeared in south-western Kenya.

Why does rifting happen? When the lithosphere is subject to a horizontal extensional force it will stretch, becoming thinner. Eventually, it will rupture, leading to the formation of a rift valley.



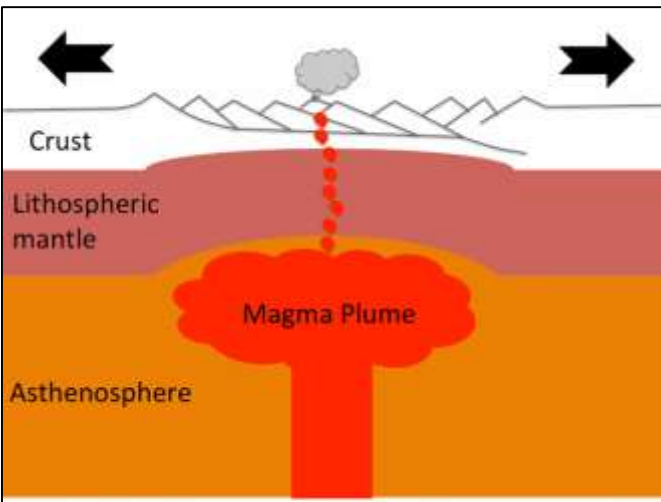
Great Rift Valley, Tanzania. Shutterstock

This process is accompanied by surface manifestations along the rift valley in the form of volcanism and seismic activity. Rifts are the initial stage of a continental break-up and, if successful, can lead to the formation of a new ocean basin. An example of a place on Earth where this has happened is the South Atlantic ocean, which resulted from the break up of South America and Africa around 138m years ago – ever noticed how their coastlines match like pieces of the same puzzle?.



Maps made by Snider-Pellegrini in 1858 showing his idea of how the American and African continents may once have fitted together.

Continental rifting requires the existence of extensional forces great enough to break the lithosphere. The East African Rift is described as an active type of rift, in which the source of these stresses lies in the circulation of the underlying mantle. Beneath this rift, the rise of a large mantle plume is doming the lithosphere upwards, causing it to weaken as a result of the increase in temperature, undergo stretching and breaking by faulting.



Magma plume doming. DBoyd13, CC BY-SA

Evidence for the existence of this hotter-than-normal mantle plume has been found in geophysical data and is often referred to as the “African Superswell”. This superplume is not only a widely-accepted source of the pull-apart forces that are resulting in the formation of the rift valley but has also been used to explain the anomalously high topography of the Southern and Eastern African Plateaus.

Breaking up isn't easy. Rifts exhibit a very distinctive topography, characterised by a series of fault-bounded depressions surrounded by higher terrain. In the East African system, a series of aligned rift valleys separated from each other by large bounding faults can be clearly seen from space.



*Topography of the Rift Valley.
James Wood and Alex Guth, Michigan Technological University.
Basemap: Space Shuttle radar topography image by NASA*

Not all of these fractures formed at the same time, but followed a sequence starting in the Afar region in northern Ethiopia at around 30m years ago and propagating southwards towards Zimbabwe at a mean rate of between 2.5-5cm a year.

Although most of the time rifting is unnoticeable to us, the formation of new faults, fissures and cracks or renewed movement along old faults as the Nubian and Somali plates continue moving apart can result in earthquakes.

However, in East Africa most of this seismicity is spread over a wide zone across the rift valley and is of relatively small magnitude. Volcanism running alongside is a further surface manifestation of the ongoing process of continental break up and the proximity of the hot molten asthenosphere to the surface.

A timeline in action. The East African Rift is unique in that it allows us to observe different stages of rifting along its length. To the south, where the rift is young, extension rates are low and faulting occurs over a wide area. Volcanism and seismicity are limited.

Towards the Afar region, however, the entire rift valley floor is covered with volcanic rocks. This suggests that, in this area, the lithosphere has thinned almost to the point of complete break up. When this happens, a new ocean will begin forming by the solidification of magma in the space created by the broken-up plates. Eventually, over a period of tens of millions of years, seafloor spreading will progress along the entire length of the rift. The ocean will flood in and, as a result, the African continent will become smaller and there will be a large island in the Indian Ocean composed of parts of Ethiopia and Somalia, including the Horn of Africa.

Dramatic events, such as sudden motorway-splitting faults or large catastrophic earthquakes may give continental rifting a sense of urgency but, most of the time, it goes about splitting Africa without anybody even noticing.

Lucia Perez Diaz, Postdoctoral Researcher, Fault Dynamics Research Group, Royal Holloway. April 04, 2018 Quartz Africa. This article was originally published on The Conversation.

6. NO, A MONKEY CAN'T COPYRIGHT HIS SELFIES, FEDERAL APPEALS COURT RULES



A monkey can't sue over copyright infringement of his selfies because he's not human and therefore has no standing to do so, a federal appeals court ruled on Monday.

"We must determine whether a monkey may sue humans, corporations, and companies for damages and injunctive relief arising from claims of copyright infringement," Judge Carlos Bea wrote in the opinion for the 9th U.S. Circuit Court of Appeals. "We conclude that this monkey – and all animals, since they are not human – lacks statutory standing under the Copyright Act."

The case involved a series of heart-melting snaps of Naruto, a grinning crested macaque, in 2011. British nature photographer David Slater set up a camera in an Indonesian forest, and Naruto somehow tripped the

camera himself (Slater was not on the scene). Essentially, the photogenic animal took his own selfies, argued People for the Ethical Treatment of Animals.

PETA sued Slater when he sold some of the photos in 2015. Always pushing the boundaries of animal rights, PETA argued that Naruto owned the rights to the photos, calling the images “original works of authorship.”

PETA’s initial lawsuit was dismissed on the grounds that a monkey lacks standing to sue over copyright. (“Monkey see, monkey sue is not good law,” noted that ruling). But PETA appealed, arguing that the U.S. Copyright Act doesn’t specify that a work’s author must be human.

Both sides eventually reached a settlement, with Slater agreeing to donate 25 percent of future income from the Naruto photos to protect habitats where crested macaques live. But the 9th Circuit still decided to rule in the important case.

The court didn’t sound very happy with PETA, saying in a footnote that the organization “seems to employ Naruto as an unwitting pawn in its ideological goals.”

PETA didn’t seem particularly close to Naruto even though it sued Slater as a “next friend” of the monkey, the court noted. “We have no idea whether animals ... wish to own copyrights or open bank accounts to hold their royalties from sales of pictures,” wrote Judge N. Randy Smith in a concurring opinion.

PETA’s general counsel, Jeff Kerr, said in a statement that Naruto was discriminated against “simply because he’s a nonhuman animal.”

The court only ruled on Naruto’s standing concerning the Copyright Act, Kerr noted. He said that “nonhuman animals” still have a “constitutional right to bring a case to federal court when they’ve been wronged.”

Mary Papenfuss, HuffPost April 23, 2018, on Yahoo News

7. **'SHOCKING' DIE-OFF OF AFRICA'S OLDEST BAOBABS**



The iconic tree can live to be 3,000 years old and one in Zimbabwe is so large that up to 40 people can shelter inside its trunk (AFP Photo/Tony KARUMBA)

Paris (AFP) - Some of Africa's oldest and biggest baobab trees -- a few dating all the way back to the ancient Greeks -- have abruptly died, wholly or in part, in the past decade, researchers said Monday.

The trees, aged between 1,100 and 2,500 years and some as wide as a bus is long, may have fallen victim to climate change, the team speculated.

"We report that nine of the 13 oldest... individuals have died, or at least their oldest parts/stems have collapsed and died, over the past 12 years," they wrote in the scientific journal *Nature Plants*, describing "an event of an unprecedented magnitude." "It is definitely shocking and dramatic to experience during our lifetime the demise of so many trees with millennial ages," said the study's co-author Adrian Patrut of the Babes-Bolyai University in Romania.

Among the nine were four of the largest African baobabs. While the cause of the die-off remains unclear, the researchers "suspect that the demise of monumental baobabs may be associated at least in part with

significant modifications of climate conditions that affect southern Africa in particular." Further research is needed, said the team from Romania, South Africa and the United States, "to support or refute this supposition."

Between 2005 and 2017, the researchers probed and dated "practically all known very large and potentially old" African baobabs -- more than 60 individuals in all. Collating data on girth, height, wood volume, and age, they noted the "unexpected and intriguing fact" that most of the very oldest and biggest trees died during the study period. All were in southern Africa -- Zimbabwe, Namibia, South Africa, Botswana, and Zambia. The baobab is the biggest and longest-living flowering tree, according to the research team. It is found naturally in Africa's savannah region, and outside the continent in tropical areas to which it was introduced.

It is a strange-looking plant, with branches resembling gnarled roots reaching for the sky, giving it an upside-down look. The iconic tree can live to be 3,000 years old, according to the website of the Kruger National Park in South Africa, a natural baobab habitat. "One ancient hollow baobab tree in Zimbabwe is so large that up to 40 people can shelter inside its trunk," says the park. "Various baobabs have been used as a shop, a prison, a house, a storage barn, and a bus shelter." The tree serves as a massive store of water, and bears fruit that feeds animals and humans.

Its leaves are boiled and eaten as an accompaniment similar to spinach, or used to make traditional medicines, while the bark is pounded and woven into rope, baskets, cloth, and waterproof hats. The purpose of the study was to learn how the trees get so enormous. The researchers used radiocarbon dating to analyse samples taken from different parts of each tree's trunk. They found that the trunk of the baobab grows from not one but multiple core stems. According to the Kruger Park, baobabs are "very difficult to kill".

"They can be burnt, or stripped of their bark, and they will just form new bark and carry on growing," it states. "When they do die, they simply rot from the inside and suddenly collapse, leaving a heap of fibres." Of the ten trees listed by the study authors, four died completely, meaning all their multiple stems toppled and died together. The others saw the death of one or several parts. The oldest tree by far, of which all the stems collapsed in 2010/11, was the Panke tree in Zimbabwe, estimated to have existed for 2,500 years. The biggest, dubbed Holboom, was from Namibia. It stood 30.2 metres (99 feet) tall and had a girth of 35.1 m.

Arguably the most famous baobab, called Chapman, was a declared a national monument in central Botswana, bearing the carved initials of explorer David Livingstone. The tree named after South African hunter James Chapman, who visited it in 1852, saw all six its stems topple simultaneously on January 7, 2016 where it had stood for some 1,400 years. Other than the oldest and biggest, the research team observed that many other mature baobabs had died. The deaths were not caused by an epidemic, they wrote, with Patrut adding: "there were no signs of disease".

Mariëtte Le Roux, AFP, June 11, 2018

8. HOW JESUS DIED: ANCIENT CRUCIFIXION VICTIM OFFERS NEW CLUES

The discovery of an ancient skeleton in northern Italy could shed new light on brutal Roman crucifixions. There is relatively little archaeological evidence of crucifixions, the method used to execute Jesus Christ, according to Christian tradition. New analysis of a heel bone found in Gavello, near Venice, in 2007 may offer fresh insight into the brutal execution method, which was widely used in the Roman Empire. In a paper published in the journal of Archaeological and Anthropological Sciences, a team of researchers from the University of Ferrara and the University of Florence explain that the remains may belong to a crucifixion victim. "This discovery is significant because this evidence is rarely found," explained Emanuela Gualdi-Russo, an anthropology professor at the University of Ferrara, and one of the study's authors, in an email to Fox News.



The Cross of Martyrs in the ruins of the Colosseum, Rome. (iStock) (Mark Goddard)

There is only one well-documented anthropological case of crucifixion in the world, according to the experts. In 1968, archaeologists found a heel bone with a nail driven through it at Giv'at ha-Mivtarat, a first century A.D. burial cave in Jerusalem. Gualdi-Russo noted that bones pierced with nails are easily fractured, making them difficult to distinguish and interpret. The Express reports that a number of other factors make it difficult for archaeologists to identify crucifixion sites.



File photo - The Crucifixion. Mosaic in Evangelical Lutheran Church of Ascension, Jerusalem (iStock) (sedmak)

In addition to the disintegration of wooden crosses, the nails used in crucifixions were perceived as having magical qualities, which meant that they were removed from victims' bodies. When they examined the human remains discovered at Gavello, experts discovered that the wound passes through the "entire width" of the heel bone, according to the Express. A digital microscope was used to create 3-D images of the hole.

Analysis of the remains reveals that they belong to a man of below-average height and slim stature, who was between 30 and 34 years of age when he died, according to LiveScience. A fracture in the heel bone indicates that a metal nail was driven through the heel, from the inside to the outside of the right foot, LiveScience reports. This was nailed either directly to the wood of the cross or to a wooden footrest. There are no signs that the victim's wrists were nailed to the cross. His arms may have been tied to the cross with rope, according to the researchers. The body was also placed directly in the ground, not a tomb, and was buried without any burial goods, which is unusual for a Roman burial.

File photo (AP2014)



Ancient Rome continues to reveal its secrets. The recent discovery of a skeleton at the famous Pompeii archaeological site in Italy has revealed the gruesome fate that befell one of the ancient victims of the Mount Vesuvius eruption. Last month archaeologists also discovered the final resting place of an ancient racehorse among the ruins of the ancient city of Pompeii in Italy. Earlier this year, an extremely rare marble head depicting the Roman Emperor Marcus Aurelius was unearthed in Egypt. Archaeologists in the U.K. have discovered ancient boxing gloves at the Roman fort of Vindolanda, just south of Hadrian's Wall in Northern England. Gualdi-Russo told Fox News that, while the current study of the bones discovered in northern Italy is concluded, future investigations can't be ruled out.

By James Rogers | Fox News

9. WOMAN GETS HEAD STUCK IN EXHAUST PIPE

A Minnesota woman had a memorable time at a music festival this past weekend, but no one would blame her if she'd rather forget it. That's a normal feeling when you get your head stuck in a truck's exhaust pipe for 45 minutes. Kaitlyn Strom was at the Winstock Country Music Festival in the town of Winsted on Friday when she decided to go where few people have gone before. "We were just all having fun and I saw this big exhaust pipe and I was like, 'Hey, my head could probably fit in that,'" she told the Hutchinson Leader. "So I tried it. It did fit, but it didn't want to come back out."

Strom estimated she spent 45 minutes inside the pipe and said she was finally rescued when firefighters used a power saw, according to Minneapolis station WCCO TV. Although she was unharmed by her close encounter with the inside of a tailpipe, the McLeod County Sheriff's Office cited her for underage drinking, according to The Associated Press. She was escorted from the festival once she was freed, but her

exhausting experience lives on thanks to this video posted on Facebook, which has been viewed more than 2.3 million times as of Wednesday afternoon.



Strom didn't expect to go viral, but she's not surprised. "A lot of people don't realize how serious it was," she told the Leader. "So it's kind of expected when it's blasted on the internet that you're going to get negative comments. ... Some people can be really cruel." One person she said was surprisingly kind was Tom Wold of Darwin, the owner of the truck. "I did not know him, but everyone who was around me knew him," she told the paper. "He was wonderful. I remember getting my head unstuck, and I just looked at him and apologized, and he said, 'No, I'm just glad you're OK. Don't worry about it.' He has already fixed his

exhaust and is going to be working on that. I did not have to pay for anything like that, because he was absolutely wonderful." She posted a photo of herself and Wold on Saturday where she owned up to the experience.

David Moye, HuffPost, June 13, 2018

10. CANADIAN MAN WITH 149 KIDS SENTENCED TO HOUSE ARREST: 'I'M GUILTY OF LIVING MY RELIGION'

Two former leaders of a fundamentalist religious sect in Canada were sentenced this week to house arrest and probation following their nearly unprecedented convictions on polygamy charges, according to multiple news outlets. Between them, the men had 29 wives and more than 160 children, France's AFP reports.

Winston Blackmore and James Oler were each found guilty in British Columbia last July of one count of polygamy, according to the Associated Press. Blackmore has 149 kids, the Canadian Press reports. On Tuesday Blackmore, 61, was sentenced to a six-month conditional sentence served under house arrest and then a year of probation, the Canadian Press reports. Oler, 53, was ordered to serve a three-months conditional sentence, also under house arrest, followed by a year-long probation.

Blackmore was further sentenced to 150 hours of community service and Oler was sentenced to 75 hours. They had each faced up to five years in prison. Prosecutors were not immediately able to comment to PEOPLE on Wednesday. Information for attorneys for both men was also unavailable. The court reportedly found that Blackmore had 24 wives and Oler had five wives.

They had served as bishops in a branch of the Fundamentalist Church of Jesus Christ of Latter-Day Saints in the isolated community of Bountiful, in southeastern British Columbia. FLDS is a U.S.-based splinter group of the Mormon church that endorses plural marriage.

Blackmore wed 24 women in so-called "celestial" marriages since 1975, according to Canada's Global News, and his attorney had argued the relationships were common-law marriages without legal recognition. Authorities said 10 of Blackmore's wives were 17 at the time while three were 16 and one was 15, the Global News reported.

Among Oler's wives, also married in "celestial" unions, was a woman was 15 at the time of their union and another who had just turned 17 when they were married, according to the Canadian Press and the Global News. Blackmore and Oler are the first Canadians to be found guilty of polygamy since 1906, the CBC reports, and their convictions were at the center of a years-long legal debate in the country about the constitutionality of outlawing polygamy. British Columbia's Supreme Court upheld such laws in 2011, clearing the way for prosecution after earlier charges were dropped.

In that ruling, the chief justice noted that polygamous women suffered increased instances of abuse as did the children born of those relationships, according to the *New York Times*. Blackmore did not

dispute practicing polygamy, proudly linking it to his faith. “I’m guilty of living my religion and that’s all I’m saying today because I’ve never denied that,” he said after being convicted last year, according to the AP. “Twenty-seven years and tens of millions of dollars later, all we’ve proved is something we’ve never denied. I’ve never denied my faith. This is what we expected.”



Blackmore with some of his 24 wives.

Not long after the guilty verdicts, one of Blackmore’s daughters defended him on Facebook, according to the *Salt Lake Tribune*. She wrote in part, “I’m proud of my father and my family and no guilty conviction, or amount of ‘experts’, who have no idea, trying to rescue me from my ‘brainwashed background’ can change one bit of that.”

At the sentencing this week, Justice Sheri Ann Donegan reportedly said she decided on the punishments while balancing their crimes against their otherwise apparently law-abiding lives.

Still, she said of Blackmore, “The concept of remorse is foreign to him in this context.” She said Oler also had “sincerely held religious beliefs instilled in him at an early age.” Donegan said any punishment was unlikely to act as a deterrent for Blackmore: “He’s made it clear that no sentence will deter him from practicing his faith.”

Harriet Sokmensuer, People, on Yahoo News, 27 June 2018

11. THE MEANING OF NUMBERS: THE NUMBER 70

(This section is dedicated in part to the 70th edition of this newsletter. A search on Google does indicate the number to have a few meanings and significances from a biblical point of view – Editor)

Seventy has a sacred meaning in the Bible that is made up of the factors of two perfect numbers, seven (representing perfection) and ten (representing completeness and God’s law). As such, it symbolizes perfect spiritual order carried out with all power. It can also represent a period of judgment.

Seventy (70) elders were appointed by Moses (Numbers 11:16). After reading the covenant God gave him to read to the people, Moses took 70 elders, along with Aaron and his sons, up Mount Sinai to have a special meal with God himself (Exodus 24:9 - 11)!

Ancient Israel spent a total number of 70 years in captivity in Babylon (Jeremiah 29:10). Seventy is also specially connected with Jerusalem. The city kept 70 years of Sabbaths while Judah was in Babylonian captivity (Jeremiah 25:11). Seventy sevens (490 years) were determined upon Jerusalem for it to complete its transgressions, to make an end for sins and for everlasting righteousness to enter into it (Daniel 9:24).

Appearances of the number seventy

Terah, the father of Abraham (who was not his oldest son), had his first male child at seventy. Cainan, the fourth Biblical patriarch mentioned in scripture, had his first son at the age of 70.

Israel in Egypt had its beginnings with Joseph rising in power in Pharaoh’s court and Jacob migrating his entire household into the land. A total of 70 Israelites started a nation WITHIN another nation that would grow to more than two million by the Exodus.

Seventy elders (not counting the High Priest) composed Israel’s great Tribunal (Exodus 24:1, Numbers 11:16) which was eventually called the Sanhedrin. It was this body of elders that HATED Christ so much that they

were THE driving force in the New Testament to have Jesus killed by whatever means available (e.g. by betrayal, lying witnesses, false accusations, lying to the Romans that he broke Roman laws, etc.).

Seventy disciples were sent out by Christ on a 'training mission' to preach the gospel to the surrounding area (Luke 10).

How is the number 70 related to Jesus' parables?

The Bible records Jesus Christ giving at least 70 parables during his ministry. They are in the 4 Gospels (Mathew, Mark, Luke, John).

Additional info on the Biblical Meaning of 70

The prophet Ezekiel was taken by God, in vision, to Jerusalem to be shown 70 elders of Israel defiling themselves by offering incense to their idols (see Ezekiel 8).



Source: BibleStudy.org, on Google. Images from Google also.

12. A LITTLE BIT ABOUT JUNE

(The month this issue of the newsletter was released)

The Latin name for June is *Junius*. Ovid offers multiple etymologies for the name in the *Fasti*, a poem about the Roman calendar. The first is that the month is named after the Roman goddess Juno, the goddess of marriage and the wife of the supreme deity Jupiter; the second is that the name comes from the Latin word *iuniores*, meaning "younger ones", as opposed to *maiores* ("elders") for which the preceding month May (*Maius*) may be named.^[2] Another source claims June is named after Lucius Junius Brutus, founder of the roman Republic and ancestor of the Roman gens Junia ^[3].

In ancient Rome, the period from mid-May through mid-June was considered inauspicious for marriage. Ovid says that he consulted the Flaminica Dialis, the high priestess of Jupiter, about setting a date for his daughter's wedding, and was advised to wait till after June 15.^[4]Plutarch, however, implies that the entire month of June was more favorable for weddings than May.^[5]

Certain meteor showers take place in June. The Arietids takes place May 22 to July 2 each year, and peaks on June 7. The Beta Taurids June 5 to July 18. The June Bootids take place roughly between 26 June and 2 July each year.

Ancient Roman observances

Under the calendar of ancient Rome, the festival of Ludi Fabarici took place on May 29 – June 1, Kalendae Fabariae took place on June 1, the Festival to Bellona took place on June 3, Ludi Piscatorii took place on June 7, and Vestalia took place from June 7 – June 15. A Rosalia was held on June 20. The Secular Games were held roughly every 100 years in either May or June. These dates does not correspond to the modern Gregorian calendar.

Google, Wikipedia

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 teia au tataanga, no roto mai i te buka "Manako Maori" a Taira Rere tana i tata i te mataiti 1985. All images are from Google.

1. TEI TE ATU O TE MONI TE TUATUA I TANA MONI

“Kua pou ta taua keke i te okonaia,” i na Tukikite ei ki tana tane. “E roa ua i te maoaanga, kua pou i te oko. Apopo e tamearikiriki mai koe i te keke. E mamaata rava taau keke e tunu nei.” “E meitaki atu me pou i te oko,” i na Poroa ai. “Kua rava ua ta taua moni tere e rauka mai nei. E aka ua te reira.” Teia ta Tukikite i tuatua mai, “Me mearikiriki mai te keke, ka maata atu te moni tere. E akarongo koe ki taku; e meitaki atu teia katu i toou. Apopo ka tamearikiriki mai te keke.”

I muri mai kua mearikiriki mai te keke a Poroa, mei ta tana vaine rai i akakite kiaia. No te reka i te keke, kua oki mai rai te tangata i te oko. Kare a Poroa i mareka rava no tei mearikiriki mai te keke, inara kua akarongo ua atu aia ki te tuatua a tana vaine kia kore e pekapeka e tupu.

“Kua akakite atu au kia koe e ka oko te tangata i te keke,” i na Tukikite ei. “Eaa ta ratou apinga ka ape? Eaa, e keke ra ratou? Apopo e maani koe i te keke kia mearikiriki mai. E mamaata rava rai taau keke e tunu nei.” I tera mai ra kua mearikiriki mai te keke a Poroa, inara kua pou rai te keke i te okonaia. I taua aia ra kua karanga atu a Tukikite ki tana tane ma te kata, “Kua kite koe ireira e ka pou rai te keke. Ka oko te tangata noatu e eaa te tu o te keke. Apopo e tamearikiriki mai koe i te tuka taau e tuku nei ki roto i te keke. E vene roa taau keke. E tamearikiriki mai koe i te tuka kia meangiti mai te moni ka pou. Ka maata atu ireira taau moni tere. E akaangaanga koe i toou katu.”



“E rua marama i muri mai, kare te keke a Poroa e pou akaou i te oko. Kua mearikiriki rava te keke e te reka-kore i te kaianga. E toru akaou marama i muri mai, kua tapiri te toa o Poroa. Kare e puapinga ia Poroa i te

tunu keke akaou, no te mea kare te tangata e oki akaou mai ana i te oko keke i ko iaia. Kua pou to te tangata akakoromaki. “Kua tano rai kia tapiri koe i ta taua ngai okoanga keke, “i na Tukikite ei. “Kare e pauna te taime i tena tu kimi moni; e ngari ake rai taua i te oki i te tanutanu. E maata atu te meitaki i te reira.”

“E angaanga moni te tunu keke,” i na Poroa ai. “E maata ta taua moni i rauka ana i nga marama mua. I te taime i aru ei taua i taau au ravenga kikite i te puapinga-kore ei ta taua kimianga moni. Kare te tangata e neneva ua atu rai ia koe. No te maata i toou poiri i manako ei koe e tei iakoe te tuatua i ta te tangata moni. Naringa e e vaine kite koe, mei taau e manako ra, kua tupu to taua akakoroanga ki te maata.”

“E tunu akaou koe ireira i te keke,” i na Tukikite ei. “E tamata koe mei te taime mua rai.” “Kua kite te tangata i to taua tu,” i na Poroa ai. “Noatu e ka tamamaata akaou au i te keke, kare rai te tangata e vare akaou i te oki mai ki konei ia taua. Me tamamaata akaou au i te keke, ka kata te tangata kia taua. E okotai ua o taua akamaanga, auraka kia oki rua.” “Kare oki au i manako ana e ka pera roa,” i na Tukikite ei. “Te meitaki ua ra oki ta taua keke.” “No te neneva oki o tetai au tangata,” i na Poroa ai, “i manako ei ratou i te tangata e, e neneva. Kare atura taua katu meitaki oou ra i riro mai ei puapinga kia taua. Kua tano rai taua ei vaere i uta i te enua.”

2. TANGI-KORE I TE METUA

Kia oki mai a Papa ki te kainga i tetai aiai, te puka ua ra a Mama raua ko Moumou. Te tuatua ra raua no runga ia Tangi, te tamaiti a Papa e Mama. Kua akaipoipo a Tangi e e toru ana tamariki. E tangata maroiroi aia i te angaanga e kua riro mai aia ei tangata apinga. “Eaa ta korua e tuatua nei ia Tangi?” i na Papa ei. Kua manako a Papa e e manga manamanata tei tupu ki tana tamaiti, no reira aia i ui atu ei ki teia nga vaine. Ko Moumou te pau mai, na ko mai, “E ngakau-parau ua ana paa koe i to tamaiti. Ko te tu tamariki tika’i te reira. Eiaa ta maua tamaiti, kare takiri e puapinga.”

“Eaa oki au ka parau ei i taku tamaiti?” i na Papa ei. “Kare au i marama i te aiteanga o taau tuatua.” “Te maroiroi nei oki i te angaanga,” i na Moumou ei. “Kua moni e kua tu i te apinga. Kare tana kai e pou iaia i te kai; e tu’a ana na te tangata.” “Okotai tu i te ngutuare o taku tamaiti e te koanga rango,” i na Mama ei. “Apinga tika’i te tangata e noo ana i reira.” Kua karanga mai a Moumou, “Ka maranga rai oki iaia i te apai i te reira apainga. Noatu e e maata te tangata i tona ngutuare, ka rauka rai iaia i te angai. Kare tana kai e pou. E maroiroi tikai oki aia i te angaanga, no reira ratou e meitaki ei ra. Kare korua e aere ana ki tai ia Tangi ma i teia nga ra?”



Kua akara a Mama kia Papa, i reira kua na ko atu aia kia Moumou, “Eiaa i teia nga ra. Kia maki ua a Tangi e aere atu ei maua ki te kainga.” “Mea ua atu au e na maua tera tamaiti, “i na Moumou ei. “Naringa a Metua e mei a Tangi, kare maua ko toku tokorua e mate i te pongi. Mari ake a Tangi i tetai taime ei oroanga no maua me rokoia e te ngere. Me ngaru ana te tai, kare a matou ika e rauka mai ia Metua. Eaa oki taau i te kite-kore i te tautai! E punupunua patuki ua rai tana ika maata e rauka mai ana.”

I reira kua na ko atu a Papa, “E rekareka ua koe e ko Metua ta taua tamaiti. Noatu e kare a tera moni, te maara maira ra aia ia korua. Kua kai korua i ta tera punupunua patuki.” No te marama-kore ia Moumou i te aiteanga i te tuatua a Papa, kua karanga mai aia, “Eiaa ia punupunua patuki? Naringa a Metua e mei ia Tangi, kare maua e angaiia ki te punupunua ika.”

I na, kare e rauka akaou ia Papa i te akakoromaki, no reira kua karanga atu aia kia Moumou, “Kua manuia koe, e taku tuaine. Kua kai koe i te manga kai te ka rauka i ta korua tamaiti i te kimi mai ei angai ia korua. E tika taau tuatua e kua apingaia taku tamaiti, inara kare rava aia e maara mai ana ia maua i tetai taime ua ake. Noatu toku apikepikē tangata-metua e toku tu makimaki, naku rai e kimi i tetai ravenga no maua ko Mama. No Muri mai au i teiane i te tiki rukau e te akaaka taro ei kai na maua i teia po. E puakatoro e te mamoe te angai i te puakaoa a Tangi, inara kare rava aia e pa mai i tetai toenga puakatoro ana kia miti ua maua ko Mama i te inuini i roto i te paoti. Akara mai koe i toku kakau; kua pou nga ravenga i te tivae. Naringa e na maua a Metua, ka rauka tetai irinakianga no maua i to maua tangata-metua anga. Pou te au tu takinga-meitaki ia Tangi; kare rava e maaraanga mai e e metua tona.”

Kia akara a Moumou kia Papa kare aia i ki akaou ana, no te mea kua akamata te roimata o Papa i te pururu. I reira kua tu a Papa ki runga e kua aere atu ki vao. No te mamae rava oki i tona ngakau i Inangaro ei aia i te akaatea atu iaia. Eaa ra oki ka kore ei e mamae tona ngakau i te akamanakoanga i te tu kino o tana tamaiti? Ko te tu oki ia i te tamariki tangi-kore ki te metua. Pou nga akaperepere a te metua, kare rava e maaraia mai.

3. E TANGATA NGAROPOINA

E rua a Potopoto nga tangata angaanga, ko Parepare e Ngororo. No te mea e maata ake ta Parepare apii i ta Ngororo, kua oronga a Potopoto i te taviri o te are toa na Parepare e tiaki. Ko te taviri o te are meangiti, kua oronga a Potopoto i te reira kia Ngororo. I tetai popongi, ia Potopoto e tu ua ra i vao i te are toa, kua tae mai a Parepare. Tei te tiaki a Potopoto kia vai a Parepare i te toa. Kia tae a Parepare ki mua i te ngutupa, kua tauru aia i tona rima ki roto i tona pute piripou i te aa i te taviri. Kia roa rai kua karanga a Parepare, “Aue, kua ngaropoina te taviri. Te manako nei au e kua apai mai au. E noo aka koe, ka oro ana au ka tiki i te taviri.” I reira kua oki a Parepare ki te kainga i te tiki i te taviri.



Mei te rua taime i te epetoma ka ngaropoina ua rai te taviri ia Parepare. I te openga kua rava a Potopoto i te riri kia Parepare. Koai ra oki ia kare e riri? “Eaa ra e ngaropoina ua ana rai iakoe te taviri?” i na Potopoto ei kia Parepare. “No te maata oki te manamanata,” i na Parepare ei. “Kare koe i kite e ko teaa apinga taau ka akamanako.” Teia ta Potopoto i tuatua atu, “Kare au i kite e eaa taau apinga ka manamanata. No toou manako-kore ki taau angaanga e ngaropoina ana rai te taviri ia koe. Kare atu e tumu ke. Kua oronga atu au i te taviri o taku ngai vairanga apinga kia koe, inara kare koe i marka i te reira. I teiane ka oronga au i te taviri o toku toa kia Ngororo, e ka oronga atu au i te taviri o te are meangiti kia koe. Naau e tiaki i te are meangiti i teiane. Kare aku apinga puapinga e vaoo ana ki reira. Ko te au apinga e vai ana ki reira, e au mea pouroa te reira ka titiri.” Ko te angaanga rai te reira te ka tano na tetai tangata ngaropoina.

4. KO TE TANGATA UA KIA TAE

Kua tiketia a Papa raua ko Mama ki te umukai, e kua tae ki te ra no taua umukai ra. Mei te popongi mai a Mama i te akateateamamaoanga iaia, inara kare rai aia i oti ake i te akamanea. Tei runga a Papa i te nooanga, tei te tiaki ia Mama. “Ka pou nga peu ia koe, “i na Papa ei. “Kua iu tika’i au i te tiaki ia koe. I te openga ka tae atu taua kua oti te umukai. E ngari ake rai paa taua i te noo mai ki te kainga.

“Auraka e kaimoumou i toou taime i te tuatua,” i na Mama ei. “Tera te angaanga meitaki naau e akamanea ia koe. E tai rai tu ia koe e ka aere ki te angaanga. Teiea toou pereue? Kua oti te pereue iaku i te auri, e toou neketai.” “Tiria atu ia pereue,” i na Papa ei. “Ko au ua rai paa ireira te tangata te ka aao pereue i teia ra. Ka aere pera ua au.” Kua akara a Mama kia Papa e kua na ko atu, “Kare rai koe e rauka. E inangaro paa koe kia tuatuaia au e te tangata no toou tu mako-kore. Kare au i moe vave ana i napo i te teateamamao i toou kakau. Kare rai te poiri e rauka ia koe i te apii.”



“Kua vaitata i te tuaero,” i na Papa ei. “Taviviki mai ka aere taua.” “E kakau noou taku e tuatua nei,” i na Mama ei. “Kare au e tuatua ora atu ana kia koe.” “Eiaa ia kakau,” i na Papa ei. “Ko te tangata ua kia tae; ko te mea maata ia.” I reira kua aere a Papa i te tiki i te motoka, e kare i roa kua tapu te motoka ki mua i te are. “Te aere nei taua i teia taime,” i nana mai ei kia Mama. “Aere mai, ka roa taua.” Kua aere mai a Mama ki vao e kua tomo ki roto i te motoka, e kia aere te motoka kua karanga atu aia kia Papa, “Kia tika rai taau. Aere, ko te tangata ua kia tae.”

5. E TOA POUROA

Tei te tua a Papa Ki tana nga tamariki. “E toa a Karokaro,” i nana ai. “Kare e toa e vaitata atu kiaia i te tamaki. E tangata matakaia aia e te enua katoa. Me rere aiaki runga, ka taea a runga i te pu nu. Me oro aia, mei te matangi rai tit e viviki. Ko tana korare, kare e tarevake me pe’i aia. Ka vai tona tuatua e roa ua atu te tuatau.”

“E pirianga toou kia Karokaro?” i na Tutu ei. Kua karanga mai a Papa, “E tupuna aia noku. No reira au i kite ei i tona tuatua.” Kua na ko atu a Nga, “E toa pouroa toou ai tupuna. Me tua mai koe i tetai tupuna oou, ka karanga koe i te reira tangata e, e toa. Kare oou tupuna kope?” “E kopu tangata toa toku,” i na Papa ei. “E toa ratou pouroa. No reira teia oire e kore ei ra e topa i roto i te au tamakianga i te reira tuatau. Naringa e kare toku ai tupuna, kare e puapinga o teia oire. I akamata mai mei a Karokaro e tae ua mai kiaku.”



Kia akamanako nga tamariki i ta Papa tuatua, kua kata raua. Te karanga nei a Papa e, e toa rai aia. Kare rava raua i marama. “E tangata kope ua rai koe e Papa,” i na Tutu ei. “Eaa koe i manako ei e, e toa koe?” Kua na ko mai a Papa, “Kua pakari au i teiane. Naringa korua i kite iaku i toku mapuanga, ka umere korua i toku tu. Kare au e matakū i te puakanio taetaevao, kare au e matakū i te tupapaku, e kare au e matakū i te ta i te eke. E toa au mei toku ai tupuna rai.” Kare a Tutu ma i tuatua akaou mai ana kia Papa. Kua marama raua i ta Papa aiteanga i te toa. No reira rai a Papa i manako ei iaia e, e toa.

6. E MOEMOEA

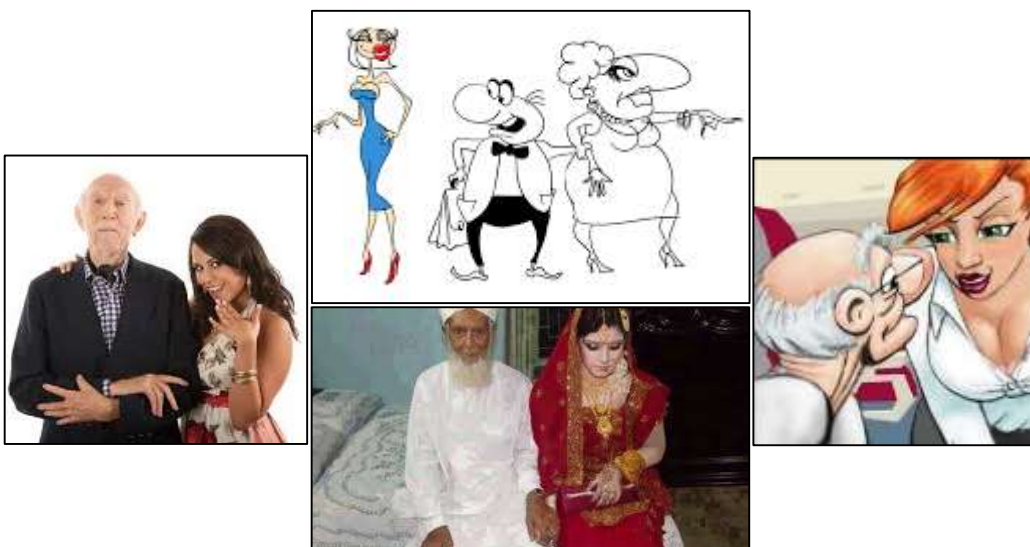
I te okianga mai a Papa ki te kainga nei mei te anganga i tetai aiai, kua karanga atu a Mama kiaia, “E noo ana koe ki raro kia akakite atu au kia koe i tetai nuti mataora. E tane Papaa ta Tere, ko Tiare te ingoa. No konei aia i nakonei i te popongi, inara kare e rauka ia matou i te akaoti i tetai tuatua no te mea kare koe i te kainga nei. Ka oki mai aia akonei i te aiai; e inangaro aia i te aravei ia tatou toko toru – iakoe, iaku e Tere. E tamaine manuia tika’i a Tere, me kare?”

“Ko Tere rai tei kite e koai tana ka akaipoipo,” i na Papa ei. “Kare e na taua e kimi i tana tane. Me kua inangaro aia i tetai tangata, ka tauturu taua i te akatupu i tona anoano. Ka akaipoipo a Tere i te tangata tana ka inangaro. Eaa ra oki te tu o teia tangata aau e tuatua nei?” “E Papaa,” i na Mama ei. “Teatea te pakirii; auika te ua mata. Me anau mai ta Tere tamariki, ka teatea rai te pakiri e ka auika rai te ua mata. Te manea i ta taua ai utaro!”

“E rauru muramura to Tiare?” i na Papa ei. “Eaa te kara i to Tiare rauru?” “E muramura rai paa i tona mapu anga,” i na Mama ei. “Kare ra oki ona rauru maata akaou. Ko te manga rauru e toe ra i runga i tona katu, kua teatea takiri. Kare au ekoko ana e, e tangata manea a Tiare i tona tuatau i mapu ei.” Kia akamanako meitaki a Papa i te aiteanga o ta Mama tuatua, kua kata aia. E mapu tamariki ua rai a Tere, e tangata-metua a Tiare. “Eaa ta Tiare angaanga?” i na Papa ei. “Kare te Papaa pouroa e angaanga ana,” i na Mama ei. “Akonei e tamaiti aia na tetai tangata moni. Te maara ra iakoe a Tioni? I manako ana oki tatou e, e tangata putaua a Tioni. I muri mai i kite ei tatou e, e tangata moni te metua o Tioni. Penei e mei te reira rai a Tiare.”

“Teia apinga e vaine,” i na Papa ei. “Ka varenga ua rai ratou i te moemoea!” Kua karanga mai a Mama, “Kare e roa atu ana kua oro aere ua a Tere i roto i te motoka. Ka oko te Papaa i tetai motoka no ta ratou vaine, e ka tutaki ratou i tetai au tavini ei rave i te angaanga i roto i te ngutuare. Ka apii a Tere iaia i te kaikai takokai. Ka apii aia iaia i te ariki i te manuirī me aere mai ki to raua kainga, e ka apii aia iaia kia kite aia e ka akapeea aia me aru i tana tane ki te au ngai inuanga. E ka apii katoa aia i te imene i tera imene e, “He’s a Jolly Good Fellow.” E putuputu ana te Papaa i te imene i te reira imene i te au ngai putuputuanga. Ka inangaro taua i ta taua tamaine kia kite aia i te au peu a te au vaine a te Papaa.”

“E oraanga manea tika’i to te vaine a tetai Papaa,” i na Papa ei. “Naringa koe e ka akamata akaou i toou oraanga, kare paa koe e inangaro i te akaipoipo akaou iaku.” “Kare au e tarevake akaou,” i na Mama ei. “E tuatua papu rava te reira.”



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.







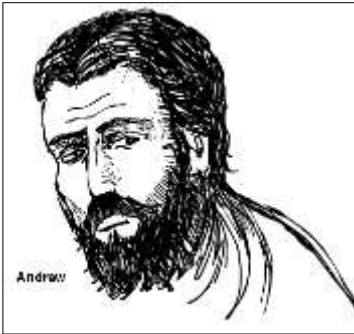


CALL OF THE APOSTLES

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

PART 4 (continued from last newsletter)

Chapter 4



Andrew – Son of Jonah and brother of Peter and a Man with a Passion for Souls

Accept me, O Christ Jesus, Whom I saw, whom I love, and in whom I am; accept my spirit in peace in your eternal realm.

According to tradition, it was with this final prayer upon his lips that St. Andrew departed this life to enter into the glories of heaven. The Bible does not tell us much about Andrew but what it does record is significant. From John 1:44, it is discovered Andrew was a native of Bethsaida. Josephus, the Jewish historian, describes the general area as a rich and beautiful place producing an abundance of diverse crops. Fishing was also an important industry.

Like so many other men of his day, Andrew was the son of a fisherman named Jonah (John). Following in the family tradition, Andrew became a fisherman with his brother Peter. He flung his net into the Sea of Galilee in order to harvest the fish for food. It was tiring, back breaking work requiring long hours of toil and labor.

While there is nothing wrong with that, there is spiritual danger even in honest labor. It is possible for the daily routines of life to become a strain on a person dulling all sense of sensitive of the soul. It is possible to become so busy in life doing valid things that there is no time for the Eternal. Therefore, it needs to be said: *the person who works only for work's sake is a sad individual indeed for man is made to be more than a beast of burden.* Some people must be warned to find a way to relax in their labors lest they destroy themselves and harm others. The principle of rest is established in the Ten Commandments.

Man is more than a muscle. He has a soul and spirit as well as a body and he must cultivate an appreciation for the esthetics of life. Art and music, literature and drama, meditation and worship must balance out the physical labors of life.

Following World War I, the wife of an American Foreign Service Officer living in Germany invited the American novelist Thornton Wilder to come and speak in a small university town in Germany.

In a telegram she sent this message: *We need you here where everyone has forgotten how to think, not having for a long time been permitted to think. We need to be told again that poets are a little above kings, and not at all below the saints, because nobody here remembers this anymore.*

Andrew would have understood that telegram because the beat in his breast was a hope for heaven. Andrew, the rugged fisherman, was also a man who wanted more meaning to life than the mere routine of hauling in boatloads of fish to sell on the open market. That is why, when John the Baptist appeared preaching that the kingdom of heaven was at hand, Andrew left Bethsaida to hear the message of the man in the wilderness of Judea.

Andrew walked a long way down the Jordan Valley (50 – 60 miles) to come to the place where John was preaching at Bethany, across the Jordan from Jericho. John preached a message of repentance as he said: *"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias"* (John 1:28) As Isaiah called people to repentance, so did John. But what does that mean? What is repentance? Formally,

Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension [that is, laying hold] of the mercy of God in Christ, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience. (Westminster Shorter Catechism)

Specifically, biblical repentance involves a turning away from sin, a turning away from active, will full disobedience and rebellion, and a turning back to God (Matt. 9:13; Luke 5:32). There are many people who are living in open and active revolt against the Lord. Some of them are Christians. The gospel calls upon individuals to turn around and stop any arrogant assault upon Divine authority.

In a more general sense, repentance means a change of mind (Gen. 6:6 - 7) because of a feeling of remorse or regret for past or present conduct (Matt. 27:3). True repentance is a *godly sorrow* for sin. *True repentance involves recognizing that I have sinned against the God of heaven, who is great and gracious, holy and loving, and that I am no worthy to be called His son.* (Albert N. Martin)

In the Old Testament the classic case of repentance is that of King David, after Nathan the prophet accused him of killing Uriah the Hittite and committing adultery with Uriah's wife, Bathsheba. David's prayer of repentance for this sin is found in Psalm 51. I suspect that many tears fell upon that first manuscript for David knew something about godly sorrow. He was sick over his sins.

Turning to the New Testament we find out something else about repentance. John the Baptist called upon individuals to: *"Repent, for the kingdom of heaven is at hand"* (Matt. 3:2) and then he went on to tell the multitudes to, *"Bear fruits worthy of repentance"* (Matt. 3:8; Luke 3:8). Biblical repentance produces a spiritual change of life. It is not enough to ask for God's forgiveness, if the time never comes to depart from that which is wrong in order to do what is right.

A lot of people might admit that something is wrong in their lives, but they have not yet repented. They have not yet decided to do what is right. When true repentance takes place, it will produce works of righteousness.

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| 1. Meaningful prayer | 1 Kings 8:47 |
| 2. Faith | Mark 1:15 |
| 3. Obedience to gospel duties (such as baptism) | Acts 2:38 |
| 4. Humility | Matt. 11:21 |
| 5. A turning from willful sin | 1 John 3:6 |

Speaking to the believers at Trinity Baptist Church in Montville, NJ, Dr. Albert N. Martin had this to say. It is rather pointed and straightforward:

"Maybe some of you are involved in fornication, or in heavy petting, or in looking at the kind of stuff on television and in the movies that feeds your lust, and yet you name the name of Christ. You live in the hog pens and then go to a house of God on Sunday. Shame on you! Leave your hog pens and your haunts of sin. Leave your patterns and practices of fleshly and carnal indulgence. Repentance is being sorry enough to quit your sin. You will never know the forgiving mercy of God while you are still wedded to your sins".

Jesus warned, *"Unless you repent, you will all likewise perish"* (Luke 13:3, 5).

This is the negative, or judgmental, side of repentance. The positive, or merciful, side is seen in other words such as those found in Luke 16:10: *"There is joy in the presence of the angels of God over one sinner who repents"* That is what the Lord wants. He wants people to come to faith and live a happy and wholesome life of godliness.

After the crucifixion and resurrection of Christ, the Lord's disciples continued to proclaim His message of repentance and faith (Acts 2:38; 3:19; 20:21; 26:20). They too taught that repentance is a turning from wickedness and dead works (Acts 8:22; Heb. 6:1), toward God and His glory, (Acts 20:21; Rev. 16:9), resulting in eternal life (Acts 11:18), while growing in knowledge of the truth (2 Tim. 2:25). Repentance is God's will and pleasure (Luke 15:7-10; 2 Pet. 3:9), as well as His command (Mark 6:12; Acts 17:30). It is a gift of His sovereign love (Acts 5:31; 11:18; Rom. 2:4; 2 Tim. 2:25), without which we cannot be saved (Luke 13:3).

Andrew repented. He was willing to make straight the way of the Lord and so it was that when the Lord of Glory appeared before Him in Person on the bank of the Jordan River, Andrew was ready to move toward Him and embrace Him. *Behold*, said John, *the Lamb of God which taketh away the sin of the world.* (John 1:29) Andrew beheld the Lamb and he never took his eyes off of Christ.



As the gospel narrative records Andrew was the first of all the twelve to identify himself with Jesus. The early church realized this and often called Andrew the *protokletos* which literally means, *First-called*.

Not only did Andrew identify himself with Jesus but he introduced others to the Lord as well. Andrew had a passion for bringing other people to Christ.

On three occasions we find him doing this:

1. On the first occasion, Andrew brought his own brother Simon Peter to meet the Master. With excitement in his voice Andrew probably shouted his fantastic discovery, *Peter, we have found the Messiah!* (John 1:41) meaning, *I have the Messiah and you need to find Him too!*

It is a blessed moment of divine grace when a soul finds the Savior. But it is further grace to be able to introduce others to Christ who are family members.

That is grace upon grace for not all-family members are open to the gospel. Jesus said that this would be the case. The Lord warned that He would bring division to many homes. And so it has been the testimony of time. There are heartbreaking situations where children reject the Lord of the parents and defy both God and man.

There are homes where the children come to faith but are suppressed in expressing their love for the Lord by attending Sunday and Church because a parent will not let them go. There are other situations where a husband is antagonistic to the wife because of her new found faith; Or, a wife is jealous of the new religious fervor of her husband. A spiritual sword has split the family.

And yet, it is still worth every effort to tell family members about the Messiah as Andrew told his brother Peter. The best missionary field is still one's own family. As Andrew brought an adult, Simon, to the Lord for salvation, so he brought a child to Christ for spiritual service.

2. It was Andrew who found a little boy who had five loaves and two fishes to help feed a hungry crowd. (John 6:8 – 9) In context, Jesus had been preaching to a gathering of 5,000 people. Supper time had come and the people were hungry. Calling one of His disciples named Philip aside, the Lord said unto him, *“Philip, where shall we buy bread, which these may eat?”* Buy bread for 5,000 people for one meal? *Lord, have you talked to Judas lately? The purse is almost empty Lord.* Philip did some fast thinking and finally gave his analysis. *Lord, 200 days worth of the wages of a laboring man would not buy enough bread for all these people even if everyone at just a little.* (John 6:7)

At this point, Andrew, who overheard the initial question, had also been doing some thinking and some searching. If there was not enough money to buy food, maybe some of the people brought some food with them and the people could share. It was not a bad thought. It was a very practical thought. Andrew made a frantic search of the crowd but all he could come up with was a lad with five rolls and two small fish. The eye of faith had spotted someone who could possibly be of use to Jesus, but it was the voice of doubt that prevailed. *What are they among so many?* (John 6:9)

In matchless grace, Jesus ignored the voice of doubt and honored the faith expressed for the lad that Andrew introduced was used in a wonderful way that day and the lesson is learned. We never know whom the Lord might use for His honor and glory. He might even use a little child. If ever there is a reason to bring children to Christ, here it is. From childish resources the Lord performed one of His greatest miracles. For those who work with the young people, here is great hope. Is a Sunday school program worth all the effort? Is a Vocational Bible Study worth the effort? Is a youth program worth the effort? Andrew would say, *Yes!* He once introduced a child to Christ and amazing things happened. As far as Andrew's work? Well, God honors those who honor Him. The faith may be weak but the motive can be pure and if pure it is priceless.

3. There is a third time we find Andrew in the Bible and once more he is found introducing someone to Christ. (John 12:20-22) As the next situation unfolds, some Greeks had come to Philip with a request to see Jesus. Philip did not really know what to do with these Jewish proselytes so he asked Andrew. Without hesitation, Andrew knew what to do. He brought the Greeks to Jesus.



Andrew understood enough about the Lord to realize that He was never too busy to give of Himself to earnest and sincere searchers for the truth. Andrew understood also that the heart of Christ was large enough to love Gentiles as well as Jews.

So here we have the biblical record of an apostle who had a consuming passion for the eternal, the practical, and the spiritual welfare of people. Such soul winning and soul caring concern is commendable and worthy of imitation. May God help us to be soul-winners for the Savior in a day and age that has grown careless over souls. *Reaching non-Christians is a low priority for most congregations and individuals.* Most Christians routinely ignore what was the main priority of the believers in the book of Acts – reaching others for Christ.

The biblical concept of 'lostness' has disappeared from the conscience of most churches and most Christians. We need a fresh awareness that people who die without Christ will spend an eternity in hell. Hell is not only a doctrine; it is a reality.

Evangelism is much discussed, but little practiced. Others are not won to Christ, in part, because the purpose of salvation is often forgotten. Every Christian has been invited to be fishers of men. All of us need to be more like Andrew.

Now there is something else we must see. Not only is what Andrew doing commendable—he brought others to Christ but the way he worked is also special. Andrew was rather low keyed in his approach. Andrew was not like Peter, nor like James or John who burned with religious fervor. These men of intense emotion could not wait to engage in religious activity and rightly so.

1. They had found the Messiah.
2. They had found the truth.
3. They had found the kingdom of heaven.
4. They had found the solution to all the problems of life.
5. They had found the Savior.

Peter, James, and John could hardly contain themselves when it came to religious zeal for the Lord. And God needs such men and women in His service for they do stir others up to think and to work. But there is also a place for the Andrews. The Andrews of the Kingdom might be overshadowed by others with more knowledge, more zeal, more presence, and more personality, but they are often the ones who have led the leaders to the Lord.

The world knows the name of Billy Graham, but how many have ever heard of Mordicia Ham, the evangelist that led Billy Graham to Christ when he was about 17 years old? The world knows the name of D. L. Moody, but how many know about the faithful Boston Sunday school teacher who determined on April 21, 1855 to go to the young shoe clerk working at Holton's Shoe Store and not leave until the gospel had been shared? His name was Edward Kimball. There is a place for humble servants who are faithful soul winners for the Savior.

I do not think that Andrew ever really cared who got the glory as long as the Lord overshadowed him. But that is a hard lesson to learn. Little slights are often taken far too seriously, and raw emotion erupts over wounded pride. It is understandable; it is also wrong. The principle is still true: if Jesus Christ is glorified and His work is advanced, then it does not matter who gets the credit before others in time. Perhaps Andrew was even proud of his brother Peter when Simon stood to speak on the Day of Pentecost and 3,000 souls were saved.

Outside of two brief cameo appearances, the biblical narrative is silent about Andrew. Andrew was part of the group of four disciples that asked Jesus three questions leading up to the Olivet Discourse (Mark 13:3,4) and he was present in prayer on the Day of Pentecost. (Acts 1:13,14).

Only church tradition offers an ending to his labors of love for the Lord. Andrew has the distinction of being the patron saint of three countries: Russia, Greece, and Scotland. The implication is that he traveled widely preaching the gospel until his death. The only certain thing is that Andrew was faithful unto death.

Appealing once more to tradition it was in the town of Patros in Greece that Andrew died a martyr's death. Having been arrested by Aegeas, the governor of the area, Andrew was put in prison. Aegeas was hostile to Christians after his wife Maximilla was converted to Christ. In his rage to punish a Christian, seven soldiers whipped Andrew. He was then taken and bound to an x-shaped cross instead of nailed to it. The intent was to prolong the suffering. The followers of Andrew recorded that as he approached the cross he embraced the ordeal calmly saying: *I have long desired and expected this happy hour. The cross has been consecrated by*

the body of Christ hanging on it. For two days, as long as strength remained, Andrew preached Christ to his tormentors. In this manner he entered into heaven to receive the Crown of Life in the year of our Lord, AD 69.

In summary, one author notes, *Andrew sought for souls selflessly, he sought people out optimistically, and he sought for souls universally.* These are enduring qualities for all Christians to strive to possess.

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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 ciccg@oyster.net.ck. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua parish of the CICC, Rarotonga).



Service prior to commencement of renovation of Takamoa Misison House to become the new CICC Headquarters, October 2008. It was completed and re-opened in October 2009. Photo by Tekura Potoru.



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 April 2018 CICC Youth Convention held on the island of Mauke in the Cook Islands. *Photos were supplied by Natana Mataio, Matavera Youth member.*









WHAT THEY ARE GOOD FOR

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