



Cook Islands Christian Church

Newsletter

#82 June 2021

Since 2005



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



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118 days to the CICC Bicentenary Day – 26 October 2021

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Gospel Day remembrance images as the CICC prepares for its bicentenary in October

(from Takamoa records, centre cross image from Google)

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CICC NUTILETA 82

1. AKATOMO'ANGA



ia orana e te iti tangata tapu no te Atua i te au ngai katoatoa; to te Kuki Airani nei, tei noo ki Nutireni, Autireria, Tahiti, e te vai atura te au ngai tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia peapa akakitekite numero 82 tei akamataia i te mataiti 2005. Ko te rua teia o te nutileta no teia mataiti 2021. I te openga o Tepetema tuku iatu ei te numero 83.

Ia tatou e akavaitata atu nei ki te 200 mataiti o te Evangelia ora a to tato Atua ki te Kuki Airani nei, kua tau mari te tataanga a loane i roto i te Apokalupo 14.6,7 i te na ko anga mai e, *Akara atura au i tetai angela i te rere anga na rotopu i te mareva nei, ma te evangelia mutu kore, e tutu ki te aronga e noo i te ao nei, ki te pa enua*



Google image

katoa, e te au kopu, e te au reo, e te au iti-tangata. I te na ko anga mai te reo maata, "Ka matakū i te Atua, e akakā iaia; kua tae oki ki te ora akautunga anga nana; e akamori kotou iaia i tei anga i te rangi, e te enua, e te tai, e te au vai pupui ra." Then I saw another angel flying high in the air, with an eternal message of Good News to announce to the peoples of the earth, to every race, tribe, language, and nation. He said in a loud voice, "Honour God and praise his greatness! For the time has come for him to judge mankind. Worship him who made heaven, earth, sea, and the springs of water."

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 nutileta 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 nutileta 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. TERETERE APII SABATI, ME 2021



te Sabati ra 16 o Me i raveia'i te teretere apii Sabati i Rarotonga nei, ko te mea mua teia no teia mataiti, e i roto ia Noema raveia'i te rua. Kua aru te tereanga i te ora – clock-wise – kua tere mai to Avarua ki Matavera nei, e kua tere atu to Matavera ki Ngatangia, kua pera te takapinianga i te enua.



Apii Sabati
Matavera tei
tere atu ki
Ngatangia

To Matavera nei, kua riro e na te Apii Sabati o Matavera i akamata i te tatau, mei tei patii mai e te Orometua o Avarua, Rev. Vaka Ngaro. Kua akamou ta ratou tatau ki runga i te Manako Maata tei nako mai e, *Te Meitaki o te Atua ki Runga Iaku*, irava tamou ngakau e pera te au imene pupu e te imene a tetai au tamariki. Manea te au tuanga tei raveia mai. Noatu tetai nga tamariki kare i mou meitaki te tatau, kua mako ra te katoaanga. Manea te au aratakianga tuatua tei oakeia ki te tamariki kia tamou, e ka irinaki tatou e i roto i te au teretereanga katoatoa – i Rarotonga nei e te au ngai katoatoa – ka tamou meitaki te tamariki i te au mea mamaata e te puapinga i roto i ta ratou i oronga akakiteia mai, ei meitaki rai no ratou i te au tuatau ki mua.



*Apii Sabati
Matavera tei noo
mai e nga Puapii
Sabati i muri.*

Kia oti te Matavera, kua rave mai te anau Apii Sabati o Avarua i ta ratou tuanga. Kua akamou ta ratou tatau ki runga i te Salamo 146, te Tia o teia ra, manako maata, *Meitaki o te Atua*, irava tamou ngakau e pera te au imene pupu e te imene a tetai au tamariki. Mei tei raveia mai e te anau Apii Sabati o Matavera, manea te au tuanga tei raveia mai e Avarua. Noatu tetai nga tamariki kare i mou meitaki te tatau, kua mako ra te katoaanga. Aiteite katoa te vaerua o te karere e taiku iatu ra i runga nei, no ratou tei tere mai mei Avarua. Kia riro te vaerua o te Atua i te akamaroiroi e te akamatutu i ta tatou anau tamariki no te au mataara ta ratou ka aere i roto i te oraanga nei i te au ra ki mua.



Apii Sabati Avarua tei tere mai, aru katoa mai nga Apiianga no Takamoa.

Kia oti te au tuanga katoatoa i roto ia **Silo** te Are Pure o te Ekalesia Matavera, kua tere atu te katoatoa ki tai ia **Gibeona** te Are Apii Sabati no te arikiangianga a nga tapere Titama/Tupapa, turuia e te Ekalesia katoatoa. E kia oti te kaikai e te akaeianga i te anau mei Avarua mai, kua oki atu te tere ki Avarua, e kare i roa i muri ake i oki mai ei ratou tei tere atu ki Ngatangiaia.

Write-up plus 2nd and 3rd photos by N. Mataio, 1st photo was contributed, source uncertain.

3. **PENETEKOSE 2021, EKALEZIA MATAVERA**



o te aiai Sabati 23 Me i ravei ei te au mama o te Ekalesia Matavera i ta ratou akamaaraanga i te ra o te Penetekose, mei ta ratou i matau i te rave i te au mataiti katoatoa. Mei te peu ta ratou i rave maina, kua aao mai i to ratou kakau akaau i te pure avatea ma te akatapu katoa na roto i te rima oronga o te atinga. Kia tere te pure avatea, kua aere atu tetai pae atoro i nga mama i te ngutuare kare i tae mai ki te pure no te akapikepike o te kopapa. Na ratou katoa i akatere mai i te pure aiai, e pera te tuanga o te uapou i tai ia Gibeona te Are Apii Sabati, i muri ake.

Mataora te au tuanga katoatoa tei raveia mai e nga tapere e 3 i roto i te Ekalesia. Kua akaoti atu te akakoroanga manea e te mataora o te reira aiai na roto i te katikati tei riro te katoatoa i te apai mai i tana'o e tana'o manga. Koia'i paa ireira te putuanga i te kakau akaau o te au mama i te kainga no te mea e kakau akaau ke oki to te au mataiti katoatoa – takake mei te kakau akaau o te Kiritimiti e te Mataiti! Eiaue.



Matavera Ekalesia Mamas enjoy their special Pentecost uapou service on Sunday evening 23rd May.

Tataia/neneia e N. Mataio

4. **NEWS FROM EKALEZIA OAKEY, QUEENSLAND**



uti mei te Ekalesia Oakey i Queensland i raro ake i te tiaki-anga a te Orometua

Eddie Dean. Koia katoa te Tekeretere o te Konitara Ekalesia o Autireria i teia tuatau, pera te Tekeretere no te kumiti akaaere o te Konitara Aussie.

Noatu e kua roa aia i te tiaki Ekalesia anga i Aussie, kare e akamaramaanga eaa ra aia e turu ua nei rai i te AB rather than the Wallabies! *Editor.*



Recognition for service to the Islander community

Reverend Eddie Dean, Oakey, has received the 2021 Paul Myatt Memorial Safer Regional Award.

The award is in recognition of his vision to firstly gather, and then unite, cultures.

Violence has been cut to shreds through what Rev Dean has implemented and inspired.

He deserves to be mentioned for his tireless work behind the scenes.

Rev Dean began the "friendly games" eight years ago, where all Islanders from Toowoomba, Oakey and Dalby connected over a day of sporting activities for all ages and the sharing of a beautiful meal.

He gathered all cultures to showcase peace with a Christmas carols event held in Toowoomba.

He started the Cook Islands Culture Group in Oakey who

have travelled around Australia showcasing their colourful culture.

He started the Pacific Nations League team for men and women in Toowoomba that toured Queensland with the Australian All Stars.

He continues to promote non-violence as he ministers and mentors USQ students through the sport of rugby, as he is the head coach of the USQ Rugby Club.

He was also a mentor for Young People with Goondir Health and is the minister of Oakey Community Christian Church.

Rev Dean always puts others before himself.

Now, it is his turn to have some light shed on the man who has inspired so many Pacific, Melanesian and Micronesian Islanders in Toowoomba and Oakey. - **Contributed**



Back centre: Eddie Dean. Front: Eddie's daughter Erikana Dean. Back: Holding the sign, Eddie's nephew Mani Hirovana and son Eddie Dean jnr.

Article submitted by Rev. Eddie Dean, caretaker minister for Ekalesia Oakey

5. AKAMANEANGA I TE AUA ARE PURE I AVARUA



ia orana i te aroa maata o te Atua i teia ra, mei roto atu i te Ekalesia, mei te Orometua, Uipaanga Diakono, Elders, Ekalesia mei Tupapa ki Avatiu e pera te anau mapu e te tamariki Apii Sabati. Te rekareka nei te

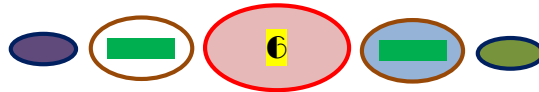
Ekalesia i te akakite atu, eaa teia e tupu nei roto i te Ekalesia i teia tuatau. Kua raveia te Uipaanga Ekalesia no runga i te akateateamamao anga no te 200 mataiti o te taeanga Evangelia ki Rarotonga nei.

Teia te angaanga mua tei raveia ko te kiriti anga i teia au tumu rakau toa i roto i te aua e kua riro ta tatou tamaiti a Kevin Aroita mokopuna na Papa Man Browne i te patipati atu i te Kamupani T&M Heather mate tutaki kore i te kiriti i teia au tumu rakau nei. Noatu tetai au taai i tetai papaki o te kopu Makea, kare ra teia i noo, kua aere uatu te angaanga ki mua, e kua oti teia mate manea. Kia tae katoa te akameitaki kite au Ekalesia mei Tupapa ki Avatiu e te au taeake tei kave mai te kai ei angai i te aronga angaanga i te au ra o te tama i teia au tumu rakau.

Te pati ia atu nei te au kopu tangata e menema to kotou i roto i te aua e kia akamata i te aere mai i te tama i tei reira. Roto katoa teia tuatau te akarakara ia nei te parani



Tree trimming at Avarua CICC, June 2021



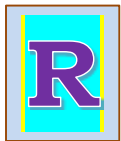
no te akaou ia Ziona Tapu. Kua ikia tetau kumiti parani no teia project e te irinakianga, a teia mataiti ki mua kua akamata te angaanga runga ia Ziona Tapu kia papa no te 200 mataiti o Rarotonga nei.

Roto katoa teia tuatau te raveia nei Apii a te Orometua no te au Puapii Sabati akateatea mamao ia ratou no ta ratou Apii no teia mataiti ki mua no runga I te tupu tapura, "Te au Totou'anga roto i te Bibilia". Te rave katoa nei te putuputuanga Tutu Evangelia "Evangelism Explosion" I ta ratou kave Prison Visit te au 2nd Sunday.



*Tataia e Tekura Potoru (Diakono, Ekalesia Avarua)
Na Makirere Poila te tutu i oake mai*

6. TEREANGA KI TE PA ENUA TOKERAU



I POTI NO RUNGA I TE TERE O TE OROMETUA NGATEITEI E TE MATA O TE PA ENUA TOKERAU TUTAKA E TE ARAVEI ATU I TE AU EKALLESIA I TE PAE TOKERAU

Akatomoanga

Kua tupu teia manakonako anga na roto i te patianganga a te au ekalesia ta takitai o te au enua o te pa enua tokerau mei roto mai i te au uipaanga mamaata i te au mataiti i topa akenei.

Teateamamaoanga

Kua akamata te Mata i te akarakara e te aravei atu i te au ona pai e te ona pairere no tetai transport no raua i te aere atu ki te pa enua tokerau. Kua pou rai tetai tuatau no te akara atu i tetai mataara tano tikai no te oro takapini atu i te au enua katoatoa o te pa enua tokerau kare ra oki i rauka te reira. I roto ra i teia tuatau kua rauka mai teia tikaanga pairere no te aere atu ki Manihiki, Rakahanga e Tongareva.

Tere ki Manihiki

Kua na runga atu te orometua Ngateitei e te Mata i te pairere o te Prime Minister tona tauturu pera te aronga angaanga o te seabed minerals ki te enua Manihiki i te Manakai ra 6th. Kua ariki te iti tangata Manihiki katoatoa i te Tere tangata i taua popongi manakai i runga i te airport e kua apai na atu te Tere ki te centre no te kaikai. Kua Mataora tikai te Tere pera te iti tangata i te aravei anga.

I te sabati ra 7th o Mati kua rave iatu te combine service na te ekalesia Tukao e te ekalesia Tauhunu ki roto i te ekalesia CICC o Tauhunu, kua piri katoa mai te Prime Minister e tona pupu tangata e kua kai katoa i te oroa ki reira. I muri ake i te pure anga kua ariki ia atu te Tere e te nga ekalesia na roto i te kaikai i roto i te are Apii Sabati o tauhunu. I muri ake i te kaikai kua rave iatu te uipaanga a te orometua Ngateitei e te Mata ki roto rai i te Are Apii Sabati.

Kua akamata te uipaanga na roto i te pure e kua aroa te Papa i te ekalesia e kua akamata i te akakitekite atu i te au manako pera te ekalesia i te akakite anga mai i to ratou au manako. Kua akakitekite katoa te Papa i tetai au manako mamaata mei te au Super a te au orometua e i roto i teia tuatau kua o mai te au Mama orometua ki roto i te tuanga o te Super e kua akamaramarama atu te Papa no runga i te reira. Ko tetai manako tei ui ia mai e te au ekalesia koia oki (Koai te pu o te ekalesia?). Kua akamarama atu te Papa no runga i te reira uianga.

I roto ra i teia uipaanga kua kitea mai e maua tetai au manamanata e tupu nei i roto i te ekalesia e te orometua pera i roto i te au mema ekalesia pera katoa i roto i te aronga mou taoanga. Ko tetai manata maata kare te orometua o Tauhunu e tona tauturu i runga i te enua kua aere ki NZ pera ko te tiaki i te ekalesia ko te tekeretere kare e oki akaou mai ki te pure e case katoa tona kua apaina ia ki te akava.

Te vai atura tetai au manamanata rikiriki no te nga ekalesia e rua Tukao e Tauhunu kare e maata ana te tangata. Kua pati mai te ekalesia Tukao kia topa ta ratou fee ki raro i te \$500 i te mataiti. Ko tetai manamanata ko te orometua o Tauhunu te mou nei rai i te moni a te mapu tei akaputu no te youth convention ka rave ki Mangaia te inangaro nei te mapu i tera moni kare te orometua i akaoki ake.

Teia tetai mea tei kitea mai e maua, no runga i te orometua o Tukao, kare e tukatau roa ana me kare kare e maroiroi ana penei no te ou ka anoano ia more training penei kia roa mai kua mako. Kua Mataora tikai te nga

ekalesia e rua e kua akameitaki i te Atua no teia au mea e tupu nei, i roto i teia tere o te orometua ngateitei kua rauka e kua kitea te au mea ta ratou e anoano nei kia kite.



Tere ki Rakahanga

I te Monite ra 8 o mati kua tae mai te pairere o te soccer to ratou manitia Lee Harmon e tona pupu ki Manihiki. Kua aru atu maua i to ratou poti tei tere atu mei Tukao ki Rakahanga, e kia tae matou ki Rakahanga kua ariki mai te enua tangata i to matou Tere katoatoa. Kua kaikai matou e i muri ake i te reira kua aere atu maua tutaka i te enua e te vai atura. I te ruirua i te ra 9th ora 07.30pm i te aiai, kua rave atu ta maua uipaanga ki te ekalesia ki roto i te Are Pure.

Kua aroa te Papa i te ekalesia e kua akakitekite atu i tetai au manako puapinga pera te ekalesia i te akakite anga mai i to ratou au manako e te au uianga e kua rauka katoa ia maua i te akamarama atu i te au mea ta ratou i uiui mai. Mei tei akakitekite ia rai i roto i te uipaanga i manihiki kua pera katoa te Papa i te akakitekite anga i roto i te uipaanga i te ekalesia Rakahanga.

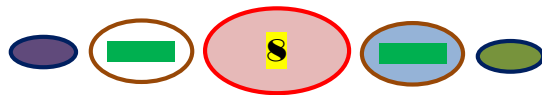
Teia tetai au manako mamaata tei tuatua ia....

- a. Super - kua o mai te au Mama orometua ki roto i teia tuatau
- b. Koai te pu o te ekalesia? - kua akamarama te Papa (ko te orometua te pae Vaerua....) ko te tekeretere te pae o te ekalesia).
- c. Fee ki Takamoā - kare ratou i pati ana kia akatopa ia ta ratou fee, i teia taime kua topa mei te \$4,000. - \$3,000. Auraka kia akatopa ia ta ratou fee ka maroiroi rai ratou i te tutaki.
- d. Kua akakite te Papa President ka tau i te fee ka akarakara ia te turanga o te ekalesia.
- e. Kia angaanga te au orometua i runga i te au enua o te pae tokerau e
- f. taki rua term
- g. Mama orometua – Ngaoa - Te peea nei te vainetini? - Patianga kia tukua mai tetai apinga na te apii sabati pera katoa te syllabus a te apii sabati.
- h. Kua akakite atu te Papa kia tata mai te order me oki mai aia ka akara mai te au apinga.
- i. Teia tetai ngai paruparu o te orometua, kare e aru ana i tetai au akateretere anga a te ekalesia ka rave rai aia i tana i manako

Kua mataora te uipaanga e kua akaoti ia na roto i te pure.

I roto i to maua tuatau poto ki roto i te ekalesia Rakahanga, kua kitea te taokotai o te ekalesia ko tetai au manamanata rikiriki ua ka rauka ua i te rapakau. Kia tae ki te popongi Ruitoru ra 10th o Mati, kua riro na te orometua Ngateitei i rave i te pure popongi i mua ake ka oki mai ei matou ki Manihiki. I taua popongi rai kua veevee aroa te ekalesia ia matou katoatoa e kia oti te reira kua oki atu matou ki Tukao Manihiki.





Tukao Manihiki

Kua noo maua ki Tukao i te Paraparau ra 11th e kia tae ki te popongi varaire ra 12th kua riro na te Papa i rave i te pure popongi i Tukao i mua ake ka rere atu ei matou ki Tongareva. Kua veevee aroa atu matou i te au ekalesia i Manihiki no te reva atu ki Tongareva.

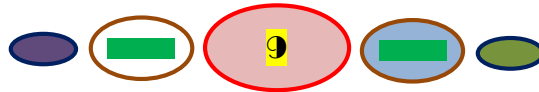


Tere ki Tongareva

I te popongi Varaire ra 12th o Mati kua rere atu matou e te pupu o Lee Harmon o te soccer ki Tongareva. Kia tae atu matou ki Tongareva, kua papa te nga ekalesia e rua Tetautua e Omoka i te ariki mai ia matou. Koia tikai ta Tongareva i rave no matou. Kua papanunui ta ratou ariki anga ia matou i te orometua Ngateitei tikai. Kua apai ratou i te orometua Ngateitei na runga i te paata e narunga i te red carpet e tae uatu ki te ngai tei akono ia nona. Irinaki au kua ngakau parau te orometua Ngateitei i ta te nga ekalesia Tongareva i rave nona.

Kia oti te welcome kua kaikai te Tere katoatoa e kia oti te kaikai ka rave ia atu ei te uipaanga ki nga ekalesia e rua ko Tetautua e Omoka. Kia oti te kaikai, kua rave ia atu te uipaanga ki nga ekalesia i roto i te hall i te oire Omoka. Kua akamata te uipaanga na roto i te pure, kua akakitekite te Papa i te au manako mamaata mei tei akakitekite ia i Manihiki e Rakahanga. Kua mataora te nga ekalesia it e au manako ta maua i akakitekite atu e kua ariki katoa ratou it e reira.

Kua apai katoa mai te orometua Sinaloa Teaurere o te ekalesia Tetautua, i te uianga ki te Papa Ngateitei no runga i te turanga o te orometua akangaroi ko Anesi Taom. Ka inangaro te orometua Sinaloa kia akakite te orometua Ngateitei eaa tikai te turanga o te orometua Anesi, kia kite te katoatoa kia kore rava e manamanata akaou. Okotai mema ekalesia no Tetautua tei patoi i te orometua Sinaloa no tei apai mai i te tuatua no Anesi, inara kua inangaro rai te orometua Sinaloa kia kite te katoatoa i te turanga o te orometua Anesi. Kua akamarama atu te Papa Ngateitei i te turanga o te orometua Anesi Taom koia oki, kua manuia te orometua Anesi kua na roto ua tona i te early retirement no te mea kua kanga aia i te moni a te ekalesia Tukao no reira



kare i tae ki te akava. Kua marama i reira te katoatoa e kua maru ua te uipaanga. Kua mataora te katoatoa e kua akaoti te uipaanga.

I muri ake i te uipaanga kua rave i reira ratou i te tuanga o te puroku ia maua, mea au tikai te akonoanga a te nga ekalesia ia maua. Kua tari mai te au mama e te au papa i te au pare rito, kua akaki ia maua ki te ei poreo, te tairiiri parau, te au poe taringa vaine te purumu kikau e te vai atura. Kua mataora tikai maua pera te iti tangata katoatoa i te au angaanga tei raveia i taua ra ara. Kua akameitaki atu maua i te katoatoa no teia au mea ta ratou i rave ki runga ia maua. I te popongi Manakai ra 13th o Mati, kua veevee aroa atu te iti tangata ia matou e i muri ake i te kai ti kua oki mai matou ki Rarotonga nei.



Popani

1. Manea tikai te au peu a te au enua i vao (outer islands) i te ariki anga i te au tere me tae atu ki runga i to ratou au enua.
2. Kare ta tatou nga ekalesia i Manihiki e meitaki roa ana.
3. Te meitaki ua ra ta tatou au ekalesia i Rakahanga e Tongareva te vai ra tetai au manamanata rikiriki ka rauka ua i te rapakau.
4. Kua remind atu maua i te offer a te Avarua ekalesia e ka tauturu ratou i te oko i ta ratou au apinga rangaranga, te purumu, te ika e te vai atura.
5. Auraka te au orometua kia mou i te moni a te ekalesia kia riro rai na te mou moni tei ikiia e mou i te reira.

Tamanakoanga

1. Kia rave ia rai tetai au tutaka anga i te au ekalesia i vao e te orometua Ngateitei me kore e te au Mata i te au mataiti katoatoa.
2. Auraka te orometua e tona tauturu e akaruke i te ekalesia no te aere atu ki te au enua i vao i te taime okotai.
3. Kia aru te orometua i te au akateretere anga a te ekalesia.
4. Kia angaanga kapiti te orometua e te ekalesia.
5. Kia atoro rai te orometua i tana au mamoe ki roto i to ratou au ngutuare ma te angai atu ia ratou ki te tuatua a te Atua auraka kia irinaki ua ki te pure varaire e te pure sabati ka peke te mamoe.
6. Te vai atura te au manako memeitaki no te akamatutu i te rave anga tatou i te angaanga a te Atua.
7. Amene:

RIPOTI NO RUNGA I TE TERE O TE O TE OROMETUA NGATEITEI E TE MATA O TE PAENUA TOKERAU ARAVEI I TE AU EKALESIA O TE AU ENUA TOE O TE PAE TOKERAU KOIA PAMATI, NASSAU E PUKAPUKA 8/06/21

Akatomoanga

No te mea e kare i pou te au ekalesia i runga i te au enua o te Pae Tokerau tei aravei ia atu e te Orometua Ngateitei e te mata o te Pae Tokerau i roto i to raua terepu mua tei aere atu ana ki Manihiki, Rakahanga e Mangarongaro, i roto ra i teia tuatau kua rauka atu to raua taime no te teretere atu na runga i te pai o Tapi Grinna ki Pamati, Nassau e Pukapuka.

Tere ki Pamati

Kua akaruke atu te pai o Tapi Grinna no Pamati i te aiai Ruirua ra 11th o Me ti runga te Orometua Ngateitei Rev. Tuaine Ngametua e te Mata o te Pae Tokerau Makirere Poila no te akamata atu to raua tere ki Pamati. Kua tae atu te pai ki Pamati i te Paraparau ra 13th o Me. Kua tae mai te poti ki runga i te pai no te tiki atu ia maua ki uta i reira maua i tuoroora ia mai ei e te Papa Orometua Sukutotolangi e te ekalesia katoatoa.

Kua rave ta maua uipaanga ki te ekalesia katoatoa, kare e maata roa ana te ekalesia ko te maata o te tangata i runga i te enua e ruangauru ma varu ko te maata rai te reira o te au mema i roto i te ekalesia. Kua Mataora tikai ta maua uipaanga ki te ekalesia no te mea kua rauka tetai tikaanga no te ekalesia i te uiui mai i tetai au manako ta ratou inangaro kia kite pera ia maua i te akakitekite atu i tetai au mea tei tau kia akakite ia atu kia ratou.

Kua akaoti te uipaanga ma te mataora e kua tae ki te tuatau ka akaruke atu te pai no Nassau. Kua vevee aroa atu maua ki te Papa Orometua e te ekalesia katoatoa o Pamati e kua oki atu ki runga i te pai e kua akaruke atu no Nassau i te reira aiai rai o te Paraparau ra 13th o Me.





Tere ki Nassau

Kua tae atu matou ki Nassau i te popongi Sabati ra 16th o Me i te 12.00pm tikai e kua taemai te poti ki runga i te pai no te apai atu ia maua kia uta. Kua tuoroora mai te Tiaki o te ekalesia Tuaine William e te ekalesia ia maua kua apai na ia atu maua ki te ngutuare o te tiaki o te ekalesia no te kaikai. Kia tae ki te ora 4.00pm kua rave atu ta matou pure aiai sabati e kua riro na te orometua Ngateitei i rave i taua pureanga ra. Kia oti te pure aiai kua raveia atu ta maua uipaanga ki te ekalesia. Teia te au manako mamaata i roto i taua uipaanga.

- a. Kua oti te ngai ka akatu te are orometua i te tama
- b. Kua tae te maata anga o te apinga no te akatu i te are ki Nassau
 - c. Na te ekalesia Pukapuka te moni i tauturu e \$35,000.00 i rauka mai ei teia au apinga.
 - d. Kua pati mai me ka rauka atu tetai tauturu mei Takamoa atu nei no te akaoti atu i te are orometua.
 - e. Kua akapapu te uipaanga kia aere atu te orometua Rev. Taararu kia angaanga ki reira.
 - f. Kua akapapu te uipaanga e ka aere mai te Tiaki Tuaine William e tona diakono Tokita Leleau mata i te ekalesia Nassau ki te Uipaanga Maata.
 - g. Kia oti te Uipaanga Maata ka oki atu ratou e te orometua Rev. Ta ki Nassau.
 - h. Teia tetai tamanako anga me kare oti meitaki te are orometua kia riro na te orometua Ta e akaoti.



Kua akaoti te uipaanga ma te Mataora e kua akameitaki te ekalesia i te Papa Ngateitei. Kia tae ki te aiai o taua sabati kua kapiti te enua tangata katoatoa i te ariki anga ia maua i tetai umukai maata maata. Kua kaikai matou kua imenemene e kua Mataora tikai. Kia tae ki te Monite ra 17th o Me, kua uri te cargo a Nassau e i muri ake i te reira kua tere atu matou ki Pukapuka.



Tere ki Pukapuka

I te popongi Ruirua ra 18th o Me, kua tae atu matou ki Pukapuka kua aere mai te orometua Rev. Casey Poila, te Mayor e te aronga mamaata o te enua na runga i te kau i te tiki ia maua. Kia tae atu matou ki uta i Tai o te Papa, tika ua atu ki te Are Pure, kua akamata te tangata tuorooro i te kapikipiki mai e kua taaki ia atu te Papa Ngateitei na runga i te paata e kua guard of honour ia e te boys brigade, girl guides e te girls brigade e pera kua akatangi katoa te pupu band a te boys brigade e na te Uipaanga Diakono i taaki i te Papa e tae uatu ki tona nooanga.

Kia oti te au manako o te akaaraveianga kua aere atu matou no te kaikai i vao ake i te are apii sabati. E apinga tikai te manea e te ngateitei i te welcome anga te Pukapuka ia maua. I te ai ai o taua ra Ruirua i te ora 7.00pm kua rave atu ta maua uipaanga ki roto i te are apii sabati. Kua Mataora te uipaanga i taua po e kua maata katoa te tangata i aere mai. Kua uiui katoa mai te ekalesia i tetai au manako e kua pau atu maua i te reira. Teia tetai au manako mamaata mei roto mai i taua uipaanga ra.

- Me te vai ra te \$40,000.00 tauturu i te are orometua o Nassau mei Takamoia mai? (Kua pau atu maua e kare te reira moni e available i teia taime, kua past tona taime.)
- To ratou tere ki Aitutaki no te celebration o te 200 years o te Gospel, me kare e rauka mai tetai pai no te apai atu ia ratou e 50 tangata ki Aitutaki (kua pau atu maua kare e rauka e 12 patete i runga i te pai.)

- c. Kua akakite to ratou mou moni ou te mako ua nei ta ratou account kare a ratou kaiou i Takamoa kua peke te reira.

Kua akaoti atu te uipaanga ma te mataora. Kia tae ki te popongi Ruitoru ra 19th o Me, kua riro na te Papa Ngateitei i rave i te pure popongi. Kua kaiti matou i taua popongi Ruitoru e te akapou ra te cargo i te unload e kia pou te cargo e kua rave atu ta matou vevee aroa e kua akaruke atu te pai no Nassau.



Okianga Mai

Kua tae matou ki Nassau i te Varaire ra 21st o Me, kua uri atu te cargo ki ua e kua akatika mai matou ki Pamati. I te Sabati ra 23rd o Me kua tae matou ki Pamati, kua aere mai te poti ki runga i te pai e kua aere atu matou ki uta, kua rave te Papa i te pure avatea i Pamati e i muri ake i te reira kua kaikai matou. I te Monite ra 24th o Me kua uri te cargo i muri ake i te reira kua akaruke atu te pai ia Pamati e kua akatika mai ki Rarotonga nei. Kua taemai matou ki Rarotonga ne i te popongi Ruitoru ra 26th o Me.

Popani

- a. Manea te au angaanga e te au akonoanga a te au ekalesia katoatoa a te Pae Tokerau e rave nei.
- b. Ko te maata anga o te au mea ta ratou e rave nei te aaru nei na runga i ta tatou au policy/manual.
- c. Kia tae ki te au tuatau pureanga vaitata rai ka pou katoatoa te ekalesia i te aere ki te pure.



- d. Te mako nei ta tatou au ekalesia ta takitai it e Pae Tokerau te rave ne ii ta ratou au angaanga ma te vaerua taokotai.

Tamanakoanga

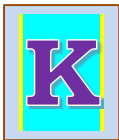
- a. Kia tauturu tatou i to tatou au ekalesia ta takitai i te Pae Tokerau, i te au ngai ka rauka i te tauturu.
- b. Kia turu tatou i te Tiaki e te Diakono o Nassau te ka mata mai no te taime mua ki te uipaanga maata na ratou rai e tutaki i to raua patete.
- c. Kia turu tatou i te orometua Rev. Talalu Kiliuyi kia aere atu no te angaanga ki roto i te ekalesia Nassau i muri ake i te uipaanga maata.

Ko te openga rai tena o te ripoti a te Orometua Ngateitei Rev. Tuaine Ngametua e te mata o te Pae Tokerau Makirere Poila. Kia Orana e Kia Manuia.



Rev. Tuaine Ngametua, Orometua Ngateitei Makirere Poila, Mata o te Pa Enea Tokerau Na Makirere te au tutu i oake mai

7. KAINGA OROMETUA OU I BALACLAVA, CAIRNS, AUSTRALIA



ia Orana ki te au Arataki o te Evangelia CICC, Papa President General Secretary, General Treasurer, Principal e tae uatu ki te Kumiti Akaaere te au tavini o te Atua e te au Ekalesia katoatoa e ta tatou Anau Apiianga i Takamoa. Kia Orana rava i te aroha mahanahana o to tatou Atua ko Iesu Mesia.

Te rauka nei iaku i te oronga atu i to matou reo akaaraveianga kia tatou katoatoa iti-tangata tapu o te Atua te au tavini o te Atua e noo nei i roto i ta tatou Ekalesia, tauturu Orometua te Uipaanga Diakono, Vaine Tini, Apii Sabati e tae uatu ki te putuputuanga Mapu e pera ki ta matou au Apiianga e noo nei i Takamoa Theological College e te Ekalesia katoatoa. Teia te reo o te Tata Salamo 105:1 E akameitaki ia lehova; e kapiki i tona Ingoa; e akakite i tana i rave ki rotopu i te au tangata.



Te au nuti mei roto atu i ta tatou Ekalesia Balaclava CICC Cairns Australia. I roto i te au mataiti i topa, kua āriki te Ekalesia kia akatuia tetai Are Pure no te Ekalesia e kua akamata te Ekalesia i te akaputupu i te reira tuanga no te reira akakoroanga i roto i ta tatou Ekalesia. Inara, i roto i teia tuatau, kua manako te Ekalesia kia okoia tetai ngutuare no te Ekalesia ei akapuanga no te au tavini o te Atua te ka aere mai ki roto i ta tatou Ekalesia.

I te rā 15th o Tiunu 2021 kua rauka mai te ngutuare o te Ekalesia e rima bedroom, koia oki, kua oko peke roa te Ekalesia i teia ngutuare ma te tapapa atu i te tuatau e tomo ei to tatou ngutuare o te Ekalesia i roto nei i te marama ia Tiurai rā 24th 2021. Ki te au Ekalesia katoatoa tei anoano i te aere mai ki te tomoanga o to tatou ngutuare te rekareka nei matou te Ekalesia i te akakite atu kia kotou katoatoa, *Aere mai, Hano mai Horo mai Aria mai kia mataora tatou i roto i te Atua*. I teia Oroa i topa akenei 06th June 2021, kua raveia atu te Akataoanga i ta tatou tamaiti e tona akaperepere, koia a Mr/Mrs Papehua Andrew Koiatu ei metua Diakono i roto i ta tatou Ekalesia, e pera katoa te au Mema Ekalesia Ou e iva (9) ratou tei anoano tikai kia riro mai ei au mema Ekalesia ki roto i ta tatou Ekalesia Balaclava CICC no te akamata atu i te raveanga i te au angaanga i roto i ta tatou Ekalesia.



Ko te au nuti tena mei roto atu i ta tatou Ekalesia Balaclava CICC.

Tataia e te Orometua Rev. Akatika Nanua

8. TUKUANGA TANGO, AU NGUTUARE O TE EKALEZIA SYDNEY



ia orana te katoatoa rava tei taea e teia nusileta a ta tatou akonoanga CICC, to te enua anauanga, te katoaanga o te Kuki Airani, kotou i Nusilani e matou i Orssie nei, kia akameitakiia te mana katoatoa no teia atianga kia aravei tatou na roto i teia nusileta a tatou. Tena te angaanga tei raveia, tukuanga tango no te au ngutuare o te Atua tei raveia i te Manakai 19 Tiunu i Sydney nei. Kia akameitakiia te Atua no teia tuatau tei rauka i roto i te Ekalesia Sydney i te rave atu i teia tuanga kua roa te tapapaanga.

E maata to tatou iti tangata Kuki Airani tei patia atu kia tae mai ki teia akakoroanga, te au mata mei roto mai i te au Ekalesia CICC e pera te au mata no te au enua tataki tai o te Kuki Airani e pera te au mata o te Konitara CICC (NZ & AUS), te oronga atu nei i te akameitaki polia no ratou katoatoa tei tae mai. Te ariki katoa atu nei i te au tatarara tei tae mai no ratou tei tai'i no te aereanga mai, i kore'i rauka kia topiriia mai ki teia akakoroanga maata e te sumaringa.

Kua kitea te kaka o te Atua ki runga i te angaanga no tona au ngutuare ta te iti tangata o te Atua tei kave mai na roto i te rima oronga tauturu i te akakoroanga o te Ekalesia no te tuku'anga tango are pure. Teia te puapinga tei rauka mai i te reira ra Maanakai 19 Tiunu 2021 koia oki e A\$78,200.00. Kia akameitakiia to tatou iti tangata, na te Atua e oronga mai te meitaki e kia maata uatu no kotou katoatoa i teiane i te au tuatau ka aereia e tatou ki mua. Penei ka aravei akaou tatou i te tuatau tomoanga o te au ngutuare, ka tae atu rai te karere ki te katoatoa no te reira.



This is the day that the Lord has made, let us rejoice and be glad in it. A day that has been long wait for! What started as a dream and aspiring into a vision, is now a reality? It is with great honor and pride that we share this journey with family & friends of the CICC who were unable to join us in the laying of the foundation for our church building, the minister's manse, the main hall, and the Sunday school hall on Saturday 19 June 2021. As people started to pour in, excitement tremendously filled the air. Members embracing the event, pondering on the years full of determination and strength, love and tears, blood and sweat yet, you can't help but remember those who were a part of this dream, some who have departed and others have taken on new paths, yet tirelessly building His kingdom here on earth.

We had the pleasure of celebrating this event with Ministers and church officials from Melbourne, Brisbane, Townsville, Cairns, all over Sydney and of course from the land of the long white cloud! Papa Orometua David Teaurere quoted: *E akakoroanga taito teia o te Ekalesia Sydney e kua roa te tuatau, karanga au e, mei tetai toru ngauru mataiti (30 years) te manakonako anga o te Ekalesia I tetai au ngutuare ei akamorianga na tatou ki to tatou Atua*, which simply means *This is a dream come true for Ekalesia Sydney, I'd say it's about 30 years now that the Ekalesia has been looking forward to having its own structures for God's purpose*. Our builders couldn't contain their joy as they joined us for this special occasion. Not only are they in charge of this great project, but we have also established a friendship that will last an eternity.



We raised an astonishing amount of money as mentioned by my uncle above. On behalf of Papa Orometua David Teaurere, Assistant Minister Papa Mate Tapaitau, the Board of Deacons, our Women's Ministry, Sunday School, our Youth, the Men's Ministry, and Elders of the church, we would like to extend our gratitude and much appreciation to all those who took the time out of their busy schedules to stand with us on this occasion and give praise and worship back to our Father in Heaven. We are already looking forward and preparing for the dedication of the buildings at a time that will be publicised in due course, so might meet up with everyone again then.



Tataanga tuanga mua (reo Maori) na Tapaitau Tapaitau, Treasurer & Project Manager. Nana katoa te au tutu i so mai.



Rua o te tataanga (reo Papaa) na Teiti Taia, Administrator & Co-ordinator.

9. NUTI MEI TE EKALLESIA MANUKAU COUNTIES I AKARANA



ia orana tatou katoatoa i te aroa maata o to tatou Atua, i to tatou Atua ia Iesu Mesia. Te Papa President, te Tekeretere maata, te mau Moni, te Puapii maata e tae uatu ki te au kumiti akaaere, te au Tavini katoatoa o ta tatou akonoanga C.I.C.C. no roto atu i ta tatou Ekalesia Manukau Counties C.I.C.C. i Akarana nei, te akaaravei atu nei ia tatou katoatoa mei te Tavini mai o te Atua e tae uatu i te Ekalesia katoatoa rava, kia orana rava i te aroa maata o te Atua.

Te akakite nei te tuatau na te Atua; "Tei Ierusalem tetai vai pai", (Ioane 5:2a) kia riro teia irava no tatou ei manuia, e, ei rekareka maata no tatou katoatoa i te takiruru anga mai i te ngai okotai i ta tatou e tapapa atu nei i te enua ko Aitutaki. Irinaki atu nei e, e tuatau pumana teia no tatou katoatoa te au tavini no te Atua no teia vai pai' no tatou katoatoa ta te Atua ka akapai' ia tatou.

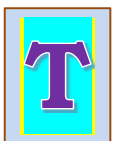
Nuti no roto atu ia Manukau Counties C.I.C.C. te meitaki ua nei, e te a'aere maria ua nei ma te akamaroiroi e te mataora no te akatupu anga i te anoano o te Atua ta tatou e irinaki nei. Kia tupu ki ruperupe te tupuanga no te au tuatau ki mua. No teia au tuatau ki mua te manakonakoia nei e, ka teretere atu te Ekalesia Manukau no te kimikimi tauturu no te akatu i tetai ngutuare; Are Pure no ta tatou Ekalesia i South Auckland nei, inara kua tangitangi ana te manu no teia manakonako anga, i teia tuatau i reira te akatangitangi atu nei ia rongo te katoatoa rava. Ko te tuatau tei manakoia kia tere koia oki, te Marama Aperira 14 toward 28, 2022 i te Easter week, ka confirm iatu te reira a teia au tuatau ki mua.

E manakonako anga maata to te Ekalesia kia akatupuia, irinaki nei ra e, na te Atua e turama mai i te tuatau tau no te akatupu i te au mea ravarai, No reira kia ta angaangaia te akarongo auraka kia noo varenga ua, koi vai ake te ora. Te irinaki nei te Papa Orometua e pera te Ekalesia e ka tauturuia mai teia nei akakoroanga. No reira e taku au taeake kia tuatoa tatou i te akatupu i te anoano i te akatu i te au ngutuare no te au mamoe e oriori aere ua nei kare e ngutuare. Kia riro i rera teia au ngutuare nei ei akakite anga na te au uki e; e ngutuare teia no matou, Cook Islands C.I.C.C. No reira please, tauturu ia mai teia akakoroanga. Te nuti maata teia ta te tavini o te Atua ka inangaro i te oora no ta tatou newsletter e kia tatou e taku au taeake Orometua. Ei te Atua tatou tuku ei i to tatou akarongo e to tatou irinakianga e Nana e tauturu mai ia tatou katoatoa, Amen.



Tataia e Rev. Tangimetua R. Taomia

10. 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.

- 2023 Sunday 12 – Sunday 19 February, Auckland, New Zealand (proposed, to be confirmed)
- 2025 – Rarotonga, if no other possible venue is put forward

➤ **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, subject to meeting quorum being satisfied, given the on-going pandemic restrictions in New Zealand and Australia

➤ **Next CICC Newsletter**

- End September 2021, deadline for submission of articles: mid September

➤ **Annual Publications**

- TIA 2022 – being printed, distribution in August/September. Those Ekalesias who have not confirmed their orders, email the Publications Director (Mauri Toa) here at Takamoa
- PURE EPETOMA 2021 – work in progress, printing and distribution in October/November.
- KARERE 2021 – work in progress, printing and distribution in October/November

11. EULOGY



atianga akamaaraanga i te au tumu toa o te Atu tei rave maroiroi i te angaanga nana i to ratou tuatau, e i teiane noatu e kua ngaro i mua i to tatou mata, ka irinaki tatou e, e ngai meitaki to ratou kua oti i te akonokonoia.



HENRY NGAMARU ARIKI, 7 August 1951 – 6 April 2021, aged 70. Family service at the Ministry of Culture Dome, Avarua, Tuesday 13 April, returned to Atiu for his final resting place. *Photo from family service programme hand-out.*



MAEVA KARATI (TARARO ARIKI), 12 December 1932 – 28 February 2021, aged 89. Family service at the Mauke Hostel, Avarua, Thursday 4 March, returned to Mauke for his final resting place. *Photo from family service programme hand-out.*



DANIEL APII BB Officer, BB Cook Islands President for many years, Diakono in the Arorangi Ekalesia. Kua akangaroi atu i teia tuatau. *Photo by N. Mataio from the 2015 BB Founder's Day at Ngatangia Ekalesia.*



HENRY BERESFORD HEATHER (BLACK) Sunrise 05 Dec 1961, sunset 18 April 2021. God is big enough for his big servant and friend - Henry Beresford Heather (Black) – everything Henry puts his big hands on is big for his God – highlights: Nuku 2016 Arorangi-and all unusual Nuku pageants by Arorangi Ekalesia when the use of big props, big tranposrts appear on show-We know it is so hard for a wife and children, grandchildren, in-laws, siblings and extended families when a beloved pass on, but even in the face of death, God has provided His children real hope for the future, hope that can never be taken away, thanks be to Jesus: *“They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb Who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”* Revelation 7:16-17.

E Ekalesia mapu arataki maroiroi a Henry i roto i te Ekalesia Arorangi no te Tapere Ruaau e i tetai au mataiti kua riro katoa aia ei mapu arataki no te Tapere Murienua. Koia tetai mema tei akatupu mai i te Arorangi Boys Brigade Brass Band (ABBBB) i te mataiti mid 1980s. E kua riro aia ei Arataki (Band Master) no teia kopapa tei rauka mai mei roto i te Arorangi Boys Brigade No 2 Company o Rarotonga nei e tae uatu ki tona akangaroi anga. Kua arataki aia, e kua utuutu e kua apii i te au tamariki Boys Brigade, e te au tamaine Girls Brigade, Girl Guides i te akatangi i te pu, e pera te akatangi tatau i te music, e pera te rutu atete e te pau. Tere atu i te 100 au tamariki tamaroa / tamaine tei na roto i teia pupu tei apii ia e Black ei au mema no te ABBBBB mei te akamata anga mai e tae mai nei ki tona takake anga. Kua apai katoa aia i te tere o te ABBBBB ki te Toowomba Annual Brass Band Festival i te mataiti 1995 i Australia. Kua apai katoa aia i te ABBBBB turoto i te au enua mamaata mei ia Marike, Paratane, Europa, Tiamani, Varani, pera Nutireni, Hawaii, Tahiti.

Tetai tuanga o te Ekalesia tei riro a Henry ei Chairman Arataki no te Kumiti parani i te au Nuku a te Ekalesia Arorangi i te au mataiti akamata mai 1980 e tae uatu ki tona openga. Ko tana tuanga maata te reira i roto i te Ekalesia i roto i tona oraanga tavini i tona Atua. Koia katoa tetai o te au mapu/metua tei tauturu i te parani anga i te au akatutu anga, e te raverave anga i te au tuanga Youth Rally, Sunday School Rally i te au mataiti ravarai. No roto katoa ana aia i te National Boys Brigade i te parani i te au angaanga tei anoano ia no te turuturu i te tuanga/porokaramu a te Kavamani, te Aronga mana e te akonoanga CICC me tae te au ra mamaata o teia au poupu i roto nei to tatou basileia Kuki Airani. E rima katau rave angaanga mamaata e te ora a BLACK i roto i te Ekalesia, mei runga i te atarau o te are pure e tae uatu ki te au ngai te ka tuatua ia te Ekalesia Arorangi, tei mua aia i te parani anga e te arataki anga kia tupu e kia meitaki te rave angaanga, kare a Black angaanga kangakanga mari ra e angaanga tangata aronga mamaata. Ka mii te Ekalesia Arorangi i teia tamaiti aito nana.

*Tataia e Oki Teokoitu
Tekeretere, Ekalesia Arorangi*



MAMA AKE TUTAKIAU Kua akaruke mai i te ao nei no te tomo atu ki tona akangaroianga mutukore i te Sabati 20 Tiunu, e kua tuku iatu ki te pae rai i tona tokorua, Papa Tutakiau (Amara) Tutakiau, i to raua ngutuare i Tuarai, Matavera, i te Ruitoru 24 Tiunu. No roto mai a Mama Ake i te kopu tangata Tairea i Mauke, kua noo raua ko tona tokorua e kua anau te tamariki. Kua mou ana raua i te taoanga Tauturu Diakono, e i muri mai Diakono i roto i tapere Titama/Tupapa o te Ekalesia CICC Matavera. E nga metua maroiroi i te apaiana i te au angaanga a to raua nga tapere e pera te au akaueanga a te Ekalesia. Kua rave ana a Mama Ake i te angaanga neti (nurse) i roto i te Are Maki i Rarotonga nei no tetai tuatau roa i mua ake ka akangaroi/retire mai ei me te reira ngai angaanga. Takake mei tana anau e te are mokopuna, e vaine inangaroia e te akaperepereia e tetai au tamariki i roto i te oire e i vao, no tona tu maoraora e te meitaki kia ratou i to ratou ou anga. E no teia au tu peu nana, ngata ireira aia kia akangaropoinaia e te reira au tamariki ia ratou i maata mai, e kua aere kua rave i tei tau ia ratou kia rave ei akaoki i te meitaki o Mama Ake kia ratou i mua na. Aere ra e Mama Ake ki te rekarekaanga o toou pu, ka mii taau anau iakoe, e pera ratou tei riro koe ei metua, granny, aunty, vovovu, no ratou. *Photo and write-up by Nga Mataio, Matavera CICC.*

MEMORY LANE

In view of the upcoming CICC bicentennial assembly this coming October, this section shares some images from recent past assemblies. Some of the images have already been published in previous issues of this newsletter. Nevertheless they are being reproduced here for the benefit of the many who may not have seen before. There are no records of certain assembly years, such as 2015. All images are from the records here at Takamoa.



1972



Year unknown, probably 1960s/70s



Year unknown, probably 1960s/70s



July/August 1997, Rarotonga



Year unknown, probably early 200s



July 2007, Rarotonga



April 2009, Rarotonga



October 2011,
Aitutaki



September
2013,
Melbourne



July 2017,
Rarotonga



October 2019,
Atiu

BICENTENNARY CELEBRATIONS PROGRAMME

Monday 25 October – Wednesday 27 October 2021, Aitutaki

Theme: Celebrate, Proclaim and Grow in Christ – Akaepaepa, Akakite, Kia Tupu i roto i te Mesia.

	MONDAY 25 OCTOBER 2021 REMEMBERANCE DAY Theme: <i>Embracing Our History</i>	TUESDAY 26 OCTOBER 2021 BICENTENARY DAY Theme: <i>Celebrating 200 years of the Gospel in the Cook Islands</i>	WEDNESDAY 27 OCTOBER 2021 DECLARATION DAY Theme: <i>The Gospel Journey: Yesterday, Today, Tomorrow</i>
7.00 am	Breakfast at Host Venues	Breakfast at Host Venues	Breakfast at Host Venues
9.00 am	<ul style="list-style-type: none"> Unveiling of Commemoration Plaque – Ekalesia Vaipae <p><i>All guests seated at 8.45 am</i></p> <p>Unveiling Programme</p> <ol style="list-style-type: none"> Opening Prayer – Rev. Ngarangi Tuakana Reo Tuoro & Briefing on the Plaque – Mr Temanu Unuka, Va'a Autara o te Oire Unveiling of the Plaque – Manarangi Ariki Tutai Clarke Dedication of the Plaque – Rev. Ngarangi Tuakana Closing Prayer – Rev. Tuvaine Glassie <p style="text-align: center;">+++++</p> <ul style="list-style-type: none"> Following the unveiling, everyone move to Tautu. 	<ul style="list-style-type: none"> SPECIAL BICENTENARY DAY COMMEMORATION SERVICE AT ORONGO PARK – PUNA KIORE <p>ORDER OF SERVICE</p> <p>8.30am All to be seated</p> <p>8.40am Arrival and Turou of the President of the CICC - Reverend Tuaine Ngametua and Mrs Ngametua</p> <p>8.45am Arrival and Turou of the Kaumaiti Nui - Travel Tou Ariki and Mrs Tou</p> <p>8.50am Arrival and Turou of the Prime Minister - Hon. Mark Brown and Mrs Brown</p> <p>8.55am Arrival and Turou of the Queen's Representative - His Excellency Sir Tom Marsters & Lady Tuaine Marsters</p> <p>9.00am Service commences</p> <ol style="list-style-type: none"> Welcome greetings by the MC Opening Invocation by the Aitutaki Religious Advisory Council Praise and Worship Raising of the CICC and LMS Flags followed by the CICC Anthem Raising of the National Flag followed by the Cook Islands National Anthem Raising of the House of Ariki Flag followed by the House of Ariki Anthem Raising of the Aitutaki Flag followed by the Aitutaki Island Anthem Tatau Tuatua – Rev Ngarangi Tuakana Prayer – Rev Tuakeu Daniel 	<ul style="list-style-type: none"> Open sharing Session by Ekalesias and visitors (15 minutes per group) on: <ol style="list-style-type: none"> the CICC evolvement – LMS (1821-1852), LMS Cook Islands (1852-1968), CICC (1968-2021) current situation, and where to from here? Adoption and Launching of the Bicentennial Declaration 2021

		<p>10. Address 1 – His Worship Mayor of Aitutaki, Mr Tekura Bishop</p> <p>11. Bicentenary Choir – led by Aitutaki Enea Choir</p> <p>12. Address 2 - Reflections by Aitutaki Youth Representative</p> <p>13. Address 3 – Prime Minister of the Cook Islands, Hon Mark Brown</p> <p>14. Address 4 – Queen’s Representative, His Excellency Sir Tom Marsters</p> <p>15. Special Message & Sermon - President of CICC – Rev. Tuaine Ngametua</p> <p>16. Imene Apii Sabati</p> <p>17. Prayer & Vesper – Aitutaki Religious Advisory Council</p> <p>18. Unveiling of Bicentenary Commemorative Plaques (<i>refer to Unveiling Programme below</i>)</p>	
10.00 am	<ul style="list-style-type: none"> Unveiling of Commemoration Plaque – Ekalesia Tautu <p><i>All guests seated at 9.45 am</i></p> <p>Unveiling Programme</p> <ol style="list-style-type: none"> Opening Prayer - Rev. Tuakeu Daniel Reo Tuoro – Mr Rua Samuela, Sec, Tautu Ekalesia Briefing on the Plaque – Mr Victor Ioane, Va’a Autara o te Oire Unveiling of the Plaque – Metua Pakari o te Oire and Orometua Vaine Marian Daniel Dedication of the Plaque – Rev. Arerau Maa Closing Prayer – Rev. Mau Vaerua 	<p>Unveiling Programme</p> <ol style="list-style-type: none"> Briefing on the Plaque – Director, CICC Bicentennial Celebrations Unit, Mr Tangata Vainerere Unveiling of the Bicentenary Plaque (2 tivaevae): <ol style="list-style-type: none"> Queen’s Representative, H.E. Sir Tom Marsters, Kaumaiti Nui, Travel Tou Ariki, Mayor of Aitutaki, Mr Tekura Bishop, Rep. of John Williams, Rep. of Papehia, Rep of Vahapata. Tamatoa Ariki, President of CICC – Rev. Tuaine Ngametua; Prime Minister of the Cook Islands - Hon. Mark Brown; Taunga Tetoa-Kaora-Tapa-Mereana - John Purua. Unveiling of the Bicentenary Memorial Stone, coordinated by the Aitutaki Island Govt Sealing of Time Capsule – Sec of Aitutaki Konitara Ekalesia – Mr Bob Toka Dedication of the Bicentenary Plaques, Time Capsule and Bicentenary Memorial Stone – President of CICC – Rev. Tuaine Ngametua and Reps of the Aitutaki RAC Bicentennial Song – Aitutaki Youth 	<ul style="list-style-type: none"> Gospel Tributes at Orongo Park (coordinated by the Aitutaki Enea Celebrations Committee 2021) Tribute for each denomination on their history Tribute for each island in the Cook Islands on the history of the arrival of Christianity to their island
11.30 am	<ul style="list-style-type: none"> Disperse to various sites for lunch 		

		7) Closing Prayer – Rev Dr. Temere Poaru	
12.00 pm	<ul style="list-style-type: none"> Lunch at various sites 	Lunch at Arutanga	<ul style="list-style-type: none"> Lunch at Orongo Park, Arutanga
1.30 pm	<ul style="list-style-type: none"> Final preparations for Bicentenary Day 	<ul style="list-style-type: none"> Aitutaki Enea Re-enactment of the arrival of Christianity to Araura Enea on 26th October 1823 	<ul style="list-style-type: none"> Free
6.00 pm	Dinner at Host Venues	Dinner at Host Venues	Dinner at Host Venues
7.30 pm	<ul style="list-style-type: none"> Cultural Night & Night Market at Orongo Park coordinated by the Aitutaki Enea Celebrations Committee 2021 Action Song Performances by each island – Theme: The Gospel - The beloved Child of the Chief Bicentennial Declaration 2021 Drafting Committee Meeting 	<ul style="list-style-type: none"> Reflection into the Past - Pa Enea 200 Years Festival at Orongo Park coordinated by the Aitutaki Enea Celebrations Committee 2021 Bicentennial Declaration 2021 Drafting Committee Meeting 	<ul style="list-style-type: none"> Bicentennial Youth Concert: 200 Years of Harvest; <i>presentations by the Aitutaki Youth based on the Theme: The Gospel (The beloved Child of the Chief)</i> – Coordinated by the Aitutaki RAC Youth.





HERE AND THERE

(Some events around us that may be worth taking note of and pondering over)

1. HOW SOME PEOPLE CAN END UP LIVING AT AIRPORTS FOR MONTHS – EVEN YEARS – AT A TIME

In January, local authorities arrested a 36-year-old man named Aditya Singh after he had spent three months living at Chicago's O'Hare International Airport. Since October, he had been staying in the secure side of the airport, relying on the kindness of strangers to buy him food, sleeping in the terminals and using the many bathroom facilities. It wasn't until an airport employee asked to see his ID that the jig was up.

Singh, however, is far from the first to pull off an extended stay. After more than two decades studying the history of airports, I've come across stories about individuals who have managed to take up residence in terminals for weeks, months and sometimes years. Interestingly, though, not all of those who find themselves living in an airport do so of their own accord.

Blending in with the crowd

Whether it's in video games like "Airport City" or scholarship on topics like "airport urbanism," I'll often see the trope that airports are like "mini cities." I can see how this idea germinates: Airports, after all, have places of worship, policing, hotels, fine dining, shopping and mass transit.

But if airports are cities, they're rather strange ones, in that those running the "cities" prefer that no one actually takes up residence there.

Nonetheless, it is possible to live in airports because they do offer many of the basic amenities needed for survival: food, water, bathrooms and shelter. And while airport operations do not necessarily run 24/7, airport terminals often open very early in the morning and stay open until very late at night.

Many of the facilities are so large that those determined to stay – such as the man at O'Hare – can find ways to avoid detection for quite some time.

One of the ways would-be airport residents avoid detection is to simply blend in with the crowds. Before the pandemic, U.S. airports handled 1.5 million to 2.5 million passengers on any given day.

Once the pandemic hit, the numbers dropped dramatically, falling below 100,000 during the early weeks of the crisis in the spring of 2020. Notably, the man who lived at O'Hare for a little over three months arrived in mid-October 2020 as passenger numbers were experiencing a rebound. He was discovered and apprehended only in late January 2021 – right when passenger numbers dropped considerably after the holiday travel peaks and during the resurgence of the coronavirus.

Living in limbo

Not all of those who find themselves sleeping in a terminal necessarily want to be there. Travel by air enough and chances are that, at one time or another, you'll find yourself in the category of involuntary short-term airport resident.

While some people may book flights that will require them to stay overnight at the airport, others find themselves stranded at airports because of missed connections, canceled flights or bad weather. These circumstances seldom result in more than a day or two's residency at an airport.

Then there are those who unwittingly find themselves in an extended, indefinite stay. Perhaps the most famous involuntary long-term airport resident was Mehran Karimi Nasseri, whose story reportedly inspired the movie "The Terminal," starring Tom Hanks.



Mehran Karimi Nasseri

Nasseri, an Iranian refugee, was en route to England via Belgium and France in 1988 when he lost the papers that verified his refugee status. Without his papers, he could not board his plane for England. Nor was he permitted to leave the Paris airport and enter France. He soon became an international hot potato as his case bounced back and forth among officials in England, France and Belgium. At one point French authorities offered to allow him to reside in France, but Nasseri turned down the offer, reportedly because he wanted to get to his original destination, England. And so he stayed at Charles de Gaulle Airport for nearly 18 years. He left only in 2006, when his declining health required hospitalization.

Other long-term airport residents include Edward Snowden, the NSA leaker, who spent more than a month in a Russian airport in 2013 before receiving asylum. And then there is the saga of Sanjay Shah. Shah had traveled to England in May 2004 on a British overseas citizen passport. Immigration officials, however, refused him entry when it was clear he intended to immigrate to England, not merely stay there the few months his type of passport allowed. Sent back to Kenya, Shah feared leaving the airport, as he had already surrendered his Kenyan citizenship. He was finally able to leave after an airport residency of just over a year when British officials granted him full citizenship.

More recently, the coronavirus pandemic has created new long-term involuntary airport residents. For example, an Estonian named Roman Trofimov arrived at Manila International Airport on a flight from Bangkok on March 20, 2020. By the time of his arrival, Philippine authorities had ceased issuing entry visas to limit the spread of COVID-19. Trofimov spent over 100 days in the Manila airport until personnel at the Estonian embassy were finally able to get him a seat on a repatriation flight.

The homeless find refuge

While most involuntary airport residents long to leave their temporary home, there are some who have voluntarily attempted to make an airport their long-term abode. Major airports in both the United States and Europe have long functioned – though largely informally – as homeless shelters.

Though homelessness and the homeless have a long history in the United States, many analysts see the 1980s as an important turning point in that history, as many factors, including federal budget cuts, the deinstitutionalization of the mentally ill and gentrification, led to a sharp rise in the number of homeless. It is in that decade that you can find the earliest stories about the homeless living at U.S. airports.

In 1986, for example, the Chicago Tribune wrote about Fred Dilsner, a 44-year-old former accountant who had been living at O'Hare in Chicago for a year. The article indicated that homeless individuals had first started showing up at the airport in 1984, following the completion of the Chicago Transit Authority train link, which provided easy and cheap access. The newspaper reported that 30 to 50 people were living at the airport, but that officials expected the number could climb to 200 as the winter weather set in.

This issue has persisted into the 21st century. News stories from 2018 reported a rise in the number of homeless at several large U.S. airports over the previous few years, including at Hartsfield-Jackson Atlanta International Airport and at Baltimore/Washington International Thurgood Marshall Airport.

The coronavirus pandemic has added an additional public health concern for this group of airport denizens.



For the most part, airport officials have tried to provide aid to these voluntary residents. At Los Angeles International Airport, for example, officials have deployed crisis intervention teams to work to connect the homeless to housing and other services. But it's also clear that most airport officials would prefer a solution where airports no longer operated as homeless shelters.

*Janet Bednarek, Professor of History, University of Dayton
The Conversation, March 2 2021. Images from Google.*

2. KO TEIA MEA E ONIANI

Akatomoanga

Mei te aa tika'i te tu o teia mea e Oniani? Teia i raro nei ta Google tua tapapa no teia naai pakau:

The onion (Allium cepa L., from Latin cepa "onion"), also known as the bulb onion or common onion, is a vegetable that is the most widely cultivated species of the genus Allium. The shallot is a botanical variety of the onion. Its close relatives include the garlic, scallion, leek, chive, and Chinese onion.

The onion plant has a fan of hollow, bluish-green leaves and its bulb at the base of the plant begins to swell when a certain day-length is reached. The bulbs are composed of shortened, compressed, underground stems surrounded by fleshy modified scale (leaves) that envelop a central bud at the tip of the stem. In the autumn (or in spring, in the case of overwintering onions), the foliage dies down and the outer layers of the bulb become dry and brittle. The crop is harvested and dried and the onions are ready for use or storage. The crop is prone to attack by a number of pests and diseases, particularly the onion fly, the onion eelworm, and various fungi which can cause rotting. Some varieties of A. cepa, such as shallots and potato onions, produce multiple bulbs.

Onions are cultivated and used around the world. As a food item, they are usually served cooked, as a vegetable or part of a prepared savoury dish, but can also be eaten raw or used to make pickles or chutneys. They are pungent when chopped and contain certain chemical substances which irritate the eyes.



Kua matau tatou i te kite e i te kai i teia mea e oniani, kai mata me kore kua tunuia; varaipaniia, kairo ki roto i te kai, e te vai atura te au ravenga e kaingaa ana aia. I na, eaa ra ireira te vaerua o teia tumu tapura ta tatou ka karokaro i teia atianga? Eaa tona puapinga i apaiia mai ei aia ei manako kia pupuaa atu au ki runga? Mama ua, ka akamou te manako ki runga i te parable ra e, *E Oniani te apinga a tena tangata.*



E Oniani te apinga a tena tangata

Mei tetai 20-tuma mataiti i teiane i toku rongo mua anga i teia parabole i te taikuia anga. Mei teia te tu, e taeake teia noku tei akakite mai kiaku e iaia e puka ra ki tetai o tona au taeake i tetai tuatau i mua atu, teia ta tona taeake kiaia, *Auraka rava koe e vare ua atu i tena tangata no te mea e oniani te apinga a tena tangata i tetai taime*. Tera oki te aiteanga, e tivarevare, e pikikaa, e amo, e rua avarevare, e tuatua akareka, e apinga me kore tua maani ua kare takiri e tika me kore e kai i roto, i roto oki i te reo papaa, fiction, make-up story with no truth whatsoever in it, and therefore should not be believed or taken seriously.

I na, i te mataiti 2019, kua rongo akaou au i teia parabole. I teia taime, mei roto mai i te vaa o teia taeake noku, ki roto tika'i i toku nga pukai taringa, kare oki i te mea akarongo taringa ua naku mei toku rongo mua anga. Poitirere au i te rongo akaou anga no te mea mei taku e taiku ra i runga nei, ara atu i te 20 mataiti i topa ake nei toku rongo mua anga iaia. Aiteite meitaki te tangianga o teia parabole taku i akarongo mua over 20 years ago, ki taku i akarongo akaou in 2019 ko tei na ko e, *E oniani te apinga a tena tangata*.

Eaa ra te vaerua i muri ake i teia akatauanga tuatua

Ko teia te uianga e uiui nei au ki roto iaku uaorai e, eaa tika'i te vaerua i manako ei whoever in the past e ka tano te tuatua pikikaa, akareka tuatua, e te vai atura, kia akatau/compare ia ki te oniani? Eaa i kore'i e meitaki kia akatauia ki tetai uatu kai, mei te taro, maniota, anani, meika, capsicum, mereni, eggplant, lettuce, dragonfruit, abiu, naponapo, mautini, kapati, etc. etc.? Why onion, what's so special about onion that it should be the one to get all the attention? I roto oki i te akamaramaanga a Google i runga nei no te oniani, kare takiri e akatakaanga no teia nga uianga. Akara oonu atu rai au ki runga i te Google, kare rai. No reira iaku, kare e akamaramaanga ke e rauka mai from wherever.

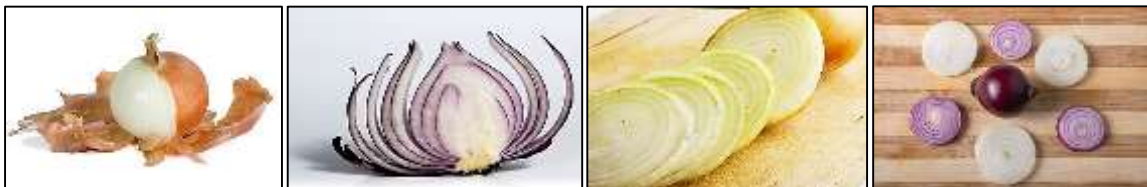


Tera ireira te aiteanga, naku rai e kimi i tetai akamaramaanga ki runga i teia tumu tapura. No reira te tuku nei au i toku pare Sherlock Holmes ki runga i toku katu, e pera toku jacket mei tona rai (tena tona tutu i te tua katau), e te aere nei ki vao i te ngutuare ka kimikimi oonu atu ki roto i teia munangaro, i te irinakianga e tei va'o te pauanga e vai ra i tetai ngai. Kotou kare i kite koai a Sherlock Holmes, e Taunga Akava Rongonui (famous English Inspector or Detective from the last century) tei akarongonui'ia (popularized) e te film industry, maata atu ei tona rongonui koropini teiane i ao.

Tumuanga i muri ake i te parabole o te Oniani e tona akatauanga ki te tangata

Ei akamata atu i taku kimikimianga no te vaerua i muri ake i te parabole o te Oniani, e mea puapinga kia akara meitaki au i te tu tika'i o teia kai ko te oniani. Tena ia i raro nei taku i kite mai:

- Ko tona pakiri i vao rava, outer skin, kua maro, e brown tona kara, e teatea me kore purple te katoaanga ia roto, tei runga i te tu/variety o te oniani.
- Me oore/peel koe iaia, mei te size mamaata e tae uatu ki te size meangiti rava i i rotopu.
- Me tipupuia aia, aiteite ua te kara – white or pink – mei te pariki i vao e tae rava atu ki te potonga/layer toe i roto rava.
- Tena i raro nei te au tutu o te au akamaramaanga i runga nei ei akapapu/as evidences



Te rua, e apinga reka te oniani kia kairoia ki roto i tetai au tu kai/dishes. I te mea oki e, no roto mai te oniani i te kopu tangata tei karangaia e Spice (au apinga e kairoia ana ki roto i te kai ei akareka i to ratou kaianga), ka tano ireira aia i taku akaraanga kia karangaia e, ko tetai te reira o te kite/evidence ei turu i ta tatou parabole tangireka e te sumaringa e taikuia ra i runga nei.

Meitaki, i teia taime e kua kitea pu ua ia te turanga e te akaraanga o teia mea e oniani mei tei akamaramaia i runga nei, irinaki au e ka mako i teiane te akamaramaanga i te vaerua e te oonuanga o te manako i roto i ta tatou parabole. Teia ireira i raro nei te au akatakaanga tuatua, evidence i te reo porenā, ta Sherlock Holmes i rauka mai i tona kimikimi atu ānga, tei roto ia i te reo papāa te tuanga mua no te mea e tangata papāa oki a Inspector Holmes. Tena ra tona urianga ki roto i te reo Māori i muri ake:

- (a) The different layers and the fact that they look the same, except their size, means sometimes its difficult to tell whether the message is fact or hearsay, i.e. just a make-up. In those circumstances, the truth will eventually come out once the limit is reached, which is the core or middle part of the onion. *Noatu e, aiteite ua to te au pakiri oniani akaraanga, mari ua to ratou mamaata e te rikiriki (size), tera paa ireira te aiteanga, e ngata i tetai au atianga i te kite atu e, me e tika te manako e orongaia mai nei, me e mea maani ua. I na i roto i te reira au atianga, ka kitea mai rai eaa te tika, me tae ki te openga me kore ki te tuanga i roto rava i te oniani.*
- (b) For each layer of skin, the inside is hollow, meaning there is nothing or not much to what a person is saying, so therefore those kinds of people cannot and should not be trusted. *Ia roto ake i te pakiri oniani, e va ua, koia oki akore pakau. Tera ireira te aiteanga, kare e rauka rava te reira au tangata kia irinakiia me oronga mai i ta ratou au karere, no te mea hakore oki na kai henua i roto.*
- (c) The fact that onion is a member of the Spice family, and the principal aim of this particular family is to add seasoning or flavor to certain types of dishes, then it fits in well with the notion of the parable that some people make statements to attract attention more than anything else. *I te mea oki e no roto mai te oniani i te kopu tangata o te Spice, e ko te āngaanga maata a te reira kopu tangata koia oki ko te akareka i te tongianga me kore kai ānga i te kai, tera ireira te aiteanga ko te parabole ra e, **E oniani te āpinga a tena tangata**, tona aiteanga e tano ei, koia oki e akareka tuatua ua, kare takiri e kai me kore puapinga i roto i te reira au karere, mei te tini tangi turituri me kaore e pakau i roto.*



Holmes' finding: there is no substance whatsoever in the parable of the Onion, just like there being no head under the cap.

Eaa ireira te āpianga i roto i te parabole o te Oniani

Teia akaou te tangianga o te parabole:
Teia tetai āpianga ka tano:

E Oniani te āpinga a tena tangata
Mei tetai taringa ki te tetai, vaoo kia ano ki tona āereanga, koia oki auraka e irinaki i te reira au karere no te mea e au karere akareka ua te reira kare takiri e āpinga meitaki i roto



Penei te vai atura tetai au apianga i roto i te parabole, kare kotou e araiia me kua anoano kotou i te topiri atu i tetai atu au apianga ke ki te pae i tena i runga nei. Kare katoa e anoanoia te tika a Sherlock Holmes me anga mai kotou i tetai atu au apianga ke, ka mako ua, leleiua i te reo Wale.

Popani

Ei popani i teia pupuaa'anga, maara mai iaku te imene a te mapu o te Tapere Tupapa i Avarua, Rarotonga, irinaki au e no te 1960s or early 1970s mai teia imene, kua taiku ana rai au i teia imene i roto i tetai nutileta kua roa i teiane kare e maara iaku te numero o te reira nutileta. E imene oki teia i rotopu i tetai nga mapu tei inangaro atu inangaro mai. I te pae openga ra o te reira imene, te na ko ra e, *Tu uake rai toku auouo kua aru atu iakoe maine.* No reira auraka tatou kia vare uatu i te oniani a ratou ka timata mai ia tatou, te openga e piri mai teia imene a te Tupapa kia tatou.

Teia tetai a toku au taeake i akakite mai na runga i te imere i tana i marama no Oniani, teia kua quote mai au i raro nei i tana uarai tataanga, kare aku tauia. Kare au e taiku i tona ingoa, ko te aere akonei tetai pae akatupu pekapeka kiaia:

.... e au tangata taku i kite ko to ratou ingoa ou te reira me kore ingoa kanga – ko “Oniani” me kore ko te “Director no te Oniani”, me kare ko Pute Oniani, akapoto ko “Pute.” Ui koe koai tena tangata ... akakite mai...kite meitaki koe eaa aia kapiki iai te reira ingoa - e Oniani oki tana au apinga hehehehe...inara e - e apinga reka ra oki te oniani I te kairo ki roto i te kai, penei ko te reira paa te oonu anga koia oki ko te akareka tuatua kare tika ana me kore e pikikaa....

Kua akaea rai te teata o te oniani ki konei, until next time for another subject to chat on.

Tataia e N. Mataio; no ko mai te au tutu/images ia Google.

3. KO TEIA MEA E TIVAREVARE TEATEA

Eaa ia apinga e Tivarevare Teatea, White lie? Is it biblical or circular? Mei teia paa te tu... Making promise or agreeing to certain undertaking but no intention to carry it out...penei e pauanga tuatua anga mataora tetai I vao. Anyway no te reka i te au tua amani a te Tekeretere Maata i roto i te au nutileta i topa, manako au e ka timata i te tata tua mei tana rai, no reira teia taku i iki mai, no runga i tera jockey ra ko Tivarevare Teatea.

Noteaa...akarakara ana rai au te aiteanga a te internet no te white lie – te aiteanga e te vaerua “a harmless trivial lie” especially one told to avoid hurting some ones feelings or stopping them being upset by the truth, it is also considered a lie to be used for greater good (pro-social behavior)...tei roto i te white lie te akarava/akamaata atu i te mea tika-kore (exaggeration, slight stretch), te kare e tano rava ana (half-truth, partial truth) and many other related definitions trivial truth, harmless untruth, well intentioned untruth and so the list goes on.

Toku manako i reira white lie is telling a lie knowing that you are telling a real lie without care of the consequence ... Rauka mai i reira teia uianga mei roto i te tu tangata – me akanoo ia tetai angaanga/akakoro anga – ariki'ia - akatika'ia tetai mea kia raveia, rotopu e rua nga tangata, me kore tetai pupu tangata kareka ra kia rave ia e mea ke roa ta tetai ka rave mai! Te tika ra i reira te aiteanga e ko te white lie to avoid hurt there and then in the presentence but after wards the consequence and damage is way hurtful in my view i.e. kua riro Ireira ei taii, manamanata, poitirere, irinaki kore anga, penei te reo papaa white lie may cause instant pleasure to feeling good of knowing there lies ahead promising results but leads to disappointment – broken promise, broken heart may be and to untrustworthy.



Ta te Buka Tapu akamaroiroi anga no te reira tu tangata, auraka kia aru i te reira mataara white lie; “*Kia riro taau koia ei koia e taau kare ei kare*” – penei paa perhaps it is better not to go down the path of white lie just for the instant pleasure or satisfaction of not knowing what the real truth lay ahead...karanga paa to tatou reo a mua e mate – meitaki ake kia kite taua e mate to mua i te manako taua e marino ua a mua – devastation is drastic.

Te na reira nei te maataanga i te au tika/manako tangata Kesitiano o te Evangelia i toku manako – te na runga ra i te mataara o te white lie, e.g te au excuse (kotoeanga koia tikai) karanga mai kua maki ia aia, kua rave tatou i te tangi, te akaroa, e te akamaroiroi atu kia ora te maki, e koe next minute te oro atura ki te pai taro! Me kore a'riki tatou ka rave ta tatou angaanga e oti akera e angaanga ke rai tana kua kite takere aia e ka aere aia ki reira Penei ko te aiteanga tikai te reira knowing that you're telling a lie and have no care of the consequence. Karanga te reo o te Aitutaki e, eaa puaka ia pakau!

I toku tuatau e aere ra ki te apii, i kite ei au e ko teia jokey ko Pinnochio, ko te maata atu i tana tuatua pikikaa, ko te roroa atu ia i tona putangio. No reira kare tatou e inangaro kia roroa uatu to tatou putangio mei to Pinocchio rai, tena tona tutu i raro nei.

Ka akapeea ireira tatou i tera jockey ra ko white lie? Mama ua te pauanga; me tomo mai aia na roto i tetai o to tatou pukai taringa, it doesn't matter which one, left or right, ka akatuera tatou i tetai a'o mai taringa kia aere atu ki vao e ki tona rekarekaanga. Kare ireira tatou e akonokono i tetai ngai nona i roto i to tatou katu, te openga e neke atu aia ki runga i to tatou roro, kanga atu ei i te angaanga manea e te puapinga a te reira mero o to tatou kopapa.

Iaku katoa e akara tamou atura ki teia mataiti i ki mua 2022, e mataiti ikianga kavamani oki i te Kuki Airani nei. Teia ireira taku plan, I'm not going to even think about voting for anyone who comes up with all sorts of white lies to entice me and my vote. I will vote for someone who walks the talk and not the other way round. E aka teia akaariarianga manako no teia taime, until next time maybe.



Tataia e Oki Teokoitu, e mea borrow mai nana te au images mei ko mai ia Google.

HEALTH-WISE

6 SURPRISING HEALTH BENEFITS OF SWEET POTATOES

Sweet potatoes are sweet, starchy root vegetables that are grown worldwide. They come in a variety of sizes and colors — including orange, white, and purple — and are rich in vitamins, minerals, antioxidants, and fiber. Not to mention, they provide a number of health benefits and are easy to add to your diet. Here are 6 surprising health benefits of sweet potatoes.

1. Highly Nutritious

Sweet potatoes are a great source of fiber, vitamins, and minerals. One cup (200 grams) of baked sweet potato with skin provides:

- Calories: 180
- Carbs: 41.4 grams
- Protein: 4 grams
- Fat: 0.3 grams
- Fiber: 6.6 grams
- Vitamin A: 769% of the Daily Value (DV)
- Vitamin C: 65% of the DV
- Manganese: 50% of the DV
- Vitamin B6: 29% of the DV
- Potassium: 27% of the DV
- Pantothenic acid: 18% of the DV
- Copper: 16% of the DV
- Niacin: 15% of the DV



In addition, sweet potatoes — especially the orange and purple varieties — are rich in antioxidants that protect your body from free radicals. Free radicals are unstable molecules that can damage DNA and trigger inflammation. Free radical damage has been linked to chronic illnesses like cancer, heart disease, and aging. Therefore, eating antioxidant-rich foods is good for your health.

Summary Sweet potatoes are starchy root vegetables that are rich in fiber, vitamins, and minerals. They're also high in antioxidants that protect your body from free radical damage and chronic disease.

2. Promote Gut Health

The fiber and antioxidants in sweet potatoes are advantageous to gut health. Sweet potatoes contain two types of fiber: soluble and insoluble. Your body cannot digest either type. Therefore, fiber stays within your digestive tract and provides a variety of gut-related health benefits. Certain types of soluble fiber — known as viscous fibers — absorb water and soften your stool. On the other hand, non-viscous, insoluble fibers don't absorb water and add bulk.

Some soluble and insoluble fibers can also be fermented by the bacteria in your colon, creating compounds called short-chain fatty acids that fuel the cells of your intestinal lining and keep them healthy and strong. Fiber-rich diets containing 20–33 grams per day have been linked to a lower risk of colon cancer and more regular bowel movements.

The antioxidants in sweet potatoes may provide gut benefits as well. Test-tube studies have found that antioxidants in purple sweet potatoes promote the growth of healthy gut bacteria, including certain *Bifidobacterium* and *Lactobacillus* species. Greater amounts of these types of bacteria within the intestines are associated with better gut health and a lower risk of conditions like irritable bowel syndrome (IBS) and infectious diarrhea.

Summary Sweet potatoes contain fiber and antioxidants that promote the growth of good gut bacteria and contribute to a healthy gut.

3. May Have Cancer-Fighting Properties

Sweet potatoes offer various antioxidants, which may help protect against certain types of cancers. Anthocyanins — a group of antioxidants found in purple sweet potatoes — have been found to slow the growth of certain types of cancer cells in test-tube studies, including those of the bladder, colon, stomach, and breast.

Similarly, mice fed diets rich in purple sweet potatoes showed lower rates of early-stage colon cancer — suggesting that the anthocyanins in the potatoes may have a protective effect. Extracts of orange sweet potatoes and sweet potato peels have also been found to have anti-cancer properties in test-tube studies. However, studies have yet to test these effects in humans.

Summary Animal and test-tube research suggests that the anthocyanins and other antioxidants found in sweet potatoes may protect against certain cancers. However, human studies are needed.

4. Support Healthy Vision

Sweet potatoes are incredibly rich in beta-carotene, the antioxidant responsible for the vegetable’s bright orange color. In fact, one cup (200 grams) of baked orange sweet potato with skin provides more than seven times the amount of beta-carotene that the average adult needs per day. Beta-carotene is converted to vitamin A in your body and used to form light-detecting receptors inside your eyes.

Severe vitamin A deficiency is a concern in developing countries and can lead to a special type of blindness known as xerophthalmia. Eating foods rich in beta-carotene, such as orange-fleshed sweet potatoes, may help prevent this condition. Purple sweet potatoes also seem to have vision benefits. Test-tube studies have found that the anthocyanins they provide can protect eye cells from damage, which may be significant to overall eye health.

Summary Sweet potatoes are rich in beta-carotene and anthocyanins, antioxidants that may help prevent vision loss and improve eye health.



5. May Enhance Brain Function

Consuming purple sweet potatoes may improve brain function. Animal studies have found that the anthocyanins in purple sweet potatoes can protect the brain by reducing inflammation and preventing free radical damage. Supplementing with anthocyanin-rich sweet potato extract has been shown to improve learning and memory in mice, possibly due to its antioxidant properties. No studies have been done to test these effects in humans, but in general, diets rich in fruits, vegetables, and antioxidants are associated with a 13% lower risk of mental decline and dementia.

Summary Animal studies have shown that sweet potatoes may improve brain health by reducing inflammation and preventing mental decline. However, it remains unknown whether they have the same effects in humans.

6. May Support Your Immune System

Orange-fleshed sweet potatoes are one of the richest natural sources of beta-carotene, a plant-based compound that is converted to vitamin A in your body. Vitamin A is critical to a healthy immune system, and low blood levels have been linked to reduced immunity. It's also key for maintaining healthy mucous membranes, especially in the lining of your gut.

The gut is where your body is exposed to many potential disease-causing pathogens. Therefore, a healthy gut is an important part of a healthy immune system. Studies have shown that vitamin A deficiency increases gut inflammation and reduces the ability of your immune system to respond properly to potential threats. No studies have been conducted to determine whether sweet potatoes, in particular, have an effect on immunity, but eating them regularly can help prevent vitamin A deficiency.

Summary Sweet potatoes are an excellent source of beta-carotene, which can be converted to vitamin A and help support your immune system and gut health.

How to Add Them to Your Diet

Sweet potatoes are very easy to add to your diet. They can be enjoyed with or without the skin and can be baked, boiled, roasted, fried, steamed, or pan-cooked. Their natural sweetness pairs well with many different seasonings, and they can be enjoyed in both savory and sweet dishes.

Some popular ways to enjoy sweet potatoes include:

- Sweet potato chips: Peeled, thinly sliced, and baked or fried.
- Sweet potato fries: Peeled, cut into wedges or matchsticks, and baked or fried.
- Sweet potato toast: Cut into thin slices, toasted, and topped with ingredients like nut butter or avocado.
- Mashed sweet potatoes: Peeled, boiled, and mashed with milk and seasoning.
- Baked sweet potatoes: Baked whole in the oven until fork-tender.
- Sweet potato hash: Peeled, diced, and cooked with onion in a pan.
- Spiralized sweet potatoes: Cut into spirals, sautéed, and sauced.
- In baked goods: Sweet potato puree adds moisture without fat.



Preparing sweet potatoes with a little fat — such as coconut oil, olive oil, or avocado — can help boost the absorption of beta-carotene since it's a fat-soluble nutrient. Although cooking sweet potatoes slightly reduces their beta-carotene content, they still retain at least 70% of this nutrient and are considered an excellent source (43Trusted Source, 44Trusted Source).



Summary Sweet potatoes are a versatile root vegetable that can be prepared in many ways.

The Bottom Line

Sweet potatoes are nutrient-dense root vegetables that come in a variety of colors. They're high in fiber and antioxidants, which protect your body from free radical damage and promote a healthy gut and brain. They're also incredibly rich in beta-carotene, which is converted to vitamin A to support good vision and your immune system. Sweet potatoes are versatile and can be prepared in both sweet and savory dishes, making them an exceptional carb option for most people.

Written by Erica Julson, MS, RDN, CLT on January 9, 2019, reproduced from Healthline

MEANINGFUL QUOTES

To inspire, share, provoke thought, enthuse, or simply for easy reading with a cuppa.

All about science

When you recognize that discovering truth is more important than proving yourself right, you realise that being wrong teaches you something new. And if you accept and embrace that newness, you have a much better chance of actually being right. That's what science is all about. *Don Lincoln, senior scientist, Fermi National Accelerator Laboratory, USA.*



Six qualities great leaders possess:

1. Knowledge
2. Imagination
3. Solid thinking
4. Initiative
5. Hard work
6. Knowledge of the relationship between God and man



David O. McKay

The best lesson

Of all lessons, the living lesson is the best. Children are surprisingly shrewd in detecting inconsistencies between the instructions and habits of their instructors. Besides, the teacher who seeks to live up on to his own advice not only benefits his scholars, but his teachings exert a salutary influence upon himself, and he profits by his own lessons. *John Taylor*



Home

We can make our houses homes and our homes heavens. *Spencer W. Kimball*

At the age of 92, Chauncey Depew was asked the question: "What is the most beautiful word in the English language?" He quickly replied: "Home." *Author unknown*



Family

Despite all new inventions and modern designs, fads, and fetishes, no one has yet invented, or will ever invent, a satisfying substitute for one's own family. *Stuart E. Rosenberg*

Rebuilding a Cathedral

After the big London fire in 1066, the great English architect, Sir Christopher Wren, volunteered his services to plan and superintend the building of one of the world's greatest cathedrals. Unknown to most of the workmen, he passed among them often, watching the construction. To three stone cutters one day he put the same question: "What are you doing?" One of them answered, "I am cutting this stone." Another answered, "I am earning my three shillings per day." But the third stood up, squared his shoulders and proudly said, "I am helping Sir Christopher Wren build this magnificent cathedral." *The Scouter's Minute*



We must sail

I find the great thing in this world is not so much where we stand, as in what direction we are moving: To reach the port of heaven, we must sail sometimes with the wind and sometimes against it – but we must sail, and not drift, nor lie at anchor. *Oliver Wendell Holmes*



We don't know everything

Each generation has the gift of knowing more than the last, but we can never truly know everything – and that's part of the wonder of being human.

Ashley Strickland, CNN Space and Science Writer, CNN's Wonder Theory newsletter, 26/6/21



A value is valuable when the value of value is valuable to oneself.
Dayananda Saraswati

Some animals are more caring than some human.
If you agree -> Share

I LEARNED THE VALUE OF HARD WORK BY WORKING HARD.

People always think that the most painful thing in life is losing the one you value. The truth is, the most painful thing is losing yourself in the process of valuing someone too much and forgetting that you are special too.

The older I get, the more I value loyalty. You can fool me with kindness, but loyalty speaks for itself.
Kilian Butler

ANYTHING THAT IS OF VALUE IN LIFE ONLY MULTIPLIES WHEN IT IS GIVEN

If you want to live a **happy life**, tie it to a goal, not to people or objects.
~ Albert Einstein

Sometimes you will never know the value of a moment until it becomes a *memory*.
DR. SEUSS

"I believe every human has a finite number of heartbeats. I don't intend to waste any of mine."
NEIL ARMSTRONG

I like criticism. **It makes you strong.**
-LeBron James

"If you are always trying to be NORMAL, you will never know how AMAZING you can be."
-Maya Angelou

"Investments in agriculture are the best weapons against hunger and poverty, and they have made life better for billions of people."
MEL & MELINDA GATES FOUNDATION
CropLife Y

LIFE'S VALUE
Life shouldn't be measured by money, success, failures or lost opportunities; instead, life's value should be measured by the times spent being with, caring for, and sharing with others.
-- S. L. Young

"We are what we repeatedly do. Excellence then, is not an act, but a habit."
-Aristotle

"I hated every minute of training, but I said - Don't quit. Suffer now and live the rest of your life as a champion."
Muhammad Ali

All images from Google

Nowadays people know the price of everything and the value of nothing.

Where **there is LOVE there is LIFE**
- Gandhi -

STUDY OF GENESIS

(Part 3, continued from newsletter 81)

Lets look at verse 2; **“Now the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”** In this second verse we also need to consider a few composite words in the Hebrew. Firstly the word/words **“...and the earth....” weha’arets**. This Hebrew word is a composite of three English words joined together:

1. The word **we** This word in English is spoken of as a conjunction and this case, it is the conjunction **and** in English. which is a joining word.
2. The word **ha** this word as seen in verse 1 is the article **the** in English.
3. The word **arets**. This is the word for **earth or land**.

Then, we read these words, **“...and the earth....” or weha’arets** This Hebrew word is referring to the land or the earth. In the second part of verse 1, we will notice **“...the heavens and the earth....”** To speak about the earth of land, it not only speaks about the bare soil or land, but it also speaks about the inhabitants of the land. This was also explained in verse 1. Man and everything else had always been related to the land. They cannot be separated.

The next Hebrew word is **hayetah**. This Hebrew is the English word **was**, which means **verb - to be**. It can also mean in this verse as **to become, to exist, to come to pass, to be done, to happen, to be finished**. The key to the meaning of Jehovah/Yahweh, is undoubtedly found in this verse. The phrase **I AM** in Hebrew is closely related to God’s personal name **Jehovah or Yahweh “the self-existing one.”** In the Hebrew mind, they look at this Hebrew word in terms of God’s mighty works, because everything existed through his power. Therefore, **hayetah** refers only to God’s powerful acts, which we should know by now as the creative works of Him. The **ah**, the final of **hayetah**, is feminine, and it embraces around the creative activities of God. When Moses asked God **Exodus 3:14** about His name, this is what God answered him **I AM, THAT I AM** which literally means, **I was, I am, I will be**. This speaks about His eternity, the timelessness of God, the very foundation of all existence.

God was already there in the beginning, **He was**. This is speaking about the **past**. He is here with us remember, Immanuel **with us is God**. That speaks about the **present**. **He will be**, we are expecting Him in the near **future** in the Person of Christ. He is our Living Hope. There is also an illustration, which Christ argued with the Jewish leadership. They were talking about their ancestor Abraham, and Jesus told them **“...before Abraham was I am....”** This threw a great confusion amongst the leaders, because they were unable to perceive what Christ meant. In fact when we refer to this Hebrew verb or the English was, one would think to himself, **boy, this must be a great word**. The fact is, it is a great word because it speaks of His eternal past, present and future, and furthermore, it speaks about His quality.

The next Hebrew word is **tohuw**. The English translation is **without form**. This word comes from an unused Hebrew root word, which means desolation, desert, a worthless thing, confusion, emptiness, vanity, unreality, nothing and wasteness. This word has no certain parallels in other languages, therefore its meaning must be determined from the Old Testament context. One thing is clear, tohuw, has a very negative connotation. It is also amazing that (Job 26:7) actually asserted that an omnipotent and sovereign God could easily stretch out the north over tohuw and hang the earth on nothing, anticipating later discoveries about space. This word/words had been translated several ways by different scholars: **without form and void; unformed and unfilled; void and vacancy; absolutely nothing whatever; a formless waste; waste and void; void and vacant; a desolate waste; unformed and void**. But literally the word means **shapeless and empty**. If it had been staying that way, we would be living in a chaos instead of a cosmos. God took the emptiness and filled it. He took the shapeless mass of matter and shaped it carefully. God is a God of order and not chaos and confusion.

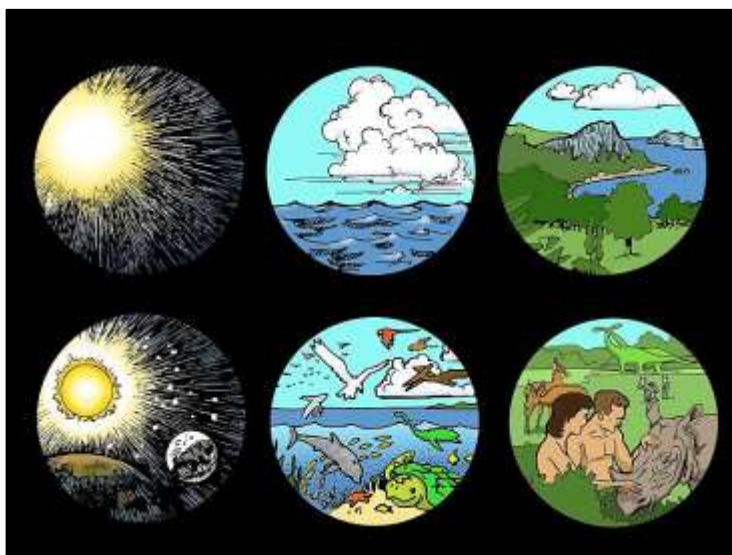
The next Hebrew word is **bohuw**. There’s no need to explain this word, because it goes along the word **without form**. Both the **tohuw** and **bohuw** conveys the same meaning. **Tohuw** meaning **shapeless or without form** and **bohuw** meaning **empty or void**. When the US astronauts traveled to the moon in the late 1960s, they saw a vast desolation there, emptiness, no living soul was to be seen anywhere, no air. There was darkness and coldness. This maybe a closer illustration to these Hebrew words **tohuw** and **bohuw**.



The next Hebrew word is **we'choshek**. The English transliteration is **and darkness**. This Hebrew word simply means darkness, obscurity, misery, falsehood or the opposite of light. It can also refer to the darkness of the grave. This Hebrew word choshek or darkness is speaking about a kind of darkness that was never seen before. It's like a dark fog or cloud covering a person that the coldness and the weight of that darkness is felt. Therefore to understand this Hebrew word, is to know that the weight of darkness was felt upon the face of the deep. It also permeated every particle of the earth. The whole emptiness was filled with great darkness or pitch black. This is what I call darkness. That darkness was upon the face of the deep. The word deep also conveys the meaning of darkness. Lucifer was cast into the dark after a rebellion in heaven, and no wonder he was there in the Garden conversing with Eve.

The next word is **paniy** which in English is **face**, sometimes is used as the preposition **before**. There are other English words of the same meaning like: **front and countenance**. Sometimes spoken of as the **face or countenance of God**. In this verse, it is referring to the **deep**. There is the question that I would raise, **does the deep have any face?** Undoubtedly, that's what it says in verse 2. Moving on to the next word and that is **tehowm** which in the English is **deep**, and it speaks of **an abyss (as a surging mass of water)** especially the deep (**the main sea or subterranean water-supply**).

"...And the Spirit of God moved upon the face of the waters." Lets look at the Spirit of God, or **we'ruach elohim**. Looking at the word/name Spirit, there are quite a number of meanings to the word. This is a feminine noun and just to mention some of them, it means: air for breathing, breath of God, Creative word of God, the air put in motion by divine breath, the blast of God, gale or tornado, the human spirit as breathed by God into man, the more meaning is, the Spirit of God. He is the third person of the Godhead, in action moving upon the face of the waters. There is also the concept that He is surveying the vast darkness as well as the deep or waters. The question that we need to ask is, when did this waters exist? Again, we are faced with the concept of Pre-creation, we need to look at Isaiah 14, to get a better picture of it.



But most importantly, we are to look at the next Hebrew and that is the word ***moved or merachepeth***. The root word here is the word ***rachaph***. And this word means; to brood, flutter (as in the case of a bird), relax, hover, move, shake. Therefore the word ***merachepeth***, carries the meaning and picture of a bird or eagle hovering or fluttering over her young (***Deut. 32:11***). This also speaks about the position of the Spirit hovering upon the face the water. There are certain facts that we need to understand about birds; for e.g. a chicken with her chicks.

If the chicks are in some kind of danger, there are four things that we will notice about the chicken:

1. She clucks and bring all her chicks under her wings.
2. She provides them warmth.
3. She protects them for the enemies outside
4. Or, chases an unwanted intruder.

In the same way, the Spirit of God hovered upon the ***paniy*** or ***face of the waters*** or we may call it ***He gathers the waters under her wings and provided warmth for it***. Better off in our own translation, we see the word ***akako'uko'u*** and that really gives us the true meaning of the word ***moved***.



The waters or ***mayim*** in the Hebrew is the noun for the sea or ocean and also plain water. Take a good look at this verse again and we will notice that we are given an introduction of the creative work of God. Above all, the Spirit here plays the role of a surveyor, surveying the land mass, the waters and gives the approval that the architectural work of the Almighty God is about to begin. To summarize this point we will see some truths of the Godhead in the creative work of God:

1. God the Father is the Chief Architect. He plans what to do.
2. God the Son is the Chief Builder. He was the spoken word. (***Gen. 1:3, Jn. 1:1***)
3. God the Spirit is the Chief Surveyor. He moves upon the face of the waters.

“Now the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”



by Rev. Vaka Ngaro, Caretaker minister, Ekalesia Avarua, Rarotonga
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PHOTOS SHARING

In addition to those displayed on pages 6-14, the following are more images from the recent visitation to the northern islands by the CICC President, Rev. Tuaine Ngametua, and representative on the CICC Executive for the northern islands, Mr. Makirere Poila. *Photos supplied by Makirere Poila.*





In addition to those displayed on pages 15-17, the following are more images from the recent laying of the foundations for the 3 Mission houses of Ekalesia Sydney. *Photos supplied by Tapaitau Tapaitau.*





WHAT THEY ARE GOOD FOR

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- ◆ Contributors (articles/photos) - Rev. Vaka Ngaro, Makirere Poila, Tekura Potoru, Oki Teokoitu, Nga Mataio, Rev. Eddie Dean, Tapaitau Tapaitau, Teiti Taia, Rev. Tuaine Ngametua, Rev. Akatika Nanua, Rev. Tangi Taomia
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