



# Cook Islands Christian Church

## Newsletter

### 74 June 2019

Since 2005



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



### TO ROTO I TEIA NUTILETA/CONTENTS:

- ★ Eeu toka no Porinae Emile
- ★ Do the right thing, don't be a fool
- ★ Rally na te Apii Sabati i Rarotonga
- ★ News from Oakey, Queensland, Aust
- ★ Auckland Youth news
- ★ Riringianga vaerua i Matavera
- ★ Te Rara Olive
- ★ His twitching eye
- ★ Nuti potopoto
- ★ Some events around us worth taking note
- ★ Memory Lane
- ★ Call of the Apostles
- ★ Share your photos



Images from the past 4 CICC biennial general assemblies, the next one coming up later in the year (October) in Atiu.



Photos from the collection of N. Mataio

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# CICC NUTILETA 74

## 1. AKATOMO'ANGA



ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia pepa akakitekite numero 74 tei akamataia i te mataiti 2005. Ko te rua teia o te pepa no teia mataiti 2019.

Tetai tuanga ei akaaravei ia tatou, te na ko ra a Paulo i roto i te 1 Tesalonia 4:11,12, *“E kimi marie oki kotou i te au, kia akono i ta kotou uaorai au taoanga, kia rave oki to kotou rima i te angaanga, mei ta matou rai oki i akaue atu kia kotou na; Kia manea to kotou aerenga i te aronga i vao akera, kia kore tetai mea e toe ia kotou. Make it your aim to live a quiet life, to mind your own business, and to earn your own living, just as we told you before. In this way you will win the respect of those who are not believers, and you will not have to depend on anyone for what you need.”*

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 ia atu na runga i te imere. Tei runga katoa ratou i te website a te CICC, koia te [www.cicc.net.ck](http://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. EEU TOKA NO PAPA PORINAE ARAPAI EMILE



ua rave ia te eeu'anga i te toka akamaara'ananga o to matou metua tane Papa Porinae Arapai Emile, Taungaroa Rangatira, Diakono Mutukore. Anauia: 14.5.42, Takoto: 28.4.18. Kua raveia i te Varaire 10.5.19 i te ora 4:30 i te aiai kite ngutuare rai i Avana, Ngatangiiia.

Kua riro rai e na te tamaine, Josie Maoate i MC i te au angaanga katoatoa. Kua akamata iatu teia angaanga na roto i te pure akatuera'anga tei rave ia mai e te Papa Orometua Tereora Tereora o te akonoanga CICC o Ngatangiiia. Kua raveia i reira te au eeu'anga i te au ariki Iti tei akapapa ia e tona tokorua Mama Cecilia Emile e te anau i tapapa no teia eeu toka. Kua akarangangi katoa ia teia eeu toka e te au aronga mou taoanga o Ngatangiiia, to te enua, to te ture, e te Evangelia, te au taeake e tetai uatu tei tae mai no vao mai.

Kua akaoti te eeu'anga na roto i te reo akameitaki a te tamaine Josie Maoate kite katoatoa tei tae mai no te akakoro'anga o te metua tane. Ei taopenga i te au angaanga katotoa kua aka oti te orometua TereoraTereora i te reira pera te pure akaoti e te pure kai. Kua kitea te mataora no te angaanga tei rave ia no te metua tane Papa Porinae Arapai Emile. *“E akameitaki ia Iehova e taku vaerua e to roto katoa iaku nei tona ra ingoa tapu. E akameitaki ia Iehova e taku vaerua, e auraka tona ra au takinga meitaki kia akangaropoina ia.”*

Kia Akameitaki ia te Atua Aroa. Tataia/neneiia e Josie Maoate



### 3. DO THE RIGHT THING, AVOID BEING A FOOL



That would be an appropriate merger of two separate themes by the Ngatangiaa and Matavera Sunday School students during their special teretere service on Sunday 19 May in the Matavera Ekalesia. Ngatangiaa came with their floor show based on the theme: *Doing the Right Thing*, and Matavera with theirs based on Psalm 53: The Wickedness of Men, which the first verse says; *Fools say to themselves, there is no God*. The rest of the show by both groups revolved around their own 2 separate themes, hence aptly joined into the one theme as above.

For the information of those who are not well-informed about the event, there are 2 Teretere Apii Sabati a year here on Rarotonga, first one in May, and then November, whereby Sunday School students from the 6 CICC branches rotate according to a set programme, to share Bible-based activities (memory verses, choruses, bible character dramas or enactments) with their host church for the day. It is a great opportunity for the little ones to (i) show parents and supporters what they've been up to in their normal Sunday School bible classes, and (ii) build up their level of confidence to stand in front of an audience, or to face life in general as they grow up. Indeed, this kind of early get-used-to activity at the Sunday School level has been known to do wonders to the students' growth and development later on in their lives. While it doesn't guarantee all students to become top-class motivational speakers in adulthood, a lot of leaders across the board have certainly made reference to their time in Sunday School as a life-changer as they move on in their chosen careers. On this basis, Sunday School therefore seems cool!

#### Ngatangiaa Sunday School

Now back to the teretere, Ngatangiaa had a strong contingent comprising of about 25 students ranging in age from early childhood (4 or 5) to teen, backed up by a similar number comprising of teachers, parents, supporters and Takamoia Theological College students and their wives. In the absence of the Ekalesia minister (Rev. Tereora Tereora), assistant minister Rau Nga was his replacement to do the message for the day. Team Leader, Albert Kirikava (one of the Deacons of the Avana tapere in Ngatangiaa) explained that whenever his tapere goes on similar teretere visits to other Ekalesias, they also invite some of their traditional leaders to join them. So today, they were accompanied by 2 prominent traditional leaders, Manavaroa Mataiapo (Phillip Nicholas) and Vaikai Mataiapo (Sonny Daniel). Ekalesia Matavera showed the courtesy extended to visiting traditional title holders by having them sit in the designated traditional leaders seating area on the front seaside of the church.



*Ngatangiaa Sunday School students with parents, supporters and traditional leaders*

As with previous visiting groups, the young ones did their best with their memory verses and choruses, all based on their theme of *Doing the Right Thing* which revolved around the importance of staying close to God and following the teachings of the Bible, instead of getting absorbed into worldly things which can only lead to



eternal damnation. Given the ages especially of the younger lot, one wonders whether they fully understand the meaning of the verses that they were reciting and the choruses that they were singing. I suppose that wouldn't matter much at this stage, if you believe what Proverbs said in 22.6, *“Teach a child how he should live, and he will remember it all his life.”* So although they may not know the full meaning of what they get to be taught at Sunday School, for sure those seeds are bound to sprout in them later on in their lives.

### Matavera Sunday School

As mentioned before, the Matavera Sunday School students based their memory verse and chorus presentations on the reading of the day, Psalm 53, focusing on the stupidity and foolishness of anyone who doesn't want to have anything to do with God, who instead want to dwell on the things of this world, who doesn't believe in a better- after-life, who believes instead in accumulating wealth and enjoying life now because once this life ends, that's it, no more; might as well enjoy life now while you can, so goes the thinking. Well the students expressed via bible verses and hymns that there indeed is hope in Jesus Christ, who came into this world and died on the cross for the remission of our sins, and to open up the opportunity to all those who choose Him to be their saviour, to enter his kingdom of eternal salvation.



*Matavera Sunday School students with teachers and Takamoa Theological College students*

### Wrapping up the day

After the service, everyone – all those in both Sunday School groups, Ekalesia members, visitors – proceeded to Gibeona, the Matavera CICC Hall, for a sumptuous lunch put up by the Tapere Rotopu and supported by members from the other 2 Ekalesia tapere. For the Ngatangia and Matavera Sunday School students, it certainly was their day, they have spent days practising and fine-tuning their performances to ensure everything goes smoothly, and therefore on this day they gave all they've got – or at least tried to – so they do deserve the special treat prepared for them. Towards the end of the feast, thankyou and goodbye speeches were made, eis (garlands) put on the visitors, and as the saying goes, all good things come to an end. The next time an event like this takes place will be in November when another Sunday School will come by, so see you then.

*Write-up and photos by N. Mataio*

## 4. RALLY NA NGA APII SABATI O RAROTONGA NEI



o teia tuatua e Rally, mei te mea atura e kare ona reo Maori, kare katoa rai oki aku reo Maori i rongo ake no teia angaanga, mari ua e Rally. Me ka uri au i tona aiteanga ki te reo Maori, mei teia paa te tangianga: putuputuanga tamataora, me kore tamataora, me kore akaarianga aitamu, me kore aitamu. I na, te kite ra ireira kotou i te tu kaui o te akatangianga reo Maori, so ngari ake rai kia borrow ua mai tatou i te akatangianga a te Papaa i te na ko anga e; Rally. No reira, Rally na te Apii Sabati

kua raveia ki te hall o te Ekalesia Nikao i te Sabati openga o Aperira i topa ake nei. Ko te tumu tapura ia no teia tataanga. No reira relax, ropa ia mai naau kapu ti varani ia reka taau tatauanga i teia tua. E tua tika tika'i oki teia, kare i te mea maani ua, tena nga tutu i raro nei ei akapapu. Naringa oki kare e tutu, ka tano paa ireira kia karanga kotou e, e tua maani ua.

### Aiai Sabati 28 Aperira

E ra uaua, e ra mauu i Rarotonga nei i te reira aiai te maara nei iaku. Kia tae atu au ki Nikao waitata atu ki te ora 6, te ora ka akamata'i te Rally mei tei announce ia, kua popoiri takere no te mea e ra ua. E no te mea e aiai kua popoiri takere, marama-kore ireira te ngai ka park toku toroka, kare e kitea meitaki akaouia te katoaanga e te turanga o te field i Nikao, te ngai maro e te ngai mau. E kia park au i te toroka e oti eke mai ki vao, aaaaaee takai tika rava tau vavia i roto i te vai, kakaroiiana ra! No reira aere atu au ki roto i te hall ma nga tamaka e a raro i te piripou roroa kua mau i te vai, eaa ia pakau! Ko te mea meitaki ra oki, e popoiri kare e tangata e kite mai i toku nga tamaka e a raro i toku piripou kua mau i te vai. Eaa rai oki ta ratou angaanga ka akara'i ki toku tamaka! Anyway all gud i na te mapu ei, kua tae ki te akakoroanga, ko te mea maata ia. Naringa oki kare i tae, e mea papu e ka ui mai taku tamaiti a Natana i muri ake e, *Dad why weren't you at the Rally?* Eaa atura ei ireira te excuse ka oake, i na e aiai Sabati teia kare e angaanga e rauka kia raveia i te kainga, so no excuse to stay home.



*Nikao CICC Hall, venue for Sunday School Rally, 28 April 2019, aiai popoiri, uaua, e te mauu te field o Nikao.*

### I mua ake i te Rally

Tae atu au ki roto i te hall, te tangi ra te music akatang'i tei karangaia tona ingoa i te reo Papaa e, *Musical Prelude*, koia oki e akatangitangianga tapapa no te main event, mei te akateretereanga tika'i o te *Starter* me aere tatou ki te Restaurant kaikai ei, ka na mua oki te *Starter* a te Papaa, ka *Main Course* atu ei. I na, noo marie au ki runga i toku nooanga i te tua o taku Apii Sabati Matavera, te maata ra rai te au nooanga va, kare katoa oki te hall i ki, tamanako atura ireira au e kare tetai pae i tae mai ake. Mei tetai 10 minutes later, tomo mai te Apii Sabati Arorangi, e tetai au aronga takakore iaku to ratou au oire. Te aere nei rai te *Musical Prelude*, e 15 minutes later teia, maara mai iaku e, no te aa, e angaanga oki teia na te Maori, hardly follow the time, everywhere I go on the island its always like that. Sorry, not always, kotou tei tae ana ki ta tatou uipaanga maata, CICC assembly, everything is spot on time, no messing around. Finally, te waitata atura paa te reira ora ki te 6.30pm – yes, 30 minutes later! – i akamata'i te porokaramu na roto i te pure tei raveia mai e te Orometua o te Ekalesia, te soa ra ko Oirua Rasmussen.

### The Rally proper

Akaraia na ra, ngaropoina takiri iaku naai ake nei i akamata e i akaoti, anyway e 5 Apii Sabati i tae mai ki te akakoroanga mari ua ko Ngatang'ia, penei te vai ra te tumuanga. Aere tatakita'i mai te au Apii Sabati ki runga i te stage no te akaari mai i ta ratou au peu i tamoumou tei papukore iaku eaa te roa i to ratou tamoumouanga, a week, maybe more. Tuketuke te au peu tei akaariia mai: drama, musical drama, choruses, e te au ura tuketuke o teia tuatau. Mei te Apii Sabati mua ki te openga, tamanako ua au mei tetai 2 ora paa te roa o te akakoranga o te reira aiai.



*L: Rev. Oirua Rasmussen conducts the opening prayer for the Rally.*



*R: Ngati Tangaina, Chairman of the Sunday School Council welcomes everyone.*



*Nikao Sunday School*



*Avarua Sunday School*

**Assessment**

Uianga: eaa taku akaraanga me kore karokaroanga me kore ioioanga i te turanga o te au peu tei raveia mai i te reira aiai? What is my assessment of the evening’s event? No te aa, e uianga mama e te pakari katoa. Ka timata au i te oronga atu i taku paunuanga in the best way that I can, and it is not my intention to offend anyone. Me ka pakari te manako, kia rava te akakoromaki. My honest assessment is from the point of view of an aged or aging person rather than a young person. And like any or most assessments, there are positives and negatives. Ka na mua au ki te **positives**, koia oki good news first.

Rakei – manea te au rakei ta te tamariki i aao mai, kite atura ireira au e, e tuatau ta te tamariki, ta te au Puapii Sabati e te au metua i akapou ki runga i te akateateamamaoanga i te kakau no te anau tamariki no to ratou akakoroanga. No reira kua mako te reira tua, all gud, sweet as.

Ora/timing o te au tuanga akatutuanga – kare i kino rava, me e tai rai paa Apii Sabati i manga roa tana akatutuanga, kare ra koia’i te roa. Otherwise all did well on the timing side, kua mako, too good.

Katikati i muri ake i te show/refreshments – kare au i noo atuna no te reira tuanga, kua oki vave mai au ki te kainga. Taku ra i akarongo atu meia Natana e pera te mrs i to raua okianga mai, too good katoa te reira tuanga o te porokaramu, kia akameitakiia te Ekalesia Nikao e tetai uatu tei turu atu i te reira tuanga.



*Matavera Sunday School*



*Titikaveka Sunday School*

Now the **negatives**, koia oki bad news, te au ngai tei akaraanga tu kaui:

Reliance on musical instruments – te akaaroa nei au i te akara anga i te au peu e raveia nei e te anau Apii Sabati e pera te Mapu i teia tuatau, maata rava te irinaki ki runga i te au apinga akatangi, just too much reliance on key boards, recorded music, musical videos, etc. Take them away, and I think the kids will be lost, don’t know what to do! So leave them there because that’s what will draw in the kids? You be the judge.

Too much English-language music, not much reo Maori – penei ko te excuse e, ko te reo oki te reira e taangaangaia nei i teia tuatau, English language, no reira English everything, or at least most of the





presentations of the evening were in English. Eiaue, ka akapeea ireira te akamaroiroianga i na reo nei auraka kia ngaro! Teia te challenge kia kotou e te au Rally organisers, ta te Sunday School as well as Youth, organise a Rally for imene tuki only or imene apii Sabati reo Maori only. Take a break from tuatua Papaa.

Modern-day movements – aue, no te aa, ko te reira rai oki te kind of movements i teia tuatau, follow the crowd as the saying goes. But did you guys have to bring in movements which should ideally be referred to as “no-no” for church events such as these? Common paa kotou, te tikaanga tika’i kua kite ua kotou e ko teia ka tano no te Sunday School Rally, ko tera ka tano no te Are Ura, ko teia ka tano no te ngai kaikava, no tera .....

Ora akamata – teia oki tei announce ia e to runga i te porokaramu; 5.30 – *Musical Prelude*, 6.00 – *Open*. So open like 30 minutes later? Bad organisation in my view. Stick to the times announced, and all will be fine.



Arorangi Sunday School

## Nga manako openga

Ko te vaerua o te Rally, ngata iaku i te kite atu e, e akaapaanga tetai ka tau kia orongaia. Ko tona raveiaanga, ko te reira te challenge taku e karo atura. Taku paunu marie anga, Rally may be one way of teching the kids how they should live, depending of course on what is being presented and how, e kia maata mai ratou i na te Tata Maseli ei, kare ratou e akangaropoina i taua arataa ra. Kare ra te actual teaching methods e beat ia e te Rally, i roto i toku irinakianga.

Akameitakianga maata naku i te au Puapii Sabati everywhere, you people are doing such a wonderful job in preparing our children to (i) live in accordance with the Lord’s teachings, and (ii) be good and God-fearing future leaders in all 3 sectors of our nation – Evangelia, Kavamani, Enea. Kia tau ki ta te Orometua o Avarua i taiku i roto i tetai akakoroanga rai o te Apii Sabati tei raveia ki Avarua i te mataiti i topa, teia oki tana, *Sunday School is the most important department in the CICC*; I cannot find any reason not to agree.

Lastly, penei ka ui tetai pae e, eaa teia tataanga i kairo ei reo Maori reo Papaa, oroatu e mei te fruit salad rai te tu? No te aa, bad habit, I know. Unfortunatley, that is the language i Rarotonga nei i teia ra, akaraia na ra, can you honestly believe it? Mei te tamariki ki te aronga mamaata/pakari, Maori/English! *Eiaue e mea rikarika* i na te Mangarongaro ei, *Mamamia* i roto i te reo Paniora. Well, time for my next cuppa, see you later.

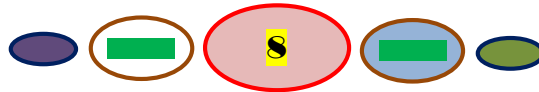
Tataia/neneia e N. Mataio

## 5. FROM THE HEART OF QLD – OAKEY



ia orana tatou katoatoa tei kite mai i teia Nuti Leta humaria tei amani ia e to tatou Tekeretere Maata papa Nga Mataio e tana au rima raverave, kia orana i roto i te Mana Rahi o to tatou Akaora ko Iesu Mesia. Karanga nei te tata Salamo e: E irinaki i te Atua, ka akameitaki rai au iaia, ei ora ia no toku nei mata, e ei Atua noku.

Rahi te tuatau te anoano nei te ngakau i te akakite atu i te au mea te tupu nei e te raveia nei i te Pukuatu o Qld, Oakey, kia akameitaki au i te Atua, kua akatika mai Aia kia akaari au i te reira i teia nei. I teia Epetoma i



topa (3 June – 8 June), kua tae mai te taeake Dr Rev Robert Siakimotu ma te rave i tetai Iriiri Kapua (Workshop) koia oki, Evangelism - Tutu Evangelia. Kua hui matou Oakey Community Bible Fellowship, Kingsthorpe Church of Christ e te Grace Community Church i te rave i teia Iriiri Kapua. Kua mataora ratou tei tai mai e kua akarongo te katoatoa i te au tuatua meitaki, tuatua akāroa, tangi tangi a Papa Robert e tana i kite i tera Basileia e tera Basileia mei a Cuba, Afirika, Marike, Rutia, Fiji, Samoa e Nuti Reni.



Kua akamata te Iriiri Kapua a te Monite ra 3 o Tiunu i te Ekalesia Kingsthorpe Church of Christ, e oire teia mei tetai 20 meneti i voho ia Oakey e ko to ratou Orometua, ko te taeake Rev Luke Drury. I roto i teia Iriiri Kapua, e a Tuanga ta Papa Robert i na roto, koia oki:

1. The Gospel
2. Leading People to Christ
3. Personal Evangelism
4. The use of Practical and Visual Tools in Evangelism

Ruirua ra a (4) o Tiunu, kua taokotai matou ki te Ekalesia Grace Community Church e ko tona Tavini ko te taeake Pastor Lloyd Gill. Ko te apii o teia po nei ta Papa Robert Siakimotu i na roto, ko te: Ministering the Gospel to the Secular, Pluralistic, Materialistic and Atheistic Mindsets Today.

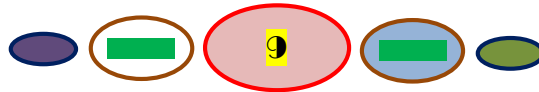


Taonga ra 5 o Tiunu e te Paraparau ra 6 o Tiunu kua raveia teia Iriiri Kapua kia matou te Ekalesia Oakey Community Bible Fellowship, kua tuku au i teia ingoa nei no te mea e maata te au taeake Papaa ia matou e mei ta to tatou Atu i akakite i roto i te Evangelia a Mataio.28:19 – 20, “E teianei, ka aere kotou, e akariro i to te pa enua katoa ei pipi; ka bapetizo atu ei ia ratou i te ingoa o te Metua, e no te Tamaiti, e no te Vaerua Tapu, ma te apii atu ia ratou, kia akono i te au mea katoa taku i akaue atu kia kotou, e i na, tei vaitata ua ra au ia kotou, e tae ua atu ki te openga o teianei ao. Amene” E pera katoa i ta Paulo i akakite: Roma.10:12, “Kāre rava 'oki 'e tūkē i te Ngāti lūda ē te Eleni, nō te mea, ko te 'Atu ra 'oki 'e 'Atu rāi ia nō te katoatoa, ē tē tākinga meitaki ma'ata ra aia i te aronga katoatoa e kāpiki atu ki aia ra.

Kua apii a Papa Robert i teia tumu manako e, Soul Winning e pera katoa i teia uianga e, Something is Bugging Me. Maata te au Uianga tei kitea i roto i te ripoti a te OAC (Open Air Campaigners),

- Is there really a God?





- Is there anything wrong with smoking, drinking and drugs for teens?
- Why doesn't GOD do miracles and show Himself to me?
- Why does GOD send people to hell, when He says He loves everyone?
- Why did GOD create us with the ability to sin?
- How do you know you are a real Christian?
- How can I be sure when GOD wants me to do something?
- E te vai atura



A te Varaire ra 7 o Tiunu e te Manakai ra 8 o Tiunu kua aere matou ki Toowoomba e ki te Makete i Oakey ma te rave i tei apii ia mai kia matou. Manga ngata i te akamataanga e pera katoa, kua matakua tetai pae, i nara, kua kata te katoatoa ma te akameitaki i te Atua e kua tae teia akakoroanga ki te openga.

Pure Penetekote ra 9 o Tiunu, kua taokotai mai te au taeake e pera katoa te Chaplain o Oakey Mrs Sharon Salmon e Tona Ruru Kumiti kia matou (Oakey Community Bible Fellowship) e kua Akaari mai te Chaplain i te tuanga angaanga tana e rave nei ki roto i te au Apii i Oakey nei e i muri mai i tana presentation, kua oronga mai te taeake Rev Robert Siakimotu i tetai karere humaria kia matou no runga i te; (1) **Compassion**, (2) **Concern**, (3) **Celebration** i roto ia lesu Mesia.



I muri ake i ta matou pure, kua taokotai matou ki runga i nga kaingakai tei teatea mamao ia e te au taeake o te RSL. Kua taokotai katoa maua e papa Robert i te raveanga i tetai pure (Service) i ko i te ngai o te au Metua Pakari e ki roto i to ratou ngutuare CWA House. Kua mataora teia au Metua e kua oronga ia te karere Tatari (Hope) ta lesu i rave no ratou e no tatou katoa.

Irinaki au e, kua mataora kotou i te tatau e te akara i tetai tuanga humaria e te sumaringa katoa ta te Kererava e rave nei i roto i te oraanga o ratou te kimi nei iaia e pera katoa i Tana e rave nei i roto i teia Oire tei kapiki ia e, Ko te Pukuatu o Qld, Oakey.



Ei taopenga i taku tuatua, e reo akamaroiroi teia kia tatou: Success is not measured by our achievements, but by the Lives we bless.

Yours in Christ,



Rev. Eddie Dean

## 6. NUTI MEI ROTO MAI I TE KONITARA MAPU O AKARANA



angi Ke rava e te au tamariki a God i roto i tona aroa tumatatini aite kore ia. Teia ta Philipi 4; 13, “E tika iaku te au mea ravarai nei i te Mesia, ko tei akamaroiroi mai iaku nei.”

I teia ra 16 o Tiunu, kua tere atu matou te au Akaaere o te Konitara Mapu o Akarana nei ki roto i te Ekalesia Maungarei tei tamarumarua ia e te Papa Orometua William William e tana puia i uki meitaki. Ko te akakoroanga o teia tere koia oki;

- a) No ta ratou patiangā
- b) Kia kite mata tikai matou i ta ratou au peu e rave ana i roto i ta ratou pure mapu
- c) Kia riro teia aravei anga ei akamaroiroi atu i te turanga o te mapu i roto ia Maungarei
- d) Kia kitea te kaka o te Atua

### Araveianga

Mei te ora ngauru i te popongi, kua akaaravei ia mai matou e te Papa Orometua William William e pera tetai au mema o te Ekalesia Maungarei. Te au Akaaere Mou Konitara Mapu o Akarana nei i teia mataiti 2019;

- Rev. Richard Matara – Orometua o te Host
- Pakuunga Ngatamariki – Chairman Mapu & Host Secretary
- Metuakore Samuel – Secretary Mapu
- Roger Mataakama – Treasurer Mapu



Pera katoa tetai au mema mapu mei roto atu i te Ekalesia;

- Harmony Pakuunga – Auck City mapu
- Tracey Tangianau – Auck City mapu
- Kayson Tangianau – Auck City mapu
- Mrs Kimiora Samuela – Metua vaine Elder

### Akamorianga



Kua riro te order of service e na te au mapu rai o Maungarei i rave e ko te Akoanga e te akatapu anga atinga, na te Papa Orometua Richard Matara tei reira i rave.

### Akatutu Anga

- Tuanga Mua; (Personal opinion based on the Tia – Psalms 56)

Paupau anga manako no te anau mapu i runga i te uianga e, “EAA TAAU E MATAKU NEI”

- Mapu mua – te matakū nei aia ko te kore aia e pati i tana au tarere i te apii (failure)
- Mapu rua – matakū i te mate (knowing God owns her life)
- Mapu toru – matakū i tona metua tane (when doing wrong)
- Mapu a – matakū o te kore ona noanga ki te basileia o te Atua (everlasting life)



- Tuanga rua; (Drama – Sponge off what we need for our Spiritual rituals)

Akatutu anga no tetai mapu tei irinaki kore aia e ka ora tona vaerua. Tona irinaki anga e okotai rai ona mateanga. Kareka tona Teina, ko tana pure ki Atua, kia akaariu mai te Atua i te ngakau o tona Tuakana. Na roto katoa i tana pure, kua rauka te ora.



Actors;  
James Jessie (Maungarei Youth Chairman and Luke, a Fijian Christian Warrior)

Kua pumaana tikai te ngakau i te kite atu i teia Mapu mei Fiji mai tei piri atu ki roto i te Ekalesia tei akatutu katoa mai i tana tuanga i roto i to tatou reo Kuki Airani.

- Tuanga Openga; (Musical Dance – Way Maker)



### AKAOTI ANGA

I muri ake i te akaoti anga o te pure, kua raveia tetai arikiriki anga no matou ki te kainga Orometua.





### Akameitaki Anga

Mei roto atu i te Papa Orometua Richard Matara e matou katoatoa, te akameitaki ngao atu nei au ia kotou katoatoa, mei te Papa Orometua William William e tona tokorua, te anau Mapu Maungarei e pera te Ekalesia no ta kotou i rave na roto i teia ra katoa. Akameitaki anga katoa teia no te au kai roro, vai vene e te au ei kaivenevene.

Manea tikai te au tuanga tei rave ia e te Anau Mapu Maungarei. Te oronga katoa atu nei i te reo akamaroiroi kia kotou no te au tuatau ta tatou ka aere ki mua. Kia tupu ruperupe uatu rai te Evangelia meitaki a to tatou Atu ko Iesu Mesia. Also, extending our best regards to our Fijian brother, Luke for the phenomenal and emotional performance expressing his actions and singing in our Cook Islands mother tongue. To God be the glory always.

Te karanga nei Ephesia 6: 23; "Ei au to te au taeake e te aroa ma te akarongo, no ko mai i te Atua Metua ra, e te Atua oki ia Iesu Mesia." Meitaki ngao, te Atua te aroa.



*Metuakore Samuela  
Tekeretere, Konitara Mapu Akarana, 2019*

## 7. RIRINGIANGA VAERUA I MATAVERA



ei tetai 4 epetoma i mua ake i te ra riringianga vaerua o te Sabati 9 Tiunu, tae mai ki runga i taku computer te karere akakitekite a Mama Tau – te akaaere o te Vainetini i roto i to matou tapere Vaenga/Pouara i Matavera, koia katoa te tokorua o te Tekeretere o te Ekalesia – no runga i te kakau akaau o te au Mama o te tapere no te riringianga vaerua ka tiki ki ko i te Tuki's Pareu.

Kare oki au i te Mama, e karere ra teia ki te au mema i roto i te tapere, circular email i te reo Papaa, tei akakoroia no te au Mama, no reira noatu e kare au i te Mama, kare e ravenga ka tatau rai oki au i teia imere, penei e taikuanga kakau akaau tetai no matou te au Papa. Akore ra e mea, all gud anyway, aere ki mua e te au Mama, a tetai ra ka akara atu ei no matou kakau akaau.

### Akanoonoanga

E 3 tapere i roto i te Ekalesia, rapu ake akamaroiroi ake te reira tapere i te tapapaanga no teia akakoroanga maata o te au Mama i roto i ta matou Ekalesia e pera te au Ekalesia katoatoa i te Kuki Airani nei, Nutireni e Autireria, taku i irinaki e kua rave katoa ratou i te akamaara'anga i teia ra maata e te puapinga i roto i te oraanga akarongo. Mei tei akakite putuputuia ki roto i te Are Pure i te au Sabati i mua atu no runga i te akakoroanga o te riringianga vaerua, tae mai ireira te avatea Sabati 9 Tiunu, aaaaae koi'a te akaiie te kakau akaau o Mama ma tei aao mai, tuketuke te kara, mea uatu au e noku tetai o te reira au kakau akaau! Anyway e aiai oki te akakoroanga o te riringianga vaerua, kua aao mai ra te au Mama ki te pure avatea mei tei akakiteia, no te akakoroanga oki o te akatapuanga. No te aa, akatapuanga kakau o te au tapere tatakita,

topiria mai ei nga tara ki te pae ei akamauruuru i te akatapuanga. All gud, tapapa atu ei ireira i te aiai ake no te raveanga i te uapou ki roto ia Gibeona, te Are Apii Sabati o te Ekalesia.

Aiai Sabati 9/6 i muri ake i te pure, kua akamata te akakoroanga na roto i te pure, aru atu te akamarama'anga a te au arataki no runga i ta ratou au tuanga e pera te au uianga. Teia oki ratou te au arataki: Mama Rausei Meremere no te tapere Titama/Tupapa, Mama Mahekura Tonitara no te tapere Rotopu, e pera a Mama Liz Obeda no te tapere Vaenga/Pouara. I roto i te pupu tatakaitai e 4 au tamaine/mama tei tuaia te au irava akamaroiroi na ratou, ko ratou oki te au matoro o nga arataki e taikuaia ra i runga nei.

### Turanga o te akakoroanga

Kua akapeea te raveia'anga o te au angaanga? I taku paunu marie anga, kare i tuke rava mei to te au mataiti i topa, manea te au mea katoatoa. Teia oki tei kitea atu:

- Mou te irava tamou ngakau a te maata'anga o ratou i roto i nga pupu e 3
- Au karere memeitaki tei orongaia mai ei kai vaerua na te katoatoa
- Manea katoa te au manako tei oraora iatu e te au Papa e pera te au Mama tei akairi manako katoa atu ki runga i nga uianga
- Kitea pu ua iatu te anoano i teia tuatau kia umuumu ua iatu rai ratou i vao ake i te koro kia tomo mai ki roto, kia kore oki ratou e peke uatu i te au liona e nguguru aere ra na vao i te aua i te titau'anga i te tangata kia peke ia ratou

### Taopenga'anga o te akakoroanga

Mei tei matauia, kua taopenga teia akakoroanga sumaringa tika'i na roto i te kainga manga – tama'a i te reo Tahiti – tei apai'ia mai e te katoatoa, including te au Papa. Kua kai e kua pangia, kare ua i pou, kare ekoko tana i apai ake apai ake ki te kainga kua riro ia ei tamaana'anga i nga ra i muri ake, kore atura ireira i tunu kai i te kainga no tetai nga ra, eaa ia pakau, save on cost, akaravarava, taporoporo, way to go. Photos below.



Write-up by N. Mataio/photos by Debora Mataio

## 8. 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. KONITARA GIRL GUIDE - ARATAKI OU 2019-2021

#### ***Te Taputou-Anga***

*Te taputou nei au ma te tiratiratu e te tau tikai e ka rave au  
I taku au angaanga no te Atua*

*Kauraro atu i te Ariki Vaine, e toku patireia e te tauturu atu-anga i tetai e tetai  
E te akono i te au ture a te Guide*

Kua raveia te Uipaanga Mataiti a te putuputuanga Konitara Girl Guides o te Kuki Airani i te aiai Paraparau, ra 28 no Mati 2019 ki te ngutuare o te Katorika i Avarua. Kua tae mei te 25 au Arataki, to te Pa Enuua Tokerau e to te Tonga nei. I roto i teia Uipaanga Mataiti, kua akateretereia teia e te Peretiteni, Apii Ben e tona kumiti no te mataiti 2016-2018. Kua orongaia tana Ripoti no te toru mataiti, pera katoa te akapouanga moni mei roto mai i te Mou Moni maata, koia a Mii Maui. Kua arikiia ta raua Ripoti e pera katoa ta te Paterono.

Kua uriuri katoaia tetai au manako puapinga mei te au Ripoti mei roto mai i tetai au Pa Enuua e pera katoa te turanga numero o te putuputuanga e iti atu nei te reira. Kua komakoma katoaia te turanga o te rakei o te putuputuanga. Inara te tapapa atu nei te au Arataki ou no tetai uriuri akaouanga no tetai i teia au manako nei.

Kua akaoti teia Uipaanga na roto i tetai au tuatua akamaroiroi mei te au mata o te Pa enua Tokerau. Mama Tauturu Orometua, Materau Ford mei Mangarongaro mai, e pera katoa Mama Tauturu Orometua, Louisa (Ita) Maea mei Tukao, Manihiki.

Teia te au Arataki ou 2019-2021

1. National Commissioner – Tutai Mauke
2. National Secretary – Tatari Mitchell
3. National Treasurer – Mii Maui
4. National Program Co-ordinator – Haumata Hosking
5. National President – Ngara Katuke

Te irinaki nei matou e ka tiaki, e ka tauturu mai te Atua ia matou i teia mataiti e toru i te raveanga i ta matou au angaanga mate maroiroi e te akakoromaki i te au tuatau ravarai. Kia Orana e Kia Manuia.

### 2. JOURNEY OF A LIFE-TIME TO SERBIA



DOBAR DAN, in English Good day to all.

Kia Orana Leaders & Members. My Journey to Serbia attending the ICSW 2019.

#### **Background**

International Civil Society Week (ICSW) is a global gathering for civil society to connect, debate and create shared solutions. Through a 'partnered' approach, organisations pool their resources to convene a diverse international group of civil society leaders to share ideas, catalyse positive social change, exchange tools that enhance citizen action, and celebrate people power. Each ICSW explores a specific theme in-depth.



From 6 to 12 April 2019, CIVICUS and **Civic Initiatives** was co-host ICSW 2019 in Serbia. The event begins with a two-day (6th-7th April) Youth Assembly for ICSW delegates in Novi Sad, the European Youth Capital for 2019, before moving to Belgrade for the main event (8th-11th April).

This year's theme – **'The Power of Togetherness'** – explores ways that people and organisations around the world are working together to unlock the potential of collective action. The ICSW 2019 programme will focus on three interrelated tracks.

**Bridges** event sessions will explore how the current regional and global civil society context is changing, and connect participants and strengthen collaboration.

**Streets** event sessions will look at ways to build constituencies and deepen the skill sets needed for successful civic action.

**Stairs** event sessions seek to identify ways to build and sustain collective impact, and connect local and global efforts.

My journey begins on **Friday 5<sup>th</sup> April 2019** going through Auckland to Doha, Qatar and to Serbia, arriving on **Sunday 7<sup>th</sup> April 2019**.

My first day to the Conference venue, was interesting, meeting a lot of participants from different countries. Part of my program on the first day is to attend my AGNA meeting. The meeting went well from 9-2.00pm and lunch at midday. The Chairperson from Uganda, Mrs Sophie Kange and co-chair from the Pacific



Representative/Cook Islands Civil Society, Ms Ngara Katuke.

After our meeting we joined other CIVICUS concurrent meetings. In the evening we had the Opening at the Kombank Hall which is a different venue from the Conference arena.

In the picture above, Steering Committee from Uganda, India, Argentina, Pakistan, Rwanda and our two AGNA co-ordinators from the CIVICUS Headquarter in South Africa – Ms Aimi Zhou and Ms Nojah.

*AGNA Committee*

### Setting the Scene

The purpose of this one-day Summit is to launch a concerted mobilisation of civil society between April and September 2019 to put the issue of closing and shrinking space for civil society globally on the agenda of the UN Special General Assembly and High-Level Political Forum in September. The Civil Society Summit will bring together the leadership and members of civil society networks, platforms and international organisations to sign a Declaration and Call to Action and to set out our plan of action to put closing civic space on the international agenda

### Opening Ceremony, Kombank Hall

A lively and informative introduction to the week including a performance by Girls Rock Camp curated by the Femix Network of Female Creativity in Serbia, a political satire put on by 24-minutes's Zoran Kestic, and personal reflections on the event theme "the power of togetherness" by Ethiopian Activist Yetnebersh Nigussie. The opening ceremony concluded with a drinks' reception.

Our second day at the ICSW 2019.

### Bridges

The morning plenary will explore how the broader civil society context is changing and what is required for sustainable collaboration, focusing on the following key questions:

- What are the latest developments in civic space regionally and globally?
- What tactics and strategies are working well to combat growing restrictions in civic space imposed in laws and in practice?



- How can joint work help ensure media freedom and combat misinformation?
- What are the critical issues that need our urgent, joint attention?

### **Protecting Civic Freedoms - Our Stories of Resilience**

The anti-NGO law in Hungary, the Law on Freedom of Association in NGOs in Kosovo, SLAPPs in France, new “uncivil society organizations” rising in Serbia, Poland and elsewhere... All these phenomena contribute to a shrinking civic space. However, by limiting the freedoms and spaces, governments face a growing resistance in Europe. The workshop share stories of CSOs actions in times of shrinking civic space in the Balkans and the wider Europe. It will tackle how CSOs counteract the negative trends, gauge where actions of resilience come from, and offer joint paths to explore in the future. The aim is to inspire and learn from each other, to reaffirm the collective voice in the joint struggles and to encourage coalition building across regions.

Our third day in the conference. Again to the morning plenary and after to a concurrent session. In the evening attended a River Party by all members and it was not that great, but I attended to witness the evening band from USSR called Pussy Riots. Inspired by the beautiful riverside in Belgrade, ICSW delegates will get the chance to experience unique festive atmosphere at the river rafts, introducing regional music sets and performances. The event will be co-organized by the organizers of Mirdita, Dobar dan cultural festival.

### **Stairs**

The morning plenary will explore the most effective ways to connect and scale collective action, focusing on the following key questions:

- How can we leverage data, technology and online activism for impact?
- When and how does it make sense to participate in global frameworks like the SDGs?
- Which new stakeholders can we engage to protect and defend civic space?
- Which trans-local and intersectional movements are working most effectively and which ways of working can we apply to our contexts?

### **Organizational Resiliency in Times of Closing Civic Space**

Partners Global and CIVICUS have engaged their network partners on the topic of organizational resiliency in the face of closing civic space. The Resiliency+ Framework is the result of this process and is grounded in the realities facing civil society organizations around the world. The Resiliency+ Framework provides a process for CSOs to increase their adaptive capacity to prevent and/or respond to closing civic space based on the emergence/presence of external threats, assessment of internal capacities, and matched with specific strategies tools and tactics that are then organized into a Resiliency+ Roadmap (or intervention plan) and peer mentorship. This session invites CSOs to learn more about the framework and contribute to the ongoing refinement and trust-testing of it by creating the space for feedback, reflections, and sharing of experiences.

### **Street**

This session will explore what we can learn from current civic movements and how we can ensure citizens are at the centre of driving change. It will focus on the following key questions:

- How do you define and build a successful movement?
- How can we make sure civil society organizations are connected to, driven by, and accountable to citizens' concerns?
- What are the emerging best practices for translating civic movements into sustainable constituencies?
- When should civic movements be designed to expand and when to 'work themselves out of a job'?
- What is the role of the media, what position should it take, and what stories must civil society tell to better engage citizens and stakeholders?

Today is my last day in Belgrade. From Belgrade, Serbia to Doha, Qatar. I stayed for a few days in Doha and a day in New Zealand before I returned home. During this conference, I had the opportunity to meet some interesting people from various international organizations, whom are interested to know more about us the Pacific countries. CIVICUS Secretary General, Mrs Lisa and other board members.



I met other Pacific Island representatives from Fiji and New Zealand. From the Pacific countries, there were 6 delegates – 1 from NZ (Anaru Fraser), 4 from Fiji and me from the Cook Islands.

2 Youth members (Kalis & Abdul) and 2 from the PIANGO (Akmal and Emele). Sometimes we had the opportunity to gather over dinner for Pacific huddle and discussions on some issues, on how we see the event and what are some of the things that we want to raise with the AGNA team and other CIVICUS leaders.

GSecretary & pacific rep



CIVICUS Participants

**Acknowledgement**

Thank you maata to my CICSO Executive members for your huge support, especially a new Steering Committee in AGNA as well attending this CIVICUS conference in Belgrade, Serbia for the 1<sup>st</sup> time. Meitaki maata to our Lord for keeping me safe on my journey to Serbia and back home.

I also would like to say, MEITAKI MAATA KOREREKA, MEITAKI NGAO, MEITAKI POLIA, ATA WAI WOLO to all my families, friends and working colleagues for your huge support and contribution. In Serbian language, they say HVALA VAM, in English THANK YOU! Kia Orana e Kia Manuia.

**3. 104<sup>TH</sup> ANZAC DAY 2019**

“In Flanders fields the poppies blow, Between the crosses, row on row.” Another year of celebration, every 25<sup>th</sup> April at 5.30am the program started. This year, our young people again did their service to honour our hero who serve in the World War to protect our country.

This year our young women from Nikao Girl Guides Company, Miss Sharez Makikiriti read the ANZAC Day “Flanders Field Poem “. Miss Angelina Vaine Enuake Mitchell from St Joseph Girl Guides Company had the honour to present the wreath on behalf of the Girl Guides Association Cook Islands along with other Uniform representatives from the Girls Brigade, Boys Brigade, Scouts and Pathfinders.

The morning went well with a little bit of drizzly during the service. At this service, we had a special visitor





from the Girl Guides New Zealand, Ms Caitlyn Tomkin, who was holidaying in the Cook Islands with her family. Caitlyn is a new guide member and was earning her an ANZAC Badge as part of her challenge.

*Written by Ngara Katuke  
Photo by Davina Toleafoa  
Ministry of Foreign Affairs & Immigration*

#### **4. GGACI – INTERNATIONAL LABOUR DAY – APRIL 2019**

Be the Change! Aere ki Mua! Almost over 25 Girl Guide members from Titikaveka, Arorangi, Avarua and Nikao participated in a special march organized by the Ministry of Internal Affairs on Monday 27<sup>th</sup> April 2019 at 8.30am to launch their MAKO campaign. Ms Sharez Faatasina Pauline Makikiriti, 16 yearold from the Nikao Girl Guides Company a Ranger who was elected to deliver a speech on this Labour Day as the youth representative. The march was held around Punanga Nui Market area. The morning begins with an Opening Prayer by one of the staff, Mr Lazaro Unuka, followed by an Opening Speech by the Head of Ministry, Ms Anne Herman. The day event was declared open by Minister, Mrs Vainetutai Rose Brown. After the march, all was invited to a special morning tea by the ministry. Other ministries came to join this marching to show their support. The program went well for the launching of this MAKO campaign.



*Speech by Sharez Makikiriti*

*Tangi Ke, Tangi Ke, Tangi Ke rava, Kua Matau oki tatou! Martin Luther King once said that ‘no work is insignificant. All labor that uplifts humanity has dignity and importance and should be undertaken with painstaking excellence.*

When I think about work or labour, I think first to the beginning – the first example of labour, which was demonstrated by our Heavenly Father. Genesis 1 talks about how God created the heavens and the earth, made day and night, divided the waters and drew it to one place so that land could appear. The land was to bring forth grass, herbs and trees, which bore fruit. God also made the sun, moon and stars and their purpose was to give us our seasons, days and years. He then filled the waters with sea creatures and filled the land with animals and birds. Finally, He created man in His image. Now this took God six days to complete and at the end of each day that He worked, God saw that it was good.

I am sure that this story is familiar to all of you, so the question is - what lessons can we take from this amazing creation story that’s been told for many years around the World?

Let me bring your attention to just 3 lessons:

1. Labour takes a lot of thought, effort and strength to complete. You and Me, the birds, animals, trees and so forth are a testament of Gods work.
2. For every work that you do, it has a purpose, a meaning and a benefit to you and especially to others around you. When God created every living being on land, in the air and in the water, they all had a reason for their existence.

And last but not least,

3. Work or labour must always be done with your absolute best! It is as simple as that! If you want to enjoy the fruits of your labour, then you must give it your all. There are no shortcuts!

Today, many people see labour as a **process** – a way of doing things or the instruction manual of living out their lives. But we tend to forget that labour is not just about our physical capability of doing things but it is also about the way we **treat** others. That is, the work that we do can only be as successful and beneficial for everyone as the treatment we receive from and give unto others.

If there is one thing you should take away from today, it is this: **“Treat others as you would yourself.” So how can we do this?** There are 5 ways I want to talk about. You can remember them easily with the word **TREAT**:

**T- is for TIME!** A wise man once said that ‘Time waits for no one’. This phrase highlights the importance of time management or making time for what is really important to you. In this case, it is important to make time for one another so that we can get to know each other for who we are as individuals. We are all unique in our own ways – no two people are the same. Therefore, lets make time for each other so we will be able to communicate effectively, our wants and needs.

**R – is for RELATIONSHIP.** With Time, you will no doubt build relationships with each other. Relationships are important for everyone because we can motivate and help each other with anything and at any time. For whatever challenge that lies ahead of you, your relationships with awesome people will keep you on a straight path. They will also be able to help you if you are ever in need. Therefore, a good working relationship is definitely a healthy relationship!

**E – is for EDUCATE.** From a young age, my parents always told me that education is the key to my success. I am a firm believer in education being important for all aspects of life. But we must not only learn about the world but also learn about our passions and ourselves. If you are a paid worker, learning is a key part of your development in the workplace. So if you want to be the best at what you do, then you must perfect your craft. I am confident that Education will get you there!

**A – is for APPRECIATION.** Appreciation is about recognizing and celebrating ALL successes and achievements. Whether it is personal, social or work related, big or small – everything and everyone deserves recognition. It is also about acknowledging our faults and failures so that we are able to find new solutions to help each other where we can.

**T – is for TRUST.** If you are in a team, you must trust one another in order to succeed as a team, this is what Teamwork is all about. Trusting yourself is also important because you alone will stand for your work, labour or actions. Always trust that you can always achieve anything you put your mind to.

Finally, I will now leave you with this: ***Luke 6:30-31 “Give to everyone who asks of you, and if anyone takes what belongs to you, do not demand it back. Do to others as you would have them do to you.”***

Happy International Labour Day! Kia Orana e Kia Manuia



*Speech written and read by Sharez*

*Pictures provided from Ministry of Internal Affairs – Director of Labour – Sandrin Thoondon*

## 5. TERETERE APII SABATI O ARORANGI

**Salamo 53: 1- Te tuatua ra te neneva i roto i tona ra ngakau, Kare e Atua.** Kia Orana kotou katoatoa i teia ra. Te rauka nei ia matou i te oronga atu i tetai manga tataanga tua, mei roto atu ia matou te anau Apii Sabati o Rutaki, tei teretere atu ki roto i te Ekalesia Titikaveka i te Sabati ra 19 no Me, 2019 i te ora 10.00

Kare e tumu tapura i akatakaia, mari ra, ko te au uianga, tei akanooia na te anau tamariki tamaroa i paupau mai. Ko te pupu mua teia, e ta ratou au uianga e taopenga i teia pupu, kua imene mai ratou. ***Koai te Atua? Eaa taau ka rave no te Atua? Eaa tetai takainga e kite ei koe, e ko te Atua tetai? Eaa tana angaanga i rave noou?*** Ko te rua o te pupu ko te anau tamaine e Irava tamou ngakau mei roto mai i te buka Exodo 20: 1-17, Te ture a lehova. E ko te pupu openga koia te anau Tamaroa mapu, koia ko te tatara-anga i te aratia Salamo 53: 1 – 6, i roto i te reo papaa. Kua akaoti te tatau na roto i tetai imene, ta ratou i tamou.

Kua akateateamamao matou i te au tamariki ite au tuanga angaanga tei akanooia na matou e rave. Mei te Imene akatomo, Imene Apii Sabati, Imene Tuki e te tu Atarau, tei raveia e te au tamariki Ekalesia Ou – Penina Katuke, Emile Tuariki e Teivitu Katuke Jnr. Kua rauka ia matou e 2 epetoma no teia au tereni-anga i te tamariki i ta ratou au irava e pera katoa te au imene.



**Teia te numero tei teretere atu ki Titikaveka e 36 tamariki, e 5 Puapii Sabati, e Metua tauturu e 2, Diakono e 3 = 46 i te katoatoa.**

Meitaki maata kite au metua no te tauturu mai ia matou te au puapii sabati, i te apai mai e te tuku mai i te anau tamariki no ta ratou au terenianga i te irava e te au imene.

Te au metua Evangelia, tei riro ei upoko no teia angaanga maata i te Sabati e te Ekalesia no te apaianga i te au tuanga mamaata.

Na te Tauturu Orometua, Papa John Andrew i apai i teia tere, tauturuia e te Diakono Kaota Tuariki e te nga vaine a te Diakono, ko Tangi Mataroa e Poko Tuariki. Te Atua te aroa no kotou katoatoa. Meitaki maata kite au Puapii Sabati e te Ekalesia o Titikaveka no ta kotou akonokonoanga ia matou te anau Apii Sabati o Arorangi e to matou au rakei manea. Kua mataora te tamariki i ta kotou i rave no matou.

*Tataia e te Puapii Sabati – Ngara Katuke  
Tutu orongaia mai e Taomia Katuke Snr*

## 6. PURE VAINETINI PENETEKOTE O ATIU

*Galatia 4:21 “Ka akakite mai ana, kotou ko te inangaro i ta te ture ra, kare kotou i kite i te ture?”*



*Aria Mai!* Varaire ra 7 no Tiunu, 2019 I te popongi mamaia, kua rave te au Vainetini o Atiu CICC Ekalesia i tetai angaanga manea, tei riro e na ratou i apai i teia tuanga pure. Na te Tapere Mapumai i rave i te tuanga tu atarau, tei raveia e te Tauturu Orometua Vaine, Mama Ngamata Iona e tana nga mapu vaine, mei roto mai i te Putuputuanga Girls Brigade, Opita Catherine Tanga e tona taeake, ei akairo i te Epetoma o te anau tamaine Girls Brigade. Kare e aiteia te manea i te karere tei akoia mai mei roto i te aratia o te reira popongi – Galatia 4: 21-31.

Ko te tuanga tatau Buka Tapu, kua riro te reira, e na te au metua vaine e te au mapu vaine, mei roto mai i te Tapere Teenui. Kua tamou ngakau ratou i te au irava katoatoa, tei orongaia na teia au tavini maroiroi i roto i te Ekalesia. Kua akanoo te Uipaanga Vainetini i te pure Ruitoru, Varaire e te Sabati e na ratou e rave i te au tuanga pure, i te akamaroiroi-anga i te au Vainetini kia akamatutu i teia au tuanga nei.

I muri ake i teia pure popongi, kua uriuri manako ratou, no tetai au turanga te ka anoanoia kia akarakara ratou no te Teretere Vainetini no te aiai Sabati. E tuanga maata katoa teia i roto i ta ratou porokaramu a te CICC Vainetini no te Penetekote. Ka akaei, ka kaikai e te Uapou-anga kite au mema i roto i te au Tapere o runga i te enua.



*Tataia e te tutu katoa na Ngara Katuke, kua piri katoa atu aia i teia pure popongi no te tuanga a te Vainetini.*

## **7. GIRLS BRIGADE WEEK IN ATIU**

“E ia kotou te aroa ua, e te au no ko mai i te Atua i to tatou metua, e te Atua oki ia Iesu Mesia. Grace and peace to you from God our Father and the Lord Jesus Christ.” As our Girls Brigade motto goes “SEEK, SERVE AND FOLLOW CHRIST.” E KIMI E TAVINI E ARU IA IESU MESIA.

Kia Orana from Enuamanu. From our Chaplain Rev. Michael Akava, Patroness Mama Orometua Nooroa Akava, Uipaanga Diakono e te Ekalesia. Kia Orana to you all. We the Girls Brigade of Enuamanu sincerely greet you all in the name of our Lord and Saviour Jesus Christ. From our District Commissioner Mrs Rima Kura, Captain Mrs Ake Mataio, Officers, Pioneers, Seniors, Intermediates and junior girls we say Kia Orana.

We have come again to that time of the year where Girls Brigade Companies all over the Cook Islands celebrate the Girls Brigade week. During the weekend of Friday 31<sup>st</sup> – Monday 3<sup>rd</sup> June 2019 a Girls Brigade camp was held to set out the program for the week. The outline of the activities is below:

**Monday 3<sup>rd</sup>:** The Girls Brigade participated with our Mama Diakono and Ekalesia on their outreach programme to visit our sick elderly people which we were given the opportunity to take over the sermon, prayer and also the hymns which was done by our QA Candidates.

**Tuesday 4<sup>th</sup>** In the afternoon @ 5.00pm we helped out with our Diakono mamas in cleaning and decorating the church.

**Wednesday 5<sup>th</sup>** 5.30am We had our Morning church service which us the Girls Brigade were gladly given as part of our GB week activity which myself and the Officer in Training = Cardolona Takaiti took over with the sermon and the prayers. 5.00pm We continued with our badge work activities for our girls and also our QA Recipients.

**Thursday 6<sup>th</sup>** – As every year we also set up a visit to our elderly people by taking food and also to share with them the message of God which was taken over by our QA recipients. We visited 3 homes that of Mama Rima Simpson, Mrs & Mrs Aruia Tanga and lastly Mrs Ake Katuke. 5pm – Our QA recipients helped our mamas decorated the church for the following morning.

**Friday 7<sup>th</sup>** 5.30am Morning Service – sermon was done by our Mama Tauturu Orometua Mrs Ngamata Iona, along with her helpers Officer Catherine Tanga and our senior girl Ngatokoa Tipoki.

**Saturday 8<sup>th</sup>** 8am the Girls Brigade company will be helping the mamas to clean church and also 5pm in the afternoon will come back to decorate the church as part of their badge work and also service to the church by our QA recipients.

**Sunday 9<sup>th</sup>** 5.30am Morning Service – Sermon will be taken over by our District Commissioner Mrs Rima Kura with our Pioneer girl Taaliyah Paratinga Nanai doing the prayers and senior April Kae doing our hymns. 10am Service will be done by our Chaplain Rev Michael Akava along with our Pioneer Girls Jacquelen Boaza and Metuamaru Glassie 2 of our QA candidates. 4pm Evening Service sermon will be by our patroness Mama Nooroa Akava with 2 of our QA Candidates Taaliyah Nanai and Metuamaru Glassie.

I would like to thank everyone for all that you have done to make our GB week a memorable one this year 2019.

Chaplain: Rev Michael Akava  
 Patroness: Mama Orometua Nooroa Akava  
 District Commissioner: Mrs Rima Kura  
 Captain: Mrs Ake Mataio  
 Officers: Mrs Ake Matenga  
           Mis Catherine Tanga  
           Mrs Maara Ikike  
 Committee: Mrs Ake Tangaina Takaiti  
               Mrs Upokoina Tere



Mrs Maara Ikike

- Pioneers: Taaliyah Paratainga Nanai  
Metuamaru Glassie  
Jacquelen Boaza
- Seniors: Ngatokoa Tipoki  
April Kae
- Juniors: Lyshana Mokoroa Tumaru Matai  
Nadia Kura  
Keziah Wichman  
Ngatokoa John



Te Atua te aroa kia tatou katoatoa, kia orana.

*Written by the Girls Brigade Captain. Photo taken by Ngara Katuke while on the island for work.*

## 8. JOURNEY TO JORDON, JUNE 2019



**“Marhaba,” Hello.** Travelling through the United States of America (LA) and London (Heathrow) took two days to reach Jordan. Upon arrival in Jordan the host organization (Partner Jordan) representatives met and greet over 60 members from around the globe, attending the Annual General Meeting for the AGNA.

This is the first time such an AGNA gathering was held in the Middle East. The five days program was all held at the Toledo Hotel. The first day event was for the Steering Committee for their business meeting with the AGNA Secretariat Staff. The second and third days was the business meeting and training for the members from the 35 member countries that present at this event.



From the Pacific countries, we have representatives from Tuvalu, Fiji, New Zealand and Cook Islands. I am the Pacific Region representative, as a Steering Committee member, whom I am replacing Fiji from late last year 2018. In the Steering Committee I am the Assistant Chair for 3 years and this is my second AGNA meeting.

During my trip in Jordan, I have managed to visit few historical places in Jordan such as the Dead Sea, Mosaic Church, Jordan Museum, Mount Nebo, Memorial of Moses, Jerah (The Roman Empire City), Jordan Beach, Jordan Restaurant, City Mosque and few of their popular shopping areas. For me some of these places, I learnt in the bible at Sunday school, but seeing the places are different what you learn.

Their history is very strong and some are very exciting to see and some are sad to know of what happen back in the 14th, 15th, 16th, 17th, 18th Centenaries. Where now days, we hear them against each other for their right to the land and so forth. Israel and Palestine is just next door to Jordon, but crossing the border is always very tough and hard for them.



If I have another day there, I would have made the time and effort to visit Jerusalem, Bethlehem and Nazareth. These are places I hear in the bible a lot and of course with our bible heroes. They have their own culture and ways like any other countries, but for me, there is NO place like home. I was very happy to return home with a day in London before boarding my return flight through Los Angeles.



AGNA is represented in Africa, Asia and the Pacific, Europe, Latin America and the Caribbean and Middle East and North Africa. AGNA has 92 members from more than 81 countries.

The AGNA network brings together national associations and regional platforms from around the world to foster greater cooperation across national and regional

boundaries, including innovating new ways for civil society organisations to collaborate.

By strengthening the power of people to organise, mobilise and take action, AGNA builds meaningful opportunities for networks to come together to participate in and influence global governance institutions and processes.

AGNA's new five-year strategic plan (2017 – 2022) aims to meet the emerging challenges that the network faces, and to continue playing an important role for the CIVICUS alliance in realising its mission and objectives. The plan also aims to provide a focused approach to develop and strengthen AGNA, and build a more effective and sustainable network.

I would like to Thanked the CIVICUS organization for offering me this opportunity to be part of the AGNA group and their financial support that has enable me to travel to these countries to participate in these AGNA events. Akameitaki-anga I te Atua for his guidance throughout my journey to Jordan and return home safely. Shurkan (Thank you).

*Written by Ngara Katuke  
Photo from the AGNA Secretariat*

## 9. INTERNATIONAL TRIATHLON IN PARADISE

Excellent place to be. Welcome to our international athletes from around the globe. Air New Zealand Rarotonga Triathlon was held on 4th of May 2019 in the Vaka of Takitumu. The Enuamanea Hall was the home ground arena for this special event. The Executive Committee of the Cook Islands Triathlon Association, welcome on board local groups to be their partners to support them in some areas. The race started about 1.30pm from Tikioki. The participants did a swim of a 1.5k, 41k cycling and a 10k run.



The triathlon program was for a whole week, started with a boiler swim, Hash run, Hash feast, Tour de Raro cycle race and other exciting activities for the international participants. The Girl Guides of Rarotonga was one their local partner to look after the runners and the cyclist during this main race on Saturday afternoon. The leaders and few girls attended to provide their support to the Cook Islands Triathlon Association. The guide members from Arorangi, Nikao, Titikaveka and Avarua gave their time to show our visitors our island way with a big smile and a pokarakara as they come pass.

Thank you maata to Mike Carr, Roland Neururer and Thomas for offering us this opportunity for our members. Kia Manuia.

*Write-up and photo by Ngara Katuke*



*The production of all 9 articles under TE RARA OLIVE were co-ordinated by Ngara Katuke, CICC Youth Dept. Media Officer*

## 9. HIS TWITCHING EYE

**I**soa Tupou remembers a 32-year-old man once told him that when he gets angry, his eye twitches, right before he throws a punch. ‘His father beat up his mother. That’s the first time he remembers his eye twitched. He was about five years old,’ said Isoa. ‘The beatings were regular.’

Mr Tupou suspects his friend has lived with the trauma of his mother’s beatings for so long and needs healing. ‘I believe if he is healed from his traumatic experience he will be able to respond better to conflict and make the choice to peaceably resolve conflict situations instead of always resorting to violence,’ Mr Tupou added.

The son of a Methodist Church minister, Mr Tupou came to this realization during a session on ‘trauma’ part of the ‘Responding to Conflict Induced Trauma’ training held at the Pacific Theological College from the 17<sup>th</sup> to the 28<sup>th</sup> of June. The training is the merging of two capacity building courses offered by the Institute for Mission and Research, ‘Pastoral Counseling’ and ‘Peacebuilding Training Intensive’.

‘We don’t know what is happening inside of a person, the only thing we see is the physical aspect, his mind and heart and what are his past experiences and we need to be aware of who,’ said Mr Tupou. ‘For now because I am not a counselor the only thing I can do is to listen.’

Conflicts are a natural, positive and all pervasive part of life, from between two individuals, to groups and communities. Positive in that they help bring about change. People’s perceptions or reactions to conflict are shaped by their personal experiences. Trauma has a bearing on this, and the choices people make when faced with conflict situations. People’s reactions matter because they can either bring about a peaceful resolution or degrade it to violence and even death.



*Isoa Tupou (left) with other youth participants attending the training.*

Peacebuilding specialist and trainer Paula Baleinakorodawa said the ultimate aim of Peacebuilding is to avoid violence. Course Coordinator Rusila Nabouniu said the training is a way the churches, through the Institute, tries to respond to the many faces of conflict and trauma. The ultimate aims of the training are to help people respond positively to conflict and build peace.

### Trauma

Trauma can mask itself as a violent husband, a belligerent child, or a depressed youth. Untreated trauma can perpetuate more violence and trauma in a devastating cycle that ruptures families, communities and even nations. ‘These things are not visible to the eye but their effects are real,’ said trauma specialist and trainer Vosita Lenisaurua.

When Category 5 Cyclone Winston, the most intense in the Southern Hemisphere struck Fiji on the 7<sup>th</sup> of February, 2016, it stayed for just about a week, but left behind \$1.4billion in damages and a trail of shattered lives, and years on many are still trying to recover. ‘A couple of months after Winston, the men in communities that were badly damaged were not able to function,’ said Ms Lenisaurua. ‘They’d go down to the *teitei* (plantation), not know what to do and go back home.

‘So when NGO’s, government officials visited these communities with rehabilitation plans, and advice on rebuilding, the information they were giving was going beyond these men’s rational thinking because they were still in their coping mode.’ This, to an extent, disrupted recovery efforts.

Fiji has one of the highest rates of domestic violence in the world. The Fiji Women’s Crisis Centre reports that 64% of women have been in violent relationships. About 1,101 cases were reported in 2018. Ms Lenisaurua said some women are so traumatized they find it hard to describe the abuse when interviewed by police or counselors.



Exploited children are housed in special homes supported by charities, the Fijian Government and churches. To date, just one such home, called Homes of Hope has dealt with more than 500 cases of exploitation. Children are giving birth to children because of forced sex or they were sold by their parents or members of their families into sex trades. At the homes, they are reoriented through counseling to the reality that they are, children. Some have forgotten because of their traumatic experiences.

**What is not healed?**

What's not healed gets transferred, says Ms Lenisaurua explaining victims can become perpetrators as in Mr Tupou's friend's case. Or they 'act in' their trauma and inflict self harm like suicide or 'act out' harming others. It affects the way they deal and respond to conflict. Children who are abused may develop socially abnormal behaviors with others later in life.

Healing can help the healthy growth and development of a child post trauma according to Fijian pediatrician Dr Reati Mataika who is advocating for child psychologists to be integrated into Fiji's health services. However, Dr Mataika observed in a 2016 Radio New Zealand interview the lack of resources in psychological counseling and rehabilitation service for childhood victims.

Ms Lenisaurua noted that though there are hundreds of counselors in Fiji, not many can identify trauma. 'There is a difference between people that just want a listening ear and advice and another that needs healing. Trauma victims need healing. We need to be able to understand what trauma is, its causes and impacts so counselors need to go through trauma training,' she added.'

Possible manifestations of trauma can include abnormal behavior. In some instances, it's a drug addiction, promiscuity, lack of self worth or depression. Labels, such as the person is under a spiritual curse, are possessed by demons or suffering the sins of his fathers is casually bandied to explain away the abnormal behavior. 'But a professionally trained trauma counselor is able to draw out information from the affected person by letting them tell their story,' explained Ms Lenisaurua. 'The specialist can then identify the critical moment of trauma and assist with the person's healing.'

Pacific cultures that value a stoic outlook on life as a mark of strength can also be a hindrance to healing. 'Just getting on with it' despite the traumatic experience and hardship leaves many putting on a brave face, masking their pain. Shifts from extended families to individualistic societies means the aunty a niece could share with or the guidance and advice and moral encouragement of the elders are disappearing. In a nutshell, there are many untreated, traumatized people walking around, inflicting more traumas on others. The scale of untreated trauma begs the question; whose job is it to address the problem?



*Meregina on the right with her group addressing the need for churches to talk about domestic violence*



*Director for Women Programme, Pacific Theological College, Sosefo Tigarea addressing participants*

**Principles of Christ**

Just about everyone has a role to play in helping people heal; family members, community groups, government and the church, in raising the awareness about trauma, and supporting the provision of services that are needed. According to Ms Lenisaurua, the church plays an influential role in the lives of people. It can reach out beyond the pulpit and show empathy for the emotional, physical and mental well-being of its

members. 'The church can help identify people, who are already doing counseling and provide them with the training and skills to nurture and encourage trauma counseling,' she said.

'For example the prisons have a special place for the church leaders of offenders to come in and prepare them on how they will live and adapt when they get out of jail but these church leaders themselves lack the appropriate counseling skills. 'With training they can look and deal with the prisoner through peace building lenses and offer the appropriate counseling that will enable the prisoner to integrate peacefully in society and thereby reduce recidivism and further crime.'

Forty-five-year-old Meregina Gataurua of the Salvation Army Church rallied a group of youths from the Church to be part of the training. 'But really we should be reaching out to even younger people considering the traumatic experiences of children today and how healing can really help them deal with conflicts later in life and stop the cycle of violence and abuse from continuing,' said Ms Gataurua. 'The churches need to deal and talk about this. Domestic violence for instance needs to be talked about. The number of children being exposed to it, growing up with the hurt and eventually becoming abusers themselves is alarming. 'It shapes the way individuals deal with conflict so there should be more training and trauma counseling right from the grassroots and the churches can help with this. Our actions speak louder,' she added.



Vosita Lenisaurua

Even louder is the horror and gruesomeness of avoidable death – a woman dies at her partner’s violent hands, a child’s suicide and a mother’s heartbreak over her jailed progeny as a result of the continuing cycle of violence, unresolved conflict and trauma. The Peacebuilding Training Intensive and Pastoral Counselling capacity building courses are available on request from the Churches or groups from across the Pacific Islands.

*Theresa Fox  
Communications Officer, Institute for Mission and Research Pacific (IMR), PTC, Suva*

## 10. NUTI POTOPOTO



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

- **Upcoming CICC Assemblies**
  - 2019 Sunday 13 – Sunday 20 October, Atiu
  - 2021 Sunday 24 – Sunday 31 October, Aitutaki – to coincide with the CICC’s Bicentennial celebrations
  - 2023 Sunday 12 – Sunday 19 February, Auckland, New Zealand (proposed, to be confirmed)
- **Next 4-year Cycle of the CICC Ministers Rotation Programme**
  - Straight after the 2019 assembly, to be completed by end of year
- **Next 4-year Cycle of the CICC Office Holders’ Renewal**
  - Last agenda item at the 2021 assembly in Aitutaki
- **Te Maeva Nui Constitution Celebrations**
  - 2019 Friday 26<sup>th</sup> July – Monday 5<sup>th</sup> August
  - 2020 Friday 31<sup>st</sup> July – Saturday 7<sup>th</sup> August and
  - 2021 Friday 30<sup>th</sup> – Saturday 7<sup>th</sup> August

*(Source: Ministry of Cultural Development, Rarotonga)*

➤ **Next CICC Newsletter**

- End September 2019
- Deadline for submission of articles: mid September

➤ **Gospel Days on Rarotonga**

- Rarotonga Gospel Day – Thursday 25 July, Matavera CICC
- Cook Islands Gospel Day (Nuku) – Monday 28 October, Takitumu Primary School ground, Matavera

➤ **Annual Publications for 2020**

- TIA (daily readings card) – publisher in NZ will commence distribution directly to the Ekalesias in July
- PURE EPETOMA, KARERE – being prepared, ready for printing distribution in October

## 11. 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.*



**RAIRI RAIRI** Kua takake atu teia metua tane a Rairi Rairi i te Sabati rā 24 o Peperuare 2019. Kua raveia tona pure kopu tangata i te Paparau rā 28 o Peperuare 2019 e kua raveia tona pureanga openga ki roto i te Are Pure Nikao CICC e tona tanumanga i te Varaire rā 1 o Mati 2019, ki to ratou rai ngutuare i Pokoinu.

Kua anauia aia i te rā 12 o Titema 1952: ko te tamaiti okotai teia a Ngatangata Rairi tei moe akenei e Mama Jane Rairi. Kua akaipoipo atu aia i tona tokorua ia Mii Tungata o Mangaia, tei moe katoa akenei, E 6 ana tamariki e ora nei, e 9 mokopuna.

I te rā 5 o Aperira 2002, kua akatainuia atu aia e tona tokorua a Mii ei diakono no te Ekalesia Nikao (Tapere Pokoinu) e i muri mai kua ikiia mai aia ei Mou Moni no te Ekalesia Nikao (mono atu aia ia Papa Willie John), e kua akaruke aia i teia taoanga i tetai tuatau i muri mai i te takake anga tona tokorua. E nga metua maroiroi teia i roto i te Tapere Pokoinu, te Ekalesia e te Oire Nikao.

Kua akamata aia i tana angaanga moni e puapui, e oti ki ko i te Cook Islands Tourist Authority, CEO no te Minita Aunty Mau Munokoa e taopenga mai e Tekeretere no te Ministry of Internal Affairs.

### **AUKINO TAIREA**

Kua takake atu teia metua tane, ki Nuti Reni i te rā 18 o Mati 2019 (NZ time) e kua akaokiia mai ki Rarotonga nei i te Ruirua rā 19 o Mati 2019. Kua raveia rai tona pure kopu tangata i te reira avatea aia i te ora 3.00pm. I te popongi Ruitoru rā 20 o Mati 2019, kua akaokiia atu tona kopapa ki Akatokamanava no tona akangaroianga openga.

Kua anauia a Aukino Tairea i te rā 25 o Me 1952. Ko Vaine Terepai tona metua tane e ko Tere Tairea tona metua vaine. Kua akaipoipo atu aia i tana vaine ko Mathilda Miria-Tairea, e vaine Papua New Guinea, e e tai a raua tamaiti ko Charlie.

E Ekalesia tona taoanga i roto i te Ekalesia Nikao e e tauturu ana aia e tona tokorua i te au angaanga a te Tapere Pokoinu e ta te Ekalesia.

Kua mou ana aia i teia au taoanga i roto i te Kavamani;

- External Affairs Officer – Dept of External Affairs (DPA) – 1975-1981
- Acting Secretary – DPA - 1987



- Secretary of Foreign Affairs – 1987-1993
- Regulator of Maritime Transport & Civil Aviation – 1993-1999
- First Secretary, Cook Islands High Commission, Australia – 1994-1997
- Secretary of Transport – 1999 – Oct 2012
- Secretary of Cabinet – Oct 2012-March 2019

*Tataia e Nooapii Tearea, Ekalesia Nikao*



**WILLIAM PERA** Diakono maroiroi i roto i te Ekalesia Arorangi, e mema ki roto i te Rarotonga Konitara Ekalesia, kua mata katoa ana i te Ekalesia Arorangi ki roto i nga uipaanga maata i topa ake nei. E tangata tanu e te kimi ravenga nona e tona ngutuare, e tangata oronga katoa e te turu i te au angaanga a te Ekalesia e pera tona tapere e te oire. Kua kapikiia mai e te Atua i te epetoma i topa ki Nutireni. Kua raveia tona pure kopu tangata (family service) i nanai Ruitoru 26 Tiunu, e kua tuku iatu ki tona ngai akangaroianga openga i tona ngutuare rai i Arorangi. Aere ra e teiane tavini meitaki e te maroiroi ki te rekareka'anga o toou Pu i te ao. *by N. Mataio, photo from the collection of Travel Makara held in the CICC Head Office.*

### Your Very Own Guardian Angel

The loss of a father  
Is a heavy burden to bear.  
He's a source of quiet strength  
That is so missed when he's not there.

Take comfort he's in Heaven,  
And looking down at you.  
He'll be there through the coming years,  
Watching over and guiding you.

He's your very own guardian angel,  
And he'll be with you to the end,  
When you meet again in Heaven,  
And your broken heart will finally mend.

*Kelly Roper*



*Google image*

## 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. BELOVED PET PIG SLAUGHTERED FOR MEAT AT NEIGHBOR'S HOUSE AFTER GETTING LOOSE

Police in Northern California were shocked to discover the fate of a runaway pet pig after they asked a neighbor to watch her while they tracked down her owner.

"It's a very strange, strange case," Lt. Todd Dokweiler of the Arcata Police Department told HuffPost. "Really a strange occurrence."

Princess, a nearly 400-pound pig, went missing from her Humboldt County home on March 23. She was later spotted in a neighbor's yard, as shown in a postpublished on a Facebook page for lost-and-found animals in the area.



After the wandering pig was found, the Arcata Police Department arrived on the scene to help Princess home, noting to SFGate that calls of this kind aren't out of the ordinary in this community, where residents typically have a few acres of land and own livestock.

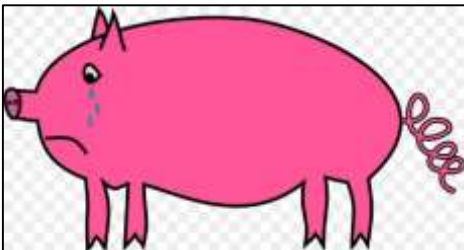
Police asked a nearby neighbor if he could keep Princess in his gated yard while they located her owner, according to Dokweiler. He added that this is also a practice that is common in the area.

The neighbor agreed and the police quickly found the owner. But when police returned to pick up Princess, they were horrified to find that she was in the process of being butchered for meat in the resident's driveway.

"We were totally shocked and surprised to learn that the pig had been slaughtered," Arcata Police Chief Brian Ahearn told the Lost Coast Outpost, a local news source.

Dokweiler told HuffPost that the homeowner who had agreed to watch Princess wasn't the man responsible for killing her. Another man, who was at the homeowner's residence at the time, took it upon himself to kill the pet in the homeowner's yard without the homeowner's knowledge. The man then moved Princess to the driveway to butcher her. Dokweiler says the entire incident occurred in the span of about two hours.

"Given the stage of the butchering process he was in, he must have slaughtered the pig very shortly after the officer left," Dokweiler told SFGate.



Carrie Hogan, Princess' owner, reportedly did not witness the gruesome scene, but was devastated by the news of what happened to her beloved pet. Hogan told the Outpost that she had Princess, who turned one in January, since she was a piglet and occasionally bottle-fed her in her living room. Hogan's daughter even showed Princess at a state fair.

*Google image*

"She's very sweet," Hogan told the Outpost. "She's not aggressive. She likes to be around people."

Dokweiler told HuffPost that the police investigation is still ongoing, but the man who slaughtered Princess is being charged with a felony for grand theft.

As for Hogan, she seems to want nothing more than justice for the killing of a cherished member of her family.

“I think that the hardest part of this is knowing that there’s somebody out there that’s this kind of a savage,” she told the Outpost.

*Elyse Wanshel, HuffPost, April 4, 2019*

## 2. KO TEIA MEA E TONATI (The Donut Story)

### Akatomoanga

E kimikimi uana rai au ki roto iaku e, eaa ra teia pakau e tonati i aere mai ei e, e puta to rotopu iaia? Koai ia tangata tunu varaoo (baker) tei manako e, e mako ake te tonati kia akaputa ia? Penei ka reka ake tona kaianga me akaputa ia, penei no te akakoroanga aroro (spying) na roto i te puta, penei no te maani titia (glass) mei ta teia tamaine i roto i te tutu e akaari maira? No te ekoko iaku eaa tika'i te tikaanga, manako atu ei ireira au e kua tau teia ei tumu tapura kia akaariarii te au manako ki runga. I te openga paa tatou kite marama atu ei e, noea mai te puta i tona ngai i aere mai ei ki roto i te tonati, e mei te aa te tu i tona turanga i roto i teia angaanga tunu tonati i te au ra ki mua.



### Tua tapapa

Teia tei rauka mai i te kimikimi oonu anga iatu ki roto i teia tumu tapura. Te noo ra tetai tamaiti mapu e 16 ona mataiti, e angaanga ana ki runga i te pai tere moana mei tetai enua ki tetai i te mataiti 1847 – tera oki te aiteanga, kare okotai ia tatou i teia ra i anauia ake. Me tae ana ki te atianga kaikai o te au matoro i runga i te pai, e reka-kore uana rai aia i te varaoo tunuia ki roto i te inu no te mea kua pakapaka a te pae i te nia, kareka ra a rotopu, aore i maoa reka i na te Mangaia ai. Tamanako ireira teia tamaiti kia koputaia a rotopu i te varaora kia ngoie ua i te vera o te inu i te tunu ia rotopu, i te irinakianga e ka aiteite ua te maoa i teiane, e tano ei. Irinaki atu ireira te aronga akara reva i muri mai e kua tau mari teia akamaramaanga, tera oki te aiteanga ko te reira rai te tika openga, kare e rauka kia taumāroia.



*Google/artworksbyjulia.com: early 18<sup>th</sup> century bread bakery*



*Google/horowhenua.kete.net.nz: bakery from the last century*

Ariana, teia akaou tetai akamaramaanga; e apinga popiura te tonati i Marike i te tuatau mua. E okoia ana ratou ki runga i te rakau roroa me kore tuiia ki te taura roroa. I na, manako ireira te aronga tunu tonati i te reira tuatau e kia koputaia te tonati kia ngoie ua i te tauru me kore tui ki runga i te taura, akatautau ua'i i roto i te makete kia kiteia mai e te aronga ka oko. Penei teia tetai akatauanga, ka kite tetai pae ia kotou e i te tuatau mua e okoia ana te i'i (chestnut) kua tui'ia ki runga i te kikau. E oko katoaia ana te potopotonga moa ki runga i te rakau, karangaia te reira tu tunu moa e, kerbab, koia'i te mone i tona kai anga.

Eaa ireira te tuatua no te au potonga tei kiritiia mai mei rotopu i te varaora i mua ake ka tunuia'i kia riro mai ei tonati? Ko te irinakianga o tetai pae, ko te reira au potopotonga varaora tei kiritiia mai ki vao, kua tunuia kia riro mai ei varaora rikiriki e te punupunu tei rekaia e te tamariki rikiriki i te kai i te reira tuatau. Kareka ra, ko



teia tetai akamaramaanga, kare e kiritiia maina a rotopu i te varaora kia vai uatu te puta. Ko teia te raveia ana, ka akapunupunuia te varaora i mua ake ka tunu ei, kare oki e potonga e kiritia mai ki vao. *Source: Wikipedia*

### Aiteanga ke

E aiteanga ke atu ainei to teia mea e tonati? No te aa, penei kua rongo ana rai tetai pae i te reira aiteanga. Toku rongo mua anga, mei tetai 30 tuma mataiti i teiane, a kua marama rai ireira au i te reira rongo mua anga noku. I te marama Peperuare i topa uake nei i rongo ei au i tona akatangi akaouia anga. Mei teia oki te tu, tei to matou kainga takere au e akangaroi ra no te pakoti tita, tapae mai teia mama na runga i te patikara matini, kare ua au i kite i tona ingoa, kare katoa au e kite aere ana iaia i roto i toku oire ko Matavera, e noo ana paa ireira ki tetai oire ke, tamanako au mei te 40-tuma ona mataiti. Teia tana kiaku, *“E pa, kua kite koe e noo ana a Mere kiea?”* Kua ui atu au; *“Mere ea?”* E maata oki te Mere, takakore iaku teiea Mere tana e ui mai nei. Kua pau mai aia, *“Ko Mere tonati oki e koe, kare tano kare koe i kite!”* I na, kare oki au i kite i teia Mere tonati tana e taiku mai nei, no reira kua karanga atu au kiaia, *“Sorry, kare au i kite i tena Mere, kare aku Mere i kite e, e tonati e noo ana i Matavera nei. E au Mere rai to Matavera nei, kare ra oki au i kite e, e tonati tetai ia ratou. Tamata atu ki tai i te toa, penei kua kite ratou e angaanga ara ki roto i te toa.”* Kua aere atu teia mama i tona aerenga.



*Google/kessbenfm.com*

Eaa ireira te aiteanga o te tonati e tuatuaia nei? No te aa, ko tena rai, ratou tei manako e ka piri ki to ratou uaorai katiri, koia oki tane e tane, pera vaine e te vaine. No reira ko Mere ta teia mama i ui mai kiaku, ka karanga ireira tatou e, e vaine tonati. Kare au e aere mamao atu ki roto i teia aiteanga, kua apai ua mai ra au ki roto i teia tua no te mea ko te reira oki tetai aiteanga o te ingoa tonati i roto i te reo Kuki Airani Maori. Tena ireira, e rua aiteanga o teia tuatua tonati i roto i teia tataanga, tena tei akamarama iatu i runga nei. Kare ra e ko teia te vaerua maata o teia tataanga, marira ko te akamaramaanga mua i tuku iatu i runga nei, koia oki varaoa kua tunu punupunuia no te kai kia ki te kopu.

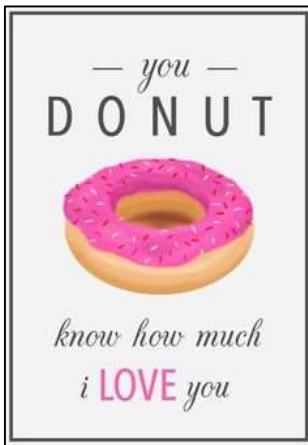
### Eia au tu tonati e okoia ana?

Tuketuke te au tu tonati e okoia ana, tuke mei tetai enua ki tetai, tuke katoa mei tetai toa ki tetai. Tena tetai au akaraanga i raro nei.



E funny side ainei to te tonati?

No te aa, tena ia i raro nei, maramamarama ua te au karere ta ratou e oora maira.



### Eaa akenei te puapinga o te tonati?

1. Kai viviki i te maani me akaaite iatu ki tetai au kai ke – snack food, less time to prepare compared to other foods.
2. E taangaanga ana tetai au taokotaianga, even tetai nga Ekalesia i Nutireni, no te kimikimi puapinga no to tatou au akakoroanga (used for fund-raising activities).



### Eaa te future o te tonati?

Tamanako au e ko teia i raro nei te turanga o te tonati a teia au tuatau ki mua:

1. Ka tuketuke tona kara i roto, mei te auika, kerekere, matie, e te vai atura. I teiane i oki te maataanga o te taime e kara teatea (mei te varaora) e te manga rengarenga.
2. Ka maata atu te au mea tuketuke ka kairoia ki roto ei akareka i tona kai anga, mei te ota akari ta tetai pae e taangaanga nei, au apinga ei akareka i te aunga (more sweet smelling), penei ka kairoia ki roto some types of meat, spices e te vai atura.
3. Ka tuketuke atu tona akaraanga/appearance, kare oki e ka punupunu'ua. Mei teia oki te tu, i te tuatau mua e tai rai akaraanga o te mereki kaikai, e punupunu; i teia tuatau e mereka piapia (square) tetai e okoia ana i roto i te toa.
4. Ka taangaangaia aia e te aronga keikeia (smugglers) no te tari anga i ta ratou tita (drugs) mei tetai enua ki tetai. Te taangaanga nei oki ratou i te au ravenga e te au mea tuketuke kare roa i manakoia ana e ka tauruia te drugs ki roto.

### E imene me kore purua ainei tetai i atuia no te tonati?

Taku i marama, kare. Iaku i akara atu ki runga i te Google – karanga oki tetai aronga e, everything you need to know, just ask Google – kare ua aku pakau i kite atuna, tera te aiteanga tei muri rava te Google no runga i teia tumu tapura. No reira kua anga au i tetai purua (poem) kia vai ki te vairanga, teia ia i raro nei:

*E tonati au tei angaia e te aronga mate i te pongi  
 No te mea kua iu ratou i te kai i taua kai rai  
 Anoano ireira ratou i tetai mea tuke e te muka me ongi  
 E tona kaianga e too good tikai*

*Kairoa mai ra te pani varaora  
 Peia atu nga potonga oniani e te spice ki roto ei akamuka  
 Baking powder, ota akari, tuka e te miti, aue te mataora  
 Kua papa no te tunu, ariana ra kia oti i te akaputa*

*Tena mai e te pani inu, teia koe te angaanga  
 Tuna ia mai kia maoa, kua papa te punu puakatoro ei kinaki  
 Ok, kare e roa kua papa no te tu'atu'a'anga  
 Na te katoatoa e ko te tonati ta ratou i irinaki*

*Aue te nanave i teia naai pakau e  
 Oro te aere tikai tona kai anga, kare atu kare mai  
 Kinaki ki te punu puakatoro, eaa ia e pe  
 Ua reka ke oa, ngao ake tona reka i te pai (pie)*



### Popani

Ka akapeea ireira te popanianga o teia pupuaa'anga? Aue ka akapeea atu oki, okotai rai ravenga, akavera'ia mai te vai, warm-up ia mai nga tonati toe o nanai i roto i te kaparata ka mako ua me maana, slice right in the middle, akaki ki te ham and cheese (vaoo atu i te punu puakatoro no tetai ra), noo marie ki raro, eaa ia pakau kua atea ia break for snacks. Karanga te Mauke e, "i, e aka ua ia pupua'a."

*N. Mataio, images from Google*



### 3. PARROT TAKEN INTO CUSTODY AFTER ALERTING DRUG DEALERS OF COPS

Brazilian authorities took a parrot into custody after it alerted suspected drug dealers of cops nearby, according to the Guardian. The bird was seized on Monday afternoon after police descended on a drug den in Vila Irmã Dulce, a low-income neighborhood in northeast Brazil. The unidentified parrot allegedly warned the couple that ran the shack by shouting, "Mama, the police!" in Portuguese, Brazilian broadcaster Globo notes.



"He must have been trained for this," a policeman who took part in the operation said. "As soon as the police got close he started shouting." Police were still able to arrest the pair. In the process, they recovered drugs — including crack and marijuana — and large amounts of cash, according to NBC. Cops were less successful, however, in getting the parrot to cooperate after it was taken to "jail."

"Lots of police officers have come by and he's said nothing," Alexandre Clark, a local veterinarian, said. One thing is for sure: the parrot won't have to worry about ever being a "jailbird." After being captured, the bird was taken to a local zoo, where it will spend three months learning to fly before being released in the wild, Globo reports.

*Justin Chan, AOL.com, April 25, 2019 on Yahoo News*

### 4. WOMAN CONFUSED BY SYMBOL ON HOTEL ROOM CEILING

A woman's confusion over an arrow printed on the ceiling of her hotel room in Indonesia has sparked discussion online about what the mysterious symbol could be. The woman, who was staying at Grand Barong Resort in Bali, posted a picture of the symbol on Facebook. "What is this?" the woman wrote. "It's been stressing us out for weeks."



*A woman was perplexed by this arrow on the ceiling of her hotel room at Grand Barong Resort in Bali. [Photo: Facebook]*

Another woman added she was "wondering the same thing." She had been staying in the same hotel. One man jokingly suggested the arrow is pointing to the swimming pool.

But it turns out it's of much higher significance - particularly to people of the Islamic faith. One man pointed it out and explained the arrow is actually a Qibla pointer. "Nothing you should worry about," the man added. A



*Qibla compass on a smartphone which shows the direction to Mecca. [Photo: Getty Images]*

The hotel confirmed this too adding there's one in every room. Qibla is the direction Muslims face during ritual prayer. It points towards the city of Mecca, Saudi Arabia. According to a census conducted in 2010, 87.2 per cent of Indonesia's population identifies as Muslim.

Said Kanawati of the Australian New Muslims Association told Yahoo News Australia he's not aware of many hotels in Australia having Qibla pointers. "To be frank - it's quite primitive," Mr Kanawati said. "These days you can just use your iPhone. There are apps which now show you which direction to pray." He added Muslims pray five times a day.

*Grand Barong Resort in Bali said it has Qibla pointers in every room. According a census in 2010, 87.2 per cent of Indonesia's population identify as Muslim. [Photo: Grand Barong Resort]*

In 2010, a cleric from the Indonesian Ulema Council realised Indonesian Muslims had been praying in the wrong direction after the council made a mistake. Ma'ruf Amin, from the council, said Muslims were facing towards Somalia and Kenya instead of Mecca. However, he added all prayers were still heard as "God understands that humans make mistakes".



*Yahoo Style UK team, May 16, 2019*

## 5. A DOG NAMED SPECKLES

*This is a story about "Speckles" which her owner or master or boss or whichever term you like, will tell the news reporter. NR is news reporter, and Spec is the nick-name (in this article only) of the one who feeds her.*

- NR So here we go, what's the name of your dog, sex and where did you get it from?  
 Spec It's a she, name is Speckles and we (my family & I) got her from Esther Honey Foundation (EHF) in Nikao about 3 years ago, spayed, that means she can't have puppies of her own.
- NR Speckles, yeah, such a nice and unusual name, did you guys give her that name and what does it mean?  
 Spec When we picked her up, she already had that name which EHF gave her. What it means, I have absolutely no idea and we probably don't want to know. The name sounded good enough to us at the time, so we never even thought of changing it.
- NR Ok, so how well does she respond to her name?  
 Spec Quite well, actually. We don't always call her by her name, I also whistle sometimes and she comes running, that is if she's not hanging out with her neighbouring friends so that she may be too far away to hear the whistle. But she's always there when she's close enough to hear her name being called or my whistle.
- NR Sounds like an obedient kind of dog, isn't she?  
 Spec Yep, we're glad to have her, good for home security too, especially if no one's at home, certainly a man's best friend as the saying goes. Quite obedient as you said, not like some kids sometimes.
- NR So what do you feed her with?  
 Spec Well, we feed her with quite a range of food-stuffs; dog food from the shop mixed with bread, left-over food scraps like chicken pieces & bones, bread or cereals mixed with milk, there's always food available for her. At times when she doesn't feel like eating, we will know that her aunty next door who comes to feed her pigs, would've given her (Speckles) something to eat which she normally does. They are in fact good friends also.
- NR Cool, its good to see that Speckles is one of those dogs who doesn't go hungry like other dogs which end up scavenging and attacking other animals, especially goats, chicken, etc.  
 Spec Well, we haven't seen her do bad things like that, so we can only assume that she's a well-behaved animal. She's well fed, so no reason at all for her to go hungry and do stupid things.
- NR Good, and talking about food, what seems to be her favourite?  
 Spec Buttered bread.
- NR What? Buttered bread! You're joking, aren't you!  
 Spec No joking miss, this is serious and I mean serious stuff, buttered bread, she'll never eat bread if there's no butter on, believe me!



*Hi, I'm Speckles, probably one of a kind.*

NR Well how on earth did she ever get that kind of treat? You guys must've spoiled her a lot!  
 Spec Quite simple, when we gave her un-buttered bread before, she just stared at it as if there was something wrong with it, then looked at us with a deep sense of curiosity. If she could talk, she would probably have said to us something like, *"ok, un-buttered bread for me and buttered bread for you guys, can someone please explain if this is really fair or is it some kind of discrimination in this day and age?"*

NR Ha ha ha!, I've never come across a dog so well treated like that, she's very lucky to have a master like you. And its good that she doesn't talk, otherwise you guys will be in real trouble having never-ending arguments about food!

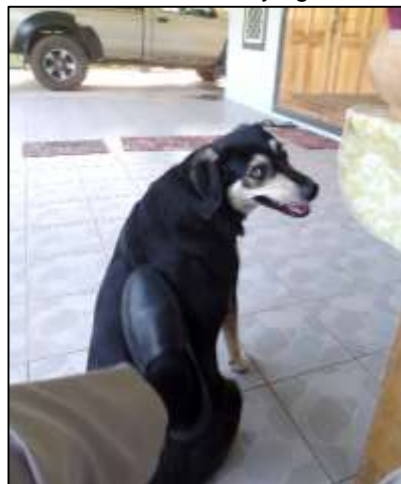
Spec Oh yeah, you can say that again.

NR Has there been times when you guys felt kind of sorry for Speckles?

Spec Yeah, on a couple of occasions.

NR Oh, why, what happened?

Spec Well, whenever we come home, she always come running to us, glad to see us home, that kind of stuff, if she's around anyway and not with her neighbouring friends. But one day when I got home, she was just standing there, looked at me with a sad-looking face and went back to her favourite sleeping place behind Tana's bicycle, certainly unusual for her not to be happy to see me. I didn't take much notice of it until dinner time when we called her for her usual evening treat. No response. And when I went to see if she's still there, she was still lying down. I knew then that something was not quite right. Tried to get her to stand up but couldn't, and that's when I saw some serious nasty cuts on one of her hind legs, which was clear to me that she had been involved in a dog fight. Now that got the whole family in a rather emotional state to see our only dog in such a bad shape, unable to move, even to come and eat. So we treated her like a baby, put some ointment on the wounds, gave her cooked meat and of course her favourite buttered bread for days. Anyway to cut it short, she did recover and was back to normal after almost a week of special homely treatment. It was certainly heartening for us to see her get back to normal. There were 2 incidences like that, and we were so glad that she did pull through both, it could've been worse.



*I kind of like it when my boss tickles me on the back with his foot.*

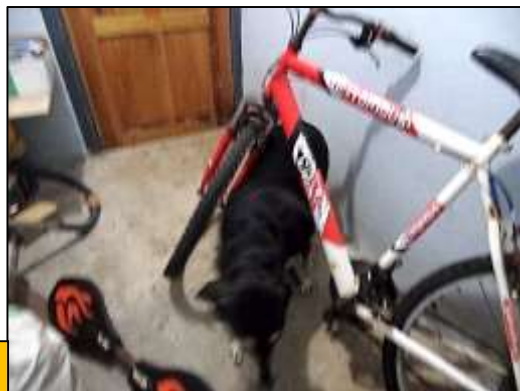
NR Now that sure sounds like an emotional experience, glad she recovered well. Anyway, next question, what are some of the things that she like or seem happy doing?

Spec Oh, any of the following she seems content at doing:

- Running around chasing the home cat, they never get on well, the best of enemies, it seems
- Chasing away pigs and piglets wandering onto our property
- Eating of course, sometimes she eats as if there's no tomorrow
- Having a swim in the nearby creek whenever it flows after heavy rain
- Her favourite is getting a scratch or tickling from me

NR A scratch, tickle, what do you mean?

Spec I mean she comes in front of me, looks straight into my eyes, turns side-ways as if to signal to me that it is time. So I get to work, using either my foot or fingers to scratch or tingle her on the back, under her belly and around the neck, especially the underside of the neck. And when she's satisfied after like a few minutes, she then wanders off without warning, without any show of appreciation whatsoever! I mean no *thankyou* from her, can you believe it?



NR My goodness, such a lucky dog you guys have. She must've been born at the right time and living in the right place!

*My favourite sleeping spot behind Tana's bike.*



Spec You know, animals like dogs do have a sense of feeling of their own, and when you treat them in a humane and loving way, they will appreciate it in their own ways although we have no idea how they do that, dog trainers probably know better. I guess one way they show it, at least in the case of Speckles, is that whenever we go to sleep, she's always outside the door as if acting as a nightwatchman. And whenever we leave to go to work or somewhere away from home, you get the feeling that she's kind of sad to see us go, you can sometimes see that on her face. Anyway this one is probably the best out of the dozen or so dogs that we've have had over the past 25 years.

NR Great, now is there anything that she doesn't like?

Spec Yep, her ear being pulled.

NR Pulling her ear! Why would you do that to an animal, that's only done to kids?

Spec Its called *disciplining*, just like how we discipline our kids sometimes when they're still young, we pull their ears to teach them a lesson. That's exactly how I discipline Speckles at times, I pull one of her ears for doing things like tearing to pieces our door-mats (she doesn't do that anymore, thank goodness), digging holes for fun, growling at visitors, etc.

NR So when you pull her ear, how does she respond?

Spec She goes, eeeeeaaaaooooou!!

NR Ha ha ha! that reminds me of my younger days! Surely there must be other ways of disciplining her.

Spec Oh yeah, no food, show her the kikau broom and she takes off like mad, probably remembering the one time I had to smack her real hard with the broom, growl at her or show her my nasty face, pretend to smack her with a stick, etc.

NR Ok, I guess disciplining is good and necessary even for certain animals. Well Spec, it certainly has been a pleasure talking to you about Speckles. I hope she continues to be an asset to you guys as she appears to be so, and hopefully she will stay out of trouble and not get involved in more dog fights! I only wish all dogs are treated like Speckles. Just don't pull her ears too often!

Spec No worries, thanks for the opportunity to share about Speckles, until next time for another discussion topic. Ka kite.



I always feel sad when I'm left alone at home.



Bye ra, thanks for getting to know a little bit about me.

Write-up and photos by N. Mataio

## 6. DISABLED MAN WHO LIVED ALONE WITH HUNDREDS OF RATS AWARDED £6 MILLION COMPENSATION

The deteriorating bungalow in Seattle's Central District was overtaken by rats. One neighbour estimated that at least 500 of them ran roughshod over the small property, swinging from drapes and licking condensation off the windows. As they raced across the lawn, the tall grass would ripple like waves in the ocean. They were Vernon Gray's constant companions.

Because of a developmental disability, Mr Gray had been dependent on his parents his entire life. They made sure he was well-fed and well-groomed, and it was clear to people in the neighbourhood that he was deeply loved. But by 2000, both of them had died, leaving him alone in the empty house. His living conditions grew increasingly dire, and the rats moved in.

In what could be a tough neighbourhood, Mr Gray was a beloved community fixture, known for his quiet, gentle presence and the fact that he could spot an acquaintance and immediately recall obscure details of their family tree. People worried his rodent-infested home was a health hazard and begged social workers to step in. But nothing ever came of their repeated calls for help.



When police finally intervened in 2017, Mr Gray was homeless and wandering the streets, covered with lice and nearly blind after years of neglect. Now, officials are apologising for the repeated bureaucratic failures that allowed Mr Gray to slip through the cracks, admitting to KOMO that what happened was a “tragic situation” and “the agency dropped the ball here.”

Last Thursday, Washington state’s Department of Social and Health Services agreed to pay the 64-year-old an \$8 million (£6.3 million) settlement, which is believed to be the largest for an adult protective services case in state history. In a statement, a spokesman for the agency said he could not discuss specifics of the case because of confidentiality laws, but the agency “is sorry for what happened to Mr Gray and hopes this settlement can improve his quality of life”.

Mr Gray’s troubles started in 2000, when his mother died. For several days, he lived alongside her dead body, unsure what to do. His father, a postal worker, had died nearly two decades earlier, and for the first time, Mr Gray was left to fend for himself. Since he didn’t understand how to pay his utility bills, it didn’t take long before his power and water were shut off.

Channa Copeland, who runs a non-profit aiding vulnerable adults and is now Mr Gray’s legal guardian, told The Washington Post that she believes he likely spent more than a decade living without electricity or plumbing. He never asked for help, but neighbours began stopping by regularly to drop off hot meals, sensing he wouldn’t eat otherwise. One thing Mr Gray didn’t lack was money. His parents owned the house outright and had stashed tens of thousands of dollars in a suitcase in the basement, Ms Copeland said. They also left him bonds and rare coins that could be sold for extra cash.

But Mr Gray didn’t know how to pay his property taxes, so the house went into foreclosure and was sold at auction in 2013. At some point in the process, the cash-stuffed suitcase vanished. His neighbours only learned it had existed when they overheard a cleanup crew talking about the shocking discovery. “His parents did everything they could do to try to set him up to succeed, but I don’t think they ever imagined anything like this,” Ms Copeland said. No one ever found a will indicating what was supposed to happen after Mr Gray’s parents died.

Since they were part of a close-knit community that formed around their church, Ms Copeland thinks Mr Gray’s parents assumed someone would step in and take care of their son. And for a while, someone did. For the first few years after Mr Gray’s mother passed away, the property taxes on the house were mysteriously paid off. Copeland hasn’t been able to figure out who did it.

Though Mr Gray would have qualified for a wide range of benefits and supportive services, his parents never signed him up. Ms Copeland suspects that’s because he was born in the 1950s, when people with developmental disabilities were routinely sent to live in institutions at doctors’ behest. As an African American family, the Grays had all the more reason to fear that he would end up being mistreated in state care.

In the years after Mr Gray’s mother’s death, neighbours watched with dismay as the house filled up with garbage, faeces, rodents and so many old newspapers that they feared it would go up in flames. Starting in 2009, the Adult Protective Services division at the Department of Social and Health Services began receiving a series of panicked reports about his living situation, according to records that were cited in the tort claim filed on his behalf. Rats had chewed their way inside the home, the agency was told, and the stench was so bad it made one visitor gag.

Mr Gray had been spotted rifling through dumpsters to find food, displayed apparent signs of mental illness, and wasn’t showering or changing his clothes. No relatives were checking up on him. Still, the first social worker assigned to investigate in 2009 concluded that Mr Gray didn’t meet the standard to be considered a vulnerable adult who would fall under the agency’s purview. In a report to her supervisor, she explained that she hadn’t found any proof that he was developmentally disabled, and the case was closed. A neighbour called the following year to express her growing concerns about Mr Gray’s safety, but no action was taken because the agency had previously determined that he wasn’t a vulnerable adult.

To David P Moody, the attorney who later filed the tort claim on Mr Gray’s behalf, it was clear the social worker conducted “virtually no investigation whatsoever”. Otherwise, he argued, it would have been obvious that Mr Gray had cognitive limitations. “If you spent 10 to 20 seconds in Vernon’s presence, you would be able to tell right away that he is vulnerable, that he is extremely approachable and that he needs assistance,” he said. In 2013, after the agency was warned that Mr Gray was at risk of losing his home, a social worker

observed that he did not appear to have “any insight as to serious health and safety hazards related to his living conditions” and was “seen eating his dinner off of the top of a garbage can lid”.

There was talk of getting a guardian appointed for him, but Mr Gray never showed up at a homeless shelter where the social worker hoped to conduct an assessment that would prove he was cognitively impaired. Again, the case was closed. That year, the home where Mr Gray had lived for 50 years was seized over unpaid property taxes. He didn’t know where to go. For several years, he would sneak back into the rodent-infested structure through a broken window or the dog door, or sleep on the porch. After police told him to stop, he began living on the street, Ms Copeland said. Neighbours brought him coats and blankets in wintertime, and the owner of a local cafe fed him twice a day. When he showed up with a swollen eye and busted lip, one woman feared that he had been brutally beaten.

“I attribute Vernon being alive to his neighbours and the people in the community who knew him,” Mr Moody said. “These people were very loving and very supportive of Vernon. But they could only do so much.” Finally, in 2016, yet another call to Adult Protective Services prompted a social worker to determine that Mr Gray was, in fact, a vulnerable adult. But nothing came from it. His case was referred to a King County agency, which tried to find him twice with no success and later closed the case. Nearly a year later, police found Mr Gray wandering in traffic for the second time in 15 months and took him to the hospital.

A psychiatrist who examined him concluded he was “clearly gravely disabled” with an IQ of 60, and would need round-the-clock supervision for the rest of his life because he was incapable of taking care of himself. He had also developed glaucoma and was essentially blind, hospital staff wrote. Ms Copeland, who serves as a pro-bono guardian for homeless and low-income individuals, was subsequently appointed his guardian. She found him a spot in a group home for adults, and began filing public records requests to try to figure out how he had been able to live in such squalid conditions for so long. What she found struck her as grounds for a lawsuit, and the tort claim was filed on Mr Gray’s behalf in October.

Even after legal fees, the \$8 million (£6.3 million) settlement will be more than the 64-year-old can spend in his lifetime, Ms Copeland said. She’s now trying to buy back his old house from its current owners and set him up there with full-time caregivers. That way, he can return to the place that he knows best and still considers his home, and where he will be surrounded by friends and neighbours. “I won’t be done fighting until that happens,” she said.

*Antonia Noori Farzan, The Independent, May 23, 2019*

## 7. DATELESS TEEN TAKES HIMSELF TO PROM WEARING 'EPIC' HALF-SUIT, HALF-DRESS



*Wyatt Cheatle, 16, took himself to prom wearing a dressy custom creation. (Photo: Courtesy of Kelly Cheatle)*

A dateless teen with a sense of humor took himself to prom wearing a handmade outfit: A half-suit, half-dress.

Wyatt Cheatle, a 16-year-old student at Brighton High School in Rochester, N.Y. didn’t have a date for his Saturday prom at St. John Fisher College, reported the *Rochester Democratic and Chronicle*.

“He wanted to go, but he didn’t know who to ask,” mom Kelly Cheatle tells Yahoo Lifestyle. “There’s so much emphasis on promposals, but if we get sucked into keeping up appearances, we miss out on life.”

Over dinner with his mom and three siblings, Wyatt said he might go to prom alone. “One of my kids jokingly suggested that Wyatt wear a dress because he wouldn’t look ‘half bad,’” says Kelly. “That’s where it started.”



Wyatt, who loves crafting and restoration (he’s currently refurbishing an antique typewriter), took the idea seriously. He and his mother went to Goodwill and pulled several items for less than \$25: A black dress with a white top, a fuschia “pussy bow” shirt, a purple man’s dress shirt, and a pair of black pants.

Mother and son spent several hours cutting the dress in half, adding a button placket to the pink blouse, and up-cycling the bottom of the skirt. A friend came over to apply makeup to one side of Wyatt’s face: A black cat-eye and hot pink lipstick. “We didn’t use mascara because he already has lashes for days,” Kelly tells Yahoo Lifestyle.

Wyatt also clipped on a vintage earring, a star-shaped barrette, and a wrist corsage made from silk flowers. “Shoes were the only problem,” Kelly tells Yahoo Lifestyle. “One of Wyatt’s feet is bigger than the other and we couldn’t find a pair of flats, so he wore his everyday sneakers.”

Kelly photographed the makeover and posted it to Reddit, writing, “So my son was flying solo to the prom, and decided that he’d be his own date. One thing led to another and the week before the big event, he decided rather than going with a boring old suit, we’d split the difference and send him in a half suit/half-dress. After a mad dash to the local thrift store, lots of cutting and rearranging, we were done. Didn’t quite have time to find him shoes to match, but there’s always senior prom hahahaha.”

At prom, Wyatt’s friends gave him high-fives for his “epic” outfit. “Wyatt has a lot of people in his life who support his decisions,” Kelly tells Yahoo Lifestyle. “His outfit is the physical embodiment of his sense of humor.”

*Elise Solé, Yahoo Lifestyle, April 2019*

## **8. TEACHER RETIRES FROM 'TOXIC' PROFESSION IN FACEBOOK POST: 'I WILL NOT MISS WHAT EDUCATION HAS BECOME'**

A Florida teacher’s list of “Things I did not sign up for” inspired him to leave his once-beloved profession. Jonathan Carroll, a social studies teacher at South Lake High School in Groveland, Florida has worked at both private and public schools during his 20-year career. “When I started teaching, I was excited to make an impact on children. I loved every minute of my job,” Carroll, 46, a married father-of-two tells Yahoo Lifestyle.

However, in March, feeling disillusioned by the state of his profession — teachers across the country have been striking against overcrowded classrooms and low wages — he started recording his grievances: Overly-digitalized classrooms, high-stakes test scores, burnt-out students, and a yearly salary of 48K. Last week, Carroll’s list helped him reach a decision: He’ll retire from teaching on May 28. “So I guess this is it....I am leaving the field of education. I have had so many wonderful memories. But it has become a toxic profession,” Carroll wrote on Facebook.



*Florida teacher Jonathan Carroll retired from his profession in a moving Facebook post. (Photo: Courtesy of Jonathan Carroll)*

Once believing he would spend his days “Opening minds, debating history, inspiring the next generation to reach higher and learn from the past,” Carroll wrote, “I think of all the things I did not sign up for....like micromanaging administrators, mental health counseling, blueprints with no freedom or flexibility( even though you can not enforce planning), not being considered an expert in my chosen field even though I have a graduate degree. Students overdosing on drugs and collapsing in my classroom when they get back from the bathroom. Active shooter drills. Teachers being armed. Knowing where it is safe to hide in my classroom. Feeding and clothing my students. Buying my own supplies. Being told I should be thankful I have a job and to get over myself. I am tired of the constant testing...tired of everyone else knowing better and being chastised if I dare ask questions or challenge leadership. So this May, I am walking away...”

On Wednesday, the Florida House of Representatives passed a bill to arm teachers in their classrooms. According to the Miami Herald, each district that chooses to participate enrolls their staff in a “Guardian Program” carried out by local police departments. But teaching, says Carroll, is not law enforcement. Still, in the case of an active shooter, educators are trained to designate areas in their classroom to sequester children, practice running drills, and follow a ‘Run, hide, and fight’ model that at last resort, has students fighting back with objects at their disposal. “It’s a direct response to Stoneman Douglas High School,” Carroll tells Yahoo Lifestyle. In 2018, a mass shooting at the Parkland, Florida school claimed the lives of 17 people.

School supplies are also underfunded— in his district, says Carroll, teachers are given anywhere from \$200 to \$300 to stock their rooms with pens, paper, and other materials. “We burn through those pretty quickly so I use my salary to buy extras at the dollar store,” he tells Yahoo Lifestyle. “One time the air conditioner in my teaching trailer broke so I spent \$300 of my own money on a replacement A.C. until it was fixed. I store it in my garage for emergencies.”

According to Carroll, intense standardized testing makes children burn out and teachers anxious over whether their classroom scores will impact their employment. Those tests, he says, don’t measure much. “Lots of districts only care about school-wide growth. So children are pressured to succeed without factoring in their personal development.”

Only since making his decision, has Carroll been able to enjoy teaching for the first time in ages. “The pressure is off, so I can teach history my own way,” he tells Yahoo Lifestyle. “We’re doing cool projects and having fun.” Until he makes his next move, Carroll will be a stay-at-home father to his 13-year-old daughter and 7-year-old son. Dana, his wife of 21 years, will support the family on her salary as a nurse practitioner. “I am going to stay home for awhile (thank you Dana) and start a new chapter,” Carroll wrote on Facebook. “Honestly, I’ll break even if I become a bank teller with no experience. But the truth is I will not miss what education has become. A soulless industrial education complex where admin cares more about the test scores than their faculty or students. I have loved teaching many of you. But it is time to ride into the sunset. Start enjoying life. And find happiness again.

*Elise Solé, Yahoo Lifestyle, April 2019*

## **9. FLORIDA TEENS WHO PRAYED FOR RESCUE WHILE LOST AT SEA ARE SAVED BY BOAT NAMED 'THE AMEN'**

Crazy coincidence or divine intervention? Two Florida teenagers who became stranded at sea were rescued by a man traveling to New Jersey, and the name of his boat has them saying their savior must have been heaven-sent — literally.

Longtime best friends Tyler Smith and Heather Brown, both 17-year-old soccer players at Christ’s Church Academy, decided to skip class on April 18 and go swimming at Vilano Beach near St. Augustine, WJAX reports. The high school seniors drifted from the shore and eventually lost track of their location, leaving them stranded and exhausted more than two miles off the coastline for two hours.



Fearing they may not survive, the terrified students told the station they began to pray. "I cried out, 'If you really do have a plan for us, like, come on. Just bring something,'" Smith recalled. Just in the nick of time, Captain Eric Wagner and his crew, who were en route from Delray Beach to New Jersey at the time, noticed the struggling teens and sailed over to rescue them — on their boat named "The Amen."



"Over all the wind, waves, and engines, we thought we heard a desperate scream," Wagner told WJAX. "Exhausted and near the end, the boy told me he called out for God's help. Then we showed up." "I told them the name of the vessel, that's when they started to cry," he continued. "The young couple was gracious and grateful to us and to God. It was the latter all along."

The crew proceeded to help the teens — and their renewed sense of faith — on board and brought them safely back to shore. "There's no other reason, no other explanation in the world other than God," Smith asserted. In a statement to Fox News, Christ's Church Academy expressed gratitude for the students' safe returns.

"The staff, students and families of Christ's Church Academy are incredibly grateful for God's protection over Heather and Tyler," said Jeanie Collins, the school's director of marketing and development. "Thank you to Mr. Eric Wagner, captain of the 'Amen' vessel that rescued our students, for your action and compassion!"

*Alex Lasker, AOL.com Thurs, May 2 9:03*

## **10. I QUIT SOCIAL MEDIA AGED 24 - TO THE HORROR OF MY MILLENNIAL FRIENDS**

A few months ago, I met up with my best friends for coffee. We were chatting away when conversation turned to a girl we only vaguely knew but all followed on social media. 'Have you see her Instagram story?' exclaimed one. I'd always thought of my friends as kind, but suddenly they became uncharacteristically judgemental and negative, as they pulled apart what the girl was wearing and gave their opinions on the colour of her boyfriend's shirt (dated, they decided). On and on they went. Deep down, I knew they wouldn't have been so critical if social media hadn't prompted it. I withdrew from the conversation and expected to think no more about it. But hours later, I still couldn't get it out of my head. It made me so uncomfortable that I made a radical decision: that night, I decided to delete my social-media accounts for good.

I'm 24 and grew up on a diet of Facebook, Instagram, Twitter and 'liking'. Facebook started in 2004 when I was nine and I joined at 14, then opened an Instagram account three years later, so I'd never known any different. But suddenly, I started to resent the fact that whenever I went to a concert or party, the first thing my peers did was take their phones out to capture 'the moment' then post it online.

Back when I first joined Facebook, I'd used it to play light-hearted personality tests and games; and my Instagram usage started out innocently, too, looking at it occasionally to see what friends were doing. But by the time I quit, I was constantly scrolling: while having breakfast, on the train, at lunchtime, even going to the bathroom. I could spend a Saturday morning in bed browsing images of strangers on Instagram. I'd compare what others wore with what I did, and I'd base my gym workouts around what influencers recommended. My friends were no different. Some used Instagram as a vetting ground, selecting new housemates according to who would fit in best socially based on their pictures.

At mealtimes, my parents were exasperated: 'Please stop checking your phone!' Barely listening, I'd fire off excuses. I'd still be on it when we were watching TV later. Just before I quit, I downloaded an app that monitored my usage – it showed I'd be online for five to six hours a day. Even I was shocked. Rather than going cold turkey, I deactivated my accounts one at a time. At first, friends were puzzled and called me out for not 'liking' photographs of me that they'd posted online. Sometimes it feels like you've only been to a party if there are pictures of you and everyone has 'liked' them. I tried to explain that I don't need an online reminder to know that we had a great time, but they seem to think their followers' approval is validation. They were concerned that I was out of the loop – which I was, at times.

Recently, my friend announced on Instagram that she had got engaged, so I found out much later. I also missed out on a concert – I didn't see the Facebook invitation because I'd deactivated my account, and only found out when I saw a friend who said, 'Look forward to seeing you on Friday!' I had no idea what she was talking about. And yet I have no regrets. I still have a smartphone for internet access but gone are the days of mindless scrolling, plus I love it when the battery runs flat. When I'm on holiday, I leave my phone behind, relying on my boyfriend's instead; he's never installed social-media apps.





Social media can be good for those who are creative and want to express themselves, plus it's a valuable support network for some. But I feel happier for no longer being enslaved by it. Friends often comment, 'Helen, you're always in a good mood now.' And it's true; these days, I'm rarely sad. The extra free time is liberating and I spend it reading or going for runs. My parents think it's great. And so do I. After all, my relationship with my loved ones is more important than the one with my phone.

*Helen Sharp, The Telegraph Fri, May 31, as told to Samantha Brick*

## **11. 'IT KIND OF BROKE MY HEART A LITTLE BIT': WOMAN WATCHED GOODWILL EMPLOYEE TOSS DONATIONS INTO DUMPSTER**

An Oklahoma woman was caught off guard after she watched a Goodwill employee throw her recently donated items in a dumpster outside the store.

Cindy Stanbrough was trying to help those in need when she decided to drive to a Goodwill store in Yukon, Okla., on Sunday to make a donation. But she didn't anticipate she'd see where the clothing items she'd brought for infants and toddlers would get deposited.

"When I dropped it off and saw them taking the materials to the dumpster, it was really frustrating and kind of broke my heart a little bit," Stanbrough told Oklahoma City, Okla., news station KFOR-TV. "I was just floored. After I drove away, I got kind of angry and realized that shouldn't have happened."

Stanbrough said she wanted to help those who needed her donations, like people recovering from the deadly tornado that touched down in El Reno, Okla., on May 25. "I knew that they get a lot of materials and donations and that sometimes they take it to other places, but I never thought they would go into the dumpster or anything like that," she told KFOR-TV. "You do this to help people and just knowing that it's not going to get to the people that need it."

While it's unclear whether the employee who threw away donations is still employed by Goodwill, the organization did say that the situation has been thoroughly investigated.

"This employee's actions are contrary to all policies and procedures of Goodwill and we can assure donors that disciplinary action has been taken," the nonprofit said in a statement to Yahoo Lifestyle. "We at Goodwill sincerely regret that one employee's actions have disregarded our core values and our mission of helping people overcome challenges to employment."

Other Goodwill donors also expressed concern about the situation. "I bring things to donate, so I would hope that they would go to good use," community member Melissa Stevens told KFOR-TV. "I know a lot of people bring things that probably do need to be thrown in the trash, but I would think they would go through it before they throw it into the trash."

Stanbrough shared her story on Facebook to call attention to what had transpired. One person pointed out that while this particular incident was terrible, it shouldn't necessarily reflect on Goodwill as an organization.

"Every good organization has a few bad employees. Goodwill oftentimes hires people that might otherwise be unemployable, which helps them learn about being a productive member of the workforce," Kristy Werner Yager commented on the post. "Dealing with their incredibly poor decisions is unfortunately a part of it. Please don't let this action of one employee reflect poorly on Goodwill as a whole."

*Mahira Dayal, Yahoo Lifestyle, June 4, 2019*

## **12. I BEAR BREAKS INTO HOME, LOCKS ITSELF IN LAUNDRY ROOM, THEN GOES TO SLEEP IN WARDROBE BEFORE BEING DRUGGED AND REMOVED BY POLICE**

Sometimes, when life in the wild all gets a bit much, a clean cupboard in a warm home is a much more inviting place for a nap. A black bear broke into a family house, locked itself into a laundry room and then went to sleep on the wardrobe shelf, defying all efforts to lure it out.

Police were unable at first to reach the furry intruder because it had managed to bolt the door from the inside as it ripped apart the homeowners' belongings. When officers knocked on the window to wake the bear, it just yawned, they said. Eventually, they managed to unlock the door to allow wildlife experts to tranquillise the animal to get it out and return it to the wild. The homeowners, in Butler Creek in the US state of Montana, were alarmed to find the animal had barricaded itself in during the night.

The Missoula County sheriff's office posted on social media: "Wow!!! What a day!" They explained: this black bear had opened the door and somehow managed to get inside. Unable to leave, the bear began to yawn. When he was tired and climbed up into the window, the bear stretched, yawned and,



office posted on social media: "Wow!!! When deputies arrived, they discovered the bear had deadbolted the door from inside. After being unable to leave, the bear began to yawn. When deputies knocked on the window, the bear stretched, yawned and,

"Eventually, deputies were able to unlock the door in hopes he would hop down and leave. However, their bear yawns." Officers added: "The homeowners were glad he was removed in good health, but won't soon forget when this intruder came looking for the bear necessities."

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to unlock the door in hopes he would hop attempts were only met with more big

Residents were warned to lock up their homes as the bear had reportedly tried at least two other doors.

*Jane Dalton, The Independent, June 23, 2019, on Yahoo News, Google image*

### **13. A WEDDING WITH A DIFFERENCE**

Want to cut down on wedding costs and timing? Consider the wedding of my grand-nephew, Reid Cowan and his partner Rangi Mariri early this month June. Eight (8.00am), ceremony in the Ngatangiaa CICC officiated by Rev. Tereora Tereora; 9.30am, function at Atiu Hostel in Avarua. On the table: breakfast only, i.e. cereals, fruits, drinks. Everything was over well before mid-day. Now that's what I call low-cost on-time event. Spot-on, Reid, way to go. All the best for the future, from your grand-uncle.



*Write-up by N. Mataio, photos by M. Mataio*

## 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, and rather mad in a manner of speaking, 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.



*Nuku by Ekalesia Titikaveka at Takamoa, these plus first 5 photos on next page.*





*Last 3 photos, Nuku by Ekalesia Matavera at Takamoa.*

Miscellaneous photos from the 1960s and 1980s



*Tereora College, the national secondary school of the Cook Islands on Rarotonga.*







*L: Netball, a favourite sport for young women. R: An event involving the 2 uniformed organisations of Boys' Brigade and Girl Guides.*

**WHAT AM I?**

I am an abandoned remnant of a printer  
 A printer from another time era  
 An era when no one in this day and age was born  
 An era when time didn't really matter that much  
 An era when everything was done the old-fashioned way  
 An era when people had the time to read what I printed  
 An era when people hand-carried to others what I printed  
 An era people in this day and age would probably rather forget



I now sit abandoned and slowly rusting away on the porch of the Takamoa Mission House  
 This is my home, thanks to a journalist who suggested that I come out of the bush where I was before  
 So that when people see me which they now do, they might just think about how useful I was yesterday  
 But I ask myself, do they really care? Are they really interested in how things were done back in those days?  
 Surely, they must be quite content with how things are done these days  
 Instant copying, scan and email, paper-less meetings, skype, texting – who needs a printer today anyway

Ok, fine, no worries, I'm now history, frozen in time, so shut up and be part of history  
 But of the way things are done today – like printing – I wonder how it all started  
 Can the generation of today ever understand and appreciate the meaning of term pioneers  
 Pioneers, as in grand-fathers, great-great-great..... grand-fathers, you know their own blood & bone  
 Who went here and there, and took with them state-of-the-art technology to make things easier  
 To make life a whole lot manageable for future generations coming after them  
 Generations who are supposed to learn from the past and take things to the next level

Yep, the future generations did come along and took things to the next level  
 That's why we have instant communication these days – ICT they call it, don't mention costs  
 No more waiting for the good old letter coming on the next boat in 6 weeks' time  
 That letter can be sent within a few seconds by the internet, sweet as  
 One can even skype or text, so who wants to write letters, that's yesterday's story, thankyou

Well, good old retired printer remnant, sorry things have moved on  
 It appears you don't have anymore fans in 2019 and most likely beyond, so keep on rusting  
 Rest in peace ole fella, you have done your part for humanity  
 And you certainly paved the way for today's generation who, unfortunately, is more interested in today's ways  
 Of doing things and appears not to want to go back in time even to remember their own ..... great grand-pas

*Reminiscence and photo by N. Mataio*



## CALL OF THE APOSTLES

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

### PART 8 (continued from last newsletter)

#### Thomas – The Trials and Tribulation of St. Thomas



John 11:1-16; 14:1-7; 20:19-31

Throughout Church history Thomas has been given the reputation of a man of great doubts. There is a measure of truth to the title, *Doubting Thomas*, but there is also an element of defamation implied. Perhaps Thomas can be rescued from the unfortunate epitaph. Consider first the simple facts of Scripture. In the gospels of Matthew, Mark, and Luke nothing is said about Thomas except his name. In the gospel of John, Thomas becomes a distinct and vivid character. John refers to him as, *Thomas who is called Didymus*. While Thomas is a Hebrew name, Didymus is a Greek name meaning, *twin*. Understanding this, the early Christian community went into a frenzy of activity trying to discover whom Thomas might be a twin with. The most interesting interpretation is found in an early writing called *The Acts of Thomas*. The apocryphal story declares that Thomas was none other than the twin brother of Jesus Himself. (Chapter 3:1)

Turning to the Word of God, some more believable things are discovered about Thomas such as his personal courage. This particular characteristic comes out in the wonderful story of Lazarus being raised from the dead in the town of Bethany. (John 11:1-16). Bethany (*House of Figs* or, *House of Affliction*) was located close to Jerusalem. It was here that Lazarus grew sick and suddenly died. Word came to the Lord about the death of Lazarus. And Jesus decided to go to the graveside of His friend. But the decision to journey to Bethany alarmed the disciples.

The disciples knew that the Lord's popularity with the religious leaders in Jerusalem was in trouble. A death threat had been issued against Christ. Already, on two occasions Jesus had been subject to stoning. (John 8:59; 10:31) So to venture near Jerusalem appeared foolish and even suicidal. As the thoughts of bloodshed and violence crossed the minds of the disciples, Thomas finally settled the matter by saying, *Let us also go, that we may die with him*. Thomas was serious. He was determined not to be disloyal and so he demonstrated the integrity of his heart by going on with Jesus. His courage inspired the others disciples to stay with the Savior as well. The courage of one man became the courage of many. There was brief moment when Thomas made his great decision. And he said, *Let us also go, that we may die with him*.

As Thomas was a man brave of heart, he was also a man who could become honestly confused. He tried to understand what Christ was teaching but at times it was not at all clear. Jesus spoke of crowns and kingdoms, yet, when people came by force to make Him a king, the Lord withdrew from their presence. Christ spoke of being God and He demonstrated the powers of divinity often. However, the Lord also spoke of suffering, crucifixion, death and dying. (John 14:1-8) Should divine kings talk in such a manner? Thomas was not clear as to what it all meant.

Then there was the night of the Passover. In the Upper Room during the third Passover the Lord celebrated with His disciples, Jesus spoke of the Cross-and what lay beyond that. He spoke of going away. But the spiritual truths were not understood by Thomas, or by anyone else. The minds of the disciples were spiritually dull. They could not understand the great mystery of which the Lord spoke. Thomas was listening. He wanted to comprehend everything but the best Thomas could do was to interrupt and express his personal frustration. *Lord, said Thomas, We know not where you are going; and how can we know the way.*

The Lord was gracious. He did not rebuke Thomas in a harsh manner for his spiritual confusion. Jesus merely explained the basic of the Christian faith one more time. Thomas, remember I have taught you, *I am the way, I am the truth, and the life. Thomas No man cometh unto the Father but by me. Do you understand?* Thomas did not understand. Later he would perceive just what Jesus meant in all of His messages. For the moment, it was

enough to be in the presence of the Lord. And so it is, to believe in Christ, to know Him, to love Him, to trust Him that is all that really matters. To know Christ is to know the way to heaven and to have fellowship with the Father

There is a negative side to Thomas that cannot be avoided. He was a man who found it difficult to believe when the dark clouds of life gathered about him. When Jesus died on the Cross-, Thomas was devastated. Though he had been taught that Christ was to come out of the grave on the third day, he simply did not believe it would happen. All of the miracles he had witnessed, all of the sermons from the lips of the Lord, all of the private conversations did not sustain him in the hour of spiritual testing. Even when he heard that the resurrected Lord appeared to the other disciples, he did not believe and that is a terrible thing. Obstinate unbelief in the face of irrefutable evidence is a terrible thing. Said Thomas, *“Except, I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe”*

Here is unbelief that is bold. Except Thomas was allowed to physical touch the resurrected Christ he was not going to believe. In condescending grace, the Lord came to Thomas and was willing to let His disciple touch Him. (John 20:26,27) That will not happen again for the Lord went on to say: *Blessed are they that have not seen and yet have believed.* By the mercy of God you and I do not have to physically touch a nail scared hand in order to believe. But like Thomas we must have a very real and personal encounter with the Living Lord Jesus. Christ is not a theory but the Living Lord.

Dr. William Barclay in *The Master’s Men* offers two great lessons from the Scriptural narrative of the life of Thomas in the New Testament.

1. Jesus blames no man or woman or young person for wanting to be certain concerning the claims of Christ. There is nothing sinful about wanting to be convinced that Christianity is genuine. C. S. Lewis was a thorough skeptic before he met the Master. But he was an honest skeptic and one-day the Lord broke through his doubts to fill him with faith. It is not wrong to have doubts but it is extremely wrong to continue to doubt when truth is revealed.
2. Certainty is most likely to come to a person in the fellowship of other believers. The world is waiting, almost with bated breath, for the confessing Church to embrace its profession of faith. Many a person has turned away from the Church because the reality of a Christian’s life does not match the religious rhetoric. The divine solution is for the Church to have a spiritual renewal by encountering once more by faith the Living Lord. Historically, that is called revival. When revival comes, individuals will want to meet often with one another to tell what God is doing in their lives all the days they live.

Malachi 3:16 says: *“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and they thought upon his name”*

Tradition records that Thomas ministered in South India and there met a violent death. The principal document for this tradition is *The Acts of Thomas*, which has been preserved from AD 220 with some variations both in Greek and in Syriac. The narrative of the document is totally exaggerated but there is at least one seed truth that might be reflected in the manuscript. According to tradition, the apostles agreed to go in different directions to evangelize the world. By a casting of lots, large geographical territories were assigned to the Apostles.

India fell to Thomas, but he declared his inability to go. As a result, Christ appeared in a supernatural way to Abban, the ambassador of Gundafor, an Indian king, and sold Thomas to him to be his slave. Thomas was to serve Gundafor as a carpenter. *Then Abban and Thomas sailed away until they came to Andrapolis, where they landed and attended the marriage feast of the ruler’s daughter.* Strange occurrences followed and Christ assuming the appearance of Thomas exhorted the bride to remain a Virgin.

Coming to India Thomas was given money to build a palace for Gundafor, but instead he used the money to minister to the poor. In anger, Gundafor imprisoned him; but the Apostle escaped miraculously and Gundafor was converted.

Traveling throughout the country preaching the gospel, Thomas met with strange adventures as he encountered dragons and wild asses. Then he came to the city of King Misdai (Syriac, Mazdai), where he was able to win to Christ, the wife of Misdai, Tertia and their son Vazan. Because of this, Thomas was condemned to death. He was led out of city to a hill, and pierced through with spears by four soldiers. He was then buried in the tomb of the ancient kings but his remains were afterwards removed to the West. The tradition that St. Thomas preached

in India has been widely accepted by the church in both East and West. Perhaps the greatest thing that can be said about Thomas is that he served the Savior and is worthy of receiving the crown of life.

The total life of Thomas with all of its trials and tribulations serves to remind the Church that the Christian way of life is very challenging. Jesus never said it would be any different. In fact, the Lord told those who wanted to follow Him to count the cost. He told everyone that He was going to die on a Cross and that those who came after Him must pick up their cross as well. The Lord warned that not all would remain faithful. (Matt. 13:3b – 9, 18 – 23). However, those who endure to the end in the sphere of faith shall know the joy of entering into the presence of God. Are you enduring to the end? Will you be found faithful? These are not idle questions for there are many ways to lose our faith. The world, the flesh, and the devil have united to destroy and damn as many souls as possible.

Therefore, everything must be done to preserve and protect the delicate flower of faith from perishing.

1. Faith is preserved and protected when known sin is immediately confessed before God, not only on a daily basis, but as often as necessary. Psalm 32: 5 *I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.*
2. Faith is preserved and protected when the Scriptures are mediated upon morning, noon, and night. Psalm 119:10 *With my whole heart have I sought thee: O let me not wander from thy commandments.*
3. Faith is preserved and protected when the means of grace are availed such as regular attendance at worship and taking of communion. Psalm 5:7 *But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.*
4. Faith is preserved and protected when personal standards are established and honored. Romans 12:1-2 *I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God.*
5. Faith is preserved and protected when the gospel is shared with others for this is the will of the Lord. Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth.*
6. Faith is preserved and protected when the heart is guarded against secret or subtle sins such as bitterness, hatred, jealousy, anger, lust, pride, and greed. Hebrews 12:15 *Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.*
7. Faith is protected when the face of the Lord is sought in earnest. May God grant His church grace corporately and individually to preserve and protect the faith that we profess to possess in Christ Jesus our Lord. A life of faith preserved and protected because it is rooted in a heart of faith pleases God.

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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 [gensec@cicchq.com](mailto:gensec@cicchq.com). Alternatively, email Vaka on [vngaro@gmail.com](mailto:vngaro@gmail.com). Rev. Ngara is currently the minister for Avarua parish of the CICC, Rarotonga).*



## SHARE YOUR PHOTOS

This is an open space for anyone wanting to share his/her/their photos – preferably church- or community-related. Send/email to the Editor.



**The Palmerston House Project, 2019**

Laying of foundation stones, 13 February

*Photo by N. Mataio*



3<sup>rd</sup> week of February

*Photo by Lydia Sijp, sent in by Ngara Katuke, also featured in newsletter 73.*



21 March, 5 weeks after laying of foundation stones

*Photo by N. Mataio*



Status as of 24 June, 2 weeks from the proposed 8 July opening.

*Photo by N. Mataio*

*(Note: for project description and background, see CICC Newsletter 73, published March 2019)*

## WHAT THEY ARE GOOD FOR

### GOOD TO KNOW:

- ◆ Contributors (articles/photos) - Rev. Vaka Ngaro, Nga Mataio, Paula Baniani, Josie Maaote, Rev. Eddie Dean, Metuakore Samuela, Ngara Katuke, Theresa Fox
- ◆ Typing/layout/editing - Nga Mataio
- ◆ Proof reading - Marianna Mataio
- ◆ Website designer/maintenance - Moe Taruia of RaroIT Ltd
- ◆ Website - www.cicc.net.ck
- ◆ Published by - The Cook Islands Christian Church Head Office  
P.O. Box 93, Rarotonga  
Office Ph: 26546 admin@cicchq.com
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### GOOD TO TALK:

- ❖ Enquiries:
  - Editor (*Nga Mataio*)  
Ph: 26547 or 26546 (wk), 23903 (hm), 78421 (mob)  
gensec@cicchq.com (work) or nmataio58@gmail.com (home)
  - Administration Officer (*Nga Mitiau-Manavaikai*)  
Ph: 26546  
admin@cicchq.com
  - Director of Publication (*Mauri Toa*)  
Ph: 26546  
publication@cicchq.com

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*Flower arrangements from the collection of Mina & Umar, Apia, Samoa*

