

Cook Islands Christian Church Newsletter

#88 Dec 2022

Since 2005



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



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Celebration of the Gospel's arrival



Celebration of Christ's birth



CICC Bicentennial Commemorative Plaque at Takamoa, marking 200 years of the Gospel's arrival in the Cook Is on Aitutaki in October 2021. In July 2023, 4 islands will be commemorating their bicentennials: Atiu, Mitiaro, Mauke and Rarotonga. Plaque photo by N. Mataio, Gospel images from Takamoa archive, images on right from Google..

CICC NUTILETA 88

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 ngā'i tei taeaia e teia karere akakitekite. E tau ia tatou kia akameitaki i te mana katoatoa koia tei oronga mai i teia tikaanga manea kia aravei akaou tatou na roto i teia peapa akakitekite numero 88 tei akamataia i te mataiti 2005. Ko te numero 4 teia no teia mataiti 2022.

Ei karere akatomoanga no teia nutileta, no roto mai i te aratakitakianga a te Tia o te ra i tukuia atu ei teia nutileta ki te katoatoa, Varaire 16 Titema, Ieremia 50.19,20: E akaoki mai au ia Iseraela ki tona uarai nooanga, ei runga aia ia Karamela kai ei, e ei Basana; e ei runga i te maunga ra i Epheraima, e ei Gileada, e merengo ei tona vaerua. I te reira au ra, e i te reira tuatau, te tuatua maira lehova, e kimiia'i te kino o Iseraela, e kare ra, e te ara a Iuda, e kare e kitea; e akakore oki au i ta ratou ara i tei vaooia e au ra. I will restore Israel to his pasture, and he shall feed on Carmel and in Bashan, and his desire shall be satisfied on the hills of Ephraim and in Gilead. In those days and in that time, declares the LORD, iniquity shall be sought in Israel, and there shall be none, and sin in Judah, and none shall be found, for I will pardon those whom I leave as a remnant. English Standard Version.

Kia akameitakiia te Atua koia i arataki marie mai ia tatou na roto i te mareva'anga o teia mataiti mei te momua e tae mai ki teia atianganga, nga mea ra toe kua akatomo aia ia tatou ki roto i te mataiti ou 2023 e te au tuanga ki reira tana i akateateamamao kia rave tatou ei puapinga no to tatou nei oraanga kopapa e pera to tatou oroanga akarongo ki roto iaia. E tuatau katoa no te kopu tangata i te akaraanga ki muri no te au apainga/challenges tei na rotoia mai, ma te tapapa marie atu i ta te mataiti 2023 ka challenge katoa mai ia tatou. Eaa ra oki ta tatou ka taitaia me tei te pae te Atua ia tatou i te au atianganga ravarai. I karanga'i te parabole a te Papaa, we do our best and God will do the rest, ka rave tatou i te ka rauka ia tatou, e nana e rave i te toenga no tatou. Kia akameitakiia te mana katoatoa koia tei aroa mai ia tatou na roto i te oronga anga mai i tana tamaiti anau tai ta tatou ka akamaaraara i tona anauanga mai ki teiane ai ao kare e roa iatu na, e tei mate ki runga i te rakau akamama i Kalavaria, i rauka'i to tatou to te aronga akarongo tikaanga manea ki tona basileia mutukore, te ngai kare rava e kitea akaouia te aue e te pakatianga nio.

Ei turu i te vaerua o te anauanga, teia i raro nei te irava mua o tetai imene atu a te Ekalesia Matavera:

*Tiare manea oki koe
E puera i te itinga ra
Tona au umereia te ariki anau ou*

*E rongo meitaki te kaka
Te pitakanui i teia ra nei
Tona aroa i te ao nei
Te Atua tei anau mai, taki aere taki aere
Taki aere tatou, akara ki Betelema e, Betelehema i Iudea*

*Takaia te taua te taua o te manu takaia ra
Takaia te taua te taua o te manu
Takaia ra
E Iesu te ora no te rangi mai
Rekareka nei matou
Taoonga rima naau, noou, tumu korero, namo herea*

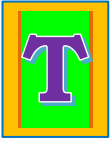


Google image

Na kotou e tauturu mai i te akatotoa'anga atu i teia nutileta ki to kotou au taeake ma te au tuaine tei noo ki nga kena e ā o teiane ai ao, kia kite katoa ratou i te au mea e tupu nei i roto i te taokotaianga e i raro ake i te tamaruanga a ta tatou nei akonoanga metua te CICC tei akaperepere maataia e tatou mei pokerekere mai.

Kia manuia rava i teia Kiritimiti e te Mataiti Ou.

2. AKARA AKAOUANGA I TE AU KENA ENUA O TE EVANGLEIA I MANGAIA



e Peretiteni Ngateitei o te CICC, Papa Orometua Rev. Tuaine Ngametua, Te Sekeretere Maata, te au Mema Ngateitei i roto i te Executive, kia orana i te aroa ngao o te Metua Atua.

I te Varaire ra ruanguru ma toru (23rd) o Sepetema i teia mataiti 2022, kua tere atu a Numangatini Ariki, e koia katoa te Mou Moni maata o te CICC (Tangi Tereapii), Legal Advisor (Junior Ngatokorua) e pera te Chief Surveyor (Pureau Manuela) ki Mangaia 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.

Ko Mangaia te toru i te enua i roto i te porokarāmu tei akatika ia e te CICC Executive i roto i tana Uipaanga ite ra 24 Peperuare 2022, kia raveia teia anga'anga no te akatinamou'anga i te au kena o te au enua katoatoa i te Kuki Airani nei e tei reira teia au enua o te CICC.

Kua āriki ia mai te tere e te Konitara Ekalesia o Mangaia i raro ake ite tamarumarua anga e te akatere, te Orometua Rev. Arerau Tamaao o te Ekalesia Ivirua. Kua mataora te arevei'anga na roto i te kaikai ki roto i te are uipa'anga o te Ekalesia Ivirua.

Kua no'o atu te Legal Advisor e te Surveyor ki roto i te kainga orometua i Ivirua mei te tuatau i tae atu ei ite Varaire e tae uatu ki te openga o te ra i te Manakai. Ko Numangatini Ariki, kua noo rai aia ki roro i tona Are Ariki i Oneroa no te katoa'anga o teia tere.

EKALESIA IVIRUA

Kua riro e na te ekalesia Ivirua i akonokono i te oraanga o te tere i runga ite tua'anga o te ngai moe'anga, te kaikai ite popongi, avatea e te ai'ai, e pera katoa te tuanga o te transport. Kua oronga katoa mai te ekalesia Ivirua i to ratou van ei transport no te tere e tae uatu kite tuatau i oki ei te tere. Manea tikai te akono'anga a te Konitara Ekalesia i te tere.

Kua raveia te survey ite Varaire rai i muri ake i te kaikai. Kua kitea mai e ko tetai potonga enua māatamāata roa atu teia tei orongai ia kite CICC, ka kite tatou i teia me oti mai te māpu. Kua oti a Ivirua i te survey i te avatea Manakai e kua akamata atu i te akarakara ia Oneroa i taua ra rai.



Ko te Survey teia i Ivirua

Kua riro na te au tapere e te au Kavana i Ivirua i akonokono mai i te tua'anga o te kaikai e kua raveia teia i roto i te au are akapu'anga o te au tapere katoatoa.

Kua mataora tikai te rave ia anga te survey i Ivirua, e kua riro te Orometua, te Tauturu Orometua, te Sekeretere, te au Metua Diakono ite turu i teia anga'anga. Te mea mataora roatu, kua riro te Tauturu Orometua o Ivirua ei tauturu i te akaari mai i te au kena enua o te ekalesia, e kua tapaia tona ingoa ou ko George Cowan, tetai

Surveyor rongonui o te Kuki Airani. Tetai mea meitaki, kua aru mai rai te Tauturu Orometua e te Sekeretere o te Ekalesia Ivirua ite tere no te tauturu ite angaanga survey kite Oire Oneroa.

Teia tetai mea puapinga tei kitea ia. Te maranga nei te angaanga a te ekalesia na roto i te Tauturu Orometua e pera katoa te tekeretere ia raua e turu ne i te Orometua o te oire i te rave'anga i te au angaanga o te Oire. I roto katoa i teia tuatau, ko te Ekalesia Ivirua katoa teia e akatere ne i te tuanga a te Konitara Ekelsia o Mangaia.

Ko tetai angaanga manea tei kitea ia, kua patia mai te tere ei special quest i te akamaara'anga te rima ngauru mataiti o teia papa Nono i Ivirua. Manea te au anga'anga i raveia e te akaperepere e pera katoa te tamariki.



Birthday Celebration no Papa Nono, tona akaperepere e ta raua nga tamariki i raveia ki Ivirua.

I te opunga ra i te Manakai, kua kave atu te Tauturu Orometua o Ivirua, tona ngutuare tangata, te tekeretere e tona ngutuare tangata i te tere ki roto i te Ekelsia Oneroa e kua tuku atu i te tere ki roto i te Ekelsia Oneroa. Kare te Papa Orometua o Ivirua i piri mai no tetai au manamanata i te teateamamaoanga no te uipaanga ekalesia.

EKALESIA ONEROA

Kia tae matou ki Oneroa i te ai'ai Manakai, kua arikiia mai matou e te Orometua o te Oire ko Rev. Tereora Tereora e mama Orometua ki te kainga orometua. Kua noo te tere ki Oneroa e tae uatu ki te ai'ai Monite.

I te Sabati, kapiti katoa mai te tere no te Apii Arorangi ki te pure avatea e pera katoa te angai kapitianga te Ekalesia Oneroa i te Tere e pera te tere o te Apii Arorangi. Kua mataora te au mea katoatoa.

Kua raveia te survey i te popongi Monite ki roto i te ekalesia Oneroa. E kua riro te Tauturu Orometua e te Sekeretere o Ivirua i te tauturu e pera katoa te Sekeretere e tetai au mama o te ekalesia Oneroa i te tauturu i te survey. Kua oti a Oneroa i te survey i te Monite e kua apai iatu te tere i te ai'ai Monite rai ki Tamarua. Kua riro katoa te Tauturu Orometua o Ivirua te tekeretere e te Orometua e te mama Orometua o Oneroa i te kave i te tere ki Tamarua.

TAMARUA EKALESIA

Kua ariki ia mai te tere i Tamarua e te papa Orometua Rev. Haravei Williams e te mama Orometua, Tekeretere o te ekalesia e te Mema Paramani o Tamarua, pera katoa te ekalesia.

Kua noo te tere ki ro to i te hall o te Oire ko "Te Aroa o Iehova" i te pae mai te are pure o Tamarua.

I te popongi Ruirua, kua akamata te survey ia Tamarua. Kua kitea mai tetai o te au kena enua tei akatinamou ia e te ui tupuna mei te toka o Oimara, te varua i te pae mai i te mataara i te tua ki tai. E au kena teia mei te tuatau taito e te vai nei rai ei akairo no te au uki a muri mai.

Kua mataora teia angaanga i Tamarua. Kua piri mai te Aronga Mana mei te au Rangatira, te Mema Paramani, te Tavini o te Atua i Tamarua e pera te au mema ekalesia ei kite i teia i raveia. Ko tetai potonga enua maata maata katoa teia tei orongai ia ki te CICC, e kua tae rava tona kotinga ki runga i te Makatea i taatai. Ka kite katoa tatou i teia me oti mai te maapu.

Kua riro na te au oire katoa i Tamarua i akonokono mai i te tua'anga o te kaikai e kua raveia teia i roto i te au are hall.



Survey i Tamarua



Tua'anga no te kopu. Manea te kai. Te au meitaki no te enua

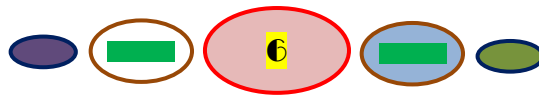
I te popongi Ruitoru i muri ake i te pure popongi tei raveia atu e te Metua Diakono Pureau Manuela, kua aere te katoatoa ki Ivirua no te ariki anga openga a te Konitara Ekelsia e te vevee aroa atu anga i te tere no te oki ki Rarotonga.

Kua mataora tikai te raveia anga te survey i Mangaia, kua riro a Numangatini Ariki i te tamarumarua i teia angaanga manea tei raveia. Te karanga nei oki tetai pae e, "this is history and victory to Mangaia", since the last survey approximately in 1904.

I te Ruitoru ra 28 o Tepetema nei, kua oki mai te tere ki Rarotonga nei.

Te au mea tei kitea mai

1. Kua tuku iatu te au kena enua (pegs) katoatoa ki te au ngai tei akataka ia no te akairo i te au kena enua i roto i nga oire e toru i Mangaia.
2. Kua riro te ui ariki, a Numangatini e tona au Rangatira i te turu i teia anga'anga tei raveia, e kua akatinamou ia te ikuiku'anga a to ratou ui tupuna, te ngai ta ratou i tuku no te evangelia;
3. Kare e manamanata i tupu mari ra ko te 'au e te maroirori i te au ekalesia i te rave i te anga'anga a te Atua;
4. Kua mataora tikai te au ekalesia i teia i raveia e kua akameitaki mai i te Executive e te surveyor no teia tei raveia i te akapapu i to ratou kena enua.



Popani'anga e te au Tamanako'anga

1. Me oti mai te au māpu i te māni ia e te Surveyor, e te akamana'anga i roto i te ture, kia tuku i tetai au māpu na te au oire e toru i Mangaia.

Akameitaki'anga

Akameitaki anga ma'ata ki te Tekeretere Ma'ata o te CICC no te akanono'anga i te tere kia aere i roto i tetai tuatau ki Mangaia. 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 ki te Orometua Rev. Arerau Tamaao, Rev. Tereora Tereora e pera Rev. Haravei Williams, te Konitara Ekalesia e pera te au ekalesia e toru i Mangaia no te ariki mai i te tere e pera te tiaki anga i to ora'anga i te tuatau i noo ei ratou ki reira.

Akameitaki anga'anga takake ki te Mema Paramani o Tamarua Hon. Tetangi Matapo no taau tuanga maata i tauturu mai.

Te toru, akameitaki anga ki te Mangaia Island Administration, ki te EO Anthony Whyte, no tei oronga ua ma i te au ratio ei ta'angaanga na te tere i te tuatau survey e pera tetai au auri no te akairo i te au kena.

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

*Junior Ngatokorua
Roia Akamarama o te CICC*

Apology: Kua ngaropoina te nenei tetai tutu no Oneroa. Akakoromaki mai.

3. THE COOK ISLANDS GAMES 2022



Games or sports in whatever form, is a human pastime that he got engaged in, probably soon after the creation of man as portrayed in the Bible. We probably can safely make the statement that engaging in this type of human activity has proven to be worthwhile in many ways: gives him a good break from his other activities like planting and fishing, helps with the health and fitness of the body and mind, gives him the opportunity to test his level of endurance, and prepares him for other activities that he may get involved in afterwards, like competitive sports. So we can see that as far as games and sports are concerned, there seems to be no law against them, except of course the rules governing each code that players must comply.

Games, sports in many forms have been part and parcel of the lives of Cook Islanders I presume since their arrival and settling on the individual islands in the Cook group. I can think of at least one game that is no longer played today to my knowledge, there may be others that perhaps time has caught up and rendered those ones part of history. Needless to say, many new games came onto the scene especially after the country attained self-governance status from NZ in 1975. The opening up of the country to the international market especially after the mid 1970s certainly led to even more 'new' games getting established here. Today, organised games such as beach volleyball, handball, rugby league 9s, were not even heard of a handful of years ago! Yes, they're here now and no doubt more new ones will find their way and get established on the local scene before long.

Not long ago, sports administrators in the country, inspired and cheered on by incentives from Government and agencies both locally and abroad, instigated the Manea Games for the Southern Islands and Purapura Games for the Northern islands. They involved sportsmen – girls and boys – gathering on a chose island in the region to engage in a number of organised sports activities. The regional games were held in alternate 2-year periods. However, for reasons most likely associated with transport and cost, the administrators saw fit to merge the regional games into just one national event and called it Cook Island Games which was commenced in 2020, this year being the 2nd time to be held here on mainland Rarotonga. For this year, all islands were represented except Penrhyn who, according to sources, did not have the required number of players.

According to the official Games programme, the following were the 25 codes adopted for this year: Athletics,



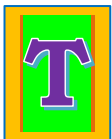
Acquatics, Badminton, 3x3 Basketball, Beach Volleyball, Boxing, Cricket, Cycling, Darts, Football, Golf, Handball, Lawn Bowls, Netball, Oe Vaka, Rugby 7's, Rugby League 9's, Sailing, Squash, Table Tennis, Tennis, Touch Rugby, Triathlon, Traditional Games, Weightlifting. Yep, quite a list for a small country like ours, congratulations to the Cook Islands Games Team for all the administrative and facilitating role in making it happen for our young people. I wouldn't like to think what they would be doing instead of making themselves busy with the games, in fact any game for that matter, be it part of the Cook Islands Games or whatever games that are being organised at any given time of the year. With the problems that some of our youth are getting themselves into these days – such as criminal activities – games, sports are certainly doing their part in mitigating such worthless activities amongst our youth. So I salute all types of sports codes in the country who organise things to keep our youth – and the old timers for that matter – off the streets and out of trouble! May the pastime continue to live up to its original purpose as mentioned at the beginning of this article.



NUKUROA SPORTS TEAM TO THE COOK ISLANDS GAMES, Rarotonga, 1-15 October 2022
Team members, parents and supporters attend church service at Matavera CICC, Sunday 16 October.

Write-up and photo by N. Mataio

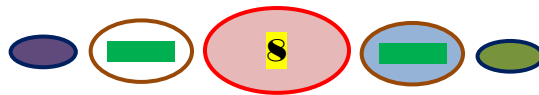
4. A YEAR AFTER THE CICC BICENTENARY



Two hundred years is certainly a long time, nobody lives to that kind of age anymore, so good on them in the Old Testament for being so much blessed in terms of going all the way to 969 (Methusela) and everyone else thereunder. So yes, baby ages the 60s – 90s that are common in this day and age relative to those in the Old Testament. Nevertheless, its good to make the most of every year that comes along because, yes, here today gone tomorrow, you reap what you sow, can't work when the sun goes down, etc., certainly wise sayings.

So 26 October 1821 was the day the Living Gospel of our Lord and Saviour Jesus Christ landed on Aitutaki, the first in the Cook group. Then it spread to 4 other islands 2 years later – Mitiaro, Atiu, Mauke, Rarotonga – and the last some 30 years later. The bicentennial was commemorated on Aitutaki on the same date last year 2021, a full coverage of the event is in CICC Newsletter #84 dished out in December 2021. Given the significance of the event in Cook Islands society and the prevalence of Christianity to this today, the day is earmarked as a national public holiday decades ago and is commemorated by all CICC branches in the country.

So what happened after that big day on Aitutaki a year later? This is the story of the commemoration of the National Gospel Day one year later on the same island.



Invitation

While in Aitutaki for another purpose in the 2nd week of October, Ekalesia Arutanga, the main one on the island, was kind enough to extend me an invitation to participate in its stone unveiling ceremony on Gospel Day, 26 October, to honour the ministers and assistant ministers who served in the Ekalesia, and to join the Gospel Day programme thereafter.

Part 1 of programme

All 3 Ekalesias congregated at Arutanga for the special church service at 9.00am. The sermon was delivered by Rev. Ngarangi Tuakana, current Chairman of the Aitutaki CICC Council, while the lower pulpit responsibilities were handled by Revs. Frank Williams, Tuakeu Daniel and Remi Tumu. Rev. Tuakana's message was based on the day's Tia (daily reading guide), Jeremiah 24.1-10 which talked about 2 baskets of figs and what they meant.

After the service, everyone moved to the Papehia and John Williams commemorative headstone outside of the church for a short prayer in remembrance of the great soldiers of the Lord who brought ashore the Word of God from Tahiti 201 years ago to this day.

Then Ekalesia Arutanga held a short stone unveiling for the ministers and assistant ministers who served in the parish as mentioned above. From there, the congregation moved to the Ekalesia Sunday School Hall for refreshments.

Part 2 of programme

The 2nd part of the day's programme, the Nuku – drama presentations to commemorate the arrival of Christianity – was held at the community sports field in Tautu, Ekalesia Tautu being the host for this year. The show started at 2.00pm as scheduled and finished at 5.30pm. The order of the Nuku was as below:

1. EKALEZIA VAIPAE – story on the Prophet Jeremiah and the Lord's punishment of Israel for its idolatry and sinful ways based on the day's Tia, followed by a Christian musical dance/performance, and imene tuki/traditional church hymn.
2. EKALEZIA ARUTANGA – story of King David and Bathsheeba, followed by a Christian musical dance/performance, and imene tuki/traditional church hymn.
3. Short break for snacks
4. EKALEZIA TAUTU – story on the movement of Christianity from Arutanga and its establishment in Tautu, followed by a Christian musical dance/performance, and imene tuki/traditional church hymn.

All groups did very well with their presentations, the many preparatory hours put in by the Ekalesias days previously were certainly worth it. The day's event closed with speeches by the Aitutaki CICC Council secretary, Bob Toka, word of thanks by the CICC General Secretary on behalf of the Executive Council, and prayer by the council chairman, Rev. Tuakana. The images below from the day's programme speak for themselves.

Combined Gospel Day service at Arutanga CICC for the 3 Ekalesias on Aitutaki.





Service in front of Papehia and John Williams memorial outside of Arutanga CICC



Ekalesia Arutanga, commemorative stone unveiling for ministers and assistant ministers who served in the Ekalesia from the beginning till today.

TE AHI OROMETUA, E TE AE TAUURU OROMETUA, TEI TAVINI ANA I HOTOI TE EKALESI'A ARUTANGA, AITU'ATAI 1871 - 2021		
INGOA	MEYATILI	TAUURU OROMETUA
Rev. Papehia	1821 - 1823	Tahiti
Rev. Vaputata	1821 - 1823	Tahiti
Rev. John Williams	1823 - 1823	England
Rev. Bayala Henry	1826 - 1847	England
Rev. Tamata	1826 - 1847	Morogoa
Rev. Isaac	1870 - 1884	Alutaka
Rev. W.N Lawrence	1866 - 1911	England
Rev. Makasa Malie	1817 - 1825	Morogoa
Rev. Toteva	1826 - 1827	Morogoa
Rev. Noyari Tasi	1827 - 1828	Alutaka
Rev. Terepiti	1828 - 1828	Alutaka
Rev. Napania Terepiti	1837 - 1838	Alutaka
Rev. Glanville Armstrong	1838 - 1842	Alutaka
Rev. Glanville Strickland	1843 - 1944	Alutaka
Rev. Misa Terepiti	1847 - 1852	Morogoa
Rev. Hilda Benjamin	1852 - 1853	Alutaka
Rev. He Davidia	1853 - 1856	Alutaka
Rev. Bernard Thompson	1853 - 1884	England
Rev. Saavalea Makina	1856 - 1863	Alutaka
Rev. John Murray	1856 - 1862	England
Rev. Bill McFarren	1863 - 1962	Polynesia
Rev. He Davidia	1865 - 1866	Alutaka
Rev. Malatia Takakala	1868 - 1873	Pakapaka
Rev. Erasa Terepiti	1874 - 1878	Alutaka
Rev. Samuel Henry	1878 - 1883	Alutaka
Rev. Isaac Inua Jui	1883 - 1887	Rarotonga
Rev. Frank Lonsdale	1788 - 1889	Morogoa
Rev. Misa Terepiti M. Miskala	1888 - 1888	Alutaka
Rev. Mikasa Vesi Akema	1888 - 1889	Pakapaka
Rev. John Orogona	1889 - 1893	Morogoa
Rev. Misa Terepiti	1893 - 1897	Morogoa
Rev. Taitaitaitai Glanville	1897 - 1898	Alutaka
Rev. Pemeti Pemeti Jui	2011 - 2016	Alutaka
Rev. Phillip Gould	2013 - 2019	Tahiti
Rev. Frank Williams	2019 - 2021	Tahiti

Show time – Nuku presentations by the 3 Ekalesias at Tautu community sports field

EKALESIA VAIPAE - story on the Prophet Jeremiah and the Lord's punishment of Israel for its idolatry and sinful ways





EKALESIA ARUTANGA - story of King David and Bathsheeba



EKALESIA TAUTU - story on the movement of Christianity from Arutanga and its establishment in Tautu



Write-up and photos by Nga Mataio, CICC General Secretary

5. UCPNG 28th GENERAL ASSEMBLY 2022, RABAU, PAPUA NEW GUINEA



ia orana tatou katoatoa i te aroa rahi o to tatou akaora ko Iesu Mesia. Kia orana to tatou Kumiti Maata, Orometua Ngateitei, Tekeretere Maata Nga Mataio tei oronga mai i teia tikaanga kia mata au ia tatou te CICC ki te Uipaanga Maata a te United Church in Papua New Guinea (UCPNG) mei te ra 28 o Okotopa ki te ra 4 o Noema 2022.

Kia akameitaki ia te Atua e toku vaerua, auraka tona takinga meitaki e akangaropoinaia.

Kia tae mai teia karere kiaku, kua rere toku vaerua i te rekareka. Kua akamata au i te teateamamao ma te akara katoa i te ngai ka raveia teia uipaanga, penei ko te ngai teia tei takahi ia e to tatou au tupuna i te kave anga i te karere ora a to tatou Atua ra ko Iesu Mesia. Kua akamata au i te tamou i to ratou reo akameitaki – Tankyu Tumas, e Bamahuta, Goodbye.

I roto i teia nuka nei, ka uri au ki te reo Fuinga, ei akaoti i taku nusi purapura no toku tere ki Rabaul, PNG no te uipaanga UCPNG.

Well I didn't get off to a good start, actually from my perspective it was pretty sad but we serve an awesome God, a God who from the beginning of my journey to PNG was always and still is in control.

Throughout my journey, I was reminded by Mama Orometua to keep smiling, keep serving Him with humility, for this is not your will but Gods Will, so let His Will be done. Friends, people of God, you will never forfeit Gods best for your life, if you are pointing others to Jesus Christ, if you are telling others about Jesus Christ, if you are sharing to others the Way the Truth and the Life in Jesus Christ, if you are communicating to others that Jesus is the Way Maker, Promise Keeper, Light of the World, if you are advertising to others that Jesus is the Bread of Life, the Water of Life, who gave up His Life so that you may have life and that the best life is in Jesus Christ our Lord and Saviour.



Descendants of Ruatoka, Lakani Toi and Arua Daera

The Lord will never leave nor forsake you as long as your heart is a heart after God's own heart where no matter who you come across, they will hear Jesus and they will have a chance to choose whom they will serve, as for me and my house, we will serve the Lord.



Lakani Toi Memorial Church - Hanuabada

Upon receiving my visa to enter PNG, I finally flew out of Brisbane for Port Moresby (POM), then transit for Rabaul. However, God had another plan, I missed my flight to Rabaul but was welcomed to stay at the Shady Resort and was invited to take a Service for a family who had lost a daughter.

People of God, friends, it was one of the most touching evening's I had ever experienced. I went to a place where the memory of our ancestors, Anederea, Piri, Tauraki and Ruatoka lives on through their singing (Peroveta singing – Traditional Hymn, Imene Tuki/Ute) and yes, they love their Tongareva songs, and they are really good at playing the Ukulele.



Headstone of Lakani Toi

There are headstones placed in the village of Hanuabada remembering those who our ancestors blessed as the first converted people to accept Christianity who went out along the coastal areas where the LMS (London Missionary Society) is still strong even to this day, and from the words of a young man, his father and family, *thank you Cook Islands Christian Church – CICC – LMS, for thinking of us for you didn't stay in your comfort zone but became true Saints of Jesus Christ for going out into the world.*

The headstone of Lakani Toi who welcomed our ancestors to Hanuabada Village and protected the Gospel, was a stout hearted and generous man. It is told by the General Secretary of the UCPNG Mr Taunao Vai who lives in Hanuabada, that Lakani Toi was a warrior that had met Ruatoka before he arrived on the coast and when the warriors were going to kill Ruatoka, Ruatoka yelled Lakani Toi's name and someone ran to inform him that someone is looking for him. When Lakani Toi arrived and saw the warriors had drawn their spears, he yelled out not to touch him and that the warriors would have to kill him first. The ladies took off their skirts, leaves etc., and held them up as they surrounded Ruatoka to protect him. Today, the Lakani Toi Memorial Church hosts 700 people at all their services 2 times a week. What a powerful God we serve, and the history is absolutely priceless.



Headstone of Elder Arua Daera

The headstone of Elder Arua Daera born in 1838 and baptised as the first Pastor/Evangelist on the 5th of January 1881 in the village of Metoreia – which means *Learning How to Write* in one interpretation – is on a hill. Another interpretation, which I believe is probably the correct one, is *Respect*.

- Hanua means place or village
- Bada means big
- HANUABADA – Big Village
- One clan's village is called METOREIA, meaning *Learn how to Write/Respect* and is where our missionaries taught the villagers how to write and show respect.

I thank God for changing my course and for allowing me to stand at the place where our ancestors shared the Gospel as well as help the people become warriors for our Lord Jesus Christ. The fight to win souls continues even as I write this article.

As I finally arrived in Rabaul on Sunday 30th October, I thank God for His traveling mercies and for all thy hands that helped me eventually get to my destination.

UCPNG 28th General Assembly – Hosted by the United Church New Britain Region, Kokopo Uniting Church, Kenabot, Kokopo. Theme: *Together Let Us Build the Church Through Empowering of the Holy Spirit.* 1 Corinthians.12:12–31 & Ephesians.4:1–16.

The assembly was held in the beautiful Kokopo Uniting Church. Breakfast was served and housekeeping rules were mentioned to all by the UCPNG General Secretary Mr. Taunao Vai. The Moderator is Rev. Bernard Siai.



UCPNG Lawyer Philip Aeava, myself and General Secretary Taunao Vai



Moderator, Rev. Bernard Siai

After breakfast, delegates were seated and the meeting commenced. Believe me when I tell you this, the way these Ministers address or speak in this assembly is of the highest quality and their English is of the highest calibre.

The reports that were written and presented by the Ministers were in my own opinion very professional and has encouraged me to continue pressing forth to seeing that all our CICC Ministers are at a high standard when it comes to report writing and presentation. As mentioned, the Ministers who presented spoke very well in both languages but more so in English which really made me and other guests comfortable knowing exactly what they were saying. But in all honesty, they have over 800 languages, not dialects but languages, thus the reason to communicate in English. They have a lot of prayer requests and articles regarding tribal warfare and experienced Ministers who are put in the bush/jungle and the inexperienced new Ministers are sent to places where they find it difficult as churches in the city want experienced Ministers. Sounds familiar.

The meeting went on into the evening until 8.40pm as Rabaul have been in a draught for over 8 months, so the power is shared across Rabaul. Please pray for the UCPNG meeting and for rain. Maybe when you read this, rain or even flooding may have already hit the Island, Praise the Lord, Boina Tuna.



As I was given high fives (5) by the Assembly this new day due to PNG winning against our CI at the League World Cup, I enjoyed zipping on my coffee and reflecting on God's favour as I went sightseeing where Missionaries from Fiji landed, made wonderful progress and where many of the missionaries were martyred. On this tour, I felt like President Obama, I had 2 security officers, a

Kids from Matalau. Fijian Missionaries.

stunt driver like in Dukes of Hazard and a Chef like Neville Ramsey who was also the tour

guide and knew everything about the history of Rabaul and why people from there moved to Kokopo. In 1994, 2 volcanoes erupted and all who lived in Rabaul were relocated to Kokopo. Everything in

Rabaul was destroyed and many people had lost their lives because they did not want to relocate. Today as I went through the City of Rabaul, people have been rebuilding. However, the roads throughout the region is poor and needs restoring. Like I said, my chauffer was a professional stunt driver and went through all types of terrain to get us through, and believe me, he got us through alright.



My Security Team. Lunch was on me.

Our host church, UC Kokopo, like our CICC General Assembly, organises and looks after the delegates welfare and wellbeing as well as sharing with other churches in the region to have a day to host the assembly in terms of breakfast, lunch and dinner. As I write this, rain has now engulfed the whole City of Kokopo and all of Rabaul, this reminds me of our General Assembly held in Aitutaki 2011 when the last flight of our CICC Ministers arrived, the rain followed, Amen!

One thing I noted from this assembly is the similarity of the meeting time frame but the difference here is, they have groups, committees to go through their remits, and past discussions, for example, they have an Education Committee, a Resources Committee, A Faith and Ministry Committee and the main committee is the Life and Witness Committee that presents before the assembly things that will help or not help the UC and would make recommendation's and after deliberation or discussions, resolutions will then be passed by the assembly.



Newly Elected UCPNG Moderator/President Rev Garo Kilagi will be inducted in 2024

In this assembly, election of office bearers took place. The Moderator (same as President), Rev. Bernard Siai, will stay on for another 2 years while guiding along the new Moderator-elect, Rev. Garo Kilagi, and in the year 2024, the new Moderator will take office permanently, in other words, the Moderator is helping ease the transaction of his successor as smooth as possible. I also listened diligently to their Professor and Lawyer who shared his thoughts regarding membership, nominations, education, health, church administration and explained their UCPNG Constitution which is similar to our CICC Constitution.



Faith and Ministry Committee

I was given the chance to share to our church partner which I touched on these key areas: Greetings, In Remembrance of our Ancestors, In Remembrance of our early Missionaries, Us Today, Where to from Here, and ended with some concluding comments. In my presentation, there were questions that we and our partner church had to answer, and I give thanks to God Almighty that in this assembly, a resolution was passed that the UCPNG Moderator and a team of delegates accompany him to our CICC General Assembly in July 2023. We have been to the UCPNG assembly 3 times, and to God be the Glory, the time is ripe, the time is now, Gods timing is righteous and just. May our leaders look to work together, may it be like our Etaretia Porotetani Maohi in Tahiti. Something to ponder about.



Moderator Rev. Bernard Siai (seated) and newly appointed Moderator, Rev. Garo Kilagi, who will take over in 2024

As the meeting came to an end and as I prepare to head back to the heart of QLD, Oakey, I reflect on the Goodness of God. Thank you CICC General Secretary for entrusting me with this assignment, I pray that I have lived up to the CICC expectations. Thank you Moderator Bernard Siai for your kindness and brotherly love shown to me since arriving.

Thank you to Secretary General Taunao Vai for being a wonderful host in Kokopo Rabaul as well as in Port Moresby as I had the privilege of staying with him and his beautiful family for a night before being dropped off to POM Airport. Thank you to the Ministers, Lawyer Mr Philip Aeava, Mr Bena Seta the Development Secretary, Professor Gairo Onagi, Mr Tony Kotauga - Executive Director PNG BTA (Bible Translation Association), Mr Henry Apo, the Education Secretary and Rev Kelly Pala



Ministers, Lawyer, Professor, and Moderator

– Bible Study Lecturer, all the Ministers and your Mamas, the host Church, Minister and all the congregation of Kenabot, security officers, drivers and the administration team of UCPNG, thank you all so much. I also take this opportunity to say thank you to my loving wife – Mama Orometua Ngametua Dean and our children – for your encouragements, patience, and love - Tanikiu Badaherea.



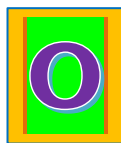
UCPNG Assembly Admin Team

To the CICC family – Papa President, General Secretary, members on the Executive Committee, CICCANZ Council, CICC Council, partner churches and organisations; EPM Tahiti, UCPNG, PTC, PCC, Ministers and your loving families, church members, our Elders, Deacons, Women’s Fellowship, through to our Youth, Uniformed Organisations, Sunday School – please accept this humble Christmas greetings and best wishes from my beautiful family, and may the New Year 2023 be prosperous, loving and blessed. Tenkyu Tru Olgeta. God Bless. Karinawak e Kia Manuia.



Rev Eddie Dean – CICC Representative to the 28th UCPNG General Assembly 2022

6. TAMANU PLANTING ON MITIARO



In the week of 19 – 22 November 2019, a Nga-Pu-Toru Leader’s Collaboration Forum was held on Mitiaro, in conjunction with Te Marae Moana on Marine spatial planning. This planning was targeted for many Pacific Islands mainly to achieve the requirements under the Convention on Biological Diversity’s (CBD) Aichi Target 11. One of the target was, at least 10 per cent of coastal and marine areas are conserved through ecologically representative and well-connected systems of protected areas.

One part of the Forum on Mitiaro was to plant native trees to help protect the coastal areas from erosion as well as protecting against changing environment.

On 21 November 2019, the whole of the participants to this forum including the youth of Nukuroa took time to plant young Tamanu trees along the main road around the south- western side of the island. It was estimated that closed to 1,000 shoots were planted on both side of the main road.

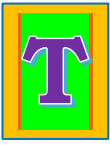
In the week of 25 to 28 November 2022, three years later, one of the participant to this forum, Junior Ngatokorua was on Mitiaro for reconfirmation of lands given to the CICC way back in 1825. Ngatokorua visited the side where the Tamanu tree were planted.

These were some of the young Tamanu trees Ngatokorua discovered during his visit and there may be more. This is a good initiative and hoping that the people of Mitiaro do take sometimes to help these Tamanu shoots grow proper and look after them for the benefit of the generations to come.



Write-up and photos by Junior Ngatokorua

7. BEING PREPARED FOR FUTURE EMERGENCIES



ropical cyclones and other emergencies pose an increasing threat to the safety of the community, especially on island nations like the Cook Islands. Following a Tropical Depression in January 2022, the Nikao Sunday School Hall suffered significant damage.

It was decided that urgent repairs were needed. Through a collaborative approach between the Cook Islands Government and Nikao Cook Islands Christian Church, these repairs and upgrades were able to be undertaken, to make this hall fit for purpose as a suitable centre for future emergencies.

This specific project cost approximately \$300k, with \$100k contributed by the government and the remainder by the Nikao CICC community, under a formal Deed of Funding Agreement, which required a formal Memorandum of Understanding be entered into between the parties and outlining arrangements in the use of an emergency.

The project was centred on the refurbishment of community halls so when there is a cyclone or emergency, there will be suitable centres or facilities that Emergency Management Cook Islands (EMCI) and Puna Disaster Risk Management committees can access to accommodate the wider community.

This is the first of many refurbishments being scoped across Rarotonga, following detailed scoping reports undertaken by Cook Islands Investment Corporation (CIIC), with Infrastructure Cook Islands (ICI) and EMCI. Refurbishment works were extensive and included replacing rotting timber, re-roofing, tiling, bathroom renovations, electrical work, and painting.

The project took about six months and was overseen by a Project Steering Group, made up of representatives from Nikao CICC, and Government agencies, including CIIC, EMCI and ICI.

The refurbished hall was officially opened on Saturday 19 November and was well attended by more than 250 people including the King’s Representative Sir Tom Marsters and Lady Marsters, Prime Minister Mark Brown, and members of Parliament, Ui Ariki, the wider Nikao community and members of other CICC congregations and other denominations.

Reverend Oirua Rasmussen acknowledged the Member of Parliament for Nikao, the Honourable Mac Mokoroa, and the many people and organisations who worked tirelessly delivering this project including to the many people who generously volunteered extensive labour and materials to the project.

Reverend Oirua Rasmussen says the name of the refurbished hall is Nebo, named in line with their church building - Canaan (Kanaana). Reverend Rasmussen says the name of the hall comes from the Book of Deuteronomy, chapter 32, verses 48-52.

“In summary, the Lord told Moses, “Go up into the Abarim Range, climb to Mount Nebo and view Canaan (Kanaana), the land I am giving the Israelites. There on Mount Nebo, you will die and be gathered to your people, just as your brother Aaron died on Mount Hor and was gathered to his people, because both of you broke faith with me in the presence of the Israelites, and because you did not uphold my holiness among the Israelites; therefore you will see the land only from a distance; you will not enter the land I am giving to the people of Israel.”





Prime Minister Mark Brown was impressed by the work done to complete the refurbished building. He says the collaboration between government and the community is essential to ensure that people are prepared in the event of any emergencies in the future. “This is the first of many refurbishments set to be rolled out, which worked very well, and as this is rolled out further, we will have more of our communities with suitable and fit for purpose centres here in Rarotonga for any future emergencies” PM Brown says.

Opening programme

Reo Tuoro – Akaaravei – MC

Akonoanga Pure: Orometua o te Ekalesia Nikao – Rev. Oirua Rasmussen

Au Vaa tuatua:

- Mata mei roto mai te Kavamani/EMCI
- Mata Nikao Hall Project – Daryl Rairi
- Mata Nikao Ekalesia

Kiriti’anga i te Arai i te Ingoa Ou o te Metua Vaine – Rev. Oirua Rasmussen

Pure Akatapuanga

Akarakara te au taeake (VIP)

Pure akaoti: Papa Tauturu Orometua – Vai Peua

Pure Kaikai

Akatuera kite katoatoa note akarakara

*Write-up by Jaewynn McKay, Cook Islands Investment Corporation, Rarotonga
Photos by Daryl Rairi and Oakirangi Manavaroa, Ekalesia Nikao
Opening programme sent in by Daryl Rairi*

8. UIPAANGA I SUVA, FIJI



te mataiti 1961 kua raveia tetai uipaanga maata – assembly – na te au arataki o te Evangelia i roto nei i te Pasifika, ki New Caledonia e kua mataia atu tatou te CICC e te Orometua Ta Upu Pere, tena tona tua tapapa tei roto i te CICC nutileta numero 8 tei tukuia ki vao i roto ia Tepetema mataiti 2006. I roto i te reira uipaanga i akatupuia’i te kopapa Pacific Conference of Churches, PCC, tei riro ei tamaru i te au akonoanga mamaata i te reira tuatau – mainline churches – i roto nei i te pa moana Pasifika. I te mataiti 1965 ko te akamataanga ia o te pepe ou a te PCC, koia te Pacific Theological College,

PTC. I te mataiti 1968 ko te mataiti mua ia i te au tamariki apii tei oti ta ratou apii – graduation. Takake mei te au apianga mei tetai au enua ke i roto i te Pasifika (Fiji, Samoa, Tonga, Kiribati, New Caledonia, Tuvalu, Niue, etc.), ko tena i raro nei ta tatou ta te CICC nga tamariki tei pati i ta raua apii. Mei te reira mataiti mai ki te mataiti 2000, tena katoa ia i raro nei ratou tei tae atu ki te reira apii.

PTC – CICC Graduates

Year of Graduation	Name	Qualification
1968	Tekere Pereeti	Diploma in Theology
	Maraea Tekii	Diploma in Theology
1971	Teatamira Makirere	Bachelor of Divinity
1983	Joel Taime	Bachelor of Divinity
	Atea Taime	Certificate of Studies for Women
1986	Papa Aratangi	Bachelor of Divinity
	Akaruke C. Aratangi	Bachelor of Divinity
1988	Papa Aratangi	Master of Theology – History
1994	Temaire Vaeau	Bachelor of Divinity
	Moana Vaeau	Certificate of Studies for Women
1997	Tua Tapurau	<i>(Passed away before completion)</i>
2000	Leleitupu Patia	Bachelor of Divinity (Hons)
	Mere Patia	Certificate of Studies for Women

Source: PTC Alumni, published 2022

Te rekareka nei te opati i te akakite atu ki te katoatoa e i muri ake i tetai tuatau roa – 22 mataiti – e kare a te CICC tamariki apii i tomo ana ki roto i teia apii, ka akamata akaou tatou i te tomo atu ki roto i teia apii, ko te Orometua Travel Makara ka aere atu i teia mataiti ki mua 2023 no tona pepa Master in Theology. Kia akameitakia te Atua no teia tikaanga manea tei rauka akaou ia tatou na roto i tetai ravenga taurutu tei rauka mai i teia tuatau.

PTC Governing Body Meeting, Monday 14 – Wednesday 16 November

Ko te PTC Council te kopapa akatere ia o te PTC, e ko te au akaaere o te Evangelia i roto i te Pasifika e e mata ratou no te PTC, ko ratou te au mema i runga i teia kopapa. Ko te au akaaere e tuatuaia nei koia oki Presidents, Moderators, Archbishops, General Secretaries. E uipa ana teia kopapa i te au rua matati katoatoa, e ko te Tekeretere Maata tei piri atuna ki te maataanga o tana au uipaanga i te au mataiti i topa, tena te au tata'anga/ripoti tei roto i te au nutileta i topa.

Aiteite ua te vaerua o teia uipaanga rua mataiti ki te uipaanga mataiti, koia te AGM. Ko te au akapouanga no te uipaanga, na te au akonoanga rai e tutaki i to ratou mata ki te uipaanga, na te PTC ra te au akapouanga i runga i te enua – te kai, ngai nooanga, pereoo. Mei te au uipaanga i topa, e 3 ra o te uipaanga e kua raveia atu te reira i te Monite 14 ki te Ruitoru 16 Noema i roto rai i te apii, akaoti atu ei ki te graduation o te apii i te Paraparau 17 tei raveia ki roto i te Suva Civic Centre, mei te National Auditorium rai i Rarotonga nei tona turanga e pera te au angaanga e raveia ana ki roto iaia. Tena tetai au tutu i raro nei.



Combined daily devotion for students and council members in the PTC's Islander Missionaries Memorial Chapel



L-R: Devotion, sermon by council member Rev. Anil Reuben, announcements by PTC Principal Rev. Upolu Vaai



PTC Council in session



PTC Council 2022 including support staff

Te au tumu manako puapinga tei uriia e te konitara

- Turanga o te PTC Strategic Plan, kaveinga no nga mataiti e tu mai nei
- Turanga o te tamanakoanga Pasifika Communities University
- Ripoti a te au tuanga/mangamanga i roto i te apii, mei te Puapii Maata, IMR, PTCEE, Maintenance
- Turanga o te moni/budget e tana au tamanakoanga
- Turanga o te au angaanga/update on workplans and proposed improvements
- Turanga o te apii e tetai au ngai tei anoanoia kia akameitakiia atu
- Akatinamouanga i tetai au apii/subjects tei tau kia apii ia i teia tuatau no te tienianga tuatau
- Akanoonooanga no te 2022 PTC graduation e te au tamariki ka pati

Ka riro te au mea tei akaotia e te konitara ei kaveinga no te kumiti apii (PTC Executive Committee) e tana au porokaramu angaanga no nga maiti e 2 e tu mai nei, e uipa ana oki teia kumiti e 2 taime i te mataiti.

Akatueraanga i te ngutuare ou o te PTC



Opening of the new wing of the PTC block of rental units, Thursday 17 November

E ngutuare teia – block of 4 rental units – tei akatuia ki roto rai i te aua apii PTC tei akamataia te angaanga ki runga e 2 mataiti i topa ake nei, kua marie ra te angaanga no te covid. Kua raveia te akatueraanga no te unit tei oti i te maani, ka angaanga marie atu ei te au kamuta a teia nga ra ki mua, i te irinakianga e ka oti nga units e 3 i roto i te 3 marama. Ko te akakoroanga o teia ngutuare koia oki ka tarau ki vao/rent out ei tauturu i te pute moni a te PTC kia kore aia e irinaki ua rai ki runga i te au moni mataiti/annual fees a te au PTC member churches. Manea a roto i te unit tei akatapuaia e te tiemani o te PTC Council, aiteite ua tona manea ki te au ngutuare ou tei maania i teia tuatau i te au ngai katoatoa no te akakoroanga o te rent out. Kua rauka takere te au aronga ka inangaro i te tarau i teia au units e 4, e ka aiteite ua te moni tutaki ki te moni o te maketere o te rent i Fiji i teia ra. No reira ko te irinakianga ia e ka riro teia ngutuare ei puapinga maata ki te turanga akateretereanga i te au akapouanga a te apiii.

55th PTC Graduation, Thursday 17 November

E raveia ana te graduation i te au mataiti katoatoa mei tona akamataanga i te mataiti 1965, e e akatanoia ana ki te tuatau o te uiapanga a te konitara. Kua pera katoa to teia mataiti, kua raveia i te Paraparau 17 Noema ki te Suva Civic Centre mei tei taikuia i runga nei. Kua akamata te porokaramu i te ora 11.00am e kua akaoti atu i te ora 2.00pm. Ara atu i te 100 au tamariki i pati i ta ratou apii, mei te turanga o te certificate, ki te diploma, e pera nga tuanga e 3 o te degree: BA, MA, Ph.D. Tetai pae kua orongaia to ratou au akairo i roto i teia ra, tetai pae kua oki vave ki to ratou au enua tatakitaki, e ka tuku/post ia to ratou au akairo. Manea tika'i te akakoroanga o te graduation tei raveia, kia akameitakiia te Atua no te kite e te marama tana i oronga kia ratou tei angaanga ki runga i te porokaramu tei riro ei pumaana'anga ki te katoatoa tei tae ki te akakoroanga. Tena i raro nei te au tutu o te graduation.

PTC GRADUATION 2022, THURSDAY 17 NOVEMBER, SUVA CIVIC CENTRE



L-R: PTC council members get ready to bus to the civic centre, and leads entry into the facility



L-R: council members arrive on front stage, graduation commences, choir entertainment from a Suva-based church. Below: the keynote speech was delivered by the Permanent Secretary, Office of the President, Republic of Fiji, in the President's absence.



Manako openga

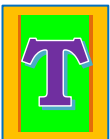
Mei tei taikuaia i te akamataanga o teia atikara, ko tatou CICC tetai mema i akatupuia'i te kopapa PCC i te mataiti 1961 e pera tana pepe te PTC i te mataiti 1965, founding member of both bodies i te reo Papaa. Tera ireira te aiteanga, ko te 61 mataiti teia i to tatou mema anga no te PCC, 57 mataiti to tatou mema anga no te PTC. Noatu e kua roa tatou i te kore anga e tuku tamariki ki teia apii – 22 mataiti mei tei taiku iatu i runga nei – te vai nei rai tona turanga matutu tei tau ia tatou kia noo tinamou uatu rai ei mema. Irinaki au e, e tau ia tatou kia ngakau parau no to tatou turanga matutu e te ngaueue-kore i roto i teia apii, ko tatou katoa oki tetai church member kare e kaiou ki teia apii, koia oki te peke nei/update ta tatou annual fees i te au mataiti katoatoa, kare oki e ko teia te turanga i te au mema katoatoa.

No reira ki te au arataki o ta tatou nei akonoanga CICC i te au ra ki mua, auraka e kiriti ia tatou mei roto i teia apii. Tena ratou tei tomo ana ki roto e to ratou turanga matutu tei kitea, no reira e mea puapinga kia tuku ua ia ratou tetai au tamariki a tatou me oti to ratou tuatau terenianga i Takamoia nei. Ka riro oki te reira i te akamaata atu i to ratou marama, kite e te pakari no ratou kapikiangaia ei rave i te angaanga a to tatou Akaora i te ao.

Kia orana e kia manuia.

Tataia/neneia e te CICC General Secretary, mari ua te group photo tei neneia e te PTC staff.

9. UIPAANGA I SYDNEY, AUSTRALIA



ena i runga nei te katoaanga o te akamaramaanga i to tatou to te CICC turanga mema ki runga i nga kopapa koia te PCC e te PTC. I na kia oti mai te uipaanga a te PTC Council, ko te maataanga ia matou tei tae, ko matou katoa rai – topiriia mai tetai aronga ke atu – tei anoanoia kia tae ki te uipaanga ta te PCC i akanoo no te au arataki o te au akonoanga Evangelia i roto nei te Pasifika. E PTC Council oki te ingoa o tena uipaanga mua, e ko te rua tona ingoa e Pacific

Church Leaders Meeting, PCLM. Mei to te PTC Council, e raveia ana ta te PCLM i raro ake i te tamaruanga a te PCC i te au 2 mataiti katoatoa, tena te au tataanga/ripoti no teia uipaanga tei tae katoa atu au i te au mataiti i topa, tei roto i te au nutileta tei tuku takere iatu ki te katoatoa.

Ngai uipaanga

To teia mataiti PCLM meeting, kua raveia ki te ngai uipaanga anga o te Katorika i Sydney, St. Joseph's Baulkham Hills, mei te Monite 20 ki te Varaire 25 Noema 2022. Mei tetai okotai ora te mamao i teia ngai mei Sydney Airport. Kua tae mai te maataanga o te au mata i te weekend i mua ake i te Monite 20, kare oki e okotai o matou aere anga; kua na Fiji ua mai tetai pae, kua oki tetai pae ki to ratou au enua oki mai ei ki Sydney, kua na Auckland au i te aere anga e 2 po ki reira tae atu ei ki Sydney i te aiai Sabati 20 Noema.

Manea tika'i teia ngai o te uipaanga, tei reira te au mea katoatoa, ngai nooanga e pera te tuanga o te kaikai, vaitata atu rai tona turanga e te akaraanga ki tetai fully equipped motel. Kotou e aere ana ki runga i te internet, ka ariki kotou ki te manako e oronga iatu nei no runga i te turanga o teia ngai uipaanga me akara ma te tatau kotou i tona tua tapapa.

Akapouanga

Ko te au akapouanga katoatoa no teia uipaanga kua riro ia e na te opati o te PCC i Suva i akanoo, tauturuia atu e te Pacific Church Partnership Programme o te Australian Department of Foreign Affairs and Trade. E tuanga maata katoa ta te National Council of Churches in Australia i apai, koia te Pacific Church Partnership Secretariat, turua atu e te PCC Administration and Finance Team mei te opati mai o te PCC i Suva. Kua cover ia e ratou te au akapouanga no te rereanga pairere, pere, ngai nooanga e pera te kai. Kua leleia te au mea takatoa tei raveia no matou, kare rava e ngai tu kauri i kitea, kia akameitakiia te Atua.

Au tumu manako tei uriuria

Teia i raro nei te au tumu manako i runga i te akapapaanga uipaanga a te PCLM no teia mataiti:

- Church and development for a resilient Pacific
- The Pacific Ecological Mat – status report
- The 2050 Strategy for the Pacific Blue continent
- Regional Security and Transnational Crime – Drugs in the Region
- Pacific Australia Labour Mobility Scheme
- Introducing the Practical and Pastoral Framework
- Gender justice
- Climate Justice and the prophetic, pastoral and practical role of the church from local to global - Lessons from COPs
- Update on the proposed Pasifika Communities University by PTC Principal
- Reports by office bearers

Kua akamata te au tuanga i te popongi na roto i te pureanga/devotion, uriurianga manako no runga i te devotion, e oti akamata atu ei te au tumu manako i te akarakaraia tei orongaia mai e ratou tei iiki no te reira au tuanga. Tuketuke te turanga o ratou tei oronga mai i te akamaramaanga, e kua meitaki katoa te au atianga akaariarianga manako mei roto mai i te au mema o te PCLM. Tena i roto i te au tutu i raro nei te akanoonooanga o te uipaanga, kare mei to te PTC e koropini okotai kaingakai uipaanga, kua tua'ia ra na roto i te au pupu e te au kaingakai tatakaitai.



L-R: PCLM church leaders, PCC Moderator, Rev. Tevita Havea of the Free Wesleyan Church of Tonga.



PCLM meeting 2022, St. Joseph's Baulkham Hills, Sydney, 21-25 November. PCC member church leaders, partners and support staff.

Manako openga

E rave ana te PCC i tana uipaanga maata i te au 5 mataiti katoatoa, teia i raro nei te au uipaanga i raveia mei te mataiti 1997 – 2018:

- 1997 Tahiti
- 2002 National Auditorium, Rarotonga
- 2007 Pago Pago, American Samoa
- 2013 Honiara, Solomon Islands
- 2018 Auckland, New Zealand
- 2023 Ka raveia ki Noumea, New Caledonia

Kua mataia te CICC ki roto i tena au uipaanga, tei roto i te au nutileta i tukuia atu ki te katoatoa i te au mataiti i topa te tata'anga no te au uipaanga o te 2002 – 2018. Irinaki au e, e tau ia tatou kia ngakau parau no to tatou turanga matutu e te ngaueue-kore i roto i teia kopapa Evangelia, ko tatou katoa oki tetai church member kare e kaiou, koia oki te peke nei/update ta tatou annual fees i te au mataiti katoatoa, kare oki e ko teia te turanga i te au mema katoatoa.

Kia aere uatu rai te au angaanga a te PCC e rave nei to tona au mangamanga i roto nei i te Pasifika ma te akamaara uatu rai ia ratou tei noo e tei rave angaanga ana ki raro ake i te peau o teia kopapa. Kia orana e kia manuia.

Tataia/neneia e te CICC General Secretary nga tutu mua e 3; na te PCC staff i nenei i te group photo.

10. TURANGA O TE AU NGUTUARE OU, EKALEZIA SYDNEY

Iaku i Sydney no te uipaanga a te PCLM mei tena e akataka iatu ra i runga nei, kia akameitakiia te Atua kua rauka tetai tikaanga manea kia aravei atu ki te taeake Tapaitau (Macho) Tapaitau e pera tona tokorua a Mama Topinga tei tapae ake ki ta matou ngai uipaanga i te afternoon o te Paraparau 24 Noema. Mei reira matou ki te ngai katikati, akatika atu ei ki te ngai e akatuia maira te au ngutuare o te Ekalesia Sydney i roto i te tapere/suburb koia a Shane Park. Tena te au tua tapapa no teia project kua tuku takereia atu ki roto i nga nutileta i topa, tei tataia mai e te taeake Tapaitau.

Ia matou i tae ki te project site e i muri ake i to te taeake arataki atu anga iaku ki te au tuanga o te project, kua ki ia au e te umere maata i te au tuanga angaanga tei raveia, ma te kite katoa atu i te toenga o te au angaanga tei anoanoia i mua ake ka tau ei aia kia akatueraia, tamanako te taeake penei i roto ia Mati 2023.

Koia'i te turanga e te sumaringa o teia \$4.1m project tei riro te taeake Tapaitau ei Project Manager mei te ra tai e tae mai ki teia ra. Tena te au tutu i raro nei i te ra i neneia'i, koia oki Paraparau 24/11.

Ekalesia Sydney Building Project, November 2022





Eaa taku i opu mai no runga i teia project

I roto i taku komakoma'anga ki te Project Manager, ko teia i raro nei te au mea puapinga tei marama atu au:

- Ko te akapouanga moni, tei runga i te \$4.1m
- E 5 eka (acres) te maata o teia ngai tei oko mai te Ekalesia Sydney ara atu i te 10 mataiti i teiane, mei te \$800,000 i te okoanga mai ratou, e aka manuia to te Ekalesia no teia tei rauka iaia
- Ko te au ngutuare e akatuia nei: Are Pure, Hall, au ngai ka tano no te ariki/host anga i te au tere, Kainga Orometua i muri mai i te Are Pure
- Rava te au akapiapiaanga no te au akakoroanga tuketuke, more than enough room for whatever purpose
- Te vai atura a muri i te enua tei tamanakoia penei ka akatu i tetai au units no te tarau atu anga ki vao ei tauturu i te pute moni a te Ekalesia; tena ia te au tutu o te potonga enua i runga nei kare i angaangaia ake
- Rava te ngai parking i mua i te Are Pure e te Hall vaitata atu ki te mataara maata
- Kua sound-proof ia kia tau ki te au ture akateretere a te city council no te au ngutuare tei koropiniia e te au ngutuare o te tangata/Papaa
- Ko te ngutuare CICC maatamaata rava atu teia taku i kite i vao ake i te Kuki Airani
- Te rave nei te taeake Tapaitau i te angaanga ma te tutaki-kore, turuia atu e tetai au mapu Kuki Airani e te au mema Ekalesia, eaa rava teia tu akaatinga i to ratou taime ki te akakoroanga no to ratou inangaro maata i teia project kia tu e kia oti
- Te vai ra te manakonakoanga kia riro teia ngutuare ei ngai tapaeanga no te iti tangata Kuki Airani, te au tereanga tika'i, e pera ei ngai rave angaanga no te iti tangata, mei te akaipoipo, pakoti rauru, pure ngutuare, e te vai atura, me ngata tetai atu au ngutuare i te kimi

Manako openga e te popani

Ko teia tetai project ka karanga au e, e aka manuia tei rauka i teia Ekalesia, noatu te moni maata tana i akapou i te tuatau i oko mai ei aia i te enua, kua kitea pu ua ia te puapinga o te reira akapouanga/investment tena te au akamaramaanga i runga nei. Kia akameitakia te Atua noou e te au akaaere o te Ekalesia, to nanai e to teia ra, no teia apainga ta kotou i manako e kia apai ei meitaki kare no kotou ua no te Ekalesia, marira no to tatou iti tangata Kuki Airani tei noo ki roto i te oire Sydney e pera ka tapae atu i te au ra ki mua.

Manako openga, anoano au i te oronga akakite i te reo akameitaki e te akamaroiroi ki teia soa tumanava nei oku ko Tapaitau koia tei akaatinga iaia i te akatereanga i te au angaanga e raveia nei. Kia ui atu au kiaia e naai ireira e oko maina i te faraora e nga packet noodle ei kai i te ngutuare i na kare aia e angaanga moni ana? Teia tana, na ta raua anau e tauturu maina, pera katoa te nga silingi e vai ra ki tona ngai.

Eiau te taeake e, kia oronga ma te akamaata ua mai rai te Atua i tona meitaki ki rungao iakoe, te tokorua e te anau katoatoa no te au ra ki mua. Tau mari ei te tuatua a te pakari ko tei na ko mai e, titiri i taau kai i runga i te vai, e manganui te au ra e te au tuatau e rauka akaou mai ei taau. Meitaki akaou no te katikati i te ngai ta tatou i tapae. Umere au, kare oki tatou i angaanga ana, e oti akera kua hano tatou kainga manga, eiaue kare aite to korua meitaki ki te aronga ori aere ua mei iaku nei. All gud i na te reo ei o te anau mapu.

Ka tapapa atu ireira tatou no te ra maata ta te Ekalesia ka akanoo no te akatueraanga i te are tapaeanga ki te katoatoa. Kia orana e kia manuia rava i roto i te Atua.

Tataia/neneia e Nga Mataio, mari ua te tutu openga tei neneia e Shaphon Tutoa Paio Terekia, e mokopuna na Tapaitau



Ko Tapaitau teia e te tokorua, Mama Topinga Terena Tapaitau, tei mua matou i te project site, Are Pure i te tua kauri, hall i te pae mai, parking space takapini ia matou aere atu ei ki te mataara maata.

PROJECT UPDATE AS OF FRIDAY 9 DECEMBER

Tena nga tutu i raro nei ei topiri atu ki te pae i ta te Tekeretere Maata i nenei i nga epetoma i topa iaia i Sydney nei. Ko te au angaanga mamaata tena tei raveia i nga epetoma i topa:

1. Maanianga i te carpark.
2. Tukuanga i te ta'ua rakau (Floorboards) ki roto i te Are pure e te hall including te au rooms.

Te kitea maira to teia au ngutuare tutu tikai no te mea te waitata atura ki te akaotianga. Kua pou rai te au angaanga mamaata i te raveia ki roto i teia au ngutuare. Ko te au angaanga rikiriki ua teia e toe nei, ko te tamouanga i te atarau ki roto i te are pure, te wall cladding, te install anga i te au kitchen cupboards e pera te final paint indoors & outdoors. Ko te mea openga ireira ko te akamaneaanga ia roto i teia au ngutuare, akateamamaoanga no te tomoanga. Ka tae mai te au furniture a teia week ki mua 15-20 December, church pews, PVC chairs & tables, mattresses etc.

Te vai nei te au angaanga toe i vao ake (outdoor) i teia au ngutuare;

1. Tamoumouanga i te aua (Boundary Fencing) takapini i te are pure e te hall.
2. Landscaping. Ka akamata teia au angaanga a teia ebetoma ki mua kia tae mai te apinga o te aua.

Ko te update tena o te au angaanga no runga i te project koia te au ngutuare o te Atua i Sydney nei i roto i teia tuatau.

Kua anoano katoa au i te oronga atu i te akameitakianga takake ki to tatou Tekeretere Maata Nga Mataiao ko tei inangaro maata kia tae mai kia kite mata aia i te au angaanga e tupu nei ki runga i teia au ngutuare iaia i Sydney nei no te uipaanga a te PCC tei raveia i nga week i topa ua akenei ki muri. Thank you maata e te soa, tena tana e akaari atura i mua. Takake mei teia kua irinaki katoa au e, te vai ra te inangaro kia aravei katoa aia ki te Konitara Ekalesia of NSW nei. No te mea ra kare e tuatau va, te meitaki ua ra, penei e tuatau rai ta te Atua i akataka no te au ra ki mua kia akaaravei akaou ia tatou ki roto i tana au Ekalesia e te Konitara i NSW nei.

Mei roto mai i te uipaanga a matou e te au Builders, te akapapu maira ratou e ka complete te angaanga e toe nei i roto i te marama March 2023. Tona aiteanga i reira penei ka rave tatou i te akatueraanga i teia au ngutuare i te reira marama, me kare ra, i te marama i muri mai April 2023. Ka akapapu atu te Ekalesia i te ra (date) o te akatueranga/tomoanga a teia au ra e tu mai nei kimua.

Ko te manako openga, mei roto atu i te Tavini o te Atua Rev, David Teaurere, Papa Tauturu, Uipaanga Diakono e te Ekalesia katoatoa, te oronga atu nei i to ratou reo aroa kia kotou katoatoa e te iti tangata tapu o te Atua i te Kuki Airani, Aotearoa e Australia e tae uatu ki nga pore e 4 o te ao nei. Kia tau ki ta te reo himene e tahiku ra, MERRY XMAS HAPPY NEW YEAR, KIA KOTOU PAUROA E TO TE AO NEI E E.

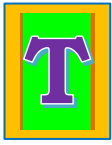
*Macho Tapaitau
Church Project Manager*

Some recent photos
(in addition to those taken by the General Secretary 2 weeks ago)





11. TE RARA OLIVE



his section contains articles coordinated by Ngara Katuke, CICC Youth Dept. Media Officer, about various church community events, mainly in the Sunday School, Uniform Organisations 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. PURE AKAMAARAANGA

“E manganui te vaine akono meitaki, ko koe ra tei tuke ia ratou katoa” Maseli 31:29.

Te Taputouanga

Te taputou nei au ma te tiratiratu e te tau tikai e ka rave au i taku au angaanga no te Atua, Kauraro atu i te Ariki Vaine, e toku patireia e te tauturu atu-anga i tetai e tetai. E te akono i te au ture a te Guide.

I raro ake I te akateretereanga a te Mata o te Ariki Vaine, Sir Tom Marsters e tona opati, kua tae mai te karere, kite iti tangata Kuki Airani no teia tuanga akangateitei I to tatou Ariki vaine. Kua rotai atu matou te au Arataki e ta matou anau tamaine no teia tuanga porokaramu.



E kaveanga karere teia no tetai angaanga manea ta te putuputuanga Girl Guide I tomo atu, I roto I te ra, 30 Tepetema I te ora popongi ki roto I te Are Karioi. Kua akamata teia porokaramu na roto I te tuanga pure, imene ete utianga reva. Kua akakitekiteia tona tua tapapa ete mata o te Kavamani, te vaa tuatua Parai Minita.

I roto I tetai au tataanga no tona tupuanga I roto I te putuputuanga Girl Guides o Paratane. E tamaine kite aia, e te aruaru I te au tuanga apii ate Brownies, Guides e tae uatu aia ki runga I te Rangers. E maata tana au tuanga porokaramu I tomo aia I tona mapu anga. Kua riro katoa aia I te oronga I tetai au tauturuanga ite tupuanga o te taokotaianga tamaine Girl Guides takapini I teiane ai. E maata uatu rai tona tua tapapa tei akakiteia I roto I te au tataanga nuti o teiane ai.

Te akaroa nei matou I teia vaine toa, kua ngaro, inara kua tavini aia, mate tae o tona ngakau I roto I tona turanga Ariki Vaine. Aere ra, ei parataito tatou aravei ei. Te karanga nei, tetai nga Ture ate Girl Guide “*E tu oaoa e te akataeake atu ki tetai e tetai to te Guide. E tu akatietie kore i roto i tona au manako, tana au tuatua e tana au angaanga to te Guide*”.

Te oronga nei, te Konitara Girl Guides o te Kuki Airani, I ta matou reo Akapumaanaanga, ki tana anau e te kopu tangata I te enua Paratane. Aleluia. Te Atua te aroa.

*Tataia e te National Secretary, Mrs Upokotea Tuakana.
Tutu neneia ete au Arataki*



Top: - National Council Executive members with our Patroness Lady Tuaine Marsters and Young Leader, Ms Matatui Nicholas

Left: - Signing our GGACI condolences in the book to be sent away to England by our National Secretary, Mrs Upokotea Unuia Tuakana.



Above: Girl Guide members who attended this special program.
 Below: Guests on the stage with KR Sir Tom Marsters & Lady Tuaine Marsters



2. 14TH ASIA PACIFIC REGIONAL CONFERENCE

Kia Orana and Welcome! The Palmist says *“This is the day that the Lord has made, let us rejoice and be glad in it”*.

The Asia Pacific Regional Conference is held once every three years. Delegates from Member Organisations from the Asia Pacific Region attend the conference to celebrate achievements of the past three years and discuss strategies for the future development of Girl Guiding and Girl Scouting.

The 14th Asia Pacific Regional Conference (14APRC) has been set to be held virtually via online platform by The Girl Guides Association of Thailand, in August 2022 with the theme of *“Together We Thrive”*.



My name is Matatui Nicholas. I am a Young Leader from the Ngatangia Girl Guides Company and recently joined the Nikao Girl Guides Company. I have always been in guiding since I was first introduced by the Late Aunty Pauline Maoate Kirikava of Ngatangia CICC Ekalesia. When I first joined in as a young brownie after few years a Guide and now a Young Leader since 2021. I love being in the Guiding movement. Every Monday training and Church Parade days, my Mum and Dad will always drop me to my Guiding programs and have always been encouraging me to participate in any church programs. Thank you maata to my parents for their love and always played a major role in my guiding programs.

I also wanted to say, Meitaki maata to my sister guides and Leaders in Ngatangia CICC Ekalesia for supporting me in my journey being a Young Leader since last year. To Aunty Josephine Maoate for supporting me in every step of my guiding journey.

This year I was elected to participate in the 14th Asia Pacific Regional Conference as a Young Women Delegate, which was held at the Panama Hall from the 9th - 13th August 2022 at every 3.00pm to 9.00pm by Zoom. This was the first time I have ever participated in a Regional event for the Girl Guides. I was proud and honored to be part of the Cook Islands Delegation. Myself and another Young Women delegate, Mrs Oakirangi Manavaroa was given the honour to do the Opening Devotion at the first day of our virtual conference.

It was a learning curve for me, being new into the Asia Pacific Regional Conference. I had the opportunity to meet other delegates from our Asia Pacific Region of 23 member organizations. I observe and witness some of the decision that is made at the regional level by our leaders. I was interested in some of the communications that was shared to us. One of the stories that was shared to me, how we became a Full Member in 2014 and how we were granted our voting right to any Regional and International conferences. This is a huge achievement for our organization.

I would like to encourage more young women to participate to any future conferences to build their confident in any regional issues and understand where we stand as a small member organization.

Some of the Conference Agenda, that was discussed and voted on are: -

- AP Regional Action Plan 2023-2025
- Global Strategy 2024-2026
- Global Updates
- WAGGGS governance and networking
- WAGGGS funding opportunities
- Membership Forum
- Election of the New Asia Pacific Committee members for the next 3 years

Firstly, I would like to express my appreciation to all our delegates in the 14th Asia Pacific Regional Conference for giving me the chance to be part of this amazing event and the bonding that we all shared. Thank you so much for showing a true guiding spirit to one another. I have enjoyed and learnt a lot from you all.



GGACI delegation – August 2022

1. Haumata Faireka Hosking	National President	Head Delegate
2. Katherine Tatari Mitchell	National Commissioner	Delegate
3. Oakirangi Manavaroa	Nikao Girl Guides Company	Young Women Delegate
4. Matatui Nicholas	Nikao Girl Guides Company	Young Women Delegate
5. Nooroa Maora	National Treasurer	Observer
6. Upokotea Tuakana	National Secretary	Observer
7. Tapu Paitai	National Program Co-ordinator	Observer
8. Salome(Tapu) Munro	Leader – Arorangi Girl Guides Company	Observer
9. Tutai Mauke	Leader – Arorangi Girl Guides Company	Observer
10. Peggy Ngatamaine Turua	Leader – St Joseph Girl Guides Company	Observer
11. Tereapii Ben	Leader – Titikaveka Girl Guides Company	Observer
12. Josephine Maoate	Leader – Ngatangiaa Girl Guides Company	Observer

13. Pamela Tuaaiti	Leader – Ngatangiaa Girl Guides Company	Supporter
14. Ngara Katuke	Leader – Arorangi Girl Guides Company	Supporter
15. Nina Neubauer	Young Leader – Arorangi Girl Guides Company	Supporter
16. Engaterah (KC) Samuel	Young Women – Nikao Girl Guides Company	Supporter



Secondly to our Asia Pacific Committee members for the financial support to enable us to connect through internet to communicate to all members of the Asia Pacific Region.

Lastly to our heavenly Father for his love and guidance's throughout the week. Meitaki Maata e Kia Manuia.

*Written by Young Leader – Ms Matatui Nicholas
Supported by TRO
Pictures by TRO*

3. FLOAT DAY 2022

“The Traditional Medicine of my Community and Islands “ “Te au Vairakau Tupuna o toku Matakeinanga e te Enuā “

Turou, Oro Mai! Kia Orana. Our theme for this year have pave a way for our next generation to appreciate and learn our own traditional medicine. Sharing our Traditional Medicine to our young generation is very important for their future.

On Friday 29th July 2022, we the National Council Executive members of the Girl Guides Association Cook Islands organized our members to participate in the Float Day program in respect of our 57th Self Government Constitution Day. We had girls and leaders that showed their respect on this day, with pride and honour.

Our presentation was specifically chosen on a well-known plant we called Poue. This plant is widely seen growing around the coastal area. We believe the Poue have always been used by many Taunga for all sorts of diseases. Poue is very popular traditional medicine for healing broken bones, which is seen and used by many sports members in the past generations and even today.

Part of our costume during the marching parade to the VIP arena was using the Poue plant for Ei Katu and Ei Kaki and we concluded our presentation with a Pe'e. Our two young Brownies was given the honour to showcase to the dignitaries the pounding of the Poue plant in a carving bowl to abstract the juice of the plant for drinking and bathing.

We are proud to represent our movement and join hands with all our guiding sisters around the Cook Islands to respect this special day for all Cook Islanders. Our Guide motto says “Be prepared “. Kia Manuia.

LAW (English)

1. A Guide is loyal and can be trusted
2. A Guide is helpful
3. A Guide is polite and considerate
4. A Guide is friendly and a sister to all Guides
5. A Guide is kind to animals and respects all living things.
6. A Guide is obedient
7. A Guide has courage and is cheerful in all difficulties
8. A Guide makes good use of her time
9. A Guide takes care of her own possessions and those of other people
10. A Guide is self-controlled in all she thinks, says and does

Written by the GGACI National Program Co-ordinator - Ms Tapu Paitai

4. 94 YEARS OF GIRL GUIDING

Our Theme says “Be Prepared - Kia vai teateamamao “ Be prepared for Jesus’ return. *Kia Orana, Oro Mai!* A beautiful quite sunny morning, Friday 14th October 2022 in the Titikaveka CICC Sunday School Hall, all the six Girl Guides Companies on Rarotonga, came together to mark this special day. Our program started at 6.30am with a word of Welcoming all members and guests by the MC – Ms Susan Ben. Followed by a Devotion with an Opening Hymn, Onwards Girl Guides onwards and after a Bible reading of the daily reading, found in 2 Timothy 3:1-9. Message & Opening Prayer by Reverend Tereapii Matakere.

The Patroness, Lady Tuaine Marsters and the National President, Mrs Haumata Hosking shared their positive stories about the movement. We had a coin collection and food parcels donated for our sisters and brothers in the Takamoa Theological College and was blessed by the Assistant Pastor of Titikaveka CICC Ekalesia, Papa Moe Tutira.

The Company Leader, Ms Tereapii Ben, thanked everyone for making the time to join in this special service. She shared the objective of the celebration, with no birthday cake, but focusing on the theme chosen this year 2022, by the Titikaveka Girl Guides Company, long years’ service Leader, Ms Pani Ben which was shown through a vision, based on our Guide motto; *Be prepared. Kia vai teateamamao*, found in Matthew 24:44. The celebration activities for each Guide companies was celebrated with songs for 3 minutes composed song base on our theme, starting by Ngatangia, Avarua, St Joseph, Nikao, Arorangi and lastly by the host Guide Company, Titikaveka with a powerful tune and wording, composed by their supporter, Mr Ephraim Taokia.

Verse 1:

E teia nei...auraka e noo vare ua
Me tae te tiki...te ana mamoe
Kua papa koe.

Chorus:

Kia vai teateamamao
Te ora manakokore ia
Me tae te tiki
Ka aere au te Basileia

Bridge:

Ko Iesu te Atu
Ko Iesu te ngutupa
Ko Iesu te ara...e te ora
Aere mai e kimi te ora
E kitea, tamou marie



88th Anniversary, 2016

The program closed with a Song sung by all members, Look onwards & upwards. Closing Prayer by Titikaveka CICC Ekalesia, Mama Orometua, Mrs Tuaine Matakere. On behalf of the hosting Guide company, we would like to acknowledged everyone who accepted our invitation to celebrate this day with us. Our brothers and sisters from the Boys Brigade Company, Girls Brigade Company, Takamoa Theological Students, Ekalesia and all our invited guests. Meitaki Ma’ata for your continuous support. God bless you all.

“A guide sings and smiles under all difficulties”. Te Atua te aroa. Kia Manuia.

Written by Young Leader, Ms Susan Ben

12. TERE SURVEY KI MITIARO



te Varaire ra ruangauru ma rima (25) o Noema i teia mataiti 2022, kua tere atu a Travel Tou Ariki, tei matauia e te kapiki e ko te Kaumaiti, Legal Advisor (Junior Ngatokorua) e pera te Chief Surveyor (Pureau Manuela) ki Mitiaro no te akatinamou akaou’anga (Redefinition) i te au kena enua i runga i te au enua tei tukua ia ki te L.M.S e kua riro mai no te CICC i teia ra. Ko Mitiaro te a (4) o te enua i roto i teia porokarāmu tei akatikaia e te CICC Executive i roto i tana Uipaanga i te ra 24 Peperuare 2022, kia raveia teia anga’anga no te akatinamou’anga i te au kena o te au enua katoatoa i te Kuki Airani nei e tei reira teia au enua o te CICC.

Kua no'o atu te Legal Advisor e te Chief Surveyor ki roto i te kainga Orometua i Nukuroa, e ko te Kaumaiti kua noo rai aia ki roro i tona kainga ariki. Kua riro te Ekalesia Nukuroa i te akono ia ratou mei te ngai noo'anga, te tuanga o te mataara (transport), te tua o te kaikai mei roto atu i te au tapere katoatoa, te au metua Diakono, e te Ekalesia katoatoa.



*Ko tetai teia i te au ariki'anga a te Ekalesia o Nukuroa i te tere i te tuatau i tae atu ei ratou ki Nukuroa.
Right side of the table: Rev. Tangata Tutini (Orometua o te Akono'anga AoG), Junior Ngatokorua, Tou Ariki, Bruce Manuela, e te Tauturu Orometua Papa Tunoa Raeputa.*



Vaito te kaikai a Junior, e tai ku (marau na te Nga-Pu-Toru), nga potonga poke kuru, maanga puaka e nga potonga pie.



E ku pa, puaka, moa, e te eke te kaikai.



Left side: Papa Tunoa Raeputa, Bruce Manuela, Tou Ariki, Junior Ngatokorua e Rev. Tangata Tutini.

Tuanga o te survey

Kua akamataia te survey i te popongi Manakai ki runga i te au enua o te CICC Ekalesia i Nukuroa. Kua manuia teia angaanga no te mea te vai ra rai tetai au kena enua i te au kainga i te pae mai i te are Apii Sabati e te Are Pure.



Left: Tou Ariki, Rev. Tangata Tutini, Rev. Saitu Saitu, Bruce Manuela, Mata Nootai e Julian Aupini. Right: Junior Ngatokorua, Rev. Tangata Tutini, Bruce Manuela, Mata Nootai, Julian Aupini e Tou Ariki.



Teia te pupu survey e akangaroi nei i muri ake i te kaikai e te paraani nei no te toenga o te angaanga. Kua piri katoa mai te kauono o Tou Ariki ki teia putuputu'anga koia a "Song," koia katoa te ariki o te au ariki o te moana. Mea'u teia taoanga, e mea rikarika i na tera reo ei!

Kua tukuia te akapapu (pegs) i te au kena i runga i te ngai o te Are Pure, Kainga Orometua e te Are Apii Sabati.

Akono'anga Katorika

Kua tae mai tetai pati'anga na roto mai i te Katikita a Papa Kau, kia rauka te survey i te kainga o te Katorika tei orongaia e te pa metua.

Kua rekareka a Tou Ariki i teia patia'anga no te mea koia katoa tetai 'atu enua i runga i teia ngai, e kua rekareka katoa te Chief Surveyor e te Legal Advisor i te rave i teia ei tauturu i te akono'anga Katorika i te irinaki'anga e, ko tetai teia i te au mangamanga ta te Evangelia i apai ki Nukuroa. Kua raveia teia i te Monite ra 28 o Noema e kua oti atu rai i te Monite. Mataora te katoatoa e ko te taima mua rai teia ka raveia ei te survey ki runga i teia potonga enua.

No te rekareka maata i te akonoanga Katorika i teia i tupu, kua pati ratou e kia riro na ratou e rave i te angai anga openga no te tukuanga i te tere o Tou Ariki kia oki ki Rarotonga.



Ko tetai teia i te au mema tei piri mai no te taturu i te survey i runga i te ngai o te Akono'anga Katorika i Nukuroa.

Ekalesia Nukuroa

Kua mataora te noo'anga ki roto i te Ekalesia e te au akono'anga ta te Ekalesia i rave no te tere. Kua akonokono a Nukuroa i te oraanga o te tere i runga i te tua'anga o te ngai moe'anga, te katikati i te popongi, avatea e te ai'ai, e pera katoa te tuanga o te apinga akaoro.

Tetai mea puma'ana tei kiteia koia oki te maata nei rai te aronga e aere nei ki te au pure'anga popongi Sabati, avatea e te pure aiai. I te oti'anga te pure o te aiai i te Sabati, kua aere pouroa te tangata ki roto i te are

tapae'anga o te katoatoa no tetai purea'anga kapiti. I roto i teia pure'anga tei roto te akono'anga CICC, Katorika e te AoG.

Mataora tikai te kitea'anga i te au tavini o te Atua mei roto i teia e toru Evangelia i runga iakoe e Nukuroa e rave kapiti nei i te au angaanga a te Evangelia i runga i te tua o te enua.

Teia tetai mea puapinga tei kitea ia, te maranga nei te angaanga a te Ekalesia na roto i te maroiroi o te au mema Ekalesia. Te raveia nei te akaou'anga i te Are Pure e pera te teateamamao'anga no te akamanea i te kainga o te Ekalesia no te tae'anga mataiti 200 ki Nukuroa a teia mataiti ki mua.

Te au mea tei kitea mai

1. Kua tuku iatu te au kena enua (pegs) katoatoa ki te au ngai tei akatakaia no te akairo i te au kena enua i runga i te enua o te CICC i Mitiaro.
2. Kua riro te ui ariki, a Tou e tona au Rangatira i te turu i teia anga'anga tei raveia, e kua akatinamouia te ikuiku'anga a to ratou ui tupuna, te ngai ta ratou i tuku no te Evangelia;
3. Kare e manamanata i tupu mari ra ko te 'au e te maroirori i te Ekalesia i te rave i te anga'anga a te Atua;
4. Kua kitea te maroiroi i te Ekalesia e aere nei ki te au akamori'anga i te au ra pure'anga;
5. Kua kitea mai te tao'okotai'anga i te rave i te angaanga na te Atua i roto i nga Ekalesia e toru koia te CICC, Katorika e te AoG;
6. Mataora tikai te Ekalesia i teia i raveia e kua akameitaki mai i te Executive e te Surveyor no teia tei raveia i te akapapu i to ratou kena enua.

Akameitaki'anga

Akameitakianga ma'ata ki te Orometua Rev. Saitu Saitu e tona akaperepere e te ngutuare tangata no te akono'anga i te Legal Advisor e te Chief Surveyor i roto i te Kainga Orometua, te Ekalesia no te ariki mai i te tere e pera te tiakianga i to tatou ora'anga i te tuatau i noo ei ratou ki reira.

Akameitakianga takake ki te Orometua o te AoG Papa Tangata Tutini no taa tuanga maata i tauturu mai. Te mea openga, te akameitaki'anga ki te Atua kua oti te angaanga e teia akakoroanga ma te manuia maata.

*Tataia/neneia e Junior Ngatokorua
Roia Akamarama o te CICC*

13. AKANGAROIANGA O TE OROMETUA TAKAIKURA MARSTERS



o te apikepike o te kopapa tei tae ki te Orometua Takaikura Saitu Marsters, i manako ei te kumiti akaaere e kua tau te tavini maroiroi o te Atua i te akangaroi mai mei runga i te angaanga tiaki Ekalesia i teia tuatau. Kua rave atu ireira te Kumiti Orometua i tana veevee aroa'anga i te taeake i te Monite 5 Titema ki te ngutuare o te Orometua Ngateitei i Takamoa nei. Kua katikati, kua pukapuka e kua mataora te taokotaianga tei akatupuia. Kua topiri katoa ia mai rai oki te tokorua o te Orometua koia a Mama Temaria Marsters.

I te aiai Paraparau i te epetoma i topa, 8 Titema, kua rave katoa te Kumiti Akaaere i tana veevee aroa'anga i te taeake ma te oronga katoa atu i tona akairo akangaroi, koia te retirement certificate, i mua ake i tana uipaanga. Kua topiriia mai raua ki te katikati a te kumiti i mua ake i te oronga'anga certificate. Na te Orometua Ngateitei i oronga i te tuatua akameitaki no tona tuatau i tiaki Ekalesia ei i raro ake i te tamaruanga a te CICC.

Kua rave angaanga tiaki Ekalesia ana oki raua ki roto i teia au Ekalesia: Omoka, Tauhunu, Liverpool, Sydney, Matavera e taopenga ki Ngatangia. Kia riro te mana katoatoa i te oronga ua mai rai i te maroiroi ki te kopapa kia mataora to raua tuatau akangaroianga e pera te tuatau ki ta raua anau e te are mokopuna.

Tataia/neneia e Nga Mataio



14. TERETERE APII SABATI I MATAVERA, NOEMA 2022



Salamo 72:1, “E o mai ana, e te Atua, te au tuatua-tau naau ra na te ariki; e te tuatua-tika naau ra na te tamaiti a te ariki. “E tuatau mataora teia no te au tamariki e pera te au puapii i te tere ki roto i tetai Ekalesia no te oronga i te karere na te Atua ki mua i te aroaro o te uipaanga. Ka apiipii te au imene e te irava a te au tamariki e pera te tu tau me tu ki mua i te uipaanga. E riro ana teia tuatau i te apai mai i te au metua ki te ngai okotai i te apianga i te imene e te irava a te tamariki. I roto i nga ekalesia e ono te rave maira rai ratou i ta ratou au apiipianga e tae ua atu ki te Tapati o te teretere.

Noatu oki e, e rave ua ia ana te teretere apii Sabati i te au mataiti katoatoa, kua tuke mai to teia mataiti. I te mea oki e kua na roto mai tatou i tetai turanga o te maki tei akaitiia mai to tatou au tuatau i te putuputu e kua riro ei akaiti mai i te tamariki no te aere mai ki te apii Sabati. Uatu ra oki te reira, kua mataora te angaanga a te tamariki. Kua tere mai te apii Sabati Arorangi tei apaiia mai e te tapere Ruaau. Na te diakono Iro Rangi e te au Puapii i roto i te tapere i apai mai i te tere. Ko ta ratou tumu tapura kua akamou ia te reira ki runga i te Salamo 72 te tia o te reira Sabati. Te tuatua o te tamati a Davida koia a Solomona. Mou tikai te irava a te tamariki e te reka i ta ratou imene.

Kia oti te Tapere Ruaau i ta ratou tuanga kua aere mai te Matavera kua akari mai i ta ratou tatau e te imene. E pupu meangiti ua to te Matavera kua mataora ra ratou i te rave mai anga i ta ratou tuanga. Kua akamouia ta ratou tumutapura ki runga i te tuatua e, Kua orongaia mai te ture kia rangatira, (The Law is given for Freedom). Mou ta ratou irava e pera ta ratou imene. Kia oti te tuanga a te tamariki kua rave mai te orometua Tinirau Soatini i tana tuanga i te akakoukouanga mai i te manako o te tamariki e pera te karere o teia ra. Kia akaoti te pure kua rave mai te apianga i te pure ngutuare e oti kua taki aere atu te tere ki vao mai i te are pure ki te tua i pae ki tai no tetai tutu ei akamaaraanga i teia ra. Mei konei kua aere atu te katoatoa ki roto ia Gibeona no te takurua a te Tapere Titama e Tupapa e pera te ekalesia tei akanoonoo no te angai atu i te katoatoa. Kia oti te kaikai kua akaeia atu te au te tere ki te ei raore e pera te tiare e kua raveia mai te pure akaoti e te tauturu teketere e kua oki atu te tere e kua kaikai te ekalesia ma te tapapa atu i te tere o te anau kia oki mai mei Arorangi.

Kia tae mai te tere mei Arorangi mai kua raveia te tuanga o te au ripoti o te angaanga a te tamariki tei rave. Kua oronga mai te diakono Vaitoti Tupa i ta ratou karere tei turuia mai e te puapii Dorothy Ivaiti no runga i ta te tamariki i rave. Kua manea te reira e meitaki tikai te imene e pera te tatau a te tamariki e kia vai rai teia maroiroi no te au ra ki mua. Kua oronga mai a Teokotai Ngamata i te ripoti a te pupu i noo mai e kia akameitakiia te Atua no te maroiroi tana e oronga ua mai nei i te tauturu i te au puapii e pera te turuturu a te ekalesia i te au akakoroanga o te anau apii Sabati.

Te reo openga, te oronga atu nei matou te au puapii apii Sabati i to matou aroa Kiritimiti e te Mataiti ou kia kotou e ta matou Ekalesia Matavera no ta kotou turuturuia mai e kia riro tei mataiti ta tatou ka akaruke ei apii mai ia tatou i te au mea meitaki ta tatou ka apai ma te taangaanga atu i te reira ki roto i te mataiti ou. Oronga katoa atu nei i te aroa ki te Konitara apii Sabati Arorangi ko kotou tei apai mai ia ta tatou i nga mataiti i topa. Kua kitea to kotou maroiroi na te Atua e akameitaki mai ia kotou no te au ra ki mua. Aroa katoa ki te Apii Sabati Titikaveka te ka mou i te o'e no teia nga mataiti e tu mai nei. Kia riro te mana Atua i te aratakiia tatou katoatoa ka tomo na roto i teia Kiritimiti e te mataiti ou. Teia te reo o Iesu ei akamaroiroia tatou, Mataio 5:16, “Koia katoa to kotou marama, kia kakā'ia ki mua i te aroaro o te tangata nei, kia akara ratou i ta kotou angaanga meitaki, e kia akameitaki ratou i to kotou Metua i te ao ra.





Orongaanga Akairo no te Anau Tamariki Apii Sabati

Ei akatomoia tatou ki roto i teia tuanga, te nako nei te Salamo 127:3, "I na, te tamariki ra; e tuangaia no ko ia lehova ra, ta te kopu i anau ra, e tutakiia. Mei te kakao i te rima o te aronga ririnui ra, koia katoa te tamariki o te ouanga ra." Tena ia te apinga aroa a te Atua kia tatou te au metua e pera te au puapii Sabati.

Kia oti te au ripoti i te orongaia i te tuatau o te teretere kua raveia atu te oronga anga akairo a te au tamariki maroiroi i te aere mai ki te apii Sabati. Te vaerua i konei koia oki i te akamaroiroi i te tamariki i te kimiia lesu i to ratou ouanga. E tuanga katoaia na tatou te au puapii i te akara i tetai akairo na tatou i te turuturuia ratou i roto i to ratou kimianga ia lesu. Ko teia i reira tei raveia atu, kua akateateamamaoia tetai au tikiro na te tamariki tei tau ki to ratou maroiroi i roto i to ratou uorai au pupu tatakita. Kua orongaia atu te reira ki te au tamariki e te au metua tei ikiia mai ei oronga atu i teia au akairo.

I te avatea Manakai i te ra 27 no Noema kua apaiia atu te au tamariki ki ko i te otera Islander kia pai vai e pera tetai kaikai ei akaoti atu i te au angaanga o teia mataiti 2022. Kua tarauia atu te pere o ei apai atu i te tamariki ki reira. Kua mataora tikai te au tamariki tei tae mai e pera to ratou au metua tei aru mai ia ratou. Kua kaikai kapiti ma te pukapuka i roto i te punavai (pool). Kare e aiteia ta te Islander i rave mai na roto i te kai tei akateatea mamaoia mai ei kai na te tamariki e pera te vai venevene ta ratou i oronga mai.



I roto i teia atianganga te rekareka nei te au puapii i te oronga atu i to matou reo kiritimiti e te mataiti ou ki te ona o te Islander e taau aronga angaanga ko kotou tei akonokono mai ia matou i to matou noanga ki roto i te punavai. Kua mataora tikai te tamariki i te pai vai e pera te kai ta kotou i akono mai na matou. Na te Atua e akameitaki mai ia kotou ma te akakiki mai i ta kotou i pou no teia au mataiti ki mua.

*Tataia/neneia e Mariana Mataio
Tekeretere, Matavera Apii Sabati*

15. ROTAIANGA A TE RAROTONGA CICC MAPU KI NIKAO, NOEMA 2022



Salamo 73:1, “E takingameitaki tikai to te Atua ia Iseraela i te aronga ngakau mā ra.” Ko teia te tia o teia ra, tei aratakiia e te Papa Orometua Oirua Rassmusen o te Ekalesia Nikao i te karere o teia aiai i te angaanga a te mapu. I muri ake i te karere kua raveia atu te koikoi atinga ei tauturu i te akakoroanga o te mapu.

Kua riro te tamaiti koia Toka Toka i vaa koperepere (MC) i te aratakitakianga i te porokaramu o teia aiai. Kua riro te au mapu imene o Nikao tei turua mai e tetai au mapu Avarua i te apai i te tuanga o te imene akameitaki ma te akapaapaa i te Atua i te reira aiai.

Na te Avarua mapu i akatuerā mai i te tuanga o te tamataoraanga i teia aiai e kua akamou ki runga i tetai tuanga akatutu na roto i te imene i te tumu tapura tei orongaia kia ratou. Kia oti ta te Avarua kua aere mai te Ekalesia mapu o Ngatangia tei akatuerā mai ta ratou tuanga e to ratou matou mata. Ko ta ratou akatutuanga kua imeneia mai te reira e Mann Short e tetai nga mapu tei tauturu mai iaia e kua akatutu mai te mapu i runga i te taua. E maata rai ratou tei tere mai e kua manea ta ratou tuanga i te rave mai anga.

Kia oti mai te Ngatangia kua aere mai te mapu Matavera i te akatutu i ta ratou. Kua na roto te reira i te imene tei akatangia mai e kua rave i reira te au mapu i ta ratou peu o te akatutu kia tau ki runga i te imene e pera te tumu tapura tei orongaia kia ratou. Mataora tikai te au mapu i te rave anga i te reira. I te mapu Matavera i oki ki to ratou ngaai, kua akateateamamao mai te anau apiianga ia ratou no tuanga tei anoano ratou kia akaari mai no runga i te turanga o te reo e pera te au peu o te oraanga e taangaangaia nei te reo. Ko te karere i konei koia kia kite tatou mapu i te au uki i te tauiaanga o te reo e pera katoa te peu i taangaangaia anga te reo e tena ta ratou i akatutu mai. Irinakianga ki konei kia vai rai to tatou reo Maori ei tuatuaanga na tatou e pera te uki apopo.



Matavera CICC Youth ready to go to the rally in Nikao, November 2022

I te anau apiianga i oki atu ki to ratou nga'i kua aere mai te au mapu o Titikaveka tei akamata mai ta ratou tuanga na roto i tetai au tuanga angaanga, mei te tamataora ura, terenianga tipoti, akonokonoanga manui, 'āpi'ianga tamariki e te vai atura. Kua akaoti mai ratou na roto i tetai akatutuanga na roto i te imene. I teia tuatau kua tae tatou ki te numero ono koia oki ko te mapu Arorangi. Tei te Arorangi mapu te oe e ko Simona to ratou tama akatereau. Kua tuatua mai aia e kua rave mai te mapu i ta ratou akatutuanga na roto i te imene. I te mea oki e kua pōiri te enua kua mataora ra oki te rave pakau a te Arorangi mapu.

I te openga iora kua aere mai te mapu o Nikao i te rave katoa mai i ta ratou akatutu na roto i te imene. No te maata i te mapu o Nikao kua maruarua rai ta ratou tuanga i akaari ki te katoatoa. Kia oti ta ratou tuanga kua tuatua mai te tama akatereau o te mapu Arorangi ma te oronga katoa atu i te oe ki te mapu Titikaveka i te mea e ko ratou te ka mou i te Konitara mapu o Rarotonga nei a teia mataiti ki mua. Kua akaoti te au angaanga katoatoa na roto i te pure tei aratakiia mai e te Orometua Oirua Rassmusen e pera te pure o te kai. Koia tikai te kai a te oire Nikao e kua kaikai te katoatoa e kua oki atu te reira ekalesia na runga i to ratou pere o ma te mataora e ka tapapa atu ei no teia mataiti ki mua.

Teia te reo o Simona, e te au aaere marie ma te akara tamou kia lesu i teia tuatau o te Kiritimiti ta tatou e tapapa atu nei. Na te Atua e oronga mai kia tatou te mataora e te manui i teia kiritimiti e te mataiti ou ta tatou e tapapa atu nei.

CICC Youth Rally, Nikao, November 2022



*Tataia/neneiia e Mariana Mataio
Ekalesia Matavera*

16. AU REO AROA NO TE KIRITIMITI E TE MATAITI



o tena i raro nei te au reo aroa tei tae mai no te akao'anga ki roto i teia nutileta mei tei patiiia ki te au Ekalesia katoatoa i te au ra i topa:

KUMITI AKAAERE, TAKAMOA

Ki te au Ekalesia katoatoa i raro ake i te tamaruanga a ta tatou nei akonoanga CICC i te Kuki Airani nei, Nutireni e Autireria, te oronga atu nei i te reo aroa kia kotou katoatoa no teia tuatau ta tatou e tapapa atu nei no te anauanga mai o to tatou Atu e te Akarua, Iesu Mesia. Kia manuia i te au angaanga ta kotou ka rave no te akaepaepa'anga i tona ingoa. Kia riro katoa te mataiti ou ei mea puapinga ki kotou tatakita i roto i te Ekalesia e pera ki to kotou uaorai au ngutuare e te kopu tangata. Kia vaitata ua rai te Vaerua takinga meitaki o te Atua kia kotou i teia tuatau e tae uatu ki te openga.

Merry Christmas and a Happy and Prosperous New Year

CICC Executive Council, Takamoa

KONITARA EKALESLIA O AUTIRERIA

Kia orana GS, on behalf of the CICC Council, we would like to extend a warm Christmas Greetings to the Kumiti Maata, Papa President, your goodself, Treasurer and all office bearers on the executive. To all servants of God in the Cook Islands, we wish you all a very Merry Christmas and a blessed New Year 2023.

CICCA Council would also like to convey Christmas wishes to the CICCENZ Chairman Rev. Jubilee Turama, Secretary and Chairman of Ministers Papa Rev. Nio Mare as well as Papa Metu Une who is the Secretary of Ministers and all the Ministers in Aotearoa, Tauturu Orometua, Elders, Deacons, Vainetini, Youth and all members in the CICC Ekalesias. May this Christmas be full of joy as we celebrate the King of Kings Jesus Christ and may 2023 be uplifting in all aspects of the ministry in which we serve. Thank you so much for the wonderful partnership as we continue to work together, to serve together as a family, praise be to God.

To our CICCA Committee and Council, may you all have a wonderful Christmas with all your loved ones, and may the blessings of our Lord Jesus Christ be abundant, fulfilling, graceful, empowering and above all said Peter, be fervent in your love for one another. On behalf of our Chairman Rev. Toko Ongoua and myself as Secretary, God Bless you all.



Rev Eddie Dean – Secretary, CICC Council of Australia

EKALESIA AVARUA

Kia orana kotou katoatoa i roto i te maata o to tatou Atua ko Iesu Mesia i roto i te tuatau mataora ta tatou e akavaitata atu nei. Te au enua i tai mai ia tatou, Paenua Tonga e te Paenua Tokerau, to tatou iti tangata e noo mai i te akau roa, i te enua Aotearoa, Australia e te au ngai tei nooia e to tatou iti tangata katoatoa.

Kia akameitakiia to tatou Atua i runga i te rangi teitei tei riro aia i te arataki ora mai ia tatou ki te openga o teia mataiti. Kua na roto mai ana oki tatou i te au tu ngaru e te uriia o te Koviti 19, e i roto i te aroa maata o to tatou Atua, kua oronga mai aia i te re no tatou katoatoa i roto i te maata o tona aroa kia tatou. I roto i teia tuatau nei, te akavaitata atu nei tatou ki tetai semeio maata tei tupu i taito, tei matuapurua mai e te nuku o te rangi i te nakoanga mai e: *“Kia akakakāia te Atua i runga i te rangi teitei, e ei au to te ianei ao, e kia kite aroaia mai te tangata nei”* (Luka 2:14)

CHRISTMAS IS ABOUT CHRIST AND THE MASS

Te na roto atu nei iaku i te oronga atu i te Aroa Kiritimiti e te Mataiti Ou ki toku au taeake Orometua, ta kotou au Ekalesia, to tatou iti tangata katoatoa e pera katoa ki to tatou au kopu tangata katoatoa, tei vaitata ia tatou, e tei mamao.

Te oronga katoa atu nei au i te aroa mei roto mai te Ekalesia Avarua, Uipaanga Diakono, te au Metua Elders e pera katoa te au putuputuanga katoatoa i roto i te Ekalesia, Vainetini, Apii Tapati, Uniform, Mapu e pera te EE. Aroa takake katoa mei roto atu i to tatou Orometua Ngateitei e tona ngutuare, Puapii Maata e tona ngutuare, te Orometua Travel Makara e tona ngutuare, e pera katoa ta tatou au Apiianga e to ratou au ngutuare.

Mei roto katoa atu iaku, toku akaperepere, ta maua anau, ta maua anau mokopuna e te kopu tangata katoatoa. Kia akamanuia mai te Atua ia tatou katoatoa i roto i teia tuatau mataora. His Grace be with you....Shalom Alechem....

*Orometua Vakaroto Ngaro
Ekalesia Avarua*

CICC LEGAL ADVISOR

Te CICC Executive, te au tavini o te Atua, te au Ekalesia katoatoa ite Kuki Airani nei e pera te au mangamanga o te CICC ite au enua i vao mai i te Kuki Airani, kia orana ite aroa Lawowolo, ranunui, polia, atupaka, ngao, rahi o te Mana katoatoa.

Te rauka nei iaku te Legal Advisor o te CICC ite akameitaki ite katoatoa rava ko tatou i angaanga kapipiti mai kiaku i teia mataiti i topa ete te au mataiti i aere mai ana tatou. Kua oti tei rave ia e te akara atu nei tatou no ta tatou e manakonako nei no teia au mataiti ki mua.

Akameitaki'anga maata ki teia au enua, te Konitara Ekalesia o Mangaia, te ekalesia Atiu, Mauke e Mitiaro ko kotou i ariki mai i te angaanga o te reconfirmation survey ite au kena o te CICC i runga i to tatou au enua. Atawai wolo no te akono mai ia matou tei aere atu no te rave i teia angaanga. Kare i pou ake te au enua, penei a teia mataiti ki mua ka tere atu teia angaanga kite katoa'anga o te Pa Enua.

Akameitaki anga takake ki teia au tangata, te Surveyor Bruce Manuela, ko koe i akakoromaki ite rave i teia au angaanga mate tutaki kore e te maroiroi ite rave ete tae o te ngakau. Ko koe i ariki kia riro naau e tauturu i to taua iti tangata no runga i teia angaanga, kia akmeitaki mai te Atua iakoe no teia maroiroi ete tavini anga i tona iti tanagta. Te Papa Peretiteni Orometua Ngateitei, ko koe katoa tei turu i teia angaanga ite aru mai anga ite tere kite enua Mauke, kia akameitaki ia te Atua. Te nga ariki ia Numangatini e Tou Ariki o nga enua i Mangaia e Mitiaro, korua teia tauturu mai i te tere na roto ite turu e te akatikatika'anga ite au ngai rikiriki i runga ite enua ta tatou i aere ana, te Atua te aroa. Te Kumiti Maata o te CICC kotou tei turu pakari i teia angaanga kia rave ia, meitaki maata.

Akameitaki anga takake mei roto atu ite tavini o te Atua Rev. Tararu Kiliuyi e tona ngatuare e tavini nei ki roto ite Ekalesia i Nassau, te tiaki o te Ekalesia i tiaki mai ana ite ekalesia Mr. Tuaine Williams e tona ngutuare, te ekalesia katoatoa i Nassau, te akameitaki atu nei ia kotou te au ekalesia e te au tangata tatakaiti i tauturu mai i te kainga o te Orometua e akatu ia mai nei i Nassau. Kua tamanako matou kia rauka mai tetai moni mei te \$60,000 no te akaoti i teia ngutuare. I teia ra te rekareka nei te ngakau e te akameitaki ite Atua e kua rauka mai e \$87,840.00, ete aere ua mai nei rai te tauturu mei te au ekalesia. Meitaki maata kia tatou katoatoa. Ka oki mai rai matou ka akakite atu kia tatou eaa te maroiroi tei rauka me oti teia angaanga.

Te mea openga, mei roto atu iaku, toku ngatuare e toku kopu tangata katoatoa, te akameitaki no ta kotou turu e te pure ia matou. Te oronga atu nei matou i ta matou aroa, e kia manuia kotou katoatoa i teia Kiritimeti ete mataiti ou, God Bless all.

*Junior Ngatokorua
Legal Advisor*

CICC GENERAL SECRETARY

As this will be my very last festive season message – starting on a new journey after the next CICC general assembly in July 2023 – I would therefore like to quote and paraphrase from the 2nd verse of the the song *To Sir With Love* by famous Scottish singer Lulu (real name Marie McDonald McLaughlin Lawrie); the lyrics are on the left and my paraphrasing on the right:

The time has come
For closing books and
Long last looks must end
And as I leave, I know that
I am leaving my best friend
A friend who taught me right from wrong
And weak from strong
That's a lot to learn
What, what can I give you in return?
If you wanted the moon
I would try to make a start
But I would rather you
Let me give my heart
To Sir with love

*The time has come
For closing the laptop and
Long last hours in the office must end
And as I leave, I know that
I am leaving my good staff and many friends
Staff and friends who gave me headaches at times
And of course good times over cuppas
That's certainly a lot to learn
What, what can I give you in return?
If you wanted perfection, there is no such thing
I tried to do the best I can
But I would rather you
Also do the same and take it to the next level
To serve Him for all time to come*

To my colleagues, friends, mates, comrades all over the Pacific and beyond, thankyou so much for the treasured opportunity to collaborate with you over the past 17 long years. While some of yous

are certainly full of you know, the life-long friendship will certainly linger on until the end of time. May the spirit inherent in Christmas bring peace and harmony to you and your loved ones, and trust that the New Year will be more productive and rewarding than the one that is about to become part of history.

My good wife and 2 grown-up children join me in saying *kia orana e kia manuia i roto i te ingoa mana e te maanaana o to tatou Atua e te Akaora ko Iesu Mesia*, all the best in the mighty and comforting name of our Lord and Saviour Jesus Christ.

Nga Mataiao/CICC General Secretary, 2005-2023

CICC HEAD OFFICE, TAKAMOA

Kia orana te au Ekalesia katoatoa i te Kuki Airani nei, Nutireni e Autireria, te au tavini o te Atua, te au mangamanga i roto i te Ekalesia mei te Uipaanga Diakono, Vainetini, Mapu, Apii Sabati, Uniform Organisations, te au mema akangaroi, e pera te aronga mou taoanga, meitaki no teia araveianga no tatou na roto i teia nutileta. Te rekareka nei matou te aronga angaanga i roto i to tatou opati maata i Takamoa nei i te oronga atu i to matou reo aroa ki te katoatoa rava no teia tuatau o te Kiritimiti e te Mataiti Ou. Tena te au akameitakianga o teia mataiti 2022 ta tatou i kite mei ko mai i te Atua, ka irinaki tatou e ka pera katoa to te Atua akamaroiroia ma te akamanuiaanga mai i to tatou au akakoroanga tuketuke – to roto i te Evangelia e pera to te ngutuare – i roto i te mataiti ou 2023 tana ka akatomo ia tatou kare e roa iatu na. No reira kia mataora ta kotou Kiritimiti e te Mataiti Ou, e kia manuia rava no te au tuatau ki mua i roto i te ingoa mana e te ngateitei o to tatou Akaora i te ao.

Office staff, Takamoa

17. OBITUARY



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

MAMA OROMETUA TEREPIARE TANGATATUTAI

Anauia ra 7 no Tepetema 1957. Koia te 3 o te anau tamariki a Ioane e Keu Ratuti Iro. Te ora nei tona Metua-Vaine Mama Keu, tona nga tuakana Ana E Ruta, tona tungane openga Te Pou e tona teina ko Josephine, Kua akaipoipo aia kia Tangimetua Tangatutai no Rangiatea mai.



E a, a raua au tamariki: Teururai, Ngametua, Tangimetua, Vainerua Tereapii. E iva a raua au mokopuna. E metua vaine meitaki e te akono i tana au tamariki, e tona ngutuare. E Metua Vaine no te Ekalesia, e Arataki no te iti-vaine. E vaine raverave e te karape tuitui, tivaevae, te au varo pute, croche, knitting, tui kakau. Te angaanga ngutuare. E vaine tauturu e te oronga, e vaine mataku -kore, E vaine mataora, e tauturu tau, e te maroiroi. E vaine kite i tei rokoia e te anoano. E vaine oronga e te karapii kore i tona

marama, e tana au angaanga. E te akakite ua i tona akarongo, ki roto i te Atua ia Iesu Mesia, iaia e maroiroi ra, e iaia i roto i te apikepiki maki.

Family Service / Pure Kopu Tangata – Thursday 27th, October 2022 – 6:00pm – First Service held in Church of the Cook Islands Uniting Church (CIUC). Funeral Service / Pure Tanumanga – Friday 28th October 2022 – 10:00am – Held in the Cook Islands Uniting Church (CIUC). Burial Service / Pureanga ki te vaarua – Friday 28th October 2022 – 11:45am – held at Springvale Botanical Cemetery – Mountford Lawn – Row H – Grave 30. Light refreshments to be held at Clayton Cook Islands Church after all proceedings are done.

Cut-and-paste article from Euology hand-out sent in by Elizabeth Tepania, CIUC member

REV. PERI DANIEL

Mea mua, kia orana kotou katoatoa i te Aroa maata o to tatou Atu e te Akaora ko Iesu Mesia. Te au Executive katoatoa i Takamoa ana, Kia Orana.



I te mataiti 2020 kua tae mai te Orometua Peri Daniel e te family ki roto i te Ekalesia. Te reira tuatau te akaoti ra te Ekalesia i te au tuanga katoatoa no te Are Orometua ta ratou i oko. I te ra 8 no Peperuare 2020 kua tomoia te Are Orometua o te CICC Brisbane, kua riro na te au taeake Orometua o te Southeast QLD i rave i te reira, e pera te Orometua Peri Daniel. Kua riro te tapaanga i te ingoa o te Are ko IORIDANA na te Orometua Peri Daniel, tei raveia mai mei roto i te Tia o te reira ra, e nana rai i akatuera i te ingoa (open). I te reira ra rai kua noo ratou ki roto i te Are Orometua.

I te au marama i muri mai kua kitea mai e, e maanga makimaki tona, kare ra i riro te reira makimaki i te reira tuatau i te akaparuparu i tana mission ki roto i te Ekalesia, kua rave maroiroi rai aia e te Mama i ta raua mission. But along the way kua pakari mai tona apikepikē, ireira i akapapua ei tona maki. I te first quarter o teia mataiti 2022 kua putuputu aia i te aere ki runga i te Are Maki for further treatment. Kia tae ki te Monite ra 7 no Noema 2022 i te ora 5am i te popongi, kua takake aia ki runga i te Are Maki Logan Hospital. Ra 12 no Noema 2022 kua uuna iatu (tanu) tona kopapa ki ko i te Great Southen Memorial Park, Mount Cotton Rd. I te Sabati ra 13 no Noema 2022 kua apaiia e te kiriti katoa tona Eva i te reira ra. Kua riro te au angaanga katoatoa mei tona takakeanga e tae uatu ki tona Eva, na te Ekalesia CICC Briabane tana i akaruke mai i rave, e i utuutu i te au tuanga katoatoa, tauturuia e te kopu tangata.

Rev. Peri Daniel’s record at Takamoa

DOB: 10.5.61. Appointments to Ekalesias: Tukao (1999-2003), Maungarei (2003-2011), Ivirua (2011-15), Liverpool (2015-2019), Brisbane (2019-2023). Entered Takamoa Theological College as a student from Ekalesia Sydney: 23.9.1995, aged 34. Graduated from Takamoa: 1997. Ordained as a CICC minister: 1999 in Ekalesia Tukao, Manihiki.

Posting in Brisbane by Toka Tuteru, Secretary, CICC Brisbane. His Takamoa record is from the CICC Ministers’ Book in the CICC Head Office Archive, Takamoa.



Google quotes and images



SPEECH BY REV. EDDIE DEAN

Delivered by the CICC Representative to the UCPNG Assembly, Kokopo,
Rabaul, East New Britain, 28 October – 4 November 2022

1. PE'E (Chant)

This is a short chant from Mauke, one of our outer islands, which goes like this:

*Kiritia----- kiritia, kiritia----- kiritia
Ka kiritia te papa i Avaiki
Kia tomo mai te marama, ki roto i te poiri
leeee----- kokoooo-----*

Translated into English:

*Open up sky, open up you that covers our ancestral land of Avaiki
Open up so that the heavenly light can come in
So that it can come in to light up the darkness and give you peace now and forever
Hurraayyyyyy*

2. GREETINGS

- The Moderator of the United Church in Papua New Guinea, Rev. Bernard Siai, and your good wife
- The Assembly Secretary of the United Church in Papua New Guinea, Taunao Vai, and your good wife
- Other office holders of the United Church in Papua New Guinea and your wives
- Support staff of this gathering that we're witnessing here today
- Distinguished guests and invitees to this assembly of the United Church in Papua New Guinea and those of your households that you have left behind
- Our brothers and sisters in Christ who have been so kind enough to host us in your home region and in this assembly, the people of this land and region, if I may put it that way
- Everyone else whom I may have missed out

I am humbled and privileged to be standing here in front of this most esteemed gathering of the leaders of God's people both here in Papua New Guinea and from outside of the country, on behalf of the Executive Council of my church, the Cook Islands Christian Church based on mainland Rarotonga. I bring to you the special greetings and best wishes of our President Rev. Tuaine Ngametua, General Secretary Nga Mataio whom yourself Moderator knows well, all members on the council, as well as the special best wishes of our ministers in all of our 65 church branches spread out in the Cook Islands, New Zealand and Australia. Thankyou so much for the invitation to join you in this memorable occasion today, tenkyu tumas in your language, tena kotou in NZ Maori, Gidday in the language of your close neighbour Aussie, meitaki korereka in my Manihikian mother tongue.

If I can please have a few moments, Mr. Moderator, ladies and gentlemen, to share some thoughts on behalf of my church the CICC.

3. IN REMEMBRANCE OF OUR ANCESTORS

Way back in time – hundreds or even thousands of years ago – Pacific peoples, known for their fearless seafarer status, were travelling from island to island, country to country, around the Pacific and maybe beyond. They were doing that in search of lands, as part of shifting agriculture where they plant certain crops on certain islands at certain times of the year, perhaps as a result of wars and conflicts within and outside of their respective traditional boundaries, who knows perhaps they were also chasing after the big ones that escaped their fishing hooks! For whatever purposes that they were on the high seas during those ancient times, they certainly made their presence known and left behind marks or signs that they did pop in here and there. Modern-day archaeologists have proven many times that those visitations did indeed take place. So without the use of modern-day technology in navigating their way around the vast Pacific Ocean, *Te Moana*



Nui o Kiva as we Polynesians call it, it really is simply amazing the skills and capabilities that they possessed and were able to put to good use. As Tina Turner says in her famous song, they're *Simply the Best* in their time, praise the Lord Almighty.

4. IN REMEMBRANCE OF OUR EARLY MISSIONARIES

In the late 1700s, the early missionaries from the northern hemisphere found their way to the south sea islands, perhaps encouraged by the stories of earlier European explorers, people like James Cook, amongst others.

The London Missionary Society, LMS which in later years became known as CWM, first arrived in Tahiti, now French Polynesia, in 1797, and from there found its way to our shores in the Cook Islands in 1821, 24 years later. Last October 2021, Mr. Moderator, ladies and gentlemen, the CICC commemorated its bicentenary on Aitutaki, a once-in-a-lifetime occasion. Unfortunately due to the covid restrictions, not many of us outside of the Cook Islands were able to participate. Nevertheless, 200 years later, God's Word still rules in the lives of our people, whether they still live in the Cook Islands or have moved overseas.

In 1839, the Takamoa Theological College was established, one of the oldest in the Pacific. Since its inception, hundreds of native Cook Islanders were trained as missionaries to take the Living Gospel of our Lord and Saviour Jesus Christ to those outside of its boundaries. Some of them went, did their service and time, and came back home. Some unfortunately died in the battle to spread God's word of salvation. Ladies and gentlemen, many of them came here and never made it back home. Our hearts and minds long for their memories, we can only believe that they did the best they can while out here.

To this end, Mr. Moderator, those memories have been kept alive in terms of the many groups from Papua New Guinea who visited us in the Cook Islands over the past 40-odd years. They came in recognition, in remembrance, to give thanks, to acknowledge the great efforts of those early missionaries not only from the Cook Islands but from around the Pacific as well. I'm proud to be a descendant of those forefathers of mine. Praise the Lord for what they have done within our own country as well as beyond our shores. Other countries they also served include Samoa, Vanuatu and New Caledonia.

5. US TODAY

So that was the great effort and achievement of our people yesterday. No doubt similar stories can be told from other Pacific Island countries and churches of their experiences with their own soldiers of the faith.

Where are we today? We continue to serve our people in the 23 branches in the country. We also have ministers posted in the branches that we have established in New Zealand and Australia where our people have re-settled. We have a total of 65 branches as mentioned earlier in my presentation. So in effect the church today has managed to expand on what our forefathers have instigated.

Given the relative ease of movement between international borders today, the CICC has also managed to contribute to, and work as a team, with our colleagues outside of the country. This is where organisations like the PTC, PCC, UCA, UCPNG come into play.

Under our special relations with our close neighbor the Etaretia Porotetani Maohi in Tahiti, a partnership that has been in existence for over 50 years now, we have in place a ministers' exchange programme where ministers are posted in each other's branches for a number of years. Right now there are 3 posted there this year, and we will get one from them posted to us in due course.

There are countless other ways of expanding our scope and coverage but unfortunately for many reasons some of which are rather lousy I must admit, we haven't been able to productively explore them the best we can. Mr. Moderator and your successor, is there any harm in us UCPNG and CICC dreaming about a similar programme that we have in place with the Tahitians, perhaps a theological students exchange programme? Who knows what other possibilities there may be.

6. WHERE TO FROM HERE

My story, Mr. Moderator, ladies and gentleman, has touched on the journey and legacy of those soldiers of the Lord who have passed on. It also made mention of the great efforts of today's generation of leaders who

are doing their best to carry on the legacy of our forefathers. Given the many challenges in this day and age, it certainly is great to see that the word *Give-Up* doesn't exist in our dictionary.

Perhaps of more concern, or the greater challenge is the question of; *Where To From Here?* What kind of legacy that we want the future generation to embrace of the efforts that we leaders of today are putting in? We certainly don't want our children, the leaders of tomorrow to say to themselves and their children something like; *What a great effort they did in the 18th, 19th and 20th centuries, but hopeless those of the 21st century!* No, we will not and should not allow that to happen. Then what are we going to do?

Mr. Moderator, ladies and gentleman, I put it to you that we are obligated and therefore we must strive to continue sowing the seed irrespective of where they will fall. We must untie the horse and take it to the trough irrespective of whether it will drink or not. We must continue the fight to keep God's word alive in the hearts and minds of our people irrespective of where they live. We must use the tools available to us in this day and age – social media for example – to reach out to our people wherever they may be. After all, what we sow today is what we and them tomorrow will reap.

7. CONCLUSION

In conclusion Mr. Moderator, ladies and gentleman, I'm reminded of a song by the Kingston Trio, one of the verses goes like this:

*Where have all the soldiers gone?
 Long time passing
 Where have all the soldiers gone?
 A long long time ago
 Where have all the soldiers gone?
 Gone to graveyards, every one
 When will they ever learn?
 When will they ever learn?*

We in God's family know exactly where the soldiers of the Lord will go, and that place is in God's kingdom of eternal salvation where there is not going to be anymore crying and gnashing of teeth. That's where our forefathers and ancestors in the faith have gone and wish for us to be reunited with them eventually. While on this earth, they have learned that the grave-yard is but a mere transit stop for them on their way to a place where peace and tranquility rule forever.

Thankyou once again for this great and memorable opportunity to be here with you all today, my first visit to this part of the Pacific. Praise be to God, for his love is eternal. God is Good, All the Time, and All the Time, God is Good. Kia orana e kia manuia. AMEN.



Rev. Eddie Dean

Map of Papua New Guinea showing the capital Port Moresby, assembly venue Rabaul, and Australia to the south. Google image



TAKING NOTE AND LEARNING FROM THE WORLD AROUND US

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

1. EXTINCTION IS ON THE TABLE’: JARON LANIER WARNS OF TECH’S EXISTENTIAL THREAT TO HUMANITY



Jaron Lanier, American computer scientist, musician, and author

Jaron Lanier, the eminent American computer scientist, composer and artist, is no stranger to skepticism around social media, but his current interpretations of its effects are becoming darker and his warnings more trenchant.

Lanier, a dreadlocked free-thinker credited with coining the term “virtual reality”, has long sounded dire sirens about the dangers of a world over-reliant on the internet and at the increasing mercy of tech lords, their social media platforms and those who work for them.

Nothing about the last few weeks – of chaos on Twitter and the ever-increasing spread of conspiracy theory and disinformation – has changed that. The current state of the tech industry is ripe with danger and poses an existential threat, he believes.

“People survive by passing information between themselves,” Lanier, 61, told the Guardian in an interview. “We’re putting that fundamental quality of humanness through a process with an inherent incentive for corruption and degradation. The fundamental drama of this period is whether we can figure out how to survive properly with those elements or not.”

The exaggerated focus on Twitter in recent months after its chaotic take over by billionaire Elon Musk follows longstanding concerns about Facebook and others, including state actors. He mentions “psychological operatives” working for Vladimir Putin and the Chinese communist state apparatus. All of them are filtering or promoting information for their own gains. In short, the web is not a free market of information as originally envisioned. It is a gamed system being rampantly abused.

If we can coordinate ourselves to solve the climate crisis it’s a fundamental sign we haven’t become completely dysfunctional

“There are all kind of intermediaries. They might be the people who own a platform, recently Elon Musk, or third parties who are good at sneaking in influence. The interveners can be varied. Some are official, some are revealed, others hidden. Some are competent, some incompetent. Some are random, like an algorithm that someone made but didn’t understand.”

The stakes are high. “I still think extinction is on the table as an outcome. Not necessarily, but it’s a fundamental drama. If we can coordinate ourselves to solve the climate crisis it’s a fundamental sign we haven’t become completely dysfunctional,” he said.

Throughout his career, Lanier’s focus has lain outside the ones and zeros of computer code. He helped create modern ideologies – Web 2.0 futurism, digital utopianism, among them. But Lanier is no longer a fan of how the digital utopia is coming along. He’s called it “digital Maoism” and accused tech giants like Facebook and Google of being “spy agencies”. And he’s been brutally clear about what he sees as the consequences of over-dependence on social media: in essence, you’ll get both popular cat videos and civil war.

In his 2010 book, *You Are Not a Gadget: A Manifesto*, he warned of the dangers of web ideologies and the “hive mind” that could lead to “social catastrophe”. But now his train of thought has launched off, if anything, in a more worrisome direction.

In his latest thinking Lanier draws attention to Harvard psychologist BF Skinner’s theories of “operant conditioning”, or behavior controlled by its consequences, otherwise known as behavior modification, a term coined in 1937.

As we enter an era where nothing means anything because it's all just about power ... it's very hard to put ideas out and very easy for them to come across not as intended

In Skinner's studies, lab rats were subjected alternately to electric shocks and treats to achieve a change in response. On social media, he says, we experience something similar. "I believe I see that people who are subject to operant conditioning online, meaning subjected to pleasant or unpleasant experiences."

Approval, disapproval or being ignored, such techniques can be manipulated online as part of what is euphemistically called "engagement" and the creation of addictive patterns for individuals and then – by proxy – eventually whole societies.

"As we enter an era where nothing means anything because it's all just about power, intermediation and influence, it's very hard to put ideas out and very easy for them to come across not as intended," he said.

In a recent New York Times opinion piece, Lanier wrote that he'd "observed a change, or really a narrowing, in the public behavior of people who use Twitter or other social media a lot". He singled out people who have recently been in the news: Elon Musk, Donald Trump and Ye (Kanye West).

Once distinct personalities, he wrote, each had "veered into being bratty little boys" in their public behavior – a result perhaps of being "Twitter poisoned", a more contemporary term for operant conditioning.

"I have noticed that all these people converge on a similar personality type that wasn't present before. If that has something to do with social media addictions, or Twitter poisoning, what is that?" he wrote.

Coming from someone who has over the years described himself as "worried optimist", his interpretations come with weight.

"People have been pretty awful throughout history, so it's hard to make a causal link to our current dysfunction. The most profound problem here is, can we be sane enough to communicate and coordinate for our survival".

"That's more important than whether we become assholes or not, because assholes can potentially survive. Peoples with an inability to communicate in a straight-forward way cannot," he adds.

"Even people who are willing to cooperate may not be able to because they're not operating in an environment where they're heard in the ways they imagine. Right now we have no confidence that what we say will be heard correctly," he says.

That like goes for Lanier's own thoughts too. Though, he fervently hopes he is proved wrong.

"If you make a dismal prediction and it comes true, it means you've failed to have utility. I don't claim to have all the answers but I do believe that our survival depends on modifying the internet – to create a structure that is friendlier to human cognition and to the ways people really are."

Edward Helmore, The Guardian, Sat, November 26, 2022

Computer addiction images *(from Google)*



HAKAORO'S CORNER



Author and twin grandson

Hakaoro Tuauri Hakaoro, aka 'Haka the Man,' hails from the Northern Island of Penrhyn – with connections to here and there like most other Cook Islanders (fruit salad, some people call it) – migrated to New Zealand a generation or so ago, worked his way up the hierarchy in both Government and the NGO sector, assisted countless Cook Islanders and other Pacific Islanders in areas related to social work and the law; a person who certainly made himself useful to society. He has a few articles published in this newsletter in recent times. Six more useful, informative and educational ones below. Enjoy reading.

1. SLAVERS IN PARADISE

Hakaoro's note: This is an introduction to a fascinating book of the same title by H.E. Maude, which is available at any library. It offers the reader an insight into the terror experienced by Polynesians during the Peruvian slave trade of 1862-1864. It almost depopulated some of the islands of Polynesia, notably Tongareva in the northern Cook Islands. Of the hundreds forcibly taken including the CICC Orometuas from Rarotonga, who were stationed on Tongareva at the time, only 4 natives found their way back home. For the benefit of our readers, I have also entered (in bracket) the names of countries to which some of the small islands referred to in this article belong.

The Peruvian slave raids of 1862-4 struck the islands of Polynesia with the force of one of the region's tsunamis: the great seismic sea waves which from time to time bring death and devastation to her scattered communities. Westwards from the Peruvian port of Callao-the epicenter, as it were, of the disturbance-ships sailed through the island groups of Oceania from the Kermadecs (New Zealand) in the south to the Gilberts (Kiribati) on the equator and as far west as Rotuma (Fiji), and like the tsunami themselves caused most damage on the coral atolls and unprotected low islands, while leaving most of the high volcanic groups virtually unscathed.

The repercussions, particularly on Easter Island (a.k.a. Rapanui. an island in Polynesia which is under Chilean rule), Niue and the coral atolls of Polynesia, were traumatic and it would not be an exaggeration to say that no other event in the history of Polynesia has had such widespread effects throughout the region nor, on several islands, more overwhelming consequences for the islanders. Communities which found their numbers reduced by two-thirds, whether by outright kidnapping as on Nukulaelae, (Tuvalu) or by disease introduced by the kidnapers as on Rapanui, or which were perhaps left as on Atafu, (Tokelau) with only a few aged or infirm men to care for the remnant of widows and orphans, had experienced not only a demographic catastrophe but also, in all probability, the destruction of their social structures and the impairment of their cultural heritage and ethos.

The slavers descended on a region totally unprepared for, and on a people who had never conceived the possibility of such a visitation. Indeed, there was nothing of a like nature and scale in Polynesian history to make it conceivable that anyone, let alone persons professing to be racially and culturally superior, could be capable of kidnapping thousands of men and women by violence or treachery; tearing them at a moment's notice from their parents and children for compulsory transportation to an unknown fate at an unknown destination. Even the Europeans living in the islands were caught by surprise and it took some time before the last island had been warned by missionary, consul, administrator or naval officer to avoid the 'man stealing ships' at all costs and told that it was unlikely that anyone would ever see again those who had gone on them.

When, therefore, the full realization of what had happened dawned upon the Polynesian island world of the 1860s the suffering of the bereaved and the shock to the local communities became the theme of countless oral traditions, which still survived intact at the turn of the century. Their conspectus, however, was necessarily limited and their content sometimes erroneous, and with the accelerated acculturation of the years since World War II they have lost much of their former content and credibility.

Even when found to be unhistorical, however, these traditions have been noted where they appear to have achieved a degree of public acceptance, such as the sinking of a Peruvian ship by the Tokelauans; the black birding of all but a single islander on 'Ata (Tonga); and the removal of more people from Atafu (Tokelau) than were living on the atoll. They may at least serve as a warning to modern field workers that oral evidence needs careful checking, particularly in this literate age when much of it appears to be derived not from indigenous sources but from more or less distorted versions of published misconceptions.

In this factual narrative we are concerned with what actually took place and only incidentally with what governments may have hoped, or even believed, was happening. In actuality, if not in theory or official intention, the Polynesians taken to Peru were slaves, in that they became the property of, and entirely subject to, another person or persons. True enough, the Peruvian Government classified them as colonists who had entered the country to their own free will, and a number were no doubt procured by deceit rather than capture, but once battened down in a ship's hold behind iron grilles they nevertheless ceased to have any say in their future destiny. The point, however, is not fully argued until later and meanwhile, where any reasonable doubt remains as to their status at any given time, the migrants are referred to as recruits and the ships which carried them as recruiting vessels, for lack of more neutral terms.

In order to give a reader able yet comprehensive view of the Peruvian activities in Polynesia it has been necessary to draw on several hundred scattered primary sources in missionary archives; British, French, Hawaiian and Peruvian Foreign Office correspondence; French colonial and British Admiralty and consular papers; as well as contemporary newspapers and periodicals, each of which provided insight on some facet of the whole operation. The first of these documents was obtained during a visit to the Hawaiian archives in 1958, and as more and more came to hand over the years it became possible to integrate what had hitherto appeared an intractable collection of discrete facts into a composite picture.



Slavery images (from Google)

Usually when working on historical reconstruction one finds other published or unpublished works in which at least aspects of the subject have been dealt with by previous researchers. In this case there was virtually nothing; certainly nowhere anything in the nature of a coherent picture of developments whether in the islands or Peru. In their place one had a prolific crop of sensational assertions retailed by the purveyors of South Sea romance, which has necessitated the demolishing of many time-honored illusions. The Easter Island stockade; the casks of Spanish wine and brandy landed at Tongareva (Cook Islands); the islanders with leg chains and iron collars working in the guano mines; the reduction of the Tuvalu population from 20,000 to 3,000 and many similar fictions will be found mentioned in the text or endnotes, though others have been omitted as too obviously false to merit refutation.

To avoid the narrative becoming hirsute with caveats, many of the historian's cautionary terms-'possibly', 'probably', 'the evidence suggests' and the like have been omitted and the reader is invited to insert them for himself, particularly when the details of the routes of recruiting vessels are in question; for kidnapping was a secretive profession and the captains left no journals or log-books, if indeed any were kept, and many on returning to Callao did their best to disguise where they had been to and what they have been at. Furthermore, though one may check and re-check every reference and inference a hundred times, historical certitude still remains a relative term.

From Table 1 it will be seen that at one time or another thirty-three vessels were engaged in the trade (27 Peruvian, 4 Chilean, a Spanish and a Tasmanian), and from Table 2 that in the course of their thirty-eight voyages they called at fifty-one islands, including every inhabited group in Polynesia with the exception of Hawaii. To do this they followed four main routes: the Northern, commencing and usually ending in the Northern Cook Islands; the Southern, via Easter Island and Rapa; the Central, to the islands of French

Polynesia (Tahiti); or merely to Easter Island and back. On only one voyage is the route completely unknown—that of the brig Margarita – and it appears possible that she was captured by Tongans.

The estimated number of recruits actually taken on board each ship, including women and children, is shown in the last column of Table 2. Particularly in the case of the ships, which recruited in Tuvalu, these figures should not be regarded as exact, since while we can be reasonably sure of the combined totals taken by several vessels operating together, we can do little more than guess how they distributed the recruits between the individual ships.

Much more reliance can be placed on the numbers estimated to have embarked at each of the thirty-four islands from which recruits were obtained, as given in Table 3, as these have been abstracted directly from the island-by-island narratives in Part I and are for the most part based on the first-hand accounts of local informants and subjected to a number of internal and external checks. In particular they will be found to agree quite impressively with the Peruvian official or British naval figures of the numbers landed or arrived at a Peruvian port as set out in Table 4, when allowance is made for known or suspected deaths on the longer journeys from Western Polynesia.

Apart from one prospecting venture, the first ship sailed for the islands on 22 September 1862 and none is recorded as leaving after 3 April 1863, the month in which all licenses were suspended and arrivals placed incommunicado pending proof that the recruits on board were engaged voluntarily. The period during which the trade was actively carried on was therefore approximately seven months. The span of our narrative, however, is over two years; from the grant of the initial recruiting licence to Byrne on 1 April 1862 to the Franco-Peruvian settlement of issues arising from the trade in June 1864.

Owing to the unusually extensive geographical coverage, in which events might be occurring simultaneously in South American and one or more Polynesian islands, the story has been divided into two parts: Peruvians in Polynesia; and Polynesians in Peru. The first part, after sketching why and how the trade began, is concerned with a detailed enquiry into the numbers actually taken from each island, the ships involved and the recruiting methods employed by their captains and supercargoes; while the second part covers the voyage to Peru and the nature and conditions of employment there, and is followed by a consideration of the attitude of the major powers towards the trade, its eventual abolition, the attempts made to repatriate the survivors, and the effect of disaster on those still left on the home islands.

The time has now arrived when the whole story can, and should, be told: not to exacerbate old wounds but because it is an essential link in the common historical heritage of the Polynesian peoples. Only through knowledge of their history can the islanders of today become fully conscious of their regional identity, and thus guard themselves against the piecemeal cultural annihilation, which threatens them in the present century, as Peruvian bondage did in the last.

2. TETAU AU AKAKITEKITEANGA PUAPINGA

Reo Kiritimiti e te Mataiti Ou

Kia orana e te au taeake ia Iesu nei ko tatou nei i aravei akaou na roto i teia Nutileta, numero 88. Ite mea e, ko te Nutileta openga teia no teia mataiti, te tuku katoa atu nei au ite reo aroa kiritimiti e te mataiti ou kia kotou katoatoa.

Pure Kuki Airani

Kua piri atu ana maua ko te Mama kite akamorianga pure Kuki Airani, tei arataki ia e te Orometua Kapao Kapao i roto i te oire ko Papakura i nga marama i topa akenei. E maata te mapu tei piri mai ki taua akamori'anga ra i taua ra ra. Kua piri katoa mai te Orometua Iro Williams o te PIC o Papakura.

I roto ite akoanga a te Orometua Kapao kua oora mai a ia ite oronga'anga moni a te au Ekalesia Kuki Airani i te akau roa kite au tere o tatou mei te ipukarea mai. I tetai au atianga kua oronga katoa ia ki teia au tere te au moni tei akaputu ia no te akatu are pure. Uiana, "Eaa i pera ai?" Ko te tumu, kua pera no te inangaro tetai ki tetai, e te aro'a i vai i roto i te tatou Atua ia Iesu Mesia. I mate oki te Atua no tatou katoatoa i na te Orometua mai ei. "Kua kite kotou ite puapinga tei rauka i te au tere tei tupae mai ia matou ite enua o tetai ke," ina te Orometua Kapao ai. Kia pera ua atu rai tatou i te aroa tetai ki tetai, e tau ai. Kia 'akamanuia ua mai rai te Atua ia tatou katoatoa i te au ra ta tatou ka aere ki mua.

Manukau CICC

Kua piri katoa ana maua kite 'akamorianga a teia Ekalesia i teia au epetoma i topa ake nei. Te kite atura maua ite maroiroi o te Orometua, te au Diakono e te Ekalesia katoatoa. Penei, ka tupu teia ki te maata mei te mea e, e ka oki mai to tatou iti tangata tei noo ki Manukau ki te au pure akamori'anga i te au Sabati. Inara, koia anake ua tei kite e, eaa te ka tupu ite au ra ki mua. Kia tauturu mai te Atuai i teia Ekalesia na roto ite akakiki ia ratou kite au meitaki ote vauerua e to te kopapa katoa.



Pureanga i roto i te Ekalesia Manukau

Retita'anga

E manganui to tatou au Ekalesia tei kore i retita ia i raro ake ite ture o Aotearoa. E manganui katoa tei retita ia ratou e tei motu (lapsed, expired) to ratou au retita'anga i teia ra. No teia i tupu, kare i reira e rauka kia pati ia te moni (funding), no te tauturu ia ratou. Kare katoa e rauka kia akamata ia te kimi kimi puapinga (business) na teia au Ekalesia.

Kua irinaki ua i reira kite moni ta te au mema ka rauka ite oronga na roto ite atinga, tuanga ngauru e tetai atu au akaputupu'anga ke ke. I tetai au Ekalesia kua riro teia ei zugo maata ki rungao ite au mema tatakitai. E maata tei akaruke takiri i ta ratou au Ekalesia, kare i oki akaou mai kite au 'akamorianga. E tere ei te Ekalesia ki mua, ka anoano ia kia akaou ia to ratou au retita'anga, me kare ra, kia retita'ia mei te mea e, kare te reira i rave ia ake. Ka anoano katoa ia kia tutaki'ia te au tero a te Kavamani e tau ai. Me rave'ia teia au mea, ei reira e ngoie ai kia taangaanga ia te au moni a te Kavamani e vai nei (funding) na roto ite patiangia i te reira. Kia tauturu mai te Atua ite au Ekalesia e tapapa atu nei kia retita'ia ratou.

Moni (funding) tei 'akatu'anga ia ei oko kai na te iti tangata Pasifika

Tere atu ite 60 mirioni tara tei oronga ia no teia akakoroanga e te Kavamani. Kua tuku ia teia moni kite putupu'anga koia te 'Pacific Future' na teia kamupani i reira e 'akatuanga ana i teia moni kite iti tangata Pasifika. Te meitaki nei te au putupu'anga Samoa, te Tonga, Viti, Tuvalu, Kiribati e te vai atura, e ta ratou au Ekalesia. Ei 'akamarama'anga te oronga kai nei te 'Fono, The Village, The Methodist Church, Tongan Society e te vai atura. Ko to tatou iti tangata te na roto nei i teia au putupu'anga e rauka mai ei ta ratou manga. Te 'akaroa i teia tu! Eaa tatou te CICC, te akatupu ai i tetai kamupani no te rave i teia no to tatou iti tangata, e puakapa nei ki Aotearoa nei.



Auckland foodbank images (from Google)

Takake mei te pute moni taku i taiku i runga nei, te vai katoa ra tetai tuanga moni takake ko tei kapiki ia e Whanau Ora. E tare mirioni katoa te reira. Ka rauka teia moni ite pati ma te taangaanga no te oko, washing machine, fridge, furniture, blankets e te vai atura kia kotou tikai tei ngere i teia au pakau, me kare ra, kotou tei tae ou mai no te noo tinamou ki Aoteroa nei. Kare kotou e tutaki i teia akapouanga, no te mea e moni (funding) teia. Te vai atura tetai au funding no te iti tangata i roto ite Ministry of Health, Social Development, Education e I roto katoa ite Treasury o Aotearoa nei. Ka anoanoia tatou kia pati i teia akapapa'anga moni (funding) ei tauturu ite iti tangata Kuki Airani e to tatou au Ekalesia. Te maata ua nei te mou te iti nei ra te kokoti nei.

Ei ioio anga na tatou kua topiri mai au i raro nei i tetai tamanako'anga i rotor ite reo Pamati. E 'akara'anga ua teia ite au mea te ka rauka kia rave'ia e te CICC.



CICC Social Services Enterprises Ltd

Pursuant to the applicable law; that is: to establish, administer or promote such legal identities, as may be required to help the organisation generate income so as to achieve the CICC Christian objectives whilst sustaining the operation of the Society; as a Church. The following ideas had been formulated primarily for discussion by the Society. It is anticipated that these ideas will form the vehicle through which potential commercial ventures could be instigated and pursued. It is noted, however, to achieve the ultimate goal it is essential that the Society must register a liability company which will then drive the CICC organisation as a whole.

CICC Social Services Enterprises Ltd (CICC) provides community advocacy and support services

Through the provision of quality CICC community advocacy and support services, our goal is to build strength in families and communities. Our vision is to provide families, youth and communities the opportunities needed to become self-sufficient and build sustainable futures.

Do you need help with work and income issue?

We offer free advocacy advice designed to help you understand your rights so that you get your full entitlement. Our organisation, CICC is currently dependent on donations to pay our workers. While we would do our best to work with as many people as we can, but we realise the impending struggle ahead to meet the incredibly high demand that we would receive due to growing hardship in New Zealand. Clearly the more donations we get the more staff we would have to help people receive their full entitlements and transform our welfare system to one of support. Our team of advocates assist people to get what they're entitled to from Work & Income. We don't take 'no' for an answer. Nor should you!

CICC can work with you to:

- Offer advice and information
- Ensure you're receiving your full entitlements
- Gain access to food grants and other essential items
- Resolve Work and Income disputes
- Review and appeal your case if need be

If you need help, give us a call or come into our Office in Auckland.

CICC Limited will also provide the following community advocacy and support services, subject however to receipt of donations and ultimately funding:

- **Out-of-home Care** | Assisting young people with varied requirements who need both short-term foster support and longer-term foster family arrangements.
- **Carer Recruitment** | Connecting with a range of foster carers who can provide an inviting, safe and stable home life for our young people.
- **Community & Capacity Building** | Creating experiences for our young people to actively participate in social activities and feel a sense of belonging.
- **Family Support** | Providing advice, guidance and practical family assistance.
- **Advice & Referral** | Supporting communities with foundational guidance to build strength and independence.
- **Early Intervention** | Providing young families with the help, support and advice they need through our unique initiative, The Kaveinga CICC program.
- **Outside Health Clinic** | Improving the health and wellbeing outcomes of the children and young people who join us in foster care.



- **Cultural Unit** | Ensuring all children in our Care Program develops a strong connection to their culture and identity.
- **Leaving Care Program** | Guiding young people in their transition from out-of-home care to sustainable independent living arrangements.

CICC community advocacy and support services in Auckland is a new initiative

We envisage starting working to advocate and support unemployed people, families, children in foster care, youth and community programs on receipt of donations or funding. We also plan to further develop our services, which should also encompass delivering diverse community educational programs, early intervention, cultural programs, and educational advocacy support and family preservation services. Many of these services are fairly limited in South Auckland and have nothing in Auckland. We are currently in consultation with other providers notably MUMA to negotiate sub-contractual assignments.

E au manako teia, tei anoano'ia kia uri'uri'ia. Na te Atua tatou katoatoa e tauturu mai.

3. BLAME NZ NOT CHINA

Hakaoro's note: I wrote this piece, not so long ago, in response to negative comments by some of our own people. The comments were against the Chinese Government for helping the Cook Islands by approving a bank loan at competitive interest rates. Normally anyone would be happy with such outcome, especially when the country needed the money. In this case, however, some are not! Consequently, I fail to understand as to why some Cook Islanders are unhappy and constantly condemn China without reasons.

China is NZ largest trading partner, with 32 per cent of New Zealand's exports going there. NZ free trade agreement with China has been the most successful trade agreement in its history, derived from high-quality goods, demand and a mutually respectful relationship, according to NZ trade sources. Clearly, NZ is well ahead in trade exports and earning two-thirds of what was projected by value. In 2021 NZ transported \$5 billion more to China in exports than it did imports, so its balance of trade is well in advance and in NZ's favour. The Chinese free trade agreement that NZ has had since 2008 will never be mirrored by America or Australia because they won't agree to lower their tariffs on NZ products. Guess who is cutting the better deals around the globe, that's right, the Chinese are.

China extended such deals to the Pacific. The Prime Minister of the Solomon Islands, Mr Manase Sogavare, knows NZ well, having worked there as a public servant in his youth. When questioned by a NZ reporter, in reference to the signing of a trade agreement with China, just over a year ago, he declared: "We are not children to be told what to do; we don't tell you how you should run your country". Such response indicates that Pacific leaders are well aware of what is happening and how NZ treats them.

When was the last time the USA and NZ entered into trade agreements with our Pacific neighbours? According to a former NZ politician: "When you treat people as second-class citizens in your so-called area of interest, why it is so bizarre that they enter into their own trade relationships like NZ did in 2008? Why is it that those eight Pacific nations are currently being "manipulated" yet NZ wasn't? So its okay for NZ to engage in free trade agreements with China but it's not okay for the Pacific nations? ". What type of mentality is this? I leave it to the reader to consider!

The informal discussions of these issues sometimes happened at CICC church events here in Auckland. In recent times, too, many articles had been written on partnership, trade or Chinese loans, one of which was authored by an experienced journalist in the Cook Islands. That article showed unambiguously how NZ negligently and maliciously treated the Cook Islands, especially in the last 3 decades. Its financial help is minimal and often carries many conditions including 'user pay', which our country is not accustomed to. When you give or donate to a friend you don't dictate or impose conditions as to how and what projects should be undertaken. Surely, the Cook Islands Government of both persuasions knows what the priorities for the country are and how the money should be used. We need to trust the elected leaders of our country. And to that end, NZ must also respect them.

The previously announced funding by NZ to the Pacific most of which will go to other Pacific nations rather than the Cook Islands showed yet again how we are treated by NZ. I believe the slight increase in funding to the whole Pacific was primarily triggered by the Chinese financial assistance to those countries. Thanks to China otherwise there would not have been an increase at all.

Our agriculture is dead. Why? NZ has taken fruits and veggies from cheap labour countries such as the Philippines, South America with less quality than those from the Cooks. Once upon a time Agriculture was the backbone of the Cook Islands economy, which is no longer the case today. How sad is that? We now import most fruits and vegetables from NZ.

Most tourists to the Cooks are from NZ, but it provides nothing in funding for roads, sewerage, and the like. The pressure on the country's infrastructure is enormous and of course NZ is well aware of this, and to the best of my knowledge offers very little to help the Cook Islands. Is this how you treat a partner in 'free association with NZ'? No, you don't treat a friend like this. No one appreciates to be treated with malice and contempt. Clearly, if NZ has been fair to us there would not have been a need to ask help from elsewhere including China. Perhaps, it's timely to consider importing from other countries and it may just change NZ's treatment of our little paradise. Our Government needs to assert its rights and choose what is best for our country. We are no longer a colony of NZ though that appears to be the way we are being treated.

To date, all attempts by successive Cook Islands Governments to become a member of the UN was curtailed and vehemently opposed by NZ. What a so – called friend in 'free association'? Despite the treatment, however, NZ in return was and still is rewarded as a constitutional partner. It reaps the benefits of our trade as the bulk of our imports in millions, superseding all its financial contribution, are from there every year. That is what a good friend will do for a friend.

I find it laughable though that NZ maintains a profitable trade with China as per above, has a Chinese Embassy in Wellington, provided military training and expertise to the Chinese Defence Force and not long ago visited Tongareva along with the Chinese military to demonstrate "Team Work" in the Pacific. While showing "Team Work" to the world it also warns us and I should add along with some of our own people that we would be taken over by China. I fail to see how?

The Constitution of the Cook Islands guarantees our protection and sovereignty. And the same applies to other Pacific nations. The only way to take over the Cook Islands is to mount a military invasion of the country. Seriously, would China do that? Very unlikely in my view. If it were to do so, it's likely to be NZ with its minerals, oil and other natural resources. Ei reira e pauna ai kia take over a Tinito. E tumunu homebrew ua rai ta tatou.

To those who may not have been aware of the situation in Tonga. In the 80s the late King of Tonga Tupou IV sold Tongan passports to Chinese nationals allegedly for US50K. The Chinese people who are now living and running businesses in Tonga are citizens of Tonga. It has nothing to do with Chinese loans whatsoever. Those Chinese have the right to permanently reside and run a business in their country of citizenship and are doing precisely that. The law of Tonga allows them to do so. Kia manuia i te Atua.

4. KNOWING VISA ISSUES AND PAYMENT OF PROFESSIONAL SERVICES

Hakaoro's note: This article was published in the Nukualofa based Tongan ITA Newspaper in 2012. This is one of many immigration-related stories that I wrote principally for educational purposes. It is printed here primarily to enlighten CICC members to understand the cost charged by professionals, such as lawyers, accountants etc, for services rendered.

Having covered some of the requirements in respect of the licensing of Immigration Advisers and associated matters in the last 2 weeks, I shall now focus on visa issues of a, perhaps, greater significance to our readers, particularly those engaging the services of professional people such as Immigration Advisers and the like.

I have found that most Tongans who have had instructed Auckland based Immigration Advisers to act for them in the past somehow believed that once they have paid the fee for a visa of their choice, the visa must be issued, irrespective of whether or not they have met the requirements. Failing the grant of the visa many resorted to the law of the jungle where they have issued threats of violence against Immigration Advisers,

their staff and Advisers families. In a few cases that am aware of violence actually erupted in some of my Kiwi colleagues offices around Auckland, and of course the Police attended, the perpetrators arrested, jailed and eventually deported back to Tonga. Obviously this is not good for Tonga and its people, nor is it for the reputation of Tongans internationally.

Unfortunately a sizeable number of them seemed to enjoy the habit of demanding the full refund of their fees, simply because Immigration New Zealand had declined their applications. What shocked many of us was the fact that even if the reason for the decline related to their false statements and plain dishonesty, many vehemently refused to listen to any logical explanation other than to order: '*Refund my money right now*'. The insinuation here is pay up or else?

Many have gone to great lengths too in misleading others, including lawyers, the Police by distorting the facts of the case or manufacturing new facts. Even their own families believed them too, quite often aiding, abetting and supporting what is clearly an abhorrent and despicable behavior and conduct. In my view, this has to be changed and sooner the better. How do we change this? I feel through education. In this regard, I hope and pray that this article, would, in a small way, contribute to that educational process.

As a Pacific Islander myself, I find this behavior, abnormal, strange and counter-intuitive. Consequently, I would attempt to explain the essence why you still have to pay your professional immigration practitioner even if your visa was not issued or you have deliberately elected to feel that since it was not approved you must be refunded your money in full. Clearly anyone who thinks like this is wrong, because you as the client still need to recognise and reward someone for their hard work, effort and input. There is value in this. If you don't pay someone for their work, it's like saying you do not respect and value what they have done for you.

Using this principle, then when you go to a restaurant and order a meal, and you do not enjoy the meal, and therefore you should not pay for it. Why? Because the chef has failed you. He failed to prepare the dish to your liking. And because he failed to please you, to win over your stomach; he has not been successful as a chef. So, '*Refund my money right now*', right?

Well, that is clearly wrong and obviously it does not work like that in the real world either. The fact is the chef had still made the effort to cook and prepare the meal for you. To start with there is his time, expertise and service involved. All of these have value. To show respect for this, one must pay for it. Another example is the legal profession, if you employ the services of a lawyer, whether or not you win your case in court, you still need to pay the lawyer's fees, and in full. Wouldn't that be correct here in Tonga?

So, for me, as an example, the same principle applies to immigration work - or indeed to any other professional work. Why? Because a service has been rendered. And we are in the business of selling a service. Just like if you are in the business of selling goods, like 'Manioko', you expect customers to pay for your goods, right? It's called a mutual exchange, and a contract is formed. If you receive something - whether a product or a service - and you do not pay for it, it's called a breach of contract. It's also called theft. And that's why when a client does not pay fees despite work having been done on an application, Immigration Advisers feel robbed.

I must also say that this is not about not understanding the Tongan way, if that is indeed the case as some would lead us to believe. I don't think it is but even if it is - then the old adage applies in that "When in Rome, do as the Romans do". In other words, if you are in Tonga, you have to do things the Tongan way. If you are in the Cook Islands, you have to do things the Cook Islands way. If you are in Australia, you have to do things the Australian way. And if you are in New Zealand, you have to do things the Kiwi way. It's also called common sense.

That's why I find dealing with Tongan clients both interesting and challenging. I find that when Tongan people go overseas, they insist on doing things in what they called the Tongan way, although I dispute this claim all the time. When in New Zealand too, they impose their Tongan way of doing things on Kiwis, and expect Kiwis to accept, accommodate and acquiesce to this. Sorry to say, but I find this very arrogant. And it makes race relations and cultural exchange in Aotearoa more difficult. That's why with the recent immigration scams involving Tongans against Tongans, so many Kiwis got very upset, including Tongan Kiwis. Some of them may have had difficult dealings with Tongan people. Even for myself, a Cook Islander, I find it somewhat difficult to accept or understand the Tongan way of doing things - how do you expect a Palangi/Pakeha person who has little or no understanding of Tongan custom or culture (or even of 'Tongan culture' in general) to understand and accept this?



I am saying this, because I am passionate about issues of cultural integration, exchange and understanding. I see this as a two-way street. If you expect Kiwis to understand and respect the ways of the Tongan people, you need to understand and respect the ways of the Kiwis too. This is particularly important, because this is New Zealand - a country where things are done the Kiwi way. Unless and until you become at least a resident in New Zealand, you are considered a guest of this country. And a guest must always abide by the house rules and wishes of the host.

For example, if you invite me to your home, and I start telling you that the ways and methods you do things around your home are all wrong, that my way of doing things are better than yours, and that you have to change your way of doing things according to my wishes and preferences - wouldn't you be offended? You probably would tell me I am no longer welcome at your home, and ask me politely to leave at once.

Moreover, please understand that all Immigration Advisers in New Zealand are not Tongans with the exception of 2 provisional licensees. They have clients from all corners of the world. Therefore, for the sake of consistency, and fairness, Immigration Advisers in New Zealand cannot have different fee-payment arrangements with clients based on nationality, ethnicity or cultural origin. This would be akin to discrimination. They all have 'one law for all' approach to the way they engage with clients, and their families. They themselves cannot make exceptions for anyone. This is a rule of thumb. Like my Kiwi colleagues in the industry my practice too is no exception. Noho ora mai e, kia manuia.

5. SUITABLE ATTIRE FOR WOMEN – KAKAU TEI TAU KIA AAO IA

Hakaoro's note: What follows is an advice to a woman from a Papa highlighting the need to dress appropriately in public. It seems proper that young women must cover up preferably below the knee which appears to be in line with Cook Islands values and culture. However, a lot may disagree, and may even render it as 'old fashion'. While such opinion is also important the gist of the message is instructional and food for thought. An informed public is important.

Te akakite nei te Papa i roto i teia tua e, ka tau meitaki kia tapoki te tamariki tamaine i to ratou kopapa ki te kakau tau marie. Penei ka riro teia tua ei turama ia tatou katoatoa.

Young ladies, this is for you! A woman arrived in a store wearing clothes that showed her body all too well. The shop owner, being a wise older man, took a good look at her, asked her to sit down, looked straight into her eyes, and said something she would never forget for the rest of her life.

"Young Lady, everything that God has made valuable in this world, is covered up and hard to see or find." For example:

1. Where can you find diamonds? In the ground, covered and protected.
2. Where are the pearls? Deep in the ocean, covered and protected in a beautiful shell.
3. Where can you find gold? Underground, covered with layers of rock, and to get there you have to work very hard and dig deep.

He looked at her again and said, "Your body is sacred and unique to God." You are far more precious than gold, diamonds, and pearls, therefore you must be covered too. He then added: "If you keep your precious minerals like gold, diamonds, and pearls deeply covered, a "reputable mining organization" with the necessary machines, will work for years to mine those precious goods.

- First, they will contact your government (family)
- Second, sign professional contracts (marriage)
- Third, they will professionally extract those goods, and tenderly refine those precious goods

But if you let your minerals find themselves on top of the Earth's surface (exposed to everyone), you will always attract many illegal miners to come, exploit, illegally, and freely take those riches and leave you without the precious goods God gave you!

Women, you are valuable! Remember, Class is more desirable than Trash.

MEMORY LANE

'SCURRILOUS RAGS' AND 'BRIMSTONE BELCHERS' – COOK ISLANDS' EARLY NEWSPAPERS

Saturday 8 October 2022 | Written by [Rod Dixon](#) | Published in [Features](#), [Weekend Share](#)

An 'insatiable lust' for reading matter among Cook Islanders led to the appearance of Rarotonga's first newspaper Te Punavai in 1843, printed with the help of the Sydney Morning Herald. Later in the century came Te Manu Rere, Te Torea and Ioi Karanga, all generating controversy and landing one local editor in prison – the first inmate of Rarotonga's newest jail. By Rod Dixon.



Rarotonga's first newspaper – Te Puna Vai, Volume 1, Number 1, 1843. 22100714

Kai parau (Bible consumers) and 'a'api parau' (Bible learners) were the Tahitian derived names given to the early Cook Islands Christian converts. These names reflected what the Christian missionaries described as Cook Islanders "insatiable lust for books", initially the Holy Bible.

In the days before literacy became widespread, scriptural tracts, which the Rarotongan missionary Maretu called 'tia', were "considered to have magical properties".

"The letters made us wonder ... and we said that the books were the *gods* of the strangers."

Initially all scriptures and teaching were in the Tahitian language but, recognising that "a religious impression" was best achieved by addressing people in their mother tongue, John Williams developed a lexicon and grammar for the Rarotongan language in 1828.

Literacy spread quickly through the mission schools. Demand for school places outstripped supply and a decision was made to focus literacy on the young while encouraging older converts to apply their well-developed powers of memory to learn entire chunks of the Bible.

Joe Gray in his *History of Rarotonga* records "a chief of Ngatangia (who) had memorised ... all of the Epistles of John, then chapters of the Acts of the Apostles, the first chapter of John's Gospel and a portion of Galatians (Pitman, 2 July and 17 August 1830), while a young Rarotongan woman could repeat the entire New Testament from memory". (Pitman 21 November, 1842).



New-found literacy created a demand for more and more books in the local language. Initially, the books of the New Testament and a number of religious tracts were translated into Rarotongan by John Williams, Aaron Buzacott and Charles Pitman and were printed either at the mission press at Huahine or in London.

In 1831, Buzacott received a second-hand printing press from the Tahitian mission – the “old worm-eaten wooden one” with “an equally old fount of letter” (Buzacott, 1866; 68). He used this to create the first book ever printed on Rarotonga – *Browne’s Catechism* – in Cook Islands Māori.

Buzacott subsequently trained a young Rarotongan convert (identified only as “an intelligent native”) as his printing assistant. In his first year, with a very inadequate printing machine and limited fount, this young man succeeded in printing copies of a book of twenty-five hymns and two short religious tracts.

At the same time, Buzacott was building “a very commodious and substantial stone printing office” at Takamoa. According to the Rev. William Gill it was the first stone building ever built in Avarua – on the site of what is now the Takamoa Women’s Centre.

In 1839, with the arrival of a new printing press and a new fount of type, a substantial printing operation began at Takamoa, assisted by “several native lads” who quickly “became proficient workmen.” Two or three of these assistants – whom William Gill (1856; 51) describes as “men whose fathers knew no letter or sign to represent the words of their unwritten language” – received advanced instruction in printing from the Mission Press in Samoa.

As well as printing thousands of copies of books and pamphlets, the Takamoa press began to publish a monthly periodical – Rarotonga’s first newspaper - *Te Punavai* - “with a view to the improvement of the inhabitants of this group generally and especially the young.”

The periodical was written in Cook Islands Māori and the first copy was issued in March, 1843, with Buzacott as editor.

“The periodical is to contain various notices on Theology, History (Sacred and Profane), Natural philosophy and is to be distributed gratis (free) among our schools and Church members hoping thereby to excite a desire after knowledge and by the divine blessing, to secure the higher objectives of their spiritual welfare” (William Gill, 28 July, 1843).

Between January and December, 1844, in addition to printing one million pages of the books of *Samuel* and *Judges*, a quarter million pages of *Kings*, nearly a million pages of Roland Hill’s *Catechisms*, and primers in Geography and Arithmetic, the Takamoa press printed 36,000 pages of *Te Punavai*. Buzacott estimates that, in total, 3600 copies of the periodical were printed – the first in March, 1843, and the last in December, 1844.

The March and June, 1843 issues of *Te Punavai* contained parts I and II of a thirteen page report written by Ta’unga (one of the Rarotongan language’s most prolific writers), entitled ‘Te Aerenga o Barakoti ma i te kave aere i nga Orometua Rarotonga e te tutaka aere i te au enua etene, te rai i tataia e Ta’unga’ (The Trip of Buzacott and Others to Take Rarotongan Teachers and to Inspect the Heathen Islands, Mostly Written by Ta’unga).

The issue for March, 1844 published a census of Rarotonga, Aitutaki, Mangaia and Ngaputoru (Coppell, *PIM*, 1971).

“The price per copy” according to the *Daily Southern Cross*, (18 November 1870), was “more frequently counted at so many coconuts than anything else.”

The greatly increased output of the Takamoa printing office, after 1843, was made possible by finally “having a good printing press”, a large amount of paper supplied by the British Foreign and Bible Society and two new sets of founts donated by Messrs Kemp and Fairfax of Sydney, NSW.

Kemp and Fairfax were, at the time, the publishers of the *Sydney Herald* which in 1842, under the joint ownership of John Fairfax and his son Charles, became the *Sydney Morning Herald*.

The last edition of *Te Punavai* appeared in December, 1844.



Following the closure of *Te Punavai*, the idea of a local newspaper lay dormant until the arrival of the Rev. James Chalmers (“Tamate”) in May 1867. In 1870 Chalmers used the Takamoa press to publish *Te Manu Rere*, a news sheet offering four pages of news and reports on a monthly basis.

Chalmers believed that “priestly power is hateful” and sought to reduce the power of European missionaries over the Cook Islands church. (Chalmers, 9 May 1873). To that end, he encouraged Cook Islanders to take more responsibility for their affairs, both spiritual and secular.

He was also concerned that Cook Islanders were, by definition, insular and largely unaware of major external forces encroaching upon them.

Accordingly, “we have felt it desirable”, he wrote, “to interest the natives in what was taking place outside of our island.... So we have begun a monthly newspaper of four pages. It contains short articles on the subjects that happen to be uppermost at the time, shipping news, news from other islands, pieces culled from newspapers, and books, letters from natives, articles on history and also small pieces of scripture. The natives are much interested in it and look out for the first of the month when it is issued” (Lovett, 1902; 96-7).

One issue of *Te Manu Rere* carried a report of a battle then occurring in the Franco-Prussian War (1870–1871). This led a local speaker at a Church meeting in support of sending Cook Islanders’ orometua to New Guinea, to wonder aloud – “The missionaries taught us that fighting was bad, but we find that those nations which are called civilised still believe in fighting ... I propose that we should send teachers to France and to Prussia” (Lovett, 1902; 273).

It was thinking such as this that Chalmers hoped to inspire through *Te Manu Rere*.

But parochialism proved a stronger force. Early in 1873, *Te Mau Rere* published a letter from the Chiefs of Atiu asserting their ownership over Manuae, which, at the time, was claimed “by a worthless foreigner” (Chalmers, 9 May 1873). The Atiuan claim provoked talk of war in Aitutaki leading the orometua there, Rev. Henry Royle to warn his superiors in London that Chalmers’ newspaper risked fomenting violence through the airing of land disputes that were no business of the Church.

Chalmers was repentant and closed down the newspaper. “I now feel it would have been better not to have done this ... The Mission Press has not, with the exception of that one occasion, been used for political discussions and it will not be used for such purposes.” It was wiser, he concluded, to “desist from publishing it because of the many other duties now devolving upon me” (Chalmers, 9 May 1873). *Te Manu Rere* ceased publication in 1873.

There would be no regular newspaper on Rarotonga for another twenty-two years, until, on 26 January, 1895, a new four to six page bilingual weekly news sheet, called *Te Toreā*, was launched by the British Resident F J Moss. The first edition declared that *Te Toreā* will “tell the news and give the people the opportunity of exchanging ideas on all public affairs. Our motto will be “Do unto others as you would that they should do unto you.”

Te Toreā focussed on local and world news, with a letters’ column, social news, local laws, official government announcements and commercial advertisements.

A few months after appearing in stencilled format, Moss obtained approval from the Cook Islands parliament to purchase a small printing press for £50 with a view to *Te Toreā* operating both as a newspaper and official Government printer. The press was rented to the Māori trader Henry Nicholas with an option to buy. Nicholas, in turn, imported a professional printer from Auckland and on 13 July, 1895 the first *printed* edition of the paper appeared.

Moss helped Nicholas to edit (and censor) the paper which, consequently, had a strong pro-government bias. Later a Mr. H. Ellis became editor. At least one edition – for Saturday 21 December, 1895 – was, interestingly, printed on tapa cloth.

The Grey River Argus, (16 September 1896), noted that *Te Toreā* “contains a respectable show of business advertisements (and) serves to indicate how thoroughly these Islands have awakened from the sleep of ages and entered upon a new phase of existence”.



The newspaper operated from 1895 – 1899, its fortunes declining as Moss came into growing conflict with local European traders and the Rarotongan ariki. As the conflict grew, Moss' opponents withdrew their subscriptions and advertisements, claiming that "the British Resident has, by his own writings in the editorial columns of the *Torea* newspaper publicly misrepresented the true state of affairs at Rarotonga ... ; ... (and) used the editorial columns of the said newspaper without indicating that the writing was (his, and) not that of the editorial staff ..."

On 6 November, 1897, the paper announced "with extreme regret ... that with the present issue, *Te Torea* will cease to exist ... for some time *Te Torea* has not been a paying concern."

The printing press was locked away for safe keeping in a shed owned by Henry Nicholas.

On November 20, 1897 the paper reappeared in its original cyclostyled

handwritten form: "We find, however, so unanimous a wish that the paper be continued that we have decided to accede to the wishes of our friends and relaunch the little bird upon the sea of journalism." *Te Torea* continued in cyclostyled form until it closed on 21 February, 1899.

The printing press, meantime, had been claimed by Makea on behalf of the Federal Government. As Moss' successor, Lt. Col., Gudgeon noted – "When ... the Māori chiefs realised that they were being reviled by their own printing press, they endeavoured to obtain possession of that which they had reason to believe was their own property" (AJHR, 1890).

Moss refused to surrender it, and on 17 January, 1898, *Te Torea's* former printer, Oscar Owen, accompanied by seven strong Rarotongans, led by Pora and Piaputa, forcibly seized the press from Henry Nicholas' shed. During the struggle Owen assaulted Nicholas. The subsequent court case found Owen guilty of forcible entry, fined him £10 and bound him over to keep the peace for 12 months.

Owen, meanwhile, used the forcibly acquired printing press to publish a rival newspaper, *loi Karanga*, which, in its first issue on 19 January, 1898, advised its readers its intention to be political in nature – "for a long time past it has been keenly felt that the establishment of an impartial and independent journal has become a real necessity in Rarotonga. *loi Karanga* claims to be able to supply that desideratum. As our name implies "We repeat what we hear." But *loi Karanga* was neither impartial nor independent being instead a voice for Moss' opponents in the European community.

The two papers feuded throughout 1898 and early 1899. *loi Karanga* described *Te Torea* "as a scurrilous and ownerless rag" while *loi Karanga* was, in turn, "a belligerent little newspaper belching forth brimstone against its contemporary" (*PIM*, 25 August, 1937).

The feuding ended up in court, with H. Ellis of *Te Torea* suing Oscar Owen of *loi Karanga* for libel.

The court found in favour of Ellis. But a few months later, in March 1899, finding his profits insufficient to pay his legal costs, Ellis was sentenced to 14 days in prison for contempt of court – a newspaper editor becoming the first occupant of the new Rarotonga jail. *Te Torea* ceased publication a month earlier, on 21 February, 1899.

In February 1899 Stephen Savage became the new 'manager' of *loi Karanga*, now, effectively, a government newspaper. But, as Bill Coppel reports - "*loi Karanga* did not long survive its rival," despite receiving a £15 a year subsidy from the Federal government (AJHR, 1899).

With annexation in 1901, Gudgeon became New Zealand's Resident Commissioner to the Cook Islands and, intolerant of journalists questioning his decisions, announced that – "In order to economise, I have discontinued the *loi Karanga* newspaper and taken Mr. Savage, the printer, as my secretary."

The paper ceased publication on 27 July, 1901. It was replaced by the official *Cook Islands Government Gazette* with Savage assuming the role of Government Printer.

In 1900 it was reported that Henry Nicholas was planning to revive *Te Torea* but the project foundered for want of funding. Nicholas died the following year. 'Independent' printing and publishing in the Cook Islands now reverted to the Mission press. The new missionary to Mangaia, Rev. James Cullen, had a background in

printing, and relocated the mission press from Takamoa to Mangaia, together with an experienced Niuean printer called Pamatautau.

Pamatautau trained Mangaian students, who were preparing for entry to Takamoa, to set up and print at the rate of 16 pages per student per week. In addition to printing Māori language Christian texts, the Mangaia mission press began, in late 1897, to publish a monthly newsletter, called the *Fugitive Papers* (“fugitive” referring to topics of passing interest, or ephemera).

The intention of the newsletter was, in Cullen’s words, to “enlarge the minds of the natives ... and ... help them in the study of the Bible.” The paper started out as an eight page, then twelve, then sixteen-page news sheet. By 1900, renamed *Te Karere*, it comprised twenty pages with a total circulation estimated at 6000 and distribution in the northern and southern Cook Islands, Tahiti, Raiatea, Niue, Samoa and the New Guinea coast. It continued to be published until 1934.

Two years later, in 1936, the first indigenous Cook Islands-owned and published newspaper *Te Akatauira* appeared, edited by Albert Henry.

Te Akatauira’a masthead read – Ko te otu teia i arataki ia mai i to tatou ai tupuna i mautanga ana, kia riro katoa teia ei arataki ia kotou ki te marama o te tupu nei i teia tuatau. (*This is the star that guides and gives reflection from our ancestors that will lead us to light and knowledge*).

Te Akatauira started off as a weekly and became a daily in 1939. According to Albert Henry’s biographer, Kathleen Hancock, “The newspaper did not contain much news at first – it survived on its classified advertisements and occasional reports of a football match or club meeting. Now and then, Albert would print one of his ‘stories’ to liven things up a bit. He wrote the paper, typed it, and duplicated it, helped by his eldest boy Tupui. His wife Elizabeth, an expert machinist, would sew the pages together on her trusty treadle machine. *Te Akatauira* sold like hot cakes – it was written in Māori and it was the Cook Islanders own news sheet.”

In the years preceding World War II, Dick Scott records, “Henry reported Nazi attacks on Jews and Japanese atrocities in China and opposed the policy of appeasement accepted by the Empire’s rather more grand newspapers. The German behaviour was “very bad and the Jews were innocent,” Henry wrote, “... why can’t someone come up and slap Germany’s ears.”

While the British media were celebrating the Munich Agreement and ‘peace in our time’, Albert Henry was warning “that Nazi Germany would not be appeased. ‘Trouble is brewing in Europe,’ he wrote in 1938. “Very soon we’ll have war” (Scott; 1991; 218).

When war finally broke out in 1939, *Te Akatauira* published the latest uncensored reports of the war’s progress from broadcasts picked up on Rarotonga from a downtown Los Angeles radio station. “Such unofficial information was unwelcome, Henry’s independent reporting was not appreciated; denied adequate paper supplies, and harassed by censorship, he had to close the paper down. In October 1942, the Henry family migrated to New Zealand” (Scott, 1991;225).

Te Akatauira was resurrected in 1956 in New Zealand and helped provide momentum towards Cook Islands self-government. It also provided Henry with the media skills he later combined with his natural charismatic and oratorical gifts to become one of a long line of former journalists who became Prime Ministers of their countries.

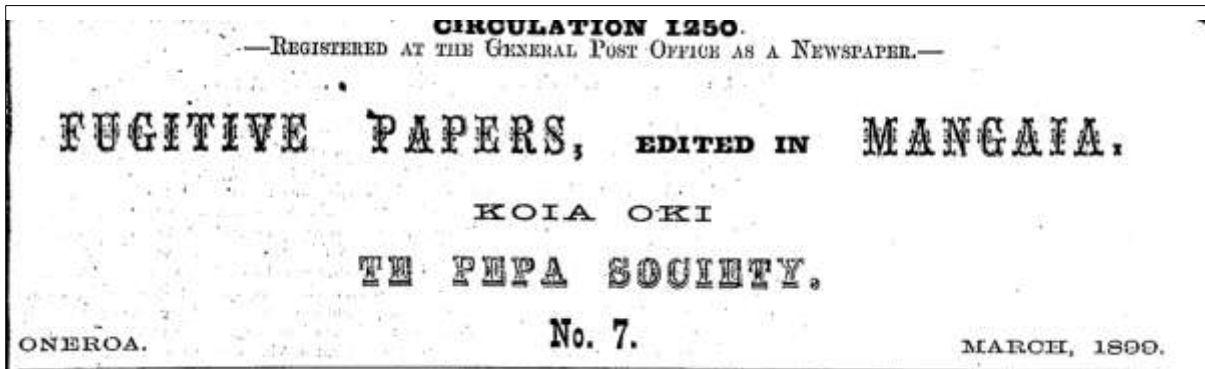
Note: the above article by Rod Dixon of Mangaia, was published in the Saturday 8 October 2022 edition of the Cook Islands News. The author has kindly agreed for its reproduction in this issue of the CICC Newsletter, much appreciated Rod. Editor

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THE NEW LECTURE HALL AT TAKAMOA

(Article submitted by Rod Dixon of Mangaia. Rod is a former Director of the local USP Centre at Avarua, and contributes regularly to this newsletter as well as the daily Cook Islands News)



L. M. S. TRAINING COLLEGE, RAROTONGA. OPENING OF THE NEW LECTURE HALL.

THE new Lecture Hall of the L. M. S. College at Avarua for training a native ministry was opened on Tuesday, the 8th. of December 1898 by Rev. J. Jones, a retired missionary of the L. M. S. now visiting Rev. J. Hutchin. The students, 27 in number, with their wives, all neatly dressed, formed into line at the front gate of the Mission compound. Mr. and Mrs. Hutchin with their children, together with the Queen's children and Miss Sivewright headed the procession. They sang as they slowly marched along the white gravel path leading to the Mission House. Mr. Jones received them at the front entrance of the Hall. After a few suitable remarks appreciative of the honour done him in being appointed to officiate in opening the building, which had been erected by Mr. Hutchin and his students for the purpose of preparing men to preach intelligently the Gospel to various parts of the world, he formally opened the doors, and invited the Tutor, Rev. J. J. K. Hutchin, and his students to enter and take possession of BEULAH HALL. They all then with a few friends, entered and occupied the seats provided for them.

Within, Mr. Hutchin conducted a short service. Hymn, prayers and reading of Scripture were followed by addresses made by Mr. Hutchin, Mr. Jones, and Pastors Putaura and Pi, formerly students in the College. The senior and junior students also spoke. After the close the customary feast followed. Pigs cooked whole, fish, yams, taro, bananas &c. were spread out and divided to the satisfaction of all.

A lecture hall stood upon the same spot as the present one, built by a former missionary, but the foundations had given way, and the building was in a dangerous state. Mr. Hutchin therefore decided to pull it down and rebuild. Seeing that in this case there must be a solid foundation very much labour was spent in securing this. The building is 46 feet long by 25 broad. Walls, 16 feet high, 2 feet thick, built of coral stone and mortar. It has a flat roof, to save it from damage from hurricanes, surrounded by 24 stones. In the centre of the battlement immediately over the front door a stone is fixed, having the following inscription cut into it by native artizans:—

BEULAH. Is. 62. 4.

THIS STONE IS ERECTED TO COMMEMORATE

THE LAYING OF THE FOUNDATION.

APRIL 1898.

REV. J. J. K. HUTCHIN MISSIONARY.

There is also a verandah 7 feet wide along the front side and the west end. The cost of the building has reached £131. The students have given their labours freely. Great credit is due both to them and to their Tutor for their generous and arduous labours; to Rev. J. Hutchin who planned and commenced the building, and to Rev. J. Jones who superintended the work during the absence of Mr. Hutchin on account of illness. They have their reward in a beautiful, light and airy hall.

The Rarotonga College was commenced in 1839, the year that Rev. John Williams was martyred at Erronianga. He took a great personal interest in the formation of it. Since that time more than 600 students have passed through it and have been sent out to labour in various parts of the Pacific. May many generations of students yet to come reap the advantage of this celebrated Institution.

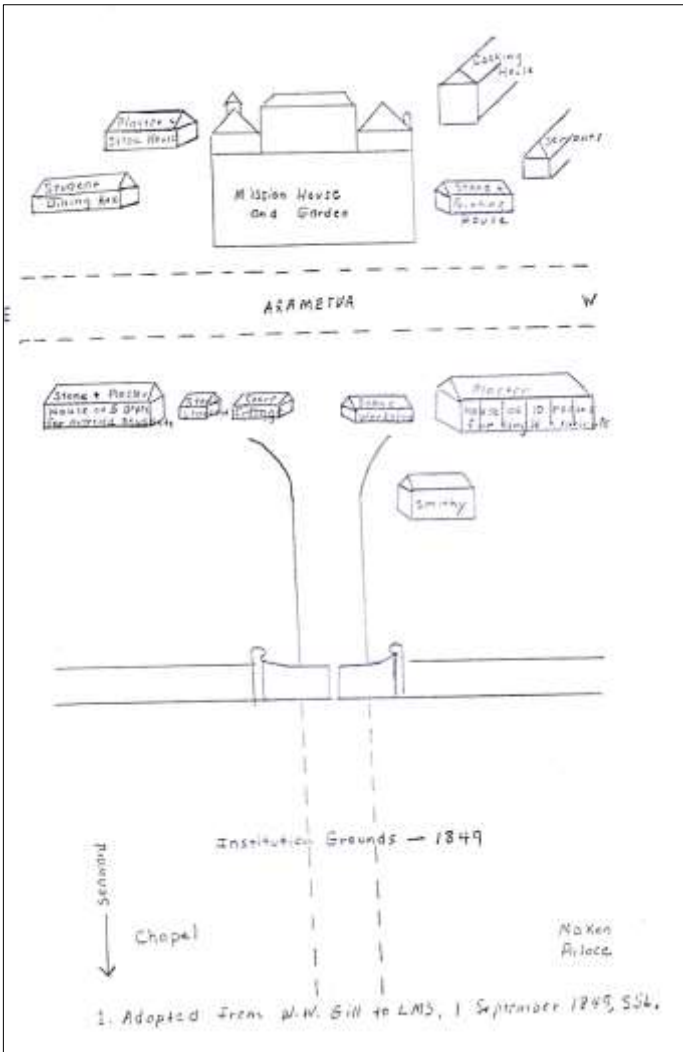
[The Lecture Hall in 1919 \(left\) and today \(Dec. 2022, right\)](#)



Left: Lecture Hall, Takamoa Theological College 103 years ago (1919) and an enlarged facility today (right), where hundreds of missionaries were trained and posted throughout the Pacific Islands to spread the Good News.

1919 photo from the Takamoa records, Dec. 2022 photo taken by Nga Mataio.

TAKAMOA GROUNDS SKETCH, 1849, AND TODAY



(Sketch submitted by Rod Dixon, photos of the premise today by Nga Mataio)

COOK IS MAORI WORDS NO LONGER IN ACTIVE CIRCULATION

I'm guessing that in every spoken language around the world, new words are formed or in some cases, coined from another existing language, while some are not spoken anymore and therefore move into oblivion – here today gone tomorrow, as the saying goes. This indeed is the case with the Cook Islands Maori language, sadly in a way. Previous issues of this newsletter identified some of those words. The below list adds some more. Editor.

Word or term hardly used ⁽¹⁾	Definition ⁽²⁾	Replacement words or terms more commonly used today ⁽³⁾
Akatitima	Defy, make trouble, rebel	Marokiakia, taringa-turi, akatupu pekapeka
Momani	Block, confine	Topiri, arai
Roroma	Decrease, go down, subside	Iti, meangiti, topa
Maemo	Sink, go down, out of sight, e.g. sun	Opu, topa
Pupuraroara	Snail (Psalm 58.8)	Anu'e
Tima	Ship	Pai
Ngakoikoi	Hurry up	Rapurapu
Tioioi	Stir, shake	Kairo
Tiora	Hurl, fling	Tiria, pe'i
Tirekireki	Wobble, unsteady, insecurely balanced	Oriori
Titapou	Jew's harp	Kita, ukarere
Tiroe	New moon	Marama ou
Tivata	Cease, always	Tamata, timata
Tokara	Womb	Vairanga tamariki
Toetoea	Grieve, troubled at heart	Manata, taitaia
Tomiti	Survey, measure out land	Vaito
Akapuke	Heap or pile up	Maani, akaputu
Akapokopoko	Make dents, cavities	Ko, koko, vaaruarua
Inunga	Occasion when diking takes place	Kai kava, kai ti, inuinu
Kipapuka	Bookkeeping	Apii moni, apii no runga i te moni
Kirititumu	Uproot bodily, drive right out	Akaateaia
Kukukuku	Bunch up, squeeze together, roll up	Koromi, aatu
Matuapuru	Comfort, relieve distress, minister to	Akapumaana
Mopani	Shut in, confine, close up	Aua, tapeka
Moremore	Smooth	Pateka
Ouou	Foolish, stupid	Auouo, neneva, makimaki
Pakaoa	Have a headache, aching	Mamae, ainiini
Taekeeke	Cause to descend, put off	Akaruke, akaeke
Tamainaina	Irritate, annoy, provoke	Akariri
Tamaeu	Partially open	Akatuera, va'i
Tangotango	Grab or catch hold	Ko'i, ko'iko'i, akaputu
Tamaaki	Break off, snap off	Ati, aati
Taoiti	Reduce space, area	Akaiti, tameangiti
Tapamati	Provide or show a permit	Tikaanga, pepa tikaanga
Tuparaka	Be overloaded	Teiaa, maata rava
Tupeke	Shove away, push aside	Akaatea, opara
Maamaa	Crazy, foolish	Auouo, neneva
Atoe	Split lengthwise	Vetea, veveteia, tipua

Note:

(1) & (2) from Cook Islands Maori Dictionary, 1995, Jasper Buse, Raututi Taringa, Bruce Biggs, Rangī Moeka'a, CI MoE, USP, ANU, etc.

(3) by the Editor of this newsletter.



STUDY OF GENESIS

(Part 9, continued from newsletter 87; Genesis 2:5 – 20)

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. It appears that God created everything, not only perfect as it respects its nature, but also in a state of maturity, so that every vegetable production appeared at once in full growth; and this was necessary that man, when he came into being, might find everything ready for his use.

But there went up a mist from the earth, and watered the whole face of the ground. This passage appears to have greatly embarrassed many commentators. The plain meaning seems to be this, that the aqueous vapours, ascending from the earth, and becoming condensed in the colder regions of the atmosphere, fell back upon the earth in the form of dews, and by this means an equal portion of moisture was distributed to the roots of plants, etc.

As Moses had said, Genesis 2:5, that the Lord had not caused it to rain upon the earth, he probably designed to teach us, in Genesis 2:6, how rain is produced, by the condensation of the aqueous vapours, which are generally through the heat of the sun and other causes raised to a considerable height in the atmosphere, where, meeting with cold air, the watery particles which were before so small and light that they could float in the air, becoming condensed, i.e., many drops being driven into one, become too heavy to be any longer suspended, and then, through their own gravity, fall down in the form which we term rain.

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. In the most distinct manner God shows us that man is a compound being, having a body and soul distinctly, and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. Does not this strongly mark that the soul and body are not the same thing?

The body derives its origin from the earth, or as aphar implies, the dust; hence because it is earthly it is decomposable and perishable. Of the soul it is said, God breathed into his nostrils the breath of life; nishmath chiyim, the breath of LIVES, i.e., animal and intellectual. In other words as expressed in the last bit verse 7, the man became a living soul which in the Hebrew is nephesh. While this breath of God expanded the lungs and set them in play, his inspiration gave both spirit and understanding.

And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. Though the word Eden signifies pleasure or delight, it is certainly the name of a place.

And such places probably received their name from their fertility, pleasant situation, etc. In this light the Septuagint have viewed it, as they render the passage thus: Εφύτευσεν ὁ Θεός παραδεισον εν Εδεν, God planted a paradise in Eden. Hence the word paradise has been introduced into the New Testament, and is generally used to signify a place of exquisite pleasure and delight. It is also in this garden that had put the man He had made.

And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Every tree that is pleasant to the sight...If we take up these expressions literally, they may bear the following interpretation: the tree pleasant to the sight may mean every beautiful tree or plant which for shape, colour, or fragrance, delights the senses, such as flowering shrubs, etc. And good for food All fruit-bearing trees, whether of the pulpy fruits, as apples, etc., or of the kernel or nut kind, such as dates, and nuts of different sorts, together with all esculent vegetables.

The tree of life *chaiyim*; of lives, or life-giving tree, every medicinal tree, herb, and plant, whose healing virtues are of great consequence to man in his present state, when through sin diseases of various kinds have seized on the human frame, and have commenced that process of dissolution which is to reduce the body to its primitive dust.

Yet by the use of these trees of life, those different vegetable medicines, the health of the body may be preserved for a time, and death kept at a distance. Though the exposition given here may be a general meaning for these general terms, yet it is likely that this tree of life which was placed in the midst of the garden was intended as an emblem of that life which man should ever live, provided he continued in obedience to his Maker. And probably the use of this tree was intended as the means of preserving the body of man in a state of continual vital energy, and an antidote against death. This seems strongly indicated from Genesis 3:22.

And the tree of knowledge of good and evil Considering this also in a merely literal point of view, it may mean any tree or plant which possessed the property of increasing the knowledge of what was in nature, as the esculent vegetables had of increasing bodily vigour; and that there are some ailments which from their physical influence have a tendency to strengthen the understanding and invigorate the rational faculty more than others, has been supposed by the wisest and best of men; yet here much more seems intended, but what is very difficult to be ascertained.



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Some very eminent men have contended that the passage should be understood allegorically! and that the tree of the knowledge of good and evil means simply that prudence, which is a mixture of knowledge, care, caution, and judgment, which was prescribed to regulate the whole of man's conduct. And it is certain that to know good and evil, in different parts of Scripture, means such knowledge and discretion as leads a man to understand what is fit and unfit, what is not proper to be done and what should be performed.

There are also the questions raised:

1. How could the acquisition of such a faculty be a sin?
2. Can we suppose that such a faculty could be wanting when man was in a state of perfection? To this it may be answered:

The prohibition was intended to exercise this faculty in man that it should constantly teach him this moral lesson. There were some things fit and others unfit to be done, and that in reference to this point the tree itself should be both a constant teacher and monitor. The eating of its fruit would not have increased this moral faculty, but the prohibition was intended to exercise the faculty he already possessed.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. We are also to accept that the stream took its rise in Eden, flowed through the garden to water it, and on leaving the garden was divided into four heads or beginnings of rivers, that is, into four arms or separate streams. It would astonish an ordinary reader, who should be obliged to consult different commentators and critics on the situation of the terrestrial Paradise, to see the vast variety of opinions by which they are divided.

That there was such a place once there is no reason to doubt; the description given by Moses is too particular and circumstantial to be capable of being understood in any spiritual or allegorical way. As well might we contend that the persons of Adam and Eve were allegorical, as that the place of their residence was such.

The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold. And the gold of that land *is* good: there *is* bdellium and the onyx stone

There is bdellium (bedolach) and the onyx stone. The bedolach or bdellium means the pearl-oyster; and shoham is generally understood to mean the onyx, or species of agate, a precious stone which has its name from ονυξ a man's nail, to the color of which it nearly approaches. It is impossible to say what is the precise meaning of the original words; and at this distance of time and place it is of little consequence.

Put him into the garden to dress it, and to keep it. Horticulture, or gardening, is the first kind of employment on record, and that in which man was engaged while in a state of perfection and innocence. Though the garden may be supposed to produce all things spontaneously, as the whole vegetable surface of the earth certainly did at the creation, yet dressing and tilling were afterwards necessary to maintain the different kinds of plants and vegetables in their perfection, and to repress luxuriance. Even in a state of innocence we cannot conceive it possible that man could have been happy if inactive.

God gave him work to do, and his employment contributed to his happiness; for the structure of his body, as well as of his mind, plainly proves that he was never intended for a merely contemplative life.



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Of the tree of the knowledge thou shalt not eat. This is the first positive precept God gave to man; and it was given as a test of obedience, and a proof of his being in a dependent, probationary state. It was necessary that, while constituted lord of this lower world, he should know that he was only God's vicegerent, and must be accountable to him for the use of his mental and corporeal powers, and for the use he made of the different creatures put under his care. The man from whose mind the strong impression of this dependence and responsibility is erased, necessarily loses sight of his origin and end, and is capable of any species of wickedness.

As God is sovereign, he has a right to give to his creatures what commands he thinks proper. An intelligent creature, without a law to regulate his conduct, is an absurdity; this would destroy at once the idea of his dependency and accountableness. Man must ever feel God as his sovereign, and act under his authority, which he cannot do unless he have a rule of conduct. This rule God gives: and it is no matter of what kind it is, as long as obedience to it is not beyond the powers of the creature who is to obey. God says: There is a certain fruit-bearing tree; thou shalt not eat of its fruit; but of all the other fruits, and they are all that are necessary, for thee, thou mayest freely, liberally eat. Had he not an absolute right to say so? And was not man bound to obey?

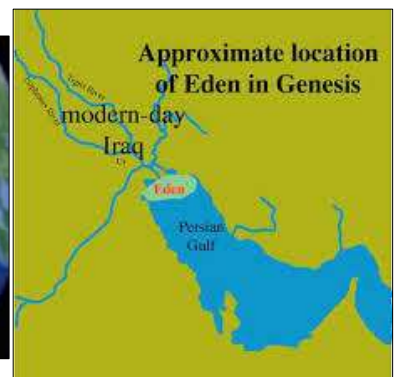
Thou shalt surely die; Literally, a death thou shalt die; or, dying thou shalt die. Thou shalt not only die spiritually, by losing the life of God, but from that moment thou shalt become mortal, and shalt continue in a dying state till thou die. This we find literally accomplished; every moment of man's life may be considered as an act of dying, till soul and body are separated. Other meanings have been given of this passage, but they are in general either fanciful or incorrect.

It is not good that the man should be alone; only himself. I will make him a help meet for him; a help, a counterpart of himself, one formed from him, and a perfect resemblance of his person. If the word be rendered scrupulously literally, it signifies one like, or as himself, standing opposite to or before him. And this implies that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things like and equal to himself. As man was made a social creature, it was not proper that he should be alone; for to be alone, i.e. without a matrimonial companion, was not good. Hence we find that celibacy in general is a thing that is not good, whether it be on the side of the man or of the woman. Men may, in opposition to the declaration of God, call this a state of excellence and a state of perfection; but let them remember that the word of God says the reverse.

Out of the ground, etc. Concerning the formation of the different kinds of animals, see the preceding chapter, Genesis 1 (note).

And Adam gave names to all cattle. Two things God appears to have had in view by causing man to name all the cattle, etc.

1. To show him with what comprehensive powers of mind his Maker had endued him; and
2. To show him that no creature yet formed could make him a suitable companion. And that this twofold purpose was answered we shall shortly see.



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Adam gave names; but how? From an intimate knowledge of the nature and properties of each creature. Here we see the perfection of his knowledge; for it is well known that the names affixed to the different animals in Scripture always express some prominent feature and essential characteristic of the creatures to which they are applied. Had he not possessed an intuitive knowledge of the grand and distinguishing properties of those animals, he never could have given them such names. This one circumstance is a strong proof of the original perfection and excellence of man, while in a state of innocence; nor need we wonder at the account. Adam was the work of an infinitely wise and perfect Being, and the effect must resemble the cause that produced it.

Adam was convinced that none of these creatures could be a suitable companion for him, and that therefore he must continue in the state that was not good, or be a farther debtor to the bounty of his Maker; for among all the animals which he had named there was not found a help meet for him. (To be continued)



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