



Cook Islands Christian Church

Newsletter

78 June 2020



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

Since 2005



TO ROTO I TEIA NUILETA/CONTENTS:

- ★ Some local customary practices
- ★ Titikaveka College students visit Takamoa
- ★ Te rara olive
- ★ Au mema Ekalesia ou i Nikao
- ★ From the Principal's desk
- ★ Nuti Potopoto
- ★ Events around us worth taking note of
- ★ Memory Lane
- ★ Health-wise
- ★ This is us
- ★ Call of the Apostles



Left: Lecture Hall, Takamoa Theological College 101 years ago (1919) and an enlarged facility today (right), where hundreds of missionaries were trained and posted throughout the Pacific Islands to spread the Good News. As the church looks forward to its bicentennial in October 2021, it faces the challenge of taking things to the next level insofar as the college's and church's contributions to the spiritual well-fare of both the current and future generations are concerned.

1919 photo from the Takamoa records, June 2020 photo taken by N. Mataio.

Comments/queries/free electronic copy? ➡ gensec@cicchq.com

CICC NUTILETA 78

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 78 tei akamataia i te mataiti 2005. Ko te rua teia i te nutileta no teia mataiti 2020.

Tetai tuanga ei akaaravei ia tatou, nga irava mua o te imene numero 2 i roto i ta tatou buka imene ko tei na ko mai e;

*Atua mou tei runga nei
Ihova mana mou
Kare rava atu e tu ke
Te Atua no tatou*

*Koia te Pu o te rangi
E to te rangi peu
I vai mai ei mei ito mai
I kore ei i keu*



Google image

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 Takamoā 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, ka rauka ia kotou i te copy mai ka print atu ei me anoanoia.

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

2. PEU MAORI, ANGAANGA TUPUNA



o Teina Rongo e tona tokorua ko Jackie, kua atu raua i teia porokaramu no ta tatou tamariki. E porokaramu tutakiiia teia e te UNESCO ei tauturu ia tatou i te Kuki Airani nei. Ko to ratou anoano kia apii ia ta tatou tamariki i teia au Peu Maori e ta tatou au angaanga tupuna, no te mea te ngaro nei te reira.

Kua raveia teia porokaramu kite aua Apii Rutaki no tetai 6 ra. Kua tukuia ratou ki roto i te au Puna e Iva: Pokoinu I Raro, Tokerau, Inave, Aererenga, Akaoa, Vaiokura, Kavera, Aroa, Rutaki. Kua riro te anau Apiianga o Takamoā e to ratou kopu tangata i te turuturu i teia porokaramu. Te au Arataki o Arorangi tei turu i teia porokaramu, koia te metua tane, Papa Daniela Apii, Keu Mataroa, Simona Aumetua-Nicholas e te vai atura. Ko te au puapii e maata te reira, mei a Celine Dyer, Rangi Mitaera-Johson, Ngapoko Marsters e te vai atura. Ko te au pitiniti turuturu mei a George George e te vai atura kua tae mai ratou no te oranga i ta ratou tauturu.

I te au ra katoatoa, ka tae mai mei te 150-200 tamariki. E maata ta ratou au angaanga raverave i orongaia kia ratou kia rave, e te au tauturu-anga a te au metua vaine e te metua tane mei roto mai i te Apiianga.





Te raranga kete, poro, raurau, tairiiri e te vai atura, mei roto mai i te kikau. Ko akari, kana akari, tatau i te akari, uri pai taro, tunu varaoa popo, maani vairakau maori, tamou i tetai pee maori, tamou i tetai au imene tuki, tau umu, tomo ki roto i tetai au angaanga tamataora maori e te vai atura tei paraniia no teia porokaramu.

E au turanga rai tetai ta ratou i rave ana, mei te uti reva, te rave pure, e te imene i te au popongi katoatoa. Kua taopenga teia porokaramu i te popongi Sabati, kua tae mai ratou ki roto i te nao o te Atua no te akameitaki e te topiri i teia angaanga manea i roto i te Ekalesia Arorangi i te pure ora ngauru. Te irinaki anga e kua mou mai tetai au angaanga raverave kite au tamariki tei tae mai e ka riro ei tauturu i to ratou oraanga ki mua.

Meitaki Ranuinui kite au metua, tei tuku mai i ta ratou tamariki e te au taeake mei roto mai i te Punavai Ora e te tetai uatu tei oronga mai i toou tuatau no teia porokaramu manea. Te Atua te aroa kia kotou katoatoa.

Background of Kōrero o te `Ōrau:

Objective

- To use traditional knowledge and practices to educate and promote awareness of sustainable agriculture amongst young people.
- To bring awareness to the importance of wetland habitats.
- To promote healthy living through traditional agriculture practices and traditional food choices.

Methodology

Approaches to delivering the project:

1. Background information – students will learn the importance of traditional knowledge and practices as the means of sustainable agriculture to improving the natural ecosystems.
2. Instructing and sharing – students will be given instructions on the process of planting a *pa'i taro* with the tools and materials required to care for the *pa'i taro*. This will include learning about the different varieties of taro and different ways of planting taro used in the Cook Islands.
3. Hands on – students will physically engage in the different activities throughout the stages of planting taro.
4. Field trip – students will be taken to the Takuvaine Water Catchment area to learn more on the natural ecosystems, native foods, traditional practices and the impacts of climate change on our ecosystems. They learn survival skills such as: *opu koura*, making a fire, drinking from the *kākā*, identifying types of edible plants, climbing a coconut tree, making a wooden *kō* and husking nu or coconut (*taruā, ūtu, ti, i'i*).
5. *Rangaranga* – students will be taught to weave simple *raurau*.
6. Traditional games – students create games from materials around them and learn some traditional games.

Implementing Agency

Kōrero o te `Ōrau (KO) is an indigenous and environmental NGO made up of nearly 40 professionals of Cook Islanders and non- Cook Islanders living on Rarotonga and overseas. It was registered in 2017 to promote indigenous issues that are neglected and overlooked in most cases, and to promote and encourage natural science amongst our people.

Since its inception, KO has secured funds through GEF Small Grants Programme to pilot the climate change project at Avarua School, which includes an agriculture component among other environmental issues. The project will be completed at the end of 2018.

KO is also working with the Ngatangia Sports Association on a proposal to the Japan Fund to improve and establish a community health facility at the Ngatangia Netball court area.

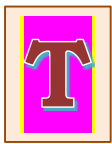
Expected Outcomes

1. Students are better informed of the natural ecosystems and the role it plays in our livelihoods.
2. Students have a better understanding of traditional practices and how it contributes to the sustainability of the ecosystems.

3. Students are aware of the stages of planting taro and other native crops such as tarua, utu, ti, maniota, kumara, etc.
4. Students are better informed on protocols for entering the Takuvaine Water Catchment Reserve.
5. Students can play traditional games.
6. Students can make raurau and other motifs from the kikau, make peu from the rau au, eis from rauti, etc.
7. Students can make their own fishing line and learn to catch fish on the line.
8. Students can make a trap to catch chicken, clean and prepare for cooking.
9. Students acquire skills to survive in the mountain.
10. Students are better informed of their environment and the different species of native plants and their uses.
11. Students gain increased appreciation of their environment and where they fit in, to keep it pristine and sustainable.

Article and photos submitted by Ngara Katuke

3. YEAR 7 TITIKAVEKA COLLEGE STUDENTS VISIT TAKAMOA



Thursday morning 11 June was the day students in Year 7 at Titikaveka College paid an educational visit to Takamoa Theological College (TTC). Accompanied by 3 teachers, the 23 students arrived at 9.00am, were welcomed by TTC student Teava Nanai in the Ruatoka Hall before dividing themselves into 3 groups for a tour of the TTC premise. For an hour, each group, led by a Takamoa student, went around TTC campus on a Q&A approach whereby the set-up and history of the college were explained to them.

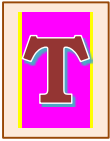
For the last 30 minutes, everyone came back to Ruatoka Hall for a presentation by the CICC General Secretary who had a handout for each student on the timeline of events prior to and after the arrival of the Gospel to the Cook Islands. It was a pleasure for TTC to host the Titikaveka College students who in return expressed their appreciation for learning more about the church history and TTC's contribution to the evangelisation of those Pacific Island countries where TTC students were sent to in the 1800s and 1900s.



Titikaveka College Year 7 students and teachers, with TTC students, at Takamoa, 11 June 2020.

Write-up and photo by Nga Mataio

4. TE RARA OLIVE



This 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. MOTHER'S DAY CELEBRATION

"A mother understands what a child does not say." Kia Orana. In the past years we celebrate Mother's Day with flowers, food and so forth. This year we have changes in things happening around us in the Church arena. Makayla and Noa Rauraa (the grand children of Mama Tinomana Ariki) presented flowers for those Mothers who attended the church service on Sunday 10th May 2020 at 10.00am

Normally we have a church parade with the Girl Guides & Girls Brigade young women will present flower sprays for the mothers, however due to the Covid 19, no church parade.

After the church service— few young ones got together to meet & greet their Leaders or Aunties & Mama's – thanking or wishing them the best for the day. Some were taken to the restaurants for lunch, while some treat their mothers the old fashion way – Umu food at home.

- ✓ Auntie Taamo Heather a long serving Sunday School Teacher in the Ruaau Village and the Arorangi Sunday School was there with her grandchildren. She is an active leader in the Arorangi Girls Brigade, Youth and Vainetini.
- ✓ Auntie Tangi Taoro another long service Sunday School Teacher in the Muri Enea village and the Arorangi Sunday School, Girls Brigade, Youth and Vainetini along with other active members of her village.
- ✓ Auntie Vaine Teokoitu an active member in the Vainetini, Youth and all areas of the church programs along with her Betela Mama's.
- ✓ Auntie Mere Taio another long service Sunday School Teacher from Muri Enea and Arorangi Sunday School, Youth, Vainetini and Girl Guides with her friend Mama Metua Samuel enjoyed the day at church.
- ✓ Deacon Maota Gosselini always plays her best in her duty as a deacon to the Betela Village and the church. Strong supporter for the Arorangi Girls Brigade, Sunday School, Youth and Vainetini.
- ✓ Tauturu Orometua, Ana Andrew again another strong leader in all areas of the church with a Ekalesia member, Jane Poa.
- ✓ Teinaki Remuera and Uiloa from the Girls Brigade had a picture taken with their Leader – Auntie Taamo and Auntie Tehui.
- ✓ Roimata Katuke & her sister Mama Maura and their niece had the opportunity to take their grandmother to church – Mrs Tapu Katuke- Williams.



Some of the Muri Enea mamas

Deuteronomy 5: 16 says, Honour your father's and your mother, as the Lord your God has commanded you, that your days may be long, and that it may be well with you in the land which the Lord your God is giving you.

Write-up and photos by Te Rara Olive (TRO)

2. ANZAC DAY 2020

"Kare ratou e akangaropoina ia." Kua raveia te akamaara-anga o te ANZAC Day i te mamaiaata Maanakai ra 25 no Aperira i te ora 6.00. Noatu e kua tukuia tetai karere kite au putuputu-anga e kare e putuputu mai ki te Toka akamaara-anga i Avarua. Kua kitea mai tetai urupu tangata i te reira popongi, i te akari i to ratou inangaro i to ratou au Pa Metua tei akaatinga i to ratou oraanga i roto i nga tamaki-anga e rua. Kua tae mai te

Prime Minister, Hon Henry Puna e te au mata o Nu Tireni e to Autireria i te tuku i ta ratou akangateitei-anga i to tatou au Pa Metua tei tomo ki roto i te tamaki-anga no tatou katoatoa.

Kua tae katoa mai tetai au mata mei roto mai i te au putuputu-anga i te tuku katoa i ta ratou au ruru tiare, ei akamaara i te au tumu toa. Kare te porokaramu o te reira popongi i aite mei tei matauia i te au mataiti i topa. No te turanga o te maki koviti i pera ei teia akanoo-anga o teia ra maata i roto nei i to tatou ipukarea.

Kua tae mai te mata o te putuputu-anga tamaine Girl Guides o te Kuki Airani, koia a Penina Katuke i te tuku i ta ratou ruru tiare, tei kapiti katoaia mai te Maine Peretiteni o te putuputu-anga ki te pae iaia.



Tataia e TRO. Tutu neneia e Davina Toleafoa o Te Kauono Tutara e te Mana Tiaki – Ministry of Foreign Affairs and Immigration, e pera katoa a Tokerau Jim.

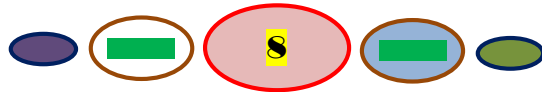
3. PURE PENETEKOSE

Angaanga 2:1, “E tae rava atura kite ra Penetekose, kua taki ruru marie akera ratou katoa i te ngai okotai ma te inangaro okotai.” Kua ariki te Ekalesia Arorangi e ka rave te au Mama i ta ratou Pure no te Penetekose i te mamaiata Sabati i te ora 5.00 I te ra 31 no Me. Kua riro rai na te Mama Orometua Mary Soatini i rave i te Akoanga. E na te au mata mei roto mai i te nga Tapere i rave i te tuanga o te Akapapa Imene, Tatau Buka Tapu e te Pure, koia te Diakono Vaine – Tangi Mataroa, Tapu Munro e Marie Taokia, tei akanoonooia e te Tekeretere Vaine o te putuputuanga Konitara Vainetini o te Ekalesia Arorangi, koia te Diakono Vaine, Poko Tuariki i te porokaramu no teia pureanga.



Kua manea ta ratou i rave no te akaepaepa-anga i teia ra no te Penetekose, e kua tae katoa mai te au Vainetini mei roto mai i te nga tapere e 4, no te turuturu i teia porokaramu, noatu te taii o te maki Koviti. Ko ta ratou teia i rauka i te rave, no teia tuatau nei. Kia Manuia.

Tataia/neneia e te TRO



4. PUNA – RED CROSS TRAINING

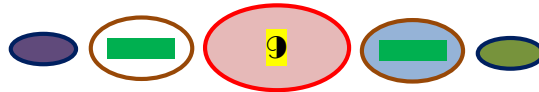
The Muri Enea Puna planned and organised a First Aid training for their members in the village of Rutaki, Aroa and Kavera during the Covid 19 time. The training was delivered by two experience trainers from the Cook Islands Red Cross office. Over 15 people attended this First Aid Training on Thursday 28th May 2020 at 5.00pm. The Puna office staff & volunteers did all the logistics of the program with the support of their Member of Parliament, Mr Patrick Arioka.

Young men and women did their best to learn and preform some practical exercises on CPR for adults, children and babies. They did simple applying bandages on wounds, arm slings and so forth. Knowing the emergency numbers, understanding the first aid codes and requirements.

A Young youth from Kavera/Rutaki, Mr Emile Tuariki said, he was very happy to join the First Aid Training to learn that would help him one day to save a family member or a friend when help is needed. He was nervous but got thru the practical side, with lots of encouragement from adult members when he was doing his CPR practicals. He was thankful to his grandmother and grandpa for encouraging and supporting him in this First Aid training. The trainer said, there is NO time to be shy when things occurred, just have to get in there and do your best to save a person's life. The evening went well and close with a prayer and refreshment for all to enjoy.



Write-up and photos by TRO

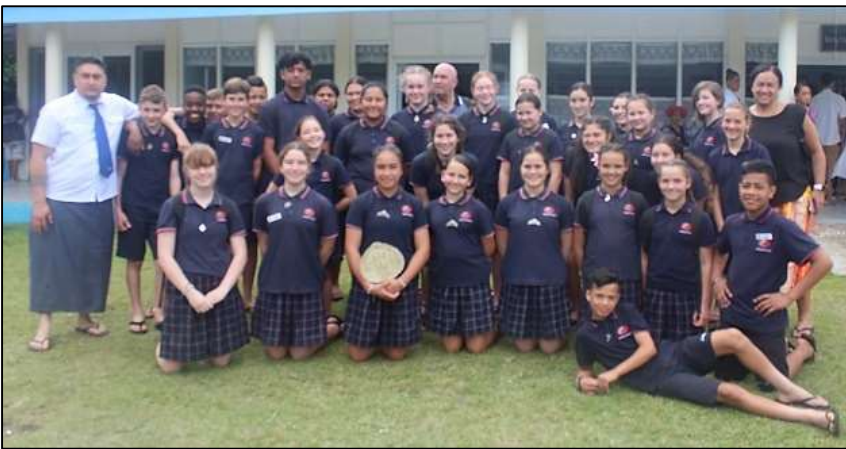


5. VISIT BY MASTERTON INTERMEDIATE SCHOOL FROM NZ

Kia Ora! Masterton Intermediate School opened in 1960 to meet the needs of 11-13 year olds in the broader Masterton region. Since the school mergers of 2003, and the subsequent closure of Hiona Intermediate School, MIS has been the only standalone intermediate school in the Wairarapa region.

Over recent years, our school has become a popular option for Year 7 & 8 students from the broader Wairarapa, who come to us for the wide range of exciting opportunities we are able to offer. We have always been a school with a strong whānau-feel. We focus on the broad well-being of early adolescents, we provide a highly engaging curriculum, and we are always wanting to get better at everything we do! Our vision is that students are engaged and self-managing learners who interact positively in our community and have a desire to achieve excellence.

A group of 30 students from Masterton Intermediate School planned a 10-days visit to the Cook Islands. They booked and stayed at the Back Packers in Arorangi and attended the church service in Arorangi CICC as part of their planned program. During their visit, they did share their cultural items at the Morning Tea.



From October 18th – 25th, 2019 they had a full on program each day with their 4 teachers. Ms Geange did most of the logistics of the group. The school Principal Mr T was thrilled about their daily program. Another male teacher Ben and Mrs T supported and worked hard with all the students on this trip.

They visited places like the Te Ara Museum, Punanga Nui Market, Highland Paradise, Edgewater, Charlies, Rarotonga Hospital, Prison compound, Township areas, Captain Tama, around the island, shopping in town and touring other inland sites like Ngatoe Intake and waterfall, Taro, Maniota, Kumara and other planting areas. Lots of swimming and snorkelling. We had the opportunity to visit Titikaveka College and St Joseph Primary School. We tried few eating places in town and around the island too.

We had wonderful experience for our trip to Rarotonga. Sharing about some of our exciting day on Rarotonga. Day 5 at Titikaveka College. An eye opener for our students who realised just how lucky we are with what we have at our finger tips. We performed items for each other and then learnt how to weave, husk coconuts, do the hula and play the drums! Such fun was had by all! Day 4 – Rarotonga a massive day of learning today, learning to put down an Umu. Day 3 - Rarotonga...Lagoon Cruise, swimming and snorkelling and we managed to see some turtles! Yay!

We returned to New Zealand and hopefully to visit again to bring some more new students to learn about Rarotonga. Haere ra. Ka kite ano.

Write-up and photo submitted by TRO

6. JULLIETE LOW SEMINAR

The theme of the 2019 Juliette Low Seminar (JLS) is **#LeadOutLoud**. JLS 2019 was held in Sydney, Australia from the 14th – 22th November 2019. Four young women participated in this Leadership training.

- Vaihere Anthony from Avarua Girl Guides Company
- Moeroa Atariki from St Joseph Girl Guides Company
- Roimata Anthony from Arorangi Girl Guides Company
- Piritia Tekopua from Tautu Girl Guides Company

This is the first time, the Cook Islands have ever been invited to participate in this JLS and it was a new approach by the WAGGGS to promote and increase the participation of young women around the world. This JLS was done in 20 training hubs around the world and 4 training hubs was chosen for the Asia Pacific Region – Taiwan, Maldives, Thailand and Australia. The idea was to hold this training at the same time with all the elected training hubs and communicate with each other with

Our four young women were sponsored by Australia in their returned airfares, accommodation, transport, meals and registration fees. These young women learnt a lot from the program and hopefully one day will share their knowledge to others.

The daily program consists of a visit the Parliament House, Zoo and other popular places in Sydney. The girls had the opportunity to share our culture – dancing and singing which they did our Island dancing. They put on small stalls like pareu, plastic flowers and head Ei's, pearls, parau and other Cook Islands crafts. They also had the opportunity after the weeklong training with their families before returning home.



The JLS has been running since 1932 as WAGGGS' flagship international leadership event. It started as an opportunity to promote international friendship and now empowers young women to take the lead in their lives, communities, national organisations and beyond.

This event is back in 2019 and it's bigger than ever. For the first time, the Juliette Low Seminar will connect the world, bringing 1,000 young women together in 20 locations around the world, connected through technology.

Our 2019 JLS events will run in parallel from 14 to 20 November 2019 in a combination of languages including Arabic, English, French and Spanish - as well Mandarin and Swahili depending on demand.

This event will support participants around the world to develop leadership practices, global perspectives and a peer support network to take the lead in their lives. Our theme will be around breaking gender barriers to leadership – the exact wording a strapline of the event is still to be confirmed. Throughout the 6 and a half day



programme participants will explore how they can actively tackle gender barriers to leadership, and act on their values to bring positive change to their world. After their return home, each JLS participant will, empower 100 girls aged 12 – 18 with leadership practices to build their confidence as everyday leaders.

A new model for the Juliette Low seminar

Member Organisations have said that leadership development is the most highly valued service WAGGGS offers. So to reach more members we have designed this new model for the Juliette Low Seminar in consultation with some Member Organisations.

In 2019 we will pilot a new jls model that:

- 1) Is offered once per triennium
- 2) Is offered across multiple “Hub” locations at the same time, including all World Centres and up to 15 selected Member Organisations
- 3) Expands the reach of the JLS from 120 participants per triennium to 1,000
- 4) Offers a high quality international leadership programme based on the new WAGGGS leadership model, adapted and implemented to local context
- 5) Uses technology to create a network for participants, connect Hubs, and build a shared experience
- 6) Is offered in all WAGGGS official languages, and potentially in other commonly used languages

We believe this model will bring value to all member organisations by:

- 1) Enabling each Member Organisations to send at least 4 participants
- 2) Enabling Member Organisations to maximise their resources and tackle accessibility barriers to international travel by having a variety of locations on offer
- 3) Making it easier to work with participants on their return home, as they will have a specific shared project outcome – to work with young members - and will be able to work as a cohort to achieve this
- 4) Making it easier for Member Organisations not working in English to participate in international experiences
- 5) Increasing opportunities to host WAGGGS international programmes, raising the profile of the great facilities of more Member Organisations

Thank you very much to our sponsors in Australia and to all our families and friends for supporting us on our journey to Australia. To our National Council Members and guiding families for supporting us. Meitaki maata.

TRO

7. COMBINED CHURCH PARADE IN AVARUA

Psalm 95:2, Let us come before his presence with thanksgiving, let us shout joyfully to him with psalms.

Sunday 10th November 2019 was our last combined church parade for the year 2019. We formed our lines in front of Ruatoka Memorial Mission Hall. In the past we normally form our lines on the Takamoia Ground, now with the space there, we have a new area to fall in.

This Sunday see our new Queens men that was awarded a few days ago to be part of the colour party for the Boys brigade. The Girl Guide also had young women who was attending the leadership training in Sydney, Australia in a few days' time, called the Juliette Low Seminar (JLS 2019).





We have always encouraged our senior girls/boys or young leaders to carry our Flags. The day parade ended with a refreshment provided by the Avarua Ekalesia. Meitaki maata to all the leaders and parents for supporting our Uniform programs in each of the Ekalesia and also our national events in each of the organisations. *Psalm 126:3, The Lord has done great things for us. We are glad.*

TRO

8. AVARUA SUNDAY SCHOOL VISIT TO ARORANGI CICC

November 17th, 2019. Jeremiah 1:5 says, *Before I formed you in the womb I knew you, and before you were born I consecrated you, I appointed you a prophet to the nations.* Special article dedicated to the Late Mona loane Jnr

Avarua Sunday School is always one of the largest and active groups. Their teachers and children came and show-cased their memory verses and songs for this special event.

- What do we share about God's love?
- We teach our children that there is only ONE God and that he loves you and I at all times.
- We encourage our children from a young age to participate in these programs. This is one arena, that we offer the space for them to learn and speak out to become good public speakers.

Few places that I attended to represent the Youth sector. I love taking pictures of just about everyone. As a Media officer for the Youth Dept, I took a handful of photos of the Avarua Sunday School children reading in church. Among these pictures I spotted a young man whom have just recently passed away. I would like to dedicate this to his parents – Mona Snr & Grace and to his brothers and sisters and all the families. As this is his Last Sunday School Teretere before he was taken away from all of us.

- A person is special by the mere fact that they were born.
- A person is special because they have unique perspectives, experiences, and thoughts that nobody else shares.
- A person is special because they have unique gifts and abilities.

- You view that person in a unique way, which makes the person stand out in your eyes.

Aere ra e tama, na te Atua koe e tiaki.



TRO

9. PAKAU AKAARIARI

Monite ra 4 no Noema i te ora 5.00 i te aiai, kua akatueria teia angaanga manea na roto i te akonoanga pure, tei raveia e te au Arataki o te Konitara Girl Guides. Teia te tumu tapura tei maitiia mai i roto i te reo papaa, *exploring your creativity*. Ko te akakoroanga kia akaariia ta te reira tamaine i raverave mei te mua mataiti e tae mai kite openga mataiti. Ko te taima mua rai teia ka rave te anau tamaine i teia tuanga porokaramu i runga i ta ratou Karena Mataiti 2019.

Kua rave te anau tamaine Girl Guide i tetai tuanga i ta ratou apii, na roto i te akanooanga i tetai aiai ki roto i te ngutuare o te Katorika no te akaariari i ta ratou au apinga raverave mei te ariki roi peni, pareu peni, tairiiri

rauara, ei katu kakau, kutini tui auri, auvaro pute tuitui, moenga kakau mea iriiri, rito, kete kakau mea iriiri, tui ei tiare, taviri ei rauti e tetai uatu au apinga ta ratou i apii e tei rave i te tuatau apii.



I roto i teia ai ai nei, kua mataora te au tamaine e te au Arataki no teia tuanga nei. Kua orongaia tetai au tuatau kite au Arataki kia apii mai kite anau tamaine tetai au imenemene taito e tetai au kangakanga tamataora no ratou katoatoa. Kare e aiteia teia turanga mataora i te reira ai ai. Kua akaoti na roto i te pure, e te katikati katoa. Kia Manuia.

TRO

10. MURI ENUA TERETERE APII SABATI

Sunday 17th November 2019 in Titikaveka CICC Church. *Isaiah 40:3, A voice is calling, "Clear the way for the Lord in the wilderness. Make smooth in the desert a highway for our God."*

As a new Sunday School Teacher, I was responsible for few things in our group with the help of other experienced Sunday School Teachers like Auntie Tangi Taoro, Auntie Shelley, Auntie Tina and of course our Deacons in our village.

Muri Enuia Sunday School went to Titikaveka with almost 30 young children to represent our Arorangi Ekalesia and the adult leaders on behalf of the Arorangi Sunday School. When we arrived to Titikaveka, the speaker of the Ekalesia welcomed us and had our prayer and debrief us the day program. We played our part in church service as well as their Sunday school groups. For me, all these responsibilities are new and challenging for me as a young person. I suppose I was once their age and I can understand why some children don't stay still in the church. We need to keep them busy and focus on their memory verses and our songs.



We enjoyed and the children got plenty of lollies and flowers. We returned to our own church hall and our Ekalesia was waiting for us. The following Sunday we presented our verses and songs in the church for our members to hear what we have taken to Titikaveka CICC church. Thank you to all the parents and the church for your support during our Teretere program. See you all again.



Rangina Fariu Akava

11. ARORANGI TERETERE APII SABATI

Sunday 17th November 2019 at 10am service. My name is Telesia Mare and I am 10 years old. I go to Rutaki Primary School. I have come back to Rarotonga, Cook Islands and was raised in Australia and been here almost 3 years. My parents encourage me to do well in my school work, but they also support me in my Sunday school reading.

I am a shy girl, but I always try my best to memorise my Bible verses so I can be able to read in front of the crowd in our Arorangi CICC church with confidence. I am one of the Rutaki Sunday School children and always happy to be part of the Teretere. Here is my memory verse that I learnt for this event. *Maseli 3:5 E irinaki kia lehova ma to ngakau katoa ra, auraka ra e irinaki ki toou uaorai kite. Proverbs 3:5 says: - Trust in the Lord with all your heart.*

I love all about the Tatau irava on this day, because we got to get some Ei lollies, be part of the Kaikai at the hall and listen to other children when they read and sing their songs. My families always encourage me to join these activities to build my self-esteem. Meitaki maata to our Sunday school teachers – Mama Metua Kite and Aunty Ngara.



Telesia Mare

12. COMBINED CHURCH PARADE AT NIKAO

Sunday 9th February 2020 at 10am. Turou, Oro Mai! Kua raveia te akatueraanga o teia angaanga maata ki roto i te Ekalesia Nikao i te popongi Sabati. Kua tae mai te anau tamariki tamaine e te tamariki tamaroa e to ratou au Arataki mei roto mai i te Boys Brigade, Girl Guides e te Girls Brigade mei roto mai i nga Ekalesia e 4 – Avarua, Matavera, Titikaveka e Arorangi. Noatu e te rave nei teia au angaanga i te au mataiti katoatoa, te vai nei tetai au tai'i i te au mema, e kare e pou mai ana, inara te akamaroiroiia nei, kia aere mai i te au tuatau e kapikiia nei ratou.

Te au akatueraanga i te au mataiti ravarai, e te topirianga, te pure o te ANZAC Day, te au ra mamaata o te au putuputuanga mei te Founders Day ate putuputuanga Boys Brigade, te Cook Islands Day ate putuputuanga Girl Guides, te Tabolid Week a te anau tamaine Girls Brigade e tetai uatu au ra takake i vao ake i te porokaramu a te Evangelia. Te akamaroiroi nei te au arataki i te au tamariki kia tomo ki roto i teia au putuputuanga ei oronga atu i tetai au takaianga no ratou no to ratou tuatau ki mua. Aravei atu i te au arataki i roto i taau Ekalesia no tetai au manako akamatutu i te au porokaramu a te anau tamaine e te tamaroa.

Te karanga nei ta ratou au Motto: Sure & Steadfast, Be Prepared, Seek Serve and Follow Christ. Te Atua te aroa.



TRO

13. FOOD DONATION TO TAKAMOA

Malachi 3:1, *“Behold, I am going to send my messenger, and he will clear the way before Me and the Lord, whom you seek, will suddenly come to his temple, and the messenger of the covenant, in whom you delight, behold, He is coming, says the LORD of hosts.”* The Girl Guides Association Cook Islands postponed their Council meeting on Thursday 27th February 2020 to provide their support towards the Graduation for our Takamoa Students especially for those whom are Graduating on Friday 28th February 2020. It was a good call, so they contributed over 20 cartons of chicken to support this remarkable event in Takamoa.

Representatives from the Guides Company on Rarotonga presented their cartons of chicken to the students. Sunday 1st March 2020, the members also attended the Ordination of the students in Avarua CICC at 2.00pm for a Guard of Honour by all the Uniform Groups. On behalf of the organization, we would like to say thank you very much for being our recipients for the last four years, as we always contribute food parcels every october to the takamoa students. Good luck for your pastoral journey to all the students and your families. Kia Orana e Kia Manuia.

TRO



14. COOK ISLANDS DAY CELEBRATION

Theme: "The Blessings for 91 years of Guiding with Fruitfulness, Abundant Fruits and Fruits That Remains in Jesus Name." Tuesday 15th October 2019, 5.00pm, the evening program started with an Opening Song – Rejoice in the Lord always, followed by a bible reading found in the book of Esther 6:1-14 read by the Titikaveka young women. Mama Orometua Vaine, Ina Pange did a beautiful message base on the theme and a prayer from Mama Canny Aratangi.

The program continued with a Collection and the Birthday Cake ceremony. Representatives from the church and community was invited to blow and cut the birthday cake. Food contribution from each Guide companies was part of this annual celebration, which is donated to the Takamoa Theological students. The entertainment started straight after the cake ceremony for at least 7-minutes presentation from each Guide company of Rarotonga.



- Arorangi presented the Life of the Banana and their benefit to us
- Nikao show-cased the different ways of cooking the Breadfruit
- St Joseph Girl Guides did a fun game on sweet Oranges
- Avarua Girl Guides Company created a musical dance on Fresh Coconut and Titikaveka perform a story on the Pawpaw.

The evening ended with a history by Ms Pani Ben, closing with a song "God is so Good" and a closing prayer by Ms Tereapii Ben. To close the evening, the Guide Taps was sung by all members and enjoyed the refreshment provided by the Titikaveka Girl Guides Company.



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

Meitaki maata to all who have joined us on this special day. Happy birthday Girl Guide members



TRO

5. AU MEMA EKALEZIA OU O TE EKALEZIA NIKAO



te Pure Popongi i te Varaire rā 26 o Tiunu 2020, i mua ake i te akoanga a te Papa Orometua Rev. Oirua Rasmussen, kua raveia te akaoanga e te akatapuanga i tetai tai ngauru (10) au mapu akaieie e te taurekareka ei Mema Ekalesia ou no te Ekalesia Nikao: e toru (3) mapu tamaroa, e itu (7) mapu tamaine; e rua (2) mei roto mai i te Tapere Rangiuira, e toru (3) no te Tapere Turama/Panama, e tai (1) no te Tapere Tepuka, e a (4) no te Tapere Pokoinu.

Kia oti ratou i te akatapuia e te Papa Orometua, kua tuatua tatakita mai ratou katoatoa ki te Ekalesia. Kua akameitaki ratou i te Atua no teia kapikianga ia ratou kia riro mai ratou ei au tavini no Iesu Mesia, te upoko o te Ekalesia. Kua akameitaki katoa ratou i te Ekalesia no tei āriki atu ia ratou kia riro mai ei au Mema Ekalesia ou i roto i to ratou au Ekalesia Tapere e te Ekalesia Nikao. E i tuatau o ta ratou tuatua akamaroiroi, kua imene mai tetai pae ia ratou i tetai au chorus, kua tau rai no to ratou kapikiia anga e ei akamaroiroi katoa ia ratou. E oti kua tatau tatakita mai i tetai au irava mei roto mai i te Buka Tapu, kua tau meitaki katoa no to ratou kapikiia anga e no te akamaroiroi katoa ia ratou.



R-L: Rev Oirua Rasmussen, Laurids Rasmussen, Memory Ngametua, Jonita Marsha Williams, Tairo Arakua, Lafala Nooroo, Roruama Ruarau, Vallerie Maka Kea, Pareina Tangata, Deacon Teapa, Samuela Vai Peua.

Kia oti ta ratou au tuatua akamaroiroi, kua tuatua mai te Papa Orometua i te akamaroiroi ia ratou katoatoa. Kua tuatua katoa mai aia no runga i teia taoanga Ekalesia, koia oki, me ikia koe ki runga i teia taoanga Ekalesia, ka vai rai teia taoanga ki runga iakoe e tae ua atu ki toou openga; kare e rauka kia kiritiia mei tetai au taoanga rai mei te Orometua, Diakono, Tekeretere o te Ekalesia e te vai atura - e au taoanga te reira kua ta-tuatauia, e taoanga mutu-kore te taoanga Ekalesia. E ko tei ikia ki runga i teia taoanga, ka rave aia i te au angaanga e manganui no te tauturu i te Ekalesia, e kare katoa teia taoanga e ka “smooth sailing” ua, marira ka na roto i te au ngaru tuke ke e te uria o teiane ai – koia te timataanga tika-kore e manganui a to teiane ai. No runga i te tavinianga i te Atua, kua taiku mai te Papa Orometua i te tuatua a Iesu e, “E inangaro atu koe i toou Atua ia Iehova ma to ngakau katoa, e ma to vaerua katoa, e ma to ririnui katoa, e ma to manako katoa”, e “Ko tei tāpu marie ra, e tae ua atu ki te openga, ka ora ia.”

Kua akamou te Papa Orometua i tana akoanga i te reira popongi ki runga i te tia o te reira popongi – Mareko 6:12 “Aere atura ratou e ako aere i te tangata kia tatarara” Ko te akakoroanga oki teia i akaue ei a Iesu i tana au aposetolo kia aere kia apii i te tangata. E ko ratou kare i kite mai e kare oki i akarongo mai ia ratou, kia ruru atu i te one o to ratou vaevae, ei akairo atu anga ia ratou, no te mea kua akamatakite mai te irava 11 e, “Kia tae ki te rā akavaanga ra, e ngari ake to Sodoma e to Gomora i te reira oire” Kua akamatakite katoa mai te ara tia e auraka tetai au peu te ka riro i te tavarenga me kore akateiaa i te akakoroanga no tutu aere i te Evangelia a Iesu Mesia.

Kia oti te akoanga a te Papa Orometua, kua riro e na te Mema Ekalesia ou na Deacon Teapa i rave mai i te pure akaoti. I muri ake i te reira kua aere mai te Ekalesia i te aravei e te akamaroiroi ia ratou tatakaitai katoatoa, e i vao i te Are Pure, kua akaei ia ratou katoatoa ki te ei tiare kakara.

Inara kare i angaia ana teia au Mema Ekalesia ou i teia popongi Varaire no te mea kua akaotia e ka rave kapiti te angai anga ia ratou a te popongi Varaire rā 3 o Tiurai 2020 i te tuatau e akatainua'i te nga metua Diakono ou e te metua vaine Diakono Maru Pureau ki runga i te taoonga Diakono Akangaroi (Elders), ko tei akangaroi atu aia i teia mataiti i topa. Kua manako tikaiia oki e kia raveia teia au akakoroanga nei i teia mua mataiti, inara no tetai au taii e pera no te Covid-19 pandemic, kua topa mai i reira ki teia tuatau.

Te aere atu nei te reo akamaroiroi a te Ekalesia Nikao katoatoa ia kotou e teia au Mema Ekalesia ou. Kia riro te Vaerua Tapu o te Atua i te akamaroiroi mai ia kotou tatakaitai, kia oronga mai aia i te maroiroi, te kite e te marama i te tavini anga iaia e tae ua atu ki to kotou au openga. Kia orana e kia manuia i roto i te aroa maanaana o to tatou Atua ko Iesu Mesia.



*Tataia e Nooapii Tearea, Diakono/Nikao Ekalesia
Nana katoa i tuku mai i te tutu*

6. FROM THE PRINCIPAL'S DESK



ia Orana tatou katoatoa i te aroa maata o te Atua. This year by far has been the most unexpected and surprising for Takamoa. The graduation of our 2016-2020 students and the ordination in February assured this would be a fruitful and favorable year. Then came Covid-19 which had a global effect even on our Covid-19 free shores. The restrictions and change of understanding social distancing challenged even our safe and secure boundaries of Takamoa.

I am thankful for all the Apiianga and their children for adjusting to the changes and accommodating the requirements given from Government and the Ministry of Health. The school did cease to do any teaching and gathering for three weeks, however we did continue Prayer Groups during this time but had limited numbers. After the three weeks we were able to work within the restrictions to deliver a limited educational program. The school is now back on track and looking at ending our first semester on the 10th of July.

The priority now is to ensure all the remaining students meet the required credits and results for the Certificate and Diploma programs in order to graduate in December 2020.

Intake for 2021

The office has been receiving applications from potential applicants. There have been several from Australia and New Zealand. The Cook Islands have also show interest in applicants applying to enter into Takamoa for the 2021 intake. The Registrar, Mama Principal Yvonne Marsters, is busy collating information for individual files in order that they are processed in a proper manner and completed before forwarding to the Academic Advisory Committee (AAC). It is important that all required information is filled in and all documents have been submitted by the applicants. **Note that Friday 31 July 2020 is the closing date for all applications.**

A Test will be forwarded to each applicant which is to be completed under supervision. The Principal will either visit, or if not possible have an online interview, with each couple. The AAC will then go through the applications and make their recommendations to the Executive Council for their final approval. The Planned 2021 intake will commence with an Orientation Week on the 11th-15th January. This will be followed by the SUMMER SCHOOL between the 18th and 29th January.

Accreditation

South Pacific Association of Theological Schools (SPATS) Commission, visited Takamoa in February. This visit was due to Takamoa's application for accreditation as an Institution and the Academic Programs. We are currently awaiting confirmation on our application that have been updated and resubmitted.

- Certificate in Biblical Studies
- Certificate in Youth Ministry
- Diploma in Theology
- Bachelor in Theology

This was to have been decided in April, but due to Covid-19 it was delayed until June. All the required documents have been submitted to include the Academic Programs being delivered from 2021-2024.

Piula Theological College

Piula Theological College has granted opportunities for graduates from Takamoa Theological College with a Diploma in Theology to study within their Bachelor of Divinity. This is still being finalized and may see, in the near future, students from Takamoa further their studies with Piula.

AGRICULTURE PROGRAM

Mama Apianga Louise Kiliuyi

When the Ministry of Agriculture offered free seedlings to start a vegetable garden, our Mama Principal jumped at the chance to grow some vegetables for the families in Takamoa. We already had a vegetable bed that we had used before, so the first thing we needed to do was turn the soil and get it prepared to plant our seedlings. We planted sweet corn, string beans and bok choy. We really enjoyed the time spent learning how to prepare the soil and planting the seedlings, as we planted, we prayed over our little plants that they would grow strong and give abundant fruit.

Over the next few weeks we took turns watering our garden and watching the plants grow, we were amazed at how fast and how well the plants were growing, though occasionally we had to go in and encourage the bean plants to climb up the wire fence rather than the corn stalks. We were very excited to see the first evidence of beans and corn cobs peaking through the vines and leaves.

Last Saturday we had our first harvest of bok choy, every family received four bunches each. As a college we practice the principle of 'First Fruit', so the first bok choys harvested were given as a blessing to Papa President and his family, at that stage there were not enough beans yet to harvest.

This Saturday we are planning on another harvest and distribution of bok choy as well as any beans that are ready. We are so excited to see the growth of the vegetables and to enjoy the results of our hard work. Our College Mama Apianga has the motto "flourish where you are planted", and it is encouraging to see our garden be an example to us of how to flourish and grow. We are very thankful to the Ministry of Agriculture for providing the free seedlings for us to plant and thank and praise God for His abundant blessings upon our little garden.



Takamoa Mamas in their vegetable garden

KAIKAI NA TE AU MAMA APIIANGA

Apiianga Mamamere Tumu

Kia orana tatou katoatoa i te aroa maata o te Atua, te Metua, te Tamaiti, e te Vaerua Tapu. Amene. Ko te Aroa Mou teia kare na tatou i aroa atu laia, koia ra tei aroa mai ia tatou. Kia akameitakiia te Atua no teia tikaanga kia aravei tatou na roto i teia tataanga leta.

Inangaro au te tata e te akakite atu i tei tupu i teia Varaire rā 26 o Tiunu 2020. Kua aere atu te au Mama Apiianga e te Mama Orometua Yvonne Marsters (Principal Vaine o te Apii Takamoa) ki te Vibe no tetai akakoroanga no matou, koia oki no tetai manga katikati (breakfast) e te akakitekite anga i te au angaanga (sharing) i teia tuatau ia matou e tereni nei ei au Tavini Vaine no te Atua. Kare aite ia te mataora o te ngakau o te au Mama, no teia i tupu. Te karanga nei te Tuatua-tika na te Atua, Ko te mea teia e kite ei tatou e Pipi tatou na te Atua, kia AROA tatou ia tatou uarai.



TAKAMOA OVERCOMING COVID-19

Before the Corona Virus hit the whole world and made its affect known globally, Takamoa was head on achieving ABOVE NEXT LEVEL standards for the school. With all students stuck in their books and immersed in assignments and work projects for the school were all heading towards divine completion. Therefore, there are three parts that will be addressed to reveal to all our readers of our CICC Newsletter article from a student perspective of the effect Covid-19 had on us as a college, as students, and with our families. First part is BEFORE, second DURING, and third AFTER COVID-19.

1. Before Covid-19

On the go go go were the students of Takamoa 2020 immersed in their studies, assignments and work projects for the school. This was the usual routine for Takamoa. Things were running along well and setting goals and time frames for assignments, tests and projects to be achieved and completed. In February the long awaited arrival of the SPATS (South Pacific Accreditation of Theological Schools) Chairman Dr. Rev Mose, who is also the Principal of Piula Theological College in Samoa, and the Secretary Commission Rev Rusiate Tuidrakulu from Fiji. One of the major goals of the school is to be accredited and recognised with a Certificate of Biblical Studies and Diploma of Theology that is given by Takamoa Theological College. It is well overdue for Takamoa being one of the oldest Theological Schools established in the whole of the South Pacific, that has helped shaped our country in the Cook Islands as the first educational institution established in 1839 envisioned by Rev John Williams and built by Rev Aaron Buzzacot of the LMS (London Missionary Society). To have something to show for itself as an educational institution, and this was the pathway to the future for Takamoa.

SPATS is the ACCREDITATION BODY for Pacific Theological Schools. When there is an application for accreditation there is an onsite visitation. Then there's an assessment. The other part is the infrastructure. Takamoa has a well organised facilitation which SPATS would like the students to have a healthy wellbeing.

The College should provide students with all communications, support groups, library, wellbeing and bringing a new quality of churches and pastors for tomorrow. Pacific Qualification Framework (PQF), similar to the NZQA (New Zealand Qualification Authority), AQA (Australia Qualification Authority) so the guidelines for SPATS will align themselves to these authority bodies. However, trying to work it out in our own context where it is more relevant to us, highlighting the importance of SPATS and the importance of the certificates and diplomas. If you have the stamp of SPATS, you are recognised around the world. PIULAH Methodist College in Samoa is connected to Otago University and their students are finishing off their studies in Otago University at doctorate level. Rev Rusiate says, "Our qualification is recognised in most areas, not all. We are not small we are big because we are bound by the oceans together in our small islands. It depends on each College to take you where you are. The College itself would need to explore these avenues for scholarships."

The Chairman and Secretary Commission of SPATS main goal here is to make sure the program of the College is sufficient and adequate for the students and the school as a whole. Dr. Rev Mose says, “We have to be professionals here. It is equivocally important for SPATS to understand more of the programs of Takamoa. It is not about being critical but being professional. It is for the next generation and the following generations. We are heading into a different generation people who are very well educated so it is important for us to be very well educated.”

Theological training is about 3 things: Head, Hand, Heart. Dr. Rev Mose continues on to say, “The Orometua has to be trained to the knowledge. No point of having a degree and you can’t look after a church. So it is important to be academically trained and also important to know how to do the work in the church the sacraments, and working with the members and youth. And also important to learn and know your spirituality. All these three things must be there in your theological training. It’s our duty for theological training to be of good level because we want quality ministers coming out.

In Piula you can write your thesis in their own Samoan language. Our language is a gift from God be proud of that. It is time to change our perception of things. We have a long way to go. We invest in people to develop the best people we can be as servants of God. So we hope that the churches will support you in getting further studies.”

In March the graduation and ordination of the 2016 intakes that consisted of 12 couples was a monumental event as they are the first graduates to be given an accredited Certificate in Biblical Studies and Diploma of Theology from Takamoa Theological College.



Left: 2016 intake. Right: their ordination, Feb. 2020. Both taken by Travel Makara at Avarua CICC.

2. During Covid-19

Newsflash Corona Virus a pandemic that is very dangerous and has taken the world by its lethal contagious ability that can spread easily and rapidly and kill thousands in hours. This got the whole of the Island in panic mode and the Health Department (Marae Ora) on alert mode. Takamoa following the Marae Ora procedures and the government schools halt to their classes.

Classes stopped, the going out to functions and church services were stopped therefore the school was pretty much self-isolated within our compound. A time to focus more on building up our small families within. Adhering to the conditions given by the Marae Ora, Takamoa started prayer meeting groups between the papas and mamas at different locations. The mamas did their prayer meeting down at the Ruatoka Mission Hall, and the papas up at the Lecture Hall Beula. Every morning from 8am to 9am we would conduct this prayer group and we prayed specifically for the Health and wellbeing of the people, Leaders, Government, Traditional Leaders, Churches, New Zealand, Australia and others. We had hand sanitizers for everyone when entering prayer grounds and the on duty student will disinfect the tables. A very intimate time with God in prayer for the nation and the people.

We conducted prayer services on Sundays up at the Beula Lecture Hall following the ten people minimum condition. So there were two couples per service which was lead by the Principal and started at 10am for half an hour. Five services were done where the last service was at 12pm and that would be all the families

completed in worship. This was also done for the Thursday Last Supper Service and the Good Friday Service during Easter weekend.



Takamoa children. Photos by Teeiau Nanai

3. After Covid-19

Slowly moving back into the rhythm of school again, we moved back into the class room after the fourth week since the covid-19 social distancing and self-isolation started in April. Still the papas and mamas were in separated classes and the Principal did the classes accordingly, so we still weren't following our normal timetable schedule. Church started back still restricted from singing and adhering to the social distancing rule. At this point the Papa President, Rev Tuaine Ngametua, started going on TV and online sharing the Word of God and the Apiangas were incorporated to do the singing so that has been a huge highlight that has come from this covid-19 dispensation.



Musical contribution to Pap President's TV program. Photos by Travel Makara

Finding positivity from this Covid-19 comes from an inner peace of the heart. We were able to spend more time at home with our own families, and spending intimate time building ourselves in prayer with God. From a larger scale it allowed our country to naturally heal with less carbon emissions being emitted by transport and machinery. Good in terms of climate change and beneficial to the families. It allowed our lands to heal as one of my doctor friends said to me, “We have saved 10 years on the life of this planet just by the three months’ self-isolation and social distancing.”

It has been a time of RESET – RESTART – REGROWTH. Even though the Covid-19 never arrived onto our shores due to the diligence of our Health Department Te Marae Ora, we can safely say, in quiet tone, we are Covid-19 FREE and let’s keep it that way. However long it may take to open the borders internationally, let us continue to believe and trust in God.

Genesis 1:1-2 says *“In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.”*

God was there in the beginning and He still is here with us today that is why He is called Emmanuel God with us. He is a personal God and an Omnipresent God a God that is everywhere. He is our Healer Jehovah Rafa, our Righteousness Jehovah Tidesknu. Let us make our way back to our Sovereign God Yahweh.

Apiianga Travel Makara

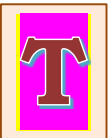
Thank you for remembering Takamoa in your prayers as we would remember you in Australia and New Zealand. Keep safe, keep healthy and keep Jesus in the centre of our lives during these uncertain times.

Your Servant in Christ,



*Rev. Tere Marsters
Principal, Takamoa Theological College*

7. NUTI POTOPOTO



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

➤ **Upcoming CICC Assemblies**

- 2021 Sunday 24 – Sunday 31 October, Aitutaki – to coincide with the CICC’s Bicentennial celebrations. At this stage and in view of the current coronavirus pandemic, there is no plan yet to change the dates given that the event is still a while to go.
- 2023 Sunday 12 – Sunday 19 February, Auckland, New Zealand (proposed, to be confirmed)

➤ **Next 4-year Cycle of the CICC Ministers Rotation Programme**

- After the 2023 assembly

➤ **Next 4-year Cycle of the CICC Office Holders’ Renewal**

- Last agenda item at the 2021 bicentennial assembly in Aitutaki

➤ **Te Maeva Nui Constitution Celebrations**

- 2021 Friday 30th July – Saturday 7th August

(Source: Ministry of Cultural Development, Rarotonga)

➤ **Next CICC Newsletter**

- End September 2020
- Deadline for submission of articles: mid September

8. OBITUARY



JOHN HENRY Former Member of Parliament for Ruatonga/Avatiu/ Panama/Palmerston (RAPP), former Associate Minister of Finance, Pu Tapere for Avatiu, Deacon for Avatiu, a keen sportsman and supporter of community events in his own tapere of Avatiu; passed away end of March and was put to his final resting place at his residence in Avatiu.

He, together with his team of volunteers, both within and outside of Avatiu, organized the renovation of *Ebenezera* the Avatiu Meeting House (newsletter 50, pp.12-18 has the write-up and photos of the re-opening in July 2013). The next event which John and supporters staged was the facility's 100th anniversary on 19 October 2019. The tapere, under his management, also hosted those who came back from the 2019 CICC assembly in Atiu in October.

There are other community involvements that John has been part of during his time of residence, these 2 being just a couple of them. John leaves behind his beloved wife Nono, and their children.

John has been a good friend of mine since we started at Tereora College in 1973, in the same class until we finished Form 6 in 1976. Farewell my good and humble friend John, may you find resting peace in the Lord's house.

Nga Mataiao, photo from the reopening of Ebenezera in 2013.



SAITU MARSTERS Te mamae nei, e tei teimaa nei te ngakau I te tata atu I teia leta, no to matou Tauturu Orometua Papa Saitu MARSTERS tei takake na te mataara o te mate. Kua anau ia Papa Saitu MARSTERS I te ra 7.5.1939, e kua moe aia I te ra 6.5.2020, kua anau aia i Tetautua Tongareva, kua akaipoipo atu aia ki tana vaine Mama Roriki e 8 a raua tamariki e maata te mokopuna, e te ina-rere.

I roto i te oraanga o Papa Saitu kua riro mai aia ei ekaiesia, e klua tomo atu aia ki Takamoa Theological College 1965-1966 e kua riro mai aia ei Diakono i roto I te Ekalesia Tetautua 1971- 2017, Mou Moni 1987 tauturu sekeretere 1992, sekeretere 2006-2017, Captain Tetautua Boys Brigade Company 1977 Sunday School Teacher 1968 1987, Mata ki te Uipaanga Maata 1999 2007, kua iki katoa ia aia ei Konitara no Tetautua mei te mataiti 1985 e tae ua mai ki teia ra, Mayor 1987 1994, kua akataoanga ia Papa Saitu Marsters ki te Member of the British Empire MBE 24.2.2020.

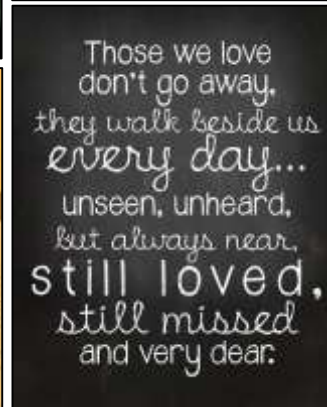
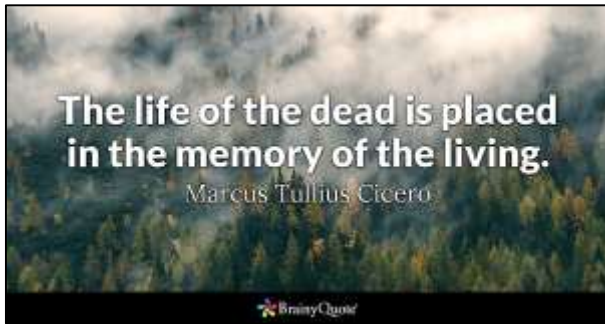
I roto I teia au tamariki a Papa Saitu 7 tane, 1 tamaine, e 4 ana tamaroa Orometua, tana tamaine e Orometua katoa tana tane, e 2 mokopuna tane Orometua, I roto I te oraanga o Papa Saitu Marsters e tangata maru, maroiroi tauturu I tona iti-tangata, kua akataoanga katoa ia aia ei Member of the British Empire MBE 24.2.2020, e turanga teitei to teia Metua Tane I roto I tona oraanga ta te Atua I akameitakianga iaia penei e au peepa ke atu tahi nona ko tei rauka mai teia iaku, ko tona mate e heart attach, ei ta openga I taku leta, te karanga nei te irava E aroa oki kotou tetai ki tetai ma te ongi tapu ra.

Matara Akatapuria, Secretary, Ekalesia Tetautua, Tongareva. Photo by Rev. Tumukau Marsters.



HONU BEN Elder i roto i te Ekalesia Matavera, kua kapikiia mai e tona pu i te ao i nga ra i topa i Akarana, Nutireni, e kua tuku iatu ki tona ngai akangaroianga openga i tona ngutuare rai i Matavera, i te Maanakai 27 o teia marama Tiunu. Te ora nei tona tokorua Puretū, ta raua anau, are mokopuna e te ina. Ko Honu tetai mapu i kake ki runga i te taoanga Diakono i tona ou anga, kua apai raua ko Puretū i te taoanga i te mataiti 1963 i te 19 anga o tona mataiti no te tapere Vaenga/Pouara i roto i te Ekalesia, e tae ua mai ki te mataiti 2005 i kake atu ei raua ki runga te taoanga Elder. E rai uatu te au angaanga tana i rave i te oraanga nei e pera i roto i te Evangelia i te Ekalesia Matavera, e to raua tuatau e noo ra i Akarana, Nutireni. Ko East Tamaki oki ta raua Ekalesia putuputu i te piri atu ki roto.

E metua tane inangaro maata i tana Evangelia metua koia te CICC, tae rava atu ki te turanga anoano pakari i roto i tona ngakau auraka rava tetai au tauianganga puapinga-kore kia akatupuia ki roto i te Ekalesia no te mea i nana'i, e tango ngaueue-kore tei oti takere i te akamouia e ratou i mua na, eaa atura tatou ka tamanamanata ei i te reira. Ko teia tetai takakeanga tavini o te Atua tei kiteia tetai urupuanga tangata maata tei tae ki tona pure nugutuare (family service) i te aiai Varaire 26/6 e pera tona pureanga openga e te tanuanga i te Maanakai ake. Aere ra e te metua tane maroiroi o te Atua ki te ngai tei akonoia noou e no ratou katoatoa tei inangaro atu i taua mamaanga mai nona ra. *Write-up by N. Mataio; photo dated 2005 from NM collection.*



Google images in remembrance of those who have passed on.



TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

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

1. MAN TEACHING DOG HOW TO DRIVE ARRESTED AFTER HIGH-SPEED CHASE

After giving chase, Washington state police were shocked to see a pit bull (similar to the one pictured) in the driver's seat and a man steering and pushing the gas pedal from the passenger side

Los Angeles (AFP) - A resident of the western US state of Washington was arrested following a high-speed chase that left officers dumbfounded after they found the man's pit bull behind the wheel.



The incident unfolded Sunday afternoon after police received calls about a driver hitting two vehicles in an area south of Seattle and then speeding away, state trooper Heather Axtman told AFP.

She said the emergency services subsequently got multiple calls about a car traveling erratically at more than 100 miles per hours (160 kilometers per hour).

Axtman said that as officers gave chase, they got close to the vehicle -- a 1996 Buick -- and were shocked to see a pit bull in the driver's seat and a man steering and pushing the gas pedal from the passenger side.

The pursuit ended after police deployed spike strips and arrested 51-year-old Alberto Tito Alejandro, who was booked on multiple felonies including driving under the influence of drugs.

"When we took him into custody... he admitted to our troopers that he was trying to teach his dog to drive," Axtman said.

"I've been a trooper for almost 10 years and I've had a lot of excuses when I've arrested people or pulled people over, but I've never had an excuse that the dog was driving," she added, laughing.

Axtman said the female pit bull, which was not aggressive toward the arresting officers, had been placed in an animal shelter.

AFP March 30, 2020 (AFP Photo/Adem ALTAN)

2. TEENAGER, AN ASPIRING DETECTIVE, RETURNS \$135,000 HE FOUND

Jose Nuñez Romaniz was headed to the bank to deposit money so he could buy socks online for his grandfather when he came upon a large clear plastic bag filled with cash next to an ATM in Albuquerque, New Mexico. "When I first saw it, I kind of stared at it for a few seconds, not knowing what to do," Nuñez said of his discovery May 3. "I was very shocked. I've never seen so much money."

Nuñez, 19, a criminal justice student at Central New Mexico Community College, said that after the initial shock had worn off, he took a picture of the bag. He said he noticed a tag on the outside of the bag that said it contained \$60,000 in \$20 bills. The police later counted an additional \$75,000 in \$50 bills. "It never passed through my mind to keep any of it," Nuñez said Saturday.

Nuñez first thought about calling the toll-free number on the Wells Fargo ATM but instead dialed 911 because he didn't want it to seem as if he had been stealing, he said. After calling the police, he put the bag in his car and moved it so someone else could use the machine. He then called his mother to tell her he was going to be a little late coming home.

Two police officers arrived within minutes, took the bag and took Nuñez's statement and information. He said his parents expressed amazement and disbelief when he recounted what had happened, even after he showed them the picture.

"I've seen a lot of stuff in 21 years, but this was unique and refreshing for the department and city," Officer Simon Drobik, an Albuquerque Police Department spokesman, said Saturday. "I think this is the biggest amount of money found in Albuquerque and returned."

Gilbert Gallegos Jr., another spokesman, said it appeared that a Wells Fargo contractor had intended to put the money in the ATM but had mistakenly left it on the sidewalk. On Tuesday morning, Nuñez was in Phoenix buying materials for his parents' mattress business when Drobik called.

"He asked me how was it to be a hero in the town, and at first I didn't know what he was referring to," Nuñez said. "But then he started telling me about a ceremony to honor me. He wanted me to take my family there and meet the mayor and the chief of police."

About 50 people attended the ceremony, which was held at the Albuquerque Police Academy on Thursday. At the ceremony, Mayor Tim Keller commended Nuñez's actions: "Man, we all know that temptation. Even just to take a little, just one of those bundles off the top. I mean that had to be really hard."

Nuñez said he had received a plaque, gift cards, sports gear and even a \$500 scholarship from an electric company. "My parents got emotional, my mom mostly," he said. "I was more nervous than anything because it was my first time on the news." Nuñez said that he had spoken to the two officers who responded and that they had told him they at first thought his call was a prank.

Also in attendance were officials from Wells Fargo and the contractor, who expressed their gratitude, he said. Wells Fargo is investigating what happened, the police said. Tony Simmons, a Wells Fargo spokesman, on Saturday referred questions to the contractor, Respond NM, which delivers cash in armored vehicles and provides ATM services. The company could not be immediately reached for comment.

When Drobik learned that Nuñez was studying criminal justice and wanted to pursue a career in law enforcement, he invited him to apply for a position at the department. Nuñez said he had gone to the station Friday and filled out an application to be a public service aide, an entry-level position for those who want to become law enforcement officers but do not yet meet the requirements. "I've wanted to be a crime scene investigator or a detective for the police since I was a kid," Nuñez said. "I already had my mind set on that."

Since the ceremony, Nuñez has been getting many calls and lots of attention on social media. Many Hispanic people, in particular, have reached out to express their support and pride for how Nuñez represented their community, he said. The Albuquerque Isotopes, a minor league baseball team, asked Nuñez to throw out the first pitch at an improvised ceremony in what will be an empty ballpark because the coronavirus pandemic delayed the 2020 season.

"The family was very humble," Officer Drobik said. "It was amazing to watch them. There's a greater good there. They weren't blown away by Jose's actions, but everyone else was."

Mariel Padilla. This article originally appeared in The New York Times, May 10, 2020

3. INDIA DETAINS PIGEON ON SUSPICION OF SPYING FOR PAKISTAN

An intrepid Pakistani 'spy' pigeon is facing a life behind bars in India. The allegation was made after Geeta Devi, a resident of the Kathua district of Indian-administered Kashmir, reported a bird - painted pink and carrying a coded ring tagged to its foot - flew into her home on Sunday night.

The Indian Border Security Force passed the pigeon on to the police, who launched an investigation and logged the animal as a 'Pak Suspected Spy.' Officials in Kathua said the bird had flown across the border and they would try to decipher the message.

“The pigeon, suspected to have been trained in Pakistan for spying, has a ring with alphabets and numbers written on it,” a police source told the Times of India. “Though birds have no boundaries and many fly across international borders during migration, a coded ring tagged to the captured pigeon’s body is a cause for concern as migratory birds don’t have such rings.”

It is not the first time India has accused its neighbour of using pigeons for espionage - Georges Gobet/AFP

India and Pakistan have fought four wars since independence and tension between the two neighbours remains high. It is not the first time India has claimed Pakistan has used pigeons to deliver secret messages. In 2015, the Indian authorities captured a bird that had crossed the border and was found to have a message written on its feathers in Urdu - the national language of Pakistan.



To the disbelief of the international community, the bird was x-rayed and ruffled enough feathers to be also logged as a ‘suspected spy’ by police. According to the police in Kathua, birds are commonly used to send secret messages across the border as they do not typically arouse suspicion. However, he added the latest suspect would remain in a cage in a police station until the conclusion of the investigation.

Joe Wallen, The Telegraph, May 25, 2020

4. PAKISTANI VILLAGER URGES INDIA TO RETURN 'SPY' PIGEON

A Pakistani villager has urged Indian Prime Minister Narendra Modi to return his pigeon, currently being held in India on charges of spying. The man, who lives just 4km (2.5 miles) from the border, said he flew his pigeons to celebrate Eid festival. Police said the pigeon had a ring on one of its legs, inscribed with a code that they were trying to decipher.

The Pakistani villager, who claims the arrested pigeon is his, says the code is actually his mobile phone number. Pakistan’s Dawn newspaper has identified the man as Habibullah and reports that he owns a dozen pigeons. Habibullah told the paper that his pigeon was a "symbol of peace" and India should "refrain from victimising innocent birds".

Villagers captured the bird on Monday along the international border in Indian-administered Kashmir and handed it over to the police. The Kashmir region is claimed by both India and Pakistan, and is the scene of regular military exchanges between the nuclear-armed neighbours.

This is not the first time a pigeon flying from Pakistan has landed in trouble with Indian officials. In May 2015, a white pigeon was arrested after it was spotted by a 14-year-old boy in a village close to the border. And in October 2016, another pigeon was taken into custody after it was found with a note threatening the Indian prime minister.

The two nations have been rivals for a long time, with the last full war between them taking place in 1971.

BBC, May 27, 2020

5. CHINA RELOCATES VILLAGERS LIVING IN 800M-HIGH CLIFFS IN ANTI-POVERTY DRIVE

They used to call an 800m-high cliff home, but dozens of villagers in China's Sichuan province have now been relocated to an urban housing estate. Atulie'er village became famous after photos emerged showing adults and children precariously scaling the cliff using just rattan ladders. Around 84 households have now been moved into newly built flats as part of a local poverty alleviation campaign. It's part of a bigger national campaign to end poverty by the end of 2020.



The village made headlines after photos showed people scaling ladders to get home

'So happy I got a house'

Atulie'er village made headlines in 2016 when it was revealed that its villagers had to scale precarious ladders to get home, carrying babies and anything the village needed. Soon afterwards the government stepped in and replaced these with steel ladders. The households have now been moved to the county town of Zhaojue, around 70km away. They will be rehoused in furnished apartment blocks, which come in models of 50, 75 and 100 sq m - depending on the number of people in each household.

It'll be a big change for many of these villagers, who are from the Yi minority and have lived in Atulie'er for generations. Photos on Chinese state media showed villagers beaming, one of them telling state media outlet CGTN that he was "so happy that I got a good house today".

'Big financial burden'

According to Mark Wang, a human geography professor at the University of Melbourne, such housing schemes are often heavily subsidised by the government, typically up to 70%. However, in some instances families have been unable to afford the apartments despite the subsidies. "For some really poor villages, the 30% may still be difficult for them to pay, so they end up having to borrow money - [ironically] causing them even more debt," he told BBC News. "For the poorest, it's a big financial burden and so in some instances, they might have to stay."

According to Chinese state media outlet China Daily, each person will have to pay 2,500 yuan (\$352; £288) for this particular move - so for a family of four, the cost would come up to 10,000 yuan.



This is the journey the villagers had to make to get home

This is quite a low price, says Mr Wang, as he had heard of people having to pay up to 40,000 yuan for other relocation projects. Mr Wang says in most poverty resettlement campaigns, villagers are given a choice whether or not to move, and are not usually moved into cities from the countryside. "In most instances it's a move to a county town or a suburb. So it's not like they're moving to a big city. Not everyone wants an urban life and most of those who do would have already left these villages and moved to the big cities," he says.

"Usually the government [puts a limit] on the resettlement distance. This is in most people's favour because it means they can keep their farm land, so that's very attractive." The Atulie'er villagers will share this new apartment complex with impoverished residents across Sichuan province.

Around 30 households will remain in the Atulie'er village - which is set to turn into a tourism spot. According to Chinese state media outlet China Daily, these households will effectively be in charge of local tourism, running inns and showing tourists around.

The county government has ambitious plans - planning to install a cable car to transport tourists to the village and to develop some surrounding areas. An earlier report said there were plans to turn the village into a vacation resort, with state media saying the state would pump 630 million yuan into investment.

Though these developments are likely to bring more jobs to the area, it's not clear what safeguards are in place to make sure that the site's ecological areas are protected and not at risk of being overdeveloped. Chinese President Xi Jinping has declared that China will eradicate poverty in China by 2020.

There's no one standard definition of poverty across all of China, as it differs from province to province. One widely quoted national standard is 2,300 yuan (\$331; £253) net income a year. Under that standard, there were around 30 million people living in poverty across the whole of China in 2017.

But the 2020 deadline is approaching fast - and Mr Wang says the plan could be derailed by the virus outbreak. "Even without Covid-19 it would be hard to meet this deadline and now realistically, it has made it even more difficult."

BBC, May 14, 2020

6. MARAUDING MONKEYS ATTACK LAB TECHNICIAN AND STEAL COVID-19 TESTS AN

A band of marauding monkeys has attacked a laboratory technician and stolen three Covid-19 test samples, raising fears they will infect themselves and then spread the deadly disease to humans. The worker was attacked outside a medical college in Meerut, northern India, while transporting samples from patients suspected of having coronavirus. The monkeys ran off into a residential area. The employee is said to have been unharmed, but has angered officials after filming the aftermath of the attack, rather than attempting to retrieve the samples from the fleeing monkeys.

Monkeys can contract Covid-19 and then infect humans, according to scientists. Some Indians have been worried about catching the deadly virus from animals and it led to pet dogs being released onto the streets during the start of the pandemic.

Others saw the funny side of the monkey attack, with the incident coming days after the Indian authorities detained a pigeon in Jammu & Kashmir on suspicion of spying for Pakistan. "The nation wants to know if Pakistan has sent those monkeys to steal coronavirus samples," joked one user on Twitter. "These are highly trained monkeys and very intelligent monkeys."



Monkeys are increasingly attacking humans in India, as their habitats are encroached upon - Mladen Antonov/AFP

In India, groups of monkeys are attacking people with increasing regularity as they are displaced from their natural habitats by urban sprawl. Their attacks can prove deadly - particularly for young children who are



vulnerable to their powerful bites. In 2018, a 12-day-old baby boy died after he was bitten by a monkey in the city of Agra, home of the Taj Mahal.

Joe Wallen, The Telegraph, May 29, 2020

7. HOW PANDEMICS CHANGE SOCIETY

The Black Death, the Spanish Flu, and other widespread disease outbreaks have transformed how people live. Here's everything you need to know:

Will Covid-19 change the world?

Yes, if it's similar to the pandemics of the past. Plagues and viral contagions have regularly blighted the course of human civilization, killing millions of people and wreaking economic devastation. But as each pandemic receded, it left cultural, political, and social changes that lasted far beyond the disease itself. The great outbreaks of history — including the Athenian Plague, the Black Death, and the Spanish Flu — transformed health care, economics, religion, the way we socialize, and the way we work. "Things are never the same after a pandemic as they were before," said Dr. Liam Fox, a former U.K. defense secretary who's studied these outbreaks for a forthcoming book. "The current outbreak will be no exception."

When was the first pandemic?

The earliest on record occurred during the Peloponnesian War in 430 B.C. Now believed to have been a form of typhoid fever, that particular "plague" passed through Libya, Ethiopia, and Egypt before striking the city of Athens, then under siege by Sparta. Thucydides chronicled Athens' misery in lucid detail, writing of sufferers' lesions, red skin, and bloody throats and tongues, and the apocalyptic scenes within the city's walls as "dying men lay tumbling one upon another in the streets." The plague would ultimately play a large part in Athens' eventual defeat by Sparta, and the sense of despair led to a surge in licentiousness among the population. In many pandemics across the ages, people have taken refuge in sex and drinking, as well as in increased religiosity. The Justinian Plague of A.D. 541 fueled the rapid rise of Christianity throughout the Mediterranean.

What caused the Justinian Plague?

Yersinia pestis, a bacterium spread by fleas on rodents — the same culprit behind one of the worst pandemics in human history: the Black Death. Arriving in Sicily on a trading ship in 1347, the Black Death eventually spread throughout Europe and wiped out about 200 million people — up to 60 percent of the global population. People died horribly, afflicted with terrible aches, vomiting, and pus-and-blood-filled "buboes" in their armpits and groins. As the Black Death swept through Europe, it did, however, force authorities to institute health measures that remain in place today. Fourteenth-century Venice ordered mandated isolation periods, named *quaranta giorni* — or "quarantine" in English — to signify the 40 days of isolation imposed on incoming ships. Routine medical inspections became customary, and hospitals were built throughout Europe to treat the sick.

What other impact did it have?

The Black Death's biggest socioeconomic legacy was its role in ending feudalism. Feudalism was a medieval system that empowered wealthy nobles to grant the use of their land to peasants in exchange for their labor — with rent, wages, and other terms determined by the lords. By wiping out a huge swath of the working population, the Black Death created a labor shortage that gave peasants the leverage to negotiate new working terms — effectively bringing about the end of serfdom and paving the way for modern capitalism.

What about other epidemics?

In 1802, an outbreak of yellow fever in the French colony of St. Domingue (now Haiti) triggered a chain of events that led to the vast expansion of the United States. The epidemic, caused by a virus transmitted by mosquitoes, killed an estimated 50,000 French troops trying to control Haiti, forcing France to withdraw. The loss of this key Caribbean outpost was so economically damaging to France that Napoleon sold off 828,000 square miles of French territory in North America, extending from New Orleans to Canada, to President



Thomas Jefferson for a mere \$15 million: the Louisiana Purchase. That may have been the most consequential outbreak in the history of the Americas until the Spanish Flu erupted in 1918.

What was the Spanish Flu?

It was a virulent strain of H1N1 influenza that may have actually originated on a Kansas poultry farm. One of its first victims was a U.S. soldier stationed in Kansas. Unlike the bacterial plagues of the past, the Spanish Flu was a virus, which became more deadly when it picked up some genetic material from a virus infecting birds. Spreading like wildfire among soldiers in the trenches of France and Belgium and then around the globe, the pandemic "influenced the course of the First World War and, arguably, contributed to the Second," says science journalist Laura Spinney, author of a book on the Spanish Flu. The virus killed approximately 50 million worldwide, including 675,000 Americans. Among those struck down were a number of American delegates to the Paris Peace Conference in 1919 — many of whom were opposed to making German - reparations a condition of the Treaty of Versailles. With the Americans missing, delegates approved the - punishing reparations, and the humiliation Germans felt was a key contributor to Hitler's rise. Like the Black Death, the Spanish Flu revolutionized public health, spawning the new fields of epidemiology and virology. It led several Western European countries to adopt universal health-care systems that are still in operation. "The Spanish Flu," says Spinney, "rescaped human populations."

COVID-19's possible legacy

The coronavirus has already had a huge and potentially enduring impact on everyday life. Our work and social lives have gone virtual, with even G-7 leaders conducting their meetings via videoconferencing. Movie studios, gyms, musicians, and karaoke bars are streaming their content straight into our homes. The outbreak has revived impassioned debates about the U.S. health-care system, possibly offering a boon for those in favor of universal coverage. And it may have an even wider geopolitical legacy. The Spanish Flu and the economic depression that followed led to a wave of nationalism, authoritarianism, and another world war. Spinney says the same could happen in the aftermath of the coronavirus, reversing the tide of globalization and fueling xenophobia at a time when countries should be united against a common viral enemy. "We've forgotten a lot of the lessons that we learned after the Spanish Flu and other pandemics," Spinney says. "We may be about to learn them again."

The Week Staff, May 23, 2020

8. DRUNK PERUVIAN MAYOR ARRESTED FOR BREAKING LOCKDOWN AND HIDING IN A COFFIN FOR COVID-19 VICTIMS

The mayor of the Tantar district, in the province of Castrovirreyna, was detained by agents of the National Police for violating the curfew. Eyes screwed tight shut in the coffin, facemask still in place and presumably reeking of booze, a Peruvian mayor's attempt to escape arrest by impersonating a corpse failed to deceive police officers.

Jaime Uriba Torres, mayor of the Andean town of Tantar, went out drinking with friends on Monday, breaking the country's curfew and social distancing policies. When police were alerted to the situation, and fearing their night of pisco was about to turn sour, Uriba and several of his friends hid in coffins built for coronavirus victims. Drunkenly believing that their subterfuge had worked, the men remained motionless in the coffins whilst the police snapped photos of them before taking them into custody.

Residents had previously decried Uriba's leadership, pointing out that he had only spent 8 days in the town since the state of emergency was announced on 25 March. On May 9 he was called to attend a public meeting where he was accused of not taking the pandemic seriously.

The slapstick story is illustrative of the challenges Peru has faced in controlling the spread of the virus. Despite being the first country in South America to announce a formal – and strict – lockdown, new cases have continued to rise, hitting a record of 4046 on 15 May, six weeks after quarantine began.

By Wednesday the country had nearly 100,000 confirmed cases and 2914 deaths, the highest in the region after Brazil. In the remote cities of Iquitos and Pucallpa, wedged between the Andes and the Amazon basin, healthcare systems have been over-run.



As in other Latin American cities, Peru's traditional food markets are seen as the most likely source of continued infection during the quarantine. Lima's largest fruit market was closed last week after four out of every five stall holders tested positive for Covid-19.

"There will not be a day in which the restrictions are lifted and everything is as before" Martín Vizcarra in a press conference yesterday. "We have to make adjustments responsibly and we will do this with the assistance of professionals and experts." Mayor Uribá's example is one the authorities will want to quickly forget.

Mat Youkee, The Telegraph, May 20, 2020

9. MAN WHO WORE WATERMELON ON HEAD WHILE STEALING FROM CONVENIENCE STORE ARRESTED, POLICE SAY

On May 6, 2020 two people arrived at the Sheetz in Louisa, Virginia wearing hollowed-out watermelon rinds with holes cut out for the eyes into the store where police say they proceeded to commit a larceny. Two people walked into a Virginia convenience store wearing hollowed-out watermelons as masks, but they weren't trying to protect themselves from coronavirus. Police say they were there to steal. One suspect, 20-year-old Justin Rogers was arrested May 15 and charged with wearing a mask in public while committing larceny, underage possession of alcohol, and petit larceny of alcohol, according to Louisa Police Department Chief Tom Leary. He said Rogers will appear in court in July.

A second suspect has also been identified, but police are not releasing their information due to the active investigation.

The incident occurred May 6, when two people wearing watermelons rinds with eye holes cut out arrived at a Sheetz in a 2006 black Toyota Tacoma, according to a press release from police. They went inside at 9:35 p.m., when the crime was committed. "I'm in my 46th year of law enforcement," Leary said. "I've seen a lot of strange things, this certainly ranks up there with some of the more unusual events for sure."

The Louisa Police Department shared a photo on social media Saturday, Leary said, but they took the post down after getting an overwhelming response because they no longer needed any information from the public.

N'dea Yancey-Bragg, USA TODAY, May 20, 2020

10. 'YOU PAY THE PRICE SOMETIMES': AUSTRALIAN MAN COULD FACE £14,500 FINE FOR RESCUING TRAPPED WHALE

A shark net protects children as they play on a beach in Manly Cove, Sydney - AFP/William West
An Australian man who saved a trapped whale calf from a net could be fined nearly AUS\$27,000 (£14,500) for his troubles. The man took matters in to his own hands after authorities took over two hours to respond to calls about the animal's plight.

The rescuer, who identified himself only as "Django", told local reporters: "I saw the whale and I thought, 'That is pretty cool'. Then I saw he was in the net and I thought, 'That is not cool'."

He proceeded to dive down and free the baby whale's pectoral fin using his knife. The fin had become entangled in the shark net, which was cutting in to its flesh. It is unclear how long the whale, believed to be a humpback, had been trapped before the rescue.

While returning to shore, the man was intercepted by the Department for Agriculture and Fisheries and told he faced a heavy fine, subject to an investigation. "Yeah, I'm in trouble. I wasn't going out there to see whales. It was an expensive day but whatever... you pay the price sometimes," he said.

The state of Queensland has penalties for both tampering with council property and for moving too close to whales. Fisheries Minister Mark Furner said: "It is dangerous equipment. We have unfortunately seen the loss of life when people have themselves become entangled in this equipment. It will be up to the department to consider whether this gentleman will be prosecuted."



A humpback whale - Getty Images Contributor

The shark net programme has caused controversy in Australia’s Gold Coast for interfering with marine wildlife. They were introduced after a drop in tourism numbers following a spate of shark attacks in Queensland. Most sharks are released but some are killed by state contractors if it is deemed necessary.

Environmental groups have called for the nets to be temporarily removed as whales begin their annual migration north along the coast in search of warmer waters. Last year, at least five whales were found caught in the shark nets.

Sea Shepherd campaigner Jonathan Clark said: “Their removal during the whale migration season would be a good start and could be accompanied by the serious proving of other technologies such as drones.”

Marcus Parekh, The Telegraph, May 19, 2020

11. 18-YEAR-OLD GIVEN MONTHS TO LIVE MARRIES HIGH SCHOOL SWEETHEART

Eighteen-year-old Chase Smith was recently given three to five months to live. He was diagnosed with Ewing sarcoma when he was 12 years old and has relapsed several times. In 2019, a tumor was discovered around the teen's left bronchial tube, and in March this year, his condition worsened. Tumors were discovered on Chase's lung, shoulder and brain, and he felt like the devastating prognosis he received was a "wake-up call" from God, his dad, Brad Smith, told CBS News via email.

Chase and his girlfriend, Sadie Mills, had planned to get engaged and married after college, but with only a short amount of time left, the high school seniors decided to tie the knot in late April. "Chase has said – it wasn't the diagnosis that sparked the wedding; it was the desire to make the most out of the relationships he has each and every day," Smith said.

The Indiana teens are on competing swim teams. They started dating in December after meeting at a swim meet between Indian Creek High School and Mooresville High School. Although they're young, both of their families were extremely excited and happy for their nuptials, Chase's dad said. So, their families helped them plan a wedding in just four days.



Chase and Sadie's families helped them plan a wedding in just four days. Kaitlin Smith

"It truly was a family endeavor – the immediate family on both sides chipped in to do their part, but it was the oldest sisters ... that took charge in organizing everything to make the day perfect," Smith said. Video from the ceremony taken by Chase's sister, Kaitlin, shows the 18-year-olds walk down the aisle – on the front lawn – and get married in front of their immediate family members.

Following the ceremony, the families held a reception – and even though it was planned quickly, all the traditional elements of a wedding were included. Sadie wore a white dress and had bridesmaids, Chase had groomsmen, they cut a wedding cake, had their first dance, and partied with family and friends. Chase and Sadie were already planning on getting married after college. So, the high school seniors decided to tie the knot when they could. Kaitlin Smith

"We have seen how Sadie completes Chase," Smith said. "During his toast at the reception, Sadie's dad, Jeff Mills, said that Sadie has never been happier and he was more than elated to welcome Chase into the family." When asked how she feels since tying the knot, Sadie's answer was simple, Smith said. "It feels genuine – this is how God wanted us to be together," she said. Chase hopes people take away a simple but important message from their story.

"The precious people in your life, the amount of time they are in your life, take every moment you have," he said. "Enjoy and give everything you can in those relationships and know there is so much possible with love when your love includes God." Chase is currently receiving palliative radiation treatments and will soon start a targeted chemotherapy, his dad said. He is also getting monthly infusions to help with bone density and they are pursuing repurposed drugs to slow or stop the cancer.

While Chase has been busy with treatment, he still gets to see his new bride often. Sadie is now living with the Smith family. "We have converted Chase's teenage bedroom into a 'couple's retreat' and taken the adjacent room and made it a living area for them – so they do get to spend every moment together while enduring this part of the journey," Smith said. The high school sweethearts-turned-newlyweds may be young, but their love is strong. "They both want people to realize that the story is real," Smith said. "They are truly in love with each other with God as their guide. I personally have witnessed them pray together and seek God's wisdom."

"The precious people in your life, the amount of time they are in your life, take every moment you have," Chase said. "Enjoy and give everything you can in those relationships and know there is so much possible with love when your love includes God." Kaitlin Smith

Caitlin O'Kane, CBS News, May 22, 2020



12. POLL: US BELIEVERS SEE MESSAGE OF CHANGE FROM GOD IN VIRUS

NEW YORK (AP) — The coronavirus has prompted almost two-thirds of American believers of all faiths to feel that God is telling humanity to change how it lives, a new poll finds. While the virus rattles the globe, causing economic hardship for millions and killing more than 80,000 Americans, the findings of the poll by the University of Chicago Divinity School and The Associated Press-NORC Center for Public Affairs Research indicate that people may also be searching for deeper meaning in the devastating outbreak.

Even some who don't affiliate with organized religion, such as Lance Dejesus of Dallastown, Pa., saw a possible bigger message in the virus. "It could be a sign, like 'hey, get your act together' – I don't know," said Dejesus, 52, who said he believes in God but doesn't consider himself religious. "It just seems like everything was going in an OK direction and all of a sudden you get this coronavirus thing that happens, pops out of nowhere."

The poll found that 31% of Americans who believe in God feel strongly that the virus is a sign of God telling humanity to change, with the same number feeling that somewhat. Evangelical Protestants are more likely than others to believe that strongly, at 43%, compared with 28% of Catholics and mainline Protestants.

The question was asked of all Americans who said they believe in God, without specifying a specific faith. The survey did not have a sample size large enough to report on the opinions of religious faiths with smaller numbers of U.S. adherents, including Muslims and Jews.

In addition, black Americans were more likely than those of other racial backgrounds to say they feel the virus is a sign God wants humanity to change, regardless of education, income or gender. Forty-seven percent say they feel that strongly, compared with 37% of Latino and 27% of white Americans.

The COVID-19 virus has disproportionately walloped black Americans, exposing societal inequality that has left minorities more vulnerable and heightening concern that the risks they face are getting ignored by a push to reopen the U.S. economy. Amid that stark reality, the poll found black Americans who believe in God are more likely than others to say they have felt doubt about God's existence as a result of the virus — 27% said that, compared with 13% of Latinos and 11% of white Americans.

But the virus has prompted negligible change in Americans' overall belief in God, with 2% saying they believe in God today, but did not before. Fewer than 1% say they do not believe in God today but did before. Most houses of worship stopped in-person services to help protect public health as the virus began spreading, but that didn't stop religious Americans from turning to online and drive-in gatherings to express their faiths. Americans with a religious affiliation are regularly engaging in private prayer during the pandemic, with 57% saying they do so at least weekly since March — about the same share that say they prayed as regularly last year.

Overall, 82% of Americans say they believe in God, and 26% of Americans say their sense of faith or spirituality has grown stronger as a result of the outbreak. Just 1% say it has weakened. Kathryn Lofton, a professor of religious studies at Yale University, interpreted the high number of Americans perceiving the virus as a message from God about change as an expression of "fear that if we don't change, this misery will continue." "When people get asked about God, they often interpret it immediately as power," said Lofton, who collaborated with researchers from the University of Chicago and other universities, along with The Associated Press, on the design of the new poll. "And they answer the question saying, 'Here's where the power is to change the thing I experience.'"

Fifty-five percent of American believers say they feel at least somewhat that God will protect them from being infected. Evangelical Protestants are more likely than those of other religious backgrounds to say they believe that, with 43% saying so strongly and another 30% saying so somewhat, while Catholics and mainline Protestants are more closely split on feeling that way or not.

However, the degree and nature of protection that God is believed to offer during the pandemic can differ depending on the believer. Marcia Howl, 73, a Methodist and granddaughter of a minister, said she feels God's protection but not certainty that it would save her from the virus.

"I believe he has protected me in the past, that he has a plan for us," said Howl, of Portalas, N.M. "I don't know what's in his plan, but I believe his presence is here looking after me. Whether I can survive it or not, that's a different story." Among black Americans who believe in God, 49% say they feel strongly that God will protect them from the virus, compared with 34% of Latino and 20% of white Americans.

David Emmanuel Goatley, a professor at Duke University's divinity school who was not involved with the survey, said religious black Americans' view of godly protection could convey "confidence or hope that God is able to provide -- that does not relinquish personal responsibility, but it says God is able."

Goatley, who directs the school's Office of Black Church Studies, noted a potential distinction between how religious black Americans and religious white Americans might see their protective relationship with God. Within black Christian theology is a sense of connection to the divine in which "God is personally engaged and God is present," he said. That belief, he added, is "different from a number of white Christians, evangelical and not, who would have a theology that's more a private relationship with God."

ELANA SCHOR and HANNAH FINGERHUT, Associated Press, May 15, 2020

The AP-NORC poll of 1,002 adults was conducted April 30-May 4 using a sample drawn from NORC's probability-based AmeriSpeak Panel, which is designed to be representative of the U.S. population. The margin of sampling error for all respondents is plus or minus 4.2 percentage points.

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 since 2018, 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.

Second, much appreciation also goes to Rod Dixon, retired USP-Cook Islands Centre Director, now domiciled on Mangaia, for the write-ups on the early days of the Gospel in the Cook Islands, his first one being included in this issue of the newsletter. No doubt readers of the paper look forward to such educational and inspiring materials from Rod in the coming issues. Again as with the Culture images, such writings and photos would not have been available to the average reader today if writers like Rod had not come forward and offered to share their writings. Editor.

GOSPEL DAY (NUKU) IMAGES ON RAROTONGA FROM THE 1960s & 1970s

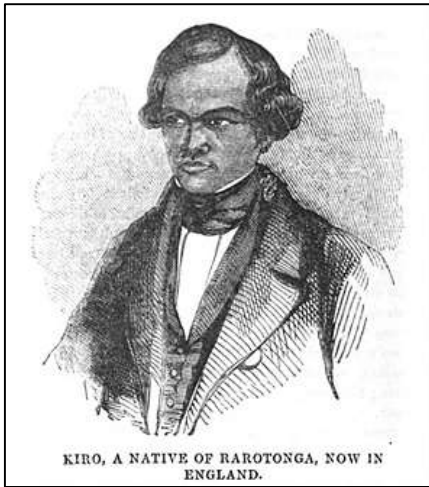
October 26 every year is public holiday to commemorate the arrival of Christianity to the Cook Islands (Aitutaki) on this day in 1821. The CICC parishes get together to showcase allocated Biblical dramas, known as Nuku. The Nuku photos below come from the Johnson Studio collection being kept at the National 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.





KIRO OROMETUA IN VICTORIAN BRITAIN

Rod Dixon, Mangaia



Kiro, *Juvenile Missionary Magazine*, August 1848



Rev. Aaron Buzacott *Missionary Magazine*, January, 1849

Kiro (left) from Avarua, travelled to London in 1847 with Rev Buzacott (right). These images, from the Evangelical Magazine, are based on oil portraits by the English painter William Owen Harling.

Kiro was born on Rarotonga c. 1820, a few years before the arrival of the first Christian missionaries. According to the Rev. Aaron Buzacott, he was “not of a noble or Chief[ly] family. His father was a tenant of Makea’s..... and so was his grandfather, who was a diligent “tiller of the ground” and very clever at climbing rocks and catching the mountain birds, for which he was much respected by the Chiefs and principal people. In time of war, his grandfather was killed by a man of their own party [tribe], who had joined the ranks of their enemies. His father meditated revenge and after peace had been established, he went to all the warriors to assist him in being revenged on the person who had killed his father. Many of them consented and search being made, he was found in a tree gathering chestnuts.... he was soon dispatched by their clubs and spears and torn to pieces. Kiro’s father would be content with *nothing less than his heart!* And the rest, having cut their victim in pieces, took away each his portion, and ate it raw as they went along the way. This took place a very short time previous to the introduction of Christianity” (*The Juvenile Missionary Magazine [JMM] and Annual*, Vols 4 -5; 185).

Subsequently, Kiro’s father attended Christian instruction. “But there was no decided evidence of a change of heart.” Kiro’s mother, on the other hand, was a pious convert, and it was with her encouragement that Kiro became a “consistent member of the Church at Avarua, and a diligent teacher in the [Sunday] school. He offered himself as a Missionary to the heathen, and was accepted and admitted to the [Takamoa] College” (ibid; 186). His sister, who was called Sara, was then living “with our relatives Tinorei and his wife” (*JMM*, October, 1850; 233).

At Takamoa, Kiro came under the influence of the Rev. Aaron Buzacott and in December 1846, accompanied Buzacott and his wife Sarah to England to assist in the preparation of the scriptures for publication in Rarotongan.

Buzacott had been tasked with revising and consolidating chapters of the Bible prepared by Pitman, Williams and others and translating the remaining untranslated chapters, and felt he could not “undertake [this] without the assistance of a native. One was selected – a young man from the College, of good sound judgement....” (*Forty Eighth Report of the British and Foreign Bible Society*, 1852: cxxiii). This was Kiro.

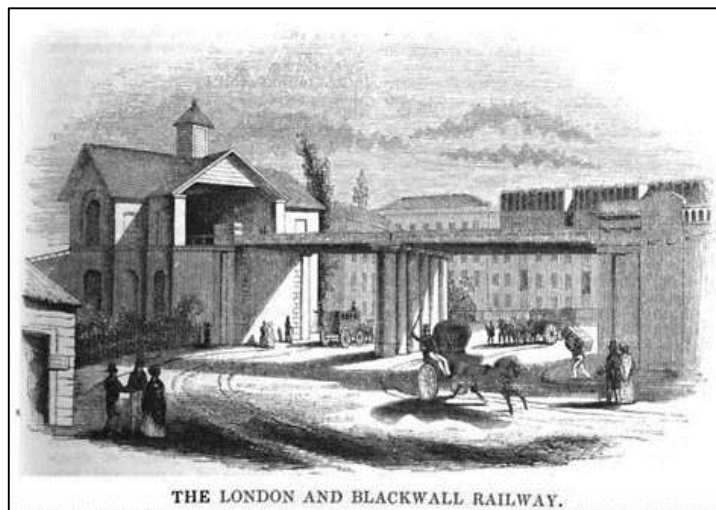
Mamoe, a Samoan chief who became a devout Christian and a 'valuable teacher'; accompanied the Rarotongan party to England with his wife.

They made their way to Tahiti and left there on the “John Williams” in February, 1847. Having negotiated “the mountains and valleys of sea at Cape Horn” they entered the south Atlantic for the run up to England. Kiro estimated that during his 3 months at sea he travelled some seventeen thousand miles of ocean (*JMM* Feb, 1850: 34). They reached London on 17 May 1847 and “As the ship sailed along the English coast, many of her passengers saw, in the distance, locomotive engines and railway trains for the first time in their lives.”

The “John Williams” landed at the East India Docks at Blackwall, Port of London. Kiro described the docks as “large rivers dug out and built up by the English people in order to take the ships ‘inland.’” The masts of the ships around him were “an endless forest of leafless trees.” The “long and lofty” dock buildings he imagined as ‘are pure anga – houses of prayer, but to his surprise found them to be ‘are apinga – storehouses.

From the docks, they were led to “a beautiful long room; there were glass windows on either side, and gentlemen and ladies full dressed...each one on his own seat.”

Suddenly “ a bell rang, as our bell is rung for Sabbath services. Turning to Mamoe, I said, “We are going to have a ‘pure anga’ – a prayer meeting. I had scarcely said this, when we received a sudden and violent jerk. Our hats fell behind us. We were all in trembling motion outside; all was fear within, until we learnt that this was the English people’s “kariota auai” – steam chariot.” (*The Juvenile Missionary Magazine and Annual*, Vols 4 -5; 183-5).



*The Blackwall railway in 1840 – the rail carriages can be seen in the upper left corner, as they cross the viaduct (source – J. Timbs, *The Literary World*, 11 July, 1840: 1)*

The ‘kariota auai’ was in fact, the London and Blackwell Railway, opened just 7 years previously in July 1840 to service London’s sprawling dockyards. The line was driven by cable haulage rather than steam. The Rarotongan party was seated in first class (second class carriages – termed “Stand Ups” - had no seats) and the journey into London lasted just eight minutes. First class carriages were “of a deep blue colour, picked out with gold...”The missionary party remained “speechless with amazement” as the Blackwell train hurried them over the tops of houses into central London.

The *Juvenile Missionary Magazine* reported that, after a few weeks in London, Kiro and the Buzacotts moved to Dartmouth in South Devon (‘guided by the advice of medical men’). Devon was both the Rev. and Mrs. Buzacott’s home county and for Kiro, the “most beautiful than all the other” parts of England - “the hills and forests remind me of our country.” They stayed in Devon for a year (*JMM*, Feb, 1850; 35). Meanwhile Mamoe and his wife were taken under the care of Rev. J. B. Stair who was overseeing the printing of the Samoan Bible.

Kiro’s second year was spent working with Buzacott, revising the Bible translation and translating the remaining untranslated chapters. Preparing the text for publication was onerous, requiring four proofs of each sheet to be corrected by Kiro, Buzacott and the supervising editor, the Rev. Mellor.



This work was interspersed by short deputation journeys to address church congregations in various parts of the country, including a major speech to the London Missionary Society annual meeting at Exeter Hall in the Strand, London (*Missionary Repository for Youth*, Vols 9 – 12;118). As Kiro spoke only in Rarotongan, his speeches were interpreted by Buzacott.

Newspaper reports of the time locate Kiro in Stourbridge, Worcestershire in July 1848; Portsea, in Hampshire on 14 September, 1848 (Portsea was the home of the Rev. Charles Pitman; here Kiro spoke from the pulpit of the Chapel of the Independents, King Street, Portsea where Pitman had once preached (*JMM*, April, 1850: 79); Cheltenham, Gloucestershire in December, 1848; Newcastle, Northumberland in May 1849; Leeds, Yorkshire in June 1849 and Bradford, Yorkshire in June 1849. The Rev. A. Leith, in a letter to the Society (30 July, 1847) noted of Kiro – “I have found that he is invariably worse after a journey, also after the excitement of a meeting and although I have taken utmost care of him he is constantly taking colds” (cited in Sujit Sivasundaram, *Nature and Godly Empire*; 2005;116).

Kiro, in Greg Denning’s terms, was a ‘public trophy of the Word’, a “proof of what the Gospel could effect” (Denning, 1980; 152 ; Buzacott, 1866: 198-9). His “intelligence and gentlemanly conduct” was manifest in his speeches, and not least in his effective use of metaphors. For example -

“The distance from my country, which I have had to traverse before coming here, is very great indeed and the way is exceedingly dangerous: it could not be traversed except by a vessel, and that vessel has been provided. I am reminded, also, of another distant country, which is at a great distance from us, in consequence of sin; - it is the heavenly world; a ship has also been provided; that ship is the Lord Jesus Christ” (*Missionary Magazine*, June 1849; 330).

Another of his speeches designed to build financial support for the work of the LMS was reported in the *Missionary Magazine*, June 1848 -

“Not long ago we were savages....We ...took delight in killing each other, and cutting off each other’s heads. As soon as a head was obtained, we left the trunk to twist about, and the head was presented as a sacrifice to our gods..... It was the custom not only to kill each other, but our taste was so depraved, that we thought more of human flesh than any other flesh. When a group assembled, they would begin to talk among each other as to how they could gratify their horrid appetite for human flesh. [Parents are without natural affection, and feed on their own offspring –brothers have no affection for brothers, husbands for their wives] ... Formerly we considered that we were in an isolated condition, that ours was the only land in the world, and that a little way off, the sky and seas met; and when the foreigners first came to us, we thought they had broken through the sky to visit us. When we observed their clothes, we thought it was their skin when we looked at the legs of the foreigners with their large trowsers, we thought they were all afflicted with elephantiasis, and when we looked at their feet we supposed they were toeless.....In the times of darkness, everything was bad – bad food – bad clothes – bad people – bad chiefs, and bad everything... Here [in Baratane] they have a good God, good men, good food, good clothing, and good customs.” (original spelling, *JMM*, Feb, 1850; 36)

Buzacott elaborated Kiro’s testament with an account “of the murder of Kiro’s father, who was killed, cooked and devoured before the eyes of his son, then but a little boy, and who very narrowly escaped being eaten like his father.” This more likely refers to Kiro’s grandfather, his father having witnessed the introduction of Christianity.

Kiro spoke of “living like a King” while in England. “There are many coloured natives in this country, wandering about the streets, without house or home; while here I am, like one of the chiefs of the land, riding about in carriages, and sitting at the tables of Great Chiefs. My skin is dark, and theirs is white ...yet they do not despise me, but are greatly delighted to have me amongst them. There is nothing like the kindness and hospitality of the men of Baratane. It is their own fault if some natives get into trouble when they come here. They perhaps drink too much or get into bad company, and then get taken up and punished; after this they wander about, like dogs in the street, and altogether forget God’s care in bringing them to this country. I often meet some of them in the street, but I do not look kindly towards them, nor offer to shake hands with them; but I pray God not to forsake me, lest I should get into the Devil’s net. I say to God, ‘Let you and I walk together while I remain in this land.’” (*JMM*, Feb 1850; 36-7)



In London, Kiro visited the Thames Tunnel, constructed by Brunel and labeled the 8th wonder of the world. "There I walked under the sea.....more than twenty fathoms deep."

"I saw something in the form of a bladder, and as big as a house, go up to the sky. I watched, and expected it to fall; but it still went up and up and up." – Trustees of the British Museum Photo #1871,0812.5347

Before leaving England, Kiro visited the Missionary Museum in Blomfield Street, London. Although born in the heathen era, "Kiro himself had never seen the idol gods of his father until he saw them in England in the Missionary Museum." He also visited Madame Tussaud's waxworks ("full of men, - made men, not living men. You would most assuredly have been deceived ...and have believed them to be alive. They had all the appearance of living men, except they did not speak. Breath they had; power they had to nod and lift their arms. Some opened and shut their eyes ...and two were like persons courting, just as though they were alive" (*JMM*, June 1850; 128). He also visited the Thames Tunnel, constructed by the great Victorian engineer Isambard Kingdom Brunel and labeled the "8th wonder of the world." "There I walked under the sea.....more than twenty fathoms deep and underneath men walked, and even kept stalls for the sale of goods, while ships were sailing over them" (*JMM*, June 1850; 129). He saw ships made of iron, and visited all kinds of "manufactory" but was denied access to the naval dockyards at Portsmouth. "There is a law made which prevents foreigners' admittance there, lest they should see how the work is done and carry their knowledge to their own countries" (*JMM*, June 1850; 130). Kiro also undertook lessons in brickmaking "that the houses on Rarotonga might be built so strong that the dreadful storms there should not blow them down."

Both he and Buzacott had their portraits painted in oils by William Owen Harling, of Chester (*Missionary Magazine*, January, 1849: 54). The fate of the portraits is not known, but an engraving of Buzacott's portrait (by John Cochran), appeared as a plate to the *Evangelical Magazine*, December 1849. A less well-executed engraving of Kiro appeared in the *Juvenile Missionary Magazine*, August 1848.

The Samoan convert Mamoe and his wife returned to the Pacific in 1848 and in May of that year, called at Mangaia where "Mamoe.... delighted the people by giving an account of what he had seen in the wonders of this far distant country [England]" (William Gill, *Gems from the Coral Islands*, 1856; 94). According to a later account, these wonders included trains ("fire ships"); coal mines ("I walked in the belly of the earth; I saw men in the coal pits working with lights, for we could not see the sun..."; the Deaf and Dumb School ("I saw the blind read and the dumb speak with their fingers"); water and gas conveyed into homes by pipes, "Turn a cock...and the lights all live and burn brightly! Turn a cock and the lights are instantly dead..... Turn a cock, in comes cold water into the bath! Turn a cock and in comes hot water." He described seeing Queen Victoria, her consort Prince Albert and the Duke of Wellington at a military review, visited St. Paul's cathedral, saw a chair that belonged to Napoleon Bonaparte, visited the Egyptian mummies at the British Museum, and witnessed the inflation of a hot-air balloon ("I saw something in the form of a bladder, and as big as a house, go up to the sky. I watched, and expected it to fall; but it still went up and up and up.") This was probably the Nassau Balloon at the Vauxhall pleasure gardens (pictured). "All things" he concluded "are brought under subjection by the Britons – fire and water, iron and stones" (*JMM*, June 1849;132-3).

On 10 June 1850 Kiro set out from London, bound for Rarotonga on the mission ship “John Williams” arriving at Avarua in August 1850. The Rev W.Wyatt Gill describes Kiro’s welcome –

“Early in the morning, natives who had communication with the vessel [the “John Williams”] some eight miles off, came through the station shouting as they ran, ‘Kiro! Kiro! From Baretane!..... Long before Kiro could come on shore, the beach round the harbor was thronged with men, women and children who gave him a welcome which baffles all description, by shaking hands, rubbing noses, pulling his arms, clasping his body, exclaiming “Alas, are you indeed returned from that distant land?” (letter dated, 10 August, 1850, reprinted in *The Juvenile Missionary Magazine and Annual*, pages 184-7)

A few days after his arrival a large feast was prepared “and the whole Settlement assembled to hear his wondrous tale about England. After singing and prayer, the senior Deacon of the Church addressed to him a few words.... “Kiro my son, blessing on you. You are as one returned from the dead. Twice twenty moons have passed away since you left us. We have prayed for you day and nightYou must expect no sleep until you have told us the wonders you have seen.’

Like many returning islanders, Kiro appears to have difficulty settling back into Rarotongan society. “Here I am,” he had written from London, “like one of the chiefs of the land, riding about in carriages, and sitting at the tables of Great Chiefs. My skin is dark, and theirs is white ...yet they do not despise me, but are greatly delighted to have me amongst them.” Contrast this to the closed English community at Takamoa and Buzacott’s description of Kiro as “not of a noble or Chief[ly] family.”

Or perhaps, as well as the wonders of London, Kiro had noted the dirt and squalor and chaos of the Dickensian English slums and wondered what British civilization really had to offer. “I do not look kindly towards them, nor offer to shake hands with them,” he wrote of the human flotsam, “wander[ing] about, like dogs” “without houses or homes” on the backstreets of London. But he saw them and they troubled him and perhaps his own generous nature was not wholly satisfied with his surmise - “It is their own fault.”

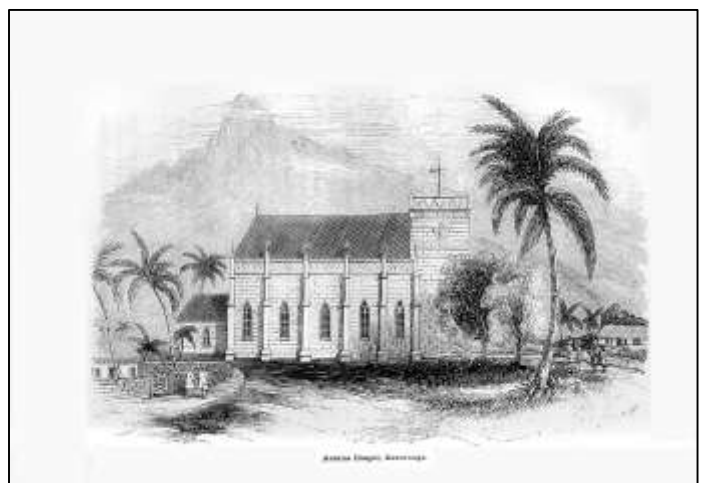
Whatever the reason, within a year of his return, Kiro parted company with the L.M.S. The Rev George Gill reported “Kiro’ has not maintained a consistent character since his return from England. We had hoped he would have proved of valuable assistance for us for one of the inland villages here [Mangaia] but his conduct has rendered this hope vain. He has been dismissed from the Institution and has returned to his family connexions” (Rev. George Gill, letter dated 30 Sept, 1851).

MELBOURNE’S LINK TO THE AVARUA CHURCH

Rod Dixon, Mangaia

Aaron Buzacott is best known in the Cook Islands as the chief translator of the Holy Bible into Rarotongan, the composer of 204 hymns in the early Rarotongan hymnal, and as the builder of Takamoa College (opened to students in 1839) and the Avarua Church, Ziona Tapu.

Ziona Tapu replaced an earlier monumental church built by Papehia on land near the CITC main store. According to the missionary John Williams, Papehia’s church was 60 feet wide and “upwards of 600 feet in length.” It exceeded in length the largest Gothic cathedral in Europe, Winchester Cathedral, at a mere 554 feet long. In reality, the church was only half completed but remained monumental in ambition. It was replaced by a coral limestone church built by the Rev. Aaron Buzacott and opened on 23 August 1831. This was later destroyed in a cyclone and replaced by a “wood and plaster building.”



Ziona Tapu – the Avarua church, 1853

Buzacott's new Avarua church, Ziona Tapu, the solid stone structure which stands today, was commenced in January and opened on 22 December, 1853.

It was built in the Gothic style, a medieval architectural style revived in Britain in the 19th century - although the massive tower presents what one commentator has described as "the strongest Norman image in the Cook Islands." (Budgett, 2007). Characteristic of Gothic architecture are the wall buttresses, the decorative finials and pointed window arches.

Buzacott was a missionary builder, but not an architect, and it has always been a mystery who designed the Avarua church? I came across the answer in the 1855 edition of *The Missionary Magazine and Chronicle*.

In 1847, Buzacott travelled to England with the orometua Kiro to arrange the printing of the Rarotongan Bible. On Buzacott's voyage home he called in at Melbourne in November 1851. There, Buzacott wrote, "I saw a new chapel built for the Rev. Mr. Odell which pleased me much, and the architect was kind enough to give me a plan of it, which we have followed as nearly to practical with Rarotongan workmen and materials."



The Avarua Church was based on plans for the Second Congregational Church, Little Lonsdale street, Melbourne (from The Illustrated Australian Magazine, March 1851).

Buzacott was describing the Rev. Odell's Lonsdale Street Congregational Church opened on 14 July, 1851, just six months prior to Buzacott's visit. The architect was Mr. Robert Ravenshaw Rogers, architect, surveyor, and land agent of 81 Collins Street East, Melbourne. Rogers (1828 – 1908) was born in England and emigrated to Australia, where he had a successful architectural practice. In 1850 Rogers described the Gothic style as "quaint, mysterious, romantic, antiquated...[and] much admired for sacred edifices." (*The Age*, Melbourne 29 May, 1850). He put it to use in his design for the Lonsdale Street Church, later copied by Buzacott for Avarua..

Buzacott not only visited but preached in the Lonsdale Street church and was impressed by both its structure and acoustics. Congregationalist placed a high value on churches as, first and foremost, "auditoriums", places of "hearing and seeing". As one observer notes of the Avarua church – "The high ceilings and structure of the church amplify the sounds of singing and traditional hymns (*imene tuki*), as well as the *orometua's* sermons. The voices of ritual practitioners and the collective performance of singing resound around the chamber of the

church making the wood vibrate and imbuing the space with an almost other-worldly power.... [They thus enhance the personal experience of the sacred." (M Kecskemeti, 2012)

Buzacott followed Rogers architectural plan with only slight variations, dictated by the available resources. Buzacott's church is 64 feet long by 50 feet wide, whereas Rogers plans specified 62 feet by 40. Buzacott's walls of block coral are 30 feet high and 3 feet deep while Rogers' plan specifies 37 feet. (The extra depth of Buzacott's walls was to provide strength against cyclones). In both cases 6 wall buttresses enclose 5 Gothic arched windows on each of the long walls. In Buzacott's church, a 56-foot tower stands at one end and a vestry at the other. Rogers plans intended his church to hold 500 persons, having no galleries. Buzacott's church, with 3 galleries accommodates 800. Buzacott 's church also differed in the more extensive use of decorative finials and in the three dimensions of the Avarua tower, topped with a weather vane. Ashlar lines were inscribed to give the impression of stone work. Traces of these lines can still be seen at the top of the church tower.

Architecturally speaking, Rogers building dimensions generally lend the Lonsdale Street Church finer and more vertical Gothic proportions than Avarua's more sturdy 'Norman' proportions. This impression would have been noticeable inside the Lonsdale Church without the seating galleries included at Avarua. The

extended vertical finials and the division of the wall into the more slender window bays at Avarua help compensate visually for the reduced wall height (Jeanette Budgett, 2020).

For the actual construction, timber was fetched from the mountains, stone from the sea, lime from the coral reef and labour from the congregation. As with all important Cook Islands community buildings the construction was a collective effort – in this case “by the [Church] classes, on the voluntary principle.” Unlike other large buildings which involved ‘arevananga, Buzacott records that “the chiefs had nothing to do with it. Those who were in the classes either executed their own share or got someone else to do it for them. We had fourteen classes and the work was divided into fourteen equal shares.” As a result, the Avarua building was, in monetary terms, debt free, unlike its Melbourne counterpart which cost that congregation £2,800 (the equivalent of \$800,000 today).



Avarua Church today (photo by N. Mataio)

Following his retirement to Australia in 1858, Buzacott preached again at the Lonsdale Street Church, this time with the Rarotongan orometua Teavae, while on a break from their mission work in the tent cities of the Victorian gold fields.

The Lonsdale Street church was sold in 1876 and converted to commercial use as a warehouse. The front was altered but the rest remained unchanged “its lead-lighted windows pathetically testifying to its former status.” In 1917 it was sold to a firm of tinsmiths as a workshop and finally demolished.

Ziona Tapu was more fortunate. According to the CICC, major renovations were carried out in 1887 by the Reverend Adoni during the time of Makea Takau. Apart from routine maintenance the next major renovation happened in 1995. It remains an impressive monument to the work of the early Church builders.

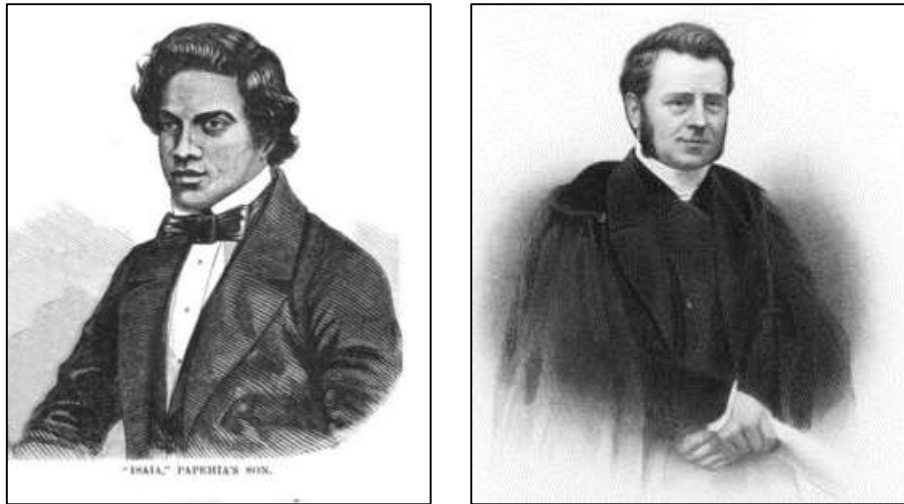
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ISAIA PAPEHIA'S TRAVELS IN BRITAIN

Rod Dixon, Mangaia

The Overseas Experiences of Isaia Papehia who visited England and Ireland from 1853 – 1856.



Isaia Papehia (left) accompanied Rev. William Gill (right) and his wife Elizabeth to London in 1853

Two years after Kiro's return from England, Isaia, the son of Papehia (the first resident evangelist in the Cook Islands), set off to visit Britain and Ireland with the Rev. William and Mrs. Elizabeth Gill.

Isaia's date of birth was c.1838, suggesting he was 15 years old at the time of his departure to England. His travels lasted from 1853 to 1856.

William Gill writes that "Isaia Papeiia ...came to [Mrs. Gill's Arorangi boarding] school as a boy five years old." On December 3, 1849 the young scholar "Isaia, the youngest son of Papehia, the native Teacher" wrote to Buzacott who was, at the time, travelling with Kiro in England - "My dear father [Papehia] is now old and weakly, but I am trying to walk in his steps, and striving to get that knowledge from God which will make me wise. I have continued at Mrs. Gill's school ever since you left us and am learning the truths of the Word of God" (*Juvenile Missionary Magazine [JMM]*, October, 1850; 234).

In 1853, Rev. William Gill reported Isaia has been "under my care for seven years and was desirous to go with us [to England]. At first, both Mrs. Gill and I declined but his desire was very strong, and his father and mother and Tinomana, his grandfather, were all willing, we were therefore led to consent. He accompanied us to England and remained three years before returning home" (*Selections from the Autobiography of the Rev. William Gill*, 1880; 248, 273). Isaia's uncle, Setephano, (who later became Tinomana te ariki tāpu rangi), accompanied the group as far as Sydney.

En route to New South Wales, they visited Ta'unga, then working at Manu'a, in the Samoan group, and held a service on Upolu for all the Cook Islanders (mainly plantation workers) living in Apia.

They arrived in Sydney on 5 January 1853 spending two months in and around the city with Gill reporting "Our native chief Setephano and Isaia, his nephew, were much excited and interested at what they saw in this new world of English life and civilization" (*Selections*, 1880; 277).

Subsequently on 5 April, 1853, Rev. and Mrs. Gill and Isaia (but not Setephano) boarded the vessel "Waterloo" bound for London, arriving there on 16 June, 1853.

Disembarking at the East India Docks at Blackwall in the Port of London, Gill noted “I had never seen a railway-train ...and the East End Blackwall train waited to receive us.” The railway had recently been converted from cable haulage to steam locomotion. “At the ringing of the five minutes announcement bell, we took our seats, when Isaia, hearing the bell ringing again previous to departure, asked if we were going to have prayers before we started (*Selections*, 1880; 279).



Isaia Papeiha, photograph taken in 1872 (when he was around 34 years old)– Archives of Church Missionary Society, SOAS, London.



Rev. William Gill in later life c. 1880 – frontispiece of ‘Selections from the Autobiography of Rev. Wm. Gill.’

The three visitors stayed initially in London, with Elizabeth Gill’s step-father, [Mr. Robert Devonshire] before commencing work on the revised second edition of the Rarotongan Bible. They also attended missionary meetings in various parts of Britain and Ireland, taking part in a marathon of 136 services and meetings in the first 7 months of their stay.

In 1854, both Gill and Isaia addressed the annual meeting of the London Missionary Society at Exeter Hall, with Gill translating for Isaia. The rest of the year was spent attending further meetings in the English provinces advocating the cause of the LMS. Isaia again addressed the annual missionary society meeting at Exeter Hall in 1856.

Isaia was a confident and competent orator. All those who heard his testament on ‘heathenism’ and the coming of the Gospel “remembered [him] with affectionate interest.” *The Norfolk News* (28 April 1855) reported “Isaia [‘the nephew of a chief’] is a very intelligent youth about 18 years of age, and has visited this country from a strong desire to witness the wonders of civilization and to render himself more fit to discharge the duties of his rank upon his return to his native island, which will be in the autumn.”

The Irish paper, the *Saunders Newsletter* (5 October 1853) reported Isaia’s address to the congregation of the Zion Chapel, Kings Inns Street, Dublin describing him as having “a countenance and air [that] were very pleasing” being descended from the “blood of the aristocracy of the land from which he had come” averring that his speech equally demonstrated “that he possessed aristocracy of mind as well as of blood.”

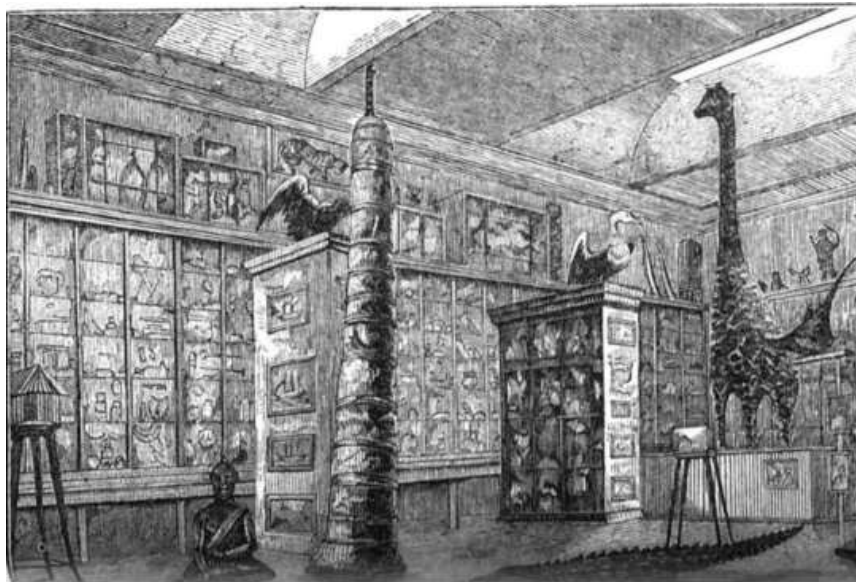
For his Irish tour, Isaia combined Rarotongan humour with a dose of Irish blarney -

“This is a very small assembly (laughter). I have not seen so small a one since my arrival in England or Ireland. The assemblies [I have] been in the habit of seeing are very numerous, the houses ... very full. What should he tell them, for he was desirous of keeping most of what he had to say for a large meeting on the following evening.....He had been very much pleased by all he saw in England, but that week he had been more pleased by coming over to this country [Ireland]. Everything around him

– the mountains and the sea - very much reminded him of Rarotongahe had made an exclamation to that effect on ascending the hill of Killiney [Dublin Bay] a few days ago.....”

In Dublin, Isaia attended the 1853 Great Industrial Exhibition, describing it as “the most wondrous thing that he had seen.” He reported that “one very wonderful thing he had seen in London was men and women whose breasts heaved and whose eyes were full of tears, he thought them living creatures, but on touching them was surprised to find that they were things made.” Like Kiro and Mamoe, Isaia’s visit to London had included a visit to Madame Tussaud’s waxwork museum in Baker Street. “If they [the waxwork models] had been seen at Rarotonga thirty years ago, they would have been worshipped as gods,” Isaia told his Irish audience (*Saunders Newsletter* 5 October 1853).

Like Kiro, Isaia “never saw an idol till he saw the idol of his forefathers in the Museum of the London Missionary Society in London. “That idol was 14 feet high and was the idol of his own grandfather of which he had heard much; the sight of it affected him to tears, and he expressed deep compassion for the people of his native land” (*Saunders Newsletter* 5 October 1853). According to Isaia the idol [Tangaroa] “is a great big fellow and when I saw him I was greatly astonished and climbed up and broke off a piece of his nose to take to Rarotonga, and I asked Dr. Tidman to let me take him back to Rarotonga, to show the young people the queer things their fathers worshipped but he said ‘No, let you do that.’” (Rev. George N Gordon, *The Last Martyrs of Eromanga*, 1863; 237).



The London Missionary Society Museum in Blomfield Road, London at the time of Isaia’s visit, showing the large Rarotongan staff god Tangaroa (centre), said to be “twelve feet high, which was brought home by Rev. John Williams, in the ‘Camden’ from Rarotonga”. The tapa roll was “two or three yards in circumference.” It was inexpertly rewrapped after British Customs Officers examined it for contraband. Source – The Juvenile Missionary Magazine, September, 1847 [endpiece]; (text page 195 – 196).

On 22 July 1856, Isaia set off on the journey home to Rarotonga on the missionary ship “John Williams”. Given the continuing poor state of Mrs. Gill’s health, Rev. William Gill reluctantly resigned from the LMS, taking up a position as rector of the Ebenezer Chapel in Woolwich, London, August 1856.

Isaia’s voyage home was not uneventful. He rescued the ship’s steward, John Sands, after he threw himself from the ship’s deck in an attempted suicide. Sands, who had worked on the mission ship for 20 years, was successful in his second attempt, with Isaia taking over the job of steward for the remainder of the voyage (*The Missionary Magazine and Chronicle*, Vols 19 – 20; 259 – 260). On 1st October they reached Table Bay, South Africa then headed for Hobart, passing an iceberg on 16 October and a gale on 19th October during which the bowsprit broke. As the bowsprit was the key of all three masts on the “John Williams”, all three masts were in jeopardy. On 6 November another gale washed away one of their boats.

Reaching Mangaia on the final leg of his journey home, “he returned to claim his bride” having “been betrothed previously to his departure from Rarotonga.” (*Wild Flowers*; page 36]. His ‘betrothed’ was Louisa

Agostini, daughter of Joseph Agostini, and of Ua'a, the daughter of the pava of Keia, Mura'ai. Isaia and Louisa were married on the morning of the 6th April [1857]. Rev. George M. Gordon records - "He married a half-caste – her father [Joseph Agostini] being a [Corsican] Frenchman and very reluctant to part with his daughter. Isaia did not get his consent till the barque was about to sail. He said he never met with so stubborn a Frenchman. The nuptial scene was quite exciting. Many flocked to the marriage [on Mangaia]. ...After the marriage Mr. [George] Gill [the resident missionary] called upon the bride's father. He [Agostini] appeared much pleased with our visit. He presented his daughter with \$150, and gave her some boxes of clothing....When Isaia and his bride came off [to the ship] Mr Turpie, the first mate, assembling the sailors, gave them three cheers"(Gordon, 1863;252).

Back on Rarotonga, Isaia returned to his studies at Takamoa and "passed through the usual course of education for the work of the ministry being "ordained junior pastor of the Church at Arorangi" and assisting Rupe the orometua at that church (*JMM*, August 1860; 230).

He visited Mangaia again in 1858 "assisting Katuke and Sadaraka [Mamae] every Sunday preaching to the people. On my return to Rarotonga, I am to enter the Institution to complete my studies and if it is the will of God, I would like to be settled at our station, Arorangi" (*JMM*, Feb 1859; 33).

Almost immediately he became ill and was unable to resume duties for a full six months (*JMM*, July 1861; 218).

By August 1863, Isaia was a full pastor at Arorangi, Rupe having relocated to Atiu. He and Louisa tool up residence in the Rev W. Gill's old home in the village (Letter from Isaia Papehia to Wm. Gill dated 17 August 1863 reprinted in *Missionary Magazine*, January 1864: 18 -19). His father and mother (Papehia and Vainu) were still alive and "we have two children, a boy and a girl, [the first, a girl called Katherine was born on 22 Jan, 1858] and," as he informed William Gill by letter, "we have called them "William" and "Elizabeth' after you and Mrs. Gill..... Tekao, my brother, has finished his term of study, and is here waiting his appointment.....I do not forget my many friends in England" By 1866, Isaia and Louisa had three children (*JMM*, February 1859) – Katherine, William and Rangitai - with two more following (Tepaeru and Davida).

According to William Gill, now rector of the Ebenezer Chapel in Woolwich, London, "It is truly delightful to find that his [Isaia's] visit to this country, which was attended with many and great advantages, has not, as in some instances, been productive of corresponding evils: but that he has continued to labour with modesty, diligence and perseverance, in the service of the Saviour. We learn from other sources that the amiable and consistent character of our young friend has tended to confirm and to commend his Christian teaching."

Isaia continued as orometua at Arorangi for nearly 30 years. Rev. William Wyatt Gill met him in 1867 on a visit to Rarotongan and reported – "he is a fair young man and is looking remarkably well." This was a few days before the death of Isaia's father Papehia. Rev. James Chalmers ("Tamate") remembered Isaia as "a good man and did good service. He has a son [Davida] in the college preparing for the work" (Richard Lovett, *James Chalmers His Autobiography and Letters*, 1900 ; 365). In 1890 Rev. Hutchin (cited Lange, 2005; 72) "found him genial and hospitable, a good preacher, 'a great worker and planter of food' but 'lacking in spirituality'. He could "rule men' not just through natural ability but because of his social position as the grandson of an ariki."

In 1876, William Gill reported that Isaia was running the boarding school at Arorangi "and had twenty boys in it." In August 1880 he was deputed by Rev William Wyatt Gill to accompany a new orometua Tauera and his wife to replace Vaka who had been dismissed as missionary to Penrhyn. On 19 July, 1880 there had been a 'bloodless battle' between the Omoko people supporting Vaka and the Motukoiti people, led by Ngatikaro who supported his dismissal, resulting in 'plenty of broken arms etc.'" Isaia and Tauera arrived on the day set for a 'final trial of strength' between the two parties. Isaia was successful in mediating a peaceful outcome and the installation of the new pastor (W.W.Gill. Letter, 12 October, 1880).

Isaia's mother Vainu [Te Vaerua-o-te-rangi] passed away in March, 1886 aged around 80 years. According to the Rev. J.J.K.Hutchin (Letter 28 April, 1886) "She was one of the very first Church members having sat down at the Lord's Table in May 1833 when the Lord's Supper was celebrated for the first time." "During the day of March 3rd she kept saying "Te aere nei au", "I am going"her last words being to her son Isaia...charging him to be faithful to his work even at the end." Isaia died just 4 years later in 1890 at the young age of 52.

Isaia and his son Davida were not the only immediate descendants of Papehia to serve in the Ministry. The *Report of the London Missionary Society* for 1915 carries a report from Papua – “Among the teachers there has been much sickness. Misi Gilo, who was named after the late Rev. G. Gill of Rarotonga, died a few days after Mr. [William Nicol] Lawrence’s return. Mr. Lawrence himself had admitted him as a student to the Training Institution at Rarotonga, and he was a grandson of PapeihaHe had a great influence with his people in one of the most important villages and was much loved by them.” This was Mitikiro, the son of Papehia’s daughter Matoi and husband of Matara (Lange, *Island Ministers*, p.72; Rere, *Genealogy of the Papehia Family*, 1974; 4).

Post script - Isaia’s English converts

In the audience, during Isaia’s speech to the Broad Street Chapel in Reading, just south of Oxford, was a young man called William G. Lawes. His biographer notes that “Upon a heart already most persuaded, the appearance and appeal of a Christian Polynesian [Isaia] produced a powerful effect. It was the first time Lawes had seen a South Sea Islander. The tones of the strange language impressed him, and when the message was interpreted by the missionary, he was ready with his answer. ...His heart, which had already been surrendered to Jesus Christ, had but one reply, the reply of unconditional obedience. There and then he gave his life to God for missionary service” (Joseph King, *W.G. Lawes*, p 9). Following his epiphany, Lawes completed training at Bedford Missionary College, married Fanny Wickham, and was ordained in 1860, ready to take up his first posting to Niue. He served the LMS at Niue from 1861 – 1872 before joining the New Guinea mission in 1874 where he had a long career working alongside the Manganian missionary, Ruatoka.

And in a small book entitled *Wild Flowers from Many Fields* published in England 1867, the following verses on Isaia appear, composed by a lady who had been equally inspired by the handsome young Rarotongan’s ‘appearance and appeal’ during a visit to her village, Abingdon in Oxfordshire –

Isaia Papehia

*Child of the Ocean, glad greetings we give thee,
Welcome art thou to old England’s free shore;
From the isles of the south, hath Omnipotence led thee,
To bid us rejoice in the Lord evermore!*

*As one from the dead, we would hail thee – for truly
The grave is not darker than heathenish gloom;
But the rays of the gospel have burst forth around thee,
And caused the bright flowers of Eden to bloom.*

*The idols of wood, which thy forefathers worshipp’d
No longer pollute the fair isle of thy birth;
By the cross of Immanuel they now are supplanted,
And Jesus proclaim’d to the ends of the earth.*

*Tho’ dark be thy skin, we would call thee our brother
With feelings of sympathy, union, and love: -
The love that a Christian should bear to another,
The communion of saints with the heaven above.*

*Isaia! We pray, that of this generation,
In judgement thou may’st not rise up to complain,
Thou hast heard, and embraced, the glad news of salvation;
Oh! That we may not hear the good tidings in vain!*

*Dost thou go to thy people? We part not for ever;
Echoed back be thy prayer that we may be blest;
Thus united in spirit, tho’ ocean may sever,
We’ll meet at life’s close in the haven of rest.*

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HEALTH-WISE

10 SURPRISING HEALTH BENEFITS OF HONEY

Since ancient times, honey has been used as both a food and a medicine. It's very high in beneficial plant compounds and offers several health benefits. Honey is particularly healthy when used instead of refined sugar, which is 100% empty calories. Here are the top 10 health benefits of honey.

1. Honey Contains Some Nutrients

Honey is a sweet, thick liquid made by honeybees. The bees collect sugar — mainly the sugar-rich nectar of flowers — from their environment. Once inside the beehive, they repeatedly consume, digest and regurgitate the nectar. The end product is honey, a liquid that serves as stored food for bees. The smell, color and taste depend on the types of flowers visited. Nutritionally, 1 tablespoon of honey (21 grams) contains 64 calories and 17 grams of sugar, including fructose, glucose, maltose and sucrose. It contains virtually no fiber, fat or protein.

It also contains trace amounts — under 1% of the RDI — of several vitamins and minerals, but you would have to eat many pounds to fulfill your daily requirements. Where honey shines is in its content of bioactive plant compounds and antioxidants. Darker types tend to be even higher in these compounds than lighter types.

SUMMARY Honey is thick, sweet liquid made by honeybees. It is low in vitamins and minerals but may be high in some plant compounds.

2. High-Quality Honey Is Rich in Antioxidants

High-quality honey contains many important antioxidants. These include organic acids and phenolic compounds like flavonoids. Scientists believe that the combination of these compounds gives honey its antioxidant power. Interestingly, two studies have shown that buckwheat honey increases the antioxidant value of your blood. Antioxidants have been linked to reduced risk of heart attacks, strokes and some types of cancer. They may also promote eye health.

SUMMARY Honey contains a number of antioxidants, including phenolic compounds like flavonoids.



3. Honey Is "Less Bad" Than Sugar for Diabetics

The evidence on honey and diabetes is mixed. On one hand, it can reduce several risk factors for heart disease common in people with type 2 diabetes. For example, it may lower “bad” LDL cholesterol, triglycerides and inflammation while raising “good” HDL cholesterol. However, some studies have found that it can also increase blood sugar levels — just not as much as refined sugar.

While honey may be slightly better than refined sugar for people with diabetes, it should still be consumed with caution. In fact, people with diabetes may do best by minimizing all high-carb foods. Keep in mind, too,

that certain types of honey may be adulterated with plain syrup. Although honey adulteration is illegal in most countries, it remains a widespread problem.

SUMMARY Some studies show that honey improves heart disease risk factors in people with diabetes. However, it also raises blood sugar levels — so it cannot be considered healthy for people with diabetes.

4. The Antioxidants in It Can Help Lower Blood Pressure

Blood pressure is an important risk factor for heart disease, and honey may help lower it. This is because it contains antioxidant compounds that have been linked to lower blood pressure. Studies in both rats and humans have shown modest reductions in blood pressure from consuming honey.

SUMMARY Eating honey may lead to modest reductions in blood pressure, an important risk factor for heart disease.

5. Honey Also Helps Improve Cholesterol

High LDL cholesterol levels is a strong risk factor for heart disease. This type of cholesterol plays a major role in atherosclerosis, the fatty buildup in your arteries that can lead to heart attacks and strokes. Interestingly, several studies show that honey may improve your cholesterol levels. It reduces total and “bad” LDL cholesterol while significantly raising “good” HDL cholesterol (9Trusted Source, 10Trusted Source, 11Trusted Source, 17Trusted Source). For example, one study in 55 patients compared honey to table sugar and found that honey caused a 5.8% reduction in LDL and a 3.3% increase in HDL cholesterol. It also led to modest weight loss of 1.3% (18Trusted Source).

SUMMARY Honey seems to have a positive effect on cholesterol levels. It leads to modest reductions in total and “bad” LDL cholesterol while raising “good” HDL cholesterol.



6. Honey Can Lower Triglycerides

Elevated blood triglycerides are another risk factor for heart disease. They are also associated with insulin resistance, a major driver of type 2 diabetes. Triglyceride levels tend to increase on a diet high in sugar and refined carbs. Interestingly, multiple studies have linked regular honey consumption with lower triglyceride levels, especially when it is used to replace sugar. For example, one study comparing honey and sugar found 11–19% lower triglyceride levels in the honey group.

SUMMARY Elevated triglycerides are a risk factor for heart disease and type 2 diabetes. Several studies show that honey can lower triglyceride levels, especially when used as a sugar substitute.

7. The Antioxidants in It Are Linked to Other Beneficial Effects on Heart Health

Again, honey is a rich source of phenols and other antioxidant compounds. Many of these have been linked to a reduced risk of heart disease. They may help the arteries in your heart dilate, increasing blood flow to your heart. They may also help prevent blood clot formation, which can lead to heart attacks and strokes (8Trusted Source).

Furthermore, one study in rats showed that honey protected the heart from oxidative stress. All told, there is no long-term human study available on honey and heart health. Take these results with a grain of salt.

SUMMARY The antioxidants in honey have been linked to beneficial effects on heart health, including increased blood flow to your heart and a reduced risk of blood clot formation.

8. Honey Promotes Burn and Wound Healing

Topical honey treatment has been used to heal wounds and burns since ancient Egypt and is still common today. A review of 26 studies on honey and wound care found honey most effective at healing partial-thickness burns and wounds that have become infected after surgery.

Honey is also an effective treatment for diabetic foot ulcers, which are serious complications that can lead to amputation. One study reported a 43.3% success rate with honey as a wound treatment. In another study, topical honey healed a whopping 97% of patients' diabetic ulcers.

Researchers believe that honey's healing powers come from its antibacterial and anti-inflammatory effects as well as its ability to nourish surrounding tissue. What's more, it can help treat other skin conditions, including psoriasis and herpes lesions. Manuka honey is considered especially effective for treating burn wounds.

SUMMARY When applied to the skin, honey can be part of an effective treatment plan for burns, wounds and many other skin conditions. It is particularly effective for diabetic foot ulcers.



9. Honey Can Help Suppress Coughs in Children

Coughing is a common problem for children with upper respiratory infections. These infections can affect sleep and quality of life for both children and parents. However, mainstream medications for cough are not always effective and can have side effects. Interestingly, honey may be a better choice, and evidence indicates it is very effective. One study found that honey worked better than two common cough medications.

Another study found that it reduced cough symptoms and improved sleep more than cough medication. Nevertheless, honey should never be given to children under one year of age due to the risk for botulism.

SUMMARY For children over one year of age, honey can act as a natural and safe cough suppressant. Some studies show that it is even more effective than cough medicine.

10. It's Delicious, But Still High in Calories and Sugar

Honey is a delicious, healthier alternative to sugar. Make sure to choose a high-quality brand, because some lower-quality ones may be mixed with syrup. Keep in mind that honey should only be consumed in moderation, as it is still high in calories and sugar. The benefits of honey are most pronounced when it is replacing another, unhealthier sweetener. At the end of the day, honey is simply a "less bad" sweetener than sugar and high-fructose corn syrup.

Written by Kris Gunnars, BSc on September 5, 2018, Healthline, Google. Images from Google.

KO TATOU TEIA / THIS IS US

II: KNOW YOUR TREE – THE TOP FOUR TREES OF OUR TUPUNA

1. TOA (Iron wood, She-oak, *Casuarina equisetifolia*)

‘Out of place in the wanton tropics’ was how English writer, Somerset Maugham, described this tree. An apt description since toa’s needle-like leaves look more like something you would expect to find on plants that grow in a desert. The soft leaves, which never cease to move in the trade winds, make a continuous ‘ssh’ sound, giving it its other English name. With its long, drooping branches, this tree can grow up to 25 metres or more in height. It is native to southeast Asia and northern and northeastern Australia and was introduced to the Cook Islands by early Maori settlers. The tree was valued not just for its soil binding properties (hence the reason our forebears planted them along the coasts of our islands) but also for its timber, which is dense, extremely hard and durable. The wood was traditionally favoured for house posts (poupou are), tapa beaters (ike), spears and clubs (korare and momore), hurling discs (pua), large fish hooks (matau), tool handles and canoe parts. The tree was also valued (and still is) for its medicinal uses: an infusion of grated inner bark is used for treating thrush in babies, urinary tract infections, and in stronger concentrations is used to induce vomiting.

The word ‘toa’ is synonymous with a warrior, or a courageous person. A mature toa tree was referred to as toa-taiki. A wooden spear, called taiki, much talked about in legends and pe’e (oratory), was made from the heartwood of toa, also called taiki. Toa-taiki also meant a seasoned warrior, an invincible fighter. Hawaii-based botanist, Arthur Whistler, describes the toa trees on Makea Tinirau Rd, in front of the CICC church at Avarua, as “some of the most magnificent in the Pacific”. Like the tamanu, this hardwood does not like a severe pruning and may not bounce back after such treatment.



*Toa trees on main roadside adjacent to Matavera CICC.
Rear right: Gibeona, the church Sunday School Hall.*

2. TOU (Cordia; Island Walnut; *Cordia subcordata*)

This coastal tree, which grows up to 15 metres, was favoured as a shade tree. Another ancient introduction to the Cook Islands, it was highly valued for its soft but durable and attractive wood. With its beautifully grained dark and light bands, the wood is still valued highly for carving bowls (kumete), paddles (oe), furniture and drums (pate; tokere). Its round seeds, which are edible, were eaten by hungry children and nectar sucked from the flowers. Several parts of the tree were used to produce dyes to paint tapa (bark cloth). The leaves produce a brown dye and the roots a reddish dye. In the northern group, bark fibres were woven into clothing (prior to the arrival of Christianity) and up until a decade or so ago, used for decorations on dance costumes, mats and wooden artifacts. A solution of the leaves, miro fruits, and nono fruits, is used to treat abdominal pain and urinary tract problems. A young tou tree can be seen in the grounds of the Cook Islands Library & Museum and an old tree can be found on the beach in front of Paradise Inn at Tupapa.



*Young tou tree on the beach front, eastern end of
Te Maire Nui Drive, downtown Avarua.*

3. TAMANU (Island Mahogany; *Calophyllum inophyllum*)

A highly esteemed tree in ancient times, tamanu leaves are described in ancient pe'e (chants), together with miro leaves, as being worn by Maori people on their bodies during sacred rites. A person of great mana, or a leader in the community, who has died, is often described as a shady tamanu tree having fallen, "kua inga tetai pu tamanu marumarū".



Tamanu tree on main roadside next to Matavera CICC

Another ancient introduction by our ancestors, this littoral tree, which can grow to 20 metres or more in height, was highly favoured for its timber and also as a shade tree in the villages. The hard, fine-grained reddish wood was commonly used for outrigger canoe hulls, sculptures, house posts (poupou are), drums (pate; tokere), and furniture and is still considered one of the best carving woods.

The tree also has a number of medicinal uses: a solution of the leaves, bark or seed are used to treat skin sores (une and tona) and itchy skin; an oil from the seed is used to treat rheumatism, and a solution of crushed leaves is used on eye injuries and blurry vision. Its fragrant flowers are also used to scent coconut oil (in Tokelau) and to make flower leis (in Hawai'i). A slow-growing tree, it does not like to be pruned severely as a number of dead trunks around the island of Rarotonga will testify.

Locally endangered, there are a handful of tamanu trees remaining on the roadsides of Rarotonga. Two large trees can be seen in the road 'islands' in front of Punanga Nui Market.

4. MIRO (Pacific Rosewood: *Thespesia populnea*)

This large, spreading lowland tree, which grows up to 12 metres in height, was probably an ancient introduction by the early Maori settlers, or was naturally introduced because of its buoyant, salt-water resistant seeds. Its main use was for timber due to its oily, hard, durable, reddish wood which resists rot in salt water. It is considered to be one of the most popular carving woods.



Miro tree next to USP Centre, Tutakimoa, Avarua

Like the tamanu it was once considered a sacred tree and was commonly planted around marae (temples). The rustling of miro leaves was said to be the prayers of worshippers being carried to the heavens above. A number of miro trees can still be found surrounding the marae next to the koutu (royal court) at Arai Te Tonga in O'oa. Miro timber is much favoured for making drums (pate; tokere), tool handles, canoe parts, paddles (oe), kumete (bowls), and household items. The tree also has some medicinal uses: a solution of the bark is used to treat teething babies; the fruit or seeds are used to treat headaches; a solution of crushed miro fruits, along with nono fruits and grated kava are used to treat urinary tract infections.

Locally endangered, a couple of mature miro trees can be found in Punanga Nui Market and some young ones on the reclaimed land next door.

Sources/references: traditional knowledge; Cook Islands Biodiversity Database; Plants of the Canoe People by Arthur Whistler. Note: The quantities of the ingredients used in the traditional medicine 'recipes' are not specified (and some of the ingredients have not been included at all) so making your own for use is dangerous and not recommended.

Write-up by Jean Mason, Curator, Cook Islands Library & Museum Society, Avarua. Photos by Nga Mataio, taken on 29/6/20

II: OTHER COOK ISLANDS MAORI WORDS THAT ARE NO LONGER PART OF EVERYDAY CONVERSATION

AKAVATAVATA – Be attentive, pay attention to. *E akavatavata mai i o kotou taringa kiaku nei.* Pay attention to me. Word more commonly used today: AKARONGO, listen to me or hear me.

ANEANE – Delicate and tender. *E pakiri aneane tona.* He has a tender skin. Word more commonly used today: PARUPARU, soft. He has a soft skin.

ATOE – Split, for example a leaf. *Atoea mai te rau ara kia raranga au.* Split down the coil of pandanus leaves for me to plait. Word more commonly used today: VETEA, tear.

IPEKE – Shove or knock away, drive out, eject, knock out. *Kare naku i ipeke i taau tupe ki te pae.* It wasn't me that knocked your pitching-disc out to the side. Word more commonly used today: AKAATEA, push away.

NENGONENGO – Boastful, presumptuous, pride. *Ko koe oki ko tei nengonengo i te ture ra.* And you the one who boasts of the law. Word more commonly used today: AKAPAAPAA, NGAKAUPARAU.

KANGUE – Ganway. *Kua kake te au patete na runga i te kangue.* The passengers went up the ganway. Word more commonly used today: ARE KAKENGA, ladder.

NINA – Ravage, lay waste. *Kua nina'ia e te vai puke te apinga tanu.* Crops were devastated by the floodwater. Word more commonly used today: TAKINGAKINO, destroyed.

TIORA – Hurl, fling. *Tiora iatu ki vao.* Hurl it outside. Word more commonly used today: TIRIA, throw.

TIPERA – Spell. *E tipera mai koe i teia kupu.* Spell me this word. Word more commonly used today: AKATAKA, AKAMARAMA, explain, clarify.

TUKATIKATI – Teeter, wobble. *No tona kona, no reira i tukatikati ei tana aere.* He was drunk, that's why he walked so unsteadily. Word more commonly used today: TAIPAIPA, TATIPATIPA.

OPAPE – Current. *E pakari te opape, kare e rauka ia taua kia oe na raro i te ava ki uta.* The current is too strong, we won't be able to paddle ashore through the reef channel. Word more commonly used today: KOKO, e tai koko, a strong sea current.

KAMAATU – Wise, wisdom. *Aua koe e kamakura, kia kamaatu ra.* Don't be neglectful, be circumspect. Word more commonly used today: PAKARI, wise, smart.

(Source: Buse, J. and Taringa, R. (1995), Cook Islands Maori Dictionary, ANU Printing Service, Canberra. The additional "Word more commonly used today" is by Nga Mataiao)

III: SOME NEW/COINED WORDS IN COMMON USE TODAY (to be completed)

MATINI from machine REKOTI from record MAKOTI from marcot TIPEREI from spray MATI from match (lighter) MONI from money ATINGAKAU from broken heart PE from spade TUEPORO from football TENITI from tennis ME from May TOMATI from tomato PITETE from potato RAITI from rice	KAMUPANI from company TOROKA from truck KATUNU from cartoon AMARA from hammer MONITE from Monday TIPOTI from sports PENI from pen and also paint UAPU from wharf PARAONI from brown ATEREPUTI from attribute SABATI from sabbath TIOTI from George KARATI from glass ANNA from Ann	PEPA from paper MOPALA from mobile TEREPONI from telephone VARANI from France VITI from Fiji AMOA from Samoa NUTIRENI from New Zealand AUTIRERIA from Australia KERETEKI from cricket (insect) PORO from ball MARAMA from moon TURETI from too late PUAKA from pig
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Nga Mataiao, Rarotonga

CALL OF THE APOSTLES

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

PART 12 (continued from last newsletter)

Judas Iscariot: Matthew 10:4; 26:14-30, Mark 3:19; Luke 6:16



How does an apostle of the Lord Jesus Christ become a devil? What brings a man from the highest privilege to the lowest depths of hell? There is no easy answer to that question for the presence of moral evil in an initially perfect universe is still a great mystery. The most profound thinkers of all the ages have not been able to penetrate this great mystery. Like Adam in the Garden of Eden, Judas Iscariot fell from his exalted position. We would still like to know, *Why?* And, *How did it happen?* The facts surrounding the man are few.

We do know that the traitors' name was Judas, which was a proud and common name in Jewish history. One of the greatest patriots of the Jewish nation was Judas Maccabees. Many years before the birth of Christ he and his brothers led a revolt against foreign oppression to liberate the Jews of his generation. In honor of Judas' great exploits mothers named their children after him. When the wife of Simon Iscariot handed their newborn son to him (John 13:2 cp. John 6:71) for the first time, both mother and father were filled with pride. They were of the tribe of Judah. Their son should be honored with the name Judas.

Like other Jewish boys, Judas grew up with the rich tradition of Messianic expectations. The Rabbis taught from the Holy Scriptures that one-day a Divine Deliverer would come and lead national Israel in a victorious revolt against foreign domination. A New Kingdom would be established and Israel would be a great world power. John the Baptist had spoken about the coming kingdom at Bethany beyond the Jordan. (John 1:28) Perhaps Judas heard the Baptist preach and his patriotic heart was stirred.

Then one day the news came. The Messiah was present. The kingdom of heaven was at hand. Multitudes flocked to hear the Young Prophet from Galilee, Jesus of Nazareth. Judas went to listen to and he remained to be numbered with the other apostles. (Luke 6:12-16)

What attracted Jesus and Judas to one another is not clearly revealed. Nevertheless, several things do emerge from Scripture.

1. Judas was a man with financial ability. The Bible says that he was the treasurer of the group in that he kept the purse. (John 12:5,6) Matthew would have been better qualified to keep the records and count the money, but Judas was respected and trusted enough to be honored with that responsibility. Later, the truth would emerge that Judas was not worthy of the trust because he *was a thief*. (John 12:6) Judas was a thief despite the warnings of Christ when He taught *ye cannot serve God and mammon*. (Matt. 6:24) The Lord also asked *what shall it profit a man to gain the whole world and lose one's life?* (Matt. 16:26)
2. Judas was an apostle. He had been empowered to preach the gospel. He had been given authority to heal the sick and cast out devils. (Mark 3:14-19). He who had no saving grace could still be a source of blessing to others.
3. Judas was a man of persuasive reasoning reflected by a scene in the home of Mary of Bethany. Mary had anointed Jesus with a rich ointment. She did this by faith in preparation for the Lord's date with death. (John 12:7) Judas saw the act of love as a waste of precious money and found a way to say so with clever words. *Why was not this ointment sold for three hundred shillings and given to the poor?* (John 12:5)

When Peter, James, and John and the other disciples heard the remark it struck a note of simple logic in their heart and they too joined in. *Why this waste?* they cried, forgetting that it is never a waste to perform spiritual acts of worship.

4. Judas was a man of good reputation. He was above suspicion by the other disciples up to the final hours of his own life. At the Last Supper it was Judas who sat in the place of honor. He reclined near the Lord on the left so that they could talk quietly. When Jesus said, *One of you shall betray me*, no one even looked at Judas in suspicion. (John 13:21)

The composite picture of Judas as an ordained apostle of financial competence, with persuasive verbal abilities and the persona to command personal respect, has compelled some bible students to have compassion for him. More than one religious writer has tried to portray Judas as almost virtuous. Thomas de Quincey in an essay on Judas Iscariot has tried to present him as merely a misguided patriot. Thomas de Quincey argues that Judas actually loved Jesus and only hung himself because his scheme did not materialize for forcing Jesus into political leadership against Rome.

Partial evidence to support this view is said to be found in the word used for *kiss* in the gospels. (Matt. 26:47-50; Mark 14:43-45; and Luke 22:47) The word *kiss* is *kataphilein*, which means *to kiss fondly and repeatedly*. It was the custom of that day for a disciple, when he met a Rabbi, to place his hands on the Rabbis shoulders and to kiss him. When

Judas met Jesus in the Garden he kissed him again and again with eyes alighted and a quickened heartbeat. The idea is presented that when Judas kissed Jesus he was kissing him with great excitement believing that he had finally found a way to force the Lord to act. Judas thought that the Lord must use His Divine power to resist arrest and defend Himself. This use of divine power would naturally lead to a national uprising against Rome. But the whole scheme failed.

The main problem with this reconstruction of the mental state and motives of Judas is that it makes the Lord's death an accident and Judas somewhat noble. If the heart of Judas was only mistaken patriotic zeal, that is one thing. If his heart was stained with sin, that is something else. Other motives have been suggested as to why Judas betrayed Jesus. Mark Rutherford suggests that Judas used his reason in a clear sighted and cool manner to discern that the ministry of Christ was all over.

Because Judas foresaw a head-on collision with the Roman authorities he simply arranged to have the Lord arrested, not to have Christ killed, but to have Him taken out of harm's way. Judas sought to protect Jesus before ultimate injury could come to the Master.

Rutherford concludes his discussion on Judas by lamenting that later on, after the crucifixion, and after Judas had committed suicide no witnesses were ever called on Judas' behalf and Judas never told his own story. But perhaps this should have been done. *What would his friends of Kerrioth have said for him? What would Jesus have said? If he had met Judas with the halter in his hand, would he not have stopped him? Ah! I can see the divine touch on the shoulder, the passionate prostration of the repentant in the dust, the hands gently lifting him, the forgiveness for he knew not what he did, and the seal of a kiss indeed from the sacred lips.*

Certainly one of the loveliest and most gracious things that was ever said by any preacher or commentator about Judas was said by the second century Greek teacher and church father, Origen. (AD185-254) Origen suggested that as soon as Judas fully realized just what he had done, he rushed to commit suicide in order to meet the Lord in Hades, the place of all the dead, and there beg the Lord's forgiveness

While all the efforts to redeem the reputation of Judas are thoughtful, there are serious problems with the attempts to find virtue and nobility in the man.

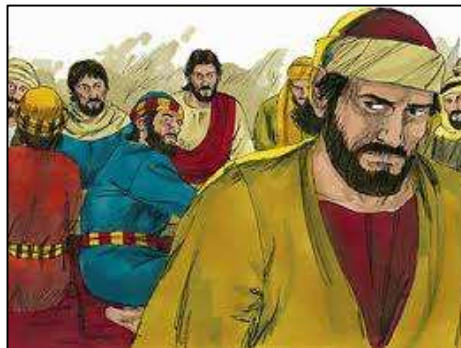
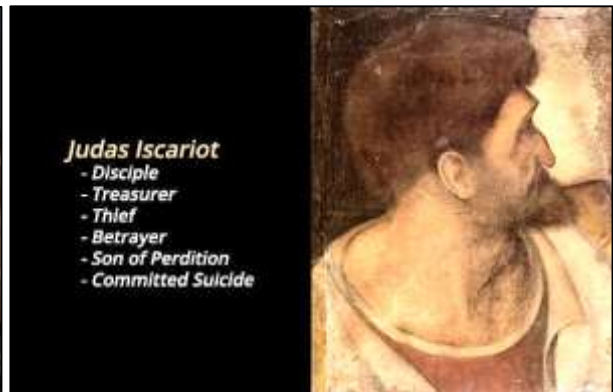
1. There are the words of Jesus. In Matthew 26:24 the Lord spoke of the traitor and said, *It would have been good had he never been born*. In John 6:70 the Christ revealed, *Have I not chosen you twelve and yet one of you is a devil?* And Jesus knew which one was a devil. A year before he was arrested Jesus was calling Judas *diabolic* because *He knew who should betray Him*. (John 2:24,25; 6:64) Professor A. B. Bruce plainly writes that, *Iscariot was chosen merely to be a traitor, as an actor might be chosen to play the part of Iago*. (Jude 1:4) And the Scriptures of prophecy were fulfilled. Psalm 41:9, *Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me*.

Looking at the motive of betrayal by Judas with a critical eye several possibilities emerge. It may be that Judas was a man who was always on the outside looking in. We have already noticed how Judas was trusted by the other apostles and was influential over them. But Judas was not among the most intimate

of the group as Peter, James, and John. Judas might have felt that one reason for this was social prejudice. He was from Kerioth in the district of Jerusalem while the other disciples were from Galilee.

There was a natural tension and mistrust between the two people in the geographical locations. Dr. William Barclay comments: *It is not difficult to see him, even if he had a high place among the Twelve, slowly and unreasonably growing jealous and embittered because others had a still higher place. And it is not difficult to see that bitterness coming to obsess him, until in the end his love turned to hate and he betrayed Jesus.*

2. There is a second motive that could have driven Judas to betray Jesus and that is simply an insatiable love for money. The Bible tells us that love of money is the root of all forms of evil. (1 Tim. 6:10) In John 12:1-8 the Scriptures record that Judas carried the money bag. The Greek word is *bastazein*, which could mean *to embezzle*. To *lift* or *bear* a thing can mean *to carry it* or it can mean *to steal* something as in the word *shoplifter*. Perhaps Judas was robbing from the purse. If money was Judas' motive for the betrayal, he sold his immortal soul very cheaply. Thirty pieces of silver is only worth about \$15.00.



Google images of Judas Iscariot

3. In the final analysis, the primary influence upon the will of Judas to inflame his inner motive was not spite, jealousy, money, or political ambition but Satan himself. *Satan*, says Luke, *entered into Judas*. (Luke 22:3) As John tells the story, it was at the Last Supper that the Evil One took final possession of the soul of Judas and he went out into the night to betray the Light of the World. (John 13:2 cp. John 6:70)

The ability of Satan to literally possess Judas is a difficult concept to understand but there are some things that help beginning with the fact that the Bible teaches there is a another form of life called angels.

There are two types of angels: The Fallen and The Elect. (Jude 1:6)

Fallen angels, led by Lucifer are called demons. Demons have a fascination with mortals for they desire to possess human bodies. One thing that keeps the demons from being more influential are the prayers of the Lord for His own. Without the prayers of the Lord, Christians would be open to demon infiltration. Judas was not only open to demonic infiltration, he was inhabited by the Ruler of Darkness himself. However, it is possible that Judas was not Satan's first choice of occupancy.

Luke records (22:31) an incident where Jesus speaks to Peter saying, *Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.* The only thing that kept Simon Peter safe from Satan was the Lord's prayer. *But I have prayed for thee, that thy faith fails not; and when thou art converted strengthen thy brethren.* Jesus never prayed for Judas the same way He prayed for Peter. In fact, in John 17, the Lord prayed for all of the disciples except one, the Son of Perdition, *that the Scripture might be fulfilled.* (17:12)

In the fullness of time, according to the Sovereign will of God, Jesus was born to bear the sins of the saints. And in the fullness of time, according to the providence of God, Judas was also born to fulfill the Scriptures. The Bible teaches that God works all things according to the counsel of His own will. (Eph. 1:11) Individuals are free to be what the Lord enables them to be. Apart from the Lord, individuals are also free to be what the world, the flesh, and the devil wants them to be. Jesus said, *You have not chosen me but I have chosen you— and one of you is a devil.*

From a human perspective Judas betrayed Jesus from a mixture of personal motives to include being a misguided patriot, harboring petty bitterness, while trying to satisfy an insatiable love for money. These factors were used by Satan to compel Judas to intentionally betray Christ. It was not an irrational response to an isolated emotional situation that caused Judas to become traitorous. Matthew 26:16. *He sought opportunity to betray Him.* Mark 14:11 *He sought how he might conveniently betray Him.* All of this is from a human viewpoint.

From a divine perspective Judas betrayed Jesus in order that the Scriptures might be fulfilled. In all of this, there is a great mystery for it is not easy to discern where human responsibility and divine sovereignty unite. John F. Kennedy, Jr. once asked Rev. Billy Graham about this for an interview with *George* magazine. He asked if people were always responsible for their actions or is there a time when the Divine will supercedes. Dr. Graham acknowledged that the question delves into a great mystery for both things are true: God is sovereign and men are responsible for what they do and say.

The acceptance of personal responsibility for his actions is manifested in the life of Judas in that he felt remorse. In the end, Judas was not without sorrow and grief. Running back to the Temple with a growing horror, Judas cast the money of betrayal back in the face of the priests (Matt. 27:1 – 4) while crying with shame, *I have sinned. I have betrayed innocent blood.*

Temporal death was followed by eternal death. There was no one present to say, *Son, thy sins be forgiven thee.* Sometimes repentance comes too late. Sometimes, there is a point of no return. There is an invisible line that can be crossed in which there is no hope of salvation or coming to repentance. Judas crossed the line and he knew it. And so it was that Judas went out and hung himself.

When the rope broke he fell upon jagged rocks where his body burst open. *Truly it would have been better for that man if he had never been born.* (Matt. 26:24 NEB)

The final word on Judas is found in Acts where it is recorded that he went to his own place. (Acts 1:25) *“That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.”* Judas went from the hallowed place in the Garden of Gethsemane to the hellish place where the worm dieth not and the fire is not quenched.

And the question comes, *Where is your place? Is it at Gethsemane with Jesus, or in Gehenna with Judas?*



(This is a 14-part series; the full document can be emailed to whoever wants a copy; email the editor on gensec@cicchq.com. Alternatively, email Vaka on vngaro@gmail.com. Rev. Ngaro is currently the minister for Avarua parish of the CICC, Rarotonga).

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