



# Cook Islands Christian Church

## Newsletter

#86 Jun 2022

Since 2005



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



### TO ROTO I TEIA NUTILETA/CONTENTS:

- ★ Uipaanga maata, 200 mataiti, 2023
- ★ Kainga Orometua Ou i Nassau
- ★ Araveianga ki Otara
- ★ Tere o te Legal Adviser e te Chief Surveyor ki Atiu
- ★ Mei Ziona Tapu ki Sinai
- ★ Penetekose i Victoria
- ★ Youth Rally i Victoria
- ★ Nusi mei te Hekalesia Omoka i Penrhyn
- ★ Te Mire Atu
- ★ Te Rara Olive
- ★ Akamarokura'anga ia Tangara Taunga
- ★ Penetekose i Matavera
- ★ Youth Rally at Takamoa
- ★ Taking note and learning from the world around us
- ★ Memory Lane
- ★ Study of Genesis
- ★ Share your photos



Rarotonga CICC Youth Rally, Sunday 26 June 2022, Ruatoka Hall, Takamoa Theological College, Rarotonga



Photos by the Takamoa Media Team (top & right) and Ngara Katuke (bottom & left)

# CICC NUTILETA 86

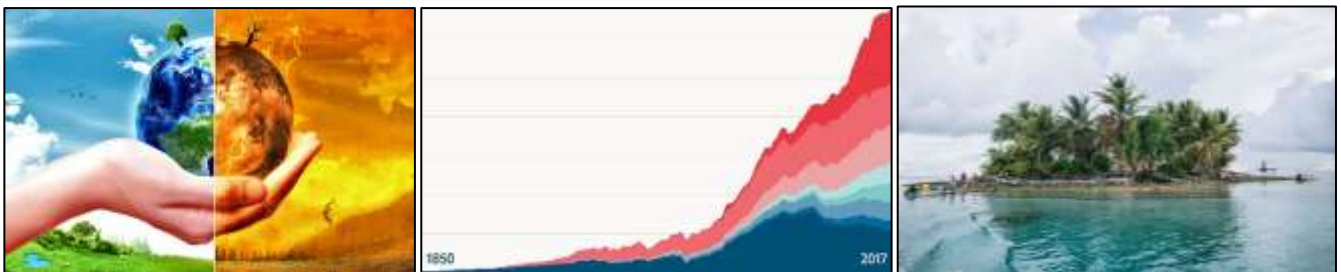
## 1. AKATOMO'ANGA



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 taeia 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 86 tei akamataia i te mataiti 2005. Ko te numero 2 teia no teia mataiti 2022.

Karere akatomoanga no teia nutileta, manako au i te apai mai i tetai ngai no roto i te Bibilia tei taiku ki runga i te turanga reva o teianeia ao (climate change). Kare e irava tika'i no runga i te tauiaanga reva, no runga ra i te puapinga o te natura tei anga te Atua ei meitaki no te tangata tei tuku aia ki roto kia taangaanga e kia tiaki. Tena ia ta Paulo e akakite ra i raro nei:

“Te anoano maata o te au mea angaia nei ma te arōrō, te tatari nei ia i te akakite angaia mai i te tamariki a te Atua; Kua akariroia oki te au mea angaia nei ei puapinga kore ua, kare ra i te mea anoano, nana ra, na tei akariro ra. Ma te tatarianga e kia akaora katoaia te au mea angaia nei i te tapeka o te mate, kia rauka te rangatira meitaki o te tamariki a te Atua ra. Kua kite oki tatou e, te ngunguru anake nei te au mea katoa i angaia mei te mamae anau ra e tae rava akenei i teianeia ra. *For the creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.*” (Romans 8.19-22, NIV)



Climate change images from Google

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 taokotaiaanga o te kopu tangata CICC, e pera tetai au nuti no vao mai penei ka riro ei pumaanaanga kia tatauia. Kotou kare i kite ana i te au nutileta i mua atu e kua anoano kotou kia kite, akakite mai ki Takamoa nei kia tuku akaouia atu na runga i te imere. Tei runga katoa i te website a te CICC, koia te [www.cicc.net.ck](http://www.cicc.net.ck), i roto i te tuanga o te *Archive*, 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. UIPAANGA MAATA, 200 MATAITI – 2023



ena te tuatua no te uipaanga maata o teia mataiti ki mua 2023 kua tukuia atu na roto i nga nutileta e 3 i topa, i te tuanga o te *Tuatua Akakite/Announcements*. Kotou i runga i taku akapapaanga imere, irinaki atu nei e kua tae atu taau copy o te akatakaanga tuatua me kore tua tapapa no te reira akakoroanga maata, tena ia tei roto i te pepa *Background Information Paper*, reo Maori e te Papaa, kua tukuia atu i te momua o teia marama Tiunu. Tei roto i te reira peapa te au mea

katoatoa tei inangaro tetai uatu i te kite no te akanoonooanga o te uipaanga maata. Ka rauka te reira peapa i te tuku akaou atu ki tetai uatu tei kore i kite, imere tika mai kiaku no te tuku atu anga.

Ei kite ua anga me kore ei akamaaraara no runga tika'i i te au tuanga mamaata o te reira peapa, teia ia i raro nei:

### Au ra e te ngai o te uipaanga

- 9 – 16 Tiurai, Rarotonga

### Porokaramu

- Sabati 9 – akatuera ki Ngatangiaa
- Monite 10 – iriiri kapua ki Matavera
- Ruirua 11 – iriiri kapua ki Avarua
- Ruitoru 12 – iriiri kapua ki Nikao
- Paraparau 13 – uipaanga ki Arorangi
- Varaire 14 – uipaanga ki Titikaveka, akaouanga i te au mou taoanga o te Kumiti Akaaere (CICC Executive) e te au Akatere Porokaramu (Programme Directors)
- Maanakai – free day, kare e porokaramu i akanooia ake, ka akapapua atu i te au ra ki mua me e porokaramu tetai ka akanooia
- Sabati 16 – topiri ki Ngatangiaa, akatapuanga i te aronga mou taoanga ou no nga mataiti e 4, 2023 - 2027
- Ngai nooanga o te au mata uipaanga – ki roto i nga Ekalesia e 6, kare e tai'i me ka iki te au mata uipaanga kia noo ki roto i to ratou au kopu tangata
- Ututuanga i te uipaanga – na nga Ekalesia e 6 i raro ake i te tamaruanga a te Rarotonga Konitara Ekalesia
- Tuanga o te katikati: kai ti i te popongi e te kaikai i te ai ai – ki roto i te Ekalesia te ka nooia e te au mata uipaanga. Tuanga o te katikati i te avatea (morning tea, lunch, afternoon tea) – na te Ekalesia ka utuutu i te uipaanga o te reira ra
- Retitaanga i te au mata uipaanga – akamata i te 8.00am Maanakai 8 Tiurai, Ruatoka Hall, Takamoa



*EBENEZER, Ngatangiaa CICC, venue for the 2023 assembly opening & closing*

### 200 MATAITI i muri ake i te uipaanga maata

Kua akanoo te Kumiti Akaaere i te au ra o te uipaanga, 9–16 Tiurai, ma te akamanako katoa aia i te akakoroanga o te au ra taeanga Evangelia, 200 mataiti, o Nga-Pu-Toru e Rarotonga. No reira kua oti te akakoroanga o te uipaanga i mua ake ka tere atu ei ratou tei anoano, ki te reira au ra mamaata o nga enua. Na ratou tei ikiia i runga ia Nga-Pu-Toru e akanoo i te porokaramu no to ratou uaorai enua, e na te Ekalesia Titikaveka e akanoo i te porokaramu no Rarotonga, ko Titikaveka oki te akatere i te au angaanga a te Rarotonga Konitara Ekalesia no teia mataiti ki mua.

### Akateateamamaoanga no nga akakoroanga

E āka taime teia no kotou ka aere mai ki te uipaanga i te akateateamamao. E mea puapinga kia akatinamou vave kotou e te au Ekalesia i te mata te ka aru mai i te Orometua ki te uipaanga. Tena katoa te akakoroanga o te 200 mataiti o nga enua e 4, ko te taime katoa teia i te akamata i te akateateamamao, kotou tika'i tei akakoro kia piri atu ki te reira au ra mamaata o nga enua.

### Maire Nui

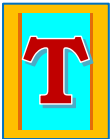
I ta te Kumiti Akaaere akanoo'anga i te au ra o te uipaanga maata, kare i ngaropoina iaia te akakoroanga maata o te basileia koia te Maire Maeva Nui. Kua akapapu mai te Tauranga Vananga (Ministry of Cultural Development) e ka akamata te reira i te Varaire 28 Tiurai, nga ra i muri ake i te 200 mataiti o Rarotonga. Tera ireira te aiteanga, kare e tamanamanata'anga tetai ki tetai o te au akakoroanga: uipaanga maata, 200 mataiti, e te Maire Maeva Nui, ka pauna meitakiia rai te taime no ratou ka tere mai no teia au akakoroanga katoatoa.

**Popani**

Ko tena ireira i runga nei tetai au tuanga puapinga o te uipaanga maata 2023 tei tau kia oronga akakiteia atu i teia atianga. Tei roto i te *Background Information Paper* te katoaanga o te akatakaanga tuatua. Tena katoa te akakoroanga o te 200 mataiti ki Nga-Pu-Toru e Rarotonga. Ka oti te angaanga no tena au ra mamaata i mua ake ka akamata'i te akakoroanga o te basileia te Maire Nui, no reira akamata i te akateateamamao no tena au ra, kotou tika'i te manako ra no te aere mai. Kia orana e kia manuia.

*N. Mataio/Tekeretere Maata*

**3. KAINGA OROMETUA I NASSAU**

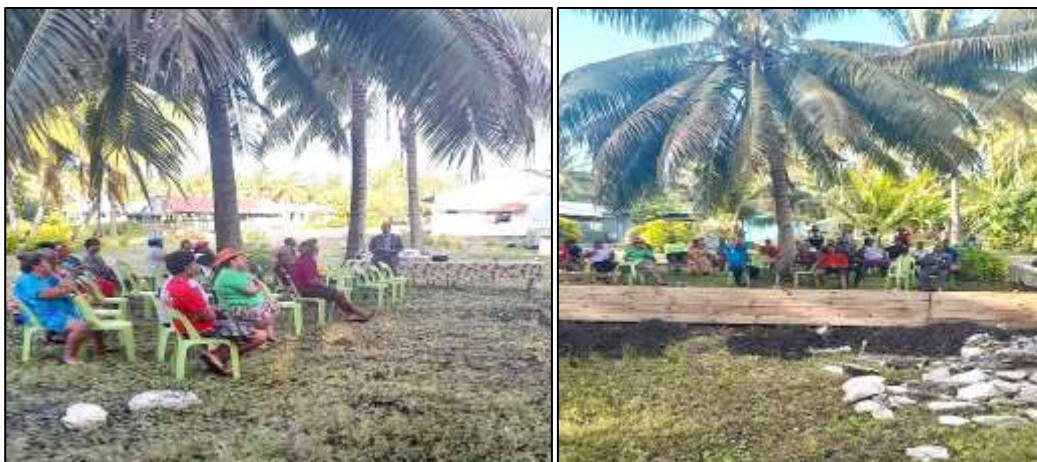


e papa Peretiteni o ta tatou akonoanga CICC, Rev. Tuaine Ngametua e te Kumiti Tinamou, te Principal i Takamoa e te au apiiaanga, kia orana. Ko au teia ko Lereau Ruarau, Sekeretere o te Ekalesia Nassau.

Ko te kainga Orometua mua rai teia e akatu ia nei i Nassau i teia ra. Tei raro ake teia angaanga i te tamarumarua anga a te Orometua Rev. Talalu Kiliuyi, te tauturu kamuta koia te Tauturu Orometua Tuaine Williams e te kamuta ma'ata a Course Neiao, e pera te tauturu a te ekalesia e te iti tangata katoatoa i Nassau nei. Kua akamata ia teia angaanga i te Ruituru ra 11 o Me no te tuku i te akapapaanga o te tango, e kua raveia te tukuanga e te akatapuanga i te tango i te Paraparau ra 12 o Me 2022.



*L-R: Ko te Orometua Rev. Talalu Kiliuyi e te tangata nenei tutu ko Lucky Topetai, ko te au aronga angaanga teia e tuku nei i te foundation no te tango o te kainga Orometua.*



*L-R: Te akatapu nei te Orometua Rev. Kiliuyi i te tango o te kainga Orometua, te akangaroi nei te katoatoa i muri ake i te tuku anga o te tango. Photos by Lucky Topetai.*

Kua rauka mai teia tauturu, no te moni e te au apinga akatu i te kainga orometua mei roto mai rai i te moni a te Ekalesia Nassau, pera te tauturu na te ekalesia ma'ata i Pukapuka. Kare ra teia moni e te apinga e rava no te akaoti i teia kainga orometua. Te inangaro nei te Ekalesia Nassau i te tauturu no vao mai i te akaoti i teia kainga Orometua te ka riro ei ngutuare no te au Orometua katoatoa te ka tukuia mai ki Nassau nei no te rave i te angaanga na te Atua. Te tamanakoanga, ka taeria rai te 'a ngauru tauatini toe (\$40,000) e oti meitaki ei teia kainga orometua.

Te mataora nei te Ekalesia i te mea e, te akatu ia nei teia kainga Orometua i te akaari i to ratou inangaro kia noo meitaki te Orometua e tona ngutuare tangata i te tuatau ia ratou e tavini nei i te Atua i Nassau nei. Ko teia te angaanga e tupu nei i roto i te Ekalesia kia kite mai kotou. Ka akakite ia atu rai te au angaanga no teia angaanga i teia au ra ki mua. Atawai wolo,



Leleau Ruarau- Sekeretere, o te Ekalesia Nassau

### Brief Background on Nassau



Nassau is the only island of the northern Cooks that is not an atoll and is oval in shape. The island is surrounded by a fringing reef and has sand dunes 35 feet (11 metres) high. It is located some 56 miles (90 km) southeast of Pukapuka Atoll, which historically claimed ownership of Nassau and with which it remained closely associated.

Nassau Island is thought to have been uninhabited at the time of its first European sighting, which was likely made in 1803 by the French navigator Louis Coutance of the *Adèle*. In 1835 it received its name from an American whaler whose ship was named *Nassau*. The island was annexed to Britain in 1892. It remained uninhabited until the 1900s, when a Samoan firm transported labourers from Kiribati to work in the copra industry. It was bought from the Cook Islands administration in 1951 by the local government of Pukapuka, which administers Nassau. Solar power is the island's primary energy source. Taro, coconut, and fruits are grown, and copra used to be exported. Fishing takes place off the reef. Area 0.5 square mile (1.3 square km). Pop. (2006) 75; (2011) 73. 2016 = 78 (Cook Is Govt. Census Report).

*By The Editors of Encyclopaedia Britannica. Revised and updated by Lorraine Murray. Article and maps obtained from Google, except the 2016 figure as stated above.*

## 4. ARAVEIANGA KI OTARA

**I** te aiai Varaire 13 Me kua tae mai te Tauturu Orometua o te Ekalesia Otara Central, Pokoina Teao, i te tiki iaku no te arikirikianga a te taokotaianga o te oire tangata Matavera e noo ki roto ia Akarana, kua raveia ki roto i te ngutuare/hall o te Ekalesia Otara. Mei tetai 20 au taeake ma te au tuaine tei tae mai, kua akatereia mai te akakoroanga e te kumiti o te oire; Oliver Tiraa te tiemani, turuia atu e tona kumiti angaanga koia a Apii Tuae, Naomi Ben, Anna Teina, e tetai atu au mapu tei oronga katoa i to ratou taime no te angaanga a te kumiti i te au mataiti i topa e tae mai ki teia ra. Kua tae katoa mai te Orometua

Richard Matara o te Ekalesia Auckland City e tona tokorua, e tamaiti Matavera rai oki i tona tupuna tane, e nana i akamata mai i te akakoroanga na roto i te karere akamaroiroi e te pure.

I muri ake ia Richard, kua oronga mai a Oliver i te tuatua akaaravei e pera te rima oronga tei akapapaia e tona kumiti e pera te oire tangata. I muri ake iaia kua oronga atu au i te manako pau e te akameitaki i teia ta ratou i manako kia akatupuia tei roto ei ngateitei e ei pumaana ki toku ngakau. Kua akamarama au i te akakoroanga o toku tere ki Akarana, e tetai au manako taku i irinaki e kua tau kia oronga akakiteia ei kiteanga na ratou no te au tuatau ki mua. No te varenga pupua'a ua oki i te reira aiai, ngaropoina atura te nenei tutu no te topiri mai ki te pae i teia tataanga, *too late to be sorry* i na tera akatakaanga tuatua'i.

Te taoki akaou atu nei te tuatua o te akameitaki kia koe e te tiemani o te oire tangata Matavera i roto ia Akarana, Oliver, toou ruru kumiti maroiroi, Richard, Pokoina, to korua ngutuare tangata, e pera te au taeake ma te au tuaine katoatoa tei tae mai ki te akakoroanga manea tei akatupuia, pumaana te ngakau i ta kotou i akakoro i te akatupu, e pera ta kotou rima oronga. Manea katoa i te kite atu i te au metua tei piri mai; no te aa ka anoanoia ta kotou turu i te anau mapu i runga i te kumiti akatere i te au angaanga a te oire. Maata atu ra i te reira, te aroa e te ngakau ooa tei kitea i roto i te akakoroanga. Kia riro te mana katoatoa i te tupae i to kotou e to tatou au akakoroanga, aaereanga e te manakonakoanga tuketuke i te oraanga nei, e pera ta tatou e umuumu kapiti nei no to tatou oroanga akarongo kia roto i te Atua ia Iesu Mesia, Amene.

N. Mataio

## 5. AKARA AKAOUANGA I TE AU ENUA O TE EVANGELIA

**R**ecommendation or redefinition survey, akara akaouanga i te enua kia akapapuia te au akakotingaanga kena. I mua na kua kite tetai pae o te au metua pakari e ora nei i teia ra e, e mea matauia te tuatua e, *mei tera tumu i'i ki tera tumu nu, na ko mai e tae atu ki tera tumu vi, ko te kotingaia o teia potonga enua ta te kopu tangata i oake no mema ma*. I na kia tae mai te Evangelia, kua oake te au metua i te enua ei taangaanga anga na te Orometua e te au akaaere i roto i te reira Ekalesia no te akakoroanga o te Evangelia: akatu i te kainga Orometua, are pure, are Apii Sabati. Mako ua te au mea katoatoa, mataora nga tua e 2: te atu enua e te Evangelia.

I te au mataiti i muri ake i to te Evangelia taeanga mai, kua tae mai te Akavaanga Enuā mei NZ mai, Land Court, e ko tetai o tana angaanga koia oki, vaito i te au enua kia taka meitaki te mamao/distance mei tera akakotianga'anga enua ki tera, e oti tuku i te au kena/pegs ki raro no te akapapuaanga, kare oki te Akavaanga Enuā i ariki i te tuatua vaa a te au atu enua i te reira tuatau. Kua rekotia ki roto i te Akavaanga, te vai nei e tae mai ki teia ra. Tei roto katoa i te ture tumu a te CICC tei akamanaia e te Paramani i te mataiti 1968.

All good i na tera tuatua'i, kua mako. Ok, so what's the problem? Teia ra te manamanata, kia tae mai ki teia tuatau, te umuumu nei te uanga a tetai au atu enua i te piki ki runga i te enua tei orongaia e to ratou ui tupuna no te Evangelia, eaa ia pakau! Noatu kare e tupu ana i roto i te au Ekalesia katoatoa i te Kuki Airani nei, te akamata nei i te tupu e i te akaraanga ka aere uatu rai teia manamanata ki mua, te vai ra te au tumuanga kare tatou e aere na reira. E no teia e tupu nei, manako ei te kumiti akaaere o te CICC kia akara ma te akatinamou akaouia te au kena tei rekotia ki roto i te Akavaanga Enuā ei ravenga i te akapapu ki te aronga tamanamanata o teia ra e te vai ra te au kena tei tukuia e tei akamanaia e te ture.



*E mea puapinga kia akapapu meitakiia te au kena enua; very important for land boundaries to be confirmed and re-confirmed if necessary, especially in cases where those boundaries as marked by survey pegs have "gone missing" over time; overgrown by weeds, covered with soil, moved or damaged by earth-moving machineries, flooding, etc.*



Kia akameitakiia nga mema maroiroi o ta tatou akonoanga CICC ko raua tei manako e tei ariki kia apai i te apainga ki runga ia raua, e nga mema angaanga na te kavamani, kua akaatinga ra i to raua tuatau me va raua no te rave atu i te akara akaouanga/reconfirmation survey e akamarama iatu ra i runga nei, i te enua o te au Ekalesia katoatoa i te Kuki Airani nei; ko Bruce Manuela (qualified surveyor) e Junior Ngatokorua (legal adviser), no roto mai raua roa'i i te Ekalesia Nikao. Kua akamata atu raua i te survey ki Atiu i te marama Me i topa – tena i raro na ta raua ripoti – e te tapapa atu nei no te tere atu ki te au enua keke, ka o katoa mai a Rarotonga ki roto i teia akakoroanga. Te paraniia nei kia oti te angaanga i mua ake i te uipaanga maata i roto ia Tiurai 2023. Patianga na te kumiti akaaere ki te au Ekalesia katoatoa, akaraia mai te nga taeake me tae atu ki to kotou au paepae no te angaanga ta te kumiti i oronga ki roto i to raua rima ko te ka riro ei puapinga ki te Ekalesia e pera ki te akapapaanga i roto i te opati i Takamoia nei.

Uianga: te enua tei orongaia e ratou i moe no te Evangelia, ko te openga rai ia, kare e oki akaou ki te au atu enua a tetai tuatau? Mama ua te pauanga, no te aa, ka oki te au enua katoatoa – pera tetai uatu au enua tei orongaia no te katoatoa, mei te au ngai apii kavamani, au ngai opati kavamani, au ngai tei akatuia ei are maki me kore clinics, e te vai atura – ki te uanga a te au atu enua tei moe, e ka oki me tae te tuatau kare e taangaanga akaouia te reira au enua no te akakoroanga i orongaia mai ei i mua na. Teia tetai akaraanga, me topiri/akangaro i te Ekalesia Kimiangatau i Mauke no tetai au tumuanga, ka oki te enua ki te au atu enua o teia ra; me topiri te apii Takitumu Primary School i Matavera a tetai tuatau no tetai au tumuanga, ka oki te enua ki te au atu enua o teia ra, me neke te Paramani e tu mai nei i teia ra i Nikao ki tetai enua ke, ka oki te enua ki te au atu enua o teia ra. No teia taime ra, irinaki au e ko te mea tau i te au atu enua i teia ra koia oki ki vaoo marie ua ia ratou e taangaanga nei i te enua auraka kia tamanamanataia atu, e tae uatu ki te tuatau e tuatau ei, ireira te uki o te reira tuatau oki mai ei ki runga i te enua o to ratou ui tupuna. E aronga taangaanga ua tatou i te enua o lehova i teia ra, nona oki te enua e tona ki katoa ra i na te Tata Salamo ei, te ao nei e tei noo i reira ra, Amene.

*N. Mataio, Takamoia*

## **6. TERE O TE LEGAL ADVISOR E TE CHIEF SURVEYOR KI ATIU**

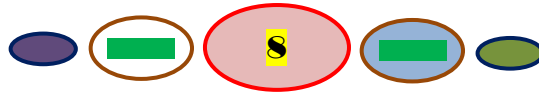
**I** te Varaire ra 20 o Me i teia mataiti 2022, kua tere atu te Legal Advisor (Junior Ngatokorua) e pera te Chief Surveyor (Pureau Manuela) ki Atiu no te akatinamou akaou'anga (Redefinition) i te au kena enua i runga i te au enua tei tukua ia kite L.M.S e kua riro mai no te CICC i teia ra.

Kua tupu teia akakoro'anga mei roto mai i te tere o te Orometua Ngateitei (President) e te Legal Advisor tei aere atu ana ki Atiu i roto i te marama Tianuare 2022, no te akara atu i tetai au manamanata ki runga i te au enua. Kua turuturu iatu teia tere ete CICC Executive i roto i tana Uipaanga ite ra 24 Peperuare 2022, kia raveia teia angaanga ki Atiu e pera kite au enua katoatoa i te Kuki Airani nei e tei reira teia au enua o te CICC.

Kua noo atu te Legal Advisor e te Surveyor ki roto i te kainga o te orometua (Nazareta) i teia tuatau ia raua i Atiu. Kua riro nate ekalesia Atiu i akono ia raua, mei to raua ngai noo'anga, te tuanga o te mataara (Transport), te tua o te kaikai mei roto atu i te au Metua diakono, te nga tapere e rima e pera katoa te ekalesia katoatoa.



*L-R: Pureau (Bruce) Manuela, Junior Ngatokorua, Ngamaru Ariki e te mami i muri, Mama Orometua Pokivaine, Papa Orometua Rev. Yakalia Vailoa, Mrs Rima Teiotu-Pakura, Teremoana Wendy, e tetai nga mema ote ekalesia. Tei mua teia i te arepure Ziona (section 1).*



## Tuanga o te survey

Kua akamata ia te survey i te Varaire rai, i te akarakara atu ki runga i te au kena enua takere o te CICC. Ko te ngai tu kauri, kare o teia au kena i kitea mai. Ina, kua akamata te survey na runga mai i te au kena i kitea ia mai i ko i te ngai i akatu ia mai nei te are ou o te Ministry of Justice.

Kua tuku ia te akapapu (pegs) i te au kena i runga i te tuanga mua (Section 1) te ngai e tu nei te are pure, te ngai o te ekalesia ko Galilea (Section 2) e pera katoa te ngai e tu mai nei te hall o te ekalesia e te are o te orometua (section 3).

I roto katoa i teia survey tei raveia, kua rave katoa te vaito no te akairo i te au mea katoatoa i runga i teia au enua (topographical survey). E akapapu teia e, eaa ua ai te au mea mei te arepure, te ngai repo, te au koro, te au tumu rakau e te vaito anga i te maatamaata o te arepure, are apiii sabati, are orometua e tu nei ki runga i teia au enua. Me oti teia i te mapu ia, ka riro teia i te tauturu i te ekalesia e pera te au atu-enua (landowners) no tetai uatu au manakonako'anga te ka akatupu ki runga i teia au potonga enua.

Kua umeremere ua te ekalesia e te mataora i te kitea anga e, kua oti teia angaanga i te rave. Te mea ma'ata kua riro te au Metua Diakono e te ekalesia ei kite no teia te tupu.



*Ko te Surveyor teia e tona tangata angaanga i runga ia Galilea, Atiu*

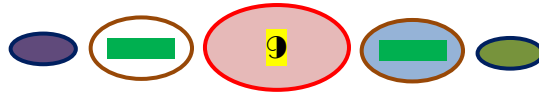
Kua riro te Orometua, te Tekeretere e pera te au Metua Diakono i te tauturu i te au mea te ka inangaroa ia no te survey.

Ko te ngai tu kauri ua i teia tere, kare te reva i manea ana i te Varaire ete Manakai, e kua riro teia i te tamanamanata i te rave'anga te angaanga survey. Inara, kua irinaki te katoatoa e kua riro te 'ua ei akameitaki i te au ngai katoatoa i runga i te enua.

## Au manako tei kitea mai

1. Kare te au kena akairo enua i kitea vave ana kua riro teia ei taroaroa atu i te angaanga;
2. Kua kitea mai tetai au kena e kare tikai i runga i te ngai i tamanako ia;
3. Ko tetai au survey anga tei rave ia e te tetai au private surveyor, kare i rekoti meitaki ia ki roto i te akapapa'anga a te akavaanga' e kua riro katoa ei tai'i i te rave anga teia survey;
4. Kua mataora tikai te ekalesia i teia i raveia e kua akameitaki mai i te Executive e te surveyor no teia tei raveia ei akapapu i to ratou kena enua;
5. Te maroirroi nei te ekalesia i te rave i ta ratou au tuanga no atu oki te au manamanata mei te aria anga o te maki koviti (covid -19 isolation) kua maranga te rave anga i te angaanga.
6. Patianga kite au Ekalesia i te Pa Enuu Tonga ete Pa Enuu Tokerau, kia akarakara mai me te vai nei te au kena enua i runga i te au enua tei oronga ia kite L.M.S e kua akatinamou ia i raro ake i te CICC. Ka riro





teia ei tauturu i te angaanga o te Redefinition, kare oki e pou te taimē i te kimi kena e te akara akaou i teia au kena.

Teia tetai tamanako'anga ete patiangā tei tukua mai, kia akamaroirori ia teia angaanga no te au enua toe i te Kuki Airani nei kia kore e riro ei manamanata no te au Orometua te ka noo ki roto i teia au ekalesia i te au ra ki mua.

### Akameitaki'anga

Akameitaki anga ma'ata ki te Tekeretere Ma'ata no te akanono'anga i te tere kia aere i roto i tetai tuatau ki Atiu. Pera katoa te aronga angaanga i te opati maata i Takamoa no te tauturu mai i te au mea tei inangaro ia.

Te rua, akameitaki anga kite Orometua Rev. Vailoa ete ekalesia Atiu katoatoa pera nga tapere e rima (Ngatiarua, Areora, Te Ngatangi, Mapumai, Teenui) no te ariki mai i te tere e pera te tiaki anga i te ora'anga o te Roia e te Chief Surveyor i te tuatau i noo ei raua ki Atiu.

Te mea openga, te akameitaki'anga ki te Atua, kua oti te maata anga o teia akakoroanga ma te manuia maata.

*Tataia e Junior Ngatokorua  
Roia Akamarama o te CICC*

## 7. MEI ZIONA TAPU KI SINAI



Te aiai Sabati ra 5 no Tiunu, i roto i te pure riringi anga vaerua a te Ekalesia Avarua, kua rave ia atu te akanoa anga o te are pure Ziona Tapu, kia rauka i te Ekalesia i te kiriti atu i te au nooanga e pera katoa te au apinga i roto i te nao o te Atua kia akateke ia te reira ki roto ia Sinai.



*DIAKONO VAINĒ, HELEN WILLIAMS  
PURE RIRINGI ANGA VAERUA*



*OROMETUA VAKA NGARO  
KIRITI ANGA I TE TAPU O ZIONA*



*PURE OPENGA  
I ROTO IA  
ZIONA TAPU*



I te Monite ra 6 no Tiunu i teia mataiti, kua akamata te Ekalesia Avarua i te akateke i te au nooanga mei roto mai ia Ziona Tapu ki roto ia Sinai. Kua piri mai te Ekalesia katoatoa, te au mapu, te au apianga e pera katoa te au taeake i te tauturu i te akateke anga e pera katoa te akanoo anga ia Sinai ei ngai akamori anga no te Ekalesia.



*KUA ROI TE TIAKI I TE TERERA, E  
NGARI AKE TE TARI TANGATA UA*



*AKANOO ANGA KI  
ROTO IA SINAI*



*APIIANGA CALEB MAIA*



*MANUIA E AUIRA  
TONA I TE TURAKI*



*AKARONGO MAI KIAKU, KO  
AU TE PU INA POILA MAI EI*



*TOPA TE TIPI I TE TARI MAI  
TE NOOANGA*



*ANAU APIIANGA*



*OROMETUA NGATEITEI REVEREND  
TUAINA NGAMETUA*

I te Sabati ra 12 no Tiunu, kua rave atu i reira te akamori anga mua ki roto ia Sinai, e tei riro e na te anau Apiianga e pera katoa te Orometua Ngateitei Reverend Tuaine Ngametua i arataki mai i te reira. Kua kitea ia te maruarua e te mataora i roto i teia akamori anga tei oti ake nei.



*APIIANGA NGATI TANGAINA*



*APIIANGA SAUNGAKI RASMUSSEN*



*EKALESIA MARAERENGA E TUPAPA*

I roto i te mataiti 2023 kua tae te 200 mataiti o te taeanga Evangeli ki Rarotonga nei, no reira kua manakonako te Ekalesia no tetai au mataiti i topa ki muri, kia akaou ia a roto ia Ziona Tapu kia tau ki te turanga are pure o teia tuatau, no te mea kua kiteia mai tetai au tu kau i roto i te are pure Ziona Tapu te ka anoano ia kia viviki te akaou anga i te reira.

Ko teia i reira te tuanga mua ta te Ekalesia Avarua i rave, akateatea-mamao ia Sinai, ei ngai akamori anga no te Ekalesia.

A teia Maanakai e tu mai nei ra 18 no Tiunu, kua akamata i reira i te kiriti i te rakau o te taua i runga, e pera katoa te au toko pou pou e mou nei i te taua i runga i roto i te are pure.

Ko te rua teia i te tuanga o te angaanga e te tamanako anga kia oti teia tuanga i te openga marama o Tiunu. I roto ia Tiurai kua akamata i reira te contractors i te tomo mai ki roto i te rave i ta ratou tuanga angaanga.

Te tamanako nei te Ekalesia e, kia oti te au angaanga i roto ia Ziona Tapu i te openga marama o Me mataiti 2023 i mua ake i te uipaanga maata e pera katoa te 200 anga mataiti.

*TATAIA E TUAINI UNUIA*

*TAUTURU TEKERETERE NO AVARUA EKALIESIA*

## **8. PENETEKOSE I VIKITORIA, AUTIRERIA**



tae rava atura ki te ra Penetekose, kua taki ruru marie akera ratou katoa i te ngai okotai ma te inangaro okotai (*Angaanga 2:1*). Kia akameitakii to tatou Atua i runga i te rangi teitei no teia ra takake roa tana i akono no tatou no te Keresitiano kia rauka ia tatou tetai irinakianga ngaueue-kore i roto i teiane ai o i te tono anga mai i te Vaerua Tapu ei arataki ia tatou te aronga akarongo ki roto i tona basileia mutukore.

Kua tupu teia Pure Penetekose i te ra 5<sup>th</sup> no Tiunu 2022 ki roto i te Hall Chandler. Kua riro e na te Noble Park Ekalesia i mou (host) i teia Pure Penetekose o nga Ekalesia e 7 i roto ia Victoria.

### **TUANGA MUA: Pure Akamorianga: 2 Korinetia 3:7-18**

Kua riro to tatou Former President Tangimetua Tangatututai i te rave i ta matou pure i teia ra Penetekose. Ta te Konitara ia o Victoria e oronga nei i tana akameitaki anga ki to tatou Former President, meitaki maata no to tatou Karere. Kua riro katoa te au tavini o te Atua i te raverave i te au tuanga takake o te akamorianga. Te akameitaki katoa nei te Konitara Victoria no te Papa Orometua Rohi Tinirau tei piri katoa mai ki te Pure Penetekose a Victoria.



### Akanoonoanga o te Pure Penetekose:

1. Imene Tomo: Noble Park Ekalesia
2. Irava Akatapu: Rev. Tangimetua Tangatatutai
3. Pure: Rev. Tangimetua Tangatatutai
4. Imene Apii Sabati: Rev. Maurice Ihoe (Clayton Ekalesia)
5. Pure Tataara/Pure A Te Atua: Rev. James Apolo (Ekalesia Frankston)
6. Tatau Tuatua: Rev. Junior Pumati
7. Imene Uipaanga: Rev. Rohi Tinirau
8. Pure Akameitakianga e te Patianga: Rev. Teina Tepania (Mulgrave Ekalesia)
9. Koikoi Atinga: Rev. Uru Tairea (Dandenong Ekalesia)
10. Imene Uipaanga: Rev. Tautaiputa Saitu (Reservoir Ekalesia)
11. Akoanga: Rev. Tangimetua Tangatatutai
12. Imene Apii Sabati: Rev. Junior Pumati (Noble Park Ekalesia)
13. Pure Openga: Rev. Tangimetua Tangatatutai

### TUANGA RUA: Uapou

Te akanoonoanga o te Uapou

1. Te uiangā kua akanoo ia rai te reira ki roto i te Karere o teia Mataiti 2022
  - i. Eaa te vaerua o te Kororomotu a te Atua kia Korinetia?
  - ii. Eaa te tuke i te Kororomotu Taito e te Kororomotu Ou?



2. E rua imene ta te Ekalesia e 7 ka imene mai
  - a. Imene mua: Imene Penetekose taito me kore ra e imene ou no teia ra Penetekose.
  - b. Rua o te Imene: Taau imene tuki numero 1



Na mua te reira Ekalesia i te pau i te uianga ka imene mai ei aia i tana imene. Kia akameitakiia to tatou Atua kua mataora te iti tangata o te Atua i teia ra Riringianga Vaerua ki roto i te Atua, te au Orometua e ta ratou au Ekalesia kia akateiteia te ingoa o to tatou Atua.



**TUANGA OPENGA: Te Takurua**

Kua riro e na te Ekalesia Noble Park i akonokono atu i te oraanga o nga Ekalesia e 7 o Victoria, koia a Clayton, Mulgrave, Dandenong, Reservoir, Frankston, e Hampton Park.



Kua akanoo a Noble Park i tana akonoanga, e 3 Ekalesia e ta ratou tuanga kaingakai e tetai 3 Ekalesia ta ratou tuanga kaingakai. Kua mataora te tuanga openga kua mataora katoa te au Ekalesia i te taopenga anga o te au angaanga i te reira ra, kare ra e tumu ke, no te Atua anake i tupu ei te mataora, nona oki te mana te kaka e te tapunui, amene.



Kare mei te mea e kua meitaki rava matou i Victoria nei, te tauta nei ra te au tavini o te Atua i te akakoukou anga i te iti tangata o te Atua kia noo ki roto i te Atua kia kore e akaruke i te putuputuanga o te Evangelia e tae uatu i te okianga mai o to tatou Akaora Amene.

*Topiriia te angaanga o te Penetekose e te Chairman o Victoria Rev. Toko Ongoua.*



Te inangaro nei au Orometua o Noble Park Ekalesia i te oronga i taku akameitakianga ki to tatou Atua koia tei vaitata i te tauturu anga i te au tuanga ta te Ekalesia Noble Park i mou ei meitaki no te tupuanga o tana Evangelia, te rua, te akameitaki katoa nei au i te Atua no te ngakau taokotai o te Ekalesia Noble Park no ta tatou rare kua mina taau angaanga e Noble Park, kare e no tatou no te Atua ra. Te rauka katoa nei iaku i te akameitaki i te au taeake takake tei tauturu mai, te manga ta kotou i oronga mai na te Atua kotou e akameitaki mai. Kua tau to taua motto: *Noble Park number 1 under the Sun.*



*Tataia e te Orometua Junior Pumati, nana katoa te au tutu i tuku mai.*

**TETAU AU TUTU O TE AKAKOROANGA**



## 9. YOUTH RALLY IN VICTORIA



a akara ana i te tu o to te Metua aroa ia tatou nei, ko tatou i tapaia mai e e tamariki na te Atua:." 1 loane 3:1pae mua. Te rauka nei i te Konitara Ekalesia o Victoria i te akameitaki i te Atua no te Konitara Mapu CICC o Victoria no tei akatupu i teia manakonako anga i te taokotaianga i te anau mapu mei roto mai i nga Ekalesia e 7 i roto i te oire Victoria.

Tupu teia tarekareka anga i te ra 13<sup>th</sup> o Tiunu 2022 tei tuatua ia e: The Queensbirthday.



### TUANGA MUA: MATI (MARCH) E TE PURE

Kua akamata teia akakoroanga na roto i te mati(march) mei roto mai i nga Ekalesia Mapu e ka akava (judge) katoa ia te mati, kua riro te au Orometua e tetai au mata tei iki ia mai mei roto mai i nga Ekalesia ei akava atu i te mati e pera te rakei (uniform).

### TEIA TE AKANOOONO ANGA O TE MATI (MARCH)



*Te au akava(judge)mei roto mai i nga Ekalesia*

#### 1. Clayton ■



#### 2. Mulgrave ■



3. Hampton Park



4. Reservoir



5. Dandenong



6. Noble Park





I muri ake i te mati (march) rave iatu ei te akonoanga Pure. Devotion – Rev. Junior Pumati: 2 Korinetia 6:14-7:1. Manako Atupaka: JOIN THE RIGHT CROWD. Kua imene katoa te mapu i te Anthem o te akonoanga CICC e pera te Anthem o te Basileia Kuki Airani e te Anthem o Australia tei arataki ia e ta tatou Tamaiti Korean Patia.

Akatueraia te angaanga a te Mapu: Chairman CICC Victoria Rev. Toko Ongoua. Muri ake i te akatueraanga o te tarekareka a te anau mapu kua rave ia te akatikatika anga uaua (Zumba).

### **TUANGA RUA: TAREKAREKA (Activity)**

Kua akanoo ia te au tarekareka mei te tamariki rikiriki e tae uatu ki te Mapu

- 3 – 5 yr old - Stomping the balloon, Beans bag, Eating donuts
- 6 - 8 yr old - Balloon Caterpillar, Sack race, Donut eating
- 9 - 13 yr old - Egg & spoon race, Wheelbarrow race, Balloon caterpillar
- 14 – 18 yr old - Squid game, Marshmallow, Rock, paper, scissors, Musical chair
- Mapu 19 over - Food relay, Sing a word, Ping pong

Muri ake i teia tuanga mua o te tarekareka kua rave ia te kaikai (refreshment) kua riro katoa te Mapu Noble Park i te akonokono i te oraanga o te anau mapu o Victoria.

### **TUANGA OPENGA: SURVIVOR IN VICTORIA**

Ko te taopenga anga teia o te au tarekareka, akanoonoo ia mai e te Tekeretere o te Mapu Noble Park Youth Maria Meti tututuru ia e te anau mapu. Roto i teia tuanga openga e 8 ia tuanga ta te mapu ka rave, ma te angaanga taokotai ko te pupu e tae ki te openga ko ratou te ka re.

- Blind fold
- Akanoonoo i te au Buka o te Buka Tapu
- Akaki i te pakete ki te vai kia maranga mai te poro ki runga
- Makamaka te poti ki te poro
- Makamaka te parunu ki te dart
- Totoro na runga i te one
- Eeu i te puzzle i roto i te pool.
- Akatanotano i te puzzle. Na teia puzzle openga e kite ia ai te irava no roto mai i te Buka Tapu e kua rauka i te reira pupu i te survive.

Kua peke atu teia tuanga openga ki te Mapu Clayton.

Teia te au tuanga tei aka re ia no teia ra tarekareka

1. Tuanga o te Mati: Winner 2022 Noble Park Youth
2. Tuanga o te rakei: Winner 2022 Noble Park Youth
3. Taokotai anga o te au re i roto i te au tarekareka. (Overall): Winner 2022 Hampton Park Youth.

Kua mataora te anau mapu i teia ra tarekareka e tae rava atu ki te au metua tei topiri ia mai ki teia akakoroanga no te anau mapu, kia akameitaki ia to tatou ATUA i runga i te RANGI TEITEI.

Kua akaoti te anau Noble Park Mapu i tana angaanga i teia ra na roto i te kaikai i te angai anga i to ratou au taeake ka oki atu ei ki to ratou au Ngutuare.

“E akameitaki ia IEHOVA e meitaki oki TONA ka tu oki TONA AROA e rimua. ALELUIA.”



*Tataia e te Orometua Junior Pumati*

## 10. NUSI MEI TE HEKALESIA OMOKA, TONGAREVA



ia Orana tatou katoatoa e matakitaki mai nei i teia Karere, kia koe, e tatau nei i teia Karere Kia Orana. E Karere tukutuku teia na te Omoka Ekalesia ki runga i ta tatou Nusi Leta, no te tetai au akakorohanga i raveia i roto nei i te Ekalesia i runga i to tatou Henua Ko Tongareva.

**Te mea mua**, kua akamata atu te angaanga ki runga i te Hare Orometua o te CICC Omoka Ekalesia i Tongareva nei. Kua raveia te akakoro hanga tuku hanga (Foundation Ceremonies) i te Tango o teia Ngutuhare i te 15 Feb 2022 i te 11.00am.

Kua tae mai ki teia akakorohanga Te aronga taohanga o te Evangelia, to te Henua, e pera te Kavamani, Tetautua Ekalesia e te Ekalesia Katorika, e pera ki nga Hapii, koia Omoka e te Tetautua, kua riro teia haravei hanga ei tuatau mataora ki te Ekalesia Omoka. Kua rave ia teia akakoroanga na roto i te akono anga rave anga pure RAC, tuku anga i te au Toka, e te akatapu anga.

Ko te mea mataora i tei reira ra, kua rauka mai e \$21k no tei reira akakoroanga, kia Akameitaki ia te Atua no tei reira. Kare e rauka kia tahiku tatakitahi i te au ingoa, E mea meitaki ra kia so atu te akameitaki hanga tei tuku ua mai te rima horonga ma te tae tikai o te ngakau. Kare e no tei reira ra anake ua, mei te akamatahanga te akatupu ia anga te manako kia akatu ia tetai ngutuare ou no te au Tavini o te Atua te ka angaanga ki roto i te Ekalesia e tae mai ki teia ra, te maringi ua mai nei te meitaki o te Atua tei na roto mai i te au Ekalesia, Hiti Tangata, Kopu tangata, Tangata tataki tahi, Kavamani Henua, Kavamani Metua, CCL, MP, e te vai atura.

Mei Australia, Aotearoa, Kuki Airani e te noho o te Henua. Te akameitaki atu nei te Ekalesia ia koutou pauroa, mei te Orometua Rongo, T/Orometua, H/Diakono, Elders, Mema Ekalesia, e te au putuputu hanga i roto i te Ekalesia, i te katoatoa rava no ta koutou tauturu. Maitaki Poria

I muri ake i te akakorohanga tuku hanga Tango, kua huihui atu te katoatoa ki roto i te Hall no tetai Umukai teateamamao ia e te Ekalesia na te katoatoa. Kua kaikai te aronga i karanga ia, e nga Ekalesia e 2, Tetautua e te Katorika e pera ki nga Hapii e 2 Omoka e Tetautua, i muri ake ko te Ekalesia Omoka e te noho o te Ohire. Kua mataora tikai te Ekalesia i te mea te akatu nei teia ngutuhare, kua vaitata rai te 2 matahiti mei te tuatau i ka a'i i te Ahi e tae mai ki teia tuatau e akatu nei.

Mei tei reira tuatau mai tuku ia'i te Tango e tae mai ki teia ra, te haere meitaki ua nei te angaanga o to tatou hare Orometua kia mua. Te akaoti nei te tuku i te au piriki(blocks) o te taua i runga, tapapa atu no te tapoki ki te punu a teia au ra ki mua. I te mei te vai nei tetai au apinga i roto i te toa, kare e rauka vave mai, e te poto nei tei reira i roto i te toa e pera te Teretere anga Pahi, ka riro tei reira i te akaroa atu i te tuatau e oti ei. Vao atu ra tatou i ta te Atua arataki anga i te tautau i tau iaia.

Ko te tuatau ra e tomo ei teia Ngutuhare, kare i akapapu ia tei reira, a teia au tuatau ki mua e akapapu ia'i tei reira, e ka akakite ia atu rai ki te katoatoa. Ko te karere teia, e te turanga o to tatou hare Orometua e akatu nei i Omoka nei.

**Te Rua**, no runga i te Tere o te Ekalesia Omoka ki Aoteroa e Australia te vai nei rai tei reira manakonako anga, i te mea oki e kua na roto mai tatou i te tuatau o te maki Covid 19 kua akanoho ua te Ekalesia. I teia tuatau ra kua tuhera te au kena Basileia, penei kua tae te tuatau kia akatupuia tei reira manakonako anga, akara atu tatou ki ta te Atua arataki anga te tuatau tau iaia.





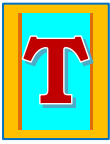
**Te Toru**, kua akamahara te Ekalesia i te 168 matahiti tae anga Evangelia ki runga i to tatou henua i Tongareva nei i te Sapati 13 March 2022, mei te 1854-2022. Kua rave ia te pure hanga akamahara hanga i teia ra ki roto ia Ziona, e kua uapou atu te Ekalesia i te ahiahi no teia ra Tae'anga Evangelia ki runga nei ia Tongareva. Kia tau ki te manako Maata o to tatou pure Epetoma teia mataiti; *Ta te Evangelia i rave ki te Kuki Airani*; Kua riro teia ra, ei ra mataora no te Ekalesia. I muri ake i te uapou kua kaikai te katoatoa. Happy Gospel Day Tongareva.

Ko tena ia te au Karere mei Omoka Ekalesia, Kia noo tatou i roto i te aroha o te Atua, E ia koutou te aroha ua o te Atua, e ia matou katoa e tuatau uatu.... Amene. Kia Orana e kia Manuia i roto i te Atua.



*Na te Soa, Ru Taime  
Sekeretere Omoka Ekalesia*

## 11. TE MIRE ATU



e Mire Atu, ko te ingoa ia tei orongaia ki te akakoroanga o te akarere imene reo Maori i te Kuki Airani nei i te au mataiti i topa, e raveia ana ki te Are Karioi Nui (National Auditorium) i Avarua nei okotai taimē i te mataiti. Mei teia i raro nei te akanoonooanga o teia akarereanga:

- (a) Ka akanoo mai te Tauranga Vananga (Ministry of Cultural Development – MOCD) i te tumu tapura e ka akatuera i te ngutupa ki tetai uatu taunga atu imene kia tuku mai i tana tamanakoanga tata no te piri atu ki roto i te akarereanga.
- (b) Ka akara meitaki (screen) te MOCD i te au patiangā katoatoa tei tae mai kiaia kia tau ki te vaerua o te tumu tapura tei akanooia; me kare oki i tau, kare ireira te reira patiangā e arikiia.
- (c) Ka orongaia tetai tuatau ki te au atu imene tei arikiia, no te akateateamamao ia ratou no te po maata o te akarereanga. Tei runga i te reira atu imene i te iki e me nana rai e imene i tana imene, me ka oake na tetai e imene. I te maataanga o te taimē, e tangata ke te atu imene, e tangata ke nana e imene.
- (d) Ka akatinamou te MOCD i te porokaramu e ka akakite na runga i te mareva kia kite to te pa enua kataotoa.
- (e) Nga ra i mua ake i te akarereanga, ka iki e ka akatinamou te MOCD i te pupu akava (judges) e to ratou akaaere (convenor) no te po o te akarereanga, e ka uipa ma te apai ia ratou na roto i te au takainga tei anoanoia ratou kia aru no te akara matatio anga (evaluating, assessing) i te au tuatua me kore kupu tuatua o te au imene e pera ratou tei iki te au tumu imene no te imeneanga i ta ratou au imene i atu. Ka riro katoa te reira tuatau uipaanga ki te au akava ei atiangā no te na roto i tetai atu au manako te ka riro i te tauturu me kore akamatutu atu i te turanga akavaanga o te au imene o te reira po akarere e pera te atiangā akarere o te au tuatau ki mua.

### TE MIRE ATU 2022

Ko te tumu tapura no **Te Mire Atu** o teia mataiti, koia oki kua akamouia ki runga i te VAIRAKAU MAORI. Tera oki te aiteanga, ka atu mai te au atu imene i ta ratou imene ma te oronga mai i te akamaramaanga no runga i teia au turanga i raro nei:

- Ingoa o te vairakau
- Te au apinga ka anoanoia no tona maaniangaia
- Tana au maki ka rauka i te rapakau
- Ka akapeea me taangaanga – inu, parai
- Ka akapeea a muri ake
- E tetai atu au mea puapinga o te vairakau

To teia mataiti Mire Atu, kua raveia i te aiai Paraparau 23 Tiunu akamata i te ora 7.00pm na roto te pure tei raveia mai e te Orometua Ngateitei o te CICC, Rev. Tuaine Ngametua. E 8 au imene tei atuia, ko teia ia i raro nei te au atu imene e ratou tei apai i te tuanga o te imene:



*Ministry of Cultural Development, Government of the Cook Islands, venue of the 2022 Te Mire Atu  
Google photo*

#### Composer

1. Toka Toka
2. Teina Tearii
3. Taiti Toroma
4. Cathy Nubono
5. Matapo Koroa
6. Jon Jonassen
7. Kairua Mataio
8. Ngarima George

#### Singer

1. Poueva Maea
2. Seikura Tereora
3. Grace Toroma
4. Andrew George
5. Ngaruaine Tangimataiti
6. Kapollarni Purua
7. Kairua Mataio (singer/composer)
8. Ngarima George (singer/composer)

Kia oti te numero 4, kua akangaroi (intermission) te akarereanga no tetai 30 meneti kia aere atu te tangata akatikatika uaua, katikati, e te vai atura. I muri ake, kua oki mai e kua akaoti atu te toenga (4) i ta ratou tuanga.

## TURANGA O TE AKAREREANGA

I taku paunu marie anga, e turanga teitei tei kitea no te raveia'anga te Mire Atua o teia mataiti, mei te akamataanga o te au akateateamamao'anga a te MOCD i nga ra i topa e tae uatu ki te openga o te po o te akarereanga. Tukatau ratou tei kake i te taua imene, manea te akanooia anga o te taua imene, matutu te turanga o te au mea akatangi e pera nga turu i runga i te au apinga akatangi, te tuanga a te tangata akakitekite (MC), e te katoaanga o te au akanoonooanga o te reira aia.

## AKANOO'ANGA O TE ORONGA'ANGA MAKA

E 5 au akava e 1 akatere no Te Mire Atua tei ikia mai e te MOCD, kua roa ratou i te raveanga i teia tuanga akava i te au tuatau i topa, tena ia ratou i roto i te tutu i raro nei. Ko teia ireira i raro nei te akanoonoo'anga o te oronga'anga maka:

- Me oti te imene, kua aere tetai tangata angaanga (staff) o te MOCD ka koi mai i te pepa (form) ta te au akava i akaki no te imene, tei runga oki i te reira pepa te akatakaanga mai i te maka no te au tuanga tuketuke o te imene mei teia i raro nei:
  - a) tata'anga e te atu'anga – *lyrics, appropriateness of composition, connection to the theme*
  - b) akatangi'anga e te akanoonoo'anga – *originality, arrangement and tempo*
  - c) turanga – *overall taste and presentation, clarify and diction*
- Ka oake aia i te reira au pepa e 5 ki te nga tangata angaanga o te MOCD e 2 e angaanga ra ki runga i te computer no te akakiki anga i te au maka kia tau ki te au tuanga tei akanooia.
- Me oti, ka oakeia atu te au pepa akava ki te akatere o te akarere imene (convenor) kia akara matatio aia me e au tuanga tetai kare i tano meitaki, mei te maka kare i aiteite (add up), kua teitei me kore raro rava tetai au maka e te tumuanga i peia'i, e te vai atura te au tuanga tana ka akara matatio (double-check)
- Kia oti te au imene katoatoa, kua akanooia ireira te au maka katoatoa ma te akateateamamao nga tangata angaanga o te MOCD i te turanga (overall results) kia papa no te akakiteanga ki te katoatoa. I te atianga e raveia ra teia tuanga, te tamataora maira ratou tei akanooia no te reira tuanga.



*Te Mire Atua Composers' Competition 2022 Panel of Judges. L-R: Mauri Toa, Rev. Vaka Ngaro, Jane Kora, Merle Pukerua, Justina Nicholas (MOCD Facilitator), Nga Mataia (Convenor), Sonny Daniel. Photo by Paula Paniani.*

## TAMATAORA'ANGA I TE TUATAU E TAPAPA RA NO TE ORONGA'ANGA RE

Ko te mea mua no teia tuanga tei tuatua tona ingoa e *Quest Artists*, ko Poti Maeva e tana tamaiti (nephew), e imene tei atu katoa raua no tetai Vairakau Maori a to raua tupuna vaine. Takake mei ta raua imene, kua akaari katoa mai i tetai au taunga te ka piri katoa ki te vaerua o te akatutu'anga. Manea e te tu katau ta raua raveanga mai, kua mataora te matakiki e kua pokarakara i te akaari i ta ratou turu i tei raveia mai.



*Poti Maeva & his nephew Google photo*

I muri ake ia Poti e tana tamaiti, ko te pupu akaetaeta uaua tei karangaia e *Ura Akauka Fitness Team*, uria ki te reo porenā te nga kupu tuatua mua, *Time to Stretch*. E 3 a ratou akatutu i rave mai mei ta ratou tika'i e rave ana i roto i te au ngai akaetaeta'anga uaua (gymn), tei riro te apinga akatangi (music) ei turu i ta ratou i akaari mai. Mataora tika'i ta teia pupu o te *Ura Akauka* i rave mai, kua maeva ua te tangata i roto i te Are Karioi Nui i te rekareka e te akaarianga i to

ratou mataora. Tetai pae mei iaku, ko te taime mua teia i kite ei au i teia tutu tamataora tei raveia mai e te *Ura Akauka*. I roto i te rua o to tatou reo, *Too Good, Sweet As!*



*Ura Akauka Fitness Team in action on stage to keep the crowd entertained while the competition results are being prepared for announcement.*

### ORONGA'ANGA RE, AKAOTIANGA

Mei tetai uatu akarereanga – e kia tau katoa ki ta te irava i apii mai – e manganui te ka oro i te oroanga, okotai ra ka mou i te korona. Kua na runga te orongaanga re i te au tuanga tei akatakaia mei tena i taiku iatu i runga nei, koia oki: lyrics, arrangement, presentation. Tera ireira te aiteanga, e au re tetai tei orongaia no tena au tuanga tatakitai, takake mei te au re mamaata, koia oki overall 3<sup>rd</sup>, 2<sup>nd</sup> and 1<sup>st</sup> placings.

Ko te au re tei orongaia, e tikiro moni e te au pakau taraiia (trophies). I roto i ta te maataanga tangata akaraanga, kua re ratou katoatoa tei tomo ki roto i te akarereanga. E te tano oki, kua atu ratou tei atu i te au imene, kua akapou i te taime i te apiipiianga ma te akateateamamoanga no te po akarere, no reira kua tano rai e kua re te katoatoa tei tomo atu ki roto i te akakoroanga o te reira po. Meitaki maata kotou tei ngakau toa i te tomoanga ki roto i te akakoroanga, kare no te imene ua, marira no te akamatutu i te reo Maori e pera no te akaaraaraanga i tetai o ta tatou au Vairakau Maori kia vai ki te vairanga no te au ra ki mua.

Kua akaoti te akakoroanga o Te Mire Atu 2022 na roto i te pure tei raveia mai e te Orometua Tuaine Ngametua.

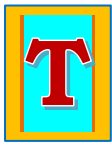


*Part of TE MIRE ATU 2022 prize giving*



*Tataia/neneiia e Nga Mataio [mari ua te tutu o Poti Maeva e tana newpew], Convenor, 2022 Te Mire Atu*

## 12. TE RARA OLIVE



This section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various church community events, mainly in the Sunday School and Christian Youth departments, that she regularly reports on or organizes for their write-ups. All write-ups and photos were submitted by her; most are her works, some the works of her colleagues.



### 1. EEUANGA TOKA NO NGATUAINA PAULINE KIRIKAVA, TUPAKAU RANGATIRA

“A Guide sings and smiles under all difficulties.” Kua anauia aia 29 Mati 1965, kua akangaroi aia I te 29 Tiunu 2020. I te aiai Paraparau 24 Mati 2022 ite ora 3.00 i te aiai, kua raveia teia Eeuanga toka. Tavini vaine meitaki, e te maroiroi i roto i tona oraanga i te oronga i tona tuatau kite au angaanga i roto i te Ekalesia CICC o Ngatangia.

E maata uatu rai tona au turanga tavini i roto i te Ekalesia, tona Tapere, tona Oire e tona Vaka ko Takitumu. Mei te turanga o te vaine ate Diakono, arataki i roto i te au angaanga ate Mapu, Apii Sabati, Vainetini e te Girl Guides. Pera katoa i te mouanga i te taoanga Rangatira i roto i tona matakeinanga.

I roto i te turanga angaanga ate Kavamani, kua roa aia i te raveanga i te angaanga i roto i te Ministry of Foreign Affairs. Kua tae mai tona au taeanga mei roto mai i tana ngai angaanga, e pera te au putuputuanga tana i tomo ana.

Kua tae atu te Paterono o te putuputuanga tamaine Girl Guides ki teia angaanga, tei patia mai e te kopu tangata, koia a Lady Tuaine Marsters e te Arataki Girl Guides, Ngara Katuke i te mata atu i te Konitara Girl Guides o te Kuki Airani. Kua tae katoa mai to Ngatangia Girl Guides Company mata, koia te nga Arataki a Josephine Maoate e Matatui Nicholas. Kare kotou te kopu tangata i akangaropoina ia matou.

Meitaki maata ki tona tokorua, te Diakono loteva Kirikava, ta raua nga tamariki Atai e Fili Fili ete nga kopu tangata no teia angaanga manea ta kotou i rave mai. Kua pumaana te ngakau I ta kotou I rave. “A Guide loyal and can be trusted.”



Tataia TRO  
Tutu neneia e Matatui Nicholas

### 2. DOVE AND THE WORLD ASSOCIATION OF GIRL GUIDES AND GIRL SCOUTS WORKING TOGETHER TO EMPOWER YOUNG PEOPLE



**Welcome.** In our guiding movement today, we are facing lots of changes and challenges in Recruitment, Membership, Educational Programs for girls, Management & Structures, Finances and Relationship to society.

One of our strategies for this year 2022 is to expand our Educational Programs for girls, so we can increase the interest of our girls and leaders. We recognise most of our young women and leaders

are facing issues in their daily life since the pandemic. With the financial support from our head office in London of our World Association of Girl Guides and Girls Scouts, they offered our Guiding another exciting program called Free Being Me.

Our Action Plan for this new program – Free Being Me is to invite all our leaders and adult members in our Guide Company on Rarotonga to an Orientation Program on Tuesday 28<sup>th</sup> June 2022 at the Panama Hall at 5.00pm, we wish to extend this invitation through our CICC newsletter page.

Our Launching will be held, on a special day to respect our Ui Ariki Day at the Taua Terevete Building at 4.00pm, again we invite those whom are interested to witness and interest to know more about this new program to our organisation. This is a new introduced program to all our sections from Brownies, Guides, Rangers and Leaders. They shared with our current National Council Executive members for 4 weeks Zoom sessions to become Free Being Me trainers. It was a full-on training session for our National Commissioner – Tatari Mitchell, National Program Co-ordinator – Tapu Paitai, National Treasurer – Nooroa Maora and the National Secretary – Upokotea Unuia-Tuakana. We hope to introduce the Free Being Me program to all our members in the next couple of months and we encourage our members to use this platform as another level for educational programs for girls. The Free Being Me program is a collaboration with WAGGGS and Dove

### What is a Dove?

Dove is a leading personal care brand with a long-standing commitment to improving the body confidence and self-esteem of women. Dove's Self Esteem Project has been developed to make real change in the way girls – as the next generation of women – perceive and embrace beauty, raising their self-esteem to help them realise their full potential in life. The project has carried out extensive research into self-esteem and has already reached 13 million young people with self-esteem education.

The World Association and Dove are working together because we share the vision of a world free from appearance-related anxiety for girls. We want to empower girls to reach their full potential, and not be held back by low body confidence. This collaboration helps us take this work to the next level. Free Being Me has been designed to help us realise our vision. It is based on the latest research into how to increase young people's body confidence through fun, non-formal educational activities. We aim to reach 3.5 million girls. By running this programme with your group and reaching out to others with the Take Action project, you will be part of a worldwide movement to bring about a positive and lasting change in the body confidence and self-esteem of a generation. There is a badge available for those who complete the activities and the Take Action project. Awarding the badge is a great way to recognise achievement, and will help show how many people have been taking part in Free Being Me, all over the world!



Written by TRO  
Pictures provide by TRO

### 3. ARAI VAA (MASK)

I roto i te au ture paruruia tatou i te tuatau o te Koviti, Ko tetai mea puapinga i te apii i te au tamariki. I roto I ta tatou au putuputuanga. *“Kia Matakite, i te au atianga katoatoa” Kia tamou i to kotou arai vaa. Ko te karere*



teia, ta te au arataki i roto i te nga putuputuanga o te au tamariki i roto i te Ekalesia Arorangi i rave, i roto i te Arorangi Uniform Groups.

Kia rauka i te au mema katoatoa, i te tamou i to ratou arai vaa i roto i te tuatau putuputuanga e te tuatau o te au pureanga. Tei akanoo i te marama ko Mati e Aperira. Kua akangaroi ta matou apaianga i ta matou au reva i te tuatau o te Pure Vaeau, no te koviti. Kareka ra tetai au Arataki e tetai au mema mei roto mai i nga putuputuanga e toru – Boys Brigade, Girl Guides ete Girls Brigade. Kua rave rai i te au akanooanga o te Pure Vaeau.



Tataia TRO  
Tutu neneia TRO

#### 4. SABATI TUAKOUANGA – TERETERE TANETINI

Manako Maata “Te tuakouanga o Iesu Mesia” Mataio 28:1-10. Kia Orana. I roto i ta te Ekalesia CICC o Arorangi akateretereanga, e akanoo iana te Sabati o te Tuakouanga o Iesu, ei Sabati Teretere Tanetini. Sabati ra 17 no Aperira, kua raveia mai te angaanga o te Pure aiai e te Apiianga, James Jessie. I muri ake i teia Pure aiai, kua uapou atu te Ekalesia ki roto i to ratou Are Apii Sabati.

Na te au Diakono e akonokono nei i to ratou au tapere, koia e kapiki iana e kot e au Karaka. Na ratou i rave i te tuanga o te Uapou.

- Diakono Smiley Heather no te Tapere Ruaau.
- Diakono Solomona Pirangi no te Tapere Muri Enuu.
- Diakono Okirua Teokoitu no te Tapere Betela.
- Diakono Kaota Tuariki no te Tapere Rutaki.

Kua Mataora te au pauanga e te au imene tuki, i te akameitaki i te Atua no teia ra maata i roto i to tatou oraanga Keresitiano. Kia oti teia Uapou, kua kapiti atu te katoatoa ki tetai kainga manga.



Tataia TRO  
Tutu neneia TRO

#### 5. COOK ISLANDS TRIATHLON

Tarere Kau, Oro e te Takai Patikara, “Lend a Hand, Kia Tauturu Tikai” Kia Orana tatou katoatoa i te aroa maata o te Atua. I te Maanakai ra 30 o Aperira, kua akanoo te putuputuanga Cook Islands Triathlon i tetai

porokaramu, tarere Kau, Oro e te Takai Patikara i roto i te Vaka ko Takitumu. Ko teia tarere e rave ua'iana i te au mataiti katoatoa. No te turanga ra o te koviti i teia nga mataiti i topa akenei, kare i raveia.

Kua mataora i te kite atuanga i te au aronga oro no te enua mamao mai. No te mea kua akatuera akaouia to tatou ngai akatoanga pairere. Kua rauka i reira tetai tikaanga manea no ratou kia tomo ki roto i teia tarereanga. Kua akamata i te ora 12.00 i te avatea, akaoti atu i te ora 7.00 i te aiai.

Kua patia mai, te anau tamaine Girl Guides kia tauturu i te au vaarua vai, i te orongaanga ki te au aronga oro. Kua akanoo te au Arataki Konitara e kia riro e na te au Kamupani e 6, e rave mai i teia tuanga angaanga.

- Titikaveka e Ngatangia, na raua i akonokono i te vaarua vai o Tikioki, i te pae ia Enuamanea.
- Nikao e Arorangi, na raua to te Kent Hall.
- Avarua e St Joseph, ko te vaarua vai o Parengaru.

Kua riro te akateamamoanga i te au apinga raverave o runga i te vaarua vai, e na te au Arataki rai o te putupuanga Cook Islands Triathlon i rave mai. Na roto i teia au akanoonooanga, kua oronga katoa ratou i tetai tuanga manga, ei tauturu i te anau tamaine o runga i te au vaarua vai e toru. Kua mareka te ngakau e te oaoa i rotopuia ratou e te au taeake o teia putupuanga.

Te rauka nei ia matou te au Arataki Konitara i te oronga atu, i to matou reo *Akameitakianga* ki te tama Arataki, Roland Neururer e tona Kumiti o te CookIslands Triathlon, no tei oronga mai i teia tuanga kimi ravenga ei tauturu ia matou. Meitaki maata ki te au Arataki e te anau tamaine mei roto mai, i nga Kamupani e 6, no tei oronga mai i to kotou tuatau i te raveanga tatou i teia tuanga porokaramu.

Te karanga nei, ta tatou Tango “Kia vai teateamamao.”



*Tataia e te National Program Co-ordinator, Tapu Paitai  
Tutu neneia TRO*

## 6. TERETERE APII SABATI

Konitara Apii Sabati o Arorangi. “E akangateitei atu i to metua tane, e to metua vaine kia akaroaia toou puke ra i te enua ta toou Atua ia Iehova e oronga noou ra”. Kia Orana. Kua raveia te tataua a te anau Apii Sabati i te popongi Sabati ra 15 no Me 2022. Kua tukuia te tika mei roto mai i te Uipaanga Konitara Ekalesia, e Kare e Teretere Apii Sabati e raveia no te turanga o te Koviti. Inara kua rave rai, te Apii Sabati o Arorangi i ta ratou, au tuanga tataua irava. Kua iki mai te au Puapii Sabati i ta ratou au tumu tapura mei roto mai te Buka Apii Sabati o teia Mataiti 2022.

Na Ruaau e Muri Enuua i akamata, aere mai ko Betela, taopenga atu te Apii Sabati o Rutaki. Teia te tareanga o te numero tamariki. Ruaau e Muri Enuua 60-70, Betela 18-20, Rutaki 14-16. Kua manea te au tuanga tataua a te nga tapere. I muri ake i te pure avatea, kua kapiti atu te au tamariki e te Ekalesia ki roto i te Calvary Hall no tetai kaikaianga. Kua akanoo te au Arataki, e tau kia angaia te tamariki Apii Sabati i muri ake i te pure. Irinaki matou e kua mataora te katoatoa i teia ra tataua.

*Meitaki korereka* ki te au Puapii Sabati i roto i nga tapere e 4 no te au akateamamao-anga i te au irava tataua e te au imene no teia tataua. *Meitaki polia* ki te au metua katoatoa no ta kotou tauturu maata i te au angaanga a te anau Apii Sabati o Arorangi. Noatu kare teia Teretere Apii Sabati i raveia i roto i nga Ekalesia e 6, kua rauka ra i te akamatutu e te akamaroiroi i te au tamariki kia tataua ratou. Te Atua te aroa kia kotou katoatoa.



Tataia TRO  
Tutu neneia TRO

**7. RIRIANGA VAERUA**

Ra Penetekote. 2 Korinetia 3: 7-18, Ko Te Tuke i rotopu i te Koreromotu Taito E Te Koreromotu Ou. Sabati ra 5 no Tiunu i muri ake i te pure aiai, kua uapou te Ekalesia no te angaanga o te Ririanga Vaerua. E angaanga matauia teia e te Ekalesia Vainetini o Arorangi i te rave i te au Mataiti katoatoa. Na te au vaine a te au Diakono e rave nei i te au tuanga angaanga i roto i to ratou Tapere, tei kapikiia e ko te au Karaka Vaine, tei apai i te tuanga o te Atarau o te Uapou.

- Ruaau Tapere – Karaka Vaine, Mrs Apii Heather
- Muri Enuu Tapere – Karaka Vaine, Mrs Marie Taokia
- Betela Tapere –Diakono Vaine, Mrs Maota Gosselin
- Rutaki Tapere – Karaka Vaine, Mrs Poko Tuariki

No te mea e kua tano mai teia Teretereanga Vainetini e Sabati Oroa, kua vaoo i reira to tetai nga tapere kakau vaito kite aiai aao ei. Ko Mama Rangi Pitomaki e Mama Mataa Dean, kare raua e topa ana. Kua riro teia nga metua vaine pakari, ei akamaroiroi i teia tuanga nei i roto i te Ekalesia. Kua Mataora te Uapou e kua riro rai na te au Vainetini mei roto mai i nga Tapere e 4 i te paupau i te nga uianga tei raveia mai mei roto mai i to tatou Karere o teia Mataiti.

*Uianga: - Eaa te vaerua o te koreromotu a te Atua kia Korinetia? Eaa te tuke i te Koreromotu Taito e te Koreromotu Ou? Kua akaoti te Uapou e kua rave te Ekalesia i tetai kaikai ei akairo i teia ra maata i roto i ta tatou Evangelia.*



Tataia TRO  
Tutu neneia TRO

**8. WORLD DAY OF PRAYER**

Our theme says “NEW HEART, NEW MIND, CALLED TO HOPE” EPHESIAN 1:18. *Welcome, Turou Oro Mai.* The World Day of Prayer event was held at the Islander Hotel, at 5.00pm on Wednesday 15<sup>th</sup> June 2022 to mark a special milestone for the Cook Islands. The Writer Country presentation was coordinated by the Executive members of the Cook Islands World Day of Prayer movement led by the President, Mrs Luduina Williams, Secretary, Mrs Odile Urirau and the Treasurer & Country Liaison, Mrs Poko Tuariki. The Executive Committees are made of 2 members from six religion church groups, they are the Cook Islands Christian Church, Catholic, Seventh Day Adventist, Latter Day Saints, Apostolic Church and the Assembly of God. It is an ecumenical movement for all Women, Children, Youth and Men and everyone are welcome to



join. The evening went well with all the formalities, Meitaki maata to all our members and families for joining us in this launching program.

Our history begins in 1971. A well-known lady and an active church leader, the late Mrs Akaiti Ama, from the Ngatangiiia CICC Ekalesia shared her dream for our Christian women to be involved in such an international affiliation with the World Day of Prayer headquarter in New York. She encourages women in all our six Ekalesia to join in. The history believes that she was the Founder of our Cook Islands World Day of Prayer, along with some of our CICC serving Pastor's wives that supported the program since 1971. We believe this movement in the Cook Islands has been here for almost 52 years now. We recognized and valued the work of the Late Mrs Akaiti Ama for paving a pathway for the Cook Islands and many other strong women and leaders that have shown commitment of their love and continuous contribution and support each year to uphold the Aim and Motto of the World Day of Prayer.

It started with just being the Cook Islands Christian Church members and later in the years it slowly grew with the affiliations of other religion groups on Rarotonga. There were few changes along the journey for the Cook Islands World Day of Prayer. World Day of Prayer are celebrated on the first Friday of March each year to encourage Christian women to engage in personal prayer and lead communal prayer within their mission auxiliaries and associations. The Cook Islands World Day of Prayer made a change to host this event on the 1<sup>st</sup> Thursday of March each year to accommodate our sisters from the Seventh Day Adventist.

The opportunity for the Cook Islands arose in the 2017 International Meeting for World Day of Prayer was held in August 20<sup>th</sup> – 27<sup>th</sup> in Foz do Iguacu, Brazil, a delegation of 3 members attended this conference, the late Mrs Henrica Marona from the Catholic Parish, Mrs Mary Soatini and Mrs Poko Tuariki from the Cook Islands Christian Church. For the first time in our World Day of Prayer history, the late Mrs Henrica Marona made a huge commitment of collating bidding documents for the Cook Islands to be one of the Writer Country for the Year 2025.

In this international meeting, 5 countries are required to submit their Writer Country application in for the conference's approval consist of over 170 countries. We were very lucky we got in the bidding and won for the year 2025. It was a very proud moment for us all. Today we give thanks to our late Mama Henrica Marona for believing that the Cook Islands can do it as a Writer Country and for taking us to another level in the World Day of Prayer movement.

Each year, there is a Writer Country to be prayer for. For this year 2022, our theme was "I know the plans I have for you *"The theme is God's promise to his people in exile in Babylon, found in the book of Jeremiah 29:11. For I know the plans I have for you', declares the LORD. Plans to prosper you and not harm you, plans to give you hope and a future. The Writer Country was England, Wales and Northern Ireland.* In the year 2023, our theme says "I Have Heard About Your Faith" Ephesians 1:15-19. The Writer country will be Taiwan. In the year 2025, Cook Islands will be providing and sharing to the entire World our stories. All member countries will be praying for us with the theme given: - *"I have made you Wonderful ", found in Psalm 139: 1-18 based on verse 14.*

The Executive members would like to open an invitation to any person who wishes to partake in this Writer Country. The writing requirement are open to any interested Cook Islander in the field of Writers, Artist, Composers, Educators, Business Owners, Church Leaders and so forth. The Cook Islands World Day of Prayer would like to openly Welcome for any enthusiastic person to support us in this work for the Writer Country for the year 2025. Good luck and God bless an amazing journey for our World Day of Prayer.





Written by the Treasurer & Country Liaison, Mrs Poko Tuariki  
Picture provided by TRO

## 9. EASTER MONDAY – PICNIC DAY

Happy Easter! “Thank the Lord and celebrate with joy this Easter.” Kia Orana. Kua rekareka te au tamariki mei roto mai i te anau Apii Sabati o Rutaki i te Monite ra 18 no Aperira 2022 i te popongi no tetai ra taokotaiana no ratou. Kua mtaora ta ratou au angaanga tamataora i rave.

No te turanga o te Koviti, kua akanooia te angaanga tarekareka tipoti a te anau mapu o Arorangi, inara kare teia au tamariki i noo ki te ngutuare. Kua riro teia ra ei ra mataora no ratou. Kua ooraia te patiana ki te katoatoa i roto i te Ekalesia Arorangi, te ka va i te tomo atu ki teia angaanga i teia ra.

Kua pai tai ratou e kua kaikai e to ratou au metua i runga i te tapa taatai i Rutaki. Kua aere katoa to ratou au metua e te anau mapu o Rutaki i te tautai toto na te pae one. Note mea kare te tai roto e marino ana, kua ngarungaru, kua rauka tetai turanga tautai na te pae one. Kua tunutunu ta ratou manga e te au kai venevene ei tamataora ia ratou katoatoa. Kia manuia kia kotou katoatoa tei rauka to kotou tuatau no te oronga no ta tatou au tamariki.



Tataia TRO  
Tutu neneia TRO

## 10. MURIENUA AND RUAU SUNDAY SCHOOL

Tamariki Apii Sabati. “E akamaara i te ra Sabati kia akatapuaia.” Kia Orana kotou i teia ra manea. Kua rekareka te au tamariki Apii Sabati o Ruaau e Muri Enuu, e kua rave akaouia ta ratou Apii Sabati i te popongi Sabati ra 17 no Aperira 2022. Kua kite tatou e kua akangaroia tetai au tuanga i roto i te Evangelia no te turanga o te Koviti. Kua akamata ratou na roto i teia epetoma, koia te Pure Mateanga o Iesu i te aiaia Paraparau na roto i te aereanga mai ki te Pure akamaaraanga i to Iesu mateanga e te tomo atu ki roto i te turanga o te Kai Oroa.

I te popongi Sabati i te ora 8.00, kua putuputu mai ratou ki roto i te ngutuare Are Apii Sabati Kalavaria. Kua rave mai te au Puupii Sabati i tetai au tuanga angaanga raverave na te te tamariki e pera katoa i te akamarama kia ratou i te puapinga o te Tuakouanga o Iesu. Te akakite nei tetai Puupii Sabati koia a Mama Tina Rere, kua Mataora aia i te kiteanga i tana pupu tamariki i teia popongi nei. Kua oaoa to ratou araveianga. Meitaki maata kite au metua o te au tamariki, ko kotou te turuturu nei i te au angaanga a te Apii Sabati.



Tataia TRO  
Tutu neneia TRO

### 13. AKAMAROKURA'ANGA IA TANGARA TAUNGA

**I** te ra 23 o Aperira 2022, kua raveia te akatao'anga anga i te taonga Tangara Taunga tei tuku ia ki runga ia Te Okotai (Te) Ngamata, ko tei oti teia i te kopu tangata i te arikiia e kia riro e nana e apai i teia taonga. Kua roa akene te tuatau i te kopu tangata i te tapapaanga kia rave ia teia, mei te tuatau i takake atu ei tei mou mai ana i te taonga, koia a Mama Moekopu Vogel ara atu i te rua mataiti i topa akenei. Ko Te te 9 o te tangata tei mou i teia taonga.

E reo ikuiku na te pa metua, e auraka te kopu tangata e rave akaou i te angaanga o te taonga ki runga i tetai marae, no te mea i teia tuatau, kua tae mai te marama o te Evangelia kia tatou nei e kia riro te Evangelia ora o Iesu Mesia i te tauturu e te akamaroiroi i teia taonga e pera katoa te kopu tangata. I te tuatau o te uipaanga openga a te kopu tangata no teia akakoroanga, teia tetai au manako ta te kopu tangata i ariki kia raveia.



1. Auraka teia angaanga kia raveia ki runga i tetai marae, kia raveia ra ki runga i tetai tuanga enua rai o te kopu tangata.
2. Kia tukuia tetai toka akamaaraanga no teia akakoroanga.
3. Kia riro e na te kopu rai e toru e akarakei ia Tangara Taunga, mari ua, ko te tuanga o te akapare anga, kia oronga ia te reira tuanga na Pa Ariki, ei akangateitei anga na te kopu tangata i te uanga Ariki no ta Pa Ariki turuanga i teia taonga kia vai rai ki roto i teia kopu tangata.
4. Ko tetai manako a te kopu tangata i tuku mai e kua ariki te katoatoa, koia oki te tuanga o te korare, auraka ei korare marira, ei tokotoko. I ta ratou akataka anga, ko te korare, e akairo te reira no te tamaki, kareka ko te tokotoko, e akairo te reira no te akatupu au.

Monite ra 18<sup>th</sup> Aperira, kua akamata te kopu tangata i te angaanga akateateamamao no teia akakoroanga. Kua apaiia mai te toka no raro mai te kauvai i uta i te o o tetai tuanga enua ko Tunanui, tei akateretere ia mai e Renall Vogel e kua tukuia ki runga i tetai tuanga enua ko Te Makatea i taatai nei i te pae i te are pure o te Holy Spirit Revival. Kua taokotai tikai te kopu tangata i te rave anga i ta ratou tuanga akateateamamao ia

ratou no teia akakoroanga. I te popongi maiata Maanakai, te ra o teia akakoroanga, tetai ua maata i te topa anga mai. Kia tae ra ki te akamata anga o teia akakoroanga, kua akamata rai te ua i te maru mai anga e ngaro uatu.

Teia i reira te porokoramu o teia ra. MC Taneao Ngamata

1. 10.00am Pure akamata: Rev Panu Rouru
2. Akatapu i te toka: Rev Panu Rouru
3. Akarakeianga:
  - a) Te tuanga o te ruru rauti e te tatua kaki, na te uanga a Poko
  - b) Te tuanga o te oronga i te tairiiri, na te uanga a Teariki Taneao
  - c) Te tuanga tapeka i te tamaka e te oronga i te tokotoko, na te uanga a Tutai Taneao
  - d) Te tuanga o te akapare, na tetai mata o Pa Ariki, Sam Napa Jnr
4. Akatapuanga ia Tangara Taunga: Rev Panu Rouru
5. Tangara Taunga e tana karakia e tana au karere akamaroiroi
6. Pure akaoti e te tuanga o te katikati: Pastor Clark Turua



I te tuatau i oronga'i a Tangara Taunga i tana karere, kua akamata aia na roto i tana karakia. *'Oroenga te maunga. Ko te makatea te vari. Puna vai pai o nga tamaine a Tangara. Ko te Ava-moi ki te moana. Tu ketaketa te toka tangara'*. Kua akameitaki aia i te Atua no te au angaanga tei raveia i teia ra no teia taunga e kua akamarama katoa aia i te turanga o teia taonga. Ko teia taonga i roto nei i te Oire Matavera, koia anake rai aia. Kare aia i raro ake i tetai Mataiapo e tetai Ariki, e kare katoa ona rangatira i raro ake iaia.



Okotai rai i runga ake i teia Tangara Taunga, koia oki ko te Atua, e to raro ake iaia, koia ko tona kopu tangata. Kua taopenga tana karere na roto i te akameitaki anga i te katoatoa tei tae mai no teia akakoroanga e te oronga anga i te reo akamaroiroi ki te kopu tangata kia kimi i te Atua i teia tuatau nei, ei meitaki rai no to ratou oraanga vaerua. Kua akaoti te au angaanga katoatoa i te reira popongi na roto i te mou ake, mou ake i tana raurau e oki atura ki te ngutuare. Kia orana e kia manuia i roto i to tatou Atua ko Iesu Mesia.



Tataia e Te Okotai Ngamata, Tangara Taunga. Na Vaipae Teko te au tutu i oake mai.

## 14. PENETEKOSE I MATAVERA



eia te reo o Paulo ki to 2 Korinetia 3:17, ei akaaravei i a tatou, “E teiane ko te Atua taua Vaerua ra, e tei iaia te Vaerua o te Atua ra, tei reira te rangatira.” Mei roto mai i teia irava i runga nei, ko tetai manako maata e akaariia mai nei koia oki te Vaerua o te Atua ta Iesu i akakite ki tana au pipi e, e noo kotou e tapapa ka tono mai au i te Vaerua ei akapumaana ia kotou. Ko teia tataanga kua akamouia te reira ki runga i te akakoroanga o te tuatua a Iesu i tuatua ki tana au pipi. *Angaanga 1:8*, “Ka rauka ra to kotou mana i te vaerua Tapu, kia aere mai aia ki rungao ia kotou; e ei kite oki kotou noku i Ierusalem nei, e Iudea katoa oki, e tae ua atu ki te openga o te enua ra.”

I roto i teia mataiti 2022 kua raveia te riringianga vaerua a te vainetini i te Tapati mua o Tiunu e ko tona aiteanga e Tapati oroa teia i roto i te akanoonoanga a ta tatou Evangelia. Tera i reira tona aiteanga kare te au mama e aao i to ratou pona akaau i te avatea ka vao ia atu te reira ki te pure aiai rave atu ei i te akakoroanga o te ririanga vaerua.

Teia i reira te irava a nga tapere tei orongaia e mama Orometua Naomi Rouru:

Tapere	Irava	Uianga	Te au Mema
TITAMA E TUPAPA	<b>Angaanga 2:1</b> “E tae rava atura ki te rā Penetekose, kua taki ruru marie akera ratou katoa ki te ngaai okotai ma te inangaro okotai.”	<b>Eaa te angaanga a te Vaerua Tapu?</b>	Mama Diakono: Rausei Meremere.  Mema: Katraina Meremere, Teura Tom, Naurea Taka e Alizei
ROTOPU	<b>Angaanga 2:4</b> “E ki akera ratou ravarai i te Vaerua Tapu, kua tuatua iora i te tuatua ke, i ta te Vaerua Tapu i oronga mai i te tuatua kia ratou.”	<b>Me kua kiia koe e te Vaerua Tapu, eaa te akairo?</b>	Mama Diakono: Mii Pukeiti  Mema: Haua Koroo, Mona Akarare, Vaikou Ngamata e Temarii Koroo.
VAENGA E POUARA	<b>2 Korenetia 3:17</b> “E teiane ko te Atua taua Vaerua ra, e tei iaia te Vaerua o te Atua ra, tei reira te rangatira.”	<b>Eaa ta te Vaerua akarangatira anga iakoe/iaku?</b>	Mama Diakono: Marianna Mataiao  Mema: Mata Tamarua, Tuaine Gribble, Rangi Tutai, e Tarota Carfax-Foster.

I roto i ta matou akanoonoanga, na te mama Orometua e rave i te akoanga o te pure aiai e ko te au vaine a te diakono i roto i te tapere tei iikiia e na ratou e apai i te tere, ka riro e na ratou e rave i te angaanga i mua i te atarau. Kia akaoti mai te pure, kua aere i reira te katoatoa ki roto ia Gibeona no te uapou te ka akateriea mai e te au mama.

Ko teia i reira te akanoonoanga, i teia mataiti na te tapere Titama e rave i te akatueraanga i te uapou. Ka tu mai i reira a mama Rausei Meremere i te mea e koia tei iikiia mai i te apai i teia tuanga ki runga i te rave mai i te akonoanga pure. Me oti akaaravei mai aia i tona au matoro e ka tuku mai i ta ratou irava e to ratou manako ki runga i ta ratou irava. Kua imene mai ratou i te akaotianga i to ratou tataanga mai i to ratou manako.

Kia oti te tapere Titama kua tu mai a Mii Pukeiti i te akaaravei mai i tona au matoro, tena i roto i te pia i runga. Kua tatau mai i ta ratou irava e kua akaari mai i to ratou au manako ki runga i ta ratou uianga e taopenga mai na roto i tetai imene.





*Matavera CICC vainetini e te mapu tamaine i te tuatau o te Riringianga Vaerua, Sabati Oora, Tiunu 2022. Photo by N. Mataio*

Kua tae i reira ki te tapere Vaenga e Pouara mei tei na mua ia mai, ka akaari mai te au matoro i to ratou manako ki runga i ta ratou irava. Kua mataora ratou i te ooraanga mai i to ratou manako e kua taopenga atu na roto i te imene. Kia akaoti teia tuanga kua orongaia te tuatau no te ekalesia kia tuku mai i to ratou manako e kia tu mai a Papa Orometua, kua tu mai i reira te au vaine diakono kua akaari mai i to ratou manako, e na Vaenga e Pouara e akamata akaoti atu kia Titama. Ka riro i reira e na Mama Orometua Naomi Rouru i akakou mai i te manako akaoti mai i te akakoroanga kua kaikai i reira te katoatoa.

Eaa i reira te apianga mei roto mai i teia tuanga? Ko tetai tuanga mataora teia i te imene i te au imene reo metua e pera te imene apii Sabati. Irinakianga kia rauka i te uki o teia ra i te tamou ei meitaki no te tupu ruperupeanga o te Evangelia a Iesu Mesia kia tupu te au. Na te tuatau ra te reira e apii mai.



*Tataia e Marianna Mataio, neneia e Marianna raua ko Samson Ngamata*



## 15. CHURCH PARADE AT MATAVERA



The Rarotonga-based CICC uniform organisations (Boys' Brigade, Girl Guides, Girls' Brigade) held their combined church parade on Sunday 12 June 2022 in the Matavera church to mark the end of the annual Girls' Brigade week which for this year commenced Monday 6 June. As is the normal practice in such services, members from the 3 organisations take turn in the lower-pulpit responsibilities while the minister of the Ekalesia – in this case, Rev. Panu Rouru – delivered the sermon and message based on the reading of the day, i.e. Psalm 49. After the service, light refreshments were taken by all at Gibeona, the Matavera CICC Sunday School Hall, before departure. Fine weather on the day no doubt added to the smooth running of the programme especially the opening, marching and closing which were held outside of the church. Images below taken from the 2<sup>nd</sup> floor of Gibeona show the well-dressed young men and women in uniform.



Write-up and photos by N. Mataio

## 16. RAROTONGA CICC YOUTH RALLY AT TAKAMOA, JUNE 2022



Theme: *RISE ABOVE THE IMPOSSIBLE*. Avarua Youth were the hosts for this year's first Youth Rally held in the Ruatoka Memorial Mission Hall in Takamoa. The event started on time with Papa Vaka Ngaro opening the night with a devotion and quoted from the day's Scripture reading, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalm 51:12). MCs for the night, Tauraatua Patia and Memory Patia, welcomed all the youth in attendance from the six congregations in Rarotonga. Assistant Youth Director, Avere Simona, declaring the Youth Rally officially open. Avere stepped in for the Youth Director, Bob Williams, who was absent due to his attendance at the Australian Youth Rally in Brisbane.

"I can do all things through Christ who strengthens me" captured the essence of the gathering and further enhanced the event and theme. The first on stage were the youth of Avarua who performed a musical dance. More than 50 youth members filled the stage and performed a slow rendition of Psalm 23. The music switched to an energetic medley comprising of both Māori and English Gospel songs which ended with the

upbeat song “Joy, I have joy in my life”. There was certainly a lot of joy displayed by the youth of Avarua especially more so because of the previous COVID-19 restrictions on the events of youth programs planned for the year prior to the night’s events.

Second on stage were the youth from Matavera performing a musical drama. The drama was a moving story about a popular female singer who had fallen ill and could no longer commit to her career. Her absence in the industry caused gossip and speculation leading to nasty vicious lies, rumours that degraded her worth. Rather than getting upset and angry she directed all of her energy on Christ. She whole heartedly came to Christ in supplication asking for deliverance of the illness that held her back from her passion to sing. As she prayed and as she worshiped faithfully day after day, month after month, year after year her prayers were finally answered and in her faith in Christ she prevailed and her health was restored.

During all this time people were still gossiping and calling her names but she still did not take any of their comments to heart nor did she resent them in any way. After being restored to health she returned to singing and again rose to stardom, tears of joy would flow because of the mercy of God who had given her a second chance. She was able to overcome and rise above the impossible through Christ who strengthened her. The youth concluded with the Scripture, “For everyone who asks receives; the one who seeks finds; and to the one who knows, the door will be opened.” Matavera ended their drama with a musical dance.

Ngatangia Youth were up next and their presence proving that although they were few, numbers didn’t matter when the Spirit of God is with you. They performed a musical dance that they thoroughly enjoyed and was evident on their faces. As they danced, their smiles captured the hearts of the audience as they watched them dance to prove that anyone can do anything in Christ who strengthens them. Rising above the impossible and always keeping positive because Christ is always there.

The next to perform were guest artists from Takamoa. Apiianga Veronica Jessie, Apiianga Memory Maea along with Takamoa children Ngamarae Tangaina and Temauri Koiatu took the stage. They performed with Shekinah Marsters (Papa & Mama Principal’s daughter, who is currently on study break) who lead the song. Papa Principal, Rev Tere Marsters, played keyboard and together they performed the beautiful song, “Worthy of it all”. As soon as they started to sing you could hear the passion in their voices, which were in perfect synch and harmony as they sang from their heart, mind and strength. Christ is truly worthy of it all.

Titikaveka was next with their musical drama. The performance was powerful and undoubtedly pierced the hearts of those in attendance. “You say” was the song they used and a young man acting as Christ took center stage while the youth danced. Eight members of the youth displayed signs hanging around their neck to represent the various negative labels given to them, ADDICT, NOT WORTHY, FAILURE, NEVER ACCOMPLISH YOUR DREAMS. As the musical drama continued one by one the eight carried their signs and laid them at the feet of Christ as the remainder of the youth encircled Him. They soon emerged with new signs, I AM ANOINTED, I AM LIFE, GOD’S MASTERPIECE, I AM VALUABLE, I CAN DO ALL THINGS, IN CHRIST WHO STRENGTHENS ME. Christ walks through the middle saying “I AM THE WAY, THE TRUTH AND THE LIFE”. A well-deserved applause given to a well-presented performance.

Arorangi came out in force and in numbers with a musical dance, the use of visual effects displayed on the overhead projector made a significant difference to their presentation. Strong words in the song would appear in perfect timing with the beat of the song, the colours were sharp and very appealing to the eye. A strong well-spoken young man moved towards the front and started to encourage the youth. “I can do all things through Christ who gives me strength. Jesus wants you to Rise above it all! You will have victory in the battles you face now! Through Jesus and the empowerment of the Holy Spirit you can rise above it all!” They closed with Scripture, “Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.” (Proverbs 3:5-6).

Last on stage were the youth from Nikao and they performed a drama, re-enacting the true story of a leadership training excursion by American based, Pastor Wayne Cordeiro, to China. Twenty-two leaders from a province in China rode 13 hours on a train to get to a hotel. On arrival they went up in an elevator two by two as not to draw any attention to them. They went to a little apartment with no air conditioning and hardwood floor ready to be taught by Wayne from 8am to 5pm, non-stop for the whole day. Wayne asks them the consequences of being caught and is told that he would be deported back to America while they would face incarceration for three years. Of the 22 leaders 18 of them had faced incarceration for their faith in Jesus Christ. The 22 underground church leaders had under their jurisdiction a little under 20 million of the 1.3 billion people in China.



*Rally images – more on front/cover page*

As training continued Wayne handed out 15 Bibles amongst the 22 leaders and told them to read 2 Peter 1. Before reading, he noticed that one of the women handed her Bible to another. As they read from Scripture the woman began to recite the whole chapter. During a break Wayne asks her how she was able to recite. She answers, "Oh, I've memorised many chapters." She was able to do so during her incarceration in prison. She begins to explain that Bibles are confiscated in prison and people would bring written Scriptures on pieces of paper. They quickly memorised them before they got caught. She said, "Even if they take the paper away, they can't take what's hidden in your heart."

Before going back to America, Wayne asks the leaders if there was anything they would like him to pray for. They respond and ask Wayne to pray for them, that they too have the freedom to gather in worship as Americans do. Wayne says, "I will not do that."

Curious as to why he wouldn't pray their request, he explains. "You guys rode a train here for 13 hours, in my country if you have to drive for more than an hour people don't come. You sat on a wooden floor for three days, in my country if you sit for 40 minutes, they leave. You sat on a wooden floor for three days without air-conditioning, in my country if it's not padded pews and airconditioned, people don't often come back. In my country we have an average of two Bibles per family, we don't read any of them. You have hardly any Bibles and you memorise them from pieces of paper. I will not pray that you become like us, but I will pray that we

become just like you.” The drama reminds us of how fortunate we are to live in a country with the freedom of gathering like we did on the night of the Youth Rally. The story of 22 inspirational leaders that were able to RISE ABOVE THE IMPOSSIBLE because of their love for Christ. “I CAN DO ALL THINGS IN CHRIST WHO STRENGTHENS ME”. Nikao Youth, with a full stage, finished with a vibrant musical dance, a real high to end the night on.

MC Memory Patia closed with words of encouragement giving thanks to Jesus that enabled us to thank and praise him, she closed with “...As for me and my house, we will serve the LORD”. A final song was sung by all in attendance and Papa Vaka closed the event in prayer. Avarua provided an abundance of food and drinks to end the successful night of praise and worship.

*Photos and article by the Takamoa Media Team:*

- ✓ Mama Principal Yvonne Marsters
- ✓ Apiianga Saungaki Rasmussen
- ✓ Apiianga Frances Rasmussen
- ✓ Apiianga Kuraiteatea Tereora
- ✓ Apiianga Veronica Jessie

## AU TUATUA AKAKITE/ANNOUNCEMENTS



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

### ➤ **Bicentenary Celebrations**

- Atiu – 19 July 2023
- Mitiaro – 21 July 2023
- Mauke – 23 July 2023
- Rarotonga – 25 July 2023
- Mangaia – 15 June 2024

### ➤ **Upcoming CICC Assembly**

- 9–16 July 2023, Rarotonga

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

- After the 2023 assembly

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

- After the 2023 assembly

### ➤ **Next CICC Women’s Fellowship Conference**

- 2024, dates to be confirmed

### ➤ **Next CICC Council Meeting**

- 30 July 2022, Ekalesia Mt Sheridan, Cairns

### ➤ **Next CICC Council Meeting**

- Long weekend of October 2022, Auckland

### ➤ **Rarotonga Gospel Day 2022**

- Monday 25 July, combined service by the Rarotonga Konitara Ekalesia at Arurangi



## 17. OBITUARY



remembering those servants of the Lord whom He has recently called.

**MIERA TAPAITAU nee TREGO** 17 May 1948, 10 April 2022. A staunch member of the Matavera CICC, was put to her final resting place at her home in Matavera. Mama Miera is survived by her children and grand children.

# TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

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

## 1. TIAKIANGA KIA PARA TE VANILLA

### i. Akatomoanga

Teia naai pakau e vanilla, ko tetai tiare roa rava atu teia mei tona tanuiaanga e tae uatu ki te tuatau e kokotii'a'i aia. Tena nga tutu i raro na tona akaraanga, e ko teia i raro nei tetai akamaramaanga me kore tua tapapa poto no runga iaia:

*Vanilla is the most labor-demanding agricultural product in the world that is why it is so expensive. The entire process of vanilla cultivation, pollination and harvesting is done by hand, without using machinery, chemical fertilizers or pesticides. It is the second-most costly spice on earth after saffron. Its complex flavor, impossible to tire of, makes vanilla, decade in and decade out, by far the most popular ice cream and gives every kind of food, from chocolate bars to lobster, richness and depth. Its mysterious fragrance, redolent of its tropical origins, is used by parfumiars for its allure and by hospitals for its deeply calming effect. It will take between 2-7 years for the plant to grow large enough to bloom, as it must reach 20–40 feet (6.1–12.2 m) in length. An when it starts to bloom, it then takes an average of 6 to 9 months to grow vanilla beans. After they're harvested, the vanilla beans need to go through a curing process, and this adds a further few months to the overall timeline (Info from Google).*



Tera ireira te aiteanga, koia'i te roa i teia rakau e taea'i tona tuatau no te puera, e oti tiaki atu i tetai tuatau akaou kia pakari i muri ake i tona aakii'a'anga, e oti tetai tuatau akaou kia para e te tamaro. Tau mari ei te tuatua tei na ko mai e, *Kia Para te Vanilla*. Ko teia te tumu tapura o teia atikara, i te akara atu anga i akapeea i rauka mai ei te parabole o te vanilla, e me e puapinga e te apianga to roto iaia kia tamouia e kia akamanakoia.

### ii. Akatangianga i te parabole

Me akatangiia ana teia parabole, teia i raro nei tetai au akaraanga kia akarongo iatu:

- Aea e oti mai ei tena apinga, kia para te vanilla?
- Aaaaaeee, ka para te vanilla kare ake rai e pauanga i tae mai ake!
- Tiaki tiaki tiaki, aue taue kua para te vanilla kare ake rai e pakau!
- Eaa i roa'i tena akakoroanga, ka para te vanilla kare ake rai i oti ake!

E te vai atura te au akaraanga.

### iii. Karere i roto i te parabole

Ko te roa/late/too long/time consuming/sick of waiting/waste of time, etc., te manako maata me kore karere me akaraia atu ki roto i teia parabole. Ka tano katoa te uianga *Eaa te tumu/how come?* i te topiri atu ki te pae i te karere. Penei me tuatuaia ana ireira e *kua para te vanilla*, ko te aiteanga oonu ireira koia oki, *ea tika'i te*



tumuanga i roa'i tena aereanga naau? I roto i te reo Papaa, *what on earth happened to you that it took that long to do a simple task, there had better be a damn good reason!* Mei te reira uatu ra, e manako ua oki.

**iv. Akamaramaanga paruru**



No te aa, me akatangiia ana te parabole i runga nei, i te maataanga o te atianga ka rauka tetai akamaramaanga kia orongaia, when the parable is used, there usually is an explanation behind it; after all, to every event that happens under the sun, there can be an explanation. Teia ireira i raro nei tetai au pauanga ki te parabole me akatangiia, ka taangaanga au i te au akaraanga i raro ake i te **tuanga ii** i runga nei na roto i te

akatakaanga/underline i te manako paruru/defence:

- *Aea e oti mai ei tena apinga, kia para te vanilla? Neneva e koe, kare koe i kite e, e take time ana rai teia ngai angaanga e oti ei? Kare rai koe e kite, kare oki koe i rave ake i teia tutu angaanga.*
- *Aaaaaee, ka para te vanilla kare ake rai e pauanga i tae mai ake! Patience, my dear, have patience, just like the saying. "Patience is a Virtue." Tiaki ua mai, ka tae atu rai te pauanga, me oti iaku i te akatau meitaki. Kare rava au i marama eaa taau e rapurapu maina.*
- *Tiaki tiaki tiaki, aue taue kua para te vanilla kare ake rai e pakau! Get real mai paa koe, these things take time! Aere maani kapu kaope naau kia kore koe e iu i te tiaki mai, hopeless iara koe.*
- *Eaa i roa'i tena akakoroanga, ka para te vanilla kare ake rai i oti ake! I think you need a break, penei kua roa koe i te tiaki anga no te mea te noo ua maina koe mei tera uara, lazing around doing nothing! Eaa ia pakau, seriously, go make yourself useful for a change, aere koi tita!*

**v. Ka akapeea ireira**

Ka akapeea ireira/where to from here? Tera oki te aiteanga, eaa te mea maata me kore puapinga i roto i te parabole o te vanilla para kia akamanakoia i mua ake ka tupu mai ei te manako e kia akatangiia aia? I toku manako, teia paa i raro nei tetai au apianga:



- Kia akamanako meitaki na mua kia rauka te akapapuanga e me kua tau mari rai te parabole kia taangaangaia. Me kare oki e akamanako meitakiia na mua, i na ko te openga ireira ka anau mai tena au akamaramaanga paruru/defence e oronga iatura i roto i te **tuanga iv** i runga nei.
- Kia akamaataia te vaerua o te akakoromaki i te au atianga tei tau kia akamaataia. Tera oki te aiteanga, me rava te akaoromaki i te tiaki marie anga, kare rava ireira e ravenga e o mai ei te vaerua ki roto i te ngakau e kia taangaangaia te parabole o te vanilla. E akakoromakianga roa to te aroa, i na te irava'i. No te aa, i tetai au atianga e kua tau rai te parabole kia taangaangaia, well why not.
- Kia akaariia tetai atu au manako turu me kore tauturu i mua ake te parabole ka taangaangaia'i. Mei teia oki te tu, instead of saying *Tiaki tiaki tiaki, aue taue kua para te vanilla kare ake rai e apinga!* Maybe take a different approach, like; *Ok, irinaki au e, e tumuanga tetai i roa'i teia soa, tiaki marie atuna no tetai nga ora, me kare rai, ka tauta i te kimi e, eaa ra te tumuanga. Penei me oki mai aia, nana rai e akamarama mai eaa i roa'i tona tere. No reira eiaa tatou e rapurapu kia para te vanilla, kare rai oki te reira pakau e para vave ana.*



**vi. Popani**

Ei popani i teia akaarianga manako no runga i te vanilla, i toku manako e puapinga ake kia akara matariki marie ia te au mea katoa ra e kua tau aia kia taangaangaia, then by all means go for it. Me e akaraanga rapurapu roa aia kia taangaangaia, then give it a bit of time, sometimes wonders happen after long enough. Manako openga, tamataia te vanilla i roto i te au mea tei angaia mai mei roto iaia, mei te vanilla ice cream, vanilla-based perfumes, penei e vanilla hair dye katoa paa tetai i roto i te chemist, kare i papu.



E aka tena teata akaariari e te tika tika'i no teia taime.

*Tataia e Nga Mataiao, images from Google*

## 2. IPCC: WINDOW TO AVERT CATASTROPHIC CLIMATE CHANGE IS QUICKLY CLOSING

*(Note: Climate Change has been a prevailing universal topic for many years now, so its not new. Concern for the environment has been around for thousands of years, the Bible makes mention of it, for example, Genesis 2.15. To this end, the CICC is pleased to reproduce the below update on the subject matter, and appropriately acknowledges the source as stated at the end. No doubt everyone is in agreement with the importance of a healthy environment, therefore it is each and everyone's responsibility to do what they can to maintain and improve environmental quality both for us today and for the generations of tomorrow.)*

The Intergovernmental Panel on Climate Change (IPCC) on Monday released its latest report, which found that nations are falling short of their pledges to reduce greenhouse gas emissions in order to avert catastrophic climate change. While the technology exists to stay below 1.5 degrees Celsius (2.7 Fahrenheit) of average global temperature increase — the goal that virtually every nation agreed to in the 2015 Paris climate agreement and reaffirmed last year in the Glasgow Climate Pact — current policies put the world on a trajectory toward at least twice as much warming.

United Nations Secretary-General António Guterres called the report's conclusion "damning." The Working Group III report marks the end of the IPCC's Sixth Assessment, with strong words for countries that have failed to act on climate change.

"The jury has reached a verdict. And it is damning," Guterres said in a statement. "This report of the Intergovernmental Panel on Climate Change is a litany of broken climate promises. It is a file of shame, cataloging the empty pledges that put us firmly on track towards an unlivable world." The IPCC report included 278 authors from 65 countries reviewing over 18,000 scientific papers.



*Smoke billows from the chimneys at the coal-fired Lethabo power station in Vereeniging, South Africa, in 2018. (Themba Hadebe/AP)*

According to their findings, to meet the 1.5°C target, global greenhouse gas emissions have to start dropping in 2025 and go down 43% from current levels by 2030 — and 84% by 2050. Achieving that requires ambitious actions from large emitters such as the United States, the European Union and China in the next few years. Waiting longer, the scientific consortium warned, will mean economic losses from the impacts of climate change such as drought, wildfires and sea level rise. Even limiting warming to 2°C (3.6°F) would require peaking emissions by 2025 and cutting them by roughly one-quarter by 2030.

Without a dramatic shift in policy, Guterres warned, "We are on a fast track to climate disaster: Major cities under water. Unprecedented heatwaves. Terrifying storms. Widespread water shortages. The extinction of a million species of plants and animals."

The closest the IPCC came to sharing good news was revealing that the greenhouse gas emissions causing climate change are growing more slowly than in the past, thanks to increased energy efficiency and renewable energy technologies — particularly battery storage that is essential to widespread reliance on wind and solar energy. Global emissions are at their highest level in history: 54% higher than in 1990, and 12% higher than they were in 2010. Emissions growth slowed from 2.1% per year in the 2000s to 1.3% annually in the 2010s.



The pathway to averting catastrophe is now clear and technologically feasible: Rapidly redesign the power sector to rely on renewable energy, switch transportation and heating to electric systems, and capture the carbon dioxide from the smokestack in the hardest-to-decarbonize sectors such as cement and steel production. For the situations where that is infeasible, such as air travel, carbon emissions can be offset with the emerging technology of actually removing carbon from the atmosphere.

*Traffic on Interstate 80 in Berkeley, Calif., on Feb. 16. (Justin Sullivan/Getty Images)*



A key problem is that energy utilities, car manufacturers, airlines, steel producers and other industries have no financial incentive to act without governments offering rewards or penalties to encourage participation.

“Does the technology exist so that you could pull this off? The answer is yeah, it does,” Jae Edmonds, chief scientist at the Pacific Northwest National Laboratory’s Joint Global Change Research Institute and a co-author of the IPCC report, told Yahoo News. “Do we have the policies and measures that have put us on track to get to net-zero [emissions] by a 2050 time-frame? Not yet.”

Edmonds likened the current approach taken in Paris and Glasgow to reducing emissions as “the church model: We’re gonna fund this by passing the collection plate around and we’re gonna take up a collection of emissions mitigation and see where that gets us. And even if everyone were to complete their nationally determined contribution, ... it doesn’t look like that’s going to be enough.”

Just operating the existing fossil fuel infrastructure — the oil and gas wells and pipelines, the coal mines and the coal- or gas-fired power plants for the rest of their natural lives — puts 1.5°C out of reach. And if every currently planned fossil fuel project is completed, it would only guarantee that the world warms more than 2°C. To stay below 1.5°C, the use of coal must be virtually eliminated by 2050, according to the IPCC, and oil use must decrease by at least 60% and gas by 45%.

The IPCC’s Fifth Assessment in 2014 predated two notable shifts that were central to the latest report: the increasingly universal agreement in the scientific community that 1.5°C is the threshold for triggering devastating and irreversible effects of climate change, and the increasing prevalence and awareness of methane emissions. Methane is a long-overlooked but powerful greenhouse gas, and emissions of it are rapidly rising as natural gas displaces coal and demand for meat grows. (Methane is emitted when natural gas leaks instead of being burned, and it is a byproduct of the digestive process of farm animals.) The IPCC states that fast, deep cuts to methane emissions are essential to getting warming mitigation on target.

*Livestock outside Bakersfield, Calif., in 2021. (Citizen of the Planet/UCG/Universal Images Group via Getty Images)*



To stay below 1.5°C, carbon dioxide emissions must fall by 48% by 2030 and by 80% by 2040; methane emissions must fall by 34% by 2030 and 44% by 2040.

The IPCC is more bullish on wind and solar energy than on other low-carbon energy technology such as nuclear energy and hydropower, noting that costs have come down faster in the wind and solar industries.

“From 2010–2019, there have been sustained decreases in the unit costs of solar energy (85%), wind energy (55%), and lithium-ion batteries (85%),” the IPCC report notes. (Lithium-ion batteries are needed for electric vehicles.)

Special presidential envoy for climate John Kerry hailed the IPCC report as a call to action. “The stakes are clear,” Kerry said in a statement. “Complacency will be met by irreversible and unthinkable impacts from climate change. Every country must move further and faster. Faster means rapidly upscaling deployment of renewable energy. Faster means targeting methane emissions. Faster means reducing demand and focusing on efficiency. Faster means halting and reversing global deforestation. Faster means demanding more sustainable transit.

“The IPCC report is a reminder that mitigation is not about cost,” Kerry argued. “It is about investment — in our future, our children’s future, and our planet’s future.”

“This report tells us we are not doing enough to cut greenhouse gas emissions,” said United Nations Environment Program Executive Director Inger Andersen at a press conference on Monday morning. “The solution has to be to kick-start the transition to renewable and cleaner sources of energy. Increased action must begin this year, not next year, this month, not next month, not tomorrow. Otherwise, we will continue, as the secretary-general warned, to sleepwalk into catastrophe.”

*Yahoo News Ben Adler, Senior Editor, Tue, April 5, 2022*

### 3. KO TE MATE UA KARE E KITE I TE MATAKU

#### i. Akatomoanga

*Only The Dead Is Not Afraid.* Ko teia tetai potonga tuatua a tetai metua vaine i runga i te TV iaia e oronga akakite ra i tona manako taitaia i te tuatau e komakoma ra tetai Tata Tua (journalist) kiaia i Ukraine, tetai ngai me kore enua e raveia maira te tamaki i teia ra. Te akaari ra oki aia i te ootoo e te tumatetenga i roto i tona ngakau no te kino maata tei akatupuia e te enua Rutia ki tona enua Ukraine, e te ra'i o tona au taeake ma te au kopu tangata tei mate atu, te akaroa. No teia aerenga tuatua na te metua vaine, puta ravaia ki roto i toku ngakau, manako mai ireira au e, ka tano teia ei tumu tapura no teia atikara, penei e nga mea maata e te puapinga tetai i roto ka tau kia akamanakoia no te au ra ki mua.

#### ii. Komakoma anga ki te Tata Tua

I te tuatau i tupu ei teia tua, te akarakara ra au i te nuti i runga i te TV i te ngutuare o toku tuaine ko Tina, e tona tokorua ko Tupou, i Mangere, Akarana, Nutireni, i te marama Aperira i topa. Tei Nutireni oki au i te reira atianga no te akakoroanga o te tamaiti ki te Are Maki, tena tana tua tei roto katoa i teia nutileta. I na, e Tata Tua teia no vao mai ia Ukraine no roto mai i te kamupani nuti CNN, te uiui uianga nei ki teia metua vaine, tei roto raua i tetai oire ko Kharkiv te ingoa, koropiniia e te au are kua nga'anga'a, kua kino e kua pururu ki raro no te au akaaruruanga paura tei tupu atu. Te koropini katoa ra ia raua te au kopapa tangata mate, tei runga i te mataara, tei vao mai i te ngutuare, tei te au ngai katoatoa.

Mei teia ireira te tu o te uianga ta te Tata Tua i ui atu ki te metua vaine:

Tata tua - *Are you okay, how are you managing with all the destruction around you?* I roto i te reo Maori: *Peea ua koe, i na te koropiniia nei koe e teia kino maata e tupu nei?*

Mei teia i raro nei te katoaanga o te pauanga a te metua vaine; kare au i rekoti meitaki ana, irinaki ra au e waitata taku i akarongo ki ta teia vaine i akakite ki te Tata Tua, i tuatua viviki oki aia no reira ka ngata rai kia tamouia te au kupu tuatua katoatoa:

Metua vaine - *My goodness, how can this happen in this day and age, what have we done to deserve this? I'm scared, very scared, many of my family members and friends are already gone, dead, how can I be not scared and afraid for my own life, **only the dead is not afraid**, everyone still alive today is scared, we don't know how long we're going to be alive!* I roto i te reo Maori: *Aue taue, eaa ra teia e tupu nei, eaa taku ara i takinokinoia'i au mei teia te tu? E aka mataku tika'i toku, kua matemate tetai pae o toku ngutuare e te kopu tangata, e akapeea au kore'i e mataku, **ko te mate ua kare e kite i te mataku**, kare rava au i kite eaa te roa o toku nei oraanga!*

Tena ireira te anauanga mai o te tumu tapura no teia atikara, kare tona i te anauanga meitaki kia akarongoia.



War in Ukraine, 2022 Images from Google

### iii. Vaerua i roto i te tumu tapura

Me akara meitaki tatou ki roto i te aerenga manako o te metua vaine, *ko te mate ua kare e kite i te matakū, mei te mea atura e te karanga ra aia kiaia uorai e, manuia tikai ratou tei mate, kare ratou e kite akaou i te kino maata e tupu nei, ko au ra e ora nei, eaa atu oki taku ravenga marira ka akakoromaki uatu rai me e aa te roa.* Te tano ra oki ta te metua vaine e, ko tona au kopu tangata e te au taeake tei mate atu, kare ratou e kite akaou i te matakū, koia ra e ora nei, koia teia e kite uatu nei rai i te matakū e te tumatetenga no te kino tana e kite mata nei i tera ra e i tera ra.

### iv. Apiianga i roto i te karere a te metua vaine

E toru (3) aku au mea puapinga e akara atura ki roto i te karere a te metua vaine, mei teia i raro nei:

Irinaki au e, e mea tau kia akameitaki uatu rai tatou i te Atua no te mea kare e tamakianga e tupu ana i roto i to tatou pa moana Pasifika i teia ra mei teia e tupu nei ki Ukraine e tetai atu au basileia takapini teianei ao. No te aa, e au kaitamakianga tetai i tupu maina i te au ra e te au mataiti i topa ki tetai o te au enua i roto i te Pasifika i muri ake i te rua o te tamakianga o teianei ao (WW II), kare ra i aite roa ki teia e tupu nei i Ukraine, Africa, South America, Middle East, e tetai au ngai i Asia. Ko tera ia te **mea mua** ta tatou ka akamanako e ka akameitaki, te a'u ta tatou e kite nei i roto i te au ngai e nooia nei e tatou i teia ra.

**Te rua**, te taiku ra te metua vaine e, e maata te au mema o tona ngutuare e te kopu tangata kua ngaro ke atu mei mua iaia na roto i te tamaki tei akatupuia. Tera oki te aiteanga, e inangaro e te akaperepere maata tikai tona ia ratou, no reira oki aia i akao mai ei ia ratou ki roto i tana pauanga ki te uianga ta te Tata Tua i ui atu kiaia. Naringa e kare ona inangaro e te manako atu ia ratou, kare rava ireira aia e akamanako atu ia ratou. No reira ka pera tatou i te akatupu uatu rai anga i te inangaro o te metua vaine ki tona uorai, koia oki ka taangaanga tatou i te tuatua o te Aroa ta te Mesia i akakite mai kia pera tatou ki to tatou tangata tupu (Mataio 19.19). Mei ta loane (9.4) katoa i akakite pu ua mai, kia raveia te reira koi vai ei te marama, koi noo ei to tatou au kopu tangata koropini ia tatou i teia ra, no te mea me rokona maina e te poiri, kare tatou e kite akaou ia ratou. Tei konei i teia ra, kua ngaro ke atu apopo, *here today, gone tomorrow*.

**Manako openga**, kua nakirokiro teia ki roto i to tatou ngakau, koia oki te irinakianga e ka aravei akaou tatou ki to tatou kopu tangata i te oraanga i muri ake i teia. No reira i tetai tua, kare paa tatou e manamanata me ngaro ake tetai o to tatou kopu tangata e tei roto ratou i te oraanga o te akarongo. Ko te reira tu ngaroanga tangata, kare rava tatou e manamanata e kare tatou e kite akaou ia ratou. Tera oki te aiteanga, kare e tumuanga ka matakū e ka tumatetenga ei tatou ia ratou no te mea e ngai meitaki ta to tatou Atua i akono no ratou, tana ka apai ia tatou ki te reira ngai tei oti i te akonokonoia e ia no ratou tei inangaro atu i taua mama anga mai nona ra.

### v. Popani

*Only The Dead Is Not Afraid, ko te mate ua kare e kite i te matakū*, aue taue te akaaroa e te tangi i te reo o te metua vaine tana e akaari nei no tona uorai kare rava aia e kite akaou i roto i tona oraanga kopapa. Kare au i kite atu e kua akapeea atu aia i muri ake i tona komakomaanga ki te Tata Tua, kia akameitakiia te Atua me kua rauka iaia te ora na roto i te tae atu anga ki tetai ngai kare e tamakianga. Me kua mate katoa aia i muri ake, irinaki au e kua taokotaiia aia ki tona uorai tei akaruke mai iaia i mua atu.

Kare ekokoanga e tei roto teia au tutu manamanata i te aerenga pure a te iti tangata no te Atua takapini teianei ao, i te pure ma te patiangā ki te Atua kia angaanga tona Vaerua Tapu ki roto i te ngakau o ratou e rave ma te akatupu ra i te tamakianga, kare i Ukraine ua marira ki te au enua katoatoa e tupu nei te tamakianga mei tena au enua e taiku iatu ra i raro ake i te **tuanga iv** i runga nei. Kia riro tona vaerua i te tau i te ngakau tangata kia kopae i te kino, rave i te meitaki, kimi i te a'u ma te aruaru uatu rai i te ora, te ora mutukore e vai i tona basileia mutukore.

Tataia e Nga Mataio

## MEANINGFUL QUOTES

(Google images)

**"Sometimes  
you won't know  
the value of  
a moment  
until it becomes  
a memory."**

**LIFE IS LIKE THE  
OCEAN. IT CAN BE  
CALM OR STILL, AND  
ROUGH OR RIGID,  
BUT IN THE END, IT IS  
ALWAYS BEAUTIFUL.**

www.dreamstime.com

One day, I want to honestly say,  
**"I made it."**

**YOU ARE THE  
ARTIST OF  
YOUR OWN  
LIFE.  
DON'T HAND  
THE  
PAINTBRUSH TO  
ANYONE ELSE.**

**NEVER REGRET  
BEING A GOOD  
PERSON TO THE  
WRONG PEOPLE.**

**LIFE DOESN'T  
REQUIRE THAT WE  
BE THE BEST, ONLY THAT  
WE TRY OUR BEST.**

H. Jackson Brown Jr.

**SUCCESS.com**



Life is an opportunity, benefit from it.  
Life is beauty, admire it.  
Life is a dream, realize it.  
Life is a challenge, meet it.  
Life is a duty, complete it.  
Life is a game, play it.  
Life is a promise, fulfill it.  
Life is sorrow, overcome it.  
Life is a song, sing it.  
Life is a struggle, accept it.  
Life is a tragedy, confront it.  
Life is an adventure, dare it.  
Life is luck, make it.  
Life is too precious, do not destroy it.  
Life is life, fight for it.

*Mother Teresa*

Do a little bit of good where you  
are; it's those little bits of good put  
together that overwhelm the world.

Desmond Tutu

Life is a miracle and every  
breath we take is a gift.  
Good Morning!



**IF YOU WANT TO  
KILL SOMETHING,  
KILL DEMON INSIDE YOU.**

Quoted, Unknown



"A party without  
a cake is really  
just a meeting."  
-JULIA CHILD

**"IF YOU CAN'T CHANGE  
IT, CHANGE THE WAY  
YOU THINK ABOUT  
IT."**

*Maya Angelou*

PLANETRESUCCESS.COM

**Life can only be understood  
backwards; but it must be  
lived forwards.**

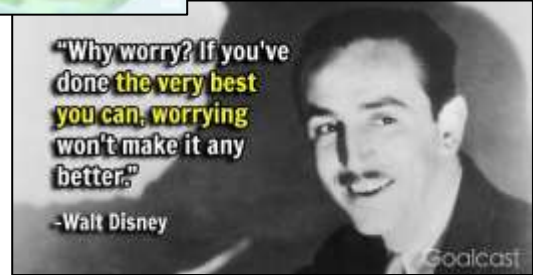
Kierkegaard

**EVERYDAYPOWER**

**"Do not give  
your past the  
power to  
define your  
future."**

**"Why worry? If you've  
done the very best  
you can, worrying  
won't make it any  
better."**

-Walt Disney



Goalcast

**A life without fame can be a good  
life, but fame without a life is no  
life at all.**

WV James

BeatingChaos



*NO MAN IS YOUR ENEMY, NO MAN IS YOUR FRIEND, EVERY MAN IS YOUR TEACHER* – Ronald Sanford, convicted of double homicide in 1987 at the age of 13, currently serving in Indiana State Prison, will be eligible for parole when he turns 100. From TV programme in NZ, May 2022, reproduced for this newsletter by NM.

## 4. MY UNFORGETTABLE JOURNEY BACK TO NORMALITY

### Introduction

Kia orana, my name is Natana Mataio – a.k.a. Tana, Nat – and I'm 17 years of age last February. In this article I will be sharing my experience of how my life changed through a sport accident and how my journey has been through this whole experience and what it will look like going forward. Before the accident, I was just the average teenage boy, still at school (Tereora College), recently got my driver's license and helping around with chores at home.

*Prize Giving, Tereora College  
2019, with my mum & dad*



### How it happened

In an upcoming soccer tournament in May 2021, one of the local teams was short on players and I, completely new to the game, was asked to join. About a month goes by and the tournament starts, we lost our first game and I got a feel for the game and what it would look like in the up-coming matches. In the second game of the tournament, I was up in the front and it was about ten minutes into the game. The keeper and I ran for the ball but ended up hitting into each other. While we were both falling, my right foot got stuck beneath him and as I fell my leg did not follow, thus resulting in me breaking both my tibia and fibula, the two bones running from the knee to the ankle. Although my leg was broken, I could not feel any pain, even at the moment it broke I didn't feel any pain. Someone was kind enough to ring the ambulance and not until I was in the ambulance on my way to the hospital that I started to feel the pain.

### In and out of Rarotonga Hospital

While in hospital I was looked after by my mum who stayed with me for the time I was there. My sister Debora and my dad came to visit now and then bringing supplies like snacks and drinks. Two days later a group of my friends came to visit as well, putting a smile on my face. After 4 days at Rarotonga Hospital, I was discharged with a pair of crutches and my leg in a cast, covering just above my knee right down to my ankle and toes. Learning to move about was hard because the cast didn't allow me to bend my knee so my parents had to help me with a lot of simple activities such as getting into the bed and sitting at the dinner table.



*2021 Left: June, 2<sup>nd</sup> cast. Right: August, no cast but moon boot (on truck)*

### School life

Being unable to attend school normally, I had to work from home and was provided with work by my college teachers. Like the other students, I had to hand in assignments by the due dates. Mum managed to arrange this for me when she went to see the teachers in person and explained about my situation. The subjects I was taking at the time were English, Maths, Accounting, Digital Technology and Physics. Although there were 5 subjects, I was concentrating on 4 because there were practical assignments in Physics that I could not attend. My first appointment was just around the corner and my initial thought was that I was going to get this cast taken off and I would then be back to normal. After the first appointment in June, I realised that that was

not to be the case, instead I was put in a second cast for an additional six weeks. With the second cast being below my knee, I was a bit more mobile and started going back to church and also continued operating the data projector. Seeing that I was a little bit more mobile, I went to school just to get a feel of what it would look like. So I tried it on day one, but decided that it was too early because it was quite difficult going from one class to another using crutches, so I continued with home studies.

### Trying to get back to normal

Six weeks past and we went to my second appointment in July, and again my initial thought was that I was to get the cast taken off and I will be back to normal; again, that was not to be the case. After that appointment I was given a “moon-boot” that I could take off but had to put on whenever I’m walking. I think it’s called by that name because it looks like the type of boots worn by astronauts. Anyway, despite being in a moon-boot, I still had to use the crutches. A couple more weeks past and I started to walk but my leg was not straight, it looked as if I was wacked in the shin with a bat and never recovered! The tibia was curved inward and very noticeable. My foot also seemed to be pointing in a 45° angle. It was easy to fix though, I just had to point it forward and after a while my foot got used to it. The fact that my leg was crooked made me insecure and not wanting to go anywhere. By the time my walking was okay and didn’t need to use the crutches anymore, I was going out with my friends as normal but I would always avoid doing things that would affect my leg, such as swimming and walking long distances.

### Need for reconstruction

Another six weeks passed and I went for my final check-up appointment in October. Doctor Deacon told me that my leg would not straighten naturally because the bone had already healed about eighty percent, making it difficult for it to straighten. So in order for the bone to straighten properly, I would need to go to New Zealand for a leg reconstruction surgery to be performed by a specialist. Reconstruction means opening up my leg and straightening the bones manually. When he said that it will not straighten naturally, it made me nervous as I was already insecure about how it looked, but when he said that it could be fixed, I was happy. Hearing that I would have to take a trip to New Zealand for that purpose also made me happy because I haven’t travelled in years.

### Preparing for New Zealand

After the last appointment, Dr. Deacon contacted one of the specialists in New Zealand about my situation. A month later, the doctor told me that a specialist that he knows and worked with will take my case. He also gave me a letter confirming my first appointment at the Manukau Super Clinic in Auckland. Mum went to see the head of the Ministry of Health (TMO) to ask for a referral. After getting in touch with Hon. Rose Brown, the Minister for TMO, we found out that there was a waiting list for those on referral. My initial thought when hearing that I would be going to New Zealand was it would happen within a next week or so but because of the waiting list, that was not the case.

After the new year had past, we finally received the date of our departure, February 6. My mum, my sister & partner and I were the ones going and my dad stayed back to look after the house, our dog Speckles and the plantations. Before our departure, I spent time hanging out with my friends and doing what I could to pass the time, because I had no idea how long I will be in NZ and therefore will not be seeing them again for a while. After some weeks, the day finally came and we were off to Auckland.



*My sister Debora and partner George accompanied me and my mum to NZ.*

## Preparing for surgery

A few days after our arrival in Auckland we went to Manukau Super Clinic for my first appointment. We didn't get to meet the specialist who was heading the operation, we also did not get any possible date for the surgery due to the corona virus restrictions, but this first appointment was still useful when a lot of things were explained to us concerning procedures and so on. Our next appointment was set for a week later and when we got there only two of us were allowed to see the doctor, so my sister and I had a chat with Dr. Bentley, the one Dr. Deacon in Rarotonga was working with in the past. Dr. Bentley wanted to see what my leg looked like in person and how best to approach the situation. He booked for a CT scan to be taken at Middlemore Hospital for us to go and do which we did. After that we went to see him again and this time it was my mum and I who spoke with him, there wasn't much new information at this appointment, but still useful for Dr. Bentley to properly see the x-tray and the situation of my leg. After three weeks had gone by since our arrival, my sister went back home to Rarotonga.

Soon afterwards, my dad came over to switch with my mum who had to go back to her work in Rarotonga. A week after my dad's arrival we went for another appointment at the Super Clinic, and it was during this appointment that things were really moving forward, they took my blood pressure and another x-ray of both my legs side by side. Two weeks went by before we got an email confirming the surgery date as the 7<sup>th</sup> of April at Middlemore Hospital. I had waited patiently for this date which finally arrived 2 months after we left Rarotonga in February. I'm very lucky to be taken on board at this time because the waiting list especially for non-urgent operations like mine was quite long, due to the restrictions and delays at the hospital as a result of the pandemic.

## Middlemore Hospital

Before any surgery is carried out, there are conditions to be met. In our last appointment at the Super Clinic, the nurse outlined those conditions: no eating after 2am on the day of surgery, no drinking water after 6am, take shower before coming for the surgery. The nurse also said that if these conditions are not met, then the surgery may be cancelled. In the morning of the surgery, my dad and I arrived at Middlemore Hospital early around 6.30am for the 7.00am surgery appointment. We went to the theatre reception to wait. We talked to a few doctors and nurses who came at different times as they explained to us how the surgery was going to go and how long it will take. After about 30 minutes of talking to them, I was taken to the theatre room where the doctors and nurses carried out the preparatory procedures for surgery. The actual surgery took about 7 hours, starting from around 9.00am and finishing just after 4.00pm.



*With my dad at Middlemore Hospital*    Hospital top photos from Google

When I finally woke up, I was still dizzy from the medication I was given to put me to sleep. There were two nurses around me when I woke, I was given an ice-block because of the medication and the blood I lost. My body needed sugar, hence the reason the nurse gave me the ice-block. Soon after I woke up, I was taken to Ward 10 where I was to be staying during my time at the hospital. When I arrived at the ward, I was the only patient in the room, others arrived afterwards. Not long after my arrival in the ward, my dad came with snacks because he figured that I would be hungry after being in surgery for 7 hours and the fact that I had not eaten anything since the night before the surgery. For the next 5 days I had a typical hospital lifestyle; breakfast at 8.00am, lunch at 12.00pm and dinner at 6.00pm. The first 2 nights weren't the most comfortable and I kept waking up every hour because of the pain in my ankle. However, I was feeling more and more myself as each day went by. It was good that the Hospital allows a family member to stay with the patient, so I was with my dad during the 5 days in the ward. During that time, doctors and nurses visited me to check up on my situation and gave me different types of medicines for different purposes, all part of the recovery process.

### Discharge

The day before I was to be discharged, my mum flew in from Rarotonga to come see me at the hospital, she was also going to be staying to help me and dad. On the day of my discharge, I was very happy to be leaving and the other patients and staff in my ward wished me nothing but the best and I too wished them luck with their upcoming surgeries and recoveries. I was taken down to the discharge lounge waiting for the doctor to arrive and do my paperwork, one of them being my prescription papers that we took to the pharmacy for my medication. The one that I have to take every day is called Aspirin which thins my blood so I do not get blood clots in my leg, the other medicines were for pain relief and I would only need to take them when necessary. The next day after my discharge I noticed the swelling on my leg was already going down and day after day I continued to get better. So I went in for surgery on Thursday 7 April and was discharged on Tuesday 12 April.



*With my mum at Manukau Super Clinic 2 weeks after surgery* Clinic top photos from Google

### Post-surgery check ups

After discharge, I was scheduled for check-up appointments every two weeks for the next six weeks. So 2 weeks after the surgery, I went with my mum and dad for the first appointment at the Super Clinic. My cast and stitches were taken out by a nice and gentle lady nurse. She cleaned around the wounds and was getting everything ready to put another cast on because according to the schedule I was supposed to be put into another cast. However, before she had the chance to do that, a doctor came and said the wounds were healing nicely, therefore another cast was not necessary. So I was given a moon-boot instead, which I was



supposed to get in another two weeks rather on this day. But I was happy when I was given the moon boot early because it meant that the healing process was going smoothly as the doctor said. Then the doctor and the nurse told me to come back after 4 weeks instead of the 2 that we were originally told after I was discharged.



*At my aunty Tina's place, Mangere, seeing my mum off to Raro at Auckland Airport, Mon 9 May.*

On the 20<sup>th</sup> of May my dad and I that went back to the Super Clinic for my next appointment, mum left to go back to Rarotonga 2 weeks prior. When we arrived, we waited for about 45 minutes till my name was called out. I first had to get an x-ray of both my legs from the waist down. For this x-ray I stood up, the nurse aligned me with the machine and took the x-ray, after that I went back to the public waiting area. Soon after, like 5 minutes, my name was called out again and we went to another room to wait for the doctor.

After 15 minutes of waiting a junior doctor came in to see us, he didn't tell us much and we didn't get to ask a lot of questions because he seemed to be in hurry. However, he went to see the surgeon and said that I was now allowed to apply 60% of my body weight on my right leg and can now walk around with 1 crutch instead of 2. This sounded good to me because the last time I left the clinic I was only allowed to apply 30%, meaning the 2 crutches were still necessary. With this update on how much weight I can now put on my leg, I became more mobile and my dad was convinced enough that I will be okay on my own, so time for him to go home. So on Wednesday 25 May, 5 days after our Friday 20 check-up, my dad flew back to Rarotonga with his mind at ease that I am now more mobile and can therefore look after myself and be less dependent on my aunty, uncle, and cousins.

My very last appointment is scheduled for Friday 1 July, and I'm already looking forward to getting rid of the one crutch that I'm still using now, and hopefully things will be back to normal, or almost normal. Thereafter, I look forward to getting back into the real world and pursuing my dreams in life.



*May 25/5, my dad goes back to Raro. Left: at Auckland Airport with uncle Tupou and aunty Tina. Right: with my dad.*

**Conclusion**

Despite the length of time that I had to cope with my leg injury from day 1 back in May 2021, it was an experience of a life-time not only for me but also for my family because they had to attend to a lot of my needs when I was not able to. It is an experience that I would not wish for people to go through.

I want to thank those who supported me throughout my journey back to normality:

- My own immediate family for helping me on a daily basis, and extended families for the words of reassurance
- Dr. Deacon Teapa and all the nurses at Rarotonga Hospital for managing my injury in 2021 and arranging for my referral to NZ
- TMO Head, Bob Williams, and Patient Referral Coordinator, Pa Tauakume Pepe, for arranging the referral
- TMO Minister, Hon. Rose Brown, for her blessing with the referral
- My church, Matavera CICC Ekalesia for the moral support and words of encouragement, as well as Mama Tua, Aunty Dorothy, Sunday School, Youth and Boys' Brigade for the financial donation
- All the nurses and doctors at both the Manukau Super Clinic and Middlemore Hospital who were simply outstanding and quite efficient in everything that they did for me
- Aunty Tina and Uncle Tupou at Mangere, for hosting me and my family for the whole 4 months that we stayed with them and for the additional month after my family went back to Rarotonga
- To all my Tereora College friends who kept in contact with me throughout my journey since last year
- Finally, to our Lord and Saviour Jesus Christ for the strength he gave me through the power of his Holy Spirit which helped me throughout my journey

Meitaki maata to each and everyone. Kia orana e kia manuia.

*Natana Mataio (member, Matavera CICC Youth, Boys' Brigade, Sunday School); editing by my Dad.*

**This is me over the years**



May 2020



July 2016



September 2009

October 2013



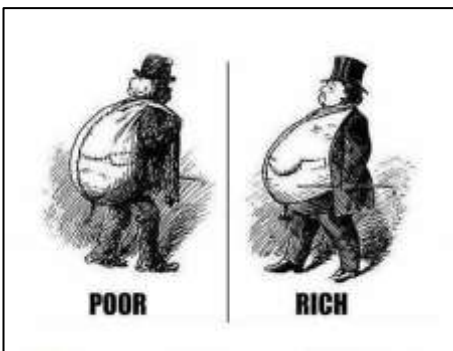
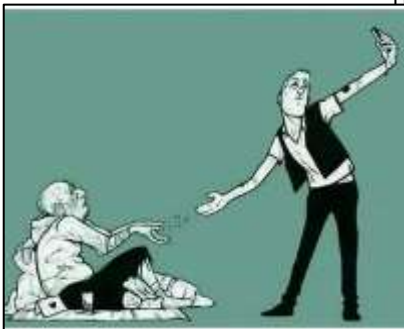
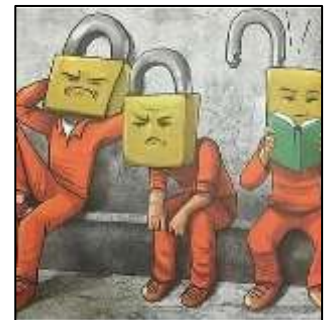
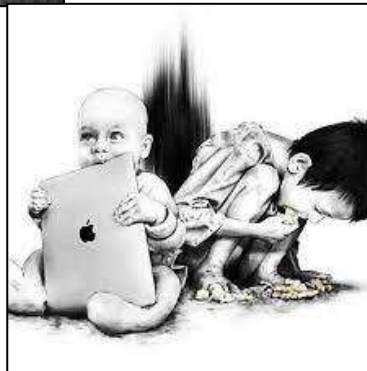
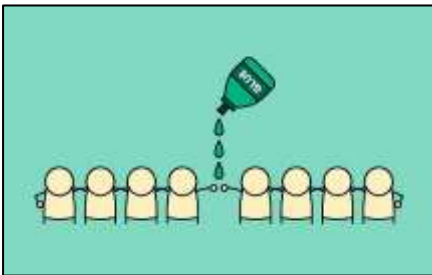
March 2020 (2<sup>nd</sup> from right)



November 2017

# MEANINGFUL IMAGES

(Google images)



## 5. YOU ONLY LIVE TWICE

### 1. Introduction

I am always fascinated by the well-known and well-wordsed song *You only live twice* by Nancy Sinatra, daughter of the famous American singer and motion picture actor, Frank Sinatra. This is the opening or introductory song to the 5<sup>th</sup> motion picture of the James Bond (007) series released in 1967, the main actor being Scottish-born Sean Connery. Yes, “.... *the name’s Bond, James Bond.*”

When I first watched the movie as a teen prior to going to Tereora College back in the early 1970s, I had no idea what the actual words of the song were and what they meant, nevertheless the tune appealed to me quite a bit and no doubt to heaps of others as well. That curiosity of not knowing what the actual words were, let alone what they meant, kept bugging me all these years. Although the song doesn’t come on the air waves anymore – it is, however, still available elsewhere, e.g. on Google – I’m still keen to put an end once and for all to my years-long never-ending curiosity, so here we go with another story to share.



### 2. The lyrics

After one goes through the song’s lyrics – more than once, I’d recommend – the words really start making sense, especially when compared to a lot of song compositions these days where the lyrics are just a mere 1 or 2 short lines and repeated dozens of times, that’s what some call *song* in this day and age, simply unbelievable!

*You only live twice  
Or so it seems  
One life for yourself  
And one for your dreams*

*You drift through the years  
And life seems tame  
'Til one dream appears  
And love is its name*

*And love is a stranger  
Who'll beckon you on  
Don't think of the danger  
Or the stranger is gone*

*This dream is for you  
So pay the price  
Make one dream come true  
You only live twice*

*And love is a stranger  
Who'll beckon you on  
Don't think of the danger  
Or the stranger is gone*

*This dream is for you  
So pay the price  
Make one dream come true  
You only live twice*

So, the words and phrases that seem to stand out in *You only live twice* as far as I’m concerned, include; live or living twice, love, dreams and making them come true, drifting through the years, tame life, stranger, danger, paying the price. Indeed, one can go even further by saying every single word counts and means something, which I of course fully agree.

### 3. Living twice

But the words that really caught my attention years ago and right up to today, are those in the first and last lines; *You only live twice*. No doubt, straightaway from whichever angle one looks at it, and irrespective of the status of the one looking at it, the initial automatic response would seem to be; *not possible, nobody lives twice!* That is to say, there is only one life that anybody can have or live, which is the one we’re in today. So that therefore means, there is simply no other life after this one, which furthermore means or implies that the line *You only live twice* is simply wrong and misleading and therefore should not have been part of the song.

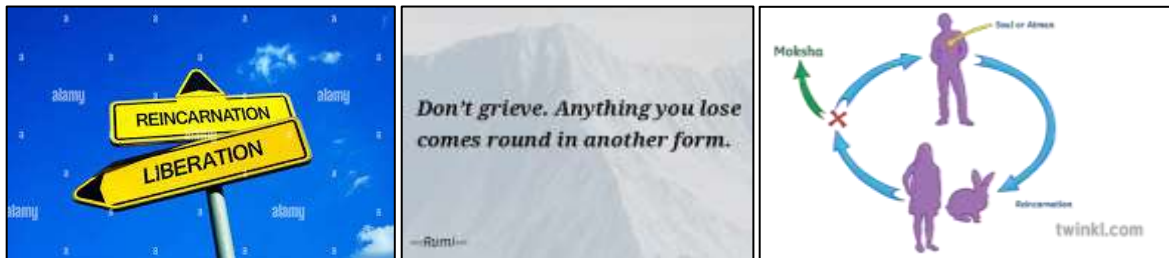
### 4. Is it really possible?

If I were to force myself to try and figure out how might *You only live twice* be possible, the ideas or possibilities that come to mind are as follows:

(a) Reincarnation – this refers to being born again in another life as certain types of faiths or religions tend to embrace, for example after passing from the human form of life, one can come back again to life but in another form, such as a cow or goat or rat or a fruit tree or a motor cycle, whatever form one fancies. Wikipedia defines reincarnation as follows:

*Reincarnation, also known as rebirth or transmigration, is the philosophical or religious concept that the non-physical essence of a living being begins a new life in a different physical form or body after biological death. Resurrection is*

a similar process hypothesized by some religions, in which a soul comes back to life in the same body. In most beliefs involving reincarnation, the soul is seen as immortal and the only thing that becomes perishable is the body. Upon death, the soul becomes transmigrated into a new infant (or animal) to live again. The term transmigration means passing of soul from one body to another after death.



(b) Divorcing and re-marrying just once. This is self-explanatory; marrying for the first time and then leaving the partner and marrying again. But in order for *You only live twice* to make sense, the re-marrying in this case means marrying again just one more time after the first one. *You only live twice* doesn't apply if one re-marries for 'quite a number of times,' like 5, 10, a dozen, etc.! Under those more-than-one times, sorry, you will not qualify for *You only live twice*.



(c) Born-again in the spirit. This is the one that is close to my heart, as well as the hearts of born-again Christians the world over who have truly left the old life and taken on the new life that the Creator himself promised they will be rewarded both in this life and the life hereafter. With this kind of *You only live twice*, I firmly believe it means living in this life the way our Lord and Saviour Jesus Christ wishes for us to live, and then the second life will be none other than the everlasting life in his eternal kingdom.



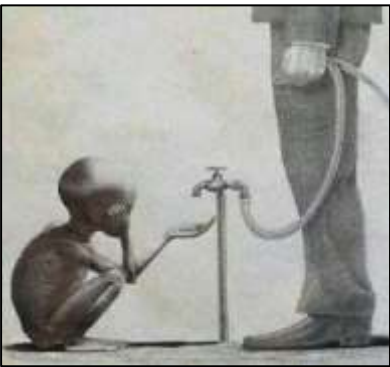
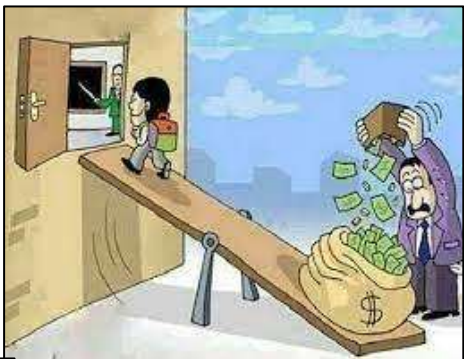
## 5. Conclusion

So does *You only live twice* really mean what it says? Of course, the song's writer and singer certainly believed so, otherwise why would they compose and sing a song that would not mean anything, at least to them? Those who are for reincarnation certainly believes so, after all it is their belief and if they don't hold onto that belief, then they wouldn't be idolising that kind of faith! And certainly those in the Christian faith also believes so in terms of their belief in living this life and the life of salvation according to the Bible.

Ok, now which one is for real? This can only be answered by each and every human being who has been given the opportunity to experience life on planet earth, freedom of choice as the saying goes. So over to you.

Write-up by Nga Mataio, images from Google

# POWERFUL IMAGES (Google images)





## 6. THE RISE OF CREMATION REVEALS AMERICA'S CHANGING IDEA OF DEATH

In his half-century in the death business, Richard Moylan has never experienced years like these.

As president of Brooklyn's Green-Wood cemetery, he spends his days managing the historic site where families have spent the past couple years tending to loved ones lost to the pandemic. But the bigger change had been building before then: the choice to routinely cremate over traditional casket burial of years past.

At the height of the pandemic, Green-Wood's crematory burned constantly, 16 to 18 hours daily. A wall recently collapsed. Maintenance costs spiked. Last year, 4,500 bodies entered the five chambers, a 35% increase over 2019.

So many ashes to ashes, so much dust to dust. Cremation is now America's leading form of final "disposition," as the funeral industry calls it - a preference that shows no sign of abating.

In 2020, 56% of Americans who died were cremated, more than double the figure of 27% two decades earlier, according to the Cremation Association of North America (CANA). By 2040, 4 out of 5 Americans are projected to choose cremation over casket burial, according to both CANA and the National Funeral Directors Association (NFDA).

This seismic shift represents potentially severe revenue losses for the funeral industry. It's leading innovators to create a growing number of green alternatives and other choices that depart from traditional casket funerals. And rapidly shifting views about disposing with bodies have also led to changes in how we memorialize loved ones - and reflect an increasingly secular, transient and, some argue, death-phobic nation.

"Some people want it over and done with. You wonder if they'll come to regret that later," Moylan says of cremation. "With cremation families, a lot of them don't want to know what we do or how we do it or don't care to know what you can do with a cremated body. This generation just doesn't want to do the three-day-long funeral home thing."

The increase in cremation is "the single greatest change in our funeral practices in our generation or, I'd venture to say, in the last couple of centuries," says Thomas Lynch, a Michigan poet and funeral director of 50 years. "People want the body disappeared, pretty much. I think it reminds us of what we lost." In the United States, Lynch notes, "this is the first generation of our species that tries to deal with death without dealing with the dead."

Other countries have been quicker to embrace the practice, like Japan, with a rate of almost 100%, in part because of its high density and paucity of burial grounds. Cremation is central to Hindu and Buddhist funeral practices, releasing the soul from the body. But Judaism, Catholicism and Islam resisted it, because of views about the sanctity of body and spirit in death. Though the United States' first crematory opened in 1876 in Washington, Pa., Americans were slow to acceptance. They were just queasy about the practice. It took a century or more to evolve.

The rising cremation rate is "upending truly conventional ideas of how death and commemoration work," says University of Southern California professor David Charles Sloane, the author of "Is the Cemetery Dead?" who grew up in one, his father a cemetery superintendent in Syracuse.

Traditional burials often use valuable space in high-density areas and may involve embalming chemicals, and non-biodegradable caskets with metal linings. But critics of cremation counter that it is dependent on fossil fuels and emits greenhouse gases.

They argue that cremation can also have a desensitizing effect on families. It can be too easy. For some, it's drive-through death. For others, cremation offers the opportunity to control and personalize life's final ritual.

CANA estimates that 20 to 40% of cremated remains are interred in a cemetery - placed in the ground or a columbarium, a storage area for urns - while 60 to 80% are buried in another location, scattered (Walt Disney World a favored site) or kept at home, on the mantel or stashed in a closet. Some families bypass any ritual, be it saying goodbye to the body at the crematory, holding a funeral or establishing a permanent memorial. There's resonance in a body that forces families to deal with death. "The body is the incarnation of our mortality and our emotional loss," Lynch says.



"Some families see it as: 'I did my job. They're cremated.' They just get frozen about making a decision from there," Sloane says. "I don't think it's a lack of caring. It's just confusion."

CANA executive director Barbara Kemmis counters, "There's this assumption that the funeral director is the only person who can provide a meaningful death ritual." Her family chose to travel to Colorado and scatter her brother's remains in a national park, a celebration that still resonates almost three decades later. "The cremation rate is 100% being driven by the general public. It's all about what grieving families want. They're creating their own traditions, their own experiences."

For most of history, death was a constant of daily life. Disease was rampant. Children died all the time. Mothers died in childbirth - where often the child died, too. Wars created entire graveyards of young men and boys. People acknowledged life's transitory nature by placing reminders on the paths they traversed routinely - not by sticking cremated remains in an urn in the basement. The dead were laid out in homes and buried on family property. They were memorialized in art and photography; their hair became keepsakes tucked in lockets and pins. They were commemorated in stone, both modest and grandiose.

In the 19th century, "rural" cemeteries at the edge of growing cities, like Mount Auburn in Cambridge, Mass. (1831), Laurel Hill in Philadelphia (1836) and Green-Wood (1838), were welcomed as parks.

Six decades ago, when the U.S. cremation rate was less than 5%, Jessica Mitford advocated for it as an affordable option in her searing, best-selling expose of the funeral industry, "The American Way of Death." Her advice was not widely heeded, even with the Catholic Church's 1963 lifting of its prohibition on cremation (though Islam and Conservative and Orthodox Judaism still prohibit it). Rates barely budged for years.

"Of all the rituals that humans do, death rituals are the most stable and least likely to change," says Boston University professor Stephen Prothero. In the two decades since he published "Purified by Fire: A History of Cremation in America," Prothero has been astonished by the soaring acceptance. "I'm a historian. I'm always skeptical of projections. I thought they were way too high - but I was wrong."

Cremation finally skyrocketed as America became increasingly secular. Last year, the number of people belonging to a house of worship dropped below 50% for the first time since Gallup launched the poll in 1937.

Americans also started to recognize the convenience of cremation and its lower cost. Comparisons are challenging because of the many options, but the median price of a funeral with burial and viewing is \$7,848, according to the NFDA, while the median cost of direct cremation is a third of the price at \$2,550. Cremation with viewing and funeral is comparable to traditional burial, with a median cost of \$6,970.

For families scattered across multiple states, there often seems little point in investing the effort and expense to bury a loved one in a cemetery no one will visit. Like pet food and leisure footwear, cremation is now available through direct-to-consumer websites such as Solace and Tulip.

Cremation is more popular in states that vote Democratic, include large transient populations or endure brutal winters that make the earth frozen solid. (Canada's rates are notably higher than those of the United States.) Cremation rates already hover near or over 80% in Nevada, Washington, Oregon and Maine. They remain half that in Utah and many Southern states with large religiously observant populations.

Caitlin Doughty, a mortician, advocate and author, says funeral directors haven't done enough to address contemporary Americans' wishes.

"The cremation rates are telling us something. They're screaming at us that people are not happy with what is available," she says. "Cremation is more a rejection of the traditional funeral industry than an acceptance of cremation." She craves innovation and meaning: "We need safe, beautiful ways to engage with death."

The pandemic generated profound loss. In 2021, almost three-fourths of American counties reported more deaths than births. The age-adjusted death rate spiked more than 19%, according to the Centers for Disease Control and Prevention, following a nearly 17% increase the previous year.

Americans are nowhere near finished with spikes in death. The number of residents over 65 will nearly double in the next three decades, according to the Social Security Administration. The nation will experience a quarter more deaths by 2050 than it did in 2019. Deaths are projected to peak in 2055, according to the U.S. Census Bureau.



Despite these escalations, many families have become no more adept at planning for the inevitable. "There is this hyper-optimism of America. You're supposed to look on the sunny side of life, which also mitigates a full experience of grief," Prothero says. Mourning is not always accorded its due. Bereavement leaves transpire in days.

Some who have lost a loved one revel in defying convention and remaining joyful. Families uncomfortable with the solemnity of traditional funerals have replaced them with birthday-like celebrations of life.

When families choose cremation, they sometimes do so without a sense of long-term consequences. Elisa Krcilek, a funeral home vice president in Mesa, Ariz., where 80% of the families request cremation, says: "We've got to do a better job informing people that there's a time to say goodbye and a place to say hello. The moment you scatter someone, you're done. People need a memorial, to be remembered."

As our supermarkets make clear, Americans crave choice. And with an increase in annual death has come more choice for dealing with bodies.



Many new ideas pick up on people's willingness to eschew a casket, but are considered more environmentally viable than cremation. They include green burials (where the body is interred in a shroud or a biodegradable container so it naturally decomposes in the ground), natural organic reduction (human composting), promession (freeze-drying the body), infinity burial suits (a mushroom suit accelerating decomposition), and alkaline hydrolysis (a water-based, energy-efficient cremation process).

"If there's anything that is going to slow down or reverse the cremation rate in the United States, it is green burials," says Kemmis, the CANA executive director. "People are looking to the greenest final disposition so that our deaths will reflect our lives."

Founded in spring 2019, Recompose in Seattle is the nation's first company to offer natural organic reduction. The body is laid in a vessel on a bed of wood chips, alfalfa and straw and transformed into soil over 30 days, enough to fill a pickup truck, for a flat fee of \$7,000. Some families take some soil for personal use; about half donate it to a forest or farm. Subscribers to Recompose's newsletter about "the death care journey" have swelled to 25,000. "People are looking for different options," says Recompose outreach manager Anna Swenson. "Cost is a factor. Cultural beliefs are a factor. Guilt is a factor. The environment is a factor." Recompose plans to expand to 10 facilities during the next decade.

New initiatives have met resistance from state legislatures and the funeral industry. Change is costly for the nation's 18,874 funeral homes, many operating on slim margins, with consolidation frequent. Cremation,

where the chamber heats to an optimum temperature of 1,400 to 1,600 degrees Fahrenheit, requires an average of two to three hours; alkaline hydrolysis, with Bio-Response Solutions' machines starting at \$174,000, can take 16 to 20.

Natural organic reduction is legal only in Washington, Oregon and Colorado. Promession is approved in Sweden and South Korea. Alkaline hydrolysis, which requires expanding the legal definition of cremation to include water, has been approved in 22 states but is available for humans in only 14.

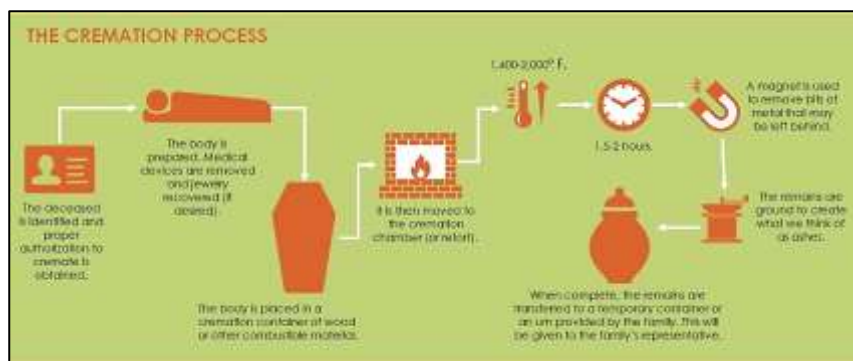
Pets are another matter. West Laurel Hill Cemetery in suburban Philadelphia is home to the state's first alkaline hydrolysis machine, which resembles an oversize fish poacher. In four years, 90 pets have been reduced to a fine white powder similar to baking soda, beginning with a five-foot-long alligator named Sheldon.

With a move away from burial and as families opt for less expense, some industry officials worry that some cemeteries will fall into disarray. "We've always had dead cemeteries, family cemeteries where family died out or the farm got sold or the church was disbanded," Sloane says. With fewer burials, he notes, many cemeteries "are struggling to maintain themselves."

Older, urban ones have different challenges. "The march toward cremation is a good thing for a cemetery like Green-Wood that's running out of room," Moylan says.

Many historic sites have transformed themselves, hosting cultural events, membership programs and death cafes where people discuss life's final passage. Hollywood Forever, founded in 1899, was on the brink of foreclosure in 1998 before new ownership added author discussions, podcasts, outdoor movie screenings and a massive Dia de los Muertos celebration. These events not only provide additional funding but build awareness at a time when cremation is king. "Ultimately, we're building affinity with the community," says Laurel Hill and West Laurel Cemeteries president Nancy Goldenberg.

Cemeteries are adapting to attract families interested in green alternatives, promoting them as a return to earlier practices. At West Laurel Hill, 258 people have pre-purchased space in the natural burial site, which was once the cemetery's landfill site. In a century, the burial ground will be transformed into forest. Graves are hand-dug by shovel, rather than a gas-fueled backhoe loader. "People want to return to the earth in a very purposeful way," says arboretum manager Aaron Greenberg.



More Americans are choosing to die at home or in hospice with loved ones nearby, according to a 2019 study by the New England Journal of Medicine, as people did for centuries, rather than in hospitals. "Passing away at home is bringing death into a place that matters," Sloane says. "This could lead to more personalization and how we memorialize."

Lynch, the poet and undertaker, says he would like to see more cremations that are witnessed, with families present at the last moments before the body enters the chamber. "Cremation should be public, not private."

Death needs to be honored as it long was, advocates contend, as fully observed as life's other events. "It would be great if more emphasis was placed on something special for the individual. If it's personalized, it will have more meaning for the family," Moylan says. He's excited about green burial and alkaline hydrolysis, choices that are better for the environment. And when his time comes, Moylan says he will probably choose cremation, "probably because it's the easiest thing to do."

*Write-up by Karen Heller in the Washington Post, Wed, April 20, 2022. The CICC is grateful to the writer for the privilege of reproducing the article for the awareness of church members. All images are from Google. Note: the CICC has no policy on cremation. Although it has a set programme for the funeral and burial services, the family decides as regards final disposition.*

## 7. AS THE WORLD EXPERIENCES SEA LEVEL RISE, ICELAND'S WATERS ARE FALLING — AND FLOWING TO THE OTHER SIDE OF THE PLANET

Bringing the catch home is becoming an increasingly treacherous task in this Icelandic fishing village. As much of the world worries about sea levels rising and swallowing up land, the community here has the opposite problem — the sea level is falling.

Sea lagoons that surrounding the village of Höfn — pronounced *hup*, as if you have the hiccups — are becoming shallower and harder to navigate. The tides come in and out with less force than they used to, causing the channel that fishing boats pass through to slowly fill up with sediment.



“The big ships, when they’re coming fully laden with capelin or herring, the keels of the ships are going to be quite close to the bottom. So there is an increased danger that they will hit the bottom, which could lead to leaks in the hull, financial loss or a shipwreck,” said Þorvarður Árnason, director of the University of Iceland’s research center in Höfn.



*Boats are docked in Höfn, Iceland. The front of Sólheimajökull glacier, on Iceland’s southern coast. Temujin Doran/CNN*

“The 60 or so men working on the ships, they are all local,” Árnason said. “The idea of a shipwreck is terrifying.” Höfn sits in the shadow of Iceland’s largest ice cap, Vatnajökull. For centuries, the mighty weight of Vatnajökull has compressed the ground underneath it. But global warming is causing these ice caps and glaciers to melt rapidly, now faster than at any point in the last 200 years. As they disappear, the ground is literally rising.

When glaciers melt, the water that once formed them runs off into the ocean. This has two major consequences. For centuries, glaciers have been pushing down the ground underneath them. Once the glaciers start melting, they become lighter and relieve some of the pressure on the land underneath, which causes the ground to bounce back. Large glaciers also have a gravitational effect on the ocean, pulling water towards them. When they melt and lose mass, this pull becomes weaker and the water flows away, eventually to the other side of the world.

Where Iceland gets its name from is no mystery — around a tenth of the country is covered by glaciers. But the Arctic is experiencing the most dramatic temperature rise in the world, and as a result, Iceland is now losing around 10 billion tons of ice each year, according to NASA. At this rate, Iceland could be iceless by 2200.

GPS measurements show the ground in Höfn has been rising by as much as 1.7 centimeters per year. The closer the land is to the melting glacier, the faster the rise — some 20 minutes’ drive to the north, the ground is rising by as much as 3.8 centimeters every year.

In Höfn, Árnason has been watching the developments with concern. The village is tied to the fishing industry and most families there depend on it. If the boats can't get in, it would almost certainly mean financial ruin.

But there's another reason that the sea level around Iceland is dropping: Gravity.



*Water drips down melting ice in Iceland. Sea ice floats in Jökulsárlón glacier lagoon. Ships are docked at a harbor at Höfn. Temujin Doran/CNN*

The rapid melt of glaciers and the Greenland ice sheet are causing sea levels to rise in most of the world, purely by adding huge volumes of water into the ocean.

But this rise hasn't been uniform. Counterintuitively, Greenland and territories around it, where the melt is happening the most, are actually experiencing a drop in sea levels, and not only because of this rising-ground phenomenon.

Anything that has mass has its own gravity. The larger it is, the more gravity it has. "The ice sheet is so heavy that it pulls the ocean towards it, due to gravity. But if the ice sheet melts away, this attraction starts weakening and the water moves away," said Thomas Frederikse, a postdoctoral fellow at the NASA Jet Propulsion Laboratory. "The further away you are from the ice sheet, the more water you get."

NASA scientists estimate that if average global sea level climbs by 1 meter — which would be in part due to ice melting on Greenland — it would actually fall by 20 centimeters around Iceland. That's because it sits so close to Greenland, where this gravitational change is taking place.

And while melting on Iceland itself will play a role in global sea level rise, it holds a tiny amount of water compared to the world's largest ice sheets. If all the glaciers in Iceland were to melt, it would increase global average sea level by 1 centimeter. On the other hand, Greenland and Antarctica have enough ice to lead to catastrophic impacts — if all of Greenland were to melt, it would add 7.5 meters to global sea levels. Antarctica has enough ice on the continent to increase sea levels by nearly 60 meters, if it all melted.

Ice melt accounts for around two-thirds of the world's sea level rise. But climate change is hitting our oceans in yet another way. As humans emit more greenhouse gases — primarily by burning fossil fuels like coal, oil and natural gas for energy — sea temperatures are rising too, and that extra heat is making the ocean expand. When water gets warmer, its molecules move faster and spread out more, which increases its volume. Scientists estimate that roughly one-third of global sea level rise can be attributed to this expansion.

The latest scientific evidence shows that even if the world stopped burning fossil fuels today, sea level rise is still locked in until 2050. But future emissions will have huge consequences beyond 2050.

If the world warms by 3 to 4 degrees Celsius above levels before industrialization, scientists warn that average global sea level rise could reach 70 centimeters by the end of century, threatening the viability of

human life in some places. Temperature rise is already at 1.2C. When glaciers melt in Iceland, the impact on global sea levels isn't uniform. The melting contributes more to mean sea level rise halfway around the world — such as in the Marshall Islands — than in Iceland's own waters.

As the fishermen in Höfn grapple with the consequences of shallower seas, people on the Marshall Islands have been watching the sea around them rapidly rise.

The Marshalls are made up of five islands and 29 low-lying, ring-shaped atolls. As ice melts on the other side of the globe in places like Greenland and Iceland, the resulting sea level rise has forced people here to change their way of life and think about their future in a more existential way.

“There's no mountains, there's ocean on either side of you and the land is really thin and small,” said Kathy Jetñil-Kijiner, a writer and climate envoy for the Marshall Islands Ministry of Environment.

“The shoreline is getting shorter and shorter, it's a real threat to the physical existence of our land.”



Top: An aerial view of Ejit Island in the Marshall Islands' Majuro Atoll. Bottom left: Workers construct a sea wall in Majuro, Marshall Islands, in April 2019. Bottom right: Boys clean fish along the shoreline of Ebeye Island in the Marshall Islands' Kwajalein Atoll in July 2019. Kadir van Lohuizen/NOOR/Redux, Lorenzo Moscia/Archivolantino/Redux

The average elevation above sea level on the Marshalls is just 2 meters. Here, every centimeter matters.

Globally, the average sea level has risen by more than 20 centimeters since the start of the 20th Century and has picked up pace in the last three decades. Since 1993, level have risen by 2.8 to 3.6 millimeters, on average. In the same time, the Marshalls experienced around double that, with a rise of 7 millimeters, according to an Australian government climate report.

Sea level rise here is causing flooding, which is becoming increasingly more frequent. Waves regularly wash over the protective barriers that line the shore. Streets are getting flooded more frequently. Drinking water gets polluted. Livelihoods are destroyed. Jetñil-Kijiner says the threat of a flood is always looming in people’s minds. It’s a constant reminder of the existential threat this nation faces from climate change, and that they need new tools to adapt, fast.

A joint study between the Marshallese government and the World Bank outlined the country’s options, from building sea walls to reclaiming land and raising buildings. The more intense responses include raising entire islands and, as a last resort, migrating.

“We have to be on alert. We just have to be prepared that we may have to shore up, people having to go home and leave workplaces midway through so that they could take care of their houses and their gardens or things like that because they got flooded,” Jetñil-Kijiner said.



*Waves crash into a sea wall in Majuro in April 2019. (Kadir van Lohuizen/NOOR/Redux)*

Her family, like most of those residing on the islands, built a concrete wall to shield their home from the constant flooding. The barrier they used to have, made of tin panels, was no longer enough.

The new wall is holding up — for now. “But who knows how long that will work? The impacts are going to keep coming because we aren’t scaling back [global] emissions as fast as we should,” she said. “Here, it’s gotten so severe that we’re now exploring really extreme options of adaptation, like elevating our islands, even having to build completely new islands.”

According to the joint study, 40% of buildings in the capital city of Majuro will be endangered if sea level rises by 1 meter, with 96% of the city at risk of frequent flooding. “That’s completely unfair. We shouldn’t have to do that,” Jetñil-Kijiner said. “These are extreme measures that will cost us billions of dollars, all because of something we had contributed nothing to.”

*By Ivana Kottasová and Temujin Doran, CNN, 23 April 2022. The CICC is grateful to the writers for the reproduction of this article for awareness, given the subject matter’s application to some of the islands in the group.*

## 8. WHAT WE KNOW ABOUT WHY SOME PEOPLE NEVER GET COVID

Americans who haven't had covid-19 are now officially in the minority. A study published this week from the US Centers for Disease Control and Prevention (CDC) found that 58% of randomly selected blood samples from adults contained antibodies indicating that they had previously been infected with the virus; among children, that rate was 75%.

What is different about that minority of people that hasn't yet gotten infected? Stories abound of close calls, of situations where people are sure they could have (or should have) gotten sick, but somehow dodged infection. Not all the questions are answered yet, but the question of what distinguishes the never-covid cohort is a growing area of research even as the US moves "out of the full-blown" pandemic. Here are the possibilities that scientists are considering to explain why some people haven't contracted the virus.



*Less than 50% of Americans have never had covid. What are they doing differently? Reuters/Shannon Stapleton*

### They behave differently

We've seen it play out time and time again—some people adhere more strictly to protocols known to reduce transmission of the virus, including wearing a mask and getting vaccinated. Some people avoid large public settings and may have even been doing so before the pandemic, says Nicholas Pullen, a biology professor at the University of Northern Colorado. Then again, that doesn't tell the whole story; as Pullen himself notes: "Ironically, I happen to be one of those 'never COVIDers' and I teach in huge classrooms!"

### They've trained their immune systems

The immune system, as any immunologist or allergist can tell you, is complicated. Though vaccination against covid-19 can make symptoms more mild for some people, it can prevent others from contracting the illness altogether. Growing evidence suggests that there may be other ways that people are protected against the virus even without specific vaccines against it. Some could have previously been infected with other coronaviruses, which may allow their immune systems to remember and fight similarly shaped viruses. Another study suggests that strong defenses in the innate immune system, barriers and other processes that prevent pathogens from infecting a person's body, may also prevent infection. An innate immune system that's already not functioning as well due to other medical conditions or lifestyle factors such as sleep or diet may put a person at higher risk of getting sick from a pathogen. There's not single answer here yet, but initial studies are intriguing and may offer avenues for future treatments for covid-19 and other conditions.



### They're genetically different

In the past, studies have found interesting associations between certain genetic variants and people's susceptibility to communicable diseases such as HIV, tuberculosis, and the flu. Naturally, researchers wondered if such a variant could exist for covid-19. One June 2021 study that was not peer reviewed found an association between a genetic variant and lower risk of contracting covid-19; another large-scale study, focused on couples in which one person got sick while the other didn't, kicked off in Oct. 2021. "My speculation is that something will be borne out there, because it has been well observed that resistance embedded in genetic variation is selected in pandemics," Pullen says. But most experts suspect that even if they are able to identify such a variant with some certainty, it's likely to be rare.

For now, it's best for those who haven't gotten covid to assume they're as susceptible as anyone else. Whatever the reasons some people haven't yet gotten sick, the best defense remains staying up to date with vaccinations and avoiding contact with the virus.

*By Alexandra Ossola, Membership editor, Quartz, Published April 28, 2022. Lower 3 images from Google.*

## 9. THE RISING COSTS OF LIVING AND DYING

### i. Introduction

Ok, the question is; what evidence is there to support this scenario? How can anyone continue paying the rising costs even after death? Sherlock Holmes impersonator again puts on his amazing and almost magic investigative hat – or cap – and out he goes for the next crime scene investigation (CSI) assignment.

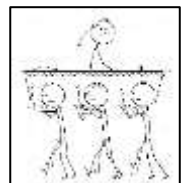


### ii. For the living

Like any (or most) investigations, the task commences with a background check. So after carrying out this first part of the CSI, the following was uncovered:

Item	Est. cost in 1970	Est. cost in 1995	Est. cost in 2022
Butter	50cents	\$1.00	\$3.50
Petrol	10c/gal	70c/gal	\$3.50/gal or \$2.50/litre
Return aifare to NZ	£50	\$350	\$1,100

So it seems that the alleged rising costs of living turned out to be true after all!



### iii. For the dying

Item	Est. cost in 1970	Est. cost in 1995	Est. cost in 2022
Coffin	\$40	\$300	\$900
Hearse cost	nil (family's part)	nil (family's part)	\$150
All costs	£50	\$1,000	\$10,000

*(Note: pounds and shillings were the currency used in the Cook Islands up to about 1970)*



So it seems that one cannot avoid rising costs even at death! Lucky for the deceased, the rising costs get to be covered by the family and friends – if one doesn't have life insurance, of course.

### iv. Investigation summary & conclusion

Well, it seems that the evidence weighs heavily in favour of the alleged rising costs. So what does everyone – yes everyone, because we are all in or going to be in the 2 categories – supposed to do to cope and thus minimise the chances of severe headaches? That is to say, how can both the living and the will-die manage the inescapable rising costs so that it doesn't become a heavy burden to the wallets of both? Some options:

- **For the living** – do the best while at school, because that's where one's future and well-being is determined. Good primary & secondary school education (if possible, of course) = good chances of higher level qualifications = good employment opportunities = good income levels to pay the bills.
- **For the dead** – exactly as for the living, with the end result that the burden to the living is minimised. There is also the matter of life insurance which a lot have already taken up, certainly one good way of covering one's own costs of dying, especially when he/she is not around to see and encounter those costs!



*Sherlock Holmes impersonator: NM. Images from Google.*



## 10. UNITED METHODIST BISHOPS ACKNOWLEDGE BREAKUP IS IMMINENT

The United Methodist Church’s Council of Bishops, ending a five-day meeting Friday, acknowledged the inevitable breakup of their denomination – a schism that will widen this weekend with the launch of a global movement led by theologically conservative Methodists.

The breakaway denomination, called the Global Methodist Church, will officially exist as of Sunday. Its leaders have been exasperated by liberal churches’ continued defiance of UMC bans on same-sex marriage and the ordination of openly gay clergy.

Bishop Thomas Bickerton, who became the Council of Bishops’ new president Friday, described the launch of the new movement as a “sad and sobering reality.” Bickerton said he regrets any departure from the UMC and values the denomination’s diversity of thought.

“There is no perfect church,” he said. “The constant fighting, the vitriolic rhetoric, the punitive behaviors have no place in how we preserve and promote our witness as Christian believers.”

He said he prays the infighting will stop and the UMC will rediscover its mission to make disciples for Christ. He urged the UMC, even as it suffers defections, to think of May 1 as its launch day as well.

“We are the United Methodist Church not interested in continuing sexism, racism, homophobia, irrelevancy and decline,” he said. “What we are interested in is a discovery of what God has in mind for us on the horizon as the next expression of who we are as United Methodists.”

Bickerton, who heads the UMC’s New York City region, succeeded Louisiana-based Cynthia Fierro Harvey as president of the bishops’ council.

Harvey acknowledged the inevitable splintering of the denomination when she preached April 25 during her final address as the Council of Bishops president, “I also realize that it might be time to bless and send our sisters and brothers who cannot remain under the big tent.”

A leader of the breakaway movement indicated Sunday’s launch would take place with little fanfare.

“This is the date that we can start receiving churches as they leave the United Methodist Church, and that’s going to occur over a considerable amount of time,” said the Rev. Keith Boyette, chairman of the new denomination’s Transitional Leadership Council and a United Methodist minister in Virginia. “It’ll be more of a rolling celebration.”



*FILE - A gay pride rainbow flag flies along with the U.S. flag in front of the Asbury United Methodist Church in Prairie Village, Kan., on April 19, 2019. The United Methodist Church’s Council of Bishops, ending a five-day meeting on Friday, April 29, 2022, acknowledged the inevitable breakup of their denomination, which will gain momentum during the weekend with the launch of a global movement led by theologically conservative Methodists. (AP Photo/Charlie Riedel, File) (ASSOCIATED PRESS)*

Its transitional doctrine includes a belief that marriage is between one man and one woman, and clergy must adhere to it – a core point of division in the UMC for decades.

Boyette said he expects some churches and pastors to announce Sunday they are joining the Global Methodist Church. He will be among them.

“On May 1, I will no longer be a member of the United Methodist Church,” said Boyette, who has already been approved – effective Sunday -- as a clergyperson in the new denomination.



It is easier for clergy to leave the UMC than an entire church, which has to follow a layered process. As a result, Boyette expects the ranks of the Global Methodist Church will grow over time, noting that some who want to join will wait until after the UMC's 2024 General Conference – and the possible passage of a protocol that spells out details for the breakup.

Boyette criticized the actions of some members of the Council of Bishops, including the decision to further delay the General Conference. He suggested some bishops are intentionally blocking churches from using certain processes for exiting the denomination.

Global Methodist Church organizers had originally expected to launch the denomination only after the next General Conference of the UMC. That legislative body is the only one that could approve a tentative agreement — unveiled in 2020 after negotiations between conservatives, liberals and centrists — to allow churches and regional groups to leave the denomination and keep their property.

But the General Conference, originally scheduled for 2020, was already delayed for two straight years by the pandemic. In March, the UMC announced it was pushing off the next gathering yet again — to 2024 — due to long delays in the U.S. processing of visa applications. A little more than half of the denomination's members are overseas, notably in Africa and the Philippines.

The United Methodist Church claims 6.3 million members in the U.S. and 6.5 million overseas.

Differences over same-sex marriage and the ordination of LGBTQ clergy have simmered for years in the UMC, and came to a head in 2019 at a conference in St. Louis where delegates voted 438-384 to strengthen bans on LGBTQ-inclusive practices. Most U.S.-based delegates opposed that plan and favored LGBTQ-friendly options; they were outvoted by U.S. conservatives teamed with most of the delegates from Methodist strongholds in Africa and the Philippines.

In the aftermath of that meeting, many moderate and liberal clergy made clear they would not abide by the bans, and various groups worked on proposals to let the UMC split along theological lines.

*HOLLY MEYER and DAVID CRARY, Sat, April 30, 2022, 8:58 AM. Associated Press writer Giovanna Dell'Orto contributed to this report.*

## 11. TO RENT OR TO BYE AND OWN

*TO BE OR NOT TO BE* is a well-known line attributed to a once-famous William Shakespeare, a renowned English poet, playwright and actor born in 1564 in Stratford-upon-Avon. It is often quoted in daily life more as a lively joke or in some instances for the purpose of passing across a message or something important. The soliloquy (saying) is essentially all about life and death: *To Be Or Not To Be* means *To Live Or Not To Live*, or *To Live Or To Die*. Hamlet, Shakespeare's longest play, discusses how painful and miserable human life is, and how death (specifically suicide) would be preferable, would it not be for the fearful uncertainty of what comes after death. *Wikipedia*.

Although this article has got nothing to do with Shakespeare, the principle behind the above well-known phrase attributed to him is at the core of the article. It refers to one of the most important aspects affecting every human being during his time in this world; his place of residence which he either owns outright, completely, no more mortgages, or he pays rent to stay in. The article is therefore about whether to rent or to buy and thus own a house.

While there are no doubt good reasons for renting and owning properties, the reader is encouraged to do some more research into such an important subject matter, including members of the CICC in the Cook Islands, New Zealand and Australia where both scenarios – renting and owning – exist and affecting members in different ways. The reproduced and appropriately acknowledged article below is about some tenants who were paying rentals and eventually switching over to actually owning the property.

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### A LANDLORD 'UNDERESTIMATED' HIS TENANTS. NOW THEY COULD OWN THE BUILDING.

NEW YORK — On a sunny afternoon in the spring of 2017, a dozen tenants from a small Bronx apartment building met at a trendy Port Morris neighborhood bar with exposed brick walls, craft beer and funky cocktails.

One of the tenants had slipped flyers under her neighbors' doors a few days earlier, calling for the weekend meeting.

Shoving two hightop tables together, and ordering sliders and wings, they huddled, trying to figure out how to deal with a new landlord who'd come in with big plans to raise rents after buying the building for \$4 million. The group took the first step in a five-year journey that would end with the landlord gone and the tenants poised to own their 21-unit building.

A nonprofit organization paid the landlord \$2.6 million for the property in February and plans to eventually hand it over to the tenants, who will be able to buy their apartments for \$2,500 each. Over the past five years, only 11 rental buildings have converted to this type of limited equity co-op, called a Housing Development Fund Corporation co-op, where tenants buy their apartments at prices set by the city and can sell them for a limited profit.

In this case, the tenants made the deal happen without any funding from New York City, an even rarer victory. There are roughly 1,100 HDFC co-ops in the city, most converted decades ago, according to the city's Department of Housing Preservation and Development. That's out of about 7,100 co-ops citywide, according to Ariel Property Advisors, a commercial real estate brokerage.

On the cusp of becoming homeowners, the tenants' feat comes at a time when rents are spiraling and speculative development is rampant in South Bronx neighborhoods like Port Morris. They navigated a long and complicated legal case, staving off multiple attempts by the landlord to evict them.

Usually, a successful tenant association is a homogeneous group, led by neighbors from similar backgrounds. The tenants of 700 E. 134th St. are a motley crew, a recipe that often splinters under pressure. A few tenants were formerly homeless. Others were unemployed. Those with jobs — a chef, a photographer, a nurse, a metal fabricator, a substitute teacher and a digital printer, among them — had steady yet modest incomes. But they shared common ground in the struggle against high rents.

Some tenants described the landlord, James Giddings, as polite and a good steward of the building.

Also a commercial building owner, Giddings, 56, said in an email that his expenses outpaced the rents that he could collect. Some tenants did not pay all their rent. He also said he was up against high property taxes and a slow-moving legal system.



As inflation has spiked in recent months, landlords have faced rising expenses for labor, fuel and maintenance.

In the end, Giddings said, selling the building was the best outcome. "I'm happy for the tenants (soon to be owners) and wish them success," he said in an email.

The landlord "underestimated our ability to communicate with one other, which was his biggest downfall," said Kevin Stone, 54, one of the tenants. "People will look at us, they'll look at this building in the Bronx and they'll just think, 'Oh, these are just mediocre people.' But people in that building, they have full-time jobs, they're professionals and they work. We have the ability to think on our own and we have the ability to write. We can rely on our own wits and our knowledge to get things done. Which we did."

Despite an uncertain outcome and some internal conflicts, they held together — a potential road map for tenants of other buildings to become homeowners.

“I look at it as generational wealth because I don’t have a family yet. One day when I do, this is something I can pass down to them,” said Claudia Waterton, another tenant. “It’s something that no one can take away. You can always come back to this one spot and say, ‘I did this, I accomplished this.’”

At the Bronx Tavern in 2017, the goal was not ownership; it was survival. Over drinks — beer, cocktails and waters — the neighbors compared notes. Tenants paid around \$1,100 a month for studio apartments. They all had variations of the same conversation with Giddings, who had come knocking on their doors to tell them to prepare for rent hikes of \$400, \$500, \$1,000.

“We all knew that it was a sink or swim situation. It was either come together collectively as a group or be screwed over,” Stone said.

One of the tenants at the first meeting told her neighbors that she had learned in a housing court case with the previous landlord that their apartments might be rent-stabilized, which would have given them vast protections, even if their leases didn’t say so.

The tenants started offering up their skills. One said he was a good writer. Another, a photographer, offered to document signs of disrepair in the building. A few said they could visit city and state government offices to gather information. Someone else had a friend at a state housing agency and could make some calls.

“We were so, I don’t want to say clueless, but we didn’t know what we were doing. We were just faking it until you make it,” said Waterton, whose knack for research and administrative tasks ultimately played a pivotal role in the group’s ability to stay organized.

That first meeting also exposed potential rifts. One of the tenants pulled Waterton, 41, aside and expressed discomfort about meeting at the tavern. Not everyone had the disposable income to split the bill or felt comfortable saying so.

So the meetings moved away from the restaurant to ground zero: They crammed into one another’s studio apartments and strategized. Their five-story brick building of loftlike studios sits on a sleepy block in the shadow of the Bruckner Expressway with clapboard row houses on one side and warehouses on the other. The South Bronx had become a darling of developers with deep pockets and big plans for one of the poorest corners of the city. Properties were being plucked up, and trendy shops and restaurants were opening in the area, as groundwork was being laid for a massive development along the Port Morris waterfront.

First, the tenants had to respond to Giddings’ claim to the state that the building had been substantially renovated a decade earlier. If he could prove his case, the building would no longer be rent-stabilized and he could charge the tenants whatever he wanted, or simply not renew their leases.

While Giddings offered one of the tenants, Courtland W. Hankins, III, a side deal, promising a favorable lease in exchange for dropping out of the fight, he took Waterton to housing court. “A lot of us didn’t know what harassment meant or what intimidation meant,” said Waterton, who works for a printing company. “We didn’t realize that some of the stuff that was happening were tactics to get us to leave.”



Giddings denied badgering tenants. “The current rents could not support the expenses, let alone generate any return on the investment,” he said. “Any suggestion that any tenant was harassed is news to me. We do not harass!”

In the summer of 2017, a tenant organizer, Anna Burnham, contacted the group. She thought it had a chance to take over the building because the tenant association was organized and Giddings did not have a deep portfolio of residential properties. “If we get on this guy enough, if we do that, I feel like there’s a threshold where he’s going to want to walk away,” Burnham said.

But for all its organization, she could see cracks in the nascent coalition: The stakes were different for different tenants. “Some tenants were fighting for their lives a lot more than others,” she said. “If you’re a working professional, you’re probably not in arrears. You might not empathize or understand why someone of a lower income is in arrears and would have a different perspective.”

Lizzette Concepcion moved into the building in 2010, arriving postpartum from a homeless shelter. Giddings sued her for unpaid rent. However, he changed his address repeatedly, making it impossible for her to get the housing subsidy to him, according to her lawyer at the time, Jane Li. Concepcion estimated that she owes \$20,000 in back rent, and some of those arrears could have been lessened if her housing subsidies had been received.

She is still anxious about housing instability because she cannot work and receives public assistance for her disability; she and her son have chronic asthma. “It was frustrating. It was emotionally a roller coaster,” she said. “I thank God that I’m still here. There are days when I feel, how much longer can I be in this apartment?”

Concepcion, 50, felt powerless, but tenants with low-paying jobs, and those like her who relied on public assistance, were the group’s biggest strength. The group would not have qualified for free legal aid that was critical to its victory, said Hankins, 51, who was out of work at the time Giddings first acquired the building and was one of the tenants whose income was low enough to qualify for the aid. He is now a housing advocate for people experiencing homelessness.

But Hankins was initially doubtful that the group would get very far, and he was incredulous when Stone, who works in banking, suggested they buy the building, after he and Waterton attended a gentrification conference with a session on homeownership in March 2017. “We looked at him like he had two heads,” said Hankins, recalling how he and other tenants dismissed the idea.

Although incomes varied among the tenants, most of them are Black and Latino, and they shared an understanding of the long history of redlining and housing disenfranchisement in Black communities. Ownership felt elusive and unimaginable. “We’re almost conditioned not to see the bigger picture, not to believe the bigger picture, like ownership is not for us,” Hankins said, sitting in his fifth-floor apartment on a recent March afternoon, surrounded by the records and recording equipment he uses to produce hip-hop. “We’re not used to being in the position of empowerment.”

Waterton tapped into another history: An immigrant from Guyana, she moved with her family into a Brooklyn apartment building her grandfather owned and served as a way station for other relatives. “That was a safe haven for us,” she said. “When this whole thing came up, that we could buy the building, I was like, ‘Oh my God, this is full circle.’”

In 2019, Burnham introduced the tenants to the Urban Homesteading Assistance Board, a nonprofit that supports HDFCs and also helps convert them.

After the board explained how ownership was possible, “We will win” became something of a mantra for the tenants. Some paid for supplies, like a computer software program for project management, printing and mailing costs and food and drinks for the meetings. Waterton said she gave up weekends with friends and family functions.



Giddings initially was uninterested in selling the building to the tenants, but then the pandemic hit, and the metrics changed. The courts closed, stalling any housing court cases Giddings had against tenants. And the case with the state over whether the building was regulated was delayed for a year.

Other potential buyers also were not interested in a building tied up in litigation, and changes made in 2019 to state rent laws meant that if the building was rent-stabilized, the apartments would almost certainly remain so even if tenants moved out.

In an email, Giddings described a situation that was frustrating and ultimately financially unfeasible. “The tenants were well organized and had great representation,” he said.

Giddings wanted the tenants to withdraw their challenge to his claim to deregulate the building. In exchange, he would give the tenants leases that followed rent-stabilization guidelines, but some tenants worried that a new landlord could buy the building and not honor the agreements.

But where would the tenants get the money to buy the building?

Normally, HDFCs are financed with public funds, but in 2020, the city had limited staffing, a backlog of projects and had paused its loan program because of uncertain market conditions caused by changes to rent laws and the pandemic.

Instead, the Urban Homesteading Assistance Board took out a low-interest bridge loan from one of its donors — the first time the nonprofit had used solely private funds to pay for such a deal — and will refinance the loan when it turns the building over to the tenants.

They finally struck a deal. “UHAB came in with by far the highest bid and provided solid guarantees,” Giddings said in the email. “It took them some time, but they eventually got their act together and closed.”

The path to ownership is not done yet. At least 80% of the tenants must take 12 hours of training with the board to learn how to own, manage and operate a co-op — yet another step that worries Hankins. What if all the tenants don’t finish the coursework? Among a host of legalities and fine print to complete, the board is also seeking a tax exemption for the property, which is critical to keep the apartments affordable.



Barring any problems, current tenants will have the option to purchase their apartments for \$2,500 apiece, a discount afforded to them as the original shareholders who did the work to convert the property. City guidelines will determine the prices for the seven vacant units, which will be sold through an income-restricted housing lottery operated by the city. A comparable unit in the Morrisania neighborhood in the Bronx was recently listed for \$72,000.

On a blustery March afternoon, the tenants gathered at the building to celebrate. Josh Flores, 41, a nurse practitioner who has lived in the building for more than a decade, asked other tenants to inspect his black T-shirt. “Is it too much?” he asked, running his hands along the red block lettering that read, “Join the Fight for Housing Rights.”

Later, Hankins led chants with a bullhorn. “We will win,” he shouted. “Because we already won!”

© 2022 The New York Times Company Ronda Kaysen, Sat, May 7, 2022, 6:56 AM. Images from Google.

## 12. THE WORLD'S 'MOST INCONVENIENT' CONVENIENCE STORE HANGS ON THE SIDE OF A CLIFF IN CHINA, SELLING BOTTLED WATER AND SNACKS TO PARCHED CLIMBERS

- The world's "most inconvenient" convenience store hangs off a cliff in China's Hunan province.
- The wooden box in Shiniuzhai National Geological Park sells refreshments to climbers.
- According to China's CCTV media outlet, only one worker is stationed inside the box at any time.

It takes a bit of work to get to this convenience store in China — for starters, you have to climb 120 meters (393 feet) up the side of a cliff.

Dubbed the world's "most inconvenient" convenience store, the small wooden box hangs on the side of a mountain in the Shiniuzhai National Geological Park in Hunan province, providing refreshments to climbers who need a quick break in the middle of their climb.

Pictures of the store went viral in China over the weekend after several news outlets reported on it, with the hashtag "most inconvenient convenience store" receiving close to 50 million views on the Twitter-like Weibo platform.

Many users wondered about the workers who operate the tiny store.

"The workers must be very fit if they have to climb up and down to their 'office' every day," a Weibo user commented.



*The world's "most inconvenient" convenience store provides refreshments for parched climbers. The store sells bottled water and some snacks. Weibo.*

According to the Chinese state media outlet CCTV, the store stocks drinks and some snacks, including potato chips. Prices are not hiked up either, with the price of bottled water capped at 2 yuan (\$0.30).

"The store doesn't make much money, but the tourists are very grateful for it, so we all feel like our jobs are very meaningful," a worker told the outlet.

Only one worker is stationed inside the boxy space at any given time — and part of their job is to replenish the store's supplies every morning before dawn.

"Every new employee is quite scared of doing this at first, but you get used to it very quickly," the worker said. "The only issue is having to use the toilet. It's exhausting to have to climb back down and up again to use the toilet, so we try not to drink too much water."

The Shiniuzhai National Geological Park is a popular scenic tourist spot in the country, known for its steep cliffs, waterfalls, and climbing trails. According to CCTV, the convenience store opened in 2018 but is currently closed due to China's Covid outbreak.

*Waiyee Yip, Insider, Tue, May 17, 2022, 8:09 PM, reproduced from Yahoo News*

### 13. SOCIAL WORK – A COOK ISLANDS WAY OF LIFE

In recent years, I have had a number of cases involving patients referred from the Cook Islands Ministry of Health to Auckland for medical investigations and subsequent treatment. A significant number of those sought for my social work intervention while living in Auckland. I have an extensive experience in working with individuals and families over the years and in different settings. This paper seeks to address some of those work experiences which were heavily influenced by our Cook Islands way of life.

Social work is the only profession in the world in which the practitioner is called a worker. To this end, it would be fair to say all Cook Islanders are social workers especially in traditional societies. No doubt many readers would disagree with this assertion and probably some would even ‘akakino’ me for alleging or making such a bold statement. That is fine because such response indicates a stimulating mind and a desire to know more. An informed public is very important.

In the 1980s I was appointed in Auckland as the first qualified Pacific Islands Medical Social Worker, stationed at Greenlane Hospital. As a worker, I was responsible for all Pacific Islands patients’ social assessment; interviewing patients and their families and providing advocacy in accessing financial assistance from the then Department of Social Welfare, housing and other accommodation such as units and flats where required and appropriate; regular consultation with ward consultants, registrars, house surgeons, charge nurses regarding patients’ medical progress as well as briefing them on their social situations; placement of senior citizens into private hospitals and rest homes and the preparation of written applications for subsidies; attending weekly ward conferences and maintaining daily written notes/reports in patients’ medical files; assisting senior staffs in training programs particularly cross cultural studies; translating/interpreting for Cook Islanders and working closely with general practitioners, geriatricians, occupational and physiotherapists, dieticians and other health professionals as their contribution is invaluable in facilitating patients’ discharge and subsequent support system in the community.



As a worker, advocacy is fundamentally imperative. What is advocacy? It is a tool embodied by social work and a form of empowerment which involves representing a person’s interests in circumstances where they are not able to do so themselves. Advocating for patients on hospitals and in other settings is vital for the social work profession. The primary goals of advocacy are achieving social justice and people empowerment. In achieving these goals, a proactive, responsive and participatory approach is necessary. This means speaking on behalf of patients and empowering them to advocate on their own behalf, if possible and whenever their rights have been denied. Pressuring them not to return home but to a rest home, is a good example, so too the respect for their rights and the preservation of their values, conserving their best interests and overcoming the sense of powerlessness.

In this role, I often experienced the wrath and sometimes the obvious displeasure of some of the doctors who were busy in getting patients discharged quickly for want of beds. I recalled incidents where I vehemently refused to have patients discharged into rest homes due to being culturally inappropriate, or simply rejected by family members. Many who had been discharged into rest homes without my department and in some cases my knowledge had to be readmitted to hospital and these incidents did not go well with doctors especially the registrars of the wards concerned. But these incidents too provided a more understanding between the distinct roles of a doctor to that of a social worker. It provided the impetus to work cohesively and in harmony with other medical professionals and thus created an environment of mutual support. The importance of this hospital based social work experiences led to the publication of such works which was, inter – alia, accommodated in the paper, *Social Work – A Pacific Islands Perspective* that we the New



Zealand social workers delegation presented to the International Symposium of Social Workers in Tokyo, Japan, in 1986.

### Traditional child protection, care of the elderly and the infirmed

I served in both New Zealand and Australia as a child protection as well as a juvenile justice worker. In traditional Cook Islands, and very likely that this too apply to other cultures of the world in that the upbringing, wellbeing and safety of a child is everyone's business. I grew up in that environment. It means that the whole village is responsible for the protection of children, the infirmed, the disabled and the elderly. For example, if you see a child entering the water you promptly intervene and check whether or not the child knows how to swim and if so, does the child have adult supervision? If not, you immediately stop the child from entering the water. Why? Because of the danger of being drowned. Another example relates to a child crying on the street perhaps without the parents' knowledge, it is your duty to provide for that child, irrespective of whether or not you are related to the child. This practice was the norm and expected from anyone, and of course this has always been the life of a child in traditional Cook Islands. Today, this practice is often referred to by academics as a *child-centred approach*.

By contrast, in contemporary societies, things have changed quite dramatically from my childhood years, though elements of a *child-centred approach* are still practised at least to some extent among the Cook Islands people domiciled in New Zealand and Australia respectively. The changes have led to the isolation and marginalisation of too many children including young adolescents. They are vulnerable and many have suffered the misery of a life locked in poverty, mischief and crime. We Cook Islanders need to help the families concerned and change this for the better.



Based principally on personal conversations with those working in the field in the Cook Islands, it appears that the Cook Islands Government is doing its part in formulating policies, strategic planning, and periodically tightening the applicable law. Having said this however, I am inclined to categorically state that provided we move with caution and steer clear from blanket copying of the New Zealand children and young person's legislation and where needed repealing sections that are culturally inappropriate, we are likely to succeed and be a leader in the field in due course. So far, I believe the Cook Islands is heading in the right direction and that the values and practices prevalent in traditional Cook Islands are now slowly emerging as probably some of the solutions to what is clearly a very violent and abusive contemporary society.

As noted above, child protection particularly in recent years has now become a community responsibility; and once again it is rapidly becoming accepted as everyone's business especially from the recent writings by a number of academics. In a way, it is now reverting back to the old Cook Islands practice of everyone taking care of children, the infirmed, the disabled and the elderly. This practice has always been good and healthy for our people and country. We should hold on to it at all cost because it shows clearly how much we love and care for each other. Personally, I'd love to see the Cook Islands lead the world in care and protection.

In recent months, on Facebook, it was a joy to see Cook Islanders distributing food parcels for the needy on Rarotonga as well as in the Pa Enuu. Such work defines social work including the consolidation of our Cook Islands way of life. Needless to say, our religious 'irinakianga' too dictates; *ko tei maata i taua toru ra, ko te aroa ia*. I couldn't agree more!

By Hakaoro Tuauri Hakaoro. Images from Google.

## 14. AN OVERVIEW OF JUSTICE KIRBY'S PAPER ON JUDGING: REFLECTIONS OF THE MOMENT OF DECISION



*Hon. Justice Michael Kirby is a Justice of the High Court of Australia. In December 1998, he delivered a paper on legal reasoning, and decision making, the subject of this article, to a conference in Wagga Wagga, New South Wales. Readers who wish to have a copy of Justice Kirby's paper are advised to consult their local law librarian.*

I wrote this article 24 years ago, initially as an assignment whilst studying law at the Queensland University of Technology in Brisbane. It is published here for educational purposes only. In so doing, it is my hope that this brief analysis would inspire Cook Islanders, particularly young Cook Islanders, to pursue courses in the legal fraternity with a view to becoming judicial decision-makers in the future. As far as I am aware, and I stand to be corrected, the Cook Islands is yet to have an indigenous and/or Cook Islands resident Judge/s of its own. Of course a number of our practising Cook Islander lawyers are more than, willing, able, ready and indeed suitable for appointment.

Judicial decision-making is a process that has puzzled many a professional, notably Judges themselves. It baffled many especially in recent times because of the complexities, composition and pressures of contemporary societies. Judicial decision-making, like any other decision-making processes entails a number of stages one of which are the feasibility of such decisions. What are the implications? Would the people accept the decision? Have I got it right, and so forth? These are only three of many questions that confront judicial decision-makers. At the moment of making a decision, according to Kirby, the fear of not knowing whether or not one has it right can be very stressful. And that was and still is a dilemma that has confronted and continues to confront Judges of today.

The hypothesis espoused by Justice Kirby relates to the application of logic legal reasoning and arriving at a legal decision based on the construction of a statute. The same applies to the common law in respect of previous judicial authority. Judge Kirby described his legal experience and how he goes about arriving at his decisions which, in my opinion, indicate that he could be well ahead of his time. His legal reasoning has given rise as to how judicial decisions are made, with particular reference to the development, affirmation, modification or even the abandonment of the law. To do this, he asserts, a higher level of legal reasoning is required, especially in appellate Courts.

There are two main themes propounded by Judge Kirby. The first one was linked to the “declaratory theory.” The second referred to the new order of “judicial candour”. The paper argued vigorously about the weaknesses of the ‘old order’ as opposed to the new one. Kirby contends that the ‘new order’ is what the community needs because the “declaratory theory” has demonstrated a reticence on the part of the Judges to apply scientific, physiological and other relevant factors, as those were considered misleading and possibly improper. He says that under the “declaratory theory” Judges were believed to have a capacity to tell the truth from falsehood, just from the appearance of the witness. And of course there is an authority in Australia which reinforces this special gifted capacity of a Judge to discern the truth from falsehood. This so-called capacity however, has been the subject of criticisms in recent decades, and undoubtedly shows concrete evidence that as humans it is virtually impossible to possess such ability.

In this modern era, Kirby asserts that because of changing community attitudes and their thirst for something predictable, called the rule of law, Judges must perform their functions with a notion of creativity and honesty. For that reason, Judges must move away from the “declaratory theory” and steer well off of their own feelings and prejudices, when making judicial decisions. He acknowledged however that as humans, surely the background and legal training of a Judge would inevitably influence his or her decisions. This is why judicial candour is more appropriate to our times than perhaps in previous times.



Kirby says it is wrong to stereotype Judges as “purposivists or literalists” because most Judges have showed a fair degree of consistency. Further he contended that each case depends upon its own facts, found in the language of the instrument under scrutiny. Statutes and principles of the common law are not always clear and thus the interpretation of those and arriving at a decision must be supported by logical explanation. A Judge must be able to show as to why this was preferred to the other. A Judge who merely relies on the dictates of his or her feelings would not be a Judge today, says Kirby. There is apparently more to this than has ever been in the past. Judges write their own decisions and although there have always been other factors in their decisions, those cannot be accommodated because of the limitation of space in Court Reports. Judges are humans and are therefore prone to influence from one another or from other human influences. Traditionally, judging involved reticent and the depersonalization of judicial decision-making. The practice was that the Judge is a personification of law, and thus instrument. Because of this many Judges believed that by virtue of their office, they are and should be divorced from the community. They held the view that by being seen in this light then they are indeed impartial to judge other people’s problems.

Quite the contrary, according to Kirby. Today’s Judges know that it is no longer a case of fitting the law with the facts or vice versa as was the case previously. Nor is it that what the Judge has for breakfast determines the way in which the case would ultimately be decided. It is much more than this. While Judges might have doubt as to what actually happened, he or she must reach a conclusion with confidence based on the evidence put before him or her. Failure to have that confidence in Kirby’s view could lead to nervous breakdown.

In summing up his paper, Kirby once again reinforced the ambiguity of statutes and legal principles which gave rise to the new order of judicial candour. The abandonment of the “declaratory theory” created an enormous degree of uncertainties for Judges, which apparently is inescapable. It is a challenge and should be faced by the Judges of the new age.

The declaratory theory of judicial decision making, where Judges are encouraged to interpret statutes in exactly the same words used by the Act and to merely apply logical reasoning to previous judicial authority, is no longer sound nor acceptable in contemporary societies. People expect more than this. They demand judicial candour at a higher level with a reasonable degree of predictability. And for this to occur effectively Judges would need to have skills in linguistic interpretation, analogical reasoning and evidentiary elucidation.



The advancement in technology has created a need to have creativity in judicial decision making. Society demands that the law move with the time. For this very reason the abandonment of the declaratory theory in favour of a more sophisticated judicial candour, would appear to be most needed.

In Kirby’s own words: “By analysing my own differing and sometimes descending views on issues on statutory construction, I feel that there must be an explanation at a higher level of reasoning”.

In an ideal world any form of decision making requires objectivity, clarity and above all, honesty. The same applies to judicial decision making except the skills sought are much higher and more complex. The truth to any case might not be obvious at the initial stages of the hearing, though experience and the weighing of evidence for and against in the final reasoning, would normally assist in arriving at a decision.

*By Hakaoro Tuauri Hakaoro. Images from Google.*

## 15. TE EVANGELIA MEITAKI NEI – E AU TAMANAKOANGA KIA TUPU E KIA RUPERUPE

Kia orana e te au taeake ia Iesu nei ko tatou nei i aravei. Ite ebedoma i topa akenei kua aravei au i toku taeake ia Papa Noo Kainga i Akarana nei. No te roa ite au mataiti ite noo tatakake anga kua aue rai maua ite kite anga tetai i tetai. Kua 'akaraanga pakari toku taeake, uatu ra te reira te ketaketa ra rai te kopapa. Kua rave to maua pure, e kia oti kua pati au i tona manako no runga ite 'akatupu ite Evangelia meitaki o Iesu, e kia tupu kia ruperupe. Teia tona au manako taku i akaputupu mai i roto i teia autaratara anga a maua. E nga manako sumaringa teia, tei akonoia ei araara anga, kautata anga, akaitiiti anga, e te ngarangara anga na tatou katoatoa. Penei e au manako takere teia i roto i to kotou au Ekalesia, mei te mea e, ko te tu ia, ka tau i reira kia vaio e kia akangaropoina ia.

Mei te 80 tausani tangata Kuki Airani Maori i Aotearoa nei ite katoatoa. Vaitata atu kite 50 tausani e puakapa nei ki Tamakimakaurau i roto ite tareanga tangata (Census) 2018. I roto i teia numero, e 2 patene, mei te tausani tangata tei irinaki ia e, te aere nei kite pure ite au ra Sabati. E numero paruparu teia, me akara matatio tikai tatou. Ko tona numero tika tikai tei raro rava i taku i taiku i runga nei.

Kua irinaki au e, mei te okotai ngauru (10) Ekalesia CICC i Akarana nei. I konei, penei kua tau te tuatau kia ioio meitaki tatou e, te peea nei te tupuanga o te Evangelia ia tatou tikai i vao ake i to tatou Basileia. E managanui te au mea e tapupu nei ite tereanga meitaki o te Evangelia tei tupu e te tupu nei i te au ra e te au mataiti ta tatou i aere ia mai.



*Visitation by CICC Executive members to church branches in NZ for meetings and workshops: Clockwise from top left - Auckland 2010, Christchurch 2010, Rotorua 2010, Hastings 2010, Wellington 2008. Photos from Takamoia records.*

Ei akamarama'anga, ko tetai tei kite ia mai, koia te rava kore o te au ngai akamorianga no to tatou iti tangata i Akarana nei. Kua ki te au Are Pure, Hall, te au Are Apii, e te riro nei ei manata kia ratou tei anoano kia pure ratou ite au ra Sabati. Penei, kua tae te tuatau kia pure te au Ekalesia, ratou tikai kare o ratou au ngai akamori anga kia raveia ki roto ite au Are Pure o te CICC e vai nei e kare e taangaanga ia nei ite au avatea aiai Sabati. E moni teia ka rauka ite au Ekalesia no ratou te ngutuare. Kia akamaroiro i e kia uriuri ia teia manako, kotou tikai te au arataki, ei tauturu rai ite tupuanga o te Evangelia meitaki o Iesu i vao ake ite Kuki Airani. Kia tauturu mai te Atua ia kotou.

### **Kimi puapinga**

Penei kua tae katoa te tuatau kia akatupu ia teia ki roto ite au Ekalesia, ei taututru ite tutaki ite au angaanga e raveia nei e te tupu nei i roto ite Evangelia. Ei akamarama'anga, mei te oko Ngutuare no te Orometua, Hall, Are Pure e te vai atura.

Eaa tei tau kia raveia? Me kore ra, eaa te kimi puapinga tei tau ite au Ekalesia kia tomo ki roto? E rahi te au kimikimi'anga puapinga ta te Evangelia ka rauka ite rave. Ei 'akaraanga, i roto ua ia Otara, e 4 ia Ekalesia



CICC i reira. Koia te Otara Central, Otara Branch, Highbrook, e East Tamaki. Ka rauka i teia tokoa (4) ite akamata i tetai ngai pua kakau 'Laundromat' te ka taangaanga ia rai e to ratou au mema takake mei te tangata ravarai tei noo ki Otara. Ina, e kimi puapinga (business) mama roa teia ite rave no te mea, na te au matini e tari mai ite moni 24 ora ite ra, 7 ra ite ebedoma. Kare katoa e tero ia e te Kavamani, inara kia patii ia ra te 'exemption' i raro ake ite ture. E tai tangata angaanga me kore ra e 2 ite ra ei taangaanga ite au matini katoatoa kia kore e takingakino ia. Penei, e au tangata tutakikore ia no roto ite au Ekalesia. Ka riro teia ei tauturu maata ite business mei te mea e, e au tangata tutakikore ia. Ka rauka ra e ka peke katoa kia tutaki katoa ia.

Ei akara'anga, me ka taangaanga tatou i teia business e 24 ora ite ra, e 20 matini te katoatoa, e ko te moni ite ora te ka rauka ite matini okotai e \$5, e \$100 i reira te ka rauka ite ora okotai. Me akaputupuutu tatou ite moni no te rua ngauru ma a ora ite ra tei runga i reira ite \$2,400.00 ite ra okotai. E 7 ra ite ebedoma = \$16, 800 x 4 ebedoma ite marama = \$67, 200 x 12 marama ite mataiti = \$806,400. Kia marama mai kotou kare e tutakianga tero i konei, kare katoa e tutaki'anga aronga angaanga. Ko te akapouanga ua ki runga ite lease o te are, maintenance o te au matini e te vai. Uatu e ka akatuanga tatou e 1 toru 1/3 koia oki e \$268,800 ei tutaki ite au akapouanga katoatoa ka toe mai rai e \$537,600 ite mataiti. E moni rahi, maata e te ngao teia e te au taeake ia lesu nei.

Kua irinaki au e, ko tetai ravenga teia e peke ai ia tatou ite tutaki ngoie ite au mea ta te Evangelia i anoano ia tatou kia rave. Ka riro katoa teia ite akamama ite zugo maata i rungao ite upoko tangata okotai ite au ebedoma katoatoa, ratou tikai tei tangata metua, e ratou kare e angaanga moni ra.

Te rave nei te au akonoanga mei te Raitu, Katorika, Momoni e te vai atura ite angaanga kimi puapinga ite ao katoa nei. Ite mataiti 2019–2020 i Aotearoa anake ua, e \$244 milioni (Profit) ta te Akonoanga SDA, me kore ra, Raitu i kokoti. I Vaii (Hawaii), ko kotou tikai tei tae kite Polynesian Cultural Centre, kua marama kotou na te Akonoanga Momoni te reira kimi puapinga. Ko te moni e rauka ra i reira ite mataiti, e tare milioni te reira. Te pera ra ta te Akonoanga Katorika. I Mangere anake ua, e Bingo tetai kimikimianga puapinga a te Katorika ite au ebedoma ravarai, e ite au mataiti katoatoa.

Ko te CICC ua taku i irinaki e, kare ake rai i rave ake i teia. Eaa te tumu? Kia akakeu a Papa Noo Kainga kia akamata ia tetai kimi puapinga (business), ite au mataiti i topa, kua patoi tetai papaki, ko te tumu, e angaanga 'gamble' no reira kare te reira e tau kia raveia.

Te ui nei ra toku taeake kiaku, a Papa Noo Kainga e, eaa i reira i tau ai kia patii 'Funding' te CICC kite Kavamani, ite mea e, e moni teia no roto mai ite TAB, Poker Machines, Lotto, Casino, e te au ngai gamble tikai? Kare e tukati meitaki ana tena au tuatua, e toku taeake e Hakaoro, ina Papa Noo Kainga ai? Kia anga ia te manako e, kia akatupu ia tetai kimikimi anga puapinga 'Business', te kaitamaki mai nei tetai papaki, kare e tau no te mea, e angaanga 'gamble'. E ina, kia patii ia te moni 'Funding' koia te moni 'gamble' tikai tano ua ia ratou tei patoi.

Kua tumatetenga toku taeake a Papa Noo Kainga i teia tu, e ite kite anga atu ia Aviri raua ko Urutoe, kua aue e te seva maata, e kua oki kite kainga kare i oki akaou mai kite pure. Kare katoa i aravei akaou iaku i roto i teia au ra e tata atu nei au. Te tangi nei au e te mii maata i toku taeake meitaki ia Papa Noo Kainga. Na te Atua e tauturu iaia ite au ra kia mua. Na kotou rai e te au Ekalesia e ioio e te makitoro marie e, eaa tei tau ia kotou kia rave. Kia manuia rava ite Atua. E te ra e, Hi.

*Tataia e Hakaoro Tuauri Hakaoro. No runga mai te au tutu ia Google.*

## **16. THE NEW ZEALAND WELFARE SYSTEM – THE STORY OF MOANA**

Kia orana e te au taeake ite aroa maata o te Atua. I raro nei kua tata au no runga ite moni pakipaki -tai tei tau kia tutaki ia kia ratou tei rokoia te kopapa, e te au maki tukeke. Ite mea e, kare te reira moni e tutaki ia ana kite manganui'anga o te iti tangata Kuki Airani, tei maki ia, kua anga au ite manako kia tatara'ia teia, penei ka riro ei meitaki, e te tauturu ia tatou, kotou tikai e tuku ia mai nei kite au Aremaki i Aotearoa, e ratou tei noo takere ki reira. Ka akakoromaki tatou, no te mea, kua tata au i teia i roto ite reo Pamati, kia marama te Opati o Aotearoa i Rarotonga na. Penei, ka riro na ratou e akatano mai i teia e tupu nei. I raro roa i teia atikara kua taiku poto au ite moni pakari, koia te 'pension' ei kite'anga mai na kotou, ite au tieni'anga, me kore ra, 'akatuke'anga kite ture.



This article is principally designed to demonstrate the obstacles of accessing welfare payments in New Zealand, particularly the Disability Allowance (DA). Right at the end of the article, I have also accommodated the recent changes to the New Zealand pension law impacting on Cook Islanders. This is important to know especially those who are not aware of these changes as some of these were made during the lockdowns at the peak of the pandemic in 2020.

### **Associated problems on application**

Applying for social welfare benefits especially for new arrivals into New Zealand can be a daunting experience for many. This is caused predominantly by a number of factors, often these are deliberately put up to hinder the process thereby victimising the potential applicant before he or she even applies for payment. The expectation is that the person would just go away. Many on experiencing such negative treatment did not apply at all.

Under the auspices of the Ministry of Social Development, the division of Work and Income New Zealand, (WINZ) has been mandated to administer and enforce the Social Security Act, 2018, along with related legal instruments. It has one telephone number in Auckland for at least a million people, which is shocking to say the least. That phone number alone speaks volumes and more often than not you will be waiting for 1, or 2 hours or even more for your call to be answered. Even if they accidentally and sometimes deliberately cut you off you return back to the end of the queue. This is a treatment meted out daily by WINZ to New Zealand citizens, most of which are the vulnerable and disadvantaged members of society.

Complaints to successive Governments over the years fell on deaf ears, even to date. The Minister responsible cannot and will not intervene in what they conveniently called 'administrative matters' and accessing the Chief Executive Officer is virtually impossible. In that regard New Zealand is almost a third world country. I believe it was purposely designed to achieve a desired goal and that is not to pay out money. These include new applicants and those who are already on welfare and applying for supplementary payments such as the DA, unless of course there is no other choice.

Clearly, this is absurd to say the least and truly heartbreaking for many, but it does explain why a quarter of New Zealand's population lives beneath the poverty line. A lawyer in discussing access to benefits once said to me: "Hakaoro, there is no welfare system in New Zealand; in its place is a cruel regime that reinforces the cycle of poverty, it's despicable and repugnant".

Such attitude is prevalent in almost all Offices of WINZ, even against New Zealand citizens who had been working all their life until they either retired or got sick. Below is a recent case of a Cook Islander on New Zealand pension who was denied payment for a DA to the tune of \$120.00 per fortnight. This was over and above her pension. I have duplicated the review application below in order to demonstrate the way in which the case was processed and the gravity of the problems inherent in the assessment and in finalising the application. For privacy reasons, I have used a fictitious name to protect the identity of the applicant.

### **Review letter to WINZ**

First, this case should've been disposed off a long time ago had it been handled with the competency required and expected of your staff. The 5 weeks that it took to finalise it, was a very long time to wait, given the nature of the application. In fact it took the filing of a complaint and moreover it has taken 2 further emails from me to extract the decision which was 'allegedly' 'already made but was not issued or communicated to either the applicant or to me as Agent. That in itself is incredibly disappointing to say the least.

It appears from your recent email that in 2018, Moana was receiving the DA but no mention of what was it for and how much was it paid? In September 2019, she was supposedly asked to bring in a "disability medical certificate to test her eligibility to" ....but again no mention as to which provision of the DA. To this end, may I ask for Moana's full and complete file including all information on DA payments, applications, emails, phone notes, discussion notes and any other relevant information for the year 2018 and 2019 respectively? This request is made under the Privacy Act, 1993 and the Official Information Act 1982.

The decision not to backdate the payment has been addressed and dealt with in 2 parts. The first relates to the first time the forms were requested from WINZ in December 2021 as per your email while the second goes back to March 2018 as per the Doctor's medical certificate. I have copied the relevant parts of your email in italics and provided my submissions immediately below those.

*I also note that there were enquiries made last year on behalf of Ms Moana on 24/12/21 regarding entitlement to Disability Allowance and agent forms and disability allowance forms were sent out, if an application is completed within the allowed 20 working days we can back date the assistance from the date of first enquiry. In this instance 24/12/21 is the date of enquiry and 20 working days from this date is 14/02/22 and as we had not received the relevant information by 14/02/22 we have then used the next contact made as the date of application, being 22/02/2022.*

It is sad to note that the due date was 14/02/22 and the application was filed on 22/02/22, a mere week later and even then WINZ refused to backdate it. The exercise of the discretionary powers vested by legislation in a senior officer to grant it too was denied. I might add I also find it extremely cruel that the Service Manager who signed off the letter himself could not even approve it despite having the powers to do so.

On 24 December 2021, when the forms were requested as explained in your email cited above, no one knew that WINZ had a 20 working days in which to complete and presumably filed the application and that WINZ would then backdate it to the date of the first enquiry. Nor did the Call Centre ever explain such entitlement to the enquirer.

Clearly, had WINZ did so the application would have been filed within the timeframe while waiting for the client's General Practitioner (GP) who was away on holiday at the time? The GP is needed for the medical certificate. Although, the GP subsequently returned to work in either late January or early February 2022, by then the pandemic had caused further delays because appointments at the relevant time were made and restricted to telephone calls only. It took some time to arrange a face-to-face appointment which then allowed the issuing of a medical certificate and ultimately the filing of the case on 22 February 2022.

In light of this, the backdating to 24 December 2021 would appear to be appropriate, warranted and justifiable in both fact and in law. Accordingly, I submit with respect that the case calls for your favourable consideration and therefore backdating the disability allowance application should and ought to be approved.

*I can confirm that Ms Moana has previously been in receipt of Disability Allowance which was granted in 2018 when she was receiving Job Seeker Support at the time. This was subsequently cancelled when Job Seeker Support had cancelled from 24/06/2019. When Ms Moana re-applied for benefit in September 2019 a discussion was held with the Case Manager regarding her entitlement to financial assistance and there are clear notes that a discussion was held regarding Disability Allowance and Ms Moana was advised she needed to provide a Disability Allowance medical certificate on 9/09/2019 in order for her eligibility to be tested to this assistance, no further information was received regarding her Disability Allowance therefore we could not assess her entitlement and Job Seeker was granted from 9/9/2019 only*

I have interviewed Moana thoroughly on this paragraph and she explained what transpired at the time. She was in full time employment continuously for 36 years at which time she then underwent a very serious medical surgery which forced her to be on the sickness benefit - now referred to as the Job Seeker Support in 2018. According to her you will not find a disability allowance applied for or granted for her telephone or transport or for both. The reason for not getting these applied for in the first instance was due to firstly to the fact that WINZ did not explain this to her. Secondly, she simply did not know that she was entitled to these payments and consequently she did not apply for those until last month.



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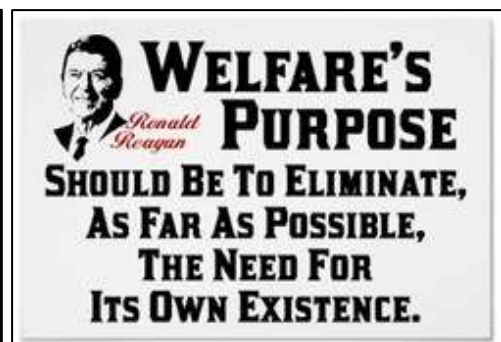
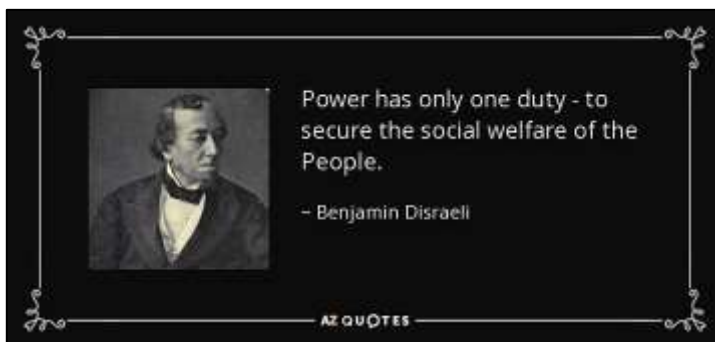


Clearly, the onus is on WINZ to explain and to actively encourage those who are eligible to apply for those payments. That did not materialise, not because the beneficiary did not want to apply but rather it was because WINZ did not tell her that she was qualified and that she should apply for those. Instead, she was told she would qualify for about \$3.00 per week payment for pharmaceutical or medical fees which might have been the one you are referring to. That was the only one that she might have applied for in 2018. She returned to work for about 3 months on light duties part time but could not continue and on reapplying for her benefit again in 2019 she was advised by WINZ to reapply for the \$3.00 per week payment that she was previously receiving but she refused to and in her own words “that could hardly buy anything”.

I am inclined to believe Moana. For example, right now and following her application for DA she has been granted an extra \$120.00 per fortnight. Now, who in her right mind would deliberately refuse to apply for this? I put it to you, no one unless the beneficiary was not aware of it. That is the most plausible explanation. Further, her own GP in 2022 declared her as being entitled to both the transport and telephone since March, 2018. It appears then that despite your claims or rather WINZ allegations of a discussion about her entitlement to DA such discussion could not have been about the transport or telephone or both otherwise Moana would have applied for those. It follows then that WINZ failed to explain her entitlement to both the transport and telephone and therefore the DA should and ought to be backdated to March 2018 as per my original letter to you dated 22 February 2022.

### Statutory Interpretation

In this case naturally the law and its interpretation would come to the fore once the matter is processed. It is for this very reason that I am briefly alluding to a number of the interpretation rules. There are a number of these – but for the purposes of this submission I would address only (2) two of those.



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### What is the rule of beneficial interpretation of the law?

Unlike other interpretation rules, this rule is in favour of the beneficiary. But this only applies to welfare statutes. When there are two or more possible ways of interpreting a section or a word, the meaning which gives relief and protects the benefits which are purported to be given by the legislation, should be chosen. In practice, beneficial legislation such as the Social Security Act, 2018 is a statute which purports to confer a benefit on individuals like Moana. Such benefit is given by interpreting the statute in favour of the client. Clearly, under this rule, Moana is qualified to have the DA backdated and as such this application should be approved. Moreover, she is qualified then and therefore deserves your kind and favourable consideration. However, it is noted too that to date this interpretation was denied to Moana.

### The general exception to the rule and use of discretionary powers

Notwithstanding the above, I submit with respect that the Chief Executive Officer has the powers to either waive/exempt the requirements or use discretion to grant Moana's application. Again and as noted above, Moana deserves your approval. Under this rule, she is qualified for and as such this application should and ought to be approved.

### Recommendation

As advanced herein, I respectfully submit that when the material facts, legal interpretations/reasoning, persuasive arguments and all relevant factors are considered collectively and cumulatively the Chief



Executive Officer would be justified in arriving at a decision to approve the backdating of Moana’s application to March 2018. In effect, therefore, the backdated payments of the Disability Allowance to Moana should be effective from March 2018 – Feb 22 2022.

**Outcome**

This review was granted surprisingly within a very short time and a lump sum was paid to Moana. Based on this and other previous cases involving the payment of supplementary benefits such as the DA, it appears that thousands of Cook Islanders on welfare benefits/pensions are either underpaid or literally denied payments of their full entitlement. Thousands of dollars are owed to them. Sadly most of our people are not aware of this or their full entitlement to these provisions under the applicable law. As a result and through the years many did not apply for those.

**Eligibility**

The DA is payable to those with a disability including those who suffer physiological and psychological medical conditions, which impacted on their person daily. People with diabetes and those with cardiovascular problems are also entitle to it. Many of the patients referred to NZ from the Cook Islands for medical investigations and treatment also qualified for DA in addition to other benefits. Special diet is one of those cost that can be legally claimed.

It is profoundly known that people with severe medical conditions such as those patients referred from the Cook Islands incur additional expenses to cover the essential component of healthy living thereby minimising the chances of heart attacks and other complications. Diet is the most important. It requires adherence to special food intake which is low in saturated fats, low in simple sugars and high in dietary fibre. This has created food costs over and above the ‘usual’ spending.

While it is difficult to calculate the exact cost of food to ensure this diet is followed the Dieticians New Zealand recommends the additional cost of meeting nutrition for diabetic and those with cardiovascular disease to be around \$29.80 per week.



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**Calculating the claim**

At that recommended cost one can justifiably claim up to \$25.00 per week for special diet provided the applicant is qualified for it. And if you had been denied this payment for the last 10 years, as an example, though this is quite common in reality you should be able to claim a lump sum of at least \$10.000. Interests

can also be added to it. Many of you, the readers may ask how I got my figures. You multiply \$25.00 weekly by 52 weeks a year which gives you \$1,040 x 10 years a total of \$10, 400.00. It should be noted, that the current DA threshold is \$70.00 per week and it is dollar for dollar. In short you can claim up to that amount and provided you qualified for it and had not been paid for the last 5 years and applying the same formula ideally you should get a whopping lump sum payment of approximately \$18,200.00. That is a lot of money.

### Backdating Payments

Most of those whom I acted for in recent years had been paid a lump sum and in some cases up to \$30.000 - \$40.000, depending on the number of years for which they were entitled to but was not paid for by WINZ. I should add some of them for 10 or 15 years and in a few cases up to 20 years. As noted earlier many of those qualified for supplementary benefits including the DA are not aware of their entitlement and therefore did not apply. How tragic is that?

### Appeals

It is common knowledge that WINZ is notoriously known through the years for deliberately putting up insurmountable obstacles to deny backdating payments to qualified Cook Islanders and others by simply declining applications or by creating requirements which are almost impossible to comply with. Such cases require appeals first to the Benefit Review Committee, then to the Social Security Authority, and if you are still unhappy to the District and the High Court. Most cases are winnable along the way and especially in the latter judicial forums but it requires 'akakoromaki' on the part of the appellant and competency and courage in relation to your appointed Agent or yourself if self represented.

### Conclusion

As noted above most of our Cook Islands people are unaware of their full entitlement to DA and other supplementary payments. What is more concerning however is the fact that WINZ is not telling them either. The case of Moana, duplicated above realistically covers it.

### Moni Pakari

In 2018 the issue of the 5-year superannuation requirement after the age of 50 was finally settled in the New Zealand Parliament after much drama. Having passed the 'amendment', however and after all the 'akapaa'paa and 'akameitaki, plus the kaikai, a new law was recently enacted by the New Zealand Labour Government of Ardern. This law increased the entitlement to superannuation from 10 years 5 of which from the age of 50 to 20 years, thus repealing the 2018 enactment. Imagine the 'akarekareka' and 'pokarakara' that followed the speeches in 2018, all of which is now in vain not to mention the cost wasted on the changes to the law which lasted a mere 3 years.

Prior to November 2020, at the peak of COVID 19, if your spouse is qualified for the pension you automatically qualified too even if you are under 65. Today, that is no longer the case. Your spouse goes on the pension and you either force to work or apply for another benefit in your own right. This new law came into effect on 9 November 2020. How fair is this? I leave that to the reader. In summing up, and with respect there is a lesson for us all to learn from the pension law immediately above and that is to stop the blanket copying of the New Zealand legislation into our own laws. God helps the Cook Islands. KIA MAU - E TE RA E HI!



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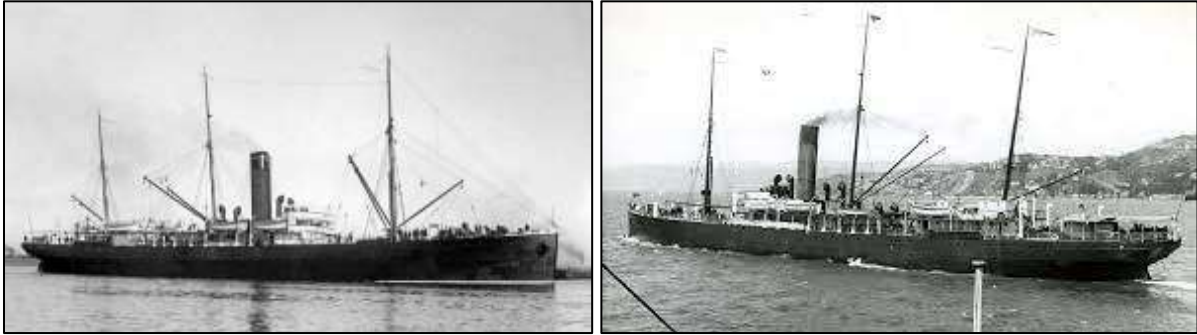
By Hakaoro Tuauri Hakaoro



# MEMORY LANE

## THE RSM MAITAI

In the Cook Islands News of Saturday 23 April 2022, an article by Sian Solomon featured the famous RSM Maitai – formerly SS Miowera – whose remnant is still visible today at Avarua Harbour; readers are encouraged to access the article and be better informed about its fascinating history. In addition to the images in that article, more images from Google of the vessel and its remnant are reproduced below. Others have also written about the vessel, such as local residents Tim Arnold and Gordon Keys.



SS Miowera was a passenger and refrigerated cargo liner launched in 1892 in England for Australian owners, and was later owned by two of New Zealand's foremost shipping companies. In 1908 her last owners renamed her Maitai. She was wrecked on a reef in the Cook Islands in 1916. The ship should not be confused with an earlier steamship called Maitai, which was wrecked on Richards Rock near the Mercury Islands in 1889. Source: Wikipedia.



Left: Maitai on the reef at Avarua Harbour and another unknown ship at anchor. Right: small boats used to load and off-load cargo of visiting vessels like the Maitai. Photo may have been taken around 1917.



The Maitai boiler survivor in Avarua harbour today, after an amazing 106 years of endless pounding by heavy seas and gigantic cyclonic waves since 1916.

N. Mataio, Takamoa



## STUDY OF GENESIS

(Part 7, continued from newsletter 85)

In verse 27, we will see that *God created man, male and female*. While these two persons equally shared God's image and together exercised dominion over creation, they were equally by divine design physically diverse in order to accomplish God's mandate to multiply. This is to mean that, neither one could reproduce offspring without the other. This, as I have mentioned earlier, is a summary of God's creative work, and we will see more of it in detail when we get to chapter 2.

David, in Psalm 8, also speak of man's uniqueness as he sees himself through the eyes of God. "*What is man that you are mindful of him, the son of man that you care for him?*" Then he outlines the reasons:

1. You have made him a little lower than the angels.
2. You have crowned him with glory and honour.
3. You have made him ruler over the works of your hands.
4. You have put everything under his foot.
  - a. All flocks and herds.
  - b. Beasts of the field.
  - c. Birds of the air.
  - d. Fish of the sea.
  - e. Everything.

The ultimate purpose of God's creation of man was also to create a true relationship between God and man. In the Garden of Eden, man had the privilege of walking hand in hand, side by side with God. How long that relationship was, the Bible doesn't say, but *I would presume that it was only a short while*. Man fell, and brought disharmony to all creation, and everything was accursed because of him. The relationship was broken.

The question that we need to ask is, Did God despise man forever? The answer is No, but He provided a remedy, through the woman, and we will see that in chapter 3.

The beginning of the creation of the human race is marked by the usual "And God said." However, God's command that follows is not an impersonal (third person) "Let there be . . ." but rather the more personal (first person) "Let us make."

Second, whereas throughout the previous account the making of each creature is described as "according to its kind," in the account of the creation of humankind it is specified that the man and the woman were made "in our [God's] image," not merely "according to his own kind." Their image is not simply that of the human being; they share a likeness to the Creator.

Third, the creation of humankind is specifically noted as a creation of "male and female." Previously gender was not considered to be an important feature of the creation of the other forms of life, but for humanity it takes on importance. Thus the fact that God created "man" as "male and female" is stressed.

Fourth, only human beings have been given dominion in God's creation. This dominion is expressly stated to be over all other living creatures: sky, sea, and land. Thus the text portrays humanity as a special creature different from the rest of the creatures but like God, made in the image and likeness of God.

Many attempts have been made to explain the plural forms: Let *us* make man in *our* image, in *our* likeness:

1. The plural is a reference to the Trinity.
2. The plural is a reference to God and his heavenly court of angels.
3. The plural is an attempt to avoid the idea of an immediate resemblance of humans to God;
4. The plural is an expression of deliberation on God's part as he sets out to create the human race.

The singulars in v.27 ("in his own image" and "in the image of God";) rule out explanation 2, since in the immediate context the creation of man and woman is said to be "in *his* image," with no mention of them in the image of the angels.

Explanations 3 and 4 are both possible, but neither explanation is specifically supported by the context. Verse 27 states twice that "man" was created in God's image and a third time that man was created "male and female." The same pattern is found in Ge 5:1-2a. The singular "man" is created as a plurality, "male and female." In a similar way the one God ("And God said") created humankind through an expression of his plurality ("Let us make man in our image"). Following this clue the divine plurality expressed in v.26 is seen as an anticipation of the human plurality of the man and woman, thus casting the human relationship between man and woman as a reflection of God's own personal relationship with himself. Since it is a mystery, it must remain as a mystery.



After God had created man, (verse 28, 29.) He blessed them, gave the command saying:

1. Be fruitful.
2. Multiply.
3. Replenish the earth.
4. Subdue it.
5. Have dominion....

This is a continuation from verse 26 – 28, which involved reproduction and dominion. In verse 28, “*God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.’*”

The word blessed is mentioned again, as if there was an ordination of the created and the purpose of their existence being outlined as the above.

The importance of the "blessing" cannot be overlooked since it remains a central theme throughout the book of Genesis and the Pentateuch. The living creatures have already been blessed on the fifth day (v.22); thus the blessing here extends to the whole of God's living creatures, including human beings. The blessing itself is primarily posterity. Thus already the fulfillment of the blessing is tied to man's "seed" and the notion of "life" two themes that will later dominate the narratives of Genesis.

And when God blessed them, He also marked them as being under his special protection, and gave them power to propagate and multiply their own kind on the earth. A large volume would be insufficient to contain what we know of the excellence and perfection of man, even in his present degraded fallen state. Both his body and soul are adapted with astonishing wisdom to their residence and occupations; and also the place of their residence, as well as the surrounding objects, in their diversity, colour, and mutual relations, to the mind and body of this lord of the creation.

The contrivance, arrangement, action, and re-action of the different parts of the body, show the admirable skill of the wondrous Creator; while the various powers and faculties of the mind, acting on and by the different organs of this body, proclaim the soul's Divine origin, and demonstrate that he who was made in the image and likeness of God, was a transcript of his own excellency, destined to know, love, and dwell with his Maker throughout eternity.

God, having just created the universe, created His representative (dominion) and representation (image, likeness). Man would fill the earth and oversee its operation. Subdue, does not suggest a wild and unruly condition for the creation because God Himself pronounced it good. Rather, it speaks of a productive ordering of the earth and its inhabitants to yield its riches and accomplish God's purposes.

God also designed man's diet after his creation. Therefore we will see that in verses 29, 30. *Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground everything that has the breath of life in it I give every green plant for food." And it was so.*

I have given you every herb for meat. It seems from this, says an eminent philosopher, that man was originally intended to live upon vegetables only; and as no change was made. In the structure of men's bodies after the flood, it is not probable that any change was made in the articles of their food. It may also be inferred from this passage that no animal whatever was originally designed to prey on others; for nothing is here said to be given to any beast of the earth besides green herbs - Dr. Priestley. Before sin entered into the world, there could be, at least, no violent deaths, if any death at all. But by the particular structure of the teeth of animals God prepared them for that kind of aliment, which they were to subsist on after the Fall.



Thus man's diet was then designed and prepared by God. This also included the whole animal kingdom

1. Every herb bearing seed.
2. Every tree.
3. Fruits.
4. Green herb.

These are to be meat for man. Beasts were also included. This is a clear evidence that man was a vegetarian from the beginning, and for how long? We will see that after the great flood of Noah's age, God allowed man to eat meat.

And God saw everything that He had made and behold it was very good. And the evening, and the morning, were the sixth day. (verse 31)

And, behold, it was very good superlatively or only good; as good as they could be. The plan and work was well executed, the different parts properly arranged; their nature, limits, mode of existence, manner of propagation, habits, mode of sustenance, properly and permanently established and secured; for everything was formed to the utmost perfection of its nature, so that nothing could be added or diminished without encumbering the operations of matter and spirit on the one hand, or rendering them inefficient to the end

proposed on the other; and God has so done all these marvellous works as to be glorified in all, by all, and through all.

And the evening and the morning were the sixth day the translation which we translate and the evening, and the morning emerged from the root *arab*, to mingle; and properly signifies that state in which neither absolute darkness nor full light prevails. It has nearly the same grammatical signification with our twilight, the time that elapses from the setting of the sun till he is eighteen degrees below the horizon and the last eighteen degrees before he arises.

Thus we have the morning and evening twilight, or mixture of light and darkness, in which neither prevails, because, while the sun is within eighteen degrees of the horizon, either after his setting or before his rising, the atmosphere has power to refract the rays of light, and send them back on the earth. The Hebrews extended the meaning of this term to the whole duration of the night, because it was ever a mingled state, the moon, the planets, or the stars, tempering the darkness with some rays of light.

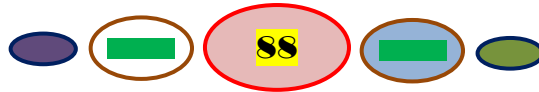
The morning looks out; to define a beautiful figure which represents the morning as looking out at the east, and illuminating the whole of the upper hemisphere.

The evening and the morning were the sixth day. It is somewhat remarkable that through the whole of this chapter, whenever the division of days is made, the evening always precedes the morning. The reason of this may perhaps be, that darkness was pre-existent to light. And darkness was upon the face of the deep), and therefore time is reckoned from the first act of God towards the creation of the world, which took place before light was called forth into existence. It is very likely for this same reason, that the Jews began their day at six o'clock in the evening in imitation of Moses' division of time in this chapter.



Thus ends a chapter containing the most extensive, most profound, and most sublime truths that can possibly come within the reach of the human intellect. How unspeakably are we indebted to God for giving us a revelation of his WILL, and of his WORKS. Is it possible to know the mind of God but from himself? It is impossible. Can those things and services which are worthy of and pleasing to an infinitely pure, perfect, and holy Spirit, be ever found out by reasoning and conjecture? Never! for the Spirit of God alone can know the mind of God; and by this Spirit he has revealed himself to man; and in this revelation has taught him, not only to know the glories and perfections of the Creator, but also his own origin, duty, and interest.

Thus far it was essentially necessary that God should reveal his WILL; but if he had not given a revelation of his WORKS, the origin, constitution, and nature of the universe could never have been adequately known. The world by wisdom knew not God; this is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation; an account which has been confirmed by the investigation of the most accurate philosophers. But where did he learn this? "In Egypt." That is impossible; for the Egyptians themselves were destitute of this knowledge. The remains we have of their old historians, all posterior to the time of Moses.



They are egregious for their contradictions and absurdity; and the most learned of the Greeks who borrowed from them have not been able to make out, from their conjoint stock, any consistent and credible account. Moses has revealed the mystery that lay hid from all preceding ages, because he was taught it by the inspiration of the Almighty.

Every Bible student, have now before him/her the most ancient and most authentic history in the world; a history that contains the first written discovery that God has made of himself to man-kind; a discovery of his own being, in his wisdom, power, and goodness, in which thou and the whole human race are so intimately concerned. How much thou art indebted to him for this discovery he alone can teach thee, and cause thy heart to feel its obligations to his wisdom and mercy.

Read so as to understand, for these things were written for thy learning; therefore mark what thou readest, and inwardly digest deeply and seriously meditate on, what thou hast marked, and pray to the Father of lights that he may open thy understanding, that thou mayest know these holy Scriptures, which are able to make thee wise unto salvation.



God made thee and the universe, and governs all things according to the counsel of his will; that will is infinite goodness, that counsel is unerring wisdom. While under the direction of this counsel, thou canst not err; while under the influence of this will, thou canst not be wretched. Give thyself up to his teaching, and submit to his authority; and, after guiding thee here by his counsel, he will at last bring thee to his glory. Every object that meets thy eye should teach thee reverence, submission, and gratitude. The earth and its productions were made for thee; and the providence of thy heavenly Father, infinitely diversified in its operations, watches over and provides for thee. Behold the firmament of his power, the sun, moon, planets, and stars, which he has formed, not for himself, for he needs none of these things, but for his intelligent offspring.

What endless gratification has he designed thee in placing within thy reach these astonishing effects of his wisdom and power, and in rendering thee capable of searching out their wonderful relations and connections, and of knowing himself, the source of all perfection, by having made thee in his own image, and in his own likeness! It is true thou art fallen; but he has found out a ransom. God so loved thee in conjunction with the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Believe on HIM; through him alone cometh salvation; and the fair and holy image of God in which thou wast created shall be again restored; he will build thee up as at the first, restore thy judges and counsellors as at the beginning, and in thy second creation, as in thy first, will pronounce thee to be very good, and thou shalt show forth the virtues of him by whom thou art created anew in Christ Jesus. Amen.

*To be continued*



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CICC VICTORIA YOUTH RALLY, MELBOURNE, AUSTRALIA, 13 JUNE 2022





State of Victoria where the above took place



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**RAROTONGA KONITARA EKALESIA, TIUNU 2022, MATAVERA CICC**



*Photo by Rev. Oirua Rasmussen*

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